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WESTERN RECORDER
Middletown, Ky.

THIS WEEK

The Issue of a
Roman Catholic President

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Decadent Catholicism
in South America

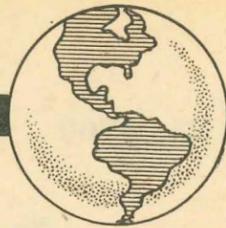
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The Mosaic Authorship
of the Pentateuch

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Dr. Ramsey Pollard (left), president of the Southern Baptist Convention, is the first to register for the Second National Conference of Southern Baptist Men planned for September 13-15, 1961, at Memphis, Tennessee. His registration is accepted by George W. Schroeder, executive secretary of the Brotherhood Commission, a sponsor of the event. More than 10,000 men from 50 states are expected to attend the Conference.



GLEANINGS FROM THE FIELD

REACHING FOR THE 30,000

►The First Baptist Church of Whitley City has started a new mission at Strunk Ridge in McCreary County Association.

►Manchester Baptist Church in eastern Kentucky, Booneville Association, is sponsoring a new mission at Tanyard.

►The Crain Creek Mission is being sponsored by Oneida Baptist Church, in Booneville Association.

►Glendale Baptist Church, Bowling Green, under the leadership of Pastor Richard Oldham, started a new mission on Fifth Street on June 26, 1960. This is another of the 30,000. The Glendale Mission was started in the old building of the Fifth Street General Baptist Church, they having moved to a new site more than a year ago. A vacation Bible school had 88 in attendance, with 107 enrolled. Sunday school attendance for the period has been 44.

KRUSCHWITZ HEADS DRY

►The Dry forces in Elizabethtown are at work, and they have selected Dr. Verlin C. Kruschwitz, pastor of the Severns Valley Baptist Church, as their chairman, and Dr. C. P. Long, a physician, as vice chairman.

AUCTIONING OFF A BOY

►Warren Association's Brotherhood held its annual men and boys' rally at Plano Baptist Church. The program consisted of a demonstration by the Royal Ambassador, an auction of a boy, and a film. At the close of the program watermelon was served. More than 200 men and boys attended.

CROSSING THE RIVER

►Resolutions of Respect were prepared and passed by the Fourth Avenue Baptist Brotherhood, Louisville, concerning the passing of Fred Warder, who died July 18, 1960. The document was signed by W. L. Clore, secretary.

►Mrs. Lucy Jones Arnett, 80, died of a heart attack at the Paintsville Hospital on May 3. In former years she was a teacher at Magoffin Institute. She was the widow of E. B. Arnett, and the mother of Waler Wendell Arnett, staff artist for Courier-Journal & Louisville Times and a member of Crescent Hill Church, Louisville, and of J. O. Arnette, mayor of Salyersville.

LEXINGTON'S TRINITY

►Trinity Baptist Church of Lexington took special notice of the second anniversary of Pastor and Mrs. Bob W. Brown on Sunday, August 7. The church has enjoyed unprecedented blessings in the past two years. The church membership has increased by 471 members, the Sunday school average attendance has increased from 120 to over 400, B.T.U. increased from 40 to 190, and the budget from \$15,000.00 to \$50,000.00. The church staff has been enlarged, the church has built a new 7-room brick parsonage, and on August 14 dedicated the new quarter million dollar church building.

Co-operative Program Report

By W. C. BOONE, Treas.

July receipts through the Co-operative Program were \$198,912.34, a gain of \$22,836.31 over July of last year. The total for nine months, November 1, 1959, through July, 1960, amounted to \$1,733,517.29. This was a gain over last year of \$79,101.84, or 4.8%.

For the first three quarters of this General Associational year, however, our Co-operative Program total is \$66,482.71 short of our goal of \$200,000.00 a month, or \$1,800,000.00, November to July, inclusive.

We shall need, therefore, \$666,482.71 by October 31, if we are to reach the year's goal of -2,400,000.00.

We can do it, if we will. All Christ's causes, as supported by Kentucky Baptists, need the money now. Let us put forth every effort to reach our goal. The Lord's work requires our best.

NOBLE-McCOY WEDDING

►Mr. and Mrs. Junius E. Noble have announced the engagement of their daughter, Miss Carolyn June Noble, to Mr. Wesley Lawrence McCoy, minister of education at Beechmont Baptist Church, Louisville. The wedding is to take place August 26. Miss Noble is now in her senior year of the School of Music at the University of Louisville. Mr. McCoy is a son of Mr. and Mrs. Harlan E. McCoy, Memphis, Tenn. He

was graduated from Louisiana State University, and masters' degrees have been conferred upon him by the University of Louisville's School of Music and the Southern Baptist Theological Seminary. Formerly he was a field worker for the Music Department at the Kentucky Baptist Building.

Western Recorder

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

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WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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The Issue of a Roman Catholic President

By W. O. VAUGHT, JR.

This message I deliver to you could not be delivered in France, or in Spain, or in Italy, or in the Central American countries, or in most of the South American countries. Catholic pressure would not permit it. But this is the United States, up to this time mainly a Protestant Land, and this is still a land of Religious Freedom.

Let me say in the beginning, that we have no argument with the Catholic people. The majority of them are good citizens and are good Americans. Our argument is with the Catholic hierarchy, that pressure-group of the Roman Catholic Church.

I have just returned from an 18,000-mile trip through Central and South America. In all those lands I saw the direct result of Catholic power and Catholic pressure.

First—I saw the direct result of how evangelical missionaries are often persecuted by Catholic priests and Catholic power. All of the work of the missionaries in many of these lands must be done in spite of vocal and physical opposition from the Catholic hierarchy.

Second—In all these Catholic-dominated lands we found that the Bible is almost an unknown book. That the Catholic Church has attempted to hold the Bible away from the common people is an established truth in all Catholic-dominated lands. In Brazil I saw a Baptist publishing house where one million Bibles and five million New Testaments have been printed and distributed; and I discovered that all of this was done in face of bitter Catholic opposition. Years ago in the beginning of this publishing work Catholic pressure made it almost impossible for the printer to secure paper for these Bibles. Thin cigarette paper was finally secured and the first Bibles were printed on this type of paper. The great government of Brazil has rebelled against such action and now in Brazil religious liberty is established, though the Catholic hierarchy continues its vigorous opposition.

Third—I discovered everywhere in Central and South America that mission property is secured with great difficulty, mainly because the Catholic hierarchy is determined to prevent the expansion of evangelical Christianity. I heard groups of missionaries speaking in whispers about securing property because they said that they were determined no Catholic would ever know about the purchase until after it had been consummated.

To all these things we say that we have no argument with the Catholic people. We believe they have a right to vigorously promote their churches and schools and their whole Catholic program. In fact, we are committed in this country to liberty and freedom for all.

But what we so bitterly resent is the Catholic pressure which is exerted by the Catholic hierarchy to incur some advantage for the Catholic position.

A Bid For the United States

For about fifty years now the Catholic hierarchy has been laying the ground work for the capture of the United States. They have done this in subtle, aggressive and well-planned techniques. Dr. John A. Mackay, that great Presbyterian, from 1936 through 1959 President of Princeton Theological Seminary, has written an article for *United States News and World Report* entitled "The Other Side of the Catholic Issue" (July 4 issue—1960) in which he says that this power of the Catholic hierarchy began to make its presence felt in the '30's of the present century.

Dr. Mackay says, "Clericalism is the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods and for purposes of social domination." Dr. Mackay goes on to say that clericalism has its seat not in the rank and file of the Catholic people, but in the Catholic hierarchy and its mighty religious orders. He says, "That great Spaniard, Salvarod de Madariaga, former professor of Spanish literature in the University of Oxford and the last President of the League of Nations, once wrote, 'Clericalism is an evil unknown in Protestant lands. It is a disease of Catholic societies.'"

Absolute Authority

Mr. John Kennedy, now the Democratic nominee for the Presidency of the United States, says that he will not be influenced by Catholic pressure and that his decisions will be his own.

Let us remember, however, that Mr. Kennedy is a Roman Catholic, in good standing with his Church. What does his Church claim? Dr. Mackay says, "The Church hierarchy in Rome claims absolute authority to issue instructions to lay members of the Roman Catholic Church. It instructs as to how they should think and act with respect to truths regarded by the Church as essential to the faith, and regarding things which it considers indispensable for its institutional welfare. Canon law is universally applicable among Roman Catholics."

The Vatican City newspaper "L'Osservatore Romano" in an editorial May 17, 1960, said, "The Church established by Jesus Christ as a perfect society with its hierarchy, has full powers of true jurisdiction over all the faithful, and therefore has the duty and right to guide, direct and correct them on the level of ideas and on the level of action. . . . The Catholic can never overlook the teaching and the instruction of the Church; in

every field of his life he must base his private and public behavior on the guidance and the instruction of the hierarchy."

Standing On His Feet

A few months ago President Eisenhower visited the Pope of Rome. *Life Magazine* carried pictures of this visit to the Pope. Our President stood up on his feet and looked straight into the eyes of the Pope. He didn't kneel to the Pope, kiss his feet or kiss his ring. He dealt with the Pope as man to man.

In 1955 I visited Rome and stood in the square in front of the apartments where the Pope lived. At the hour of noon the high windows opened and the Pope stepped out on the little veranda and extended his arms in blessing to the thousands standing in the square below. I couldn't believe what I saw. Those people, predominantly Roman Catholics, fell to their knees as though they were standing before God. They shouted, "Papa—Papa—Papa." I stood straight up and looked into the eyes of the Pope. I didn't kneel and I didn't bow. I remembered the words of Simon Peter when Cornelius fell down and worshipped him. Simon Peter said, "Stand up; I myself also am a man."

I hasten to say that it was not for any lack of reverence for the Church of Rome that I failed to bow to the Pope. It was because there is within my soul the deep conviction that I should bow my knee to no man on this earth. We only bow to Jesus Christ.

Now I ask this simple question. If Mr. Kennedy is selected to be the President of the United States, and if he visits the Pope in Rome, will he bow before the Pope and kiss his ring and do obeisance to him? The answer to that question is YES; that is, if Mr. Kennedy expects to continue to be a Roman Catholic.

Catholic Power Already Felt In Washington

It is common knowledge to those who are in the Congress that the most powerful lobby in the nation's capitol is the lobby of the Roman Catholic hierarchy. Such legislation as the Hill-Burton Bill, which released millions of dollars for the construction of hospitals, was a Roman Catholic hierarchy pressure measure. Over 90% of all this money was taken by Catholic hospitals. I visited one of these hospitals the day it was dedicated. Over four million dollars of public tax money had gone into that Roman Catholic Hospital, and the local Catholics had spent less than five hundred thousand dollars on the whole project. As I looked at that institution I imagined I could look up and see the seal of the United States Government on it and the United States flag flying above it. Here was an institution, built largely with tax money, for a sectarian institution. To me this is a

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Decadent Catholicism in South America

The South American continent, which has been under the domination and control of Roman Catholicism since its discovery and colonization more than 300 years ago, is showing definite signs of breaking these shackles in search of human freedom and release from authoritarianism and priestcraft. There is a kind of loyalty to Catholicism among the masses, but among the enlightened of South America relatively few show any meaningful allegiance to the church.

This was apparent on every side to the visitors to South America this summer on their way to and from Rio for the 10th World Baptist Congress. Such a brief visit and limited experience certainly do not make one an authority on the religious situation in South America but do serve to give definite impressions.

To begin with very few South American Catholics go to church. The ancient and beautiful cathedrals are largely deserted. Of course Catholics do not major on one or two services a week as do most Baptists, but even on Sundays the masses are intoned before mostly empty pews. In Quito, Ecuador, for example, where Roman Catholicism has a stranglehold with 65 churches in a city of 100,000, I toured the cathedrals early one Sunday morning and found as few as 8 people in a large cathedral where a dozen or more priests and assistants went through the unintelligible ceremony. What was seen in Quito was also present throughout South America.

Another insight concerning contemporary Catholicism in South America came from the guides furnished our tour parties by the touring companies in various countries. Inevitably our questions to the guides came around to religion. All but one of our guides throughout South America was or had been a Catholic, but only one admitted any genuine Roman Catholicism allegiance. The one exception was a young lady in Uruguay who said her advanced studies only strengthened her faith.

Most of our guides classified themselves as free-thinkers. By this they meant they had been or were Catholics but had become disillusioned with Catholicism and were seeking a more intelligible and satisfying faith. This does not mean they are easy to convert to evangelical Christianity but it means there is a vacuum that is to be filled.

It is to be remembered that most of these guides and others with whom we talked had more education than the average South American and tends toward skepticism, as is true in other parts of the world among the educated. As education removes more and more illiteracy in South America this will be a more and more prevalent attitude unless Catholicism changes its approach in South America.

By far the most telling impression was received

from the participation of state and national officials in Brazil in the Baptist Congress in Rio. Brazil is the largest Catholic nation in the world and few of us were prepared to expect public officials whose faith was Catholic to appear officially at the Congress. At least two state governors, one in person, brought greetings to the Congress and the Brazilian National Legislature passed unanimous resolutions of welcome to Baptists and sent an official committee of legislators to the meeting. Also Billy Graham and other prominent Baptists were made honorary citizens in a widely publicized affair in Rio. In the state of Sao Paulo, Brazil, the governor issued a statement that any public workers attending the Baptist World Congress in Rio would receive regular pay as if no time were taken off. The governor was a Roman Catholic but did this at the suggestion of one of his political allies who was a Baptist. I asked about the attitude of Roman Catholic officials to such gestures toward Baptists and was told that they were powerless to stop it. The political office holders thought more of religious liberty and political support of Brazilian Baptists than they did of the Roman Catholic hierarchy.

It was reported that Roman Catholic pressure was exerted to try to prevent the governor or the state of Guanabara from addressing the Baptist meeting in Rio, and also Catholic officials tried to do something about the huge amount of newspaper, radio, and television coverage of the Congress, but neither attempt got very far.

These are but several of many impressions which give reason to believe Catholicism in South America is in a state of decadence. This along with the Roman Catholic admission that there is only one priest for every 6,000 Catholics in South America and only 10% of the adherents are faithful and active, must speak volumes to Baptists who claim their mission is to make disciples of every nation. It also serves to lead this editor to believe that the United States and not South America is the scene of the most active and aggressive Roman Catholicism in our day. More will be said on this later.

God's Hill Country

An almost full August moon appeared over the mountains to the east just as the setting sun was disappearing beyond the mountains to the west. The winding highway led through a beautiful, narrow valley of Eastern Kentucky to Phelps, the little mining village in the extreme corner of southeastern Kentucky where West Virginia and Virginia meet the Blue Grass State. There was something holy about the late afternoon glow and it was almost as easy to sense the Creator's touch as it was to feel the Saviour's presence in the services next day with Baptists in Phelps.

The trip to Phelps for a third anniversary celebration on August 7 was the realization of a long time desire. The Phelps Mission was started on August 4, 1957, through the joint efforts of the East Williamson, West Virginia, Baptist Church and the Kentucky Baptist Mission Board. Up to this time there was no missionary Baptist witness in this little village of almost 1,000 nor in the surrounding populated hollows. How it all came about is one of the thrilling missionary stories of the Kentucky mountains and it was told again in the reminiscing before and after the anniversary services, and especially around the beautiful picnic tables at lunchtime.

T. J. Ogle, the Training Union director, recalled how he and Earl Justice, Sunday school superintendent of the mission, had longed for a missionary Baptist work in Phelps. Both of them were working at the time with a Baptist group of another type. They decided to pray about the matter and shortly thereafter James Casey, red headed and hot hearted, pioneer Baptist missionary for Pike County, came down Peter Creek surveying the needs for Baptist missions and found Phelps. This was the place for Casey. He knew it when he saw it and is still there along with his wife whose ability and dedication match his in every respect.

Casey has been blessed with a number of able and dedicated workers by his side. Several teachers in the Phelps school, including one Home Mission tentmaker, are working in the area for the purpose of helping in the mission. Then there are men like Wallace Ray from the East Williamson Baptist Church who drove every Sunday for more than a year through all kinds of weather over the 32-mile, extremely crooked road between Phelps and East Williamson to lead singing, teach Sunday school, and do anything else needed.

Ninety-seven filled the one-room rented building for Sunday school on Anniversary Sunday in spite of the fact that many regulars were out of town, including Pastor and Mrs. Casey who were at Glorieta Assembly to tell the story of Phelps to the Home Mission Conference. Sunday school classes poured over into the nearby parsonage. Two classes plus the nursery meet regularly in the pastor's home as do Vacation Bible School groups and many others. It hardly seems fair to the preacher's wife to use her bedroom for a Sunday school class but this is the life of a missionary and the Caseys love it. I saw no deeper devotion nor dedication on South American mission fields than is evident in the ministry of the Caseys.

Some relief in the matter of a meeting place is in sight. Part of the spacious lot purchased by the First

Baptist Church, Springfield, Kentucky, for the future home of Phelps Baptists has been leveled and the excavation for the basement completed. Arnold Schwartz, with whom I spent Saturday night and who with his wife has much to do with the vitality of the mission, showed me the plans for the \$23,000 building. A goal of a \$500 building offering on Anniversary Sunday to add to the \$11,000 already on hand was set by the members.

Not everything in Phelps and Eastern Kentucky presents as bright a picture as the mission work. In fact, the economic picture of the area is so distressing as to make it hard to believe the money can be found to pay for a new church building. Most of the men are unemployed or at best only partially employed. One mission worker who has given over a quarter of a century to the mines has been without work for three years. By now he has been cut off from unemployment pay, the welfare fund, and even dismissed by the union so as never to receive any retirement pay. He is sticking to home and trying to eke out a living from the soil and odd jobs. He recalls times when he didn't have the next meal in sight, but somehow it came and he believes the Lord will provide.

Others are giving it up and going in search of work in other places. Three men of the community were starting the next day for New Mexico in search of employment in uranium mines. But many of those unemployed will never leave the hills. Love of home, fear of the hustle and bustle of the city, and, in some cases, downright lack of initiative will keep many in the mountains. One man put it this way. "I was born and have lived seventy odd years on Peter Creek and I'll die not far from where it empties into Tug River."

There's always a sadness about these mountains and the little family graveyards on the hillsides tell of many a tragedy. On the return trip I stopped on the edge of Prestonsburg to give a teenager a ride. When I asked about his home and family, I learned his father had lost his life eight years ago in a mine. A little further along I picked up a serviceman and we talked all the way to Versailles. His brother-in-law had been killed in a mining accident and his father had been seriously injured twice. He had been caught in a slate fall, himself, as a young fellow and had determined never to go back to the mines. He stayed in the Army after Korea because he saw little chance for opportunity back home in the mountains.

When it comes to beauty the Lord spared little if anything in Eastern Kentucky. It's wonderful to see what Kentucky Baptists are doing in the mountains but it's a pity we haven't done more for the evangelization of God's hill country.

BAPTIST FORUM

**RELIGIOUS FREEDOM
ROMAN CATHOLIC STYLE**

Editor:

Since interest in the coming presidential election has been growing, the public has been told by Mr. Kennedy that he and his fellow Catholics advocate religious freedom in America. I give a personal experience which refutes the above claim.

At the time of my mother's death, my father purchased a two grave lot in a Catholic cemetery (St. Louis) in Louisville. One grave was reserved for his body at his death. While the cemetery is owned by the Catholic Church, non-Catholics were permitted to bury their dead there. Between the time of my mother's death and that of my father, the Catholics made a rule that **no religious funeral service of any kind would**

be permitted in that cemetery at the grave side of any non-Catholic. The sexton called me on the telephone the morning of my father's funeral and said he must have my promise that there would be no non-Catholic service at my father's grave before they would open the grave. We were not permitted to offer a prayer or read from the Bible.

That is the type of religious freedom that Mr. Kennedy and his church are offering to America. It foreshadows the

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Retired Pastor and Mrs. R. F. Doll Observe 50th Wedding Anniversary

The golden wedding anniversary of retired Pastor Robert F. Doll and Mrs. Doll was observed at the residence of their daughter, Mrs. Clarence Beverly at 1020 Audubon Parkway, Louisville, Sunday, July 31.

Brother Doll was raised in a devout Lutheran home, but study of his Bible brought him to the Baptist position. He not only joined the Baptists but became a Baptist preacher.

Mr. Doll and another student back in the early part of this century organized in Louisville the City Limits Mission, which in a short time became what is known today as the Deer Park Baptist Church. Also he was its first pastor.

He was for some years a missionary

in Kentucky for the Executive Board, General Association of Baptists in Kentucky. He started the Pollard Baptist Church in Ashland, Ky., and was the state mission worker in the Neon and Fleming area. He was pastor of the Walnut Street Church, Owensboro, after which he became pastor in Illinois. Returning to Kentucky, he was for nineteen years pastor of Immanuel Baptist Church, Louisville.

His last pastorate was the Beechland Baptist Church, Pleasure Ridge. He retired from that pastorate in 1950, but still fills a substantial preaching schedule.

Brother Doll is a many talented man. Besides being a great pastor who labored tirelessly among his sheep, he was an able preacher, and possessed a fine lyric tenor voice, and he used it effectively in his preaching ministry.

Mrs. Doll was the former Miss Louise Meriwether. They were married August 2, 1910.

...and dear God...

THANK YOU FOR THE CHECK MOMMY GOT TODAY...

Yes, little Linda's mother told her about the check and why they get it.

Linda's daddy was a preacher in a small Baptist church. One day several members asked what the church would do if something happened to their pastor. They discussed it with fellow members and decided to enroll him in the Southern Baptist Protection Plan.

Less than two years later, God called Linda's daddy to heaven.

Because of the church's love for him, Linda's mother now gets a check each month from the Annuity Board.

Your church can protect your pastor and his family, too. Send for information now.



Mail to:
Annuity Board
511 North Akard
Dallas 1, Texas

Send me information explaining how our church can enroll our pastor in the Southern Baptist Protection Plan.

NAME _____
ADDRESS _____
CITY _____ STATE _____

Coggin Warns About Two Destructive Forces Abroad in the World

RIDGECREST, N.C.—(BP)—“We stand at our point of gravest danger of being deprived of the freedom which we enjoy,” a Southern Baptist minister warned 3,000 persons here.

“There are two forces abroad in our land today, namely Communism and Roman Catholicism, which would deprive us of the blessed heritage which has been ours,” the speaker continued.

James E. Coggin, pastor of Travis Ave. Baptist Church, Fort Worth, Tex., declared, “We as Christian workers need to be keenly aware and alert to these powerful forces. In the political campaign for this year, we have much at stake as American citizens.”

Coggin addressed the second Southern Baptist Sunday School Conference week at Ridgecrest Baptist Assembly.

Car, Truck Collide; Minister Victim

RUSTON, La.—(BP)—A prominent Louisiana Baptist minister was killed near here in the collision of a pickup truck and an automobile at the intersection of two rural roads.

Rel Gray, 49, pastor of Temple Baptist Church in Ruston, died in Ruston Hospital shortly after the crash.

A native of Warren, Ark., Gray had been pastor of Temple Church about four years.

Prior to coming to Ruston, he was associated with several Baptist churches in Arkansas.

A graduate of Ouachita College (Baptist) and Southwestern Baptist Theological Seminary, he was president of the Arkansas Baptist executive board for two years. He had also served as president of the state Training Union for two years in Arkansas.

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Spokane Church Cited As “First of 30,000”

GLORIETA, N.M.—(BP)—A Spokane, Wash., church with three missions has been recognized as the first church started in Southern Baptists’ movement to begin 30,000 new churches and missions.

The recognition came during Home Mission Conference at Glorieta, New Mexico, and followed a six-month campaign to find the “first of the 30,000.” More than 10,000 churches and missions have been started in the movement which climaxes in 1964.

Northtown Baptist Church in Spokane was constituted on June 3, 1956, right on the heels of the denomination’s acceptance of the 30,000 challenge issued at Kansas City by then president, C. C. Warren, of Charlotte, N. C. Warren has since directed the movement and took part in the recognition service at Glorieta.

Kennedy Ignores Request To Cite First Allegiance

WICHITA FALLS, Tex.—(BP)—A telegram asking Sen. John F. Kennedy whether his primary allegiance is to the United States or the Roman Catholic

FOR CHRISTIANS
only . . .

GOD BEING
MY HELPER

by Ralph A. Herring

To first-century Christians,
the presence of the Holy Spirit
was life’s supreme reality.

This book can clearly explain
the Spirit’s place in your
life today and lead you into a
growing knowledge of the
divine Helper who governs the
life of every true Christian.

If you yearn to know the
reality of the Holy Spirit . . .
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church has been ignored, a group of Texas Baptists said here.

The telegram, from a Brotherhood group of the Wichita-Archer Baptist Association, specifically requested a reply.

It stated that the senders would be forced to vote the Republican ticket unless Sen. Kennedy, a Roman Catholic and the Democratic presidential nominee, gave assurance before November of his readiness to break with the Catholic church should it seek to intimidate him in matters affecting the United States.

The telegram prompted a number of telegrams and telephone calls to Bert Mattingly, superintendent of missions for the Wichita-Archer association.

“About half of the calls and telegrams were in opposition to our stand,” Mattingly said. He said in a statement to the press that the group is not taking issue with the Catholic religion, but opposes the church’s trying to control the government.

South American Baptists Fear Catholic President

By the Baptist Press

Southern Baptist missionaries in Latin America have expressed alarm at the nomination of Sen. John F. Kennedy as the Democratic presidential candidate, Texas Baptists’ top denominational leader said.

Forrest C. Feezor, executive secretary for the Baptist General Convention of Texas, reporting on a recent mission tour of nine South American countries, said the missionaries fear that the election of a Catholic president would heighten religious persecution in their areas.

“Knowing what the Catholic church has done in South America in keeping the people submerged in superstition,” said Feezor, “the missionaries are greatly concerned about the coming election.”

But a more vital concern of the missionaries, he said, is the spreading influence of Communism in Latin America.

“None of the people with whom I talked approve of Castro and his allegiances,” said Feezor, “but they have an affinity for Cuba that makes them hesitant to criticize. Individuals, however, would not hesitate to say that Castro is “out of his mind.”

In the countries he visited, Feezor said that there was no apparent overflow of communistic influence from Cuba.

“But the missionaries,” he said, “insist that a spirit of vigilance must be maintained or red influences will infiltrate other countries.”

Feezor and a party of nearly a hundred Baptists enroute to Rio de Janeiro last month were caught in a security net following an assassination attempt of Venezuelan President Romulo Betancourt. They were detained five days in Caracas, missing most of the Baptist World Congress meeting in Rio.

St. Louis Church Calls R. G. Capra, Nashville

ST. LOUIS—(BP)—The Ballwin Baptist Church in suburban St. Louis, Mo., has called Robert G. Capra of Nashville, Tenn., as pastor, effective about September 1. Capra has accepted the call.

For the past 14 months, Capra has been assistant director of Cooperative Program promotion with the Executive Committee of the Southern Baptist Convention.

Although a native of Detroit, Capra grew up in St. Louis and was in private business before entering the ministry. He went to Nashville in June, 1959, from pastorate of Fee Fee Baptist Church of St. Louis.

Previous pastorates were in two other St. Louis churches, at Kansas City, and at Tipton, Mo.

Thomas Jefferson On Today’s Time

Some say the state has a right to dictate the policies of the church.

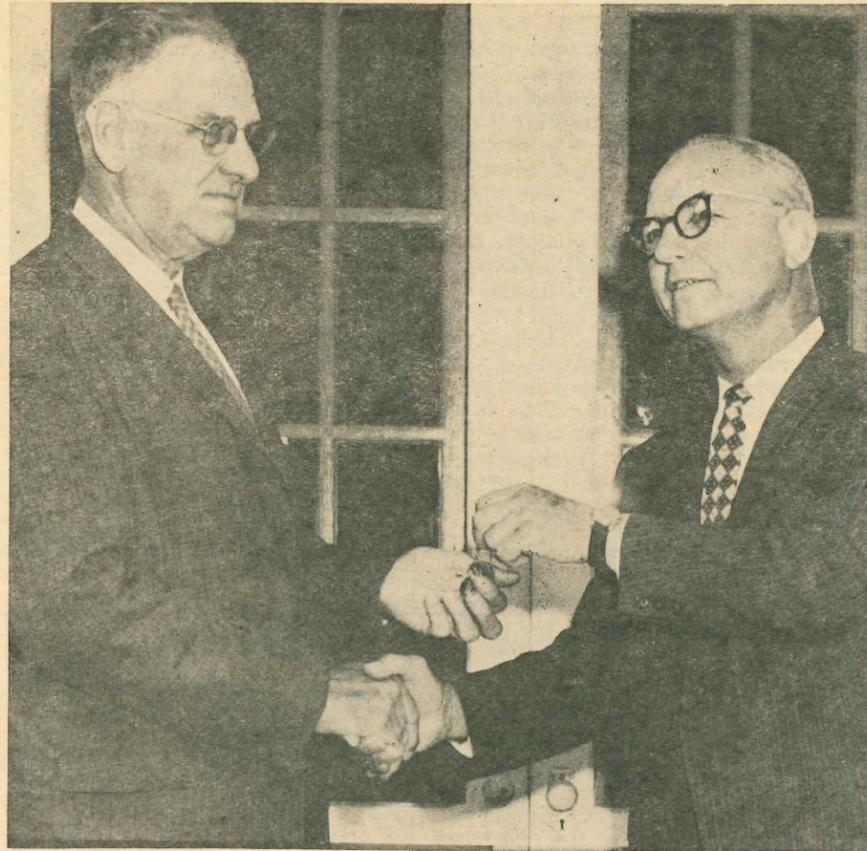
Thomas Jefferson answers: “I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline or exercises. . . . I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines. . . . Everyone must act according to the dictates of his own reason, and mine tells me that civil powers alone have been given to the President of the United States and no authority to direct the religious exercises of his constituents.”—Padover, Saul K., *Thomas Jefferson on Democracy*, p. 115, 116.

Some say men are bigots who demand separation of church and state.

Thomas Jefferson answers: “Turning, then, from this loathsome combination of Church and State, and weeping over the follies of our fellow men who yield themselves the willing dupes and drudges of these mountebanks, I consider reformation and redress as desperate, and abandon them to the Quixotism of more enthusiastic monds.” — Padover, Saul K., *Thomas Jefferson on Democracy*, p. 116.

—Jess Moody
First Baptist Church
Owensboro, Ky.

Keys to Bethel Turned Over to New President



W. E. Burton, left, is being presented the keys to Bethel College by former President W. Edwin Richardson.

Dean W. E. Burton became President W. E. Burton on August 1, when President W. Edwin Richardson turned over to him the keys of Bethel College, Hop-

kinsville. Also he became the sixteenth president to serve that institution which has been operating in the county seat of Christian County for 106 years.

Dr. Burton is no stranger to Bethel or to Kentucky. Native of Taylor County, he attended and was graduated from Campbellsville College with an associate in arts degree, and then proceeded to study at Georgetown College, where he earned his A.B. The University of Kentucky conferred the master's degree on him, and he has carried on further studies at George Peabody College, Nashville, Tenn.

He had already been principal at Corbin High School during the years 1931-44.

He is now fifty-four years of age. He has been dean of Bethel since 1947. In accepting the presidency he has not only given up the deanship, but has also relinquished his pastoral leadership of the Cerulean Springs Baptist Church, where he has preached on Sundays for many years in addition to his school work. He is being succeeded as dean by Prof. Eldon Byrd, 40, teacher in social studies, but no pastor has been chosen to succeed him as yet at Cerulean Springs.

Dr. Thomas E. Meador is being added to the faculty as head of the Bible Department. He succeeds the late Dr. J. D. Franks.

Gilmer B. Pursley, business manager, says that extensive renovations are being made during the summer for an increased student body in the fall. Advance reservations for every available room in the girls' dormitory have already been made, and only a few are still available for girls in Carloss Hall. There are still some rooms available for boys in their dormitory.

The inauguration of the new president is being planned for later on this year.

Dr. Richardson is to be professor of Bible at Carson-Newman College, Jefferson City, Tenn.

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Registration for Sunday School Week, Ridgecrest

RIDGECREST, N. C. — (RBA) — The largest Southern Baptist Sunday School Conference ever held at Ridgecrest Baptist Assembly closed August 3. There were 3,336 persons registered. This tops last year's high of 3,249 for this same week. Should the anticipated crowd of 3,100 persons register during the second Sunday School Week at Ridgecrest, the total will top the all-time high for the combined weeks—6,038, a record set in 1957.

►Sonora Baptist Church held its annual revival August 1-12. The evangelist was Pastor Dester E. Jones, of South Jefferson Church, Valley Station, near Louisville. Song leader was Vernon Taylor, formerly pastor of West Point Church, now engaging in full-time evangelistic singing. Archie Allison is the Sonora pastor.

THE MOSAIC AUTHORSHIP OF THE PENTATEUCH

By CARL LOY, Pastor
Main Street Baptist Church
Williamsburg, Kentucky

That Moses was the responsible author of the Pentateuch was generally accepted by both Jews and Christians until 1753. At this time a Frenchman, Dr. Astruc, brought forth a work in which he claimed that he found in Genesis two documents, using different names for God, Elohim and Jehovah. As if one writer couldn't use two names, he advanced the idea that Genesis was written by more than one author.

Following this Early Documentary Hypothesis, other theories came into vogue. The latest is the Later Documentary Hypothesis which assigns the authorship of the Pentateuch to four documents, designated as J, E, D, and P. According to these documents, the Pentateuch is dated from 850 B.C. to 500 B.C. If this were true, Moses who lived in 1500 B.C. could not have written any part of the first five books of the Old Testament.

Of course it cannot be claimed that Moses actually wrote every word in this section of the Bible, as he could not have written the account of his own death and burial, which is a part of this section. It is clear from the evidence we have, that Moses did much writing, and that through his own hand, and through the hands of his associates, the Pentateuch was produced in his day.

God commanded Moses to write, "And the Lord said unto Moses write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalec from under heaven" (Exodus 17:14). "And the Lord said unto Moses, write these words: for after the tenor of these words I have made a covenant with thee and with Israel" (Exodus 34:27). If some prophet of Judah or Ephraim wrote this around 850 B.C., he acknowledged that Moses was a writer. Liberal higher critics accept the writings of this supposed prophet of the J, or E document, and reject the statements that Moses was a writer. As conservative believers in the word of God, we must continue to relegate this supposed prophet to an hypothetical role. We don't know that he ever lived.

Moses not only wrote himself, but he had associate writers. "And the priest shall write these curses in a book—" (Num. 5:23).

Furthermore, various writing was done in the time of Moses.

1. Every man's name was written upon a rod (Num. 17:1-3).

2. The Word of God was written upon the posts and gates of their dwelling places (Deut. 6:9).

3. Bills of divorcement (for the hardness of their hearts) were written (Deut. 24:1).

4. The Law was written on stones (Deut. 27:2-8).

5. Moses wrote a song that will be sung in heaven by all the redeemed (Deut. 31:19, and Rev. 15:3).

6. Joshua, the successor to Moses, had the commandments of Moses written in a book (Joshua 1:7-8). Can the historicity of Joshua be denied? If Moses didn't write this book, who did? If this book in Joshua's possession, was not the Pentateuch, what was it? Where is it now? Is there any evidence, traditional or otherwise, of its existence?

From the time of Moses to the time of Christ the people of Israel accepted the Law as written by Moses.

1. In the period of the Judges (Judges 3:4).

2. In the times of the kings (II Chronicles 25:4).

3. In the time of the return from captivity (Ezra 6:18, 7:6).

4. By the prophets (Mal. 4:4).

In the New Testament days the authorship of Moses was accepted without question:

1. By the Parisees, "And they said, Moses suffered to write a bill of divorcement and to put her away, and Jesus answered and said unto them, For the hardness of your heart he wrote you this precept" (Mark 10:4-5).

2. By the Sadducees, They came saying, "Master, Moses wrote unto us—" (Luke 20:28). The reference is to Deuteronomy 25:5-6. The rationalistic Sadducees, who denied the resurrection, believed that Moses wrote Deuteronomy. If this book came from the D document as an invention or a product of 613 B.C., it seems that the Pharisees and the Sadducees would have revealed some knowledge of it. They originated about the time of the latest documentary dates, and should have known something about this Hypothesis.

3. Jesus accepted and affirmed the writings of Moses as genuine. "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings how shall ye believe my words?" (John 5:46-47). In the light of this statement of Christ, how can the Mosaic authorship of the Pentateuch be rejected without rejecting the authority and integrity of Christ? How can a person accept the Documentary Hypothesis and believe implicitly in the infallibility of Christ? If Christ were ignorant of this matter and knew no more than others of his day, he is not trustworthy.

When Jesus said "Moses . . . wrote . . . of me," he was referring to the Pentateuch, for on another occasion, "Beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself." (Luke 24:27). Again he said, "I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the Psalms, concerning me." (Luke 24:44).

What did Moses write in the books of the Law concerning Christ?

1. He wrote of Christ as the seed of the woman who would bruise the serpent's head (Gen. 3:15).

2. He wrote of Christ as the seed of Abraham through whom all the families of the earth would be blest (Gen. 12:3).

3. He wrote of Christ as "Shiloh" who would come and gather the people (Gen. 49:10).

4. He wrote of Christ in the description of the Passover Lamb (Exodus 12).

5. He wrote of Christ as the "Star" that would come out of Jacob and as the "Sceptre" that would rise out of Israel (Numbers 24:17).

6. He wrote of Christ as the way of approach to God—through sacrifice and intercession. Compare Leviticus and Hebrews.

The writer of Hebrews believed that the book of Leviticus was the work of Moses under God. Hebrews was written to show that Christ is the fulfillment of the Mosaic writings, and the way to God through his sacrifice and intercession for us. See Hebrews 3:1-6, 7:14, 8:1-6, and 9: (note especially verse 19. What book did Moses sprinkle?)

7. He wrote of Christ as a "Prophet" from the midst of Israel (Deut. 18:15-18).

If Moses didn't write the Pentateuch, what did he write? The writings of Moses and the authority of Christ must stand or fall together. "But if ye believe not his writings, how shall ye believe my words?"

Moses was the best qualified and the most logical person to write the Pentateuch:

1. Because of his knowledge (Acts 7:22).

2. Because of his love for his people (Acts 7:23).

3. Because of his faith in Christ (Hebrews 11:23-29).

(1) He esteemed the reproach of Christ greater riches than the treasures in Egypt.

(2) He endured as seeing him who is invisible.

4. Because of his fellowship with God
(1) He chose this fellowship when he refused to be called the son of Pharaoh's daughter.

(2) He spent forty years with God in the solitudes of the Midian desert (Acts 7:29).

(3) He heard the call of God at the burning bush (Acts 7:30-31).

(Continued on Page 12)

KENTUCKY BAPTISTS AT WORK

SUNDAY SCHOOL

State Sunday School Convention, Sept. 5-6

By ROY E. BOATWRIGHT



James Lackey

The first State Sunday School Convention during the past ten years will be held with the Severns Valley Baptist Church, Elizabethtown, September 5-6, 1960.

An outstanding faculty composed of the Sunday School Board Personnel of Nashville, the State Approved Workers of Kentucky and Dr. John Durst, state Sunday school secretary of South Carolina, will be available to serve all Sunday school workers who will have the privilege of attending. Dr. James Lackey, superintendent of Young People's work, Sunday School Board, will lead a conference and will be one of the speakers. In addition to conferences and special messages, there will be a panel composed of the heads of the departments in Kentucky; Eugene F. Quinn, secretary of music; Mrs. George R. Ferguson, secretary of W.M.U.; A. B. Colvin, superintendent of Missions and Evangelism; Forrest R. Sawyer, secretary of Brotherhood; J. Chester Durham, secretary of B.S.U.; James Whaley, secretary of Training Union.

The program has been formed around the theme, "Outreach For the Unreached," which is the Sunday school theme for

the ensuing year. All major phases of Sunday school work will be encompassed in the program.

A poster containing information on the faculty, the program, available hotels, and other vital information has been mailed to every Sunday school superintendent in Kentucky.

It will be exceedingly profitable for every church in Kentucky to be represented at this great meeting.

WOMAN'S MISSIONARY UNION

Cedarmore W.M.U. Week-End Conference, September 3-5, 1960

By MRS. GEORGE R. FERGUSON



The Hartsells

The music during the W.M.U. Week-end Conference will be under the direction of Rev. and Mrs. Bruce V. Hartsell of Shepherdsville.

Mr. Hartsell is pastor of the First Baptist Church of Shepherdsville and Mrs. Hartsell serves as organist and choir director.

Mr. Hartsell is a graduate of Wake Forest and of Southern Seminary, Louisville, where he received his B.D. and Th.M. degrees. He has served as soloist and song leader in revivals and camps in Kentucky and other states.

Mrs. Hartsell received a B.S. degree from Meredith College, Raleigh, N.C. and has done graduate study at Meredith College, Southern Baptist Seminary

School of Music and University of Louisville School of Music.

The Hartsells have been with us previously in this same capacity and were so well received that we have asked them to return. We know that they are both well qualified to lead this phase of our conference experience and we are grateful to them for coming to be with us.

FOUNDATION

Fifteen-Year Peak Reached On Income from Investments

By A. M. VOLLMER, Exec. Sec'y.-Treas.

July 31 marked the end of the third quarter of the 1960 Associational year. The income distribution from investments is made quarterly by the Kentucky Baptist Foundation. The distribution at the end of the third quarter was \$18,186.58. This was the largest of any quarter during the fifteen years of the Foundation's operation.

On July 1 relief checks, totaling \$2,641.00, were sent to 66 ministers or their widows in Kentucky. This money is income from the Kentucky Baptist Minister's Aid Society Fund which is being administered by the Kentucky Baptist Foundation. These checks were in addition to the regular relief checks sent to the preachers or their widows from the Relief and Annuity Board each quarter.

Many of these recipients live on a very low income and these checks help to ease the burden.

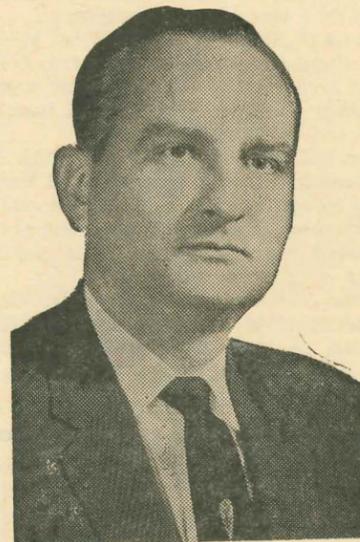
►Rev. and Mrs. Roy A. Fowler, appointed for North Brazil, may be addressed at Caixa Postal 679, Campinas, Sao Paulo, Brazil. He is a native of Thomaston, Ga.; and she is the former Patricia Ross, of McCracken County, Kentucky.

►Associational Missionary C. R. Hill, in South District, reports that The Faulkner's Lane Mission was organized into the Immanuel Baptist Church, with 75 charter members, on June 24. This mission was started by First Baptist Church, Danville, eight years ago. Robert Martin, pastor of the mother church, was chosen as moderator; the song service was under the direction of Morris Trayner, the pastor of the new church. Henry Hedge-speth led in prayer and Ed Orberon, a former pastor of the mission, preached the sermon.

BROTHERHOOD

Welcome to the Second Kentucky Brotherhood Convention, October 6-7

By FORREST R. SAWYER



Elroy Lamb

Dr. Elroy Lamb, pastor, and Keith Soper, president of the Brotherhood of the Lexington Avenue Baptist Church, Danville, say to Kentucky Baptist men:

"WELCOME to the Second Kentucky



Keith Soper

Baptist Brotherhood Convention, October 6-7. Our church wants you. Drop us a card if you want overnight lodging in any of our homes. If you plan to stay overnight in a hotel or motel, write direct. (Check with your local president for list.)"

HENRY JOHNS SPEAKS TO VICTORY MEMORIAL MEN

Henry Johns, pastor of the Summer-ville Baptist Church, was the speaker on the occasion of the June meeting of the Brotherhood of Victory Memorial Baptist Church, Louisville. Mr. Johns' subject was "Man's Greatest Need is Not Gold."

H. C. Avery, secretary of the Victory Memorial Brotherhood, reports among several worthwhile ACTIVITIES one service conducted at Jefferson County Jail where three men made professions of faith. The pastor, H. W. Schafer, preached at the service.

ALMOST PERFECT

The Royal Ambassador chapters of the First Baptist Church, Monticello, had its entire enrollment, with the exception of one, attending the state Royal Ambassador Camp at Cedarmore.

OWEN COUNTY BROTHERHOOD

The Owen County Associational Brotherhood was challenged in a recent meeting by Maurice L. Bates, pastor of the Squiresville Baptist Church, "to give out fifty or more Baptist gospel tracts during the coming year." The Associational Brotherhood, under the direction of Brother Bates and I. L. Arnold, promotion committee chairman, will prepare the booth for the county fair, an annual effort on the part of the Owen County Brotherhood.

Hobart Vann of Monterey was the speaker on the occasion of the meeting that was held at the Cedar Hill Baptist Church. The Squiresville Brotherhood will be host to the meeting in July.

Encouraging Church Clerks In Preparing Data For Associational Minutes

Dr. A. D. Odom, Bracken Associational clerk, Mays Lick, Ky., has inaugurated this year a point system by which church clerks will be given honorable mention in the annual minutes of the district association. Four church letters will be selected on the following basis of performance: (1) Mail church letter not later than the third Monday in July (25 points); (2) Neatness in preparation—typewriter preferred (25 points); (3) Accuracy in all figures (25 points); and (4) All questions answered—writing "none" when it does not apply (25 points).

It is a time-consuming matter when the associational clerk, in his preparation of the annual minutes, must stop to check a variety of items not listed. Many churches do not give the year organized, total their figures, give special information, leave items blank, fail to give addresses, do not list messengers, fail to

list executive board members, and mail letters late, and such deficiencies.

The churches in Bracken Association this year receiving honorable mention are as follows: First place—Germantown, Leonard Mains, clerk; second place—Morehead, Ivan Bocook, clerk; third place—Lewisburg, Mrs. Jack Hutchison, clerk; and fourth place—Augusta, Ethel L. Raymond, clerk.

A Tract For the Times

NASHVILLE, Tenn. — (BSSB) — A greatly increased demand for the tract, "Baptists, Roman Catholics, and Religious Freedom," is reported by Donald F. Ackland, editor of general tracts for the Baptist Sunday School Board. This interest is doubtless occasioned by recent political events.

To meet demands, a special printing is being made of this tract. Written by Dr. Henlee H. Barnette, of Southern Baptist Theological Seminary, Louisville, Ky., it effectively describes how the principle of the separation of church and state is being threatened by the Roman Catholic church in this country. Churches can obtain free supplies of this tract, in reasonable quantities, by application to: Tract Editor, Baptist Sunday School Board, 127 Ninth Avenue, N., Nashville 3, Tennessee.

D. P. Brooks Is New Editor of Young People's Lesson Courses

NASHVILLE, Tenn. — (BSSB) — D. P. Brooks, of Shelby, N. C., has assumed duties as editor of Young People's Lessons Courses in the Baptist Sunday School Board's Sunday School Department.

He has served as an associate in the Sunday School Department of the North Carolina Baptist Convention, Raleigh, for the past twelve years.

Brooks is a graduate of Wake Forest College, Winston-Salem, N. C., and Southern Baptist Theological Seminary, Louisville, Ky.

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Oneida Pastor Commended

A. N. Lester, the newly called pastor of the First Baptist Church, Oneida, Kentucky, has been commended by his fellow workers in Greenup Association where he formerly served. Lester was pastor at Summit Baptist Church near Ashland before accepting the call of Baptists in Oneida.

Resolutions of appreciation were passed by the Executive Board of the Greenup Association. Lester is characterized as a man with deep consecration and humility. He was also described as a tireless worker in various offices in the association.

The chain store firm made the commitment several months ago and this was the final step toward making the money available to the Seminary to be used for the Library fund.

A simple inscription on the back of the check tells the reasons for the grant. It reads: "In the name and for the sake of Jesus Christ." signed, Stanley S. Kresge.

The presentation of the check was made by Mr. E. W. Essig, manager of the firm's Louisville store at 412 South Fourth Street. It was accepted by Mr. James C. Austin, special assistant to the president, Southern Seminary.

►The historic Pleasant Grove Baptist Church, on Aiken Road, three miles northeast of Middletown, will observe its 155th anniversary August 28, 1960. It was founded in 1805. The anniversary services will begin at 9:45 a.m., Sunday School, continue through the morning worship service at 10:55 a.m. After basket dinner on the lawn, a singing program will be held in the afternoon, starting at 1:30. William Pitt is the pastor.

Check for \$25,000 Gift To J. P. Boyce Library By Kresge Foundation

The Southern Baptist Theological Seminary has received a check for \$25,000 from The Kresge Foundation, Detroit, Michigan, as a grant to the James P. Boyce Centennial Library.

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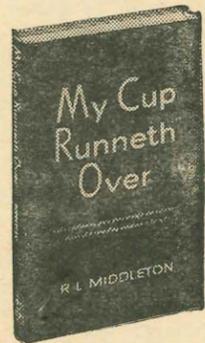
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MOSAIC AUTHORSHIP

(Continued from Page 9)

5. Because of God's choice of him as the deliverer from the Egyptian bondage (Acts 7:35).

6. Because he was the giver of the law at Sinai (Exodus 31:18).

7. Because he was the leader of Israel in all their worship and wanderings.

The foregoing is not to deny that Moses may have had access to some sources, but if he did or did not, it was under the guidance and inspiration of God that he produced the books of the law.

The contribution to Christian faith by scholarship through research and criticism, is not to be minimized, but when scholarship goes far enough to set aside the word and authority of Christ, scholarship is going too far.

When a choice is to be made between the plain word of Christ, and the hypothesis of man, Christian faith must choose the word of Christ.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 14, 1960

	S.S.	Add.	T.U.
Louisville, Walnut Street	1274	—	219
Missions (3)	312	1	152
Louisville, Ninth and O	1072	10	409
Hopkinsville, Second	937	—	203
Madisonville, First	929	8	189
Louisville, Carlisle Avenue	918	3	166
Missions (2)	102	—	41
Mayfield, First	908	—	178
Mission	103	—	—
Owensboro, Third	883	4	271
Covington, Calvary	802	—	—
Elizabethtown, Severns Valley	780	—	171
Mission	37	—	—
Murray, First	753	4	72
Bowling Green, First	738	—	144
Mission	226	—	—
Somerset, First	716	2	220
Mission	96	1	—
Harrodsburg	709	—	161
Missions (2)	48	—	37
Louisville, Crescent Hill	686	4	151
Missions (2)	131	—	40
Louisville, Parkland	685	—	139
Frankfort, First	681	2	148
Lexington, Calvary	680	11	150
Mission	33	—	—
Hopkinsville, First	653	—	168
Mission	150	—	68
Lexington, Immanuel	651	—	177
Mission	20	—	—
Newport, First	647	—	131
Missions (2)	57	—	19
Lexington, Grace	634	1	171
Mission	17	—	—
Louisville, Beechland	609	—	151
Mission	181	1	56
Glasgow	607	2	112
Missions (2)	200	—	46
Lexington, Rosemont	564	5	129
Shelbyville, First	515	—	93
Campbellsville	510	—	167
Missions (4)	126	—	20
Ashland, First	497	—	91
Missions (2)	141	—	32

(Continued on Page 16)

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SUNDAY SCHOOL LESSON

By H. C. Chiles

THE FOLLY OF FORSAKING GOD August 28, 1960

Isaiah 30:1-3, 15-18

Soon after Sennacherib ascended the throne of Assyria he launched a campaign against Palestine. Ere long he captured all of the cities except Jerusalem. In due time he attacked it. In the midst of their national need, when they were threatened by the terrible menace of the conquering armies of Assyria, the leaders of Judah unwisely decided that the best way for them to meet that threat was to form an alliance with the Egyptians. Instead of seeking counsel from God, in their desperation, they resorted to the expedient of sending emissaries to Egypt, bearing rich gifts and hoping to obtain help from the king. Rather than enjoy the protection and blessing of God, they fled to Egypt for assistance.

I. A Displeasing Alliance. Isaiah 30:1-3.

This mission, which had been undertaken without consulting God, was contrary to His wishes. Concerning the Egyptians God had told His people, "Thou shalt make no covenant with them" (Exodus 23:32). Egypt was considered a type of the world, and the world is something from which to be delivered rather than in which to trust. Unfortunately Egypt loomed larger on the horizon of these people than did God. Therefore, it is not surprising that God was highly displeased with their attitude toward Him as revealed in their leaving Him out of their consideration. Such a situation is always calamitous.

God is never pleased when people depend on the arm of flesh rather than place their trust in Him. Foolish indeed are those who pursue that course. Those who turn to God are directed aright and helped tremendously. It is always right and best to trust in God, regardless of the efforts of men to get us to do otherwise. As it was in the case of Judah, so it will be with any nation, misplaced trust will bring confusion instead of security and shame rather than glory. The provisions of God's grace and His matchless faithfulness certainly merit our implicit trust in Him.

Through His prophet God rebuked the rebellious people for their attempt to obtain help from Egypt. The help which they needed was available from Him on the condition of their repentance and faith.

II. A Dangerous Alliance. Isaiah 30:15-17.

These verses portray the persistent refusal of the people to return to God, rest in Him and trust Him fully. Instead of pleasing God by returning to Him and depending on Him, they decided that they would flee upon horses. Having rejected God's guidance, it is not surprising that they sought help from other sources, seemingly unaware that truly God is the source of all real strength. It is dangerous for anybody to form an alliance with others rather than with God. No matter who they may be, people wreck their lives when they ignore the will of God and put their trust in the arm of flesh. Thoroughly acquainted with every thought, desire and experience of men, God frequently permits them to bring injury upon themselves because of their unwillingness to do those things which He wants done. Those who refuse to obey God lay themselves liable to all sorts of attacks from the world, the flesh and the devil. In the light of these things, it is certainly encouraging to remember the words of Paul in Philippians 4:13, "I can do all things through Christ which strengtheneth me."

III. A Desirable Alliance. Isaiah 30:18.

What a joyous privilege it is to trust in the righteous, wise and patient God and wait upon Him. Through grace He profusely bestows the blessings which we do not deserve. Then in mercy He withholds from us those things which would be injurious to us. From experience we have learned, as is taught in His Word, "My grace is sufficient for thee." When we trust in God and wait patiently upon Him we become the recipients of so many wonderful and invaluable blessings. We discover that He supplies the strength which we need for every emergency that may arise in our lives. The most desirable alliance that we shall ever know is the one between God and us. Instead of seeking help elsewhere and being disappointed in the end, enter upon an alliance with God and let Him have His way with you.

►William L. Lowe has resigned as minister of music at the Immanuel Baptist Church, Lexington, Ky., to become associate pastor, in charge of music and education, at Olive Baptist Church, Pensacola, Florida. Mr. Lowe has been at the Immanuel Church for the last five years.

►Liberty Baptist Church, in Casey County Association, began sponsoring the Caney Fork Mission on July 3.

►Blue Spring Church, Little River Association, where Irvine L. Parrett is the pastor, has just closed a revival. During the eight day meeting there were six professions of faith for baptism and twelve rededications. The pastor did the preaching and Mr. Almond Snyder, Owensboro, led the singing. Mrs. Almond Snyder was the organist and Mrs. Daniel Oliver and Miss Paulette Mitchell were the pianists during the meeting. Capacity crowds attended the services.

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Kum Ba Yah, Youth Center, Organized in an Old Barn, Lexington

A group of Baptist teen-agers in Lexington has undertaken an adventurous project of converting an old barn into a recreation center.

Immanuel Baptist Church this spring purchased 22 acres of land at Mt. Tabor

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and Tate's Creek Roads for a new church building.

The church young people decided they could use an abandoned barn on the lot. So, they began working on the barn in the afternoon and evening. Stalls were taken out and the stall doors were carried outside to be used for picnic tables. The youngsters built steps up to the second floor, knocked out beams and crosspieces on the second floor and one boy wired the barn for electricity.

Other plans call for painting the inside of the building and laying a four-inch hard-graveled first floor.

The boys and girls already have used the barn for a seven-night youth retreat. The retreat program included supper prepared by church circles, singing, scripture, prayer, Bible study of the book of James, figurine painting, group discussions, and closing devotional around a campfire.

The highlight of the camp was 30 rededications to God.

In the future, the group intends to have a basketball court, tennis courts and an ice skating rink.

The center has been named Kum Ba Yah, which is taken from an African chant song and means, "Come by here."

Pastor Fears Catholic Tool In Presidency

WACO, Tex.—(BP)—If Senator John F. Kennedy is elected president of the United States, he would become a tool of the Catholic hierarchy by which the liberties we now enjoy would be placed in jeopardy," the pastor of the First Baptist Church here said.

Pastor Harold E. Lindsey lambasted the Catholic hierarchy from the pulpit in a Sunday sermon entitled "The Issues Before Us" here July 31.

The 39-year-old minister acknowledged Kennedy, the Democratic nominee for president, as a "highly intelligent, well-informed, well-educated and experienced young man," and said that he has every right to be president.

"Yet if his religion would prevent his absolute allegiance to the United States,

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the question of his religion can be raised legitimately," said Lindsey.

"The ultimate danger involved," he said, "is that eventually we will be subject to the power of Rome. Tax funds for the support of Catholic schools, grants for Catholic hospitals, orphanages and other forms of Catholic relief would become the order of the day if a Catholic is elected U. S. President."

Lindsey pointed out four reasons "why Kennedy must not be elected:"

(1) Being a Roman Catholic, he would be subject to the traditional pressures which have characterized the Catholic church's bid for power.

(2) Being a Catholic, he would be subject to a power other than God, his conscience or his country.

(3) The Roman Catholic Church, loyal to its nature, would project itself into the affairs of the state through Kennedy.

(4) It would be impossible for him to carry out his duties as president and remain in good and regular standing with his church.

"Changes would come gradually," said Lindsey, "until one day we awaken to discover that our liberties have been whittled away and we are enslaved in our own homeland by a ruthless religious totalitarianism controlled from Rome."

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Walton Church Calls Full-Time Associate In Music and Recreation



Wilburn Ferguson

Wilburn "Wib" Ferguson has become the full-time minister of music and recreation at the First Baptist Church, Walton. Ferguson has served the Walton Church on a part-time basis since October 1958. He comes to Walton after being at Georgetown College for three years.

Mr. Ferguson is widely known for his athletic ability. He not only has an illustrious career in basketball and football in high school, but is an outstanding baseball pitcher. He excelled in baseball in military service and also on Central Kentucky teams while a student at Georgetown College.

Ferguson will lead the Walton Church in setting up a complete graded program of church music and will also work with the church in developing a recreational program.

Ferguson is married to the former Donna Haggard of Winchester, Kentucky. The couple has two children, Danny and Cheryl.

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"Sit-In" Tactics Used In Atlanta Churches

ATLANTA, Ga.—(BP)—Twenty-five Negro college students carried their "sit-in" tactics of the lunch counter to six white churches in Atlanta at the morning service August 7.

Louie D. Newton, pastor of Druid Hills Baptist Church, said the Negroes arrived there about mid-way of the service but declined when ushers cleared a pew in the balcony.

F. Joe Vining, head usher at First Baptist Church, said they were offered seats in the overflow chapel beneath the auditorium but refused.

They remained in the foyer through most of the service. Pastor Roy O. McClain is on vacation and an associate was preaching.

The Negroes sat among the congregation without incident at First Presbyterian Church and at St. Philip's Episcopal Cathedral. At Grace Methodist Church, seven Negroes accepted seats in an overflow room when told the auditorium was filled.

Disagreement among two ushers at St. Mark's Methodist Church, across from First Baptist, as to whether to seat the Negroes continued until the pews were occupied but three Negroes then accepted chairs in the aisles. Bishop J. O. Smith preached his first sermon there as head of Georgia Methodists. The Negroes later introduced themselves to him and said he thanked them for attending.



Dr. Walton R. Cole has resigned as pastor of the First Baptist Church, Dayton, Kentucky, where he has been located for about thirty years, and he and Mrs. Cole are moving to Bryan, Texas—his native health.

ROMAN CATHOLIC PRESIDENT

(Continued from Page 3)

direct violation of the separation of Church and State, and was a direct result of the pressure of the Catholic hierarchy.

Let me hasten to say that I believe the Roman Catholic has a right to have as many hospitals as he can afford, but I insist that the Roman Catholic should pay for his own institutions. The same principle applies to the Roman Catholic parochial schools. Let the Roman Catholics have as many schools as they can support; but let them be supported with Catholic money, not with public tax funds.

What Mr. Kennedy Did Upon One Occasion

Mr. Kennedy says that he will not be influenced by his Church, but that his decisions will be his own. Let us recall what Mr. Kennedy did upon one occasion. When Mr. Kennedy was a member of the House of Representatives, Dr. Daniel Poling invited Mr. Kennedy to Philadelphia to speak to a group in honor of the Chapel of the Four Chaplains. This Chapel to the Four Chaplains is a memorial to four chaplains who went down with their ship during the Second World War. There were two protestant Chaplains, one Roman Catholic Chaplain, and one Jewish Chaplain in this group. John Kennedy accepted the invitation to speak at this meeting. Shortly before this meeting was held, Mr. Kennedy informed Dr. Poling that he could not make the talk and could not attend. It was discovered that Cardinal Daugherty, the Roman Catholic Archbishop of Philadelphia, had advised Mr. Kennedy not to attend.

This may be a trivial matter, but let me ask this question. If Mr. Kennedy accepted the directive of the Archbishop in this matter, would he not do so if he were confronted with some far more important issue?

No, Mr. Kennedy will not be able to divorce himself from his Roman Catholic hierarchy.

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BAPTIST FORUM

(Continued from Page 5)

kind of religious freedom America will enjoy, should the Catholic Church ever get the power they have in Spain and other countries of the world.

America will NOT be placed under this yoke by my vote.

Louisville, Ky. A. M. Vollmer

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 14, 1960
(Continued from Page 12)

	S.S.	Add.	T.U.
Hodgenville, First	496	10	201
Owensboro, Hall Street	495	--	196
Henderson, Immanuel	491	5	133
Erlanger	484	1	144
Florence	477	1	87
Paducah, First	476	--	194
Central City, First	471	10	209
Lexington, Porter Memorial	463	--	96
Winchester, Central	457	2	118
Louisville, Hazelwood	453	--	78
Louisville, Beth Haven	436	--	125
Louisville, South Side	435	--	75
London, First	434	--	138
Owensboro, Eaton Memorial	425	--	162
Louisville, Bethlehem	411	1	156
Louisville, Valley View	411	--	143
Louisville, Highland	409	--	106
Louisville, Rockford Lane	406	1	118
Ludlow, First	404	5	82
Russellville, First	404	--	113
Mission	35	--	--
Louisville, Bethany	401	--	99
Louisville, Shively	399	--	103
Louisville, Third Avenue	393	--	112
Nicholasville	393	--	116
Owensboro, Buena Vista	393	--	131
Corbin, Central	386	--	104
Mission	101	--	30
Louisville, Valley Station	379	--	69
Covington, South Side	378	2	74
Paducah, East	371	3	129
Louisville, Eighteenth Street	370	--	103
Mission	51	--	40
Franklin, First	370	--	86
Mission	75	--	61
Earlington, First	367	3	--
Frankfort, Thorn Hill	363	--	138
Morganfield, First	359	2	90
Jeffersonton, First	358	2	60
Scottsville, First	357	4	71
Greenville, First	357	--	114
Walton, First	353	--	162
Corbin, First	350	1	101
Hazard, First	350	4	80
Frankfort, Crestwood	348	--	90
Lawrenceburg, First	337	1	59
Mission	28	--	--
Louisville, Immanuel	330	--	92
Owensboro, Crabtree Avenue	321	4	97
Louisville, La Salle Avenue	314	--	97
Ft. Thomas, First	313	1	77
Mission	112	--	--
Bowling Green, Eastwood	307	--	90
Louisville, Shawnee	305	2	85
Dawson Springs, First	302	--	--
Barbourville, First	301	1	184
Missions (3)	244	--	--
Hazel	291	--	--
Hawesville	290	3	89
Ashland, Pollard	289	--	113
Mission	47	--	--
Owensboro, Lewis Lane	288	--	104
Falmouth	287	2	36
Mission	31	--	--
Campbellsville	--	--	--
South Campbellsville	287	2	101
Sonora	268	--	111
Sanford	276	--	103
Mission	25	--	--
Lebanon Junction, First	261	--	85
Louisville, Gethsemane	256	--	121
Bowling Green, Glendale	250	--	110
Mission	44	--	--
Marion	236	--	52
Williamson, East Williamson	235	--	53
Frankfort, Memorial	232	2	92
Shepherdsville, Little Flock	231	2	--
Owensboro, Temple	214	3	81
Folsomdale, Liberty	213	--	55
Carrollton, First	211	--	44
Owensboro, Seven Hills	211	--	71
Owensboro, Wing Avenue	202	--	62
Mt. Vernon, First	195	--	43
Missions (4)	52	--	--
Mt. Carmel	178	--	93
Cornishville	102	--	93
McQuady, Corinth	77	--	56

J. Herbert Gilmore Joins Faculty of Carver School in Louisville

Dr. J. Herbert Gilmore has accepted appointment to the faculty of the Carver School of Missions and Social Work, Louisville. He will begin his teaching duties as professor of applied Christianity with the opening of the fall semester, September 13.

Dr. Gilmore leaves the pastorate of the Deer Park Baptist Church, Louisville, where he has been located for four and a half years, to go to the local school. Pastors prior to the Deer Park Church have been at Bloomfield, Ky.; Cedar Creek, in Tennessee, and Marshall, Mo. While he was at Marshall he taught for two years in the Department of Religion in Missouri Valley College there.

Native of Knoxville, Tenn., he is a graduate of Carson-Newman College, Jefferson City, Tenn., and holds an M.A. degree from George Peabody College, Nashville, 1949; the B.D. degree, 1950, Th.M., 1951, and the Th.D., 1959, all from the Southern Baptist Theological Seminary.

In his service to the denomination, Dr. Gilmore has served and is serving as chairman of the Board of Directors, *Western Recorder*. He is chairman of the Public Affairs Committee of Long Run Association; member of the Executive Board of both the Long Run Association and the General Association of Baptists in Kentucky; member, Missions Committee, Long Run Association, and the Board of Trustees, Baptist Fellowship Center, Louisville.

His previous connection with Carver School was as a member of the Board of Trustees, of which he has served as chairman for the past two years.

Dr. and Mrs. Gilmore have four children: Victor, 9; Dale, 6; Winston, 4; and Joy Marie, 2 months.

Geo. W. Stuart, Dallas, Added to Sunday School Board's Extension Staff

NASHVILLE, Tenn.—(BSSB)—George W. Stuart, of Dallas, Texas, is the new superintendent of extension work in the Baptist Sunday School Board's Sunday School department.

A native of Paragould, Ark., Stuart attended Arkansas State College, Jonesboro, and is a graduate of Southwestern Baptist Theological Seminary, Ft. Worth, Texas.

Stuart comes to the Board from the Baptist General Convention of Texas, Dallas, where he served as associate Sunday school department secretary.

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►Verner Barnett moved on the field as pastor of First Baptist Church, Burnside, August 1. He has been associational missionary in Laurel River for two and a half years. He was pastor at Baskett, Kentucky, two years, and at Crofton, Kentucky, before going to Laurel River as missionary.