

# Western Recorder

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Middletown, Ky.



Off-to-College Day is being used by many Baptist churches to give their young people a proper send-off to school this fall (Photo by Robert Jackson).



## GLEANINGS FROM THE FIELD

### NEW CHURCH ORGANIZED

►The organization of the Meadow Hill Baptist Church, Meadow Hill at Minor's Lane, Okolona, took place Sunday afternoon, August 28, and the dedication of their new building will take place on Sunday afternoon, September 4 at 2:00 o'clock. Charles L. Godwin is the pastor. Meadow Hill has been a mission of the Farndale Baptist Church, and has made tremendous strides in the short time work has been carried on there.

### DR. ROWLEY NEW EDITOR

►News comes from the Baptist World Alliance that Dr. H. H. Rowley, Baptist leader who retired last year from the chair of Hebrew Language and Literature at Manchester University, Manchester, England, has been made religious books editor of Thomas Nelson & Sons, Ltd. It will be remembered that he was in Louisville, Kentucky, about five years ago when he delivered the 1954-55 Norton Lectures at the Southern Baptist Theological Seminary.

### SAFETY COUNCIL AWARD

►The Fort Worth Branch of the National Safety Council will issue an award for exceptional service to safety to the S.B.C. Radio-TV Commission for the production of its film, "Gimmick," a motion picture dealing with civic righteousness in the 1959 "The Answer" series, on September 5. This is to be a plaque to be given by Larry Graft, safety director for the Fort Worth Safety Council, and will be accepted by Paul M. Stevens, director, and Edgar Arendall, chairman.

### MISSIONARY RETURNS

►Miss Mary Sampson, missionary for some years to China and now to Taiwan (Formosa), has now completed her furlough, visiting with her father, Mr. F. A. Sampson, 2323 Speed Avenue, Louisville, Ky., and is on her way back to the Orient. She left San Francisco August 21. She will visit missionaries in Honolulu, Tokyo and Manila. She will arrive in Hongkong September 13 and remain there four days, visiting Kowloon. She will then go to Taiwan on a British ship, arriving about September 20 or 21. She will continue working

among college students in Taichung, her address being Box 135, Taichung, Taiwan.



Miss Leola Jo Crismon

The wedding of Miss Leola Jo Crismon and Dr. William McClure Waller is to take place in the sanctuary of the Crescent Hill Baptist Church, Louisville, on Saturday, September 24, at 4:30 o'clock, according to announcement made by Dr. and Mrs. Leo T. Crismon, parents of the bride-to-be. Dr. Waller is a son of Mrs. William Edward Waller, of Verona, Ky., and the late Mr. Waller. Miss Crismon is a graduate of the School of Music and the School of Nursing, both in Baylor University, Waco, Texas, and is now a registered nurse at the Louisville General Hospital. Dr. Waller is a graduate of the School of Medicine of the University of Louisville and is now serving his internship at St. Alban's Naval Hospital, Long Island, N. Y.

### HOWARD COLLEGE COMMENCEMENT

►The summer session's commencement address at Howard College, Birmingham, Ala., was delivered August 19 by Dean Joe Davis Heacock, of the School of religious Education at Southwestern

Baptist Theological Seminary, Fort Worth, Texas, after which the Alabama Baptist institution conferred the honorary Doctor of Humanities degree upon Heacock.

## Western Recorder

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

Vol. 134 No. 34 September 1, 1960

**WESTERN RECORDER**  
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Middletown, Ky.

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# LET FREEDOM RING!

By DAVID A. NELSON, Pastor  
Highland Baptist Church, Louisville

What do you value most about this country? In the midst of hidden persuaders and status seekers, you might feel that our greatest value is the opportunity to make a fast buck. The boy who goes from the log cabin to the presidency represents American opportunity.

There is a greater value than opportunity for Americans. Do you know what it is? It is freedom. After the Constitution was ratified on September 17, 1787, many in our country were concerned lest it did not guarantee human rights in an unequivocal way. The first ten amendments to the Constitution, known as "A Bill of Rights," was adopted by the first Congress, called to meet in New York City, March 4, 1789. They were later ratified by the various states, and on December 15, 1791, were made a part of the Constitution.

The first Amendment proclaimed the guarantee of four freedoms—religion, press, speech, and assembly. "Congress shall make no law, respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

In the Star Spangled Banner, we love to sing, "The land of the free and the home of the brave." We sing, "My country, 'tis of thee, sweet land of liberty. Of thee I sing: Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring!"

Freedom was the most prized possession this country obtained in 1776. Our Constitution safeguards these freedoms. Yet, we must ever be vigilant lest by failure to cherish them we lose them. Men do not lose freedom because other men suddenly exercise power but because they become soft and lose their will to be free.

Of all freedoms, I value most highly religious freedom. I value freedom of speech—the right of every man to speak his piece without fear of secret police. In Russia, could men criticize Khrushchev as our president has been criticized in recent days? Cherish freedom of speech.

I value freedom of assembly and the right to petition for redress. Let us never lose sight of this in any witch hunt. I value freedom of the press. Two years ago, I wished we didn't have so much of it. For every time I picked up the papers I was embarrassed to read of our Seminary fight. As Baptists, we had no machinery to suppress news.

Then, however, the same newspaper began to rib our Catholic brethren over behavior at their bingo parties which were in violation of city ordinances. This was freedom of the press and equality of treatment in the press. I cherish this freedom.

But the freedom I value most, and would not want to surrender to the advantage of any man or group of men, is freedom of religion. We have in our heritage freedom of religion. There is a vast difference between religious freedom and religious toleration. Religious freedom was a revolutionary doctrine when first taught in Colonial America. It is still so today.

Religious toleration implies an Established Church—one church in a favored alliance with the state and supported by the state. It implies the denial of complete equality to certain or all dissenters. The favored church by divine right considers it the duty of the state to suppress those who are in "error." It implies that concessions are made to other religious groups but these can be revoked.

Don't say this is not important. In Spain you have, in effect, toleration or intoleration. *The Courier-Journal* on October 27, 1959, carried an article by Richard Scott Mowrer entitled, "Madrid Pastor Barred From Chapel." It told of Jose Nunez, a Baptist pastor, whose church was closed in 1954. It pointed out in Spain hat Protestants are denied the right to build new church buildings, to hold public office, to perform marriages, to establish schools, or to print or publish any kind of newspaper. Do you know that if your son, a Baptist, were stationed in Spain and desired to marry a Baptist girl, he could not be married by a Baptist preacher?

Religious liberty is something entirely different. It guarantees individual autonomy in the choice of a creed. It guarantees the autonomy of the church in its activities. It guarantees legal equality of all religious groups with no group in any favored alliance. A distinguished historian is fond of telling how all but one of the students in a class of history majors in a great university thought religious freedom and religious toleration were one and the same thing.

Here is America's great distinctive. Any religious group is free to hold services anywhere it can gain adherents. In the eyes of some it is rank heresy for heretics to be free to propagate their teachings. But this is America. This is freedom. We can lose sight of it. Following the Korean war, our country was disturbed at the number of soldiers who were brain-washed and freely chose to remain in Communist China. The num-

ber was small but how could even one do so? A study by our Armed Forces revealed that those who succumbed did not understand the principles on which our nation was founded. They could not withstand the Communist dogma that was proclaimed every day. Only men who understand and value freedom above all else can resist the tyranny of Communism.

How did we get this freedom? It came with the price of blood. When this country was established, the Puritans were the dominant religious group. They came seeking freedom of worship for themselves. However, so convinced were the Puritans that their way was right that they denied this same freedom to others. They felt that a man should be free to worship as long as he worshipped in the Puritan manner.

The right to regulate religion was an established part of Colonial government. In 1631 this law was enacted. "Ministers shall not give themselves to excess in drinking or riot, spending their time idly by day or night, playing at dice, cards or any unlawful game, but at all times convenient, they shall hear or read somewhat of the Holy Scriptures." This seems like a quite harmless regulation, for certainly preachers ought to observe the ground rules of morality. The trouble was that the state with power to regulate in one area sought to do so in others. Various religious groups sought redress from such regulations. From this arose a powerful stimulus for religious freedom.

Free trade also demanded freedom of religion. A Protestant did not share the beliefs of a Jew or a Catholic but he wanted to trade with him. The desire for free trade plus the desire for religious freedom, led us through many years of turmoil before this guarantee was written into our Bill of Rights.

Roger Williams burst like a bombshell on this country. He claimed that the power of the civil magistrates extended only to "The bodies, and goods, and outward state of men!" Establishing Providence, Rhode Island, he said, "I desired it might be for a shelter for persons distressed for conscience. I then considering the condition of divers of my distressed countrymen, I committed my said purchase to my loving friends. . ."

Pressures were applied to those who did not conform to majority sentiment. Henry Dunster, president of Harvard, and perhaps her finest, was thrust out of Cambridge, tried, convicted and admonished by the General Court. His crime—he refused to have his child baptized.

This freedom was sometimes denied to those who had in turn denied it to others in the old country. In 1691 a charter was granted by William and Mary, joining Massachusetts Bay and Plymouth into one colony, granting "liberty of conscience to all Christians,

(Continued on Page 6)



**A Timely Word of Caution**

Two weeks ago an editorial on this page urged Baptist individuals and groups to be sure of their facts in dealing with the religious issue in the current political campaign. Now comes another word of caution from C. Emmanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs. Carlson declares that Baptists have solid grounds on which to stand in making their witness to the world without resorting to questionable procedures.

Carlson refers specifically to two documents which are widely circulated but which have been proven to be phony. One of these is the so-called Knights of Columbus "oath," which has been around a long time. The other is a new comer, a leaflet entitled, "America is a Catholic Country," allegedly circulated by a Catholic Committee for Historical Truth. Both of these documents have been proven beyond question to be fakes and should not be distributed.

The fraudulent Knights of Columbus "oath" appeared in the *Congressional Record* on February 15, 1913, and its authenticity is often insisted upon because of its very appearance in this official government publication. The truth is that the "oath" was put into the *Congressional Record* as an example of bigotry, deceit, and falsehood in the election of the 7th Congressional District of Pennsylvania for the 62nd Congress. Someone lifted the document out of its context and published it as a genuine document.

Many attempts by Catholics and non-Catholics have been made to correct this false information but the document is still circulated. Non-Catholic groups such as Masons and Protestants and Other Americans United for Separation of Church and State have helped the Knights of Columbus in trying to discourage the use of the fraudulent oath. For 25 years the Knights of Columbus have offered a \$25,000 reward to anyone able to prove the genuineness of the document, but no one has claimed the reward.

Just for the record here is the genuine Knights of Columbus oath: "I swear to support the Constitution of the United States. I pledge myself, as a Catholic citizen and a Knight of Columbus, fully to enlighten myself upon my duties as a citizen and conscientiously perform them entirely in the interest of my country, regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote respect for law and order. I promise to practice my religion consistently and faithfully, and to so conduct myself in public affairs and in the exercise of public virtue as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honor and glory of God."

The leaflet, "America Is a Catholic Country," seems to have appeared shortly before the Democratic Convention in Los Angeles and has been widely circulated

since then. The leaflet urges all Catholics to convert the United States into a Catholic nation by forgetting the designation of "Republican" and "Democrat" and voting together for a Catholic president. The source of the pamphlet is supposed to be the Catholic Committee for Historical Truth.

The National Catholic Welfare Conference says that no such organization exists within the knowledge of the Church. *America Magazine*, a national Catholic weekly review, in its August 20 issue, is puzzled over the appearance of the document and says, "If the author of this throwaway is a Catholic, he is a very silly one, indeed. But the suspicion arises in our minds that the man who wrote it is neither Catholic nor silly, but merely clever. . . . Someone is evidently trying to influence the voters. But who, and for whose benefit?"

Baptists ought to watch for both these false documents and be careful not to give any credence to them. Fairness demands as much. No sincere Christian could ever knowingly pass on falsehood as truth.

There's another good reason to be careful. Some Baptist ministers already have been humiliated by printing the spurious "oath" in their church bulletins and then have had to apologize publicly for their mistake. The Knights of Columbus in some instances have threatened to enter libel suits against some who have used the document and then refused to acknowledge it was a fake. In the past they have won many similar cases. Let's be fair and careful.

**The Fight Is On Again**

While all Kentucky Baptists are greatly concerned over the present national political picture the outcome of which could vitally effect for future generations the American heritage of religious liberty and separation of church and state, at least two Kentucky communities are faced this month with another grave matter. These communities are Bowling Green and Elizabethtown where the liquor forces are trying to bring back legalized liquor. It seems unfortunate that Baptists in these communities have to concentrate on two monumental matters at one time. The huge amount of attention given by all news media to the coming presidential election could serve to divert attention from the liquor question and let the liquor crowd prevail.

One thing is sure. The forces of righteousness might have their attention diverted or might otherwise be lulled to sleep, but the liquor barons and distillery interests are always wide awake. They work for their way all day and part of the night and spend the rest of the night dreaming and devising their wicked designs for the days ahead.

Bowling Green and Elizabethtown are two of the fairest and loveliest places on earth and have been made even fairer and more lovely with the outlawing of legal liquor. The victory of the dry forces in

Bowling Green and Warren County three years ago was one of the severest setbacks suffered by the liquor interests anywhere in the United States. The Satanic forces have never let up since this defeat. By legal manipulations an effort was made to set the vote aside, by radio, newspaper, whisper campaigns, and every other conceivable means, prohibition has been pictured as a failure. The current perversion of facts is outlandish and ridiculous.

Under the name of a citizens committee, the liquor forces are trying to associate legal liquor sales with law and order, and prohibition with crime and disorder. The first lie of Satan to Eve in the garden of Eden was no more brazen. Rather than restore law and order, legal liquor always increases almost every conceivable kind of crime and disorder. Law and order are not the concern of the liquor interests. Their one great concern is mammon even though it be as foul as the thirty pieces of silver of Judas, and they holler about the back street bootlegger during prohibition mostly because they envy his every tainted copper.

Both Elizabethtown and Bowling Green are strategic spots for the liquor interests. Elizabethtown joins Fort Knox where thousands of young men are easy prey. But Bowling Green, where other thousands of young people attend two institutions of higher education, is the rich plum for these dealers in poison because it could serve as an oasis for a very wide area as it formerly did, as well as provide a snare for college students. And in prospect of this plum, money, from inside and from outside Bowling Green apparently, is being poured in to buy up radio time, news-

paper space, and other channels to persuade the voter. Observers consider the prospects for a successful vote against legal liquor fairly good in Elizabethtown but are far more worried about Bowling Green. There's plenty reason to worry in both places when it is remembered many voters can be persuaded against their better judgment with talk about increased revenue, etc., and some voters can be bought for a few dollars or even a drink. This means that the dries have to have considerably more than a simple majority to win in a referendum.

Either way the vote goes in Elizabethtown and Bowling Green, every Kentucky Baptist can be proud of the Baptist pastors in these communities. In Elizabethtown, Verlin Kruschwitz, pastor of the Severns Valley Baptist Church, is chairman of the dry forces and is joined by fellow Baptist pastors. In Bowling Green the Baptist pastors are in the vanguard of dry leadership. It always requires courage to take a stand on this matter and not a few pastors have had to move on as a direct or indirect result of their stands. In both these communities Baptists are not alone in the struggle. Many preachers and laymen of other faiths are just as active.

Baptists in these communities must fight with all their strength. Those of us at a distance have one weapon as strong as any weapon of those on the scene. We can make the cause of righteousness in Elizabethtown and Bowling Green a burden of sincerest prayer. After all the issue ultimately is between God and Satan and God is more powerful. He also answers prayer.

**BAPTIST FORUM**

**VIEWS OF A HISTORIAN**

Dear Editor:

Much has been said of late about the religious issue in this Presidential campaign. May I address myself to this subject just now. In the first place, I do not deny that it is valid to discuss such matters. A man's religion naturally shapes his outlook on other areas of life. There are those who believe that Eisenhower's emphasis on peace (to the detriment, as they believe, of an adequate military posture) is attributable to his mother's influence (she was a member of Jehovah's Witnesses). The religious influence can't be assumed to be too potent, though, because if Nixon were a "good" Quaker he would disband our armed forces and renounce all military defenses.

It has been charged that Senator Kennedy would, as President, vastly increase the influence of the Catholic Church in America, and that the Church would use this influence to restrict the liberties of Protestants. Examples from the Middle Ages and from some countries in which the Roman Catholic Church is dominant are advanced as proof of the danger. May I suggest that if we are to go far afield we might find the Anglican (Episcopal in America) Church persecuting Baptists in Colonial Virginia; or we could discover Lutherans oppressing

minorities in several of the German States in the early modern period. And we might recall that Quakers and Baptists were driven out of the Massachusetts Bay Colony by the Congregationalists (Puritans, Calvinists, as you wish). Are we going to exclude from holding high public office all Episcopalians, Lutherans, Congregationalists, Presbyterians, and others who at any time persecuted minorities?

Some will say, but how about the persecutions at the hands of the Roman Catholic Church in Latin America and elsewhere today? May I suggest that the political heritage of Latin America is vastly different from the political heritage of the United States. Why do you not compare our country with one more nearly similar, such as Canada, which has had Roman Catholic rulers and retained her liberties. Minority groups in France and in West Germany enjoy religious liberty under Roman Catholic rulers today. The religious tyranny of Spain and of Ibero-America is less religious than it is political in some respects. There are instances where the Church is used as an arm of the state to enforce political conformity.

But I do not condone intolerance by the Catholic Church. I simply insist that the fears (real or otherwise) of those who attack Senator Kennedy are unfounded. In the *Courier-Journal* the

other day the *Christian Century* was quoted to the effect that it is foolish to say "if Kennedy is a good Catholic he will do so and so"; this is foolish because certainly he isn't a good Catholic any more than Nixon is a good Quaker. No man high in politics is a good denationalist; if he were he would have so alienated rival groups as to prevent political success.

As I see it there are only two areas in which Senator Kennedy's Catholicism need cause any question, and he has addressed himself to these in a candid and satisfying manner: In the first place he has stated that he is opposed to federal aid for parochial schools, and secondly he has stated that if underdeveloped countries asked us for scientific birth control information as part of our overseas aid program he would extend it, but that he wouldn't force it upon them. No Protestant President has or will take a more forthright stand on these issues.

But there is another side to the religious issue; that is the moral question. It seems to me that a candidate's political morality should be an issue for Baptists as well as his religious affiliation. And I should like to submit that the techniques used by Vice President Nixon to achieve his high office can not be condoned by any Christian. He ran against Jerry Voorhis for Congress and against Helen Geoghegan Douglas for the Senate on the issue that they were pro-

(Continued on Page 13)

**LET FREEDOM RING!**

(Continued from Page 3)

except Papists." This was the current term for Roman Catholics.

From the original charter, Virginia had compelled worship according to the rites and doctrines of the Church of England. A law was passed in Virginia setting a fine of 2,000 pounds of tobacco on any parent who refused to have his child baptized. Three men were arrested for preaching on the streets. They were Baptists. A wild-eyed, prosecuting attorney, cried, "May it please your worship, these men are great disturbers of the peace; they cannot meet a man upon the road, but they must ram a text of Scripture down his throat." A Scotch-American lawyer named Patrick Henry, fifty miles away, a good Episcopalian, turned red to the roots of his hair, saddled his horse and galloped into town. Waving the indictment above his head in a fury wilder than that of the prosecuting attorney, he asked the charge and answered, "For preaching the Gospel of God. Great God! Great God! Great God!" The indictment was dismissed.

Thomas Jefferson became convinced of the doctrine of religious liberty and when asked to name the way in which he would be remembered, this great democrat asked that his headstone carry this simple phrase, "Author of the Statute of Religious Freedom." Adopted in Virginia in 1786, it is even clearer than the First Amendment what our forefathers had in mind.

"Be it enacted by the General Assembly, that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or beliefs, but that all men shall be free to profess, and by argument to maintain, their opinion in matters of religion, and the same shall in no wise diminish, enlarge or affect their civil capacities."

It is at the point of absolute religious liberty that a man's religion does become a legitimate point for discussion in a political campaign. Does he believe in religious freedom for all men, and does his church believe in this? Does he believe that the church should support its own schools and charitable organizations or does he believe it is the duty of the state to share in it? Would he let the peculiar beliefs of his church on such subjects as birth control direct the entire policy of the United States government?

We do not believe in toleration. We believe in liberty. We believe in liberty by divine right, not by permission of government. "Give me liberty or give me death," cried Patrick Henry. "We hold these truths to be self-evident:

That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. . . ." No king or potentate must grant them. They are a gift of God.

Even such a distinguished nation as England does not have religious liberty in this sense. The Queen of England when crowned has to swear to uphold the traditions of the Church of England. If I lived in England, I would not want to swear allegiance to a Queen who was sworn to uphold a church I did not believe in. Let the Church be the Church. Let the State be the State. Never the twain shall meet.

We believe in the freedom of Jehovah's Witnesses to disseminate their propaganda, although we do not agree with what they propagate. We believe in the freedom of Conscientious Objectors to refrain from military service, although we do not agree with their basis for doing so. Said Voltaire, "I don't believe a word you say, but I will defend with my life your right to say it."

Nothing undergirds all freedom like religious freedom. Albert Einstein spoke of the mounting storm in Germany in the thirties. "Having always been an ardent partisan of freedom, I turned to the universities to find there defenders of freedom. I did not find them. I then turned to the editors of powerful newspapers. These men were reduced to silence in a few weeks. I then addressed myself to the authors who had posed as the intellectual guides. They, in turn, were dumb. Only the church opposed the fight against liberty. Till then I had no interest in the church, but now I feel a great admiration for it, and am greatly attracted to it. It has had the persistent courage to fight for spiritual truth and moral freedom. I feel obligated to recognize that I now admire what I used to consider of little value."

This is our greatest heritage. We should not prize too highly the Hollywood star, making ten times what he is worth, who complains about high taxes. We should not elevate the spoils system in politics or sanctify our high standard of living or our comfort. We should value freedom as our greatest heritage. What we have to offer that is greater than communism is freedom. They offer men economic promises in order to enslave. Let us offer them freedom with no strings. Why not let this be the touchstone of our foreign policy. Instead of propping up tottering dictators, let us take our stand with men who want to be free, even when we do not know whether they will be friend or foe. This cause will win, for it is right.

Hegel tells us that the drama unrolling itself down the ages, on the stage of human history has for its theme the evolution of free men. In the beginning only one is free: and all the rest are

slaves, with no rights, and no standing, subject to that one's caprice and whim! But gradually, one here and one there emerge out of the mass, assert themselves and claim "this is my life, not yours!" As time runs on, more and more climb up out of slavery, and in the end all will be free, and the plot will be worked out.

Let us stand for freedom. Take care that no one takes yours away. "Lord of Hosts, be with us yet. Lest we forget, lest we forget." "If the Son shall make you free, ye shall be free indeed."

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**District Associations Meeting in Kentucky, 1960**

Through an oversight we have not published sooner the list of district associations meeting in Kentucky during 1960. Those in July and August have already met, but we are publishing them just the same. We intended to print this list about the middle of July.

Date	Association	Place
July		
27-28	Simpson	Franklin & Cedar Grove
August		
2-3	Bracken	Central, Maysville & Morehead
2-3	Henry County	Orville
2-3	Tate's Creek	Kirksville
3-4	Blackford	Hawesville & Pisgah
4-5	Union	Richland
4-5	Monroe	Tompkinsville
9-10	Goshen	New Hope & Holly
9-10	Rockcastle	Conway & Calley
10-11	Liberty	Mt. Tabor & Horse Cave
10-11	Logan County	Elk Lick
11-12	Gasper River	Union
11-12	East Lynn	Rolling Fork & Union Band
16-	Mercer	Cornishville
16-17	Owen County	Beech Grove & Long Ridge
18-	Ten Mile	Concord
18-19	Anderson	Sand Springs & Fellowship
18-19	Crittenden	Crittenden
18-19	Pine Mountain	McRoberts
18-19	Shelby County	First, Shelbyville
20-	Green River	Mulberry Flats
23-24	Muhlenberg	Bethlehem
23-24	Ohio River	Deer Creek
24-25	Franklin	Crestwood & Mt. Vernon

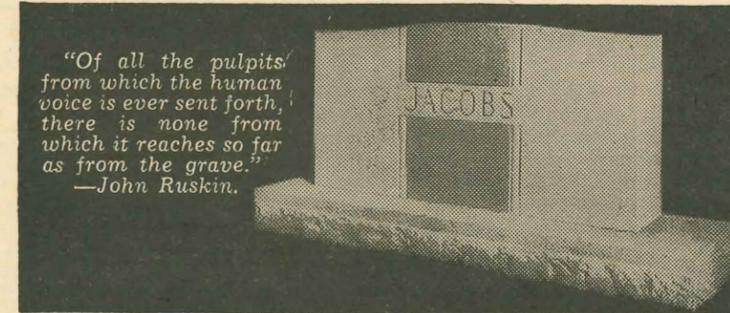
25-26	East Union	Boston
25-26	Salem	Muldraugh
29-31	North Bend	Hickory Grove
September		
1-2	Breckenridge	Hardinsburg & Goshen
1-2	Campbell County	Trinity, Newport
1-2	Greenup	First, Louisa
1-2	Lincoln Co.	Double Sps. & Friendship
1-2	Warren	Glendale & Plano
7-8	Allen	Dover
7-8	Edmonson	Hill Grove
7-8	Russell County	Welfare
8-	Pike	First, Pikeville
9-10	Bell County	Yellow Crk. & Henley Chap.
9-10	Booneville	Corinth
9-11	Greenville	Jacksonburg, Ohio
13-14	Boone's Creek	W. Irvine & Central, Winchester
13-14	Mt. Zion	Level Green
13-14	Pulaski County	Calvary
14-15	Lynn	Oak Hill & Locus Grove
15-	Upper Cumberland	Baxter & Harlan
14-15	North Concord	Locust Grove
15-16	Wayne County	New Salem
16-17	Jackson County	Drip Rock
16-17	Lynn Camp	Liberty & Robinson Creek
16-17	Three Forks	First, Hazard
16-17	Middle Fork	Paran
19-20	Christian County	Olivet
19-20	Severns Valley	Severns Valley
20-21	Ohio Valley	First, Providence
21-	McCreary County	First, Pine Knot
22-23	Caldwell	Union
22-23	Freedom	Burkesville & Cave Sgs.
22-23	Taylor County	Good Hope & Liberty
23-24	Irvine	McKee
23-24	So. Union	Cumberland R. & Lower Marsh
30-Oct. 1	Laurel River	Pine Grove
30-Oct. 1	South Concord	Pleasant Hill
October		
4-5	Little River	South Union
5-6	Russell Crk.	Cane Valley & Macedonia
5-6	Little Bethel	Olive Branch & Liberty
5-6	White's Run	Worthville

5-6	Sulphur Fork	DeHaven Mem., LaGrange
11-12	Daviess-McLean	Walnut St. & Pleas. Gr. Elkton
11-12	Bethel	Elkton
11-12	West Kentucky	
12-13	Central	Bethlehem & Mt. Olivet
13-14	West Union	Trinity, Paducah
14-15	Red River	Jackson
17-18	Nelson	Little Union
17-18	South District	Beech Grove
18-19	Blood River	
18-19	Green Valley	Immanuel & Sebree
20-	Enterprise	First, Martin
20-21	Graves County	Farmington
20-21	Long Run	Highland, Louisville
No Date	Elkhorn	

(On October 18 Fulton Association is having its first formal associational meeting at Crutchfield Church. Its churches meet October 11 with West Kentucky Association.)

►The Taiwan (Formosa) Baptist Convention, itself only six years old, has sent a foreign missionary, Pastor Mu Hong Rei, to Thailand. Plans have been announced also for the addition of the offshore island to Quemoy to the present three areas of home mission work being undertaken by the convention. Meeting for its seventh annual session, the convention registered 102 messengers from 24 churches and 45 chapels. A budget of about \$8,475 was adopted and Pastor Paul Hsieh of Taichung Baptist Church was elected chairman (BWA).

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**SUNDAY SCHOOL AND TRAINING UNION  
ATTENDANCE, AUGUST 21, 1960**

	S.S.	Add.	T.U.
Louisville, Walnut St.	1164	--	249
Missions (3)	295	--	236
Louisville, Ninth and O	968	4	341
Louisville, Carlisle Avenue	962	10	205
Missions (2)	85	--	33
Hopkinsville, Second	913	1	179
Madisonville, First	911	10	221
Mayfield, First	861	--	176
Mission	101	--	---
Owensboro, Third	845	5	270
Covington, Calvary	757	--	---
Louisville, Crescent Hill	737	9	144
Missions (2)	111	--	46
Elizabethtown, Severns Valley	721	--	177
Missions (2)	95	--	---
Harrodsburg	705	--	170
Missions (2)	72	--	64
Somerseset, First	703	1	264
Mission	70	4	26
Murray, First	696	--	71
Mission	38	--	---
Bowling Green, First	667	1	129
Mission	179	--	---
Lexington, Calvary	645	8	146
Mission	31	--	---
Lexington, Immanuel	640	--	148
Mission	18	--	---
Glasgow	622	--	98
Missions (2)	190	2	54
Newport, First	621	8	162
Missions (2)	77	--	10
Louisville, Beechland	607	2	152
Mission	139	--	33
Frankfort, First	590	1	144
Lexington, Grace	587	--	176
Mission	10	--	---
Shelbyville, First	536	2	90
Lexington, Rosemont	523	1	149
Ashland, First	518	--	96
Missions (2)	135	--	---
Louisville, Buechel	508	1	94
Henderson, Immanuel	493	--	149
Lexington, Trinity	486	5	220
Florence	481	4	96
Paducah, First	477	4	193
Owensboro, Hall Street	471	--	201
Campbellsville	465	--	169
Missions (4)	103	--	51
Central City, First	452	1	213
Lexington, Porter Memorial	450	2	105
London, First	446	--	117
Ashland, Unity	445	2	110
Louisville, Bethlehem	443	--	127
Shively	436	--	108
Winchester, Central	435	--	108
Louisville, Hazelwood	405	--	86
Nicholasville	403	--	108
Morganfield, First	395	--	111
Louisville, Immanuel	394	--	95
Corbin, Central	393	--	85
Mission	86	--	26
Franklin, First	392	--	96
Mission	66	--	30
Paducah, East	391	1	129
Louisville, Rockford Lane	390	--	101
Louisville, Bethany	387	1	88
Hodgenville, First	386	--	96
Russellville, First	385	--	104
Mission	52	--	---
Greenville, First	382	--	112
Hazard, First	382	5	66
Corbin, First	376	1	100
Ludlow, First	371	--	78
Walton, First	359	--	166
Louisville, Valley View	358	2	120
Hima, Horse Creek	358	--	129
Earlington, First	354	4	129
Covington, South Side	353	3	62
Louisville, South Side	351	3	91
Louisville, Eighteenth Street	341	--	89
Mission	46	--	32
Versailles	338	--	80
Frankfort, Crestwood	337	1	122
Louisville, High View	330	6	147
Owensboro, Lewis Lane	316	--	121
Frankfort, Thorn Hill	311	--	117
Louisville, Shawnee	304	--	105
Lawrenceburg, First	304	--	54
Mission	48	--	---
Louisville, Beechwood	298	--	119
Ashland, Pollard	296	--	100
Missions (2)	53	--	---
Falmouth	292	--	43
Mission	22	--	---
Barbourville, First	289	1	162
Missions (3)	204	--	---
Leitchfield, First	285	1	109
Dawson Springs, First	283	--	52
Monticello, First	282	--	80
Bowling Green, Eastwood	269	--	108
Benton, First	267	--	105
Campbellsville	267	--	---
South Campbellsville	263	--	81
Sonora	263	--	78
Stanford	260	--	108
Mission	27	--	---
Hazel	241	--	---

**John D. Laida, Fulton  
Pastor, Goes to  
Clarksville, Tenn.**



**John D. Laida**

John D. Laida, pastor of the First Baptist Church, Fulton, Kentucky, for the past eight years, has accepted a call from the First Baptist Church of Clarksville, Tenn., and will begin his work there on September 1.

Brother Laida has led the church in Fulton in building programs, the Forward Program, Sunday school enlargement, increased budget, 762 additions to the church and general promotion of all phases of Southern Baptist programs. He has been active on committees for Kentucky Baptists and participated actively in the associational program of West Kentucky. He is presently serving on the Board of Directors of the *Western Recorder*.

The church in Clarksville has acquired additional property and offers one of the finest opportunities for growth in the state. The Laidas have four children. They leave many friends in Kentucky.

►Broadway Baptist Church, 4000 Brownsville Road, Louisville, is to have its opening for its new building September 11. Dr. Edwin Fleetwood Perry is the pastor.

Marion	240	--	64
Owensboro, Seven Hills	237	--	71
Frankfort, Memorial	233	--	93
Lebanon Junction, First	231	--	94
Bowling Green, Glendale	225	1	88
Mission	32	--	---
Louisville, Gethsemane	224	--	121
Middlesboro,	---	---	---
East Cumberland Avenue	215	--	63
Owensboro, Temple	213	--	89
Folsomdale, Liberty	212	--	58
Cold Spring, First	211	--	96
Williamson, East Williamson	206	--	40
Shepherdsville, Little Flock	200	2	36
Carrollton, First	200	--	41
Mt. Vernon, First	195	--	44
Missions (4)	59	--	---
Owensboro, Wing Avenue	192	--	63
Livia, Mt. Carmel	154	--	106
McQuady, Corinth	95	--	55
Cornishville	75	--	76
Louisville, Lake Dreamland	68	--	33

**CLASSIFIED ADS**

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**WANTED: Secretary**—Accounting Assistant; need typing and shorthand; experience helpful but not required; age 18-26; apply in writing to **Mr. L. J. Dauenhauer**, Baptist Board of Child Care, Box 265, Middletown, Kentucky.

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►Charles Minch was the evangelist of an 8-day revival at the Squiresville Baptist church which closed Sunday night, August 7, resulting in five additions by baptism. A large number of the members rededicated their lives to the service of the Lord. Charles Minch was born and raised in the Squiresville community and is the son of Mrs. Roy Minch and the late Mr. Minch. He is now pastor of the Highland Heights Baptist Chapel of Fort Thomas. His brother-in-law, Collins Gibson, led the singing. The pastor of the Squiresville Baptist Church is **Maurice L. Bates**.

**A Reaffirmation of Faith  
And Some Resolutions**

[Numerous expressions from local district associations, in reference to the current political situation, are being made and submitted to the *Western Recorder*. All of these cannot possibly be published but are carefully examined for use as editorial background. The following statement from the *Civic Righteousness Committee of the Daviess-McLean Baptist Association* is considered as one of the best such expressions and is used something as a typical and model expression. —Editor]

In view of the current discussion on the so-called "religious issue" injected into our national political life, the *Civic Righteousness Committee of the Daviess-McLean Baptist Association* in Kentucky, representing a total of 57 Baptist Churches composed of approximately 21,000 members, begs leave to submit the following report:

**A Reaffirmation of Our Faith**

As Baptists we unhesitatingly reaffirm our faith in our historic position that God alone is Lord of the conscience, and that He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it.

We believe that Church and State

**Thomas Jefferson  
On Today's Time**

Some say Baptists have only recently begun to stand for separation of church and state.

Thomas Jefferson answers (1802) "The Baptist address, now enclosed, admits of a condemnation of the alliance between Church and State, under the authority of the constitution."—Padover, Saul K., *Thomas Jefferson on Democracy*, p. 115.

Some say a church should dictate what legislators should do.

Thomas Jefferson answers "It is comfortable to see the standard of reason at length erected, after so many ages, during which the human mind has been held in vassalage by kings, priests, and nobles; and it is honorable for us, to have produced the first legislature who had the courage to declare, that the reason of man may be trusted with the formation of his own opinions."—Padover, Saul K., *Thomas Jefferson on Democracy*, p. 115.

—Jess Moody  
First Baptist Church  
Owensboro, Ky.

should be separate, that a *Free Church in a Free State is the Christian ideal*, and that this implies a free and unhindered access to God on the part of all men, with the right to form and propagate opinions in the sphere of religion without interference from the Civil Power.

We also reaffirm our unalterable devotion to the Constitution of the United States of America, which guarantees the inalienable right of all citizens to absolute religious liberty, freedom of speech, freedom of the press, and freedom of worship.

We reaffirm furthermore, our belief in the principles of public school education and urge our Baptist people to support and preserve this bulwark of an enlightened democracy. We urge our people to also support fervently our denominational schools, without monetary assistance from the State.

**And Some Resolutions**

Therefore, recognizing the crucial significance of the coming presidential election for our nation and the world, be it resolved

1. That we call upon our Baptist people to engage in mature and lively public discussion of all important issues, including that of the religious faith of the candidates; to participate fully in the democratic process, including voting; and to make decisions less upon the basis of personalities and partisanship, and more upon the avowed principles, public statements and voting records of the various candidates.

2. That we, as Baptists, being rooted historically in the belief of liberty of conscience, declare our belief in the right of individuals to aspire to all public offices and that a man's personal religious faith shall not be a test of his qualification for office.

3. That in view of the fact, however, that the Roman Catholic Church is an international religious-political organization whose religious and political dogmas are in absolute conflict with the American constitutional principles of the separation of Church and State, Religious Liberty, the prohibition against the use of public tax money for sectarian (denominational) purposes; and in view of the fact that a faithful Roman Catholic is bound by a prior allegiance of loyalty to his church and its Hierarchy, we do not believe that if such a person became President of our nation he could impartially defend these basic freedoms of the United States while remaining true to his religion.

4. That we use our influence in every way honorably and wisely possible to prevent a Roman Catholic from becoming President of the United States of America.

5. That we memorialize the other Baptist Associations in the State of Kentucky, affiliated with the General Association of Baptists in Kentucky, and urge

them to take similar steps as we have taken.

Committee on Civic Righteousness  
Wendell H. Rone, Sr., Chmn.

Robert E. Humphreys, Sr.

Jasper Riddle

Presented to and adopted by the Executive Board of the Daviess-McLean Baptist Association at its regular monthly session on August 8, 1960.

Clyde Voyles, Moderator,  
Daviess-McLean Baptist Assoc.

H. M. Watters, Clerk  
Daviess-McLean Baptist Assoc.

**Thanks, Baptist Tourists!**

By R. Cecil Moore

Missionary to Chile, Castilla 6113

SANTIAGO, Chile—The epoch-making Baptist World Congress in Rio de Janeiro, Brazil, is now history. You Baptists who traveled over the South American continent are now back home sorting out pictures and impressions. The missionaries where you visited are able to draw a deep breath of thankfulness and relaxation and turn back to everyday tasks.

Some 2,500 of you passed through Santiago, Chile. You felt the warm friendliness of the Chilean people, exclaimed at the awesome splendor of the Andes Mountains, saw Baptist mission work at firsthand, and left your impression to help or hinder that work.

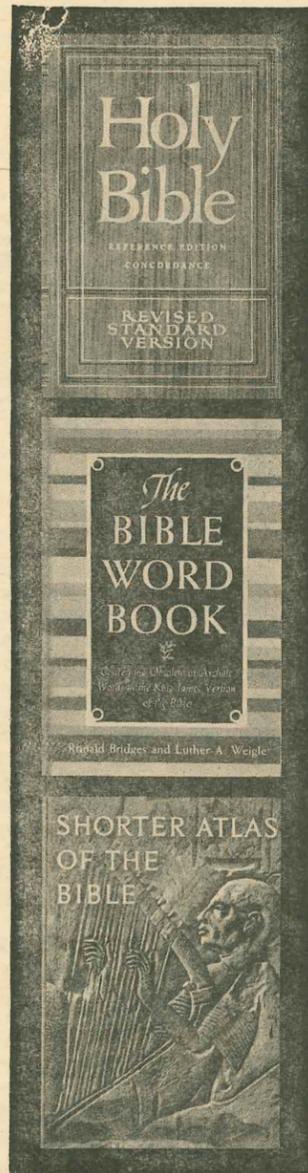
The Chilean Baptist Mission, reviewing it all, expressed unanimous praise for the way you conducted yourselves in Santiago and the witness for Christ you left here. Chilean customs and immigration officials, bus and taxi drivers, and hotel people were impressed by *los Bautistas*. A travel agency guide who was with you every day for a month said to a missionary: "I have never seen people like these—no drinking or smoking, no smutty jokes, uniform courtesy and kindness. If this is Christianity, I like it. You may be shocked to see me in your services soon."

A large hotel in Rio de Janeiro stocked up on fine liquors in preparation for capacity crowds of Baptists. Toward the close of the Congress the manager was heard to remark: "What am I going to do with all this expensive liquor? These Baptists haven't ordered a drink."

The Chilean Mission went on record to express their appreciation of the way you conducted yourselves in Chile. You really helped, and did not hinder, the cause of Christ. Thank you. Come again!

►INFORMATION WANTED—Will Miss Jean Belcher, secretary of one of our Baptist churches, contact the Subscription Department of the *Western Recorder* concerning her subscription list?

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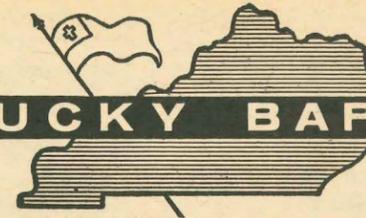
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## KENTUCKY BAPTISTS AT WORK



### WOMAN'S MISSIONARY UNION

#### W.M.U. Week of Prayer for State Missions

By MRS. O. B. MYLUM, Berea, Chairman of Week of Prayer Committee

For the members of Woman's Missionary Union of Kentucky, September and State Missions are almost synonymous terms because it is in September that we observe a Week of Prayer for State Missions. The date this year is September 12-16.

During a Week of Prayer, two things are emphasized: praying and giving. It was with this thought in mind that "Praying Hands . . . Sharing Hands" was chosen as the theme for the week. The scripture is "Pray without ceasing . . . freely give." I Thes. 5:17 and Matt. 10:8b.

It is hoped that the members of Woman's Missionary Union will make this a real week of PRAYER. The many unsaved, unchurched, and unenlisted people in Kentucky challenge us to pray without ceasing. The mission opportunities within our own state challenge us to freely give.

The statewide goal for the offering is \$64,611. Each W.M.U. is urged to set a goal to equal a 12 per cent increase over last year's offering. It would be even better if each W.M.U. would set a goal for the State Mission Offering to equal their Lottie Moon Offering or Annie Armstrong Offering. It is true that the offerings for home and foreign missions are used for much larger areas; but women and young people from much larger areas contribute to these offerings. Only Kentucky women and youth give to our State Mission Offering.

The joy of having a part in this Week of Prayer is in knowing that it will be felt throughout Kentucky. Prayers will be answered, work will grow, and W.M.U. members will be led to recognize their individual responsibilities in giving, praying, sending, and going. The final result will be that men, women, boys, and girls in Kentucky will be won to Christ because of praying hands and sharing hands.

Will you pray and will you give?

### CHURCH MUSIC

#### State Leadership School Enrolls 181 from 56 Churches In 27 Associations

By EUGENE F. QUINN

Harlan Baptist Church led for the second straight year in having the most representatives from one church in the State Music Leadership School. The 27 associations represented are two more than have ever been represented before.

The larger number of classes and faculty members contributed to the quality of classwork greatly. The concert on Friday night was well-attended and well-presented.

The date for the 1961 Leadership School will be July 31-August 4.

#### CEDARMORE JUNIOR MUSIC CAMP ENROLS 139 FROM 15 CHURCHES IN 9 ASSOCIATIONS

The Juniors who attended Cedarmore Junior Music Camp enjoyed singing in two choirs daily, plus classes, recreation and services. The seventeen counsellors and seven faculty members rendered a fine service to the Juniors.

The camp is planned to begin next

year on Sunday afternoon, July 30, and close on Wednesday, August 2, with lunch.

### MUSIC PUBLICATIONS OF 1960

The new music publications for 1960 are of high quality and practicality. See or order them from the Baptist Book Store.

*Singing Churchmen*, a 32-page collection of hymns and gospel songs arranged with the melody in the first tenor line, is a step up in difficulty from previous convention collections.

*Sing Praises*, a 64-page collection of choral arrangements by Walter Ehret, is especially designed for the changing voice.

New collections for male voices and for women's voices are made to order for inexperienced quartets and choruses in the new 48-page collections entitled *Broadman Songs for Women No. 2* and *Broadman Songs for Men No. 2*.

*Dawn of Redeeming Grace* by Robert Graham is of the same high quality and practicality for the average church to present most appropriately at the Christmas season. This cantata was very well received in its premier presentation by a choir and soloists at Ridgecrest this summer.

The new orchestrated hymn series, entitled *Hymns for the Instrumental Ensemble*, by Floyd McCoy of Texas have been tried and proven in quality and usefulness also. These are a collection of hymn tunes arranged in four parts, consisting of a melody part, plus two or three harmony parts. The arrangements are compiled in four books—the C Book, B-Flat Book, E-Flat Book, and Bass Clef Book. These are useful by an ensemble of any size.

### SUNDAY SCHOOL

#### Sunday School Convention Elizabethtown, Monday, Tuesday, September 5-6

By ROY E. BOATWRIGHT



John Durst

Dr. John Durst, State Sunday school secretary for South Carolina will be a guest speaker and conference leader for the State Sunday School Convention.

#### STATE SUNDAY SCHOOL CONVENTION

September 5-6, 1960

Severns Valley Baptist Church  
Elizabethtown, Kentucky

PLAN TO ATTEND

NOTE: The Vacation Bible School re-

ports are coming in well. Be sure that your Bible school report has been mailed to the Sunday School Department, Middletown, Kentucky.

#### BROTHERHOOD

### Brotherhood Convention At Danville Next Month

By FORREST R. SAWYER

On Thursday evening, October 6, the first session of the State Brotherhood Convention for 1960 will convene in the auditorium of the Lexington Avenue Baptist Church, Danville. The closing session will be Friday evening.

One feature of the 1960 session is a Brotherhood Quartet Festival.

1. Preparation of each quartet. Prepare the following three selections to sing with the massed quartet chorus: (1) Tell Me the Old, Old Story; (2) More Love to Thee, O Christ; and (3) Arise, O Brotherhood.

2. Select two of the following and be ready to sing either or both when called upon: (1) Wonderful Story of Love; (2) Though Your Sins Be as Scarlet; (3) He's Able to Keep You; (4) Roll, Billows, Roll; (5) Shall I Crucify Him? (6) My Anchor Holds; (7) What Did He Do? (8) Let the Lower Lights Be Burning; (9) Jesus, Saviour, Pilot Me; and (10) Rock of Ages.

Registration of Each Quartet: Please send the name of quartet, church, and association, to the Brotherhood Department, Kentucky Baptist Building, Middletown, Kentucky.

All selections are found in Coleman's Songs For Men, except Arise, O Brotherhood, which is available from this Brotherhood Department. It will be sent upon request.



Matt Sugg

Matt Sugg, Personal Stewardship Leader of the State Brotherhood Organization, a converted Methodist, is living

proof of the saying, "Get Methodist works under Baptist water and you generate steam." However, Matt will not be using a calliope while leading the singing for the Brotherhood Convention at Danville, October 6-7.

#### CAMPCRAFT COURSE AT CEDARMORE ASSEMBLY

There will be a campcraft course, led and directed by Mr. Frank Clack, of the Brotherhood Commission of the S.B.C., at the Cedarmore Baptist Assembly, Bagdad, Ky., September 26-October 2. Local Royal Ambassador workers, associational Brotherhood presidents, and associational Royal Ambassador leaders especially can profit from this course.

Those desiring to attend should make their reservations with the State Brotherhood Department, Kentucky Baptist Building, Middletown, Ky., as early as possible.

The total cost, including lodging, food, books, and all needed and necessary paraphernalia, will be \$20.00.

#### TRAINING UNION

### Two Training Union Weeks at Cedarmore

By JAMES H. WHALEY, SR.



J. H. Whaley, Sr.

On August 19, the Training Union Department completed two assemblies at Cedarmore. It was the opinion of all who had attended Training Union Assemblies before that these two were possibly the best to be held at Cedarmore. There were 168 people living on the grounds and attending the conferences the first week, and 166 for the second week. During the two weeks there were 6 decisions accepting Christ as Saviour, 41 decisions for church-related vocations, and over 30 definite commitments for full-time Christian service in whatever vocation the Lord should lead the individual.

Rev. Trevis Otey, pastor of Glasgow Baptist Church, and Dr. Harold D. Talant, pastor at First Baptist Church, Madisonville, served as pastors for the two weeks. In addition to these, an excellent faculty was secured for each age group. Members of the faculty were from from Kentucky, Illinois and Louisiana.

The Training Union weeks for 1961 are August 7-11 and August 14-18.

►The Nashville Baptist Association has moved to its new offices, 1514 Belcourt, Nashville, Tenn. The offices of the Tennessee Baptist Children's Homes, Inc., will occupy the same building.

#### KENTUCKY BAPTIST FOUNDATION

### September Is Foundation Month

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

September is Foundation Month on the denominational calendar and is observed by all the States in the Southern Baptist Convention. Pastors and churches are requested to place special emphasis on the work of the Foundation. One phase of stewardship often neglected but most important is Stewardship after death. The foundation makes it possible for Baptists to continue their Christian witness beyond the span of this life. Recently a Baptist lady asked the Secretary of the Kentucky Baptist Foundation if she and her husband could leave a sum in their wills to the Kentucky Baptist Foundation, the income from which would continue permanently their "one day's pay" to the Thanksgiving Offering after they had gone to be with the Lord. He assured them they could do that. Pastor, tell your people about the opportunities the Foundation offers to continue their stewardship until Christ comes again.

### Kentucky Baptist Historical Society to Meet September 12

President Leo T. Crismon has announced a meeting of the Kentucky Baptist Historical Society to be held at Pryor's Restaurant, Shelbyville Road and Hubbard's Lane, on U. S. Highway 60, about five miles east of Louisville, on Monday, September 12, at 1:00 o'clock. The program will begin with a dinner at \$2.00 a plate, plus tax and tip, after which a business session will be held. The group will be addressed by Dr. W. Morgan Patterson, associate professor of church history at the Southern Baptist Theological Seminary.

►The new pastor of Pleasant Ridge Baptist Church, Campbell County, is Joe Simpson, ordained by the First Baptist Church, Newport.

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# Sunday School Lesson

By H. C. Chiles

## GOD'S HAND IN HISTORY

September 4, 1960

When Rezin of Syria and Pekah of Israel formed a league of defense against Assyria, they invited Ahaz of Judah to join them, but he declined to do so. Angered by his refusal, they started a campaign to replace him with somebody who would do their bidding. Ahaz appealed to Tiglath-Pileser for assistance and it was granted, after which Ahaz was forced to acknowledge the lordship of the Assyrian over himself. Later, Hezekiah of Judah refused allegiance to the Assyrian king, whereupon the latter overran the country and threatened Jerusalem but was prevented from taking it when an angel of the Lord smote 185,000 of his men during one night. It was about this time that Isaiah brought great encouragement from God to the people of Judah.

Those in authority in Judah made laws which were advantageous to the rich and deprived the poor of their rights. Justice was perverted by corrupt judges. Many, who were at the mercy of their oppressors, were robbed because they did not have anybody to intercede for them and bribe the judges. Of course, such sinful conduct on the part of wicked leaders invited and guaranteed the judgment of the just and righteous God.

#### Isaiah 10:5-7

Having seen the end from the beginning, God has always directed, permitted or overruled the affairs of men and of nations in such a manner as to result in the outworking of His plans and the effecting of His eternal purposes. Nothing has ever transpired in this world without His knowledge and permission. God has frequently used godless individuals or nations to chastise His people for their wickedness and to teach them some important lessons which they had deliberately refused to learn from other sources, as was true in the case before us.

As we would expect, God was highly displeased with the hypocrisy of those who merely pretended to fear, love and serve Him. Their hypocrisy stirred His righteous wrath against them. It is doubtful if anything is more obnoxious to God or incurs His wrath any more than sham and pretense.

Obviously the Assyrians were not aware of the role which God was assigning to them as an instrument with which to chastise the people of Judah. They were merely rods of correction for those who had turned away from God and ignored His will for them, but they were unconscious of the nature of their mis-

sion. They never dreamed that they were only the rod of God's anger and the staff of His indignation, or that God had determined how far He would permit them to go in inflicting suffering upon their victims and then refuse to let them do more.

#### Isaiah 10:12-15

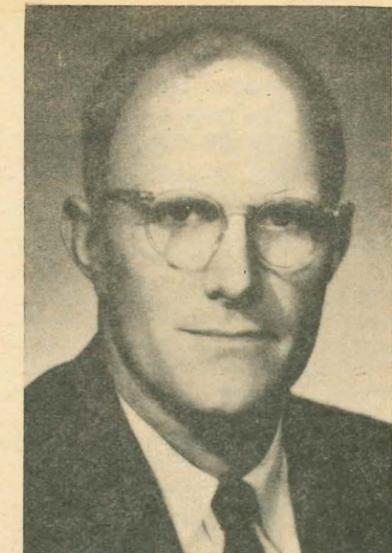
This prophetic utterance of Isaiah revealed the fact that when God had sufficiently chastised and humbled His people through the besieging army of the Assyrians He would then take the rod which He had used for that purpose and break it. The proud and boastful Assyrian king never thought of himself as only a tool in God's hand, or that he could not do any more than God permitted. In fact, he never gave God any consideration whatever in his thinking or acting. Like a man who robs a bird's nest without interference, so he plundered the property of the people whose country he overran. In his arrogance it never dawned upon the king of Assyria that he was an instrument only in the hand of God, very much like an axe in the hand of a man who had cut a tree. He never realized that God would punish him and his followers for their wicked actions, which resulted from his own haughtiness and pride.

The downfall of Assyria was very strange to those who knew not God. When she was at the zenith of her power she fell suddenly and her glory went into an eclipse. Her astonishing and tragic fall was the result of divine judgment on her pride and arrogance. God's punishment of Assyria was complete and final, whereas the chastisement of Judah was for corrective purposes.

#### Isaiah 14:24-27

As a splendid illustration of what God can do when He wills, He saw to it that the Assyrian army was defeated in the hills of Judah and the terrible burdens which had been inflicted upon the inhabitants of that area were removed immediately. During one night God sent one of His angels and smote 185,000 Assyrians. In due time Assyria ceased to be a nation, and to this day it has never been revived.

We must never forget that what God purposes He always brings to pass. No matter how hard some may try, they will never be able to annul or thwart His eternal purposes being accomplished. What He has purposed in His heart and published in His Word will be fulfilled eventually.



Burnett Davidson has resigned as minister of education of the Crescent Hill Baptist Church to accept a similar position at the First Baptist Church, Lake Charles, Louisiana. Davidson is a native of Glasgow, Kentucky, where he was engaged in the wholesale grocery business before coming to the seminary for training in religious education. He has served at Crescent Hill for five years.

#### BAPTIST FORUM

(Continued from Page 5)

Communists. He continually referred to Douglas as the "Pink Lady". He implied that President Truman was a traitor to his country.

To me there are some things that you just don't do to gain public office. You may say, "but Nixon has reformed." I am a conservative theologian and I will believe he has reformed when he repents; when he says "I smeared Voorhis, Douglas, and other innocent men", and when he begs God's forgiveness.

Yes, there is a religious issue in this campaign, and I ask all Baptists to weigh it prayerfully.

Murray, Ky.

Dr. Frank Steely

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## Southern Baptist Churches Expanding

By KATHRYN JOHNSON  
Associated Press Story in  
Lancaster, Pa., New Era

ATLANTA, Ga.—(AP)—A marble polisher in Tampa, Fla., lost his job and moved to his wife's native town of Rochester, N. Y., to find work.

The couple's Tampa pastor, finding that Rochester had no Southern Baptist church, wrote the Baptist Mission Board. An area missionary was called, which led in short order to the establishment of a mission and ultimately, a Southern Baptist church.

Thirty-five Southern Baptist members of a bomber wing, transferred from Roswell, N. M., to Portsmouth, N. H., found themselves without a church. They made contact with an area missionary and soon had themselves a place of worship.

The process is being repeated with variations hundreds of times in the pioneer areas of the Southern Baptist denomination.

In 1941, Southern Baptists started a movement called Pioneer Missions, operated by the Home Mission Board, with headquarters in Atlanta. At that time there were Southern Baptist churches in

19 states. Today there are churches or missions in every state except Hawaii (which is a foreign mission field).

"A mission is a characteristic beginning of a Southern Baptist church," says Dr. A. B. Cash, pioneer director of the Home Mission Board.

Walker Knight, editor of *Home Missions*, a Baptist publication, says most area missionaries are young, well-educated and usually former pastors.

The area missionary might be called a modern-day circuit rider using the latest methods of communication. He keeps up with changes in leadership techniques, organization, and promotional methods.

He uses the camera, the projector, the mimeograph machine, newspaper ads, TV and radio and the phone to stay in touch with large areas. He covers more territory in a month than his 19th century prototype did in a year.

The geographic term of the Southern Baptists is misleading. It is a denomination whose membership now totals nearly 10 million.

For many years the expansion was westward as Baptists moved toward the Pacific and still wanted churches "like those back home." More recently the movement has been to the cities of the North.—July 22, 1960.

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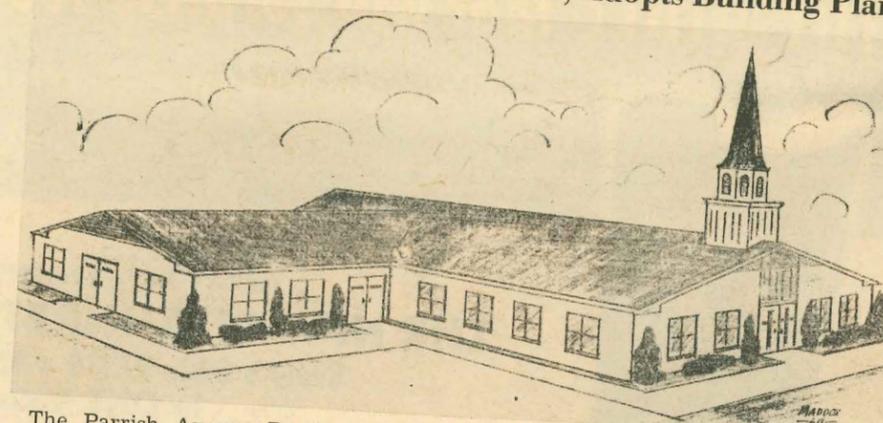
### First Spanish Church Constituted in Detroit

DETROIT, Mich.—(BP)—The second Southern Baptist Spanish Church in Michigan and the first in Detroit was constituted with 37 charter members.

The announcement came from Harold T. Gruver, mission pastor of the Spanish congregation at Adrian, Mich. Gruver, a former missionary to Panama, now serves as a language missionary under Southern Baptists' Home Mission Board.

The first Southern Baptist Spanish Church of Detroit, which began as a mission last April, called Francisco Lemus as pastor. Spanish people number 50,000 in the Detroit area according to Gruver.

### Parrish Avenue Church, Owensboro, Adopts Building Plans



The Parrish Avenue Baptist Church of Owensboro, Ky., approved plans submitted by the Planning Committee at the regular business meeting, Wednesday, August 10.

The first unit of the proposed building calls for a 50' by 84' unit with a 36' by 36' wing. This unit will contain a temporary auditorium with a seating capacity of 375, five adult classrooms, a young people's department, three nursery departments, one beginner department, office, library, and pastor's study. The type of construction used will be concrete block with brick veneer.

The proposed unit combined with the present building will give the church educational facilities for four nursery departments, two beginner departments, two primary departments, two junior departments, one intermediate department, two young people's departments, and two adult departments. These facilities will provide for over 400 people.

Members of the Planning Committee include: Tyler Cook, chairman; James Zeimer, Tom Reynolds, Lucian Bristow, George Pruden, Mrs. Wilbert Lawrence, Mrs. Melvin McMahan, and Pastor Larry Maddox.

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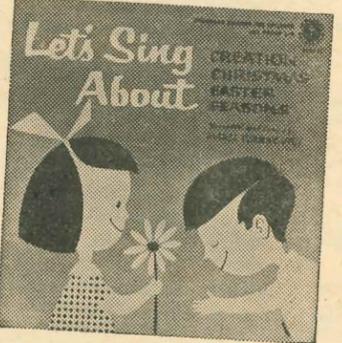
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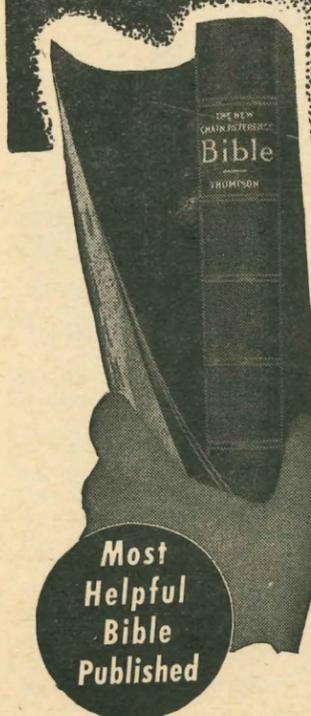
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