

Western Recorder

September 15, 1960

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No. 36

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WESTERN RECORDER
Middletown, Ky.

THIS WEEK

Senator Cites Articles
Against Parochial Aid

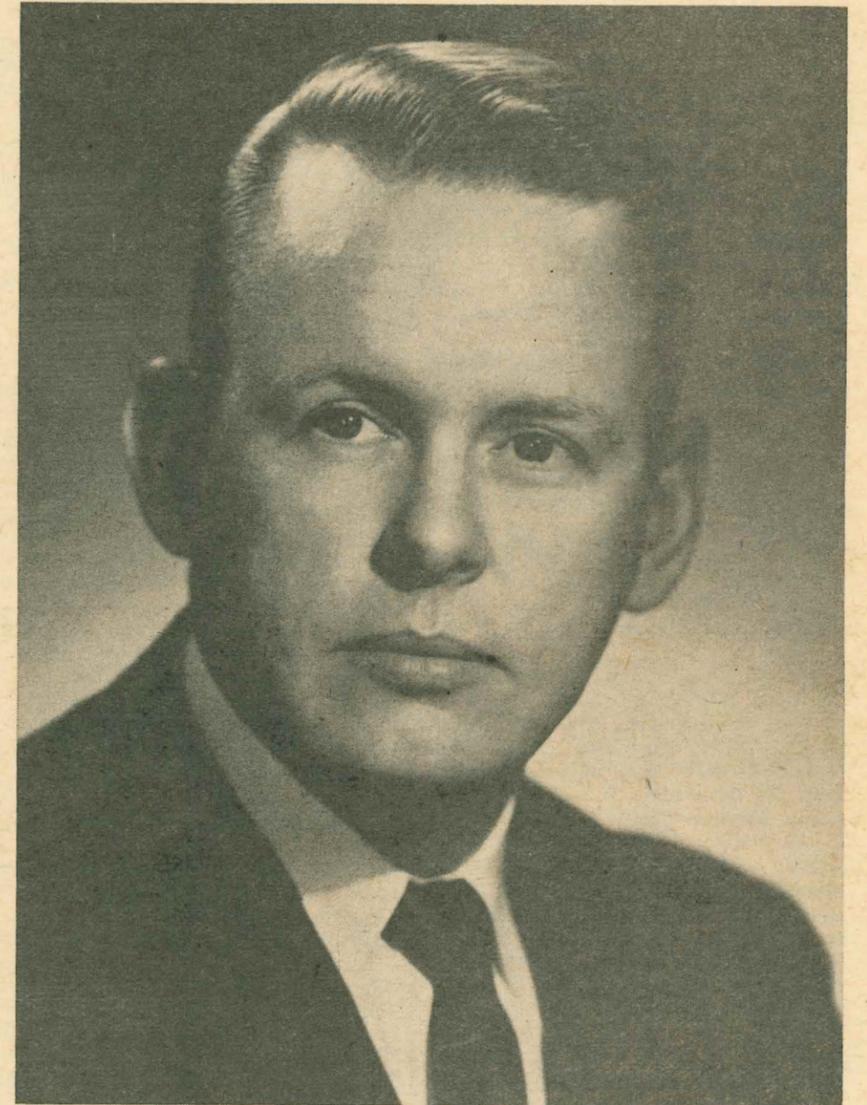
Page 3

Fence-Mending and
Religious Liberty

Page 3

The Current Smear
of Baptists

PAGE 4



Dr. Robert J. Hastings, for five years assistant director, Southern Baptist Convention Executive Committee, has been elected head of the new Department of Stewardship Promotion, Executive Board of the General Association of Baptists in Kentucky, according to Dr. W. C. Boone, general secretary



GLEANINGS FROM THE FIELD

REVIVAL AT OWENSBORO

►Bob W. Brown, Pastor of Trinity Baptist Church in Lexington, was the Evangelist in an August revival with W. O. Spencer and the Hall Street Church of Owensboro. Roger Oldham was the song evangelist.

CIRCULATOR TO CIRCULATION

►The Baptist Courier, Greenville, S.C., has a new business and circulation manager in the person of Richard T. Hallum, Jr., who for twenty years has been postmaster at Pickens, S.C., according to S. H. Jones, editor. Hallum is succeeding W. E. Tisdale, who has resigned in order to become affiliated with the Anderson College staff, Anderson, S.C.

CLUBB-MANN REVIVAL

►Van Buren Church, Anderson County, less than two years old, has had its best Bible School with an average of 76. The church has also completed a week of revival with Pastor Earl Mann, Elk Creek Church in Spencer County, as the evangelist. Sunday school before the revival was 101—a record attendance—but after the revival it was 117. Paul Clubb is the pastor.

MISSIONARY MOVEMENTS

►Rev. and Mrs. Homer A. Brown, Jr., Southern Baptist missionaries now on furlough from Nigeria, have moved from Quincy, Ill., to Nashville, Tenn., where their address is 1102 16th Ave., South. Both are natives of Quincy. She is the former Mildred Steckler.

►Rev. and Mrs. Charles W. Davis, Southern Baptist missionaries to Venezuela, have moved from Maracaibo to Caracas, where their address is Apartado 5417 Este, Caracas, D.F., Venezuela. He is a native of Rock Run, Ala.; she is the former Frances Hughen, of Pensacola, Florida.

►Dr. and Mrs. Howard D. Olive, Southern Baptist missionaries on furlough from the Philippines, have moved from Bolivar, Mo., to Birmingham, Ala., where Dr. Olive will teach at Howard College. Their address is 700 Faculty Drive, Apt. H, Howard College, Birmingham 9, Ala. He is a native of Ralston, Tenn.; she is the former Marjorie Douglas, of Bolivar.

►Dr. and Mrs. John D. W. Watts, Southern Baptist missionaries to Europe, have a new son, James Washington, their fourth child, born August 24. Their address is Gheistrasse 1, Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland. Dr. Watts, native of Laurens, S.C., teaches at the seminary. Mrs. Watts is the former Winifred Williams, of Atlanta, Ga.

►Rev. and Mrs. Jack E. Thrower, Southern Baptist missionaries to South Brazil, have completed a year of language study in Campinas and moved to Rio de Janeiro, where Mr. Thrower will be associated with the Carroll Memorial Baptist Publishing House. They may be addressed, Caixa Postal 320, Rio de Janeiro, Guanabara, Brazil. Both are natives of Oklahoma, he of Mangum and she, the former Barbra Burke, of Hobart.

ANOTHER BROOKS ORDAINED

►Nathan C. Brooks, III, a third year student at the Southern Baptist Theological Seminary, was ordained to the ministry by the Bear Creek Baptist Church, Friendship, Indiana, on Sunday afternoon, August 21, 1960. Mr. Brooks had been licensed by the First Baptist Church, Pensacola, Florida, several years ago. A graduate of Mars Hill College and Furman University, Brooks has recently accepted the pastorate of the Indiana Church. His wife, the former Brenda Briddell, of Maryland, furnished music for the ordination service. The sermon for the occasion was preached by Nathan C. Brooks, Jr., President of the Carver School of Missions and Social Work, Louisville, Kentucky.

BELMONT BUILDING LOSS

►It must have been a clash of atmospheric elements when, on Sunday night, August 21, shortly after 7:00 o'clock, the lightning struck Hail Hall on the campus of Belmont College, Baptist school in Nashville, Tenn., the resultant fire causing what President Herbert C. Gabhart, former Kentuckian, estimates to have been half a million dollars worth of damage. The third and fourth floors were completely destroyed, and the first and second were damaged considerably by smoke and water. Dr. Gabhart does not know whether it will be better to try to rebuild the two top floors or to tear down the remaining structure and rebuild completely. Hail Hall was used for music and drama on the first two floors,

and for accommodating visitors to the campus. About 20 men students have been living there this summer. Hail Hall was erected about 1921. Its loss will not interfere with the school's opening in September, according to Dr. Gabhart.



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

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WESTERN RECORDER
KENTUCKY BAPTIST BUILDING
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SENATOR CITES ARTICLES AGAINST PAROCHIAL AID

By W. BARRY GARRETT

WASHINGTON—(BP)—Federal aid to parochial schools is unconstitutional, according to information placed in the Congressional Record by Sen. Alexander Wiley (R., Wis.).

Recognizing the need for improving and expanding the educational system of America, and stating that there are strong feelings on including parochial schools in Federal aid programs, Wiley included four documents in his remarks. His purpose was to clarify the traditional relationship between church and state.

The items cited by Wiley were a statement by Senator Kennedy, a study by the Legislative Reference Service of the Library of Congress, an article by columnist Ralph McGill, and an article from the Milwaukee Journal.

Both the Senate and the House of Representatives passed education bills during the 86th Congress, but action was killed by refusal of the House Rules Committee to agree to a conference committee with the Senate to iron out the differences.

In both Houses strong efforts were made to include an amendment to provide Federal loans to parochial schools, in addition to the aid to be granted to public schools. The measure was defeated by a narrow margin in the Senate, and in the House it was sidetracked by a parliamentary ruling that it was out of order as not germane to the main question.

During the short session of Congress following the national party Conventions a Roman Catholic letter-writing campaign insisted upon defeat of any aid-to-education measure that did not include parochial schools.

The statement from Senator Kennedy inserted in the Congressional Record by Wiley was made in an address before the American Society of Newspaper Editors. Referring to Federal assistance to parochial schools, Kennedy said, "I am opposed to it. I believe it is clearly unconstitutional. I voted against it on the Senate floor this year."

The McGill article related the current

debate on the religious issue in the political campaign to the demand of Roman Catholics for public support of their schools.

McGill said, "The honest parents who send a child to private school must admit that they do so because they want something extra. . . . There is a desire for something not found in public education. A choice is made. There is no reason then why the parent who makes such a choice should not pay the bill. He should not call on the Federal Government to assist him to buy something extra for his children."

The Milwaukee Journal article pointed out that Federal school aid legislation "is imperiled by a deluge of letters from Catholics who oppose it." It cited the large amount of mail received by Congressmen and quoted extensively from some of the communications.

One of the chief objections by the Catholics to the school aid bills was that in estimating the number of school children, the parochial children were to be included along with those in public schools, but only the public schools were to receive help. They are not opposed to public schools, they asserted, but they object to having to pay for two systems of schools.

FENCE-MENDING AND RELIGIOUS LIBERTY

By C. EMANUEL CARLSON

Executive Director
Baptist Joint Committee on Public Affairs

WASHINGTON—(BP)—An ominous silence has come to Capitol Hill here in Washington. After several weeks of boisterous campaigning from this national turret the two teams have disbanded and headed for the open fields to attend to the "fences" at home.

During the next two months speeches and conferences will spread as a rain all over the land. Baptists, like all other citizens, will be discussing many topics with many men who aspire to a larger or smaller measure of political power and influence.

Some Baptists will be concerned that business and industry shall be free to take advantage of the abundance of would be laborers in their area. In other areas Baptists will be concerned that the laborers shall be paid an adequate wage. Personal and community interests and viewpoints will be expressed by men of many faiths. Out of this welter of discussion will come a more or less clear formulation of the total national interest. This is the democratic process at work.

It is to be hoped, however, that Baptists in all personal and community situations will be interested in religious lib-

erty. This is the time to find out whether the future legislators and administrators understand the importance of free souls under God. Do they realize how important is the freedom to worship or not to worship, to choose one's own faith and join the church of his choice, to exercise voluntary stewardship unto God and not to be taxed for the support of religious institutions? Do they recognize that these things cannot be unless the churches remain free and independent? Are they aware of the historic tendencies for governments to use churches and their channels for political and national purposes? Are they acquainted with the age-old temptation of churches to ask for the support of political authorities?

Now is the time to talk these things over. They are really more important to our country and to the world than are wages, the location of industries, or the level of taxation. Fidelity to our Christian insights and to our love and concern for all men ought to produce thousands of candid conversations, and some important commitments, during the political campaign. This is proper stewardship of our influence—and all political ears are open at election time.

Jarman Foundation Makes Gift to the John Smyth Memorial Baptist Church

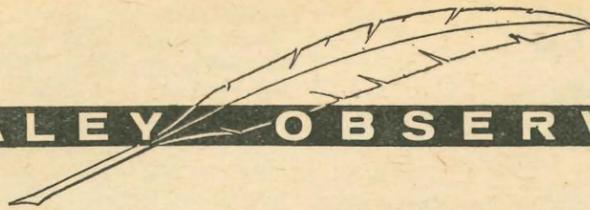
WASHINGTON, D.C.—(BWA)—A gift of \$30,000 to apply on the cost of the John Smyth Memorial Church being erected by Dutch Baptists at Amsterdam, Holland, has been received by the Baptist World Alliance.

Robert S. Denny, associate secretary of the Alliance, said that the gift came from the Jarman Foundation of Nashville, Tenn., and will be forwarded immediately to Rev. T. Jansma, treasurer of the Dutch Baptist Union.

The memorial church is being erected by the Baptists of Holland in tribute to Rev. John Smyth, who in 1609 founded at Amsterdam the first known English-speaking Baptist church and thereby launched the Baptist movement of modern times.

The cost of the building will be about \$115,000. The Baptist World Alliance Executive Committee has commended the project "to the sympathetic interest of the Alliance's constituent bodies throughout the world."

Denny noted that this \$30,000 gift and several other smaller contributions to the Smyth memorial "are excellent examples of the Alliance's service as a channel through which Baptists of the world may help each other."



The Current Smear of Baptists

Baptists are really getting it in the neck these days. Like few times in history Baptist leaders are being smeared and the name "Baptist" is being put in disrepute. Many of us are disturbed, if not distressed, by the numerous charges of prejudice and bigotry hurled against Southern Baptists in the current political wrangle. Though clergymen of several evangelical faiths have voiced their convictions against a Roman Catholic serving as president because of the known views and practices of Roman Catholicism, the smears in the secular press are directed mainly toward Southern Baptist pastors. Why is this and what, if anything, can be done about it?

There appears to be at least three reasons for the current roughing up of Baptists in this matter. First, Baptists have convictions in the matter and speak them. Of this we can be proud, and need make no apology. Baptists have always treasured religious liberty and separation of church and state and their voices in early America had much to do with the present constitutional provisions of freedom of worship. Others who know Roman Catholic dogma and history are concerned also, but for expediency's sake, or other reasons, keep quiet for the most part.

The second reason Baptists are taking a beating from the Catholic and secular press does not make us proud. We have asked for it with some of the things we have said and in the way they have been said. Every Baptist is free to say anything he desires and no bishop or superior has to approve the statements of a Baptist preacher. Baptist preachers are also known for the strong language they employ. Consequently a lot is being said, and in a forceful and dynamic manner. Neither is there a clearing house for Baptists to use in checking their information. Much spurious as well as factual material is being circulated presently and some Baptists have erred in using material that never should have been touched. This is very unfortunate and the embarrassment to themselves and the discredit to the Baptist witness which resulted were invited.

The third reason Baptists are taking it on the chin these days is what appears to be the planned strategy of the Democratic braintrusters. Ignoring the advice of many sincere Americans, these politicians went on and nominated a Roman Catholic for president, and now are disturbed over the opposition which they should have expected. The opposition on religious grounds seems to be led by Southern Baptists. Late reports in the press indicate Texas would go at this time against the Democratic slate due to Baptist opposition to a Roman Catholic. What is true in Texas prevails elsewhere in the South.

The strategy seems to call for a solid smear of Southern Baptist leadership as the one hope for a

reaction by Baptist voters against their own leaders and also to solidify the Catholic vote of New York and Pennsylvania. Even if some of the southern states have to be written off, the thinking seems to be that the heavy Catholic vote of the east would more than make up for any loss in the south.

It's revealing that the smears of Southern Baptist preachers have appeared in the syndicated columns of known strong Democrats or in the news columns and editorial pages of notoriously Democratic dailies. Joseph Alsop recently scorched Ramsey Pollard, president of the Southern Baptist Convention, and W. A. Criswell, pastor of the largest Southern Baptist church. Then came the roasting of Jess Moody, pastor of the First Baptist Church, Owensboro, by New York Times columnist James Reston and the subsequent nose grinding of Moody in Courier-Journal and Louisville Times editorials. Mr. Moody admitted he erred in misusing a quotation of Thomas Jefferson but declares the actual facts related to his presence in Washington are quite different from those reported by Mr. Reston and used in the Courier-Journal and Louisville Times editorials. Mr. Reston retracted when his hand was called by Mr. Moody and the Courier-Journal ran a correction which is to the credit of this reporter and this paper. It would appear, however, that the main concern of these hide-roasting writers is not so much fairness in dealing with the presidential candidates as the gaining of Democratic votes.

It would seem that the smear of Baptists is intentional and planned since other churchmen are saying the same thing or more but are mostly overlooked in the passing out of dishonor. Probably the most devastating blows of all against Catholicism and the sternest warnings concerning a Roman Catholic president in the United States are being landed by the Episcopal bishop, James A. Pike, a converted Catholic. One of the strongest and soundest presentations seen anywhere is a sermon entitled, "Why I Cannot Now Vote for a Roman Catholic for President," preached February 22, 1960, to the congregation of the Evanston, Illinois, First Methodist Church, by one of America's foremost Methodist ministers, Harold A. Bosley, pastor of this great church.

What can be done about this current discredit to Baptists by the secular press? We must be concerned about our witness and the preservation of its integrity. Here are two suggestions:

The first is what not to do. Let's not use any material except that which is absolutely authentic and can be validated. We must be doubly careful lest we be found in a humiliating predicament as some have been. There is an abundance of material that is devastating in its effect and can never be successfully refuted.

Extreme language and extravagant statements

which are more becoming of politicians than church members do little good and often have a boomerang effect. We ought to be as cautious and reserved in our language as we are deep in our convictions. It appears that the politicians are happy to see and even encouraging Baptist preachers to get out on a limb so they can saw it off. Let's not play into their hands.

Next we ought to continue to stand by our guns by using available authentic materials in warning of the threat of Roman Catholicism to America. The current political campaign is but a part of the overall situation. With or without a Catholic in the White House, we are still up against a determined drive to win America to Catholicism.

The temptation when we are accused of religious bigotry is to remain silent and avoid being branded but it is more honorable to speak the truth though falsely accused than to shut up for approval's sake when so much is at stake. If Americans several generations hence wake up to find their religious liberty gone, history ought to have a record of the Baptist witness to this danger.

It would be fortunate if Baptists had some central source for needed information and material which could be trusted thoroughly. Some suggestion along this line might be made soon.

Limited Supply of Papers

In recent weeks many requests have come for additional copies of certain issues of the *Western Recorder* in which important articles appeared. We have filled these in so far as possible, but it ought to be remembered that we prepare only enough copies for our regular subscribers. We cannot afford to run reprints except in case of orders for several hundred. Every church which does not have the state paper in its budget should be receiving a supply of each issue for distribution among the church membership in these critical days. We would be happy to have your order for any length of time for such bundles and thereby could include a sufficient supply each week.



THE OFFICIAL POSITION

In the light of the fact that a Roman Catholic has been nominated for President of the United States, it is only right that we know the position of the Roman Catholic hierarchy on religious toleration. The following is taken from the April, 1948, issue of the highest Jesuit publication, *CIVILTA CATHOLICA*, published in Rome. "The Roman Catholic Church, convinced . . . of being the only true Church, must demand the right of freedom for herself alone, because such right can only be possessed by truth, never by error. As to other religions, the Church . . . will require by legitimate means that they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error. . . . In some countries Catholics will be obliged to ask full religious freedom for all, resigned to being forced to cohabit where they alone should be rightfully allowed to live. But in doing this the Church does not renounce her thesis which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions which must be taken into account in practical affairs. . . . The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

Of course, there are millions of American Catholics who would not accept such crude arrogance, yet this is the official

position of their Church and they are powerless to do anything about it.

When you go to the polls to vote, these things should be kept in mind. Religious freedom has been bought with the blood of Baptists and other evangelicals. Let's not lose it at the polls!

—Mayfield First Baptist Bulletin

A PARABLE FOR GROWN-UP CHILDREN

One beautiful day the little pastor looked about him and said, "Who will help me plan the program for our church?"

"Not I," said the Sunday school teacher, "I am very busy and I must have some time to spend with my family."

"Not I," said the trustee. "This is the busy time in my business, and I need to devote all my time to my business."

"Not I," said the deacon. "This is the night when my club has its meeting."

"Very well," said the pastor, "then I will do it myself." And he did.

Then one fine day when the plans were made, the pastor looked about him and said, "Who will help me pray for our program?"

"Not I," said the Sunday school teacher, the deacon and the trustee. And each one gave his excuses as before.

"Well then," said the pastor, "I will do it myself." And he did.

The days passed one by one. Presently

the pastor asked, "Who will help me visit our church prospects? Who will bring them the words of Christ?"

"Not I," replied the Sunday school teacher, the deacon and the trustee. And each one gave his excuses as before.

Then one beautiful day the pastor looked upon his fine church and said, "Who will take the credit for our growing church?"

"I will," said the Sunday school teacher.

"I will," said the deacon.

"I will," said the trustee.

And they did!

Momence, Illinois William D. Webber

Georgetown Author Announces Second Book

Mrs. George N. Smith, Georgetown, Kentucky, has a second book off the press. Entitled, "I Was a Stranger," the book deals with the life stories of 15 foreign students who were adopted into the Smith family temporarily while students at Georgetown College. In addition to human interest stories, it contains information on manners and customs of foreign countries and much humor. Mrs. Smith believes her book will be valuable in Woman's Missionary Society and Young Women's Auxiliary work because the community missions emphasis next year is on international students.

Dr. George W. Redding, head of the Bible Department at Georgetown College, writes the introduction to the book and describes it as "fascinating" reading. Mrs. Smith's first book "God Answers Prayer," received wide distribution. The new book can be ordered directly from Mrs. George N. Smith for \$1.25 a copy. Her address is 315 Montgomery Street, Georgetown, Kentucky.

Robert J. Hastings Is New Secretary of Stewardship Promotion In Kentucky

Dr. W. C. Boone, general secretary-treasurer of the Executive Board of the General Association of Baptists in Kentucky, has announced the election of Dr. Robert J. Hastings as head of the new Department of Stewardship Promotion, which was recently organized by Kentucky Baptists.

Dr. Boone says that Dr. Hastings has been serving for the past five years as

assistant director of finance with the Southern Baptist Convention's Executive Committee in Nashville. He was pastor of Baptist churches in Oklahoma and Illinois previous to that.

He is a graduate with a doctorate of theology of Southwestern Baptist Theological Seminary, Fort Worth, Texas. He is a frequent contributor to denominational periodicals and lesson writer for the Sunday School and Training Union materials. He is author of a forthcoming book on stewardship, "My Money and God," to be published in January, 1961, by the Broadman Press.

Dr. Hastings is also one of the originators of the Forward Program of Church Finance, which has been used extensively by churches of the Southern Baptist Convention, resulting in large increases in church budgets. He has conducted stewardship clinics in South America during the current year, including Chile, Argentina, Brazil and Colombia, and has assisted in the adaptation and simplification of materials used by churches in Latin American countries.

Mrs. Hastings is also a graduate of Southwestern Seminary, with a degree of Master of religious education. They have three children, Ruth, Nancy and Tim.

Dr. Hastings has accepted the position, and will move to Louisville about October 15. He and his family will reside at 301 South Hubbard's Lane. His office will be located in the Kentucky Baptist Building, Middletown.

Dr. Theodore F. Adams Places Wreath Honoring Religious Liberty Hero

SANTIAGO, CHILE — (BWA) — Dr. Theodore F. Adams, immediate past president of the Baptist World Alliance, paused in Santiago on his mission tour following the Baptist World Congress to place a wreath at the foot of the statue of the late Arturo Alessandri.

Mr. Alessandri, who is the father of the present president, Jorge Alessandri, of Chile, is the man who rewrote the Chilean constitution and gave religious liberty to that country. Chile is celebrating its 150th anniversary of independence this year.

Noting Mr. Alessandri's insistence on religious liberty in Chile, Dr. Adams said, "Baptists have contended through the years for religious liberty for all and the separation of church and state. We believe in freedom of conscience and in full religious liberty, not as a privilege given grudgingly or merely tolerated by some faith or hierarchy, but as a basic right of all men under God."

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Salem Baptists In Shelby County Vote to Build

Historic Salem Baptist Church in Shelby County has approved without a dissenting vote, the erection of a new Education Building. The concrete block and brick plant is to contain three floors. The semi-basement will house a kitchen, dining hall, recreation facilities and a chapel. It will also double as assembly for one of the Adult Departments. Nursery and Primary Departments and classrooms will occupy the first floor. Junior, Intermediate and Married Young People Departments will be on the second floor.

Plans call for a renovation of the present building to provide for offices, Adult, Single Young People and Beginner Departments. Construction is expected to begin in October.

Salem, with a membership of 617, will celebrate her 150th Anniversary next year. Rev. Wendell Romans is pastor of the congregation.

Kentucky Pastor Urges News Reporter For Every Association

Maurice L. Bates, pastor of the Squiresville Baptist Church, Owen County, Kentucky, believes that every district association in the Southern Baptist Convention should have a news reporter to disseminate the associational news through local newspapers.

Bates offered a resolution to this effect to the Southern Baptist Convention meeting at Miami Beach last May. The resolution read as follows: "Be it resolved that the Southern Baptist Convention in 1960 annual session at Miami Beach, Florida, recommends that every

local Baptist association elect an Associational News Reporter, who is a member of the associational Executive Board, to keep news of the actions of the annual local associational and periodic Executive Board meetings in all of the newspapers published within the association, with copies of each news release from each association being sent also to their state Baptist paper."

The Committee on Resolutions of the Convention referred the resolution to the proper authorities of the Convention for implementation by stating that this matter "could best be cared for by means other

than through a resolution of the Convention."

Bates offered a similar motion to the Owen County Baptist Association in its annual session on August 16, 1960. The Owen County Association gave approval to the motion.

Van Cliburn, American pianist who is a Baptist, is said to have contributed \$8,000 of his earnings from his concert tour throughout the Soviet Union, to the First Baptist Church of Moscow as a memorial to his grandfather, a Baptist minister.

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- 61—Cradle Roll to Nursery Department
- 62CR—Cradle Roll to Beginner
- 62NR—Nursery to Beginner
- 63—Beginner to Primary
- 64—Beginner Department
- 65—Primary to Junior
- 66—Primary Department
- 67—Jr. to Int.
- 68—Int. to Y. P.
- 69—General

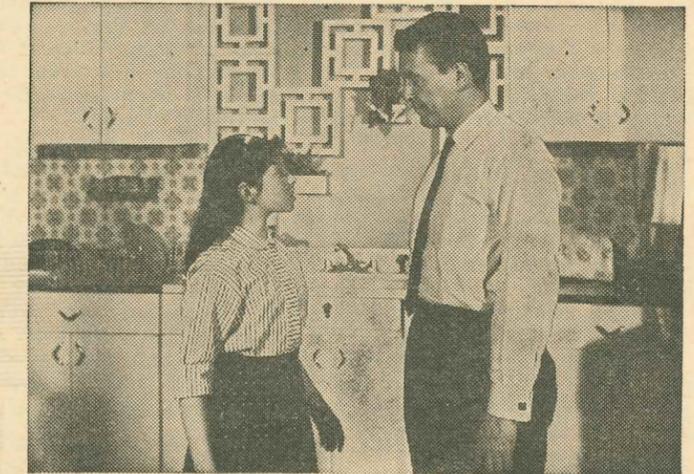
TRAINING UNION

- TU 1912—General, Union to Union
- TU 1916—General, Department to Department
- TU 1922—Nursery to Beginner
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- TU 1952—Junior to Intermediate
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by W. L. Howse

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WESTERN RECORDER

Owensboro Pastor Admits Jefferson Story Error

WASHINGTON—(BP)—A Southern Baptist minister has acknowledged an error in an article he had written about Thomas Jefferson's attitude toward the Roman Catholic clergy. But in doing so he expressed concern about similar errors made by others in seeking to correct him.

In a hard-hitting article in the New York Times, columnist James Reston used the Baptist minister's mistake as an example of "both the cunning and the weakness of the anti-Catholic campaign against Senator Kennedy."

Explaining the incident, Jess C. Moody, pastor of the First Baptist Church, Owensboro, Ky., said, "Recently I wrote a series of articles under the title, 'Thomas Jefferson, the Bigot,' in which I quoted Jefferson more than a dozen times."

"In one of the articles," Moody continued, "I inadvertently credited the founder of the Democratic party with condemning the Catholic church for its desire to become a national church. I later discovered a complete copy of Mr. Jefferson's letter which revealed that he was not referring to Catholics only, but to all who aspire to become a national church."

The quotation from Jefferson had specific reference to the Episcopalian and Congregational clergy of 1800.

Arguing against the establishment of a national church Jefferson said, "They believe that any portion of power confided to me will be exerted in opposition to their schemes. And they believe rightly: for I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

In a telephone conversation from Owensboro with the Baptist Press, Moody said that he accepted the correction by Mr. Reston "in all good grace," but that he could not understand the great difference that journalists make about their mistakes in comparison to that of a Baptist minister. An error about Moody had crept into the Reston story.

In his column about Moody, Reston stated that Moody was in Washington "to discuss some ideas he sent to Mr. Nixon on the subject of religion." Moody denied the charge and Reston made correction in his column the next day. He said that in the transmission of his article the word "not" had been dropped from his text, thus changing the meaning of his sentence.

Commenting on Reston's correction Moody said, "I consider it a manifestation of good sportsmanship and ethical journalism. Yet, I cannot help but feel a little strange. When I make a mistake the northern newspapers call it a smear campaign. When Mr. Reston makes a mistake it is merely called a typical journalistic error."

Another error was corrected by Moody. In a Washington Post story on the visit of Moody to Washington it was stated that he had come to confer with Republican National Chairman Thuston B. Morton about a registration scheme that would help the Nixon-Lodge ticket.

"This is totally untrue," Moody said. "I came to Washington in order to give my party some suggestions as to government function, which could be put to effective use after the election."

Specifically the proposals had to do with the storage of surplus grain throughout the country, a method of registering an accurate expression of public opinion, and a program of public relations with countries receiving aid from the United States.

Deploring the perversion of his intentions by the press, Moody said, "What America needs in this desperate hour is vital creativity, but if every American who has a contribution to make to his country is to be misrepresented and caricatured by the press, surely all vital creativity in this country will cease. We do not need to pull in our creative horns when the hard pioneers of rugged Communism are laboring every hour of day and night to defeat us."

STATEMENT BY JESS MOODY, PASTOR, FIRST BAPTIST CHURCH, OWENSBORO, KY.:

"When one writes to meet a deadline, the possibility of error is a nagging eventuality.

"Recently I wrote a series of articles under the title, 'Thomas Jefferson, the Bigot,' in which I quoted Mr. Jefferson more than two dozen times.

"In one of the articles I inadvertently credited the founder of the Democratic party with condemning the Catholic church for its desire to become a national church. I later discovered a complete copy of Mr. Jefferson's letter which revealed that he was not referring to Catholics only, but to all who aspire to become a national church.

"I am deeply grateful to Mr. James Reston, famous New York Times columnist, for calling this to my attention.

"I regret this error and sincerely request charitable understanding and treatment at the hands of Catholics and Protestants alike.

"Those who know me best realize that I deplore misrepresentation—therefore, I am happy to correct the false impression I have caused to come into being.

"After 17 years of journalistic effort, this is the first time I have had to be corrected on my authentication, and I accept it in all good grace.

"Did you ever slip on a banana peel with 180,000,000 people looking on?"

Crescent Hill Church, Louisville, Calls John R. Claypool as Its Pastor



John R. Claypool

Dr. John R. Claypool, associate pastor of the First Baptist Church, Decatur, Ga., has been called to be pastor of the Crescent Hill Baptist Church, Louisville, Ky., and he has accepted. He is succeeding Dr. Rollin S. Burhans, now president of the Kentucky Southern College, soon to be opened by Baptists on Shelbyville Road near Hurstbourne Lane.

The new Crescent Hill pastor was born twenty-nine years ago in Franklin, Kentucky. He grew up in Nashville, Tenn., and was graduated from Mars Hill College, Mars Hill, N.C., and Baylor University, Waco, Texas. He next attended and was graduated from the Southern Baptist Theological Seminary, Louisville, Ky., with Bachelor of Divinity degree in 1955 and Doctor of Theology in 1959.

While a student in the Southern Seminary he was pastor of the Gilead Baptist Church, Madison County, Ky., not far from Richmond, Ky., and later was pastor at Hartsville, Tenn.

He is a brother of Miss Marie Claypool, well known to many in Kentucky, where she served following her graduation from the Carver School. For some years she worked under J. Chester Durham as student secretary near the campus at Eastern Kentucky State Teachers' College, Richmond, Ky.; but has now moved to be student secretary at the University of Richmond, Richmond, Va.

Dr. Claypool and his wife are parents of two children, Rowan, 2½ years, and Laura Lue, 9 months.

RIDICULOUS PREACHING

By JACK D. SANFORD, Pastor
Oaklawn Baptist Church, Paducah, Kentucky

The most glorious task in all the world is that of preaching the Gospel of Christ. Yet scores of preachers have made this great and holy task seem a little ridiculous to the people who fill the churches. Many people feel that the preacher himself is a little ridiculous because he is so out of touch with the reality of life as it is lived.

The preacher is responsible for the souls of men, but he does not work in a sanctum sanctorum. His sphere of operations is the world of men. Whenever God calls a man to preach, He does not place him in an ivory tower, remote from the troubles, and toils, and struggles of life. But rather, God calls men to be shepherds, and shepherds have always lived with the sheep they tended.

Perhaps some of the unreality would be removed from the preaching if the preacher left his automobile in the garage some morning and rode the bus, standing in the aisle, as millions do every day. The preacher could learn a lot about life if he would occasionally close the door of his office or study, put on a pair of old trousers, and spend the day in hard manual labor. A discipline which would give reality to the comforting words of Jesus would be for the preacher to spend the night in the emergency ward of a general hospital,

there to observe the panic and fear and helplessness of the victims of modern life. Simply to walk the streets of his town and carefully observe the lines of worry and stress etched into the faces of the people as they pass by, would help the preacher become more realistic in his preaching to these same people on the Lord's Day.

This was the method of Jesus. He knew the tired feeling of the laborer because he had labored with His hands; He knew the sharp pangs of hunger because He had missed a meal or two; He knew the loneliness of rejection because He had experienced it Himself. The reality of His preaching came, in large measure, from His experience of the common life, and the people heard Him gladly.

Certainly this does not mean that the preacher should throw away his books, bolt the door to his study, and run out with shovel in hand to exhaust himself in useless digging. But it does mean that greatness and reality and meaning will always elude the man who knows little or nothing about the work-a-day world of the people whom he is called to serve. Our remoteness and unreality leave us open for the charge of being most ridiculous in the Holy work of preaching about Christ.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 4, 1960

	S.S.	Add.	T.U.
Henderson, Immanuel	445	—	—
Missions (2)	136	—	—
Louisville, Tabernacle	439	—	157
Louisville, South Side	430	1	108
Louisville, Bethlehem	428	—	106
Louisville, Rockford Lane	327	—	108
Mt. Washington, First	420	—	104
Louisville, Beth Haven	416	4	145
Hodgenville, First	410	—	114
Franklin, First	406	—	106
Ludlow, First	402	3	78
Jeffersonton, First	400	—	81
Winchester, Central	393	—	104
Corbin, First	390	—	125
London, First	383	—	108
Owensboro, Buena Vista	376	—	132
Hazard, First	374	1	77
Versailles	372	—	72
Louisville, Immanuel	370	1	88
Russellville, First	367	—	124
Mission	56	—	—
Paducah, East	366	—	132
Louisville, Valley View	359	—	111
Greenville, First	358	—	102
Barbourville, First	350	4	175
Missions (3)	237	—	—
Walton, First	347	—	159
Louisville, Beechwood	344	6	139
Falmouth	340	2	38
Mission	32	—	—
LaGrange, DeHaven Memorial	327	—	87
Ashland, Pollard	327	1	103
Missions (2)	58	—	—
Ft. Thomas, First	320	1	83
Mission	118	—	—
Louisville, High View	316	—	104
Frankfort, Thorn Hill	312	—	—
Hawesville	311	—	89
Louisville, Shawnee	311	1	103
Bowling Green, Eastwood	302	—	96
Leitchfield, First	302	—	95
Earlington, First	300	—	95
Bowling Green, Glendale	293	—	118
Mission	34	—	—
Dawson Springs, First	283	2	62
Louisville, LaSalle Avenue	260	3	78
Louisville, Gethsemane	260	—	99
Benton, First	258	—	82
Lebanon Junction, First	251	—	110
Shepherdsville, Little Flock	248	—	71

CLASSIFIED ADS

Advertising under these headings is only eight cents per word including initials and addresses.

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CLOTHING—Desperately needed by a family for school. Girl 16; boy 9; girls 5-7-8; boy 4. **Mrs. Viola Devine**, 923 W. Market St., 3rd Floor Apt., Louisville, Ky.

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Hazel	247	—	—
Covington, First	232	3	95
Carrollton, First	226	—	54
Mt. Vernon, First	219	—	54
Missions (4)	65	—	—
Frankfort, Memorial	218	—	82
Marion	216	—	44
Folsomdale, Liberty	216	—	58
Benton, Briensburg	201	4	—
Benton, East Williamson	192	—	48
Owensboro, Temple	188	—	70
Cornishville	106	—	61

KENTUCKY BAPTISTS AT WORK

TRAINING UNION

Pamphlet on "Deacon-Led Spiritual Growth Program" Now Being Released

By JAMES H. WHALEY, SR.



J. H. Whaley

The Church Administration Department of the Baptist Sunday School Board has just released a new pamphlet entitled "The Deacon-Led Spiritual Growth Program." It provides specific training for the deacon in a program of visitation. The pamphlet gives in detail how the program is organized, and how it is carried out.

Free copies of this pamphlet may be obtained from the Kentucky Training Union Department, Baptist Building, Middletown, Kentucky. They will also be used in the Clinics for Church Officers and Committees which will be held in many associations around October 4.

Guidance in the area of deacon training in the Southern Baptist Convention is under the leadership of L. J. Newton, Jr., Church Administrative Consultant in the Church Administration Department, Baptist Sunday School Board. The department publishes *Church Administration* monthly, which is a magazine with special articles on the work of a deacon.

KENTUCKY BAPTIST FOUNDATION

Bequest Received for Cooperative Program

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

On August 29 the KENTUCKY BAPTIST FOUNDATION received a check for \$1,500.00 from the executor of the estate of Mrs. Rettie E. Dodson, who lived at Steubenville and was a member of the Steubenville Church. It seems that the bequest was made by her husband, T. O. Dodson (deceased), and was not to be paid until the death of his wife. She, too, passed away recently. The income from the investment of the principal will go through the *Cooperative Program*.

An ever increasing number of Kentucky Baptists are directing that the in-

come from their bequests go through the Cooperative Program. In this manner they feel that they can continue the support of the entire Baptist Program.

SUNDAY SCHOOL

Change in Sunday School Standard of Excellence

By ROY E. BOATWRIGHT

The following change has been made in the Standard of Excellence for Baptist Sunday Schools (General Standards):

SECTION IX—Training

2. At least 50 percent of the officers and teachers, including the pastor or the superintendent, shall hold an award for either Building a Standard Sunday School (1704), A Church Using Its Sunday School (1701), The Pull of the People (1710) or Outreach for the Unreached (1726).



R. E. Boatwright

This new provision should help to encourage churches to observe Preparation Week and work toward reaching the Standard of Excellence. Those churches that observe Preparation Week in September will have reached that training point on the Standard of Excellence if 50 per cent of the workers participate, or either hold an award for one of the three original administration books.

"OPERATION HOME FOLKS"

Special effort is being encouraged by Sunday school leaders in the Southern Baptist Convention to enroll church members in Sunday school. In Kentucky there are approximately 100,000 Adult church members who are not enrolled in Sunday school. This is appalling. These Adults need the study of God's Word.

"Operation Home Folks" pamphlet has been prepared and is made available through your State Sunday School Office which gives detailed information relative to a program to enroll many church members in Bible study.

This program should be included in the plans for 1960-61 Sunday school work. If you do not have a copy of the booklet, please make your request to the Sunday School Department.

WOMAN'S MISSIONARY UNION

Are You Ready?

By MRS. GEO. R. FERGUSON

The beginning of the new promotional year is almost here. Are you ready? Have you reported your officers to the State Office so that you can secure the annual package? Those packages are now in the process of being mailed as rapidly as possible. You need these new materials as early as possible.

How much do you know about the new materials? You will certainly need a new year book. (In the package is a letter from Miss Hunt, executive secretary of our convention-wide W.M.U., explaining why free year books can be sent only to presidents this year.) You will need to order them for your youth directors and committee chairmen from the Baptist Book Store at 25¢ each, or ask them to purchase them individually.

You will also want to buy and read carefully the brand new W.M.S. Manual (65¢). (We had a W.M.U. Manual years ago but this is the first time in history that we have had a W.M.S. Manual). The reading and study of "Woman's Missionary Union" by Miss Alma Hunt (price 85¢, teacher's helps 25¢) is also a must.

The teacher's helps for all the Leadership courses have been revised as have the assignment and answer booklets for individual study. Throw away your old ones and get new ones to be fully informed on new plans. There are also new revised manuals for all of the youth organizations and Guides for the leadership of the organizations.

A great many of the free leaflets have been discontinued as the same material in revised form is in the W.M.S. Manual. Check your year book before ordering free materials from our office. Also, a list of discontinued leaflets has been included in the president's package.

Included in the president's package is a new leaflet on the duties of each officer which she will distribute to the officers, also a mimeographed sheet giving recommendations from the State Executive Board on each of the chief aims, a sheet on the literacy movement and an outline of instructions for launching the new enlistment survey which was demonstrated at Cedarmore and which we hope will be used in every Kentucky Baptist church this fall. Cards to be used in the enlistment survey are on sale at the Baptist Book Store for 1¢

each. One thousand of them were sold in about an hour at Cedarmore. A new supply is now available.

Remember that record sheets for Aims for Advancement are discontinued as a separate item but is now found in the year book, as is the W.M.S. Mission Study Chart. Remember, also, that the playlet, "Ann's Allowance" is now a priced item (5¢) and the cross-stitched map is priced also, but the price will be announced later.

Associational presidents and Associational G.A. Directors will be interested in the new leaflet giving help for organizing the Associational Girl's Auxiliary. This will be included in the Associational president's package and the Associational Girl's Auxiliary Director's package. Watch for it and study it carefully.

Secure these new materials NOW and be ready to use the new plans at the beginning of the new year on October 1.

Brazilians "Pound" Man Whose Wallet Purloined

MILL VALLEY, Calif.—(BP)—L. A. Brown, professor of missions and comparative religion at Golden Gate Baptist Theological Seminary here, reported an incident of Pan-American friendship which involved him during his visit to the Baptist World Alliance Congress in Brazil.

While riding a packed trolley through the streets of Rio de Janeiro, the professor lost his wallet containing \$300 and valuable personal papers to a pickpocket.

As soon as the other riders on the trolley saw the pickpocket leap off and disappear into the traffic, he said, they crowded around and begged him not to have a bad opinion of Brazilians.

"Although I pleaded with them not to, they insisted on stuffing bills into my pockets, emptying their purses in a dramatic gesture, and literally forcing their cruzeiros (Brazilian currency) on me. They continued until they felt sure I had recovered the greater part of my loss. It was impossible to stop them."

►Richard E. Sale, youth director since last May, has been made minister of education and youth at the First Church, Tifton, Ga. Before going to Georgia he was a high school teacher in Kentucky. He was associate pastor of First Church, Covington, Ky., and advisor of youth activities for Northern Kentucky associations. He was director of youth activities in churches in Texas and also active with the B.S.U. there. A son of Mr. and Mrs. W. E. Sale, Richmond, Va., he attended Mars Hill College, Baylor University, and Southern Baptist Theological Seminary.

Southwestern Region Brotherhood Holds Annual Barbecue

The men of the Southwestern Regional Brotherhood held their annual barbecue on July 30, 1960, 5:30 p.m., at Jonathan Creek Baptist Assembly. There were approximately 950 men present from eight associations which make up fourteen counties in the extreme western half of Kentucky.

The following were elected officers of the Southwestern Regional Brotherhood: Attorney Ben Wright, Cadiz, Kentucky, was elected president. Other officers elected were: Pete Adams, Mayfield, secretary-treasurer; Bill Padon, Paducah, Program Chairman; Thomas L. Lewis, Hopkinsville, chairman of Royal Ambassador work.

The men also heard Joe M. Evans, cowboy evangelist from El Paso, Texas, bring an inspiring message. Mr. Evans



Joe M. Evans

is connected with the cowboy tent meetings, which now number thirteen in eight states.

This is the first year that the Southwestern Regional Brotherhood took the responsibility of directing the three weeks of camp at Jonathan Creek Baptist Assembly. The two camps were under the direction of R. G. Shelton, pastor, Eddyville. He had two associates in Deward Hurst, of Princeton, and Paul R. Owen, Paducah, for the three weeks of camp. There were approximately 200 boys in attendance.

►Rev. and Mrs. C. Hudson Favell, Southern Baptist missionaries to Ghana, have moved from Nalerigu to Tamale, where their address is Box 78, Tamale, Ghana. He is a native of Charlotte, N.C.; she is the former Jean Christy, of Fort Smith, Ark.

►Miss Wyona King, Southern Baptist missionary to Nigeria, has moved from Abeokuta to Oyo, where her address is Box 14, Baptist Mission, Oyo, Nigeria, West Africa. She is a native of Covington, Kentucky.

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Dept. XX-709

French Argue About Church School Funds

By Virginia Harris Hendricks

PARIS, France—(BP)—An argument has been raging in France, for and against government assistance to church schools. This is one more in a series of bitter controversies between government and church that have torn this nation for centuries.

Behind the story lies the distrust of a people toward the Roman Catholic administrators of a church that deplored them for generations.

The history of Protestantism in France since the Reformation has always depended upon the ruling powers. French kings felt it was essential for the nation to have only one faith. None of the kings seems to have been sincerely religious.

In 1598, King Henry IV, who had been raised by a Protestant Huguenot mother,

issued the first edict for religious toleration that had taken place in a major power up to that time. France gave a minority of citizens a limited right to have schools, publish books, hold public office, and have freedom of worship (in certain places).

When this edict was revoked 90 years later, France lost many enlightened people who were killed or migrated. The clergy gained more and more power and wealth, increasing the gulf between the church and the poverty stricken populace.

The religious leaders could not even provide the spiritual strength the suffering sorely needed in their hard lives.

Today the Catholic church is woven into the fabric of French life, for it remains a strong tradition. Holidays are religious. Birth, marriage, and death are linked with church ceremonial.

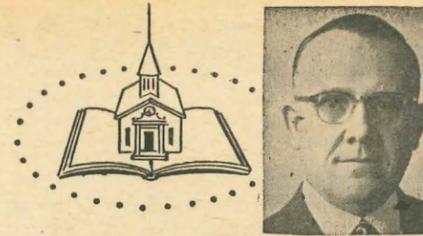
But many French people are still suspicious of powerful church leader-

ship. They are critical and often openly anti-clerical.

Even Catholic leaders in France have called France a pagan land. The majority of people seem to be without true faith. Along with other evangelical groups, French Baptists are endeavoring to bring to France the simple faith of the New Testament.

But Christian workers are finding that religious indifference in a people is often a greater deterrent to missionary efforts than religious intolerance forced upon the nation by a government.

Richland Church, Route 2, Falmouth, in Union Association, recently held a one-week revival in which Pastor Robert Eskridge did the preaching. The song leader was Jimmy Rogers, a ministerial student at Georgetown College. There were 6 additions, 5 coming on professions of faith and one by transfer of letter.



SUNDAY SCHOOL LESSON

By H. C. Chiles

FALSE LEADERSHIP BRINGS RUIN September 18

Micah 3:1-6a, 8-12

Of Micah, who was a contemporary of Isaiah, we know very little except what is revealed to us in the prophecy that bears his name. "Who is like Jehovah?" is the meaning of his name. Micah was born and reared in Moresheth-Gath, a country town or village about twenty miles southwest of Jerusalem. Naturally he was a bit suspicious of those who lived in the cities. He came to look upon Samaria and Jerusalem as veritable cesspools of iniquity and injustice.

In those terrible days of spiritual declension in Israel and Judah, during the latter part of the eighth century before Christ, God called Micah to be His messenger. In vigorous, graphic and varied language, Micah prophesied about Samaria and Jerusalem, the respective capitals of Israel and Judah. As a farmer who did not know either wealth or ease, he was the friend of the poor. Sensing the sufferings of the peasants under the cruel pressure of men who had power, Micah championed the rights of the oppressed against those who wronged them. He stood forth against the evils of his age with an indescribably delightful heroism and fearlessness which may well be emulated by all Christians today. Being a practical man, Micah stressed the fact that one's religion should manifest itself in upright and godly living. God used His prophet to warn the wicked oppressors that He would see to it that they would not go unpunished.

I. The Sins of the Princes. Micah 3:1-4.

Chapter three begins with a picture of the iniquities of the princes or ruling classes of Micah's day. These civil rulers were obligated to know the right, to believe in justice and to see that the laws were administered in a fair and impartial manner. Instead of the princes being what the Lord required them to be, they were morally corrupt to such an extent that they hated that which was good and loved that which was evil. Socially they were extremely cruel; in fact, to such an extent that Micah used the figure of cannibal feasting to describe their cruel and outrageous injustices. They were so greedy and oppressive that they stripped their victims of their property and then lived on their ill-gotten gains. There was no justification whatever for their extortion or exploitation. God's prophet informed these princes that they had been divinely abandoned and that they

would be treated according to their merits when they sought His aid.

II. The Sins of the Prophets. Micah 3:5-8.

Up to this point Micah had been speaking only of the wickedness of the secular rulers, but now he turns to the prophets and the priests. These religious leaders had sinned against the light. From the days of Samuel God had always been represented among the people by true messengers. However, there were also false prophets among them who delivered messages which contradicted the true prophets of God. Just so long as the people supported them, the false prophets were prepared to encourage them in any line of action which they wanted to follow. Instead of teaching God's truth to the people, the messages of the false prophets were trimmed to suit their hearers. They spoke "peace" to those who offered them bribes, and they spoke "war" against those who would not bribe them. Greed governed them in their ministry. They refrained from sharing the hardships of their people and demanded all sorts of special privileges and favors for themselves. If they were deprived of these, they unhesitatingly called down the wrath of God on the people who did not grant all their whims.

It is always bad when secular rulers betray their trust, but it is even far worse when spiritual leaders are unfaithful. So the real blame for the deplorable state of affairs in that day rested on those to whom the people rightfully looked for guidance. Consequently, these ungodly leaders certainly deserved to be rebuked because they had knowingly and willfully led the people astray.

In all this corrupt mass of leadership only one bright spot appeared. In contrast with these false prophets, Micah was inspired by and filled with the Holy Spirit, so he declared to the people the truth about sin and judgment. His message was not only denunciatory but also very constructive. He set forth clearly the will of God for his listeners and readers. He taught the importance of right thinking, feeling, willing, doing and living.

III. The Sentence of the Princes. Micah 3:9-12.

Endowed with divine courage and strength, Micah fearlessly stood out against the sins of the princes, the priests and the prophets. Knowing that God did

not have any patience with those who did not have any conception of the loftiness of their calling, but whose only concern was that of personal gain, the prophet denounced all of those who failed to honor God while seeking their own personal benefit and advancement.

Micah knew and told those whom he addressed that God was not pleased with any mere self-satisfied conformity with the outward forms of worship when the eternal principles of right and wrong were disregarded. He made it perfectly clear that for all their offenses against God and their fellowmen they were to be punished. Verse twelve speaks of the impending judgment, which Micah lived to see fulfilled in the Assyrian captivity.

Kentuckian Leads In Georgia Revival

John Edmund Haggai, Louisville, Kentucky, led in a city-wide revival campaign in Albany, Georgia, which closed Sunday, August 21. The revival campaign was sponsored by the co-operating Southern Baptist churches of Albany and was marked by unprecedented attendances which totaled more than 90,000. The closing service was attended by more than 7,000 people. Brooks Ramsey, pastor, First Baptist Church, Albany, and chairman of the crusade, called the spiritual impact of the services, "Nothing short of stupendous."

One of the outstanding services in this series was a youth service attended by 1,200 young people. In this service more than 1,000 young people registered decisions to a life of purity and dedication to Christ.

Miss Thelma Plant, dean of girls of Albany High School, said of this service, "We will have a better school as a result of this unusual but forceful presentation to the young people of our city."

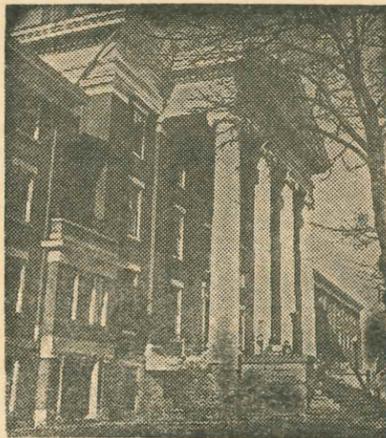
The Haggai team included in addition to the evangelist, Don DeVos, who led a 300-voice choir each night; Bob Anderson, pianist and organist; Mrs. John Haggai, soloist, and Karl Steele, Wheaton College, who presented sermons in color.

A follow-up program on the new converts produced a record number of new members for the churches of the city. The next engagement of Haggai and his team members is the historic Baptist Tremont Temple, Boston, Mass.

Kentucky Baptist School Directory

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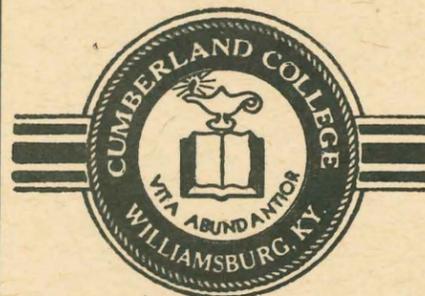
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Foreign Mission Board Reports to the People

By MISS IONE GRAY, Richmond, Va.

DIALOGUE ON AFRICA

Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, and Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, went to Africa this summer to study the possibilities of further expansion of Southern Baptist mission work on that continent. Here are excerpts from a conversation recorded soon after their return to Board headquarters in Richmond, Va.:

Dr. Cauthen: It might be good to review some of the impressions we received on our trip to Africa. In Guinea we talked with Government officials about doing mission work but received a negative response. As you look back, Dr. Goerner, how do you appraise the developments that led to that turnaround?

Dr. Goerner: I have great admiration for the little Republic of Guinea, for its determination to be completely free and independent. We need to understand that when it became independent from

France the United States and France were slow in coming to its assistance and it turned to the Soviet Union and the Eastern bloc of nations to get economic aid and advice on engineering projects. I can't say that I saw any absolute evidence that the nation has gone Communist, but there is a type of neutrality that seems to lead toward the Eastern bloc. One year ago we were led to believe that American missionaries would be welcome to come in and offer educational and perhaps medical services and that there would be freedom for evangelism. We ask, "Why the apparent change of attitude?" While we cannot say that it is due directly to this Communist influence, we do feel that that had something to do with it. We regret the rejection of our second application for permission to station missionaries in Guinea; but we accept it. Our disappointment is in large part overcome by the fact that this, at least in a certain sense, has been providentially used

to direct our attention more forcefully to Liberia, where one of the couples we had planned to station in Guinea is already on the field. In a certain sense we feel that one door closed in order that another might be opened.

Dr. Cauthen: I was very much impressed with the earnestness of Liberian Baptists. Dr. Goerner, just what do you think we ought to plan with regard to developments in Liberia?

Dr. Goerner: As has already been announced, Rev. W. A. Poe has been named educational adviser of Ricks Institute. This small Baptist school has primary and secondary divisions, though it has not yet been brought up to the standard for secondary schools. Mr. Poe will first of all help the institution to attain academic standing. This will be followed by Bible courses in what could be thought of as a theological department.

Dr. Cauthen: In light of suggestions made by Liberian Baptist leaders, do you think we will probably be placing Southern Baptist missionaries in various parts of the country for church development undertaking?

Dr. Goerner: Yes. Liberian Baptists have urged that we appoint not only educational missionaries but also missionaries for direct evangelism. There is need for pioneer evangelistic work in eastern and western provinces.

Dr. Cauthen: Dr. Goerner, from impressions you received in Southern Rhodesia do you feel that developments in the Congo will have any real bearing upon our mission work and opportunities in Central Africa?

Dr. Goerner: It would be very unfortunate for us to judge Africa as a whole or to judge new, free, independent nations which are emerging rapidly on the basis of what has happened in the Congo. There are no less than eight other nations of Africa that have come to full independence this year without any violence or bloodshed or anything that would make the headlines. We must not allow the Congo area to overshadow successful achievement of freedom by other African nations.

Dr. Cauthen: I came away from Southern Rhodesia with a very clear impression that in place of our having any kind of temporariness or uneasiness about missionary undertakings there that we ought to lay plans to reinforce the work. The situation in Africa calls for more mission work, not less.

►Rev. and Mrs. Clarence Thurman, Jr., Southern Baptist missionaries to Malaya, have moved from Penang to Petaling Jaya, where their address is House 14, Jalan 7/20, Petaling Jaya, Kuala Lumpur, Malaya. Both are natives of Louisville, Ky. She is the former Eddie Tilden.

A Youth Week With Results at Third Church, Owensboro



Pat Thomas

In the life of every church there are high hours that remain in the minds of the people for years to come. Such an hour climaxed the Youth Week at the Third Baptist Church, Owensboro, Kentucky, on Sunday, July 24, 1960. Pat Thomas, youth pastor, preached the morning sermon entitled "Holiday Christians." At the close of this message there were fifteen decisions made for Christ.

Other youth leaders were Sammy Harris, minister of music; Levi Rice, minister of Education; Henry Stephens, Sunday school superintendent; and Charles Hudson, Training Union director. All Sunday school classes from the Junior Department through the Adults were taught by the youth.

The week of July 17-24 was a full week of activities for the youth, including a Brotherhood supper for the boys,

youth led Wednesday evening prayer service, visitation, a youth banquet, and a day of study and recreation by the lake side.

►The parsonage at Plum Creek Baptist Church, Waterford, Spencer County, Ky., was dedicated Sunday afternoon, August 7 at the church. The sermon was preached by A. Tom Crawford, Kingsport, Tenn., who was conducting a revival there August 1-12. The revival resulted in 15 for baptism, 3 by letter and 8 rededications. The music was led by Ray Wooten. The dedication was followed by open house at the parsonage. A. J. Hensley is the pastor.

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►Congressman Walter Judd, representative from Minnesota, and former medical missionary to China, was the speaker for the opening of New Orleans Baptist Theological Seminary on September 8.

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HAROLD D. TALLANT, Pastor
First Baptist Church
Madisonville, Kentucky



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in our Church Budget
and we send a copy to
every resident family"*

**Dedication and
Homecoming Services
Set By Younger's Creek**

The Younger's Creek Baptist Church, Severns Valley Association, has set October 2 for a homecoming celebration and dedication services for the new educational facilities. The observance will be an all-day affair with lunch served on the church grounds. The afternoon service will be used to dedicate the new \$25,000 educational addition to the church.

Younger's Creek Baptist Church was founded in 1829 and has many former members and friends throughout Kentucky and other areas. All of these are cordially invited to return for the special events on October 2. The new facilities will include 18 rooms for

Sunday school classes, 3 large assembly rooms, and a chapel.

Pastor of the church is James F. Peak. Speaker for the dedication services will be C. R. Daley, editor of the *Western Recorder*.

**Rolfe Dorsey
Moves to Mississippi**

Rolfe Dorsey, pastor of the Rineyville Baptist Church, has resigned in order to move to Sumner, Mississippi. Dorsey will begin his pastorate at Sumner on September 11. Sumner is in the cotton delta area of Mississippi and is located about 80 miles south of Memphis, Tennessee.

At Rineyville Dorsey has led the congregation in the purchasing of new property which is already completely paid for. A building fund has begun and the church has had 26 additions in the past two months.

Dorsey is a native of Louisville and a graduate of Georgetown College and Southern Baptist Seminary.

Mrs. Dorsey is the former Carolyn

Ray, daughter of Dr. Lewis C. Ray, retired pastor of the Baptist Tabernacle, Louisville.

►Third Baptist Church, of Owensboro, has called Dewey Kyle of Birmingham, Alabama, as minister of music. Kyle began his duties at Third Baptist on August 7. A graduate of Howard College and Southwestern Theological Seminary, he comes to Kentucky from the First Church of Lanet, Alabama, where he directed 300 enrolled in his choirs. Mrs. Kyle is an accomplished musician also, with a B.M. degree in piano from Howard College. The Kyles have three young daughters and make their home at 106 Stockton Drive. T. L. McSwain is the pastor of Third Baptist Church.

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