

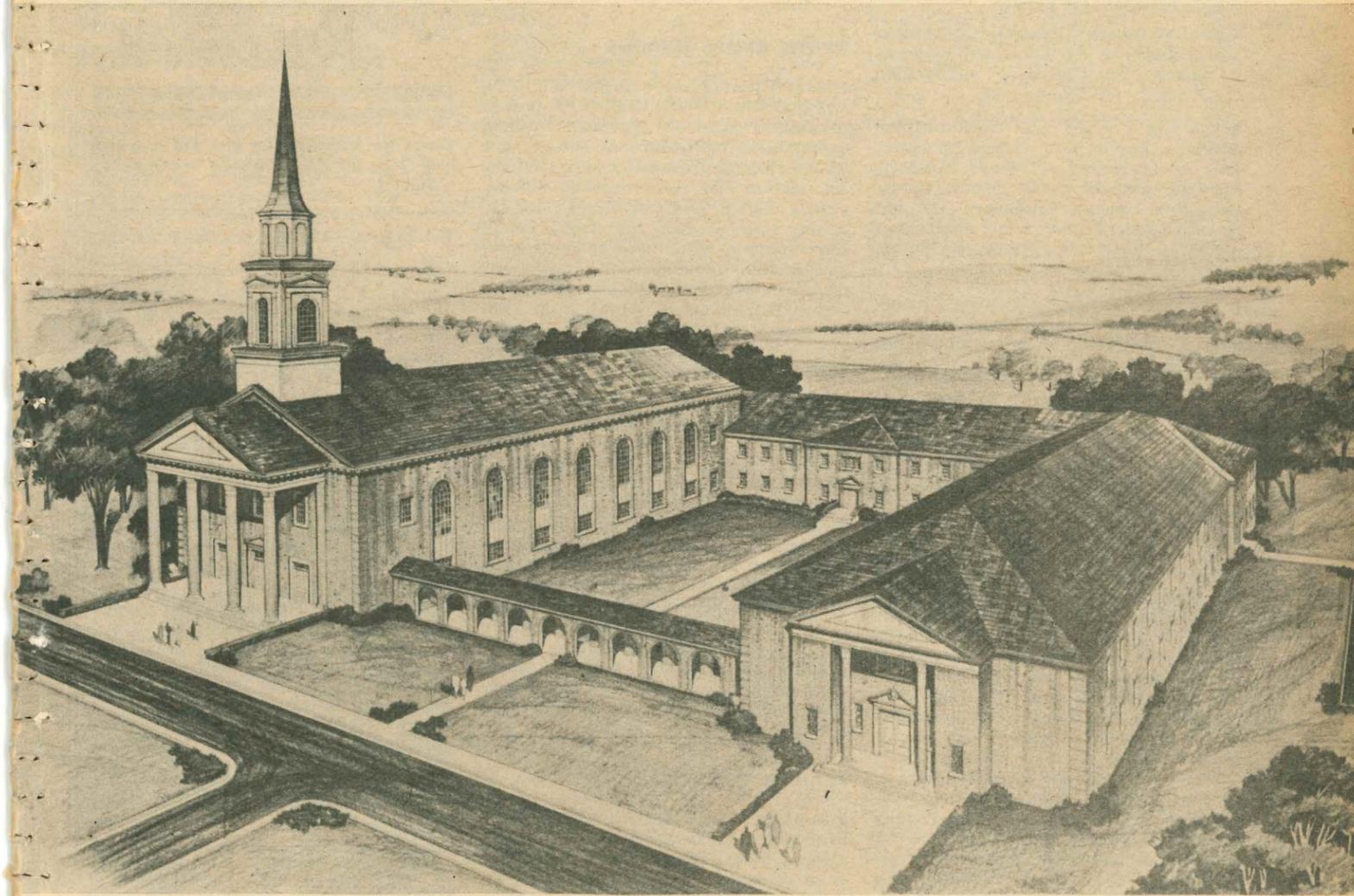
Western Recorder

October 6, 1960

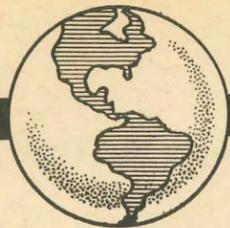
Vol. 134

No. 39

Return Postage Guaranteed
WESTERN RECORDER
Middletown, Ky.



Proposed new buildings to be erected for the Immanuel Baptist Church, at Tates Creek and Mt. Tabor Roads, Lexington, Kentucky. They will be situated on a 22-acre tract of land in the midst of five new subdivisions. The new educational building will accommodate 1,300 in Sunday School, and will contain 7 Nurseries, 4 Beginner, 6 Primary, 4 Junior, 4 Intermediate, 4 Young People, and 5 Adult Departments, as well as offices, choir rehearsal rooms, kitchen, etc.



GLEANINGS FROM THE FIELD

U. N. OBSERVERS

►Two Southern Baptist leaders are being accredited as non-governmental organization observers by the United Nations for the current sessions. These are Gainer E. Bryan, Jr., editor of Maryland Baptist, Baltimore, and Foy Valentine, executive secretary of the Christian Life Commission, S.B.C., Nashville.

S.B.C. THINGS TO COME

►The Southern Baptist Convention which meets at St. Louis will have as its theme, "My Church . . . Reaching Out," based on March 1:38.

►The music at the next session of the Southern Baptist Convention, St. Louis, will be in charge of W. H. Souther, associate professor of church administration, New Orleans Seminary. He will be assisted by Tommy Lane, minister of music at the Bellevue Baptist Church, Memphis.

►The Southern Baptist Convention sermon in 1961 is to be preached by Evangelist Billy Graham on its opening night, Tuesday, May 23.

INAUGURATIONS

►Wilbur C. Tyler will be inaugurated on October 25 as president of Blue Mountain College in Mississippi.

►Dr. Herbert C. Gabhart will be inaugurated as second president of Belmont College during ceremonies the afternoon and night of October 7. Delegates from sister educational institutions, the Southern Baptist Convention, Tennessee Baptist Convention, and Nashville and mid-state communities joined faculty, student body, and staff to bring attendance at the events to 1,500. The inauguration occurs at the beginning of Dr. Gabhart's second year of service to the institution. On September 1, 1959, he succeeded Dr. R. Kelly White in the presidency. For eight years Dr. Gabhart was pastor of McLean Baptist Church, Memphis, and has held a variety of denominational posts in Kentucky and Tennessee. Belmont was acquired by the Tennessee Baptist Convention in 1951 and was accredited as a senior liberal arts college in 1959.

OAK HILL REVIVAL

►Oak Hill Church, Lynn Association, was led in a revival by Wesley Powers,

pastor of Mt. Washington Church, Marion County, preaching, August 1-14. William Craddock is pastor. There were 8 conversions, one addition by letter, 2 young men surrendered to the call of the ministry. One of these, Vernon Priddy, announced his call before the revival began. Toby Lewis made his call known during the revival. One junior girl dedicated her life for full-time Christian service. More than 20 others made some commitment for greater service.

DEATH ANGEL KNOCKS

►Mrs. Tichenor died August 30, 1960, and the Yellow Creek Church has passed resolutions about her passing. "Nothing daunted her attendance at church, not weather nor transportation, nor feelings, she was in her usual seat at Sunday school, church services, W.M.S., B.T.U., or any service which the church held," the resolution read. "The community in and around Thurston will always remember and cherish her memory because of her 'Martha deeds.' Many is the time she has sat with the sick in their homes, helping them through the nights or days, as occasion demanded."

KIRKLAND TO SHAVER, INC.

►Information comes that The Wells Company has terminated its church finance services, and a new company has been organized under the name of James W. Shaver, Inc., with headquarters at Barrington, Ill. James W. Shaver was vice president of the Wells Company, and he heads the new outfit. Paul G. Kirkland, formerly of Louisville, Ky., where he was pastor of the Clifton Baptist Church, also formerly with the Wells company, is vice president of the Shaver company, keeping his headquarters at Box 154, Blue Mountain, Miss.

JUBILEE ADVANCE

►In 1812, Adoniram Judson and Luther Rice sailed as Congregational missionaries to India. On the long voyage, they were converted to the Baptist faith by reading the New Testament. Cut off from Congregational support because of their new faith, the men turned to the Baptists for aid. Judson stayed in India, and Rice returned to America to raise funds. To meet his opportunity, the Baptists of the United States formed in 1814 what was popularly known as the Triennial Con-

vention. 1964 will be the Sesquicentennial of that Convention. Although no longer in existence, the Triennial Convention was the first effort at organized Baptist mission work in North America. The Baptist Jubilee Advance, 1959-1964, is in observance of its Sesquicentennial.

Western Recorder

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

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FACT SHEET, Or Roman Catholicism and the State

By W. R. ESTEP, JR.
Professor of Church History
Southwestern Baptist Theological Seminary

During the growing debate over the issues of religious freedom, separation of Church and State, and the Roman Catholic Church, some well-meaning people on both sides of the question have made serious blunders or misstatements of fact. This is due, in part, to the lack of readily available authentic information. This *Fact Sheet* proposes to supply the needed information which can be fully documented.

I. A Case History of Catholicism

The Roman Catholic Church has a long history of intolerance and persecution.

The crusade against the Waldenses; the burning at the stake by Roman Catholic authorities of John Huss in Constance, Michael Sattler in Rottenburg, and Dr. Balthasar Hubmaier in Vienna; the Inquisition with its thousands of victims, and the Massacre of St. Bartholomew's day are only a few examples of the inherent intolerance of Catholicism with which the history of Rome is amply supplied especially, when the Church has been in a position to dominate the State.

II. The Official Position of the Church as Stated by Pius IX and Leo XIII

The Papal Syllabus of Errors, A.D. 1864, issued by Pope Pius IX, condemns some eighty "errors" of modern society among which are: *religious freedom*, (15); *public schools*, (45), (47); and the *separation of Church and State*, (55). Even though some authorities deny that the *Syllabus of Errors* is an *ex cathedra* pronouncement, Leo XIII in his *Encyclical Letter Immortale Dei* of November 1, 1885, on *The Christian Constitution of States*, quotes the *Encyclical Letter Mirari vos* of Gregory XVI, dated August 15, 1832, and the *Papal Syllabus of Errors* of Pius IX as official "pronouncements" of the Roman Catholic Church. It is difficult to see how the *ex cathedra* nature of these documents can be denied. They have long been so considered. But *ex cathedra* or not, papal encyclicals by their nature are binding upon all Roman Catholics. And the hall-mark of a Roman Catholic is *obedience*.

To these condemnations, Leo XIII adds that of his own in the *Christian Constitution of States*. This document has an unmistakable *ex cathedra* quality when he writes: "This then is the teaching of

the Catholic Church concerning the constitution and government of the State." This document is of utmost importance in the present controversy, not only because it sums up the teachings of the Roman Church in regard to the State of the preceding centuries but also because it forms the basis of the political theory and action of the Roman Catholic Church today.

What then does this important document teach regarding the State? Among other things, it implies that a "government of the people, by the people and for the people" is to be considered a fallacious and Godless system of government. Likewise, the provisions of such a government for the separation of Church and State, religious freedom, and the equality before the law of all religions is a situation which "the Church unable to abandon her chiefest and most sacred duties, cannot patiently put up with. . . ." Freedom of the press is declared to be, "the fountain-head and origin of many evils."

Of these and other expressions of a democratic State, Leo XIII wrote, "Now, natural reason itself proves convincingly that such concepts of the government of a State are wholly at variance with the Truth." Leo's own position was essentially that of Gregory XVI whom he quotes:

Nor can we hope for happier results either for religion or for the civil government from the wishes of those who desire that the Church be separated from the State, and the concord between the secular and ecclesiastical authority be dissolved. It is clear that these men, who yearn for a shameless liberty, live in dread of an agreement (Concordat with the Pope) which has always been fraught with good, and advantages alike to sacred and civil interest.—p. 125.

Following Leo XIII, Pius X, his successor, in the *Encyclical Letter Vehementer Nos*, February 11, 1906, declared that the separation of Church and State was "a thesis absolutely false," and "a most pernicious error." There can be little doubt that the official position of the Roman Catholic Church is diametrically opposed to religious freedom, separation of Church and State, public schools (devoid of Roman Catholic influence and teachings), freedom of

speech and the press, equality before the law of all religions, and the basic concepts of American democracy.

III. The Policy of Expediency

If the above facts are true, then how is it possible to reconcile the rather liberal statements of the Democratic Presidential Nominee whose own position is in complete harmony with a 1948 statement of the Catholic Bishops of the United States as set forth by John T. McNicholas, Archbishop of Cincinnati? At that time, McNicholas wrote: "We deny absolutely and without any qualification that the Catholic Bishops of the United States are seeking a union of Church and State by any endeavors whatsoever either proximately or remotely. If tomorrow Catholics constituted a majority in our country, they would not seek a union of Church and State. They would then, as now, uphold the Constitution and all its amendments, recognizing the moral obligations imposed on all Catholics to observe and defend the Constitution and its Amendments."

This statement, even though apparently in direct contradiction to the official position of the Roman Catholic Church, is in keeping with what may be termed "the policy of expediency" as defined by Leo XIII in the *Encyclical Letter Libertas Proestantissimum*, June 20, 1888. The expediency policy as stated by the Pontiff reads:

"Although in the extraordinary conditions of these times the church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, she would in happier times exercise her own liberty; and, by persuasion, exhortation, and entreaty, would endeavor, as she is bound, to fulfill the duty assigned to her by God of providing for the eternal salvation of mankind."

That this policy of expediency is no more than the term implies was carefully spelled out by the astute Pope when, after saying many commendable things about the United States and the freedom which the Roman Catholic Church enjoys here, he went on to write in the *Encyclical Letter Longinque Oceani*, January 6, 1895: "Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dis severed and divorced." He continues to point out the more desirable way, ". . . but she (the Church) would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

(Continued on Page 12)



The Purple Curtain

We tried but we failed. There will be no discussion, for the time being at least, between the religious groups in Kentucky on the divergent policies and practices of these groups in the area of church-state relationships. It ought to be recorded, however, that Kentucky Baptists sincerely tried and the failure to bring about discussion that might have resulted in better understanding is due to the refusal of others even to discuss these divergent views.

It is well known that there is sharp disagreement among religious groups in matters of church and state. Such things as laws prohibiting Sunday business, Roman Catholic nuns teaching in public schools, free bus transportation for parochial school students, and free government commodities for parochial school lunchrooms are the source of constant bickering and even legal battles in Kentucky courts. It would seem far better to sit down as friends to discuss our differences than to resort to name-calling, charges and counter charges.

Taking note of the mounting tensions in public affairs, the General Association of Kentucky Baptists last November instructed its Public Affairs Committee to try to bring about discussions that might "achieve maximum understanding" and "diminish abrasive relationships between certain religious groups."

Though there was no open objection to the idea, many Baptists predicted that the idea would not be acceptable to other groups, and expressed little hope for the possibility of such a conference. Others believed it was worth a sincere effort in order at least to show the willingness of Baptists to present their views in an open forum. Baptists are not known for many efforts in any kind of inter-faith project and often are pictured as exclusive and non-co-operative. So far as is known Kentucky Baptists were the first Southern Baptist group to propose such a discussion.

Dr. Edwin F. Perry, chairman of the Public Affairs Committee, and Dr. W. C. Boone, general secretary of the Executive Board of Kentucky Baptists, worked long hours on the project. They sent cordial invitations to the top leadership of each major religious group in Kentucky, setting April 28 for an exploratory conference in the form of a dinner at the Brown Hotel in Louisville. They were careful in every respect to make the proposed conference as successful as possible. They insisted on responsible representation by each invited group so that any results from the conference would be as effective as possible.

There was an immediate enthusiastic response by some of the groups including the Jews. Others expressed interest but had prior commitments for the suggested date. The Roman Catholic archbishop of Louisville responded by asking for some clarification of the proposals. He also indicated that he could not

be present but that a couple of priests might attend the dinner meeting. The clarification was furnished along with the suggestion the archbishop's presence was desirable at the conference since other participants would be the top leadership of the various groups.

Subsequently the conference was postponed until October 4 with a hope for more complete representation. As the date neared and confirmation of reservations was requested, it became apparent that there was less interest than in the spring. Three letters were used seeking replies but no answer to any of the three came from some groups.

Among those not responding to the three letters was the archbishop. This was especially disappointing since the Catholic viewpoints are among those causing much of the current discussion. Any conference without the participation of the Roman Catholics would not achieve the stated purpose of the discussions. Therefore, the idea has been dropped until such time as more co-operation is forthcoming.

Why does the archbishop remain behind his purple curtain and refuse even to discuss problems of mutual concern? Does not common courtesy demand at least a response to three letters from the most responsible sources? Does it create better understanding for Roman Catholicism, which often claims to be misunderstood, for the highest Catholic authority in Louisville to snub sincere efforts for better understanding? The archbishop may have good reasons for not participating but at least he should acknowledge invitations.

At least Kentucky Baptists, which comprise the largest religious group in Kentucky, have attempted to discharge their stewardship in the matter of public affairs. We've expressed our willingness to let our positions be examined before the world. The fact that others won't do so tends to continue and add to the current misunderstanding.

Time for Concern

Southern Baptist Convention leaders are worried. So is the leadership of the various state conventions of Southern Baptists. They received a real jolt in the semi-annual Southern Baptist Convention Executive Committee meeting in September when they learned the Cooperative Program giving for 1960 was considerably below expectations. The average Cooperative Program giving increase each year for the past ten years has been 9 percent over the previous year. At the rate this year for the first eight months, the increase will amount to only 1.11 percent.

The concern is serious enough that the Executive Committee is asking the Southern Baptist Convention institutions and agencies to spend or commit no more

than 85 percent of the capital needs as approved by the Convention for 1961. On the basis of the decline in the rate of increase, the estimated receipts through the Cooperative Program has been reduced by \$2,500,000 for 1961 and 1962.

Faced with an explanation Southern Baptist leaders have looked to see what is happening elsewhere in Southern Baptist life. Here the story is even sadder. It is apparent that Southern Baptists will baptize several thousand fewer people in 1960 than in 1959. In fact, the goal has already been revised downward for this year.

At the Nashville meeting the seminary presidents also had long faces. Every one of the six Southern Baptist seminaries has fewer enrolled this year than last year. At least one seminary has spent a special appeal for support and for help in enlisting students.

The state executive secretaries were also comparing notes in Nashville on their respective states, and in almost every instance the Cooperative Program giving for 1960 was below the goal.

Added to these other symptoms of denominational sickness is the fact that fewer and fewer young people are surrendering to the Baptist ministry. The number of ministerial students and mission volunteers in our Baptist colleges is almost 2,000 less now than five years ago. A thousand less Southern Baptist preachers were ordained in 1959 than in 1951.

What do all these things mean? Have Southern Baptists passed the peak and are on the decline in growth? Is this a temporary recession or is there a long spiritual depression ahead for Southern Baptists? Are we just ailing for the time being, or are we stricken with a deadly disease?

The answers to these questions will be part of future history. One thing is sure. We are sick and there's no need to deny it. How did we get this way and what is the cure?

Many human explanations for our present predicament are apparent. These are not the best times economically. Industrial output and economic advance have leveled off. The farmers, many of whom are Baptists, are not having their best years. Taxes seem to increase daily. All these things effect Baptist offering plates.

More than the national economy the spending programs of local Baptist churches are effecting our worldwide efforts. Many, many of our churches are in huge building programs resulting in heavy indebtedness. Every local church which is \$200,000 to \$300,000 in debt does not follow denominational leadership suggestions and increase its gifts by 2 percent each year for world missions through the Cooperative Program. In fact, too many such churches actually reduce their Cooperative Program giving. This financial situation, resulting from building programs, is supposed to be temporary, but there is some doubt about this. A

number of churches go back deeper into debt before they get out the first time, and the end is not in sight.

Another nemesis for the Cooperative Program is the current emphasis on special offerings. The increase in the Lottie Moon offerings over the last several years overshadows any increase in Cooperative Program giving. Watch it again this year. Doubtlessly we will have another record Lottie Moon offering this Christmas, and next year the state and southwide agencies and institutions not sharing in the special offering will be hurting.

On and on we could go with these explanations. One remains which is deeper than all these: An examination of our trends over the last few years show that our major emphasis has been on methods rather than on motives. We have been so busy learning how to raise money, dedicate choirs and choir robes, conduct simultaneous revivals, take census, divide Sunday school classes, etc., *ad infinitum*, that motives for serving Christ have all but been lost. The average pastor has some program to push in almost every worship service and often his sermon seems more like a promotion conference of a business firm than a spirited experience of worship. By the time we have learned how to do everything Baptists ought to do, we've lost our inspiration and zeal to do anything.

Let's renounce our spiritual pride and repent! Let's quit majoring on minors and minoring on the majors! We are sick. Let's admit it and take our eyes off the statistical records long enough to put them on the Great Physician.

In Kentucky

In our own state we face the probability of coming for the second year short of our Cooperative Program goal. Only October remains and we are behind our goal though ahead of last year's giving. At the present rate will come up \$100,000 short for 1960.

There is one easy way we could turn this year into a success in this respect. There are literally hundreds of Baptist churches in the General Association which have not given one penny to the Cooperative Program this year. Many of these *missionary Baptist* churches haven't given one penny to *missions* of any kind this year.

There is no good reason these churches could not set one Sunday in October for a Cooperative Program offering. In most instances there would be no objection and all that needs to be done is for someone to suggest it. If any reader of these words belongs to such a church, how about bringing up the matter next Sunday? It might mean the difference between success and failure for your church as well as for the Kentucky Baptist mission effort. Take a special offering in October for the Cooperative Program! Send it to the Baptist Building in Middletown by November 1, please!

►Melvin H. Williams, missionary for the West Kentucky Association for the past three years, has resigned to accept a similar position with the Ohio Valley Association. Williams moved to his new field of service October 1. In leaving, Williams also resigns from the position

as director of the school of missions for the association and as a trustee of the Jonathan Creek Baptist Assembly.

►To aid in the observance of 1961 as the year of Stewardship and Enlistment, the following definition of stewardship has been suggested: "Christian steward-

ship is understood as the management of the total resources, both personal and material, entrusted to us by God." 1961, the Year of Stewardship and Enlistment, is a feature of the Baptist Jubilee Advance which began in 1959 and ends in 1964.

Williamsburg Church Calls R. L. Palmer From Murfreesboro



R. L. Palmer

Dr. Robert L. Palmer, pastor of the First Baptist Church, Murfreesboro, Tennessee, has accepted a call as pastor of the First Baptist Church of Williamsburg, Kentucky, and began his new duties September 25. Born in Blue Mountain, Mississippi, he attended the Memphis City schools and was graduated from Louisiana College and from the Southern Baptist Theological Seminary, Louisville, Kentucky, in 1944 with the Th.D. degree. He served there as fellow in the Theology department.

Churches he has served include Longview Heights Baptist Church, Memphis, Tennessee; Napoleon Avenue Baptist Church, New Orleans, Louisiana; Baldwin, Mississippi, and Murfreesboro, Ten-

nessee. He has served the last named church for ten years.

Pastor Palmer has served as moderator of associations in Mississippi and Tennessee, member of state executive boards in three states, member of the Southern Baptist Relief and Annuity Board, Southern Baptist Foundation and Hospital Commission. He served for the last three years as trustee of Belmont College, Nashville.

Mrs. Palmer is the former Jeannette Mommsen of Memphis. One daughter, Priscilla, is fourteen years of age. Dr. Palmer recently toured Europe, the Holy Land and the Orient.

The Murfreesboro church has received 1,235 members during Dr. Palmer's ministry, 384 by baptism and 851 by letter. Membership stands at 1,600. A new educational building has been built, valued at \$185,000.00. Two parsonages have been bought, one for the Southeast mission. A lot for the mission worth \$10,000 was bought. Calvary Chapel, another mission of the church, occupies a building worth \$35,500.00, built since 1950. Two lots for future church expansion were obtained for \$43,000.00. Gifts of the church to missions and local work totaled over \$99,000.00 for the year ending July 31, 1960.

Georgetown College Opens Its 132nd Session

By KENNETH C. FENDLEY

GEORGETOWN, Ky., Sept. 16—"Someone is counting on you to make good at Georgetown College," was the opening challenge of President Robert Lee Mills to the first convocation of the new school year.

Dr. Mills then reminded the largest student body in the school's history that it will take a sense of purpose on their part to make good in college. He noted that of those who were dropped from American colleges last year, 80% had the mental ability to make good.

In answer to the question, "What is a college?" he noted that although colleges can be described in many ways, "A college's creation and outreaching in best defined as an act of faith."

"This faith is based on certain sound beliefs. First, that knowledge is essential. Second, that knowledge is attainable and third, that knowledge is transmissible.

"When knowledge is animated by moral and spiritual ideals it forms a reliable basis on which to construct human society.

"At a deeper level—this is a belief in persons, in their infinite worth, their capacity to learn and in their ability to discipline themselves physically, mentally and spiritually. It is a belief in their creative ingenuity and their normal urge to contribute lasting values to mankind."

Before President Mills' address, new personnel of the faculty were presented to the student body. Attention was called to the many campus improvements that have been made during the summer.

The opening convocation marks the beginning of the 132nd session of Georgetown College since it gained its college charter. A Baptist school of higher learning has existed on the campus since 1798.

►The Baptist Jubilee Advance, now in its third year, is a joint movement of the major Baptist fellowships of North America. Extending from 1959 through 1964, the B.J.A. celebrates the 150th anniversary of organized Baptist mission work in North America. A separate emphasis is planned for each year, with Stewardship and Enlistment being the emphasis for 1961. Southern Baptists have adopted ten goals for 1961. Other Baptist fellowships develop their own program and goals for each year's emphasis.



Darrell D. Ellsworth, who received the Bachelor of Divinity degree from the Southern Baptist Theological Seminary in May, has been called as pastor of the South Park Baptist Church in Fairdale, near Louisville. He comes to South Park after

having served for the past 4½ years as pastor to the deaf at Fourth Avenue Baptist Church in Louisville. South Park Baptist Church is sponsored by the Beechmont Baptist Church of Louisville, and has a church membership of 270. Mr. Ellsworth is a graduate of Wellston High School, St. Louis County, Missouri, Southwest Baptist Junior College, Bolivar, Missouri and received the Bachelor of Arts degree from Shurtleff College, Alton, Illinois. He is a native Missourian, his home church being the Hanley Road Baptist Church, St. Louis County, which both licensed and ordained him. Mrs. Ellsworth is the former Ruth Williams of Hamilton, Missouri. They have one daughter, Gratia Ann. The Ellsworths will be residing in the recently acquired church parsonium on Vondine Drive and he assumed the leadership of the church on Sunday, September 18.

New Texas Baptist Executive Secretary



T. A. Patterson

Dr. Thomas A. Patterson, pastor of the First Baptist Church of Beaumont, Texas, for the past fourteen years, has been named executive secretary of the Executive Board of the Baptist General Convention of Texas. He replaces Dr. Forrest Feezor, who will retire from the denomination's top administrative post in December after seven years of service.

Dr. Patterson was given his undergraduate college degree by Hardin-Simmons University in 1927. Southwestern Seminary awarded him his Th.M. in 1933 and his Th.D. in 1945. His Alma Mater conferred the honorary D.D. upon him in 1950.

He has held five pastorates. These have included: East Grand of Dallas; Evans Avenue of Fort Worth; First of Colorado City, Texas; First of Hollis, Okla.; First of Roscoe, Texas; and the Beaumont church.

Mrs. Patterson is the former Roberta Mae Turner, Abilene, Texas. They have

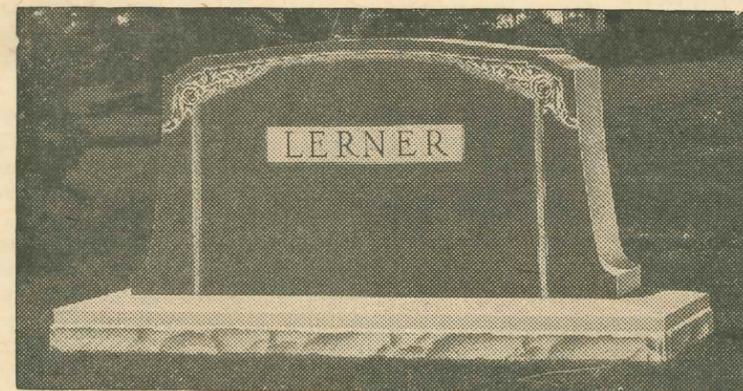
two children: Mrs. Kenneth Afill, Mabank, Texas, and Leighton Paige Patterson, now 17.

►Prof. Hugh T. McElrath, teacher in the School of Church Music, Southern Seminary, is on Sabbatical leave of absence for the current school year, working on post-graduate studies at Eastman School of Music, University of Rochester, N. Y., spending most of his time in Italy.

►Pastor and Mrs. William Craddock are the proud parents of a son, George William, who come to live with them at the new parsonage of Oak Hill Baptist Church, Lynn Association, on September 16. Pastor and Mrs. Craddock were both students at Campbellsville College last term. Mrs. Craddock was the former Miss Rosemary Birkhead, Louisa.



The Cornerstone laying at the Trammell's Creek Baptist Church, Green County, Kentucky, near Greensburg, took place on Friday, August 26, 1960. This new \$42,000 building is under construction and plans now call for its completion by the first of October. Shown in the picture are (left to right): Aubrey Curry, Estill Curry, Smith Tucker, R. V. Thompson, one of the older deacons, Owen Tucker, another of the older deacons, Ferrill Gardiner, pastor, Bruner Judd and Lester Thompson, building contractor. The two Curry brethren and Judd are on the Building Committee.



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Kentucky's R. H. Falwell, Jr., Added to Sunday School Board Staff



NASHVILLE, Tenn. (BSSB) — R. H. Falwell, Jr., for the past five years pastor of the Normandale Baptist Church, Montgomery, Ala., has accepted the position of curriculum consultant of the Baptist Sunday School Board. He assumed his new responsibility on September 1.

He is a native of Murray, Kentucky, and went to graded and high schools there, as well as college.

Dr. Falwell came to a newly-created position in the office of Clifton J. Allen, editorial secretary of the Sunday School Board. His work in this position will involve analysis and research related to the curriculum materials published by the Board. The purpose will be to provide factual information that will give guidance in the improvement of existing materials and in the projection of other materials with the highest possible potential for achieving the objectives of Christian teaching and training.

"Dr. Falwell possesses unusual qualifications to serve the Sunday School Board in this new responsibility," Dr. Allen said.

His theological training included graduate work leading to the Doctor of Theology degree from Southern Baptist Theological Seminary. He was for a number of years engaged in student work, first in South Carolina and later in Alabama. For the past five years he has been pastor of a newly-organized suburban church in Montgomery, Ala., lading in the rection of a new church building and in the development of a "well balanced and aggressive" educational program.

"It is felt that his coming to the Sunday School Board will help in de-

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veloping a curriculum that will be increasingly fruitful in the churches as they seek to carry out their educational mission," Dr. Allen said.

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Tuscaloosa Pastor New Editor's Aid

CARBONDALE, ILL. — (BP) — John C. Taylor of Tuscaloosa, Ala., has been elected associate editor of the Illinois Baptist, weekly newspaper published here.

Taylor has served Southside Baptist Church, Tuscaloosa. During that pastorate, he secured bachelor's and master's degrees in journalism from the University of Alabama there.

On assuming the position October 15, Taylor will assist Editor L. H. Moore of Carbondale. The Illinois Baptist,

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October 6, 1960

Dear Brother Pastor:

The Western Recorder has been going into all our church homes for more than fifteen years. The cost of this wonderful paper is included in our church budget annually. This is as it should be.

The pastor often calls attention to important articles from the pulpit on Sunday mornings. It is discovered that many of our people are staying abreast with our Baptist program by reading the Western Recorder.

As I visit in the homes of our church people the two articles I often observe are the Bible and the Western Recorder. We can agree with the statement: The way to be an informed Baptist is to read the Western Recorder every week. It is wholesome, helpful and informative. It should go into every Baptist home every week of the year.

Sincerely yours,
EDD. FOLEY

Bruner's Chapel Baptist Church,
Harrodsburg, Kentucky

official paper of the Illinois Baptist Association, has a circulation of 21,000. John C. Taylor is no relation to Noel M. Taylor of Carbondale, executive secretary of Illinois association.

►Pastor Arnold O. Lovett, 54, of Emanuel Baptist Church, Monticello, was drowned while fishing in Lake Cumberland. He had departed from Beaver Lodge dock in a boat on Wednesday evening and never returned. Workmen at the dock, noticing that his car had not been moved, instituted a search and found his body near his empty boat. They reasoned that he must have fallen out of the craft sometime during the

night. In addition to being pastor of Emanuel Church at Monticello he had also been missionary of the Executive Board of the General Association of Baptists in Wayne County Association.

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10. The Standard helps establish family altars.
11. The Standard helps develop talents.
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13. The Standard establishes worthy goals.
14. The Standard creates a feeling of responsibility toward fellow class members.
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16. The Standard improves teaching.
17. The Standard raises the standard of the workers.
18. The Standard challenges the workers to train.
19. The Standard decreases worker absenteeism on Sunday.
20. The Standard improves attendance at the officers and teachers' meeting.

CHALLENGE YOUR PEOPLE WITH THE STANDARD NOW FOR A BETTER SUNDAY SCHOOL TOMORROW.

TRAINING UNION

800 Associational Officers Expected to Attend Planning Meeting

By JAMES H. WHALEY, JR.



Planning Meeting for Associational Training Union Officers will be conducted in most of the associations next week. The Training Union Department, in co-operation with the Brotherhood, Music and Sunday School Departments, is conducting, for the first time, joint Planning Meetings

for associational officers. The meetings will begin at 7:00 p.m. and adjourn at 9:00 p.m.

The Training Union Department will have a representative in each association to conduct these Planning Meetings. Most of the representatives are from Kentucky, but some have been enlisted from other states to assist in these important meetings.

The purpose of the Planning Meeting is to make plans for the new associational year, discuss new materials that

will be presented and plan ways to have an effective associational program for the year.

The personnel of the state Training Union Department, with the aid of state approved workers, have prepared a Plan Book for each associational officer. This Plan Book provides valuable aids for conducting every phase of the program for the new year. Each officer should be present to receive his book.

Last year the Training Union Department conducted twenty-eight Planning Meetings for Associational Officers. These meetings were attended by approximately 400 officers. With the number of meetings being increased to seventy this year, it is anticipated that every associational officer will attend in his association.

BROTHERHOOD

How to Use Your Men

By ROY WHITESCARVER in July - August - September issue, BROTHERHOOD JOURNAL

"I haven't done anything about starting a Brotherhood in our church because I have too many other causes to promote and there is hardly any more room on the church calendar for meetings . . ."

"I certainly would like to have a Brotherhood in our church, but the men just won't come to meetings—it is all we can do to get them to come to Sunday School and the worship services . . ."

"I guess I'm to blame for our not having a Brotherhood in our church, but I've got all I can do at present. . ."

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These are actual comments from pastors of Brotherhoodless churches. They reflect a basic misunderstanding of how Brotherhoods work.

I would like to share with the pastors of Brotherhoodless churches what we have discovered about the Brotherhood here in the Lebanon Baptist field, a four-church field in Virginia. Brotherhoods have lifted many burdens of a busy pastor rather than adding to them.

The Lebanon field is composed of about 225 square miles. In four churches—Corrotoman Baptist Church, Ottoman; Lebanon Baptist Church, Alfonso; Providence Baptist Church, Miskimon, and Norwood Baptist Church, Litwalton—we have membership of 875 and an average of 460 in Sunday School (being typically Baptist)—but growing!

We have a large field which covers half of one county and part of another. God's work in these almost full-time churches could not be done with the Brotherhoods.

Three of the four churches on our field organized Brotherhoods after the men attended a state organizational meeting. The men of Norwood—the smallest church—join with the men of the other churches.

The men have been interesting in doing things together, and they have liked standing up for Jesus. In the three years the men have been organized, they have enlisted themselves in every area of their churches' needs. They want to learn more, too. Twenty of them drove 225 miles to Virginia's first annual Brotherhood convention, 38 drove 240 miles to the second; and 59 register for the 1959 convention in Richmond, 75 miles away. But they do more than meet.

The men have taken over the responsibility of the Royal Ambassadors and have guided them in work and play. They have taken them on straw rides, wiener roasts, and to ball games and circuses. They have sent them to camp and worked with them on their ranks.

At the Lebanon Baptist Church, a deacon who owns a strip of land adjoining, the parsonage land permits the church to use it free. The men farmed the first year and put the money into the church treasury. The second year, the men helped the Royal Ambassadors cultivate the five-and-a-half acres. They sent \$200 to the Foreign Mission Board for Dr. Roy Wyatt's use in Spain (the boys named their chapter for him) and used \$75 to clear an acre of woodland.

The third year the men worked the land they gave half to missions. This year the boys are farming it again. The money will go to missions, too.

The Brotherhood at the Corrotoman Baptist Church took on a job that paled professional tree trimmers. Huge locust trees in front of the church were an eyesore. They were ragged with their tops blown out. It was quite a prob-

lem to cut them down without damaging the church.

These men, who make their living dealing in oysters, fish and crabs, don't work when it is too windy. They picked such a day to tackle the trees. You should have seen them that day. What a time they had! They brought their tractors, (they farm, too) trucks, saws, axes, and wedges. They made that churchyard hum with a joy.

They cleaned her up. Trucks and tractors went to the woods with the scraps and to the homes of some of the less fortunate with the stovewood. They got so interested in making their church look nice outside that they voted \$1,500 in their first budget to landscape the grounds.

Then, there were the bells. Two of the churches had bells but had not used them for years. The men fixed the ropes and get the biggest kick out of ringing the bells. The Royal Ambassadors look forward to becoming Brotherhood men so they can ring the bells, too.

We used to have a problem at corrotoman of the people coming late. It was just a bad habit. I think the bell had much to do with getting the people to church on time. Of course, they may come on time now so that they can get a seat. We can't always seat them all in the auditorium. The Brotherhood is, to a large measure, responsible for that large attendance, too.

These are their ideas—not the pastor's. They originated them, and they carried them out.

We have four revivals a year and there are many preparations that must be made for each. I have been free to care for spiritual matters since the men took over the many details of advertising, home prayer meetings and meals for the preachers.

One of the churches adopted the Forward Program of Church Finance. With the men leading the way, the people pledged more than the goal and almost tripled their previous gifts. They will soon build a parsonage and go "full-time." I do not believe this could have been possible without the desire to serve God which was generated in and by the Brotherhood.

The men have performed a variety of services to help make our worship services more attractive and beneficial. Since we often read responsively from our Bible in the services, the men of one church made an effort to get Bibles into everyone's hands at the lowest possible cost.

Dramatic results have been achieved in the churches because of the work of the Brotherhoods. Church signs have been purchased and erected to identify the churches and their services. Ushers distribute bulletins, seat the congregations, and see that the aged and hard of hearing get special attention.

The Brotherhoods give the men of the church a chance to work—men won't meet just for the sake of meeting. It lets them know how much they are needed and shows them how they can meet the needs of the church. Men are sensitive to showing their faith by their work and they appreciate the close fellowship with working Christians.

Hard on the preacher? On the contrary, I go to the pulpit strengthened by the preparations and inspired by the service of the men.

What does the pastor do? Inform and advise—admonish and encourage. Like any good adviser, he will roll up his sleeves and do the smallest and the hardest jobs whenever the occasion demands, but he is not the Brotherhood. He points the way, and the men respond. He walks beside them, and not in front of them.

When we were starting the Brotherhoods here on the field, I was complaining in a meeting about how few of our men could pray in public.

One of the men spoke up and said, "Well shucks, nobody ever asks me!"

How about it, pastor, won't you give your men a chance? Support a Brotherhood!

WOMAN'S MISSIONARY UNION

Kentucky Y.W.A. Council

By NINA MARTIN

The Young Woman's Auxiliary summer conference at Cedarmore marked an end to the term of office for three Kentucky Y.W.A. council officers. Mary Louise Barnett, of Harrodsburg and Louisville, has completed her term as president. Wilma Gaines, of Frankfort, and Janet Davis, of Owensboro and Murray College, have completed their two year terms as secretary and pianist respectively. Our appreciation is extended to these three, along with the other officers who have served faithfully on the state Y.W.A. council during this past year.

Continuing in their offices, after one year of service, are Anita Wilson of Corbin and Kentucky Baptist Hospital School of Nursing, as recreation leader; Pat Gaines of Milton and Western State College, as vice president; and Judith Wilson of Mayfield and Georgetown College, as chorister.

Wanda Tackett of Walton is the newly elected president of the Kentucky Y.W.A. council. After having completed one year at Georgetown College, where she served on the Freshman B.S.U. council, Wanda entered the Kentucky Baptist Hospital School of Nursing in Louisville this fall. For three summers she has served on the staff at Cedarmore Baptist Assembly; this year she was a W.M.U. summer worker in G.A. camps. Wanda is the holder of the Y.W.A. Citation and is

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presently working on her Y.W.A. Citation Supreme.

Juanita Reed of Central City has been elected secretary of the state council. Active in Y.W.A. work for the past five years, Juanita now holds the Y.W.A. Citation and is one of the three Kentucky Y.W.A.'s to have earned the Citation Supreme. As G.A. counselor at First Baptist Church, Central City, she has led her group to be an Honor Girls' Auxiliary for the past three years. Juanita now serves as president of the Muhlenberg associational Y.W.A. council. She is a clerical secretary at the Eaves Insurance Company.

Susan Smith of Benton will serve as pianist for Kentucky Y.W.A.'s. A music major at Murray State College, she is a member of the college choir, band, and orchestra. Susan also holds membership in Sigma Alpha Iota, professional music fraternity for women and in Delta Lambda Alpha, honorary fraternity for freshman women. As president of the Murray College Young Woman's Auxiliary, she also serves on the B.S.U. council. Susan attended the southwide Y.W.A. conference at Ridgcrest two summers ago.

We look forward to the leadership of these young women in the State Y.W.A. Convention, November 11-12 at the Lexington Avenue Baptist Church in Danville. (Further Convention details will be in the *Western Recorder* soon. Reservations are being received now in the W.M.U. office.)

KENTUCKY BAPTIST FOUNDATION

Foundation Promotion Bears Fruit

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

On September 15 the Secretary of the KENTUCKY BAPTIST FOUNDATION received from the Citizens Fidelity Bank & Trust Company, a copy of the will of Miss Emma Henry, who lived in Louisville. By her will she divided her estate, with an estimated value of \$45,000.00, equally between Cumberland College, Williamsburg, Kentucky, the Kentucky Baptist Foundation (with income to our three Children's Homes), and Kosair Crippled Children's Hospital.

Seven years ago Miss Henry invited the Secretary of the KENTUCKY BAPTIST FOUNDATION to confer with her in the preparation of her will. These bequests are partially fruits of that conference.

FACT SHEET, OR ROMAN CATHOLICISM AND THE STATE (Continued from Page 3)

IV. Catholic Action in the Twentieth Century

Since actions always speak louder than words, especially words in an election year, it might clarify the present con-

fused American scene by shifting our sights to Colombia, a country in South America, where the Roman Catholic Church has had, since the beginning of the history of the nation, almost unlimited control of the government, except during the presidency of the late Dr. Alfonso Lopez. During the term of service of Dr. Lopez, constitutional reforms were passed, due to his influence, which gave Colombia, among other things, constitutional provisions for religious freedom. At that time the Roman Catholic Bishops of Colombia wrote, "Over the ruins (of the Constitution of 1886) look what you propose to erect as the principles which will govern us:

"Liberty of cults, instead of a reasonable tolerance; liberty of cults, a doctrinal error condemned by the Church; liberty of cults, in such a form that it leaves the Catholic Church, which is that of all Colombians, on a level with all the other false religions. . . ."

The Vatican joined the battle denouncing the proposed changes with all the vehemence at its command short of excommunication. The Roman Catholic Church's relentless opposition to the idea of religious freedom embodied in these articles was publicly manifested again as late as November, 1957. The six archbishops of Colombia at that time wrote:

For the tranquility of Catholics, the Committee of Metropolitans expresses in solemn form its unbreakable will to work for the repeal by Congress . . . of the constitutional amendments of 1936 and others which are not in accord with the Catholic principles professed by the Columbian people, and to substitute for them others in harmony with the rights of the Church and with the Catholic conscience of the country.

From 1948 to 1957 a reign of terror and persecution that few countries have witnessed outside of the Communist world descended upon Colombia. The result was that the Constitutional provisions of religious liberty were completely disregarded as three successive dictators in co-operation with the Roman Church systematically followed a policy of oppression and destruction against the Protestant minority of Colombia. The consequences have been devastating. Fifteen thousand, six hundred (15,600) Evangelicals have been driven from their homes or imprisoned, 206 primary schools have been closed, 183 churches have been closed, 66 churches have been destroyed by fire or dynamite and, according to the latest statistics of the Evangelical Confederation of Colombia, 115 Christians or members of their families have been put to death because of their faith. And the end is not in sight. Discrimination, persecution, and mob violence continue. A concordat signed by one of the "presidents", Roberto Uraneta, with the Pope in 1953 desig-

nated three-fourths of Colombia as Mission Territory of the Roman Catholic Church. In this territory Protestants have no legal existence and this includes the San Andres Islands where Baptists have had churches for 114 years. Even though the treaty itself has never been ratified by the Colombian Congress, it is used repeatedly against Protestants in Colombia. In addition, restrictions which date from the dictatorship of General Gustavo Rojas Pinilla (1953-1957), prohibit Protestants from making any public manifestation of their faith.

Conclusion: What is the explanation for such contradictory action by officials of the Roman Catholic Church in the United States on the one hand and in Colombia on the other? The answer after all is quite simple. The policy of expediency is followed in the United States where the Roman Catholic Church is now in the minority, but the official position of the church as set forth by the papal encyclicals is followed in Colombia where the church is in the majority. The policy of expediency has rarely been stated more bluntly than in the form found in the often quoted passage from the *Civiltà Cattolica*, the official world organ of the Jesuits. The latter part of the 1948 statement is pertinent to the present discussion.

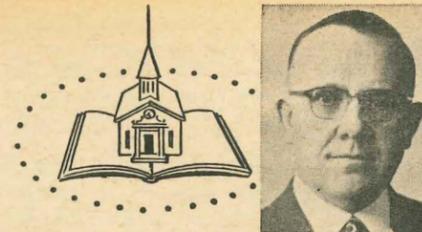
In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself 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.

Perhaps the facts given here will help us to understand better our American Catholic neighbors when they say they too believe in religious freedom and the separation of Church and State. The fact is that some do, who are either ignorant of or disregard their Church's teaching on the State. But for the informed and obedient Catholic such a claim is nothing more or less than the "expedient policy" of the American Heirarchy.

The implication of these facts to the American voter ought to be obvious.

Sources of Information

- (1) Gladstone, W. E., and Schaff, Phillip. *The Vatican Decrees in Their Bearing on Civil Allegiance*. (New York: Harper and Brothers, 1875.)
- (2) Hudson, Winthrop S. *Understanding Roman Catholicism*. (Philadelphia: The Westminster Press, 1959.)
- (3) Wynne, John J. *The Great Encyclical Letters of Pope Leo XIII*. (New York, Benziger Brothers, 1903.)
- (4) Personal files which include bulletin of the Evangelical Confederation of Colombia and other documented materials which are the result of extensive travel in Latin America.



SUNDAY SCHOOL LESSON

By H. C. Chiles

THE ADORATION OF GOD

For October 9, 1960

Psalm 24

Various occasions have been suggested for the writing of this lofty expression of the adoration of God. It is quite likely that it was composed and sung first on the occasion of the removal of the ark from the house of Obed-Edom to Jerusalem, where it was to be the center of worship on Mount Zion. Evidently the Psalm was sung by the choir antiphonally, voice answering to voice.

I. His Claim. Psalm 24:1-2

This grand choral hymn begins with the important truth that God is the Creator and Owner of the universe and inhabitants. In these two verses the Lord is simply claiming what is His by right of creation. While men in their ignorance deny His claim, it is nevertheless true that "The earth is the Lord's, and the fulness thereof." Out of the inexhaustible resources of His power the eternal God first made things—the earth, light, physical life and the laws that govern. "In the beginning God created the heaven and the earth" (Genesis 1:1). "And God said, Let there be light: and there was light" (Genesis 1:3). "And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so" (Genesis 1:7). Then God made man and crowned him to be the lord of things. He gave him all the essentials for his support and happiness.

God has never transferred what He created to the ownership of another. He has never given anyone a deed to any of His property. The world and all that is in it belong to God. He said, "Whatsoever is under the whole heaven is mine" (Job 41:11). God's claim to the ownership of man is based on creation, preservation, providential care and redemption.

Since God owns us and all that we possess, we ought, therefore, to act like stewards instead of owners. Having made the earth and the sea, and all that is in them, God certainly has the right to own and control all of that which He has made. God has a real and just claim to the ownership of all men, whether or not they acknowledge it. Let us remember that we and all

that we have rightly belong to God, and that we must give an account to Him of our stewardship. "Moreover it is required in stewards that a man be found faithful" (I Corinthians 4:2). Since God owns us, our will should be subject to His perfect will and our lives should be at His disposal. Our recognition of the fact that God is deserving of our adoration should cause us to respect, honor, love, worship and serve Him.

II. His Challenge. Psalm 24:3-6

When the procession arrived at the gates of the city, a single voice cried out, "Who shall ascend the hill of the Lord? or who shall stand in His holy place?" In other words who is worthy to enter the gates, to ascend to the pinnacle of the holy Mount and to have access into the presence of the holy God? The Psalmist then set forth the necessary qualifications of him who would render acceptable worship. Before one could stand in the presence of the holy God it was necessary for him to have clean hands, a pure heart, clean thoughts and honesty of speech. Since the hands represent what one holds and does, clean hands imply righteous conduct. None could approach God properly who held false conceptions of Him or who worshipped other gods. It was necessary for the inner purposes and the outer conduct to express a genuine love for and devotion to God. If anybody is ever to draw near to God, he must be righteous in thought, in word and in deed. Are you a clean vessel, ready for the Master's use? Upon those who are pure in thought, word and action, God's blessings are certain to abide.

III. His Command. Psalm 24:7

The one to whom the appellation "King of glory" is applied is the Lord, who is strong in Himself and mighty in His acts. This verse specifically commands that, upon the arrival of this true King, every obstacle is to be removed, and the gates which have been closed against Him so long are to be lifted up or opened wide for His entrance.

IV. His Coming. Psalm 24:8-10

Some commentators think of these verses as a prophecy of the ascension of

Christ, when not the gates of Jerusalem, but the portals of heaven were to be opened for Him. Others interpret them as a picture of the return of Christ in glory, at which time His people will acknowledge Him as the King of kings and Lord of lords.

How glorious it will be when He is upon His throne and songs of praise and gladness will be heard from the children of God from every continent and every nation! But now is the time for us to throw open the doors of our hearts and enthroned Jesus Christ as the Lord of our lives.

► "I Will Be Faithful" is the theme for the 1961 Baptist Jubilee Advance. Emphasizing stewardship, the 1961 emphasis is based on I Corinthians 4:2, "Moreover it is required in stewards, that a man be found faithful." A separate emphasis has been planned for each year during the Baptist Jubilee Advance, which began in 1959 and concludes in 1964.

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Policy Negates Offer Of Arkansas Assembly

NASHVILLE—(BP)—A Brotherhood and Royal Ambassador camp site in northwest Arkansas, offered by a layman's group to the Southern Baptist Brotherhood Commission, must be declined because of established Convention policy on assembly operations.

The Executive Committee of the S.B.C. voted here to uphold a Convention policy assigning operation of Convention-wide assemblies to the Baptist Sunday School Board.

The Commission favored accepting the proffered site near Huntsville, Ark., until it found itself in conflict with assembly policy.

George W. Schroeder, Memphis, executive secretary of the Brotherhood Commission, said he "was not too happy" with the decision but declared that the Commission's viewpoint had received "fair consideration in a fine spirit."

The Sunday School Board operates Convention-wide assemblies at Ridgecrest, N. C., and at Glorieta, N. M.

The Executive Committee expressed

hope that those who offered the Arkansas site will, in conference with Commission and Sunday School Board executives, "work out a plan for using the funds which were to be applied (in Arkansas) . . . through use of our existing encampment facilities at Ridgecrest and Glorieta."

The 1800-acre site at Huntsville is not far from Harrison, Ark., the western assembly location Southern Baptists bypassed in their 1949 Convention in favor of Glorieta, N. M.

COMMENTARY ON THE WHOLE BIBLE

by Jamieson, Fausset and Brown

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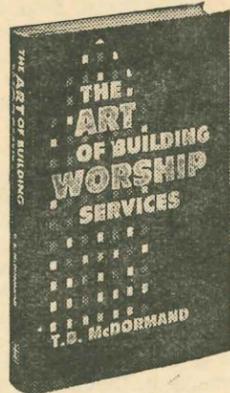
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Cumberland Enrolment Passes 1,000

WILLIAMSBURG, Ky., Oct. 1.—With the registration of 910 regular students and 140 Saturday and night students, a record enrollment for the college, Cumberland has moved into its four-year program. The regular enrollment is composed of 400 freshmen, 270 sophomores, 150 juniors and 90 seniors.

In anticipation of the four year program and the increased enrollment, eight additional full time staff members were added. Eleven members of the academic staff have the earned doctorate. Two other staff members are writing their theses for the doctorate and a third has completed all residence work for the degree. The eleven people with the doctorate are distributed by fields as follows: Biology, two; Chemistry, one; Education, two; Religion, two; Music, one; Sociology, one; History, one; Eng-

lish, one. Each division is headed by a person with the doctorate. Over a period of five years, the academic facilities of the college have been doubled, with the addition of twenty-five class rooms, and offices for twenty additional teachers.

The sum of \$15,000 has been spent this fall for additional laboratory equipment and supplies to provide requirements for advanced courses in chemistry and the biological sciences.

Minus Officers, Carver Trustees Elect Again

NASHVILLE — (BP) — Trustees of Carver School of Missions and Social Work have elected new officers.

The Louisville, Ky., Southern Baptist Convention institution found itself without both a chairman and a vice-chairman when J. Herbert Gilmore of Louisville resigned to join the school's faculty and Frederick G. Schlafer moved from Birmingham, Ala., to Kentucky.

By accepting a pastorate in Paducah, Ky., Vice-Chairman Schlafer was forced to resign since he was an Alabama representative on the trustees.

Succeeding them in office were B. L. Williams, Jr., of Johnston City, Ill., as

chairman, and John P. Sandidge, Louisville attorney, as vice-chairman.

Both Williams, a minister, and Sandidge have previously been chairman of Carver's trustees.

Learns English In Three Years, Becomes Editor

RICHMOND, Va.—(BP)—A Lebanese student came to the University of Richmond here in 1956 unable to speak English. Three years later, he edited the campus literary magazine.

This accomplishment in language is being recognized at the Southern Baptist school by the planting of two cedars of Lebanon.

Jamal A. Sa'd acting director of the Arab Information Center, Washington, was asked to present the trees in honor of the achievement of Abdullah Mina, now a senior at the university.

Mina is a member of the board of publications and president of a college historical society.

He learned English partly by underlining each word in the newspaper which he didn't know. "At first the whole newspaper was underlined," he chuckles. Mina plans to return to Lebanon, in the Near East, and enter that country's foreign service.

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