Western Recorder

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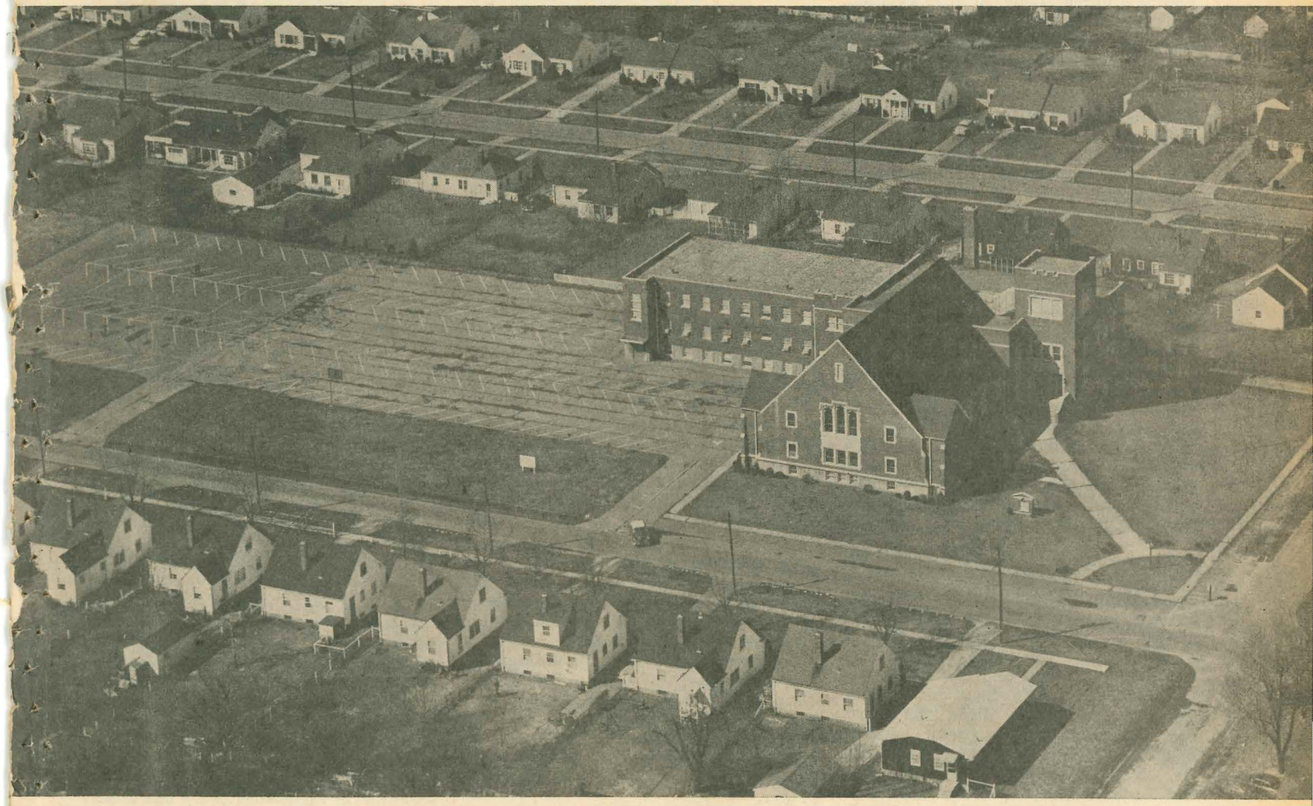

The St. Matthews Baptist Church, located at 3515 Grandview Avenue (at Macon Avenue), Louisville 7, Kentucky, where the sessions of the 123rd annual session of the General Association of Baptists in Kentucky are being held November 15-17, 1960. Dr. Carroll Hubbard is the host pastor.

GLEANINGS FROM THE FIELD

NASHVILLE TOUR

►Forty students of Southern Baptist Theological Seminary, Louisville, Ky., recently toured the buildings of the Baptist Sunday School Board, Nashville. This is an annual trip for first-year students enrolled at the seminary. Approximately 264 persons tour through the Sunday School Board each month.

PASTORAL CHANGES

►Elmer R. Cunningham, pastor of King's Baptist Church, Long Run Association, for the past five years, has accepted the pastorate of the Springdale Baptist Church, Lexington, Ky.

►Maurice L. Bates has left the pastorate of the Squiresville Baptist Church, Owen County, to enter Georgetown College for work toward a master's degree in education. Bates earned his B.A. degree from Georgetown in 1946. He is available for supply preaching, an interim pastorate, week-end or regular revivals.

►Norman F. Lytle has assumed his new duties as pastor of the Zion Baptist Church, Reynolds Station, Ky., in Ohio County Association. He has been serving a year and a half in the George W. Truett Children's Home in Patach Tekvah, Israel. A former resident of Ohio and Alabama, he is married to the former Miss Martha Yocum of Louisville. They have one daughter, Beth. He is a student in Southern Seminary, and at Zion is succeeding William H. Jones who is now youth director of College Park Church, Orlando, Florida.

►Pastor Billy G. Hurt has assumed his duties as the undershepherd of the First Baptist Church, Benton, Kentucky, after a successful pastorate of four years at the Scott's Grove Church, Murray. Hurt is a native of Calloway County. He is a graduate of Cumberland College, Union University and the Southern Baptist Theological Seminary. Since 1959 he has been pursuing postgraduate studies. Meanwhile, he has been associated with Dr. Clyde T. Francisco as Fellow in the Old Testament Department of the Seminary. Brother and Mrs. Hurt and their sons, Grey and Bobby, are now residing in the pastorium.

EVANGELISTIC EFFORTS

►A. H. Phillips, pastor, Columbia Baptist Church, Columbia, Ky., was the evangelist in a series of meetings with Pastor Carl Loy at the Main Street Church, Williamsburg, and Charlie Nichols, minister of music at Central Church of Corbin, was the singer. The meeting resulted in 8 for baptism, mostly adults, and 3 by letter.

►Pastor Hankins F. Parker, of the First Baptist Church of Paducah, was guest minister in a recent revival at the Auburn Baptist Church, Auburn. Emory S. Crosby, music director of the Auburn Church, led the music. Pastor Lawrence Martin says that the meeting resulted in several conversions and many rededications. A great spiritual impact was felt by the church membership.

FOREIGN MISSIONARIES

►Rev. and Mrs. J. Robert Gray, Southern Baptist missionaries to Nigeria, have moved from Shaki to Eku, where Mr. Gray will serve as administrator of the Baptist hospital. They may be addressed, Baptist Hospital, Eku via Sapele, Nigeria, West Africa. He is a native of Langdale, Ala.; she is the former Grace Denney, of Steubenville, Ky.

►Rev. and Mrs. J. Boyd Sutton, Southern Baptist missionaries to South Brazil, have a new daughter, Cecilia Larie, their third child, born September 21. They may be addressed, Caixa Postal 758, Campinas, Sao Paulo, Brazil. He is a native of Millboro, Va.; she is the former Joan Riffey, native of Louisville, Ky., and daughter of Dr. and Mrs. John L. Riffey, who are also Southern Baptist missionaries to Brazil.

DEACONS ORDAINED

►The Little Bethel Church, Graves County, ordained John Stephen, Jr., Clarence Ramsey and Roy Linder as deacons on September 25. O. C. Marcum was moderator and Orman Stegall the clerk. The candidates were questioned by Otis Schultz; James Madden preached the ordination sermon, Tommie Perkins charged the church and the new deacons; and Ed Taylor led the ordaining prayer.

INDIANA UNIVERSITY

►Pleasant View First Southern Baptist Church, south of New Washington, Ind., Road 62, will have a home coming November 20. Former pastors, members and friends are invited. Pleasant View was started as a mission of the First Southern Baptist Church of Clarksville, Ind., August 19, 1953. It was organized into a church with 30 charter members on October 31, 1954. L. E. Whitlow was pastor of the mission; E. R. Lanham and Otto J. Brown served as pastors. Ray E. Cummins is the present pastor.

Western Recorder

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

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BAPTISTS AT THEIR BEST

Isaiah 55: 10-13

By HANKINS F. PARKER, Paducah, Kentucky

Convention sermon abridged, delivered before the General Association of Baptists in Kentucky, 1960 Session

"Covet ye the best . . . shew I unto you a more excellent way.—I Corinthians 12:31.

The other day, as I was driving along, I noticed a sticker on the back of a car. It read, "I work for (blank) company; business is good." I want to report that I work for Jesus Christ; business is good.

Business men, from time to time, take an inventory. I have taken an inventory and find much in which to rejoice and which will give us great encouragement for the future.

I. MISSIONS AT THEIR BEST

The first thing that I want to tell you to encourage your heart is that missions are at their best in our Baptist life today. I don't mean we have enough money or people interested in missions. We have not reached our goal by any means. I am saying that these things which make for a good mission program are better than at any time in our history.

Best People in Missions

We have our best people on the field doing this mission work. This is one of the things that impressed me most when I visited recently nine mission fields in South America. "We have our best people here," was an early impression when I saw two fine missionary couples speak to our group in Sau Paulo, Brazil. In Campinas, Brazil, where there were twenty-one missionaries in language school training for mission work, again, I felt, "We have our best people here. Surely, I thought, "This will not continue all the way through." I am here today to tell you that it was true. From the first to the last field, our best people were there working and witnessing for our Lord.

These were young people who would compare favorably with the best in our state and nation. You could look the world over and not find a group any finer than these. They are attractive, dedicated and capable. The men could serve our churches as well or better than we. They could fill offices and places of service in our country as well and possibly better than those filling those places now.

Their wives, some of them so beautiful they would win a beauty contest, were equally as capable. Radiantly, they would stand up and tell us what Jesus was doing through them and their people. These testimonies from their lives thrilled our hearts over and over. Mrs. Bill Clinton in Sao Paulo stated, "We have been in Brazil nine years." Then she smiled and said, "We have enjoyed every minute of it."

Missionary Gerald Riddle of Chile spoke about the missionaries he found working in Chile when he came two years ago. He said, "I have never seen such a fine group of workers dedicated to the Lord's work than these in Chile." Those of us who saw this can say the same thing about the missionaries on all the mission fields of South America. Over one-third of our foreign missionaries are there.

Best Program for Missions

The Southern Baptist missions program is best, not just because we have the best people doing it but because we have the best program for doing it. I am thoroughly convinced of this after studying it from a pastor's point of view and seeing it at work in Europe, the Near East and Latin America.

Sometimes I hear independent Baptist churches and their members saying, "We do a better job in supporting our missionaries directly from our church." For a time, I was made to wonder about it but not any longer. The independent missionaries do not begin to compare with Southern Baptist missionaries in their work or effectiveness on the field. In most every instance, the independent missionaries spend a great portion of their time writing back home for support—time they should be using to work on the mission field. They have no supervision, and often times, are not well trained and do little effective work. Most of them mean well and are dedicated people.

Selection of Missionaries Best

The selection of the missionaries is the best. God selects our missionaries. He calls them and they answer His call. Our churches and denomination believe in only God-called and God-sent missionaries.

Following the call of God, the mission volunteer prepares for his work by going to college, the seminary and then to language school to learn to speak the language of those he is to serve. This training is right. It is the best that could be. He must be well prepared, if he is going to do his best work on the field.

Without this preparation and training, he may not win the respect of the people to whom he ministers. They, in turn, would reject him along with his faith.

The physical, psychological and spiritual tests through which a missionary goes before appointment to the field is best. It makes sure only the God-called, well adjusted and prepared are sent to the field. It ensures against the unsaved, insincere, misfits and all who would be a stumbling block to faith in Christ as Saviour.

Management of Mission Field

The management of our mission work is also the best. Who does this? Someone back here at home who knows little about the needs out there? No, the mission work is directed by those on the field. They manage, under supervision, the missionary personnel, the mission money and mission activities. They are close to the work and know the needs far better than we.

How is this done? The missionaries organize themselves in each country into what is called a "Mission." They elect a president, as J. D. McMurray of Uruguay, and other officers. This group of missionaries meet once each year and more often, if needed. They study the field. They select a place that needs a church or a school or a hospital and they begin to plan a program to meet that need. They study the work of each missionary to see if he is doing his best work in a given field or if he needs to go to another. They consider each mission project to determine if the best possible work is being done and how to improve or expand it.

The mission program of each field is under constant study and management by those on the grass root level who are dedicated to do the job. They will see that the mission personnel and the mission money goes the farthest and does the most good possible. This group which directs the work from the ground level formulates recommendations from their field for consideration by the Foreign Mission Board.

Supervision by Denomination

This group of missionaries has supervision. I think the way our denomination supervises them is the best. It keeps them from going out there and not doing the job or living the life.

The Foreign Mission Board has three area secretaries to give continuous supervision and assistance to the missionaries of their area. These secretaries and their areas are as follows: Dr. H. C. Goerner—Europe, Africa and Near East; Dr. Winston Crawley—Asia; and Dr. Frank Means—Latin America. These are missionaries at large who see that the mission program of Southern Baptist churches entrusted to the Foreign Mission Board is managed properly and is advancing at every possible point.

The missionaries, through the Missions and these area secretaries, bring their recommendations to the Foreign Mission Board which has as its field the whole world. That need which is the greatest, that call which is the loudest is determined. These places of greater need get the new missionaries and the money

for that year. This is the way it should be.

Support by Churches Best

The churches provide the missionaries and the funds for this great work. This program of financial support is the best yet conceived by Christian men.

It is a support given in co-operation with the total church program. The field is the world which includes even the area of the local church. Then, "All-together" the work of evangelizing the world is supported. It is not missions at the exclusion of the local church needs nor the local church supported at the exclusion of missions. The unified budget for the church and the cooperative program for missions are the two means by which this is accomplished.

Building the Work in Nations

Where our missionaries go we have the best program to establish and strengthen the work of the Kingdom of God. The missionary comes to his field. He wins some to Christ. He works with the new Christians until they are sufficient in number to organize a church. Young people of the church answer the call of God to preach or for other special service.

A seminary or training school is established in that country to train these young people from this church and other churches like it established by other missionaries.

In every South American country I visited, there was a seminary. In Chile there are forty-one national pastors. Thirty-two, all but nine, are graduates of the seminary and twenty of their wives are also graduates.

The plan is simple: make Christians; establish churches; train pastors and leaders who can win others to Christ and establish other churches. This is the New Testament pattern. It can't be improved. It is the best.

When there are several churches, they begin fellowship and work together in association with one another. The churches' country then unites themselves into a national convention to do for their country and the world what the Southern Baptist Convention has been trying to do since 1845 in the United States and the world. Through this convention they strengthen the work in the country, send out missionaries in their own homeland and to other lands.

In Brazil where Baptists have been less than eighty years there is a strong Brazilian Baptist Convention. This convention has foreign missionaries, just like we do, in Portugal, their mother country, and in Bolivia, their neighboring country. They have 150 home missionaries working in Brazil. Until five years ago, this home mission work was headed by Dr. L. M. Bratcher from Kentucky. The Home Mission Board of Argentina is supporting eighteen home missionaries.

By the establishment of national churches and national conventions with national leadership, the work advances even if the missionaries have to leave as in China and, presently, Cuba. This ensures that the work can continue to grow under the leadership of the Holy Spirit and to the glory of God. Our missionaries are not permitted to enter Communist Yugoslavia. Even so, the work has grown from 1,800 Baptists to 4,000 and from thirty-five churches to seventy-six since World War II.

II. BEST HOUR FOR BAPTISTS

When Esther was queen of Persia, her uncle said to her, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14)

Best for People

The old ways of life for peoples of the earth are being tested. The religions of the world are being "weighed and found wanting." The mass of people are turning from that which has demanded much of them but has given little spiritual help and no spiritual assurance in return.

Maria Garcia, a young person in Argentina, said, "Many are turning away, but don't look for another." *Time* Magazine reported on the Baptist World Alliance and stated that though all South America was Roman Catholic that ninety per cent of the people did not participate in the affairs of the church.

For the people's sake, Baptists are there with the Gospel to which they respond. There were 300 professions of faith last year in the First Baptist Church of Lima, Peru. The Dijacah Baptist Church of Rio has two Sunday Schools each Sunday like we have in my own church. The Linx Vasconceos Church of Rio has had to set their pews outside their building so there would be enough room for people to hear the Gospel.

Best for World

For the world as well as for the people, Baptists have come to their best hour. Let's state it like this. The Baptist religion fits best free people. The Baptist faith is more satisfying for the people, more suitable for the nations.

The new nations who are coming to independence, as Nigeria of Africa, are finding that there is a church which fits a democratic form of government and fits it better than any other religion in the world.

This is a Baptist church with its belief in separation of church and state. This church is planted in many of these countries already. It wants a free nation. It asks for no favors, support or powers to assist it. It has no desire to force itself on any other who is not of its persuasion.

This is a church which is so independent of government it can live under any form of government, even Communism. In Russia, there are 5,000 churches with 500,000 members. Eleven thousand were baptized into the fellowship of Baptist churches last year. In Communist Czechoslovakia there are fifty-two churches who baptized 420. It is not easy to live under dictatorship, but the point is, Baptists are not dependent on government and do not look to government for anything except to be free.

All of this is to say that Baptists have come to the world for this time. The world's greatest single force for freedom are the Baptists. These peace-loving, freedom-loving people are spreading to the corners of the earth with a goal for spiritual life and personal freedom for all.

In this recent national political crisis, Baptists may have been hurt in some ways and may have lost ground with some people. On the other hand, one thing has happened, Baptists have emerged as the nation's champion for freedom. When Americans have more time to think these issues through, we are going to find we have friends we never knew and support we never dreamed in this fight for freedom.

You see, we are coming to be a main street religion in many of the cities of the world. At times, our mission money was spread so thin that our church had to begin their work on a back street where rent and property were cheap. The new program calls for purchasing property and building churches where they can advertise themselves.

The missionary in Lima was asked if First Baptist Church was located in a good area. He replied, "This is the busiest street in Peru. Because of this, the church located here. People see our sign and ask, 'Who are the Baptists?' They come to see. This accounts for many of the 300 professions of faith last year."

Baptists have come to the main street of the world. People are asking about us to find that we have what they want. One of the chief evidences of this is the phenomenal growth Baptists have experienced in Brazil. Even though Brazil is the largest Catholic country in the world, a special delegation from the national government, equivalent to our congress, came to the Baptist World Alliance to welcome Baptists to Brazil. A special Baptist World Alliance edition of the postage stamp was issued in honor of the Baptists.

In some of the new countries coming to recent independence, the national leaders are those who have been brought to Christ by our missionaries and educated in our Baptist schools. Even in this world revolution, Baptists are often there to give this witness for freedom and spiritual aid to the needy.

III. BEST REWARD FOR BAPTISTS

Souls for Jesus is our best reward, not a great name for ourselves but a great multitude of redeemed souls for our Saviour. We have gone into many countries but should soon make entrance into many others with the Gospel of our great God.

In 1881 W. D. Bagby and his wife went to Brazil. This was seventy-nine years ago. Some here are older than that today. In less than one lifetime, the work has grown from two humble missionaries to 155,000 church members, over 1,500 Baptist churches and with 910 Brazilian Baptist pastors. What a thrill to see that in one little lifetime God can begin with something which will grow to over 100,000 souls, over 1,000 churches and nearly 1,000 pastors.

Souls for Jesus is our reward. Buenos Aires is South America's largest city. Baptists have more preaching places, though small, in this great city than Catholics have churches.

In Chile Mrs. Honorio Espinoza told how the First Baptist Church of that country was organized in the home of her mother. From this small beginning there are eighty-five churches with 8,000 members. Isn't it marvelous? God is at work.

H. L. Hardy, one of the missionaries from Fulton, Kentucky, is at Temuco, Chile, which is in the earthquake country. The missionaries there said their city of 70,000 people was the most evangelized city in South America. There are seven churches in the city with thirty-five others around it. Souls are turning to Jesus. This is our best reward.

Even in Colombia where there is little religious freedom, the work is going forward. No publicity can be obtained by newspaper or radio. No invitations can be made on the street. No meetings can be held except in the church buildings. With these limitations, Baptists in just eighteen years, have established twenty-seven churches with 2,500 members, twenty-one national pastors and a like number of ministerial students in the seminary. The First Baptist Church in Cali, Colombia, has 240 members with 450 enrolled in Sunday School. The sanctuary seats eight hundred and is filled many times during the year.

Gratitude is overwhelming. We felt and heard it often. A number of us from America had the privilege of meeting with the members of First Baptist Church in Santiago, Chile. These were some of the souls brought to Christ through our mission effort. Pastor Gusto Lopez stood and said, "It is an honor to have you come. You have helped us in so many ways. It is a joy to thank you face to face for making it possible for Jesus to come into our hearts. We have 8,000 Baptists in Chile. You have sent your sons and daughters and now we can preach Him to others. Thank you, brethren." This gratitude was expressed over and over again. I am passing on this word to you from them, "Thank you. Thank you."

In Sao Paulo two of our Baptist pioneers are buried, Dr. F. M. Edwards and Dr. Solomon L. Ginsberg. Dr. Ginsberg was a Jew and wrote the book, *The Wandering Jew of Brazil*. These men, with others, spent their lives going up and down that vast nation preaching Jesus Christ.

One of the missionaries said of these two men who had burned out their lives for Christ, "If they could see what is going on now, their hearts would rejoice!" He was saying that if they could see the glory, if they could see the churches if they could see the people if they could see the plans for new churches, their hearts would rejoice.

Brethren, they didn't live to see it, but we did. Our hearts rejoiced. I hope today you have seen enough of it to make your heart rejoice.

When we get to heaven we will rejoice more when we meet these heroes of faith who opened up new fields and suffered great hardships to get the Gospel out into the dark places of the world.

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Third Church, Owensboro, Dedicates Pastorium

The Third Baptist Church, Owensboro, Kentucky, dedicated its beautiful $29,000.00 pastor's home on Sunday, September 25. Pastor T. L. McSwain led in the dedication service at 3:00 p.m. Dewey Kyle, the minister of music at Third Baptist Church sang "Bless This House." The pastor led in a responsive reading and a prayer of dedication. Mr. Lester Kerrick, chairman of the deacons, read scripture and led in prayer. This was followed by open house until 5:00.

The pastor's home is ideally located and is on a beautiful lot. The home has three bedrooms, a carpeted living room and dining room area, a center hall, a paneled family room, a large kitchen and a two car garage.

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Church Won't Rebaptize So It Isn't Admitted

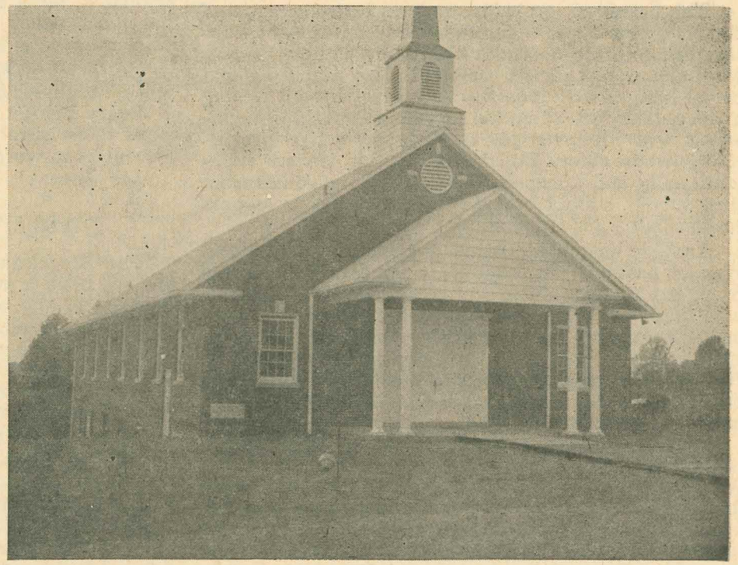
CHAPEL HILL, N. C. — (BP) — A Chapel Hill church was denied admittance to Yates Baptist Association because it received new members from other denominations without rebaptism.

Binkley Memorial Baptist Church, organized two years ago, had been under the association's watchcare pending action on its request to affiliate with the association of churches.

The association said it would welcome a new application if the church changes its practice. Binkley's pastor, Robert E. Seymour, said the church would not again seek admittance.

The association, which had bought property for Binkley Memorial Church, allowed it to retain the land. The church assumed a small debt remaining on the purchase.

The majority of Southern Baptists believe that when members join a Baptist church from another denomination, they should be rebaptized by immersion in accordance with Baptist interpretation of baptism practiced by first century churches.



The new $42,000 edifice of the Edmonton Baptist Church was entered October 2. The new building was constructed on a 2-acre lot given by Dr. and Mrs. E. S. Dunham after the congregation voted to sell the old church property located on the square in Edmonton. The new building has facilities to care for 300 in worship and education. Clarence A. Hicks is pastor.

DALEY OBSERVATIONS

Baptist Democracy

It is possible to assume the possession of something only actually to have the least semblance of it, and to boast of a prized possession only to treat it in an extremely shabby way. Such appears to be the case of many Baptist churches and democracy.

Baptists have no greater heritage than the power of self-rule under the direction of the Holy Spirit. To tell the truth and trust the people is a risk not willing to be taken by many religious bodies ruled over by ecclesiastical authorities of one kind or another. To give the right of self-rule to all members of the church is to express the conviction that every individual is endowed by God with the confidence to find the will of God, and to follow the leadership of the Holy Spirit. It is to disclaim the belief that some selected individuals are entrusted with light which is kept from all others.

But the temptation to assert one's will over another is natural with every person and the tendency of some to rule is always with us. It is tragic that often in Baptist churches individuals of power or power groups assume the role of rule. It is equally tragic when the remainder of the church allows it to go on.

This brings us probably to the greatest enemy of democracy in Baptist churches. The majority of Baptists are too unconcerned with their church to care what happens. They sit back and allow ambitious and power hungry individuals to take over without raising a voice. They are often too lazy to do anything themselves, and whatever energy they expend is in criticizing what others do. Many church leaders unintentionally and unconsciously have more power than they should, simply because somebody has to assume responsibility for leadership.

Another enemy of Baptist democracy is a certain type of pastoral philosophy. It appears to be more prevalent today than in the past. This is the pastor who takes the bull by the horns, so to speak, and goes on. He expects every member to jump when he speaks, and he assumes all his ideas are God-inspired. He has little respect for those who differ with him, and never slows down as long as he can muster a majority, even though it be a slim one.

True Baptists have always rejected papal infallibility whether it be in Rome or in a Baptist pulpit. A pastor is a shepherd who leads his sheep but never drives them. His training gives him no corner on wisdom nor does his understanding of the Baptist program make him always right. He has access to the wisdom of God and the leadership of the Holy Spirit, but so does every other member of the church.

An even more disturbing enemy of democracy in Baptist churches today is the tendency of small groups in the church to decide the policies of the church and pass them on (in some cases not even pass them on) for formal sanction by a mere handful of members who attend the business meeting. Sometimes it is a group of deacons, sometimes a finance committee, sometimes a building committee, or another group. It is not even uncommon for such groups to decide what ought to be and what ought not to be presented for discussion and vote by the church. Nor is it unknown for a matter to be presented in such a way as not to give all the facts to the people for fear of disagreement with the committee's decision. Such usurpation of rule and distrust of the people is completely alien to the New Testament and the Baptist way of doing things.

One final barrier to true Baptist democracy is a lack of understanding by many Baptists of what it really is. A Baptist church is a *spiritual* democracy. This means that people led by the Holy Spirit are to decide the issues of a church. It is a misunderstanding for a Baptist to think that he is to vote according to his likes or dislikes. He must prayerfully seek God's will and let that be his will. In the matter of calling a pastor, for example, it is not who I like and want but who God wants to lead the flock. In voting on a church building program, I might selfishly be for or against it, but I must finally vote for what I believe the Lord wants. In the final analysis a spiritual democracy is a theocracy where God rules through His people who are close enough to Him to know His will and subservant enough to obey it.

Every Baptist church would do well to examine its ways to be sure it is a *spiritual* democracy in deed as well as in word.

After the Election, What?

The American people have expressed themselves and we have a new president. In a day when many millions in the world have little or nothing to say about who leads their nation, it was a thrilling experience to see Americans by the millions express themselves for a new national leader. What a privilege to walk behind a curtain to vote your personal convictions without fear of reprisal from anyone.

After the election, what? The greatness of America partly lies in the ability of candidates and parties to slug it out in campaigns only to remain united in a common good for the nation. Mr. Kennedy now becomes the president of every United States citizen. He becomes my president for whom I should pray daily. Only divine leadership has brought America to this day, and only the same leadership will assure our survival.

Attempts to analyze the election will go on for years. This editorial goes to press before the count is over but some things appear clear. As soon as the Catholic was nominated for president, this writer predicted that if he were elected, it would be by Roman Catholics in the east and Southern Baptists in the south. This has been borne out. The widely heralded religious issue seemed to have little effect on the election outcome. States in the South, where Baptists by their sheer numbers could have anything they want, voted for a Roman Catholic president. Many Southern Baptist men and women who have given parts in the Men's Brotherhood and Women's Missionary Union programs, describing religious persecution in Catholic dominated countries like Columbia and Spain, voted for a Roman Catholic president for our own country. What does this mean? It means these Baptists either saw no danger in Roman Catholicism for America or they saw it and simply put political promises and party loyalty ahead of principle. God forbid that the latter is so. And may history not record 1960 as the turning point in the battle for preserving religious liberty in America.

Baptists and all believers in freedom of worship and separation of church and state can take heart in the stated positions of Mr. Kennedy. Indeed no presidential candidate has ever committed himself to such an extent. As far as stated positions go, Mr. Kennedy's positions are more satisfactory than those of the Republican candidates. Mr. Nixon was not entirely clear on his view on federal aid to parochial education, and Mr. Lodge actually expressed favor for such aid.

It's now up to every freedom-loving citizen by prayer and vigilance to see that the new president lives up to his promises. One thing is sure, no president has ever been watched as closely as Mr. Kennedy will be watched. He will have to walk a straight path or swallow a lot of words. The religious discussion in the campaign has served to make America aware of the problem of preserving religious liberty, and in this sense the discussion has been worthwhile.

It is regrettable that Mr. Kennedy's stated positions are not those of his church. This could mean difficulty for him in living up to his commitments. There are signs that many Roman Catholic authorities are not happy with his stated positions, and it is known that Catholics face great difficulty in financing their extensive parochial education program.

For this reason more and more pressure will come upon Congress and the states to change the present interpretation of the Constitution. Every time Congress meets bills will be pushed for federal aid to parochial education. Every time a local fiscal court meets there is a chance for more and more pressure for tax money to be used for transportation of parochial pupils, free textbooks, and other fringe benefits. This is but a prelude to demands for a full share of tax money for parochial schools, which is the stated goal of Roman Catholic educators.

Every local school board election becomes an opportunity for Catholics to gain control and make captive public schools as happened in our own Marion County. The greatest mistake freedom-loving people can make us go to sleep now. The battle is ever with us. It is not lost with the election of Mr. Kennedy. It would not have been won had the election gone the other way.

BAPTIST FORUM

BAPTISTS WITHOUT MORAL CONVICTION

Editor:

We didn't baptize as many as we did the year before. We didn't get as much money as we wanted. We didn't have as many preachers going to the seminaries. We didn't have as many mission volunteers. We wonder what is wrong. All we need to do is to look into the Bible or history and we can see. *"Pride goeth before destruction, and a haughty spirit before a fall."*—Prov. 15.18.

We have grown into a denomination of boasters. I head the following statement no less than five times in our last association. "If the Cooperative Program fails, there is no other way." If we really believe that, then it is time that it fails. God is bigger than Southern Baptists. He is not limited to any particular program. We are not indispensable.

It is high time that we as preachers, and denomination and church leaders quit counting noses and counted the worth of a life and a soul. It doesn't break my heart when I read that the Southern Baptists are on the downward road. However, when I see our moral fibers being torn to the breaking point my heart is broken. I believe that our town and our association are normal. However, the things that are going on makes a fellow wonder. Mothers think nothing about going to town half dressed. Many of them can't go for very long without lighting up a cigarette. Several fathers think nothing of drinking alcoholic beverages before their sons and daughters. Some of the women stoop to the same low-down thing. Fishing and picnicking are favorites for Sunday activities. Our schools can't have a social gathering without having a dance. Many of these dances are chaperoned by people who call themselves Christians. Some preachers even take their turn. It would be good to think that these things were practiced by non-Christians or members of other denominations. However, the truth is that a large number of Baptists do these things.

When Baptists had some convictions, we grew. If we had enough convictions now, we would grow. When we quit worrying so much about the loss of numbers and money and more about the loss of lives and souls, we will again have the blessings of God.

"Cry aloud spare not lift up thy voice like a trumpet, and shew my people their transgression. And the house of Jacob their sins."—Isaiah 58:1

Second Baptist Church
Providence, Ky. Don Sisk, Pastor

ALL RACES WELCOMED!

Editor:

In view of tension that has been caused in many churches and communities concerning the racial question, and being aware that Jesus Christ is the Saviour of ALL who believe in Him; Westside Baptist Church, Berea, Kentucky, at its regular business meeting on November 2, 1960, voted to receive into its membership, anyone who meets the normal requirements, regardless of race, or nationality.

Westside Baptist Church
Berea, Ky. Charles W. Byrd, Pastor

Motive, Mission, Method

By ROBERT J. HASTINGS before the General Association of Baptists in Kentucky

The Pharisees and Sadducees had one characteristic in common: they enjoyed asking Jesus embarrassing questions. Their questions were designed to trick Jesus, to lead him to contradict himself. So there was that day when the Sadducees asked to whom a woman would be married in heaven if on earth she had had seven husbands in succession. Jesus silenced them with a ready answer. Immediately the Pharisees countered with another query, "Which is the great commandment in the law?" (Matt. 22:36). The Pharisees were not asking out of sincerity but to involve Jesus in a trap. They were sure that regardless of which law Jesus pointed to as the most important, they could show reasons why another was more important.

But the Pharisees, too, were silenced, when Jesus said simply, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (verse 37). They expected him to refer to some law of the Sabbath, or the tithe, or of circumcision. Instead, he pointed out that to love God with one's total being is man's first responsibility.

Now Jesus might have said that the most important law concerns murder. But he did not say that killing a man is the worst crime. He did not say that theft, gambling, drinking, gluttony, drug addiction, or immorality were chief sins. Neither did he refer to the sins of the spirt, such as fear, hate, prejudice, doubt, pride, suspicion, or jealousy. Rather he said that obedience to the law consisted of virtue, the virtue of love. And although the Pharisees did not ask for the second law, Jesus reminded them that the second most important duty of man is to love his neighbor with the same love he has for himself. "On these two commandments hang all the law and the prophets" (verse 40).

It is reasonable that Jesus counsels us to love God, because love is the chief attribute of God. "God is love" (I John 4:8). No more profound or meaningful words are spoken from our pulpits than those simple words sung by Beginner children on Sunday morning:

"Praise him, praise him,
All ye little children;
God is love, God is love.
"Thank him, thank him,
All ye little children;
God is love, God is love."

To love God totally means that we love him with all our emotions ("heart"), all our intellectual capacity ("mind"), all our spiritual resources ("soul"), and all our physical power ("strength"). And then we are to match the love we have for self with our love for others.

And there the rub comes! Who among us can dare to say, "I love other people as much as self. I want others to have the good things of life as much as I desire them for self." Love is the chief characteristic of Christian maturity, and rightly do we admire Paul's cry that his love for others was such that he "could wish that myself were accursed from Christ for my brethren" (Romans 9:3).

Jesus magnified love as the ideal for he knew that if Christians love God they will serve him and witness for him. He knew that if we love other people we will not steal from them, or kill them, or lie about them. For to love others is to treat them as we treat ourselves. To love others is to wish the best for them, even though we might be denied the very things we wish for them.

But who would attempt to define love, any more than he could describe the emotion of a mother fondling her first born child, or the joy that beats in the breast of two friends united after long absences, or the quick heart beat of two young people who look into each other's eyes and realize for the first time they were created by God for each other.

But if we can not define love, we can cite its chief characteristic, which is giving. "For God so loved the world, that he gave . . . ." (John 3:16a). Love is always expensive, because it demands so much of self. Self can never be on the throne where there is love. Love ever gives, and gives, and gives. Love is never self-centered. Love is not sensitive. Love is not greedy. Passion and lust may demand from others what they are incapable or unwilling to give themselves, but love is never demanding. Love's least thought is for self. Maybe that is why it is so difficult for us to practice love, because there is so much about our sinful natures that always says, "Think of yourself, save yourself, provide for self—there is always time for others after your own needs are met."

There are many ways to give, just as there are many languages that true love speaks. While we would not claim for a moment that the sharing of money is the **chief** way of giving, we can not overlook the stewardship of material possessions as an opportunity for showing our love.

As citizens of America, we have much to share as far as this world's goods are concerned. We may think that we have it hard, that we are barely making ends meet. But all of this is selfish nonsense compared with the poverty of the rest of the world. Imagine for the sake of illustration that the population of the world is presented by 1,000 persons. Of that 1,000, only 60 would live in the United States, and 940 in the rest of the world. Yet we 60 would receive one-half of the total income of the world. We 60 would eat 72 per cent more food than needed and then spend $1,000,000 a day to store the surplus. And we would have a life expectancy of 70, while the rest of the world could expect to live only to age 40.

Note how are we measuring up to the greatest commandment, which is to love God and our neighbors? Are we proving that love by giving? Yes, Southern Baptists are giving both of themselves and their possessions. We are giving because we love. We are giving ourselves as teachers in Sunday school and leaders in Training Union. We are giving as census takers and teachers in vacation Bible schools. We visit the lost and indifferent, and form new classes to reach the unenlisted. Through the 30,000 Movement and the Baptist Jubilee Advance we are reaching outward and upward in an effort to share the Christ we know with those who are hardened in sin. And we support these programs through our tithes and offerings, through the Annie Armstrong and Lottie Moon and Thanksgiving offerings, and through the Cooperative Program.

You will notice that I listed Cooperative Program as last, not because it is least significant but because it is the newest method we have for financing our work. For generations we have had the special appeals, but only within this century have we come to a co-operative method of denominational financing.

Thirty-five years ago tomorrow, which was November 16, 1915, 194 messengers to the General Association met at Jellico, Tennessee, near the Kentucky state line. There they voted an historic decision: to adopt a budget plan for the support of all denominational objects, both state and Conventionwide. This was ten years before the Southern Baptist Convention, meeting at Memphis in 1925, adopted a similar budget plan known as the Cooperative Program.

In looking at the Cooperative Program record, there are some encouraging and discouraging aspects. By way of encouragement, we note that in 1959, 67 per cent of all money sent to the Executive Board was for the Cooperative Program. In 1946, only 42 per cent of all money received by the Board was for the Cooperative Program.

But there are some discouraging factors. On an average, our churches are giving a little less than 10 per cent of total receipts to world missions through the Cooperative Program. True, many of our churches are giving 20, 30, 40 or even higher percentages. But the average is less than 10 per cent.

Another alarming fact is the actual decrease in percentage that churches are giving through the Cooperative Program. Most of our churches are giving more dollars, but the Cooperative Program percentage continues to drop while the percentage retained for local expenses continues to increase.

Still another alarming factor is the percentage growth of designated giving. Designated giving is growing at a faster rate than Cooperative Program giving. Through this past July, mission gifts through the Conventionwide Executive Committee in Nashville showed nearly $11,000,000 in designated gifts, and just over $10,000,000 in Cooperative Program gifts. Designated gifts at that time were up 10 per cent over the previous year, *but Cooperative Program gifts were up only 2.7 per cent over the past year.*

These statistics make us wonder if the Cooperative Program is as important as we say it is!

Is the Cooperative Program a *supplement* to our missionary work, or is it the *sustaining* source of support?

Is the Cooperative Program a *lifeline* that reaches around the world, or is it a neighborhood *party line?* When your house is aflame, you want to reach the fire department on a straight line, do you not? When your child is choking on an object lodged in his throat, do you want to wait for the party line to clear to reach the doctor?

Now if the Cooperative Program is really our lifeline, our sustaining link with our missionary endeavor is it not time we start to make it such in reality, rather than talking about it in theory?

Each church faces three questions in determining whether the Cooperative Program is to become the main channel for its missionary giving. First, Are we interested in reaching people beyond our immediate church field?

Second, Are we totally and unselfishly interested in reaching these people? That is, can we see the importance of all the work, or do we have specialized interests?

If the answer to both questions is Yes, there remains only one additional question: What is the best method for expressing this total, unselfish interest? And we believe the answer is the Cooperative Program. But if a church is going to single out special interests and make them the object of their major missionary giving, if we are going to eulogize the Cooperative Program but fail to energize it, if we are going to make of the Cooperative Program one method of mission support among many, then we might as well go back to those pre-1915 days when the special offering was the accepted method of missionary support.

In reply to this, many are doubtless saying, "Yes, the Cooperative Program is fine and good. It *should* be our main channel. But there are so many pressing needs, all of them good. The Cooperative Program lifeline is just too short to meet every need. Too, it is hard to appeal to our people on the basis of a Cooperative Program budget, when there is so much emotional appeal in special offerings."

What is the solution? The solution is certainly not in the elimination of all special offerings. Our Baptist people have a distinctive right to designate their gifts, and this right must be jealously guarded. It is not a question of *either* the Cooperative Program *or* special offerings. Rather it is a question of broadening the appeal of the Cooperative Program, coupled with an approach to special appeals that is comprehensive enough to see the *total* needs at the same time we focus on one *immediate* need. All of us are convinced the Cooperative Program will work, but as yet we are waiting to see it worked in the scope and framework of which it is deserving.

If we listen closely, with our ears to the ground, I believe we will hear Kentucky Baptists saying three things: (1) We must unify and correlate the promotion of all of our Kentucky Baptist work, making possible a unified appeal to every one of our 2,300 churches. (2) We must enlist that large number of churches that are doing little or nothing by way of regular support of our total Kentucky and world program. (3) We must steer from the repeated cries of "Wolf, Wolf!" to meet emergency needs here and there, and find some unified plan of educational and promotion that will insure adequate support of all of our work.

In response to these calls, I would like to challenge all of us, together, to develop and promote a unified approach to all our churches to make the Cooperative Program the mainstream of missionary support. I would like to challenge us to make the stream of Cooperative Program support wide enough and deep enough to undergird all we are trying to do. No longer can we lose precious time weighing the relative importance of this or that project. All of the work is important. All of it needs support. And the glorious thing about it is that by uniting our efforts we can support all our work.

Within the next year, I hope we can develop a comprehensive plan of Cooperative Program promotion that will make this ideal a reality instead of a dream. In the early fall of 1961, we would like for one association in the state to be willing to serve in a pilot campaign that would reach each of its churches with the Cooperative Program message. Bases on the experience of the 1961 pilot campaign, we would like to develop a detailed plan that would, over a period of years, blanket the entire state.

Such a plan would be based on these principles:

(1) All of the work is important—that of the church, the association, the state, and the work beyond our state. It is not a question of "either or", but of "both and."

(2) The associational unit is deserving of more help in developing its financial program. The association unit is our primary contact with the great masses of our people. Each association needs the money to plan its work and to employ qualified personnel.

(3) The promotion in which any of us engages must complement, rather than compete with, the work of all of our Baptist family. Special *interests* in isolated projects must give way to special *interest* in the total Baptist cause.

To this end—of serving the financial needs of every church, association, state and Conventionwide agency—your new stewardship department is dedicated. We have no *projects* to promote, but we do have a great *project!* We have no special interests, but we do have *a* special interest in all that Kentucky Baptists are trying to do.

An old oft-told story may better clarify all I have tried to say. A new man was employed to keep a lighthouse. At the first of the month, a supply ship brought oil to keep the light burning for thirty days. He was cautioned to use the oil only for the flashing signal. In a few days a mother came with a pitiful appeal for oil to warm her freezing children. The lighthouse keeper could not help but give her some of his oil. Later in the week came another woman, begging for fuel to cook a warm meal for a sick husband. Again the keeper shared his oil. But before the month was ended, the supply was exhausted. For a few nights, the lighthouse was darkened. Soon investigators arrived. They told how a ship had floundered on the rocks in a storm, with great loss of life because the guiding light had gone out. The keeper protested his innocence, pointing to the needs of the wife and mother in his neighborhood. "But you lost so many, in caring for so few" was the final comment of the investigators as they relieved him of his position.

No one can deny the existence of pressing needs all about our churches. But there are only one hundred cents in a dollar. We can not mimic the commercialism of the business world in competing for these one hundred pennies. If we do, many may be lost while only a few near at hand are saved. But we can pool our appeals, unify our approach, strengthen our requests so that we can go the farthest, do the best, and reach the most with the resources available. And in so doing we will fulfill the greatest law of loving God totally and loving others unselfishly.

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►Mr. and Mrs. Dewey E. Merritt, Southern Baptist missionaries, have returned to Nigeria after furlough in the States and are studying the Hausa language. Their address is Baptist Mission, Box 48, Kaduna, Northern Nigeria, West Africa. He is a native of Hattiesburg, Miss.; she is the former Elizabeth Cooper, of Louisville, Ky.

Dr. and Mrs. J. R. Black Visit Old Fields of Labor In Tennessee and Kentucky

Retired Pastor and Mrs. J. R. Black were appreciated visitors at the Kentucky Baptist Building, Middletown, Kentucky, a few days ago. They were returning to their home at 807 Nichols Street, Fulton, Mo., after having visited their old stamping ground, Central Baptist Church, at Oak Ridge, Tennessee, where he preached the dedication sermon at the opening of the new third unit of their building there. Brother Black organized the Oak Ridge church as a Sunday school with 56 in attendance in 1946. It was organized as a church in May, 1947. Kenneth B. Combs is its present pastor, and there were 636 in Sunday school of the day of dedication and the church has a membership of 1,400.

Dr. Black has been preaching fifty years, and on October 30, 1960, he observed that anniversary by preaching in the First Baptist Church, Marceline, Mo. —the same place he preached his first sermon half a century ago.

While Dr. and Mrs. Black were in the Kentucky-Tennessee sector they also visited, former pastorates, the First Baptist Church, Alexandria, Ky. (1914); Emmanuel Baptist Church, Jeffersonville, Ind. (1915); Harlan, Ky. (1920-28); First and Temple Churches, Memphis (1928-35). He had been secretary and his wife was elementary secretary in the Sunday School Department for Kentucky Baptists during 1919-20.

Dr. and Mrs. Black have been useful servants throughout their long careers.

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Shown above are pastors, speakers and soloist present at the first annual Fulton County Baptist Association, meeting at Crutchfield on October 18, 1960. Eighty persons were present. Front row (left to right): Thomas Perkins, Cayce; R. H. Sullivan, Riceville; C. Ford Deusner, superintendent of Glen Dale, Glendale; A. M. Vollmer, secretary of Kentucky Baptist Foundation, Middletown; Rufus Moore, Phillipy, soloist. Second row: Calvin Hudson, Sassafras Ridge; R. B. Owens, Poplar Grove; J. T. Neeley, East Hickman; J. T. Drace, First, Hickman. Back row: Lowell Wright, West Hickman; Vester Moreland, Midway; James Rose, Liberty; Paul Jones, Mount Carmel. Ira Henderson, Crutchfield, was also present, but was not available at the moment the picture was taken.

Shown below is the last meeting of the W.M.U. of Fulton, Hickman and Carlisle Counties, which convened on the same day at Liberty Baptist Church, Fulton. Hereafter the West Kentucky Association and Fulton Associational W.M.U.'s will meet separately.

Preacher of the Annual Convention Sermon

H. F. Parker

Hankins F. Parker, pastor of the First Baptist Church of Paducah, Kentucky, preacher of the annual convention sermon this year at the General Association of Baptists in Kentucky, holding its 123rd annual session this week at the St. Matthews Baptist Church of Louisville. An abridgement of the printed text of his sermon is published this week on page three and following of the *Western Recorder*. Before going to Paducah several years ago Dr. Parker was pastor of the Highland Baptist Church of Louisville.

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►T. L. McSwain, pastor of Third Baptist Church, Owensboro, was the evangelist assisting Pastor Isaac B. McDonald at the Calhoun Baptist Church, Calhoun, Ky., October 24-30. Malcolm Lunceford, associate pastor of First Baptist Church, Hopkinsville, Ky., was the song director for the revival. There were 18 by baptism, 3 by letter and 5 rededications.

►Sinking Valley Baptist Church, Cannon, Kentucky, in South Concord Association, has recently called Ray Carter as pastor. The church experienced a gracious revival under the leadership of the new pastor, with W. L. Mann serving as evangelist. Both Carter and Mann are students at the Clear Creek Baptist School. Visible results of the revival include 15 candidates for baptism and 4 additions by transfer of letter.

►Kirksville Baptist Church in Tates Creek Association recently called R. M. Gabbart of Mackville, Ky., to be its pastor. He is well known there, having served as pastor of Freedom Church and the First Church at Lancaster several years ago. Gabbart held a revival at Kirksville during September 26-30, also painted a baptistry scene of Jordon. He plans to move on the field the first week in December.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 6, 1960

	S.S.	Add.	T.U.
Louisville, Walnut Street	1459	8	310
Missions (3)	335	5	127
Louisville, Carlisle Ave.	1057	4	295
Missions (2)	81	--	34
Hopkinsville, Second	1049	3	206
Madisonville, First	1023	1	216
Mayfield, First	1008	5	249
Mission	91	--	---
Bowling Green, First	967	--	202
Mission	118	--	---
Owensboro, Third	938	3	355
Harrodsburg	926	15	204
Missions (2)	61	--	65
Lexington, Immanuel	859	--	283
Mission	20	--	---
Elizabethtown, Severns Valley	855	--	273
Missions (2)	86	--	---
Louisville, St. Matthews	842	4	222
Covington, Calvary	815	--	---
Lexington, Calvary	786	1	226
Chapel	45	--	---
Somerset, First	758	2	261
Mission	90	--	36
Glasgow	758	--	126
Mission	45	--	---
Paducah, Immanuel	719	3	242
Campbellsville	706	--	290
Missions (4)	127	--	35
Louisville, Beechland	700	3	169
Mission	231	1	83
Lexington, Grace	695	3	222
Mission	8	--	---
Newport, First	682	2	174
Missions (2)	141	--	18
Louisville, Buechel Park	662	12	183
Ashland, First	569	--	112
Missions (2)	114	--	---
Henderson, Immanuel	554	--	194
Louisville, Bethlehem	553	2	183
Middlesboro, First	550	7	116
Louisville, Beth Haven	548	--	195
Georgetown	532	--	204
Mission	31	1	---
Erlanger	524	5	150
Louisville, Rockford Lane	521	--	164
Louisville, Green Acres	519	--	194
Corbin, Central	514	--	159
Mission	79	--	20
Louisville, Southside	510	3	139
Louisville, Hazelwood	508	--	111
Winchester, Central	505	--	126
Louisville, Third Avenue	504	1	145
London, First	499	--	146
Lexington, Porter Memorial	493	1	134
Louisville, Shively	490	--	174
Louisville, Bethany	489	1	146
Jeffersontown, First	476	1	153
Covington, South Side	475	3	96
Hodgenville, First	474	--	141
Louisville, Valley Station	473	1	96
Louisville, Eighteenth Street	473	3	109
Mission	53	--	57
Paducah, East	470	--	159
Owensboro, Eaton Memorial	470	3	199
Louisville, Highland	461	1	148
Louisville, Beechwood	459	10	168
Lebanon, First	458	4	146
Louisville, Farmdale	453	--	138
Mt. Washington, First	450	--	134
Franklin, First	437	--	125
Mission	55	--	29
Louisville, Valley View	438	2	153
Mission	54	--	33
Louisville, Shawnee	435	--	169
Louisville, Fairdale	430	4	152
Greenville, First	430	--	172
Richmond, First	430	10	101
Russellville, First	424	--	---
Mission	69	--	---
Nicholasville	419	--	125
Dudlow, First	414	--	108
Owensboro, Buena Vista	406	2	171
Versailles	405	4	112
Frankfort, Crestwood	398	--	112
Hazard, First	396	4	109
Corbin, First	381	1	104
Ft. Thomas, First	379	--	101
Mission	104	--	---
Louisville, Immanuel	378	1	93
Bowling Green, Eastwood	377	6	108
Lawrenceburg, First	359	--	79
Mission	43	--	---
Ashland, Pollard	343	--	101
Missions (2)	80	--	---
Frankfort, Thorn Hill	337	--	---
Falmouth	335	17	56
Mission	26	--	---
Paris, Central	335	2	113
Walton, First	334	--	181
Barbourville, First	332	7	246
Missions (3)	236	--	---
Owensboro, Lewis Lane	331	--	144
LaGrange, DeHaven Memo.	321	--	96
Bowling Green, Glendale	315	3	123
Mission	25	--	21
Earlington, First	313	--	---
Louisville, Virginia Ave.	307	--	---
Dawson Spring, First	303	--	66
Middletown, First	292	2	88
Benton, First	292	2	130
Louisville, Melbourne Heights	289	1	87
Greensburg	282	--	95
Stanford	271	--	117
Mission	18	--	---
Sonora	268	--	96
Williamson, East Williamson	260	--	52
Shepherdsville, Little Flock	258	--	64
Cold Spring, First	246	--	112
Louisville, Oakdale	221	--	148
Louisville, Kosmosdale	220	2	61
Carrollton, First	209	1	66
Calhoun	200	--	66

What Alternative to Communism?

By JOE T. POE
Southern Baptist Missionary, Concepcion, Chile

It doesn't take a genius to realize that Communism and Roman Catholicism are unalterable enemies in the twentieth century struggle for man, but it does seem to require above average intelligence to realize that each is not the only alternative to the other. This difficulty is enhanced because each of these world forces seeks to portray itself as the exclusive opposite of the other.

But evangelical Christianity and its offspring of true democracy stands on its own merits as a third position, forever between these two poles of the "extreme left" and the "extreme right." If by coincidence, evangelical Christianity stands along with Communism against the medieval dogmas, archaic ritual, and antidemocratic practices of Romanism, this does not make it "communistic," "red tainted," or even "leftist," as some are wont to cry. Contrariwise, when we take our rightful stand against the totalitarianism and materialism of godless Communism, we incidentally stand in the same camp with the Papacy. Let us not be beguiled, however, by some misguided ecumenists who would tell us that this common enemy eradicates all other differences between Romanism and Biblical Christianity; it is simply not so.

Nonetheless, one of the tragedies of this age has been the inability of modern nations to react against one of these extreme systems without going all the way to the other. Russia's revolution against its czarist oligarchy and privileged clerical accompaniments (Eastern Orthodox instead of Roman) swept it to the other extreme of atheistic dictatorship. Other examples are not wanting. Italy after World War II, in a reaction against a Fascism in open alliance with the Papacy, almost became the first western nation to vote itself communist, without ever becoming a real democracy. The large communist blocks both in Italy and in France still find part of their explanation in this reaction. Today, we have Cuba. And although the present situation there is difficult to interpret completely, it undoubtedly has as one of its facets a reaction to this same clerical privilege, which in the minds of Latins all over the hemisphere, is linked with economic exploitation and military overlords.

Let it be remembered that the divestment of Rome's privileges in Cuba need not mean the end of religious liberty there; indeed it could mean its beginning! The danger enters when the momentum of reaction throws the government, knowingly or unawares, toward the other equally undesirable extreme of Communism. Salvation lies between the two poles.

Besides these examples of reactions from "right" toward the "left," movements of the opposite directions are possible. It is the concern of many that the United States' firm stand against world Communism will not drive it toward an extreme "rightist" position that would at last lay the country bound hand and foot at the Pope's throne. Such would be the result of Rome's plan to win America, carried on partly under guise that she presents the only adequate alternative to Communism. Contrary to much current political propaganda in the States, the possibility of the election of a Roman Catholic President is regarded by many democratic elements here not as a new trophy for freedom and tolerance but as another step in this reaction toward the "extreme right," even when the candidate himself is a liberal.

"Be not deceived." Two roads lie ahead. Which alternative to Communism will America choose?

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►Mr. and Mrs. J. Boyd Sutton, Southern Baptist missionaries to South Brazil, have completed a year of language study in Campinas, Sao Paulo, and have moved to Rio de Janeiro, where their address is Caixa Postal 2541, Rio de Janeiro, Guanabara, Brazil. He is a native of Millboro, Va.; she is the former Joan Riffey, of Louisville, Ky.

►The Broadman Press filmstrip, *Unity Through Love*, prepared for use during January Bible study in I Corinthians, will be available December 1. In 50 frames and color, the filmstrip begins with a geographical and archeological study. Problems that confronted the church at Corinth receive the filmstrip's major emphasis. Questions raised lend themselves readily to discussion.

►The Hooper Circle of Williamstown Baptist Church W.M.U. changed its name last week to the "Stella Barnes Circle" in honor and memory of the late Mrs. Stella Barnes who had been active in W.M.U. work for several years. At the time of her death she was the Vice President of the W.M.S. and before her illness she was the chairman of the Hooper Circle. She was well known for her compassion and deeds of charity in behalf of others.

THE MINISTRY OF THE STATE PAPER

By J. EUGENE WHITE
Editorial Assistant, Baptist Standard, Dallas, Texas

A respectable lady who had always prided herself in living an upright life was led to salvation and church membership by reading the *Baptist Standard,* The Texas Baptist newsmagazine. Many such unreported incidents of conversion or Christian growth may have resulted from the reading of a state denominational paper.

November is S.B.C. Christian Literature Month. Every Baptist is urged to "give attendance to reading" as Paul urged the young Timothy in I Timothy 4:13.

George W. Truett once said, "If the printing press were destroyed and no substitute were found, one generation would send mankind back to aboriginal darkness."

The late Dr. J. Howard Williams, twice the distinguished executive secretary of Texas Baptists for a combined total of 12 years and president of Southwestern Seminary in Fort Worth, Texas, at the time of his death in 1958, said, "Baptists . . . cannot be expected to know the multiciplicity of facts about our work. We must have a medium of communication."

The state Baptist paper is the answer to that need.

Dr. David M. Gardner, editor emeritus of the *Baptist Standard,* once said, "You can inform the unenlisted, but you cannot enlist the uninformed."

According to S.B.C. Statistical Secretary J. P. Edmonds, Southern Baptists have enrolled only 58 per cent of their membership in Sunday School, and 55 per cent of the enrollment makes up the average attendance. Consequently, the average church reaches less than one-third of its members in any of the church services. The denominational paper supplements the work of the pastor and church by bringing information to 100 per cent of the members every week.

The Christian press takes you to far-away lands and introduces you to all kinds of persons—statesmen, churchmen, and laymen. You meet history-makers and behind-the-scenes workers without whose faithfulness the Christian movement would greatly suffer. You attend conferences and conventions. You visit mission fields and Bible lands. You see the work of Christian agencies and institutions by means of photographs and text.

Through the printed page you benefit from the wisdom of the masters. You receive reports directly from the nation's capital or from a little-known rural community or from around the world, wherever significant Christian action occurs.

Operating in a world which is ill-informed and mis-informed about religious issues, the denominational press performs a significant service. Its distribution of information about the Christian faith and Christian doctrines is molding opinion about Christian principals and practice.

When the tidal wave of pernicious literature threatens to sweep our nation's peoples off their feet as it does today, the state denominational press works to counteract this influence by furnishing good, wholesome reading. Material offered by the Christian press stimulates Christians toward a firmer faith and more wholesome conduct.

The greatest service, of course, is in seeking to persuade persons to accept the Christian Gospel. Somewhere in every issue of your state paper the story of God's redeeming grace, man's desperate plight without God, or God's way of saving sinners is either given outright or illustrated.

Readers testify to the convenience of the weekly denominational paper. It brings its message to people everywhere, at any hour convenient for them, for any length of time they have.

Its effectiveness is undisputable. It enters doors which are sometimes closed to the local pastor or to other church representatives. It represents the combined efforts of some of the greatest minds and warmest hearts in the convention.

And it is persistent. Your state newsmagazine makes 50 or more trips into thousands of homes every year.

Many churches make use of the state denominational paper as a means of influencing civic leaders for righteousness and of broadening understanding between Baptists and other denominations.

Some of these churches include on their mailing list the names of pastors of other denominations in the city or community.

At least one pastor sends the state Baptist paper to every public official in his town. According to his report, the result has been a keen consciousness of civic righteousness on the part of the entire community.

Countless hundreds of persons subscribe for lost friends. It is not a surprise to hear of one who has learned of the Saviour through the pages of the state Baptist paper.

This month form the habit of reading your denominational paper every week.

Long Run Association Adopts Paper on Church-State Separation

The Long Run Association at its recent meeting in the Highland Baptist Church, Lonisville, adopted the following paper on the principle of the separation of church and state:

We affirm the historic principle of the separation of church and state guaranteed by the Constitution and Bill of Rights of our nation, which assure that there will be no establishment of religion and no religious test for public office.

We affirm the theological principle that every individual is endowed by God with certain inalienable rights, among which is the right to worship or not to worship according to the dictates of his conscience.

We affirm the social principle of a free church in a free state, whereby religious freedom is guaranteed to all, and whereby the church will not use the state to accomplish its sectarian work and the state will not use the church for its own ends.

THEREFORE, we call to the attention of all responsible citizens the following:

1. In the exercise of the right to vote it is not bigotry or a religious test for public office to consider a candidate's religious orientation as well as his political and social philosophy, his governmental experience, his administrative ability, and the platform of his party.

2. When the religious body to which a political candidate belongs has historically, theologically, and socially maintained a position in conflict with the historic American understanding of freedom of religion and the separation of church and state, it is imperative that responsible citizens recognize the importance of this consideration when they vote.

The public Affairs Committee offering the paper was composed of J. Herbert Gilmore, chairman, Victor Mantiply and Badgett Dillard.

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►Dr. E. Leslie Carlson, professor of Biblical Introduction and Old Testament at Southwestern Baptist Theological Seminary since 1921, is a consulting editor of the new *Baker's Bible Atlas,* scheduled for publication in January. Intended to be an up-to-date new Bible Atlas for all students of Scripture, the book is to be published by the Baker Book House of Grand Rapids, Mich. It will emphasize geography but will include colored maps, photographs and will follow the scriptural narrative in organization. The concluding chapter of the book will present a resume of Bible lands today, including a brief review of archaeological research in the present. It will also feature a Geographic Gazeteer.

Trends and Plans of Evangelism

By C. E. AUTREY

A commendable thing about New Testament Evangelism is its spirit of optimism. Optimism is good if it is not baseless. New Testament Evangelism bases its hope on the works of Jesus and the promises of God, and it finds its basis of existence in the nature of God, rather than the nature and needs of men. It is never wise to stick one's head in the sand and ignore unpleasant tendencies, nor is it healthy to become pessimistic. When the evangelist becomes pessimistic, he loses his opportunity of service.

This is not a day of diminishing evangelism. There is no downward trend in evangelism at the present. Southern Baptists baptized four hundred and twenty-nine thousand plus in 1959. That is more than we ever baptized in a single year. We had on a Convention-Wide crusade last year, and as a result of fine coordination, preparation and cooperation, we were able to reach this high goal. That was the third campaign of its kind in the last ten years. Each of the three times we have beaten our previous record, but the year following each of the first two great drives we had a slight decline. The decline was due to the fact that we had on no Convention-Wide revival campaign the following year. It was not an unhealthy decline because the very next year, we began a steady climb upward in each case.

We have received reports from every state Secretary of Evangelism, and the reports for 1960 are encouraging in spite of the fact that we have had on no great Convention-Wide crusade. It is encouraging also in spite of the extremely bad weather of the winter months which all but strangled our evangelistic efforts. Some of the state Secretaries say that they will fall slightly below last year's baptisms, and some say they will go slightly above, while a few believe the reports will just about even out with last year. We personally feel from all the figures which we have received from every Secretary of Evangelism that we shall fall a little below the number baptized in 1959, but not more than a few thousand.

The Division of Evangelism already has under way some new plans which should spell out a new day for evangelism. We have very largely depended on revivals for the most of our results in the past. Drs. Leavell, Matthews, and Sanderson, however, laid the foundation for a new departure which will rescue us from a complete dependence on revivals and crusades for sustained results. We now have under way a new strong emphasis on personal soul-winning. Dr. Leavell tried to get us to see this and made a great contribution in that direction. Dr. C. E. Matthews made popular the expression, "every Christian's job," in his effort to lay the foundation for universal soul-winning. Dr. Leonard Sanderson gave us a study course book on personal evangelism and went all over the country demonstrating how it should be done. As a result of all this and the fine co-operative spirit of the Sunday School Board, we now have a plan which will help us lead seven hundred thousand teachers and officers of our Sunday schools to win souls. This plan is being prepared, and you will hear much about it in the coming days from Dr. A. V. Washburn and his excellent forces.

This is not the full extent of our plans in personal soul-winning. We shall work through Woman's Missionary Union, Brotherhood, and Training Union to see more people won to Christ personally in the sixties than any decade has ever witnessed. Southern Baptists are ready. This is not an hour of diminishing evangelism. With the help of all our state Baptist papers and our South-Wide publications and the Radio and Television Commission, we are equipped to direct the people in the most effective job of personal witnessing ever. Every Agency and Board is concerned about evangelism, and all of our leaders are dedicated to it. By the Grace of God, we must move up and on in this phase of our work.

Our plans are already prepared to move with increasing momentum in all phases of evangelism from 1961 through 1964. 1. We shall put forth a special effort to commit and train all our people in soul-winning. 2. We shall increase the number of Jubilee revivals gradually through 1963, and in 1964, we shall launch a Nation-Wide Jubilee crusade. 3. We have worked out a system through Training Union and Church Administration to promote an unprecedented program of spiritual growth. 4. We shall have a Nation-Wide Evangelistic Conference in the summer of 1963, preparatory for the push in 1964. 5. It is our purpose to conduct a Jubilee revival in every Association in our Convention in 1964. 6. We are now working with Alaska, Cuba, Jamaica, Panama, and will begin in 1961 with Hawaii. This is an hour of expanding evangelism. We may see temporary set-backs, but we mean to make the sixties the most prolific decade in our glorious history. Pray for us.

Little Bethel Baptist Association Experiences A Gracious Revival

By GEORGE D. PARK
Associational Missionary

MADISONVILLE, Ky., Nov. 4—The Little Bethel Baptist Evangelistic Crusade was held at the Hopkins County Fairgrounds, Madisonville, recently. Dr. Harold D. Tallant, pastor of the First Baptist Church, Madisonville, was the director of the Evangelistic Crusade. He had a fine committee which co-operated with him and thorough preparation was made.

Eddie Martin, a well-known evangelist, was the preacher for the Crusade. The music was under the direction of Douglas Scott, Greenville, South Carolina. Eddie Martin's preaching was thoroughly evangelistic and doctrinally sound. He is well trained for such crusades. He has probably conducted more crusades of this type than any other evangelist of the present day. Douglas Scott has worked with Eddie Martin in a number of other meetings. His solos were well chosen and were sung in an impressive manner that gripped the hearts of the people.

Mrs. Evelyn Martin, the mother of the evangelist, made a great contribution to the services by doing personal work in various churches in our association.

Large crowds attended every service, and the Lord gave us beautiful weather, as only two services were held indoors during the entire Crusade.

There were seventy-seven professions of faith and fifty-eight re-dedications. A large percentage of those who made professions have united with Baptist churches in Little Bethel Association. An outstanding feature of the revival was the night the entire football squad of Madisonville High School attended. Most of the men on the team were either saved or rededicated their lives.

The finances of the meeting were very successful. The entertainment of the Evangelistic Party, the total expenses of the preparation for the meeting and liberal love offerings were given to the evangelist, the singer, and the evangelist's mother (who did personal work), and to the instrumentalists. The entire cost of the Crusade was covered by free-will offerings. Many contributions of man-hours, the transportation of equipment, and other services were donated by members of the various churches in Little Bethel Association.

The blessings which came to our people cannot be measured, as many who probably gave no expression of their re-dedication to the Lord were blessed as we met together in this great Crusade.

SUNDAY SCHOOL LESSON

By H. C. Chiles

THANKS BE TO GOD

November 20, 1960

Psalm 103:1-18

Thankfulness should be our daily attitude. Not pleasing unto God is that thanksgiving which is occasional unless it is the expression of a gratitude which is continuous. Having been the recipients of so many blessings, it is certainly appropriate for us to thank and to praise the Giver for what has been and is being received from Him. It is a duty incumbent upon all to render thanksgiving unto God for mercies received and enjoyed.

Psalm 103 is an expression of thanksgiving and an ascription of praise to God for all of His benefits. It is an outburst of pure thanksgiving to God for His countless mercies. All of the good things that come to us in this life—physical, intellectual and spiritual — have their source in God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning" (James 1:17). Knowing that God is the source of all our blessings, our failure to render thanks unto Him would certainly be evidence of gross ingratitude. The greatest and noblest Christians have the fullest appreciation of their great indebtedness to God.

I. Thankfulness For Pardon.
Psalm 103:1-5.

The Psalmist summoned all of the faculties, energies and powers of his being to unite in praising God for His wonderful blessings. Without a moment's hesitation he enumerated those benefits which called for his boundless praise. These verses challenge us to praise the Lord with all the energies of our natures. Since God deserves the best we have and all there is of it, everything within us should praise Him for "all his benefits."

Among the great blessings which are enumerated in these verses is forgiveness. Sin has created a need for this blessing. Sin is universal and dreadful. We know that we have wilfully done the things that we should not have done and needlessly left undone things which we should have done. Man's greatest need, therefore, is the forgiveness of sins. Forgiveness refers to God's disposition of our sins. He removes them from us and sends them away. They were committed against Him but He does not hold them against us. The method by which forgiveness or pardon for our sins is set forth clearly in the Scriptures: "The Lord hath laid on him the iniquity of us all" (Isaiah 53:6). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Peter 2:24). Life's greatest blessing, the forgiveness of sins, was procured by Christ on the cross, is proclaimed in the gospel, is received by faith and is known and appreciated by the believer. Forgiveness is the source of liberty, the spring of joy and the starting-point of victorious Christian living.

In addition to being an offense against God and an insult to Him, sin is a disease which enfeebles the faculties, involves pain and incapacities for the most efficient performance of duty. Sin is ruinous, but God "redeemeth thy life from destruction." Sin is also degrading, but God, "who crowneth thee with lovingkindness and tender mercies," ennobles and exalts. Sin causes discontent, but God satisfies. Whereas sin causes weakness, God invigorates.

II. Thankfulness For Provisions.
Psalm 103:6-12.

Since God is absolutely free from all defilement, He certainly delights in righteousness. God's righteousness is manifested in His dealings with men, all of which are just. Refusing to treat anybody unfairly, He always does that which is right, even though people are so unrighteous. Through the centuries God has raised up deliverers for the down-trodden and oppressed. He has made known His ways to men in order that He might get them to walk therein.

These verses mark the transition in thought from God's countless blessings to His gracious and merciful nature. Mercy is the desire to spare and to save the wretched and the undeserving. This attribute of God has to do with His love in its relation to both the obedient and the disobedient. Reflection on our lives in the past makes us increasingly grateful that we are in the hands of One whose mercy and love are so abundant. As we think of His dealings with us, there arises within us the sense of wondering awe that God has been and is so merciful to us.

III. Thankfulness For Pity.
Psalm 103:13-18.

God's relationship to us who are Christians is that of our Father. Even when we fail to do what He has commanded, because of His love for us He has a father's heart of compassion and pity toward us. While He loved us prior to our being saved, He has a special love and compassion for us since we have become His children. Knowing all of our frailties, He continues to exercise pity toward us.

God pities us on account of our weaknesses, mistakes and sins. He also pities us in our sufferings, many of which we might have avoided, and the rest of which were unavoidable. His pity is enduring, as many of us know from experience, for He has borne mercifully with each of us for a long time, "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him." God is faithful in spite of the unfaithfulness of His people. He has never failed any person who has trusted Him. We can always rely upon Him.

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Ground Is Broken for Ovesen Heights Baptist Church, Hodgenville

Ovesen Heights Baptist Church, Hodgenville, had all-day services October 2. Pastor Charley E. Raley spoke at the morning worship service on, "Building the Wall." An old-fashioned basket dinner was served at noon.

During the afternoon services a check was given to J. W. Salsman by Cecil O. Stevens, church treasurer, representing the unpaid balance on property purchased from Mr. Salsman. Immediately after payment of the note, said note was burned by Pastor Raley. The speaker for the afternoon service was Dr. Coker, pastor of First Church, Hodgenville, speaking on "The Glorious Church."

As a conclusion to the day's activities the group assembled outside for a ground breaking ceremony. The pastor and chairman of deacons, Ray McDowell, turned over the first spadeful of dirt. The other deacons and trustees—Everett Meredith, Glen Thomas, Ollie Wheeler, S. C. Lewis, and Mrs. Dick DeSpain—participated in the ceremonies. The plans call for the erection of a new sanctuary in the near future.

An Observer at Foreign Mission Board's Annual Meeting

By A. M. VOLLMER, Executive Secretary
Kentucky Baptist Foundation

Having been invited to be the guest of the Foreign Mission Board, at its annual meeting in Richmond, Va., October 11-12, I would like to pass on some of my impressions of that meeting. My being invited was by virtue of my being a Foundation secretary.

The first session was held in the First Baptist Church on Tuesday evening. This session centered about the appointment of fifteen new missionaries. The church was filled to capacity. Bus loads (mostly young people) came from churches and communities, some of them many miles away. The service consisted of brief testimonies of the new missionaries, a message by Billy Graham, their official appointment by vote of the Board, the charge to the missionaries by Dr. Baker James Cauthen and the prayer of dedication by Dr. T. A. Patterson, the newly elected executive secretary of the Texas Baptist Convention.

Of special interest to Kentucky Baptists was the fact that of the fifteen new missionaries appointed, six were from Kentucky. Doubly interesting was the fact that along with two of the missionaries, Dr. and Mrs. Joseph Richard Estes, of First Baptist Church, Bowling Green, was Dr. and Mrs. Hobson Lewis Sinclair, also of First Baptist Church, Bowling Green, where Dr. Sinclair is a deacon and chairman of the finance committee. Dr. Sinclair is a dentist, with offices in Bowling Green. He said in his testimony that when God was calling him to foreign mission service he refused to go, and as he turned his back on the call, he thought of the rich young ruler who "went away" from Christ's call to service. Dr. Sinclair refused to be that kind of Christian and said, "Here am I, Lord, send me."

The other two from Kentucky were Rev. and Mrs. Emil William Mueller. Brother Mueller has been serving as an associational missionary in the mountains of Kentucky with headquarters in Hazard.

Dr. and Mrs. Estes will go to the International Baptist Theological Seminary in Zurich, Switzerland, where Dr. Estes will teach. Dr. Sinclair will practice dentistry in Thailand and the Muellers will go to Africa.

The appointment of these fifteen missionaries brings the total now under appointment to 1,463 in 45 countries. The goal for new missionaries for 1961 is 160. An item of interest was the fact that in Japan alone, Soviet Russia has 47,000 missionaries, Catholics have 4,000 and all evangelical denominations combined have 7,000.

The second day was begun with a breakfast at the William Byrd Hotel, where the officers of the Foreign Board and the Foundation secretaries discussed how to make our efforts more effective in leading our Baptist people to see the importance of putting the cause of Missions in their wills.

At 8:30 a.m. the full Board, with many visitors present, met for their business session at the new building recently constructed and now used as the home of the Foreign Mission Board. The building itself is a thing of beauty, consisting of an adequate auditorium with lounge on the first floor, and offices for the secretaries and their staff, of the various departments of the Board on the second floor.

Among the items of business was the election of Mr. L. Howard Jenkins as president of the Board. Mr. Jenkins is a layman endowed with great wealth, who has served in this capacity for twenty-eight years. It might be added that much of his wealth has been dedicated to the glory of God. Dr. Fred T. Moffatt, Sr., pastor of First Baptist Church, Frankfort, Kentucky, was elected as vice-president. Dr. Carroll Hubbard, pastor of St. Matthews Baptist Church, Louisville, is the other Kentucky member of the Board.

The Board adopted for 1961 the largest budget in its history, the total being $12,400,000.

After the business session, the meeting adjourned to the Country Club of Virginia for luncheon, where a delightful meal and a rich fellowship were enjoyed by all present. The highlight of the closing session was a message by Dr. Josef Nordenhaug, the newly elected president of the Baptist World Alliance.

I returned from this meeting thanking God anew for the people called Baptists and for the manner in which He has smiled on them.

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Deacon Samuel D. Boden Of Deer Park Church, Dies in Louisville

Samuel D. Boden, 78, prominent Deer Park Baptist layman, suffered from a heart attack at his home, 552 Eastern Parkway, Louisville, and died while being conveyed to the Louisville General Hospital on October 22.

He had been a deacon for many years, and served his church in many capacities.

Much of his life had been spent as secretary-treasurer of the Louisville Textile Mills, but nearly twenty years ago he became a representative of the Connecticut Mutual Life Insurance Company.

His funeral was held in the Deer Park Church on October 25, with Dr. Dale Moody officiating. His remains were taken to the Cave Hill Cemetery for burial.

He is survived by his wife, Mrs. Louise Lohmeyer Boden; two sons, Samuel D. Boden, Jr., Frankfort, Ky., and Phillip T. Boden, Nashville, Tenn.; by two daughters, Mrs. Clinton B. Coots, wife of the pastor of the Unity Baptist Church of Ashland, Ky.; and Mrs. E. Bruce Blythe, Louisville. Also he leaves nine grandchildren and three great-grandchildren.

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O. W. Stites Leaving Kentucky to Become Field Secretary in Florida

Pastor Orrin W. Stites resigned effective January 1 as pastor of his 11-year pastorate at the Beechland Baptist Church, Greenwood Road west of Dixie Highway, Pleasure Ridge Park, south of Louisville, on November 6. He is to become field secretary for the Florida Baptist Convention, with headquarters in the Florida Baptist Building, Jacksonville.

Though born in Knoxville, Tenn., Brother Stites grew up in Louisville, and all of his adult life has been spent in this area. In early life he was a member of the Immanuel Baptist Church. He was manager of the A. & P. and Steiden Stores in other years. During school and seminary days he was pastor of the Dover Baptist Church in Shelby County, and later he became pastor of Pleasant Grove Baptist Church, Avoca, near Anchorage and Middletown. When he was called to the Beechland Church he succeeded in that relationship his former pastor of Immanuel, R. F. Doll.

In his earlier years he was active in the Louisville City B.Y.P.U. and many kindred organizations, serving as president and on important committees. He has been moderator of Long Run Association, president of the Louisville Baptist Pastors' Conference, and has been a leader in many activities. Also he has been acting chaplain of Waverly Hills Sanitarium since the death of Chaplain Joe E. O'Neil.

Only recently he returned from a few weeks of preaching in Alaska, and on his arrival back home he led the Beechland Church in the observance of its Centennial Anniversary.

Mrs. Stites has been quite as active as has her husband, and she and he both will be missed from the Kentucky scene.

KENTUCKY BAPTISTS AT WORK

SUNDAY SCHOOL

Reach the Unenlisted Church Members

By ROY E. BOATWRIGHT

R. E. Boatwright

In the last fifty years, our Sunday school enrollment in the Southern Baptist Convention has grown until we have the largest enrollment of any denomination in the world. Though we rejoice in this, a check of our church and Sunday school rolls reveals that a large percent of our church members are not enrolled in Sunday school. This means most of these are not enlisted in the work of the church and the most of these are adults.

Think of the potential power going to waste when the Lord's work is in such need of all our efforts! And sadder still, is the fact that most of these can be enlisted if we will really work at it.

A plan has been worked out for us called "Operation Home Folks" which will help us reach these unenlisted. It is not a miracle formula to automatically bring results, but one when followed closely by our churches will bring the results.

It is a program of five parts: (1) Preparation, (2) Training, (3) Informing the unenlisted, (4) A series of dates to reach goals set and (5) A weekly training and fellowship period for class group leaders. Though this will give increases in enrollment and attendance, this is not the first purpose of this program. The first purpose is to lead unenlisted members to let Christ have mastery over their lives. These people can be reached. Let's do our best to reach them now. Write the State Sunday School Department, Baptist Building, Middletown, Kentucky, for tracts explaining this program.

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BROTHERHOOD

Guide to Brotherhood Proficiency

By THE STEERING COMMITTEE
Kentucky Baptist Brotherhood

I. ORGANIZATION

1. A complete church-elected organization.

2. Names of officers, their addresses and meeting dates of the Brotherhood reported to the state Brotherhood office and associational Brotherhood president.

3. Financial needs of Brotherhood in church budget.

II. USING BROTHERHOOD TOOLS

1. A pastor-taught and led Church Brotherhood Leadership Training Course using the **Church Brotherhood Guidebook** and **Handbook.** (7½ hours of study.) (Instructor's Guide available.)

2. Every officer receiving and using the current **Church Brotherhood Handbook.**

3. Every Brotherhood man receiving the **Brotherhood Journal** each quarter.

4. Every Royal Ambassador receiving **Ambassador Life** each month.

5. Every Royal Ambassador worker (pastor and president included) receiving **Ambassador Leader** each quarter.

(The above publications are included in Literature items of many church budgets.)

III. MEETINGS

1. Regular (at least monthly) meetings of the Brotherhood.

2. Monthly Planning Committee meeting.

3. Leaders conduct monthly meeting of their committee.

4. Brotherhood members attend quarterly associational Brotherhood meeting.

5. R.A.'s attend each associational meeting.

6. 50% of the Brotherhood officers attending "The Annual Associaional Church Brotherhood Workshop."

7. Brotherhood and Royal Ambassadors represented at State and National Conferences, Conventions, and Congresses.

IV. WORK

1. The Royal Ambassador Leader and his committee will do at least four things: (1) Working with the vice president, conduct two Counselor training sessions during the year, using one of the R.A. Leadership Courses as a guide. (2) Encourage the church to observe R.A. Focus Week. (3) Present at least two programs about R.A. to the Brotherhood with one program being a demonstration ranking service. (4) Encourage and assist deserving boys to attend Cedarmore R.A. camp.

2. The Christian Witnessing Leader and his committee will lead in at least one distinctive evangelistic effort during the year. Also, (1) Get 75% of the professional men to engage in "Desk-Top Witnessing." (2) Get 50% of the Brotherhood members to carry a handmarked New Testament. (3) Get 50% of the Brotherhood members to make a prayer list and keep it up to date for 6 continuous months. (Put self and pastor at top of list.)

3. The World Missions Leader and his committee will do at least three things: (1) Present a program to the Brotherhood, using tracts available from Dr. Boone's office, showing the distribution of the Cooperative Program dollar on the state and convention basis, and—(2) Present and explain the Cooperative Program to one church that does not contribute through the Cooperative Program and take an offering for the Cooperative Program. (3) Get the Brotherhood on record as looking with favor upon the "2 Plus" plan of mission giving.

4. The Personal Stewardship Leader and his committee will do at least three things: (1) Present and explain the church budget in a Brotherhood meeting. (2) Present one program dealing with a community, state, or national problem and write the elected official(s) of your conclusions. (3) Designate men, Sunday by Sunday, to be "greeters" to those attending church services, especially visitors.

V. ACTIVITY

The president will sit down with the pastor and arrive at one specific activity the pastor would like to see the Brotherhood perform and then lead the Brotherhood to do it.

(Each Brotherhood is encouraged to send by September 1 the state Brotherhood Department a report of all its activities for the year. A committee will study each report and recommend some Brotherhood to receive a **Service Award for Brotherhood Proficiency.** The Award will be presented at the Third Annual Brotherhood Convention, meeting with the Immanuel Baptist Temple, Henderson, Kentucky, October 5-6, 1961.)

The above is a **Guide,** consequently any work done by a Brotherhood counts an no Brotherhood will be penalized if it does not follow the suggested Guide—so long as it promotes the work of its church.

Church Furniture — Southern Desk Company
Write for information
Hickory, North Carolina

WOMAN'S MISSIONARY UNION

Kentucky W.M.U. Calendar of Activities For the Year 1960-61

By MRS. GEO. R. FERGUSON

November

28-Dec. 2—Week of Prayer for Foreign Missions and Lottie Moon Offering

January

1-31—Quarterly Associational Meetings

February

12-18—Y.W.A. Focus Week

March

6-10—Week of Prayer for Home Missions and Annie Armstrong Offering

17-19—G.A. Queen's Court, Georgetown College

April

1-30—Quarterly Associational Meetings

4-6—W.M.U. State Meeting, First Baptist Church, Mayfield

May

14-20—G.A. Focus Week

22-23—Southern W.M.U. Annual Meeting, St. Louis, Mo.

23-26—Southern Baptist Convention, St. Louis, Mo.

July

3-7—Junior G.A. Camp, Cedarmore

10-14—Junior G.A. Camp, Cedarmore

17-21—Intermediate G.A. Camp, Cedarmore

24-28—Junior-Intermediate G.A. Camp, Cedarmore

20-26—W.M.U. Conference, Glorieta

27-Aug. 2—Y.W.A. Conference, Glorieta

August

10-16—W.M.U. Conference, Ridgecrest

13-19—Sunbeam Focus Week

18-20—Y.W.A. Conference, Cedarmore

21-25—W.M.U. Conference, Cedarmore

September

2-4—W.M.U. Weekend Camp, Cedarmore

11-15—Week of Prayer for State Missions and State Mission Offering

19-29—Regional Meetings

———o———

TRAINING UNION

Adult Education in Training Union

By JAMES H. WHALEY, SR.

Adult education is one of the most rapidly growing movements in America. Each year approximately half the adults in this country participate in some kind of adult education program.

Colleges and universities are enrolling more adults than at any time in their history. Public libraries, extension services, and other agencies are offering attractive courses to an ever increasing number of citizens of voting age.

This upsurge of interest in adult education is not going unnoticed by churches. Most denominations are expanding their programs of Christian education for adults in the churches. As a result, **more adults are participating in the educational organizations of churches than are engaged in any other type of group study.**

Training Union Adult work seems to have come into the world for such an hour as this. Reaching more than one million Adults, it combines in its curriculum academic study and individual participation. Many prominent Christian educators consider the Training Union to be one of the most significant patterns of adult religious education in America.

A new tract has been prepared to help interpret one important aspect of Training Union Adult work. The tract is entitled "How to Use Program Materials for Adults." The tract may be secured by writing the Training Union Department, Kentucky Baptist Building, Middletown, Kentucky.

———o———

Robert J. Hayner Ordained at Westmoreland Church, Huntington, W. Va.

R. J. Hayner

Robert J. Hayner was recently ordained to the Gospel ministry by the Westmoreland Baptist Church, Huntington, West Virginia. The ordination took place shortly after Pastor Alton H. McEachern left the South Park Baptist Church, Louisville, to become leader of the West Virginia church. Hayner is enrolled as a student in the School of Theology at the Southern Baptist Theological Seminary, and is pastor of the Mt. Pleasant Baptist Church, Madison, Indiana. He is married to the former Miss Lora Lee Heller, Milton, W. Va. He is a graduate of the Huntington Vinson High School and of Wake Forest College. He also attended Georgetown College for two years.

►Wallins Creek Church was bequeathed $500 from the estate of H. E. Taylor. Of this, $200 was used to purchase new hymnals and $300 was applied on the building debt.

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B. F. Hastings Presents Comprehensive Packaged Plan of Co-operation

Messengers attending the annual session of the General Association of Baptists in Kentucky were challenged with the idea of a comprehensive, packaged plan of Cooperative Program promotion that would eventually reach every church and association in the state.

Possibilities of such a plan were revealed by Robert J. Hastings, the new secretary of stewardship promotion, at the Tuesday night session, November 15. The plan would incorporate the best promotion ideas already in use in various states of the Southern Baptist Convention. The work of other states is now being studied pursuant to the possibility of incorporating these into a calendarized, annual plan of promotion.

It is hoped that the plan can be conducted in one association on a test basis in the early fall of 1961. If the experiment proves successful, the experience gained in it would be used to map a comprehensive program to reach every association in the state in succeeding years.

Although the program is far from being complete, preliminary study shows these features: (1) The plan would use the best promotion techniques consistent with Baptist policy and belief. (2) It would be carried out on an associational basis. (3) It would strengthen the financial programs of the associations as well as the Cooperative Program. (4) Once in motion, it would be repeated in each association desiring it each year.

Commenting on the proposal, General Secretary W. C. Boone said, "We are thrilled about the prospects of such a unified plan of Cooperative Program promotion. We feel it holds great potential for undergirding all of our state and Conventionwide work. At the same time, we think it will strengthen each church and association that participates in it. At the 1915 session of our General Association, Kentucky Baptists voted to enter a unified budget of financing, later known as the Cooperative Program. I believe this proposed plan of promotion can mean as much to us as our original decisions back in 1915 to place our state work on a budget basis. I hope that the association selected for the pilot campaign in 1961 will set the pace and raise the sights of all of our people."

Thomas B. Chaney, associate in the stewardship department, said, "I have been hoping for a comprehensive program of promotion like this for some time. I believe Kentucky Baptists are ready for it, and that it can mean a great step forward in the support of world missions through the Cooperative Program. Potentially, this can mean as much to our denominational work as the Forward Program has meant to the churches."

—o—

►Franklin P. Owens, pastor of Calvary Baptist Chursh, Lexington, Ky., has written an article entitled "We Go By the Calendar" for the December issue of *Church Administration magazine*. Comparting a church without a calendar of activities to a passenger train without a schedule, Dr. Owen advises through calendar co-ordination and publication. *Church Administration,* with a monthly circulation of over 40,000, is published by the Baptist Sunday School Board, Nashville.

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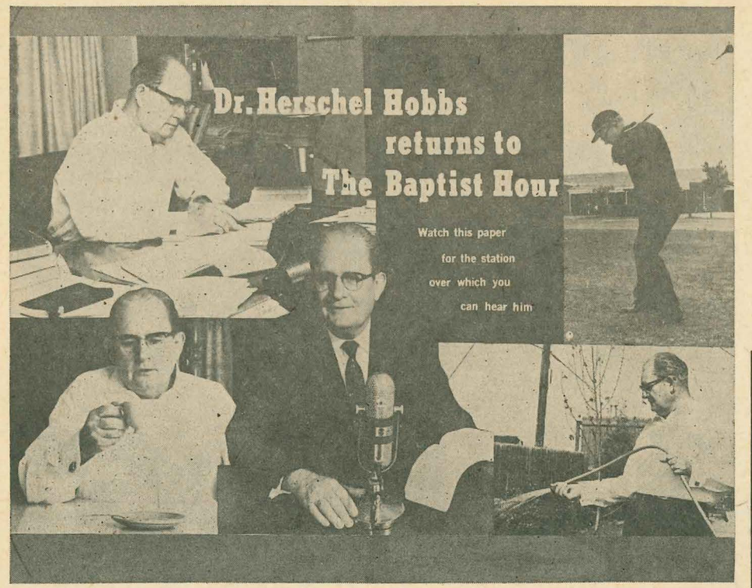

Dr. Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, Oklahoma, is speaking on the general theme of "Weighed in the Balances" on The Baptist Hour during the month of November. His topics will be: November 20—"The Proferred Hand of Providence;" and 27—"The Corruption of Wealth."

The Kentucky radio stations carrying these program are as follows:

THE BAPTIST HOUR

City—Station	Time
Albany—WANY	2:30 p.m.
Bardstown—WBRT	4:00 p.m.
Bowling Green—WKCT	12:30 p.m.
Campbellsville—WTCO	5:00 p.m.
Columbia—WAIN	3:30 p.m.
Elizabethtown—WIEL	5:30 p.m.
Frankfort—WFKY	1:30 p.m.
Fulton—WFUL	4:05 p.m.
Georgetown College—WCTC	
Glasgow—WKAY	7:30 a.m.
Harlan—WHLN	6:45 a.m.
Harrodsburg—WHBN	12:30 p.m.
Lebanon—WLBN	11:15 a.m.
Leitchfield	Mon., 1:00 p.m.
Madisonville—WFMW	2:00 p.m.
Madisonville—WTTL	10:00 a.m.
Manchester—WWXI	1:00 p.m.
Monticello—WFLW	8:30 a.m.
Morehead—WMOR	2:00 p.m.
Morganfield—WMSK	
Munfordville—WLOC	7:15- ?
Neon—WNKY	11:30 a.m.
Owensboro—WVJS	9:30 p.m.
Paintsville—WSIP	9:30 a.m.
Pikeville—WPKE	8:30 a.m.
Princeton—WKY	12:30 p.m.
Russellville—WRUS	12:15 p.m.
Scottsville—WLCK	3:00 p.m.
Somerset—WSFC	Sat., 11:00 a.m.
Somerset—WTLO	2:30 p.m.
Winchester—WWKY	7:00 a.m.

"MasterControl," popular, ever-changing variety program produced by Southern Baptists' Radio-TV Commission weekly for 175 key stations in the United States will feature the following personalities on the four November programs:

November 20—Dr. Russell Bowman tells how man can breathe in space; Thomas C. Denton, Australian chemist with an inspirational experience; Bob Conrad, the "Tom Lopaca" of TV's "Hawaiian Eye"; and Miss Georgia Lee Abel, American Foundation for the Blind.

November 27—"MasterControl"* will feature Gloria Henry, Los Angeles, TV mother of Dennis the Menace; the Rev. W. A. Byus, North Carolina country preacher; and Keith C. Seele, professor of Egyptology with University of Chicago, and his work with the temples of Nubia.

Radio stations in Kentucky carrying MasterControl as follows:

MASTERCONTROL

City—Station	Time
Georgetown College—WGTC	
Harlan—WHLN	Sat., 3:30 p.m.
Louisville—WHAS	Sat., 7:30 p.m.
Neon—WNKY	12:30 p.m.
Owensboro—WOMI	1:30 p.m.
Paducah—WPAD	Mon., 9:05 p.m.

Discussion of the current Sunday school lessons is carried on regularly over the following radio stations in Kentucky:

SUNDAY SCHOOL LESSONS

City—Station	Time
Columbia—WAIN	9:00 a.m.
Louisville—WKYW	7:30 a.m.
Madisonville—WTTL	9:30 a.m.
Monticello—WFLW	9:15 a.m.
Neon—WNKY	9:45 a.m.
Paintsville—WSIP	8:45 a.m.

A fourth program, The Answer, is currently being carried over two television stations in Kentucky as follows:

THE ANSWER

City—Station	Time
Lexington—WKYT	5:30 p.m.
Paducah—WPSD	10:30 a.m.

►Pastor Guy M. Deane, Jr., of the First Baptist Church, Martin, Kentucky, resigned as pastor and local missionary after four years and four months service in Martin and Floyd County, to assume the pastorate of the Campton Baptist Church in Wolfe County. During the more than four years the membership has almost doubled, from 112 members to 196 members. Work on the building and the three missions, a church budget and by-laws, and the organizations making a 4-star church, a calendar of activities and use of the envelope system, and evangelistic program set-up.

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NOT ORDINARY ACHES AND PAINS, THESE HURTS

By THEO SOMMERKAMP

NASHVILLE — (BP) — Ouch? That's the reaction a person has when he tries to unsnarl the Hurts who are serving in places of leadership in Southern Baptist life.

Confusion abounds. First, there are father, son, and grandson who all carry the name John Jeter Hurt. To clarify it some, they append the Sr., Jr., and III after the surname. They live in Georgia.

All three are writers, with material currently in print.

Then, there's John Swint Hurt, Jr., of Baton Rouge, La., who is constantly asked if he's any relationship to the triumvirate of John Jeter Hurts. He isn't, although he's met them.

To muddy the waters further, the only one not to acquire the name Hurt by birth is in editorial work. Mrs. Fern Hurt of Oklahoma City occasionally attends editors' conferences at which one of the John Jeter Hurts is present.

To tie it in knots, the other Hurt also has an Oklahoma background. He's Edward (Eddie) Hurt, Jr., now associate secretary for Royal Ambassador work with the Baptist Brotherhood Commission in Memphis, Tenn. For years, he coached championship track teams at Oklahoma Baptist University in Shawnee. (Shawnee is the birthplace of Mrs. Fern Hurt, although she was Fern Oaks before marriage.)

The John J. Hurt clan of three, the John S. Hurt of Louisiana, the Eddie Hurt of Oklahoma and Tennessee, and the Hurt family into which Fern Oaks married—none of these is related to the other, at least not that any of them knows about.

John Jeter Hurt, Jr., of Atlanta, is layman editor of the award-winning Christian Index, weekly paper for Georgia Baptists.

His father, an active but retired 86, recently published a book and still submits articles to Baptist periodicals. John J. Hurt, Sr., is president emeritus of Union University (Southern Baptist) at Jackson, Tenn.

Grandson, John J. Hurt, III, has the printer's ink thick in his blood too. A recent graduate of Baptist-related Mercer University in Macon, Ga., he has a post-graduate scholarship. He's spending this summer writing for the Atlanta Journal.

John Swint Hurt, Jr., is—appropriately enough for the name he bears—in a hospital. There,however, he makes other people forget their hurt. He's chaplain of Baton Rouge (La.) General Hospital, operated by Louisiana Baptist Convention.

Mrs. Fern (Oaks) Hurt is an editorial assistant on the Baptist Messenger in Oklahoma City. It's the weekly paper for Baptists of the O-K state just as the Christian Index is for Georgia Baptists.

Eddie Hurt of Memphis voices the feelings of all of them (they have a strong respect for each other even though not related) when he says: "I cannot claim kinship to any of the other 'Hurts' mentioned, although I would be happy to."

It gives the Southern Baptist Convention strength of leadership. But some of the editors of Baptist periodicals, who face the confusion of names week after week, jokingly say that the Hurts give them their share of aches and pains.

EDITORIAL NOTE: And, speaking of Hurts, there are still some living who remember the late George William Hurt, native of Powhatan County, Virginia, who spent his life as a missionary for Southern Baptists in Puerto Rico. His early life was spent in Kentucky pastorates, including Portland Avenue Baptist Church, Louisville, 1884-85; New Salem in Nelson County, 1885-87; Elizabethtown, Younger's Creek, 1885-87.

And then there was another preacher by the same name of George William Hurt, who a few years ago was pastor of the First Baptist Church, New Albany, Indiana. He is now district missionary for the Indiana Baptist Convention, New Castle, Ind.

And First Church, Benton, Ky., has a new pastor, Billy G. Hurt.

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Kentucky to Go On Cycle Plan for Schools of Missions

The State Directors for Schools of Missions have voted to begin a cycle plan for each state beginning in 1962. Each state will be allowed only 15 per cent of their associations to have schools of missions each year. The following schedule has been worked out for Kentucky:

1962—Central Region, North Central Region (excluding Boone's Creek and Bracken Associations).

1963—South Central Region, Northeastern Region (plus Boone's Creek and Bracken Associations).

1964 — Southeastern Region, Western Region.

1965—Southern Region, Southwestern Region.

This will mean that there will be approximately 20 associations eligible to apply for schools of missions each year. Out of these only 12 associations can be accepted.

The schedule for schools of missions for 1961 is as follows:

Association	Dates
Graves County	January 29-February 3
Lynn	February 19-24, 26-March 3
Gasper River	March 19-24
Goshen	March 26-31
Muhlenberg	April 2-7, 9-14
Three Forks	October 1-6
Greenup	October 8-13
Green Valley	October 22-27

For further information in regard to schools of missions or missionary training contact J. Edward Cunningham, associate superintendent of missions, 1644 South Limestone, Lexington, Ky.

———o———

Quake-Stricken Chilean Church Doubles Budget

In the midst of repairing damage caused by last spring's devastating earthquakes, First Baptist Church, Concepcion, Chile, put on the Forward Program of Church Finance—and more than doubled its budget!

Plans were begun in March when Missionary Evan F. Holmes, Co-pastor Esteban Cifuentes, and the deacons contemplated the fact that 50 of the 450 resident members were carrying 80 per cent of the church's financial load. They decided the others were neglecting their possibilities because they had not been challenged to a deeper and richer life in Christ. When the Forward Program plan was presented, the church voted to carry it out in September, with September 25 as the climax.

Then came the earthquake of May 21 and the others that followed, leaving many of the homes destroyed or damaged to such an extent that no one dared guess the outcome of the financial program.

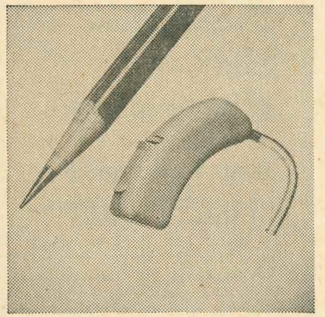
But the church went ahead with the campaign in September, with many blessings resulting. For example, one man, a seller of fish on the streets, handed the program leaders his tithe of $10. After two or three days he handed in six more dollars, saying, "I have already given my tithe, but the Lord has been so good to me that I just want to give him this." Another member gave $50, saying, "I have not been keeping up with my tithe; so I have this and want to give it to the Lord."

More than 450 persons attended the Loyalty Dinner on Friday night before the climaxing Sunday. The inspirational message was brought by Pastor Gustavo Lopez, of First Baptist Church, Santiago, Chile, which was the proving ground for the Forward Program of Church Finance in all Latin America last fall. Mr. Lopez is also president of the Chilean Baptist Convention.

Then Sunday school attendance at the Concepcion church reached 410 on September 25. Of the victory march at the close, Mr. Holmes says, "I wish you could have seen the sight before our eyes: the poor, the middle class as they came by to lay their pledge cards on the table." Pledges were also taken up Sunday night.

Out of 411 persons registered in the campaign, 378 turned in cards — 235 pledging to tithe and 143 pledging to give offerings. The total pledge amounted to $819.38 a month, $30.38 over the budget set and more than double the 1960 budget of $400 a month.

"The amount may seem small to many people," Mr. Holmes says. "However, here in Chile where the earning power is 10 times less than in the United States this represents $8,193.80 a month. Never in the history of a Baptist church in Chile has so much been promised, and God only knows the far-reaching results of such a vision."



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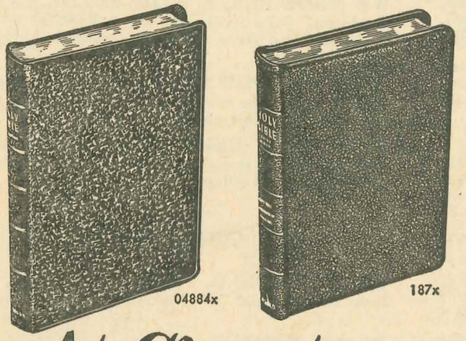

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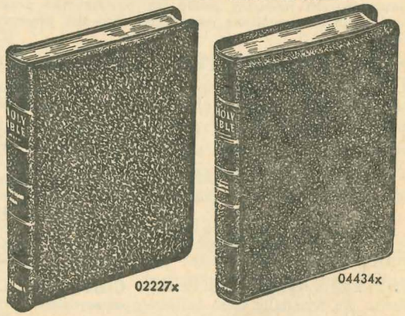

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