

Western Recorder

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WESTERN RECORDER
Middletown, Ky.

THIS WEEK

**What Makes a
College Christian?**

PAGE 3

Christmas at Church

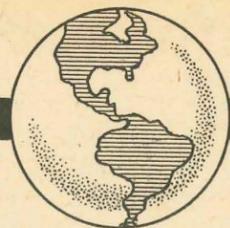
PAGE 4

Meet the Moderator!

PAGE 5



Dr. Verlin C. Kruschwitz, pastor of the Severns Valley Baptist Church, Elizabethtown, who was elected moderator of the General Association of Baptists in Kentucky last month.



GLEANINGS FROM THE FIELD

REVIVAL FIRES

► Archie L. French reports an unusually well attended revival at the Ottawa Baptist Church near Brodhead, Kentucky. Ottawa Pastor Raymond C. Flynn was assisted in the revival by Fountaine Jones, pastor of the Swiss Colony Baptist Church, Bernstadt. Visible results of the revival included two transfers by letter and 11 rededications. Two professions of faith were made shortly before the revival.

► A revival of unusual effect is reported by the Rosemont Baptist Church, Lexington, Kentucky. According to Pastor O. W. Yates, 42 have been baptized as a result of the meeting, and 15 others came into the church by letter. The pastor also reports that 150 people dedicated their lives to better Christian living. Evangelist for the revival was J. Harold Smith of Dallas, Texas, with Fred Lane of St. Matthews as director of music.

► Bob W. Brown, pastor of Trinity Church, Lexington, was the evangelist and Bob Kersey, minister of music at Erlanger, was song leader with Pastor William H. Reid and the First Baptist Church, Hazard, in a recent revival.

► More than 25 new members were added to the Trinity Baptist Chapel in the Idle Hour Section of Lexington recently. Bob Sharp is chapel pastor. Pastor Bob W. Brown and Lynn Mitchell of the mother church, Trinity Baptist, led in the revival services.

CLOVER BOTTOM TO BOONE

► Ray Dean has resigned as pastor of Clover Bottom Baptist Church, in Irvine Association, and has accepted a call to become full-time pastor of the Fairview Baptist Church, at Boone, Ky., in Rockcastle County Association. He will continue to reside at Clover Bottom, Ky.

DEATHS

► Kenneth Blackburn Garrison, Sr., 84, died at the City-County Hospital at Bowling Green on November 21 at 1:30 a.m. He had been active most of his life in the First Baptist Church of Scottsville. He attended Southern Baptist Theological Seminary in 1906, and in his younger years had preached in the nearby country churches. Also he had taught for years on the faculty of the Scottsville High School, but at the time of his passing he had been retired. His

death came following an injury he sustained when he fell from the roof of his house. He had been cleaning leaves out of his gutters.

► Dr. John F. Herget, for many years pastor of Ninth Street Baptist Church, Cincinnati, Ohio, and for many years president of William Jewell College, Liberty, Mo., died at his residence in Cincinnati recently. He had lived quietly in the Queen City for the last eighteen years. He served his day and generation well.

ADDED TO SOUTHSIDE STAFF

► Southside Baptist Church, Louisville, has elected Miss Lillian Lynn as educational director-secretary. She is a native of Birmingham, Ala., a graduate of Howard College and has an M.R.E. from the School of Religious Education, Southern Seminary, 1960. She began her new work November 1. Victor E. Mantiply is pastor at Southside.

POPULATION INCREASE

► And now the population of the United States has gone up to 182,000,000, according to the latest figure of the Bureau of the Census.

FOREIGN MISSIONARIES

► Miss Mary Sampson, of Louisville, Ky., has now arrived in Taichung, Taiwan (Formosa), and she finds herself to be the only missionary right now in the city of 350,000 people. Also, on returning, she has been informed that she has been elected a trustee of the Taiwan Southern Baptist Theological Seminary. Miss Lorene Tilford, her fellow missionary for many years in China and Formosa, is now on a furlough visiting her home in Chattanooga, Tenn.

► Miss Mabel Summers, Southern Baptist missionary now on furlough from Lebanon, has moved from Bardstown to Louisville, Ky., where her address is Box 548, Southern Baptist Theological Seminary, 2825 Lexington Rd. She is a native of Bardstown.

BAPTIST PROTECTION PLAN

► Kentucky Baptists have enrolled 62 per cent of their churches and pastors in the Southern Baptist Protection Plan, as of September 1. Dr. L. T. Daniel of Dallas made this report to messengers attending the state convention in Louisville. He

reminded the messengers that Kentucky is in the final months of a drive to enroll a minimum of 75 per cent of its churches and pastors in the Annuity Board's Protection Plan by January 1, 1961, and he urged them to get their churches to participate if they are not doing so.

Western Recorder

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

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WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

WHAT MAKES A COLLEGE CHRISTIAN?

By OSCAR S. BROOKS

Assistant Professor of Religion

Cumberland College, Williamsburg, Kentucky

Today Southern Baptists are engaged in expanding their educational institutions. Since World War II, the denominational colleges have increased in size; and, during the same time, some state conventions have begun new schools. New denominational schools are coming into existence each year.

What is it that challenges our people to build larger, better, newer, schools in the name of Baptists? Why are we interested in Christian Education? What is it that makes a College Christian? How are our denominational colleges different from independent and state-supported colleges?

It is perhaps a somewhat smug way of thinking to mark off our state schools as godless institutions. In an informal survey of one of our large state universities it was found that 85% of the faculty was active church members. Such a survey suggests that when our young people attend a state school they are not usually sitting in classes conducted by atheistic teachers.

Furthermore our own Baptist denomination is actively engaged in Baptist Student Union work on our state school campuses, as well as comparable organizations of other denominations. That is to say there is certainly a Christian influence present and felt on the campuses of our state schools. A look at the expenditures of the B.S.U. Department convinces us of how active that organization is.

It seems reasonable to assume that a student who attends a state school does have an opportunity to receive Christian guidance and counsel and to be influenced by Christian organizations.

What is the difference, then, between a state university and a denominational college? What is it that makes a college Christian?

First, a college is Christian when its basic presupposition is that ultimate truth is to be found in the Christian Faith. This means that all disciplines, knowledge, scientific understanding, philosophies, technologies, and any other human endeavor is surpassed in value and worth by the Christian Faith. Such a presupposition does not in any way disparage the search for understanding and competency in any field of study, nor does it suggest that an individual can exist satisfactorily without the other disciplines. Christianity does not replace medicine, technology, economics, social studies, or any other legitimate area of study. Rather, such a presupposition emphasizes that beyond all human pursuits of knowledge and understanding stands the eternal Truth of Christianity.

Second, a college is Christian when it purposes to provide an academic and campus environment that will instill its basic presupposition in those who are a part of its community. The purpose of a Christian college should be to make obvious to all those within its realm the dynamic influence of the Christian Faith. Every phase of the college's life should be planned and promoted on the basis of its presupposition. This does not mean that every minute detail will be prefaced with a recitation of the basic presupposition, nor that every activity will be opened with a statement of the college's purpose. But it does mean that every activity of a college, when properly fit into the overall program of the school, will contribute to the total Christian purpose of the college.

Third, a college is Christian when its faculty accepts and acts upon its presupposition and purpose. A college cannot make obvious the centrality of the Christian Faith if its faculty and staff are not committed to such an ideal. The faculty must have an interest in the influence of the college environment upon the student, and this interest must be dominated by the Christian Faith. A college is Christian in proportion to the Christian commitment of its faculty.

Fourth, a college is Christian when

its instruction is such that teacher or student may approach any area of study without affront to his Christian commitment. This is not to suppose that every academic activity will be adjusted to suit some limited understanding of Christianity, but rather this is to emphasize that even the most difficult subjects may be taught in such a way to be compatible with a mature understanding of the Christian Faith. To experience new academic data in such fields as History, Geology, Anthropology, Sociology, Archaeology, and Biology may actually deepen the students spiritual experience when presented by an instructor committed to the Christian Faith.

It is in the area of instruction that perhaps the greatest impact may be made upon the student in the interest of Christianity, for here the student assimilates new ideas into his experience. He will either assimilate new ideas as a part of his total Christian understanding of life, or he will accept them as just a part of his academic experience.

When is a college Christian? When it instills within its students the concept that all of life finds its proper focal point in the Christian Faith.

► Dewey and Betty Merritt announce the arrival of an 8 pound 11 ounce daughter on November 13. The Merritts are missionaries to Nigeria and are presently completing their first furlough. The daughter was born in the Baptist Hospital, Jackson, Mississippi, and has been named Sarah Elizabeth.



LaSalle Avenue Baptist Church, 4064 LaSalle Ave., Louisville, dedicated its new \$17,000 parsonage at 1048 Bluegrass Avenue, on October 2. Made of brick veneer, it has seven rooms, full basement, garage, enclosed breezeway, on a seventy by 210 foot lot. The dedication celebrated the completion of five years of the pastoral leadership of Carl R. Townsend. Earl Wilburn, a member of the church, brought the dedicatory message at the parsonage where a large group of members gathered for open house at 3:00 p.m. During the past five years Pastor Townsend has earned his B.D. degree in 1958, and has led in the building expansion, purchasing two dwellings now being used for class rooms and for future building site. The church has received 603 into its membership, 309 coming by baptism. While losing 152, this leaves a net increase of 451. Gifts have increased from \$4,400 to \$27,000. This year the church added a part time staff worker. Bob Key, a religious education major, is serving as education and youth director.



Christmas at Church

What will Christmas be like this year? There's no doubt about what the season will bring to our towns and to most of our homes. Santa has long since descended via helicopter or some other means upon every village large enough for a few enterprising merchants. Accentuated Christmas desires have been translated into long lists of *musts* for Christmas.

Many houses and lawns will be decorated at a cost exceeding the total contributions of the entire family to the cause of the Bethlehem Child for a whole year. Guests have already been invited to help make merry. Along with the fruit cakes and other niceties of the season will be laid in a generous supply of strong drink by not a few. The National Safety Council will likely predict a new record of highway carnage and emergency rooms of our hospitals will have a busy Yuletide season.

These have become the commonly expected characteristics of the American Christmas, and the very fact that they do not disturb us is a sad reflection upon our understanding of the season. Is there anything Christian left in Christmas? Will the Christ of Bethlehem be honored anywhere?

Thank the Lord we still have our churches where Christ can be truly exalted at the Christmas season. But wait a minute! What will Christmas be like in your church? Remember that December 25 comes on Sunday this year. Seemingly it is most appropriate that we celebrate the birthday of Jesus on the Lord's day, but how will it fit into our plans? How many children will be too excited from the visit of Santa even to make it to Sunday school? How many family gatherings will keep mother home cooking? What will be left for the Lord's offering plates after the Christmas ball is over? How many churches will have the lowest December attendance and offering on the very day we use to remember the birth of the Lord? How many evening services will be called off for Christmas events considered more important than worship?

For heaven's sake and for the sake of our needy souls, let's keep Christmas for Christ at least in our churches. Many churches in recent years have done much to recapture Christmas for Christ. What is appropriate in the church for Christmas and what is not fitting?

Many practices of churches at the Christmas season which are not down-right wrong are inappropriate and unworthy of the season and should be done away with for a more fitting observance. Exchanging gifts is all right for friends and family members, but should be left off at church. The Wise Men did not exchange gifts; they all gave to the Christ Child. Drawing names for fifty-cent limit gifts by school children is fitting, but such practices by Sunday school teachers and

classes hardly honors Christ. The children who go to the church at Christmastime expecting gifts for themselves instead of presenting gifts to Jesus have missed the true spirit of Christmas.

Ole Santa has his place but it is hardly in the church. A Christmas tree is a pretty sight. However, its bright lights and decorations are completely foreign to the Old Rugged Cross, the only meaningful tree so far as Christ is concerned.

With commercialization so rampant in the modern Christmas observance, the church is one place we can attempt to recover the Bethlehem spirit. Let's teach our children to give rather than to receive. The white Christmas idea, where everyone brings a gift in white for Christmas baskets, is used in some churches. Other churches have encouraged an offering for Christ at Christmas. Sometimes this is the Lottie Moon Foreign Mission Offering and sometimes it is for other causes.

Especially this year let's honor Christ on the Sunday which is Christmas Day. If the evening service is canceled, a vesper service would be most fitting. It's His birthday, let's treat it that way and not take it for our selfish indulgence.

Danger Ahead

The coming session of Congress will very likely bring another crisis in the constant battle to preserve separation of church and state in America. The crisis would be in the form of a federal aid-to-education bill which is very probably to be high on the priority list of the new Congress.

In any bill considered, one of the main questions will be whether it will provide aid to private and parochial elementary and high schools. So far such aid to church related schools has been considered unconstitutional but certain fringe benefits as free transportation, lunch subsidies, medical and dental services have been approved in some states. In the last Congress when an aid-to-education bill was under discussion, an amendment by Senator Wayne Morse to include parochial schools almost passed.

It will be a dark and sad day if church related elementary and high schools ever become government supported. About 90 percent of the total funds for such aid would go to Roman Catholic schools. This would just about be the death knell for the American public school system which has contributed so much to our national welfare.

Think of the possibilities of government support to church related schools in the light of the segregation struggle of the South. The public schools could all be closed and the government could pay Baptist churches and other churches to set up private schools to defy the ruling of the Supreme Court.

Now is the time to write your congressman and senator. It will be too late after it happens.

Meet The Moderator!

By C. R. DALEY

A Baptist by conviction, a preacher by Divine compulsion, a successful pastor by hard work, a father and husband of great devotion, a moderator by chance—this is Verlin C. Kruschwitz, the new moderator of Kentucky Baptists.

No one chosen for this highest office among Kentucky Baptists could have a more interesting background than this Severns Valley pastor. Any attempt to account for his life and ministry would have to start many years ago with a one-year-old boy arriving in Lawrence, Massachusetts, from Germany. This boy was Albin G. Kruschwitz, the father of Verlin and four other children. This immigrant boy had a General Methodist background and came to Berea College, a Methodist school in Ohio, for his higher education after working as a lad in the New England woolen mills.

Son of a German Methodist

When his health failed in college, Albin went home with a schoolmate who lived in northwest Ohio. Here he met a girl named Bertha who was also German in background, and who became Mrs. Kruschwitz. Albin continued his schooling by the home correspondence method and prepared for the Methodist ministry.

The elder Kruschwitz became a minister in the old German Methodist Conference and served many years in German-speaking churches. Verlin recalls as a child hearing more preaching in German than in English. Even so, the father would not permit German to be spoken in the home, and encouraged his children to make a complete break with the old country. Later Verlin's father served in English-speaking churches and the old German Methodist Conference ultimately united with the rest of Methodism in the United States.

The story of how Verlin and the rest of the family became Baptist is thrilling. Verlin recalls that his father was Baptist in conviction long before any members of the family broke with Methodism. By reading the New Testament this Methodist minister became convinced that infant baptism and falling from grace, which was believed and practiced by most Methodists, were wrong. He said so, both outside and inside the churches in Michigan and Ohio where he served as pastor.

Illustrious Brothers and Sister

To Albin and Bertha were born four sons and a daughter. Verlin was the first-born. The next was the one daughter, who is now Mrs. Lucille Hershey, wife of the superintendent of the famous Milton Hershey School in Hershey, Pennsylvania.

The next child was Walter, now on the Union University faculty in Jackson, Tennessee. Walter teaches physics in

this Tennessee Baptist school, and recently earned his doctor's degree. Then came John, who is now the widely known and greatly loved pastor at Versailles, Kentucky. Though quite different in



The V. C. Kruschwitz Family

personality, John and Verlin came along much the same way in training and experience. Finally there was Orville, who presently teaches mathematics at Texas Western, a branch of the University of Texas in El Paso. The elder Kruschwitz died five years ago. The mother of the illustrious family makes her home in Elizabethtown, Kentucky.

Not unlike many preachers before and since, Brother Albin was faced with a serious problem in the matter of educating his children. His salary was \$1,200 a year, and this would not go far in sending five children through college.

By virtue of his brilliance, Verlin got a fantastically big college scholarship of \$1,600 for four years at a well known Methodist school. But during the summer prior to scheduled matriculation, a dormitory of this university burned down from a fire started by a girl smoker. This was too much for the straight-laced preacher who decided not to let his son go to this school and offered to send him to Taylor University, an interdenominational school in Upland, Indiana.

At Taylor Verlin started in a course of chemical engineering determined to make money in this world. But here he found the Lord's plan for his life and accepted the call to preach. At this time he was undecided about a denomination since he was not a Methodist by conviction. When he asked his Bible professor at Taylor, who had gone to Southern Seminary in Louisville, about a seminary, Southern was mentioned but Verlin was warned that it was Calvinistic in teaching, as opposed to Arminian, which is the Methodist tradition.

Verlin was interested enough to visit the Louisville seminary. While in Kentucky he stayed with a friend who was a Methodist preacher at Shepherdsville, and who was attending Southern. On the visit to the campus he was introduced to Dr. Kyle M. Yates, professor of Old Testament, who gave him an autographed copy of the well known Southern Baptist study course book, "What Baptists Believe."

Becoming a Baptist

This was 1935 and the inevitable was happening. Verlin was a Baptist by conviction but the break with his Methodist affiliation was not instantaneous. In 1938, the year of his Th.M. graduation, he joined the New Salem Baptist Church, in Nelson County, and was baptized by Dot M. Nelson, now pastor of the First Baptist Church, Greenville, South Carolina. The next year he was ordained by the same church and became pastor of the Zion Baptist Church, near Columbia, Kentucky. From Zion he went to the Nebo Baptist Church where he served until 1941 when St. Matthews called him.

Eventful Years at St. Matthews

The next eleven years were spent at St. Matthews, and what eventful years! It was here that he baptized his own parents into that Baptist church. His father returned to Marine City, Michigan, to organize a new Baptist church. It was in the second year of his ministry at St. Matthews that he received his Ph.D. degree from Southern Seminary. It was here that he wooed and won Ruth Bostick, the daughter of W. M. Bostick, the well-known Baptist preacher who served such pastorates as the Bellevue Baptist Church in Memphis, and Parkland Baptist Church in Louisville.

These were the struggling years of St. Matthews Baptists, but by 1952, the year he moved to Elizabethtown, St. Matthews had magnificent new facilities and was a leading church in the state.

The Elizabethtown pulpit committee was tempted to turn around and go back when they came the first Sunday to hear Kruschwitz. They had only an old building in downtown Elizabethtown and were severely restricted for expansion space. But Verlin was challenged by the opportunity, he felt the Lord's leadership, and after eight years Severns Valley has en-

(Continued on Page 12)

Bashford Manor Church Begins On November 20



At the site of the new Bashford Manor Baptist Church on Bashford Manor Lane, Louisville, are (left to right): Dr. R. L. Sprau, chairman of the deacons of Highland Baptist Church, which is sponsoring Bashford Manor; Daniel H. Holcomb, pastor of the new church; Dr. David A. Nelson, pastor of Highland; and James Swindler, chairman of the missions committee of Highland. First services of the new church were held on Sunday, November 20, in the new Bashford Manor Elementary School next door to the church property.

Newest church in the Long Run Association is the Bashford Manor Baptist Church on Bashford Manor Lane, Louisville. Services were held for the first time on Sunday, November 20.

Bashford Manor Baptist Church is a mission of Highland Baptist Church. It



Daniel H. Holcomb

is meeting in the new Bashford Manor Elementary School, located next door to property purchased recently for the church.

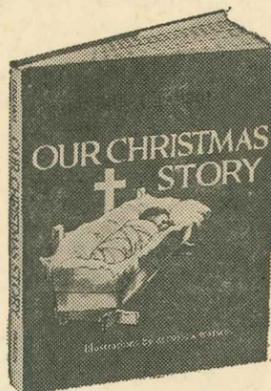
The first pastor of the new church is Daniel H. Holcomb, a graduate student at Southern Seminary.

Holcomb is a graduate of Mississippi College, Mississippi Southern College, and New Orleans Baptist Theological Seminary. He was pastor for nine years in the Hattiesburg, Mississippi, area.

Services in the Bashford Manor Church will be as follows: Sunday school, 9:30 a.m.; Morning Worship, 11:00 a.m.; Training Union, 6:30 p.m., Evening Worship, 7:30 p.m. All services will be held in the auditorium of the Bashford Manor Elementary School, located on Bashford Manor Lane between Bardstown Road and Newburg Road, just south of the Waterson Expressway.

►Mr. and Mrs. Robert H. Lloyd, Southern Baptist missionaries, have left the States to begin their first term of service in Argentina, where they may be addressed, c/o S. D. Sprinkle, Jr., Casilla 3388 Central, Buenos Aires, Argentina. He is a native of Louisville, Ky.; she is the former Charlotte Green, of Goree, Texas.

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By Mrs. Billy Graham

As told to Elizabeth Sherrill

Foreword by Billy Graham

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—*Christian Herald*

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Foreign Mission Board Reports to the People

By MISS IONE GRAY, Director of Press Relations,
Richmond, Virginia

Cauthen Confident of Advance Program Funds

In his report to the Foreign Mission Board in its November meeting, Executive Secretary Baker J. Cauthen expressed confidence that this year's Advance Program funds from the Cooperative Program will provide more than the \$800,000 needed from this source for the Board's 1961 budget. (Cooperative Program money received after the Southern Baptist Convention's operating budget is met is called Advance Program funds and is shared by the Foreign and the Home Mission Boards, with the Foreign Board receiving 75 per cent.)

"If as much money is received by the S.B.C. Executive Committee in November and December as was received in the corresponding months in 1959 the Foreign Mission Board will receive \$873,027," he said. "If there is a 3 per cent increase in November and December over the amount received last year the Foreign Mission Board will receive \$945,405.

"This is also the period of the year when the Lottie Moon Christmas Offering is being received. It is impossible to state fully the importance of this Offering as it reaches toward its goal of \$8,700,000. Of this, \$3,000,000 will constitute a part of the Board's 1961 budget and will be used for support of missionaries, operating expenses of schools, hospitals, evangelistic work, and many other purposes.

"The remainder of the offering will be used chiefly for capital purposes. The very large requests for funds for church buildings, schools, hospitals, theological seminaries, mission residences, and other purposes could not be considered without this great Offering which brings reinforcement year by year."

Dr. Cauthen called attention to large-scale evangelistic meetings just concluded in Hong Kong and similar ones being held in the Philippines. Four thousand people attended the opening night service in Hong Kong. Two pastors from the United States are assisting Southern Baptist missionaries and national Baptist leaders in these meetings. They are Dr. Charles C. Bowles, of Hunter Street Baptist Church, Birmingham, Ala., and Dr. Elwin L. Skiles, of First Baptist Church, Abilene, Tex.

James D. Crane Named Field Representative

In its program of strengthening administrative arrangements for Latin America, the Board named Rev. James D. Crane, missionary to Mexico, as field

representative for the area made up of Costa Rica, Guatemala, Honduras, Mexico, and the Baptist Spanish Publishing House in El Paso, Tex.

Three other field representatives were named in October: Rev. Horace Victor Davis, for Brazil; Rev. Charles W. Bryan, for the area made up of Venezuela, Colombia, Ecuador, Peru, and the Bahamas (and any other mission fields which might be added in the Caribbean area in the future); and Rev. William M. Dyal, Jr., for the area made up of Argentine, Chile, Paraguay, and Uruguay. All of the men retain missionary status.

These field representatives will stand alongside Latin-American Secretary Frank K. Means in a liaison capacity, interpreting Board policy to the Missions (organizations of Southern Baptist missionaries) and the recommendations of the Missions to the Board. They will come to Board headquarters in Richmond, Va., November 28 for two weeks of briefing sessions before they assume their new responsibilities.

Couple Approved for English Work on Guam

After studying the request of a Southern Baptist group on Guam and hearing the report of Dr. Winston Crawley, secretary for the Orient, the Foreign Mission Board approved in principle the placement of a missionary couple on the island for English-speaking work.

Early this year a two-year-old Southern Baptist fellowship group on Guam organized itself into a congregation with a full program of worship, evangelism, and religious education under the sponsorship of Ardmore Baptist Church of Memphis, Tenn. This congregation has requested the Foreign Mission Board to provide help along the lines of its present policy with regard to English-language work overseas.

Dr. Crawley explained that although Guam is technically a territory of the United States it is much nearer in location, background, and original culture to the Philippines and other East Asia areas than to this country. On the island are nearly 40,000 Guamanians, of Polynesian lineage and largely Roman Catholic in religion, thousands of Filipino contract workers, and more than 20,000 Stateside Americans. The majority of the Americans are military personnel and dependents; but a number of them are civilians related to the military forces, to local government and schools, or to private business enterprises. Among them are probably 1,200 to 1,500 Southern Baptists.

S.B.C. Radio-TV Commission Presented National Award

FORT WORTH—(BP)—Southern Baptists' Radio and Television Commission here has been presented the Freedoms Foundation George Washington Honor Medal Award for the second time here.

M. E. Sadler, president of Texas Christian University here, presented the award for the Foundation.

Announced last February, the award is for a 30-minute dramatic film entitled "Gimmick" which was one of a series of religious dramas produced by the Commission under "The Answer" series of television films.

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to your
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Sunday, December 11

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American Bible Society Day to be Observed Sunday in Kentucky

Many Baptist churches in Kentucky will observe American Bible Society Day in their churches next Sunday, December 11, 1960, in keeping with the custom long observed in this state.

If the people of the world are to know Jesus Christ, the One Hope of men and nations, they must have the Bible. Each person must have the Bible in his own language, because it speaks to his heart as no other language can speak. But, in most countries, people cannot afford even the cost of printing the Scriptures.

The American Bible Society is an active partner of Southern Baptists. It serves every form of Southern Baptist mission work at home and abroad. It helps missionaries to translate the Bible. It publishes without note or comment and distributes without profit, usually below cost.

During 1959 the American Bible Society—

—donated more than 1,000,000 Scripture volumes for distribution by the chaplains to our Armed Forces and to patients in Veterans' Hospitals, providing a vital link between the home churches and the men and women in service.

—approached its 125th anniversary of supplying Scriptures for the Blind, far below cost, in Braille and other raised-letter systems and on Talking Book records.

—rejoiced that some part of the Bible has been published in 1,151 languages: the full Bible in 219, a Testament in 271 more and a Gospel or other complete book in 661 more.

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—continued to supply Scriptures in such strategic areas as West Germany and other lands along the Iron Curtain, Africa, Latin America, Japan, Korea and India—and to many Chinese now living in other countries outside the communist-controlled China mainland.

—distributed a total of more than 17,500,000 Scripture volumes. This was

an increase of over the 15,000,00 averaged in recent years, but still short of urgent needs.

Last year all the Bible Societies of the world together distributed over 27,000,000 volumes of Scriptures. But, that is less than the number of people who learn to read each year.

Many people around the world now wait for the Bible—wait for gifts to the Bible Society to make up the difference between the cost and the price they can pay. How long must they wait?

Southern Baptists support the work because the Bible Society serves mission work—and Southern Baptist missionaries depend on the Society for Scriptures they need for their people—Southern Baptist churches believe in the missionary importance of giving to the American Bible Society.

One year—1958—Southern Baptist churches led all denominations in gifts to the American Bible Society. But in 1959 Southern Baptist gifts of \$144,200 stood second. Methodists led with gifts of \$156,244. Gifts from all churches in the U.S.A. totaled \$955,135.

The help of every Southern Baptist church is needed each year. Every church can give at least small amounts each year:

| | |
|------------------------------|-------------------|
| Country and village churches |\$10 to \$25 |
| Small city churches |25 to 100 |
| Larger churches |100 to 200 |
| Largest city churches |200 to 500 |

In some cases churches and individual donors would prefer to give even larger amounts. Please send gifts through your local church treasurer to Dr. W. C. Boone, treasurer, Executive Board, Kentucky Baptist Building, Middletown, Ky., marked "For the American Bible Society."

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 20, 1960

| | S.S. | Add. | T.U. |
|-------------------------------|------|------|------|
| Louisville, Walnut Street | 1410 | 19 | 300 |
| Missions (3) | 308 | 4 | 179 |
| Louisville, Carlisle Avenue | 1027 | 3 | 303 |
| Missions (2) | 95 | 45 | |
| Hopkinsville, Second | 1003 | 2 | 210 |
| Madisonville, First | 943 | | 226 |
| Owensboro, Third | 938 | 4 | 329 |
| Louisville, St. Matthews | 890 | 6 | 217 |
| Covington, Calvary | 848 | | 217 |
| Harrodsburg | 818 | 1 | 205 |
| Missions (2) | 47 | | 69 |
| Elizabethtown, Severns Valley | 817 | | 231 |
| Missions (2) | 87 | | |
| Bowling Green, First | 806 | | 170 |
| Mission | 118 | | |
| Lexington, Calvary | 752 | | 205 |
| Chapel | 55 | | |
| Somerseset, First | 728 | | 265 |
| Mission | 91 | 5 | 57 |
| Glasgow | 712 | 1 | 126 |
| Mission | 38 | | |
| Lexington, Immanuel | 696 | | 238 |
| Mission | 20 | | |
| Louisville, Parkland | 690 | | 165 |
| Newport, First | 688 | | 181 |
| Missions (2) | 77 | | 18 |
| Louisville, Beechland | 685 | 2 | 181 |
| Mission | 225 | | 83 |
| Lexington, Grace | 678 | 3 | 207 |
| Mission | 13 | | |
| Lexington, Trinity | 666 | 5 | 269 |
| Paducah, Immanuel | 636 | | 178 |
| Campbellsville | 616 | | 260 |
| Missions (4) | 95 | | 59 |
| Shelbyville, First | 570 | 1 | 119 |
| Owensboro, Hall Street | 565 | | |
| Erlanger | 559 | 1 | 146 |
| Henderson, Immanuel | 552 | | |
| Missions (2) | 141 | | |
| Ashland, First | 548 | | 120 |

| | | | |
|-------------------------------|-----|---|-----|
| Mission | 124 | | 127 |
| Louisville, Hazelwood | 546 | | 121 |
| Florence | 532 | | 236 |
| Central City, First | 507 | | 150 |
| Winchester, Central | 505 | | 99 |
| Louisville, Valley Station | 500 | 2 | 184 |
| Louisville, Green Acres | 494 | 2 | 193 |
| Louisville, Beth Haven | 493 | 1 | 123 |
| Louisville, South Side | 489 | | 152 |
| Corbin, Central | 485 | | 21 |
| Mission | 71 | 3 | 175 |
| Louisville, Bethlehem | 482 | 1 | 148 |
| Jeffersonton, First | 476 | | 103 |
| Louisville, Eighteenth Street | 462 | | 58 |
| Mission | 61 | | 118 |
| Middlesboro, First | 460 | | 145 |
| Louisville, Bethany | 457 | | 96 |
| Russelville, First | 454 | | 96 |
| Mission | 60 | 1 | 96 |
| Ludlow, First | 450 | 4 | 140 |
| Louisville, Rockford Lane | 446 | | 133 |
| London, First | 440 | | 141 |
| Franklin, First | 428 | | 31 |
| Mission | 50 | | 133 |
| Corbin, First | 425 | 1 | 181 |
| Lexington, Porter Memorial | 418 | | 158 |
| Hodgenville, First | 415 | 6 | 154 |
| Louisville, Highland | 412 | 2 | 106 |
| Mission | 32 | 1 | 130 |
| Georgetown | 414 | | 144 |
| Louisville, Fairdale | 412 | 1 | 120 |
| Nicholasville | 412 | | 91 |
| Mt. Washington, First | 405 | | 157 |
| Frankfort, Crestwood | 403 | | 214 |
| Greenville, First | 400 | 4 | 162 |
| Danville, Gethsemane | 400 | | 96 |
| Louisville, Shawnee | 400 | 1 | 89 |
| Morganfield, First | 392 | | 92 |
| Ft. Thomas, First | 386 | | 154 |
| Richmond, First | 385 | | 92 |
| Mission | 68 | | 92 |
| Louisville, Beechwood | 382 | | 131 |
| Louisville, Emmanuel | 378 | | 175 |
| Louisville, Valley View | 377 | | 189 |
| Louisville, Highview | 361 | 1 | 92 |
| Walton, First | 361 | | 48 |
| Versailles | 360 | | 79 |
| Lawrenceburg, First | 353 | 2 | 106 |
| Mission | 43 | | 340 |
| Hazard, First | 343 | | 338 |
| Hawesville | 340 | | 337 |
| Frankfort, Thorn Hill | 338 | | 93 |
| Earlington, First | 337 | | 22 |
| Louisville, East Audubon | 316 | | 239 |
| Mission | 31 | | |
| Barbourville, First | 316 | | 95 |
| Missions (3) | 217 | | 142 |
| Owensboro, Seven Hills | 297 | | 28 |
| Stanford | 295 | | 153 |
| Mission | 28 | | 44 |
| Covington, First | 293 | | 73 |
| Falmouth | 291 | | 42 |
| Mission | 26 | | 113 |
| Louisville, Virginia Avenue | 289 | | 106 |
| Dawson Springs, First | 288 | | 71 |
| Covington, Madison Avenue | 281 | | 106 |
| Cold Spring, First | 280 | 2 | 113 |
| Benton, First | 277 | | 71 |
| Shepherdsville, Little Flock | 276 | | 106 |
| Greensburg | 267 | | 128 |
| Bowling Green, Glendale | 263 | 1 | 20 |
| Mission | 21 | | 83 |
| Marion | 259 | | 51 |
| Williamson, East Williamson | 258 | 1 | 83 |
| Sonora | 256 | | 73 |
| Carrollton, First | 249 | | 78 |
| Owensboro, Temple | 232 | 3 | 64 |
| Folsomdale, Liberty | 229 | 1 | 82 |
| Owensboro, Wmg Avenue | 203 | | 122 |
| Livia, Mt. Carmel | 195 | | 82 |
| Calhoun | 188 | | 44 |
| Covington, Central | 85 | | |

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FREE—KODAK FILM FOR LIFE. Black and white or Kodacolor. Satisfaction guaranteed. Send \$1.00 for details to: Film Box 882, Dept. B, Edinburg, Texas.

►J. P. Edmunds, Nashville, calls attention to the increasing of our Federal budget as it has grown by just looking at what it was every ten years. The picture is as follows:

| | |
|------|-----------------------|
| 1930 |\$ 3,000,000,000 |
| 1940 |9,000,000,000 |
| 1950 |40,000,000,000 |
| 1960 |80,000,000,000 |

In the first ten years the amount was increased three times, in the second decade it was multiplied four and a half times; and in the third decade it was doubled. At this ratio of increase he estimates that it could be \$160,000,000,000 by 1970.

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Sunday, December 11

Send gifts marked "for American Bible Society" to Dr. W. C. Boone, Treasurer, Kentucky Baptist Building, Middletown, Kentucky.

This Year Give 50 Gifts In One

Why not take advantage of our special Christmas offer and give your relatives and friends a subscription to the *Western Recorder*?

Your gift subscription will convey your message of love and good cheer every single week for an entire year, for only a few cents each day.

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(Your own or a gift)

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Please send the *Western Recorder* for one year to each of the following, as a Christmas gift from me.

My check for \$..... accompanies this list.

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Street _____ Zone _____

City _____ State _____

Name _____

Street _____ Zone _____

City _____ State _____

Name of Sender _____

Street _____ Zone _____

City _____ State _____

Send No Money, We Will Bill You January 1, 1960

WESTERN RECORDER

Kentucky Baptist Building

Middletown, Ky.

KENTUCKY BAPTISTS AT WORK



WOMAN'S MISSIONARY UNION

Literacy Workshops

By MRS. GEO. R. FERGUSON

Several letters have come to our office asking about how to begin a Literacy program in your community. The following suggestions will be helpful.

The Baylor Literacy Center has found that the best way to begin a literacy program in a community is to hold a Literacy workshop. (1) It shows everyone the best way to use literacy materials. (2) It stimulates further interest in the community to carry on a successful literacy program. Successful Literacy Workshops have been held in Kentucky and in several other states.

Why Hold a Literacy Workshop? Ten million adult Americans are functional illiterates. More than 206,000 of them live in Kentucky. Every state has illiterates. Next year your community will probably have more illiterates. Only concerned individuals and groups are helping teach illiterates. People who learn to read help themselves. As people learn to read, the economic, social and spiritual well-being of people in the community is improved.

Who Should Come? Literacy provides an opportunity for anyone of any age to make an untold contribution to the well-being of the community. It is person getting together with person on an adult basis of friendship. It becomes more than just teaching a person to read or write. It becomes a witness of concern and consideration and can become an opportunity for very fine Christian witnessing and Bible teaching.

How to Hold a Literacy Workshop? You need a nucleus organization to sponsor the Literacy Workshop. For example: your church, your W.M.S. or your Association. Other interested groups may be invited to send representatives: press, radio, T-V, welfare agencies, school people, retired citizens, city officials, etc.

Suggestions for holding the Workshop may be secured from our representative of the Home Mission Board, Miss Ann Grove, Clear Creek Baptist School, Pineville, Kentucky; or from the Baylor Literacy Center, Baylor University, Waco, Texas. There are free materials available and also priced materials.

When to Hold the Literacy Workshop? Different communities have held workshops at different times. One common procedure is to begin at 7:30 p.m. and

run until 9:00 p.m. Then begin in the morning at 9:00 a.m. and run, with breaks, until noon. The leader of the Workshop will: (1) Show everyone exactly how to teach the basic literacy materials. (2) Answer problems in their use. (3) Explain how to present a literacy program by TV or radio. (4) Show how to write simple stories for new literates. (5) Present a movie and/or filmstrips on literacy as it is used in the U.S. and around the world. (6) Provide statistics on local illiteracy. (7) Organize a local Literacy Council to carry on a teaching program.

Kentucky W.M.U. Executive Board voted in its recent meeting to encourage the work of the Literacy Program and the conducting of Literacy Workshops. This may be included as a part of your planned Community Missions activities.

TRAINING UNION

Alternate Home Missions Program Available

By STANLEY HOWELL



Stanley Howell in St. Matthews in November.

The Kentucky Committee on Home Missions has prepared an alternate Training Union program which may be used by Adult or Young People's unions. The program is based on the Home Missions Report which was presented at the meeting of the General Association

Union members interested in using this program may order copies from the state Training Union Department. When ordering copies please state the number of unions that will use the program. Due to the limited number of copies available, all requests will have to be limited to three copies per union.

The Home Missions Committee has done an excellent job in preparing the program. The stated aim of the program is: "To increase our appreciation of the important role our Home Mission Board plays in our denomination's effort to reach our nation for Christ, and particularly to examine the accomplishments of that Board for the past year, 1959."

The format of the program is similar to that found in regular quarterlies. It has an introduction, four discussion "parts," a conclusion, and a valuable section of aids to enrich the program.

The committee was composed of Henry Huff, chairman, Gordon H. Sather and W. G. Webster.

KENTUCKY BAPTIST FOUNDATION

Attention W.M.U. Members

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

Last week a will was written by an attorney for a Kentucky Baptist lady, in which the concluding paragraph reads as follows:

"I direct that the balance of my estate be delivered to the KENTUCKY BAPTIST FOUNDATION, a Kentucky corporation, located at Middletown, Kentucky, that the principal be added to the W.M.U. 50th Anniversary Scholarship Fund, now being administered by the Kentucky Baptist Foundation."

This fund was created in 1953 by Woman's Missionary Union of Kentucky, as the major project in the celebration of their fiftieth anniversary that year. The fund which totals \$57,000.00 was delivered to the KENTUCKY BAPTIST FOUNDATION for administration. The income is used to aid needy young people in Kentucky by providing a portion of their tuition in any Kentucky Baptist College. The fund earns annually, approximately \$2,800.00. The total income, delivered to the W.M.U. by the Foundation since the fund was created, to date, was \$17,577.95.

STEWARDSHIP

Distribution of Offering Envelopes in December

By ROBERT J. HASTINGS

December is the month to furnish all church and Sunday school members with new boxes of offering envelopes for 1961. The *Guidebook* offers some good suggestions for distribution:

Early in December of each year, prepare a set for every Sunday school and church member. Write the name and address of each individual on the front of his set. Next, tie the sets in family

bundles with heavy string or light cord. (The sets will slip apart if rubber bands are used.) Display the sets in alphabetical order on tables near a major entrance. Sets should be displayed by the second Sunday in December.

In bulletin and pulpit announcements, request one member from each family to pick up his family's envelopes. The Monday following the last Sunday in December, mail the unclaimed envelopes. Thus, every family has a new set by the first Sunday in each January. Every Monday morning throughout the year, write letters of welcome to all new church and Sunday school members received the day before. Mention in the letter that it is the custom of the church to furnish an envelope set to each new member "for use in marking his Sunday school record and making his weekly contribution." In a day or two, mail individual sets of envelopes to these new members. It is often surprising how quickly new members will become systematic givers if furnished envelopes in this fashion.

SUNDAY SCHOOL

Make Reservations For Ridgecrest Early in January

By ROY E. BOATWRIGHT



R. E. Boatwright

The Ridgecrest Sunday School dates are as follows: July 20-26, July 27-August 2, August 3-9, 1961.

Sunday school workers who plan to attend Ridgecrest Sunday School Week should get their reservations to Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina by January 15. You should wait until January 1 to send for reservations. Be sure to do this early if you expect to receive reservations.

ANNOUNCING A NEW STUDY COURSE BOOK IN CATEGORY 17

A new Adult teaching book, *Guiding Adults in Bible Study* by Gaines S. Dobbins has replaced the old book, *Teaching Adults in the Sunday School*. The standard requirement may be met by an award on either of these teaching books until September 30, 1961. After that date, only the new book will be acceptable for standard recognition for an Adult Sunday school class and department. The new book is now available at the Baptist Book Store.

BROTHERHOOD

Looking Ahead to Second National Conference in Memphis Next September

By FORREST R. SAWYER

The Second National Conference of Southern Baptist Men will be held in Memphis, Tennessee, September 13-15, 1961.

James M. Sapp, director of promotion for the Brotherhood Commission of the Southern Baptist Convention, gives some advance information, stating that:

1. All hotel reservations are predicated on the advance registration of each man accompanied by a \$3.00 registration fee. This policy must apply to all persons equally. Therefore, all requests for hotel block reservations must be accompanied by registration fees equal to \$3.00 for each person included in the block. However, as in the case of small group registration, actual names and individuals involved in the block may be submitted up to June 1, 1961.

2. Hotel Block reservations will give the hotel the right to place two, four, and six men in rooms.

3. The Housing Bureau of the Memphis Chamber of Commerce, who will be handling housing for the conference, and the Memphis Hotel Association request that all rooms included in a block reservation and unassigned to a specific person or persons as of June 1, 1961, be returned to the availability list for assignment to individual requests for reservations.

LOOKING AT SOME ROYAL AMBASSADOR STATISTICS

In the Southern Baptist Convention last year there was a total of 30,778 boys who attended Royal Ambassador camps, and 5,468 decisions and dedications were recorded in the categories of (1) accepting Christ, (2) rededication, (3) Christian service, (4) Church related vocations. Nearly 2,000 of the total number recorded decisions were acceptances of Christ.

Some 2,730 men worked with 30,778 boys in the camps. More than 400 Kentucky Baptist boys passed the requirements of the first trail in the R.A. Campcraft program, thereby earning the Hiker patch.

PERTINENT PARAGRAPHS

Robert Hartigan, president of the Eddie Creek Baptist Church, Caldwell Association where James Moreland is pastor, reports an active Brotherhood with work in the areas of benevolence, visitation, talking with unsaved about Christ, encouraging men to tithe, and the giving of man hours of work to their church.

Protestants and Other Americans United for Separation of Church and

State (POAU) and Dr. Glenn Archer, executive Director, report that during one seven-month period the showing of the film, "CAPTURED", as sponsored by Baptist Brotherhoods totaled 247.

Kentucky Brotherhoods were listed next to South Carolina, Florida, and Texas in the total number of showings of the film.

Liberty Associational Brotherhood, Glenn Henderson, president, sponsored an Associational Royal Ambassador meeting during the summer that found ninety (90) men and boys from seven (7) of the association's churches attending.

M. A. Reese, Otis Nelson, and Rev. Norris Hite appeared on the program.

Men and boys were present from Cave City, Horse Cave, Clark City, Columbia Avenue (Glasgow), Pleasant Valley (Uno), Salem, and Edmonton churches.

Two churches (Horse Cave and Cave City) led in attendance with sixteen present from each church according to Associational Brotherhood Secretary Joe Lafferty.

Officers, other than Mr. Henderson and Mr. Lafferty, for the new year are Marvin Doyle, Sam Doyel, Willie France, Sam Strader, Clifford E. Bratcher, Lyndon Bale, and Glenn Farrar.

►Mr. and Mrs. Samuel A. DeBord, Southern Baptist missionaries to East Africa, have moved from Dar es Salaam to Arusha, Tanganyika, where they will lead in the establishment of a theological seminary. Their address is Baptist Mission, P.O. Box 739, Arusha, Tanganyika. He is a native of Cincinnati, Ohio; she is the former Marthens Lindsay, of Bonnyman, Ky.



GIVE to your American Bible Society

Sunday, December 11

Send gifts marked "for American Bible Society" to Dr. W. C. Boone, Treasurer, Kentucky Baptist Building, Middletown, Kentucky.

CHURCH FURNITURE

WRITE FOR free CONSULTATION DESIGNING ESTIMATES CATALOG

Ossit

CORP. OF VIRGINIA BLUEFIELD, VA.

Trimble Co.'s "Aunt Cora" Rowlett Lives and Dies An Ultra-Nonagenarian

Miss Cora Rowlett, long time member of the Poplar Ridge Baptist Church of the Sulphur Fork Association, passed away after an extended illness on November 23, 1960. "Aunt Cora," as she was affectionately called by all her friends, was 90 years of age at the time of her passing, and has been a member of Poplar Ridge for 79 years, joining there when she was 11. She served as church treasurer for almost forty years and rendered many other valuable services as teacher, leader, and pianist. Her devotion to her church was unsurpassed by none and only equalled by that of her sister, Miss Permelia Rowlett, with whom she had lived for her entire lifetime, and with whom she was always seen at church.

"Aunt Cora" taught music to nearly all the young people of the church and usually walked to their homes to give the lessons. She composed much of the exercises and music which she taught, often writing on sheets of white paper pasted on double pages of the *Western Recorder*. She retired as a school teacher after forty-five years of service.

For years she was also a rural mail carrier in Trimble County, making deliveries from horseback, and in rainy seasons it was nothing uncommon for her to have to ford the creeks on stilts. A part of her mail, naturally, was the *Western Recorder* delivery.

Her life touched a large portion of the entire population of Trimble County. Besides her sister, Permelia, and a brother, W. H. Rowlett, she is survived by another sister, Mrs. Rhoda Rowlett, mother of Herman E. Rowlett, pastor of the First Baptist Church of Lebanon, Ky.

Her funeral was conducted by her pastor, J. Douglas Fullington at the Poplar Grove Church on November 27. He was assisted by her nephew, the Lebanon pastor, who read the scriptures, and after each passage he made parallel comparisons of the text with her life.

W. W. Hamilton, Former Convention Head, Dies

NEW ORLEANS—(BP)—Dr. W. W. Hamilton, 91, former president of New Orleans Baptist Theological Seminary, and twice president of the Southern Baptist Convention, died November 19 in Southern Baptist Hospital here.

He served as chaplain and then chaplain emeritus of the hospital.

Dr. Hamilton had been a patient in the hospital several times during the past few months and was admitted again shortly before his death.

The clergyman, educator, and author was president of New Orleans Seminary (then the Baptist Bible institute) from 1928-1942. He was credited with seeing the institution through the critical depression years.

He served as president of the Southern Baptist Convention in 1941-42. He was pastor of Fourth Avenue Baptist Church of Louisville from 1900 to 1906.

Funeral services were held November 22 in New Orleans. Interment was in Metairie Cemetery here.

Dr. Hamilton is survived by two sons, W. W. Hamilton, Jr., pastor of the First Baptist Church, Havelock, N. C., and Doyle R. Hamilton, office manager of St. Charles Ave. Baptist Church, New Orleans.

MEET THE MODERATOR

(Continued from Page 5)

tirely new facilities in a new location and a church of unusual strength.

There's nothing unique about the approach of the new moderator to the Baptist ministry. His formula is prayer and hard work and the results of his ministry are a testimony to this formula. He spends his mornings in his study and his afternoons at the hospitals in town or in Louisville, and in other visitation. He depends upon his able staff members for their part of the load. He depends very much upon his very efficient secretary, Miss Valedia Wolford, who thinks she is very fortunate to work for such a man. She left a secretarial position in the Kentucky Baptist Building six years ago to go to Elizabethtown to work with Kruschwitz who had been her pastor at St. Matthews.

Would-Be Family Man

Verlin admits that he spends far too little time with his family, and Mrs. Kruschwitz agrees. She is a perfect complement for him, having come up in a preacher's home. Her sister is Mrs. W. O. Vaught, Jr., the wife of a Kentuckian who now is vice-president of the Southern Baptist Convention and pastor of the Immanuel Baptist Church, Little Rock, Arkansas. When Verlin has an evening at home, he generally passes up television to work on such projects as stamp and coin collections with his three sons, William Albin, 14, Robert Bruce, 7, and Kenneth Lynn, 4.

The new moderator also admits he takes too little time off. His hobbies are baseball, basketball, and fishing, but he works seriously at none of these. He hesitates to leave town a day a week, as some would recommend for a preacher, because he feels Mrs. Kruschwitz needs relaxation as much as he does, and she chooses to stay home with the boys.

Looking back on his ministry, Verlin can find nothing unusual lest it be in the way things have happened when he has been chosen for a pastorate or a position. As a third year student at the seminary,

he was asked by Dr. Kyle M. Yates to serve as a fellow in Hebrew. He was likely the first student ever asked to serve in this capacity before he had his first seminary degree. He recalls it came at a time he was completely out of money and provided \$25 a month which saw him through that year at the seminary. As a student he said, "No" to the Nebo pulpit committee three times before he was convinced the Lord was in it. While still a student he preached by chance at St. Matthews one Sunday when a seminary professor, who was interim pastor, could not be present. Two weeks later he found himself pastor of the church. It was at the height of his St. Matthews ministry, with no thought of ever leaving, that the Severns Valley pulpit committee showed up. At the General Association recently he had no inkling that he was even to be nominated as moderator.

Hard Work and Consecration

By his brethren, Verlin is known as a hard working, sincere, and consecrated fellow pastor. He has done the leg work on many committees. He has a remarkable combination of ability and consecration.

Becoming moderator is something of a climax to his ministry. He has served as moderator of his own association, is presently a member of the state Executive Board, has been a member of the Southern Baptist Radio and Television Commission since 1952, and preached on the Columbia Church of the Air in 1956.

About Kentucky Baptists he feels that they have grown greatly in number and strength since he first came to Kentucky in 1935. He feels that the possibilities for the future are even greater if Kentucky Baptists are true to the Lord. As moderator this is his one concern. He has no ambitious program to offer or project, but simply wants to be a part of what Kentucky Baptists, under the Lord's leadership, try to accomplish. Such is our moderator!

▼L. E. Leeper, formerly a state missionary for the General Association of Baptists in Kentucky, and now retired, underwent a throat operation a few days ago at a Nashville hospital.

►"The Parable of a Prodigal," given by the students of the Southern Baptist Theological Seminary at the Southern Baptist Convention in Miami Beach last May, will be repeated tonight and tomorrow night, December 8-9, at the Alumni Chapel, on the campus at The Beeches, 2825 Lexington Road, Louisville, under the direction of Dr. Charles J. McGlon, professor of speech. The cast is made up of 33 students. The paragraph in last week's *Western Recorder* giving the dates as December 1-2 was in error. The correct dates are Thursday and Friday, December 8-9, 1960.



SUNDAY SCHOOL LESSON

By H. C. Chiles

GOD'S PROMISE OF A SAVIOUR

December 11

The Old Testament portion of this lesson contains the promise of a Saviour and the New Testament section declares that this promise has been fulfilled.

I. A Great Prediction. Isaiah 9:2-7.

This great prophecy was written at a time when error, superstition, immorality, idolatry and distress abounded in the land. The people had turned their backs upon God, so the light of His countenance no longer shone upon them. They were filled with despair because of the approaching Syrian invasion and, subsequent captivity. They could not see any hope of deliverance.

In contrast with the extremely dark picture in the closing verses of Isaiah 8, this chapter opens with a note of gladness. To his people who were dwelling in the dense darkness and the painful distress of their sins and sorrows, the prophet wrote a prediction of better days to come. He assured his readers that the terrible darkness that was existing then would not last forever. However, he made it plain that their only hope was in God. Amid all the darkness and gloom surrounding the nation, Isaiah saw the vision of the coming King as the star of hope and wrote of a coming day when their joy would be increased immensely. He directed the attention of the people away from the appalling conditions surrounding them to the Saviour Whom God would send in due time and Who would bring with Him a new light to the dark world.

As Isaiah was permitted by God to peer down through the centuries, he had a clearer vision of the coming Messiah than any other prophet. Although he wrote more than seven centuries before the birth of the Saviour, the prophet presented a glorious and detailed picture of the Christ. In it we note various details about His character and accomplishments.

Referring to His birth as though it was an accomplished fact, Isaiah wrote, "For unto us a child is born, unto us a son is given." This statement is abundant evidence of both the humanity and the deity of Christ. Isaiah pictured Him as being unique, remarkable and truly wonderful. Finite minds have never been able to grasp the full impact of all that is involved in the names which were applied to Him in this passage of Scripture.

"Wonderful" accurately describes Him. Christ is wonderful in His person—Son of God and Son of man, wonderful in

His purpose—the revelation of God to man, the redemption of man from sin and the reconciliation of man to God, and wonderful in His power—that is, His ability to save, to sustain and to super-advise. "Counsellor" implies His omniscience and includes His qualification to guide men and to direct the course of the human race. As a Counsellor He is infallible or incapable of error. "The mighty God" speaks of His essential deity and His infinite power as Creator of all things and the upholder of all His creation. "The everlasting Father emphasizes the fact that He is eternal, with both continuity and immunity. "The Prince of Peace" portrays Him as the One Who has brought peace to the hearts of all who have trusted Him, and the One Who will ultimately bring peace to a distraught world and perpetuate it ever after. His reign will be peaceful, universal, righteous, powerful, glorious and enduring.

II. A Glorious Purpose. Galatians 4:4-7.

These verses announce the birth of Jesus Christ, which was the incarnation of deity. God made preparation for and appropriately timed this great event. Before time was, God had it in His heart and mind to send Jesus Christ into the world, but it was only "when the fulness of the time was come, God sent forth His Son." Like all other events in the divine chronology, there was a time appointed for the incarnation of Christ. The Saviour arrived exactly on time—the time appointed by the Father, foretold by the prophets and when conditions had ripened for this glorious consummation. The way for the incarnation was prepared by the Jewish religion, the Grecian culture and Roman conquest. There had been a political, a linguistic and a religious preparation for Christ's coming. When God sent forth His Son into the world people had fathomed the lowest depths of degradation.

The day which God chose for Christ to be born was very much like our own time. Then, as now, people were disillusioned and desperate. Then, as now, people were discarding the accredited religion as something that was outworn and of no further use, and were readily accepting anything that was offered to them as a possible substitute. In that tragic day Christ came to earth not merely with the Father's sanction, but under His directive will.

As to the process of the incarnation, we are told that "God sent forth His Son, made of a woman, made under the law." The phrase, "made of a woman," points significantly to His supernatural conception. It excludes human fatherhood. Christ Jesus was begotten by the Holy Spirit and conceived by the virgin Mary. There was in Him a union of deity and humanity. He was as divine as if He were not human, and as human as if He were not divine.

Christ came "to redeem them that were under the law." He accomplished this by fulfilling the requirements of the law. His supreme purpose in coming was to make atonement for sin. Christ redeemed us "that we might receive the adoption of sons." Adoption is the translation of a person out of one family into another. In spiritual adoption a child of Satan is taken out of his family and placed in the family of God. When we become the children of God through the redemption that is in His Son, we are the recipients of His love, care and discipline. Because the Holy Spirit indwells us we shall enjoy cleansing, guidance and victory. As children of God we have all the rights and privileges of the family circle. We are heirs of God and joint-heirs with Christ.

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Sunday, December 11

Send gifts marked "for American Bible Society" to Dr. W. C. Boone, Treasurer, Kentucky Baptist Building, Middletown, Kentucky.

Kentuckians Write for Church Administration Magazine of Nashville

NASHVILLE, Tenn.—(BSSB)—Four Kentuckians have written articles for the January issue of *Church Administration* magazine.

John T. Wallace, Jr., of Lexington, gives "Specifications for Building Committee Members." The intellectual and spiritual qualities for members of this committee are foremost, according to the author.

"The Parable of the Water Pipe" is the contribution of John A. Ishee, minister of education of the Baptist Tabernacle, Louisville. "Organization should never be an end but a means toward an end," the author says.

The secretary of the Stewardship Department of the General Association of Baptists in Kentucky, Dr. Robert J. Hastings, gives "Leads for Leaders." Pointing out the synonyms we have for

the word 'meeting,' the author shows how careful planning is needed for each type of meeting in the church.

Dr. Samuel Southard, associate professor of psychology of religion at Southern Baptist Theological Seminary, Louisville, deals with the relationship of the pastor to the church staff.

Church Administration, a monthly magazine published by the Baptist Sunday School Board, has a circulation of over 40,000.

Achievement Day Has International Flavor at William Jewell College

LIBERTY, Mo.—William Jewell College observed its seventeenth annual Achievement Day, November 10, 1960, with a distinct international flavor. The speaker at both the morning convocation and the dinner in the evening was Dr. Joao Filson Soren, pastor of the First Baptist Church, Rio de Janeiro, and president of the Baptist World Alliance.

Among the five alumni honored with Certificates of Achievement during the day were Miss Wanda Ponder, Director of the School of Nursing, Baptist Hospital, Asuncion, Paraguay, and Rev. James G. Sterts, associate secretary for personnel of the Foreign Mission Board of the Southern Baptist Convention. Other alumni so honored were W. A. Crouch, Liberty, Mo.; W. E. Rhoades, San Francisco; and W. A. Watson, Media, Pennsylvania.

The honorary degree of Doctor of Laws was conferred on Dr. Soren and Dr. Millard J. Berquist, president, Midwestern Baptist Theological Seminary, Kansas City. Dr. Soren was making his first visit to the United States since his election to the Alliance presidency last Summer.

►Marion L. Hayes has resigned as minister of education at the First Baptist Church, Nashville, Tenn., and accepted a similar position with the First Baptist Church, Tallahassee, Florida, on December 1.

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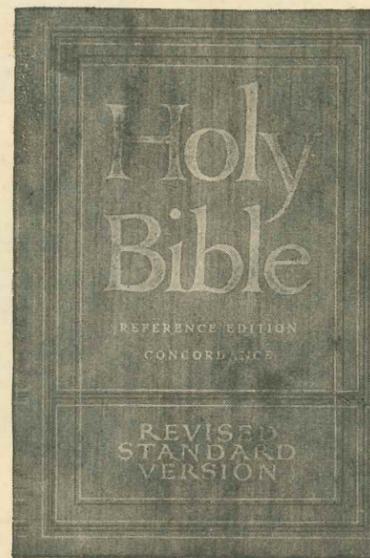
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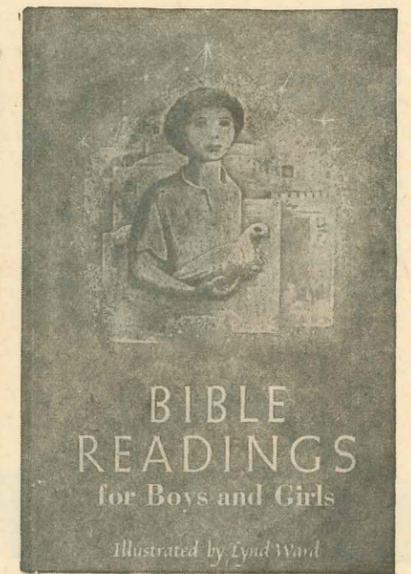
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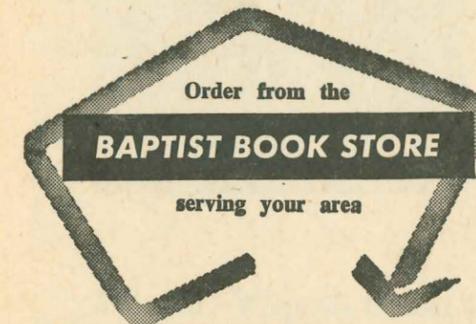
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