

# Western Recorder

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WESTERN RECORDER  
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## THIS WEEK

A CHRISTIAN  
FUNERAL SUGGESTION

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CRYING AGAIN

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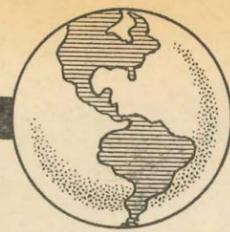
A MODERN PARABLE

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**YWA FOCUS WEEK**  
FEBRUARY 12 - 18

The week of February 12-18 has been designated by Southern Baptists as Young Woman's Auxiliary Focus Week. This annual emphasis is to be observed Convention-wide by more than 9,276 Y.W.A. groups. Young Woman's Auxiliary is an organization concerned with missionary education for single women 16 through 24 years of age. Focus Week serves to inform the church of Y.W.A. activities and to project the organization's missionary purpose. The primary objective of the week is to challenge members to more earnest commitment to world missions. Special mission projects, publicity features, and enlistment efforts are among the plans for the observance.



**A SURVEY SHOWS**

►J. P. Edmunds says: "A survey of the new 87th Congress shows 86 Roman Catholics, 70 Methodists, 61 Presbyterians, 53 Episcopalians, and 52 Baptists in the House of Representatives."

**THE BAPTIST HOUR**

►Dr. Herschel H. Hobbs' subjects for *The Baptist Hour* during February will be: 5. "The First Question Ever Asked," 12. "The First Question God Asked," 19. "The First Question Man Asked," and 26. "The Greatest Question Ever Asked!"

►The twentieth anniversary of *The Baptist Hour* radio program was observed by the S.B.C. Radio and Television Commission during January. It started as a broadcast through a telephone hook-up at the First Baptist Church, Shreveport, through Station KWKH in the same city and 17 stations in 11 states. It now reaches 450 stations in 36 states, plus broadcasts in countries afar.

**SOUTHERN CONVENTION MUSIC**

►W. H. Souther, New Orleans Seminary, will direct the music at the Southern Baptist Convention at St. Louis; Earl Miller, Wayland College, will be organist, and David P. Appleby, Southwestern Seminary, will be pianist.

**A NEW FOUNDATION**

►Mr. and Mrs. P. C. Rodwell have conveyed properties of an estimated worth of \$216,780 for the creation of the P. C. Rodwell Foundation, Inc., established to aid ministerial students and erect new Baptist churches and missions. The Rodwells live at Charlotte, N. C.

**KENTUCKIAN TO NASHVILLE**

►Kenneth Goad, native of Lexington, Ky., has assumed duties as lab technician in the Baptist Sunday School Board's Art Department. He is a graduate of Lafayette High School, Lexington, Ky., and attended the University of Kentucky. Goad comes to the Board from Photofinisher, Lexington, Ky., and has worked with Cardinal Optical Co., Lexington.

**EX-KENTUCKIAN TO TAR HEEL STATE**

►Dr. A. Warren Huyck, for seven years pastor of the First Baptist Church of West Palm Beach, Fla., on the New Year became pastor of the First Baptist Church, Lumberton, N. C., succeeding Dr. D. Swan Haworth, new associate professor of pastoral psychology at the Southern Seminary in Louisville. In earlier years Dr. Huyck was pastor of the First Baptist Church, Paducah, Ky.

**LAUREL RIVER COMMENDATION**

►A note of appreciation comes from the Executive Board of the Laurel River Association of Missionary Baptists saying that their December meeting voted unanimously to commend Dr. C. R. Daley, editor of the *Western Recorder*, for the way in which he informed the Baptists in the interest of the recent campaign. The note concludes, "We believe that Dr. Daley did a fair and impartial job in presenting the truth, and ought to be very highly commended for his good work." The note is signed by Raymond George, moderator, and W. E. Jones, clerk. Dr. Daley was deeply appreciative of these words of commendation from the brethren in Laurel River.

**CHILD LIFE CONFERENCE**

►Eight Kentuckians will participate in a Southern Baptist Child Life Conference, Nashville, at the end of the month. They are: Mrs. Ray Summers, Miss Elizabeth Hutchens, Findley B. Edge, and James Leo Garrett, all of Louisville; Mrs. Lyman Austin, Miss Mickey Joyce Martin, and Miss Rachel Milligan, all of Middletown; and Clifford Graham, Lexington. Scheduled for January 30-February 3 at the Baptist Sunday School Board, the meeting will be directed by William O. Thomason, assistant to the Board's Education Division director. Children's workers throughout the Southern Baptist Convention will attend the three-day conference.

**FOREIGN MISSIONARIES**

►Dr. and Mrs. Thomas E. Halsell, Southern Baptist missionaries to Equatorial Brazil, have a new daughter, Lauretta Marie, their fourth child, born December 26. Their address is Caixa Postal 89, Belem, Para, Brazil. Both are natives of Arkansas, he of Benton and she, the former Mary Elizabeth Tolson, of Rison.

►Mr. and Mrs. James O. Watson, Southern Baptist missionaries to Argentina, are returning to their field of service after furlough in the States and may be addressed, Wineberg 3016, Olivos, Province de Buenos Aires, Argentina. He is a native of Nashville, Ga.; she is the former Frances Scott, of Union, S. C.

►Mr. and Mrs. Hubert L. Hardy, Jr., Southern Baptist missionaries now on furlough from Chile, have moved from Fulton, Ky., to New Orleans, La., where they may be addressed at New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd. Both are natives of Kentucky, he of Fulton and she, the former Ruby Brown, of Madisonville.

**CROSSES OVER THE RIVER**

►Henry J. Tindal, 62, died January 2. He was a deacon of the First Baptist Church, Bedford, Indiana, and in other years had been an active member of the Walnut Street Baptist Church, Louisville, Ky.



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

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

# A Christian Funeral Suggestion

By RONALD KERR, Union City Baptist Church, Union City, Tenn.

**Facing the Problem**

One of the most vivid accounts of my childhood that I remember is that of the Indian Mound, just a few blocks from where I lived in Kansas City, Missouri. It was called Indian Mound because it was an ancient Indian burial ground. The Indians would bury their dead by making the deceased to sit upright in a crossed-legged position, and then covering this corpse with dirt. Over the centuries as this was done, the mound came into being. Many of you will recall the peculiarities of other ancient peoples, such as the Egyptians who killed even the servants to serve the deceased in the next life.

We have come a long way in our burial customs. I was talking with a funeral director recently, and he told me that the first twelve years that he was in the business the embalming was done in the home. There was no such place as a funeral home in the sense that we know it today. So, as you look back over the years, over the centuries, over the decades just gone by, we have progressed in the way we have buried people. But I have become greatly concerned since becoming a pastor over the ways that Christian people are buried. I make no apologies about that which I am going to say.

It seems to me that we have to do two things when we look at the Christian funeral. We have to look first at what we believe about death. Secondly, we must ask, "What am I going to do on the basis of what I believe?" This is appropriate to all of Christian life, in fact. What do I believe about God? What do I believe about Christ? On the basis of this, what am I going to do?

**What Christians Believe About Death**

First of all, what do we believe happens to the deceased, to the Christian who has died? Death is, in the first place, a separation of that person from his loved ones here on this earth. It is secondly a resting from this life. No longer are there worries about politics, wars, accidents, jobs, money, etc. It is also a gain. Paul says in Philippians, "to die is to gain." And as read in I Corinthians 15, it is a changing from this mortal earthly body into a glorious heavenly body; putting off this earthly creature and putting on the likeness of Christ perfectly. And further, it is a victory over sin. The Christian who has died can say to Satan, "You have no more control over me." In this respect the death of each Christian is akin to the death of Christ in that it is a victory over sin.

What is death for the people who are left? It is a process of grief. There is first of all, when death strikes, a feel-

ing of numbness and shock. Then there is the fighting back and forth in an effort to accept this as having really happened. And then comes the nightmares and daydreams about this event. Next, there is the selective memory in which those things that were most pleasant about the deceased are remembered. Finally, there ought to come that time that life can be reoriented and recharted.

The death of the Christian, then, seems to me to be something which, even though the process of grief is present, there is a note of victory and triumph! And so, I am going to suggest some things that I hope will be very practical and very helpful; and said in the light of what we believe about the death of the Christian.

**Where To Have the Funeral**

The first question that needs answering is where to have the funeral service. I have talked with funeral directors about this and most of them prefer to have the funeral in the funeral home. This is mainly for the sake of convenience, as most people know where the funeral home is located, and the home is located close to the cemetery in many instances. But the church doors are always open! Here in the church you first came as a child, here you gave yourself to Jesus and was baptized, here in the church you came and studied the Bible. And even in death there ought to be a worship experience here in the church set in the spirit of victory.

So I say to you that these church doors are open not just to church leaders, but are open free of charge to every family where the deceased was a member of the church. (Pastors request that they have the privilege of leading the bereaved at this time without any fee, gift, or honorarium.) The choice of place is up to each family, as the funeral directors will have the funeral where you choose.

**Viewing the Body**

What about viewing the body? This is a horrible experience for so many people. There used to be some practical reasons for sitting with the body all the time, but these reasons do not exist any more. May I say to you, with the whole-hearted support of nearly every funeral director, that the best thing to do is to state in the papers that the family will be at the funeral home from 4:00 p.m. until 10:00 p.m. the day before the funeral to receive friends. Just five or six hours and that is all. Those who really care will be there.

After this, you can do two things that will be helpful to everyone concerned. One is to close the casket and leave it closed from that time on. The other thing is to go home and go to bed.

Perhaps you would prefer to wait and close the casket immediately before the service itself and have it closed from that time on.

Why am I saying this? Because when the Christian dies, we believe that the person is not really there in the casket, but is with Christ. We believe (most of us) that the body lying there was used by the person while here on this earth only. But yet in so many funerals there is a lack of facing the reality of death and almost worshipping the body rather than a worship of God. And so I would suggest to you, even though it may change some existing customs, to consider very carefully this matter of viewing the body. Especially consider the idea of going home at night and trying to sleep.

**The Funeral Service**

What about the service itself? What kind of music and message ought there to be? I think that the death of a Christian ought to be marked by a special type of music. I think that the organist sometimes can be more of a minister to the family than the preacher. I mean by this that the type of music played and the type of singing done can add more to comfort and strength than words, or it can so ruin a service that words have little or no effect. For example, I'm leaving instructions that the "Hallelujah Chorus" from Handel's "Messiah" be played as the prelude at my funeral. If there is a song to be sung, it is to be "Blessed Assurance," or another song of faith. Too many of our funeral songs bemoan the fact of death, and are songs that add to the discomfort that is already there. They are very disheartening and have no strengthening value in them. And it seems to me that if music is to comfort this family, the best way to do this is to have music that has strong notes of victory and triumph in it. When you choose the music of a funeral for a Christian, have songs that mean something in the way of faith and victory, and choose someone who can play or sing them that way. I would even suggest that a funeral held in a church include a congregational hymn of faith. The funeral, remember, is to be a *worship* service at the death of a Christian.

The message of a funeral ought to have two basic parts. First of all, it should convey to the family what they are experiencing and what they can expect to experience in the near future. It ought, secondly, to denote the distinctive characteristics of the one who dies in Christ.

**Some Closing Remarks**

After the funeral is over, the family is often forgotten, but the fact is that the family does not forget! There are memories of the funeral for a lifetime. I can think of nothing more wonderful to remember the death of my father or

(Continued on Page 15)



**Crying Again**

As expected and predicted, it has happened! The most influential Roman Catholic authority in the United States has blasted Roman Catholic President John Kennedy on the federal aid to parochial school issue even before the new president could be inaugurated.

Francis Cardinal Spellman of New York has charged that it is unthinkable that the \$5,484,000 program of education recommended by the Kennedy task force not include Roman Catholic schools and schools of other religious groups. The task force recommendation includes only public schools. This was Mr. Kennedy's position in all of his campaign speeches on this subject.

The vast parochial school system of Roman Catholicism is up against it financially. Roman Catholic parents are rebelling against paying taxes for public education and tuition for their own schools. Underpaid Roman Catholic teachers in parochial schools are turning to employment elsewhere. The result is that Roman Catholic educators are making a most desperate bid for government aid for their schools.

The blast of Spellman drew immediate reaction from other American churchmen. The associate secretary of the American Baptist Convention, W. Hubert Porter, said it was most unfortunate that a leading cardinal of the Roman Catholic Church would attack a position to which President Kennedy pledged himself repeatedly before nationwide audiences during his campaign. Oswald C. J. Hoffman, public relations director of the Lutheran Church—Missouri Synod, said that Cardinal Spellman should speak for himself and not for Lutherans who accept the traditional American policy of church-state separation.

Spellman had included Lutherans and Baptists in the list of those discriminated against by restricting federal funds to public schools. Lutherans operate a few parochial schools as do Baptists, but they are next to none compared to the number of Roman Catholic schools.

Spellman makes the Roman Catholic position clear, though it has been denied in some circles. The Roman Catholic hierarchy will not willingly settle for anything less than full equality in tax support for their schools. Letters to this desk from Catholics criticizing statements in the *Western Recorder* have insisted that all Catholics expect for their schools are fringe benefits like free textbooks, free transportation, health services, government commodities for school lunches, etc. The fact is that Catholics are receiving some or all of these now for their schools in various places, though it is a violation of the constitution in the sight of many, and litigation over the matter remains in the courts.

Don't be fooled, the demand for fringe benefits is

only a prelude to outright demand for full equality in tax funds.

The most disturbing consideration in reflecting upon Spellman's criticism of President Kennedy's views is the spiritual relationship between Spellman and Kennedy. As a Roman Catholic, Cardinal Spellman is a very high authority in the hierarchy, and, theoretically, is to be obeyed in spiritual matters by all those beneath him. Presumably President Kennedy comes under the jurisdiction of Cardinal Cushing in Boston or Catholic authorities in Washington, but if they took the same line as Spellman, which is likely, and if the question of parochial school support be considered spiritual, which is also reasonable, President Kennedy would immediately be in bad graces with his church superiors who have the right by their belief to relegate any Roman Catholic to hell by withholding the sacraments. In such case it would be ironic in that those who turned over heaven to elect a Catholic president would be ready to turn him over to another domain for disobedience of church authorities.

We can be hopeful that in President Kennedy we have a Roman Catholic who will, if necessary, tell the Catholic hierarchy to go where they claim they have the right to relegate him.

In the meantime, be watchful! Let your congressmen know how you feel about federal aid to parochial schools. For your information here are the senators and representatives from Kentucky and the districts they represent:

**SENATORS**

- Entire State.....The Honorable Thruston B. Morton
- Entire State.....The Honorable John Sherman Cooper

**REPRESENTATIVES**

- First District...The Honorable Frank A. Stubblefield
- Second District...The Honorable William H. Natcher
- Third District.....The Honorable Frank W. Burke
- Fourth District.....The Honorable Frank Chelf
- Fifth District.....The Honorable Brent Spence
- Sixth District.....The Honorable John C. Watts
- Seventh District.....The Honorable Carl D. Perkins
- Eighth District.....The Honorable Eugene Siler

The representatives can all be reached with the address, House Office Building, Washington, D.C., and the senators, Senate Office Building, Washington, D.C.

**Something To Be Concerned About**

The churches of the Lord Jesus Christ have always been faced with formidable enemies. The New Testament churches ran head-on with the pagan culture and emperor worship of the Roman Empire and ever since the churches of the Lord have existed in tension and conflict. This is to be regarded as Satan's work

and his foresworn opposition to the work of Christ takes different forms in different ages.

It is doubtful if any age has produced so dangerous a foe for Christianity as our age. We can but be concerned when reading the words of Khrushchev in his claim that Communism is on the verge of world domination? "Not far off" is the way the World Communist leader describes the timetable of total victory for Communism. With developments in Cuba, "not far off" is also an apt geographical description of the march of Communism.

Is there any real reason for concern? Is this a vain boast which Khrushchev does not even believe himself? The answer is serious. There is reason to be concerned and to believe Khrushchev means what he says.

Without being an alarmist, certain facts must be faced. Only a few years ago Communism was born and her adherents numbered 17 according to one account. Today 800,000,000 people are under Red domination. Only 850,000,000 people in the world claim any kind of belief in the God we worship. This means that Communism has won as many one way or another in a few years as Christianity has after working 2,000 years.

Does this mean anything for Christianity? We usually think of the struggle as being between Communism and democracy, but a victory for Communism would mean the eradication of Christianity as we know it. Christianity and Communism are directly antithetical. Both seek the total allegiance of a man. Christianity is founded in belief in God; Communism is completely atheistic. Christianity puts the supreme value upon individuals; Communism sacrifices everything and everybody for the supreme value of the state. To Christians, religion is the highest experience of man, and to Communists it is an opiate used by the rich to oppress the poor.

Talk of peaceful co-existence is meaningless so far as Christianity and Communism are concerned. The moment Communism becomes dominant, Christianity must go underground, as it did in the first three centuries of the Christian era. Witness Russia, Red China, and other Communist states today.

What is our best weapon against this new ideology which claims the total allegiance of man? Is it Western democracy? No! Is it military superiority? No! At best, military preparation is only a deterrent.

**First Baptist Church Of Lebanon Junction Calls Ernest Cruse**



Ernest Cruse was born in Lexington, Kentucky. He is a graduate of Georgetown College and Southern

Seminary. He has been the pastor of the Eden Baptist Church, Pulaski Association, and Glen's Creek, Elkhorn Association.

Mrs. Cruse is the former Lila Gay of Winchester. She is also a graduate of Georgetown College with a major in art. The two Cruse children are Pamela Gay, 2½ and Stewart Gordon, 8 months.

**Hurts Leave Cuba To Work in Panama**

ATLANTA — (BP) — Mr. and Mrs. Hubert Hurt, Southern Baptist Missionaries in Cuba since 1957, have been transferred by the denomination's Home Mission Board to Panama.

The Hurts, now at his parents' home

If we have a weapon to combat successfully the march of Communism, it is genuine Christianity. We must prove to the peoples of the world a God of the whole man which is superior to the belly god of Communism.

Somehow our dedication to our belief in God must match and excel the dedication of Communists to their cause. What indicts us is the truth in such a statement as the following one which appeared several years ago in a French Communist paper:

"The gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy, but all the same it is we who finally will beat you. We are only a handful and you Christians are numbered by the millions. But, if you remember the story of Gideon and his three hundred companions, you will understand why I am right. We Communists do not play with words. We are realists, and seeing that we are determined to achieve our objective, we know how to obtain the means. Of our salaries and wages, we keep only what is strictly necessary, and we give up the rest for propaganda purposes. To this propaganda we also 'consecrate' our free time, and a part of our holidays. You, however, give only a little time and hardly any money for the spreading of the gospel of Christ. How can anyone believe in the supreme value of this gospel if you do not practice it, if you do not spread it, and if you sacrifice neither time nor money for it? Believe me, it is we who will win for we believe in our Communist message and we are ready to sacrifice everything in life in order that social justice shall triumph. But you people are afraid to soil your hands."

According to informed sources the Communist plan and timetable for world domination has been learned by intelligence agents, and the plan is right on schedule or ahead of schedule. The plan calls for an ultimatum to America within a few years to surrender without firing a shot.

There are those who can see the possibility of God's use of this curse to refine His own people even as He used wicked Babylonia to sift the Hebrews. Certainly this is not necessarily so and there is consolation in that whatever lies ahead, Christ and His true followers will survive and ultimately be victorious. This is the certain message of the New Testament.

in Louisville, Miss., left Cuba January 8 because of the uncertainty of travel between the island and the United States. They were re-assigned January 12, and were to leave soon after for Panama.

"This appointment has been under consideration by the Hurts and the Home Mission Board during recent weeks," said Gerald Palmer of Atlanta, associate secretary of the language missions department. "The diplomatic break between the two countries hurried the action somewhat."

In Panama, Hurt will teach at the Bible Institute at Panama City. He is a graduate of Mississippi College where he received a master's degree, and is a graduate of New Orleans Baptist Theological Seminary.



**KENTUCKY STUDENT OFFICERS AT SOUTHERN SEMINARY**—Shown above are officers of the Kentucky students at Southern Baptist Seminary, Louisville. Left to right, Jack N. Willett, president, Louisville; Rosalyn Wilkey, social chairman, Philpot; Marcia Hall, secretary-treasurer, Bethlehem; James F. Leeper, sports director, Dayton; and William Donald Grote, Jr., program chairman, Lexington. Not present at the time of taking the picture were: Jerry M. Stubblefield, social committee; and Ernest J. Loessner, faculty advisor.

## Study Begins on Need For National University

WASHINGTON—(BP)—Baptist leaders of Maryland, Northern Virginia and the District of Columbia are taking a hard, realistic look at the need for a Baptist university in the Nation's Capital.

Their vision of tremendous need is seasoned with realization that a good university would cost from \$50,000,000 to \$100,000,000 at the beginning, and that Baptist denominational commitments already are at the peak of available funds.

Twenty-six committeemen, representing the Maryland Baptist Convention, the District of Columbia Baptist Convention, and the Mount Vernon (Virginia) Baptist Association, spent four hours recently looking at the situation.

They will meet again February 9 to hear further reports.

Baptists once had a college in Washington. It was Columbian College, started in 1821 by Luther Rice, the missionary cohort of Adoniram Judson. The college later was absorbed by George Washington University and passed out of Baptist control.

The current study of Baptist educational needs in the National Capital area has resulted from an editorial by James O. Duncan in the Capital Baptist, which

has been reprinted in other denominational publications across the nation.

Baptist leaders across the country have expressed interest and support.

Leaders envision that such a university, specializing in law, international relations, communications and social problems would fulfill an unique ministry in training Christian leaders for both national and international affairs. Its location in Washington would afford many opportunities not possible in other cities.

The Baptists of Maryland, District of Columbia and the metropolitan Virginia area each named committees of ten at their meetings last fall "to study the need" for such an institution.

The group of leaders—consisting of top flight educational and business men as well as ministers—heard a paper by C. Emanuel Carlson on the curriculum and scholastic hurdles that would face a Baptist school in Washington. Carlson formerly was dean of Bethel College of St. Paul, Minn., and now is director of the Baptist Joint Committee on Public Affairs.

They next heard veteran missionary Greene Strother on "The Missionary Implications of a Baptist University in the Nation's Capital." And then they listened soberly to a report from Bryan Archibald, pastor of Chevy Chase Baptist

Church, on his investigation of the problems of financing such a school.

Two more reports are scheduled at the February 9 meeting in Silver Spring, Md. J. P. Allen, pastor of the First Baptist Church of Alexandria, Va., will report on "Changing Educational Patterns for a Changing World," and R. Orin Cornett, formerly head of the Education Commission of the Southern Baptist Convention, will talk on the "Distinctive Function of a Baptist University in the Nation's Capital." Cornett now is connected with the U. S. Department of Education.

Proponents of the Washington school—and "proponents" may not be the correct word, for nobody is committed beyond the "study" stage—envision the institution as a national Baptist project, supported by all Baptist groups in the United States.

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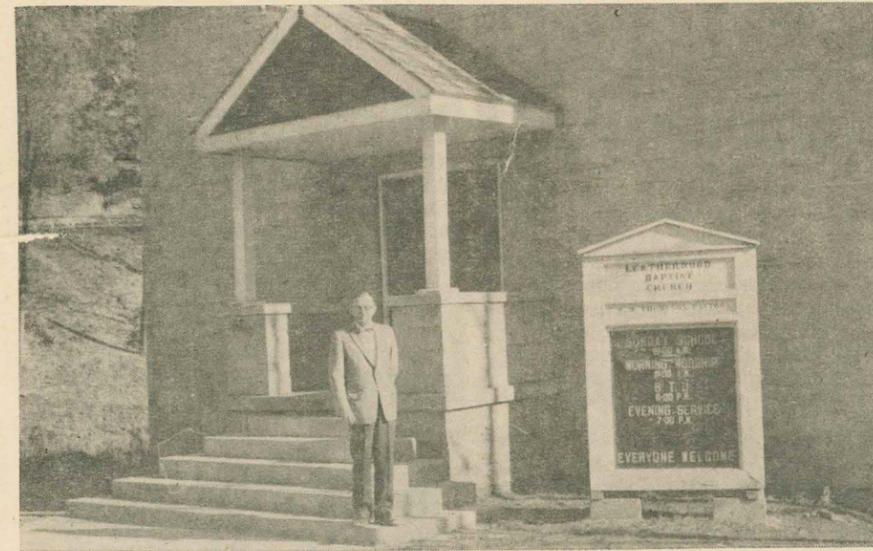
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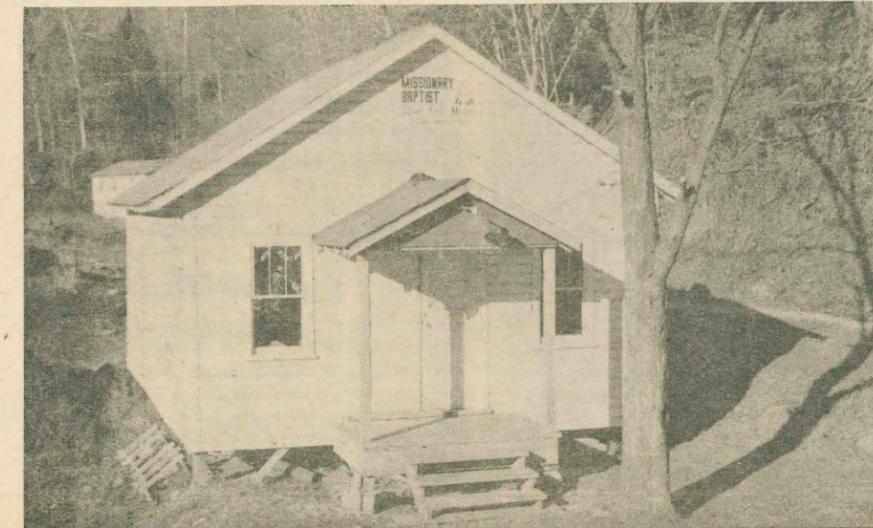
## FORWARD PROGRAM HELPS MISSION CHURCH BECOME SELF-SUPPORTING

By THOMAS B. CHANEY, Director of Church Finance



Started as a mission station in a coal mining camp by the State Mission Board in 1946—organized into a mission church in 1947—debt free in 1959—became a self-supporting Baptist church January 1, 1961! This is a part of the story of Leatherwood Baptist Church, with a membership of 230, a complete organization, and a budget goal for 1961 of \$10,920.00.

Located in the beautiful mountains of eastern Kentucky about 30 miles southwest of Hazard at a place called Toner (later changed to Leatherwood), at the site of the Blue Diamond Coal Company mine, the mission was started in a four room dwelling. The next year the coal company deeded a lot to the group and a tent was furnished by the State Board and the Three Forks Association.



The church was organized with 12 charter members. Later two Quonset huts were furnished by the state board. The present building was erected in 1952. The debt was paid and a note burning service held in 1959.

Five men served the church before the coming of the present pastor, W. W. Thompson, in May 1957.

Prior to his coming the church had no budget. In the fall of 1958 Mr. Thompson led the church to use Forward Program methods in a stewardship emphasis. Total receipts increase from \$5,329 in 1958 to \$7,741 in 1959.

The church used all of the Forward Program methods again in 1959 and the 1960 receipts amounted to \$9,342. Forward Program methods were used a third time to help the church under-

write its 1961 budget goal of \$10,920, and this achievement enabled the church to become fully self-supporting.

Under the leadership of a pastor who was not afraid to lead his people to face up to their stewardship responsibilities, a mission church has become self-supporting. At the same time, it paid for a building and started a new mission just 3 miles from the mother church.

Perhaps one of the most unusual facts in the Leatherwood story is that while their total receipts increased 56 per cent in the last 3 years, their mission giving increased 67 per cent. The total mission goal for 1961 is \$1,753 with 11 per cent going for world missions through the Cooperative Program.

►President George M. Modlin, University of Richmond, was elected president of the Association of American Colleges at its meeting in Denver. He had previously served six years as its treasurer. He is the second Southern Baptist College president to be elected to the top office in this organization. J. Ollie Edmunds, president of Stetson University, DeLand, Fla., was its president two years ago.

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# A Modern Parable

By VICTOR E. MANTIPLY, Louisville, Ky.

Once upon a time a group of people decided they did not like the highway system provided by the state. They were afraid that somewhere there might be some large holes in the pavement caused by a long winter freeze which, if hit, would cause a flat tire, blow out, or wreck the car. So they decided to avoid this possibility by building their own roads at their own expense, employing their own people to build and maintain them. Of course they had to maintain certain standards, however, even for the safety of their own people.

Since then it has been a constant source of contention that they never got any public money for their highway system, and that they had to pay taxes which went in part for the public roads. It never occurred to them that the state had not asked them to build their roads. Moreover, they thought the state was fostering an unjust "traffic control" over their people because it did not give them money to operate their separate highways even though they paralleled the public highways.

They even used the argument that they took traffic off the public roads! In their demand they brought pressure on the higher legislature. They saw to it that any bill that would provide money on a larger scale for public roads was killed by the neat measure of adding a rider to provide money for their private roads. The bill was always defeated. The end result was that the roads got in terrible shape.

Then one day one of their men was elected governor. He solemnly declared he would not favor any public money for private roads. But just before he took office, at a dinner celebrating the raising of \$40,000,000.00 for their private roads one of their main boys, an influential red cap, stormed out at the injustice of it all, saying, "It is unthinkable that anyone would deny our families and children the benefit of travel just because we choose to travel on our own private roads." Furthermore, "It is discrimination that we are denied use of tax money unless we travel on the public roads." Moreover, "It is unfair to those who want to go on our private roads since they pay taxes for which no return is received. Such 'traffic control' (italics mine) should not be engaged in even by the legislature." He was hoping to influence the governor and many of those in the legislature who bow to his pressure group, especially those who held their office largely by the vote of his group.

It never seemed to occur to the brains under his red cap that he and his group had built their roads because they

wanted their people to go only in the direction they wanted them to go, that they had their own police system to see to it that they did, that they forbade their folk to ride on the public roads to see if they liked them better than their private roads unless they had a special permit to do so, that the state did not ask them to build their roads, and that the state ought not to contribute to something that it itself did not control. But of course these things did not matter since he was convinced that if you really wanted to get anywhere you had to travel their private roads, stopping at various points to pay toll and have your driving permit checked.

P.S.: If he doesn't get what he wants by charging "undue traffic control" he might next try calling the legislators bigots for opposing him. (Those who helped elect the governor used it very effectively). That always does the trick, for no one wants to be that!

## Highland Honors Its Only Charter Member and Its First Missionary

The Highland Baptist Church, Louisville, celebrated (1) the 85th birthday of Miss Louise Tucker on January 15. Truth to tell, however, that was only one of their many reasons for paying tribute to this elect woman. Just to mention a few more, (2) she was a charter member of



Miss Louise Tucker

the Highland Baptist Church when it was organized in 1893—which was 68 years ago. At this celebration (3) she

was the only living charter member of that fellowship of God's people. Then (4) she was the first member of Highland Baptist Church to go as a foreign missionary, and the picture here is from an old photograph, taken with Chinese costume in 1918 when she returned to her homeland after spending seven years in the Orient. Among her labors in this country (5) she was a teacher of Bible in Charlotte, N. C., and while there (6) she was a teacher of Grady Wilson, associate evangelist with Billy Graham. At home or far away (7) she is a blessing to people wherever she labors. Possessed of good health throughout her long and useful life, she is in these latter days feeling the weight of accumulating years and so has had to curtail many of her vigorous activities.

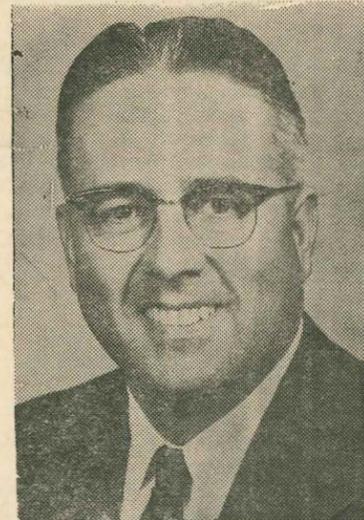
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## Deer Park Baptist Church Calls C. Carman Sharp From Clarksdale, Mississippi

C. Carman Sharp, pastor of the First Baptist Church of Clarksdale, Mississippi, has accepted a call as pastor of the Deer Park Baptist Church, 1733 Bardstown



C. Carman Sharp

Road, Louisville, Kentucky. He begins his new duties February 5. Mr. Sharp graduated from high school at Corinth, Mississippi; finished Mississippi College and entered The Southern Baptist Theological Seminary in 1941. He served in the Army Chaplain Corps in 1944-1946. He then re-entered the Seminary and graduated in 1947.

He has served as pastor for the New Salem Church in Nelson County; The Bardstown Baptist Church, Bardstown; and the First Baptist Church of Clarksdale.

Mrs. Sharp was the former Miss Martha Griffith of Pass Christian, Mississippi. They have three girls, Nancy, fifteen; Becky, eleven; and Ellen White, nine.

Disaster again struck twice in the Kentucky Baptist Building family circles Tuesday, January 24. George S. Yeiser, 75, a livestock trucker and the father of our Miss Doris Yeiser, secretary to Dr. W. C. Boone, died at the Owensboro-Daviess County Hospital. He had been ill for some months. Simultaneously, Clovis Walls, Hardinsburg, suffered a second paralytic stroke. He is the father of our Mrs. Beulah W. Polk, bookkeeper with the *Western Recorder*, who was herself in a truck-bus accident a month ago and sustained a broken shoulder bone. Mrs. Polk's mother suffered two strokes several years ago and has been under medical care ever since. Mr. and Mrs. Walls have now been placed in Bertha's Nursing Home at Hardinsburg, and both are reported to be responding favorably to treatment.

## Church Gets New Car With Trading Stamps

FORT WORTH—(BP)—They've been giving away trading stamps at Travis Avenue Baptist Church here.

It wasn't a drive to boost attendance or increase giving, but an effort to get a new station wagon for the church's youth activities.

Teenagers in the church ended a

three-month campaign recently, trading a total of 1,288,800 stamps for a sparkling new nine-passenger station wagon.

It took 1,074 books to hold the stamps given to the teenagers by members of the church.

Church Youth Director Gerry Craft said that the project has done more than any other one thing to unify the youth of the church and stimulate interest in the church youth program.

Number four in a series



## A NEGLECTED OPPORTUNITY

The Cooperative Program was under discussion in a meeting of associational missionaries. Finally one of them said, "All of this is good, and we are happy to promote the Cooperative Program. But who will help our associations in their financial programs?"

Your new stewardship department in Kentucky is seeking a satisfactory answer to that question. We feel a vital interest not only in denominational support through the Cooperative Program, but also in helping churches and associations finance their programs.

In the fall of 1961, a pilot project will be conducted in some association in the state. In this pilot, methods will be tested for strengthening the associational financial program. Actually, three things will be done. Churches will be aided in planning and promoting their budgets. Second, the association will be aided in planning its budget. Third, the Cooperative Program will be presented educationally to each church in the association. By such an approach, all of the work will be strengthened. For neither an association nor the denominational mission program is stronger than the churches.

Soon the name of the pilot association will be announced. Other associations throughout the state should watch this 1961 pilot effort with interest. If workable, many will want to pattern it in their own associations in the fall of 1962.

### STEWARDSHIP PROMOTION DEPARTMENT

Robert J. Hastings, Secretary      Thomas B. Chaney, Director of Church Finance

# KENTUCKY BAPTISTS AT WORK



## Student Union

### Conversion and B.S.U.

By J. CHESTER DURHAM



J. Chester Durham is pastor of the First Baptist Church of Hartford, Kentucky. He graduated from Murray State College in 1949 and later from Southern Baptist Seminary. Hanson has served for five years on the State Executive Board; has been clerk of the Executive Board of the Ohio County Association, and is presently serving on the Program Committee of the State Executive Board. In the following article he tells of his conversion experience and the part that B.S.U. had in it: ]

## B.S.U. AND EVANGELISM

By WESLEY O. HANSON

I was won to Christ through the witness of the Baptist Student Union on the campus of Murray State College, Murray, Kentucky. Here is how it happened:

A young man by the name of Bill Boaz, now professor of art at Murray, who had recently been saved himself, invited me to services at the First Baptist Church. This invitation came as we were walking home from the library on Saturday night. He told me he had been saved, but I didn't know what he was talking about.

I was a Lutheran (Wisconsin Synod), was sprinkled when I was a baby, confirmed when twelve years of age, a church member, but a lost one. Since there was no Lutheran Church in Murray, I accepted Bill's invitation. This was in February, 1946.

I went to church the next morning. Dr. Carlisle Marney was preaching a revival sponsored by the Baptist Student Union. I sat in the balcony, heard the sermon, and went back to the campus. That night I returned for the evening service.

When the service was over an announcement was made that a social hour

for college students would be held in the church parlor. Since some of my friends would attend, I did too. I thought we would just have a coke, stand around and talk, and go home. But it didn't work out that way!

Miss Dorothy Brizendine, the B.S.U. director, announced that they would like to close the fellowship with a prayer meeting for the lost. As I heard those words I wanted to leave. But I was seated on the far side of the room, and to leave would be rude. All the lights were turned off; there was a fire going in the fireplace. Students were requested to pray as they felt led by the Holy Spirit. All this language and these doings were foreign to me. Everyone got on his knees, and I was glad the lights were out because I was embarrassed to be on mine. Now I knew there was something wrong with my life.

Well, first one student would pray, then another. Then the boy who was kneeling beside me prayed. He was Jack Longreer, and a wonderful Christian witness for his Lord. I will never forget his prayer. Here is what he prayed: "Lord, we have been praying for lost people out on our campus and out in the community: but Lord, maybe there is a lost student who is kneeling with us tonight."

By now the perspiration was running off my face. How miserable I felt! I knew I was that lost boy. And then for the first time in my life I heard the plan of salvation from Jack's prayer. Here is what he prayed: "Lord, if there is a lost person here tonight, help that student to know he is lost, help him to know he needs to be saved. O Lord, help him to tell God he is sorry for his sin, and to ask Jesus to save their soul."

And by then I was praying. I prayed: "Dear God, I am sorry for my sin, and Jesus, please save my soul." I was born again right there on my knees.

The prayer meeting ended in a minute or two, and I got up a saved man. For the first time in my life I felt clean inside. Later, up on the campus over a cup of coffee, I told Jack Longreer and other students that I had been saved. My, you talk about rejoicing!

I was scripturally baptized and became a member of the First Baptist Church, Murray. I was studying to be a dentist. God called me to be a preacher. Students

from the B.S.U. taught me the value of prayer, Bible study, and Christian witnessing. God through Jesus Christ saved my soul, but I truly believe it was the witness of the Baptist Student Union on Murray's campus that saved my life. I am deeply thankful for the Baptist Student Union.

## Woman's Missionary Union

### State W.M.U. Meeting, First Church, Mayfield, April 4-6, 1961

By MRS. GEO. R. FERGUSON

The annual meeting of Kentucky Baptist Woman's Missionary Union will be held at First Church, Mayfield, April 4-6. Watch this column for the details of the excellent program being prepared by our president, Mrs. Liebert, and those working with her. Included will be the observance of the 75th Anniversary of Sunbeam Band, messages from missionaries, missionary appointees, representatives of our convention-wide work and others. An inspiring and challenging program is assured.

Watch this column each week for important information as you make your plans to attend this important meeting. A list of motels and hotels, with rates, will be published soon. The name of the person to whom you will write for reservations in homes will also be given. Entertainment in homes will be on the pay plan, \$2.00 per night for bed and breakfast. Make your reservations early. Hotel and motel space will be limited. Groups should plan to come together in one car when possible as this will aid in parking problems near the church.

## REPRESENTATION

According to our By-laws representation is as follows:

"Messengers to the annual meeting shall be (1) members of the Executive Board, (2) regional youth directors, (3) associational representatives not to exceed five, (4) local W.M.U. representatives not to exceed six, (5) former state presidents."

You will want to arrange for your representation to be divided between the W.M.S. and the youth organizations insofar as is possible.

Of course, as always, the great majority of those attending the meeting will

register as visitors. The privilege of voting is reserved for messengers only.

## CREDENTIAL CARDS

Credential cards will be prepared in the State Office for messengers. Please make your request for these cards early to allow time for the preparation of these cards. Cards will be on file at the registration desk at First Church, Mayfield, in accordance with the requests mailed to us, within the limits set by the By-laws of Kentucky W.M.U. It will be most helpful if one person will write for the cards for all the representatives of your church or association. When requesting cards be sure to give name, address, church and/or association. Requests must come to the state office in advance in order to save time and confusion at the registration desk in Mayfield. Visitors are also urged to register. However, since the number of visitors is not limited these cards are not prepared in advance.

Pray faithfully for this important meeting. Bring a large group from your church to the meeting.

## Training Union

### Church Drama Festival

By JAMES H. WHALEY, SR.

Thursday night, February 16, through Saturday morning, February 18, members of churches in our state have an excellent opportunity to learn the *what*, *how*, and so forth about Church Drama. These are the dates of the Church Drama Festival to be held at Beechmont Baptist Church, Louisville, Kentucky.

The program is being planned by Cecil McGee, recreation-drama consultant of the Service Division of the Baptist Sunday School Board. Demonstration plays of all types will be presented and discussed. There will be conferences on what you as a church member can do with drama in your own church. The title of one of these conferences tells a great deal about the program—"Drama on a Shoe String." Also included will be demonstrations on how to dramatize assembly programs. The faculty for the Festival includes Mr. Cecil McGee, drama consultant, Baptist Sunday School Board; Miss Sarah Miller, South Main Baptist Church, Houston, Texas; Dr. Charles McGon, head of Speech and Drama, Southern Seminary, Louisville.

The host church will be glad to secure homes for Thursday and Friday nights for out-of-town guests. If you wish home reservations, please write Homes Committee, Beechmont Baptist Church, 4574 South Third, Louisville, Kentucky, by February 10.

## Church Music

### Noted Choral Conductor Directs at Barbourville Regional Music Festival

By EUGENE F. QUINN



R. Paul Green

held in February. Ronald Sholar of Harlan will promote the Barbourville festival.

Mr. Green is now the recording and choral specialist with the Church Music Department of the Baptist Sunday School Board in Nashville.

## SEMINARY PERSONNEL TO ASSIST REGIONAL FESTIVAL PROGRAM

Two of the faculty members of the School of Church Music of Southern Baptist Theological Seminary will adjudicate and direct choirs and hymn players in the regional festival at Lexington Avenue Baptist Church in Danville this week.

Dr. William Bushnell, choral conducting specialist, will direct the adult and youth section of the



Miss Mabel Warkentin

festival on Friday night, February 24. Miss Mabel Warkentin, who is graded choir specialist on the seminary faculty, will make her contribution to the festival on Saturday afternoon, February 25. The festival will be under the supervision of Regional Festival Director J. P. Jardine of the Campbellsville College music faculty.

## Kentucky Baptist Foundation

### Foundation Receives \$1,000.00 Per Week in Three Consecutive Weeks

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

On January 12 the KENTUCKY BAPTIST FOUNDATION received a check for \$1,000.00, being an annuity gift. At the death of the donor, the income from the investment will go through the *Cooperative Program*. This is the fourth \$1,000.00 gift that this Baptist lady has given to the Foundation. She is eighty years of age and active in all the affairs of her church. If every Christian gave with the joy that this lady does, there would be no Cooperative Program deficit.

This is the third gift of the same amount the Foundation has received since January 1. The other two were for the endowment of Campbellsville College.

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**Brotherhood**

**Let's Make Our Ideas Live Up to the Ideals Of Our Brotherhoods**

By FORREST R. SAWYER

Ideas are invaluable in everything we do. This is especially true in the work of a Baptist church.

On a recent day three men came by the Brotherhood office. One was the pastor of a county seat town church; the other two men were from a semi-rural church—the pastor and his Brotherhood president.

In the rural church an idea was born in the mind and heart of the Brotherhood president. He was aware of the fact that the church was not reaching anything like its potential in a financial way. Conditions made it inadvisable for the church to use some of the latest stewardship ideas that we have projected in Baptist life. But in the PLANNING COMMITTEE of the Brotherhood, the president projected the idea (after having talked with the "coach") and a plan was mapped whereby on a given Sunday there would be promoted the idea of a "ONE DAY PLEDGE." This

day was promoted and an effort was made to get the membership to bring that which would ordinarily be a tithe. Thus portraying "what could be done."

The day arrived. The church had an average income of \$525.00 a week. On this given Sunday a total of \$1,024.27 of the Lord's money was brought to the Lord's house by the Lord's people.

Somewhat as an afterthought, a piece of paper was placed in the vestibule of the church and the people were encouraged to just sign their name on the paper pledging to tithe. Seventy-four members of the church signed that piece of paper.

A letter had preceded the other pastor's visit, and in that letter the pastor made the following statement which has characterized many efforts in many churches to have a Brotherhood. The pastor stated, "I have sincerely tried to have a Brotherhood, but we would get it started and it would dwindle down until it just wasn't doing anything."

"After the state convention at Danville, I began to pray earnestly that the Lord would lay upon the heart of one of our men the vision and challenge of a real Brotherhood. That prayer was answered as definitely as a prayer has

ever been answered. One of our most attractive young business men, a grocery owner, responded to the call to lead our Brotherhood. He said that he felt that the Lord was leading him to accept this great responsibility. He is active in the Junior Chamber of Commerce and an officer in the Odd-Fellows Lodge. He is also a city councilman and a volunteer fireman. Yet he said to the men last night with a conviction that he was now leading the most important organization that he has ever had the pleasure of working with."

The pastor stated that following his return home from the convention that his sermon hour was taken up the following Sunday primarily presenting the needs of the church as it related itself to its manpower. Then he shared with the men that he was praying for a leader. Then for about three Sundays the church bulletin carried a statement from the pastor that he was continuing to pray that God would put it upon one of the men of the church to accept the responsibility of serving as president of the Brotherhood.

Toward the end of this period of time he received a telephone call from the young man mentioned above and the man wanted to talk to his pastor. God had placed the need upon the heart of the man.

Soon after the above had transpired, an organizational meeting was called on short notice and even though there were a number of conflicts, 21 men responded to the announcement and organized.

\* \* \*

An increasing number of oral testimonies from church leaders and reports from Brotherhoods are indicating a healthy and wholesome trend in this matter of activating the manpower in churches and doing for our boys through Royal Ambassador work that which needs to be done.

When some good organization, with ideals in its purposes, ceases to be, many persons are made unhappy. Trying to reactivate the group after it has disbanded may meet with unsurmountable obstacles. The *Guide for Brotherhood Proficiency*, the articles in the *Western Recorder*, the recommendations as printed in the annual Book of Reports, and the proposals on card forms which have been widely distributed—all of these—advocate the teaching of the *Church Brotherhood Guidebook* by the pastor in each church.

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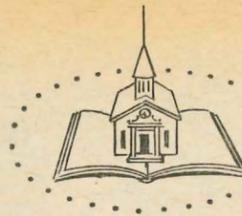
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**SUNDAY SCHOOL LESSON**

By H. C. Chiles

**THE TRUE BREAD**

John 6:25-40

**For February 5, 1961**

Having observed Christ's miracle of feeding the five thousand men, in addition to the numerous women and children in the crowd, from the lad's lunch, which consisted of five barley loaves and two fishes, on the shore of the Sea of Galilee, the multitudes were amazed. They had never seen anything like that. This miracle was witnessed by more people than any of the others which Christ performed. It had a profound effect upon those who observed it, for they saw in it a remarkable demonstration of divine power.

While the wisdom of Christ's words and the beauty of His deeds had not impressed the crowds greatly, His miracle had met their wants precisely, and they readily concluded that their problem of food supply was solved permanently. Gratiified and excited by the miracle, they quickly decided to proclaim Christ as their king. However, their enthusiastic desire and intention were so unwelcome to Christ that He determined to thwart their purpose by withdrawing from their midst.

On the next day those who had seen in His miracle a remarkable demonstration of divine power located Christ in Capernaum, flocked into His presence, and inquired of Him as to how He had arrived there. With eager interest the crowds listened to Christ, actually hoping that He would also perform some new and extraordinary miracle, whereby they might be fed again. Knowing that they had misconstrued the nature of His mission, Christ proceeded to give that curious and carnal crowd some very plain and definite instructions concerning His ministry and His ultimate departure. He did not hesitate to tell that materialistic and selfish crowd that food for the soul is vastly more important than food for the body. Fully aware that they were thinking how wonderful it would be in the event that He continued to supply bread for the gratification of their appetites for food, Christ sought to elevate their thoughts and desires from the physical and temporal to the spiritual and eternal. Even though they had followed Him primarily because they were seeking food or some other material benefit, Christ was exceedingly anxious for them to receive and to enjoy spiritual food. He wanted them to

understand that He was not merely an earthly king to supply the appetite and needs of their bodies only, but that He was a spiritual and heavenly king.

Bread, which has ever been and continues to be the staff of life, speaks of satisfaction, health and strength. The bread of earth, which is what those people were seeking, could only meet their needs temporarily, but the bread of heaven, or Christ, Whom they needed sorely, could meet their needs eternally. Their motive, which was quite understandable and yet was very unworthy, caused them to miss the Lord's greatest provision for their personal needs.

Christ's miracle reminded the multitudes of the miraculous manner in which their ancestors received manna each morning for their daily sustenance in the wilderness. The people concluded that if Christ would only continue His miraculous feedings that would put Him in a class with Moses, which was the very thing that He refused to permit. He is unique and supernatural, and cannot be placed in a class with anybody else. Because the people were far more interested in the loaves and the fishes, such as Christ had dispensed, than they were the bread of life, they were irritated by His teachings. Christ frankly stated that He is the true bread which God sent down from heaven. What a wonderful provision has been made for us in Him! How significant that our Lord declared Himself to be the bread of life! Christ informed them that God was present with them right then to feed them with the bread from heaven. That bread was sent from God into the world in order that all who might partake thereof would become the recipients of real, satisfying and eternal life. He said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." All who believe on Him will come to Him and to them He will give satisfying and eternal life. He has the power to meet the needs of every soul. He is the satisfying portion of His people. Christ has given us the blessed assurance that there is one thing which He will never do, namely, cast out any soul who comes to Him in simple trust or dependence. But, only those who receive Christ by faith will become partakers of everlasting life.

In the last three verses of today's lesson Christ places great emphasis on the will of God. That will has been revealed in many ways. To make His will known and get it accomplished has been God's greatest undertaking.

When He was here in the flesh Christ lived in accordance with God's will in every respect. He wanted the Father's will done regardless of what it might be. He was subservient and obedient to God's will in everything, and that in spite of the fact that Satan offered Him pay and power to substitute sense, sentiment, sensation or something in the place of it. In His earthly life Christ demonstrated what it is to live solely for the purpose of doing God's will. Having dedicated Himself to live in accordance with God's will, Christ was ready to do that will perfectly even though it involved the sacrifices of Gethsemane and Calvary.

God was pleased to give to Christ a number of the human family who were to become His. The Holy Spirit opens their eyes in order that they may see their sin and helplessness, as well as the righteousness, grace, forgiveness, salvation and peace of Christ. Every person who believeth on Christ receives eternal life.

In God's will is the guidance which each Christian needs. Christ regarded His life's work as something which had been chosen for Him by the will of His Father. The very same thing can apply to us. In the will of God is a plan for your life and mine, and we shall reach our highest happiness and greatest usefulness only as we discover His plan and live in accordance with it. God's will for us is always safe, right and best. Be submissive to it always.

►Retired Pastor Wesley Elvis Powell, 67, died of a heart attack while he was sleeping Sunday night, January 16, at Hopkinsville, Ky.

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# Foreign Mission Board Reports to the People

By MISS IONE GRAY, Director of Press Relations

Richmond, Virginia

## 1960 GIFTS FOR FOREIGN WORK REACH \$17,312,163

Gratitude for progress made in missions and recognition of needs still unmet keyed the Southern Baptist Foreign Mission Board's January meeting, as the secretaries reviewed the year just ended.

"We are happy to report that gifts for foreign missions in 1960 reached a total of \$17,312,163," Executive Secretary Baker J. Cauthen said. "We are particularly grateful that \$819,396.62 was provided by the advance section of the Cooperative Program at the close of December, thus enabling advance to continue in the planning for 1961." (Co-operative Program money received after the Southern Baptist Convention's operating budget is met is called Advance Program funds and is divided 75 per cent for the Foreign Mission Board and 25 per cent for the Home Mission Board.)

While noting that the sum of mission gifts last year was the largest in the history of the Foreign Mission Board, Dr. Cauthen added: "We should remember that needs totaling more than \$20,000,000 were before the Board throughout the year as definite recommendations from the mission fields. We had to leave unmet needs amounting to more than \$3,000,000.

"It is our hope that missionary giving will continue to increase in order that advance may proceed. It is the objective of the Foreign Mission Board to appoint 160 new missionaries in 1961."

### "PROUD" OF PROGRESS, "DISTURBED" BY NEEDS

The major portion of the report of Latin-American Secretary Frank K. Means dealt with "what we are proud of," a summary of Southern Baptist mission progress in his area. He noted that 50 new missionaries during the year brought the Latin-American staff to 526. These serve in 89 stations in 14 political entities and at the Baptist Spanish Publishing House, El Paso, Tex. Eight of the stations were entered in 1960.

"We are also proud of the work which has been done for the Lord in Latin America through the co-operative activity of missionaries and national Baptists," Dr. Means continued. In North Brazil, where "Operation Andrew" challenged each church to a goal of baptisms equal to one-third of its membership, a 24-member church baptized 26 converts, he reported, and when all records are complete the total of baptisms in Latin America for the year is expected to exceed the 14,957 of 1959. Large-scale efforts in evangelism included a simultaneous campaign in an association of

Mexico, with 5,000 persons attending one of the services; the 10th simultaneous campaign in Recife and eastern Pernambuco, Brazil, with 1,012 decisions reported; and a preaching mission conducted in about 50 churches of Chile by 11 Baptist pastors from the United States.

Dr. Means expressed gratitude for response from Baptists in many places to need caused by earthquakes in Chile and reported that out of the disaster have come unprecedented opportunities for preaching. New doors also opened to missionaries in Equatorial Brazil because of help they gave when the state of Ceara suffered floods early in the year.

Among other high lights of 1960 which he reported were the decision of the Guatemalan Baptist Convention to establish a high school; the beginning of daytime classes at the Baptist theological institute in Honduras; the opening of work with students in the University of Costa Rica, San Jose, and in a nursing

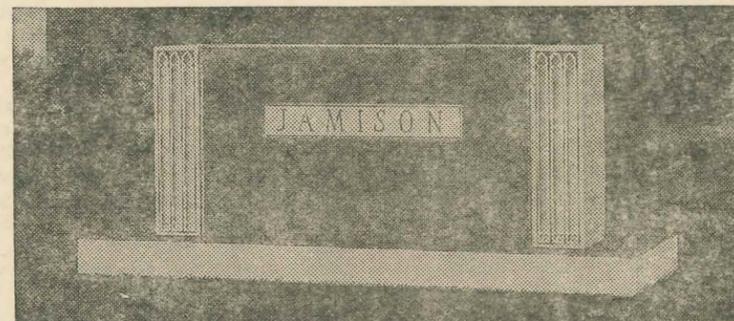
school and university of Maracaibo, Venezuela; the establishment of two new churches in Honduras, English-speaking churches in Buenos Aires and Comodoro Rivadavia, Argentina, an English-speaking mission near Puerto Cabello, Venezuela, and a chapel in the Bahamas; and the inauguration of work in three new centers of Uruguay and two of Costa Rica.

Dr. Means concluded his report with a look at "what disturbs us" in Latin America. After noting economic and social conditions, he said: "The spiritual plight of the people in Latin America is more than disturbing—it is frightening. We are grateful for what is being done, but so much more needs to be done."

Dr. Means, Dr. Cauthen, and Rev. Charles W. Bryan plan to spend the last of March and first of April surveying possibilities in the Caribbean area. Mr. Bryan is the newly elected field representative for that section of Latin America.

►R. E. McElmurry, having passed retirement age, relinquished his pastoral leadership of the DeMossville Baptist Church at the end of 1960.

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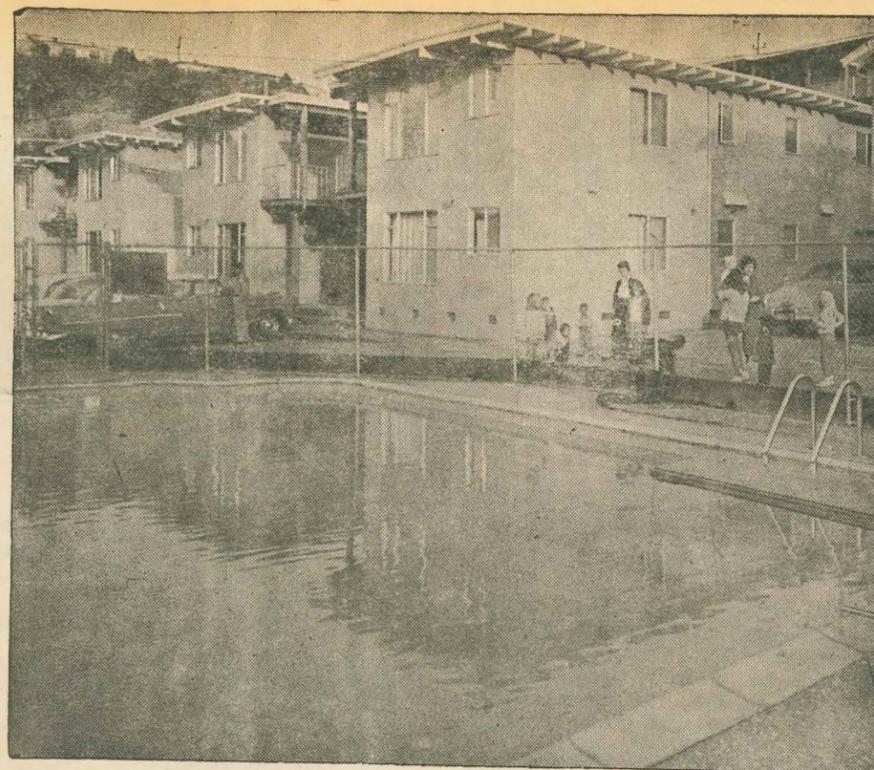
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**FIFTY PERCENT INCREASE:** Family housing facilities increased more than fifty percent at Golden Gate Baptist Seminary, Mill Valley, Calif., recently when the seminary leased the 42-unit Merrydale Apartments, twelve minutes away from the campus. "Families with two or even three small children are now almost assured of a place in seminary-controlled housing," President Harold K. Graves has said.

## John Dalton Called As Minister of Education and Music at Georgetown Church



John Dalton

The Georgetown Baptist Church recently called John Dalton as its minister of education and music. Dalton attended the University of Richmond, in Virginia, majoring in religious education. He has been conducting choirs since he was sixteen years of age. He has studied voice, piano, violin; and has conducted both choirs and bands.

Dalton has served in such churches as Park Street Baptist Church, Columbus, S. C.; Northwood Baptist Church, West Palm Beach, Florida; Morning Side Baptist Church, Atlanta, Ga.; and came to the Kentucky church from the Central Baptist Church, Gainesville, Ga., where he was serving as minister of music and religious education, the young people's director and assistant pastor.

Mr. and Mrs. Dalton are living at 612 Jackson Street, Georgetown, Ky.

## Clear Creek's Benenhaley Ordained to Ministry By Riverside Church

PINEVILLE, Ky., Jan. 16—Eleazar Benenhaley, who has been called as pastor of the Concord Baptist Church at Flat Lick, was ordained to the gospel ministry Sunday afternoon at the Riverside Baptist Church.

Dr. J. W. Lester, a professor at Clear Creek Baptist School, was elected moderator, and Pastor R. E. Sasser, of the Riverside Church, conducted the questioning of the candidate prior to ordination services. Pastor Lynn P. Robbins, of Hosman Baptist Church, and Pastor John Partin, of East Jellico Baptist Church, gave the charges to the church and the minister respectively. Pastor Archie Walters, East Pineville Baptist Church, presented the Bible on behalf of Riverside Church. A large number of people attended from Concord, Riverside and other churches.

Benenhaley, a third-year student at Clear Creek Baptist School, is a native of Dalzell, South Carolina. He and Mrs. Benenhaley have two sons, Clayton and Wilbur.

## A CHRISTIAN FUNERAL SUGGESTION

(Continued from Page 3)

mother by, than that the funeral service was a worship experience set in the spirit of victory. By having this theme of victory and hope I will have been strengthened and comforted in the best way.

I have said all of this out of great love for each of you and as a desire to serve you. I hope you will carefully consider what I have said. The funeral is in your hands. The funeral director, who does such a wonderful job of taking care of so many of the complex details that would perplex and frustrate us, will do what you want to do in these matters. If the funeral is ever to be that worship experience of victory and triumph through which comfort of the greatest kind is achieved, then it will be you who make that possible.

## Cumberland Student Going to California

Miss Phyllis Reed, a Sophomore in Cumberland College, has been selected to do summer missionary work among



Phyllis Reed

the Orientals in California for ten weeks next summer. She has taught classes in both Sunday school and Vacation Bible School at her home church at McKinney, Kentucky, and spent last summer working at Ridgecrest. She has been president of

the McKinney Y.W.A. and has worked with the Student Union and the Training Union at Williamsburg.

►Northside Missionary Church, Murray, ordained Hayward Roberts to the ministry on Sunday afternoon, December 4. H. C. Chiles was moderator; Terry M. Sills clerk; J. J. Gough preached the sermon; T. G. Shelton interrogated the candidate; T. A. Thacker presented the Bible; Billy Turner led the ordination prayer and J. O. Coltharp led the closing prayer. Others on the council included Galen Hargrove, Luther Compton and W. W. Dickerson. Roberts is at present a student in Bethel College.

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ATTENDANCE, JANUARY 22, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1282	5	313
Missions (3)	292	2	156
Louisville, Ninth and O	1076	19	653
Mayfield, First	915	--	215
Mission	81	--	--
Louisville, Crescent Hill	883	6	227
Mission	76	--	--
Owensboro, Third	868	3	349
Madisonville, First	860	--	207
Murray, First	841	1	134
Mission	42	--	--
Louisville, St. Matthews	836	11	218
Hopkinsville, Second	825	1	198
Louisville, Carlisle Avenue	811	--	237
Missions (2)	47	--	27
Elizabethtown, Sev. Val.	770	--	234
Missions (2)	61	--	--
Covington, Calvary	735	--	--
Bowling Green, First	699	--	147
Mission	117	--	--
Louisville, Beechland	654	--	167
Mission	203	--	60
Louisville, Parkland	631	2	150
Lexington, Immanuel	631	--	209
Mission	10	--	--
Louisville, Beechmont	627	3	182
Paducah, Immanuel	615	3	191
Campbellsville	608	--	245
Missions (3)	83	--	48
Louisville, Beth Haven	572	2	192
Somerset, First	571	1	234
Mission	80	4	45
Glasgow	568	1	104
Mission	15	--	--
Harrodsburg	562	1	192
Missions (2)	57	--	28
Louisville, Valley Station	547	4	92
Newport, First	525	3	155
Florence	505	6	95
Lexington, Grace	494	2	171
Mission	16	--	--
Shelbyville, First	486	--	73
Paducah, First	485	2	194
Georgetown	483	--	161
Missions (2)	27	1	32
Louisville, Rockford Lane	483	4	149
Louisville, Baptist Tabernacle	478	--	156
Erlanger	477	4	136
Owensboro, Hall Street	475	--	199
Louisville, Green Acres	467	--	176
Louisville, Hazelwood	463	--	131
Louisville, Bethlehem	461	1	144
Louisville, Beechwood	428	--	185
Henderson, Immanuel	418	--	--
Missions (2)	124	--	--
Louisville, Bethany	401	3	128
Lexington, Trinity	400	5	188
Mission	85	--	42
Louisville, Eighteenth Street	394	3	123
Mission	56	--	52
Ashland, First	394	--	103
Mission	99	--	--
Louisville, Fairdale	390	3	133
Greenville, First	384	--	149
Louisville, Highland	380	3	152
Mission	40	--	20
Hodgenville, First	380	1	131
Jeffersonton, First	375	2	116
Central City, First	370	--	179
Russellville, First	368	--	132
Mission	60	--	--
Paducah, East	360	1	142
Owensboro, Eaton Memorial	360	--	176
Louisville, Valley View	358	2	125
Covington, South Side	357	--	81
Louisville, Shawnee	356	--	122
Lexington, Porter Memorial	355	1	135
Lebanon, First	353	1	106
Morganfield, First	343	--	96
Winchester, Central	342	--	121
Ludlow, First	342	2	86
Ashland, Unity	341	--	106
Louisville, Immanuel	340	1	89
Owensboro, Crabtree Avenue	334	5	144
Franklin, First	331	--	144
Mission	48	--	37
Louisville, Highview	330	6	128
Middlesboro, First	329	--	86
Mt. Washington, First	328	--	104
Mission	23	--	--
Lawrenceburg, First	327	1	53
Mission	29	1	--
Owensboro, Lewis Lane	325	--	129
Louisville, Ralph Avenue	324	1	99
Frankfort, Thorn Hill	316	--	130
Bellevue	315	--	74
Corbin, Central	310	--	105
Mission	44	--	18
Nicholasville	306	--	114
Walton, First	297	2	150
Bowling Green, Eastwood	296	--	105
Bardstown	296	--	32
Mission	51	--	22
Corbin, First	295	--	115
London, First	294	--	90
Dawson Springs, First	292	--	65

Versailles	290	--	84
Earlington, First	277	--	103
LaGrange	--	--	--
De Haven Memorial	266	--	95
Glendale, Gilead	265	--	227
Scottsville, First	257	--	81
Springfield	256	--	70
Barbourville, First	225	--	209
Missions (3)	195	--	--
Owensboro, Seven Hills	223	--	73
Falmouth	223	--	46
Mission	16	--	--
Cold Spring, First	222	--	88
Marion	221	--	82
Hazard, First	221	--	66
Stanford	219	--	94
Mission	8	--	--
Ashland, Pollard	209	1	82
Mission	25	--	--
Greensburg	209	--	105
Hazel	203	--	--
Owensboro, Yellow Creek	193	--	38
Lebanon Junction, First	191	--	71
Williamson	--	--	--
East Williamson	185	--	56
Calhoun	165	1	68
Livia, Mt. Carmel	145	--	86

Spanish Baptist Church  
Gets Permit to Reopen

WASHINGTON—(BP)—Spanish government officials have authorized the re-opening of the Baptist church at Seville.

The Seville church was one of five Baptist churches ordered closed by Spanish police in 1958.

The Ministry of Foreign Affairs of the Spanish government communicated news to Erik Ruden, associate secretary of the Baptist World Alliance in London, "that on December 21, the legal functioning of the Baptist church at Seville has been authorized."

Ruden then relayed the word to Washington offices of the Alliance.

Ruden has been in conference with Spanish officials the last several months seeking a softening of limitations placed on religious liberty in that country.

►Jesse Sanford Reynolds, 72, also a retired Baptist preacher, died at his home near Bonnieville, Ky., of a heart attack, at midnight on January 3.

►Mrs. Robert E. Beddoe, emeritus Southern Baptist missionary to China, has moved from Galveston, Tex., to Metairie, La., where her address is 2613 Green Acres Rd. The former Louella Houston, she is native of Murray, Ky.

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