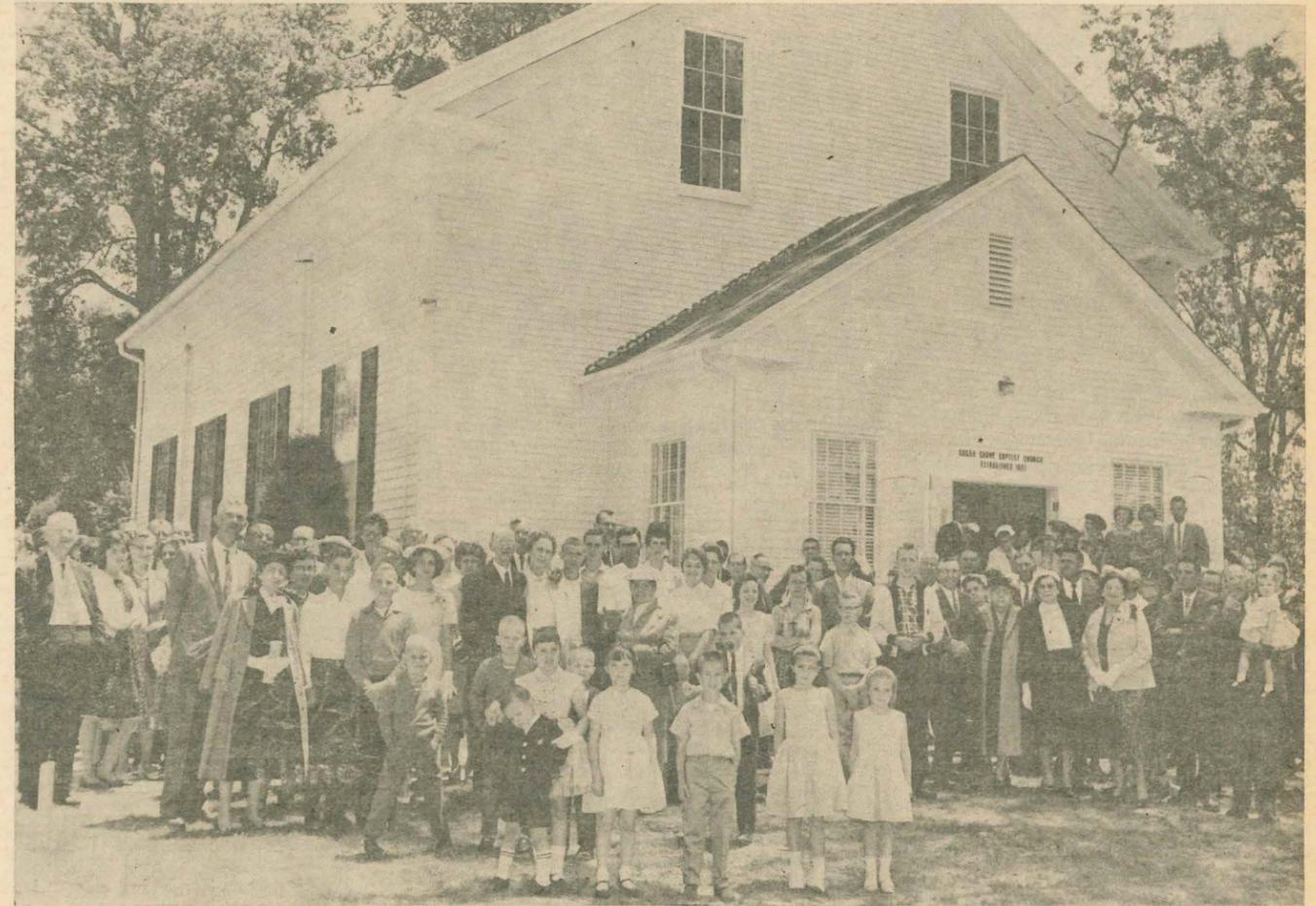


Western Recorder

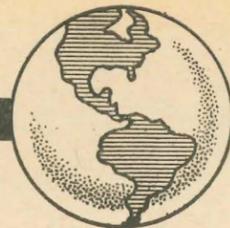
Middletown, Ky.
WESTERN RECORDER
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July 13, 1961
Vol. 135 No. 27

SUGAR GROVE CENTENNIAL



Dinner on the Grounds at the Centennial of the Sugar Grove Baptist Church, in Daviess County, on U.S. 231, near Owensboro. James C. Heneisen is pastor. See article on page 8 inside.



GLEANINGS FROM THE FIELD

Integrated V.B.S.

►Pastor R. R. Couey reports that they had an integrated vacation Bible School this summer at the First Baptist Church, Carrollton, with 125 enrolled, 25 of whom were Colored.

Glorieta's Texas Hall Burns

►Texas Hall, erected as the original unit of the first hotel at Glorieta Assembly, was destroyed by fire on May 20 caused by a defective heater. The 40-room stucco building was thought to be worth about \$140,000. The loss was covered by insurance, and expectations are that it will be rebuilt this fall.

Reynolds to Great Crossings

►The new pastor of Great Crossings Baptist Church, Georgetown, is Eugene Reynolds. He goes there from the South Fork Baptist Church, Hodgenville. He has also held pastorates in Lincoln and Whitley counties. He is a native of Crab Orchard, and is a graduate of Cumberland College, '55; Georgetown College, '57; and Southern Baptist Theological Seminary, January, 1961. He and Mrs. Reynolds have one daughter, Alecia Joan.

Graham Picture Coming

►A full-hour portrait-in-action of Dr. Billy Graham will be given in a new NBC Special Projects TV series, this one entitled, "The World of Billy Graham." Eugene S. Jones, producer of this series, has just returned from England, where he filmed some of the material to be shown. The TV will show much of his early life, and his meetings in various cities throughout the U.S., Europe, Africa, and elsewhere. The date will be announced later.

H. L. Carter in Colorado

►Pastor Harry L. Carter, well remembered in Kentucky where he was formerly pastor at Scottsville and Bowling Green, writes from 1741 Dallas Street, Aurora 8, Colorado, sending greetings from the Golden West. He is seeking relief from his "Arthur-itis," as he calls it, but he concludes his communication by some "brag"-itis about his conquest of the Rainbow trout in the mountain streams. His fishing prowess must be of some comfort to him, and we hope that he finds much improvement in his health.

Booksellers' Convention

►U. S. Senator Frank Carlson, Kansas, will be the speaker at the banquet por-

tion of the 12th annual Christian Booksellers Association's Convention, Miami Beach, Fla., August 6-10, 1961. Featured among the 135 exhibits will be a Rare Bible Display in the lobby of the Deauville Hotel by Donald Cleveland Norman, of Skokie and Chicago, Ill., author of the \$100-a-copy folio volume, "The 500th Anniversary Pictorial Census of the Gutenberg Bible." Don Norman formerly lived in Louisville where he was both a student in and publicist for the Southern Seminary. Mrs. Norman is the former Miss Lelda Harmon, in those years a member of Victory Memorial Baptist Church.

Foreign Missionaries

►Edward L. Oliver, native of Tampa, Fla., and his wife, Mrs. Susan Pyles Oliver, native of Louisville, Ky., now Southern Baptist missionaries, are returning to their work in Japan after furlough in the states. They may be addressed at 98 Kami Arata Machi, Kagoshima, Japan.

►Dr. and Mrs. William Skinner, Southern Baptist missionaries, have returned to the States for furlough from Paraguay. During May they may be addressed at 2706 Westwood Ave., Nashville, Tenn., and during June, c/o R. E. Lawrence, Effingham, S.C. In July they will move to Winston-Salem, N.C., where Dr. Skinner will be a resident in pediatrics at North Carolina Baptist Hospital. He is a native of Nashville; she is the former Frances Lawrence, of Florence County, South Carolina.

►Miss Mary Neal Morgan, missionary to Japan, is returning to the States for furlough and may be addressed at 319 N. East Street, Harrodsburg, Ky. She is a native of Mercer County, Kentucky.

W. L. Davis Ordained

►William L. Davis, a second year student at Clear Creek Baptist School, was ordained April 30 at Richardson Chapel Baptist Church, Middlesboro, where he is pastor. Pastor Charles Jones, of First Church, Pineville, was interrogator. J. W. Lester and A. C. Maxwell, both professors at the Clear Creek School, served as moderator and preached the ordination message, respectively. Mrs. Davis is also enrolled as a full-time student at Clear Creek, where she is president of the campus Woman's Missionary Union. They have four children, Billy, age 8, Stanley, age 5, Anita, age 3, and Philip, age 2. The Davises came to Kentucky by way of four states. He was born in

Petaluma, California, and moved to Virginia, where he graduated from Virginia-Carolina High School. She is the daughter of Mrs. Florence Allison, Raleigh, N. C. They moved to Pineville from Aberdeen, Md., where he was engaged in dairy farming.

Western Recorder

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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Middletown, Ky.

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

Congo Report

By OLIVER W. HASSELBLAD, M.D.

[EDITORIAL NOTE: Southern Baptists do not have any foreign missionary work in the Congo—so much in the news these days. This "Congo Report" rather, is the work of missionaries other than our own. It shows the complete abandon with which missionaries meet their tasks under most trying and adverse circumstances. Medical Doctor Oliver W. Hasselblad is president of the American Leprosy Missions. His organization has extended us the courtesy of sharing this article with our readers.]

He couldn't have been more than 14, this little African boy sitting on the edge of his hospital bed, his thin arms ending in bandaged stumps. At first I thought he was a leprosy victim, his mutilations caused by years of neglect, like many others I had examined since coming to the Congo. But no, this tragic image of despair and hopelessness, who looked up at me in a mute plea for help, was an innocent victim of tribal warfare in this strife-torn country. His two hands had been blown off by a hand grenade thrown by Africans fighting Africans. More than anything else I saw during my two months in Kasai Province as a part of Operation Doctor, this youngster, caught in a movement of forces he couldn't understand, symbolized to me the tragedy and the senselessness of much that is happening in the Congo today.

But the violence, hate, fear and suspicion, culminating in this instance in the meaningless mutilation of an African child, is only one part of the Congo story. The other part is the soul-stirring story of Africans and Europeans working side by side against the forces of evil, of African Christians protecting their white brothers, of missionaries sticking to their posts at the risk of their lives.

The boy who lost his hands was one of the many patients I examined at Lulabourg while waiting for a plane to Wembo Nyama, the Methodist mission station which was my destination. In answer to an emergency call from the Congo Protestant Relief Committee for doctors I was granted a two-month leave of absence from American Leprosy Missions and flew to Leopoldville on December 21. Because of innumerable delays and difficulties of transportation, however, it was New Year's Eve before I finally reached Wembo Nyama in the Kasai Province. In those ten days of waiting I examined leprosy patients at the new leprosarium at Kimpese, performed emergency operations at Lodja, treated gunshot wounds at Luluabourg.

I also talked with Mrs. Rajeshwar Dayal, wife of the UN representative in the Congo, who expressed the fear that the Congo might become another Korea if the UN were not given full backing. And I saw a WHO representative who told me of the tremendous increase of sleeping sickness in the area. In my

hotel room at Luluabourg on Christmas night I heard carol singing, loud and clear, in the distance, and found out later it was a group of Canadian, Ghanaian and Congolese soldiers in a nearby office building.

And everywhere I saw missionaries working under incredible hardships without bitterness or pessimism. At the Methodist mission in Lodja, I met a family of stranded missionaries on the way to their home station, who had been stopped and very roughly handled by a group of Congolese soldiers. Though their baggage was confiscated and they were not allowed to proceed, the little band was determined to stick it out until they could find some way of getting to their station.

On New Year's Eve a little Cessna 180 flew to Lodja from Wembo Nyama to pick me up. Just a week earlier when the plane had first arrived in the Congo and had landed at the local air field, the pilot and passengers had been nearly mobbed by fearful and suspicious Congolese who thought the machine had been brought in for evil purposes. The plane was grounded, and for a time it looked as if I would not be able to get to Wembo Nyama. However, after a visit to the area by the District Commissioner, order was restored and the plane was allowed to fly to Jodja to get me.

On the return flight with the two pilots, Al Burlbaugh and Paul Alexander, and Wembo Nyama's medical director, Dr. Bob White, another large crowd had assembled at the airfield, but this time a friendly one, which had only greetings and smiles for us.

The area in which I was to work for the next few weeks was Lumumba territory. Mr. Lumumba had gone to school at Wembo Nyama and relatives still lived nearby. From my very first day, though the welcome from the African Christians on the station itself couldn't have been more heartfelt and sincere, there was an atmosphere of tension, suspicion and fear. There were daily rumors of violence and impending violence, of incidents against whites, of tribal skirmishes and of the gathering of pro-Lumumba forces. But my concern was right there in the mission hospital.

Bob White and I were the only doctors in the entire area between Stanleyville and Luluabourg and the surgical work had really piled up. The hospital,

a brand new one with one hundred beds and newly unpacked equipment, was already overcrowded. Unfortunately the operating room was the only part of the dilapidated old hospital which hadn't been moved, so that my surgery was carried on under somewhat primitive conditions.

For three weeks in Wembo Nyama and nearby Kataka Kombe, I spent most of my time in the operating room, averaging about five major operations a day. It felt good to be back in my surgical gown and mask, the familiar instruments in my hands again after an absence of almost two years. During one three-day period I did 33 operations, 21 of which were major abdominal procedures. It would have been an impossible task without the help of the really dedicated Congolese staff who gave long, exacting hours of help with patience and infectious good humour. We had prayer with every patient before an operation. With the non-Christian, the African nurse prayed slowly, each phrase wonderingly repeated by the patient. Thus the first glimpse of the meaning of the Gospel message was given. The faith and confidence shown by patients as they walked (they were not wheeled) to the operating table, was humbling to witness. Pre-operative sedation was never used, for it was not required. Faith was superior to morphine.

One day we needed blood for transfusion in an emergency case. All the nurses of the hospital had already given the maximum quota allowed. We therefore sent word to the nearby mission school for donors. Promptly we had more volunteers than could be used!

These were days of crisis. Emergency conferences were frequently held by the missionaries and their national church leaders. The maturity and responsibility shown by these Christians, as they faced the grave decisions affecting the work, which years of laborious effort and dedication had built, left an everlasting impression upon me. Over and over the issues were faced . . . "What is best for the church of Jesus Christ?" (Not, "What is best for us and our security?" Nor, "What is best for the missionaries?")

The beginning of the end came on the afternoon of January 19 at Karaka Kombe. About 4:30, just as we were finishing up surgery for the day, people came running from the village with the news that truckloads of Stanleyville soldiers had arrived, arrested all the local government officials, beaten up some Portuguese traders and taken over the town. Fear rushed like an unchecked prairie fire through the crowds and within literally minutes everyone who could flee did so. Mission employees, patients in the hospital and their relatives, all held on, though soon they were gathered in groups to hear the latest

(Continued on Page 6)



A Distress Call

This is a distress call! It might even be too late when these words are read. What the defenders of religious freedom and separation of church and state have fought against through generations is about to happen. Congress is on the verge of giving federal aid to parochial schools by the back door method. Left out of the public school aid banquet, proposed by President Kennedy, the Catholic hierarchy has succeeded in slipping in the kitchen door for a piece of the pie.

As predicted recently on this page, the National Defense Education Act has been amended to include long-term low interest loans to parochial schools for the construction of facilities for science, mathematics, foreign languages, gymnasiums, and cafeterias. Also it is proposed that one-half of student loans be forgiven if the student teaches in a private school.

These proposals have already gained approval of educational sub-committees in the Senate and the House. It is predicted that they will get to the floor of the House the second or third week in July. This is why it might already be too late and is unfortunate that this caught us just the week in July when we annually skip an issue of this paper.

It's too late now to discuss in detail again the dangers of government aid to parochial schools. Suffice it to say if this measure passes, Baptist taxpayers will be footing the bill for garbed nuns to teach school children Catholic dogma each day and the greatest educational plan in the world's history, the American public school, stands to be wrecked by tens of thousands of private and church elementary and high schools drawing the funds now used by public schools.

Action is needed from every American interested in preserving this wall of separation between church and state. This is a crisis! This editor tries faithfully to point out many dangers and threats to spiritual welfare, but seldom does he cry "Wolf". This is a frantic cry because the wolf is truly in the flock.

If the bill is not already passed, something can still be done. Every Kentucky Congressman can be flooded with telegrams opposing this specific measure. A letter probably will be too late. Please give heed to some specific suggestions:

1. Let it be a whole-hearted effort. A half-hearted effort is no good. Out of the 600,000 Baptists in Kentucky, it seems that 100,000 messages could reach Kentucky Congressmen.

2. Make the approach as "a citizen," not "a Baptist." Every message ought to be individual. Long lists of names or petitions are of little effect. Use telephones to urge friends to send a telegram.

3. Use the pulpits and Sunday school classrooms to urge every person to act. The words of a brief telegram could be suggested. Don't argue or give lengthy

reasons, just voice strong opposition to HR 7904, the new House bill.

4. Write only the Congressman from your district. He is the one who will listen to you because your vote is important to him. The Senators from Kentucky can be centered on when the measure reaches the Senate.

5. By all means, hurry! It could already be too late. Tomorrow or next week surely stand to be far too late. Remember this is not President Kennedy's Public Education Bill, this is a sop to the Roman Catholic hierarchy in hopes they won't use their great influence with more than a 100 Roman Catholics in the House and Senate to defeat President Kennedy's Public School Aid Bill.

Again, here are the Kentucky Representatives. If there is any doubt about which one represents your area, ask the pastor or someone else who knows. Each Congressman can be reached by the simple address, House Office Building, Washington 25, D.C.

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

Voting Doesn't Make It So

How simple it is to call black *white*, and evil *good*, when human will is the final authority rather than divine will. Such would appear to be exactly the case when the United Presbyterians put a stamp of approval upon moderate drinking in their 173rd General Assembly recently.

Since when did voting it *right* make it right? God's estimate stands unchanged no matter what men say or how they vote. Strange it is that for 173 or more years total abstinence has been considered the standard for Presbyterians, but now they can drink moderately without disfavor of their church.

All Presbyterians have not fallen prey to the sinister propaganda of the powerful liquor industry and the low morality of drinking Presbyterians, though a recent survey found over 58% of all Presbyterians serve liquor in their homes.

Ernest T. Campbell, a York, Pennsylvania, Presbyterian pastor and recent speaker on the Presbyterian Hour radio program, opposed the drink approving action, but lost out to an argument put forth by a fellow-Presbyterian, John M. McNitt, Cuyahoga Falls, Ohio. McNitt said the action would remove the stigma of second-class Christians from many church members.

How absurd! The classification of Christians is not

based on criteria set by any General Assembly of the Presbyterians but on divine judgment. Only by some strange twist of reasoning could it be conceived that Christ thinks differently of liquor or those who use it because Presbyterians have changed their thinking.

This is to remind us that the voice of the majority is not the voice of God. This is no more true of the Presbyterians in this matter than it is of Baptists in many of their votes. Simply because a recommendation carries by a majority vote is no sure sign it is God's will. Too many Baptists today vote according to their own likes or dislikes, as they would in a political election, instead of sincerely seeking the mind of God through the Holy Spirit. A Baptist church is supposed to be a spiritual democracy. This is far different from

simple democracy. In a democracy the people's will becomes the rule; in a spiritual democracy the mind of God in the Holy Spirit rules.

There is a bit of shame in this Baptist editor's soul in talking about Presbyterians and drink. At least, they seem to be trying to be honest. Since the majority of Presbyterians approve drink, they'll be honest and above board.

How about Baptists? I sincerely doubt if 58% of Baptists serve liquor in their homes, but it is not an unheard of thing. The church covenant used by most Baptist churches prohibits any trafficking with liquor, but when did you hear of any discipline on this score? It used to be common but is so uncommon now as to make the news. Thank the Lord such news is made still by some Baptist churches.

BAPTIST FORUM



Not So Bad, After All

Editor:

Much has been written lately upon the theme of "Pity the Poor Preacher's Wife." I will be the first to admit that on many days I wish I had married a circus performer or a traveling salesman—or anyone other than a minister—but at the same time, I should like to point out some of the overlooked good points of my position.

The root of the problem seems to lie in the little lady of the manse herself, and not in her position. Some of the martyrdom of the "preacher's wife" is inflicted upon her by herself. I have yet to find a church member who disagrees with the fact that I am first of all a wife to my husband and a mother of three small children. Certainly this role is less glamorous than being the leader of several church organizations, but it is the one I feel the Lord has for me to do—first, last and always.

Nothing can change the fact my husband will (1) spend most of his time away from home, (2) often have to change family plans for church plans, and (3) always be on call, even at home. This I cannot change, but he can and does arrange time for us. First of all, his time is (to a certain extent) budgeted by him. If an emergency arises in our family, such as an illness, I have heard no one complain of time he has had to spend with members of his family in the hospital. But I have heard many offers of "Let me know what I can do to help, Pastor." I have seen church members shower us with kindness and care when a new baby comes to our home or someone is ill.

Even though a minister does spend many more hours on his job than most

men, he should feel free to spend some time with his family each day. Perhaps some ministers do not realize that his child is delighted just to ride to the hospital with his Daddy and wait in the car while Daddy makes his calls—just for the opportunity to be with him. Children learn at an early age how to act so as not to interfere with Daddy's pastoral duties, at home as well as in public.

I have rarely felt imposed upon in our home either. I would rather all church business be conducted from the pastor's office, but this is a small infringement that is merely another "occupational hazard." I have never felt that our home was public property; hence our wonderful church members do not treat it as such. I love having groups in our home, but I do not feel it is expected—on the contrary, I know it is appreciated and enjoyed when I do it.

I am not looking at my role through rose colored glasses, because ten years of being a minister's wife would certainly prevent that. I am advocating that we who are ministers' wives stop and count our blessings ever so often. They are always too numerous to count.

A Matron of the Manse

What "Authorized" Means

Editor:

Please note the first sentence on Page 4 of the bulletin used for the Hospital Charity Offering on Mother's Day which states in part "The General Association of Kentucky Baptists authorized a special collection for hospital charity, etc."

I am wondering if the word "authorized" was used by the composer of the article through pure ignorance, or was just careless in the use of the word, or if a period in the history of Baptists has arrived when the Association arrogates

to itself the prerogative of telling a Baptist church when it may or may not take up a collection for any worthy cause.

If I am not misinformed, the bulletin was printed in the Recorder establishment.

Louisville, Ky.

L. M. Render

Answer:

I believe you have misunderstood the sense in which the word "authorized" is used in the bulletin. There is no reference to what local Baptist churches are authorized to do but what Kentucky Baptist hospitals are authorized to do. The General Association has no control whatsoever over local churches but it does have control over its institutions such as hospitals and schools. Therefore the General Association authorizes the hospitals to ask the churches for this offering and the churches are free to do as the Lord directs. This method of control of our institutions really protects the churches rather than invades their rights as your letter would suggest. Without such limitations upon our institutions, churches would be hounded for special offerings almost every Sunday.—Editor.

Fred Tucker Back at Work

Dear Editor:

Please accept my thanks to the folk at the Kentucky Baptist Building for their interest when I had a rather recent illness. For their prayers, and for their notices in the *Western Recorder*, thank all concerned. The Lord blessed and I am back at work, both in the (Long Run) office and with my public engagements. The Lord bless you all. Louisville, Ky. Fred G. Tucker

►Miss Frances Crawford, Southern Baptist missionary nurse now on furlough from Gaza, has moved from Farmington, Mo., to Hyden, Ky., where she is studying midwifery at Hyden Hospital. She may be addressed at the hospital. She is a native of San Angelo, Texas.



The recent presentation of "Elijah" at the First Baptist Church, Owensboro, featured 35 voices from Georgetown College and a 35-piece orchestra, a part of the Symphonic Orchestra of Evansville, Indiana. Among those featured in the presentation were Dr. John Davis, former head of the Georgetown College drama department, who took the bass responsibilities, Suzanne Clark, soprano, Betty Bowman, alto, Hal Diefenwirth, voice professor at Georgetown College, tenor, and Carolyn Vargason. Edward Clark is the music director at the First Baptist Church and reports that the use of an orchestra in such presentations at the Owensboro Church has been very successful.

Gunnar Westin Says Persecution is Often a Blessing

FORT WORTH, U.S.A.—(BWA)—True believers in Christ have always been persecuted, Gunnar Westin, professor of church history at Uppsala University in Sweden, told students and faculty at Southwestern Baptist Theological Seminary.

"Persecution started early and it is clear that many times it has been a blessing. The first great persecution was against the early church at Jerusalem but the people were never stopped and went everywhere preaching the gospel in spite of the difficulty," he said.

Westin, who also teaches church history at the Bethel Baptist Seminary in Sweden said, "Foreign missions started through this persecution. The people stuck to their task. They did not sit down and complain because of their treatment but just continued preaching the gospel."

"Paul gave us the book of Romans while being persecuted. John wrote Revelation while under the persecution at Patmos. We would never have had *Pilgrim's Progress* if John Bunyan had had not been persecuted and put into prison," he stated.

"These people who were persecuted had something to tell and they did. I see in this development the work of the hand of God in various ways," Westin stated.

CONGO REPORT (Continued from Page 3)

news as more refugees from the town arrived. In the evening a group of Christian leaders held a conference and came to the conclusion that we (the white missionaries) must leave and not run the risk of being carried off as prisoners. We bowed to the inevitable, calling Wembo Nyama by wireless (which was fortunately intact) for the plane to pick us up next day. Though the mission was raided that night by marauding soldiers, no one was hurt and we got away next day without further incident. Then, a day later the evacuation of Wembo Nyama began. By the time we all reached Lodja, the word had gone out for all Methodist missionaries in the Central Congo Mission to leave for Usumbura in Ruanda Urundi and the final exodus began—by car, by plane and truck.

And so—the end of a mission. On my return I was able to visit a number of leprosaria in both the Congo and Liberia, and again I met missionaries who bear eternal witness by "risking themselves for the sake of the Gospel."

Typical is the example of a young missionary nurse caring for three hundred leprosy patients, cut off from the outside world by two days of difficult travel on foot over jungle paths. Missionaries in Africa today face deeper problems than that of personal safety and welfare. I have seen missionaries stand up to the crisis of physical danger unflinchingly and with supreme courage. But the issues to be faced when Christianity meets the harsh message of

Communism head on, or the white heat of nationalism, or the angry flames of anti-western and anti-white hatred, are less easy to resolve. At this time of revolution in a land like the Congo our own confidence in the Gospel and the world mission of the church must be examined anew. On trial are not the missionaries in the Congo but the total message and work of the Gospel and our willingness to sacrifice for its survival in that land.

►Mr. and Mrs. A. Clark Scanlon are returning to Guatemala after furlough in the States, and may be addressed Apartado 1135, Guatemala City, Guatemala. He is a native of San Antonio, Texas; she is the former Sarah Martin, Hazard, Ky.

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C. Emanuel Carlson, executive director, Baptist Joint Committee on Public Affairs, testifies before the Senate Subcommittee on education. Carlson opposed the expansion of the National Defense Education Act to include loans to parochial schools for classroom construction to teach science, mathematics and foreign language.

1962 Date Book Shows 44 Historic Churches

NASHVILLE—(BP)—A date book for calendar 1962, containing photographs of 44 historic Southern Baptist churches, will come out later this year.

The Historical Commission of the Southern Baptist Convention announced here Colonial Publishing Co. of Boston will publish the date book. Baptist Book Stores will offer it for sale, according to Davis C. Woolley of Nashville, commission executive secretary.

Baptist leaders and Baptist historical societies in 16 states helped to compile a list of churches which have made a unique contribution and whose history would make interesting feature material, Woolley added.

Space limit prevented the date book from including more than 44 churches.

The T. C. Ecton Library Given Georgetown by Its 1904 Alumnus

GEORGETOWN, Ky., June 20—Dr. T. C. Ecton, pastor emeritus of the Calvary Baptist Church, Lexington, gave his personal library to Georgetown College last month, according to Dr. Robert Lee Mills, president of the college.

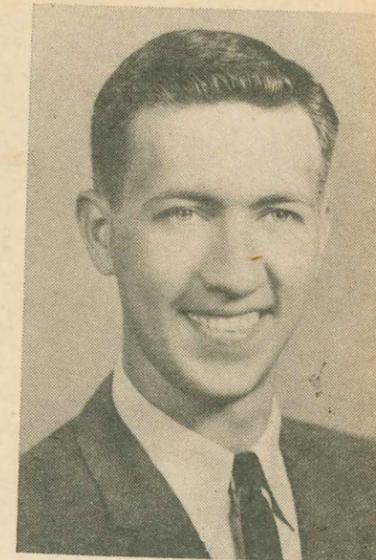
In making the gift Dr. Ecton stated that it had been his desire to give his library to Georgetown since after assuming the duties of the pastorate at the Lexington Church.

Dr. Ecton was pastor of Calvary Baptist Church nearly forty years before his retirement in 1946. He graduated from Georgetown College with the class of 1904. He was a member of the school's board of trustees a number of years.

Miss Virginia Covington, college librarian, in commenting on the acquisition, called it one of the richest resources of Baptist doctrine, history and biography the school has received in many years.

The sizeable collection is now on display in the Cooke Library at Georgetown.

Grady L. Nutt Goes To Southside Church



Grady L. Nutt has been called to the Southside Baptist Church, Louisville, as minister of music and youth. A native of Jacksonville, Texas, and a graduate of Baylor University (1957) he entered the School of Theology at Southern Seminary last September. Before coming to Louisville Mr. Nutt served as minister of youth at Gaston Avenue Baptist Church in Dallas, Texas. He is married to the former Eleanor Wilson of Memphis. They have two sons. Dr. Victor E. Mantiplay is pastor of the Southside Church.



Miss Jaqueline Nix, daughter of Pastor and Mrs. Tom C. Nix, Lancaster, Kentucky, has been appointed by the Home Mission Board of the Southern Baptist Convention to serve as student summer missionary. Miss Nix is a student at Campbellsville College. She has been active in church work as a Sunday School teacher, in Training Union, Vacation Bible School and has served the Lancaster Baptist Church as church secretary. She assumed duties beginning June 11 in Greater Philadelphia and Atlantic City, New Jersey. Pastor Padgett C. Cope will be her supervisor.

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The torrential rains May 7 did not prevent ground breaking services for the Immanuel Baptist Church, Lexington. Participating in the ground breaking exercises, left to right, are: Dr. Denver Sloan, chairman of the finance committee; S. L. Cutter, chairman of the building committee; W. H. Harper, chairman of the board of trustees; H. B. Kuhnle, pastor; Paul Bunton, former chairman of the finance committee, and Vernon Musselman, former chairman of the building committee. Grading and excavating for the construction has already started. The first unit, costing \$681,000, will house the Sunday school, church offices, kitchen and dining room, and a temporary auditorium, seating 1,300. The new church will be on a twenty-two acre site in the midst of five new subdivisions of Lexington.

SUGAR GROVE CHURCH, NEAR OWENSBORO, HAS CENTENNIAL

Sugar Grove Baptist Church, located in Daviess County, on U.S. 231, eight miles from Owensboro, observed 100 years of service May 28, 1961, with an all-day celebration. James C. Heneisen is pastor and Carroll Burton moderator.

Centennial speakers were: Tom Bray, of William Jewell College, Liberty, Mo.—Sugar Grove's first resident pastor—who spoke at the morning service; William Robert Nave, pastor of Island Baptist Church—a former member before entering the ministry; and Brougher P. Maddox, pastor of the First Southern Baptist Church, Hollywood, Calif.—a former pastor, who spoke at the afternoon service. Lawrence Lashbrook read a church history sketch.

Pictures of interest were displayed in the vestibule. A detailed history covering 100 years—1861-1961—has been printed in book form and was available for anyone wishing to have a copy.

Forty-seven charter members organized the church Saturday, May 25, 1861, with three others joining within a short while. The building—said to be the old-

Painted and a new parsonage, have all been added in the past few years.

Sugar Grove has had many outstanding pastors. The first pastor, J. S. Coleman, served two different times, as did D. E. Yeiser and A. B. Gardner. Coleman served as moderator of the Daviess County Association 29 years—the longest in the history of the body. Gardner was pastor of Sugar Grove when he was instrumental in founding the Kentucky Baptist Children's Home at Glendale. He left in March 1916 to be the first superintendent of the Children's home, and returned in 1917 to the Sugar Grove pastorate. One former pastor, Herbert W. Neely, is now a missionary in Bulawayo, Southern Rhodesia.

Sugar Grove was a quarter-time church until 1937. Under the ministry of James B. Leavell, Jr., half-time work was begun. Under the pastorate of W. W. Herrin the church voted October 26, 1946, to go to full-time. The church has contributed of her membership to help organize three Baptist churches. The present membership is 201—150 resident and 51 non-resident.

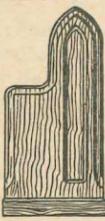
►“Baptist Advance” is to be the title of a book on the story of Baptists in North America since 1814, to be written by Dr. Robert A. Baker, professor of church history at Southwestern Baptist Seminary and chairman of the Southern Baptist editorial committee, in collaboration with Executive Secretary Davis C. Woolley, of the Southern Baptist Historical Commission, C. C. Warren, Charlotte, N. C., of the Jubilee Advance Joint Committee, and others.

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Bowling Green's First Baptist Church Calls Othar O. Smith



The new pastor of the Bowling Green Church, Bowling Green, is Othar O. Smith. He was extended an unanimous call by the Bowling Green Church on May 21 and moved to Bowling Green with his family about the middle of June.

The Smiths lived in California for two years after graduation where he was employed by the Lockheed Aircraft Corporation. About his leaving California to come to Kentucky for seminary work Mr. Smith says, “We left California in the fall of 1942, to attend the seminary in Louisville. Our sole possessions consisted of one trunk, a half-dozen small pasteboard boxes, \$250.00 in cash (two years' savings after having settled college obligations), and each other—plus God and a burning desire to preach!”

The Smiths have two children: Suanne, age 16, and William Othar, age 8.

Smith has been pastor of the First Baptist Church, Lebanon, Tennessee, since 1953. In Tennessee he served as a member of the Executive Board of the Tennessee Baptist Convention and other important denominational posts. He served as pastor in Arkansas before coming to Tennessee. At Bowling Green he succeeds Dr. Joseph Richard Estes, who accepted an appointment to Ruschlikon-Zurich, Switzerland, by the Southern Baptist Foreign Mission Board.

Baptists In Maryland Call J. N. Evans, Jr.

BALTIMORE—(BP)—J. N. Evans, Jr., pastor of Augusta Road Baptist Church, Greenville, S. C., has been elected secretary of missions and stewardship for Maryland Baptists.

Evans will head a new department of the Maryland Baptist state mission board approved by the Baptist Convention of Maryland last year.

He will be administrative director of all areas of work and all personnel included in the joint Maryland Baptist-Southern Baptist Home Mission Board cooperative mission program. He will

be the coordinator of the associational and city mission programs, and direct establishment of new mission stations.

He will also direct the promotion of the programs of the Southern Baptist Stewardship Commission in the territory served by the Baptist Convention of Maryland. This now includes the middle Atlantic and New England states as well as Maryland.

A native of Knoxville, Tenn., Evans has been pastor of the Greenville, S. C., church for 13½ years. He was formerly pastor of First Baptist Church, Wallace, N. C., for eight years.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JUNE 25, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1239	12	261
Missions (3)	251	1	132
Louisville, Carlisle Avenue	943	8	287
Missions (2)	75		40
Hopkinsville, Second	911		155
Mayfield, First	113		182
Mission	879		166
Madisonville, First	877		253
Owensboro, Third	838		
Covington, Calvary	823	3	149
Lexington, Calvary	64		
Chapel	813	3	164
Bowling Green, First	120		
Mission	744		186
Louisville, Crescent Hill	131		29
Missions (2)	737		130
Owensboro, First	727	31	167
Louisville, Victory Memorial	717		219
Lexington, Immanuel	646	1	154
Newport, First	644		156
Louisville, Beechland	250		62
Mission	640	7	124
Louisville, Beechmont	629	19	179
Lexington, Grace	15		
Mission	620		84
Glasgow	22		
Mission	611	3	143
Louisville, Buechel Park	598	2	145
Paducah, Immanuel	592		220
Campbellsville	108		61
Missions (4)	580	3	114
Lexington, Rosemont	578	2	248
Lexington, Trinity	524	5	132
Erlanger	517	2	189
Louisville, Baptist Tabernacle	517		
Henderson, Immanuel	133		
Missions (2)	503		72
Shelbyville, First	495	3	110
Corbin, Central	71	1	24
Mission	493	3	84
Louisville, Shively	487	4	205
Paducah, First	484		209
Owensboro, Hall Street	480		117
London, First	471	2	94
Georgetown	468	4	151
Louisville, Rockford Lane			
Ashland, First	467		70
Missions (2)	119		129
Winchester, Central	460		130
Louisville, Third Avenue	456		130
Louisville, Bethlehem	446		132
Nicholasville	442	10	126
Louisville, High View	437		133
Hodgenville, First	436	1	94
Mt. Washington, First	434		
Mission	31		98
Lexington, Porter Memorial	433	1	98
Louisville, Valley Station	433	2	105
Ludlow, First	423		108
Louisville, Beth Haven	422	2	104
Louisville, Hazelwood	422		104
Franklin, First	421		109
Lebanon, First	418		107
Louisville, Bethany	418	6	200
Danville, Gethsemane	416	2	134
Owensboro, Buena Vista	410		103
Corbin, First	409	1	90
Richmond, First	406	3	85
Ashland, Unity	398		154
Central City, First	393		
Hima, Horse Creek	391		75
Morganfield, First	390	1	122
Frankfort, Crestwood	385	9	162
Walton, First	381	1	51
Lawrenceburg, First	376		75
Mission	375		2
Louisville, Highland	375	2	23
Mission	374		47
Hazard, First	374	3	141
Owensboro, Crabtree Avenue	370	1	128
Frankfort, Thorn Hill	366		89
Versailles	360		84
Springfield	357		109
Paris, Central	349	1	71
Louisville, Immanuel	346	1	111
Louisville, Beechwood	340	4	46
Covington, South Side	330		78
Louisville, Ralph Avenue	327	8	187
Barbourville, First	325	8	232
Missions (3)	306	4	26
Bowling Green, Glendale	306	4	53
Mission	300		85
Dawson Springs, First	300	2	88
Earlington, First	288		31
Ashland, Pollard	287	1	84
Missions (2)	84		177
Ft. Thomas, First	273		99
Mission	154	1	63
Taylorville, Kings	273	1	26
Greensburg	272		29
Hopkinsville, Edgewood	270		15
Falmouth	266	1	82
Mission	266		106
Louisville, Fern Creek	255	15	18
Louisville, East Audubon	255		66
Mission	33		72
Sonora	255		61
Louisville, Virginia Avenue	254		80
Hazel	252		39
Cold Spring, First	248		48
Marion	238		27
Owensboro, Lewis Lane	225		80
Carrollton, First	222		39
Shepherdsville, Little Flock	221	1	48
Taylorville, First	213	1	58
Middlesboro	213		80
East Cumberland Avenue	203		
Louisville, Fourth Avenue	194	1	85
Owensboro, Seven Hills	181		58
Livia, Mt. Carmel	163		

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KENTUCKY BAPTISTS AT WORK

Student Union

Student Serves in Alaska

By J. CHESTER DURHAM

Mr. James Leland Haynes, a Junior pre-medical student at the University of Kentucky, is serving as a B.S.U. summer missionary in Ketchikan, Alaska. He is leading in missionary activity, organizing the R.A.'s camp, vacation Bible schools, and helping in other work.



James Leland Haynes

Mr. Haynes is to serve as B.S.U. president at the University of Kentucky during the coming year. He is a member of Calvary Baptist Church in Lexington. He is from Cumberland, Kentucky, and his parents are Mr. and Mrs. Loyd Haynes.

AND ANOTHER IN NEW YORK CITY

Miss Rebekah Jane Martin, a Junior in Georgetown College, is a B.S.U. Summer missionary in New York City.



Rebekah Jane Martin

Miss Martin is an English major and her tentative vocational choice is religious education. She will serve in Bible Schools, surveys, and organizational work.

At Georgetown, Miss Martin has served on the B.S.U. Council and sung in the B.S.U. Choir.

Dr. Lewis W. Martin, of the Home Mission Board, Atlanta, Georgia, is her father.

Sunday School

Vacation Bible Schools

By ROY E. BOATWRIGHT

V.B.S. reports are coming to the Sunday School office, Middletown, in gratifying numbers. June 23 showed an increase over the same period last year of 79. More schools were reported last year than any previous year. There were only 324 known schools in Kentucky that failed to report. It is our hope that this figure can be reduced this year by 50%.

More schools are reported standard

this year than over the same period last year.

There were 1,697 known V.B.S.'s last year with an enrolment of 166,676. We are looking for 1,800 schools with 175,000 enrolled for 1961.

NOTICE: CHANGE IN METHOD OF AWARDING V.B.S. CITATIONS

For the past several years, the Sunday School Department has mailed directly to the churches and missions the citation upon receiving their V.B.S. report. This year when reports are received the citation will be properly filled out and mailed to the associational V.B.S. Superintendent. (In associations where there is no V.B.S. Superintendent, to the Associational Missionary or Associational Sunday School Superintendent.) The citation may be presented to the churches during an associational Sunday school meeting, or any other time the V.B.S. Superintendent chooses. These citations will be mailed to the associations the latter part of August.

Training Union

More About Cedarmore

By JAMES H. WHALEY, SR.

Two leading Kentucky Baptist pastors will serve as assembly pastors for the Training Union week at Cedarmore this summer. The first week, August 7-11, Pastor H. C. Zachry, Central Baptist Church, Winchester, will be assembly pastor. The second week, August 14-18, Dr. John C. Huffman, First Baptist Church, Mayfield, will serve in this capacity.

The assembly begins each week with the evening meal Monday and closes with the noon meal Friday. The program is planned to meet the needs of all age groups from a 3-year-old child through the oldest adult. Training Union in a church is a family affair—Training Union week at Cedarmore is also a family affair.

As worship is the center of the program of a church, it is also the center of the activities at Cedarmore. After breakfast those present will meet by departments for a graded assembly worship program. Right before the noon meal everyone assembles together for a service in the tabernacle. Each evening the assembly pastor preaches. These sessions lead up to a dedication service on Thursday evening.

The last group activity each night is for everyone to gather at the lake for a few minutes of quiet meditation and worship. Rev. Bob Wayne and Dr. Harold Tallant will lead these lakeside services.

For reservations at Cedarmore, write Mr. Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky. Last issue of the *Western Recorder* included a blank for making reservations.

Stewardship

Brother Pastor: Do You Underestimate Your People?

By THOMAS B. CHANEY

"It is good, but I am afraid my people would not accept a program of this type," my friend said many times during our conversation which lasted most of the afternoon. We were discussing the possible use of Forward Program methods in his church.

My friend was pastor of a city church in another state. It was the second largest church he had led in building in the same city. He was loved, admired and respected by not only the members of his church, but by citizens of the whole city.

He was approaching retirement. I tried to point out that by using Forward Program methods he could lead his people to new spiritual heights and at the same time strengthen the already stable financial structure of the church. This could be the crowning effort to his long and fruitful ministry. But my friend was convinced that his "people would not accept a program of this type".

A few months later, a heart attack forced his early retirement. A new pastor was called. In due time the new man led the church in full use of the Forward Program.

The response of the people was good. There was no opposition. The amount pledged was 62% more than the previous year. The number of tithers increased 82%. Offerings increased 62% and gifts for world missions through the Cooperative Program have nearly doubled.

The former pastor was honest and sincere in his convictions. This is not an attempt to discredit him or his min-

istry. This experience is recounted simply to show how easy it is for a pastor to underestimate his own leadership ability and the willingness of his people to follow positive leadership even in the realm of stewardship enlistment.

CHURCH FINANCE CONFERENCE

The next Church Finance Conference will be held at First Missionary Baptist Church, Benton, Kentucky, July 25.

Three sessions are scheduled for the day, beginning at 9:30 a.m., 1:30 p.m., and 7:30 p.m. Program features will include the three stages of the Forward Program and the new Broadman Film series on Stewardship.

Pastors and other church leaders are invited to attend.

Church Music

One Day Clinics for Children's Choir Leaders

By EUGENE F. QUINN

A series of One Day Clinics will be held at the State Music Leadership School in Georgetown August 1-5 for workers with Children's Choirs. Directors, accompanists, and sponsors of these Children's Choirs who cannot leave their day time work for more than one day are cordially invited to a One-Day Clinic for each age group of the choirs.

On August 1 the Beginner and Primary Choirs will be discussed, as to both materials and methods. Sessions will be held at 11:00 a.m. and 6:30 p.m. for leaders in this age group.

On Wednesday, August 2, Junior Choirs will be featured.

On Thursday, August 3, Intermediate Choirs will receive special attention.

On Friday, August 4, the Young People's and Adult Choirs will be discussed at 11:00 a.m. and 6:30 p.m.

Graded Choir Specialists, Mr. and Mrs. R. W. Grobe, who direct a full Graded Choir Program at the First Baptist Church in Madisonville, Kentucky, will conduct the class. Since their training at Southwestern Baptist Seminary, the Grobes have conducted Graded Choirs in Texas, Illinois, South Carolina, and North Carolina before coming to Kentucky. Their sound methods and excellent materials for promoting the choirs will be helpful to every Graded Choir leader of each age group.

GRADED CHOIR LEADERS MAY ATTEND ONE DAY CLINICS

Directors, accompanists, and sponsors of Children's Choirs will have an opportunity to attend a One-Day Clinic for their particular age group choir at Georgetown during the State Music Leadership School, July 31-August 4. Leaders who cannot get away from their daily work for several days will be able to attend one day of the State

Music Leadership School when the emphasis will be on their particular age group.

FACULTY PORTRAIT



Jerry Brown, minister of music, will teach Voice I class and direct the recreation program at Cedarmore Junior Music Camp, July 30-August 2. He is now serving the Lyndon Baptist Church of Louisville.

Brotherhood

J. W. Lester Organizes Brotherhood at Red Oak Church, Middlesboro

By FORREST R. SAWYER

Dr. J. W. Lester, of the Clear Creek Baptist School, assisted the Red Oak Baptist Church in Middlesboro in the organizing of its Brotherhood, and will teach the *Church Brotherhood Guidebook* April 10-14.

Boy Gray is pastor of the Red Oak Church. Vergil Frazier was elected president; Lee Price, vice president; Bill Thompson, secretary; Raymond Miracle is the Royal Ambassador leader; Enoch Jones is Christian Witness leader; Hansford Earl is Personal Stewardship leader; and the pastor will serve as World Missions leader.

CLEAR CREEK BROTHERHOOD A LABORATORY

The Brotherhood at Clear Creek Baptist Church, Pineville, is an arm of the Brotherhood of the First Baptist Church, Pineville, and serves as a laboratory type of in-service form of teaching-and-learning.

A Father-Son Banquet was promoted March 27 by the Brotherhood for Brotherhood members and boys who are enrolled in Royal Ambassador chapters on the campus. Eleazar Benenhaley, president of the Brotherhood, presided. H. E. Conlin led the singing for the occasion. Seal Janeway, J. W. Lester and President D. M. Aldridge appeared on the program.

Dr. L. W. Newman, superintendent of church development and in-service training of the Home Mission Board, Atlanta, Georgia, introduced the featured speaker, Dr. Thomas Buie, state conservationist for soil conservation service, South Carolina. Dr. Buie spoke to the men and boys on "Conservation and Rural Churches."

The printed program stated, "I would not raise a prize-winning hog and not develop a church that has a local, state, and world vision."

Evangelist T. E. Williams reports a revival in the Temple Baptist Church, Clarksburg, West Virginia, June 4-June 11. Evangelist Williams reports that this is the only Southern Baptist church in Clarksburg, a town of some 35,000 population. Visible results of the revival included 23 for baptism and one addition by letter. Williams pictures the Clarksburg area as in great spiritual need and makes a plea for prayers of Kentucky Baptists for the work there.

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Kentucky Baptist Foundation

Bequest Received From Friend in Maryland

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

In recent days the KENTUCKY BAPTIST FOUNDATION received a check for \$1,000, representing a bequest in the will of Mrs. Alice Eaton, who lived in Towson, Maryland. The income from the invested amount will go to provide scholarships at *Oneida Institute*.

It is a source of great satisfaction to those of us who work for the spread of the Gospel in the Bluegrass State, to be made aware of the interest of others in far away places in our work here. In reality, all of God's children are laboring in different parts of the same vineyard—the world.

Woman's Missionary Union

Missionaries at G.A. Camps at Cedarmore

By MISS RACHEL MILLIGAN



Mrs. Pat Hill, known to many in Kentucky, will be at Cedarmore for G.A. camp July 17-21. Dr. and Mrs. Hill are missionaries in Nigeria, West Africa.



Mrs. Hubert L. Hardy, Jr., is a missionary homemaker and lives in Te-

mucó, Chile. She has many activities outside the home, however. She was director of the Chilean Girls' Auxiliary for several years. G.A.'s will meet Mrs. Hardy at Cedarmore July 24-28.



Before becoming a general field worker for the Home Mission Board, Mrs. Thomas E. Lee was director of a Good Will Center in Oklahoma City, Oklahoma, then in Birmingham, Alabama. Many know her as Bertha Wallis. She will be at Cedarmore July 24-28.

New Booklet Offered For Free Distribution To Kentucky Baptists

"Kentucky Baptists at Work Around the World" is the title of a new illustrated brochure describing the total ministry of Baptists in Kentucky. The 24-page, two color booklet has pictures and descriptive copy of Kentucky Baptist schools, hospitals, children's homes, state missions, etc.

In announcing its release, Robert J. Hastings, who edited the booklet, said, "We feel it is the responsibility of our department to promote the total work of Kentucky Baptists, and this brochure is one of the first steps in that direction."

The brochure will be distributed at the annual associations this summer and fall. Churches may write the Stewardship Department, Kentucky Baptist Building, at Middletown for additional copies for local distribution. There is no charge.

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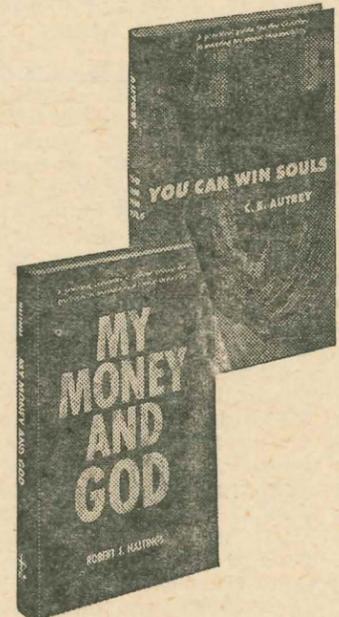
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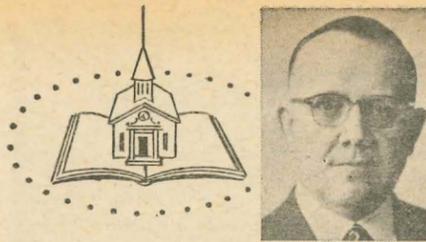
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SUNDAY SCHOOL LESSON

By H. C. Chiles

MATTHEW, THE CONVERTED PUBLICAN July 16

Matthew 9:9-13, 10:1-4

Perhaps there is no better way of presenting the gospel message than by telling what the Saviour did for one who received Him. Matthew, the converted publican, did just that when he recorded the effects of the truths of the gospel upon his own heart and life in the book of the New Testament which bears his name.

Matthew 9:9-13.

Upon His arrival in Capernaum, after a brief tour of the surrounding area, Christ went to a certain house. There the curious crowds soon assembled to hear His words of wisdom and to see His works of power. Some went there for help and others to criticize. Ere long Christ forgave the sins and healed the body of a palsied man who was borne there by four friends.

Shortly after Christ had healed this palsied man, He went out of the house in which He had performed this miracle, started down through the official quarter of the town, and found Matthew at his post at the receipt of custom.

We are not told much about the early life of Matthew. About his family we know nothing except that he was the son of Alphaeus. Where Matthew was born we do not know, but he lived and worked in Capernaum. He was a Jew by religion and a publican by profession.

Rome had conquered the Jewish nation and had asserted the privileges of the conquerer by making the conquered contribute to the government expenses. This business of collecting the taxes was let to the highest bidder, who was then allowed to use his own method of collecting the revenue. It was considered that his duty was done when he paid the lump sum into the Roman treasury, which had been agreed upon by the parties involved. All above that amount which he received from the populace he was allowed to put into his own savings.

This despised business depended upon the willingness of some renegade Jews to sell their services to the Roman conquerors. Publican was the name given to these employees of the Roman government whose duty it was to collect the tribute money. Matthew had sold himself and all that a man thinks worth while for the opportunity of making money by this means. In so doing he turned his back upon his people, his

religion and his honor for the sake of making money. If he had possessed much self-respect, or if he had cared much for public opinion, he would not have accepted this unpatriotic and ostracized position. As a publican he was despised by both Jews and Gentiles. The Jews despised and scorned him as a traitor, and they feared and hated him as an extortioner. The Gentiles scorned him as a mere time-server, who had sold himself for money. All groups looked upon him as a despicable and contemptible renegade.

Although the scriptures do not so indicate, it is quite likely that Matthew had heard Christ preach and teach. If he had not heard Him personally, he had known of His fame. Certainly he had heard many things about His wonderful words and miraculous works. At any rate, when our Lord passed by Matthew's booth or place where he collected the taxes, and saw his sinfulness, need of forgiveness and possibilities in God's service, He issued a straight-forward call to Matthew to follow Him. The way in which the Master spoke those two words, "Follow Me," and the look of love in His eyes caused Matthew to know that he should follow the Saviour at once. Christ was not calling Matthew to follow Him on one short trip, but He was calling him to intimate friendship, to holy fellowship and to sacred employment. That call involved the sacrifice of a lucrative post, the surrender of his ill-gotten gains, and the forsaking of his worldly interests and former manner of life.

Even though Christ did not use any persuasion, make any promise or offer any inducement, there was no hesitation whatever on Matthew's part. Instantly, unhesitatingly and resolutely, without a single question, or without waiting to gather up his money, or to sell his possessions, he forsook all, arose and followed Christ. His surrender to Christ was instant and complete. His prompt obedience proved to be the pathway of safety and satisfaction for him.

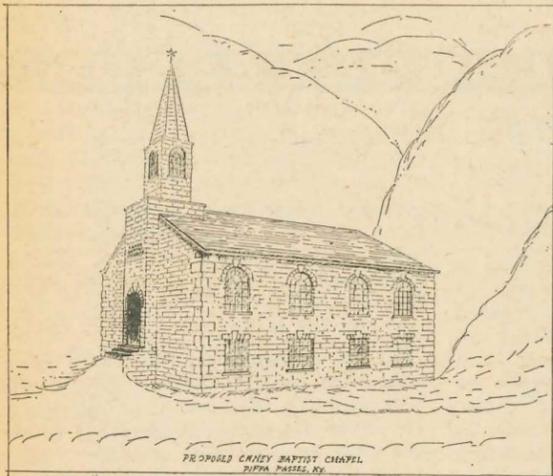
So great was Matthew's joy and so real was his sense of appreciation and obligation that he sought occasion to make Christ known to his friends. Instead of a feeling of regret upon leaving his paying business, and acting as if he were making a great sacrifice for Christ, Matthew celebrated the event by

giving a great feast in honor of his Lord. To this feast Matthew invited many of his friends, whom he wanted to introduce to the Saviour, hoping that they too might put their trust in Him and live for Him.

Christ was present at the feast which was given in His honor. He did not look down on Matthew or on his guests. He never did that sort of thing. Christ ate with the publicans and the sinners, not because He approved their manner of living, but because He wanted to change it. His conduct in eating and drinking with people of questionable occupations and even notoriously bad character was regarded by the Pharisees and religious leaders as being scandalous, but Christ did so in order to save, transform, elevate and bless them. He compared Himself to a physician who does not visit the healthy people, but those who are ill. Considering themselves superior to all others, these self-appointed critics firmly believed that they were entitled to the privilege of finding fault with anything which was being done contrary to their own pet notions. In answer to their criticism, Christ told them in no uncertain terms that He had come to call sinners to repentance and to give them life abundant, and that He intended to continue such a ministry. **Matthew 10:1-4.**

After Christ had issued the command to His disciples to pray that laborers might be sent forth to gather the harvest, He gave twelve of them a specific call. Christ always calls people to Him ere He sends them forth to work for Him. Having previously called the twelve to discipleship and to intimate fellowship with Him, Christ called them to apostleship. After they had received the proper training from Him, the Master wanted them to go forth and to put into practice what He had taught them. They were to go forth two by two, thereby encouraging each other, as well as supplementing each other in the Lord's work. Those whom our Lord calls into His service He always empowers for the task. He never sends them forth into the world on their own. He knows that they would be helpless in the face of the tremendous forces arrayed against them unless His power is operating in them. Having called the twelve, Christ gave them sufficient power to heal all the maladies that afflict the human body, even reaching to the control and expulsion of demons.

GROUND BROKEN FOR CANEY BAPTIST CHAPEL

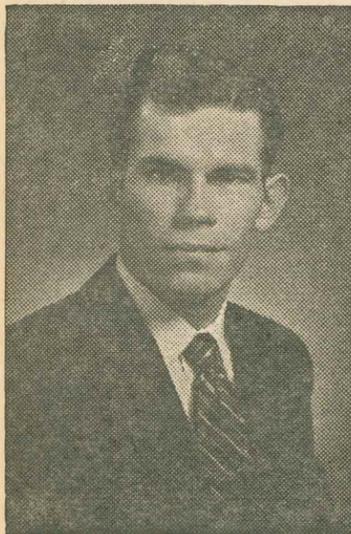


Mousie, Smithsboro Baptist Church, Dark Hollow Baptist Mission, and now the new Caney Baptist Chapel.

The architect of the building is one of the teachers at Caney College, Mr. Commodore Slone. Ground was donated for the new building and they are well on their way toward the erection of their new edifice. This building will be a two-story structure of native stone which will blend in well with the community and mountain surroundings.

E. L. Haddix Accepts German Pastorate

Edwyn Landrum Haddix, pastor of the Mount Freedom Baptist Church, Wilmore, has accepted the pastorate of the Trinity Baptist Church, Baumholder,



E. L. Haddix

Germany. Haddix has resigned at Mount Freedom and will be leaving shortly for Germany along with his wife and two daughters. Haddix was born in Breathitt County and began his study for the ministry at Clear Creek Mountain Preachers School in 1949. After

only one semester at Clear Creek, he transferred to Georgetown College though he had finished only the ninth grade in high school. He graduated from Georgetown College and from Southern Baptist Theological Seminary.

Haddix held two student pastorates; Riverview Baptist Church, Berry, Kentucky, and Fayetteville Baptist Church, Fayetteville, Indiana. Upon graduation from the seminary he accepted the pastorate of Greenwood Baptist Church, Bowling Green, and after three and a half years moved to his present pastorate.

Haddix was ordained by the Grace Baptist Church, Lexington, in 1951.

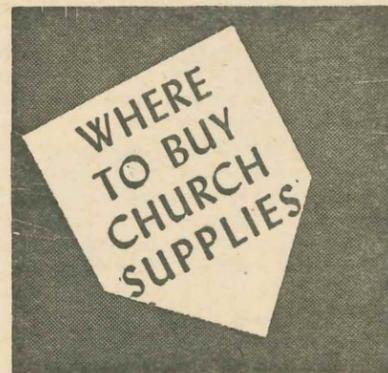
Haddix and his wife, Edna, volunteered for foreign mission service during Missionary Day exercises at Southern Seminary when Billy Graham was the speaker. They did not qualify for appointment under the Foreign Mission Board because of age and lack of formal training on the part of Mrs. Haddix. The couple considers the present call to Germany to be an answer to their long held conviction that God has some special missionary service for them.

The salary of the German church is a very modest one and requires faith on the part of the Haddix family. The schooling for the two daughters, ages 14 and 10, will cost \$600 a year in Germany. Haddix reports that the money for this additional expense is not in sight but feels that it will be provided.

H. Kenneth Herren, finance director for Consumers Credit Rural Electric Co-operative, has been named manager of Seminary Village and its 265 apartments at Southern Seminary. Herren, a resident of 4103 Gloucester Road, Louisville, is a member of St. Matthews Baptist Church. The 47-year-old graduate of Eastern State College, Richmond, Kentucky, is married and the father of two children.

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Special homage was paid to Mrs. Ernest P. Claytor by the First Baptist Church, Madisonville, Kentucky, on a recent Sunday in recognition of her having served as church organist for the last forty years. The day was called "Mary Claytor Appreciation Day", with special program in the morning and at night services. At the conclusion of the morning service Pastor Harold D. Tallant presented her with a bouquet of flowers along with words of appreciation. And at the conclusion of the night service a reception was given for her in the basement, at which time an engraved gift of silver was presented her.

"... And There Was Light"

By **HERSCHEL H. HOBBS**

President, Southern Baptist Convention

The proposal of Southern Baptists to increase the circulation of our Baptist State Papers to 1,750,000 by 1964 is a challenging effort worthy of our heartiest commendation and undivided support.

A reading Baptist is an informed Baptist. An informed Baptist is an interested Baptist. An interested Baptist is a cooperating Baptist. A denomination which is expanding its territory and increasing its numbers needs a strong heart at the center. This is the function of our Baptist State Papers.

History proves that the pen is mightier than the sword. The dedicated pens of our able editors are sacred weapons to guard us against error, to guide us in effort, and to goad us toward excellence in spiritual conquest.

Baptists thrive upon enlightenment. Through this current endeavor our pastors and churches can turn on spiritual lights in 1,750,000 Southern Baptist homes by 1964. God is still saying, "Let there be light." May our children look back to 1961-1964 and say, "And there was light."

Catholic Letters Hit Hierarchy's Position

WASHINGTON—(BP)—Roman Catholic letters on federal aid to education are running against the position taken by the hierarchy, at least according to one congressman's mail.

Rep. Frank Thompson (D., N.J.) told the House Subcommittee on Education that "I happen to be a Catholic and my mail indicates that more people of my faith oppose the hierarchy's position than support it." They want any proposal for loans to parochial schools to be considered separately from a general education bill.

The Roman Catholic bishops have insisted that they will oppose any federal aid to education bill that does not include loans to parochial schools.

Both President Kennedy and many members of Congress are seeking to have these two issues separated and each one considered on its own merits. The reason is that most legislators feel attaching anti-segregation amendments or aid to parochial school amendments to an education bill will result in its defeat.

Although Thompson is a Roman Catholic, he is a graduate of Wake Forest College Law School, a Baptist institution in North Carolina.

"Competition" Deplored By Delaware Gathering

DOVER, Del.—(BP)—Both Southern and American Baptists should shun "competition" in the establishment of their churches across traditional lines, it was agreed in an informal exchange of views here.

The occasion was the first fellowship meeting of Southern and American Baptist Convention pastors of Delaware at Dover's First Baptist Church (American). There were seven Southern and nine American Baptists present. These included two Virginia Baptist pastors and four state leaders from the Pennsylvania and the Maryland Baptist conventions.

Concern about alleged competitiveness in starting mission churches was expressed mainly by American Baptists. The Southern Baptists present joined in deploring this spirit as contrary to the mind of Christ wherever it appears.

The Eternal City

John, the beloved disciple, in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



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foundations of the walls of the everlasting city, the city of our resurrection hope.

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Kentucky's Marilyn Sue Tallant Makes Second Place at Ridgecrest



Marilyn Sue Tallant

Marilyn Sue Tallant placed second in the Intermediate Sword Drill held at Ridgecrest, North Carolina. She was the state winner in Kentucky and represented the state in the Conventionwide drill. Marilyn is from Madisonville, Kentucky, where her father, Dr. Harold D. Tallant, is pastor of the First Baptist Church. She is 14 years old and attends Seminary Junior High School in Madisonville.

►Previous announcement has been made of the elevation of John W. Raley from president to chancellor at Oklahoma Baptist University, Shawnee, Okla. Now comes a second announcement of the elevation of James Ralph Scales, executive vice president of the same institution to succeed Raley as president.

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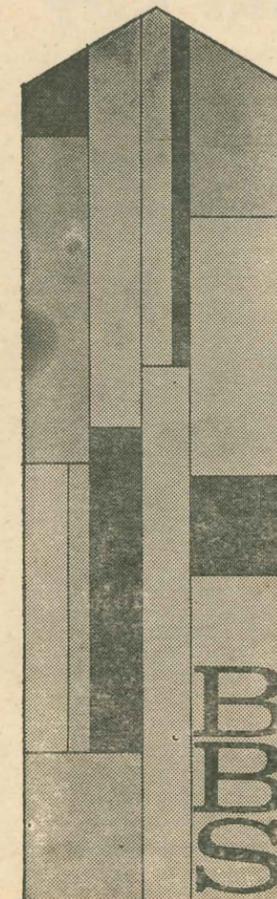
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