

Western Recorder

Middletown, Ky.
WESTERN RECORDER
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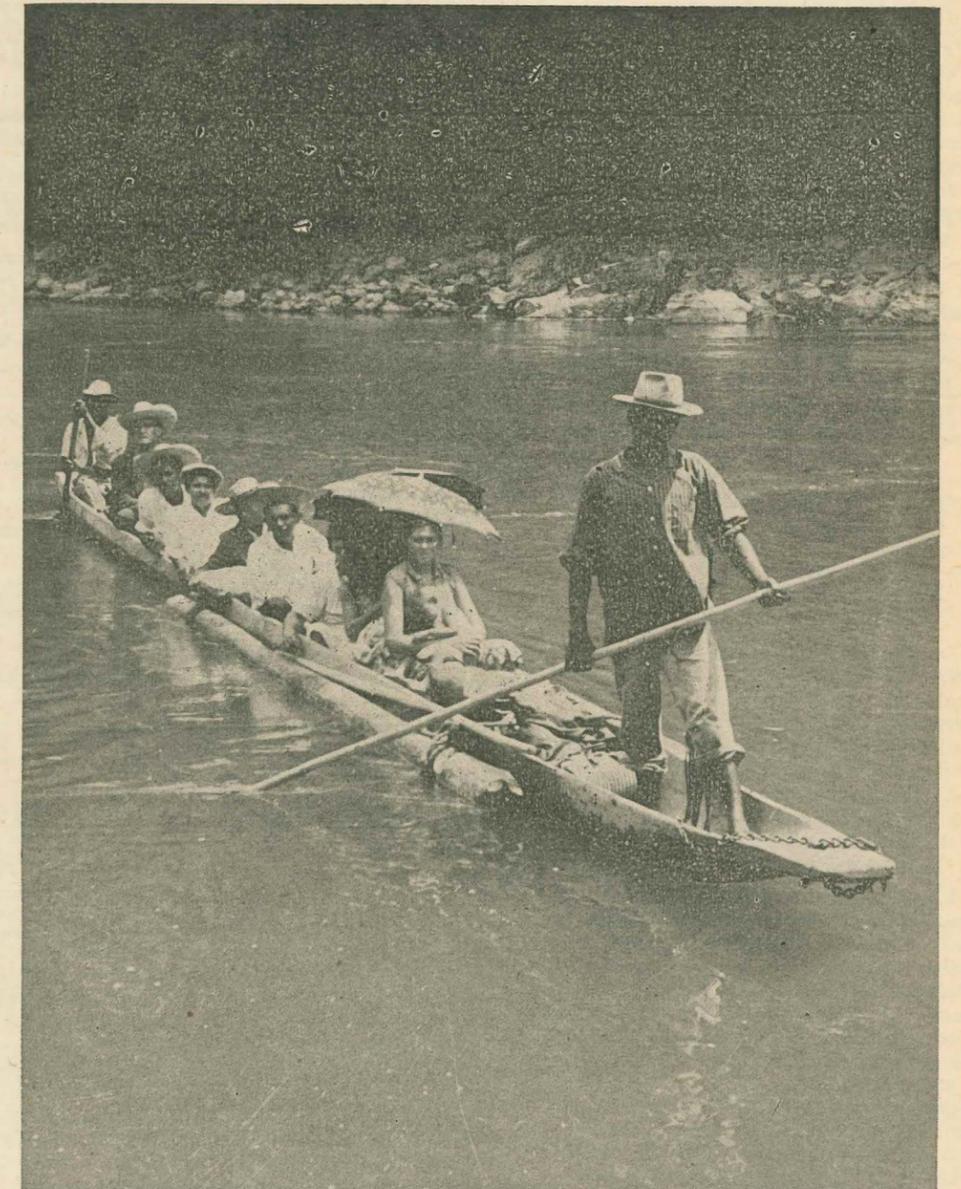
July 20, 1961
Vol. 135 No. 28

THIS WEEK

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Photo, John W. Patterson

Baptists move along the Sinu River of Colombia, in northwestern South America, on a preaching mission. The logs tied to the side of the canoe are to give it more buoyancy when passing through rapids.



GLEANINGS FROM THE FIELD

►Yvonne Bishop, of Louisville, has been supervising the dining hall at the 1961 summer Ridgecrest Baptist Assembly.

►Miss Mary Neal Morgan, missionary now on furlough from Japan, has moved from Harrodsburg, Ky., to New Orleans, La., where her address is Apt. 7, 4065 DeMent St., New Orleans 26. She is a native of Mercer County, Kentucky.

►The First Baptist Church, Sturgis, has voted to build a new pastorium at the cost of \$22,000. The new home will be of brick construction and contain eight rooms. According to Pastor Curtis H. Warf, construction will begin immediately.

►The First Baptist Church, Ludlow, has ordained Bill Clayton, William L. Delk, James A. Jett and Laban M. Faulconer as deacons. J. E. Howell, the pastor, was moderator, and Hayden Lowe the clerk. Assisting in the ordination were Leo Drake, Samuel G. Shepard, F. Wilkerson and Ed. L. Padgett.

►The Mount Olive Baptist Church of New Albany, Indiana, was organized in the auditorium of the Twenty-third and Broadway Baptist Church, Louisville, February 12, 1961, the mother church of this body which has been a mission since 1958. Ray Kennedy is pastor of the young church, which was started with 51 charter members. Cecil C. Laster is pastor of the mother church.

►Dr. and Mrs. Patrick H. Hill, missionaries to Nigeria, have returned to the States for furlough and may be addressed, c/o E. Lloyd Knight, Rt. 1, Saluda, N.C. Dr. Hill will be visiting professor of missions at Southern Baptist Theological Seminary, Louisville, Ky., during the 1961-62 school year. He is a native of Dade City, Fla.; Mrs. Hill is the former Jane Knight, of Tifton, Ga.

►Little Mark Stanton Bell arrived in the home of Pastor and Mrs. Earl S. Bell of Tucson, Arizona, on May 27. His father is pastor of the Calvary Baptist Church in Tucson and was formerly pastor of Memorial Church in Frankfort and Hillsboro Church in Elkhorn Association in Kentucky. The baby's grandmother, Mrs. A. C. Overall, of Lawrenceburg, who is visiting in Tucson, reports that his demands are receiving first consideration by every member of the household!

►Pastor Alvin Hardy, Goshen Baptist Church, was the evangelist assisting Pastor Larry Ader in a revival at Eller's Chapel, mission of the Harrodsburg

Baptist Church recently, resulting in 13 candidates for baptism, 10 additions by letter, and eight rededications. On high attendance Sunday, the Sunday school, with an enrollment of 73, reached 103, and the Training Union reached 102. Pastor Ader credits Superintendent B. H. Russell and Training Union President Calvin Drury for these remarkable accomplishments at this mission.

►C. A. Bantham, pastor of the Wallacetown Baptist Church, Tate's Creek Association, died June 11 while visiting friends in Tennessee. The greatly beloved preacher had been in poor health for several years. He spent most of his ministry in Georgia before coming to Kentucky several years ago. He was widely known for his unusually effective ministry among young people and to many of these he was known as "Uncle Banty." He has many "sons in the ministry."

►Pleasant Ridge Baptist Church, in Pendleton County near Falmouth, Ky., on June 18 had three services with dinner at the church in honor of the 55th anniversary in the ministry of Evangelist H. Evan McKinley, Morristown, Tenn. He was born in the Pleasant Ridge community, attended Sunday school and church there, was baptized there, and that church licensed and ordained him to the ministry. Evangelist and Mrs. McKinley have traveled together as a team, with him preaching and with her teaching, both of them singing and playing ten musical instruments, including the piccolo bells and musical glass. Evangelist McKinley was pastor of the First Baptist Church, Shepherdsville, Ky., during 1935-37.

►Dr. Wm. Plunkett Martin, first dean of the School of Church Music, New Orleans Baptist Theological Seminary, died unexpectedly at his residence, 4131 Seminary Place, New Orleans, Saturday, June 17. He had been a member of the music faculty for twenty years. For years he had been an evangelistic singer with the Home Mission Board, was minister of music with the First Baptist Church, Shreveport, La.; St. Charles Avenue and Gently Baptist Churches, New Orleans, La.; First Baptist Church, LaGrange, Ga.; the Northminster Baptist Church, Richmond, Va.; and sang at conferences, assemblies and conventions. As a soloist, his rich, bass voice seemed to have built-in resonators, built-in amplifiers, giving off natural vibrations

and control that thrilled the multitudes before him. He knew how to "make a joyful noise unto the Lord, and to serve Him with gladness."

Western Recorder

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

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WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
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Published Weekly by the
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The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

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

FIRST IN A SERIES OF TWO

Throwing A Searchlight On Communism

By PAUL GEREN

"We will bury you. Your grandchildren will live under socialism. The victory of communism is historically irrevocable."

Nikita Khrushchev, strongman in the USSR (Russia), expresses communism's own brand of predestination in prophecies like these.

Intelligence and patriotism cause us to react sharply to such statements. A Christian has additional reasons for concern which proceed from his faith. Communism professes to be atheistic, but in reality it wants to displace other religions. It has its own idols, or gods.

It presumes to answer the ultimate questions of life and death, good and evil. It demands of the Communist party member the devotion which Christians believe belongs to God alone.

Would the Communists like to subvert our churches? We have good evidence to believe so. A small vocal group are convinced this has already taken place!

Since 1917, when it was only an idea in the minds of wild men, the Communist movement has gained control of one-fourth the land area of this planet excluding the Antarctic, and almost a billion people, one-third of the world's total. Communism is the state power in over a dozen nations.

Why should Baptists study Communism? These are some of the reasons. We begin by studying communism as a medical student studies cancer. Many see communism and Christianity as the two remaining serious contenders for men's minds and devotions.

By studying factual reports on communism we begin our close examination. Through this and the succeeding article, we hope to shed light on communism. The light by which we study is the Christian faith. Concentrated study may help us to heal and even to find the means of preventing this malady of our time.

Communists reject God for themselves and either hate or pity believers. "Every

[Paul Geren, an expert on Communism, prepared this report at the invitation of the Christian Life Commission. An outstanding Baptist, Geren is in the U. S. Diplomatic Service.—Editor.]

idea of a god, even flirting with the idea of God is unutterable vileness," Lenin said. The philosophy on which they base this negative and dogmatic position is called dialectical materialism which Lenin summarized: "There is nothing in the universe except matter and its motion."

Everything intangible or unseen is derived from matter. Communists mock a passage of Scripture such as John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth," by saying God doesn't exist if he is only spirit and has no material body.

Three comments may help avoid oversimplifying Communist atheism. First, its tone is not as militant as formerly. Khrushchev is quoted in official Soviet reports as having made 17 references to God, the Bible or the Christian religion during his 1959 visit to the U.S. These included: "God be with you." "Carry on and God bless you." "We offer thanks to God so to say." ". . . you and we are also in a way brothers in Christ." When questioned about these references, Khrushchev described them as "a way of speaking."

Many fellow Christians are living under Communist rule. The Russian Baptists are the second largest Christian group in the USSR with 5,400 churches and more than half a million acknowledged members.

Second, Communist atheism is not so much a distinctive faith as a tool for propaganda against a social system which the Communists hate. By means of their atheism they attack the churches and the preachers for promising "pie in the sky by and by."

Christians are wise to understand this confrontation is more than a formal debate in which Communists say, "There is no god," and Christians reply, "Oh yes, there is a God." This is a pervasive struggle which includes what atheists and believers do for the oppressed. "Ye shall know them by their fruits" (Matt. 7:16) is Christ's judgment on Christians as well as Communists.

Third, Communists have idols. The first of the Ten Commandments, "Thou shalt have no other gods before me," (Exod. 20:3) pronounces against the persistent tendency in men towards idolatry. Men's idols will range from Baal to ballistics. Communist idols include the Party, Science, Power, Surpassing the United States and even the bodies of Lenin and Stalin, the "grue-

some twosome" on exhibition in Red Square.

Communists Thrive On Catastrophes

When Lenin, the late Communist Party leader, was a young man (in 1892), a famine came to Samara, the district in Russia where Lenin lived. Being from a privileged family, he did not suffer from the famine but neither did he help relieve it.

"Being in this sense inevitable, famine today performs a progressive function," Lenin wrote. Following in his train, Communists today treat all catastrophes, crimes and mistakes as an opportunity to advance their cause.

Their cause may place the "gruesome twosome," Lenin and Stalin, in a mausoleum in Red Square in Moscow where long lines of quiet people file by to view their remains. However, their attitude toward living man is vastly different.

Their view of individual man shows that what men believe about God controls what they believe about themselves. Communists say man consists precisely of the matter of his body. Neither man nor anything else in the universe was created, they maintain.

They reject the Bible and its Genesis account of creation. A Christian, by contrast, will think on Gen. 1:1, "In the beginning God created . . ." and on Gen. 1:27, "So God created man in his own image . . ." Believing this about creation, Christians must treat man as one made in the image of God, each man unique, precious, inviolate in personality.

Another contrast concerns the relationship of the individual and society. Christian faith is not first of all a system of ethics but a surrender and discipleship to Jesus Christ.

Communists emphasize that individual life has its meaning from society, speaking of "mankind," whereas the Bible speaks of "this man," "a certain man" and "a man called John." The person in the Bible may be a king, a poor man, a lawyer or a slave, but he is always confronted as one who must decide this day whom he will serve.

Our society has drawn heavily from this view of man. Communist doctrine, by contrast, is much preoccupied with classes, class struggle, the classless society, the dictatorship of the proletariat (as the working classes are called) and destruction of the bourgeoisie (as the owning classes are known).

Communism and Christianity Contrasted

The same contrast is present in the analysis of evil in men and the proposed redemption.

In the Christian view, "All have sinned and come short of the glory of God" (Rom. 3:23); "Every one of us shall give account of himself to God" (Rom. 14:12), and "God so loved the world that he gave his only begotten

(Continued on Page 7)



**Life Begins At Forty
(But Not For The Preacher)**

In counseling with a pulpit committee recently, an adviser suggested that maybe a preacher with considerable age and experience ought to be considered.

"Yes," replied one of the committee members, "one of our group thinks about twenty-seven years old would be ideal for our pastor, but I would be willing to take a man as old as thirty-five."

Spoken or unspoken this is the attitude of the majority of pulpit committees today. This attitude seems to say that whatever a preacher must have and not have, he can't have many years and get much consideration.

The trend toward youthful pastors even for our largest churches has been in high gear for the last decade or so. How is this explained? Is it good or bad? What effects will this practice have on our churches and upon our preachers?

There must be valid reasons why many churches look for young pastors. One of these reasons is the kind of older preachers some of us are. Too many of us did our last real studying preparing for our last exams in seminary. Our sermons, therefore, are stale and sound as old as they are. We also get into the vicious rat race of statistics and end up with inflated egos, but as dry and windy as a desert. Then there is the unsuccessful battle with stubborn and reactionary influences in the church, and the frustration with the trivia, pettiness, and spiritual immaturity of so many church members. The result is cynicism and pessimism with a loss of whatever buoyancy and vibrancy of personality we ever had. All in all, it is very difficult to be a pastor for very long in our times without losing the attributes of youth.

Another reason for the youth mania among churches is the popular American image of a successful leader. He can be seen in most any attractive magazine advertisement. Dressed like a peacock, handsome as Apollo, glib-tongued as a television emcee and radiant as springtime, he makes the feminine heart flutter and turns men green with envy. When this image is brought over to the ministry, it makes youth more important than maturity, energy more valuable than experience, personality greater than power, and zeal more desirable than wisdom.

What can we expect from churches who turn to these young men for leadership? Sometimes it works out wonderfully. Some young men have wisdom far beyond their years, and are blessed with an unusual supply of common sense as well as ability.

In other instances it is not such a happy story. Most of the membership of a church expects perfect leadership, and is disappointed when the youthful

pastor makes the first mistake. The church is not nearly so ready for dynamic, progressive leadership as was thought, and soon there is a "for" and "against" group with all the attendant evils.

What about the effects of this young pastor emphasis upon the preachers themselves? It is often disastrous. It throws preachers who are just learning to swim into the middle of the sea and not a few drown. It demands wisdom beyond their years and decision-making for which there has been little preparation. Not even the Holy Spirit can make up for the lack of experience.

If the young preacher is thrust into a big church and doesn't measure up, what is there for him? He can't come down to a smaller church and save face in the sight of most people. Without success, he won't be sought by other churches and therefore he is frustrated by his failures, thrown out by his church, or both. The only thing left to do is to start over which is very difficult, seek denominational or some other non-pastoral work or go back to school.

For those preachers who don't get early calls to large churches, the pressure builds up as the age of forty approaches. A common saying of our day is, "You know, I'm pushing forty and if I'm ever to move up, it must be soon." This is wrong and far from our professed belief in Holy Spirit direction for the church and the preacher, but it is too true of the situation as it exists today.

Preachers are partly at fault in this modern heresy of youth so far as the pastorate is concerned. We ought to be content to arrive at places of larger responsibility step by step, letting wisdom and experience grow with increasing responsibility. Churches are more to blame. The American image of leadership ought to be given up for the New Testament concept of spiritual leadership.

In spite of the fact that most of the political leaders of the world are over fifty and often as old as seventy, life for the Baptist preacher just about ends at forty. At least, he's had it by then or he doesn't get it. It ought not be so.

Help Needed

Most of the Southern Baptist editors spent the week of July 4 at the Syracuse University in an editors' workshop. The week proved to be very interesting and unusually helpful to those of us who have not been privileged to have much formal journalism training.

Eleven of the Syracuse School of Journalism professors worked with us morning, afternoon, and night for five days. Among other things, these experts looked at our publications critically and pointed out ways for improvement. This editor became painfully

aware of the dire needs of improvement in the *Western Recorder*.

While the effects are still felt, the editor wants to pledge his efforts for an improved publication. This will require a joint effort since the paper is the product of many contributors. This and other articles will be used to help our contributors to help us in this goal.

Let's take the matter of pictures first. Good photographs are highly desirable for a publication and the *Western Recorder* has not made proper use of pictures.

Often we experience disappointment when we open the mail. Here is a terrific story which deserves space, but the picture which is submitted with the article and is needed to tell the story is extremely poor. We have the choice of using the poor photograph which distracts from the story or simply leaving out the picture.

The easiest solution to the problem of good pictures is the use of a professional photographer. Every church submitting a picture ought to consider this. If an event is worth the picture, it is worth a good one. However, it is not always possible to have a trained photographer, though every town or community usually has one whose service is not too costly. Amateur photographers can get good pictures for publication if some simple suggestions are remembered. Here are a few of them.

1. Make the picture a close-up. If a congregation is involved in the photograph, put one or several persons out in front of the crowd, and let them be doing something that will command attention.

2. Always use people in the photograph, if possible. People are more interesting than ideas. Even a picture of a new church is better with persons in the foreground.

3. Limit the persons in a picture to three, four, or

five at most. More than this won't be easily identifiable in the size picture ordinarily used in our publication. Use the crowd for background but don't expect to be able to identify individuals. Sometimes a large group picture just looks like a glob of black on the page. At best the heads of the persons are reduced to the size of a pin point which is unbecoming any Baptist.

4. Make it an action picture, if at all possible. Just standing and looking straight at the camera is the poorest pose. If nothing more, get to the side to make the picture rather than directly in front.

5. Plan the picture. Use a light background and close up all the empty space between those photographed. Standing close together often helps the photo immeasurably.

6. Work for variety. So many churches have ground breakings and note burnings that the conventional picture gets monotonous. Use your imagination.

7. Try to let the picture tell the story you want told. A really good picture needs no outline because it tells its own story.

8. Take more than one exposure with different composition and lighting. If the first picture comes out poorly, take it over and get a good one or don't send it for publication. Remember the reproduction cannot improve the picture; rather the reproduction is never quite as good as the original photo.

9. Get a good black and white glossy print from your processor. It ought to have a good contrast, be in sharp focus, and be at least a 5" x 7".

Here's for good picture taking. You give us quality photos and we promise to give you better pictures in the paper.

BAPTIST FORUM



A Missionary's Testimony

Editor:

We missionaries out on the field find ourselves in a dilemma many times. We receive suggestions we give our whole support in promoting the Cooperative Program and we seek to get all of our churches to increase their percentage to the Cooperative Program. Then we will get similar suggestions from the Foreign Mission Board; the Home Mission Board and the State Board. Each Board wanting an increase in the amount of offerings with some naming the percentage increase.

I supported all of our suggested special offerings while I was a pastor. I am continuing to support them as a missionary. It is my conviction, and has been for some years, we should really support our Cooperative Program.

I am thinking we are on the right road with a Cooperative Program Week of Prayer provided this is the only special

offering taken during the year. I am not in favor of adding on another special offering. We have come a long way with the Cooperative Program so let's go all of the way.

Russellville, Ky.

Reed Rushing

For Baptist Midshipmen

Editor:

In writing to the editor of the state paper again this year, I am writing to ask your assistance in informing the Baptist people of your state of our Southern Baptist ministry here in Annapolis, the home of the United States Naval Academy. Each year the number attending the Academy increases. This year there are 3,900 in attendance.

We have had 144 of the midshipmen attending our church this year. We are located four blocks from the Academy grounds. An organized Baptist Student Union is functioning, which I serve as Director. Our meetings are held in our

church building, since organizations as such cannot meet in the Academy proper. Our young men are used throughout our Sunday school and activities here as much as possible. As you no doubt realize, their time is limited to the weekend as in most colleges but even more so due to military regulations. We also have a special time for Training Union for them, since they have to be back in on Sundays by 6:30 p.m.

Kindly encourage all Baptist families who may have sons or friends attending the Academy to write or inform them of our ministry here in Annapolis, since the boys are required to either attend the Chapel or a church of their choice in the city. Thank you very much. We covet your prayers as we serve in this mission field and among the future officers of our armed services.

Annapolis, Md. Martha G. Stone

►William Richard Smith has accepted the pastorate of New Salem Baptist Church, Brandenburg, Ky. Formerly of Meade County and Louisville, he is a 1954 graduate of Georgetown College. He was ordained by Oakdale Baptist Church, Louisville. His wife, Mrs. Velma Joyce Smith, is a nurse in Hardin Memorial Hospital.

Federal Loan Question Haunts Baptist Life

By JIM NEWTON
Baptist Press Staff Writer

Should church-supported schools receive government loans for building construction? Or would such loans violate the principle of church-state separation?

The question haunted Southern Baptists in June, reverberating with resounding repercussions in both the halls of Southern Baptist colleges and in the corridors of Capitol Hill.

Other top religious news during the month, including a host of Supreme Court rulings on religious issues, the controversial Freedom Riders campaign for integration, and the expansion of Baptist colleges, was overshadowed by this perplexing question.

Two Baptist groups came up with answers to the question, but the statements were exactly opposite.

The 191-member Texas Baptist Executive Board ruled that government loans to Baptist institutions violates church-state separation and told nine Texas Baptist schools to stop borrowing money from the government.

Nine days later, presidents and deans of Southern Baptist colleges from throughout the nation approved 40-3 a resolution stating the principle of church-state separation is not violated by government loans to colleges and universities.

In Washington, D.C., meanwhile, the Baptist Joint Committee on Public Affairs was strongly resisting any federal aid to education bill that would include federal loans to church-supported schools.

In an "emergency appeal" for a flood of letters to representatives opposing such aid, the committee said that Congress may approve federal aid to parochial schools by the back door method of amendment of the National Defense Education Act (NDEA). A proposed amendment would provide long-term, low-interest loans to parochial schools for construction of buildings facilities for science, mathematics, modern foreign language, gymnasiums and cafeterias.

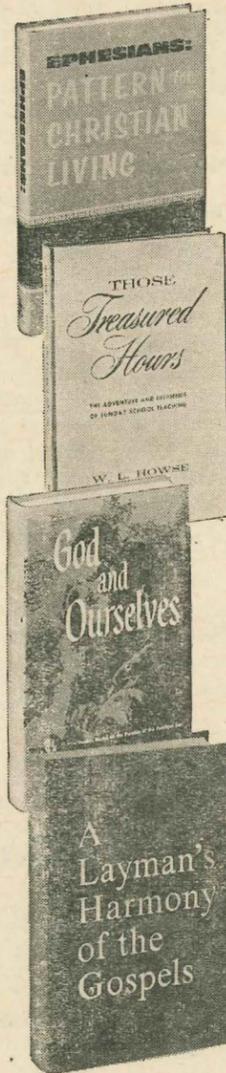
Already reported favorably out of the House Committee on Education and Labor, the amendment would also provide for partial forgiveness of student loans for teachers in parochial schools, and the payment of stipends to parochial school teachers who attend special summer training institutes.

Both the Senate's Subcommittee on Labor and Public Welfare, and three subcommittees of the House Committee on Education and Labor approved changes to include loans to parochial schools after hearing both *pro* and *con* arguments.

TIME OUT

from your busy summer schedule

... to read
inspiring
books



EPHESIANS: PATTERN FOR CHRISTIAN LIVING

by Ray Summers

A devotional interpretation of Paul's letter to the church at Ephesus. The book's message for today emphasizes how to be saved and how the saved ought to live. (26b) \$3.00

THOSE TREASURED HOURS

by W. L. Howse

Interpreting the sheer joy, opportunity, and high adventure of Sunday school teaching, this book challenges teachers and officers to a more effective ministry. (26b) \$1.50

GOD AND OURSELVES

by Norman W. Cox

Here is new insight into the story of the prodigal son—a rare book which makes plain what man is, what God is, and what there might be between God and man. (26b) \$2.75

A LAYMAN'S HARMONY OF THE GOSPELS

by John Franklin Carter

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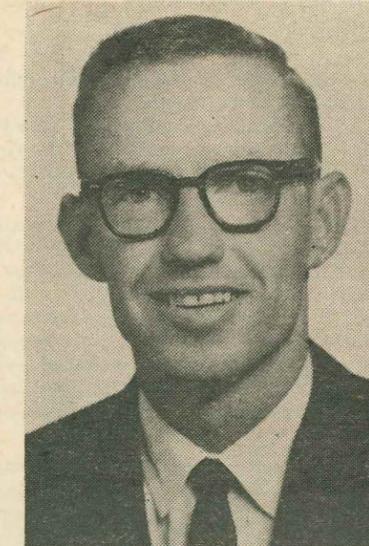
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BAPTIST BOOK STORE

Added to Campbellsville College Faculty



Dr. James Mallard



Bobby R. Hines

Campbellsville College, Campbellsville, Ky., announces the appointment of two new faculty members to its staff, both of whom have started their teaching duties in Summer School. Dr. James Mallard, Lubbock, Texas, is heading the Science Department, and Mr. Bobby R. Hines, Hartford, Ky., is an instructor in the Social Science Department.

Dr. Mallard, formerly on the faculty of Texas Tech., holds the A.B., M.Ed., and the Ed.D. in Geochemistry, from Texas Tech. He is the author of numerous articles in scientific journals and has led in Science Service activities in the public schools of the United States. He has particularly been devoted to the promotion of Denamiss Science Clubs in motivating science studies in the public schools.

Mr. Hines received his B.A. degree from Kentucky Wesleyan College, Owensboro, and the M.A. degree from Appalachian State Teachers' College, Boone, North Carolina.

Both of the new teachers are Baptists and are actively engaged in various phases of our denominational work.

Summer School enrollment has now totaled 326. The reading room of the new college library was used for registration and many of the classes are being conducted in this air-conditioned building.

THROWING A SEARCHLIGHT ON COMMUNISM

(Continued from Page 3)

Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16). Man's fault is in the personal center of decision and it is there that salvation is received.

Communists claim the root of evil is not in the hearts of men but in a social arrangement. This arrangement is known as private ownership of the means of production. Once this basic evil is eliminated they believe a new society will emerge, first as socialism, then to perfection as communism.

Communists rely on the new society to produce new men. Christians find the hope of a new society in the hearts of new creatures in Christ Jesus.

What Christians should do and should not do depends on their commitment to Christ. Their following Christ determines the rules of conduct rather than

the other way around. Christian ethics are centered in Christ.

Communism reverses the words of Christ, who declared, "The sabbath was made for man, and not man for the sabbath" (Mark 2:27). The political system, the economic system and the social system—Christians believe—are all made for man, not man for the systems.

The Hungarian revolt and all the other purges and crushings of people evidence how tragically Communists have reversed Christ's rule... how they hold to the rule that the person serves the system. Communism believes any means is blessed if it serves the purpose of communism.

Communism, however, is not primarily a system of ethics but a program for bringing Communist world revolution. Lenin expounded its ethics: "We say: morality is what serves to destroy the old exploiting system and to unite all the toilers around the proletariat,

which is creating a new Communist society... We do not believe in an eternal morality."

This absence of an eternal mortality permits every situation of suffering to be exploited for the Communist cause. If the Communists have succeeded famously, a part of the explanation is that many of us who claim the name of Christian have been satisfied to live in comfort and leave the world's suffering millions to the Communists.

As their rule is "Do all things for Communism," the Christian rule is "Do all to the glory of God" (1 Cor. 10:31). The glory of God in respect to suffering men is that we feed the hungry, clothe the naked, visit the sick and prisoners and welcome the stranger.

If communism is atheistic, if it rejects the personal freedom and dignity of man, what is its stand on the churches? Aren't there Baptists in Russia today? How does their presence jibe with atheism and exaltation of the State? The second in the series turns the beam on this phase of life under Communism.

(To Be Continued Next Week)

► Harrodsburg Baptist Foundation has released its annual report and shows an annual earning of slightly more than \$450.00. Provisions of the Foundation call for the following distribution: Harrodsburg Baptist Church, 10%; Kentucky Baptist Children's Homes, 45%; Ministerial and Missionary Education, 45%. Total assets of the Foundation now have reached \$12,000.00. Ott Elliott is president and E. O. Redwitz is treasurer of the Foundation.

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Foreign Mission Board Reports To The People

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

Foreign Board Appoints Fifteen at Ridgecrest Meet

An estimated 2,000 people witnessed the appointment of 15 new missionaries at Ridgecrest (N.C.) Baptist Assembly as the Southern Baptist Foreign Mission Board opened a special full session at the beginning of the annual Foreign Missions Conference, June 15-21. The new missionaries bring to 65 the number of appointments this year and to 1,532 the number of active foreign missionaries.

The appointees, their native states, and fields of service are Dutton A. Bonnell, Jr., and Marilyn Richards Bonnell, both of Florida, appointed for Central Africa; James Y. Greene and Judith Church Greene, both of North Carolina, for Korea; J. T. Harvill and Catherine Crum Harvill, both of Arkansas, for Mexico; Billy P. Keith, Oklahoma, and Mona Pigg Keith, Texas, for Japan.

Also, Diana Lay, Ohio, appointed for Ghana; Oscar D. Martin, Jr., Texas, and Barbara Cheek Martin, Georgia, for North Brazil; Sidney P. Schmidt, North Dakota, and Darleen Wilson Schmidt, Nebraska, for Malaya; and Frank S. Wells and Jo Ann Fossett Wells, both of Alabama, for Indonesia.

"This group of appointees contains persons for general evangelism work and for specialized types of service in almost the exact proportions called for by the 7,866 requests for new missionaries currently before the personnel department," Dr. Elmer S. West, Jr., secretary for missionary personnel, told the Board. "More than half of the requests are for preachers and their wives." Eight of the 15 just appointed will serve in this capacity in general evangelism, with the Harvills doing English-speaking work.

"We are also grateful for the seven who go to carry on more specialized ministries, though nonetheless evangelistic in purpose and emphasis," Dr. West continued. Miss Lay is the first nurse to be appointed for the Baptist medical center in Nalerigu, Ghana, which opened almost three years ago. Mr. and Mrs. Schmidt will serve in the field of religious education, and Mr. and Mrs. Greene and Mr. and Mrs. Wells will work among students.

Cauthen Outlines Board Organization

The Foreign Mission Board is simply a channel through which every church in the Southern Baptist Convention projects its missionary effort across the world," Executive Secretary Baker J. Cauthen explained to the Ridgecrest crowd in his report at the opening session. He outlined the organization of

the Board, saying it functions through the following committees:

1. Administrative committee, which handles all matters dealing with finance, general policy, and administration.

2. Three area committees, one each for Latin America, the Orient, and Africa, Europe, and the Near East. Through the area secretaries these committees and the Board receive recommendations from the Missions throughout the world as to needs, emergencies, programs, and aspirations, as well as matters of personal crisis to missionaries.

3. Committee on missionary education and promotion, which gives attention to the sharing of the message of missions throughout the Convention. The department for this work is organized into four divisions: publications, promotion, visual education, and press relations.

4. Committee on missionary personnel, which gives its attention to the task of bringing people to appointment by the Board.

5. Special committees appointed from time to time as required.

The treasurer's office carries heavy responsibility in the handling of all the funds entrusted to the Foreign Mission Board. Business responsibilities of the Board, such as purchasing, travel, and general business affairs, are discharged through the office of the business manager.

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Goal for 28 Baptist State Papers: Up 20% to 1,750,000

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 9, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1321	5	260
Missions (3)	262	1	112
Hopkinsville, Second	964		170
Louisville, Carlisle Avenue	924	1	271
Missions (2)	88		35
Madisonville, First	911		180
Mayfield, First	842	3	112
Mission	85		
Covington, Calvary	841		
Lexington, Calvary	835	4	177
Mission	54		
Murray, First	835	1	90
Mission	46		
Bowling Green, First	818		180
Mission	105		
Owensboro, Third	747	2	190
Elizabethtown, Severns Valley	736		201
Harrodsburg	724		143
Missions (2)	86		31
Lexington, Immanuel	697		188
Lexington, Grace	683	6	153
Mission	28		
Somerset, First	679	1	217
Mission	100		47
Louisville, Beechmont	647	2	136
Mission	96		21
Paducah, Immanuel	587		163
Louisville, Victory Memorial	586		134
Louisville, Beechland	552		164
Mission	242		174
Princeton, First	546		131
Erlanger	538	3	137
Shelbyville, First	526		74
Ashland, First	495	1	66
London, First	494		105
Henderson, Immanuel	492		
Missions (2)	158		
Louisville, Third Avenue	486	1	129
Paducah, First	483	2	171
Louisville, Rockford Lane	482	4	168
Lexington, Porter Memorial	481	3	112
Georgetown	479	2	117
Louisville, Valley Station	469		92
Winchester, Central	463		122
Franklin, First	456		108
Mission	78		51
Corbin, Central	455	2	106
Mission	81		34
Louisville, Green Acres	447	3	188
Jeffersonton, First	440	1	111
Louisville, Bethlehem	436		105
Louisville, Beth Haven	432	2	179
Ashland, Unity	429	2	87
Middlesboro, First	421		88
Russellville, First	419		
Mission	64		
Nicholasville	417		120
Louisville, Bethany	411	2	113
Mt. Washington, First	410		100
Mission	33		
Louisville, Eighteenth Street	408		107
Mission	85	6	59
Hazard, First	401		55
Lebanon, First	398		86
Greenville, First	397		132
Morganfield, First	390	1	79
Corbin, First	390		100
Versailles	389		82
Owensboro, Buena Vista	382	3	119
Hima, Horse Creek	379		
Louisville, Hazelwood	378	3	70
Louisville, Highland	373		137
Mission	55	1	29
Bellevue	372		80
Ludlow, First	370	7	69
Walton, First	364		164
Bowling Green, Eastwood	362		111
LaGrange, De Haven Memorial	356		70
Louisville, Beechwood	352	10	163
Lawrenceburg, First	348	2	36
Mission	53		
Springfield	348		108
Louisville, Ralph Avenue	343	1	95
Covington, South Side	337		28
Louisville, Shawnee	335		93
Earlington, First	329		102
Barbourville, First	328	1	149
Missions (3)	223		
Louisville, West Side	327		126
Frankfort, Thorn Hill	324		
Paris, Central	323	1	101
Louisville, Immanuel	320		62
Frankfort, Crestwood	318	1	101
Glendale, Glead	313		
Bowling Green, Glendale	298	2	144
Mission	39	2	28
Ashland, Pollard	293	1	88
Missions (2)	101		
Middletown, First	287	2	83
Falmouth	284		35
Mission	20		
Hopkinsville, Edgewood	277	3	65
Dawson Springs	273	1	67
Benton, First	270		84

Marion	264		67
Sonora	251		81
Hazel	249		
Lebanon Junction, First	248		80
Cold Spring, First	239		67
Louisville, Fern Creek	238	2	75
Greensburg	225		80
Owensboro, Lewis Lane	219		96
Shepherdsville, Little Flock	216	6	33
Perryville	212		98
Carrollton, First	212	1	31
Folsomdale, Liberty	210		57
Owensboro, Seven Hills	198		63
Louisville, Fourth Avenue	196		58
Taylorsville, First	188	1	34
Owensboro, Wing Avenue	186		87

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Please make reservations for _____ persons at Cedarmore for the Sunday School Assembly, August 3, 4, 5. Enclosed, find _____ reservation fees at \$1.00 per person which will be deducted from each individual's bill. This is to be returned if cancellations are necessary and made ten days prior to reservation dates.

CONFERENCE RATES:

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Cedarmore Inn, Gracemore, or Cottages	5.75	5.00	4.75	4.50
Dormitory	4.25			

These rates include room, meals, and linens (except dormitory) but not insurance. No charge for children 2 years or under. Half rate 2-6 years. Separate meals: Breakfast 80¢; Lunch \$1.10; Dinner \$1.35.

Names of Those Attending	(Indicate Mr., Mrs., or Miss)	Type Reservation Desired

(Attach another sheet for additional space.)

Signed _____ Church _____
 Address _____ Association _____
 City and State _____

Woman's Missionary Union

The W.M.U. Conference At Cedarmore Changed to August 28-September 1

By MRS. GEO. R. FERGUSON

Note the change in date! It has been necessary to change the date for W.M.U. Week at Cedarmore. Please note the correct date given above—August 28-September 1. The date for the W.M.U. Week-end will be the same as always—the Labor Day Week-end, September 2-4.

Have you made your reservation? If not, be sure to do so at once as space fills up fast. There has been a change in rates as given here:

Motels	Per Person Per Day
1 Person in Room	\$6.25
2 Persons in Room	5.25
3 Persons in Room	5.00
4 Persons in Room	4.75
Cedarmore Inn, Gracemore Lodge, Cottages	
1 Person in Room	\$5.75
2 Persons in Room	5.00
3 Persons in Room	4.75
4 Persons in Room	4.50
Dormitory	4.25

These rates include room and meals and linens. Insurance is not included. Separate meals: breakfast 80¢, lunch \$1.10, dinner \$1.35. No charge for children 2 years and under; half rate ages 2-6; full rate for all other ages.

Room reservation fee of \$2.00 per person must be sent in with name, address and room preference. Of this, \$1.00 is for registration fee and \$1.00 will be credited to bill for room and meals. Cancellation must be made ten days

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prior to reservation dates in order to get a refund. Only members and representatives of churches affiliated with the General Association of Baptists in Kentucky are accepted.

Make your plans now to attend one or both of these important conferences. Watch this column for announcements concerning missionary speakers and program personnel. There will be general conferences on all phases of W.M.U. work including announcements of new plans and materials for the coming year. *The Advanced Leadership Training Course for Kentucky* will be explained, promoted and some of the courses taught. There will be a banquet and other interesting features. Plan now to attend the week or the week-end conference.

The expense plan for Associational officers will be followed this year as usual. The plan is that each Association is asked to fill a car with your officers and bring them to Cedarmore. Each person accepting expense allowance is expected to stay at least more than half of the week and to teach in a workshop in your Association this fall, leading a conference on the work of W.M.S.-Y.W.A.-G.A. or Sunbeam Band. We will reimburse the driver of the car at the rate of 1¢ per mile per person. (If five people come the reimbursement would be 5¢ per mile, three people 3¢ per mile, etc.) The Association or the individual will be responsible for the cost of room and board at Cedarmore.

Kentucky Baptist Foundation

Cooperative Program Profits From Bequest

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

Miss Susan Lillard Witherspoon, who departed this life August 30, 1960, left provision in her will that the Cooperative Program of Southern Baptists was to benefit from her estate. Recently the KENTUCKY BAPTIST FOUNDATION received a check for \$14,170.00, being a portion of her bequest. Other amounts to be added to this, as the estate is liquidated, are anticipated.

Miss Witherspoon was a native of Lawrenceburg, Kentucky, where she united with the Baptist Church there in childhood and for thirty-five years was superintendent of the Beginners' Department in the Sunday School. During the later years of her life she was a public school teacher in Louisville, Ky., where she lived at the time of her death.

She was a member of the first co-educational graduating class of Georgetown College in 1893, when Georgetown Female Seminary was merged with Georgetown College, thus making it co-educational. Christian missions was her chief interest, as is evidenced by her will. The influence of a life, such as hers, will never die.

Training Union

Training Union Assemblies To Feature Missions Resource Workshop

By STANLEY HOWELL

The story of our denomination is the record of thrilling missionary endeavor. The needs of people at home and abroad tug at the hearts of Kentucky Baptists. And Kentucky Baptists respond to meet those needs. This is missions.

Both Training Union weeks at Cedarmore, August 7-11 and 14-18, will feature a Missions Resource Learning Workshop. The purpose will be better to acquaint Training Union members with the many areas of mission work supported by Southern Baptists through the Cooperative Program.

The Workshop will be graded for Juniors, Intermediates, Young People and Adults. Large quantities of missionary educational materials have been secured so that members attending will be able to prepare learning aids to use in presenting missionary features in the unions back home.

Participants will have the opportunity to evaluate missionary programs in the curriculum materials. Workshop leaders will offer a variety of ways to enrich missionary programs, features and projects.

The Missions Workshop will greatly help Training Unions do a better job in meeting the stewardship and missions emphasis of the Standard of Excellence. The Standard states: "(1) The Training Union shall promote education in stewardship, tithing, and systematic giving by all members to church expenses, benevolences, and missions, according to the church plan. (2) The Training Union shall encourage the enlistment of all its members in active service in other church activities and organizations. (3) The Training Union shall participate at least once each quarter in some practical missionary activity. (4) The Training Union shall seek to enlist all of its active members in praying for and witnessing daily to lost people."

Leaders for the Workshop will be: Mrs. H. C. Zachry, Mrs. Wendell Romans, Miss Lois Jean Harper, Mr. and Mrs. Forrest R. Sawyer, Dr. Harold D. Tallant, and Mr. Jack Willett.

► Elzie Sylvester Shepard, 78, a charter member of the Rolling Fields Baptist Church, Jeffersonville, Indiana, departed this life at his home in Clarksville on June 5, 1961. Funeral services were conducted by Pastor J. V. Carlisle. Shepard faithfully served his church in various capacities of responsibility, including that of trustee, chairman of ushers, and upon important committees. His stewardship of money, time, influence and gracious personality, will ever be a rewarding memory. He is survived by one son, Edward, of Evansville, Indiana; several brothers and sisters, two of whom, Walter Shepard and Mrs. Walter Johnson, are also charter members of the Rolling Fields church.

► Ray H. Bateman is the new pastor of Buck Grove Baptist Church in Salem Association. He is a native of Alabama and a graduate of Mississippi College, and now a student in Southern Seminary. Previously he has worked in Cloverdale, Calif., in Anchorage, Alaska, and was Baptist student director at East Central College in Decatur, Miss. Mrs. Bateman is from Crestwood, Ky.

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Brotherhood

Young Men's Mission Conference at Ridgecrest

By FORREST R. SAWYER

The Young Men's Mission Conference, August 17-23, will have three featured conference leaders-speakers during the week at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

One is Dr. C. W. Scudder, associate professor of Christian Ethics, Southwestern Baptist Theological Seminary, where he has been located since 1954. Dr. Scudder is a native of Illinois and is a member of the Gambrell Street Baptist Church in Fort Worth. His conferences will deal with Christian citizenship.



Dr. Stanley J. Watson

Another is Dr. Stanley J. Watson, head of the Youth Education Department, New Orleans Baptist Theological Seminary. Native of Oklahoma, Dr. Watson received his education at Oklahoma Baptist University, and at New Orleans and Southwestern Baptist Theological Seminaries. Dr. Watson's conference will deal with Church Relationships.



Glendon McCullough

A third is Glendon McCullough, secretary of the Department of Missionary Personnel for the Home Mission Board, Southern Baptist Convention, Atlanta, Georgia.

Mr. McCullough will lead conferences each day on Christian Vocations. His background includes work with the First Baptist Church of Hazelhurst, Georgia, served as dean of men at Baylor University at Waco, Texas, for a period of two years, then he served Georgia Baptists in their Royal Ambassador work for eleven years, for one year he was professor at one of our Baptist universities in Japan, and then for three and one-half years was associate pastor of the Druid Hills Baptist Church in Atlanta.

Young men fifteen years of age or older desiring to attend the Young Men's Mission Conference can write the State Brotherhood Department, Kentucky Baptist Building, Middletown, Kentucky, for application forms and certification to the conference at Ridgecrest.

Student Union

Summer Service in Oregon-Washington

By J. CHESTER DURHAM

Miss Sue Belle Peterson, a senior physical education major at Western State College, is a B.S.U. summer missionary in Oregon and Washington. Miss Peterson is the daughter of Mr. and Mrs. William Peterson of Lebanon, Kentucky.



Sue Belle Peterson

In college, Miss Peterson has served as a B.S.U. Council member and has been active in the First Baptist Church of Bowling Green.

During the past summer, Miss Peterson served as a summer missionary in Kentucky.

A MISSIONARY IN CALIFORNIA

Miss Phyllis Elaine Reed, a Junior education major at Cumberland College, is serving as a B.S.U. summer missionary in California. Miss Reed is from Houstonville, Kentucky, and her parents are Mr. and Mrs. N. M. Reed.



Phyllis Elaine Reed

Miss Reed plans to teach school after graduation.

She has served on a B.S.U. Council at Cumberland College and in the First Baptist Church of Williamsburg.

Church Music

Two Helpful New Pamphlets Available

By EUGENE F. QUINN

Two new music pamphlets appeared at Ridgecrest and are soon to be available in the state music office. Requests will be welcomed for them immediately.

One pamphlet is a revision of "The Cherub Choir." The new title is "The Primary Choir." The material in this pamphlet is entirely new and helpful in addition to the contents of the old pamphlet. All Primary Choir workers should desire a copy of this pamphlet and may have one upon request.

"Selecting An Organ for Your Church" is the name of the other new pamphlet. Its name reveals the nature of the pamphlet. It answers questions such as whether the organ should be large, small, electronic, or a pipe organ.

FACULTY PORTRAITS



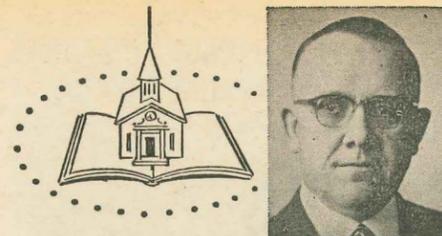
Mrs. Ray Kickliter



Ray Kickliter

Mr. Ray Kickliter, minister of music of Fourth Avenue Baptist Church of Louisville, will conduct the Combined Choir and serve as camp director at Cedarmore Junior Music Camp, Bagdad, Kentucky, this summer from July 30-August 2. During the same period, his wife, Mrs. Ray Kickliter, a music teacher at Durrett High School of Louisville, will teach a music theory class and direct the Girls' Choir at the Cedarmore Junior Music Camp.

A communication from Carl J. Giers, pastor of Tremont Temple Baptist Church, Boston, Massachusetts, expresses a desire to have the names and addresses of young people in the Kentucky area who plan to enroll in one of the educational institutions in the New England area for the fall term (1961-62). Pastor Giers indicates that Tremont Temple has carried on an aggressive ministry to many students through the years and that Southern Baptists have provided leadership for this student program. Those knowing of students to be in the New England area of next year should send their names and addresses to Pastor Giers.



SUNDAY SCHOOL LESSON

By H. C. Chiles

MARY AND MARTHA, FRIENDS OF JESUS July 23

Bible stories are the records of events which have a present message and an eternal meaning. The ones which are related in this lesson have to do with Martha, Mary and Lazarus — two sisters and a brother, all of whom resided in Bethany and were the friends and followers of Christ. To this well-ordered home, which was so much to the liking of the Lord Jesus, He resorted frequently as a welcome visitor. How pleasant it must have been to Him to have a place to which He could go and feel "at home," and at the same time find love, cheer, relaxation and seclusion!

Luke 10:38-42.

One day Christ made a sudden and unexpected visit to this home in Bethany, probably accompanied by the apostles. We read, "Martha received him into her house," implying that she was the owner thereof, and was therefore exercising her prerogative by inviting Him to enter it. Wanting to do all that she could do for Him, for Whom she had such genuine affection, Martha thought that the best thing she could do would be to prepare and serve an elaborate and sumptuous meal. So, she excused herself and hurried into the kitchen to make the necessary preparations.

Evidently Mary went into the kitchen with Martha and helped there just a little while, and then left her to carry on alone. The word "also" implies that Mary did not spend all of her time sitting at the feet of Christ. She did not think the meal was of supreme importance. In these sisters were two different attitudes. Martha was busy with her work for Him, while Mary was listening to His message for her. Martha was emphasizing the material, whereas Mary was majoring on the spiritual. Martha was concerned about food for the stomach, and Mary was concerned most about food for the soul.

Afraid that the dinner might be a flop, Martha worried, got nervous and was on the verge of distraction. She became very impatient with Mary for shirking what she thought was her responsibility. Irritated and exasperated, Martha dropped her work in the kitchen, burst into the room where Christ was talking to Mary, rushed up to Him with feverish excitement, complained that her sister had left her to serve alone and urged Him to command her to assist her. With Martha it was clearly a case

of the tyranny of things. While things have their place in life, they should never occupy the first place.

Christ rebuked Martha for becoming the slave of things. The tyranny of things is a far greater danger today. Happiness never comes through slavery to things. Our Lord rebuked Martha because she had become so occupied with doing her duty that she did not have any time for Him. She had substituted the good for the best. The one thing which is needful is to sit at the feet of Christ, hear His Word, and receive of His fulness in order that we may minister to others. One of the great curses of our day is too much activity and not enough fellowship with Christ.

Sooner or later sickness and sorrow come to every family. Such was the case with this family in Bethany. Lazarus became desperately ill. Doubtless he received the very best care that loving hearts and tender hands could provide, but he did not improve.

Because of their great need, the sisters naturally decided to appeal to Christ. At that particular time He was abiding in Bethabara, which was some twenty miles away and beyond the Jordan. Meanwhile a messenger was sent to Him with the laconic message, "Lord, behold, he whom thou lovest is sick." Since the Saviour was such an intimate friend of the family, it was, of course, to be expected that He would immediately hasten to Bethany and minister to the needs of Lazarus. But that was not the program which He followed.

When the Saviour received the message He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Instead of departing promptly, He remained there and continued His activities for two days. One reason for this delay was in order that His disciples and the people might be more convinced, than ever before, of His divine power. He wanted to allow death to have its full sway, and then His victory over it would be all the more convincing.

As the time for the crucifixion was drawing near, our Lord went to Bethany to spend the night with His friends, Martha, Mary and Lazarus, in whose home He always found relaxation and encouragement. That evening a feast was given in His honor in the house of "Simon the leper." In all probability

Simon had been miraculously cleansed of his terrible disease by Christ, and therefore wanted to show his appreciation to the great Physician by having Him as a guest in his home. Among those present were Christ, the apostles, Martha, Mary, Lazarus and others. Martha served and Lazarus sat at the table with Christ, who had informed them that He was going to be put to death.

Realizing that He was about to be taken from them, Mary thought that this was the last chance she would have to express her great love for Christ. While the meal progressed she decided to pay her grateful homage to her Lord. Entirely disregarding what any might think or say, Mary went to the Lord Jesus, Who was reclining at the table, and broke the seal of an alabaster box of precious ointment of spikenard and with its contents anointed His feet and wiped them with her hair, as an act of adoration and devotion. This ointment was very precious, worth a little more than fifty dollars, or as much as a common laborer would receive for a whole year's work at that time.

Why did Mary do what she did for Christ? She had no thought whatever of seeking to win the praise of others. She wanted to express her genuine and grateful love for her wonderful Saviour. Being grateful to Him beyond words for the many things which He had done for her and the other members of her family, she wanted to do something for Him while He was yet alive. How much better was that than if she had waited until He had died! She did not keep her precious ointment for His dead body, but with it she anointed Him as a token of her love and devotion while He could benefit by it. From this timely action of love we can learn the folly of our keeping the alabaster boxes of our love sealed until our friends have passed away. We ought to speak appreciative and encouraging words while their hearts can be made happy by them. Kind words should be spoken to them and gracious deeds should be done for them before they leave us.

Mr. and Mrs. H. Eldon Sturgeon, missionaries to Mexico, have a fourth daughter, Martha Jean, born May 22. Word comes that the mother and baby are doing nicely, and the father is recovering slowly. The previous children in this family are Fay, Ruth and Linda. These are native Kentuckians.

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137 Invitation



139 Invitation



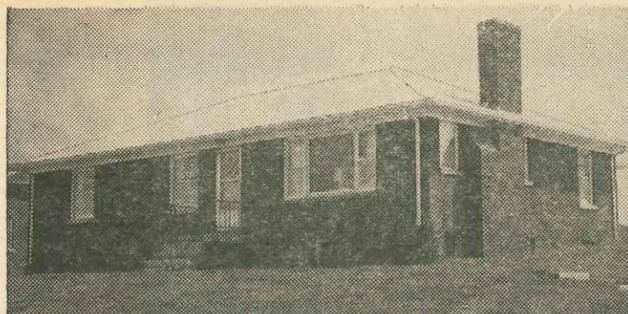
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operating on a \$37,000 budget. The church has the first unit of its over-all plan completed, and the building and grounds are valued at \$100,000. The first pastor was Roy Fowler, now a missionary in Brazil.

Three New Faculty Members At Southern Seminary

Three professors have been added to the faculty of Southern Seminary. This brings the total number of faculty members to 50, which includes 48 with faculty status and an additional two visiting professors. The total teaching staff, including 23 instructors, is 73, the largest in the history of the Seminary, according to President Duke K. McCall.

The new professors are Dr. Donald Leigh Williams, Dr. David L. Mueller, and Mr. Peter Archie Kliever.

Dr. Williams, a native of Fort Smith, Arkansas, has been elected Assistant Professor of Old Testament Interpretation. An instructor in the Department of Religion at Duke University, during the 1960-61 session, Dr. Williams has recently received a Ph.D. degree from Duke University. His thesis is entitled, "Zephaniah: A Re-Interpretation."

The new professor also holds an A.B. degree from Baylor University, M.A. degree from Southern Methodist University, and a B.D. from The Southern Baptist Theological Seminary. He has traveled in Europe and the Near East for two summers.

Dr. Mueller is coming to the Seminary from Baylor University where he has served since 1957 as Associate Professor of Christian Theology, according to Dr. Penrose St. Amant, Dean of the School of Theology.

A native of Buffalo, New York, and son of Dr. William Mueller, former Professor of Theology at Southern Seminary, he completed his studies at Baylor University, 1951, attended Colgate University for two years, the University of Heidelberg in Germany one year, received the B.D. from The Southern Baptist Theological Seminary in 1954, and a Ph.D. from Duke University in 1958. Mueller studied at the University

of Basel in Switzerland under the direction of Karl Barth in 1959-60. His Ph.D. thesis is, "Karl Barth's Critique of the Anthropological Starting Point in Theology."

Mr. Peter Archie Kliever has been added to the faculty as Assistant Professor of Church Music.

A graduate of Tabor College, Hillsboro, Kansas, and the University of Wichita, where he received the B.A. degree and the M. Music degree, Mr. Kliever has completed resident requirements for the Doctor of Musical Arts degree from the University of Illinois.

Howard Is Sixth to Have Baptist School of Law

BIRMINGHAM (BP)—Howard College (Baptist) here is taking over the operation of a law school previously maintained by Cumberland University, Lebanon, Tenn.

An announcement from the two schools said the summer session will continue in Lebanon. Beginning in the fall, law courses will be taught on the Birmingham campus.

Cumberland University, itself at one time a Baptist school, will keep the real estate and buildings in Lebanon which the law school has used.

The others are Wake Forest College, Winston-Salem, N.C.; the University of Richmond (Va.); Mercer University, Macon, Ga.; Baylor University, Waco, Tex., and Stetson University, St. Petersburg, Fla. (Although the main Stetson campus is in DeLand, its Law school is in another city.)

Richard Cortright, of Baylor University Literacy Center, Waco, Texas, has been teaching this summer in the Carver School of Missions and Social Work in Louisville. He will also be one of the staff conducting similar studies at an Institute in Adult Literacy Education at Indiana University, Bloomington, Ind., November 3-5, 1961.



The women pictured above are the ladies of the Friendly Class of the First Baptist Church Sunday School, Newport, Ky. The names and ages from left to right are: Mrs. Minnie Glasbrenner (87), Mrs. Effie Rardin (90), Mrs. Anna Lanham (83), Mrs. Beatrice Prickett (91), Mrs. Elizabeth Kratzmier (92), teacher. Their average age is 88-3/5 years. Most of these women are present every Sunday. Frequently the class is 100% in attendance. On last Mother's Day, all members were present, on time, lessons studied, brought Bibles, made offering and stayed for the preaching service.



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