

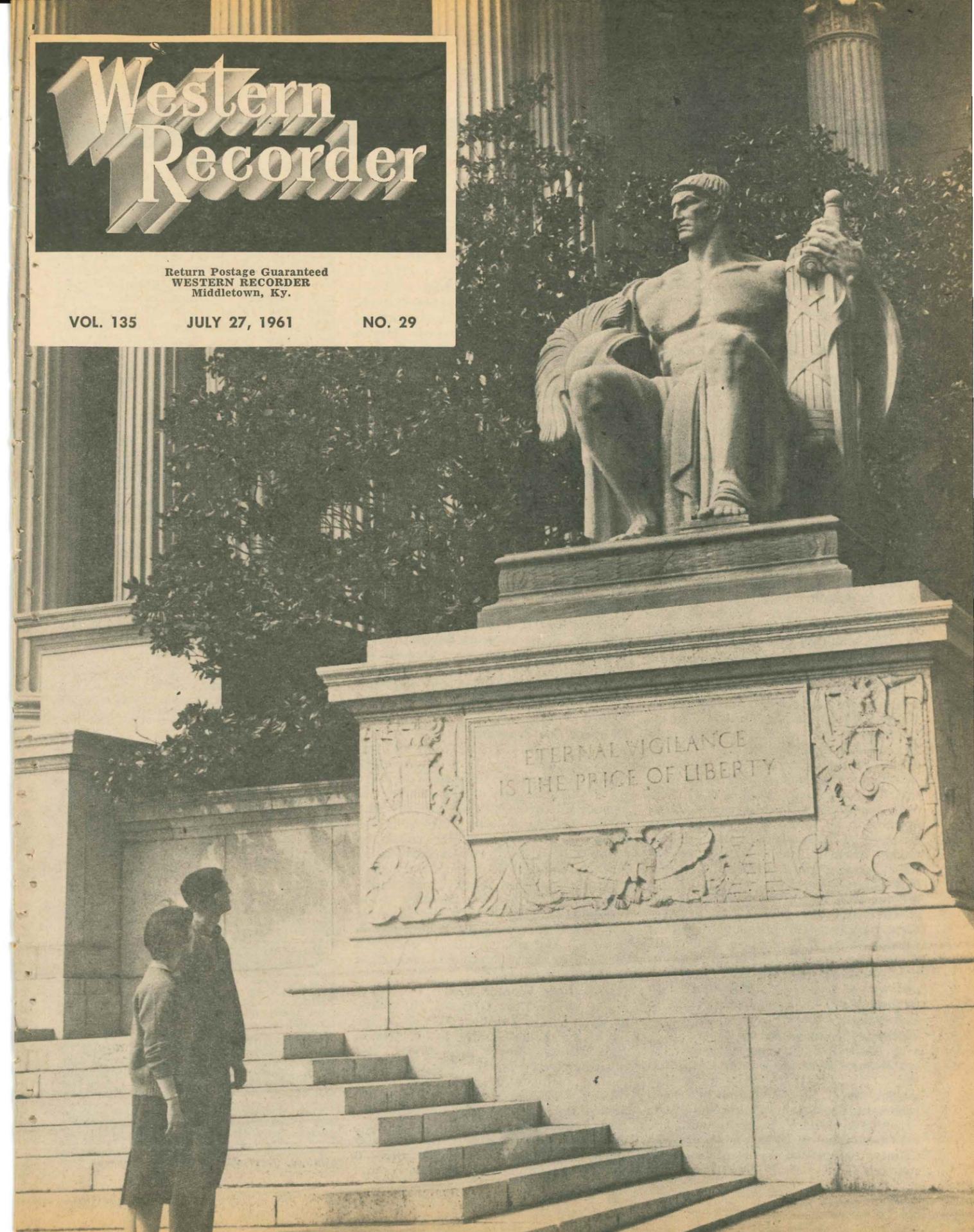
Western Recorder

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WESTERN RECORDER
Middletown, Ky.

VOL. 135

JULY 27, 1961

NO. 29





GLEANINGS FROM THE FIELD

Rooms at San Francisco

►Word comes from the Housing Bureau of San Francisco that they cannot accept any hotel and motel room reservations for the Southern Baptist Convention next June 5-8 until after December 1, 1961.

Cooperative Program Receipts

During June, Cooperative Program receipts for the Southern Baptist Convention in 1961 went over the corresponding six-month income for 1960.

Treasurer Porter Routh announced January-June receipts totaled \$8,646,367 compared with \$8,499,488 for the same months one year ago. This is a rise of 1.73 per cent.

Messengers at St. Louis

►Final figure for the registered messengers at the Southern Baptist Convention in St. Louis, reached 11,140, according to Secretary Joe W. Burton, Nashville. This was not as high as the 13,612 figure reached at Miami Beach the year before.

Revivals

►First Baptist Church, Middletown, had the most successful revival recently they have had in eight years, according to Pastor I. Ferd. Graves. The attendance was the largest, and they had 21 additions in eight days. Pastor R. B. Hooks, Jr., of Arcade Baptist Church, Louisville, did the preaching, and Richard Ham led the singing.

►Bob Stokes, Kansas City, Missouri, was the evangelist in a revival at Central Baptist Church, Corbin, Ky., June 4-11, resulting in 8 professions of faith, 5 transfers of letters and 24 rededications. J. Bill Jones is pastor of the Corbin church. Charlie Nichols, educational and musical director, led the singing.

►Evangelist W. K. Wood, Ashland, assisted Pastor Vance W. Cloud in a revival at Pine Hill Missionary Baptist Church, Pine Hill, Ky., in Rockcastle Association, recently, resulting in 12 for baptism. Wood taught a group in V.B.S. and was of great help. "My work with Brother Wood has been like a course in evangelism," writes Pastor Cloud.

Westside Pastor at Berea

►L. Paul Prather has accepted the pastorate of Westside Baptist Church in Berea. For the past two years he has taught school in Berea and has been pastor of Bethlehem Church in Tate's Creek Association. Prior to that, he held pastorates in Ohio, and in Pulaski County Association in Kentucky. He succeeds Charles Byrd. Prather is mar-

ried to the former Alice Chestnut of Somerset, and they have one son, Paul David. They reside at 312 Boone Street, Berea.

Passing of Wayne Trevathan

►Deacons of the East Baptist Church, Paducah, have adopted resolutions of appreciation for fellow deacon Wayne Trevathan, who recently died. Brother Trevathan had been a member of the East Church since 1913 and had filled many places of responsibility including church chorister, church clerk, and training union director. In spite of his advanced years, he was always ready to serve his church and was an active member of the Training Union and Sunday School at the time of his death.

Another Indiana Church

►The Vincennes Baptist Chapel, sponsored by the Walnut Street Baptist Church of Evansville, Indiana, became the 146th Southern Baptist Church in Indiana on Sunday, July 9. Speaker at the special service for constituting the church was E. H. Moore, executive secretary-treasurer of Southern Baptists in Indiana. Those knowing Southern Baptists living in the Vincennes area are requested to send their names and addresses to the Vincennes Baptist Pastor John Sawyer, 1332 North Third, Vincennes, Indiana.

Hastings' RA Programs

►Appearing in the July issue of Ambassador Life are two Intermediate Royal Ambassador programs prepared by Robert J. Hastings, secretary of stewardship promotion in Kentucky with offices in Middletown. "If You Can Read You're Lucky" and "Teaching the Illiterates" deal with the Laubach method of teaching illiterates and the Baylor Literacy Center in Waco, Texas. Hastings tells Royal Ambassadors what others are doing to help the illiterate people and what they themselves can do to help. Ambassador Life is published monthly by the Brotherhood Commission for boys 9 through 16.

Harrodsburg Woman Dies

►Mrs. Willie Durr Graham, 70, widow of Vaulter Graham, died May 22 at the home of a daughter, Mrs. Rufus Yocum, Harrodsburg, after a long illness. Her husband died January 29, 1961. She was a member of Hopewell Baptist Church. She and her husband celebrated their Golden Wedding anniversary September 10, 1960. She is survived by 3 sons, Rufus, Edward and Durr Graham, Harrodsburg; by 6 daughters, Mrs. Mable Williams, Dan-

ville; Mrs. Jessie Meadows, Cincinnati, O.; Mrs. Virginia Carey, Harrodsburg; Mrs. Onetia Carey, Lexington; Mrs. Annell Yocum, Harrodsburg; Miss Joyce Graham, Harrodsburg; 7 grandchildren, and 4 sisters. Funeral services were held May 24 at Hopewell Church by her pastor, James Highland, assisted by LeRoy Tracey. Burial was in the church cemetery.

Western Recorder

Earnsly 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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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.

SECOND IN A SERIES OF TWO

Throwing A Searchlight On Communism

By PAUL GEREN

(Continued from Last Week)

Russian Baptists Can't Plant New Congregation

With our emphasis on church extension, Southern Baptists are concerned about under-churched areas.

Suppose you lived in Moscow, under the rule of the Communists. Russian Baptists may have a church only on the authorization of Soviet officials. These officials must allocate a site and building for the church.

The officials thus far allow only one Baptist place of worship per community, even in Moscow with its five million people.

We Americans can buy land and build churches wherever we please, subject to zoning regulations and our financial ability. In Dallas, Texas, for example, with less than one million, there are more than 200 Baptist churches. These churches have education buildings, even recreation facilities.

Russian Baptists, on the other hand, are confined to the church building for their services and may not have meetings on the streets or in a tent or in the Kremlin. They may have only one type of service which includes preaching, praying, reading the Bible and singing. They can not have a Sunday school. No one may become a member of a Baptist church there before he is 18 years old.

Printing may be done on behalf of churches only by specific allocation of presses which are in charge of state officials. Churches may not maintain libraries or reading rooms and may not give medical or charitable aid. There is no Russian Baptist seminary.

Russian Baptists do not knowingly take a Communist into their membership nor does the Communist party in the USSR (Russia) receive a believer.

"It is not to be tolerated that even the smallest manifestation of religiousness should be observed among Communists," a Party document declares.

Russian Baptists are loyal to the government of their country. They serve in the military forces. Most of their jobs can be described as state jobs since the state is the sole employer.

Under the csars Baptists suffered a persecution from the established Russian Orthodox Church. Since the Communist Revolution in 1917, their number has grown from 100,000 to more than 500,000 church members. Neither their fathers of the csarist era nor they of the Communist era have lived under condi-

tions of religious freedom as Americans define it.

Communist Party: Small But Powerful

The Communist Party is superior to the State in the Soviet Union. It directs the State. Article 126 of the Soviet Constitution declares the Party is "the vanguard of the working people in their struggle to build Communist society and is the leading core of all organizations of the working people, both public and state."

A Soviet election is a "race with one horse."

Voters have only one candidate—the Communist Party candidate, for whom most of the people vote, "Yes."

Since virtually all economic activity is owned and controlled by the state, the Party likewise controls the economy, as it does education.

The leader in the Soviet Union is such by virtue of his position in the Party and not by virtue of the government office he may hold. Khrushchev, for example, did not become chairman of the Council of Ministers in the government until January, 1958, but his predominance was assured from late 1953 when he was named first secretary of the Party.

Only 8,000,000 of the 210,000,000 people in the USSR (Russia) belong to the Party, less than 4 per cent. There are more Southern Baptists in the U.S. than Communist Party members in the Soviet Union.

The Party membership is composed chiefly of plant and farm managers, technicians, engineers, government functionaries and military officers. They know and announce the Party line. As leaders in management, information and propaganda, they enjoy special privileges.

Membership in the Party is not easy. First a candidate must be nominated by three Party members who take responsibility for their nominee. The candidate must then serve a probationary period of two years or longer.

During this time the candidate is expected to perform good works and demonstrate his fitness for the Party. A question which troubles many of us is: Are the Communists showing greater devotion to their idol than a generation of relaxed Christians show to Jesus Christ who is the way, the truth and the life?

How should Baptists in the United States feel toward Russian Baptists? First, we should not prescribe what they

should do any more than they should tell us what to do in our differing circumstances. Second, we should recognize their sincerity in the measure we are able to observe and test it. Third, we should welcome all opportunities of fellowship and cooperation with them in the Baptist World Alliance. Our respective governments are in communication at a diplomatic level. Should Baptists of the USSR and the U.S. who testify to redemption by the same Lord do less?

No Private Enterprise

When a Russian worker is paid, he may deposit his money in the bank or he may buy government bonds with it at interest. But invest it privately with the hope of some day going into business for himself? Not at all.

His counterpart in America, on the other hand, may save his money, accumulate funds and establish his own business. Whether he succeeds will depend on whether people buy his product.

What is the difference? In the Soviet Union, only the State has the right to employ. It may be viewed as one vast state corporation owning and controlling everything.

The standard of living enjoyed in the United States is about four times that of the Soviet people.

According to testimony offered in the hearings before the Joint Economic Committee of the 86th Congress, the American economy produces about 2½ times as much as the Soviet economy, and we devote 86 per cent of the national product to consumption as compared to 59 per cent for the Soviets.

There are important qualitative differences also. Americans are free to spend their incomes as they like and to consume as they like. When we buy a certain item, we in effect vote for its production. When we refuse to buy an item, we vote against its production.

Soviet consumers may buy only what the central planners decide to produce for them. They may buy it only in the quantities determined by the central planners.

Several items—housing is one—are not offered on the market but are assigned by officials so that the consumer's power is determined not by his ability to pay but by his influence with the officials.

Of goods offered on the market, the writer can testify from his travels in the Soviet Union that supply is short, the selection limited, prices high and marketing methods primitive.

The turnover tax is 73 per cent of the retail price of sugar, 50 per cent of the retail price of kitchenware. In order to buy a pair of men's shoes, the average worker must work 12.3 days and to buy a wool suit, 4.4 weeks.

By contrast with the state-employed Soviet Union workman, in the American economy a person may choose to be self-

(Continued on Page 14)



The Dead Will Rise Again

The question of further federal aid to public and parochial education is apparently dead for this session of Congress. The powerful Rules Committee, which controls the flow of legislation to the House floor, has refused to pass to the House any of the three particular education aid proposals which were pending.

The dead legislation includes President Kennedy's proposal for grants to public elementary and high schools, his college scholarship recommendations, and the proposed amendments to the National Defense Education Act providing long term, low interest loans to church related schools for classroom construction.

The American Roman Catholic hierarchy is getting most credit for killing the federal education aid proposals. From the outset the Catholics have determined to share equally with public schools or try to kill any school aid measures. When President Kennedy would not yield and endorse what he considered unconstitutional legislation, his fellow Catholics would not settle for the chance of receiving loans, and so put the death penalty on all the proposals.

Other groups should share in the credit for killing the legislation. One of these is composed of the formidable number of Americans who oppose federal aid to education on principle. These feel that local control of education has worked well, and they fear federal grants would lead to some kind of federal control in education. Among these are many Baptists—including this editor.

Another group having much to do with the outcome of federal education aid proposals is the host of Americans who object to any kind of federal aid to church schools. These defenders of the principle of separation of church and state in America saw great danger even in loans to parochial schools for classroom construction. Even those in this group who favored public school aid considered the price too high if it meant government aid to church schools also.

In reality Baptists probably had as much to do with killing the legislation as Roman Catholics. The thousands of telegrams and letters from Baptists to congressmen opposing all kinds of federal aid to parochial schools surely had their effect.

And so opposition to the school aid proposals made strange bed fellows. The political conservatives, Roman Catholics, and Baptists were together in the opposition, but for entirely different reasons.

Now what? The fight is just begun—that's what! Eternal vigilance remains the price of liberty. The Roman Catholics will keep knocking on the door for tax support of their 10,000 elementary and high schools. They will never quit until they get it, so

we must stand firm and teach our children to do the same.

In the meantime, Baptists must keep their skirts clean by turning down government aid for schools or other denominational institutions. As long as we build Baptist college dormitories with low interest, long term government loans, we will have weak voices in opposing the same kind of loans for Catholic classrooms.

The Executive Board of the Baptist General Convention of Texas has recommended that no government grants or loans be taken by Texas Baptist institutions for any purpose. Other Baptist state conventions should consider the same step.

Upon doing so, we should not expect our institutions to render their service without adequate support. If we stand on principle (and we should), but still want Baptist schools and hospitals, we must be willing to pay the fare. We ought to pay our way or get out of the business.

Give Attention to Reading

Poor teaching is not the only reason for wholesale Biblical illiteracy among Southern Baptists. Poor reading is probably more responsible than poor teaching for our plight. In most any Baptist Sunday school adult class, there are several members who are embarrassed if called upon to read a verse of scripture. They cannot even pronounce some of the words, to say nothing of reading intelligently. This is not surprising when we know the facts about the reading ability of this generation. Sometimes we assume most everyone in America can read, but this is wrong.

Today 15,000,000 Americans, 25 years or older, cannot read beyond the fourth grade level. Another 25,000,000 read at only the sixth grade level, and another 50,000,000 are not passed the eighth grade reading level. Altogether one-half of the American adults read at or below the eighth grade level.

What does this mean for Southern Baptists? It means several things. First, it means that a half or more Baptist adults are not able to read intelligently most Sunday School, Training Union, Brotherhood, W.M.U. publications, the state paper, and other materials prepared and purchased for mass distribution among Baptists.

Second, it accounts for at least a part of those who sleep through the sermon or otherwise miss it. One who has only an eighth grade reading level has about the same listening level, and is soon lost by the pastor who has been to the seminary and especially if he is anxious for his hearers to know it.

Third, it means that those who speak and write

must take into consideration the hearers' and readers' ability. At the same time, those who hear and read must constantly try to improve their ability.

It is no credit to a speaker or writer to be above the heads of his audience. In fact, it is just the opposite. Most of the great preachers and writers have been very simple in their language no matter how profound in their thinking. Indeed, simplicity is an attribute of greatness. The Master teacher proved this 2,000 years ago.

It is not even necessary for a speaker or writer to take off into obscure verbosity occasionally to assure his audience that he is smart. If he has depth of knowledge, it will be evident without any overt effort on his part. (Verbosity and overt are examples in this paragraph.)

Nor should any Baptist be proud of his inability to read or listen above an eighth grade level. There is no relationship between being unlearned and being spiritual in spite of the boasts of some.

Some Baptists do well to read even poorly. It took more sacrifice on their part to reach the seventh grade than it did for some of us to finish graduate

school. At the same time they should be constantly trying to improve themselves, and encouraging their children to stay in school as long as possible. It is no shame not to be able to read, but it is a shame to be proud of it.

Reading ability is truly important for all Baptists and should be a great concern. While pastors invite young people to accept Christ and His plan for their life, they should also urge these young people to get as much training as possible. Very often to follow the plan of Christ will require much preparation and training.

In this connection we should also be concerned for methods of teaching reading in our public schools. Apparently not everything tried in the name of progressive education is so progressive. If your children are not learning to read better than some of mine, we both had better see the principal, have a session with the children, or both.

Paul exhorted Timothy to give heed to reading. This is good counsel for all of us whether we are just reading or whether we are writing to be read or speaking to be heard.

BAPTIST FORUM



Deplores Racism

Editor:

I experienced considerable chagrin for my fellow Christians when I read Brother W. M. Nevins' "Viewpoints on Integration" in the Baptist Forum of the Western Recorder for June 22, 1961. May I offer my comments in response to Correspondent Nevins' stated and implied philosophy and hope that you may deem it appropriate to publish?

Mr. Nevins prefaced his "Viewpoints" with the timeworn, trite and pietistical Segregationist's protestation "First of all, let me say that I love the Negro, and will do all in my power to see that he is not mistreated or discriminated against" (Italics mine). Then he goes on to develop the bases for his claimed philosophy of brotherly and Christian love of his Negro fellowman.

Webster's New Collegiate Dictionary defines the noun "love" in part as "(1) A feeling of strong personal attachment induced by sympathetic understanding, or by ties of kinship; ardent affection, (2) The benevolence attributed to God as being like a father's affection for his children; also men's adoration of God. (3) Strong liking; fondness; good will; as, love of learning; love of country. * * * Of course Webster's definition falls far short of Paul's exegesis on love (Charity). Wherein, I query the correspondent, does his stated and implied philosophy of love meet any of the ele-

mentary criteria and premises of the definitive terms of love indicated by Webster or Paul?

Yes, Correspondent Nevins "loves" the Negro in the same manner he "loves" a dog, a mule or any other animal owned, controlled or possessed by him so long as such animal "keeps its place" and desists from evidencing any degree of independence of will or aspirations for freedom from the master's influence, direction or overlordship.

The Lowly Nazarene said "By their fruits ye shall know them." Is the philosophy of racism and white supremacy evidence of the fruits of regeneration through the shed blood of the Lamb of God? Are legalistic restrictions upon the aspirations and longings of any of God's children the epitome of Christian ethics and conduct? Did God send his Firstborn to earth to suffer on Golgotha's cruel tree for the purpose of warranting a full life and happiness and contentment on earth and hope of eternal life in the hereafter to only those of the Aryan or any other of the so-called White races of man, or must other races of men seek a segregated heaven?

What, may I ask, is the evil of which the Negro race is guilty that it should be subjected to subjugation, by force, unto the white man from which subjugation it has no hope of eventual, or even limited, release except at the will or whim of the white man? Why is the color of a man's skin anathema to the

devotees of the doctrine of white supremacy—those who would foreclose all avenues of hope to God's creation? When will the despairing cry of the bondage of slavery and peonage touch the cords of Christian sympathy and pity in the hearts of arrogant racists?

It IS time, Brother Editor, for Christians to take off the kid gloves of diplomacy and expediency and, in all Christian love and affection for their errant brethren, be willing to stand-up and be counted for the godly attributes of tolerance and opportunity without restriction for all God's creatures and do battle against the retrogressive forces of RACISM and CLASS BIGOTRY!

Winchester, Ky. Albert K. Penick

Canadian Baptists

Editor:

I would like to support the article of Brother Gerald Ward on "The Canadian Federation and the Southern Baptist Convention." When I was in Canada I had an opportunity to meet Brother Ward and a number of the other Baptist pastors in the Province of Saskatchewan. I found that several of them were graduates of Southern Baptist seminaries, especially Southwestern. They lived in harmony with each other on the basis of doctrines and policies that would be acceptable to Southern Baptists.

From my conversations with these pastors and with the ministers of other denominations in the Province, I believe that we should cooperate fully with them and should give no encouragement or recognition to a dissident group in Western Canada who wish membership in the Southern Baptist Convention.

Louisville, Ky. Samuel Southard

HARLAN CHURCH DEDICATES CHILDREN'S BUILDING



On Mother's Day, May 14, 1961, Harlan Baptist Church dedicated their new Children's Building with appropriate services led by the pastor and Dr. Donald F. Ackland of the Baptist Sunday School Board.

This new facility provides seven nurseries, a reception room, and a kitchenette. Floors, walls and furnishings all blend in beautiful pastel colors. Sleep-

ing rooms for infants are indirectly lighted. The building is furnished with the latest available equipment for nurseries and is air conditioned with a central cooling system.

Pastor E. Keevil Judy is at the extreme right in the picture and Sunday School Superintendent Clark Bailey, Jr., is at the extreme left. Nursery children, nursery workers and parents make up the picture.

Huggins Says Danger Faces Coop. Program

RALEIGH, N.C.—(BP)—The Cooperative Program is in danger, a veteran Baptist leader declared in the Biblical Recorder here.

"In fact, it is sick," said M. A. Huggins, who was general secretary of the Baptist State Convention of North Carolina from 1932 until his retirement in 1959. "It must have nourishment and a shot in the arm . . . like any patient, it needs and deserves the attention of each Baptist and each church."

The retired secretary is writing a history of Baptist work in this state. The Biblical Recorder is the state Baptist weekly newspaper.

"As I write, I often wonder what the future historians may have to record about our present generation," he said. "I fear it may be something like this if present trends continue:

"Here was a prosperous generation of Baptists who forsook the best plan yet devised for the support of the total world program of missions, education, and benevolence and turned to the favoritism of certain objects at the expense of the whole. But what is even worse, they began to expend too much on themselves and too little on others. They did not wholly forget others, they merely neglected them."

Christian Life Conferences At Glorieta and Ridgecrest

CHRISTIAN ANSWERS TO FAMILY PROBLEMS

"Christian Answers to Family Problems" is the theme of the Christian Life Commission's Glorieta and Ridgecrest conferences to be held in August.

Specific subjects are: "Biblical Foundations for Responsible Family Living," "The Church and the Family: Competitors or Colleagues?," "Teen-Age Marriages," "Birth Control and Planned Parenthood," "The Churches Face the Divorce Problem," "Inter-faith Marriages," "Working Wives and Mothers" and "The Christian Family and Its Aged Members."

The conferences will feature a message on each of these subjects and each message will be followed by an informal discussion period.

The Glorieta conferences, August 10-16, will be led by Dr. T. B. Maston and Dr. Lofton Hudson. Dr. Maston is Professor of Christian Ethics at Southwestern Seminary and Dr. Hudson is Director of Counseling for the Midwest Christian Counselling Center, Kansas City.

The Ridgecrest conferences, August 24-30, will be led by Dr. O. T. Binkley and David R. Mace. Dr. Binkley is

Professor of Christian Ethics and Dean of the Faculty at Southeastern Seminary and Dr. Mace, one of the world's foremost authorities on family life, is Executive Director of the American Association of Marriage Counselors with offices in New York.

Those wishing to attend either of these conferences should make reservations with the Glorieta or Ridgecrest encampment managers. At both encampments the Christian Life conferences will coincide with the annual Bible conferences.

Foy Valentine, Executive Secretary of the Christian Life Commission, said the Commission is hopeful that these special conferences for leaders will help in strengthening the fibre of Christian family life among Southern Baptists.

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WESTERN RECORDER

Mountain Missions Conference Records Broken



Dr. C. R. Daley, editor of the Western Recorder; Dr. Ray Summers, professor of New Testament interpretation, Southern Baptist Theological Seminary; and J. Edward Cunningham, director of mountain missions, pose for A. B. Colvin, superintendent of missions and evangelism at the 1961 Mountain Missions Conference held at Oneida Baptist Institute, May 1-3.

If figures are significant the 1961 Mountain Missions Conference was the best ever! Pastors, missionaries, laymen, and their families gathered together for experiences of worship and an opportunity to take a fresh look at the responsibility which is equally theirs in the mountain area. The Literacy Program, Rural Church Development, In-Service Training, Surveys, and Music in the Mountain Churches, were all discussed by key leaders in the denomination.

Dr. C. R. Daley, editor of the *Western Recorder*, and Dr. Ray Summers, professor of New Testament interpretation, Southern Baptist Theological Seminary,

caused each to examine himself to see whether or not he could be classified among those that were "Found Faithful"—the 1961 theme.

Mrs. George R. Ferguson and her staff prepared an excellent program concerning the development of Woman's Missionary Union in that area. The Drama Group from Vanceburg Baptist Church, the fellowship after the first evening session, the "Tour the U.S.A. Banquet," the good food served by the "two Berthas," made for a most enjoyable three days.

The 1962 Mountain Missions Conference will be held on the campus of Oneida Baptist Institute, May 21-23.

Columbia Organist Honored

The Columbia Baptist Church honored Mrs. Stewart Hutchison for her 53 years of service to the church as church organist. The appreciation service included the placing of plaque on the organ recognizing her long service.

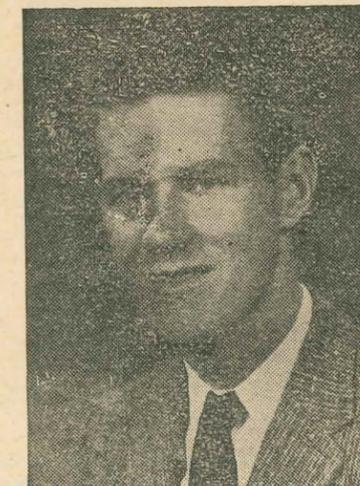
"Miss Alice," as she is affectionately known, began playing before her feet could even reach the pedals of the instrument, and has missed few Sundays since then until recent years when her health began to fail. She plays for the worship services whenever her physical condition will allow, and many look forward to the services when she is at the instrument. The appreciation service was especially planned by her friends who wanted her to know how much her long years of service has been appreciated and the inspiration she had brought many by her talent and dedication.

Mrs. Hutchison, a native of Columbia,

attended Georgetown College and the Cincinnati Conservatory of Music. She taught piano in Greensburg, Kentucky, for five years before returning to Columbia where she continued to have piano pupils for some years. Her services have always been available, not only for the regular services of the church, but for special occasions such as funerals and weddings. She has the rare gift of being able to transmit the spirit of worship through her playing and, in addition to being an excellently trained musician, she also has the inherent ability of playing from memory most of the well-known hymns and musical compositions. Mrs. Hutchison has also been faithful to the rest of the life of the church. She has been a faithful attendant of the W.M.S. and her Sunday school class. Members of the Columbia Baptist Church look forward to hearing her play many times in the future.

New Bethel Church Ordains J. G. White

Jerrell Grant White was ordained to the gospel ministry on May 14 by the New Bethel Baptist Church, Kuttawa, Kentucky. Twenty-one pastors and deacons composed the ordaining council.



Jerrell G. White

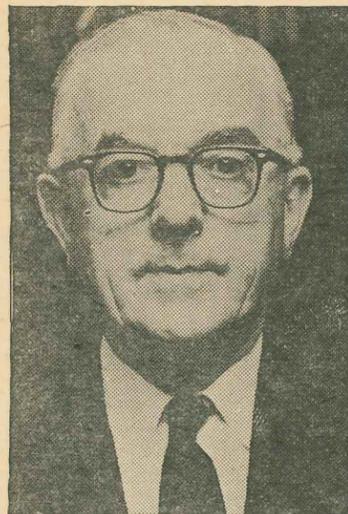
Among those participating in the services were: J. W. Crowley, New Bethel pastor who served as moderator; R. G. Shelton, pastor at Eddyville, who conducted the interrogation; C. B. Pierce, who led the ordination prayer; Travis Terrell, who delivered the charge to the candidate; R. J. Burpoe, who delivered the charge to the church; Leon Winchester, who preached the ordination sermon; and Thomas White, father of the ordination candidate, who presented the Bible on behalf of the New Bethel Church. B. C. Dorroh, New Bethel deacon, served as clerk of the council.

The newly ordained minister is serving as pastor of the Mount Zion Baptist Church near Kuttawa. He is the son of Mr. and Mrs. Thomas White and a graduate of Bethel College where he held several important student body offices, and where he received the Spirit Cup, the highest honor given by the college. Mr. White is now a junior at Union University, Jackson, Tennessee.

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FRED T. MOFFATT, SR., RESIGNS; FRANKFORT'S FIRST CHURCH CALLS HERMAN BOWERS AS PASTOR



Fred T. Moffatt, Sr.

Dr. Fred T. Moffatt, Sr., pastor of the First Baptist Church, Frankfort, since July, 1937, has resigned. The last Sunday in the pulpit for Dr. Moffatt was June 11. He plans to continue living in Frankfort.

On July 2, Herman M. Bowers, associate pastor and youth director for the past two years, accepted the call to become the new pastor of the Frankfort Church.

A native of Scotland and a veteran of the First World War, Dr. Moffatt saw the Frankfort Church grow to a membership of 2,500 and led in the construction of an ultra-modern educational building. Moffatt also was very active in the civic affairs of Frankfort as well as in Kentucky and southwide denominational life.

He served formerly as a member of the Southern Baptist Sunday School Board and is now first vice-president of the Southern Baptist Foreign Mission Board. He is also a trustee of the Ken-



Herman Bowers

tucky Baptist Hospital and a member of the Kentucky Baptist Hospital Commission.

Mr. Bowers, the new pastor, is a native of Canon, Georgia. He has a B.A. degree from Mercer University and is a graduate of the Southern Baptist Theological Seminary. He served a number of pastorates in Georgia before coming to Kentucky where he was pastor of the Indian Fork Baptist Church, Bagdad, when called by the Frankfort Church as associate pastor.

At Mercer University Mr. Bowers was very active in a number of student organizations and also served in places of leadership in the student body at Southern Baptist Theological Seminary. In 1950 he was a candidate for the Georgia House of Representatives. He is the present clerk of Franklin Baptist Association.

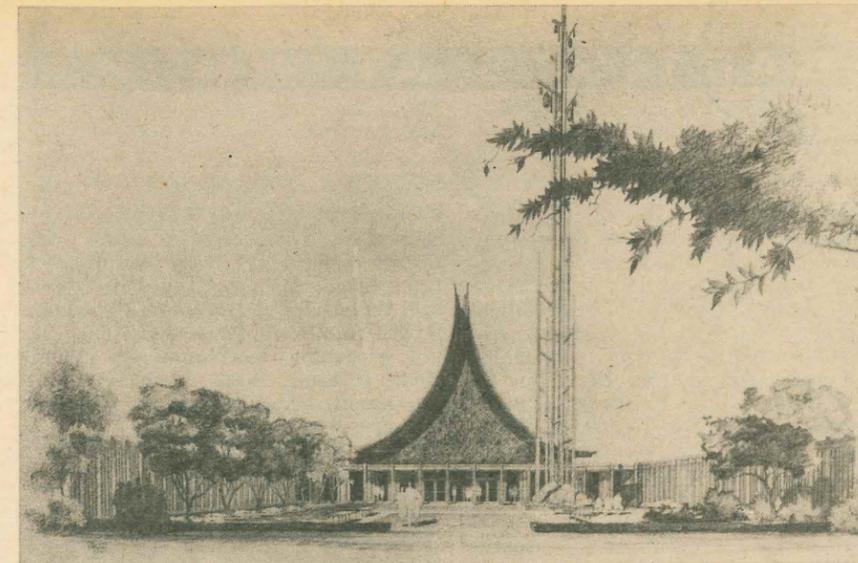
Mrs. Bowers is the former Shirley Owens, also of Georgia. The Bowerses have one daughter, Janice Lynn, who is one year old.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 16, 1961

| | S.S. | Add. | T.U. |
|-------------------------------|------|------|------|
| Louisville, Walnut Street | 1205 | -- | 215 |
| Missions (3) | 244 | 2 | 123 |
| Louisville, Ninth and O | 1010 | 6 | 435 |
| Hopkinsville, Second | 874 | -- | 180 |
| Covington, Calvary | 846 | -- | -- |
| Owensboro, Third | 825 | -- | 225 |
| Murray, First | 807 | 2 | 85 |
| Mission | 48 | -- | -- |
| Bowling Green, First | 791 | 1 | 183 |
| Mission | 105 | -- | -- |
| Louisville, Crescent Hill | 779 | 2 | 179 |
| Elizabethtown, Severns Valley | 732 | -- | 179 |
| Missions (2) | 57 | -- | -- |
| Owensboro, First | 729 | -- | 138 |
| Lexington, Calvary | 713 | 2 | 165 |
| Mission | 55 | -- | -- |
| Harrodsburg | 684 | 1 | 167 |
| Mission | 53 | -- | 33 |

| | | | |
|--------------------------------|-----|----|-----|
| Louisville, Beechmont | 623 | -- | 155 |
| Mission | 87 | -- | 17 |
| Somerset, First | 620 | 3 | 214 |
| Mission | 88 | -- | 33 |
| Glasgow | 609 | -- | 104 |
| Mission | 25 | -- | -- |
| Paducah, Immanuel | 603 | 1 | 174 |
| Lexington, Grace | 588 | -- | 291 |
| Mission | 16 | -- | -- |
| Louisville, Beechland | 588 | -- | 132 |
| Mission | 236 | -- | 60 |
| Louisville, Buechel Park | 583 | -- | 144 |
| Princeton, First | 577 | -- | 158 |
| Louisville, Victory Memorial | 570 | 3 | 153 |
| Campbellsville | 545 | -- | 240 |
| Missions (3) | 93 | -- | 51 |
| Louisville, Baptist Tabernacle | 539 | 3 | 153 |
| Shelbyville, First | 531 | 4 | 73 |
| Lexington, Immanuel | 522 | -- | 206 |
| Henderson, Immanuel | 411 | -- | 91 |
| Missions (2) | 145 | -- | -- |
| Louisville, Shively | 502 | 2 | 112 |
| Erlanger | 491 | 2 | 150 |
| Louisville, Rockford Lane | 482 | -- | 180 |
| Ashland, First | 480 | -- | 75 |
| Missions (2) | 131 | -- | 47 |
| Louisville, Valley Station | 475 | -- | 88 |
| Franklin, First | 458 | -- | 99 |
| Mission | 69 | -- | 51 |
| Louisville, Green Acres | 454 | 3 | 169 |
| Paducah, First | 450 | -- | 172 |
| Central City, First | 446 | 3 | 180 |
| Owensboro, Buena Vista | 442 | -- | 146 |
| London, First | 437 | -- | 121 |
| Louisville, Third Avenue | 432 | -- | 117 |
| Owensboro, Hall Street | 431 | -- | 139 |
| Louisville, Southside | 431 | -- | 86 |
| Jeffersonton, First | 429 | 1 | 111 |
| Louisville, Bethany | 428 | 2 | 122 |
| Louisville, Bethlehem | 425 | -- | 119 |
| Ludlow, First | 424 | -- | 81 |
| Georgetown | 420 | 4 | 85 |
| Louisville, Beechwood | 418 | 8 | 146 |
| Louisville, Beth Haven | 412 | 1 | 179 |
| Ashland, Unity | 409 | 2 | 97 |
| Louisville, Eighteenth Street | 404 | -- | 92 |
| Mission | 61 | 1 | 58 |
| Louisville, Hazelwood | 395 | -- | 82 |
| Lexington, Porter Memorial | 394 | -- | 85 |
| Lexington, Trinity | 389 | 3 | 196 |
| Walton, First | 383 | -- | 179 |
| Hodgenville, First | 383 | -- | 123 |
| Greenville, First | 381 | 2 | 124 |
| Corbin, Central | 378 | -- | 144 |
| Mission | 75 | -- | 22 |
| Louisville, Highland | 377 | 6 | 131 |
| Mission | 70 | -- | 20 |
| Winchester, Central | 375 | -- | 109 |
| Russellville, First | 374 | -- | 93 |
| Mission | 53 | -- | -- |
| Mt. Washington, First | 373 | 1 | 100 |
| Mission | 30 | -- | -- |
| Morganfield, First | 363 | 1 | 116 |
| Bowling Green, Eastwood | 363 | 4 | 114 |
| Corbin, First | 360 | 4 | 103 |
| Frankfort, Crestwood | 359 | 1 | 105 |
| Hima, Horse Creek | 359 | -- | -- |
| Lawrenceburg, First | 356 | -- | 52 |
| Mission | 68 | -- | -- |
| Louisville, High View | 354 | -- | 114 |
| LaGrange, DeHaven Memo. | 350 | -- | 64 |
| Covington, South Side | 346 | -- | 36 |
| Bellevue | 345 | -- | 80 |
| Louisville, Immanuel | 343 | 1 | 77 |
| Richmond, First | 341 | -- | 72 |
| Hazard, First | 338 | -- | 68 |
| Versailles | 334 | -- | 82 |
| Louisville, Valley View | 334 | -- | 109 |
| Frankfort, Thorn Hill | 327 | -- | 122 |
| Hawesville | 322 | 2 | 68 |
| Louisville, Shawnee | 316 | 1 | 92 |
| Earlington, First | 311 | 1 | 104 |
| Falmouth | 310 | 1 | 34 |
| Mission | 36 | -- | -- |
| Bowling Green, Glendale | 306 | 5 | 157 |
| Mission | 40 | -- | 37 |
| Middletown, First | 305 | 3 | 100 |
| Lebanon, First | 290 | -- | 94 |
| Owensboro, Crabtree Avenue | 286 | 1 | 73 |
| Dawson Springs | 273 | -- | 46 |
| Hazel | 262 | -- | -- |
| Marion | 260 | -- | 53 |
| Cold Spring, First | 252 | -- | 82 |
| Sonora | 252 | -- | 81 |
| Barbourville, First | 248 | -- | 184 |
| Missions (3) | 228 | -- | -- |
| Owensboro, Lewis Lane | 246 | -- | 87 |
| Louisville, East Audubon | 241 | -- | 70 |
| Frankfort, Memorial | 240 | -- | 83 |
| Taylorsville, Kings | 224 | -- | 139 |
| Lebanon Junction, First | 238 | -- | 73 |
| Folsomdale, Liberty | 208 | -- | 71 |
| Shepherdsville, Little Flock | 204 | -- | 53 |
| Taylorsville, First | 194 | -- | 25 |
| Middlesboro, | | | |
| East Cumberland Ave. | 182 | -- | -- |
| Owensboro, Seven Hills | 182 | -- | 64 |
| Owensboro, Wing Avenue | 175 | -- | 60 |
| Corbin, Corinth | 113 | -- | 83 |

LEXINGTON'S FELIX MEMORIAL PLANS BUILDING



Architect's Drawing of New Felix Memorial Sanctuary

Something unique in the way of church buildings is being planned by the Felix Memorial Baptist Church of Lexington. According to the architects, the new church will have something of the appearance pictured above. The church, when completed on the church's new 13½ acre site at 1915 Northern Parkway, will include a sanctuary, offices, a fellowship hall, educational units, and a chapel. Outdoor courts will be located adjacent to various units of the plant, offering facilities for outdoor as well as indoor activities. A fellowship court adjoins the fellowship hall; and outdoor worship area is beside the sanctuary and a garden is enclosed beside the chapel.

A temporary building is now in use at the new site for Felix Memorial. John T. Wallace, pastor of the church, says that no definite building date has been set. The congregation is meeting at the present in its building at 237 East Fifth Street, and will continue to meet there until the first unit of the new building is constructed. The building was designed by Frankel, Curtis, and Coleman, architects.

Roy Huston, Kentuckian, Dies in Georgia

Roy E. Huston, a native of Kentucky and pastor of the First Baptist Church, Trion, Georgia, died with a heart attack in Forsyth, Georgia, on June 22. Huston was a native of Marion County and was a member of the Muldraugh Hill Baptist Church when he surrendered to preach.

He attended Campbellsville College and Southern Baptist Seminary and had student pastorates in Taylor and Adair Counties in Kentucky. He was also

Trion Church, a new building and pastorium were erected at a cost of \$400,000. Over 500 additions were recorded during his ministry. Huston is survived by his wife, the former Roberta Thompson, also of Marion County, and three sons and two daughters.

Funeral services were conducted at the First Baptist Church in Trion on June 25 with Ray Roberts, executive-secretary of Southern Baptists in Ohio, and Darty Stowe, superintendent of missions for Ohio Southern Baptists, officiating.

Mr. and Mrs. W. Harold Matthews are returning to the States for a furlough from the Philippines, and may be addressed at Falls of Rough, Kentucky. He is a native of Ohio County, Kentucky, and she is the former Clara Lee, Georgetown, Kentucky.

Mr. and Mrs. Paul E. Sanderson, Southern Baptist missionaries to Equatorial Brazil, have returned to the States for furlough and may be addressed, c/o Mrs. Carrie Masden, Rt. 1, Lebanon Junction, Kentucky. Mrs. Sanderson is the former Martha Masden, of Lebanon Junction. He is a native of Birmingham, Alabama.

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KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

Y.W.A. Summer Conference

By MISS NINA MARTIN

Mrs. Aaron Hancock and Missionary Glendon Grober will take part on the program of the summer conference for Kentucky Y.W.A.'s and leaders, August 18-20 at Cedarmore.

Mrs. Hancock was born in Oklahoma, of Cherokee Indian parents. She is a



Glendon Grober

well known speaker and talented musician. Although Mrs. Hancock recently retired after 30 years of service as a Home Board missionary to the Oklahoma Indians, she still takes active part in camps and Schools of Missions.

Brother Grober was appointed by the Foreign Mission Board in 1955 to serve in Equatorial Brazil. He and his family are now in the States on furlough and plan to return to Brazil before the end of this year. He has served as pastor in Kentucky and as teacher at Bethel College.

Also taking part during the weekend program will be Mrs. J. S. Woodward, state W.M.U. president; Missionary James Rose of Powell County; Mr. Grady Nutt, seminary student at Louisville; Carol Ann Claxon, whose parents are missionaries in Nigeria; and other members of the state Y.W.A. council.

Registration at Cedarmore begins at 3:00 p.m. on Friday, with vespers open-

ing the program at 5:30 p.m. The conference will close with the noon meal on Sunday. Reservations for the weekend are being received no win the State W.M.U. Office. Send \$1.00 registration fee per person with the following information: each girl's name, age, mailing address, and church. Send this to the W.M.U. Office, Kentucky Baptist Building, Middletown, Kentucky. Conference rate for the weekend (to be paid at Cedarmore) is \$8.00.

Brotherhood

State R.A. Campers Reach Capacity at Cedarmore

By FORREST R. SAWYER

The 1961 State Royal Ambassador camps at Cedarmore enrolled 489 campers. The combined counselor staff numbers 83 for the three weeks.

There were 39 professions of faith and 41 commitments to life dedication.

At least 75 boys, who either came or had applied, did not get to attend Cedarmore R.A. camps this year.

There were six men who offered to serve as counselors the last week, but we could not use them because we already had all we needed.

Campcraft interest continues to mount.

The 1962 dates are June 4-9, . . . 11-16, . . . 18-23, . . . 25-30.

Attention is being given to some changes that need to be made in our State Royal Ambassador program as they pertain to camps.

The schedule is not right. In metropolitan areas school is not out until about the middle of June. Camps have to start at Cedarmore the first week. Then the majority of our churches have V.B.S. as soon as school is out. When "time" makes it possible for the boy to attend Royal Ambassador camp the last one is starting, and we then can't accept all who want to come. The last week this year we had 227 boys in camp. Pray with us about these needs.

The following is a quote from a pastor who served as a counselor:

"R.A. camp at Cedarmore is good for men. I am still rejoicing because I became a member of the team. I do not recall any week of my life that has meant more to me both spiritually and physically than this one with the boys. Every Baptist man owes it to himself

to spend at least one week there as a counselor. I couldn't be more proud of the pennants I was privileged to bring home. My people (at Old Bethel) said that I was so full when I got home it was running out my ears. They say my preaching has improved. Thank God! It could stand much more improvement. Thanks again for letting me serve."

As of July 14, 1961, there are 12 men committed to the '62 camps.

Training Union

Training Union Assemblies Combine Work With Play

By STANLEY HOWELL

"All work and no play makes Jack a dull boy!" We don't argue the worth or truth of that statement. But those who go to Training Union Assemblies at Cedarmore know that the program has a healthy combination of work and play.

The program for both weeks is designed to give major emphasis to work, study and worship. Ample time is allotted for rest, recreation, and fun.

The Fun Period which is held each evening after supper has always been one of the highlights of the assembly. Every game, song, stunt, joke, and skit can be defined collectively as recreation with a purpose.

The purpose is twofold: First, good fellowship and Christian fun are essential to a successful Training Union Assembly and second, each Fun Period is planned to demonstrate what the participants can take home and use in their churches.

The Fun Period will be directed by Mr. and Mrs. James Whaley. Stanley Howell will direct the presentation of skits each evening.

The afternoons are considered free time for the guests. A variety of recreational activities are planned for those who choose to participate. The recreation will be directed by Mr. Larry Hargrove of Burna, Kentucky.

The new swimming pool is one of the most popular spots each afternoon. A separate swimming schedule is provided for boys and girls.

Several of the men and boys always come to Cedarmore equipped to test the appetite of the fish in the beautiful lake. The dam has been repaired and the fish

are usually very hungry during Training Union weeks. So, pack a hook and line! You can purchase bait at the lake. Who knows? You may be able to make the biggest catch and go home the winner of the Fishing Rodeo! Mr. Hargrove has a special prize for the winner.

The two Assembly dates are August 7-11 and 14-18. Send your reservation today. Send it to Marvin M. Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky.

Sunday School

Laurel River Association Reaches the Standard

By ROY E. BOATWRIGHT



Willie Greer

The Laurel River Baptist Association Sunday School Organization has accomplished a difficult, but worthwhile task. The Standard of Excellence was achieved in June. Thorough emphasis placed on the standard high quality of work is the pattern in Laurel River Association. The success of the associational program in accomplishing this goal is largely due to the work of the associational Sunday school superintendent, Willie D. Greer; associational missionary, Earl Clark; and the many pastors, Sunday school superintendents, and associational officers in Laurel River Association.

The following churches in the associational report Standard Sunday Schools: Calvary, Hart, Laurel River, Corinth, West London, Providence, Lily, Pilgrims Rest, East Bernstadt, and Greenmount.

Stewardship

Much-Needed Films Now Available

By THOMAS B. CHANEY

Broadman Films has produced four new films on stewardship. The films seek to lead every Christian to a new and deeper understanding of Christian stewardship. These films are of good quality and will make a real contribution to the educational program of every church that uses them.

We are indebted to Lloyd E. Barnes of the Sunday School Board for the following brief description on each film in the series:

What Direction presents stewardship of vocation. A salesman in a music shop

believes that God has called him into the music ministry. The owner of the music shop offers the salesman a partnership if he stays on at the store. The man and his wife secure help from their pastor in finding God's will for their lives.

What First presents stewardship of the tithe. John Nichols doesn't like pledge cards and thinks that his church places too much emphasis on money. John does not feel that he can afford to tithe until he searches the Scriptures for God's answer to his problem.

What's Important presents stewardship of day-to-day work. Claude is only a caretaker for a college, but he teaches all who come in contact with him the meaning of day-to-day stewardship.

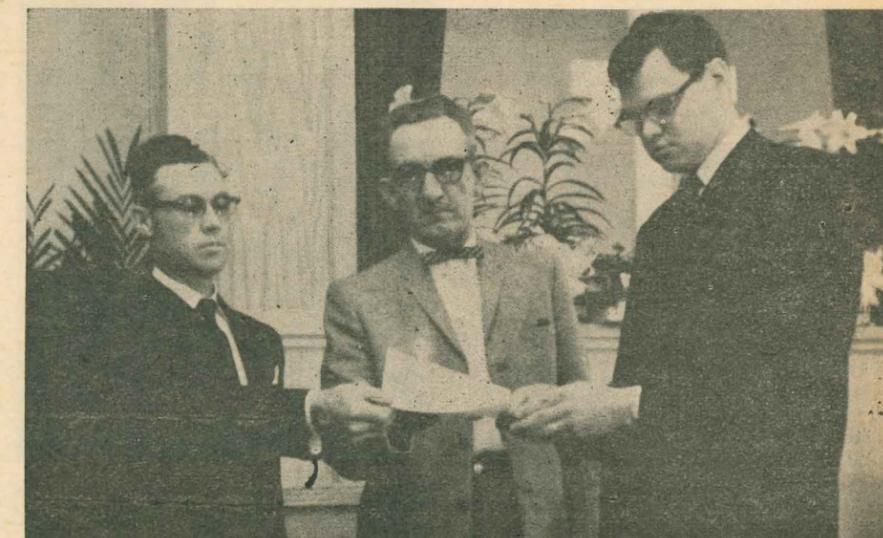
What's Left presents stewardship of the nine-tenths. Claude Tanner has the philosophy that the nine-tenths is his to do with as he pleases until he comes to see that God owns the nine-tenths as well as the one-tenth.

Each film is approximately 12 minutes in length, black and white, and rents for \$5.00. Contact your Baptist Book Store to reserve these films.

Calvary In Danville Dedicates Building

The first unit of the newly constituted Calvary Baptist Church, Danville, was dedicated recently in a Sunday afternoon service. The services were under the direction of Pastor Rembert Truluck. A revival, which featured as guest preacher, Jack Rowan, Hartsville, South Carolina, was conducted during the week following the dedication.

The church began as the Calvary Baptist Chapel in September, 1959, and



Little Flock Baptist Church of Shepherdsville observed a note burning ceremony Sunday, April 2, 1961. Two notes were burned, one on some mission property, and the other on the Educational Building. Those participating in the ceremony are (left to right): Kenneth Collins, chairman of the trustees; Carl Fischer, treasurer; and John Dunaway, pastor.

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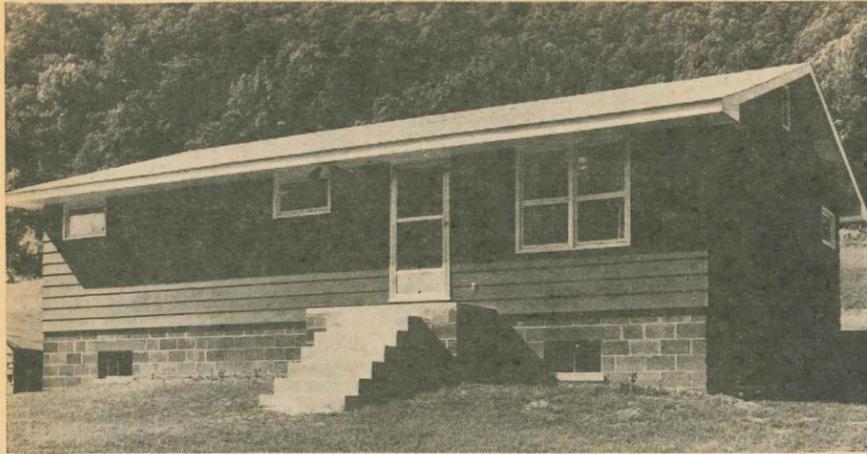
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META MISSION PASTORIUM—This six room pastorium for the Meta Baptist Mission was recently dedicated. The mission is sponsored by the First Baptist Church, Pikeville, and the mission pastor is Eddie Henson. Evaluation of the building is \$20,000 but cost considerably less due to the donation of most of the labor by members and friends of the mission. Located on a 3.2 acre lot, the pastorium has a full basement which is being used as a temporary sanctuary, seating more than 100. Harold Wainscott, pastor of the First Baptist Church, Pikeville, delivered the dedicatory message.

SEVERNS VALLEY BAPTIST CHURCH, AT ELIZABETHTOWN, HAS 180TH ANNIVERSARY

Severns Valley Baptist Church of Elizabethtown, Kentucky, observed its 180th anniversary on June 18, 1961 with special attention being given to a large group of persons who have had long terms of membership on its church roll. Severns Valley Church is blessed with having so many in the upper brackets of seniority.

The church, which was the first church to be established west of the Alleghenies, was organized on June 18, 1781, when eighteen people met under a sugar maple near Elizabethtown. Through the years it has experienced continuous growth. The present membership is near 2,200.

In the morning worship service on June 18, Pastor Verlin C. Kruschwitz recognized all persons who had been members for 50 or more years. The person who has been a member the longest continuous period of time is Mrs. R. W. Cates who united with the church 67 years ago. Others who were members here more than 50 years and were present for the anniversary service are:

Mr. and Mrs. S. P. Adams, Mrs. W. B. Alvey, Mr. W. R. Bethel, Mrs. Roy Bond, Mr. Griff Cundiff, Miss Ella English, Dr. John English, Miss Stella Elliott, Mrs. Charles Florence, Mrs. Tom Johnson, Mr. and Mrs. A. H. Jenkins, Mrs. C. E. Keith, Mrs. J. P. Keith, Mrs. E. H. Kennedy, Mr. Flynn Lewis, Judge J. R. Layman, Miss Ethel Lewis, Mrs. Arch Larkin, Mrs. J. S. McMurtry, Mrs. C. C. Morrison, Mrs. Lizzie Pate, Mr. Ben Perry, Miss Minnie Patterson, Miss Ruth Mobley, Mrs. Charles Stark, Miss

Annie Mobley, Mrs. Hattie Tabb, Mrs. J. Branch Taber, Mrs. F. C. McIntire, Mrs. Sally Horn, Mrs. Nannie Seng, and Mr. and Mrs. Leslie Jenkins.



Verlin C. Kruschwitz, pastor of Severns Valley Baptist Church, Elizabethtown, presents Mrs. R. W. Cates a plaque, recognizing her as a member the longest continuous period of time. Mrs. Cates has been a member of the church 67 years.

About the Cover Page

"Eternal Vigilance is the price of liberty" . . . words which are appropriate in the Nation's Capital today in the wake of the debate over federal aid to parochial schools . . . is the reminder engraved on the statue standing before the National Archives Building in Washington. (BP) Photo from Gainer E. Bryan, Jr.

►Mt. Tabor Church, in LaRue County near Hodgenville, will have its homecoming July 30, according to Pastor Wilbert Taylor. Former Pastor Lester Graham will bring the morning message and the Melody Quartet will sing at the 11:00 o'clock service; with a musical song service in the afternoon. Lunch will be served on the grounds.

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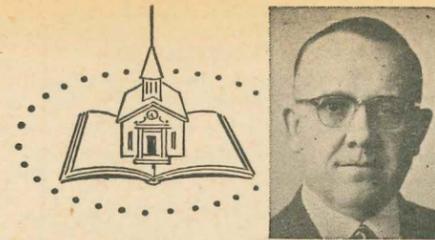
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SUNDAY SCHOOL LESSON

By H. C. Chiles

THOMAS, THE REALISTIC SEEKER For July 30

When and where Thomas first came to know Christ has not been revealed to us, but our Lord chose him as one of His apostles. Practically all that we know about him is set forth in today's lesson.

I. His Courage. John 11:7-8, 16.

Because the Jews were striving to take the life of Christ, He and His disciples withdrew and went "beyond Jordan into the place where John at first baptized;" and there they abode. There the messengers, sent by Mary and Martha to inform Him of the illness of their brother, found Christ and conveyed to Him the laconic message, "Lord, behold, he whom thou lovest is sick." Safe from the rage of His enemies, Christ remained there for two days, until He knew that Lazarus was dead, and then quietly turned to His disciples and said, "Let us go into Judea again." Knowing how bitterly the Jews hated Him, and solicitous for His safety, the apostles remonstrated with Christ and sought to prevent Him from going into such inevitable dangers, and likely an immediate death. But Christ refused to be thwarted by the threats of His enemies when the Father's will was leading Him to this family which sorely needed Him.

With utter despair Thomas heard the Master's proposal to return to Judea. Ever looking on the dark side of things, he could not see how any good could come from the journey. Nevertheless, since his Lord was going to face death, he was willing to go along and die with Him. Because of his great love for Christ, Thomas courageously remarked to the other apostles, "Let us also go, that we may die with him." Thus he boldly declared his willingness to die with the Saviour rather than live without Him. His readiness to die with the Saviour, if need be, was a manifestation of real courage and loyalty.

II. His Consolation. John 14:3-6.

On the night before His crucifixion Christ calmly announced to His disciples that He was going to leave them, which announcement pierced their hearts. In consternation they looked at each other. They were sorely troubled at the thought of separation from Him whom they had learned to love so dearly. No longer would they be able

to hear the well-remembered tones of His voice, or carry to Him their problems and make Him the sharer of their difficulties as had been their custom.

Observing the troubled look upon their faces and every billow of anguish that surged through their hearts, Christ spoke the words of comfort which are recorded in John fourteen for the purpose of fortifying them for the terrible faith-shattering ordeal through which they were soon to pass. Christ taught them that, after He left them, they were not to think of Him as having ceased to be. He stated that He was going to another abiding-place to prepare for their coming and in due time He would return for them. His loving and gracious words about heaven have comforted millions of sorrowing souls.

Our Lord's panacea for sorrow has three elements:

1. Faith in Christ.

There cannot be any abiding comfort without faith. But in whom? Our nearest relatives and dearest friends are among our most precious possessions, but our faith must go far beyond them if we are to receive abiding comfort. They cannot assuage our disappointments, remove our pains, or replace our losses.

When Christ comforted His disciples He said, "Believe also in me." He meant for them and us to believe in Him as a personal, loving and omnipotent Saviour. What a comfort to know that our Saviour, Who is too good to be unkind and too wise to make a mistake, is our companion in sorrow!

2. Hope of heaven.

He bade them look up and see Him as He went in glorious triumph to prepare a place for them and for all others who would believe in Him. Thus, the hope of heaven grows out of faith in Christ.

3. Hope of Christ's return.

That Christ is coming again to receive His own unto Himself is a blessed hope which affords us great comfort in our sorrows. He is coming to reveal His glory, raise up the bodies of the righteous dead, translate the bodies of the living saints, reward His servants for their service for Him and receive His own unto Himself.

Striving after truth and reality, Thomas said, "Lord, we know not whither thou goest; and how can we know the way?" Christ replied, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

From what is Christ the way? He is the way from the guilt of sin, the wrath of God and the power of sin. To what is Christ the way? He is the way to God the Father and to heaven. Christ is the only connecting link between earth and heaven. If you expect to enter heaven, you must receive Christ as your Saviour in this life. No one will ever get to heaven unless he goes there through Christ.

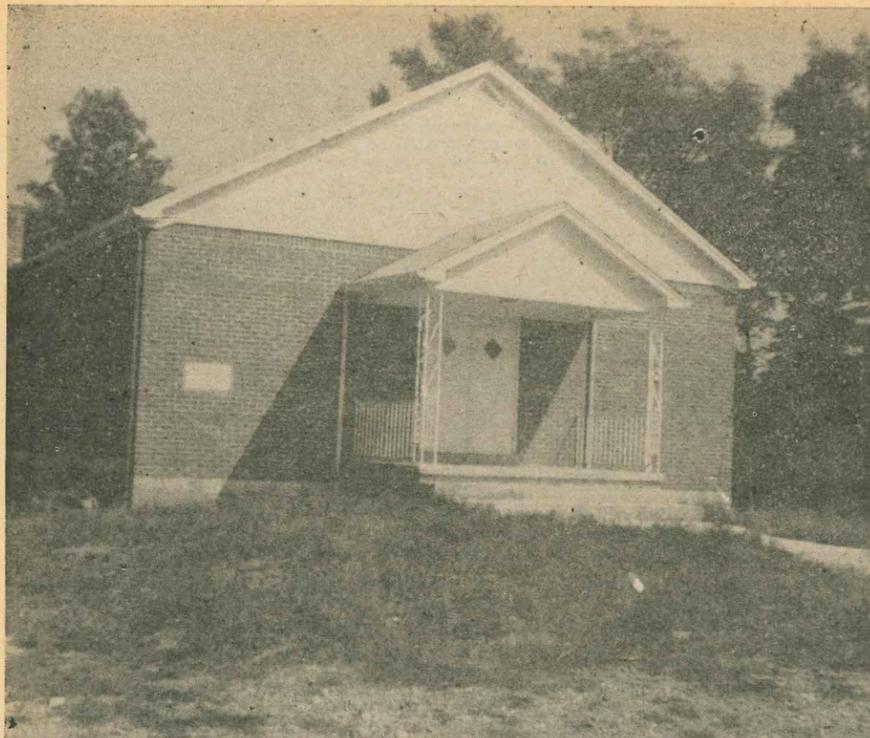
III. His Confession. John 20:24-29.

When Christ appeared to the disciples, after He arose from the dead, and "showed unto them his hands and his side," Thomas was not present. Believing that Christ had stood for a lost cause and was dead, Thomas had lost hope. He was not present because he did not expect Christ to be there. Because of his absence he missed the privilege of seeing Christ, the thrill of a great joy, the gift of peace, the commission to a great service and a fresh anointing of the Holy Spirit.

Having sought out Thomas, the other disciples told him that they had seen Christ, Who had arisen from the dead. Thomas refused to believe their testimony and demanded ocular proof saying:

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

On the next Lord's Day Thomas was present with the rest of the disciples. Christ appeared to them and reminded Thomas of his statement that he would not believe without positive proof, so He offered to permit him to inspect His wounds. When he did so, Thomas was convinced and immediately gave utterance to the brief but great and full confession, "My Lord and my God!" Although he had previously shown the strongest tendency to doubt and unbelief, with one leap Thomas came to the place of the very highest faith possible. Christ told Thomas that it would have been better had he believed that the Saviour had risen from the dead without having to see for himself that He had kept His promise.



The Rock Bridge Baptist Church, in Monroe Baptist Association, has completed its new building at a cost of \$12,500. Missionary Boyd W. Manion says that it was finished in March, 1960, and its first service was held therein March 26, 1960. The church was organized in Maryville School House February 7, 1960, with 22 charter members. They held their first revival in July of last year, with 12 additions by baptism and one by letter. They joined the Monroe Association in August, 1960, with a membership of 49.

THROWING A SEARCHLIGHT ON COMMUNISM

(Continued from Page 3)

employed or to work for one of several million employers.

If an American belongs to a labor union, he will expect his union to bargain with management for wages and working conditions. In the Soviet Union, the State sets wages, fixes hours and determines working conditions. Labor unions there have only a cultural and recreational purpose.

Does the Bible speak on the subject of economy? While it does not ordain a particular economic organization, many of its teachings are relevant to the economic situation.

Christians have lived in a variety of economic systems—slavery, feudalism, capitalism, state capitalism, socialism, state socialism and communism. The Christian faith, however, is above economics just as it is above race and above nation. The faith can make a fellowship of believers from all races, nations and economic systems.

This does not make it impossible for a Christian to render judgments concerning economic systems. Christians in the United States will not hesitate in judging between a free enterprise system and the economic totalitarianism

characteristic of the Soviet Union and Communist China.

The free enterprise system gives us more freedom as persons and more freedom in the churches. As practiced in the United States, religious freedom requires the right to buy land, erect churches, print tracts, establish schools, offices. These rights are not available in the USSR.

What Can Christians Do About Communism?

1. We can seek to learn through serious study what Communism is and how it operates. This report is a beginning in that direction.

2. We can exercise a proper guard against Communist subversion of institutions including churches. Just as we are wary of those who say there is no danger to us from communism, we must likewise beware of those who profess to see Communists everywhere and whose weapon is character assassination.

There are approximately 10,000 members of the Communist Party in the United States. Employing Mr. J. Edgar Hoover's estimate of 10 fellow travelers to every Party member, we arrive at a total of 110,000 Americans who are in some way serving the cause of communism—one out of every 1,800 Americans.

Imagine the havoc and harm in our Baptist churches if we encounter each person with the challenge:

"Before I shake hands with you I must have evidence you are not a Communist!" There is a better way and a better challenge:

"Will you follow the Saviour and Lord?"

3. We can, through prayer, self-sacrifice and responsible Christian citizenship, lend our support to those programs of our foreign mission enterprise and of our own government which seek to help the underprivileged of the world. If we can help these downtrodden masses to achieve some of the goals they desperately want, then communism's glib promises will no longer have such magnetic appeal.

We can accomplish this through economic aid, education, land reform and the extension of the basic ideals of democracy and Christianity.

4. There is a supremely important point: Our mightiest act against communism is deepening our Christian life and discipleship, each according to his own unique personal experience of Christ.

We say our "No!" to communism when we say our "Yes!" to Jesus Christ. We must recapture the vitality of our Christian faith.

If Christianity is to meet the challenge of contemporary communism, individual Christians must "outlive, outthink, outdo and outdie" the Communists.

[Would you like extra copies or quantities of Dr. Geren's study of communism? If so, write Christian Life Commission of Southern Baptist Convention, 161 Eighth Ave. No., Nashville, Tenn.]

►Thirty-three men have now registered for the Second National Conference of Southern Baptist Men to be held September 13-15 at Memphis, Tennessee. The latest registrants are C. E. Ridenour of Ashland; H. L. Jones of Russell; Troy Johnston of Manchester; George D. Park of Madisonville; Carlton Price of Fort Knox, and Elmer E. Bauer of Radcliff. The purpose of the conference is to build stronger, better trained, and more aggressive Christian men.

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Robert Wayne Becomes An Associate in the Training Union Department

Robert Wayne, pastor for the last four years of the Hardinsburg Baptist Church, has been elected an associate secretary in the Training Union Department at the Kentucky Baptist Building, James H. Whaley, Sr., State Training Union secretary, in announcing Mr. Wayne's election as an associate, lists



Robert Wayne

his specific areas of responsibility: He will direct study course promotion and develop a program to give church leaders help in improving study course teaching techniques. Closely allied with this will be the planning and promotion of associational Training Union schools, clinics and enlargement campaigns.

He will assume the major responsibility in promoting the Young People's Speakers' Tournament, Intermediate Sword Drill and the Junior Memory Work and Bible Drill.

Mr. Wayne is married to the former Lois Elaine Hefley, also of Louisville. They have two children: Susan Elaine, age 5, and Ruth Gayle, age 4.

The home churches of the new associate secretary were the Immanuel and St. Matthews Baptist Churches of Louisville. Following his graduation from the Louisville Male High School in 1948, he has since graduated from Georgetown College with a B.A. degree in 1952; and was awarded a B.D. by Southern Baptist Theological Seminary in 1955.

He served as a student missionary to Lee County, Kentucky, in 1949, and was song leader to the Gano Avenue Baptist Church, Georgetown, and assistant pastor of the Central Baptist Church at Paris during his student days at Georgetown. He next became pastor of the

Immanuel Baptist Church, Elizabethtown, in 1953, and served there until 1957 when he accepted the pastorate at Hardinsburg.

He was director of the Severn's Valley Associational Training Union; and has held office in Breckenridge Associational Training Union organization since 1957. Also he has been an officer in Breckenridge Associational Music and Sunday school organizations, and is now serving his second term as moderator of Breckenridge Association. At present he is a member of the Executive Board of the General Association of Baptists in Kentucky, and is a member of the Program Committee of the same Board.

Three Supreme Court Decisions Have Religious Bearing

The U. S. Supreme Court in recent action has handed down three decisions which have definite religious significance. One has to do with the commercial exhibition of movies on Sunday, another has to do with medical advice on birth control, and the other concerns the religious oath of allegiance of a public officer.

The court has upheld the constitutionality of South Carolina's law against the commercial exhibition of movies on Sunday. The court voted 7-to-2 to reject an appeal that they review the law. A majority of the court apparently felt that they had decided the constitutional issues involved when they upheld the Sunday laws of the states of Maryland, Massachusetts, and Pennsylvania recently. In those cases, the court ruled 8-to-1 that Sunday laws designed to provide a "community day of rest" are constitutional and 6-to-3 that Orthodox Jews can be required to keep their businesses closed on Sunday even though they observe another day as Sabbath.

By a 5-to-4 vote the court refused to rule on the constitutionality of Connecticut's 72-year-old law banning the sale or use of contraceptives and the giving of advice on birth control, even by licensed physicians.

The case arose when Dr. C. Lee Buxton, dean of the Yale University Medical School, and an eminent gynecologist, claimed that his constitutional rights as a physician were invaded by the Connecticut law. Two married couples whose wives are his patients brought suit, contending their natural marital rights were invaded by unwarranted state action. One of these wives had given premature birth to four hideously deformed infants and the other was suffering from malignant high blood pressure making it highly dangerous for her to experience pregnancy.

The weakness of the case was that no actual prosecution had occurred in the case of the contesting physician though the attorney for the state of Connecticut

conceded the doctor would violate the law if he prescribed artificial means of birth control to the married couples.

The court's majority speaking through Justice Felix Frankfurter, said that Connecticut had "nullified" its own law by failing to enforce it and that the appellants could not show that their constitutional rights had been injured.

In a third case decided by the Supreme Court, the state of Maryland was forbidden to require that a public office holder believe in God. No religious test whatsoever may be applied by either the federal government or any state government to disqualify a person for public office, the court ruled, and atheists have as much right to disbelieve as other citizens have to hold to their faith.

The court made its historic ruling in the case of Roy R. Torcaso of Silver Spring, Maryland, who was given a commission as notary public by the Maryland governor, but denied the commission by the Clerk of Circuit Court of Montgomery County when he refused to sign an oath that he had a belief in a Supreme Being.

Mexican, Texas Baptist Conventions Unite

Odessa, Tex. (BP)—The Mexican Baptist Convention and the Baptist General Convention of Texas have officially merged, ending 51 years of separate operation.

Messengers attending the 51st annual Mexican Baptist Convention gave a standing vote of approval to the merger of the two conventions during special unification ceremonies here.

Some 25,000 Latin-American Baptists belonging to 400 Spanish-speaking churches thus joined more than 1,500,000 members of the Baptist General Convention of Texas.

Presidents of the two conventions exchanged engraved plaques during the unification ceremonies.

Purpose of the move, said inscriptions of the plaque, is "to provide a more effective witness as both Anglo- and Latin-American Baptists seek to bring men into a right relationship with God through Jesus Christ."

►Mars Hill College, a North Carolina Baptist junior college, will enrol a Negro student in September. The action makes Mars Hill the first Baptist college in North Carolina to admit a Negro to full standing as an undergraduate student. Wake Forest College trustees agreed in April to admit Negroes to its graduate school and to accept undergraduates as special students not working toward a degree at Wake Forest. The North Carolina Baptist Convention in 1955 decided that the trustees of each college should rule on the admission of non-white students.

**New Cantata Presented
At Georgetown August 4**

By EUGENE F. QUINN



Paul Green

A new Christmas cantata entitled **Dawn of Redeeming Grace** will be presented by the large Kentucky Baptist Music Leadership School's Combined Choir at Georgetown College on August 4 at 7:30 p.m. The large chorus for the cantata will be directed by a Mr. R. Paul Green, former director of the Baptist Hour Choir and now on the staff of the Baptist Sunday School Board, Church Music Department. The cantata is the

climax of the week of study and rehearsal by some two hundred Kentucky Baptist musicians.

JUNIOR MUSIC CAMP AT CEDARMORE TO CLOSE WITH MUSIC CONCERT

Parents and friends are cordially invited to attend the Choral Concert which will conclude the Junior Music Camp at Cedarmore on August 2 at 1:00 p.m. Musical messages and worship expressions will be presented by the three namely, a Girls' Choir, a Boys' Choir, and a Combined choir.

►Mr. and Mrs. Earl Parker, home on furlough from China and Korea, and moved from Clearwater, Fla., to Falmouth, Ky., where their address is 603 Maple Avenue. He is a native of Lineville, Ala.; and she is the former Sarah Gayle of Falmouth, Ky.

H. L. Green Resigns At First, Owenton

H. L. Green, pastor of the First Baptist Church, Owenton, for the past 15 years, has announced his resignation, effective September 30. Green has spent 41 years in Kentucky pastorates.

Green reports that he has no definite plans regarding the future but awaits orders from Headquarters. In describing the Owenton pastorate, Green speaks of "a lovely group of people who have been gracious toward their pastor and loyal to the Cooperative Program." Owenton ranks fourth per capita, fourth percentage wise, and 34th in total amount given through the Cooperative Program.

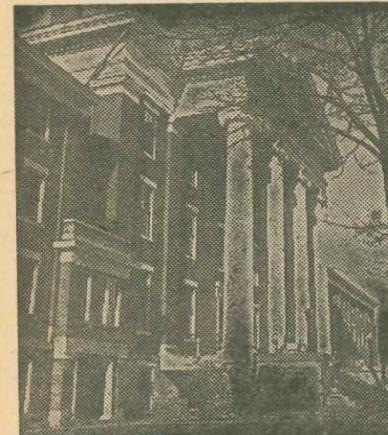
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