

Western Recorder

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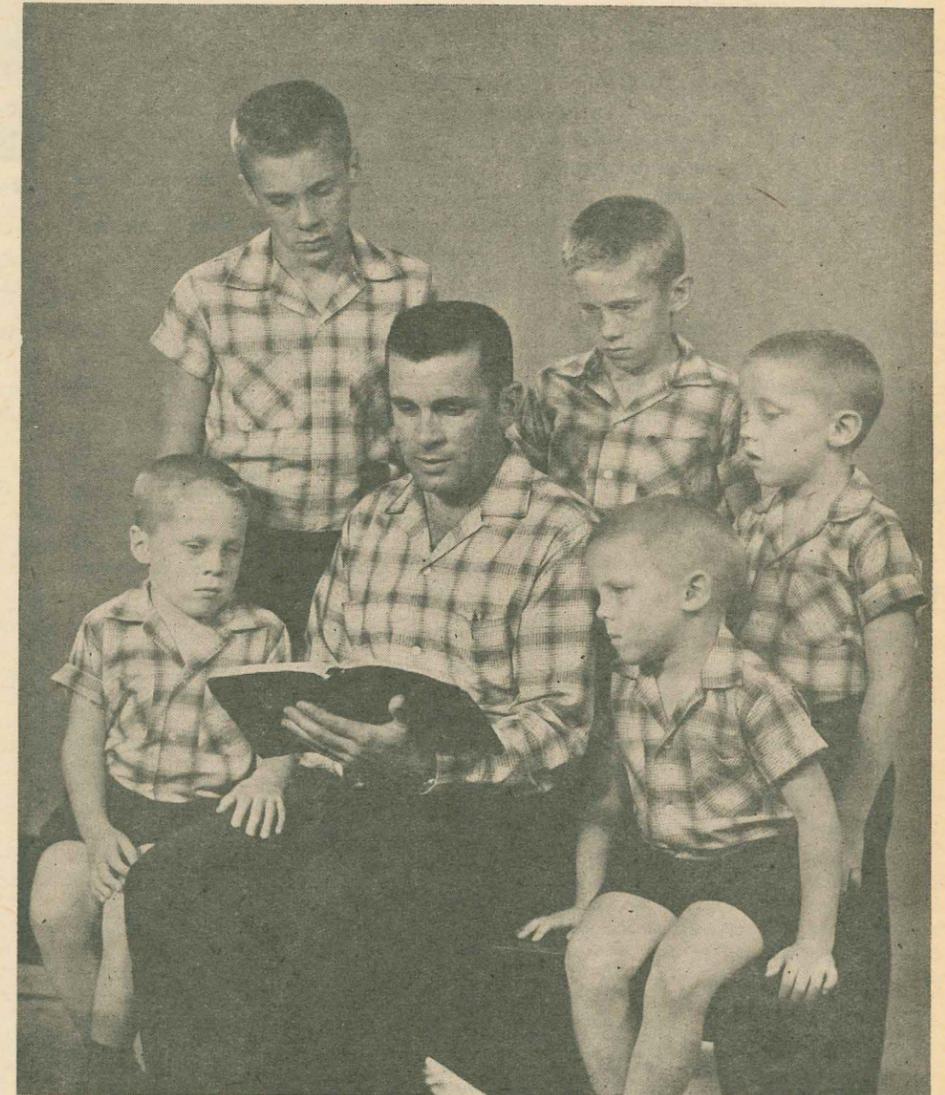
August 17, 1961

THIS WEEK

CHRISTIANITY vs.
COMMUNISM
Page 3

SOOTHING TROUBLED
WATERS
Page 4

LET'S HAVE ONE
CONVENTION
Page 14



“And thou shalt teach them
diligently unto thy children
. . . when thou sittest in
thine house.” — Deut. 6:7.

—Photo, Home Mission Board.



GLEANINGS FROM THE FIELD

50-Year Member Moves

Mary J. Masden, long-time correspondent for the *Western Recorder*, has moved from Lebanon Junction to Elizabethtown. For many years, Mrs. Masden has provided news from the Lebanon Junction Church. She has belonged to the church over 50 years and has missed few Sundays in this period.

Change of Foreign Address

Mr. and Mrs. J. Leslie Smith, missionaries to Indonesia, have moved from Djakarta to Surakarta, where their address is Djl. Dr. Tjiptomongkumsumo 7/B, Surakarta, Java, Indonesia. He is a native of Gatesville, Texas; she is the former Edna Broadley, of Hebbardsville, Ky.

Lambrights Move to Louisiana

Mr. and Mrs. Robert L. Lambright, missionaries on furlough from Indonesia, have moved from Corinth, Miss., to Bogalusa, La., where they may be addressed, c/o R. L. Lambright, 1320 Main Street. He is a native of Louisville, Ky.; she is the former Ann Patrick, of Booneville, Miss.

Hal Boones on Furlough

Dr. and Mrs. Hal B. Boone, Southern Baptist missionaries, are returning to the States for furlough following their first term of service in East Africa. They may be addressed at 2005 Leroy Drive, Pasadena, Texas. He is a native of Elm Mott, Texas; she is the former Patricia Held, of Owensboro, Ky.

Karns Grove

Karns Grove Baptist Church, Daviess-McLean Association, called a new pastor on July 30. He is Lynn E. Lamb, a native of St. Louis, Missouri, and a graduate of Oklahoma Baptist University. Lamb plans to enter Southern Baptist Theological Seminary in the fall. He and his family, Helen (wife), Stephen, 6 year old son, and Cynthia, 4 year old daughter, live in Seminary Village.

Clover Bottom

P. H. Mabe celebrated his third anniversary as pastor of the Clover Bottom Baptist Church, Versailles, on August 13. During the three years a new two

story educational building has been built and paid for, the auditorium has been improved throughout, progress has been made in other phases of the church life, and the last year has been one of the best in baptism records for Clover Bottom.

Wells and Johnson at Sonora

Pastor Archie W. Allison tells of a revival at the Sonora Baptist Church in which they were blessed with a fine team. Professor R. Inman Johnson led the singing, and Allison says he did an excellent job. Some 70 persons sang in the choirs each night. Missionary Buell T. Wells, of Severn's Valley Association, was the evangelist. "His preaching was Christ-centered and the Lord added 13 persons to the church—8 by baptism," Allison writes.

Revival at Carlisle

Pastor James London of the Oak Hills Baptist Church, Cincinnati, Ohio, was the evangelist, and Prince E. Claybrook and Kenneth Fendley, both of Cynthiana Baptist Church, were the song leaders in a revival at Carlisle Baptist Church, July 23-August 6. Pastor August C. Peters says the revival resulted in seven professions of faith and seven coming by letter. There were nine rededications. Gerald McNeely filled the pulpit for both services August 6.

Another of the 30,000

A mission of the Carlisle Baptist Church has been organized into the **Ellisville Baptist Church** on July 30, with 40 charter members. The Bracken Association met August 1 and 2 at Locust Grove and Aberdeen churches, and voted to accept the new church as a constituent body. James McKee Welch, who has been working with the mission under the sponsorship of the Carlisle Baptist Church, was elected pastor. The new church voted to contribute a definite percentage to the Cooperative Program, and voted to send the *Western Recorder* to all of its members permanently. W. H. Curl preached in a revival simultaneously with a vacation school, conducted by Mrs. Curl, Anne Pollitt and Miss Rebecca Holt. There were 137 enrolled. There were 28 conversions, 17 baptized and four awaiting baptism. Pastor and Mrs. H. H. Welch, parents of the pastor, also assisted, as did members of the Fairview Church, in a picnic for the children.

Guest Lecturer

Dr. John Killinger, English professor at Georgetown College, is taking a year's leave of absence from teaching duties in



John Killinger

order to do further study and to be a guest lecturer at Princeton University. Killinger will be gone during the academic year 1961-62. He has been a member of Georgetown College faculty for two years, and was named the Most Popular Professor by the students last year. Killinger is a native of Somerset, Kentucky.

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WESTERN RECORDER
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Christianity Versus Communism

By J. T. Ford

On May 29, 1957, Dr. Frederick Schwarz appeared before the House Committee on Un-American Activities. He is one of the nation's foremost authorities on world communism and is executive director of the Christian anti-communist crusade. He had made some very strong statements as to the threats of communism to our way of life. One question, tinged with a note of sarcasm, asked: "Sir, when do you think communism will take over America and the world?"

Schwarz' answer ran something like this: "I was with the president of Univac recently and proposed that we put this question into the mechanical brain." Reminding his hearers that Lenin established Bolshevism with 17 supporters in 1903, conquered Russia with 40,000 supporters in 1917, and that world communism now embraces more than a billion people, he said: "The president of the Univac Corporation said he was afraid to put that information in the machine because he feared what would come out—that we would have only a few years left, seven to ten at the most."

The fact is, **communist leaders say twelve years! 1973 is the target date for their taking over the United States!** At a recent international gathering of communist world leaders in Moscow when Khrushchev, Mao Tse-Tung, and other world leaders conferred on their strategy for world conquest, they set 1973 as the target date for world domination. Their program very simply calls for (1) completion of the conquest of Asia; (2) taking Africa next; (3) chaos in Europe and South America; (4) the war of nerves and propaganda in America! By 1973 they believe the United States will fall "like an overripe fruit into their hands!" The shocking thing about this lies in the uncanny and uncomfortable precision with which the communist forces have kept pace with their timetable of conquest during the last forty-five years!

During his recent visit to America, Mr. Khrushchev said in New York: "Your grandchildren will live under communism." A little later he repeated the oft-quoted communist promise: "We will bury you!" I doubt if this latter reference anticipates the invading of our continent, the plundering of our cities, and the literal burial of our civilization. Rather it probably means that he and his cohorts intend to *bury us scientifically*—via the rocket race, space program, etc.; it means that they intend to

J. T. Ford is pastor of the Wieuca Road Baptist Church, Atlanta, Ga. He is a former pastor of the First Baptist Church, Sturgis, Ky., and grew up in Paducah

bury us *economically*—and they can well refer to the tremendous, unbelievable progress in their own economy in recent years; it probably means that they expect to bury us *ideologically*—that their propaganda program is much better than ours. And this latter, unfortunately, appears to be a fact!

Communist Infiltration

The Soviet strategy is really very simple. Communism makes its conquest through "conflict, chaos, and confusion. The communist seeks to divide his enemy through promoting race conflict, class conflict, and religious conflict. The communist seeks to corrupt his enemies through the press, through radio, through TV, through movies, through novels, through pornographic literature, through narcotics, and through every possible means. He seeks to weaken his enemies by confusing their convictions, by weakening their patriotism, by defecting them from their religion. The communist seeks to infiltrate every movement and segment of the society of his enemy. Thus through communist agents, cells, fronts, and stooges, he seeks for control from within," even while he maneuvers for position from without. (*Christianity Today*, May 22, 1961).

There are 20,000 active communists in the United States and for each one of these there are at least 10 sympathizers who are sitting on ready! We know that these agents have already infiltrated labor—this fact has been documented in many places but most interestingly by Dr. Liston Pope in his recent book reporting labor situations in Gastonia, North Carolina, our neighboring state. We know these communists have infiltrated the government and the military and that they are attempting to make inroads on the press, professional groups, and all molders of public opinion. Communism is on the march—right here in the U.S.A.!

Clash Inevitable

What is communism? Perhaps we should have dealt with this question earlier in the discussion. Or perhaps it is not necessary to deal with it at all. Some call it a political system and others call it a religious ideology. Probably it is both and more—it is a way of life. Its major tenets might be summarized as follows: (1) matter is the ultimate reality; (2) the state is the only absolute and is the vehicle of the revolution; (3) morality is relative; that which advances the revolution and strengthens the state is moral; that which impedes the progress of the communist movement is immoral; (4) communism disavows any belief in God and brushes

religion aside as the "opiate of the people"; (5) communism is dedicated to world domination and claims that utopia can only be had by the red revolution, or its subtler strategies.

This is war because these are irreconcilable ideologies. Communism constitutes a diagonal threat to the Christian religion. The clash is inevitable at the point of the doctrine of God, the doctrine of man, the doctrine of the Christian family, Christian morality, the concept of matter, and the meaning of life! We are at war: an undeclared, ambiguous war—but war nevertheless.

Let me emphasize again the nature of this conflict. Ultimately we are confronted with not just a military showdown, not basically an economic struggle, not simply a political equation: we are faced with a **basically spiritual commitment!** For just as sure as I live and breathe, if the Kremlin had its way, you and I would have no free worship, no free enterprise, no Christian churches, no absolute morality, no family solidarity! Because of this fact, I do not see how in the world we can accomplish a peaceful co-existence. A showdown is inevitable. The communists reject God, the Bible, the church, the individual's inherent worth, and all that we hold sacred they would profane!

What To Do

What is your reaction? Does this make your blood boil? I hope so. Are you asking, "What can I do?" Assuming that you are, I want to propose at least a partial answer. But let me first warn you against two false forms or wrong forms of retaliation:

(1) Be careful not to put your major trust in military preparation. Our country must have international police protection. But this is ultimately inadequate to win the battle of ideas. At best, it can only give more time for constructive activity of a more fundamental nature.

(2) We must be on guard against a kind of panic which sacrifices civil liberties to prevent subversive activity. I'm referring here to witch hunting, suspicion, dissension, and confusion, illustrated in our time by McCarthyism and apparently at present by John Birchism.

It is not enough for the Christian simply to be AGAINST communism. We must be positively and actively FOR something better. I am not sure that we understand this simple fact.

Dr. Kermit Long is pastor of the Central Methodist Church in Phoenix, Arizona. Sometime ago he was talking with two men, one approximately forty years of age, the other sixty. They both proudly reported that they had joined a local anti-communist group. Then they inquired why he didn't join one. "Oh," he replied, "I've been a member of one for years." They exclaimed, "You have?"

(Continued on Page 15)



Soothing Troubled Waters

The situation of strained feelings of some Baptists in the South, and especially in Alabama, toward Southern Seminary for the appearance of Martin Luther King at this institution has taken a good turn. There is a chance, however, that further misunderstanding could result from a wrong interpretation given by at least one pastor to the action of the executive committee of the seminary trustees.

The executive committee of the trustees recently adopted a statement expressing regret for any offense resulting from the visit of King (see article on page 8). The statement said:

Realizing that the Southern Baptist Theological Seminary is an agency of the Southern Baptist Convention and that it must serve the entire denomination in which varying opinions exist, the executive committee of the board of trustees, together with President Duke K. McCall, wishes to express regret for any offense caused by the recent visit of Martin Luther King, Jr., to the campus of the seminary.

In a letter sent with the statement and signed by the chairman of the executive committee, it was further said:

We trust that you will agree with us that the bonds of Christian fellowship are deep enough and strong enough to endure the strain of pronounced differences of opinion. You may be assured of our primary desire to place the advancement of the cause of Christ through our beloved denomination above any force which might attempt to divide us.

Meanwhile in Alabama, Baptist leadership acted praiseworthy in attempting to prevent wholesale financial boycott of Southern Seminary by Alabama Baptist churches.

Leon Macon, Alabama Baptist editor, who earlier objected editorially to King's visit to Southern and who is still of the same mind, has appealed to Alabama Baptist churches not to withhold funds from the seminary.

Howard M. Reaves, Mobile, Alabama Baptist Convention president, also appealed for no other church to boycott the seminary. Such action "is an extreme punitive action, . . . equivalent to voting to kill the seminary," said Reaves.

A. Hamilton Reid, executive secretary of the Alabama Baptist Convention, said the seminary statement "will do much to relieve the resentment toward that seminary in many churches in Alabama."

The editorial of Macon and statement of Convention President Reaves came before the action of the seminary trustees' executive committee.

The action of these Alabama Baptist leaders is the kind that makes Baptists great. It's the kind that will

solve this problem in Alabama, and which so far has kept the problem from becoming acute in other states.

One lamentable thing has happened which might bring repercussions. Over-anxiety seems to be the case of one Alabama pastor who interprets the statement as an apology by the seminary trustees and President McCall. In wanting to do everything possible to heal the breach, the pastor seems to find more in the trustees' statement than is actually there. It is unfortunate that the statement of this pastor has made the denominational press outside of Alabama. It appears it would have been better had he given his interpretation only to the churches for which it obviously was intended.

The statement simply says that the trustees and president regret any offense caused by King's visit. The statement says nothing about any mistake made or reversing any decision.

As it turned out, King's visit was at a most inopportune time considering racial disorders at the moment in Louisville and elsewhere. This could not be foreseen, however, when King was invited months before. Doubtlessly the school would have planned it otherwise had the future been as clearly visible as the past.

It is understandable and commendable that one would want to interpret the trustee executive committee action in a manner as soothing as possible to irritated churches. It is not commendable if one is so anxious to get an apology that what is not an apology is made into one.

If King's appearance at Southern Seminary was Christian as well as good educational procedure a few months ago, it still is. To express regret for offending a Christian brother is altogether Christian, but to say that an action was wrong which you believe was right just to appease someone would be moral cowardice. To change convictions in the face of financial boycott would put money above morality and make it the measure of all things.

Such action might soothe a few, but it would surely result in the loss of respect for the seminary by many whose strong moral convictions were and are being shaped by that institution.

This editor is happy this statement came from the trustees, but also happy it says only what it says.

B.B.C. and B. P.

A recent experiment of the British Broadcasting Company ought to be a lesson to Baptist preachers and congregations.

It seems that the B.B.C. made red faces for some music critics who reacted favorably to what was ad-

vertised as high brow music, but what was really only a collection of mixed-up bangs, clangs, horns, whistles, and groans. Billed as the premiere of an *avant-garde* (whatever that is—Ed.) work by a contemporary Polish composer, what was actually heard was percussion instruments played at random. A number of listeners including prominent music critics did not distinguish the fake from genuine music.

The hoax was designed to set people to thinking, according to B.B.C. officials. It was an experiment to demonstrate that some contemporary compositions are so obscure as to be indistinguishable from music instruments played at random.

The results of the experiment are consoling to some of us whose untrained ears are always making it hard to find music in what is called music today. If this hoax of mumble-jumble impressed serious minded people, think how it might have *sent* the rock'n' rollers. The B.B.C. tape might still become a best seller in the United States.

In looking at modern art, I've had the same trouble. Often I don't know whether to laugh, act puzzled, or look impressed. Many offerings look amazingly like the scratchings in a hen yard to my untrained eye.

Now to the point of these words which is not music or art. The B. B. C. is not alone in sending out esoteric, indistinguishable sounds in the name of something important and intelligent. The B.P. (Baptist pulpit) is also the source of too many bangs, booms, and groans in the name of preaching.



A Suggestion For Preachers

Editor:

Your editorials have a way of arousing my interest to the point where I want to "speak out." I was distressed at the picture of spiritual immaturity you gave us in "Life Begins at Forty." It seems to me that Hebrews 5:11-14 applies in this case.

I wonder if preachers themselves do not have the answer to the problem. Christ commissioned Peter to feed his sheep; and the apostles put preaching at the center of their ministry. When too many outside interests claimed their attention, they said, "It is not right that we should give up preaching the word of God to serve tables." They delegated that responsibility to others, saying "But we will devote ourselves to prayer and to the ministry of the word."

The early church magnified the preaching service and we should do the same. I have a feeling that the difference between the great preachers of all time and the mediocre, is not so much a difference in ability as it is a difference in the degree of dedication. I believe

the majority of the people who attend church really want to be fed, though it may be disastrous to take them off their milk diet too suddenly. Given a preacher who manifests the fruit of the Spirit in his life (Gal. 5:22-23) and leads his people a step at a time to higher ground, I believe you will have a relationship that will be both profitable and lasting. As important as it is to have degrees from our best institutions of learning, they are unable to confer spiritual maturity. That comes from the right way of life.

Mrs. C. B. Renaker
Cynthiana, Kentucky

Gratifying and Encouraging

Editor:

Action taken by the messengers at the meeting of the Southern Baptist Convention in St. Louis in voting down some of the proposals and recommendations of the would-be leaders of the Convention was most gratifying and encouraging.

Many of those self-styled leaders

Consider any high noon on Sunday when the congregation members standing in the cafeteria line begin to evaluate the morning message. Who wants to admit he failed to understand what the preacher was talking about no matter how ethereal, abstract, and unjoined it might have been? How much better to seem impressed and act like every word was understood.

Many sermons have been called good or great simply because a listener didn't actually know what was said. It was supposed to be great and thus it was accepted.

The first thing many preachers, fresh out of the seminary, need to learn is that their listeners are totally unprepared to grasp theological phraseology which seems rather simple to one having been in an academic atmosphere for several years.

This is not to say the preacher should not strive to move the listeners from milk to meat, but the meat must be pressurized long enough to be chewed by those whose teeth are not yet full grown.

Don't feel bad the next time you try and still don't understand what the preacher was saying. Just pray for him. He probably doesn't know what he was saying himself. At least it's likely not clear to him if he can't make it clear to his listeners.

And don't oooh-and-ah over any message you don't understand. You may be taken in by a hoax.

would like to destroy completely the autonomy of the local church and assume dictatorial powers to the extent of telling the local churches what they must do in connection with the problem of integration.

The influence of the Southern Baptist Convention on many of our local pastors has gradually grown over the past several years and that influence is so strong now that when the Convention tells the local pastors to jump, many of them just say, "How far?"

If the autonomy of the local church is to be preserved and protected we will need many more messengers like those who attended the recent Convention meeting.

Harlan, Kentucky G. E. Reams

Enjoys Recorder

Editor:

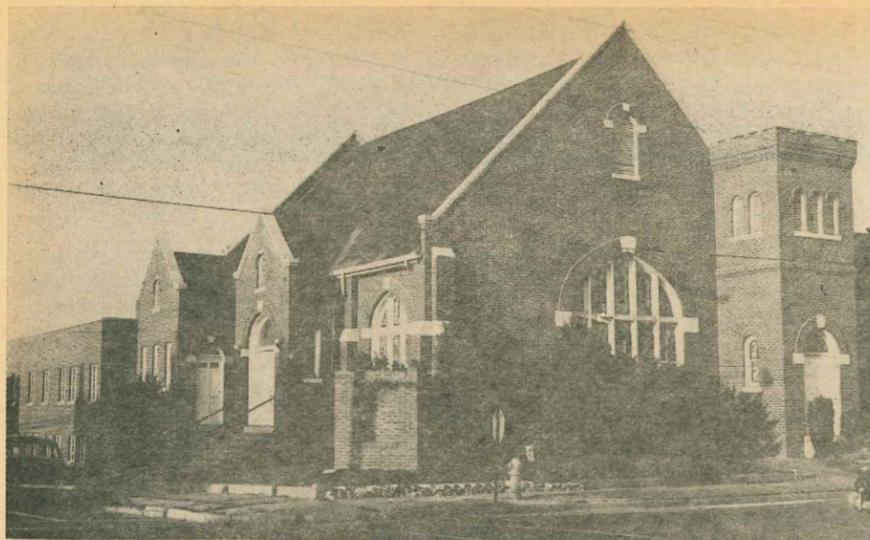
In renewing my subscription this gives me the opportunity to tell you how much I enjoy the *Western Recorder*. I think it is a fine magazine. I especially enjoy the editorials [of C. R. Daley] and the Sunday school lessons by H. C. Chiles.

After I've read the *Western Recorder* I feel I'm a better informed Baptist. Thank you for a fine paper!

Corbin, Ky. Mrs. Frank Tolliver

Clear Creek's Fall Opening

The Clear Creek Baptist School will open its fall session at Pineville August 29, according to President D. M. Aldridge.



Audubon Baptist Church, Henderson

Audubon Baptists, Henderson, Have New Building

A new educational building of the Audubon Baptist Church, Henderson, was dedicated last Sunday. C. Ford Duesner, superintendent of Glen Dale Children's Home, delivered the dedicatory message in the afternoon service. Open house was held after the service.

The Audubon Baptist Church was constituted in 1892. It grew out of a mission Sunday school started by the First Baptist Church. The membership has grown from 65 charter members to the present membership of 900.

The present brick structure was started in 1913. Various additions to the building took place from 1913 to 1945 when the entire building was remodeled.

The first unit of the now completed educational building was constructed in 1952. The most recent addition was begun in 1960. In addition to completing the educational building, the sanctuary has also been remodeled including sand blasting the outside of the building.

Dillard A. West is the pastor.

District Associations In Kentucky During 1961

Listed below are the dates and places of meetings of the district associations for the current season of 1961. If corrections should be made in the reader's association, please notify George Raleigh Jewell, at the *Western Recorder* office, Middletown, Ky., so that correction may be made in the next publication of this list.

- July**
26-27 Simpson.....Providence & Black Jack
- August**
1-2 Bracken...Locust Grove & Aberdeen, O.
1-2 Henry County...Pleasureville
1-2 Tate's Creek...Mt. Tabor & Viney Fork
2-3 Blackford...Mt. Eden & Newton Springs
3- Union...Falmouth
3-4 Monroe...Temple Hill
8-9 Goshen...Liberty & Mellwood
9-10 Liberty...Grider Memorial and Browders Chapel
10-11 East Lynn...Corinth & Holly Grove
10-11 Gasper River...Monticello
15- Mercer...Deep Creek
15-16 Casey County...Indian Creek
15-16 Owen County...Greenup Fork & Richland
16-17 Ohio County...Bells Run
16-17 Russell Creek...Trammel Creek & Price's Creek
17- Ten Mile...Elliston
17- Anderson...Lawrenceburg
17-18 Crittenden...Knoxville
17-18 Pine Mountain...Jenkins, First
17-18 Shelby County...Pigeon Fork

- 30- North ConcordSwanpond
- October**
2- BethelElkton
3-4 Little RiverOak Grove
3-4 Sulphur ForkEighteen Mile
4-5 Little Bethel...Madisonville, Second & Earlington
4-5 White's RunBramlett
6- South ConcordBig Springs
6-7 Laurel River...Sinking Creek
9-10 FultonRiceville
10-11 Daviess-McLean...Sugar Grove & Bellevue
10-11 Ohio River...Union, Cave Springs
10-11 Rockcastle...Brodhead & Mt. Pleasant
10-11 West Kentucky...Milburn
12-13 West Union...Antioch
13-14 Red River...Beattyville
13-14 Three Forks...Wootton
16-17 Nelson...Bullitt Lick
16-17 South District...Perryville
17-18 Blood River...Benton, First Missionary & Salem
17-18 Elkhorn...Georgetown
18-19 Central...Stewarts Creek, Rock Bridge
19- Enterprise...Wheelwright, First
19-20 Graves County...Little Hope
19-20 Green Valley...Spottsville & Immanuel, Henderson
19-20 Long Run...Broadway, Louisville
- November**
14-16 General Association of Baptists in Kentucky...Lexington Ave., Danville

New Hopkinsville Church Plans Construction

The Hillcrest Baptist Church in Hopkinsville, constituted only last September, has announced plans for a new modernistic church plant. The first unit of the church will be an auditorium with a seating capacity of approximately 500. A large house on the property will be remodeled to use as Sunday school space temporarily.

The church grew out of a mission sponsored by the First Baptist Church of Hopkinsville. It was constituted with approximately 150 members but has had an addition of 50 members since last fall.

The church will be built on a 5-acre tract in south Hopkinsville. The new church, including future units of construction, will cost approximately \$500,000. Donald Long, pastor of Hillcrest, says these units will be erected separately during a period of several years. The pastor also said that the church hopes that construction can begin on the new sanctuary in about 90 days with occupancy scheduled for early 1962.

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Do The Laws of Sunday School Growth Really Work?

By D. PERRY GINN

Many times you have heard your pastor and other Sunday School leaders refer to the "laws of Sunday School growth," haven't you? How often have you asked yourself, "Do these laws really work?" I'll confess that I have asked that question, and with quite a bit of skepticism, too. But not anymore. Here's why:

Princeton, Kentucky, is the county seat of Caldwell County. The population of the town has remained practically the same for about the past twenty years, hovering about the 5,500 mark. During this time, however, the county has lost population. Associational records indicate that in 1950 there were three co-operating Baptist churches in Princeton, which had an average attendance in Sunday school each Sunday of about 750. By 1960, and with no appreciable population gain, there were five Baptist churches in the town, and the average attendance for 1960 was 1,126. This is a pretty good comparative period, the membership and attendance of First Baptist Church remained practically steady.

Now if the laws of Sunday School growth will work in a situation like this, don't you agree that they will work anywhere? I can testify that they have worked for First Baptist Church. Last February 5, we moved into our new educational annex. The new building met the requirements of the law relating to the building. We recognized that a building is but a tool to be used, and we decided to use this new tool by following the best principles of Sunday school growth. The church voted to disband the entire Sunday school organization, to declare expired the terms of office of all Sunday school workers, and to completely reorganize the Sunday School on a fully graded basis. We added two Nursery departments, making six in all; added one Beginner and two Primary departments, and one additional adult department, making four in all. We reduced the size of our adult classes, and presently have twenty-four classes for adults. We encouraged our people to co-operate with promotion efforts and had a wonderful response. Meanwhile, our educational director, Ken Massey, who has an enviable knack for enlisting workers, worked with the Nominating Committee, and we more than doubled the number of elected Sunday-school workers.

In co-operation with the other churches in town we took a thorough census

[D. Perry Ginn is pastor of the First Baptist Church of Princeton, Kentucky.]

of the community. On the basis of the results we prepared new class rolls and prospect lists. In January, we had a central training school. The school was directed by our State Sunday School department. Dr. Roy E. Boatwright, Francis R. Tallant and the workers secured by them did a superb job of preparing our people for the move into the new building with a completely new organization.

What has been the result? Full evaluating is not yet possible, of course. But two things in particular stand out at the end of five months. Last year First Baptist Church averaged 483 each Sunday in Sunday school attendance. In the five months since going into our new program the average attendance has been 600 each Sunday. This is an increase of 24 per cent in average attendance over last year. Gains have been made in every department in both enrolment and average attendance. Most gratifying has been the increase in the nursery and in the older adult department. On January 29, the last Sunday of the old organization, the nursery enrolment was 56. On June 26, after five months, the enrolment in the Nursery was 97.

The other outstanding area of progress is in the quality of work that is now being done. To me as pastor, this is even more gratifying than the numbers we are now reaching. Our workers are enthusiastic and diligent. They have been visiting, and preparing well for their work. This in turn is reflected in the growth and interest of all our Sunday school members.

Our children's work has improved beyond recognition. When we moved into the new building, we changed our method of work with the nursery, beginner and primary children to that presently advocated by our Sunday school leaders. The response of the children has been terrific. They not only love the equipment and provisions in the centers of interest, but their comprehension of basic spiritual truths has noticeably improved. Since our change in the technique of teaching the children, several parents have volunteered to me various responses of their children which indicate the significant value of this change in teaching methods.

Do the laws of Sunday school growth really work? We at First Baptist Church in Princeton say, "Just try them honestly and see. You will be as surprised and gratified as we have been at the wonderful results." Learn them, follow them, and work them, and your Sunday school will grow, too.

Burlington Revival



Pastor Bill Cubine of Burlington reports a very successful revival meeting, July 16-23, led by evangelist Homer Martinez. The meeting resulted in 30 professions of faith and 10 transfers by letter. Martinez is a graduate of Georgetown College and attended Southwestern Theological Seminary. His home is 4252 Norwich Drive, Fort Worth, Texas. Jan Fields, minister of music of the First Baptist Church, Versailles, led the music for the Burlington Baptist Church revival.

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Southern Trustees Make King Statement

MONTGOMERY, Ala. (BP)—In the opinion of a pastor here, Southern Baptist Theological Seminary has apologized for permitting Martin Luther King to appear on the seminary lecture platform.

The statement from the seminary's trustee executive committee was one of several developments on the matter. Others were:

1. The president of the Alabama Baptist State Convention asked the affiliated churches not to withhold contributions from Southern Seminary as eight churches have already done.

2. The pastor of a Nashville, Tenn., church said a letter came to the church with information about the action to boycott Southern Seminary. The sender identified himself as a lay leader in one of these churches. He asked what action the Nashville church had taken on the matter.

The reply was to be sent to the sender or to Baptist Laymen of Alabama, a pro-segregation group having no tie with the Southern Baptist Convention or the Alabama Baptist State Convention.

3. A. Hamilton Reid, Montgomery, executive secretary of Alabama convention, said the seminary statement "will do much to relieve the resentment toward that seminary in many churches in Alabama."

Adopted by the executive committee of Southern trustees, the statement said:

"Realizing that the Southern Baptist Theological Seminary is an agency of the Southern Baptist Convention and that it must serve the entire denomination in which varying opinions exist, the executive committee of the board of trustees together with President Duke K. McCall wishes to express regret for any offense caused by the recent visit of Martin Luther King, Jr., to the campus of the seminary."

"We trust that you will agree with us that the bonds of Christian fellowship are deep enough and strong enough to endure the strain of pronounced differences of opinion. You may be assured of our primary desire to place the advancement of the cause of Christ through our beloved denomination above any force which might attempt to divide us," a companion letter from the chairman of the executive committee of trustees said. This letter came from Ernest L. Honts, Norfolk, Va.

King and several other persons prominent in national and Baptist life were invited to the Gay Lecture Series platform. Others were Howard E. Butt, Jr., millionaire Baptist lay evangelist of Corpus Christi, Tex., and former S.B.C. president and U.S. State Department official Brook Hays of Washington.

The seminary statement was termed "an apology" by J. R. White, pastor of Montgomery's First Church and a member of the trustee executive committee.

White said the statement "expresses the sincere regret of the trustees together with President Duke K. McCall. Unfortunately, history is irreversible. If we could change the past, we would, but that is impossible. We do regret the mistake that was made." White went on: "Steps have been taken to help prevent the recurrence of this kind of error."

Howard M. Reaves of Mobile, pastor of its First Baptist Church, appealed for no other Baptist churches to boycott the seminary. Such action "is an extreme punitive action . . . equivalent to voting to kill the seminary . . . (which) may seriously weaken the Cooperative Program and thus endanger the entire educational, evangelistic and missionary program of our denomination." He presides over the Alabama convention, with which the eight churches are affiliated.

In an editorial in the Alabama Baptist, Editor Leon Macon of Birmingham also appealed to churches not to withhold funds from the seminary. It was not known whether the eight churches would rescind their actions in light of the seminary statement and the appeals of Reaves and Macon.

Executive Secretary Reid had this comment on the Louisville statement:

"I think the resolution . . . in which they express regrets for the offense caused by the recent visit of Martin Luther King to the campus will do much to relieve the resentment toward that seminary in many churches in Alabama."

"Dr. King began his crusade (over racial integration) in Alabama, and the people of this state feel they are, quite well-acquainted with his motives and methods." King, a Baptist minister, has lived in Montgomery and Atlanta. Reid felt the statement from Southern Seminary "will satisfy our people."

CLASSIFIED ADS

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PIANO TUNING AND REPAIRING. Forty years' experience. Special discount to churches. Write Charles W. Holland, Sr., Route 3, Owensboro, Kentucky. ST 5-5403.

Two relief workers needed at Glen Dale. Must be in good health, unencumbered, and willing to work with children of all ages and both sexes. Starting salary \$110 per month, plus room and board. Blue Cross Hospital Insurance, and time off privileges. Social Security. Call Glen Dale UL 4-2341 for an interview, or write to C. Ford Deuser, Superintendent of Glen Dale, Glendale, Kentucky.

WANTED—Housekeeper and to care for one school child, age 5, one child 18 months. Stay 5 days, off weekends, Father and mother are teachers. Call or write William F. Tate, 4301 Southern Parkway, Louisville, EM 6-7636.

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Glancing At the Baptist World

Southern Baptist Convention News

Indiana Southern Baptists will vote this fall on a \$128,500 Cooperative Program goal for 1962. It will be divided 75-25 with the larger percentage staying in Indiana state work.

Church secretaries from 15 states and the District of Columbia attended the Second Annual School for Church Secretaries at the Southern Baptist Theological Seminary, July 24-28. A total of 155 secretaries enrolled in the school.

Robert E. Craig of Riverside, California, will be the new president of Southwest Baptist College, Bolivar, Missouri. The junior college is supported by the Missouri Baptist Convention. Craig has been dean of California Baptist College.

Courts Redford, Home Mission Board secretary, reports 2,030 home missionaries with 230 having been appointed since January.

Col. Dee Ingold of National Selective Service Headquarters has written Southern Baptist Executive Secretary Porter Routh that each case is decided on its own merits by the local draft board. Routh had asked whether a commissioned minister serving as church administrator, minister of education, or minister of music was eligible for draft exemption.

Huntsville, Alabama, located in the deep South and the Bible Belt, has only one-half of its population claiming church affiliation, according to Billy T. Hargrove of Atlanta. Hargrove, a Home Mission Board staff member, has just completed directing a church community survey of the greater Huntsville area.

Furman University in Greenville, South Carolina, has had the way cleared to lease or develop all its old properties inside the City of Greenville. The court action begun in 1952, following the move of Furman to its new campus, completes legal proceedings to gain a clear, transferable title to both the men's and women's old campuses.

Trustees and administrators of Southern Baptist hospitals recently completed a two-day institute for hospital trustees in Memphis. Sponsored by the south-wide Baptist Hospital Association, the meeting attracted 120 trustees and ad-

Hotel and Motel Rates at Danville and Nearby Cities For General Association

The General Association of Baptists in Kentucky will hold its 124th annual session at the Lexington Avenue Baptist Church, Danville, Kentucky, November 14-16, 1961. Now is the time for persons expecting to attend to make their reservations for that period. Persons who hope to attend the Kentucky Baptist Ministers' Meeting and other auxiliary

ministrators from Southern Baptist hospitals.

The new design for the ultra-modern administration building planned for Ridgcrest Baptist Assembly was recently unveiled by chief architect Hardie C. Bass, Jr., of the Church Administration Department. The new building will replace Pritchell Hall Administration Building, and is planned for use in 1962.

Southern Baptist Seminary, Louisville, reports an operating budget for 1961-62 of \$1,302,430—an all-time high. Over half this amount will go to pay the salaries of seminary personnel.

The Executive Board of the State Convention of Baptists in Indiana will ask the churches to pay for subscriptions to the state monthly newspaper, *Indiana Baptist*, beginning in 1962. The subscription price will be fifty cents a year for the twelve issues.

Southern Baptists have started 1,796 missions and churches since 1956, according to C. C. Warren, director of the 30,000 Movement. The information was reported by Warren during Home Mission Week at Glorieta Baptist Assembly.

Special gifts to Southern Baptist Seminary total \$279,459 during the second quarter of 1961. James C. Austin, special assistant to the president, gave this report to the Executive Committee of the seminary board of trustees.

In Kentucky

Bracken Association passed resolutions of appreciation for General Secretary W. C. Boone at the annual associational meeting on August 2. The resolutions contained wishes for many long and happy years of continued usefulness on the part of the retiring secretary. This was the 164th annual session of Bracken Baptists.

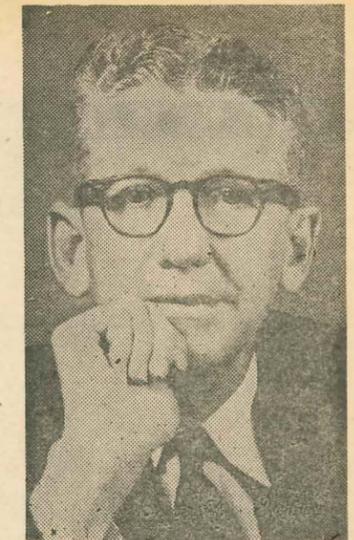
Fred T. Moffatt, Sr., former pastor of the First Baptist Church, Frankfort, has been appointed executive director of Kentucky State Parole Board. Moffatt, who was pastor at Frankfort for 24 years, will have administrative duties in the State Parole office in Frankfort.

A. B. Colvin, Kentucky Baptist mission secretary, reports 129 churches and 299 missions in the 30,000 Movement.

meetings should be there on Monday, a day ahead of these dates. All reservations should be made by the messengers themselves. The rates are:

DANVILLE

Danville Terrace Motel: All rooms are already reserved.
Gilcher Hotel, 108 rooms: Single (without bath) \$3.00; double (without bath) \$4.00 single (with bath) \$4.00; double (with bath) \$6.00; single (with bath) \$5.00; double (with bath) \$7.00; twin beds (with bath) \$7.50; and \$1.50 for each additional person in room over two.
Huntwood Motel, 31 units: Twin with TV \$7.00 twin without TV \$6.00; double bed with TV \$6.00; double bed without TV \$5.00; two double beds \$9.00.



Dr. Chester Swor, lecturer and author, will lead four days of spiritual emphasis with Dr. Carroll Hubbard at St. Matthews Baptist Church, Louisville, on August 20-23. This youth leader who has just completed his second book, *IF WE DARED!*, will lead in the Sunday services and will hold meetings at 7:30 p.m. on Monday, Tuesday, and Wednesday. These evening services will be followed by the informal question and answer sessions which have made Dr. Swor an outstanding counselor of youth.

Wise Guest House, 6 rooms: Two beds: one person \$3.00; two persons \$4.00; three persons \$4.00; four or five, \$5.00.
Gray Gables, 9 units: Double bed rooms \$8.00; two double bed rooms \$8.00; one double bed room, two people \$5.00, single \$4.00.
HARRODSBURG
Beaumont Inn: 31 guest rooms: Single \$11.50 to \$17.50 (with meals). Double rooms: \$20.00 to \$28.00 (with meals).
Aspen Hall Guest House, 10 rooms: \$9.00, \$10.00, \$12.00.
Old Fort Motel, 6 units: Single \$4.00; double \$5.00; twin beds \$6.00; \$1.00 for each additional person in room.
Stone Manor Motel, 17 units: Single \$5.00; double \$7.00; twin beds \$8.00; \$1.00 for each additional person in room.
Gaskins Motel, 4 units: Single \$5.00; double \$7.00; twin beds \$8.00; \$1.00 for each additional person in room.
Town House Motel, 10 units: Single \$6.00; double \$7.00; \$1.00 for each additional person in room.
Bailey's Motel, 16 units: Single \$6.00; double \$7.00; \$1.00 for each additional person in room.
PERRYVILLE
A.B.C. Motel, 15 units: Single \$5.00; double \$8.00; \$1.00 for each additional person in room.
LANCASTER
Golden Gate Motel: Single \$4.00; two people—one bed \$6.00; two people—two beds \$7.00; three people—two beds \$7.00; four people—two beds \$8.00; two people—two beds \$7.00.
Colonel Motel: One room—one person \$4.00; one room—two persons (two beds) \$7.00; one room—four persons \$8.00 (two beds).
Walker Hotel, 28 rooms: Single \$2.50; double \$4.00.
STANFORD
Blue Grass Motel & Restaurant, 15 units: Single room, two persons \$4.50; three persons \$5.50; four persons \$7.50.
Sunset Motor Lodge, 19 units: Single Room—one person \$5.00; two persons \$6.00; twin beds: three persons \$8.00; four persons \$9.00.

KENTUCKY BAPTISTS AT WORK

Brotherhood

Enlarged Royal Ambassador Program, October 1

By FORREST R. SAWYER

The Enlarged Royal Ambassador program is scheduled for launching October 1.

The materials are to be in Baptist Book Stores September 1.

The State Brotherhood Department broadcasts the following answer to the question, *What should we do about starting Royal Ambassadors?* The answer is wait . . . until you have the new materials and have trained the leaders.

Should we "switch" to the new program October 1? Yes, if the leaders have studied the enlarged program.

Does the Brotherhood Department plan to offer training opportunities? As soon as the new materials are in hand each associational corps of Brotherhood officers will be asked to meet with Mr. James Allen, the associate Brotherhood secretary, or Mr. Sawyer for the purpose of (1) looking at the materials and getting a bird's eye view of the enlarged program, and (2) map plans for five men to attend a centrally located "school," and (3) those men return to their association and conduct a "school" for local church leadership.

About six months after the above has been done, we envision a *Brotherhood University* . . . in which every facet of Brotherhood work will be probed.

In the meantime . . . order from your Book Store:

For the Crusader Program:

- (1) The Crusader Counselor's Guide.
- (2) The Page Manual.
- (3) The Squire Manual.
- (4) The Knight Manual.

For the Pioneer Program:

- (1) The Pioneer Counselor's Guide.
- (2) The Pioneer Manual.

For the Ambassador's Program:

- (1) The Ambassador Counselor's Guide.
- (2) Booklets entitled:
 - (a) *The Ambassador Chapter at Work.*
 - (b) *Ambassadors and World Missions.*
 - (c) *Ambassadors and Their Church.*
 - (d) *Ambassadors and Christian Citizenship.*
 - (e) *The Ambassador Service Aide Program.*

Student Union

Kentucky's 42 Students in Home Mission Service

By J. CHESTER DURHAM

Forty-two students attending colleges and seminaries in Kentucky are serving as summer missionaries under the Home Mission Board. These students attend ten institutions and are serving in twenty-two states.

Georgetown College and Murray State College are represented with the largest number of students. Each school has nine representatives in this program. Campbellsville is next with eight students. Cumberland and Western State have four students each. Southern Seminary, Morehead State and the University of Kentucky each have two student summer missionaries. Bethel and Eastern State each have one representative.

The students who are serving as Summer Missionaries under the Home Mission Board are listed below along with the school they attend and the place where they have been assigned to serve.

Name	Kentucky School	Assignment
Carolyn Anne Applegate	Morehead State	Michigan
Brenda Kay Bailey	Eastern State	Michigan
Penelope Bergen	Campbellsville	Michigan
Wanda Mae Bishop	Georgetown	Arkansas
Carl Dean Boyd	Bethel	Maryland
James G. Bridges, II	Cumberland	Kentucky
Ronald Lloyd Burgess, Jr.	Campbellsville	Kansas
Ronnie Ford Calhoun	Murray State	Missouri
Adella C. Dozier	Georgetown	Maryland
Frances Feezor	Western State	Maryland
Cline E. Hall	Southern Seminary	Indiana
Lyndell Harmon	Southern Seminary	Maryland
James David Hastings	Murray State	Michigan
James Leland Haynes	University of Kentucky	Alaska
Doris Carolyn Hornback	Campbellsville	Colorado
Beverly Baker Kinman	Campbellsville	Kentucky
Peggy Kinman	Campbellsville	Maryland
Mary Rebecca Lamb	Murray State	New Mexico
James Boyce McLean	Georgetown	Arkansas
Rebekah Jane Martin	Georgetown	Greater New York
Margaret Mae Mitchell	Georgetown	Ohio-Associated States
Jacqueline Nix	Campbellsville	Greater Philadelphia and Atlantic City
Patricia Ann Oliver	University of Kentucky	Illinois
Margaret Hildreth Owens	Western State	New Orleans
Joada Jewell Palmes	Georgetown	New Mexico
Frances Patrick	Georgetown	Virginia
Sue Belle Peterson	Western	Oregon-Washington
Patricia Ann Phillips	Georgetown	Kansas
Nancy June Puckett	Murray State	Florida
Ova Gelana Puckett	Murray State	Texas
Raymona June Rainey	Murray State	Arizona and Associated States
Phyllis Elaine Reed	Cumberland	California
Patricia Richards	Western State	New Orleans
John Cavender Sanderson	Murray State	New Mexico
Helen May Scott	Campbellsville	Ohio and/or Associated States
Eugene L. Smith	Campbellsville	North Carolina
Jimmie Lou Smith	Cumberland	Illinois
Bobbie Hannah Trigg	Murray State	Michigan
Ernest R. Vaughn	Murray State	Kansas
Edsel Lee West	Cumberland	Michigan
Billy Westerfield	Morehead State	Indiana
Shirley Byron Wilkerson	Georgetown	Illinois

Training Union

Planning On Planning?

By Mickey Martin

Are you using the *Primary Leader's Plan Book*? It contains a wealth of materials of special interest and help for workers with Primary boys and girls.

For instance—Individual Information Sheets, Record Sheets, Creative Activities, Equipment Diagrams, Plan Sheets and other information to help Primary leaders.

You will be interested to know that

extra sheets are available for your *Plan Book*. You will not need to buy a complete *Primary Leader's Plan Book* each year. The necessary sheets can be added to the one you already have.

Three sheets are available in pads of twenty-five: Plan Sheet Number 1, Plan Sheet Number 2, and Individual Information Sheet. One pad of twenty-five sheets of Plan Sheet Number 1 and a pad of Plan Sheet Number 2 could be shared by two leaders. This will be enough to last for a year. The number of individual Information Sheets will be

determined by the enrollment of the department.

"Planning for Primaries," Chapter 7 in *The Primary Leadership Manual* gives helpful suggestions for planning and using *The Primary Leader's Plan Book*. *The Primary Leadership Manual*, *The Primary Leader's Plan Book*, and the extra sheets can be ordered from the Baptist Book Store.

You may order the free tract, "Planning for Primaries in the Training Union," from the Training Union Department, Kentucky Baptist Building, Middletown, Kentucky. Included in this tract is: "Suggested Outline for a Planning Meeting," "Let the Children Help Plan," "When Shall We Let the Children Plan?" and "Special Planning."

Woman's Missionary Union

Cedarmore WMU Week-End September 2-4

By Mrs. Geo. R. Ferguson

WMU Week-end at Cedarmore is a highlight of our WMU year. This year's program promises to be very outstanding. It will open with conferences on many phases of our work, including launching of Advanced Leadership Training courses for Kentucky. Conferences will be held Saturday, 3:00-



Miss Campello



Mrs. McNeely

4:30 and Monday, 9:10-11:00. There will be a banquet, Saturday at 5:30, featuring our study of Europe for this fall, this being arranged by Mrs. J. E. Cunningham. Missionary speakers will be Mrs. Gerald A. McNeely of Spain, Mrs. Pat H. Hill, Nigeria, and Mr. David Stull of Peru and Costa Rica. A biographical sketch of Mrs. McNeely was given in an earlier issue.

Music will be conducted by Mr. J. T. Owens, minister of music at Eastern Parkway Baptist Church, Louisville. Louisville. (We regret that we do not have a picture of Mr. Owens.) The pianist will be Miss Anna B. Campello from Sao Paulo, Brazil, whose father was the first missionary among the Indians of Brazil. Miss Campello is a student at the School of Church Music at the Southern Seminary in Louisville.

Mr. Owens' musical background includes Bachelor of Music degree from Stetson University, member of Sym-

phonic and Marching Bands of Stetson University and U. S. Air Force, service as a high school band and choral director and minister of music in churches. He is a student at the Seminary School of Church Music at present, in addition to his work at Eastern Parkway Church. While in the service he served as an intelligence officer and as a special agent with the U. S. Government Office of Special Investigation. He is a graduate of the U. S. Air Force Officers' Candidate School and was commissioned as a second lieutenant.

Mrs. Pat Hill is an artist. She serves as art editor for the Nigerian Woman's Missionary Union and does work for the Sunday school, training union and evangelism departments of the Nigerian Baptist Convention. She paints baptistry scenes for churches, posters, banners, illustrates books and magazines, makes scenery for church pageants, designs program covers, etc., in addition to her work as a teacher in the Nigerian Baptist Theological Seminary at Ogbomoso, where she teaches speech and Christian ethics courses for the ministerial students and English and reading classes for their wives. She is ad-



Mr. Stull



Mrs. Hill

viser for the WMU of the Zion Baptist Association. She and her husband and three children are now in Louisville on furlough, where Dr. Hill is to be visiting professor of missions at the Seminary for this year.

Her oil paintings hang in the baptistries of eleven Nigerian churches. Pastors tell of new converts who first came to church just to see one of these church invites more non-Christian peopictures. One says, "The painting in my ple into the sanctuary to listen to God's Word than does the church bell."

David Stull is back in Kentucky after completing a year of language study in Costa Rica. He was born in Peru of missionary parents and is a graduate of Wheaton College, University of Kentucky and Southern Seminary. His wife is the former Bettye Deen, daughter of a former president of Kentucky WMU. They, with their children, will be leaving later in the year for service in Peru. He is a former pastor of Bramlette Baptist Church.

Don't miss this conference! Make your holiday count for God!

Church Music

August Musicalendar

By Eugene F. Quinn

State-wide Events

August 21-25—Music Expansion Week in each church

Music Schools

- 14-18—Bethel Associational Music School, First Baptist Church, Russellville (five classes)
- 14-18—Union Baptist Church Music School, Ohio River Association
- 14-18—Sunshine Baptist Church Music School, Upper Cumberland Association
- 14-18—Kentaboo Baptist Church Music School, North Bend Association
- 21-26—North Bend Associational Music School at Latonia
- 21-25—Simpson Associational Music School at Franklin
- 28-Sept. 1—Sulphur Fork Associational Music Schools, LaGrange and Bedford
- 28-Sept. 1—Bracken Associational Music School at Maysville

Associational Hymn Sings

- 13—Whites Run Association, Jordon
- 13—Pulaski Co. Association, Burnside
- 13—Little Bethel Association, First Baptist Church, Dawson Springs
- 20—North Bend Association, Florence
- 22—Laurel River Association

Merl Shultz to New Mexico

Merl Shultz has been called to be youth director to work with the graded choir, youth activities and recreation at the Central Baptist Church, Clovis, New Mexico. He grew up in the Parkland Baptist Church of Louisville, and is a graduate of Georgetown College with a major in music. He was formerly youth director at Shively Heights Church, Louisville, and has spent the last year at the First Church, Trenton, Mo. Mrs. Shultz is the former Nancy Ruth Thompson, Willisburg, and is a graduate of Campbellsville College. They have three children.

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ATTENDANCE, AUGUST 6, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1269	5	238
Missions (3)	274		127
Owensboro, First	989		130
Mayfield, First	887	5	171
Mission	104		
Madisonville, First	885		185
Owensboro, Third	884	1	273
Covington, Calvary	866		
Louisville, Carlisle Ave.	850	1	246
Missions (2)	90		43
Hopkinsville, Second	841		156
Lexington, Calvary	827	5	172
Chapel	68		
Bowling Green, First	755	1	149
Mission	103	3	
Louisville, Crescent Hill	703		113
Missions (2)	93		22
Frankfort, First	683		107
Lexington, Immanuel	678		137
Glasgow	666	1	107
Mission	38		
Somerset, First	657		191
Mission	86		47
Newport, First	655		151
Lexington, Grace	626	4	150
Mission	25		
Fulton, First	606		
Paducah, Immanuel	598		208
Louisville, Buechel Park	596	2	116
Louisville, Beechland	594	1	146
Mission	251	1	69
Campbellsville	591		212
Missions (4)	101		131
Russellville, First	548		70
Mission	50		
Louisville, Baptist Tabernacle	539		157
Erlanger	510	2	118
Ashland, First	502	6	77
Missions (2)	94		
Shelbyville, First	498		89
Louisville, Valley Station	495		87
Central City, First	491	5	21
Louisville, Rockford Lane	484	7	174
Hodgenville, First	474		174
Lexington, Porter Memorial	467	2	101
Henderson, Immanuel	465		88
Missions (2)	121		
Louisville, Bethlehem	465		108
Owensboro, Hall Street	464		216
Paducah, Central	464		187
Corbin, Central	462		117
Mission	75		18
Louisville, Bethany	459	2	111
Franklin, First	455		122
Mission	68		49
Louisville, Green Acres	443		185
Owensboro, Buena Vista	443		166
Louisville, Shively	437	1	129
Lebanon, First	429		124
Winchester, Central	420		101
Nicholasville	418		110
Georgetown	415	1	94
Louisville, Farmdale	407		117
Ashland, Unity	402		98
Louisville, Eighteenth Street	401	1	88
Mission	62		36
Louisville, Hazelwood	399		81
Corbin, First	397		118
Ludlow, First	395	8	80
Greenville, First	391		121
Danville, Gethsemane	390		209
Louisville, Third Avenue	389	3	117
Louisville, Beth Haven	388	1	146
LaGrange			
DeHaven Memorial	386		111
Morganfield, First	385	1	121
Frankfort, Thorn Hill	384		139
Lawrenceburg, First	382		46
Mission	65		
Earlington, First	381		105
Frankfort, Crestwood	378		89
Springfield	377		63
Jeffersonton, First	377		65
Versailles	371	2	87
Mt. Washington, First	365		99
Mission	38		
Louisville, Beechwood	355	2	130
Bowling Green, Eastwood	347		103
Bellevue	345		66
Walton, First	343	1	158
Louisville, Ralph Avenue	340	13	107
Louisville, Shawnee	335	1	104
Louisville, Highland	333		108
Mission	64		17
Ashland, Pollard	322		127
Missions (2)	67		
Owensboro, Crabtree Avenue	323	4	92
Hawesville	316	3	84
Louisville, Highview	308		174
Louisville, Valley View	305		99

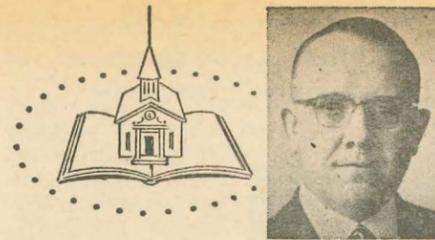
Falmouth	289		26
Mission	28		
Bowling Green, Glendale	284	2	114
Mission	30		27
Louisville, West Side	280		81
Frankfort, Memorial	280	3	110
Dawson Springs	272		59
Hazel	269		
Middletown, First	268		70
Stanford	265		108
Mission	20		
Fort Thomas, First	256	4	45
Mission	103		52
Sonora	254	2	104
Taylorsville, Kings	250		144
Marion	247		76
Radcliff, Stithton	226	1	49
Carlisle	214	9	137
Folsomdale, Liberty	213		58
Taylorsville, First	209		36
Owensboro, Seven Hills	210		67
Shepherdsville, Little Flock	209		40
Owensboro, Wing Avenue	196		73
Mt. Vernon, First	186		54
Missions (2)	28		
Louisville, Fourth Avenue	175		59
Livia, Mt. Carmel	143		72

Cover Page

The picture on our cover page this week is that of Bill Atchley and his five boys. Mr. Atchley is not an ordained minister, but in 1950 surrendered to full time service, and since 1955 has been associational missionary for the Sevier County Baptist Association, Sevierville, Tennessee. His boys are: Seated, Bruce, Mr. Atchley, and Brent; back row, standing, Bill, Jr., Bobby and Bryan.

Judge John W. McCall Injured

Judge John W. McCall, well known lawyer and long chairman of the S.B.C. Brotherhood Commission, was injured when his car struck a utility pole in Memphis. His injury is thought to be not serious.



SUNDAY SCHOOL LESSON

By H. C. Chiles

SILAS, A TRUSTWORTHY LEADER August 20, 1961

When the gospel of Christ was first preached in Antioch the people were assured that if they would believe on Christ they would be saved. Many believed this truth, accepted Christ as their Saviour, received salvation and went on their way rejoicing. In the meantime certain teachers had come from Judea and bluntly denied the sufficiency of faith in Christ for salvation. They declared emphatically that believers in Christ could not be saved unless they were circumcised. Their agitation caused a great controversy over the question, *Can Christ alone save or does salvation come through Him plus something else?* Paul and Barnabas refuted this false teaching, but were unable to persuade these men to give up their pernicious and erroneous doctrine.

It was decided to go to Jerusalem, consult with the apostles and elders about this important matter, and get a ruling which would settle this question once for all. When the apostles and elders had formally convened the council, the problem at Antioch was presented with the hope of obtaining a ruling on the question of whether salvation was all of grace or partly of grace and partly of works. After a full discussion, James the half-brother of our Lord and the president of the council, summarized what had been said and proposed a definite decision. He concluded his address with a statement that the Jews and Gentiles are saved on exactly the same terms, namely, by grace through faith in the Lord Jesus Christ.

I. Silas As a Messenger. Acts 15:22, 30-32.

Forthwith, the council sent letters by Judas (surnamed Barnabas) and Silas, who were leaders in the church, stating the conclusion to which they had come. This conclusion was very important to all the people of all the succeeding generations. Having proved himself to be trustworthy in the affairs of his own church, Silas was trusted to deliver the message to others who needed it. A man who can be trusted at home will be trustworthy elsewhere. Silas was aware of the need for information on this problem, and possessing it he considered it a privilege to deliver it faith-

fully. When the Christians there were informed again that justification is by grace through faith plus nothing, they rejoiced because of the consolation which that message brought to them. Quite naturally, they were interested in publishing the correct conclusion for the consolation of all others who might be concerned.

II. Silas As a Missionary. Acts 15:39-41.

Paul and Barnabas decided to make another missionary journey and visit the brethren in every city where they had preached the Word of God, won men to Christ and founded churches, so Barnabas suggested that they take John Mark with them. Thinking it unwise to do so, in view of his departure during the previous journey, Paul refused to take him along. The contention between Paul and Barnabas over this matter became so heated that these two ardent missionaries decided to part company and to go their separate ways. So Paul chose Silas as his companion, while Barnabas took Mark and went in another direction. Silas was a trustworthy, useful and successful missionary.

III. Silas As a Martyr. Acts 16:19-25.

In Philippi Paul and Silas encountered a slave girl who possessed an evil spirit by which she charmed and astounded people. She was owned by a syndicate which derived large gain from her soothsaying. Repeatedly, this poor fortune-teller followed the missionaries, Paul and Silas, on their way to the place of prayer, crying, "These men are the servants of the most high God, which show unto us the way of salvation." Her utterances became a great annoyance to them. Grieved at commendation from such an undesirable source, Paul turned and said to the evil spirit in her, "I command thee in the name of Jesus Christ to come out of her." After the evil spirit left the afflicted girl, she was not of any further use to the vicious men who had been exploiting her.

This loss of revenue so exasperated her owners that they stirred the rulers to action, and Paul and Silas were dragged before the magistrates. There they were accused falsely of teaching unlawful customs, causing disturbances and sowing discord. In the unfair trial

the accused were not permitted to speak for themselves. They were severely beaten with many stripes because of their faithfulness to Christ and His gospel. With their backs raw and bleeding from the merciless beating which they had received, they were placed in the custody of the jailer for safekeeping. Entirely lacking in sympathetic kindness, the jailer thrust the men of God into the foul and loathsome inner dungeon, fastened their feet in the stocks, and, without any thought of or concern about their suffering, went to sleep. Such conduct clearly revealed the natural enmity of the human heart toward God.

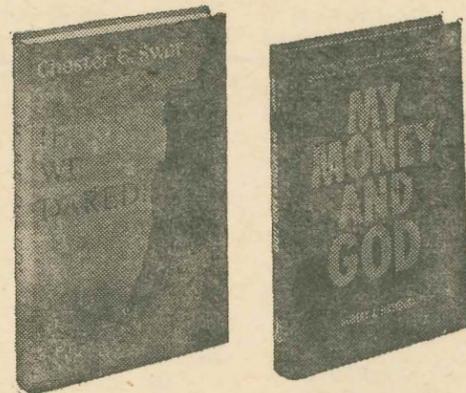
Instead of spending those hours of physical torture in bitter imprecations on their enemies, Paul and Silas prayed and sang hymns of praise unto God. Instead of bemoaning their lot, they remembered God and lifted their voices in thanksgiving, prayer and song to Him. Their singing awakened the other prisoners who listened to them with wonder and amazement. Not only did the prisoners hear, but God heard and He answered them. Suddenly God's power came down and an earthquake, of such severity that even the foundations of the jail were shaken, startled all who were in the prison. The doors of the cells flew open, and the chains on the prisoners were loosed.

Conclusion. I Thessalonians 1:1, I Peter 5:12.

Here Paul associates Silas with himself. In the first of these verses he portrays him and Timothy as his co-workers in the establishment of the church in Thessalonica. Under the ministry of these three the Thessalonian Christians had come to know the Saviour. They had been a constant joy to Paul and his associates, as well as a splendid example and a great inspiration to others.

In order to emphasize the safety of the church at Thessalonica, Paul simply referred to its wonderful position as being "in God the Father and in the Lord Jesus Christ." Then he wished for them grace and peace from the only source of both, namely, God the Father and the Lord Jesus Christ. Having undergone the fiery trials of persecution and remained faithful in every respect, Paul referred to Silas as "a faithful brother." He had been faithful as a messenger, a missionary and a martyr.

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Stewardship, Dr. Hastings declares, goes much farther—and begins much sooner—than the act of giving on Sunday morning. Here is fresh thinking on a familiar theme, a concept of stewardship that includes all of life—personality and influence as well as money. (26b) \$2.50

Order them from your Baptist Book Store

Let's Have One Convention

By LEWIS E. RHODES

Let us have one Southern Baptist Convention. Here are my reasons:

1. Because I like the Southern Baptist Pastors' Conference better than I like the Southern Baptist Convention. This sounds stupid. It seems to be a contradiction. But I am serious. Because I like the Pastor's Conference is a good reason for it to be discontinued for my sake.

The best part comes first. I go early and soak up all I can. As a matter of fact, my absorption capacity is reached about the time the Convention sermon is preached. My best attention is given to pre-convention activities. Consequently, my best is not given to the business of the convention.

By Wednesday my mind turns homeward and by Thursday evening or Friday morning my car heads in the direction of my mind. This is my fault. But because I like the Pastors' Conference better, I give it my best, and I give the Convention my wandering mind.

2. Because many others like the Pastors' Conference better. This is not difficult to decipher. It does not require an I.B.M. mind to calculate this. The early gathering on Monday, the growing enthusiasm, the loud amens, the rapt attention, and the mid-week exodus all prove that many like the Pastors' Conference better.

It seems to me that the Convention should be of primary interest and importance. It should not have to compete with other good things for the best thought and attention that the messengers can give. It should not run second best to anything. It should not be the excuse for having numerous side meetings, all of which are important, but not as important as the Convention.

3. Because the Pastors' Conference can become a wedge within our Convention. The messages at the Pastors' Conference in St. Louis were good. It seems, however, that there may come a time when the Pastors' Conference may be used as a forum for discussion of Convention matters, without the Convention having the authority to act.

There are differences among us in our doctrinal emphasis. As we might as well admit now, there are some doctrinal differences. These are not serious enough to divide us at this time, and we hope never.

It may be appropriate for the Convention to discuss doctrinal differences and problems. If so, the Convention can act.

The Pastors' Conference may be used to project controversial matters into the

Convention, leaving the Convention powerless to take action in open and free discussion.

There is a place for new thought within our Convention. We need to look at ourselves in the light of Biblical truth. But this should be done in the Convention so that the Convention can express itself as a body, if it so desires.

Let's have a real Convention. Discuss if we wish. Make up our minds. Disagree, then agree. There is room for all of us in the Southern Baptist Convention. Mote hunting is not Christian, even when it is done by those who despise mote hunters. The "pure in heart" are so scarce that it is doubtful if the left of center or right of center preacher should try to straighten out his be-deviled brethren.

We have our orthodox who would straighten out the unorthodox and our neo-orthodox who would straighten out our orthodox (and fellows like this writer who would straighten out all three).

Seriously, would it not be good to have one Southern Baptist Convention, meeting in one city, one auditorium, at one time?

Does not the Pastors' Conference (my choice of them all), W.M.U. Convention, Religious Education, Music, Pastors' Wives, Receptions, College Alumni, probably Seminary Alumni, State Secretaries, Home Mission workers, breakfasts, teas, and tours work against making the Convention central?

It seems to me that the Climax of Convention week should come within the Convention itself. This may be possible when the Convention is the only meeting we have at the Convention.

CHRISTIANITY vs. COMMUNISM

(Continued from Page 3)

Which one?" Pointing in the direction of the church he served, he simply replied: "That Methodist Church!"

This man was not facetious. He was deadly serious. When we talk about fighting communism, we must remember that this alone is not enough. We must be supporting and fostering something bigger and better. The church of the Lord Jesus Christ and organized Christianity present the basic counter offensive to the communist threat.

Dr. Foy Valentine concluded a resolution at the recent Southern Baptist Convention with these words: "When we say yes to Christ, we say no to communism." Think about that awhile. Remember that saying "yes" to Christ involves a great deal more than simply

Wm. Richard Smith Ordained a Minister By Oakdale, Louisville



W. R. Smith

William Richard Smith was ordained to the Gospel ministry by the Oakdale Baptist Church, Louisville, on May 28, 1961. He is a graduate of Georgetown College and holds a B.D. degree from Southern Baptist Theological Seminary. He has accepted a call to be pastor of the New Salem Baptist Church, Rineyville.

A council of ordained men from the New Salem and Oakdale churches examined him and found his answers intelligent and satisfactory.

Pastor Roy E. Miller, of Oakdale, was moderator; Herbert Roberts the interrogator; and William Florence clerk.

The Scriptures were read by Herbert Roberts; the Bible presented by John R. Smith; ordination prayer by Horace Brown; and the sermon by Pastor Roy E. Miller of the Oakdale Church.

His wife is the former Joyce Allen. They have two sons—Sammy and Mark, and one daughter, Mary Anne.

Riffeys to North Carolina

Mr. and Mrs. John L. Riffey, missionaries on furlough from South Brazil, are now living in Black Mountain, N. C., where their address is P. O. Box 156. They are both from Arkansas.

Hardisons to Philippines

Dr. and Mrs. Wesley A. Hardison, missionary appointees, have left the States to begin their first term of service in the Philippines. They may be addressed at 1154 M. H. del Pilar St., Manila, Philippines. Both are natives of Kentucky, he of Warren County, and she, the former Frances Leathers, of Nelson County.

walking down that aisle for the initial profession of faith. Learn to say "yes" to Christ every time He issues a call to duty; every time He appeals for a zealous and sacrificial witness to His saving grace and the spread of the gospel around the world. Show your colors. What are you really for?

Ten years ago they said it was five minutes to midnight. I would say that now it's about 11:56! The tide can turn. If God's people will repent of their sins, turn to Him, seek His face, and follow His will, it's not too late. Unless we do that, may God have mercy on our land and upon our world!

Richland Church, Destroyed By Fire, Rebuilds

The Richland Baptist Church, Owen County, destroyed by fire on February 13, 1960, has been rebuilt. The fourth structure of the more than 100 year old church was dedicated on July 16. The new and modern brick structure cost \$41,500.

The story of the re-construction of the church is one of dedication and sacrifice on the part of the Richland membership and many friends. Unusual contributions have come from many sources, and more than the ordinary sacrifices have come from the members.

The colonial type architecture makes the building a very imposing structure. It is located on one of the highest spots in Owen County. The auditorium seats

180 persons, and is equipped with colonial lighting fixtures, modern style golden oak furniture, a natural gas heating system, and a sound system. The building is 40 by 76 feet and has a full basement with Sunday school rooms. The church also has specially-built nursery, rest rooms, and a completely equipped kitchen.

Richland Church was organized in 1847 and its first structure was of logs, hauled by oxen and hewn by hand. The building which burned last year was constructed in 1918.

The Richland Church has a colorful history including a revival in 1900 when 120 confessions of faith were recorded. A few years earlier 62 persons joined the church during one revival.

Jerry Privette, native of North Carolina, is the present pastor.

Death of Elizabethtown Woman

Mrs. Etta Givens McCoy died July 27, and her funeral was held at the Severns Valley Baptist Church, Elizabethtown, July 29. Burial was in the cemetery at Rochester, Ky. She has been a member of the Elizabethtown church since 1926. For a time she taught the Ladies' Bible Class there. In early life she had been a member of the Rochester Baptist Church and the Union Baptist Church in Gasper River Association. She was a daughter of the late Martha McKinney and Robert F. Givens, Quality, Ky. She is survived by two daughters, Mrs. Henry Morgan Goranflo, Elizabethtown, and Mrs. W. H. Gardner, Louisville; by two brothers, Roy and Ethany Givens, Quality; and two sisters, Mrs. Fred Smith, Bowling Green, and Mrs. F. E. Givens, Browder; and three grandchildren.

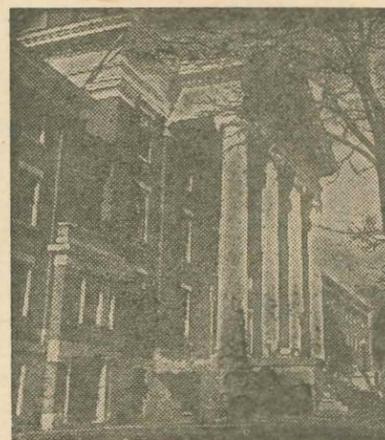
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Lewis E. Rhodes is pastor of the Broadway Baptist Church, Knoxville, Tennessee.

How Much Would Your Church Receive If Every Member Gave A Tithe?

It is easy to figure the estimated income for your church. Simply multiply the number of resident members by the amount shown opposite the name of your county or town below.

Take, as an example, a church in Adair County with 100 resident members. That church has an estimated potential income of \$13,300.

(100 members X \$133 average tithe = \$13,300 estimated potential)

Compare

Now compare the total annual receipts of your church with the estimated potential. If your church is now giving as much as the average among Southern Baptist Churches, your potential is probably three or four times greater than present receipts.

Check the Needs

Does your church have the necessary building space to care for the people in your community? Are the members of your church staff adequately paid or do they "just exist"? What about your gifts for missions? Does your church give as much for world missions through the Cooperative Program as you think it should?

We Are Able

Baptist people have the means to provide for the needs. They will give when enlisted. Many churches have found they could double their giving through proper use of Stewardship enlistment methods contained in the FORWARD PROGRAM. These methods can be used in your church.

MISSIONS WAIT ON STEWARDSHIP -

STEWARDSHIP WAITS ON LEADERSHIP

Counties Cities	Estimated Average Per Capita Tithe (Annual)						
Adair	\$133	Cumberland	133	Jessamine	211	Nelson	276
Allen	152	Daviess	223	Johnson	135	Nicholas	184
Anderson	185	Owensboro	250	Kenton	280	Ohio	155
Ballard	158	Edmonson	124	Covington	277	Oldham	177
Barren	181	Elliott	118	Knott	103	Owen	187
Glasgow	232	Estill	153	Corbin	203	Owsley	119
Bath	148	Fayette	264	Knox	130	Pendleton	200
Bell	145	Lexington	276	Larue	171	Perry	142
Middlesboro	171	Fleming	150	Laurel	134	Hazard	225
Boone	202	Floyd	142	Lawrence	130	Pike	146
Bourbon	217	Franklin	247	Lee	126	Pikeville	264
Paris	282	Frankfort	279	Leslie	125	Powell	120
Boyd	236	Fulton	187	Letcher	139	Pulaski	148
Ashland	263	Gallatin	194	Lewis	148	Somerset	212
Boyle	199	Garrard	175	Lincoln	142	Robertson	189
Danville	244	Grant	169	Livingston	151	Rockcastle	125
Bracken	182	Graves	206	Logan	150	Rowan	153
Breathitt	105	Mayfield	244	Lyon	131	Russell	126
Breckinridge	162	Grayson	139	McCracken	232	Scott	210
Bullitt	186	Green	150	Paducah	254	Shelby	200
Butler	135	Greenup	181	McCreary	118	Shelbyville	242
Caldwell	199	Hancock	154	McLean	154	Simpson	174
Calloway	194	Hardin	267	Madison	206	Spencer	180
Murray	247	Elizabethtown	245	Richmond	254	Taylor	167
Campbell	266	Harlan	173	Magoffin	108	Todd	154
Fort Thomas	299	Harlan	287	Marion	162	Trigg	152
Newport	265	Harrison	202	Marshall	178	Trimble	187
Carlisle	149	Hart	148	Martin	102	Union	200
Carroll	212	Henderson	210	Mason	203	Warren	199
Carter	136	Henderson	236	Maysville	243	Bowling Green	232
Casey	122	Henry	182	Meade	159	Washington	153
Christian	215	Hickman	160	Menifee	105	Wayne	120
Hopkinsville	214	Hopkins	205	Mercer	181	Webster	182
Clark	209	Madisonville	241	Metcalfe	134	Whitley	143
Winchester	242	Jackson	119	Monroe	129	Corbin	203
Clay	108	Jefferson	287	Montgomery	187	Wolfe	120
Clinton	128	Louisville	297	Morgan	123	Woodford	214
Crittenden	153	Shively	273	Muhlenberg	151		

These figures are based on the per capita effective buying income figures listed in May 10, 1961 issue of Sales Management. The following calculation was made in each case to determine the Estimated Average Per Capita Tithe:

Add 20% tax to per capita effective buying income X 1-1/4 (adjustment because no babies are in Baptist memberships) equals Estimated average per capita Baptist income. Ten per

cent of the income figure is listed as the Est. Av. P.C. Tithe. Example: The P.C.E.B.I. for Adair County is \$888. Add 20% (tax) and that amount is \$1,066 X 1-1/4 equals \$1,332.50. 10% of \$1,332.50 is \$133, the Est. Av. P.C. Tithe.

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STEWARDSHIP PROMOTION DEPARTMENT

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