

Western Recorder

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WESTERN RECORDER
Middletown, Ky.

August 31, 1961

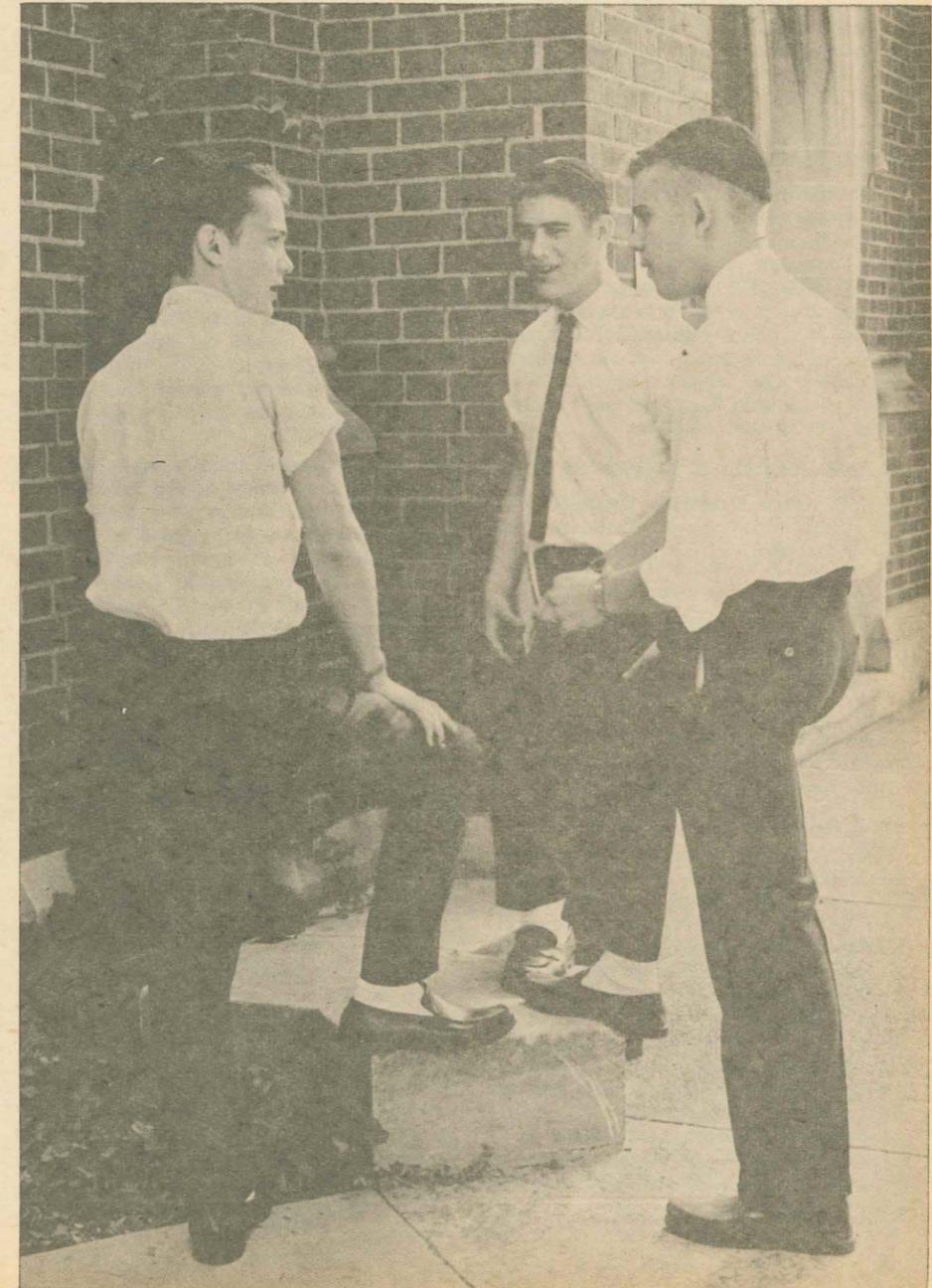
THIS WEEK

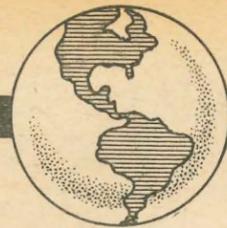
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→
Held annually in August and September in a number of Southern Baptist churches, Off-to-College Sunday is slanted to the approximately 250,000 college-bound Baptist young people.





GLEANINGS FROM THE FIELD

BOB BROWN IN MERCER

Bob W. Brown, pastor of Trinity Baptist Church, Lexington, was the evangelist in an August revival with Pastor Gilbert Shely and the Shawnee Run Baptist Church of Mercer Association.

RECORD HARD TO BREAK

The Ten Mile Association at its 130th annual session on August 17 give special recognition to A. T. Johnson, member of the Mt. Zion Baptist Church, who has attended the annual meetings of the Ten Mile Association for 83 consecutive years. What a record! Who can ever surpass that?

BAKER J. CAUTHEN'S FATHER DIES

J. S. Cauthen, 81, of 721 North First St., Lufkin, Texas, died early on August 17. His funeral was held at the First Baptist Church, Lufkin, where he had been a deacon for many years, on August 18 at 4:00 p.m. He was the father of Dr. Baker James Cauthen, Richmond, Va., executive secretary of the Southern Baptist Foreign Mission Board. Other survivors include his wife and another son, J. B. Cauthen, Lufkin.

LOUISVILLIANS IN RIDGECREST

Dr. D. Swan Haworth, associate professor of psychology of religion, and Miss Clara McCartt, secretary to Seminary President Duke F. McCall and instructor in church office procedures, both at Southern Seminary, joined other Baptist leaders in conducting the Church Administrative Conference at Ridgcrest, August 24-30. The conference is annually sponsored by the Church Administration Department of the Baptist Sunday School Board. Howard B. Foshee is secretary of that department.

CALIFORNIAN IS ORDAINED

Gano Avenue Church, Georgetown, ordained Cordel Akin, Jr., to the Gospel ministry Sunday, August 13, 1961. Akin went to Georgetown from Lakewood, California, to continue his education at Georgetown College. After his graduation from that institution on August 18 he is returning to California to enter Golden Gate Baptist Theological Seminary at Mills Point. The council was composed of Pastor Ellis M. Ham of the Gano Avenue Church; John W. Wells, missionary of Elkhorn Association, Lexington; James O. Gibson, Stamping Ground; G. N. Smith and Everett Walters, both of Georgetown.

COMMENDING NEWPORT DRIVE

The Union Association of Baptists passed resolutions recognizing that the City of Newport is now under the pressure and scrutiny of federal and state investigation on account of vice, gambling, prostitution, drunkenness, and fearing that these evils will spread to parts beyond, "take courage and inspiration from the Christian citizens and the ministerial group of Newport to

Cooperative Program Report

By W. C. Boone, Treasurer

Distributable Cooperative Program receipts for July amounted to \$203,753.92. It was a gain over July 1960 of \$4,841.58. For the nine months, or three quarters of the General Associational year, November 1, 1960, through July 31, 1961, receipts were \$1,767,140.14, a gain over the same period last year of \$33,622.85 or slightly less than 2%.

While we had a gain over last year, we are short of our budget goal for the nine months, \$107,613.78. We can make up a lot of this shortage if all our churches will do their best for the Cooperative Program during the months of August, September and October.

ward off these influences in our area and join in their struggle overtly and prayerfully to rid Northern Kentucky of these immoral activities." They pledge themselves to support outwardly to elect to office officials, especially judges and sheriffs who will oppose such immoral activities. The document is signed by Don Mitchell, chairman, Ray Toadvine, Sr., and Jap Keith, Jr.

KEITH TO GEORGIA PASTORATE

Jap Keith, Jr., pastor of the Willow Baptist Church in Bracken County, has resigned to accept the call of Ridgeland Heights in Sandersville, Georgia. Keith assumed his duties in the Georgia pastorate on August 27. Shortly before leaving the Willow pastorate, a very successful revival was experienced with H. C. Chiles, pastor, First Baptist Church, Murray, serving as evangelist.

ADDED TO SEMINARY FACULTY

William B. Cromer, Jr., has been appointed professor of religious education at Southern Baptist Seminary, according to announcement made by Dr. Duke K. McCall, president. He has been an instructor since 1954. He will teach in the field of intermediate and young people's religious educational needs and educational administration. He is an A.B. graduate of the University of Miami, a portion of his college work including training at the University of North Carolina and Hampden-Sydney College in connection with the V-12 Naval College training program. He is a B.D. graduate in the Class of 1954 at the Seminary, and has now completed all of the requirements for a D.R.E. degree. A native of Atlanta, he grew up in Miami.

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WESTERN RECORDER

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

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

Fire in the Hole!

By Russell Bennett

"Fire in the hole" is a phrase that echoes from the coal mines, the quarries, the World War II demolition teams. It is the warning cry that there is about to be an explosion, an explosion that will loosen rock, start a land slide, destroy a bridge. It is a cry that there is going to be a change that involves danger for those nearby. There is going to be a threatening separation. This sermon would be such a cry about spiritual matters. Today we observe "Off-to-College Day." We not only commemorate the value of higher education but also the dangers involved in taking a Christian youth out of his stable community. From God's Word I would cry, "Look out! There may be spiritual trouble ahead."

Our chief concern is for the parent of the student pilgrim and for the student who will meet the stranger. What will be the attitude of your hearts in this time of separation? "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23) Will you have the love of the world that tries only to possess and preserve self or will you have the love of God that gives and seeks the highest good even for a stranger? Do you so belong to God that as His steward you love—seek the best for—your kin and strangers by the power of His Spirit?

Heart-Searching for Parents

I. This day is not just for the parents to smile approval at the good advice given by the pastor to the student. Rather it is a time for us all to search our hearts to see if we do follow Christ at the crossroads of separation, whether it be a separation of college, of military service, of marriage, or of death. Parents are to love their children—not as if children were their possession or their life long burden—but as good stewards of God.

Life is a constant solving of problems. Yet so often the living produce and multiply their own problems till they are engulfed in their problems. Indeed they that sow the wind reap the whirlwind. We witness a rising crime rate and a juvenile delinquency that a popular church can not handle. The seed bed of these problems lies in mal-adjusted and immature youth that cannot face their own problems and spread them to others like the plague. World War II gave amazing evidence of this when 500,000 men tried to dodge the draft, some even by wearing female

This is an Off-to-College Day sermon preached for the Campbellburg Baptist Church, Campbellburg, Ky., by Pastor Russell Bennett, September 4, 1960.

clothing; 1,825,000 were rejected for neuropsychiatric causes, and 600,000 more were discharged for similar reasons.

Dr. E. A. Strecker in *Their Mother's Sons* places the blame for this vast plague of human pervasion on parents who refuse to wean their children to the responsibilities of life. He describes them as parents who keep their children tied to them by a psychological umbilical chord, never letting them become emotionally independent. The Bible would describe this disease as the love of the world, that type of perverted love that would only possess. It is a sickness of sin in the heart that blinds a person to the real needs of the child and only uses the child to feed the unquenchable thirst of perverted worldly love. Adults with such a love are childish in that they might even say "a love that separates lovers is for the birds." Indeed, the mother bird has more sense in that she deliberately casts the fledgling bird out of the nest—under her watchful eye and guarding wing till the infant learns to fly and care for itself. A parent that does not in their heart lead their child to "walk alone," to possess independent responsibility that may even take them from their home, has only that worldly love in their heart. It is not that love of Christ.

To seek the highest good for our children—regardless what it costs our hearts—is not human, it is godly. To love your children not as your personal possession but as a trust from God is not worldly but Christian.

Yes, you are correct in saying that I have never had a child to leave my home, but this child has often left his parents to travel a thousand miles, not knowing whether he would see them in this world again in the next two or three years. We agree that separation is difficult, but in Christ we agreed to sacrifice the world. He came not to bring peace but a sword. (Matt. 10:34) Yea, we must agree that whosoever would put family ties before the commands of Christ can not be His disciple. (Matt. 10:37) Are you parents in your hearts desiring the fullest possible growth for your child? Do you love them with a Christian love, desiring the best for their life regardless of what it costs your heart? Will you now relinquish your stewardship and let God become truly their Father?

Heart-Searching for Youth

II. This time of separation also demands some heart-searching by our youth. Too often the youth of the church leave the warm tenderness of the com-

munity womb to slough off the mature restraints of youth with impudent abandon. Yet as the Christian parent is to love the child as a good steward of Christ so the youth is to love the stranger as a good witness of His Lord. But this too often does not happen. Too many of our college youth are the victims of secular selfishness. The hyperthyroids seek popularity at any price that is tangible. The mild newcomers adopt a timid seclusion. The brains come only for intellectual distinction. And the aggressive come for a profitable education. And all four classes commit the sin of apostasy! They set the thermometer of their life by the college climate rather than by the heat of their love for God. They measure their life by the flexible tape measures of their social set rather than by the eternal love of God in Christ. In their own type of life they adopt of the philosophy of the hep Argyles's hero: Alley Ooopp. "The cat's don't bug him cause they know better; He's a mean motorscooter and a gad getter. He's the toughest man there is alive; He wears a coat from a wildcat's hide; He's the king of the jungle jive; Look at that cave man go."

Why do personalities sacrifice their faith for popularity? Why do the timid deny their responsibility for their neighbor to be secluded? Why do the brains get too smart for the faith of their fathers? Why do the serious students neglect their obligations to their Lord and His church? They have worshipped a localized Christ. They were innoculated with an Old Testament religion only so that they weep with the Psalmist, "How shall we sing the Lord's song in a strange land." (Ps. 137:4) They can not see Christ on any face but those of the home community and they can not worship Him except in their home church. Their ears are stopped by their selfish secularism so that they do not hear Christ say, "Neither in this mountain nor yet at Jerusalem worship the Father . . . the true worshippers shall worship the Father in spirit and in truth." (John 4:21, 23)

The service of Christ can not be tied to a plot of dirt nor to flesh and blood. God would not take you apart if He did not have use for your witness in that other place. Your education is important even as military service and marriage are important. But your relation to Christ supercedes all these or you have no relation with Christ. You are sent by separation to love the stranger even as you have loved your neighbors. Will you accept this commission?

As God expects your parents to love you enough to set you free with their confidence in you that you might have confidence in yourself, so God expects you to love your neighbor so that they may become the best possible person—even at your personal expense! In Christ

(Continued on Page 6)



A Church is Born

One more of the 30,000-by-1964 came into existence Sunday afternoon, August 20. The David Baptist Church, near Prestonsburg, was properly constituted under the able guidance of Pastor Ira McMillan and the Irene Cole Memorial Baptist Church, Prestonsburg, mother church of David.

No church could be born in a more beautiful, picturesque and challenging setting. David, a model mining village, is nestled in a narrow valley between towering green mountains. Only giant coal tipples, two rows of houses and other buildings of the village change the appearance of the valley from its natural beauty of 22 years ago when the miners first came.

The story of the village and the church is fascinating. Mr. David L. Francis, president of the Princess Elkhorn Mining Company, was there to tell it. He told of the first directors' meeting held on a log 22 years ago in which plans were made for the village. The plans included many extras for the miners and their families like a swimming pool, ball field, a park and picnic grounds and church. Now all of these and more are realities.

Mr. Francis is a Presbyterian layman and has just finished a term as mayor of his home town, Huntington, West Virginia. He talks freely of his faith and his belief in the importance of the church at David. He publicly laments that all of the villagers do not attend. He estimates that altogether over the years the company has spent \$100,000 on the church and says that it has been more than worth it. A look at the nice building made from lumber out of the nearby forest, the new pews and other furnishings make it easy to believe.

From the beginning, the mission at David has been Baptist and under the direction of the Prestonsburg church. From time to time the General Association has helped in supporting a preacher at David.

How did it come about that the president of the mining company, an outstanding Presbyterian, establish a Baptist Chapel? Mr. Francis told me the interesting story. When the four company directors who planned the village came to the matter of choosing the kind of religious services for the Chapel, a strange thing happened. Two of the directors were Methodist, one was a Presbyterian and the other a Roman Catholic. They decided the only solution was a Baptist Chapel. Of course, the predominance of Baptists, so far as any religion went in the village, was also an important factor in the choice.

A church could hardly have a greater challenge than David has. About 200 people live in the village proper and there is no other church of any kind. Another 1,500 live in the surrounding hollows and a reli-

gious survey shows that about 80% of all these have no religious affiliation whatsoever.

The David pastor is Charles L. Roesel. Charles gets most of the human credit for bringing the group along to the point of being strong enough for a church. When he came to David only about 10 people were attending the services. He took these and trained them to help him reach others. Now over 100 attend the services regularly and baptismal services have been conducted almost weekly.

Charles is the kind of preacher that we all think Baptist preachers ought to be but sometimes wonder. He is from Florida and started going to David while a student at Southern Seminary. Since then he has had at least two approaches by churches stronger in number and finances but believes the Lord wants him at David.

The Lord seemed to be personally handling things at David on the day of constitution, including the weather. The low-hanging clouds that draped the mountain tops held their water until after the old fashioned dinner-on-the grounds at noontime. Then came a deluge which held up long enough for the afternoon services only to begin again shortly after the benediction. May the Lord's hand always be seen as clearly in the David Baptist Church!

School Days Again

Never a September approaches that I don't relive boyhood days. Somehow back there it didn't take much to thrill a youngster.

About this time of year we looked longingly at all the pretty things in the mail order catalog and sent off the order for school clothes. It had to be cash then which was hard to come by, but it still had its advantages over the easy-to-come-by-but-hard-to-pay-for credit card system today.

In about four or five days we began watching for the mail carrier. When he finally put the package in the mail box, it was some thrill to open it to see your fall wardrobe. The fact that other boys and girls had their clothes ordered from the same catalog and often got identical garments made no difference.

The first day of school was a real event. Usually there were new teachers to see and try out. There was the scramble for back or front desk according to whether you wanted to have fun or make grades.

Then there was the smell of new overall pants which now youngsters think have to be laundered before wearing. Added to every other discomfort of returning to school was the indescribable burning feet in shoes after a summer of barefooted bliss.

Like most other experiences of life, school days appear more important in retrospect than when we

are actually going to school. We try to lecture to our children on the importance of school but they are slow to hear. But not even children can live in our world today without knowing that training is absolutely imperative.

Millions of young Americans are off to school these days. These are all the way from first-graders to college and graduate school enrollees. Some of us who have been there could tell these some helpful things if they would only listen.

Here are several suggestions especially for those going to college:

1. Choose the right companions. You are on your own in the choice of your company and not everyone you meet at college is uplifting. The right companion is as important as the right courses.

2. Maintain your religious habits. Again there is no mother or father to urge church attendance and the temptation not to go is great. Your spiritual growth is as important as your intellectual development. Daily scripture reading and prayer cannot be left off without tragic results.

3. Take the hard courses in stride. Don't put off the rough ones until later and don't look for crip courses. There are some but you pay your money

for quality education. College education without foreign language and laboratory science is like salt without savor.

4. Avoid psuedo-intellectualism. Beware of the professor who delights in destroying your simple religious faith without replacing it with a more mature one. Deal with your doubts honestly but hold to your faith while dealing with doubt. According to the best Biblical scholars and best scientists there is no irreconcilable conflict between an enlightened understanding of the Bible and the best of modern science.

5. Mix study with recreation, not recreation with study. There is one thing worse than not taking any exercise at all and this is taking exercise all the time. A strong mind in a strong body requires a proper balance between physical and mental activities.

6. Take full advantage of the Baptist Student Union. This organization will help tremendously in all the matters mentioned above.

7. Remember always you are on your own. You'll have to make your own decisions, and success or failure will be mostly your own personal responsibility.

Oh, yes, I almost forgot. If you are among the young people who have a car, leave it at home. You'll come nearer being a college graduate driver sometime.

BAPTIST FORUM



MORE ON BAPTISTS IN WESTERN CANADA

Editor:

Southern Baptists went into Canada for the same reason that they went into the Western and Northern States of the United States. Some Southern Baptist church members spread naturally into "new" areas and as a vision of the work comes to them, they request a missionary to help start a church. The people in Western Canada who were of like mind and faith to that of the unique Southern Baptist position came to us for help. They did not have the same number of "original" Southern Baptist members among them, but their struggle to find denominational support that would effectively reach the lost was the very same experienced by the first Southern Baptists members crying for the organization of distinctive Southern Baptist churches in new areas.

This is not to decry the American Baptist Convention's ability but statistics show that Baptist work has developed more in the Southland. When Brother Gerald Ward is able to find support from Southern Baptists, he is to be congratulated. But there is one thing certain, his word ought not to be accepted as final in determining what we can do to aid those people needing help in

Western Canada and asking for the same.

At the Oregon-Washington booth in St. Louis last May we read the reply to Brother Ward's remarks made to the Atlanta pastors. This news-release could not be circulated through our state papers before the convention due simply to the lack of time after his meeting in Atlanta. Since this presents the other side of the matter, I would like for at least a part of it printed in our Kentucky paper or the substance of their position.

There has never been the bitterness between Baptist churches there as sometimes experienced in the South simply because Protestant work is so small and the need of positive activity usually prevails. I was serving as pastor in the Oregon-Washington Convention at the time these churches affiliated with that state convention and can never forget the boundless expression of the love of God at that meeting and others following. They were and are of the same spirit we possess.

At the 1959 convention in Louisville, some will remember how George Irvin (Louisvillian) stirred our hearts about the work where he was serving in Canada under the Oregon-Washington Convention. The vote defeating the pro-

posal to recognize their membership was by a very small majority.

I strongly object to Dr. Samuel Southard's recent letter in the Baptist Forum which refers to that group in Western Canada as a DISSIDENT GROUP. If he should have the opportunity to visit the other people and walk in their shoes awhile, his words would not have been so caustic.

Ekron, Ky. Edmon Burgher, Jr.

"Global and Southern"

Editor:

Recently I spent some time in Louisville doing some special work. During my stay there I visited Beechwood Baptist Church several times. I count it a privilege to have made the acquaintance of Pastor James B. Sawyer and many members of that church.

One Sunday there was a small Sunday School attendance because of a bad blizzard the previous day. That day a copy of the *Western Recorder* was given to me; later I subscribed to it. I look forward to each new issue.

Much comment and many suggestions have been made for a new title of the Southern Baptist Convention.

Many business concerns these days are changing their names for reasons of their own, many times losing their identity even among established customers. "Southern" is an established title word, also "Southern" contains a special friendliness. I suggest if the name is changed, the new title should be: "G & S Baptist Convention" or "Global and Southern Baptist Convention."

Minneapolis, Minn. Lyman C. Anderson



Participating in note burnings for the property indebtedness of the Calvary Baptist Church, Glasgow, are (left to right) Earl Hatchett, chairman of deacons, holding one note; Dyer Edwards, pastor, applying the flames; Glenn Henderson, church moderator, holding the silver platter; and W. C. Hunt, chairman of the finance committee, holding the second note.

CALVARY BAPTIST, GLASGOW, IS DEBT FREE

When Calvary Baptist Church, Glasgow (formerly Columbia Avenue Baptist Mission of Glasgow Baptist Church), went from "mission" to "church" status, it had a property indebtedness of \$2,196.00. Though this was only last October, the entire indebtedness has been paid and the two notes covering the debt were burned at the morning worship service on August 6.

The congregation was unusually grateful because the indebtedness was paid much earlier than had been originally thought possible.

During the same time that the property indebtedness was being relieved,

FIRE IN THE HOLE

(Continued from Page 3)

you may need to sacrifice some of your popularity, some of your timidity, some of your intellectualism, even some of your ambition in order to be a brother to a stranger in need of your love. I hear again the compliment paid on a University of Louisville B.S.U. president some years ago, "He is always making friends so that he can introduce them to his best Friend, Jesus Christ." I pray our Lord that you will be guilty of this gossip next year.

Love Is the Way

III. Of course it is easier to say "ought" than "how." But the New Testament is plain also on the "how." In Matt. 5:44 we are commanded to love our enemies, which is an unearthly love. But more than this, Jesus gives a command beyond that of loving God and loving your neighbor. In John 13:34 our Saviour says, "A new com-

mandment I give unto you, that ye love one another as I have loved you. . . . By this shall all men know that ye are my disciples, if ye have love one to another." This is seeking the highest good for the stranger even if it costs you personally, even as Christ gave His life to save you.

No, you can not have this kind of love in your strength. Contrary to liberal opinion, there are some Christian qualities that those in the world can not have. Christian love is one of them. The worldly man will not seek the best for his enemies at his own expense. How then can we measure up?

The Bible says that this kind of love is the gift of the Spirit. I know that talk of the Spirit is not popular among modern Baptists. We have left this part of the Trinity to the holiness groups. But the Bible believes in the Spirit of God empowering a man. Gal. 5:22 says, "But the fruit of the Spirit is love. . . ."

the building fund, which was not used for this purpose, was growing and has now reached over two thousand dollars. A Planning and Survey Committee has recently been elected and has begun its work. It will project the growth of Calvary Baptist Church for the next five, ten, fifteen, and twenty years. Meeting in an old fourteen-room house and with members constantly working to meet pressing needs for growth, it was no surprise to hear one faithful member remark, "We haven't touched the building fund yet, but it won't be long."

The present Calvary membership numbers 165. Dyer W. Edwards is pastor.

mandment I give unto you, that ye love one another as I have loved you. . . . By this shall all men know that ye are my disciples, if ye have love one to another." This is seeking the highest good for the stranger even if it costs you personally, even as Christ gave His life to save you.

John 14:15-17 "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." Again in John 14:26 "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Only in Christ can you have the power of the Spirit to have the love of God in your heart. Have you given your heart to Christ?

Now we must conclude. Parents, have you accepted your children as a trust from your Lord or have you sought to possess them as your own, keeping them near and dependent on you? Have you given your heart to Christ so that His Spirit has enabled you to desire the best for their life rather than to baby their every whim in dependence on you? Students, will you depart to "be about your Father's business" or are you going to drown the eternal value of yourself in selfish protection? Will you let the Spirit go with you in your heart to minister to a needy life along the way? In the Freshmen Dorm at Baylor University I saw a small town boy named Hugh live a humble, consistent Christian life before his three roommates. Bob, a big town tough had left all of mom's dog-good ideas back home and was going to live it up. But in three months Hugh's daily Christian love—seeking the best for Bob at any cost—melted Bob's heart till he was asking Hugh his secret for living. Then Bob came to know Christ personally.

"Keep thy heart with all diligence for out of it are the issues of life." But we can't keep our heart. We sell it always to the highest bidder. Will you today give it to the only one who can keep your heart eternally? Today accept Christ as your Lord and Saviour. His Spirit will keep your heart in the way of Christian love.

There's fire in the hole! Today let Christ keep thy heart with all His diligence, for out of it are all the issues of life.

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My Part In the Oklahoma County Resolution

By Herschel H. Hobbs

It is not my intention to be drawn into an extended discussion through the press regarding the Oklahoma County Pastors' Conference resolution. But I believe that the constituents of the Southern Baptist Convention are entitled to this one statement for clarification of certain elements of the situation.

I was in the Middle East when the Bible Conference was held in Shawnee, Oklahoma. Therefore, it follows that I did not hear the messages under dispute. Following the conference the disturbance became so widespread over the state that a meeting of the Oklahoma County Pastors' Conference was held in Oklahoma City, attended by a number of highly-regarded pastors from other parts of the state, and who were present at the Shawnee Bible Conference, along with a number of Oklahoma City pastors who were also present at the Bible conference. Out of this pastors' conference came a committee appointed to draw up a resolution embodying the sense of the meeting.

Upon my return, the pastors' conference at its regular meeting heard and adopted the resolution. It was adopted as a two-fold action. One was to be a general resolution to be sent to the various seminary presidents calling on the administrations of all of our seminaries to do certain things.

A copy was to be sent to the president of Oklahoma Baptist University. The other was to be a resolution presented to Dr. Duke K. McCall, and through him to the trustees of Southern Baptist Theological Seminary, in which a specific name and case were to be cited. This was to be presented personally to Dr. McCall by a special committee appointed for this purpose. By common consent it was agreed that it would not be presented to him until the last day of his week of preaching at Falls Creek Baptist Assembly, lest it result in hindering his spiritual ministry at this Oklahoma Baptist encampment.

Unfortunately through a misunderstanding the story was released to the Baptist Press, not the copy of the resolution including the name of Dr. Dale Moody. My own name was included in the news release without my knowledge or consent.

As a local pastor I voted for the resolution. One report says that I was a "signer" of the resolution. I signed nothing. To my deep regret the title of

Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, and president of the Southern Baptist Convention, explains his part in the recent resolution passed by the Oklahoma County Pastors' Conference.—Editor

the office to which you elected me was attached to my name as though I acted in that capacity. I did not so construe my action, or else I should have refrained from doing so.

Since I was not present at the Shawnee meetings I was not then, neither am I now, in position to bring personal charges against Dr. Moody. I did not then, nor do I now make such charges.

I voted to submit charges brought by reputable men, who did hear him, to the administration of Southern Baptist Theological Seminary. This is the proper channel through which such matters should go. I did not create the situation, nor did I have any part in developing it. I returned from the Middle East to find a situation. So widespread a disturbance should not be ignored.

It is only fair to Dr. Moody that the matter be cleared up through orderly procedure. He should be heard and judged, not in the light either of popular approval or condemnation, but in the light of the facts and of the abstract of principles of Southern Baptist Theological Seminary, a document which he signed upon becoming a professor in that institution. And this procedure should be set up by the board of trustees of that seminary.

Obviously certain elements in the resolution are not regarded as tests of fellowship within the broad reaches of the Southern Baptist Convention. These also should be weighed not on the basis of popular approval or disapproval, but in the scales of the abstract of principles.

If Dr. Moody is found guilty as charged on any or all of these matters, certainly this should be determined. If it was only a matter of improper communication of his ideas, that, too, should be known. If he is innocent, he should be exonerated. And he should be considered innocent unless and until proven otherwise.

This and other incidents of recent date only serve to point up the vital place of our seminaries in the life of our denomination. They are at its very heart. This is why our people should ever be sensitive about their work. If a man gets a cramp in his leg muscle, he may just go limping along until nature or a little liniment relieves the situation. If he gets a murmur in his heart, it is time for him and others to get concerned.

No "murmur" in the life of our seminaries should be ignored. But it should be treated by those who are charged with their welfare. And those who are responsible should ever be alert, whe-

ther it be professor, administrator, or trustee.

Our seminaries are second to none in their excellence and fidelity. They are not perfect, but they are pressing on toward the mark of the prize of their high calling of God in Christ Jesus. Therefore, they are worthy of our confidence and support, prayerful, personal, and financial.

I leave it to Dr. Duke K. McCall to report on his personal survey made at Southern Baptist Theological Seminary following the Redbook report. It is most encouraging. But our seminaries must be kept pure and above suspicion. Any suspected deviation from their doctrinal moorings should through the proper channels be dealt with posthaste. I am sure that this shall be the case.

In the meantime let us get on with our God-given task of world missions and evangelism. No matter how sound our faith, it will have little meaning unless we share it with a lost world.

Raleigh Pastors Vote Seminaries Confidence

RALEIGH, N. C. (BP)—The Baptist Pastors' Conference of Raleigh has adopted a statement affirming its "continued confidence" in the six Southern Baptist Convention theological seminaries.

The statement referred to action of the Baptist Pastors' Conference in Oklahoma City a few weeks earlier. The Oklahoma action asked the seminaries to weed out heresy and criticized one seminary professor by name.

The Raleigh statement contained three conclusions:

1. "Alarm at the creedalizing tendencies of some of our Baptist brethren which in our view represent a fateful departure from our historic Baptist witness."
2. "Continuing confidence in the competence of our six Southern Baptist theological seminaries to seek and to teach scriptural truth within the structure both of academic freedom and of our Baptist witness."
3. A "call upon our fellow Baptists to remember with us that our essential unity is in our experiential relationship to Jesus Christ."

Raleigh ministers said the Oklahoma City conference "have in their zeal to defend the faith undertaken to declare what is and what is not Baptist belief, practice and polity with regard to such matters as apostasy, alien immersion, open communion and ecumenical Christianity."

The Carolinians added that Baptist "unity in diversity . . . has resulted in different attitudes and views in the local churches (all equally loyal to the Convention) with regard to alien immersion, open communion, and many other matters of secondary importance for salvation."



Groundbreaking for Erlanger Baptist Educational Building.

Erlanger Baptists Burn Notes; Start New Educational Building

Two events taking place on the same Sunday made for a significant occasion recently at Erlanger Baptist Church. One hundred thousand dollars worth of notes were burned and ground was broken for a new educational plant.

The \$100,000 indebtedness which the church has paid in the last eight years and three months represents only part of the efforts of Erlanger Baptists during that period. In addition during the same time the church has bought over \$48,000 of additional property.

Taking part in the note-burning ceremony were Roderick Weiss, Sunday school superintendent; R. C. McNay, chairman of the church trustees; Stanley Dawson, chairman of deacons; Robert Kersey, education and music minister; James Austin, pulpit guest for the day; and Pastor Samuel G. Shepard.

The new building for which ground was broken will be 120 feet by 42 feet with a basement and two floors. It will

COURSE IN LITERACY

A course in literacy will be taught in the School of Religious Education, Southwestern Seminary, Fort Worth, during the fall session, beginning September 11. The course is an effort to

house 18 departments and 400 Sunday school pupils. Total cost will be about \$145,000. James Austin, assistant to the Southern Seminary president until recently appointed associate secretary of the Stewardship Commission, Southern Baptist Convention, was the guest speaker for the occasion of the groundbreaking.

The picture above of the groundbreaking includes the participants, left to right, Pastor Sam Shepard, Guest Speaker James Austin, Building Committeeman R. C. McNay (doing the digging), General Contractor George Schepper, Architect Charles Hildreth, Building Committeeman Clyde Walker, Sunday School Superintendent Roderick Weiss, Training Union Director Art Leddon, Deacon Chairman Stanley Dawson, Minister of Education and Music Robert Kersey, Northern Kentucky Mission Superintendent Chase W. Jennings and North Bend Association Moderator Joe Tackett.

enable enrollees to teach illiterates to read and write, writing for new literates, methods of conducting literacy workshops and campaigns on home and foreign mission fields and in good will centers, and a study of international phonetics and diacritics.

Nelson-Allen Wedding Next Saturday at First, Madison, Tenn.

Pastor and Mrs. Oscar Tivis Nelson, Madison, Tenn., have announced the wedding of their daughter, Miss Dorothy Elizabeth Nelson, to Mr. James William Allen, Jr., son of Mr. and Mrs. J. W. Allen, Sr., Memphis, Tenn. The wedding is to take place at the First Baptist Church of Madison, Tenn., on Saturday, September 2, at 4:00 p.m., with the father of the bride, who is pastor of the church, performing the ceremony.

The bride is a graduate of Carson-Newman College and has done further study at George Peabody College at Nashville, and Carver School of Missions and Social Work at Louisville. She has been teacher of piano and organ at Carson-Newman College.

Mr. Allen is a graduate of Union University, Jackson, Tenn., and studied at the Southern Baptist Seminary. He is associate secretary of the Brotherhood Department, Kentucky Baptist Building, Middletown, Ky.

LIBRARY CONSULTANT

J. Elvin Reeves, of Jackson, Miss., is the newest church library consultant in the Church Library Service of the Baptist Sunday School Board. Formerly assistant pastor of Daniel Memorial Baptist Church, Jackson, Reeves is a Mississippi College and New Orleans Baptist Theological Seminary graduate.

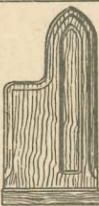


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WESTERN RECORDER

Baptist Leader Wants 'Good' Peace Corps Law

WASHINGTON (BP) — A Baptist leader here urged Congress to exercise caution in making the Peace Corps law.

C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, issued his warnings in testimony to the House Committee on Foreign Affairs.

The Senate Committee on Foreign Relations already has reported favorably on a bill to provide for a Peace Corps. Hearings there were held earlier in the year.

Carlson said that the current Peace Corps proposals both in the Senate and the House "are lacking in precision by neglecting to provide basic policy in a number of areas." He made suggestions for more precise legislation, for rules on church-state practice, for policy in relation to foreign missions and for the democratic process.

A number of church-state rules should "be firmly established by law so they can be seen and respected for the importance they hold," Carlson said. He suggested four ideas.

1. Projects that represent the Democratic process "should be favored over comparable projects which are paternalistic in nature."

2. No religious tests should be involved in any project.

3. No proselytizing activities should be accepted as Peace Corps projects, nor should volunteers be assigned to agencies under church auspices or for religious purposes.

4. No restraints on the personal freedom of religious practice and witness should be imposed on Peace Corps volunteers. Nor should they be sent to areas where this freedom is denied them.

Carlson urged the Peace Corps not be identified in any way with the foreign mission program of American churches. He made three suggestions to implement this precaution.

1. No contracts should be arranged with churches or their overseas agencies. Exceptions to this rule should be widely-discussed among all church groups to prevent the breakdown of church-state relations.

2. Exchange or loan of missionary personnel with Peace Corps personnel could confuse the images of both the missions and the Peace Corps.

3. Native Democratic institutions offer the best channels for the understanding of the principles of freedom.

Hendon M. Harris, Sr. Retired Missionary, Dies in Mississippi

Dr. Hendon M. Harris, Sr., 75, retired Baptist missionary, pastor and educator, died unexpectedly following a heart attack at his home, 108 Sunset Drive, Clinton, Miss., on Monday, August 21, 1961, at 1:40 p.m.

Native of the Cynthia community, Hinds County, Miss., he was a son of the late Mary Wilson and Leonidas F. Harris.

He was a 1905 graduate of Mississippi College, and then was graduated from the Southern Baptist Theological Seminary. He was principal of one of our Kentucky Baptist institutes in 1909, and later became a member of the faculty of Mississippi College. He was a Y.M.C.A. secretary in China and France during World War I.

He was married to Miss Florence Powell, Louisville, Ky., in 1910. She was a daughter of the late Dr. and Mrs. W. D. Powell. Her father in those years was corresponding secretary of the Executive Board of the General Association of Baptists in Kentucky. Dr. and Mrs.

Harris observed their golden wedding anniversary last year.

They went as missionaries to China in 1921 and remained until 1926. Their second service in China was from 1936 to 1941, and their third term was during 1946-48. While there he organized a theological seminary in Kaifeng, and established 14 Baptist churches in China. He was executive secretary of the International Relief Committee in Kaifeng from 1937 to 1941, and the Foreign Mission Board reports that his relief ministry was considered to be so outstanding that the Chinese Government decorated him three times.

He retired in 1951, and was a member of the Morrison Heights Baptist Church, Clinton, in his declining years. After his retirement he served on the ministerial board of the Mississippi Baptist Convention for six years, was its chairman one year, and helped organize a new church in Clinton, where he was a Bible and mission study teacher.

He is survived by his wife, already mentioned; by three daughters—Mrs. C. E. Mills, Grand Rapids, Mich.; Mrs. H. R. Moon, New Canon, Kans.; and Mrs. M. F. Struck, Memphis, Tenn.; by three sons—Hendon M. Harris, Jr., Wabash, Ill.; Lawrence H. Harris, consul in Hong Kong, China; and Richard P. Harris,

U. S. chief information officer in Hong Kong; by three brothers—Leon F. Harris, Chicago, Ill.; A. D. Harris, Birmingham, Ala.; and Wilson Harris, Pensacola, Fla.; by three sisters—Mrs. Mary Lou Galley, Montgomery, Ala.; Mrs. E. N. Rowe, Valdosta, Ga.; and Mrs. Neal Jones, Louisville, Tenn.; and by 26 grandchildren.

Mr. Paul Powell, a brother of Mrs. Harris, and Mrs. Powell, both of Louisville, Ky., attended the funeral.

E. D. Davis, Long a Secretary of General Association, Dies

Retired Pastor Ernest Daniel Davis, for 31 years the assistant secretary and secretary of the General Association of Baptists in Kentucky, died at his home, 29-A Elmwood Court, Paducah, at 10:45 on Sunday, August 20. His funeral was conducted at the Lindsey Funeral Home, on Tuesday afternoon at 2:00 o'clock, with W. B. Casey officiating, the members of his Sunday school class serving as pallbearers and the Baptist ministers of western Kentucky as honorary pallbearers.

His body was taken to Wheatley to the home of his sister, Mrs. Margaret Thompson, and graveside services were held at Wheatley, with Pastor Harry L. Green, Owenton, and W. B. Casey taking part August 23 at 2:30 p.m.

He was born in Owen County, Kentucky, and preached for 45 years until a throat disease made it necessary for him to curtail his public work. Later he operated a religious book store in Paducah.

He was pastor of churches at Ludlow, Stamping Ground, Brandenburg, Olivet at Paducah, and the First Church of Benton. Also for a time he was missionary in Ohio Valley and in West Kentucky Associations and teacher in the West Kentucky Baptist Bible Institute at Clinton. He has recently been a member of the West End Baptist Church, Paducah.

He is survived by his wife, Mrs. Ella T. Davis; two daughters, Mrs. Charles Castle, Chillicothe, Ohio; and Mrs. A. R. Nelson, Jr., Paris, Tenn.; three grandchildren, two brothers, two half brothers and three sisters.

SABBATIC FOR LANDRY

Sabin P. Landry, Jr., of the religious education faculty at The Southern Baptist Theological Seminary, will study at Yale University beginning September 1 while on a year's sabbatical leave. Landry is associate professor of religious education at the Louisville, Kentucky Seminary. Landry said that during the year he hopes to complete the major research for a book on the history of Christian education, which he plans to write.

KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

Week of Prayer For State Missions— September 11-15, 1961

By Mrs. H. Collins Randall

The phrase, "Bound for Kentucky," has become familiar to all of us this summer as we have read the advertisements and perhaps have enjoyed the musical play being performed in Louisville. The lines of the play tell the story of the coming of the early settlers to Louisville and the settlement that they established there. The theme song running throughout the play is also entitled "Bound for Kentucky". Now, as we near the time of the State Mission Week of Prayer, September 11-15, I would like to use it as MY theme song as I write a few words to all Kentucky W.M.U. members and not just to you prayer chairmen who are responsible for the program.

I'm "Bound for Kentucky"—to meet the goal of \$78,000. Last week in this space you read the list of causes. Didn't it give you a thrill to know that you could have a part in such varied mission work in your own state? Your gift will help erect churches, establish missions, emphasize trained leadership, enlarge our camping program, encourage young people, and educate worthy students. Surely this will cause you to give sacrificially. If you will and if I will, the goal will be met.

I'm "Bound for Kentucky"—to pray as we've never prayed before. We have only to ask, believing, and that astonishing figure of nearly 1,000,000 lost people in Kentucky will change; more of our young people will be called to go as missionaries to our own neighbors and friends; new churches and missions will be organized. J. Edgar Hoover has said that the force of prayer is greater than any possible combination of man-made or man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God. Will you covenant with me to use this power of prayer.

I'm "Bound for Kentucky"—to become more and more consecrated to the mission task that is ours—not only in Kentucky but around the world. As we give and as we pray that Kentucky may

become God's land, we will find ourselves wanting to give our individual selves to His service—to walk with Him in our churches, our associations, our regions, our state and "unto the uttermost." We will surely seek His will for our daily lives as we try to "Make Straight—a Highway" for Kentucky.

I'm "Bound for Kentucky"—to succeed in THIS task during THIS week set aside for THIS purpose. Then Kentucky will become "The Land where we live Tomorrow"—truly live as "Laborers together with God."

Sunday School

A Testimony of the Value Of Ridgecrest for Sunday School Workers

By Roy E. Boatwright

FIRST BAPTIST CHURCH, RICHMOND, KENTUCKY:

Four years ago, Ramon E. Black, Sunday School superintendent of the First Baptist Church, Richmond, Kentucky, went to Ridgecrest for Sunday School Week. The week was so rich in information and inspiration that the next summer, 1959, he went back, taking with him Dr. Samuel Walker, Adult teacher, and Morris Hall, youth worker.

Because of their glowing reports, enthusiasm and inspiration, the church put \$245.00 in the budget to send Sunday school officers and teachers to Ridgecrest and thirteen went in 1960. Each department of the Sunday school was represented in the conference and one of the number, Mrs. E. N. Perry, taught in the Sunday School Adult Department on Sunday morning at Ridgecrest.

The visible results were so gratifying and the spiritual gains so far-reaching that the church put \$355.00 in the budget for the 1961 expenses of Sunday school officers and teachers attending Sunday school week at Ridgecrest.

Reservations for twenty were made for the first Sunday school week, 1961. Mr. John Sisemore, superintendent of Adult work, asked Mrs. Perry to be one of the Sunday school teachers in department six, of which Mr. Roy Boatwright, Kentucky State Sunday School secretary, was superintendent.

Any church will profit by sending its officers and teachers to Ridgecrest Sunday School Week, where plans, methods, Bible study, and wonderful fellowship are a blessing and an inspiration.

Training Union

Cedarmore Attendance

By James H. Whaley, Sr.

Two hundred and fifty-two people from Kentucky attended the various sessions of the Training Union assembly held at Cedarmore August 7-11 and August 14-18. In addition to these guests staying for the entire assembly, over 50 people were present for one or more sessions.

Two Young People, two Intermediates and two Juniors accepted Christ as their personal Saviour. In addition to these, a total of 17 individuals either felt the Lord's leadership in their lives to work in church-related vocations, or rededicated their lives to follow the Lord's will in whatever field He should lead them.

Next year there will be one Training Union assembly the week of August 6-10.

Brotherhood

Work Being Performed In Western Portion Of State of Kentucky

By Forrest R. Sawyer

Recently L. E. Reeves, West Union Associational Brotherhood president, assisted in the organization of the Brotherhood at Baptist Tabernacle, Paducah. Fred W. Earhart was elected president. The other officers are Charles C. Crain, vice-president; Wat Tucker, secretary; James E. Moore, Royal Ambassador leader; Dr. J. W. Lawrence, Personal Stewardship leader; Bill T. Kraemer, Christian Witness leader; and Paul E. Stewart, World Missions leader. Dr. F. G. Schlafer is pastor of this church.

Eldon Byrd, pastor of the Buffalo Lick Baptist Church in Little River Association, has completed the teaching of the *Church Brotherhood Guidebook*. Those receiving credit for taking this book were: Eldon Byrd, Monroe McGee, Howard Barefield, Henry Rogers, Arrice Lancaster, Elton Hancock, William Malone, Rudolph Howell, James H. Cox, Don Gwinn, and Harry M. Burgess.

Brother Pastor, if you have not yet taught the *Church Brotherhood Guidebook* to your men, why not do it soon?

You will discover that it will give a big boost to the work of your Brotherhood.

* * *

The boys shown here were honored in a Recognition Service at the First Baptist Church of Morganfield. The counselors are Glenn Elkins and Buck Bradford. The pastor is Earl Hohman.



The boys (left to right) bottom row: Pages Tommy Parrish, Chuck Reed, Bruce Cowan, Bobby Watson and Ricky Moman. Middle Row: Counselor Buck Bradford; Squires Charlie Jones, Tom Jones, and Dickie Plum; Counselor Glen Elkins. Top row: Knights Steve Elkins, Johnny Rushing, Pastor Earl Hohman, Frankie Moman and Jimmy Simpson.

Church Music

Dates for 1962 Regional Music Festivals Set

By E. F. Quinn

Moving from southwestern to northeastern Kentucky, the regional music festivals are scheduled for the following dates in 1962:

Region	Place	Dates	Choir Ages
Southwestern	Murray, First	April 6	Adult Choirs
	Murray, First	April 7	Youth & Children
Western	Greenville, First	February 16	Youth & Adult
	Henderson, First	February 17	Intermediate & Children
Southern	Bowling Green, First	February 23	13 years & above
	Franklin, First	February 24	12 years & below
Central	Louisville	March 1-4	Adult Choir Clinic
		March 10	Youth & below
North Central	Georgetown	February 23	13 years & up
	Georgetown	February 24	12 years & below
South Central	Campbellsville	February 23	13 years & up
	Campbellsville	February 24	12 years & below
Southeastern	Pineville, First	February 23	13 years & up
	Corbin, First	February 24	12 years & below
Northeastern	Ashland, Pollard	March 2	13 years & up
	Pikeville, First	March 3	12 years & below

For further details, please contact the Church Music Department, Kentucky Baptist Building, Middletown, Ky.

All choir directors are urged to incorporate the appropriate dates for the festivals nearest them, and to plan definitely on taking their choirs, pianists, hymn players, soloists, ensembles, and instrumentalists.

Morse Hits Catholic Bishops In Dispute

WASHINGTON (BP)—Sen. Wayne Morse (D., Ore.) in strong words warned Roman Catholic bishops of the United States to change their position on aid to public schools.

Morse laid the blame directly at the feet of Catholic bishops for preventing a legislative program to strengthen public schools of the nation.

The attack on the position of the Catholic clergy was made in a speech before the American Federation of Teachers (AFL-CIO) in annual convention at Independence Square in Philadelphia. The speech was inserted in the Congressional Record by Morse at the request of the convention.

He said it was the intent of his speech to "make clear that the rights of small boys and girls attending public schools in America should not be placed in a trading mart."

He refused, he said, to agree to "any proposal to trade the rights of public school children because some advocates of private school legislation seem to be taking the position that no legislation can be passed unless some legislation is passed dealing with private schools."

Acknowledging his speech would not make some people very happy, Morse told the Senate "the time has come when the American people had better face up to the issues which are being raised now in the education controversy."

Morse recognized the problems faced by Catholic educators, "but I say in all sincerity that the adamant opposition of the higher Catholic clergy to an improvement to our public educational system, except upon their own terms, will lead to the most unfortunate results."

"If they succeed temporarily in blocking the legitimate aims of the majority of our people through pressure tactics," Morse continued, "they are sowing a wind of discord which will result in a whirlwind of resentment when the people of this country learn the facts."

"In all earnestness I say again to the Catholic bishops, do not insist adamantly in this matter upon an all-or-nothing-at-all policy, for if you do, the latent religious quarrels of past history will be brought to life again, and the fabric of our civil society will be stretched once more to the breaking point."

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MIDDLETOWN, KY.

Committee Ready With Nomination For General Secretary

The Committee of the Executive Board entrusted with nominating a successor to General Secretary W. C. Boone is ready to report its nomination to the Executive Board.

The announcement was made by A. W. Walker, Louisville, chairman of the special committee. Members of the Executive Board have been informed of the committee's choice in a letter from members of the nominating committee. The letter states that after prayerful consideration and intense search, the committee has unanimously felt led to present the name of a man whom the committee believes to be the right choice for the leadership of Kentucky Baptists at this time.

The Executive Board Chairman, Carroll Hubbard, Louisville, has called a meeting of the Board for September 12 at the Kentucky Baptist Building to hear the committee's report.

MAXIMUM COLLEGE AND STATE

Carson-Newman College, Jefferson City, Tenn., had 28 summer missionaries during the current season. This was the largest number of any single college. The State of Texas had 105 workers, divided among a number of schools of higher learning. This was the largest group furnished by any one state.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 20, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1261	3	272
Missions (3)	291		150
Louisville, Ninth and O	926	3	418
Hopkinsville, Second	882	1	146
Madisonville, First	882		201
Mayfield, First	860		186
Mission	113		
Louisville, Carlisle Avenue	847	13	248
Missions (2)	88		41
Covington, Calvary	841		
Owensboro, Third	800		242
Harrodsburg	784	2	151
Mission	65		37
Murray, First	733		77
Mission	38		
Elizabethtown, Severns Valley	732		
Missions (2)	86		
Louisville, St. Matthews	725	5	203
Lexington, Calvary	667	4	158
Chapel	64		
Covington, Latonia	623		161
Lexington, Grace	615	1	173
Mission	20		
Newport, First	615	1	123
Somerset, First	614	5	150
Mission	101	3	18
Louisville, Buechel Park	603	8	149
Paducah, Immanuel	593		171
Campbellsville	591		174
Missions (4)	77		75
Louisville, Beechland	583		123
Mission	231	2	78
Frankfort, First	579	5	116
Bowling Green, First	552		127
Mission	97		
Lexington, Rosemont	552	11	136
Shelbyville, First	544	5	63
Princeton, First	531		112
Ashland, First	517		83
Missions (2)	135		
Louisville, Bethlehem	493	6	126
Louisville, Valley Station	485	5	108
Louisville, Green Acres	461		192
Winchester, Central	455	1	121
Louisville, Rockford Lane	452	1	162
Lexington, Trinity	447	2	133

Corbin, First	445	--	125
London, First	440	--	81
Louisville, Shively	438	2	107
Henderson, Immanuel	438	--	84
Missions (2)	140	--	
Florence	436	1	82
Mission	107	--	42
Hodgenville, First	435	--	154
Ludlow, First	433	--	89
Paducah, First	431	--	189
Louisville, Eighteenth St.	426	3	135
Mission	36	--	27
Franklin, First	424	--	118
Mission	53	--	33
Earlington, First	417	--	111
Louisville, Hazelwood	414	--	67
Mt. Washington, First	413	--	104
Mission	58	--	
Ashland, Unity	410	--	96
Nicholasville	409	--	95
Louisville, South Side	406	1	70
Louisville, Beth Haven	405	--	121
Owensboro, Buena Vista	403	--	146
Louisville, Farmdale	401	--	103
Lebanon, First	393	4	109
Lawrenceburg, First	377	--	38
Mission	79	--	79
Versailles	375	--	79
Morganfield, First	373	--	110
Russellville, First	371	--	73
Mission	52	--	
Walton, First	370	2	188
Bellevue	366	2	101
Greenville, First	363	3	165
LaGrange			
De Haven Memorial	352	--	97
Frankfort, Thorn Hill	345	--	148
Louisville, Highland	342	--	106
Mission	61	--	21
Louisville, Immanuel	341	--	55
Hima, Horse Creek	336	--	
Springfield	336	--	68
Louisville, West Broadway	334	--	
Barbourville, First	331	--	183
Missions (3)	203	--	
Hazard, First	313	3	55
Louisville, Valley View	308	--	103
Owensboro, Lewis Lane	306	--	135
Louisville, Ralph Avenue	305	1	96
Marion	305	--	94
Ashland, Pollard	297	--	101
Missions (2)	72	--	
Falmouth	291	2	35
Mission	288	--	
Bowling Green, Eastwood	288	--	93
Louisville, Shawnee	279	--	95
Dawson Springs, First	268	--	48
Frankfort, Memorial	252	--	83
Cold Spring, First	247	--	87
Taylorville, Kings	234	--	109
Hazel	229	--	
Middletown, First	217	--	91
Radcliff, Stithon	216	3	51
Owensboro, Seven Hills	211	--	57
Shepherdsville, Little Flock	209	--	51
Middlesboro			
East Cumberland Avenue	206	--	
Taylorville, First	203	2	30
Independence, Hickory Grove	181	2	52
Mt. Vernon, First	167	--	62
Missions (2)	47	--	
Livia, Mt. Carmel	164	--	89

BAPTIST WORLD ALLIANCE

The date of the next Baptist World Congress is going to be June 25-29, 1965, and is already planned to meet in the city of Miami Beach, Florida. The tenth Congress met last year in Rio de Janeiro, Brazil, and had an attendance of 13,000 registered delegates, coming from 70 countries, though there were many others from the local scene and from Brazil who did not register.

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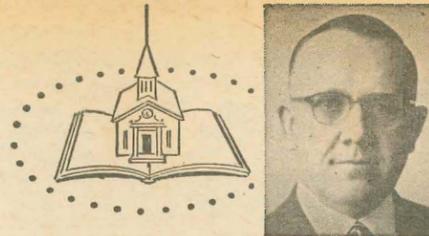
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SUNDAY SCHOOL LESSON

By H. C. Chiles

TIMOTHY, GUARDIAN OF THE TRUTH September 3

This lesson directs our attention to a man who was destined to fill an important place in the life and ministry of the Apostle Paul. This man was Timothy, a native of Lystra, and the son of a Greek and a Jewess. From his parents and his other ancestors he received a great heritage. Because it means so much to be well-born, every man and every woman should ever remember that an unborn child has a right to a good name. While it is possible for one to rise above the sordid name of an unworthy parent, it is always difficult to do so. Timothy was fortunate indeed in having noble parents.

Acts 16:1-3

Although he was the product of a mixed marriage, from his early childhood Timothy received excellent religious instruction from his grandmother, Lois, and his mother, Eunice, both of whom were devout and devoted followers of Christ. Their explanations of the stories recorded in the Old Testament made an indelible impression upon Timothy's mind during the days of his childhood and youth.

Just when Timothy became a Christian is not stated in the Scriptures, but quite likely it was during Paul's first visit to Lystra. It appears that Paul had the delightful privilege and joy of winning Timothy to a saving faith in the Lord Jesus Christ. Paul referred to him as his son in the faith. He also manifested an unusual interest in Timothy's spiritual growth and Christian usefulness.

When Paul returned to Lystra on his second missionary journey, he was so favorably impressed with Timothy that he chose him to be his companion on the tour. This choice, which proved to be exceedingly wise, was made for various reasons. The sterling qualities of this remarkable young man fascinated Paul and caused him to have and maintain an unusual interest in him. Furthermore, Timothy had a good name among the brethren, which indicated the fact that he had lived a faithful Christian life and had taken a very active part in the work of the Lord.

A good name is one of the first requisites to usefulness and success in the gospel ministry. It will ever be true that "A good name is rather to be chosen than great riches" (Proverbs 22:1). The value of wealth pales into

insignificance before a good name. A good name rests on good principles, good character and right actions. A good name is built on the proper relationship with Christ. It is earned by right living, is the fruit of living for Christ and others, and is the source of real satisfaction to the person who possesses it. A good name never dies. While it goes with one to his grave, it does not stop there, but embalms his memory thereafter.

In compliance with the expressed wishes of Paul, who was anxious to have him as a fellow-missionary, Timothy readily answered The Apostle's challenge to full-time Christian service. Anxious to avoid any complications in the work of evangelizing the Jews, this far-seeing servant of Christ suggested that Timothy submit to the rite of circumcision in order that he might be allowed the privilege of teaching in the synagogues. As a matter of expediency, Timothy wisely and willingly granted Paul's request and submitted to this rite even though it was not binding in the new dispensation and had nothing whatever to do with the salvation of the soul.

Philippians 2:19-23

When Paul was writing his letter to the Philippians he was a prisoner in Rome, and Timothy was with him, but not as a prisoner. Timothy was his spiritual child, and Paul's affection for him was that of a father for a son. Paul's affection was reciprocated. In his loneliness Paul was very appreciative of his fellowship with Timothy. Timothy's rare sweetness of disposition, sincere and earnest faith in Christ, and genuine loyalty to friends resulted in his receiving Paul's hearty commendation.

In all the travels of Paul no man meant more to him than Timothy. And yet Paul had such a love for the Philippian Christians that he was willing to let Timothy go to them. He assured them that Timothy would be deeply interested in them, and that he would do everything possible for their welfare. All who knew Timothy were convinced of his unselfishness. He wanted to do all that he could for his Lord everywhere he went, regardless of how much suffering he had to endure on account of it. While others had selfish aims and sought their own personal interests, Timothy sought the interests of Christ and salvation of men.

With pleasant anticipation Paul looked forward to sending Timothy to Philippi in the near future. He had such a longing for the enjoyment of their fellowship that he expressed the hope that he might be able to follow Timothy into their midst. Whether or not this fond hope was ever realized we are not told.

II Timothy 2:1-5, 22

Because of his great love for Timothy, Paul had a burning desire that he should acquit himself nobly in the struggles which he knew he would encounter as a minister of Christ and a missionary of the cross. Addressing him with the most tender affection, Paul encouraged him to develop a strong Christian character. The source of his strength, of course, was "the grace that is in Christ Jesus." This strength from Christ was and is receivable through faith. Paul admonished Timothy to commit the great truths which he had learned from him to faithful men who would be able to teach the same to others. He emphasized the inescapable fact that real Christian character is exceedingly important to the instructor of spiritual truth, for no one places much credence in precepts laid down by a person who does not exemplify them in his own life.

Paul exhorted Timothy to "endure hardness as a good soldier of Jesus Christ." Hardship is very unattractive to human nature and is not easy to endure. However, it is necessary if God's truth is to be propagated that future generations are to be blessed by it.

A good soldier is one who has received training which has prepared him for bearing hardship. Paul reminded Timothy that no soldier on duty is to be occupied with the affairs of this life. No soldier can serve well with a divided loyalty. He cannot be running a business back home, or taking on outside interests that will divert his attention. Being an efficient soldier is his first and only business. He is rightfully expected to please his commanding officer by manifesting self-denial, courage and obedience. These are the very characteristics which our Lord looks for in those who serve Him. The followers of Christ are expected to refrain from entanglements with the world and thereby please Him Who hath chosen them to carry His gospel to others. If you would please Christ, and render your best service for Him, cut loose from the affairs of the world which dishonor the Lord and let Him have His way in your life.

Second National Conference Of Southern Baptist Men, Memphis, September 13-15

By James Sapp

What can I expect at the men's conference?

That question is foremost in the minds of men who are considering a trip to the Second National Conference of Southern Baptist Men, September 13-15 at Memphis, Tennessee.

The answer? It will depend primarily on the man himself—his open-mindedness, anticipations, past experiences, felt needs, physical and emotional condition, the congeniality of his roommate, and many other factors.

But here is a starter:

1. He can expect a carefully planned program. A strong program geared to the needs of men has been assembled.

2. He can expect to get new ideas. During a three-day period with 10,000 men from throughout the nation, any man with an open mind and the ability to ask questions and listen will hear suggestions that will make him exclaim, "Say, we could do that in my church."

3. He can expect to make new Christian friends and experience warm fellowship. Real Christian fellowship will grow out of the discussion of mutual problems and concerns by the thousands of men.

4. He can expect some heart-searching, some self-examination, some high resolve. During the conference men will be brought face to face with the following questions:

Can I honestly say that I am the Christian I need to be in order that the world may know my Christ and the gospel?

Can I afford to be content any longer with the kind of service I have been rendering my Lord and my church?

Am I truly a steward and a disciple of the Christ?

5. He can expect a fresh concept of what it means to be a Christian layman. The role of the Christian layman in today's world is at the heart of every program feature, address, and seminar. The skillful blending of these three main ingredients should give a man a fresh understanding of the meaning of Christianity and his place in making it even more meaningful.

[Mr. Sapp is director of promotion for the Brotherhood Commission and program director for the Second National Conference of Southern Baptist Men.]

Catholic Leaders Clash Over Parochial Schools

WASHINGTON (BP) — Two prominent Roman Catholic leaders have differed publicly over the future of their elementary parochial school system.

Msgr. George W. Casey, a regular columnist on the editorial page of the Pilot, official organ of the Archdiocese of Boston, proposed the Roman Catholic elementary schools be "quietly and gradually" eliminated. The Church should then focus on high school and college education for Catholic youth, he said.

Msgr. Frederick G. Hochwalt, director of education for the National Catholic Welfare Conference, said "no" to the proposal.

Casey's three major reasons for doing

away with Catholic elementary schools are:

(1) It is clear Catholic schools will not get financial aid from the federal government. He said, "Since we cannot staff or finance schools for Catholics from the cradle to the grave, we should invest our resources where they will yield the best return."

(2) With the population explosion Catholics must look around for other solutions to their education problems.

(3) The times have changed and now the most formative years in a pupil's life are during his high school and college days.

Hochwalt disagreed and said Catholic community and parent pressures are now demanding a separate school system for their children.

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Are You A Baptist?

By Hal D. Bennett

Baptist Bible Institute Graceville, Florida

Not even all Southern Baptists agree on every point of doctrine. In general, though, we agree on the following principles (If there is anything new among them, strike it out):

1. We believe that God speaks through the Bible to mankind. We believe the Bible is true. It is our only rule of faith, and we learn from the Bible general principles as to how we organize and run our churches.

2. We believe that man is by nature apt to sin, and guilty as soon as he is able to choose right from wrong. We believe that "Christ died for our sins"; and that we are saved by God's mercy through our faith in the crucified and risen Savior. We believe that each person, saint or sinner, is directly responsible to God for repentance, salvation, and service.

3. We believe in Christ Jesus as Lord. Furthermore we see in the word "Lord," both of its Old and New Testament meanings. He is our commander, master, and teacher, and also bears the sacred name, called Jehovah, translated "Lord" in some English versions, including the King James (as in Phil. 2:9-11, quoting the Old Testament).

Furthermore, we believe in the widest possible freedom within that lordship.

4. We believe in the democracy of the believers. The statement, "Everybody is somebody in a Baptist church," is widely quoted and accepted. Along with this, we think of our pastors as only first among equals, and not bosses, dictators, or bishops (in the common ecclesiastical sense).

5. We believe in the autonomy of the local church. This means simply that each local congregation runs its own business, elects all its officers, and does not have to accept dictation or coercion from any other Baptist body. This is true whether the other organization be a larger church, an association, or a convention.

6. We believe in the primacy of preaching. We believe that sermons which are true to the Bible inevitably receive God's blessing, sometimes despite a poor delivery. The principle determines our architecture; our churches are built with the pulpit as the center of attraction.

Balconies, even, (most, but unfortunately not all) are so built that a person can leave his seat at the preacher's invitation, and proceed to the front of

the church without delay, to make his profession of faith.

7. We believe in preserving the two New Testament ordinances, Immersion and the Supper, both in their proper order and in their dramatic symbolism.

We believe that our Savior left baptism to remind us of the central facts of the gospel; that He died for our sins, and arose with power (also that we die to sin and arise to new life). We observe an Easter every time we baptize.

We believe that the Supper is a perpetual reminder of the crucified Savior's broken body and spilled blood, until the day of His Return. Furthermore, we like to think, one by one as we partake, "His body was broken for me," and "His blood was spilled for me."

All this adds up to what some have called a baptisticism. Many Christians believe in from some to most of these principles, but if you believe all of them you probably are a Baptist.

BAPTIST HOUR FOR SEPTEMBER

Dr. Herschel H. Hobbs, president of the Southern Baptist Convention and pastor of the First Baptist Church, Oklahoma City, will be speaking during September on The Baptist Hour radio program on four subjects: September 3—"The Sin of Majoring on Minors," Matt. 6:25-34; September 10—"When Righteousness Becomes Ridiculous," Matt. 7:3-5; September 17—"Costumes Versus Character," Matt. 7:15; and September 24—"Look to the Foundation!," Matt. 7:24-27. Consult your local newspapers for stations nearest you.

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