

WR

WESTERN

# RECORDER

AUGUST 1, 1963





**FARRELL RUNYAN**, former missionary to Nigeria, West Africa, has organized the Runyan Evangelistic Association. He may be addressed at Box 909, Greenville, South Carolina. He is a native of South Carolina and a graduate of Furman University and holds the doctor of theology degree from New Orleans Baptist Seminary.

**SHERI ALICE**, fifth daughter of Mr and Mrs. Michael H. Wilson, Southern Baptist missionaries to Taiwan (Formosa), was born July 11. Mrs. Wilson is the former Catherine Spillman of Trimble County, Kentucky.

**MISS NADINE LOVAN**, Southern Baptist missionary to Ghana, recently returned to the States on emergency leave to be with her mother, who was in an automobile accident in May. She is a native of Calhoun, Kentucky.

**BETHEL COLLEGE** has appointed Mrs. Whitnell O. McMahan of Hopkinsville as assistant librarian. A native of Cumberland City, Tennessee, she is a graduate of Austin Peay and George Peabody College for Teachers.

**HORACE T. HAMBRICK**, teacher of history at Georgetown College, has been named chairman of the History and Political Science Department of the college. A native of Georgetown, he succeeds Dr. Carl Fields who has been elevated to the position of Dean. Fields had served as head of the department since 1944.

**STURGIS**, First Baptist Church, has called Donald J. Collins to be pastor of the Commercial Mission in Sturgis. Brother Collins is the former pastor of the Old Bethel Baptist Church of the Ohio Valley Association. Curtis Warf is pastor of First Church, Sturgis.

**MADALYN MURRAY**, Baltimore, Maryland, has announced plans to start a center for atheists in Kansas. Mrs. Murray filed suit that resulted in the Supreme Court's decision that required Bible reading and the Lord's Prayer in public schools were unconstitutional.

**WILL E. WADE** has been appointed director of admissions at Bethel College, according to President P. Harris Anderson. Wade is a native of Hopkinsville.

## The Cover

Boys from all over America will convene in Washington, D.C., for the Third National Royal Ambassador Congress, August 13-15.

**EVANGELIST BILLY GRAHAM** has been elected vice-president of the United Bible Societies. Dr. F. Donald Coggan, Archbishop of York, was elected to another term of three years as president.

**CLEAR CREEK BAPTIST CHURCH**, Versailles, will hold its annual homecoming on August 11. Dinner will be served at the church following the morning worship service. The new auditorium will be dedicated at 2:30 in the afternoon. Friends and former members are invited. Larry E. Duke is pastor.

**THIRD BAPTIST Church**, Owensboro, is leading the churches of the state in gifts to the Cooperative Program. In the first nine months of the budget year of the state convention, \$34,474 has been sent to the offices of Executive Secretary - treasurer Harold Sanders for the Cooperative Program. T. L. McSwain is pastor of Third Baptist.

*Earnestly Contend for the Faith Which was Once for All Delivered to the Saints—Jude 3*

## WESTERN RECORDER

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Owned and Published by the  
**KENTUCKY BAPTIST  
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Second-class postage paid at Middletown, Kentucky.

Cost of making cuts must be borne by those sending pictures for publication.

**MISSIONARIES** Clarence and Eddie Thurman, Jr., plan to leave Malaya July 31 and arrive in the states late in August for furlough following their first term of service. They may be addressed at Fuller Hall, Southern Seminary. Both are natives of Louisville; she is the former Eddie Tilden.

**WILLIAM D. BENDER** and his wife, Novella, missionaries to Nigeria, have returned to Abeokuta, Nigeria, after furlough. She is the former Novella Chism of Bagdad, Kentucky.

**CENTRAL BAPTIST CHURCH**, Winchester, has scheduled a revival for July 28 to August 4. Angel Martinez is the evangelist. H. C. Zachry is pastor.

**"RAISE THE REPORT** for the **RECORDER**" is the theme for this year's summer attendance campaign of the Parrish Avenue Baptist Church in Owensboro. The church will begin sending its attendance reports to the **RECORDER** and the members are asked to help raise the report each week by praying for the campaign, being faithful in attendance and visiting absentees and prospective members. Larry Maddox is the Parrish Avenue pastor.

**FOURTH AVE. BAPTIST Church**, Louisville, has passed resolutions expressing appreciation Brothers Jess Underwood and William F. Miller. Mr. Underwood died October 14, 1962 and Mr. Miller died June 10, 1963. Both men had served their church for many years in many ways.

**SUMMER COMMENCEMENT** at Georgetown College will be August 23, 1963, at 8:00 P.M. There are 58 candidates for degrees.

**CHARLES DANIEL**, associational missionary for Nelson Association, has resigned to accept the pastorate of Graham Baptist Church in the Muhlenburg Association. He was pastor of that church several years ago before serving as a missionary. His resignation is effective August 15.

**S. M. MEADE** has resigned as pastor of the First Baptist Church, South Shore, after 11½ years. His new address will be Ashland, Route 2, and he reports he will engage in supply work and evangelistic activities. Under his pastoral leadership, the South Shore Church has constructed a new parsonage, a new sanctuary and the Sunday school attendance has tripled.

## A Matter of Citizenship

by Foy Valentine, Executive Secretary  
Christian Life Commission of the Southern Baptist Convention

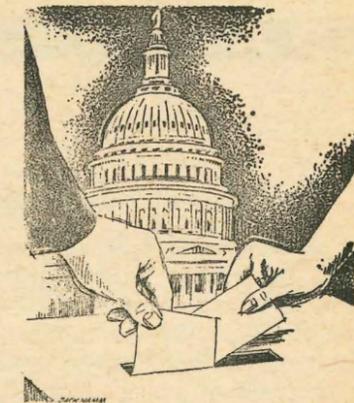
Do you know that the English word "idiot" comes from the Greek word "idios"? The word originally referred to those private persons who would not take part in public voting and who refused to hold public office. Admittedly much of our behavior as Americans is "idiotic" by this definition.

In the last presidential election when interest in citizenship reached an all-time high, only 64.3% of the qualified voters bothered to go to the polls at all. In recent years many a good man has sought elective office only to be defeated by the apathy and inertia of his friends—equally good men who did not bother to get involved. If we find corruption in government—local, state, or national—we cannot honestly put all the blame on the so-called professional politicians in the court house, or the state house, or the White House. Plato rightly said, "The punishment suffered by the wise who refuse to take part in the government, is to live under the government of bad men."

It is becoming increasingly clear that democracy requires more of its citizens than any other type of government. The responsible Christian citizen will not even try to wash his hands of all politics. He will rather try to get creatively and redemptively involved. He will seek in this important area to be "the salt of the earth" and "the light of the world." He will remember that he has not only a heavenly citizenship

but also an earthly citizenship. He will recognize that civil government is of divine appointment. He will pray for those in places of authority. He will use moral discernment in his support of governmental programs. He will pay his taxes. He will obey the laws. He will conscientiously cast his ballot. And on occasion he will present himself as a candidate for public office. Responsible citizenship is every citizen's job.

The Bible says, "Let your manner of life be worthy of the gospel of Christ . . ." "Worthy" in the Greek language is "politeusthe" from which we get our word "political," and it's the nearest word to "citizenship" in the New Testament. Paul is saying, not only to the Philippians but also to us, "Let your citizenship be worthy of the gospel of Christ." We have a responsibility and an obligation to behave ourselves as Christian citizens in these critical days.



## Kentucky Avoids Integration Strife

The racial disorder and strife which have characterized other Southern states have not occurred so far in Kentucky. In early days of school desegregation efforts, the National Guard was sent to a place or two, but Kentucky generally has been something of a model state so far as progress of desegregation in public schools is concerned. Some sit-ins have taken place in Louisville, Lexington and other communities as restaurants and theaters have been in the progress of being desegregated. But compared to some other places, the Kentucky desegregation front has been unusually quiet.

Several factors have contributed to the smooth progress of desegregation in Kentucky. To begin with, Kentucky is a border state and as such has a culture quite different from that of the deep South. Some areas of Kentucky, especially far western Kentucky, are more like the deep South in culture, and thus desegregation has made less progress in these places.

### State and Local Leadership

Another factor to be considered is the level of the Negroes in Kentucky. Though a long way from the desired height, the cultural, educational and social level of Negroes in Kentucky is

far above that found in the deep South. Consequently many of the problems involved in putting whites and blacks in the same classrooms or restaurants in the deep South are not present in Kentucky.

A very important contribution to the present state of progress of desegregation in Kentucky is the attitude of public officials and community leaders. All of the Kentucky governors since the Supreme Court decision ruling school segregation as unconstitutional have worked for the implementation of the

### By THE EDITOR

decision. Ministers, school officials and other local leaders have cooperated to bring about desegregation smoothly in most of Kentucky's public schools.

An interesting question is what progress has been made among Kentucky Baptist churches and institutions in desegregation. School desegregation is the law of the land; with Baptist churches it's purely a voluntary matter.

### Churches Are Making Progress

As expected, the progress is less in churches where voluntary action is in-

involved than in public schools where law is involved. The picture here, however, is not dark and slow but steady progress is being made.

The Kentucky Baptist Convention has adopted no statement on the matter of church desegregation nor is it likely to do so. Such matters are always left to the local churches to do as they see fit.

Even when Kentucky Baptist leaders make statements on the matter or join others in statements, this is to be construed only as the conviction of those speaking. Neither the Kentucky Baptist Convention president, the executive secretary of the Kentucky Baptist Executive Board nor anyone else ever speaks for Kentucky Baptists. Naturally, their views may be more influential by virtue of their position, but they are still only the views of the individual Baptist.

An incomplete survey reveals the following facts concerning the progress of racial integration among Kentucky Baptist churches and institutions of the Kentucky Baptist Convention.

### Kentucky Baptist Schools and Colleges

Four Kentucky Baptist colleges and the Clear Creek Preachers' School are integrated by official action of the trustees of these institutions.

(Continued on Page 14)



**Preachers' Inhumanity to Preachers**

A concerned wife of a pastor recently requested that something ought to be said and done about preachers returning to their former church field and interfering with the ministry of the present pastor. Judging by the frequency of such complaints, this is a problem which needs attention. Of all people who ought to be helpful to each other, it's preachers. The truth is, however, that preachers often are more unthoughtful toward each other than men of any other calling. Part of it is unintentional but some of it is downright demonic.

There is no rule book or written code of ethics for Baptist pastors. There are, however, standards of conduct and rules of behavior which are generally understood. These include relationships toward a successor in a pastorate. Some of these are the following, and many pastors would be happier if they were observed.

1. A good general rule for a resigning or retiring pastor is to "go and stay gone".
2. If he returns, visits should be few and far between to the old church field. A former pastor doesn't have to give up all personal friendships when he moves away, but he has to use good sense. This includes not discussing details of present affairs of the church. When asked, he can courteously change the subject.
3. If retiring, a former pastor would do better to move from the church field. If he doesn't move from the community, he ought to move his church membership. There are exceptions to this rule and many former pastors are very helpful to their successor.
4. Wherever possible, a pastor should help his successor get a good start. He should share with him knowledge of the church, its problems and characteristics. He should brief him on what he has been trying to do and the status of any unfinished project. Generally he should not discuss personalities in the church with his successor. Someone else will do this soon enough, and there is some advantage in a new pastor's not knowing in the beginning everything about every member.
5. He should speak only good things about his successor. The members will discover the new pastor's faults soon enough. Only in cases where the church is considering some man about whom there is something seriously wrong, should a former pastor become an informer.
6. A former pastor should prepare the way for his successor to be received cordially. Bulletin articles or

brief talks on how to treat a new pastor can be very helpful. More and more pastors are doing this as they leave.

7. A former pastor should have an understanding that he will not return for weddings and funerals except in unusual cases, such as when the pastor is away or otherwise not available. It's better to say so before the situation arises. If a former pastor does return for such occasions, the invitation should come through the pastor.

Since there are no laws governing a pastor's conduct and no ethics committees to deal with him, he must be doubly careful to act discreetly in every instance. It is assumed every preacher is a Christian and a gentleman, and if he always acts accordingly, his ministerial ethics will never pose any serious problems for his brothers in the ministry.

**Preachers Still Listen to the Lord**

The Lord still leads his preachers, and they still follow his leadership whatever many people say today to the contrary. Often nowadays preachers are criticized for leaving small congregations for larger ones and feeling the call of the Lord when a higher salary is involved.

In some instances the criticism is justified because the success standards and practices of the business world have been adopted by pastors as well as by churches. In many instances, however, preachers search diligently for God's will in the matter of changing pastorates and follow it sincerely. We hear more about those who move up while those who move down are not newsmakers.

For this reason, one outstanding young Kentucky pastor deserves mention, not for any personal glory but for the sake of his example. He is Bob Couch who has resigned as pastor of the Florence Baptist Church to become pastor of a mission in Paoli, Pennsylvania.

Florence is a fine suburban area of Covington, Kentucky, and greater Cincinnati. The influx of new people and the splendid program of the Florence Church have made it one of the best situations in Kentucky according to human standards. Couch has grown with the church, and by now is regarded by his colleagues as one of the most outstanding young pastors in our state.

The young pastor arranged during his pastorate for regular mission emphasis in the church calendar. The visits of missionaries and other missionary influences made a profound impression upon him. He spoke of

his feelings for mission work to the congregation on numerous occasions. At least one fine church has grown out of the mission started by the Florence Church under the leadership of Bob Couch.

It was while his heart was so concerned for places where the gospel was so much needed that a completely unsought invitation came. It was a call of a few interested people in Paoli, Pennsylvania, for a leader in establishing a strong Southern Baptist missionary church in this community.

Couch began to wrestle with the invitation. Sharing it with intimate friends, as well as seeking divine counsel, he was reminded by his advisors of the difficulties involved. Could he be happy leaving a thriving

ing church for a place where Southern Baptists are unknown and mostly regarded as an emotional sect? Could he give up the security of people who knew and loved him and looked after his financial needs for a strange new world where his only material security would be the low pay of a missionary? By human standards the answer was obviously no.

But with Couch the answer was not in doubt. The Lord had spoken, he must heed. This is why a preacher can leave a thriving church of over 1,200 for a struggling mission of 35. It doesn't make sense by human standards, but it's the only thing which does make sense to Bob Couch and to all true ministers of Jesus Christ.

**BAPTIST FORUM**



**Baptist Officials Did Not Speak for Others**

Dear Editor:

I note in the press that our Executive Secretary and our State Convention President have both endorsed the unprecedented executive order of Governor Combs in which he by-passed the duly elected lawmaking body of the state, and which stripped business and professional men of their profession in the manner of their own choosing. May I ask who gave them authority to endorse this on behalf of Kentucky Baptists?

I am thankful that we have one Kentucky Baptist who could stand alone, and who had the ability to look into the future and see that this executive order was wrong, and furthermore had the courage to make the statement that the order strips businessmen "of the very human rights it purports to guard." I am speaking of Rev. Henry T. Buchanan, chaplain at Central Baptist Hospital, Lexington.

No doubt, it was a feather in the governor's cap to have twelve clergymen approve his edict. This sounded good in the press as it indicated he had the support of the thousands of people these men represented.

I want to go on record as being one Kentucky Baptist for whom these distinguished gentlemen were not speaking, and that I believe even in these so called modern times that the government should protect not only the rights of the Negroes but the business and professional people, whether they be colored or white.

Madisonville, Ky. Homer L. Purdy

Answer:

**Kentucky Baptist officials were not given any authority to do so, nor did they endorse the Governor's Executive Order on behalf of Kentucky Baptists. Whatever they said, they said of themselves, and it is very good to have a man like you speak his piece in this publication.** —Editor

**Condemns**

Dear Editor:

I am very indignant over your editorial "It's Time for Baptists to Speak Up" in the July 18 issue of the *Western Recorder*. I think as editor of our Baptist paper you have assumed entirely too much authority to act as spokesman for Baptists as a whole.

If you have criticism to offer any specific church, then why have you not handled it in a private manner, and not publicly, so that it did not cause publicity and embarrassment to the entire faith? This community has a newspaper and television station that is Catholic owned and operated and all the news is highly censored in such a way that any news that slaps down the Protestant, and especially the Baptists, is picked up and given bold headings, while other news of importance concerning the Baptists sometimes never appears. I am enclosing the article concerning your editorial as it appeared in our Sunday paper. I don't know if you will be proud of it or not. I am very ashamed of it myself.

Your criticism of the Oklahoma City and Houston churches was so unfair. How can you condemn them, were you there? Baptist churches have never accepted anyone for membership who offer themselves for any reason other than the desire to work in complete fellowship to do service for the Lord.

Paducah Mrs. Robert C. Davis

**Commends**

Dear Editor:

Let me commend you for your courageous article, "It's Time for Baptists to Speak Up", in the recent issue of the *Western Recorder*. You are quite correct that Baptists are asleep to the social and

moral issues of the day in which we live. I greatly fear that the main reason we want to remain asleep is because the race issue tends to affect the Cooperative Program. If we cannot dare to do what we know is right because of our method of collecting our money, then perhaps it is time to consider some other method of collection. For a long time I have feared the power that accumulates at the top in an Executive Committee that has the right to say which of our institutions may live and which must close its doors.

Louisville Virginia Bow Nuckols

**Commends**

Dear Editor:

Congratulations on your fine editorial, "It's Time for Baptists to Speak Up."

In fact, it's time we Baptists get out and vigorously strive for the eradication of racial segregation.

And again, a real good editorial. Georgetown, Ky. David D. Dunn

**Condemns**

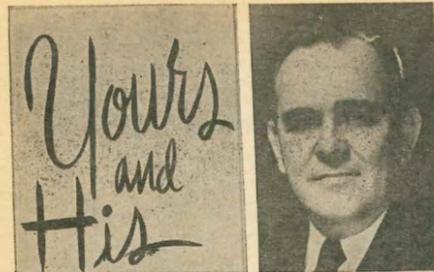
Dear Editor:

I have just read in the paper what you had to say about segregation and desegregation, and to be plain I don't think much of it.

God made the Negroes and put them in Africa, just about the richest country in the world in natural resources. What have they done with it?

The poorest Negro in this country is better than the richest of them in any other country, and everything he has and is he owes to the white man. There is plenty of room in this country for the Negro church and the white church, and both will be happier separate.

Louisville R. E. Rogers



**When the Roll is Called**

Come August 25th, official end of "World Missions Year" for Kentucky and Southern Baptists, will every missionary Baptist church in our state have sent in at least one offering for world missions through the Cooperative Program? We pray so.

A few years ago, 1200 out of the 2200 did not participate in the whole Baptist world mission program through the Cooperative Program—this is the only way it can be done! Two years ago, the number dropped to about 666, last year to about 466—and all year long we have been praying that God would put it on the hearts of pastors, deacons, people in all the churches to participate fully during "World Missions Year". Many are doing it for the first time this year. For this, we are grateful to God and to the leaders in our fine churches.

This is not to say that all those churches were not "missionary". Many gave offerings to the Children's Homes, some to the Hospital Charity Offering in May, and others to schools.

Furthermore, through the fine work of the W.M.U.'s of our beloved state, others gave to Foreign Missions in the Lottie Moon Christmas offering, and to Home Missions through the Annie Armstrong Offering, and to State Missions in the September offering. These are wonderful and do constitute giving to "missions"—but each is local, partial, incomplete. Only through the Cooperative Program can a person, a church, give to ALL THE BAPTIST MISSION CAUSES—in his association, his state, his nation, his world. Only through some cooperative program can one carry out the Great Commission of our Lord.

So, dear friends of Christ, "Expect great things from God; attempt great things for God"! If your church is giving regularly through the Cooperative Program, encourage them; if not, pray that someone will lead the church—or some individual in the church to designate an offering—to give to all the world by sending my office some gift.

Yours and His,

*Harold G. Sanders*

**K. B. C.**

**Poole Baptist Ordains Deacons**

John Chandler and George L. Williams were ordained deacons of the Poole Missionary Baptist Church on July 14. They filled vacancies created by the passing of Essell Russell and John Fulcher.

Pastor Russell Duncan served as clerk of the ordination council. The candidates were introduced by David Duncan and Charles Russell. The interrogation was led by the pastor of the Poole Church, Billie Hamlin. Prayer of ordination was led by Thomas Cottingham. Pastor James Kingry, First Baptist Church, Sebree, brought the message, using Acts 6 as the text.

**Historical Agency Elects St. Amant**

NASHVILLE (BP)—C. Penrose St. Amant, theology dean at Southern Baptist Theological Seminary, Louisville, has been elected chairman of the Southern Baptist Convention Historical Commission.

He succeeds W. Fred Kendall, Nashville, executive secretary of Tennessee Baptist Convention.

Hobart B. Ford, Nashville pastor, was elected vice-chairman. Gene Kerr, administrative assistant at the Tennessee Convention office here, was re-elected recording secretary.

Davis C. Woolley of Nashville fills the offices of executive secretary and treasurer of the agency, whose offices are here.

St. Amant, former professor of Church History at New Orleans Baptist Theological Seminary, is author of "A Short History of Louisiana Baptists," a manuscript on Presbyterians in that state, and several entries in the "Encyclopedia of Southern Baptists."

**Unique Bible School At Caney Baptist Chapel**

Boys and girls in Vacation Bible School at Caney Baptist Chapel, Pippa Passes, Kentucky, could easily observe God's handiwork in nature this year. There were no windows in the sanctuary. Plans had not been made to use the main floor of the new building, but ninety-three boys and girls came the first day instead of about sixty as expected. Average attendance last year was 49. This year it was 117. The view of nature outdoors and even a bird or two indoors at times was thrilling.

There were several other unusual features of the Bible school on Caney Creek in Knott County. Mr. George McDermott was superintendent of one Junior department. His dog, Rinny, was always at his side because Mr. McDermott is blind. Mr. McDermott is one

of the seventeen members of the mission. There were only five Christian pupils in the school. Five others made professions during the school.

Mrs. Lenore Williamson of Hammond, Indiana, took a week of vacation to visit her mother and help in the Junior department of the Bible school. Mrs. Catherine Johnson, also of Hammond and Mrs. Eleanor Tulley of Radcliff, Kentucky, were also home for vacations and assisted with refreshments. With their help in preparation, Mrs. J. C. Slone bought and served all the refreshments and picnic.

Caney Baptist Chapel is a mission of the First Baptist Church, Mousie, which participates in the Kentucky mountain missions program. Caney Chapel has been aided in its building by the Cooperative Program. Simpsonville Baptist Church also gives a regular offering to Caney each month above their Cooperative Program offerings.

**Everett Walters Ordained by Stewartsville Baptist Church**

The Stewartsville Baptist Church of Williamstown recently ordained Everett Walters to the gospel ministry. Associational missionary George Stack served as moderator of the council and brought the charge to the candidate. Ordination sermon was preached by Pastor Eugene L. Leftwich of Mt. Zion Baptist Church. Walters, who is a second year student at Clear Creek Baptist School, is a native of Williamstown and is living there this summer with Mrs. Walters and their two sons.



Mr. Normand Burgess has begun his work as minister of education at First Baptist Church, Pineville, Ky. He is a graduate of Southern Seminary. Native of Fort Thomas, he served the Rockford Lane Baptist Church, Louisville, prior to going to Pineville.

**Kentuckian To Go To Nigeria**

Miss Joy Hall, native of Elizabethtown, was appointed a missionary to Nigeria, West Africa, by the Southern Baptist Foreign Mission Board in its July meeting in Richmond, Va.

Miss Hall has been associate promotional secretary of the Mobile (Ala.) Baptist Association for the past two years. In that position her major responsibilities have been with Woman's Missionary Union, youth in Training Union, and eight weeks of camping each summer. Before going to Mobile she did summer work under the Southern Baptist Home Mission Board in Michigan and Kansas, represented the Tennessee Baptist Student Union as a summer missionary in Colorado and Utah, and worked for firms in Louisville.

Valedictorian of her high school class in Rineyville, Ky., Miss Hall received the bachelor of arts degree from Belmont College, Nashville, Tenn., graduating *magna cum laude*, and the master of religious education degree from New Orleans (La.) Baptist Theological Seminary.

She began corresponding with the Foreign Mission Board about appointment when she was a college junior. "My life has been held together by God's love and mercy," she says. "I am amazed that Jesus loves me and that



Miss Joy Hall

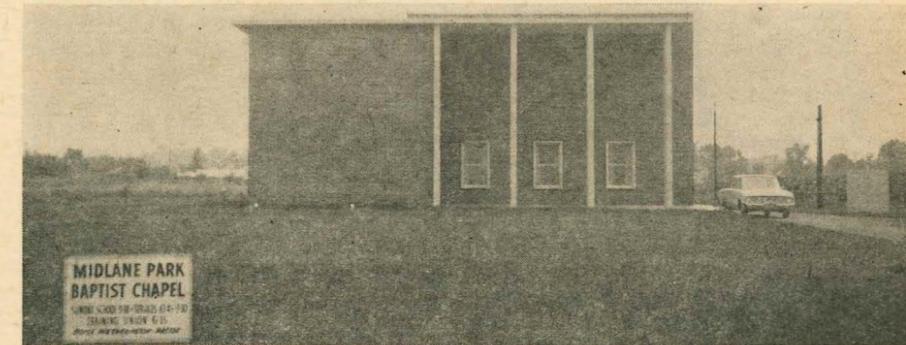
he can use me; but for all that he has done for me, my life is all that will ever begin to repay him."

Another of the Foreign Mission Board's 32 July appointees is Miss Helen Gilmore, who now lives in Louisville, where she graduated from Carver School of Missions and Social Work (recently

merged with Southern Baptist Theological Seminary) with the master of arts degree in May. Formerly a youth worker for the Woman's Missionary Union of Michigan, she will serve in East Africa. She is a native of Tennessee.

**Southern Sets Budget**

Southern Seminary, Louisville, has adopted a budget of \$1,430,940 for 1963-64. Approval was by the Executive Committee of the trustees. The budget is an increase of \$90,535 over the current operating fund.



MIDLANE PARK BAPTIST CHURCH was constituted June 30. Located at 6500 Six Mile Lane in Louisville, the mission was sponsored by the Buechel Park Baptist Church. First services were held in April, 1962, meeting in the Hikes Lane School until the new educational building was completed. Doyle Wetherington serves the church as pastor. Mark Pharis was the chairman of the missions committee of the sponsoring church. Organizational sermon was preached by Ben F. Mitchell, Supt. of Missions for Long Run Association. Wallace DeLoach is pastor at Buechel Park.

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## SEMINARY:

**Summers Gets Harrison Chair At Louisville**

LOUISVILLE (BP)—Ray Summers, professor of New Testament at Southern Baptist Theological Seminary here, has been named James Buchanan Harrison professor of New Testament Interpretation.

The teaching chair was held by Dr. W. W. Adams until his recent retirement from the faculty. Dr. Adams reached the mandatory Southern Seminary faculty retirement age of 70 during the past year, but will continue teaching next year at New Orleans Baptist Theological Seminary.

Other holders of the distinguished New Testament chair have been Drs. A. T. Robertson and William Hersey Davis. (Robertson, professor 1890-1934, held the chair one year before his death. Davis, professor from 1920-50, held the chair 16 years before his death.)

The endowed chair was established in 1933 by James Buchanan Harrison, a Greensboro, N.C., businessman who made a cash gift and bequest totaling \$75,000.

Summers has been on the Southern Seminary faculty since 1959 and is director of graduate studies for the School of Theology. He is the author of four books and formerly was professor of New Testament at Southwestern Baptist Theological Seminary, Fort Worth, for 21 years.

## RIDGECREST:

**Professor Prescribes Stimulants To Growth**

RIDGECREST (BP)—A seminary professor has advised Baptist religious educators from the southeast how to find new stimulants for growth.

Findley B. Edge of Louisville told the Southeastern Baptist Religious Education Association meeting here "The answer to our search for new dynamics for growth will have to be found in a deeper and clearer understanding of the Gospel itself."

Edge, professor of Religious Education at Southern Baptist Theological Seminary, labelled as theological the "fundamental problem" to the "widespread concern because of the 'slow down' in the rate of increase" of Southern Baptist Convention growth.

Edge named two "dynamics" that must be recaptured. The first he called "a deepened awareness of man's lost condition."

"The church must not 'water down' the Gospel to make it more acceptable. It is my judgment that this has been one of the chief sins of our denomination . . . we called for a response on their part that was much too shallow in nature, hoping that their response would deepen once they were in the church. It is for this reason that although we are a numerous people, we are not a powerful people," he said.

The second dynamic: "We must have a clearer understanding of and a deeper commitment to the basic message to which we are called by God."

"The masses of our members have failed to understand the nature of the missions to which they have been called by God," Edge added.

"Our first weakness is that we have relied too heavily upon holding meetings in the church to win the world for Christ, whereas we must come to recognize that it is in the world where our primary witness must be given."

"The second weakness is that we have relied too heavily upon a verbal witness when what is needed in our day is a demonstration of the Gospel," Edge said.

He said the task of the church "is to help its members discover ways of witnessing to the world."

## AMBASSADORS:

**15 Baptist Boys To Compete In Congress Address Contest**

WASHINGTON (BP)—Fifteen Baptist boys, winners of competition in their states, will compete here August 11 in the finals of the National Speakers' Contest.

The event is a prelude to the Third National Royal Ambassador Congress, which opens a three-day run here August 13 at the Sylvan Theater.

Winner of the contest will make an eight-minute address to 6,000 Royal Ambassadors and their counselors on opening night of the congress. He also will receive a \$100 United States Savings Bond from Edward Hurt, Jr., congress director.

The speakers' finals will be held in Memorial Baptist Church at Arlington, Va., on the outskirts of Washington.

Judges will be Major Gen. Roy Parker, former chief of Army chaplains; Dr. James Rogers, specialist in the Division of Higher Education for the Department of Health, Education and Welfare; and M. Jackson White, pastor of First Baptist Church at Clarendon, Va.

The boys will speak on one of four topics—"Christ and Me in the Twentieth Century," "My Place in Today's World," "My Responsibilities To Christ," and "Sharing Christ in the Space Age."

The boys' expense-paid trips to Washington for the contest have been arranged by their state Brotherhood departments.

The state winners are James F. Kelley of Enterprise, Ala.; Paul Turner of Lancaster, Calif.; Leon Martin of Grand Junction, Colo.; Johnny B. Mostiler of Griffin, Ga.; Dale Goldsmith of Caseyville, Ill.; Gary Napier of Olathe, Kan.; Larry W. Swift of Owensboro, Ky.; Earl J. Barnes of Baltimore, Md.; John T. Walsh of Kennett, Mo.; Fletcher Hartsell of Concord, N.C.; Joe Pryor of Oklahoma City, Okla.; Joseph B. Bryant of Townville, S.C.; Mickey D. Bowman of Johnson City, Tenn.; Davis L. Smith, Jr., of Lynchburg, Va.; and Jim Armstrong of Euless, Tex.

Other congress program personalities are:

Shelby Wilson of Ft. Worth, Tex., former olympic wrestling champion; Carl Erskine of Anderson, Ind., Baptist layman and former pitcher for the Los Angeles Dodgers; Major Gen. Robert Taylor of Washington, chief of Air Force Chaplains; Edward Kemper of Washington, inspector for the Federal Bureau of Investigation; Gregory Walcott of Canoga Park, Calif., Baptist lay leader and television actor, and Barry Morris of St. Louis, ventriloquist and former president of Royal Ambassadors in Missouri.

Eighteen Southern Baptist missionaries, 11 home and seven foreign, also will share experiences with the boys.

Purposes of the congress are to deepen boys' concepts of Christianity and to provide the youths with opportunities to associate with Christian youths from other parts of the country.

## CHURCH:

**Pastors Think Laymen Don't Understand Them**

LOUISVILLE, Ky. (BP)—The average Christian layman thinks of himself primarily as a "church attender and giver of offerings," said a small group of pastors from 11 states attending a Continuing Theological Education Conference on the Southern Baptist Theological Seminary campus here.

In a survey questionnaire followed by a discussion, pastors expressed opinions that laymen think of themselves as "average churchmen" or "members of the flock" rather than as "lay ministers" or "Christian witnesses."

Laymen think of pastors as "preachers for a congregation" or "heads of the church" rather than theologians or com-

unity spiritual leaders, said the pastors.

Fifty-four per cent of the pastors said communications between clergy and laymen is a major problem. Forty-six per cent believe it is a minor problem needing improvement.

The entire group said the "total ministry of the church" is not understood by most laymen. There was also 100 per cent agreement that "the average adult church member cannot write a correct job description for his pastor."

More than 90 per cent believe the "average adult member of their church does not understand the difference between conservative and liberal theology currently discussed in the Southern Baptist Convention."

The group generally agreed today's church organization and program needs to be restructured to meet the spiritual needs of their congregations. Suggestions included a re-evaluation of time asked from laymen and a movement of laymen from the "cogs of a church program to the works or ministry of the church."

"Existing cleavages between pastor and laymen must be removed," agreed the group "before the church can fulfill its purpose."

The five-day Continuing Theological Education Conference involved pastors in Christian theology, pastoral counseling and church history teaching and discussion sessions.

Two similar conferences for pastors are held on the Southern Seminary campus each year.

## SOUTHWESTERN:

**Clinard: Southern Baptist Not Last Hope For the World**

"Contrary to what we may say, Southern Baptists are not God's last hope for the world, but God is the last hope for Southern Baptists," said Dr. Gordon Clinard at Ridgecrest Baptist Assembly during Sunday School Week.

Dr. Clinard, professor of preaching at Southwestern Seminary, Fort Worth, was principal speaker at the first Sunday School Leadership Conference at Ridgecrest Baptist Assembly. Theme of the conference, which attracted more than 2,300 church leaders, was "Outreach for the unreached—spearhead for evangelism."

In an address, "Unforgivable Moment," Dr. Clinard stressed the need for Christians to take advantage of every opportunity available. The seminary professor reminded the audience that out of 10,000,000 Southern Baptists, there are only 1,800 in service on foreign fields.

The week was directed by the Sunday School Department of the Sunday School Board, Nashville.

## HISTORY:

**The Past Predicts the Future**

NASHVILLE (BP)—Southern Baptists are making progress in the general area of seminary scholarship, the vice-president of Midwestern Baptist Theological Seminary told the denomination's historians here.

H. I. Hester of Kansas City, Mo., also said, "Today in all six of our seminaries, to varying degrees, the historical-critical approach is not only accepted but is practiced." Despite liberal shifts, Hester indicated Southern Baptists still are theologically conservative.

Midwestern Seminary has been in the center of a controversy in the Southern Baptist Convention over how to use the historical-critical approach to analyze and study scripture. Ralph H. Elliott was dismissed as professor of Old Testament and Hebrew there for not agreeing to withdraw from a second printing his book, "The Message of Genesis," whose content and method of studying the Bible was attacked by many.

Hester was one of four panelists who spoke at the 1963 meeting of the Southern Baptist Historical Society. They discussed future trends in SBC life in light of past history of the convention.

Other panelists were C. Emanuel Carlson, Washington, D.C.; J. W. Storer, Nashville, and Mrs. Ollin J. Owens, Greenville, S.C.

Hester said Baptist pioneer area missionaries "are extremely conservative and also very vocal" in theology. This, he claimed, stems from the fact they "are not the most highly educated of our ministers." They work in a lonely atmosphere, feel the need of sticking close together on this account and hold to conservative theology. Pioneer areas are those where SBC work is newest.

Hester said the denomination also is making progress in race relations, in having a more moderate outlook on Christians of other denominations, and in developing better programs of higher education in Baptist colleges.

Carlson, executive director of the Baptist Joint Committee on Public Affairs and a leading Baptist spokesman on religious liberty, said the "genius of our Baptist movement has been its emphasis on personal religion."

This has enabled Baptists to live in and adapt to all types of cultures—plantation economy as well as the industrial age.

Yet, Carlson said, it is both a genius and a problem. "We made an adjustment to the cultures, and also gave them our blessing," mixing culture with religious faith, he continued.

"We made our peace with cultures of the past. Do we now have the mechanics to make our peace with cultures of the present?" He asked. "We used to be able to adjust to changes so fast, by growing a new generation, but now things are changing so fast, we can not wait a generation. Can we adjust or will we be torn apart?"

He declared these trends in Baptist life:

►"We must give more emphasis to content in our movement. It's not enough to have converts, but converts to what? We must find more meaning in our Christian commitment," he declared.

►"I see in the making a trend in the direction of a national adjustment rather than a regional cultural adjustment."

►"With the increasing corporateness of life, how can freedom of the individual be preserved?" he queried. Baptists, who by their emphasis on the person "have divorced ourselves from a role in making public policy," are "going to have to relate ourselves to public policy."

Carlson added, "Corporateness in the denomination and civic life does not erode the individual." It gives the person a chance to express himself as a social being.

Storer said Southern Baptists, with the current trend to take surveys of many facets of denominational life, may have "forgotten to 'survey the wondrous cross on which the Prince of Glory died.'"

No survey, he said, should only confirm Baptist strong points. Surveys should make Baptists both satisfied and dissatisfied, he alleged. "With the surveys we make, we should give more attention to quality rather than quantity of what we put out."

Storer is executive secretary of the Southern Baptist Foundation, an SBC agency.

Mrs. Owens, a pastor's wife and well-known Baptist writer, enumerated "signs of revolt against the method-program merry-go-round." These included (1) Objections to the amount of time required for church activities; (2) Questioning of the results of church-centered religious education; (3) "Brave" statements by some Baptist leader for a climate in which to try new ideas and (4) "A general groundswell of discontent."

Responses, she said, show trends away from the method study course to study courses on Bible books and on topics such as communism. They show a "change in the way we view denominational material."

## Training Union

### Leadership Training by Bob Wayne

Two weeks of leadership training at Ridgecrest, and two weeks at Glorieta has taught Southern Baptists a real lesson: to reach the needs of Training Union in the churches, you must gear your assembly program to reach the leaders. This year's response to Training Union leadership weeks was greater than last year's—and next year's response promises to be even greater.

As an example: the Immanuel Baptist Church, Paducah, provided \$300.00 in the church budget to send its key leaders to Ridgecrest this year. Next year they are hoping to increase both the amount of money and the number of people attending the Training Union leadership weeks.

Altogether, Kentucky had 91 persons attending Ridgecrest this year. The number at Glorieta is not available at present.

Now you are probably thinking, "I wish I could have gone, but it's so far and costs so much." Well, breathe a sigh of relief—you can get the same material, inspiration, and Training Union know-how by coming to Cedarmore, August 5-9, for Kentucky's Training Union Week. Many of those who served on the faculty at Ridgecrest will be at Cedarmore. Practically every leader at Cedarmore has received special training in recent months. This year promises to be one of the best for leadership training.

Did I hear you ask if boys and girls could come? Sure! We are making provisions for children 3 through 93. Write Mr. Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky, for reservations.

What was that question? Will we talk about all the new organizations in Training Union? We are going to do more than talk about them. We are going to give you enough help that you may want to go home and give it a try. By the way, do you know what's going to happen to the Adult quarterlies this October?

For more information on Kentucky Training Union Week at Cedarmore write:

Mr. James Whaley  
Training Union Department  
Kentucky Baptist Building  
Middletown, Kentucky

Let me close by saying "Congratulations" to Mr. Carroll Hart of Bowling Green, and Miss Mae Ann Baird of Adairville for the wonderful way they represented Kentucky at Ridgecrest. Carroll was our Young People's Speaker's Tournament representative, and Mae Ann represented us in the Intermediate Sword Drill. There was no judging of the events, but their testimonies in word and skillful use of God's Word was a real inspiration.

"Thanks" to Carroll and Mae Ann for a job well done.

## Church Music

### Kentucky Choir Enrollment For 1962: 34,025

by Eugene F. Quinn

The number enrolled in choirs as reported on the 1962 church letters was 34,025, as compared with 31,233 reported the previous year.



Eugene Quinn

This number reported gives evidence of our strength. However, only 630 of the 2,250 Kentucky Baptist Churches reported any choir enrollment at all on their church letters. You can help make this figure 60,000 or more by personally providing your church clerk with the enrollment of your choirs during 1963. Your clerk may even now be preparing the letter to submit to the associational clerk for 1963. Please help him thus!

## Brotherhood

### Ready For Service

by Forrest Sawyer

Bill Tichenor, secretary of the Daviess-McLean Associational Brotherhood, Tandy Chissom, president, reports that the Associational Brotherhood has compiled a list of Baptist men in the association who have prepared at least two messages which reflect each man's Christian experience and faith, with the idea of these men being "on call" any time there is need for their services, either for a special meeting or for pulpit supply.

A visitor to the association, Mr. Walter Kennon of Union City, Tennessee, spoke in one of the associational meetings and placed his emphasis on the value of personal evangelism.

The associational Royal Ambassador leader, Eddie Iglehart, presented one program to the men of the association relative to the total Royal Ambassador effort.

Mr. Tichenor served the association for three years as president and in his commendations to and of Mr. Tandy Chissom, current president, Phil says, "He has done more in the time he has been president than I did in my three years."

\* \* \*

Jim Allen, the associate Brotherhood secretary from Middletown, was the featured speaker for a Royal Ambassador Banquet held at the First Baptist Church, Princeton, for the men and boys of Caldwell Association of Missionary Baptists.

Ralph Tomek, superintendent of missions, reports 85 boys, counselors, and pastors from nine churches in attendance.

O. W. Lasater, pastor of White Sulphur Baptist Church, is the associational Royal Ambassador leader. Their recent associational track meet attracted 55 boys (participating) from 15 churches.

W. B. Major of Princeton is the associational Brotherhood president.

## Sunday School

### Something Sunday School Teachers and Officers Should Not Miss

by Roy E. Boatwright

We have reference to the Training Union Unit No. 1 for October, 1963. This unit for Adults and Young People is entitled, "Learning How to Work With Others". It is designed to give, at the beginning of the new year, some general training to both trained and untrained workers in the church. Leadership principles which can help church members work effectively together are presented.

For a Sunday School teacher to accomplish the most for the Lord he or she should attend Training Union regularly. Spiritual help and guidance is found in the excellent Training Union materials.

## DATES TO BE REMEMBERED:

Cedarmore Sunday School Conference:  
August 14-16, 1963

Regional Sunday School Conferences:  
October 14-18, 1963

## Woman's Missionary Union

### Cedarmore Conferences

by Mrs. Geo. Ferguson



Dr. Francisco



Mrs. Crabb

Don't miss the WMU Conferences at Cedarmore. The daily Bible study will be led by Dr. Clyde T. Francisco, professor of Old Testament Interpretation at Southern Seminary since 1944. Mrs. Stanley Crabb, Kentucky missionary to Italy, will speak daily. Messages on Family Relations will be brought each evening by Dr. Wayne Oates, professor of Psychology of Religion at Southern Seminary. A special "Mystery" Banquet is being arranged by Mrs. C. P. Gunther. All these people are well known in Kentucky and very outstanding in their fields. Each of them will be at both the WMU Week and the WMU Week-end.

In addition to these featured personalities there will be a daily Prayer Retreat during WMU Week. Each program will include conferences on all phases of the work and special promotional features to give you guidance in your work for the new year.

The music will be a special feature also. Rev. and Mrs. W. Harlan McGinnis will be in charge during WMU Week and will use an organ provided by the Baldwin Company (for the two conferences) in addition to piano, voice and other instruments.

Music for the WMU Week-end will be in charge for the Music Department of Kentucky Southern College with many special features.

Remember, attendance will provide opportunities for you to make progress on completing your Advanced Leadership Course plus information on the newest plans and programs.

Watch this column next week for program schedules.

For reservations write at once to Rev. Marvin M. Byrdwell, Cedarmore Kentucky Baptist Assembly, Bagdad, Ky.

## FOREIGN MISSIONS:

### Records Broken Already in '63

In its July meeting the Southern Baptist Foreign Mission Board appointed 32 missionaries and reappointed two to bring its active overseas staff to 1,792 (including 27 missionary associates).

"This has been the most fruitful year in the appointment of missionaries in the history of the Southern Baptist Convention," Dr. Baker J. Cauthen, executive secretary of the Board, said in his report. So far in 1963 the Board has appointed 150 missionaries, exceeding in seven months the previous record of 144 appointments for a full calendar year, set in 1959. Also in 1963 the Board has employed 15 missionary associates for limited terms of special service overseas.

In the past 12-month period the Foreign Mission Board has appointed 218 new missionaries, reappointed seven, and employed 22 missionary associates, for a total of 247.

Dr. Cauthen said there will be two more appointment services before the end of the year, one in October and one in December. "Of course, there are always losses through retirement, illness, and other factors which take a toll of the missionaries in service," he said, "but we should close the year well beyond the figure 1,800."

Dr. Cauthen welcomed Dr. and Mrs. G. Norman Price and their children to the Foreign Mission Board headquarters family. Dr. Price is the Board's new associate secretary for publications. Before his election to this position last month he was pastor of Parkway Baptist Church, Jackson, Miss.

The Board accepted the resignation of Rev. William M. Dyal, Jr., an associate secretary in the department of missionary personnel. Mr. Dyal has accepted a position as associate secretary of the Christian Life Commission. He and Mrs. Dyal were missionaries to Latin America for nine years before he joined the Board's personnel department early in 1962.

## New Missionaries

The new missionaries, their native states, and fields of service are T. Eugene Douthit, Jr., and Doris Watters Douthit, both of Oklahoma, appointed to Korea; Joseph A. Gatlin, Sr., and Dorothea Holland Gatlin, both of Georgia, for East Africa; Charles H. Gilbert, Nebraska, and Ruth Holman Gilbert, Oklahoma, for Mexico; Helen Gilmore, Tennessee, for East Africa; Joy Hall, Kentucky, for Nigeria; L. Gene Henson, South Carolina, and Exie Vee Wilde Henson, North Carolina, for Equatorial Brazil.

Also, Billy W. Holloway, Louisiana, and Jane Strauss Holloway, North Caro-

lina, for East Africa; Harvey J. Kneisel, Jr., and Charlene Lewis Kneisel, both of Oklahoma, for Jamaica; Robert H. Pinder and Jane Hagood Pinder, both of Florida, for Argentina; Robert L. Smith and Barbara Richards Smith, both of Florida, for Indonesia; Roy E. Snell and Sarah Brooks Snell, both of North Carolina, for Korea.

Also, Glen M. Swicegood, Georgia, and Audrey Price Swicegood, Florida, for North Brazil; J. Howard Teel and Maxine Yaeger Teel, both of Alabama, for Pakistan; C. Lamar Tribble, Tennessee, and Elizabeth Watkins Tribble, North Carolina, for Chile; Erling C. Valerius, Florida, and Carrie McLean Valerius, Alabama, for Equatorial Brazil; John P. Wheeler and Kay Hooper Wheeler, both of Florida, for Switzerland; Nancie Wingo, Texas, for Lebanon; and Mary Witt, Tennessee, for North Brazil.

Mrs. Douthit has a Southern Baptist missionary brother, Rev. James L. Watters, in Japan; Mrs. Smith has a missionary sister, Mrs. Dutton A. Bonnell, Jr., in Northern Rhodesia; and Dr. Wheeler has a missionary sister, Mrs. Howard C. Knight, in Argentina.

The Board reappointed Rev. and Mrs. James L. Garrett missionaries to Brazil, where they served 11 years before resigning in December, 1960.

### J. C. Raikes Resigns Morehead, First, Accepts Dayton Avenue, Xenia, Ohio

J. C. Raikes, for the past eleven years pastor of the First Baptist Church of Morehead, Kentucky, has resigned the Morehead pulpit to become the pastor of the Dayton Avenue Baptist Church in Xenia, Ohio, as of August 1st.

Raikes pastored the Willisburg Baptist Church in Washington County and the Magnolia Baptist Church in Larue County for over six years each before serving as pastor of the Weaver Memorial Baptist Church in Louisville during his schooling at Southern Seminary.

Pastor Raikes is a native of Marion County, Kentucky, where he received his elementary and secondary schooling. He is a graduate of Georgetown College and of the Southern Baptist Theological Seminary in Louisville.



J. C. Raikes

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**YOUTH CONGRESS:**

**"World May Change... Christ Never"... Malik**

by W. C. Fields

BEIRUT, Lebanon (BP) — Charles Malik of Beirut, former general assembly president of the United Nations, challenged Baptist young people attending an international conference here to face up to the realities of a changing world.

An Orthodox Christian, Malik emphasized moral and spiritual values in his discussion of scientific, technical and political changes.

And he assured the youth that "However the world changes, Christ is glorified. His lordship over history and the course of events is made manifest, and His will becomes increasingly clear to those who know Him and love Him."

Malik is now a member of the faculty of the American University at Beirut. His lectures on "A Changing World" were delivered five consecutive mornings to discussion groups of the sixth Baptist Youth World Conference here. Three thousand young people from 52 countries attended.

He had a word of advice for political leaders of the western world. Pointing to the rise of 50 countries in Asia and Africa to full nationhood since the second World War, he declared: "The West can no longer impose its respect; it must earn it. It can no longer simply order; it must seek to persuade."

We pointed optimistically to current world political developments, notably the discussions between East and West on a nuclear test ban and also to a "widening rift between Moscow and Peiping." We looked cautiously at differences between China and India and a threatened division between France and the Anglo-Saxon world.

The scientific and technical revolution is so far-reaching that "war has virtually abolished itself," Malik said. "The atomic and nuclear weapons are so unbelievably devastating that no rational being can plan to unleash a nuclear war.

"This does not mean," he continued, "that governments need not take precautions against all eventualities; it does mean that, while war was always used in the past as an instrument of national policy, today no government can afford to do so."

With regard to the rapid rise of a large number of new nations, particularly in Africa and Asia, he said: "It cannot be affirmed too often that, as a matter of principle, every people, every nation, and every culture has a natural right to be itself and to determine its own destiny and develop its own conditions and laws in full responsibility and according to its own free choice.

"The maxim of the age is: There shall be no foreign rule! No change is greater or more far-reaching than this."

In the current intellectual revolution, Malik said, "people are awakened not only with respect to their political rights as nations or cultures, but also with respect to their fundamental rights and freedoms as human beings.

"Whole classes of men have suddenly discovered that they have been the victims of terrible and shameful discriminations, and that there is no reason save human selfishness and folly why these conditions should continue."

He deplored "an appalling collapse of morals," and asserted that "materialism and atheism are quite rampant today." But he pointed also to increasing world brotherhood in the resurgent Christian interfaith movement.

He said: "For centuries Christians have been fighting or attacking or at least undermining or suspecting, one another. The assumption was always that there was something of the Devil in the other fellow. There is a different spirit today.

"There is more respect and trust than ever before; there is a genuine desire to come understandingly together and to bear with one another."

Malik said questions currently before mankind can only be answered "in the light of some transcendence, some actual judge or criterion which authentically enables me to discriminate between false and the true."

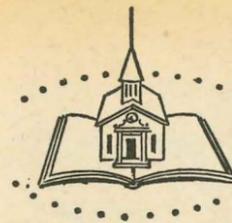
He added, "We Christians believe that, right here in Palestine a couple of hundred miles from Beirut, this judging, discriminating, enabling transcendence 'was made flesh, and dwelt among us, full of grace and truth,' and of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

**Rally Closes Congress**

BEIRUT, Lebanon (BP)—In an open air rally, three thousand young people and their leaders from 52 nations sang and prayed and listened and said their goodbyes to new-found friends from many lands.

The closing challenge was given by a personable and brilliant young Negro pastor from Houston, Texas, William A. Lawson. He was a last minute substitute for Martin Luther King, Jr., who cancelled his engagement to remain in the states because of racial developments.

Lawson declared, "We have discussed problems and now we come to affirm that there is a solution... Jesus Christ."



**SUNDAY SCHOOL LESSON**

By H. C. Chiles

**PEOPLE OF THE COVENANT For August 11, 1963**

Genesis 17:1-8

In this seventeenth chapter of Genesis we behold again the matchless grace of God in His dealings with "the father of the faithful." From our study of chapter twelve we learned that God made a covenant with Abraham in which He pledged Himself to make of him a great nation, to bless him, to make his name great, to make him a world-wide blessing, to bless those who blessed Abraham, to curse any who might curse him, and through him to bless all the families on the earth. Later God appeared to Abraham in a vision and re-affirmed His previous pledge. God's delay in fulfilling His promise proved to be quite a trial to Abraham's faith. In today's lesson we have another re-affirmation of God's covenant with Abraham, but not in exactly the same words. Concerning this covenant we shall make three observations.

**I. The Prelude To It.**

God's delay in fulfilling His promise to give him an heir became a source of severe trial to Abraham's mind and faith. Through the many years of their married life Sarah had remained barren. At length Sarah, seemingly believing God's promise about the nation which was to spring from her husband, and at the same time obviously doubting God's ability to perform through her that which He had promised, suggested that Abraham take natural steps to acquire an heir. Sarah's suggestion was that Abraham attempt to secure a son by her "handmaid, an Egyptian, whose name was Hagar." This Abraham did and to him and Hagar was born a son, whose name was Ishmael.

Thirteen years elapsed after Abraham in impatient unbelief had "hearkened to the voice of Sarah." During that interval he had lived in the presence of his attempt to help God out, and all of that time he knew that his way was not in accordance with God's plan and will. Nothing was recorded about those years, so we may assume that during them there was no new or direct revelation of God's will to Abraham. This interval was simply a period of spiritual barrenness. Nothing ever comes from carnal

living except trouble and the loss of personal communion with God.

**II. The Parties To It.**

Time passed and Abraham reached the age of ninety-nine. God's promise to him concerning the birth of a son was not only unfulfilled, but to Abraham it more and more appeared to be an utter impossibility. Then it was that God again appeared to Abraham and confirmed His purpose of grace saying, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." Abraham needed to be reminded of God's Almightyness, for none except the omnipotent One could meet his need at that time. Using this designation or name, God identified Himself as the All-sufficient One, Who pours out sustenance and blessing as they are needed. The God Who is all-sufficient wants to pour His power into our lives, nourishing, strengthening and satisfying us. He is able to supply every need of ours. We can find happiness and satisfaction in Him.

God is the sovereign owner of all the earth. He alone has the right to permit any people to have and to use any portion of the earth. He alone has the power to enforce that right. To walk before God in the proper manner, it was necessary for Abraham to recognize God's rights, bow to His authority and be upright in his personal conduct. God wanted Abraham to know that He never wearies of pouring His mercies and blessings out of the inexhaustible stores of His bounty into the life of each of His obedient servants. As His children we, too, must remember that His strength is made perfect in our weakness, His sufficiency is manifested most clearly in our insufficiency, and His fullness is demonstrated best in our emptiness. In the twofold command, "Walk before me, and be thou perfect," God was calling upon Abraham to live and move in the divine presence in a genuinely sincere and upright manner. To walk before God means to think each deed with the realization that one

is in the presence of God. It is both our privilege and duty to live and walk before God in a manner that is well-pleasing to Him.

To Abraham God said, "And I will make my covenant between me and thee, and will multiply thee exceedingly." The multiplying was the result of entering into covenant relationship with God. Fruitfulness always follows this relationship. It is interesting to note that Abraham dropped to his knees, fell on his face and in deep humility and reverence before God touched the ground with his forehead, in a spirit of amazement at the divine favor shown him notwithstanding his lack of faith and his impatience. He did not accept God's command or covenant as inconsequential. In humility, reverence, adoration, worship and submission, he put himself in the place where he could be of service to Him. Then, as is always the case when a person appears in God's presence in the proper manner, God "talked with him" about His purpose in his life. How beautiful is this picture of the holy familiarity between the mighty God and His servant!

**III. The Promises In It.**

In the words, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations," God was simply reminding Abraham that He had never been unmindful of His solemn promises to him. After reminding His servant of an already existing covenant, God proceeded to tell him some of the forthcoming results, for the silence of thirteen years could not alter His purposes or change His mind concerning Abraham. From him we need to learn the lesson of patience in awaiting God's time for the carrying out of His purposes. God is not in a hurry, but He will never be late in doing anything.

In the re-affirmation of this covenant God promised Abraham that He would be to him a God of power and, as such, able to fulfil all his hopes. He let His servant know that it was grace that prompted, planned and provided all of the blessings which He covenanted to give him and the multitudes of his descendants in the various nations in the future generations.

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**KENTUCKY INTEGRATION**

(Continued from Page 3)

1. Georgetown College, Georgetown, was integrated about eight years ago under the leadership of President Leo Eddleman. Since then a number of Negro students, both American and foreign, have enrolled in the college.

2. Campbellsville College, Campbellsville, has been integrated for several years and has had a number of Negro students. Most of these have been day students, but one boarding student has been accepted for the coming fall semester.

3. Kentucky Southern, Louisville, was officially integrated when it began its first year of operation in 1962. Several Negroes have been enrolled each trimester and the college has a statement concerning its integration policies in its official catalogue.

4. Bethel College, Hopkinsville, has recently become officially integrated by action of the trustees. Up until now no Negro students have been enrolled, but the president reports two applications for the coming semester which will very likely receive favorable consideration.

5. Clear Creek School, Pineville, is integrated by official action of the trustees. So far no qualified Negro student has made application for admission.

**Baptist Churches in Kentucky**

Integration began a number of years ago in a few Kentucky Baptist churches mainly in the Louisville area.

1. Brooks Baptist Church, located in Jefferson County near Louisville, was integrated four or five years ago. There were several Negro families in the community and these were without a nearby Negro church. They were invited to join the Brooks Baptist Church and subsequently some Negroes were baptized as well as accepted in other ways into the church.

2. The South Park Chapel, located on National Turnpike in Louisville, was integrated by vote of the congregation two or three years ago, and has accepted Negroes including some candidates for baptism.

3. Crescent Hill Baptist Church, which serves the Southern Seminary community, has recently accepted two Negro families into full membership after having Negroes to attend for a number of years. One of these is an American Negro family and the other is a Nigerian family.

4. An interesting situation is the Zion Baptist Church, located in Louisville. This has been a traditional Negro congregation, but which has been joined in recent months by a half dozen white people.

5. The Georgetown Baptist Church, Georgetown, which serves the Georgetown College community has accepted Nigerians into full membership after a number of years during which Negro

students of Georgetown attended the church.

6. A very interesting integration example is the Beattyville Baptist Church, Beattyville, Kentucky, located in the mountainous area of eastern Kentucky. Here the Beattyville Baptist Church sponsors a mission in another area of the town. Originally this area had a thriving Negro church but the decreasing Negro population caused the church to go out of existence. In recent years it has been under the sponsorship of the Beattyville Baptist Church and with its reactivation Negroes and whites began to attend. Now both Negroes and whites hold office in the mission and Negroes are full-fledged members of the Beattyville Baptist Church. On various occasions the Negroes attend the home church and there seems to be little consciousness of color difference. Pastor James Casey reports that integration is actual as well as in name. He performs marriages, conducts funerals and otherwise serves the Negro members in the same way he serves the white members.

**Negroes Are Welcomed**

There are many of our churches in Kentucky where Negroes worship frequently and are welcome. One of these is the Trinity Baptist Church in Lexington where a Sunday School class for the deaf which includes Negroes is sponsored. The Negroes not only attend the Sunday school class but the worship service, but none have expressed a desire for church membership.

The Carlisle Avenue Baptist Church, one of the largest in Louisville, appears on the threshold of officially inviting Negroes. The deacons have recently passed by unanimous action a recommendation to the congregation that church membership shall have no reference to color. Pastor A. W. Walker feels that favorable action by the congregation is a certainty.

Another large Louisville Baptist church in recent years has removed the word "white" from the section of the church constitution and bylaws dealing with church membership and it is understood that all sincere persons will be welcomed to the church membership. Other Kentucky Baptist churches, too numerous to mention have indicated by actual vote or otherwise that all sincere Christians are welcome to the congregation without regard to color.

**Conclusions**

1. Integration among Kentucky Baptist churches and institutions is progressing at a slow but steady rate. Apparently enough progress has been made that sit-in or kneel-in demonstrations have not been considered appropriate by Negroes.

2. Once the Negroes understand they are welcome there is no rush to join

(Continued on Page 15)



THE KENTUCKY SOUTHERN COLLEGE Choir presented a summer concert on Thursday, July 30. The program began at 8:00 P.M. and was held in the Fellowship Hall on the Southern Baptist Theological Seminary campus. Guest artists included John Johnson, baritone and Jean Cassidy, soprano. Dr. William C. Bushnell was the conductor and George Weber, III, was the accompanist. The concert was open to the public. Kentucky Southern will move to their new campus on Shelbyville Road, just east of St. Matthews, in September.

**Bill Dyal Joins Christian Life Commission**

William M. Dyal, Jr., has accepted the new position as Director of Organization for the Christian Life Commission according to announcement made today by Foy Valentine, the Commission's Executive Secretary. Dyal will begin his new duties on September 1.

In the new post Dyal will be responsible for helping to strengthen the work of the state Christian Life Commissions throughout the Southern Baptist Convention. He will spend the major portion of his time in working with these Commissions which are now standing committees in most of the state conventions.



Wm. M. Dyal, Jr.

"In emphasizing the application of the Christian gospel in family life, race relations, moral issues, daily work, and Christian citizenship, these state Christian Life Commissions hold an especially important place in the development of an effective and relevant Christian witness today," said Valentine. "We believe Bill Dyal is eminently qualified to lead Southern Baptists in the expansion of this particularly strategic work. The Christian Life Commission is signally fortunate in securing a man of his splendid background and qualifications to lead in the development of this new program."

**KENTUCKY INTEGRATION**

(Continued from Page 14)

Baptist churches. Very few Negroes have joined churches which have been integrated and only a few have enrolled in integrated Baptist colleges.

3. The social, economic and educational level of Negroes in Kentucky is such that the problem is quite different than that in the states of the deep South.

4. The integration of almost all Kentucky public schools and many public accommodations makes the integration of Baptist churches more natural and easier.

5. More and more members of Kentucky Baptist churches are willing to face the issue and try to determine and to do what is right about it.

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ATTENDANCE:

# Sunday School and Training Union

July 21, 1963

Louisville, Walnut Street	1449	6	347	Louisville, Beechland	482	--	76
Covington, Calvary	948	--	--	Hodgenville, First	476	--	116
Louisville, 9th and O	927	1	372	Ashland, Unity	474	1	115
Elizabethtown, Severns Valley	889	--	185	Ashland, First	470	--	100
Missions (2)	--	--	24	Paducah, Lone Oak	460	6	163
Mayfield, First	864	--	184	Louisville, Baptist Tabernacle	453	1	131
Mission	94	--	--	Henderson, Immanuel Temple	449	--	93
Hopkinsville, Second	853	1	151	Mission	136	--	--
Owensboro, Third	851	--	221	Central City, First	446	3	170
Mission	82	--	56	Winchester, Central	446	2	113
Madisonville, First	845	4	185	Louisville, Hazelwood	441	--	66
Mission	17	--	--	Jeffersonton, First	439	3	55
Bowling Green, First	802	--	152	Louisville, Beechmont	428	1	153
Mission	82	--	--	Louisville, South Side	427	--	70
Owensboro, First	795	1	135	Franklin, First	423	--	107
Murray, First	756	4	127	Missions (2)	117	--	30
Mission	57	--	--	London, First	420	2	74
Harrodsburg	754	--	192	Georgetown	412	--	63
Mission	68	--	29	Missions	33	--	4
Louisville, Carlisle Ave.	734	3	200	Lexington, Porter Memorial	410	--	102
Missions (2)	125	--	36	Louisville, Rockford Lane	400	--	109
Lexington, Grace	693	3	100	Louisville, Shively	391	--	75
Mission	23	--	--	Greenville, First	387	1	84
Lexington, Calvary	680	8	167	Owensboro, Buena Vista	382	--	94
Mission	61	--	--	Middlesboro, First	380	--	70
Somerset, First	665	--	188	Corbin, First	380	--	101
Missions (2)	116	--	25	Paducah, First	380	--	125
Louisville, Beechmont	628	4	153	Covington, South Side	378	--	46
Missions (2)	230	--	77	Winchester, First	375	1	50
Glasgow	618	1	94	Missions (2)	109	--	--
Mission	24	--	--	Walton, First	373	--	175
Campbellsville	581	--	179	Owensboro, Eaton Memorial	373	--	119
Missions (3)	125	--	77	Ludlow, First	367	--	82
Louisville, Green Acres	563	--	238	Louisville, Fairdale	360	--	81
Louisville, Valley Station	559	--	114	Mission	38	--	17
Louisville, Bethlehem	543	5	190	Bardstown	349	1	34
Newport, First	533	1	119	LaGrange, DeHaven Memorial	348	--	80
Frankfort, First	529	--	48	Louisville, Ralph Avenue	347	7	137
Mission	74	--	43	Mission	36	--	--
Paducah, Immanuel	529	--	127	Louisville, 18th Street	346	--	97
Shelbyville, First	495	4	122	Mission	38	--	17
Mission	40	3	15	Bowling Green, Glendale	345	1	128
Lexington, Rosemont	486	3	116	Mission	67	2	28
				Bellevue, First	344	--	84
				Ashland, Pollard	341	2	116
				Mission	57	--	--
				Mt. Washington, First	339	--	69
				Mission	89	--	58
				Radcliff, Stithon	339	1	95
				Lexington, Trinity	336	2	125
				Campbellsville, South	335	--	107
				Louisville, Chapel Park	331	2	130
				Lawrenceburg	324	--	54
				Mission	70	--	--
				Barbourville, First	319	--	60
				Missions (2)	62	--	--
				Versailles	312	--	70
				Owensboro, Lewis Lane	304	--	110
				Louisville, Immanuel	296	2	52
				Louisville, Clifton	296	--	78
				Mission	56	--	32
				Hazard, First	293	4	77
				Mission	59	--	--
				Lexington, South Elkhorn	289	--	99
				Henderson, Audubon	288	--	84
				Mission	61	--	--
				Falmouth	281	--	26
				Mission	25	--	--
				Stanford	278	--	90
				Mission	32	--	--
				Shepherdsville, Little Flock	276	2	61
				Louisville, Highland Park 1st	275	1	57
				Middletown, First	274	1	121
				Hopkinsville, Edgewood	267	--	57
				Cold Spring, First	260	--	62
				Hazel	251	--	--
				Frankfort, Memorial	252	2	72
				Shelbyville, Salem	244	--	150
				Harrodsburg, Bruner's Chapel	237	--	91
				Owensboro, Yellow Creek	236	--	50
				Louisville, Valley View	233	--	68
				Marion	229	--	58
				Madisonville, Second	224	1	91
				Owensboro, Crabtree Avenue	218	--	56
				Bowling Green, Forest Park	206	1	105
				Shelbyville, Highland	205	--	73
				Taylorville, First	195	--	71
				Owensboro, Seven Hills	181	--	48
				Burgin	173	--	65
				Gilbertsville, Bethel Missy.	167	--	84
				Cave City	148	1	48
				Florence, Greenview	132	--	39
				Frankfort, East	105	--	54
				Louisville, Arcade	96	2	41
				Ft. Thomas, Highland Hills	93	--	36
				Mission	13	--	--

## Dateline News Briefs

**WASHINGTON**—Rumors and facts combine to reveal renewed efforts in Congress for tax aid to church schools on elementary, secondary and higher educational levels. A major battle on the college aid bill may develop first in the Rules Committee, then on the House floor. Last year a similar bill was defeated in the house by a narrow margin of 214-286. It lost largely because of opposition by those who opposed tax aid to colleges. Its passage in both houses of Congress this year is much more likely.

**RIDGECREST**—The greeting "Merry Christmas" echoed through the halls of Ridgecrest Baptist Assembly on July 25 as the staffers celebrated their traditional "Christmas in July." The staffers began their week-long Christmas festivities with the play "Christmas in the Marketplace." There was a choir concert and caroling at nearby homes. An offering is taken for foreign missions and this year the offering will buy a river boat for mission work in Southern Thailand, enabling missionaries to work in communities otherwise unreachable.

**PLAINFIELD, IND.**—Including supplements for joint work from two Southern Baptist Convention agencies, the proposed 1964 budget for the State

Convention of Baptists in Indiana amounts to \$268,351. Of this amount, \$162,500 is anticipated through Cooperative Program gifts from the churches. The convention's Executive Board recommends that 26.1 per cent of the Cooperative Program receipts from churches be forwarded to the SBC. Board members participated in a ground dedication service for the new state convention office building under construction on the outskirts of Indianapolis. There are now 177 churches in the convention.

**HONOLULU, HAWAII**—Edmond R. Walker, associate executive secretary-treasurer of the California Southern Baptist Convention, is the newly elected executive secretary-treasurer of the Hawaii Baptist Convention. He assumes his duties on September 1. He succeeds Stanton H. Nash who moved to Atlanta. A native of Arkansas, he was pastor at Friendship Baptist Church, near Owensboro and the Westport Baptist Church, LaGrange, Kentucky. He is a graduate of Ouachita Baptist College and Southern Seminary. He holds a doctor of theology degree from Golden Gate Seminary.

**LOUISVILLE, KY.**—The First Baptist Church Youth Choir, Dallas, Texas, will present a concert of sacred music at the

Ninth and O Baptist Church on August 6. There are 120 voices in the choir under the direction of LeRoy Till. The choir is on a northern tour. Ninth and O Church invites the public to the special music and especially any youth choirs in the area.

**SAN ANTONIO, TEXAS**—Buckner Fanning, prominent pastor of the Trinity Baptist Church, was seriously injured in an auto crash when a heavy truck slammed into his Volkswagen car broadside. He is in critical condition at Baptist Memorial Hospital.

**PORTLAND, OREGON**—Southern Baptists in Oregon and Washington are talking about a 12 per cent increase over 1963 for next year's Cooperative Program Budget. This would raise the budget of the convention to \$205,000. At the same time, the 1964 budget would provide 18 per cent of the Cooperative Program receipts to the Southern Baptist Convention. This will be an increase of 1 per cent over 1963.

**WASHINGTON, D.C.**—President John F. Kennedy put to rest speculation that United States diplomatic relationship with the Vatican may be in the making. At a recent press conference, a reporter asked, "Do you feel it would be fruitful at this time to consider setting up some regular channel of communication between the United States and the Vatican?" The President answered, "No!"