



WESTERN

RECORDER

AUGUST 8, 1963

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MORE THAN A GESTURE—Pastor Robert Landes, Fourth Avenue Baptist Church pastor to the deaf, does more with his gesture for a point. He uses his hands to speak to the approximately 65 members of the church that are deaf. Here, he tells a group about the Southern Baptist Convention for the Deaf, to be held in Louisville, August 10-14. See story on page 8.



GLEANINGS FROM THE FIELD

CHARLES AND ELIZABETH EVANS plan to arrive in the States about August 15 for furlough following their first term of service as Southern Baptist missionaries to East Africa. They may be addressed at 1279 Lanier Blvd., Atlanta, Ga. She is the former Elizabeth Young of Balkan, Kentucky.

WALTER A. ROUTH, JR., and his wife left the States July 12 for the Philippines where they will await visas for Vietnam, their chosen field of service. Mrs. Routh is the former Pauline Hays of Louisville.

SOUTHERN BAPTIST MISSIONARIES Daniel and Fannie Cobb are home on furlough after serving in Thailand. They may be addressed c/o Mrs. E. B. Mulberry, Route 1, Sadieville, Ky. Mrs. Cobb is the former Fannie Morris of Versailles, Ky.

MR. AND MRS. WILLIAM C. WARMATH are scheduled to arrive in the States this month for furlough following their first term of service as Southern Baptist Missionaries to Japan. They may be addressed, Star Route, Mayfield, Kentucky.

WILLIAM CRAIG STEVENS of Olive Hill, Kentucky, has been appointed Instructor in Biology according to Bethel President P. Harris Anderson. Stevens is a graduate of Morehead State College and will receive the M.S. degree in biology from the University of Louisville in August.

MARSHAL AND DORSIE PHILLIPS, Southern Baptist missionaries to East Africa, have moved from Kisumu to Nairobi, Kenya, where they will do community center and general evangelistic work. Their address is Box 7735, Nairobi, Kenya, East Africa. Both are natives of Kentucky, he of Franklin County and she, the former Dorsie Murphy, of Shelbyville.

HERMAN D. MOORE, pastor of the Turkey Creek Mission, has resigned. In his letter of resignation to the sponsoring church, First Baptist Church, Barbourville, Moore gave as his reasons for resigning the responsibilities he has at Clear Creek Baptist School, where he is on the staff. During his ministry at Turkey Creek, there were sixty additions by baptism.

"ON-TO-COLLEGE DAY" will take the place of "Off-to-College Day" this year, according to David K. Alexander, secretary of the Student Department, Baptist Sunday School Board, Nashville. The change of name for the late summer orientation-recognition Sunday for college students is necessary "because of the increasing number who complete their college and university training without leaving home," stated Alexander.

H. CORNELL GOERNER, secretary for Africa, Europe, and the Near East for the Southern Baptist Foreign Mission Board, and Dr. Robert L. Lindsey, Southern Baptist missionary to Israel, were injured July 25, 1963 in an automobile accident as they were driving from Jerusalem to Tel Aviv. Both are being cared for in the new Hadassah Hospital in Jerusalem.

OUACHITA College in Arkansas announces a one million dollar bequest to the school from Mrs. Jane Flippen Perrin. She is the niece of Dr. J. W. Conger, first president of the school and its founder. Mrs. Perrin lived in the president's home while she attended the Baptist college.

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

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

KENTUCKY REGISTERED TWO LIBRARIES in June, according to the report from the Church Library Department of the Baptist Sunday School Board, Nashville. The new libraries in Kentucky are Calvary Mission, Elizabethtown, Shelby Naylor, pastor, Mrs. S. Naylor, librarian; and Sharon Church, Mayfield, Delbert Hamilton, pastor, and Mrs. Jimmie Page, librarian. These were among 69 new church libraries in June throughout the convention. Texas led with 10, Florida was second with eight and Louisiana and North Carolina had seven each.

ELVIN W. MILLER, Fort Worth, Texas, has turned a hobby into a mission job. He and his family leave the States soon to go to Zurich, Switzerland, where he will be in charge of a radio production studio for Europe, set up by the Foreign Mission Board at the Baptist Seminary in Ruschlikon, Zurich. Radio work had always been a hobby for this son of a Baptist minister but now he feels the call of God to use it in mission work.

THE 1964 MEETING of the Religious Education Association of the Southern Baptist Convention will be held May 18-19 in the Serf Room of the Ambassador Hotel in Atlantic City. C. Winfield Rich, minister of education at Temple Baptist Church, Memphis, Tenn., is president of the group, composed of ministers of education in the Southern Baptist Convention. The Association meets annually at the time of the Southern Baptist Convention.

THOMAS J. COOK filled the pulpit of the First Baptist Church, Frankfort, while Pastor Herman M. Bowers was away. Cook will be a sophomore at Vanderbilt University, Nashville, this fall. First Baptist of Frankfort is his home church.

THE PLEASANT GROVE church, Graves County Association, has called Joe Bagwell as their pastor. He was ordained by the High Point Baptist Church, Sunday, July 28. The High Point Church also ordained Charles Groves August 4. Brother Groves has accepted a church in Tamms, Illinois. Orman Stegall is the missionary for Graves County Association.

PROFESSOR DISAGREES:

The Supreme Court Decision on Bible, Prayer

On June 17 the Supreme Court of the United States declared that the required reading of the Bible or recitation of the Lord's Prayer is a violation of the First Amendment of the Constitution.

As contrasted to the New York public prayer case of last year this case has attracted comparatively little opposition despite the fact that it is more significant and far reaching. The previous case was widely and bitterly denounced by such as President Dwight D. Eisenhower and President Herbert Hoover. One clergyman said, "Congratulations, Kruschchev!"

The mild reaction to the present decision is typified by the San Francisco Roman Catholic Archbishop who simply said, "We should work harder at letting our children know of God and religion in our homes and churches." Another clergyman admitted that he had reacted "emotionally, illogically and non-intellectually" in the earlier decision and now states, "This decision doesn't disturb me."

Why so little reaction to the recent decision? May I suggest three reasons:

1. The court was shocked, surprised and scared by the explosive reaction to their former decision. This is shown by the majority opinion carefully exempting such government sponsored religious activities as chaplains, prayers opening court sessions, prayers opening sessions of Congress, etc., from their verdict. All anti-religious intent is carefully denied and the religious character of the "founding fathers" was admitted.

2. This decision was not so boldly anti-religious as the former and Justice Douglas refrained from making such sweeping opinions as he did last year when he questioned the legality of Armed Forces Chaplains and the opening of sessions of governmental courts with prayer.

3. Last year's decision was a shock to the public. This decision on June 17 was a foregone conclusion. One denomination issued a pamphlet anticipating the decision.

The Basis of the Decision

This decision was based on the first sentence of the First Amendment to the Constitution, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ."

The reasoning is simple—to read the Bible or pray in public school is to have government sponsoring religion. This is an establishment of religion and a violation of the Constitution.

The application of the decision will be to nullify laws in 37 states sanctioning Bible reading or recitation and prayer

in Public Schools and presumably to forbid, under penalty of law, such activities, even when engaged in voluntarily by schools, teachers or students without state, school or teacher sanction.

Some say that only state laws are affected and that school administrations, teachers or students acting on their own will not be affected. Some say that there is nothing in the decision which prevents pupils and teachers from agreeing to pray together. Such is superficial reasoning! Why then is everyone stressing the new importance of home and church religion unless it is that they expect Bible reading and prayer to disappear from the public school?

Such activity is either legal or illegal regardless of who permits or does it. It is unquestionable that penalizing runs down to the lowest level, conceivably even to students who gather on their own to read or pray. If we go by the precedent of public school desegregation it will be enforced at the point of the bayonet if necessary. Mistake it not, our last two presidents have taken the

By Dr. Gilbert R. Tredway
Professor of History
Campbellsville College
Campbellsville, Ky.

position that Supreme Court decisions are the law of the land and that obedience must be compelled if not forthcoming voluntarily.

A Criticism of the Decision

In my opinion this decision of the Supreme Court is deserving of criticism for the following reasons—

1. It enforces atheism. The religious opinions of the two litigants should be noted. Mrs. Murray of Baltimore is a professed atheist, and Mrs. Schempp of Pennsylvania is a Unitarian.

This issue is not between religions, two dogmas, two doctrines, two churches (which is the historic meaning of an "establishment of religion"). This issue is between religion and irreligion, or atheism. There are two sides and the Supreme Court favors (whether intentionally or not) the latter, which amounts to a sponsorship of atheism. For instance, if a community desires Bible reading or prayer in school and has been practicing such for generations, then to prohibit such practices or to alter the custom of centuries is to enforce atheism.

A question is relevant here: is minority rule to override the wishes of a majority and give the desires of a minority the force of law?

2. We have heard much of the obligations of the majority to respect the

opinions of the minority. But what of a minority's obligation to the majority? Majorities, on the whole, in the United States have treated minorities handsomely. They can worship as they please and follow their customs. Members of minorities can rise to positions of prominence in America: Justice Goldberg is a Jew, Justice Brennan a Roman Catholic. The head of the Federal Housing Administration, Robert Weaver is a Negro, not to mention the Roman Catholic President elected by the American public.

Contrast this with the conduct of other countries. The case of Father Daniel early this year informed us that being of the Jewish race is not enough to be a citizen of Israel. One must also be of the Jewish religion. Or, picture a Protestant being elected president of a Roman Catholic country.

In view of human weakness and past history any minority will be well advised not to alienate the majority by constantly seeking to impose its will upon the larger group.

3. This decision is based on false reasoning. The first amendment prohibits the government from interfering with the free exercise of religion. Is not the prohibition of Bible reading and prayer in public schools of a community which desire such practices preventing the free exercise of religion? Does not this decision then deny, rather than uphold the Constitution?

A logical consequence will be to withdraw tax exemptions for religious institutions, prohibit religious exercises by Armed Forces personnel and delete prayers from public functions. Those who, considering the reassuring religious tone of the concurring opinions, say that such apprehensions are unfounded might well note the course of public school integration followed by federal courts since 1954.

Originally much was said about freedom of choice for Negroes to attend the school of their choice. Now freedom of choice for anyone, Negro or white, is a rarity. Consider the example of Frankfort, Kentucky, where proposals to permit pupils to transfer from a school where their race was a minority was declared unconstitutional by District Judge H. Church Ford, June 17, 1963. Or consider the fact that in New York city school children are transported across town to seek to maintain a certain city-wide ratio of white and Negro pupils.

4. This decision is based on false psychology. The court in general and Justice Douglas in particular emphasized the psychological effect on a student who exercised the option of absenting himself when the Bible was read or the Lord's prayer recited. He would be branded as an "odd ball" and subjected

(Continued on Page 14)



“Whom Shall I Fear?”

A recent speaker in the weekly prayer meeting of the Baptist Building family, challenged his listeners with a provoking examination of the true role of the Christian in today's world. In developing the theme, mention was made of the paralysis which has set in upon many of us because of the fears we possess.

Why don't we express and stand on our deepest convictions in this extremely tense world? Why don't we oppose openly political demagogues? Why not denounce community practices we know to be wrong and demoralizing? On burning social issues why not be counted for the right thing instead of being silent or hedging for expediency's sake.

The answer for most of us is fear. All kinds of fears are exerted upon us from all around us. We fear disapproval by foes to say nothing of disapproval of friends. We fear loss of prestige or popularity. In some instances, to stand for right costs one's job and livelihood. In other instances, it will cause diversiveness and destroy old friendships and relationships.

These fears are real and difficult to overcome. How to meet them is easier to write about than actually to face up to in life. No one probably is ever completely free from all these fears.

In the end, however, one must decide who will call the plays in his life. To give in to fears from around us is to let the world direct our lives. This is directly opposite from what Christ taught and the way many of the early disciples lived. The reason the early disciples changed the world is that they would not be changed by fear of the world.

In deciding, one has to be willing to pay the price. If he decides to resist these horizontal fears, the price will be high. To speak the truth as he sees it can bring the brand of liar, dupe, Communist, atheist or any of many other names. One who has prestige must be willing to give it up, praise must go for scorn and economic security for insecurity.

But this is the best way in the long run. “Better be right than president” is more than a historical quotation. If a man thinks more of the security of himself and his family than following Jesus Christ at any cost, he ought to have chosen celibacy instead of the privilege of a family. Better live in a tent and walk than make house and car payments at the cost of integrity and conviction. It's good to have both security and integrity but this world will not always allow it.

The one way to meet the horizontal fears of this existence is to add one other fear. This is a vertical

fear—the fear of God. It is better to fear God than man and only the fear of God can dispel the fear of man. The wise man of Ecclesiastes said it long ago. “Fear God and keep his commandments: for this is the whole duty of man” (Ecclesiastes 12:13).

One of the crucial questions of every soul in this day is “Whom shall I fear?”

Kindness Is the Best Weapon

It's the pastor and not the former pastor who generally has reason to complain of the ethics of the other, but the pastor can do much if he goes about it in the right way to avoid abrasive relationships between the two. Though a good rule for pastors who resign or retire is to “go and stay gone”, all preachers do not practice this rule. In this case the present pastor has to adopt a strategy to neutralize the effects of the poor ethical conduct of his predecessor and to keep bitterness out of his own soul.

The best strategy for this by far is that taught in the New Testament. Jesus, in the Sermon on the Mount, taught his disciples to return good for evil and Paul advised the Roman Christians not to be overcome by evil but to overcome evil with good.

The following suggestions are offered to pastors for consideration in meeting the problems that often arise in connection with both thoughtful and unthoughtful former pastors.

1. Capitalize on the former pastor's successes. Continue his administration wherever possible. After several years on the field he probably knows more about what needs to be done than you do having just arrived. Besides this, radical changes rapidly made often backfire.

2. Profit by the former pastor's failures but don't talk about them. Above all don't say such things as “If I had been here, I would not have done it that way”, and “You have sat around long enough, a new day is here”. The people will know it if a new day dawns without having to be told.

3. Be sympathetic and long suffering with the friends and champions of the former pastor. They will likely turn out to be your best friends. Don't court those who opposed him. They will most likely be those who will oppose you.

4. When talking about the former pastor, the pastor should be complimentary. There's usually enough good things about any man to praise. When there is nothing good to say, say nothing.

5. Welcome the former pastor back on every occasion he shows up. Share the pulpit with him. Give him the red carpet treatment. Set up a luncheon for

him and his friends. They will likely become as full of him as they are of food. In other words, kill him with kindness and graciousness.

6. In rare instances this treatment might not work. In the case a former pastor acts so indiscreetly as to bring extreme harm to the church, approach him personally. If this fails, share it with the deacons and let them express their sentiments to him. If all fails,

laugh at him and continue to pray for him.

If this treatment of relationships between pastors seems somewhat out of place in a publication designed and read by, we hope, more lay people than ministers, please remember that attitudes and acts of lay church members have much to do with relations between pastors and former pastors. So help your pastor and your former pastor to be ethical.

BAPTIST FORUM



Guest Editorial:

Desegregation, Yes —
By Legislation, No

This writer owns a tiny part of a business that serves the public, and the stockholders have voted unanimously to desegregate it, but we did it without being told we had to do so. This editor stands for justice and equality of opportunity for everyone, and we hold that the black man is entitled to the same freedoms as the white man. Nevertheless, the white man is entitled to them too. One of the freedoms is the privilege of deciding with whom he will do business.

Some portions of President Kennedy's Civil Rights program which is now before Congress may be needed; but the recommendation that would force hotels, motels, restaurants, stores, and so forth to accept all customers is unreasonable and unneeded. A law that tells a merchant he must sell his goods to all men is no more just than a law that tells all men they must purchase their goods from that one man. The principle of free enterprise demands that both the buyer and seller must have freedom of choice before the transaction can be rightly made.

Publicly owned institutions and services belong to all the people, and every citizen has a right to enjoy them without molestation, but a privately owned business does not belong to the public. So long as it pays its own way and operates within the established law it should have the privilege of determining its own merchandising policies. **This does not mean that we think any place should be closed to a person because of his color or social status. Indeed, we do not think it should be.** Nevertheless, we hold that the option is with the owner rather than the customer. One's home and his business belong to him. They have an obligation to society, and society can boycott either of them, but until they abridge some other man's

freedom they have the right to dictate their own policies of operation. We feel sorry for the person who is so prejudiced that he would force a person of a different color to enter his place through the back door, but we would defend his constitutional right to do so.

We cannot understand why a church would refuse to accept into its services those who want to hear the gospel, and we cannot expect them to come and hear us preach the gospel unless we are willing to accept them into the fellowship of the gospel. Nevertheless, we would be violently opposed to the government telling churches that they had to do it.

There is a far more excellent way than integration by legislation; it is the way of Christian love and respect for all mankind.

Love and regard for every person is the message of Christ's churches. There is no need to preach about the love of God for lost souls unless we are willing to accept them into the fellowship of the gospel. Nevertheless, we would be violently opposed to the government telling churches that they had to do it.

There is a far more excellent way than integration by legislation; it is the way of Christian love and respect for all mankind.

Love and regard for every person is the message of Christ's churches. There is no need to preach about the love of God for lost souls unless we are willing to demonstrate it to them, regardless of who they are or where they are. The attitude of many modern churchmen is a poor demonstration of the gospel they profess to believe. When desegregation is practiced on a voluntary basis it may be indicative of Christian character. When integration must be attained through legislation it leaves room for others to doubt seriously that we are a Christian nation.

The question often arises about why Christian people waited until the Supreme Court decision in 1954 before

saying much about a Christian principle being involved. The answer is two-fold. Some believers have always opposed segregation of the races, but that most of us preachers and laymen have said little about it is undeniable. The only answer we know for our inaction is that we lived in a culture where segregation was practiced, and we thought little about it until circumstances forced it upon our attention. The extension of missionary work in Africa and the emergence of new nations there, together with the court decision and the persistent efforts of some of our own church people who had a conscience about it, have caused many of us to examine our own hearts. The real answer to the problem lies there within the regenerate heart and not in legislative halls.

Desegregation of all private enterprises ought to be implemented now, once and for all; but it should be done by volition rather than compulsion.

E. S. James, in Baptist Standard

Reader Encouraged

Dear Editor:

I have just read your article, “Kentucky Avoids Integration Strife” and am encouraged by the report of progress in our churches that have tackled the issue at the point of primary responsibility—in their own membership.

But don't forget our three Baptist hospitals! They have been desegregated by order of the Kentucky Baptist Convention. Central Baptist Hospital had already achieved a high degree of integration in a fine Christian spirit long before the Convention acted in this field. This was brought about by administrative and spiritual leadership working together toward a common goal.

It is my firm conviction that Christian responsibility for desegregation of the social order must first take the form of voluntary integration of the churches themselves and of the institutions belonging to church bodies. In this way we shall bear witness to the genuineness of our faith and the sincerity of our love. To call on the police powers of the state to do in other people's houses what we are not willing to do in our own is not only hypocrisy but an admission of the impotency of the church in the face of social responsibility.

Lexington Henry A. Buchanan



Jubilee Year

1964 is Baptist Jubilee Year for us and all Baptists in North America—for it marks the celebration of 150 years of organized Baptist work in the United States. The celebration will be held in Atlantic City, New Jersey, May 18-24, 1964—just at the close of the Southern Baptist Convention in that same city.

Jubilee Year is the last in a 6-year program in which we have been engaged in our denominational program. We have emphasized some great phase of our program each year—education, training, evangelism, stewardship, extension churches, and the current 1963 "World Missions Year". 1964 is Jubilee Year; the aim is to make advance on ALL FRONTS, and in addition, to observe Baptist Heritage year—study the New Testament, a Baptist History, Baptist ideals. Have rallies on a state, associational, and church level. Each church should set goals for advance in all phases of our work—Sunday School, Training Union, Brotherhood, W.M.U., stewardship, evangelism, mission churches, revivals. Of course, set as the primary mission goal an increase in percentage of the local church offerings for the COOPERATIVE PROGRAM.

Only a few more days until the state "World Mission Year" closes, and we hope that every single Baptist church in Kentucky will send some gift—from the treasury, from some individual for the church, from the Vacation Bible School Offering, from a special Missions World offering—some way that is genuinely a gift from that church.

Plan now to observe "Baptist Jubilee Year"—we will launch it at the Kentucky Baptist Convention in Lexington, November 13, 14, 15—and especially on the last day and night—YOUTH NIGHT, Friday, November 15. Then, plan for a Rally in your church, your association. Above all—each Baptist read your New Testament and a book on Baptist history.

Yours and His,

Harold G. Sanders

WAR

A few big bombs set off in the right places can destroy all living men, but a few big men set in the right places can destroy all killing bombs.
J. Gustav White, Rotarian

K. B. C.

Kentucky Baptist Historical Society To Meet at Georgetown

The Kentucky Baptist Historical Society is to hold its annual meeting at Georgetown College, Georgetown, Ky., on Friday evening, August 16, at 5:30 p.m., according to announcement made by President Leo T. Crismon, Louisville.

Many items are on the agenda for that occasion, including a discussion of proposals made at the recent meeting of the Southern Baptist Historical Society in Nashville about a closer fellowship between the state historical societies and their group.

Salient points in the historical background of Georgetown College in its 134 years of existence, and its nearly 40 years before that of educational foundation in Elijah Craig's Classical College and Rittenhouse Academy, will be delineated by Dr. Robert L. Mills, president, and Dr. Carl Fields, recently named dean and formerly head of the department of history and political science in that institution.

Wendell H. Rone, Owensboro, is expected to continue an outline he started last year of his project pertaining to the organization of churches and institutions within Kentucky, when they came into being, and their subsequent development as denominational agencies.

The annual meeting is both for the members and for persons interested enough in historical matters to attend. Those expecting to be present should write in advance to inform Dr. Carl Fields, Georgetown, so that he will know for how many he should prepare.

Little Cypress Holds Open House

The Little Cypress Baptist Church, Calvert City, Route 1, Blood River Association, held open house for their new pastorium on Sunday, July 7, 1963.

Refreshments were served to the many who came to see the new home. The property is valued at \$15,000.

The home is of brick and has a kitchen, living-dining room, 3 bedrooms, utility room, bathroom and carport. It is the first pastorium ever owned by the 58-year-old church. James Garland is the pastor.

Wilkey To Southern, School of Church Music

Jay Wilkey, whose parents live in Leitchfield, where his father is superintendent of schools, has been elected assistant professor of church music at Southern Baptist Theological Seminary.

During the summer months Wilkey is

tenor soloist with the Santa Fe, New Mexico, opera company. Last year he studied at Union Theological Seminary on a Danforth and Rockefeller grant. His work was in the area of Christianity and the Fine Arts. He has a Bachelor of Music degree from New Mexico State University, a Master of Music degree from the University of Iowa and has completed residence work on a Ph.D. at the University of Indiana.

The 28-year-old musician is also a pianist, oboist and composer. He taught music at Hardin-Simmons University, Abilene, Texas, for two years and was an instructor at Indiana University while doing graduate studies.

In New York last year he attended the Manhattan Southern Baptist Church where Dr. Paul S. James is pastor. His family are long time Southern Baptists and Jay has done extensive revival music work.

Raley Accepts East Audubon Baptist, Louisville

The East Audubon Baptist Church, Louisville, has called Charles E. Raley as pastor. A native of Illinois, he received his training at Southwest Baptist College, Southern Illinois University and Southern Seminary. He was ordained by the McKinley Avenue Baptist Church, Harrisburg, Illinois, in 1948. He came to East Audubon from the Highland Baptist Church of Edwardsville, Indiana. Prior to this, he has served churches in Missouri, Illinois, Indiana and Kentucky. The Raley's have three children.



Charles E. Raley

Mercer Baptist Association Youthorama

Young people of the Mercer Association planned and presented a youth led revival July 15-19 at the Harrodsburg Baptist Church.

Robert Graver and Lois Anne Barker planned the program which consisted of vespers led by Ruth Graves at the Fort Harrod Amphitheater. Those giving testimonies were Edwin Freeman—businessman; Brenda Mobley—high school student; Terry Mobley—college athlete; Larry Willcoxin—seminary student; Otto Spangler, minister. Supper was served at the church each evening followed by a Bible Study conference led by Pastor Wallace H. Carrier.

Guest speakers for the inspirational services were outstanding young men from Central Kentucky, including Thomas Cook, Frankfort; Paul Corts, Jim Johnson, Tom Corts, Georgetown College; John Rogers, Somerset. Danny Matherly presided and Mr. William Warder was in charge of the music. At the close of the services, Chester Gay led a 45-minute recreation session.

Officers of the young people's group are President—Danny Matherly; Vice-President—Lois Anne Barker; Secretary—Mary George Shewmaker; Pianist—Peggy Hatchell; Reporter—Ann Sharp; Tally reporters—Brenda Mobley, Kay Patterson, Sandra Holderman; Recreation leader—Ann Sebastian.

M. R. Cherry Made Acting Dean of Acadia University

Dr. M. R. Cherry has been made Acting Dean for one year of the School of Theology of the Acadia University, Wolfville, Nova Scotia, Canada. Cherry has served on the faculty since 1957. A native of Kentucky, he is a graduate of Ouachita Baptist College and holds the doctor of theology degree from Southern Seminary.

Kentucky's C. D. Strother Retires From 42-Year New Albany Pastorate

Dr. Clarence D. Strother preached his last sermon as pastor of the Culbertson Avenue Baptist Church, New Albany, Indiana, on Sunday morning, June 30, 1963, following which dinner was served at the church. His life-long friend, Dr. Manual A. Cooper, pastor emeritus of Fourth Avenue Church, Louisville, preached at the night service.

The afternoon period in between the two services was taken up by many old friends as a testimonial service, at which time everybody was given a chance to speak, and many did.

Strother has been pastor at Culbertson Avenue for the last 42 years. Native of Rivals, Spencer County, Ky., where his father operated a flour mill, he moved with his family to Campbellsburg, Ky., during his boyhood when his father's business interests were shifted to that city. It was in that place that the Campbellsburg Baptist Church ordained him to the Gospel ministry 49 years ago.

His only pastorate before going to New Albany was the Lancaster Baptist Church, Lancaster, Ky., whose pastor, Tom C. Nix, wrote a message of greetings for the retirement occasion.

CORRECTION

The Centennial Baptist Church, \$15.00, was incorrectly listed as a designated item in Bell County Association in the Financial Statement for Cooperative and Designated Funds printed in this paper for June 27, 1963. This church should have been listed under North Concord Association. The transferring of this item brings about two changes in the designated column totals as follows: For Bell County, \$10,649.35; and for North Concord, \$1,653.70.

Pastor Strother is a B.A. graduate of Bethel College, Russellville; an M.A. of Vanderbilt University; a Th.M. of Southern Baptist Theological Seminary; and a D.D. degree was conferred upon him by Georgetown College several years ago.

Dr. Strother has been a member of the State Board of Promotion, and twice was elected president of the Indiana Baptist Convention.

Mrs. Strother is the former Miss Compton, of Nashville, Tenn. They have three equally successful sons; James Strother, a sales engineer; Edward Spencer Strother, a college professor at Ball State College, Muncie, Ind., and David Strother, a college professor at Seattle, Wash. The first two named were present and addressed the congregation.

A box was presented to the retiring pastor and his wife at the conclusion of the afternoon service, said container being weighted down with stacks of paper packages. There is nothing significant about stacks of paper, except that these had green backs and the imprinture of the U. S. Government for various denominations, all of which totaled almost \$10,000, the gift of the church members and friends of the Strothers to be used by them as a down payment on a house they expect to build somewhere in New Albany for their retirement years.

The church has voted to name one of its buildings erected during his ministry there the Strother Hall, and has also voted to name him their pastor emeritus.

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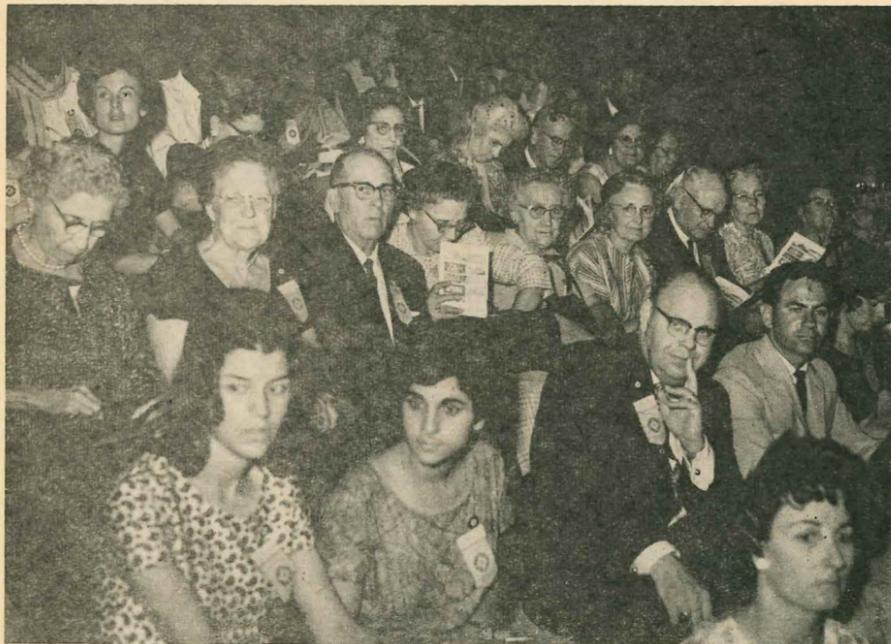
Test No. 7 — EDUCATORS
 Thirty college presidents have been graduated from Georgetown. One hundred and fifty-four are presently on college faculties.

Test No. 8 — MINISTERS AND MISSIONARIES
 Currently seven graduates teach in theological seminaries, 471 are pastors in 28 states, 60 are serving in 34 foreign lands.

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Georgetown College Georgetown, Kentucky

Fourth in a series of five



THE BAPTIST WORLD YOUTH CONGRESS, meeting in Beirut, Lebanon, was attended by Kentuckian J. Chester Durham, secretary of the Student Department for Kentucky Baptists. Above and to the right of Dr. Durham is former Executive Secretary-treasurer W. C. Boone. Beside Mr. Durham is Wesley Hanson, pastor at Hartford, Kentucky. Many of those attending the youth conference also toured the Holy Land and Europe.

WORLD SCENE:

JFK Irked by Catholic Restraint of Buddhists

WASHINGTON (BP)—The views of two Catholic Presidents clashed here during President John F. Kennedy's press conference. A reporter asked if the conflict between the Buddhist population of South Viet Nam and the Vietnamese government hindered the effectiveness of American aid in the war against the Viet Cong.

The President answered that it did. He indicated that he was anxious for an end of the religious dispute in South Viet Nam. There have also been earlier signs that the United States Government is not happy over the religious restrictions in South Viet Nam.

The policies of President Ngo Dinh Diem, a Roman Catholic, have been increasingly troublesome to President Kennedy, also a Roman Catholic. South Viet Nam is 70 per cent Buddhist, but it is ruled by a Catholic minority government.

The embarrassment to President Kennedy is that religious liberty is being denied by a Catholic government in a nation receiving extensive aid from the United States.

The Diem government has killed several Buddhist demonstrators, and has imposed numerous restrictions on their civil and religious activities. One Budd-

hist monk burned himself to death in protest against the government. Others have been accepted by their leaders to commit suicide by fire if relief from the government is not forthcoming. Hunger strikes and demonstrations are being carried on by the Buddhist priests.

President Kennedy deplored the religious dispute in Viet Nam, hopes for its early end, and pledged that U. S. help was not going to be withdrawn from the fight against the Communists there.

He said that "To withdraw from that effort would mean a collapse not only of South Viet Nam, but Southeast Asia. So we are going to stay there."

Observers have pointed out at least five major complaints of the Buddhist majority against the Catholic minority government in Viet Nam.

1. Promotion to top posts in both the military and civilian branches of the government is so keyed to whether the candidate is a Catholic that there has been an extraordinary number of quick "conversions" in the last three years. At least one provincial chief found himself removed after reportedly making it plain that he was born a Buddhist and intended to remain one.

(Continued on Page 12)

COVER STORY:

Louisville Host to Southern Baptist Convention for Deaf

The Southern Baptist Convention for the Deaf will meet on the campus of The Southern Baptist Theological Seminary, August 10-14. Messengers to the convention will represent deaf work from about 25 states.

The main purpose of the convention will be for information, preparation, fellowship and confrontation. These objectives are expressed in the theme for the conference—"Sharing Christ with the World."

Preparation includes an understanding of the role the deaf play in sharing Christ with the whole world. The objective is that the deaf shall be able to share, rather than just receive from others. Study will be made of the best methods and techniques for programs in the churches. Areas of study will include Sunday School, Training Union and other church agencies that are particularly geared to meet the needs of the deaf. The convention will be much like the Southern Baptist Convention except the communication will be with sign language rather than spoken words.

Inspiration and fellowship will be a natural result of the more than 500 deaf people getting together for the convention. Those who are able to hear will be inspired also because of the determination of the deaf and the opportunities afforded through a ministry to the deaf.

A primary emphasis of the convention will be the application of the Great Commission and its relevancy to the deaf. Despite their handicap, the deaf will be confronted with their responsibility to take the "Good News" to all men, particularly those who cannot hear.

Robert M. Landes, pastor to the deaf at Fourth Avenue Baptist Church, Louisville, is the local chairman for arrangements for the convention. The sessions are open to all.

RIDGECREST:

Crawley Speaks At Sunday School Leadership Conference

RIDGECREST, N. C.—"World Missions Year—1963—and indeed all our mission efforts can have real meaning only in terms of the purpose of God," said Dr. Winston Crawley at Ridgecrest Baptist Assembly recently.

Dr. Crawley, secretary for the Orient, Foreign Mission Board, Richmond, was principal speaker during the second

Sunday School Leadership Conference, July 25-31.

Speaking to about 2,200 persons, Dr. Crawley said: "God is building His Kingdom among men—a spiritual, universal, and eternal Kingdom. He has chosen to use human instruments in the process. We call this process 'missions'."

He asserted that new proposals for missions strategy reflect a concern that not enough is being done to give the Gospel to all men.

Morning Bible study leader for the week was Dr. V. Wayne Barton, professor of Bible and Religious Education, Houston (Tex.) Baptist College.

Theme of the conference was "Outreach for the Unreached—Spearhead for Evangelism."

Dr. A. V. Washburn, secretary of the Sunday School Board's Sunday School Department, and his staff associates directed the conference.

CALIFORNIA:

Former BWA Executive Dies In California

BERKELEY, California (BU)—Arnold T. Ohrn, former general secretary of the Baptist World Alliance, died Wednesday night, July 31, following an operation. He was 74 years of age.

Dr. Ohrn, a Norwegian, was general secretary of the Baptist World Alliance, 1948-60. He has served since 1960 as a lecturer on the faculties of the Berkeley Baptist Divinity School and Golden Gate Baptist Seminary at Berkeley.

Funeral arrangements are incomplete.

During his years as leader of World Baptists, Dr. Ohrn directed planning of Baptist World Congress Sessions at Cleveland, 1950, at London, 1955, and Rio de Janeiro, 1960. He visited Baptist people on all continents.

"The Baptist World Alliance has grown almost unbelievably in these 12 years of Dr. Ohrn's service," said *The Baptist World Magazine* at the time of his retirement. "He worked with Presidents C. Oscar Johnson, F. Townley Lord and Theodore F. Adams in building an alliance which has the respect not only of Baptists but of all people everywhere. . . ."

"No spot on the world has been too remote for Arnold Ohrn in his travels . . . he always found time and transportation (of many varied and sometimes primitive types) and fortitude to make his way to any church or association where people call themselves Baptist. And to keep this fellowship warm, he founded *The Baptist World Magazine*.

MEN AND MATTERS:

The James McKinleys Leave for East Pakistan

LOUISVILLE, KY.—Mr. and Mrs. James F. McKinley, Jr., missionaries to East Pakistan, will leave Louisville in August for their mission assignment. After August 22, their address will be Baptist Mission, Faridpur, East Pakistan. The McKinleys are natives of Kentucky. James attended Campbellsville College and Southern Seminary. He received his bachelor of arts degree from Wayland College in Texas. Mrs. McKinley is the former Betty Cecil of Louisville.

NASHVILLE, TENN.—Richard N. Owen, Tennessee Baptist editor, has been reelected to his seventh successive term as president of the Southern Baptist Historical Society. Owen edits the *Baptist and Reflector*, published in Nashville. Mrs. Ollin J. Owens, "Minnie Belle" to her readers in the leadership magazine, *Baptist Program*, is the society's new vice-president. She is the wife of a Greenville, S. C., pastor.

RIDGECREST, N. C.—Southern Baptists' two camps for youth, located on the ground of Ridgecrest Baptist Assembly, recently held closing exercises for the first five-week session of the summer. About 150 boys participated

at Camp Ridgecrest for boys while approximately 100 girls were a part of the exercises at Camp Ridgecrest for girls.

MONTGOMERY, ALA.—The proposed 1964 budget for the Alabama Baptist Convention has been set at nearly \$5 million in a preliminary budget meeting.

The Administration Committee of the convention voted to recommend a total budget of \$4,944,000, including Cooperative Program and designated items. This recommendation will be presented to the Executive Board in November and then to the state convention meeting in Birmingham, November 12-14.

In 1964, \$1,310,130 is earmarked for Southern Baptist causes, marking nearly \$100,000 increase over 1963. Alabama Baptists voted in recent years to assure at least 35 per cent of the total Cooperative Program funds going to the S.B.C.

George Bagley is the newly elected executive secretary-treasurer of the convention.

FORT WORTH, TEXAS—An editorial in the August issue of *The Beam*,

(Continued on Page 12)



NASHVILLE—ATTENTION! Each of these intermediates represented his state in the Master Swordsman's Drill at Ridgecrest Baptist Assembly at the second Training Union leadership conference July 11-17. By numbers they are: (1) Elaine Farrington, Baltimore, Md.; (2) Patricia Whitman, Albany, Ga.; (3) Margaret Grigsby, Batesville, Ark.; (4) Donna Beard, St. Louis, Mo.; (5) Carolyn Knight, Kershaw, S. C.; (6) Linda Floyd, Takoma Park, Md. (representing Washington, D. C.); (7) Brenda Duke, Birmingham, Ala.; (8) Mae Ann Baird, Adairville, Ky.; (9) Roy Lively, Baton Rouge, La.; (10) Judy Garland, Warren, Mich.; (11) Becky Robison, Bay Village, Ohio.

For the first time, the participants in the drills at both Training Union leadership conferences at Ridgecrest received so few penalties that each was given a citation as "Swordsman of Distinction." Citations are given to those who show outstanding skills as swordsmen.

The drills were directed by Bob R. Taylor, director of intermediate work, Training Union department, Baptist Sunday School Board, Nashville.—BSSB Photo

KENTUCKY BAPTISTS AT WORK

Stewardship

"Show Me" Conference On September 6

by Robert J. Hastings

A unique church finance clinic will be held at the Baptist Building at Middletown on Friday, September 6.

Designed primarily for lay men and women, the clinic will explain in detail how to use the new Growth Program for smaller churches, as well as the 1963 Forward Program materials.

Pastors may attend if necessary to bring their lay people, but the purpose primarily is to reach church secretaries and laymen who will serve on committees in budget campaigns this fall.

The clinic will begin at 9:30 A.M. (EST) at the Kentucky Baptist Build-

ing on Highway 60 near Middletown. The meeting will close about 4:00 p.m.

September, October, and November are three of the busiest months in the church calendar. Many pastors realize the work involved in a good budget campaign, plus the fall revival, promotion day, preparations for Thanksgiving and Christmas, etc. One answer is to have one or two choice laymen get this training in budget promotion on September 6, so they can assume the major leadership in their churches.

(Please note that the correct date is September 6. The first publicity that went out erroneously listed two dates.)

Woman's Missionary Union

More About WMU Conferences

by Mrs. Geo. Ferguson

Last week we introduced you to program personnel for WMU Conferences at Cedarmore. We told you Dr. Wayne E. Oates of Southern Seminary will speak each evening on Family Relations and that Rev. W. H. McGinnis would be in charge of the music for the Week with music for the week-end in charge of the Music Department of Kentucky



Dr. Oates



Mr. McGinnis

Southern College. They are pictured this week.

The Week

The WMU Conference will begin with the evening service at 7:30 on Monday, August 26 and will conclude at noon on Friday, August 30. There will be Morning Watch, led by Mrs. William Ellis, in the dining room daily. Services in the tabernacle will begin with Bible Study by Dr. Francisco each morning at 8:45 followed by conferences and then the Missions Hour. Additional conferences will be held at 1:15 daily. The Prayer Retreat will take the place of Vespers with Dr. Oates speaking at each evening

service. The banquet will be on Wednesday. There will be other daily features.

Conferences will be led by Mrs. J. S. Woodward, Mrs. J. Chester Durham, Mrs. William Ellis, Mrs. Paul Stewart, Mrs. James Keightley, Mrs. Z. Z. Fulcher, Mrs. Leland Seaton, Mrs. Arthur Carpenter, the directors and the executive secretary.

The Week-End

The week-end will begin with conferences from 2:00-4:00 p.m. on Saturday, August 31, followed by the banquet at 6:00 p.m. Conferences will also be held on Monday morning. Dr. Oates will speak at the Saturday evening regular session and on Sunday evening. Dr. Francisco will preach on Sunday morning. Mrs. Stanley Crabb will teach the S.S. Lesson, speak at the Vesper Service and bring the closing message on Monday. The program will close with the noon lunch, Monday, Sept. 2. These, with the music program, Morning Watch in the dining room led by Mrs. William Ellis, and special promotional features give promise of a week-end of great value and long remembrance. What better way to spend Labor Day Week-end!

Brotherhood

State Brotherhood Convention Oct. 3, 4, At Bowling Green

by Forrest Sawyer

Three meetings of the Planning Committee of the Brotherhood of the First Baptist Church, Bowling Green, Dr. O. O. Smith, pastor, Harold Lee, minister of education, Jack Duvall, minister of music, have been held when the prime consideration was being given to plans for entertaining the State Brotherhood Convention which will meet with the church October 3-4, 1963.

Bob Baldwin, Brotherhood president, and the men have selected Walter Hawkins, Harold Batsel, Huggins Ferrell, Roy Lilly, Paul Markham, and C. R. Hines as Chairmen of various committees. These committee chairmen will have assisting them in their efforts Allen Ball, Ed Hanes, Bob England, Bob Finstermacher, and Bob Lively.

The Convention will have such outstanding personalities as Ira Prosser and Rentz Barkley taking care of the music

again this year, assisted by the Brotherhood Chorus of the Beechwood Baptist Church under the direction of Hugh McElrath, along with another men's choral group from Elkhorn Association, under the direction of Mr. Prosser.

David Richardson of Munfordville, the State Royal Ambassador president, and Charles Chatham, Royal Ambassador leader of the State Brotherhood Organization of Shelbyville, will be featured in the First Session, October 3.

Dr. C. R. Daley, editor of the *Western Recorder*, will present Dr. Robert Hingson with his testimony of accomplishments on the first evening.

A SEASON OF PRAYER will begin and be a part of the Convention's program at 10:00 P.M. and will go through until 6:00 A.M., October 4. Other Convention personalities will include State President Sam Ferrell, Jr., Troy Morrison of Carrollton, Don Copeland of Mayfield, Dr. Harold G. Sanders of Middletown, John J. Baker of Detroit, Michigan, L. E. Coleman of Memphis, Jack Stanton of Dallas, Texas, Walter House of Louisville, Asa Chasteen of Somerset, Roy Boatwright, Baptist Building, Middletown, Thomas Lawhon of Auburn, Ronald Dunn of Franklin, Cletus Coates of Munfordville, Lake Saling of Morgantown, and Owen Gray of Central City.

Nobel Cottrell of Tompkinsville will be the featured speaker for the Banquet the early evening of October 4.

A special Publicity Committee, headed by Ceech and Paul Parks of First Baptist Church, Bowling Green, has been appointed by President Bob Baldwin.

Church Music

Cedarmore Junior Music Concert August 23, 11:30 A.M.

by Eugene F. Quinn

A new Junior cantata will be presented at the second annual concert concluding Cedarmore Junior Music Camp at 11:30 a.m. on Friday, August 23. The entire camp personnel will present a cantata entitled *The Sower and the Seed* by Robert Graham, which he composed especially for presentation by Junior Choirs. This is a sequel to the cantata, *Lo! A Star* which Graham wrote as a Christmas cantata.

Two other choral groups will present music in the concert, a boys' choir directed by Johann Yang of Beaver Dam will present some anthems, and the girls' choir directed by R. W. Grobe of Madisonville. The public is cordially invited.

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CHAPLAINS' SCHOOL: These reserve chaplains of the 2074th USAR recently completed two weeks training at Fort Knox. They are: Front row (left to right): Lt. Col. G. R. Pendergraph (Branch Director), Lt. James Bruns and Lt. Richard Stevens. Second Row: Major Sherrill Stevens, Capt. Robert Barrie, and Lt. John Cummins. Back row: Capt. Darrell Richardson and Lt. Esra J. Richardson.

All are Baptists except Capt. Barrie who is a Presbyterian. Pendergraph is a staff member of the Kentucky Baptist Department of Missions and most of the others are Kentucky Baptist pastors.

MEN AND MATTERS
(Continued from Page 9)

monthly magazine of religious radio and television published by Southern Baptists' Radio-TV Commission, has brought a flood of letters from station managers. They applaud a strong stand against a recent National Council of Churches' resolution advocating government control of the broadcasting industry.

Dr. Paul M. Stevens, commission director, said in his editorial that "The first amendment of our constitution guarantees the freedom of broadcasting, just as surely as it guarantees the freedom of worship. I can't speak for Baptists, but I can accurately reflect what I, and millions of other Americans, feel concerning censorship of government control of any part of the publishing or broadcasting industries."

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JFK IRKED
(Continued from Page 8)

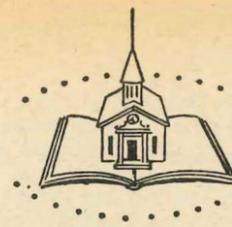
2. Among South Viet Nam's private schools, Catholic-run institutions receive government subsidies; Buddhist-run institutions do not. Catholic priests are the rectors at the predominantly Buddhist universities at Hue and Dalat.

3. Buddhists find themselves having to go through endless bureaucratic channels to gain permission to hold meetings; Catholics are not so handicapped.

4. When students are selected for scholarships abroad, the word is passed down that Catholic applicants will prove more adaptable to living in western civilizations.

5. In day-to-day contact in government, the Buddhists find themselves under a moral restriction: the Catholic's word is more trusted, and, in a country with an estimated Buddhist majority of 70 to 80 per cent, only two of the 16 cabinet members are Buddhists, the vice president and the foreign minister.

Buddhists in Viet Nam were forced to contribute both money and enthusiasm to the 25th Jubilee Celebration of Diem's brother, Archbishop Thuc. Shortly afterward, when the annual celebration of Buddha's birthday came due, Buddhists not only were refused permission to fly their flag but had their ranks fired upon for demonstrating in protest.



SUNDAY SCHOOL LESSON

By H. C. Chiles

THE TEST OF FAITH

Genesis 22:1-14

Genesis 22 contains the record of the supreme test and of the crowning event in the life of Abraham. After this climactic incident, recorded herein, the story of Abraham's life soon draws to its close.

To Abraham the long-awaited birth of Isaac had meant the miracle of a new life in his home, the wonder of a birth at the great age of Sarah and him, the fulfilment of God's gracious promise to him, and the reassurance that a great blessing was to come to the whole earth through him. After the years had intervened, during which he had experienced long wanderings and numerous trials, Abraham had arrived at the place and time when it appeared that he could enjoy a season of prosperity and happiness. Instead, just when he thought that his greatest trials were over, he was subjected to the supreme test. Quite frequently severe tests follow immediately times of unusual blessing, as many have learned from experience. Christ was tempted severely immediately after His baptism.

I. A Shocking Request. Genesis 22:1-2.

God called Abraham by name when He made known His will to him. The test to which God was subjecting Abraham was for the purpose of revealing the quality and maturity of his faith in Him. God made this shocking request of him: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." The deep affection of this father for his son was reflected in the expression, "whom thou lovest." Thus Abraham was reminded of his dearest possession and was asked to give it as a burnt offering to God. This strange and startling request which God made of Abraham reminds us of the fact that centuries later He offered His only begotten Son as a sin offering.

In infinite wisdom, goodness, power and love God took years to prepare Abraham for this supreme test of his faith. He never sends a trial or puts us to a test until He has prepared us sufficiently to come through it victoriously. During those long and trying years God had put Abraham to one test after another, but each trial through which he had passed had made him a bit stronger.

For August 18, 1963

Each experience had been an integral part of his preparation for his remarkable triumph in this crucial hour, when he demonstrated to all that he did not have or worship an idol—animate or inanimate. Of necessity this test had to come. Faith in God always necessitates testing experiences.

II. A Swift Response. Genesis 22:3-10.

We have not been told what Abraham's first thoughts were when he heard God's shocking request, but we do know what he did. His response to God's command was swift. His obedience was unquestioning, unhesitating, resolute and decisive. He "rose up early in the morning," meaning when the first faint light appeared in the east prior to the rising of the sun, and went out to do what God commanded. Early rising for the purpose of doing the will of God was the habit of many of His servants in the Old Testament era; for example, Abraham, Jacob, Moses, Joshua, David, etc. Abraham's swift response to God's startling request was highly commendable.

One naturally wonders what Abraham said to Sarah that morning. It is very doubtful if he got her consent to go. We do not know, but it is entirely possible that he told Sarah that he was going to take Isaac to the mountain and worship God and come back again. Early that morning Abraham, Isaac and two young men, who were the servants of the patriarch, set out on the journey from Beer-sheba to Jerusalem, which was approximately fifty miles. On the third day they came within sight of Mount Moriah, where Solomon's temple was built later and where "the Dome of the Rock" now stands in Jerusalem. Before they reached this spot of hallowed memories, Abraham instructed his two servants as follows: "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." To him the making of this sacrifice was too sacred for any except God to behold. His remark, "I and the lad will go yonder and worship, and come again to you," meant that he believed God was able to raise up Isaac from the dead, and that he fully expected him to return with him.

When Abraham placed the wood for the burnt offering on the shoulders of Isaac, he acquiesced fully by carrying

it, even though he was a young man. God's Word does not state Isaac's age, but Josephus, the Jewish historian, claimed that he was twenty-five years old. Isaac foreshadowed Christ bearing His cross on the way to Golgotha. Abraham carried the fire which would burn the wood and cause the sacrifice to be consumed. The statement, "they went both of them together," indicated that father and son were in hearty agreement.

The son's natural question about the lamb, as they ascended the mountain, was followed by the father's confident reply that God would provide it. God alone could supply that which would satisfy Himself.

It is possible that, as they approached the place where the actual offering was to be made, Abraham revealed to Isaac what God had commanded. Regardless of the struggle which was going on in his mind, when they arrived Abraham built an altar, arranged the wood on it, bound Isaac and laid him on the wood. He was about to demonstrate his genuine faith in accounting God able to raise Isaac from the dead, his wonderful love for God Whom he counted more dear to him than his own son, and his implicit obedience in that there was nothing which God demanded of him that he was not willing to do. In not resisting, Isaac proved that he trusted his father completely to do only that which he knew to be right.

III. A Supernatural Rescue.
Genesis 22:11-14.

Abraham lifted up his knife to slay his son. Because his obedience had gone far enough to prove that he would give God his very best, God interposed by calling out from heaven, "Abraham, Abraham!", and staying his hand. One mark of the true believer is that he does not withhold anything from his heavenly Father, neither his life nor what he has. God accepted Abraham's intention for the actual deed, and prevented him from slaying Isaac.

Abraham beheld a ram caught in a thicket and he offered it as a sacrifice to God in the place of his son. As a testimony to the reality of God's presence and provision, Abraham named the place "Jehovah-jireh", signifying that God always provides, and there in genuine gratitude he worshipped Him.

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SUPREME COURT

(Continued from Page 3)

to sneers and ostracism by his fellow students. But does the court not recognize that such is invariably the lot of the "odd ball," one who not only holds unconventional beliefs but insists on pressing them, who favors unusual dress, eccentric behavior, etc.? The court can hardly throw a blanket of protection about such people.

And then, what about the psychological effect on the majority? Is the majority to be prevented from spiritually wholesome activity it chooses to engage in? Are children to gain the impression that religion is somehow illegal and must be furtive, private and secret?

Washington in his farewell address (which was written mostly by Alexander Hamilton using some ideas of James Madison and edited by Washington) made this comment on the importance of religion to good government.

"Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure—reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

It would be hard to picture these founding fathers rendering a decision similar to the recent Supreme Court ruling.

TEXAS:

Negroes Picket Houston First Baptist Church

HOUSTON (BP)—Seven Negroes who were reported to be representatives of Congress of Racial Equality (CORE) picketed the First Baptist Church of Houston because of its refusal to admit Negroes as church members.

Three of the seven pickets were manned by Negroes who had applied for membership at the church where the president of the Southern Baptist Convention, K. Owen White, is pastor.

Worshippers at both the Sunday morning and Sunday evening services generally ignored the pickets, observers said, and the Negroes quietly ignored the church goers.

One usher taunted the pickets, however, and a young girl burst into tears when she saw the demonstration.

The Negroes carried signs which stated, "Jim Crow Must Go," "Father Forgive Them," "How Can a Christian Church Be Segregated?" "Don't Worship God In This Segregated Church," "Respect For Human Dignity Is All We Ask," and "Is God Black or White?"

CORE had earlier given the church an ultimatum stating that unless Negroes were admitted as members, CORE would picket the church, stage kneel-ins on the

steps, and pack the pews with Negroes so the church members would not have a place to worship.

Five Negroes had been denied church membership at the time of the picketing under a church policy which instructs a screening committee to counsel with every candidate for membership—white and colored alike—on such matters as salvation experience, motivation, former church membership, etc.

EAST LYNN:

Old Logs Buy New Pews At Liberty Baptist, Green County

The Liberty Baptist Church, near Creal, Kentucky, in Green County will sell the logs in their 100-year-old church building on August 10 to buy new pews for a newly constructed church building.

The Louisville *Courier-Journal* carried a lengthy article and two pictures of the old and new buildings in the July 28 edition. Under the title "For Sale: A Bit of History", the article told of the faith and labor of the church people to erect a new building. Approximately \$10,000 was given in cash for materials and then volunteer labor erected the building. Pastor Cosby Dobson was serving the church at the time the decision was made to erect a new building. The church is presently served by Pastor Milton Judd.

The old building is approximately 36 by 46 feet. The logs are yellow poplar, 9 inches thick and 17-22 inches wide. They are remarkably well preserved from insects and weather rot. They will be sold at public auction, Saturday, August 10.

RACE:

Louisville Baptist Pastors Plan Three Integrated Functions

The Louisville Baptist Ministers Conference, an interracial group composed of clergymen from both the Southern Baptist Convention and the National Baptist Convention, met July 29 at the Crescent Hill Baptist Church to draw plans for three joint integrated functions.

The largest of these functions will be a simultaneous revival in all the city's Baptist churches next spring. Plans call for the revival to begin with a mass meeting in Convention Center or Freedom Hall.

The other two events would be a Christmas dinner for all Louisville Baptist ministers and their wives and a pulpit-exchange program.

The 80 ministers, forming an organization
(Continued on Page 15)

PIONEER MISSIONS:

Georgia's Interest Helps Wyoming Church

GREEN RIVER, Wyo. (BP)—The concrete interest of some Georgia Baptist laymen in pioneer missions in the west bore fruit here in the constitution of the nineteenth Southern Baptist Church in Wyoming.

The Monroe Avenue Baptist Church of Green River was constituted with 32 charter members. Dudley Phifer, young Oklahoman just out of Southwestern Baptist Theological Seminary, Fort Worth, is pastor.

Sharing in the constitution service were three Georgia Baptist laymen—Don Woodall of Cochran, L. Z. NeSmith of Hawkinsville and Georgia Brotherhood Secretary Bernard D. King of Atlanta. Three other Georgia laymen—Jim Pritchett of Cochran and Lucius Daniel and L. E. Lowery of Hawkinsville—served on the constituting council.

The Georgia interest in a Wyoming mission becoming a church dates back to 1962 when NeSmith went to Green River to share in a Laymen's Evangelism Crusade jointly sponsored by the Georgia Baptist Convention Brotherhood Department and the Colorado Baptist General Convention, of which Wyoming is a part.

NeSmith found a struggling group of about 20 Southern Baptists worshipping in the local Odd Fellows Hall, above a grocery store, with classes being held above and below the store. Phifer had been pastor of the mission and selling shoes in a local store for five months.

The mission group had spotted a choice piece of land in a rapidly developing residential area of Green River, an oil-and-railroad city of about 7,000 people, but they had no funds to buy the land.

Neither did their mother church, Calvary Baptist Church of nearby Rock Springs, which has not been a church itself but a few years.

NeSmith went home greatly burdened with the needs of the Green River mission. He told the Woman's Missionary Union of the Pulaski-Bleckley Association, which includes the Hawkinsville-Cochran area of Georgia, of the opportunity in Green River.

The women's group got behind the associational officers and—to make a long story short—the churches in the Pulaski-Bleckley Association raised the money to buy the acreage needed for the mission to start a building program.

The land was already cleared and the basement excavated and the mission had \$3,000 furnishings fund when it came time for a third annual Laymen's Evangelistic Crusade by Georgia laymen

among Southern Baptist Convention churches in Wyoming.

Woodall and Pritchett were sent to the Green River mission; Daniel and Lowery worked in the Rock Springs church and NeSmith served in the Kemmerer Southern Baptist Mission, another mission of the Rock Springs Church in a neighboring city.

On the concluding day of the five-day crusade, pastor and members of all three groups met together to constitute the Green River Mission into the Monroe Avenue Baptist Church.

Six persons had made professions of faith for baptism after Woodall brought the morning message, making 32 charter members for the afternoon constitutional service.

L. J. Hatcher, pastor of the Kemmerer Mission, brought the message and Denver J. Bennett, pastor at Rock Springs, moderated the service. Robert L. Smith, Wyoming area missionary for the Colorado Convention and the SBC Home Mission Board, convened the council.

Southern Baptists now have 19 churches and two missions serving the 350,000 residents of Wyoming.

THREE INTEGRATED MEETINGS

(Continued from Page 14)

tion that has no official connection with the two conventions of which the pastors and their churches are a part, passed a resolution condemning the sale of beer on Sunday. They appealed to the authorities to examine the law and clarify the situation as to why it is possible to sell beer and not milk on Sunday.

The joint Christmas dinner is being planned by the Steering Committee for December 16 at a down-town hotel for "the witness it would provide." Dr. John R. Claypool, pastor of Crescent Hill Baptist Church, is chairman of the Steering Committee.

ANOTHER REMINDER

This is another reminder that the 1963 Kentucky Baptist Convention at Lexington's Calvary Baptist Church is scheduled for November 13-15 instead of November 12-14. Preliminary meetings are on November 12. Reservations should be made or changed accordingly.

CORRECTION

We regret an error contained in the Gold Star Insurance advertisement in the July 11 issue of this paper. This insurance policy is not sold by the American Fidelity and Casualty Company as the ad indicates. This error has been explained by the advertising agency which provided the ad to us as it appeared.

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ATTENDANCE:

Sunday School and Training Union Attendance

July 28, 1963

	S.S.	Add.	T.U.				
Louisville, Walnut Street	1127	3	218	Ashland, First	475	--	111
Missions (3)	281	--	59	Louisville, Baptist Tabernacle	459	1	137
Madisonville, First	1001	2	217	Winchester, Central	458	2	142
Mission	12	--	--	Louisville, Rockford Lane	449	2	123
Covington, Calvary	926	--	--	Lexington, Porter Memorial	441	--	112
Elizabethtown, Severns Valley	868	--	188	Jeffersonton, First	440	3	75
Missions (2)	930	--	--	Paducah, Lone Oak	440	--	161
Hopkinsville, Second	856	3	140	Ashland, Unity	434	4	117
Louisville, Carlisle Ave.	827	8	224	Hodgenville, First	431	2	97
Missions (2)	120	--	--	Louisville, South Side	430	--	72
Mayfield, First	825	--	196	Owensboro, Hall Street	429	--	154
Mission	77	--	--	Nicholasville	425	--	87
Bowling Green, First	809	1	179	Paducah, First	424	--	119
Mission	80	--	--	Corbin, First	413	--	99
Owensboro, First	796	3	158	Louisville, Hazelwood	412	--	74
Murray, First	772	1	94	Central City, First	406	--	171
Mission	53	--	--	Greenville, First	400	--	125
Louisville, Crescent Hill	769	6	159	Owensboro, Buena Vista	399	1	108
Missions (3)	182	--	37	Georgetown	399	--	80
Lexington, Grace	673	2	85	Missions	33	--	32
Mission	22	--	--	Louisville, Shively	392	3	75
Harrodsburg	667	--	154	Louisville, Farmdale	389	1	115
Mission	64	--	31	Lebanon, First	387	2	101
Somerset, First	623	--	170	Franklin, First	384	--	107
Missions (2)	125	--	28	Missions (2)	101	--	25
Louisville, Beechmont	623	--	191	Winchester, First	380	--	45
Missions (2)	253	--	14	Mission	39	--	--
Campbellsville	599	--	163	LaGrange, DeHaven Memorial	379	9	108
Missions (3)	149	--	78	Lancaster	373	--	47
Louisville, Green Acres	579	--	227	Louisville, 18th Street	373	--	104
Glasgow	572	--	114	Mission	43	--	28
Mission	30	--	--	Ludlow, First	373	2	70
Louisville, Valley Station	572	1	117	Bowling Green, Glendale	372	--	153
Erlanger	571	2	128	Mission	67	--	31
Louisville, Buechel Park	559	11	179	Hima, Horse Creek	370	--	--
Newport, First	554	3	96	Owensboro, Eaton Memorial	369	5	124
Louisville, Bethlehem	541	1	194	Mt. Washington, First	369	--	68
Louisville, Beth Haven	539	2	204	Mission	100	--	34
Paducah, Immanuel	535	--	160	Louisville, Fairdale	364	--	100
Shelbyville, First	513	--	119	Mission	35	--	12
Mission	46	--	14	Bardstown	364	--	51
Louisville, Beechland	496	--	108	Louisville, Highview	362	--	100
Henderson, Immanuel Temple	488	--	93	Louisville, Chapel Park	362	5	143
Mission	138	--	44	Walton, First	360	1	170
				Ashland, Pollard	353	--	126
				Mission	54	--	--
				Covington, South Side	352	--	49
				Louisville, Third Ave.	351	1	87
				Campbellsville, South	345	4	91
				Lawrenceburg, First	343	--	40
				Mission	70	--	47
				Lexington, Trinity	341	--	100
				Bellevue, First	340	--	76
				Owensboro, Lewis Lane	316	--	130
				Louisville, Immanuel	306	2	47
				Henderson, Audubon	292	--	74
				Mission	71	--	--
				Falmouth	289	--	22
				Mission	23	--	--
				Barbourville, First	288	1	60
				Missions (2)	80	--	--
				Shepherdsville, Little Flock	287	--	82
				Hazard, First	284	--	73
				Mission	63	--	--
				Earlington, First	267	--	109
				Middletown, First	267	4	120
				Louisville, Fern Creek	266	--	78
				Independence, Hickory Grove	259	--	29
				Mission	20	--	--
				Louisville, Clifton	259	--	69
				Mission	57	--	36
				Dry Ridge	259	--	65
				Mission	48	--	--
				Taylorsville, Kings	255	--	148
				Hazel	254	--	--
				Owensboro, Crabtree Avenue	248	--	66
				Hopkinsville, Edgewood	243	--	75
				Shelbyville, Salem	239	1	120
				Marion	235	--	64
				Stanford	232	3	86
				Mission	31	--	--
				Frankfort, Memorial	227	--	64
				Madisonville, Second Avenue	225	--	86
				Owensboro, Parrish Avenue	222	--	107
				Louisville, Valley View	215	--	68
				Shelbyville, Highland	212	--	58
				Gilbertsville, Bethel Missy	211	--	--
				Harrodsburg, Bruner's Chapel	208	--	87
				Taylorsville, First	207	--	95
				Cave City	168	--	47
				Owensboro, Seven Hills	165	--	32
				Florence, Greenview	129	--	45
				Ft. Thomas, Highland Hills	112	3	34
				Mission	14	--	--
				Frankfort, East	93	1	63
				Owensboro, West Side	65	4	67

PIONEER MISSIONS:

Christ In The Big Cities

God has His way of revealing the needs of His kingdom to us. My eyes have just been opened to the conquest of Home Missions here in our land. I have just returned from a revival at the First Baptist Church in Palatine, Illinois. It was a very gratifying experience for me. The pastor there is Charles Chaney, formerly pastor of Oak Grove Chapel at Fort Campbell, Kentucky. We certainly enjoyed visiting with the Chaney's, my wife and daughter, Penny, accompanied me, and working with his fine people. Palatine is a suburb of Chicago with 15,000 plus population. They have one Southern Baptist Church, First Palatine, with 130 members. There are 160 such towns and cities in the Chicago Southern Baptist Association and of this 160 only 54 has a Southern Baptist church or mission. Several of these cities as large as Hopkinsville have no Baptist church or mission at all. We would say this is incredible I am sure. Those were my feelings exactly when people cited the situation to me. However, it took a first hand encounter and a personal experience with the situation to open my eyes to the needs of Home Missions in our metropolitan areas. It would be a great blessing to this work if every pastor in our southern states could view first hand the

great challenge for Christ that this work offers. I have pastored two rural churches in the past six years and like many others thought that Christ only existed in the country. However, it is now my privilege to inform the readers of this article that Christ lives in the big city also.

I would like to open your eyes to the tremendous need of Home Missions in the Chicago Southern Baptist Association by giving you some heart searching statistics taken from a message by

by Larry Adams, pastor
Locust Grove Baptist Church, Little
River Association, Cadiz

William Powell, formerly city missionary in Chicago and who did a tremendous job in that capacity. He is now with the Home Mission Board in Atlanta. These are his findings:

- ▶ One out of every six Americans live within 300 miles of Chicago.
- ▶ One-third of all Americans live in the eight Great Lakes states.
- ▶ The total population of the Chicago Metropolitan Area is 6,792,712.
- ▶ There are two times as many Jews in Chicago as in Jerusalem.
- ▶ More Germans than in Bremen, Germany.

- ▶ More Italians than in Venice, Italy.
- ▶ More Russians than in Stalingrad.
- ▶ More Negroes than in Mississippi.
- ▶ More Catholics than in Rome.
- ▶ Third largest Norwegian City in the world.
- ▶ Third largest Bohemian City in the world.
- ▶ Fourth largest Swedish City in the world.
- ▶ One hundred thousand college and university students in the Chicago area.
- ▶ Ninety-seven different denominations have their headquarters in Chicago.
- ▶ Chicago is the largest Catholic diocese in the world—2,000,000.
- ▶ The Catholic Bishop of Chicago gets license plate No. 1 on his car.
- ▶ There are 2,700 churches in Chicago of all kinds, faiths, and sizes.*

To equal the average number of churches in the Southern Baptist Convention, Chicago needs 1,500 churches. Then to staff these churches they need:

- 1,500 Preachers
- 1,500 Sunday School Superintendents
- 1,500 Training Union Directors
- 10,000 Deacons
- 50,000 Sunday School Teachers

Yes, Christ is in the Big City, and as long as we have pastors like: Charles Chaney, Lewis Lowe, Woodie Pinson, Leroy Pratt, and missionaries like Preston Denton in that area he will be honored and glorified above all.

* Message presented to World Missions Conference in Springfield, Illinois, by Pastor William Powell.