



WESTERN

RECORDER

APRIL 2, 1964



First Baptist Church, Owensboro, Kentucky, will be the scene of the Woman's Missionary Union annual convention, April 14-16. Dr. David Nelson is the host pastor. See the March 26 issue of the Western Recorder for the program.



GLEANINGS FROM THE FIELD

CLOVERLEAF BAPTIST CHURCH, 4401 Manslick Road, Louisville, will enter and dedicate their new building on April 12. Pastor Rufus Moore will speak at the 11:00 a.m. worship service. At an afternoon service at 2:30 p.m., former pastors will be recognized, a history of the mission and church will be presented and the dedicatory message will be brought. Harold Pope, student at the seminary, will plan the special music for the day.

DR. ROBERT PALMER, pastor of the Williamsburg First Baptist Church, reports a revival which resulted in 14 professions of faith and many other decisions. Evangelist was Dr. J. Norris Palmer, pastor of First Baptist Church, Baton Rouge, Louisiana, and brother of the pastor. Music was directed by Harold Reynierson, Calvary Baptist Church, Lexington.

THE CONFERENCE OF MINISTERS' WIVES of the SBC will meet on May 19, 3:30 p.m., at the Christ-St. Paul's Methodist Church, five blocks from the convention hall in Atlantic City. After the meeting, a tea will be held for the ladies present. Mrs. Norman Vincent Peale will be the speaker at the meeting.

FIRST SOUTHERN BAPTIST CHURCH, San Francisco, California, will observe the 21st anniversary of the church on April 19, 1964. A part of the program will be the reading of correspondence from former members. Dr. A. Maurice Norton, pastor, would appreciate receiving a note from those who were baptized in this church during the 21 years. Write to him at First Baptist Church, 208 Dolores Street, San Francisco 3, California.

ROLLINS S. BURHANS, president of Kentucky Southern College, will receive the doctor of laws degree from William Jewell College, Liberty, Missouri. Dr. Burhans will receive his honorary degree along with three others the school is granting. Burhans is a graduate of William Jewell.

MARY SUE MEUTH, Southern Baptist missionary to Indonesia, returned to her field on March 14 after furlough. She may be addressed at Djalan Gunung Sahari VI/36, Djakarta V/2, Java, Indonesia. Miss Meuth is a native of Henderson County, Ky.

CAROL STOWERS, Louisville, Ky., was recognized at Oklahoma Baptist University for making a grade of 3.8 on a 4.0 basis for the first semester this year.

CARLISLE DRIGGERS, pastor of Twenty-Third and Broadway Baptist Church, conducted a revival March 8-15 at the First Baptist Church, Lawrenceville, Ill. H. Lewis Wilson, pastor of the Illinois church, reports six professions of faith and good attendance during the revival.

FRED T. MOFFATT, SR., pastor emeritus of the First Baptist Church, Frankfort, was the guest minister at the First Baptist Church, Mayfield, on March 15. John Huffman is pastor at Mayfield.

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

Volume 138 No. 14

WESTERN RECORDER

Kentucky Baptist Building
Middletown, Ky. 40043

Owned and Published by the

KENTUCKY BAPTIST CONVENTION

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Second-class postage paid at Middletown, Kentucky.

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

When making change of address, please send a recent label from your paper and the new address.

SUBSCRIPTION RATES—Individual subscriptions, United States, \$2.25; Foreign, \$2.50, plus 3% Kentucky Sales Tax. Church Budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

H. D. SMALLWOOD, 70, a Baptist minister for 40 years, died at his home near Somerset after an illness of several months. He was pastor in Kentucky and Michigan. At the time of his death, he was honorary pastor of the Eubank Baptist Church and had conducted a radio program until a few years ago.

RADIO STATION WQXR, owned by *The New York Times*, has notified advertising agencies that it is willing to broadcast advertising for whiskey and other hard liquors after 10:30 p.m.

ALBERT COTHRAN, son of J. G. Cothran, Sr., was killed in an accident in Texas. Cothran, the son of a retired Kentucky Baptist pastor, was flying his helicopter when a student pilot crashed into him.

SELLERS BAPTIST HOME, New Orleans, received, through the will of the late Fred A. Bennett, Baptist layman of Greensburg, La., an automobile and \$10,694. Sellers Home, started in 1933, is the only home for unwed mothers operated by Southern Baptists.

MARYLAND again leads states in per capita contributions to the Southern Baptist Convention through the Cooperative Program. Its per capita amount for 1963, according to John H. Williams of Nashville, is \$3.27. Kentucky was 19th in per capita gifts to the Cooperative Program.

W. C. MORGAN, 62, secretary of the church music department of the Mississippi Baptist Convention board, died March 13 at Baptist Hospital in Jackson. He had suffered a heart attack the day before his death.

SOUTH DISTRICT ASSOCIATION G.A.'s met at the Lexington Avenue Baptist Church, Danville, for their quarterly meeting. Following a "covered dish supper", served by the Woman's Missionary Society of the host church, those present met in the sanctuary for the program. There were 262 in attendance representing 14 churches of the association.

MALAYSIAN BAPTISTS plan a 1965 crusade in which seven languages and dialects will be used to proclaim the gospel during the crusade.

RACE RELATIONS:

Judgment Begins at the Lord's House

by Henlee H. Barnette

Professor of Christian Ethics
Southern Baptist Theological Seminary,
Louisville, Kentucky

Some editors of our state Baptist papers, along with a few other denominational leaders, are beginning to speak prophetically to the problem of racial injustice. Until recently only a few voices among us were crying in the wilderness against racial discrimination and segregation.

However, most pronouncements about race relations by Southern Baptists have been too general and call for racial justice and integration somewhere other than at the level of the local church. It has been my observation that the vigor of our pronouncements on critical ethical issues is usually in inverse proportion to our distance from them.

In the light of Holy Scripture, Christian love and plain justice, Southern Baptists must declare unequivocally that the local churches of which they are members should be open to all sincere worshippers regardless of color. In our church bulletins we profess to welcome all persons, but deny it in actual practice. When one of my sons was eight years old, he saw a bulletin board in front of a church stating "Everybody

Welcome." Looking up to me, he asked, "Daddy, do they really mean it?"

Southern Baptists claim to be a people of "The Book." "What saith the Scriptures" about the nature of composition of church membership? Jesus specifically stated that His house is the "house of prayer for all nations" (Mark 11:17). But the Jews had made God's house a den of thieves. We have made it a congregation for whites only.

The Holy Spirit made it crystal clear at Pentecost that there was to be no segregated church. He came upon all worshippers without discrimination, male and female, Parthians, Medes, Egyptians, Arabians, Jews, etc. (Acts 2:1-12). These people were "in place" sharing a common worship experience, "attending the temple together and breaking bread in their homes" (Acts 2:46).

Peter learned that God shows "no partiality," no favoritism, albeit the revelation had to come to him in a vision (Acts 10). Paul set aside sex, social status and race, teaching that all become one new humanity in Christ

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CHURCH-STATE:

An All-Important Court Refusal

by E. S. James

On March 2 the U.S. Supreme Court announced its refusal to review a case appealed from a lower court, and it may prove to be the most significant judicial decision since 1954. Two non-profit, private hospitals in North Carolina had received more than three million dollars in Hill-Burton funds, and when they refused to admit Negro patients on the same basis as white people and did not grant staff privileges to Negro doctors the matter was taken into the courts. The first court ruled for the hospitals, but the Fourth U.S. Court of Appeals reversed the decision; and the Supreme Court refused to review the case.

Apparently this refusal to review settles once and for all time a question that has been debated for years on whether or not the government would ever dictate the policies of institutions supported by it. C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs in Washington, is a keen analyst and a well versed student of church-state affairs. His appraisal of the court's decision is

E. S. James is the editor of the Baptist Standard, Texas Baptist paper. This article appeared as an editorial.

that it will have "far-reaching effects on church-related hospitals that have accepted Hill-Burton funds." He interprets the decision to mean that hereafter all such hospitals will be regulated by public policy regarding discrimination. It would be hard to see how it could be interpreted to mean anything else.

The decision by the Fourth U.S. Court of Appeals is important for two reasons. It re-affirms that the federal government will have the final word in the matter of desegregation, and it affirms for the first time that the government will ultimately determine the policies of institutions financed by it. People may argue about it for another 100 years, but arguments won't change the picture. Segregation in tax supported institutions has come to an end, and government control of the many institutions it supports has just begun. The importance of the decision lies not in its effect on segregation but on what it will mean to the churches that have been accepting government grants.

If the government can tell a private hospital whom it must receive and what doctors it must use on its staff after it

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Mrs. Bernice Glaze

ANNUITY HELPS: A Life Re-Built By Faith

by Betty Ensminger

Annuity Board Staff Writer

One morning in early May, 1960, Mrs. Bernice Glaze stood before her kitchen window washing dishes.

She went through the motions automatically, for her thoughts were lost in prayer.

"Lord, show me, tell me, somehow, what you want me to do."

Just five months before, in January, her husband was killed in an automobile accident near his little church in Picayune, Mississippi. They were both students at New Orleans Seminary at the time.

After the initial shock had passed, Mrs. Glaze realized she was responsible for the care and support of their two children, Gary, 11, and Janice, 14.

"I didn't know what I was going to do," she said. "I wasn't prepared to do any particular work."

Then she received her first widow's annuity check from the Annuity Board. Her husband had been in the program only a few years, and the checks were not large.

"But I was so grateful for them," she said. "For several months, this was the only income I had."

Knowing her check would come every month, she decided to try to finish out the year at the Seminary. At least this would be one way of preparing for some kind of work, she reasoned.

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The Challenge and Charm of President Johnson

More than 125 Southern Baptists in Washington March 23-25, for a Christian Citizenship Seminar sponsored by the Southern Baptist Christian Life Commission received an unbelievable amount of stimulating and challenging information and insight. An unexpected climax for the seminar participants was a visit to the White House and an unusual experience of hospitality and challenge from President Lyndon Johnson.

The President received us on the warm spring morning in the rose garden which is next to his office and which was made famous by former President John F. Kennedy. He quickly identified himself with the Baptist pastors and denominational leaders by reminding them while there were no roses open in the garden at this time, there were plenty of thorns inside his office.

The President's remarks were thoroughly Baptist oriented. This seemed to be easy for him. In addition to his own Baptist forebearers, he has the able counsel of two top administrative assistants who are Southern Baptists. These are former Congressman Brooks Hays and Bill Moyers, a Texas Baptist preacher who has been very close to Johnson for a number of years. Hays has recently announced that he will leave his present post for a teaching position at Rutgers University.

The President reviewed his own Baptist roots. His maternal grandfather was a renowned pioneer Baptist preacher in Arkansas and Texas who also served as president of Baylor University in its early days. On the wall of the President's office is a letter to his preacher grandfather from Sam Houston describing Houston's admiration for the preacher and the general's financial pledge to the cause of Christ.

The President made strong impressions on his visitors with references in his address to his personal faith, his concern for civil rights legislation, separation of church and state and the relief of poverty in America. Most impressive was the President's reference to his own religious experiences during the dark days following the tragic assassination of President Kennedy. Said he, "Many Americans sought to renew their faith in those dark hours. I know I did." Then he told of an experience during the first days of his presidency when he sat at breakfast alone with Mrs. Johnson. Nothing was said by either one for a good while and then he said he instinctively bowed his head and said a simple grace he had learned as a child at the knees of his Baptist mother.

Words from the President to his guests which were most challenging concerned civil rights. "We are going to pass the civil rights bill," he said firmly. Then he called for support for this cause from Southern Baptists in pulpits and elsewhere, reminding us that no group in America has greater responsibility for civil rights than Southern Baptists.

Disregarding the Secret Service agents, the President, upon finishing his address, moved into the group and shook hands and exchanged greetings with every one of his guests. Then excusing himself, he turned us over to guides for a personal tour of the White House. This included what one sees on the regular tour plus other interesting parts of the 132-room home for American presidents.

A very enjoyable introduction to the first family came when the President reappeared in the Diplomatic Reception Room with his 16-year-old daughter, Lucy Baines. Upon being introduced, she greeted the guests cordially but apologetically for not being properly dressed for the occasion. She had the same appearance and manner of any other wholesome American teenager. A most intimate sight to some of the visitors was a glimpse a few moments later of the President's daughter in a hall in informal dress and barefooted (take consolation, mothers).

President Lyndon Johnson is more famous for effectiveness with individuals or small groups as a hard driving politician, but on this occasion he impressed his visitors with his personal magnetism. Some of his guests will disagree in the wonderful American way with him on certain issues, but none will fail to remember nor appreciate the unusual experience of White House hospitality. Nor can we ignore his plea for help in winning for all Americans freedom and equality of opportunity.

An Expression of Baptist Brotherhood

A unique and historic Baptist meeting took place in Louisville on Sunday afternoon, March 22. In the future this Baptist gathering might be regarded as one of the most significant experiences in Louisville Baptist history.

This meeting was an evangelism rally to kick off the Baptist Jubilee Revivals in the Louisville area. Its uniqueness was not in its evangelism emphasis, but in that it was the first mass meeting jointly sponsored and attended by Negro and white Baptists in the Louisville area.

The meeting was about as well attended as such meetings are attended these days. Negro Baptists in attendance appeared to outnumber the whites, a source

of disappointment to some who planned the rally. The less than desired attendance, however, was apparently due to the apathy of white Baptists toward such meetings rather than any objection to the desegregation features.

Those present heard outstanding messages from Southern Seminary Professor Dale Moody and West Chestnut Street Baptist Pastor Garland Offutt. The message of Offutt was incisive and direct. It would have been proper for any gathering of Baptists anywhere, anytime.

Though such an effort by Louisville Baptists to practice as well as preach the brotherhood of all believers in Christ was long overdue, it is better late than never. It probably heralds the day of many other joint projects of Negro and white Baptists in Louisville.

As Dr. John Claypool pointed out in remarks con-

cerning the purpose of the meeting, it affords an opportunity to say to the world that in spite of our differences, we are at least together in the great Jubilee Year attempt in evangelism. It will be a long time, if ever, before the Negro and white Baptists find it wise to give up their separate congregations and conventions. In the meantime we can use such joint projects to demonstrate to the world that Christ really makes brothers of all His true disciples.

The meeting was marked more by a spirit of worship and witness than by the emphasis of a conventional evangelism rally. Not since the 1960 Baptist World Congress in Rio has this writer felt such an experience of Christian community with fellow Baptists of other backgrounds and affiliations. Somehow there was a feeling that this is the way it ought to be. The general consensus of opinion seemed to be that such a gathering would be fitting on every Palm Sunday.

BAPTIST FORUM



So You Have Problems?

The following reply came to a Kentucky pastor's desk recently following the annual promotion of the Forward Program of Church Finance:

In reply to your request that I tithe, I wish to inform you that the present condition of my bank account makes it almost impossible to do so.

My shattered financial condition is due to federal laws, state laws, county laws, city laws, corporation laws, liquor laws, mother-in-laws, brother-in-laws, sister-in-laws, and outlaws. Through these laws I am compelled to pay a business tax, amusement tax, head tax, school tax, gas tax, light tax, sales tax, liquor tax, carpet tax, income tax, food tax, furniture tax, exercise tax, even my brain is taxed.

I am required to get a business license, car license, hunting and fishing licenses, truck licenses; not to mention a marriage license, and a dog license.

I am also required to contribute to every society and organization which the genius of man is capable of bringing to life. To a woman's relief, unemployment relief, and the gold digger's relief. Also to every hospital and charitable institution in the city: including the Red Cross, the purple cross, the black cross, and the double cross.

For my safety I am required to carry life insurance, property insurance, liability insurance, burglar insurance, accident insurance, old age insurance, and fire insurance.

My business is so governed that it is no easy matter for me to know who owns it. I am expected, suspected, disrespected, rejected, dejected, examined, re-examined, informed, required, sum-

moned, fined, and commanded.

Compelled to provide an inexhaustible supply of money for every known need of the human race. Simply because I refuse to donate to something or other I am boycotted, talked about, lied about, held up, held down, and robbed, until I am almost ruined.

I can tell you honestly that except for a miracle that just happened I could not enclose this money. The wolf that comes to many doors nowadays has just had pups in my kitchen; I sold them and will put my tithe in church Sunday. Will you please read my testimony in church Sunday?

One of Your Church Members

Musician Misquoted About Heaven

A recent newspaper article originating in Louisville quoted Dr. William J. Reynolds of the Church Music Department in Nashville to the effect that "We used to sing a lot of 'Heaven' songs in church". The author of the article then went on to insert a statement that was his own, not Dr. Reynolds', as follows: "in the theology taught today, Heaven is an abstraction, which makes these old hymns naive by current standards." This was neither stated nor implied by Dr. Reynolds. Following this article, the Religious News Service, in a release dated February 14, quoted Dr. Reynolds incorrectly by attributing to him the "theology" statement, which he did not make.

A recent statement by Dr. Reynolds explains, "I told Mr. Woolsey (author of the article) that preachers were not preaching as many sermons on heaven today as they used to. Since the well planned worship service provides music

to support and illumine the sermon topic, fewer sermons on 'heaven' result in use of fewer hymns on the subject."

I hope that anyone who has made public comments on the misquotation will please correct them to the audiences where they have been made.

Louisville, Ky. Eugene F. Quinn, Kentucky Music Secretary

Answer to Mr. Pathnae'

Dear Editor:

I felt somewhat anxious and rather amazed at a recent "Baptist Forum" article in which Mr. Pathnae' accused the *Western Recorder* of becoming a "propagation outlet for so called civil rights crusades," and the implication that the crisis of racial equality is not a "religious matter." I heartily agree that Baptists, in the spirit of freedom and autonomy, are quite capable of making their own decisions in the matter. Indeed, any "decision" apart from the individual's self-commitment hardly warrants its title.

I am grateful to Mr. Pathnae' for informing us that he was a "life time liberal" (whatever that means), and that he has studied theology (in college, at that!). I would have hardly conjectured that he was such an authority without these prime bits of historical fact. Perhaps the insight of one such as this could explain the Christian doctrine of man without affirming the equality of every person fashioned by the Creator. Perhaps he can explain the attitude of Christ toward foreigners, or Philip toward an Ethiopian, or Paul's denunciation of relying upon one's ancestry for redemption. Perhaps he can explain to me why I cannot claim the love of a Jewish peasant without extending my love to my Negro neighbor. Perhaps he can tell me why, though neither law nor society nor any philosophical ethic prohibits my cursing a Negro, Jew, or Oriental, I stand con-

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The Origin of Baptists

by Glen Lee Greene

Jesus did not give the church a formal name. Men not only named it, they divided and changed it. Historical evolution produced changes, either good or bad, right or wrong. The course of Christian history was affected by crises and tensions both within and without the Christian movement. No church today conforms in every detail to, nor carries on its work exactly like, the New Testament church. This is not possible, necessary, or desirable.

Early Christianity

According to Matthew, whose Gospel is the only one that refers to the subject, Jesus used the word "church" three times (once in Matthew 16:18 and twice in Matthew 18:17). Primitive Christianity produced a rapid development of Christian communities. Church organization and worship remained simple. There was no central administrative authority and no uniformity in local church organization.

Majority and minority movements soon emerged within the one Christian fold. The "big" church, the mainstream or majority of the Christian movement, had powerful champions in the great centers of population, which attracted able, ambitious leaders. These leaders, the bishops, jealously strove for the extension of their own authority. They were extremely competitive bishops. This majority movement was largely held together through its insistence that it was the one true, catholic (universal) church. The minority, however, was fragmented. In various forms it reacted against the majority movement's claim to be the sole custodian and interpreter of the divine revelation.

Sects and Succession

Twin ideas, the apostolical succession of the clergy and the historical succession of the church, were invented to bolster the pretensions of an ecclesiastical power structure. Apostolical succession refers to an effort to validate the ordination of a clergyman by attempting to trace the ancestry of that ordination in an unbroken line of valid ordinations back to the apostles. Historical succession refers to an effort to validate the existence of a church by attempting to trace the ancestry of that church as a clearly definable historical entity in a

Glen Lee Greene, a native of Louisiana, is a graduate of Louisiana College and New Orleans Baptist Seminary. He wrote this series of articles on Baptist Heritage at the request of the Training Union.

valid and unbroken line back to New Testament times.

Actually almost nothing is known of some of the apostles, and even less of the men they might have ordained, if any. In its zeal for catholicity the majority movement made serious compromises; it altered the New Testament faith. Moreover, in an alliance with government, it sought to enforce conformity and to crush opposition. Its claims of apostolicity and succession notwithstanding, its self-projected image as a monolithic structure embracing and speaking for the whole of Christianity has remained but a myth.

Sectarian Christianity, on the other hand, has not been without its partisans who asserted some form of succession on behalf of the minority. These views lack convincing historical proof regardless of which side their advocates may be on. Despite their tendency to splinter and to proliferate, the sects in the minority camp were generally marked by a common denominator: the affirmation of a warmhearted, evangelical New Testament faith.

The Name "Baptist"

Baptists arose out of Separatism, the extremist, sectarian wing of the English Reformation. Although organized as a distinctly recognizable group early in the seventeenth century, they undoubtedly inherited a tradition of dissent and numerous principles cherished by earlier sects. In particular they owe much to the Anabaptists (rebaptizers), to whom the epithet "Anabaptist" was applied because they rejected infant baptism and insisted on the baptism of believers. Yet there were significant differences between Baptists and Anabaptists. For example in 1525, Hubmaier, an Anabaptist, baptized more than three hundred men by using a milk pail filled with water. Imagine what would happen if a church today allowed that to occur and then attempted to affiliate with one of our Baptist associations in Louisiana!

Anabaptists and Mennonites (Dutch Anabaptists) have never admitted any close identity with Baptists. English Baptists very early rejected the name "Anabaptist" when it was applied to them in derision.

Many persons even today quite incorrectly assume that Baptists originated with John the Baptist and that the origin of the name "Baptist" can be traced to that venerable forerunner of Christ. In the case of John, his name probably should be rendered "John the Baptizer." He was given that name be-

cause he baptized. Baptists took their name to denote that they had been baptized.

One reason why early English Baptists rejected the name "Anabaptist" was that they did not believe they had been rebaptized; they rejected any baptism but that for believers only. Thus the word "Baptist" came to connote both the rites of immersion and the evangelical significance of that rite. At first various names were used: Baptized Congregations, Baptized Churches of Christ, etc. Eventually the word "Baptized" came into disuse and the shorter form "Baptist" had become the accepted title by the opinion of the nineteenth century.

Are Baptists Protestants?

The term "Protestant" was used in Germany in 1529 to designate the Lutheran minority which entered a formal protest against discriminatory legislation that would have practically abolished the Lutheran territorial churches. It soon came to mean the entire Reformation movement to restore primitive Christianity. Used loosely today, it refers to those Christian denominations that are not Catholic. Baptists have drawn upon, and contributed to, the evangelical Reformation tradition. Identified in roots and sympathies with the minority movement, they need not take offense when classed as Protestants in a contemporary sense.

New Orleans Seminary Reports Faculty Change

NEW ORLEANS (BP)—The transfer of Malcolm O. Tolbert from the missions department to the New Testament faculty and the addition of James D. Belote to the missions faculty at New Orleans Baptist Theological Seminary has been announced here by President H. Leo Eddleman.

A native of Illinois, Tolbert is a graduate of Louisiana College (Baptist) and New Orleans Seminary where his major for the doctor of theology degree was New Testament. Before joining the New Orleans faculty in 1961, he served nine years as a missionary to Brazil.

"Dr. Tolbert's move to the New Testament department brings us additional emphasis on New Testament Greek at a strategic time. This is in keeping with the seminary's intensification of the study of biblical languages," Eddleman declared.

Belote, a native of Washington, D. C., has served as president of Hong Kong Baptist Seminary since 1952 and president and professor in the Asia Baptist Graduate Theological Seminary since 1960 under appointment by the Southern Baptist Convention Foreign Mission Board.

In coming to New Orleans, Eddleman said, "Dr. Belote is beginning a furlough of unspecified length because of health factors in the family."

He is a graduate of Wheaton College, Wheaton, Ill.; Columbia Bible College, Columbia, S. C., and New Orleans Seminary, from which he has a doctor of theology degree.

Yum, Yum - Read This Catalogue With Relish

by the Baptist Press

Beverages for Elective Leisure. Field Work for Daily Bread. Required Course of Meat. Degrees of Dessert.

If this sounds like an unusual academic catalogue, it is. It bears the title, "Seminary Samples . . . A Catalogue of Cooking."

Produced not by learned men lecturing in ivy-covered halls of higher education, but by their pretty helpmates in wallpapered kitchens lined with range, refrigerator, sink and cupboard.

And give these faculty wives in Louisville, Ky., all an "A" on their final examinations, which in this case would be a full course meal based on recipes found in "Seminary Samples."

The faculty wives club at Southern Baptist Theological Seminary in Louisville produced the cookbook (their second) because they wanted to share recipes with each other, according to Mrs. W. Morgan Patterson, chairman of the cookbook committee.

She said the recipes are ones not found in the cookbooks generally sold in bookstores. The unique aspect of the cookbook, added Mrs. Patterson, is that every recipe in it seems to be a favorite wherever served.

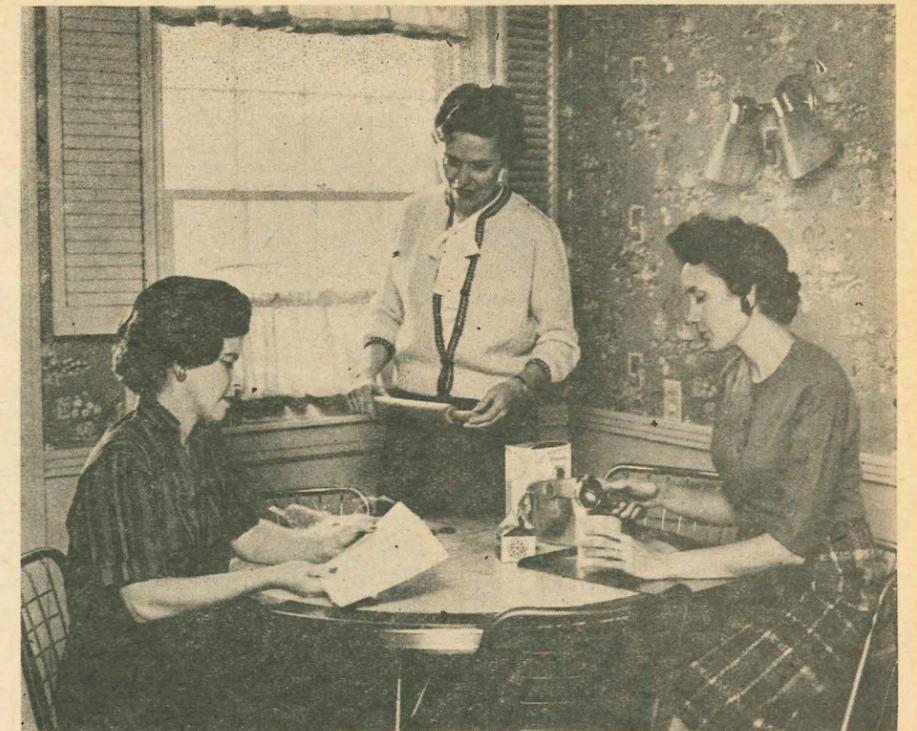
The 162 recipes, submitted by faculty "Betty Crockers," all have been time-tested.

An Ecuadorian businessman studying at the University of Louisville was invited several times to a home where dishes from the cookbook were served. Before returning to his home, the Latin gentleman asked for a copy of the seminary cookbook.

Asked if his wife might have some difficulty in reading the English-written recipes, he replied his first task before enjoying the cookbook cuisine would be to translate the book into Spanish for her.

Perhaps one of the most puzzling recipes to be found in the cookbook is "Beef and Wild Rice Casserole," submitted by Mrs. W. Peyton Thurman, wife of the seminary's dean of students.

"When I serve this casserole between the first and 15th of the month, I use all wild rice," states Mrs. Thurman in the recipe. "After the 15th, I use a blend of wild and brown rice."



CAMPUS COOKS CONFER—Wives of three Southern Baptist Theological Seminary professors try one of the 162 recipes found in the recently issued "Seminary Samples," a cookbook featuring favorite recipes of 62 wives of faculty and staff members and published by the Louisville seminary's Faculty Wives Club. Pictured left to right are Mrs. W. Morgan Patterson, Mrs. W. Peyton Thurman and Mrs. James W. Cox. (BP) Photo

Friends wondered about this. No explanation was offered for the commentary on wild rice, or a blend of wild and brown rice. Economic necessity was finally found to be the basis of the rule, for one need only consider the high cost of wild rice per pound, and the state of the typical seminary housewife's budget after the 15th of the month, while struggling till next pay day.

Several missionaries have contributed exotic foreign dishes to "Seminary Samples," one of these being "Pilau," or "Brazilian Meat and Rice," submitted by Mrs. Thurman Bryant, wife of the visiting professor of missions who serves in Brazil.

Mrs. Ernest J. Loessner's "Spanish Rice" was found to be a family recipe, stemming from Loessner's maternal Spanish descent.

Two professors' wives have submitted recipes designed to spice up ordinary vegetable dishes. Mrs. Henlee H. Barnett's "Cheese and Carrot Souffle" gives a new twist to an old vegetable standby.

Ordinary frozen packaged string beans may be given exciting new flavor by following the recipe for "Frozen French Beans," submitted by Mrs. W. O. Carver,

whose late husband was professor of missions.

A back-of-the-book section called "Theological Tidbits" contains such helpful information as this, on onions: "Guaranteed. No tears in your eyes when you peel onions. Just hold them under running cold water as you peel them."

Or this, perhaps, for any newlywed earning her degree in the culinary arts: "Burn yourself? Don't use butter. Just a little dab of pure vanilla extract will do it."

Almost everyone loves strawberries for dessert, and this is the season. What could be more appetizing than "Strawberry Dream Cake," from the kitchen of Mrs. Duke K. McCall, wife of the seminary president?

The idea of fashioning the cookbook after the academic catalogue belongs to Mrs. Raymond B. Brown. The title was Mrs. McCall's suggestion. The art work stems from the talent of Mrs. Glenn Hinson.

The cookbook, nearly a year in the works from planning stage to print, succeeds one which was published in 1958 for friends and relatives of faculty wives. The '58 edition's supplies are long gone.

Yours and His



They Never Retire

Older missionaries never retire—they are just "reassigned" to glorious missionary duty wherever they are in "retirement"! The older I grow, the more I see that some retired servants of God are more productive than before! It is true of pastors, denominational workers, and certainly of missionaries.

Miss Bertha Smith, Cowpens, S. C., is the latest and finest example of the foreign missionary who cannot "retire". She has been reassigned—at home, and abroad! She has just now (five years or so after formal retirement) been invited to go to Southern Rhodesia and Tanganyika for three months. "Missionaries have been urging me to go for more than a year to lead prayer retreats for the missionaries and various other meetings at both the African and European churches."

IN THE FULNESS OF THE BLESSING

"The dear missionaries wanted me to go badly enough to send \$500 with which to start my travel fund. If the other should not come in, I will know that the Lord wants me to wait until later to go."

"There is certainly no need to go to South Africa unless I go as Paul longed to go to Rome, 'in the fullness of the blessing of the Gospel'. Therefore, link up prayer to this end."

I am one who believes that God will put it on the hearts of Baptists who have known of the marvelous work of Bertha Smith in China, Hongkong, and Taiwan (Formosa), and will send in the additional money for her to go to South Africa next month. Her address is Cowpens, S. C. The cost of her flight will be \$1,145.70.

I first met Bertha Smith in Taipei, capital city of Taiwan, in 1952, on a world mission tour. She was in charge of the mission. Her marvelous faith and work and spirit laid the foundations for one of our greatest Southern Baptist foreign mission stations—and our own Mary Sampson, Highland Church, Louisville, is one of the faithful missionaries there on that field. God bless our retired missionaries and ministers who will not stop sharing Christ with the world!

Yours and His,

Harold G. Sanders

Kentucky Baptists

Gilbert Thomas, 32, Dies of Heart Attack at Ninth and O

Gilbert Thomas, minister of music at Ninth and O Baptist Church, Louisville, since May, 1963, died of a heart attack on March 25 at his home. A student in the school of music at Southern Seminary, he was 32 years old.

A native of Oklahoma, he was a graduate of Oklahoma Baptist University. Prior to coming to Louisville, he was minister of music at First Baptist Church, Hope, Arkansas.

Funeral services were held in Louisville on March 27.

Harold Wainscott Accepts Third Baptist Church, Owensboro

The pastor of the First Baptist Church, Pikeville, has accepted the call of the Third Baptist Church, Owensboro. He is Harold Wainscott, and he will assume his duties in Owensboro on April 12.



Harold Wainscott

A native of Kentucky, Wainscott has two brothers, Harry L. and Carl, that are Baptist ministers serving in Cincinnati, Ohio. He is a graduate of Georgetown College and Southern Baptist Seminary.

He began preaching when he was sixteen. His first pastorate was Mussel Shoals Baptist Church, Owen County, Kentucky. Later he served Stewartsville Church in Grant County, Kidville Baptist Church near Winchester and Viney Fork Baptist Church near Richmond. All these churches were served during student days. Later he served the Wilmington Baptist Church in Kenton County, Florence Baptist Church, Central Baptist, Corbin. He became pastor of First Baptist in Pikeville in 1953. He has spent approximately 30 years in the ministry.

While at Pikeville, Wainscott led the church to construct a new pastorium, purchase a new location for the church valued at \$100,000 and build the first two units of the new building. The total increase of property value was approximately \$600,000.

During the past nine years there have been 562 additions to the church by baptism. Three missions have been started and 8 to 10 Vacation Bible Schools are held each summer as a part of their mission program.

Wainscott has served on the Executive Board of the Kentucky Baptist

Convention. He is presently one of the directors of the *Western Recorder*. He is also a member of the Christian Education Committee of the Kentucky Baptist Convention.

State Brotherhood Department Gets New Associate Secretary

Dyer D. Edwards, pastor of the Calvary Baptist Church, Glasgow, since 1960, has accepted the position of associate secretary of the Brotherhood Department for Kentucky Baptists.



Dyer D. Edwards

worked with the Crestwood Baptist Church.

Mrs. Edwards, the former Jane Adams, is a graduate of North Georgia College where her husband graduated. They have three children: Robert, Raymond and Denise.

Edwards assumed his new work on April 1.

Brotherhood Secretary Forrest Sawyer states, "To the best of my knowledge, there is nothing in his personal life, habits, theology, or attitudes that would not make for an entirely satisfactory worker in the Brotherhood Department and an ambassador for Kentucky Baptists."

Evangelism Rally Held By Negro and White Baptists

The first mass meeting of Negro and white Baptists in Louisville was held Sunday afternoon, March 22, in Convention Center. It was an evangelism rally in preparation for Baptist jubilee revivals to be conducted in many Louisville area churches during the period of March 22-April 19.

The rally was sponsored jointly by the Central District of the National Baptist Convention and the Long Run Association of the Southern Baptist Convention. These are among the seven groups of Baptists joining in 1964 to celebrate the 150th anniversary of organized Baptist work on the North American Continent.

Henry Beach of Kentucky Southern College presided over the meeting. A statement of purpose was given by



TELL OTHERS—This bumper sticker will tell other motorists, night and day, about the Baptist Third Jubilee Celebration in May in Atlantic City, N. J. Reflecting light at night, the red, white and blue bumper stickers may be secured by writing Bumper Sticker, Southern Baptist Convention Building, 460 James Robertson Parkway, Nashville, Tenn., 37219. They are free of charge. Oh, yes, the way to apply them is demonstrated by Miss Shirley Nokes, receptionist at the SBC Building in Nashville. (BP) Photo

Crescent Hill Pastor John Claypool and scripture and prayer offered by W. J. Hodge, pastor of the Fifth Street Baptist Church. Speakers were Professor Dale Moody of Southern Seminary and Garland Offutt, West Chestnut Baptist pastor. Offutt was the first member of the Negro race to receive a doctorate of theology from the Southern Baptist Theological Seminary. Offutt's subject was, "Making the World Knowledgeable of Our Love and Obedience to God".

Congregational singing was directed by Ed Brand, minister of music of the Carlisle Avenue Baptist Church. Brand also directed the mass choir in singing "To God Be the Glory."

Those planning the service felt pleased with the attendance and spirit and expressed hope that the rally might become an annual affair.

BAPTIST FORUM

(Continued from Page 5)

victed to confess that curse as a sin before the face of my God. Perhaps this theologian can explain to me how I may divorce my Christian faith from the struggles of a harassed people or from any other area of human existence. Perhaps he can tell me why I must wonder in what sort of deity one trusts when he states that his Christlike love is thwarted by the pigmentation of his brother's body.

Dr. Paul Brewer once told me that he could not tolerate "integration," because such a term implied that one race had condescended in order to allow another people to relate itself to it. On the contrary, he continued, equality and freedom and fellowship can be established only when, in the spirit of self-giving Christian love, two peoples consider themselves one. Equality under God is expressed because of love—not necessity, law, or a "martyr complex."

Dr. T. B. Maston once wrote: "Have we let the Spirit of Christ so live in us and so deepen and expand our love for men that we can pray understandingly 'our Father'? Are we big enough to pray 'our Father' with the Japanese, the Mexican, the Negro? If I cannot pray 'our Father' with these, then I have not fully comprehended Him as 'my Father.'"

I can only pray that the *Western Recorder* will continue to urge Kentucky Baptists to exhibit Christian love toward their Negro brothers. If this be 'propaganda,' then so be it, for the continuing presence of Jesus Christ has convinced us that such "propaganda" is both true and just.

How we must break the heart of our Lord when we "house the Gospel of Peace", and Christian fellowship by our own selfish designs.

Louisville, Ky.

Thomas B. Philpot

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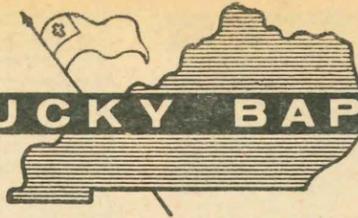
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KENTUCKY BAPTISTS AT WORK



Stewardship

Another First At Cedarmore

by Robert J. Hastings

A new conference will be held at Cedarmore this August for the first time. It is a conference on Public Relations, Promotion, and Creative Writing. It is open to anyone, and begins at noon on Monday, August 24 and closes Wednesday noon, August 26.

Roy Jennings of the Brotherhood Commission in Memphis will be one of the speakers. He will also lead a conference on "How to Utilize the Secular Press."

Before coming to the Brotherhood Commission, Mr. Jennings was a reporter and night city editor of *The Commercial Appeal* in Memphis. He has a degree in journalism from the University of Oklahoma.

This conference is sponsored jointly by the Stewardship Promotion Department and the *Western Recorder*. For more information, write C. R. Daley or Robert J. Hastings, Baptist Building, Middletown.

Church Music

Three Associational Schools Enroll 138 In One Week

by Eugene Quinn

Three Associational Music Schools held March 9-13 enrolled 138 in six classes. A total of 62 awards were earned in the schools.

At the Double Springs Baptist Church in Waynesburg for Lincoln County Association, the enrollment was 21 for the *Hymn Playing Class* and 47 for *The Beginning Music Reader*, with a total of 24 awards earned.

Meanwhile, at Bruners Chapel Baptist Church in Mercer Association, a single class in *The Beginning Music Reader* enrolled 43 and had 20 awards earned.

In Christian County at the First Baptist Church of Hopkinsville, three Leadership Classes were taught. *Hymns We Sing* enrolled 8 with 6 awards earned. *The Beginning Organist* enrolled 12 with 8 awards earned and *Song Leading* enrolled 7 with 4 awards earned, for a total enrollment of 27 and total number of awards 18.

Since Pulaski Baptist Association had representatives in the Lincoln County School a total of 4 associations were

represented in the 3 schools, and 17 churches were represented by the enrollees.

Salem Associational Festival Has Excellent, Unique Program

An example of an excellent, unique program for an associational festival was set by the Salem Baptist Association at Buck Grove Baptist Church on March 15. The choirs sang their festival selections for the adjudicators to judge as an integral part of the program.

Mrs. Blaine Tucker, associational music director, and her husband, who is pastor of the Paynesville Baptist Church in Salem Association, read responsively the text of the junior cantata entitled *The Sower and the Seed*. Each section of the parable was illustrated by a congregational hymn and one of the choirs singing their festival selection.

In this way the choirs were not only judged and helped by being heard and by receiving comments from the judges, but the congregation received an even greater message than simply hearing the message in each selection that the choirs sang. This type of program was especially inspiring and a good example for other associations to follow in their festival programs.

Woman's Missionary Union

First Church, Owensboro, Welcomes W.M.U.

by Mrs. Geo. R. Ferguson

"The First Baptist Church of Owensboro is honored to serve as host church to the Woman's Missionary Union of Kentucky. Our church is the oldest religious institution in Owensboro, having been established in 1835. In the heart of the downtown, old First Baptist still has a vital ministry to the entire city.

"I join the ladies of our church in welcoming all who will attend this annual meeting. What a vital missionary force has been the Woman's Missionary Union!

"All of our facilities are at your disposal. The friendly atmosphere of the entire city should make your stay here more enjoyable. The spirit of the ses-

sions will make attendance worthwhile. "Welcome to Owensboro!"

—David A. Nelson, pastor

"We are looking forward with much anticipation to all the Baptist women of Kentucky visiting us at the annual State W.M.U. Convention April 14-16 at First Baptist Church, Third and Lewis Streets in Owensboro. We are delighted that you shall be celebrating our Baptist Jubilee year with us.

"Our meeting will be a time of seeing old friends and meeting new ones, but we hope that this convention will also be a time of spiritual refreshment to each of you personally.

"Davies-McLean Associational WMU and First Baptist W M U welcome you!"

—Mrs. Christopher D. McCool
WMU President
First Baptist Church



Mrs. McCool

Sunday School

Cedarmore Sunday School Conference

by Roy E. Boatwright

August 12-14, 1964, the State Sunday School Department will sponsor an "Information Packed Program" for the Sunday School leaders of the local church, at the Cedarmore Baptist Assembly.

Construction being on schedule, the new lodge will accommodate more adequately the adults to which this conference is designed to minister.

Outstanding program personalities are scheduled to bring to Kentucky the latest in new planning, methods, and inspiration to enable the Sunday School leadership to return to the local church better equipped to do a more effective task for the Lord in their own Sunday school.

Rev. Harold Anderson, senior associate of the Alabama Baptist Sunday School Department, Miss Lillie Falkenberry associate in the Alabama Sunday School department, in charge of children's work and Dr. George Holmes, associate in charge of the Intermediate and Young People's work in Alabama,



David Nelson

are just part of the excellent faculty arranged for this conference.

What Can You Do Now?

Now is the time for you to lead the teachers of your Sunday school to set aside the days of August 12-14 to be in attendance at the Sunday School Conference at Cedarmore.

Mail Reservations Today . . .

To Mr. Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky. Along with your reservation send \$2.00 for your deposit and registration fee. This will be applied to your bill. However, sending your \$2.00 now, assures your reservation, and provides you with travel insurance to the conference, as well as insurance while on the conference grounds, and your return trip home. Indicate on your reservation the type of accommodations you desire.

Room rates for the conference, including meals for the entire conference, beginning with the night meal, August 12th and concluding with the dinner meal, August 14, are:

New Lodges	Existing Motel
\$7.00.....2 in a room.....	\$5.25
6.00.....3 in a room.....	5.00
5.00.....4 in a room.....	4.50

Baptist Student Union

Spring Conference Report by J. Chester Durham

Sixteen campuses were represented at the annual Baptist Student Union Spring Conference held at Morehead State College the weekend of March 6-8. The program included basketball and table tennis tournaments, a concert by the Southern Baptist Seminary Male Chorale, Bible Study and worship periods.

The Southern Baptist Seminary Chorale presented a sacred concert on Friday night, led by Mr. Jay Wilkey. The motif of the chorale was the worshipping church from the reformation to the present day. This concert ended a three week series of engagements that took the chorale into four states.

Georgetown waded through one opponent after another in the gruelling two-day men's basketball tournament to become champions in their category. Cumberland's girls bested Baptist Hospital, Western and Morehead to win in their division. The table tennis trophies went to Western State College in the mixed doubles and University of Kentucky in the doubles.

Jesse Hatfield of Beechland Baptist Church, Pleasure Ridge Park, led the Bible discussion in a study of the Epistle of First John and Dr. John Killinger led the morning worship. His sermon on love was a fitting climax to the study of the scripture led by Mr. Hatfield.

On Saturday night the students attended a banquet in the Morehead State

College dining room. Mr. Grady Nutt was master of ceremonies for the banquet. The principle speaker, Mr. Jerry Stovall, one-time All-American football player from Louisiana State University and now professional football star with the St. Louis Cardinals, told the students that success was measured neither in the abundance of things nor in the gaining of status. Our true success, he stated, is realized when we commit our lives to Jesus Christ and live out this commitment. Mr. Stovall's message was prefaced with a film entitled "Play For Keeps" in which seven outstanding athletes share their personal testimonies.

Eastern, Western and the University of Kentucky provided choral numbers in the sessions while other campuses were represented in music by solos. Mr. Bill Hornbuckle lead the congregational music and a special choir for the worship service on Sunday morning.

Rails Again Offer Special Clergy Deal

In line with their yearly practice, railroads will honor clergy certificates from any regional area for round-trip passenger train travel to the 1964 Southern Baptist Convention in Atlantic City, N. J.

Tickets may be bought any time between May 1 and May 20 and are good for 30 days.

Ministers and religious workers holding clergy certificates in Western or Southern regions, also in Canada, may travel in Eastern territory without securing an Eastern clergy permit. This is a special condition applying only to the period of Convention travel, rail officials said.

Holders of clergy permits receive half-fare based on basic first class fares. Users pay the regular price for sleeping car space they occupy in travel.

Frank Stagg Named To Louisville Staff

LOUISVILLE (BP)—Frank Stagg, professor of New Testament and Greek at New Orleans Baptist Theological Seminary, has been elected to the faculty of Southern Baptist Theological Seminary here.

At their annual meeting, trustees elected Stagg to fill the endowed James Buchanan Harrison chair of New Testament interpretation at the seminary, beginning in September.

He received the master of theology degree from Southern Seminary and the doctor of philosophy in 1943. He has taught at New Orleans Seminary since 1945.

Southern Seminary President Duke K. McCall recommended Stagg for the faculty at New Orleans while he was president of that institution from 1943-46. He and Stagg were classmates while studying at Southern Seminary in Louisville.

"Dr. Frank Stagg is recognized by most Southern Baptists as one of the outstanding New Testament scholars of this generation," McCall stated. "He carries on the Southern Seminary New Testament tradition begun by A. T. Robertson and William Hersey Davis. Dr. Stagg majored with Dr. Davis in the securing of his Ph.D. degree from Southern Seminary."

Both Robertson and Davis filled the James Buchanan Harrison chair of New Testament before Ray Summers, whom the 53-year-old Stagg replaces. Robertson taught at the seminary here for 44 years, and Davis for 30 years.



Frank Stagg

DATES AND PLACES OF REGIONAL TRAINING UNION EVENTS

Region	APRIL 27	Place
Central	Beechmont Baptist Church, Louisville, Kentucky	
Southeastern	First Baptist Church, Williamsburg, Kentucky	
	APRIL 28	
Southern	Horse Cave Baptist Church, Horse Cave, Kentucky	
South Central	First Baptist Church, Mt. Vernon, Kentucky	
	APRIL 30	
Northeastern	Unity Baptist Church, Ashland, Kentucky	
Southwestern	East Baptist Church, Paducah, Kentucky	
	MAY 1	
Western	First Baptist Church, Central City, Kentucky	
North Central	Gano Avenue Baptist Church, Georgetown, Kentucky	

The Regional Training Union events will begin at 6:45 p.m. each evening. Each participant should be at the place of his or her individual event no later than 6:15 p.m.

Flood Damage to Kentucky Baptist Churches

by Harold G. Sanders

A quick telephone survey of churches reported to have heavy damage from the recent floods which plagued the Ohio River Valley indicated that there is great damage to homes and businesses, as well as to some of our Baptist churches and pastoriums. Damage appears to be severe in places, but not as bad as last year in Eastern Kentucky. Already sister churches are sending in emergency relief gifts, and more is expected. The Convention will be glad to receive and disburse any gifts sent in by churches or individuals.

The Falmouth Church reported heavy damage to the homes and businesses of the church and community, and some damage to the church. Pastor Carl Sears says that the great need is for his people. The church removed much of its equipment, but the quick floods ruined 200 chairs and three pianos. Almost half of his members suffered home and business loss, causing them to delay their fine CEA campaign in progress. He says that the church does not need funds for replacement or repair, and expressed gratitude for large quantities of clothing and bedding being sent in from Southside Baptist Church, Covington, Visalia, Alexandria, Amity, Pikeville and Hazard First churches.

Kosmosdale Church in Long Run Association had considerable damage. Stan-

ley Smith, pastor, says that all of their pews, chairs and pianos were lost in the basement, but some chairs and tables already have been given them from Crescent Hill, Chapel Park and Jefferson Street Chapel. They still need 40 chairs and 3 pianos.

Although we do not have reports, information has come from Lake Dreamland, New Salem, South Jefferson and Davis Memorial of damage of an undetermined amount. We are seeking reports from the pastors.

West Point, in Salem Association, seems to be one of the hardest hit. Pastor David Gardner is making a survey of the total damage. Damage was estimated at \$2,000 to \$2,500 but the primary task is the clean-up and repainting. Damage to walls, floors and books accounted for most of the loss.

Shepherdsville suffered untold damage to homes, businesses and churches. Bruce Hartsell, pastor at Shepherdsville, reports that the church basement was completely filled. Ten inches of water covered the floor of the sanctuary. While much equipment was removed to higher places and the piano was placed on concrete blocks, there was still considerable damage to pianos, chairs, rugs, floors and the furnace. Bullitts Lick Church, James Maddux, II, pastor, is reported to have much damage, but de-

tails are not available at this time.

Lebanon Junction First Baptist was hard hit with approximately three inches of water in the auditorium, which was the highest level of the church except for the second floor of the education building. The basement was left in shambles and the church has decided to wait until later in the summer to repair the basement damage. The first floor of the education building had 24 to 30 inches of water in it and one piano was damaged. The men of the church removed the carpeting, pews and musical instruments and placed them in the balcony. Approximately 25 or 30 families of the church were flooded and the personal loss of many will exceed or equal the estimated \$5,000 damage to the church.

In a beautiful and swift gesture of gratitude for the assistance given First Baptist Church, Hazard, last year, T. H. Harding sent in a \$100 check from his church saying, "We have not forgotten the thoughtfulness and generosity of our fellow Baptists in Kentucky which was manifested towards us a year ago (when eastern Kentucky was flooded)."

Cash for flood relief may be sent to the Treasurer, Kentucky Baptist Convention, Middletown, Kentucky. Please indicate "Flood Relief". Gifts may be designated for some particular church, or sent undesignated to be used wisely as needs may be more clearly determined.



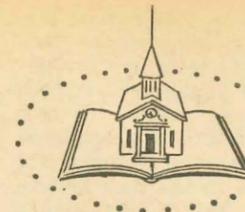
A Hospital Minister Visits With a Patient in One of Our Kentucky Baptist Hospitals

A Message For You

The offering you gave on Mother's Day last year provided hospital care for this patient and others who otherwise would have been unable to secure adequate medical and hospital services. If you did not participate last year, join now with others in this most worthy and important healing ministry of Kentucky Baptists.

Mother's Day, May 10, 1964

"CHRISTIANITY IN ACTION"



SUNDAY SCHOOL LESSON

By H. C. Chiles



MAN'S PLACE IN GOD'S UNIVERSE

(This Lesson for Sunday, April 12, 1964)

Psalm 8

This psalm of praise and thanksgiving does not argue the existence of God, but merely assumes and affirms it. God, the creator and ruler of the universe, is unchangeable in His essence and attributes. In infinite wisdom He conceived His purpose and He has the ability to execute them.

I. Appreciation of God. Psalm 8:1-2.

These two verses contain a recognition and acknowledgment of the excellence and majesty of God. How excellent, great, majestic, splendid and glorious is His name, which stands for His person and character! God's magnificence is exalted above the heavens. His excellence is revealed in His creative work, which is so vast and spacious. God's glory is set above the heavens, and it is revealed in them and in the universe which He created. Our glorious and gracious God has enemies who despise Him and seek to thwart His work. Some of His enemies even question His creative power and providential care. God has made those who are so young that they are just able to lisp His praises, and therefore are weak, the instruments of His strength. To still the enemy and the avenger is to render their efforts ineffective.

II. Admiration of God. Psalm 8:3.

Surveying the outspread canopy of the heavens in the stillness of the night, the Psalmist was overwhelmed with all the beauty and grandeur of the vast expanse with its starry glories, as he had been so many times during his career as a shepherd while gazing at the stars and wondering about the meanings of life. By their splendor and stability the heavens manifested the glory of God in an impressive manner. Through the centuries thoughtful men have gazed into the heavens and meditated on the marvels and glories of God's creation. One wonders how anyone can remain an unbeliever when he reverently scans the heavens and sees the work of God. His revelation of Himself should inspire awe and reverence in all of those who behold it.

III. Appraisal of Man. Psalm 8:4-8.

With all the glories of these heavenly manifestations before him, the Psalmist turned his thoughts to man. At the out-

set, in comparison with the lofty heavens, the radiant moon and the innumerable stars, frail and apparently insignificant man appeared to the Psalmist as being unworthy of the attention and concern of God. He marvelled that God should consider man at all, and even more that He should make him the crowning manifestation of His glory. He wondered that God should choose so insignificant a thing as man as the object of His special regard. The word which is used for man in verse four is very remarkable. It signifies a being who in himself is frail, weak and mortal. Compared with the majesty, splendor and permanence of the heavens, man is lowly and frail and his existence on earth is brief. Man's life is described in these words: "It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

Created in God's image and superior to all other creatures on earth, man was placed in a world which was without blemish and discord, and was given the responsibility of having dominion over it. Man's iniqueness and dignity stem from his personal relationship to God.

These verses set before us in powerful contrast the littleness and the greatness of man. Although little in himself, there is something in man which separates him from all other creatures, something which enables him to think of, know, love, obey and serve God. There is nothing which gives such dignity to man as the fact that he, the crowning achievement of all God's creation, can be the means of glorifying the name of God on the earth. This wonderful privilege has been given to man by the Creator Himself.

God had a glorious purpose in creating man and He had great plans for him. God endowed man with the ability to think, dream, hope, aspire, reason, invent, build and serve. Whereas the

rest of creation accepts the world exactly as it is, man undertakes to make it what he thinks it ought to be. Because God has given man dominion over his environment, he is responsible for the surroundings in which he lives. It is truly amazing what one who is linked to God can do to transform the environment in which he is placed.

Not only has God created man, but He has also providentially cared for him. His work in behalf of the human race is a marvelous revelation of His wisdom, goodness and power. Out of love and mercy God provided salvation for all men who would believe on His only begotten Son. On the basis of His provisions for men, God obviously and rightfully expects much from them. To Him each individual is of tremendous importance. Once a shabby old man was injured in an accident and was hospitalized. While he was lying on the operating table, one of the attendants who did not know him spoke of him as "this worthless fellow." Surprisingly the old man understood what was said. Being a Christian, he startled those present by remarking, "Call not that man worthless for whom Christ died."

Inasmuch as Christ died on the cross in order that men might be saved, God wants men to repent of their sins and believe on Christ as their Saviour. After they are saved and become members of His family, He wants them to practice self-denial, to represent Him conscientiously, consistently and courageously, and to be faithful to Him under all circumstances. God certainly has a right to expect the saved to be dependable in His service.

IV. Adoration of God. Psalm 8:9.

God has endowed man with the capacity to worship Him and to live in such conformity to His purposes that he can honor Him, be a great benediction to the lives of others and be the recipient of much joy and innumerable personal blessings.

This psalm closes with the same exclamation of reverent wonder and great adoration with which it began. Therefore, it behooves those of us who are Christians to admire, appreciate, adore, love, worship, honor and serve God, our heavenly Father, until He calls us home. Through this psalm we are challenged to glorify Him in our thoughts, our words and our deeds.



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JUDGMENT AT LORD'S HOUSE

(Continued from Page 3)

(Galatians 3:28; Ephesians 2:11-22). Hence, all—"red and yellow, black and white"—who have come under the redeeming love of Christ belong to the body of Christ, where there is no distinction before God.

The apostle James has clearly warned us against snobbery and class distinctions in the church (James 2:1-7). In God's house, race, nationality, and social status are not the grounds for membership, the test of fellowship or of special treatment.

Secular forces have outstripped our churches in the struggle for full citizenship on behalf of a large segment of our American people. Dr. E. S. James relates how he and two hundred and forty-nine others, representatives of all major religious denominations, met at the White House at the request of the late president, John F. Kennedy. The President reminded them that the present race problem is a moral one. Dr. James felt ashamed that the representatives of religion had to be reminded of their moral duty by the representatives of the government. (*The Baptist Standard*, June 26, 1963, p. 4). All of us share, or should share, his feeling of embarrassment.

Had our churches implemented the Christian spirit at the local level by opening their doors to all Christians, the racial issue would not have become so critical at the national level. Let judgment begin at the house of the Lord.

ALL IMPORTANT CASE

(Continued from Page 3)

has accepted public money, is there any doubt that it will ultimately do the same thing for church-related institutions which accept tax money? It really seems incredible that so many churchmen could not foresee this, but they said over and over that the government would never interfere with the operation of private or church-related institutions. It couldn't happen, but it did to private hospitals, and sooner or later it will happen to those operated by churches.

Now every private group in America that has accepted tax support is left with just two alternatives. It can give up its freedom and autonomy, or it can give up its tax-financed institutions. Perhaps those who thought they had found an easy route to status and stature for church institutions may find out just how expensive it really is. If this decision does not make every denomination take its hand out of the public pocketbook, then future decisions of the courts will do so.

Perhaps it is well that the decision of the court came as early as it did. We have already gone much too far in mix-

ing church and state. Right now tremendous pressure is being put on Congress to provide public money for parochial schools. It could be that both Protestants and parochialists will now see the light and return to dependence upon God and the voluntary support of His people for the things they believe churches ought to do. It has become apparent that nothing less than fear of government control would have ever deterred some churches from seeking tax support, but it is doubtful that any denomination will be willing to sell its freedom for such a price.

Perhaps this decision will prove to be one of the most important ever made by any court in the matter of church-state separation.

LIFE RE-BUILT BY FAITH

(Continued from Page 3)

She knew, though, that she would have to have more help, or make some kind of change, especially since she had high school and then college to think about for her children.

And so, in faith, she prayed earnestly. On that morning the answer came, she recalls.

"The Lord seemed to speak audibly to me, He made it so clear what I was to do," she said.

He told her to move back to Alabama where her relatives lived.

"I didn't understand why," she said, "but I didn't question Him."

In June she left for Alabama, not knowing for sure where she was to live or what she was to do, but with the deep conviction that the same God who had led and directed her thus far would not forsake her now.

God rewarded her faith. She stayed with relatives during the summer and then in the fall, through the suggestion and help of friends, enrolled in Clear Creek Baptist School, an adult Bible College in Pineville, Kentucky.

"The Holy Spirit must surely have been leading in this," she said, "because nothing was further from my thoughts when I returned to Alabama."

She worked in the library to help pay expenses. Upon graduation in 1962, she was asked to remain as fulltime librarian.

She has always wanted to help people, she said, and in her work she gets to do this as she advises and counsels student preachers and their wives.

"I receive such joy and satisfaction from my work," she said. "I feel I am rendering just as important a service here as when I was a preacher's wife."

She encourages young preachers to join the Protection Program as soon as they become a pastor. "No one knows better than I how important this is," she says.

She says her annuity check is still a vital part of her income, and it would

be difficult to meet her financial obligations without it.

Janice is now a sophomore in Cumberland College, Williamsburg, majoring in music. Fifteen-year-old Gary, who shares his sister's interest in music, sings in his church youth choir and plays in the high school band.

Mrs. Glaze, too, is a member of the choir at First Baptist Church, Pineville, where she stays busy as superintendent of young people's Sunday School department, director of an adult training union group and a member of the library committee.

From one, who re-built a life for herself and her children by faith, come these words of counsel for others who may have to face deep sorrow in their lives:

"Don't live in the past. Look at it as a closed chapter.

"Don't worry about the future. God holds it in his hands.

"Live in the present. Stay busy and live for others. As you yield completely to God's will, He can make of you a greater witness of His sustaining power and grace."

POVERTY:

White House Favoring Special Children's Aid

ATLANTA (BP)—President Johnson is described by a White House assistant as favoring "special aids, which do not pertain to religious instruction" for children in his "war on poverty" program.

The statement was made in a letter by Brooks Hays, consultant to the President, addressed to Louie D. Newton of Atlanta as president of Protestants and Other Americans United. Newton has appealed for separation of church and state in the \$962.5 million economic opportunity act.

Hays said in his letter:

"The President favors appropriate aid (on the principle of equalizing educational opportunities) to public elementary and secondary schools, but would not recommend the inclusion of private or parochial schools because this would violate the constitutional provisions with reference to separation of church and state. He hopes that in poverty situations some special aids, which do not pertain to religious instructions, for health and nutrition of individual children may be authorized without infringing upon the Constitution.

"The President believes that parents who desire to do so should have the right, without government aid, to send their children to church and private schools and that this freedom to choose private instruction should never be impaired."

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