

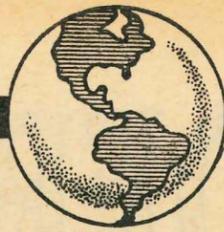


WESTERN RECORDER

AUGUST 27, 1964



KENTUCKY supplied 59 of the 85 men that flew from Louisville to California for the West Coast Witnessing Crusade in July. The effort was promoted by the Brotherhood Commission and the Home Mission Board along with the respective state convention organizations.



GLEANINGS FROM THE FIELD

HOMECOMING SERVICES were held on August 9 by the Mount Vernon Baptist Church in the Elkhorn Association. Many former members and pastors attended the service. The Sunday afternoon message was brought by former pastor William E. Mitchell, now pastor of Friendship Baptist Church in Thomas County, Georgia.

H. W. BARNARD, member of Parkland Baptist Church, Louisville, for more than forty years, died recently. He was an employee of the Southern Bell Telephone Company for more than forty years. He attended Georgetown College. Burial was in Cave Hill Cemetery, by the side of his wife.

CLARENCE E. ROSE, pastor of the Hiseville Baptist Church since October, 1960, has resigned, effective August 23 to become pastor of the Ocean Park Baptist Church, Jacksonville Beach, Florida. The Roses are Floridians, coming to Kentucky eight years ago to attend Southern Seminary.

THE PAUL LAWSONS of Stanford, Kentucky, are parents of a son, Paul Stephen, born August 6, 1964. Lawson is pastor of the Stanford Baptist Church. Mrs. Lawson is the former Shirley Strader of Taylor County, Kentucky.

DR. HUDSON TALBOTT died August 11 and was buried on August 13. A member of the Broadway Baptist Church, Louisville, he was a former moderator of the General Association of Baptists in Missouri. He was a retired surgeon and came to Louisville to live with his grandchildren. He was 90 years of age at the time of his death. Edwin F. Perry is pastor at Broadway.

BETHEL BAPTIST CHURCH, Gainesville, Kentucky, in Allen County, celebrated the 150th anniversary of the church on July 5. The building is the same one that was erected in 1814. It is in good condition and there is an active membership of the church. Joe Richey is pastor.

WILLIAM H. ROSSELL, professor of Old Testament at Southwestern Seminary since 1954, died August 12 in New York City. He was teaching at Fort Hamilton, N.Y. at the Harvard Chaplain's School. He was a lieutenant colonel in the Army reserve. Funeral for the 49-year-old native of New Jersey was held at Mount Holly, N.J.

HERBERT CAUDILL, superintendent of missions in Cuba for Southern Baptists, said he hopes to return to the island in two or three months. Caudill came to Atlanta, Ga., in June, by way of Mexico, for an operation on a detached retina.

SOUTHERN BAPTIST college graduates will be asked to give two years to missions in the United States, Panama or Puerto Rico. The requests will come from the Convention Home Mission Board's personnel department when representatives visit college campuses to institute a new ministry adopted by the board in session at Ridgecrest, North Carolina. The ministry, known as "US-2", is an attempt to keep 50 students at work continuously on mission fields. Twenty-five will be appointed each month.

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

Volume 138 No. 34

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CHRISTINA STOKMANN, former manager of the Baptist Book Store, Louisville, set a record selling Bibles at the Baptist Book Store at Ridgecrest Baptist Assembly. One day she sold 286 Bibles. This was the largest sale of Bibles in any one day in the history of the Ridgecrest store. Miss Stokmann has been in charge of the Ridgecrest store since 1955 after she retired in 1954 from the Sunday School Board's book store division.

AUSTIN ROBERTS, pastor of the Lexington Avenue Baptist Church, Danville, was the speaker at the Youth Week Banquet at First Baptist Church, Williamsburg. James Tidwell served as youth pastor for the week. James Palmer is pastor.

RETIRED PASTOR and Mrs. Guard Green, natives of Kentucky but now residing in Tennessee, observed their Golden Wedding Anniversary at the First Baptist Church, Donelson, Tennessee, on August 16. The Greens grew up in Baptist Tabernacle, Louisville. He is a graduate of Bethel College and Southern Seminary. The couple make their home at 3241 Knobview Drive, Donelson, Tennessee.

GEORGETOWN COLLEGE was host to the annual Kentucky Association of Student Councils' workshop, held August 16-21. Attendance was 180 for the week-long conference with a theme of "You—Responsibility—Freedom".

MARSHALL AND DORSIE PHILLIPS, Southern Baptist Missionaries, arrived in the States about August 20 for furlough following their first term of service in East Africa. They may be addressed at Shelbyville, Kentucky. Born in Franklin County, Phillips grew up in Shelby County. Mrs. Phillips is the former Dorsie Murphy of Shelbyville.

SELLERS BAPTIST HOME and Adoption Center in New Orleans, Louisiana, has just placed its 1,000th baby for adoption, according to Clovis A. Brantley of Atlanta. Brantley is director of mission centers for the Home Mission Board of the Southern Baptist Convention. The institution is the only home for unwed mothers operated by the Home Mission Board. Sellers Home was started in 1933 and was directed by Brantley for many years.

IN AMERICA:

Required Religion: Bane or Blessing

by W. Morgan Patterson

In recent weeks it has been reassuring to read the resolutions and statements made by Baptist leaders on the issue of religion in the public schools. Almost all of the state Baptist papers have editorialized forcefully against all efforts to alter the First Amendment. Furthermore, individual ministers, pastors' conferences, executive bodies, and the Southern Baptist Convention have reaffirmed the adequacy of the Bill of Rights and warned against attempts to dilute its guarantees.

Yet, from published statements and letters, there seem to be some Baptists who are determined still to have a new amendment to the Constitution to set aside recent Supreme Court rulings on Bible reading and prayer. It should be stressed, therefore, that the position taken by most Baptist leaders is completely consistent with our heritage and our understanding of what Christianity is.

The formulation of the First Amendment was due in no small measure to the energetic demands of Baptists for religious liberty. In the eighteenth century, when the Constitution was being written, Baptists were most vocal and persistent in their campaign to secure appropriate safeguards against religious oppression and discrimination. When the Bill of Rights, representing the first ten amendments to the Constitution, was ratified in 1791, it was a notable victory for the Baptists. Our Baptist forefathers fought for religious freedom for all—for a man to worship or not to worship, just as he wishes. Compulsory religion was abhorrent to them.

Secondly, not one of the elements of true Christianity, as Baptists understand it, is endangered, disturbed, or compromised by the rulings of the Supreme Court. Christianity at its best is always spiritual, personal, and voluntary. Its **spiritual nature** is to be seen in the fact that the life of the Christian is illuminated and directed by the Holy Spirit; converts are to be won by spiritual means; the only power Christianity should seek is spiritual power; the only weapons it possesses are spiritual weapons; its essence is spiritual rather than institutional or ceremonial; and the truths of the Scripture are spiritually discerned by the eye of faith.

The New Testament clearly indicates that Christianity is person-centered and

W. Morgan Patterson is associate professor of church history at Southern Baptist Theological Seminary, Louisville.

personally received. This eliminates the possibility, much more the validity, of proxy faith. Personal faith is prerequisite to salvation, to baptism, and to church membership. The encounter with God is direct and personal. Neither mass technique nor impersonal religious ceremony is God's method. Rather, the Holy Spirit issues a personal call to salvation and faith, and the response must in turn be that of the whole person—the total self.

Christianity also is voluntary exercised. Only that service is acceptable to God which flows eagerly from a humble and loving heart. Deeds of good and sacrifice cannot be compelled. They must be prompted from within by concern, gratitude, compassion and love. The only effective and meaningful devotion is that which is given freely. Thus, faith can only flourish and flower into Christian maturity in the atmosphere of freedom and love.

The point is that the essential character of Christianity is contradicted and imperiled by making devotions compulsory.

In fact, it might very well be that **perfunctory religious practices in public**

schools have done more harm than good. It is likely that too many people have let a superficial "school religion" suffice for their deeper religious needs. For example, religious polls uniformly indicate that 95 per cent of Americans say they believe in God.

Yet, in 1962 only 63 per cent of the population expressed their faith in any kind of church affiliation. And furthermore, it is estimated that less than one-third of the 63 per cent has an **active and meaningful** relationship with a church. Why? No doubt the reasons are many. However, an undeniable factor is that there are many who have allowed the religious dimensions of their lives to be cared for by shallow, impersonal, sub-Christian religious observances in the public schools. Many have been inoculated with a mild form of religion so as to be immune to the real thing. Actually, the Supreme Court decisions may be a decided blessing for genuine Christianity. It is entirely possible that the traditional religious exercises in public schools have proved more detrimental than beneficial.

There is no question but that some opposition to the Court's ruling has stemmed from misunderstanding. It must be stressed that the Court's decision prohibited only **required** Bible reading and prayer. No ruling has been made on their permissibility, which

(Continued on Page 15)

FROM PINEVILLE:

Some Questions About Our Mountain People

by J. W. Lester

Director, In-Service Training
Clear Creek Baptist School

1. Why did they leave? 2. Where did they go? 3. What are they doing? 4. How may the local church stay in contact with them until they unite with a church where they now live?

Why Did They Leave? There were too many big stars in the industrial constellation and not enough little stars. Coal mining, lumber and some farming constituted the big stars in the economic constellation. There were not enough small stars in the economic constellation to help absorb the employable population when the mines went on limited production. Little reforestation program had been in effect to replace the original timber. Crop allotments reduced the already small family farm income below the sustenance level. People, like ants, go where food can be found.

Where Did They Go? Beginning in June 1960, Alva, Kentucky, where the Black Star Coal Company made a major contribution to the economy of our State and Nation, lost 275 families. Our survey reveals that these 275 families went to the following states: Florida 8; Illinois 7; Indiana 17; Kentucky 144;

Maryland 2, Michigan 17, Mississippi 1; Missouri 3; Ohio 64; Virginia 9 and West Virginia 3.

The majority of those who left are making good. In two automated mine operations in Ohio, out of 41 employees 39 are from our out-migrated miners. Two miles from the George Washington Bridge in New York City, I talked with the manager of an oil company who works six men who came from our coal mines in Kentucky.

What Are They Doing? Our mountain people are working in some related area in which they are acquainted. If he was an electrician in the mine, you will likely find him with some electrical or appliance company. One of our fine men is a stone cutter in a monument industry. The total mining program has deposited many latent skills in their employees. These latent skills are awakened as job opportunities in our cities are presented. Training programs in the Appalachian Mountains and in our cities help them to become proficient in a new job or trade.

(Continued on Page 14)



Religion in Kentucky Public Schools

As if public school board members and administrators don't have enough problems already in opening their schools in 1964, they face another perplexing one this year. This is the question of what part religion is to have in their school programs.

Until this year it was a simple matter. Kentucky law provided for opening each school day in Kentucky with a devotional period. But in 1963 came the historic Supreme Court decision declaring required Bible reading and prayer in public schools unconstitutional. The school authorities were caught between the law of Kentucky and the ruling of the highest court in the land.

Nor did much help come from those in places of high responsibility in state education and government. Rather the confusion and difficulty were compounded by actions of government officials, candidates for public office, and the Kentucky General Assembly.

The Kentucky Superintendent of Public Education and the State Board of Education gave no guide lines for the local school officials to follow. It was election year in 1963 in Kentucky and the Superintendent was a candidate for another state office. The Republican candidate for governor chose to bring the Bible reading and prayer issue along with the race issue into the campaign. He promised no one in Kentucky would go to jail for reading the Bible in public schools.

The Confusion Compounded

The Democratic candidate countered by assuring the voters that the Democratic attorney general candidate along with himself believed voluntary Bible reading and prayer could be preserved in Kentucky public schools.

The Kentucky General Assembly displayed even more shabby conduct. In a special session in 1963 the assembly passed a resolution severely denouncing the Supreme Court and predicting all kinds of dire consequences from the Court's decision. This resolution was inserted into the Congressional Record by Kentucky Congressman Gene Snyder who refused to insert any material on the other side of the issue.

In the 1964 regular session at least one house of the General Assembly passed a resolution urging the school officials to continue devotional exercise in public schools. There were a few courageous voices in the General Assembly to decry this action as advocating lawlessness by school teachers and pupils.

The Kentucky Attorney General in 1963 rendered a very strict interpretation of the Supreme Court de-

cision and expressed the view that teachers nor pupils could legally read scripture or pray in public schools even on a voluntary basis. His successor expressed a more lenient interpretation, allowing for periods of meditations with voluntary Bible reading and prayer, which he contended were not contrary to the court ruling.

Teachers Left On Their Own

In the meantime the school boards without direction from the State Board of Education passed the buck onto the principals. In a survey of the 204 Kentucky school districts made by the State Department of Education in March, 1964 only 27 reported they had adopted a written policy on Bible reading and prayer in their schools. In 124 school systems the discretion was left as to Bible reading and prayer by the boards to the school principals. The principals, in turn, left the matter up to the class room teachers in 124 school systems.

What was the result? In the majority of instances Bible reading and prayer were continued but on a voluntary instead of a required basis. The survey revealed that in 125 systems pupils were allowed to read voluntarily from the Bible in the presence of other children and in 118 systems children were allowed to pray voluntarily in the presence of the class. Out of 180 systems reporting, 175 said Christmas and Easter programs recognizing the existence of the deity were conducted. Baccalaureate services were continued in 178 of 181 schools systems reporting.

It would appear, then, that children in most of the public schools of Kentucky this year will continue to have the influence of some kind of religious instruction as well as instruction in reading, writing, and arithmetic. The chief difference will be that it is voluntary rather than required. And according to the opinion of Attorney General Robert Matthews, it appears these are within the law.

School Officials Seek Answers

There are some practices, however, that continue in some school systems which would doubtlessly be ruled unconstitutional in case of court test. Among these are religious educational classes conducted during school hours in school buildings by missionaries or ministers. This practice has been quite common in parts of Kentucky, especially Eastern Kentucky. The survey revealed that 45 systems discontinued the practice of services conducted by missionaries during school hours on school premises after the 1963 Supreme Court decision but 29 systems continued the practice.

One encouraging part of this perplexing matter is the willingness of local and state school officials to try to find the right answer. The recent Conference on Religion and Schools held in Louisville was not only well attended but characterized by keen interest. The state superintendent of Public Instruction, Dr. Harry M. Sparks, is a Presbyterian layman with deep concern for the moral atmosphere of Kentucky public schools. He is concerned both with complying with the law and preserving moral instruction for school pupils. He is also aware of the deep emotional strain of the Supreme Court's decision upon thousands of God-fearing Kentuckians and is moving slowly.

How to Meet the Challenge

In light of the ban on required religious exercises in public schools, what should be the attitude and approach of Christian parents? Here are some suggestions for what they might be worth.

1. Parents should not bring pressure upon school officials to continue required Bible reading and prayer in class rooms. It would be poor moral and spiritual guidance indeed for children to be encouraged to disregard the law of the land. An indispensable part of a moral society is respect for and adherence to the law, whether we like it or not.

2. We should not be caught up in the hysteria and fear of some who claim the Supreme Court has ruled God out of public schools and enthroned atheism. Only required religious exercises were banned by the court. God is not enthroned by routine Bible reading and repeating prayers nor is he dethroned by eliminat-

ing these. The only way God can be in our schools is for him to be in the hearts of the teachers and pupils. No ruling of any court can prevent this and the present ruling in no way even prohibits teachers and pupils from talking about God and moral truth in the school room.

3. Encourage teachers and pupils to demonstrate their religious convictions in their conduct in the experience of school life. More good influence can come from the example of a consecrated teacher or pupil than any amount of mere reading of the Bible and reciting of prayer.

4. Consider the prohibition of required religious exercises in public schools as an unusual opportunity for parents and teachers to do something really effective in the religious training of our children. The growing juvenile delinquency and other problems among school age youth indicate that required religious exercises in public schools through the years was not the answer. To be rid of it could prove to be a blessing in disguise if it results in the awakening of churches and parents to their responsibility.

5. Churches and ministerial groups can assist school officials in finding a way to provide meaningful religious and moral instruction for school pupils. This may call for the revamping of the present religious educational program of our churches. Churches and groups of churches might have to provide qualified teachers for special week-day religious education programs. Baptists have always demonstrated the ingenuity and ability to meet the needs at hand and this challenge need be no exception.

BAPTIST FORUM



Another Integration Viewpoint

Your editorial in the Recorder of August 6, is very commendable. However, I would like to comment on your reference to the integration problem.

1. Most good Negroes prefer their own worship services as well as their own neighborhoods, etc. It's unnatural for races to integrate. People are always happier when they are among their own kind.

The Lord didn't intend the races to be mixed or He wouldn't have separated them. I'm sure you don't believe in intermarrying but that is the final result of integration.

It is the agitators, both black and white, who are clamoring for integration and causing all the lawlessness, with the blessings of the Supreme Court.

In Michigan, where I come from, and where there never has been legitimate

segregation, the Negroes have their own churches and only in city wide meetings do a few meet with the whites. That is their preference.

2. Perhaps you will remember when the Jews in this country were in the same position the Negroes are. I recall seeing signs on bath houses around the lakes in Michigan, "No Jews Allowed". The Jews didn't force themselves into places where they weren't wanted, by looting and rioting, not even by appealing to the Supreme Court. They did what we all have to do, black, white, Jew and Gentile, earned their position in life by hard work, thrift, and helping each other. Now the Jews own many of those places and they are leaders in every branch of American life.

There are many fine, wealthy, intelligent Negroes, but there are very few who are helping their own people with their own substance. Instead, they are

demanding the white people furnish the money and jobs.

3. Those good Negroes who are sincere in their desire to worship with the whites, I am sure would be welcomed to any white church. That was true in Texas in 1953, long before all this agitation occurred. I attended a Baptist church in Longview and a Negro family came in, with a real Christian spirit and received a special welcome from the pulpit, and were invited to come any time.

The more the Federal Government takes away freedom from one race to appease another, the less freedom we shall all have. In addition, it is engendering a hatred that could develop into a civil war.

As a Christian, I love Negroes and believe they should be treated as human beings. I also believe the Indians should, but they aren't, yet we don't hear of anyone trying to help them. Instead, the Government is taking the land away from a tribe in New York State where a treaty promising them the land has been in effect since the very early days of our Republic. I hope someone speaks in their behalf, don't you?

Danville, Ky. P. G. Brett, D.C.

Autrey Says Racism Curbs SBC Evangelism

GLORIETA, N.M. (BP)—The director of evangelism for the Southern Baptist Home Mission Board said here racial prejudice has curbed the evangelistic outreach of America's churches.

C. E. Autrey of Dallas told a Conference on Christianity and Race Relations at Glorieta Baptist Assembly there are many factors in a nationwide drop in conversions, but racial hatred is one of the biggest factors.

"You cannot love and hate with the same heart," he said, "and today we are trying to generate a church without the basic ingredient of the New Testament church—love for people."

The Southern Baptist evangelism leader cited three big problems that the contemporary church faces in the realm of race relations—racism, lawlessness and the effect of racism on missions and evangelism.

"Racism is immoral, and it breeds cruelty, injustice and hate," Autrey said. "Lawlessness is spawned by both the white and Negro, in both North and South; East and West," he added.

Autrey called it an "economic contradiction" for Southern Baptists to spend millions in sending missionaries to convert the colored people of the world, while treating the Negro in America

without love and concern.

"Our attitude towards people of other races is definitely curbing our evangelistic outreach, both at home and around the world," he said.

A professor at Southern Baptist Theological Seminary, Louisville, told the week-long conference that racists who claim to be Christians are guilty of heresy.

Henlee H. Barnette, professor of Christian ethics at the Baptist seminary, said racism is heretical because it is unbiblical and unchristian.

"Those who hold to racism are living in heresy for they deny the authority and inspiration of the Scriptures which teach that all are one in Christ and one in his body," Barnette said.

Barnette, who spoke twice on the program, said racial prejudice is the most difficult of all kinds of prejudice to overcome.

"Prejudice is like cancer," he said. "Little is known as to its cause and cure.

"The atom is easier to smash than racial prejudice." The only answer, he said, is a change in human nature—a change of heart through faith in Jesus Christ.

He cautioned that in some cases religion can actually promote prejudice. "Some clergymen can corrupt the gospel and use it as a weapon to promote race hatred and prejudice. Indeed, I have never known a racist who was an atheist," the professor said.

He called for churches to stress tolerance and brotherhood in moulding Christian attitudes towards others.

The pastor of First Baptist Church, Tallahassee, Fla., C. A. Roberts, told of the crisis in his church this year when the congregation voted 640 to 625 against seating Negroes in worship services, or accepting them as members.

"It was not defeat, however—it was victory," Roberts said. He explained that although the church failed to do "the Christian thing," the members had made real progress, for 625 people were in favor of the proposal to desegregate.

The conference, sponsored by the Christian Life Commission of the Southern Baptist Convention, marks the first time a nationwide Southern Baptist agency has held a meeting dealing with the current racial crisis.

America's Moral Condition Examined In "TU Magazine"

NASHVILLE—Seven critical areas of deterioration in America's moral condition are explored in the September issue of "The Baptist Training Union Magazine," leadership periodical for the more than 26,000 Southern Baptist Sunday evening study groups.

Excerpts from Dr. George W. Truett's

Home Mission Board Picks Rutledge as Head

RIDGECREST, N. C. (BP)—The Southern Baptist Home Mission Board, in session here, called on the 53-year-old director of its missions division to become its executive secretary, the fourteenth in its 119 years of service.

He is San Antonio-born Arthur B. Rutledge, who for the past five years has directed the departments which employ most of the agency's 2,342 missionaries serving in the United States, Cuba and Panama.

Rutledge takes over the leadership of the board with its \$6½ million yearly budget from Courts Redford of Atlanta. Redford closes on December 31 his twenty-first year of mission service, 11 of them as executive secretary.

A 12-member committee, at work since last December, unanimously called for Rutledge's election. Committee Chairman Bert I. Cherry of Carbondale, Ill., said they considered 40 suggested individuals. The committee reached agreement on Rutledge after several were interviewed.

"His background in missions, both with the Home Mission Board and with the Texas Baptist executive board, his denominational experience and his years as a pastor give him outstanding qualifications for this position," Cherry said.

"Added to this is his familiarity with the program of the agency and his years of experience in formulating a cooperative mission work with the state Baptist executive secretaries.

"When these were considered with his many personal qualities, we were led to see him as God's man to lead Southern Baptists in home missions."

Cherry added that though Courts Redford will be executive secretary until December 31, the committee recommended Rutledge work in close cooperation with Redford the rest of the year in achieving as smooth a transition of leadership as possible.

The change in top leadership of the mission agency comes at a time when a new promotional program must be announced. The Baptist Jubilee Advance, a five-year emphasis which climaxed with the observance of 150 years of organized Baptist work in North America, closes this year.

In addition, the denomination is presently studying the programs of each of its agencies, and those of the Home

Mission Board are yet to be adopted by the Convention. Thus the new executive secretary will handle the final stages of this.

Another task for the new executive secretary will be the naming of leaders to an unusual number of vacancies created by retirement with the next year or two. Possibilities exist of new positions or organizational changes as a result of the program study.

However, working with a changing organization will not be new to Rutledge. He became in 1957 the first secretary of stewardship and direct missions for Texas Baptists.

From Texas he came to Atlanta in 1959 to direct the newly created missions division. The Home Mission Board had formed the division, one of five, by joining the departments of city missions, language missions, pioneer missions, associational missions, survey and special studies and work with National Baptists (Negroes).

Since 1959 the division has undergone some reorganization, but remains with basically the same tasks.

Rutledge received his education from Baylor University (Baptist) in Waco, Tex., Southern Baptist Theological Seminary in Louisville, and Southwestern Baptist Theological Seminary in Fort Worth. From Southwestern he received the doctor of theology degree.

East Texas Baptist College at Marshall gave him the doctor of divinity degree in 1956.

He served the First Baptist Church of Marshall as pastor from 1947 to 1957, and was pastor at Central Baptist Church of San Antonio three years before then. For two years, he had served at First Baptist Church, Royse City, Tex.

Home Mission Board "Forgets" Alaska Loan

RIDGECREST, N. C. (BP)—The Home Mission Board of the Southern Baptist Convention marked "paid" on a loan it held on the First Baptist Church of Valdez, Alaska.

The Valdez church was the only Southern Baptist church to suffer severe damage during that state's devastating earthquake March 27.

In 1956, the mission agency had loaned the church \$8,000, and the balance left was \$2,970.

In action taken here during the semi-annual meeting of the board, money was taken from the contingent fund to pay

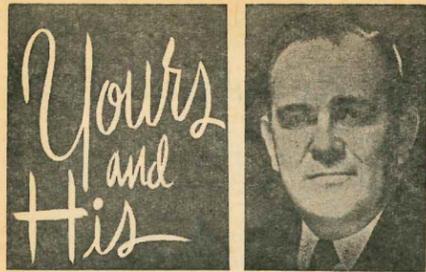
(Continued on Page 14)

Assembly Schedule For 1965

NASHVILLE—The schedule of conferences at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies for the summer of 1965 was approved July 30 by the Assemblies Committee of the Sunday School Board at its semiannual meeting.

The following schedule supersedes all previous schedules. Youth Klesis announcements will be made later.

Glorieta	Ridgecrest
June 10 - 16	Student Conference
Southern Baptist Youth Conference	Writers' Conference
June 17 - 23	
Training Union Leadership Conference	Foreign Missions Conference
Training Union Youth Conference	
June 24 - 30	
Training Union Leadership Conference	Southern Baptist Youth Conference
Training Union Youth Conference	
July 1 - 7	
Sunday School Leadership Conference	Music Leadership Conference
July 8 - 14	
Sunday School Leadership Conf.	Training Union Leadership Conf.
	Training Union Youth Conference
July 15 - 21	
Music Leadership Conference	Training Union Leadership Conference
	Training Union Youth Conference
July 22 - 28	
Young Woman's Auxiliary Conference	Church Programing Conference
August 5 - 11	
Home Mission Board Conference	Sunday School Leadership Conference
Writers' Conference	
August 12 - 18	
Bible Conference	Woman's Missionary Union Conference
Church Library Conference	
Church Recreation Leadership Conference	
Christian Life Conference	
Historical Commission Conference	
August 19 - 25	
Foreign Missions Conference	Home Mission Board Conference
August 26 - September 1	
Student Conference	Bible Conference
	Church Library Conference
	Church Recreation Leadership Conference
	Christian Life Conference
	Historical Commission Conference
CAMP RIDGECREST FOR BOYS	CAMP CRESTRIDGE FOR GIRLS
First session—June 9 - July 11	First session—June 9 - July 12
Second session—July 14 - Aug. 15	Second session July 14 - Aug. 16



About All Over Now

The record of our Convention Year is about over—August 31st, with the 25th as the usual "cut-off date", and we close the books on another year of being "laborers together with God" in the churches of Kentucky for the whole world.

At this writing, we feel that for the third time in a row, our churches will send enough gifts for the Cooperative Program to reach our goal \$2,850,000 this year for operations. There is a growing interest in missions among Baptists, and our churches are urging their budget committees and in the church business meetings that more of the "tithes and offerings" from God's people go to world missions through the Cooperative Program. What part did your church play this past year? Did it share at all? Did it share 10% or 50% of all income for missions? Did you do more than last year?

Sometimes It Is Hard

We are Christians, but also we are humans—just "sinners saved by grace", but still growing in grace. No one is perfect. No church is. But, this should not be used as a "crutch" to become weak. It is hard, sometimes, to write that check to the Kentucky Baptist Convention for missions—when funds are low, the debt is big, and we "need" so many things at the church.

But, do not budge! Do not fudge! Trust God and the people! Pay your mission pledges first, and pray and "tell the people"! God will bless you. The people will be inspired and give God what He says is His already—"Tithes and offerings"—that is, the first 10% of all income, PLUS, special offerings to meet needs of Christ and His church! It's such a good feeling to do the big thing—now isn't it? And this applies to all things—be kind, be generous, do not believe a dark tale about your pastor or neighbor—forgive—love always!

A Fresh Start

No matter what you did last year as a missionary-giving church, you can start now to do better. Make up your mind, pray until you love, then talk with others in the church. That budget is coming up—and that State Mission Offering! Start again being big with others in human relations!

Harold G. Sanders

Kentucky Baptists

Alton Baptist Church Reports Progress

Recent months have seen progress made at the Alton Baptist Church, Lawrenceburg, Ky.

Pastor Neal Bowman reports 25 additions since May, 13 of these by profession of faith and baptism. He says, "There have been several rededications and there is a spirit of revival among the church members."

Vacation Bible School was successful with 130 enrolled and an average attendance of 110. There were eleven professions of faith during the school.

The church had gotten behind in their gifts to the Cooperative Program but they made up the deficit during July.

A revival is planned September 21-27 with Jack Bruce, pastor of the Kirksville Baptist Church as evangelist.

M. A. Reese Accepts First Baptist Church, Barbourville

The associate pastor of the Glasgow Baptist Church has resigned to become pastor of the First Baptist Church, Barbourville. He is M. A. Reese and will assume his duties in Barbourville about the first of September.



M. A. Reese

A graduate of Georgetown College and Southern Seminary, the native Kentuckian served for the first fourteen months at Glasgow as pastor of what is now Calvary Baptist Church, then a mission of the Glasgow Church. Since 1961, he has been sharing with the pastor the responsibilities of prospect visitation, pastoral visitation and general pastoral ministry. Pastor Trevis Otey says, "In this ministry, he has won the hearts of the people."

Prior to his work at Glasgow, Reese was pastor at Cave City for six years. He married the former Miss Viola Hawkins, a graduate of Eastern State College. They have two children, Elizabeth Kay and Jimmy.

Fred G. Tucker's Widow Writes Book

Mrs. Alice Tucker, widow of Fred G. Tucker, missionary in the downtown area of Louisville, has written a book sharing many of the experiences in the life of her husband.

Tucker was struck by a car in downtown traffic several months ago and died shortly thereafter.

Printed by the *Western Recorder* and sold through the Long Run Association office, the proceeds from the sale of the book will be given to the Tucker Memorial Fund for downtown missions. The fund is administered by the Long Run treasurer and superintendent of missions, Ben F. Mitchell.

Publication date will be later this year and price will be announced at that time.

Donald F. Trotter Moves To The Sunday School Board

NASHVILLE—Four new editorial positions have been established in the Sunday School Board's Training Union department.

Dr. Donald F. Trotter of Louisville will become editor of special materials September 1. He will work with other editorial personnel in planning and preparing curriculum supplements and other special learning devices.

New manuscript editors will be Miss Grace Allred of Nashville, Miss Martha Rainey of Little Rock, Ark., and Miss Adriane Bonham of Groves, Tex. Miss Allred and Miss Rainey will begin work August 16. Miss Bonham will come to the Board September 1.

These manuscript editors will work closely with age group editors in planning and editing Training Union curriculum materials.

"The adding of these new personnel will make possible the continuing expansion and improvement of Training Union curriculum materials for use in churches throughout the Southern Baptist Convention and around the world," said Dr. Philip B. Harris, department secretary.

Dr. Trotter will come to the Board from Highland Baptist Church, Louisville, where he has served as minister of education since 1962. He has held the same position in other churches in Kentucky and California.

A bachelor of arts graduate from University of Tulsa, Dr. Trotter received a master of religious education degree from Southwestern Baptist Theological Seminary, Fort Worth, and a doctor of religious education degree from Southern Baptist Theological Seminary, Louisville.

Miss Allred received a bachelor of arts degree from Belmont College, Nashville. Since 1959 she has been editorial assistant on primary materials in the Training Union department.

Miss Rainey holds a bachelor of arts degree from Blue Mountain College, Blue Mountain, Miss., and has attended Southwestern seminary. She has served on the staff of Camp Crestridge for Girls, Ridgecrest, N.C., and as a student summer missionary with the Home Mission Board.

Miss Bonham has worked as editorial assistant in the press relations office of the Foreign Mission Board, Richmond, and has been a student summer missionary with the Home Mission Board. She is a graduate of Mary Hardin-Baylor College, Belton, Tex., and has done additional study at Southwestern seminary.

Billy D. Marcum Moves To Owensboro From Henry Co.

The Parrish Avenue Baptist Church, Owensboro, has a new pastor. He is Billy D. Marcum, former pastor of the Bethlehem Baptist Church, Henry County.



Billy D. Marcum

He began his ministry in Owensboro in June. At Parrish Avenue he succeeds Larry Maddox who became pastor of the Reidland Baptist Church in Paducah.

During his five years at Bethlehem, Marcum led the church to build a new educational building. They improved the program of the church and led the association in baptisms in 1963.

James C. Austin Arrives To Assume Duties In Foundation

James C. Austin, former assistant to the president of Southern Baptist Theological Seminary and most recently a staff member of the Stewardship Commission of the Southern Baptist Convention, arrived in Middletown the last week of August to assume his duties as executive secretary-treasurer of the Kentucky Baptist Foundation.



James C. Austin

Austin succeeds Dr. A. M. Vollmer who has served for nearly 20 years as secretary of the Foundation. Vollmer is the only secretary of the Foundation in its existence. (See page 10 for his last column.)

Austin is a graduate of Southern Seminary and has served as pastor of churches in addition to the denominational roles he has filled.

Glenville Baptist Plans New Educational Building

The first building program of the Glenville Baptist Church, Utica, since 1905 has been launched. With the breaking of ground, the church began a building program that is scheduled to be completed in time for the centennial celebration of the church in 1965.

The educational building is the first phase of a long-range building program which is to include a new auditorium later.



In the picture above, left to right, are Gene Coke, chairman of the building committee; Mrs. Lila Collings, the oldest living member of the church whose husband was the carpenter in charge of the construction of the present building; Tryon Leet, moderator of the church and Henry Cravens, chairman of the deacons. John A. Cain is the pastor.

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KENTUCKY BAPTISTS AT WORK

Kentucky Baptist Foundation

The Last Time

by A. M. Vollmer

With difficulty have I reached a decision for the thought and subject of this week's Foundation column. For one thing, this is the last time I shall write



A. M. Vollmer

the material for this column as Executive Secretary. When you read this, another will hold the reins of that office. Moreover, this is the last time you will read such an article. It is a last time, therefore for you. This leads to some observations.

I wish to thank our gifted editor of the *Western Recorder* for his courtesy and generosity in making available the space for an article, week by week, from the Foundation's secretary.

To you who have taken time to read the material in this column, I express gratitude. In visits to various parts of the state, in many audiences, interested people have come to say: "I have read your column in the *Western Recorder*."

Thankful am I for the courtesies and kindnesses of the pastors all over our State. I have slept in your homes, I have preached in your pulpits, I have eaten at your tables, and with some I have gone fishing. May I plant in the garden of your heart a perennial flower of gratitude.

There are those of my fellow-workers to whom I would bring a bouquet of flowers of gratitude. It has been one of God's richest earthly gifts to work with such dedicated and unselfish souls as those who make up our Baptist Building family. God bless them every one.

During the nearly three years it has been my privilege to be associated with Dr. Harold Sanders, I have found him virtuous in life, vigorous in loyal attitudes and actions, showing vital concern in Kingdom matters, with a vision that takes in all corners of the earth; valiant in his support of worthy causes, he has won that good name which is rather to be chosen than great riches. Grateful am I for the manner in which he has proven his friendship.

The Trustees, Presidents and Superintendents of all of our Kentucky Bap-

tist Institutions who have seen fit to place all or a portion of their endowment with the Foundation for administration. Grateful am I for the trust placed in me by these leaders. I have endeavored to be faithful in handling the millions of dollars that have passed through my hands.

The officials in the banks (Kentucky Trust Company and the Louisville Trust Company) which are our fiscal agents, have given me their best judgment and advice, relative to our investment transactions. As evidence of the wisdom they exercised, the market value of our securities at present, exceeds the book value by nearly \$700,000.00. These men are among the Foundation's assets. Grateful am I to them.

I am deeply, sincerely grateful for the strong, good man who comes to serve the KENTUCKY BAPTIST FOUNDATION as Executive Secretary, James C. Austin. Mr. Austin will merit the love and confidence of all our Baptist family.

During the almost twenty years I have been the Executive Secretary of the Foundation, thirty-six men have served as Directors of the Foundation. Of this number, ten have gone to be with the Lord. These all have been gracious men. At no time has there been exasperation, disappointment, or discouragement with these wonderful Christians. A wreath of gratitude is placed at the feet of each one of them.

The last time, and there are last times for so many of life's experiences. Not always do we know it is life's last time. There are scenes in the Bible that designate themselves as the last time.

Paul stopped at Miletus and asked for the Christians of Ephesus to come to the shore. Go read again that moving event in Acts 20:25. "You shall see my face no more." It is one of the moving scenes in all literature. It was a "last time."

In the upper room our adorable and suffering Saviour gave them bread, instructing them to eat, and the cup, telling them to drink. It was the last time He would "drink of the fruit of the vine, until that day when I drink it anew with you in my Father's Kingdom," Matt. 26:29. The last time comes, but always there is a brighter and fairer day beyond.

Now, your orchid from the Garden of God's Word: "The grace of our Lord

Jesus Christ be with you all, Amen." Rev. 22:21.

(Dr. Vollmer's new address is: 1615 Windsor Place, Louisville 4, Ky. Telephone: Louisville 451-2199.)

Stewardship

Uncle Deak And The New Milking Machine

For your reading pleasure this week, we are glad to reprint one of Uncle Deak's letters to the editor:

Dear Editor:

Me an my woman went down to the meetin at Testful Baptist Church. Ye no i never seen a more fitten name in all my born days. They dont even use six point record holders. Bro. Jisply, he's deacon head there, sed they didn't believe in it. He sed that wuz jest some new fangled idea out of Baptist headquarters and he wuz agin anything new fangled. Well i didnt stay on the subjeck cause there church ken do what it wants to. It aint none of my say so. I gess this letter sounds a mite gossipy but i dont meen no harm.

Later Bro. Jisply came round an started tellin bout his new milkin machine. He sed it wood milk fore cows drier than the Texas panhandle in ten minits. He jest went on an on about it. Finly i got all i could take an i sed that shore do sound like a new fangled idea. He sed rele quick like thet it shore wuz an then he turned plum red when he membered what he sed bout new fangled offerin holders. I shore do hope youll forgive me fer what i did.

Uncle Deak

(Released by S.B.C. Stewardship Commission)

Church Music

Inspiring State Music School Enrolls 292

by Eugene F. Quinn

The annual Kentucky Baptist State Music Leadership School held recently at Georgetown, enrolled 292 persons including the faculty of 24. The student body represented 29 churches in 16 associations. Included in the group were 9 associational music directors, 5 regional directors, 12 church music directors, 11 church pianists, 1 church organist, and 66 choir members. The association with the largest representation was Long Run.. The First Baptist Church of May-

field had the largest representation from one church, with South Side in Louisville in second place.

Inspiring were several features of the week especially. The consecration services lead to 12 rededications. The musical dramatic presentation on Thursday night was very effective. The concert of festival choirs and the combined school choir of approximately 500 voices brought to a fitting climax the inspiration of the week.

"Praise Him With The Sound Of The."

Introducing the program with the Psalm 150:3-5, Pollard Baptist Church of Ashland had a unique service on Sunday night, August 2. They praised Him with the sound of many instruments.

Combining the efforts of the church choir and a wind ensemble, the church had a service of praise shared by wind instruments such as the trumpet and other orchestral instruments as they played along with the choir and separately from the choir.

This church is setting a good example concerning more extensive use of wind and stringed instruments in the services in addition to the keyboard instruments.

Congratulations to music director Howard May and the Fairview High School band director, James A. Caudill, for using a wind instrument ensemble in the service of the church!

Baptist Student Union

Western Gets New Director

by Judith Williams

Western State College at Bowling Green will have a new BSU Director this fall. He is Wayne Scott Welch, a native of Georgetown, Ky. Mr. Welch graduated from Georgetown College in 1961 and Southern Seminary in 1964.

While a student at Georgetown Wayne served in various capacities on the BSU council and

Wayne Scott Welch was BSU summer missionary to Oregon-Washington in 1960. During his senior year he was Chief Justice of the campus Judicial Council.

Mr. Welch has served as mission pastor for both the First Baptist Church, Paris, Ky., and the Georgetown Baptist Church. He was also youth director for the Georgetown Baptist Church where he was ordained in 1961. Since 1962 he has been youth director at the Deer Park Baptist Church in Louisville.

He has attended a number of International Retreats. Last summer Mr. and Mrs. Welch attended the Baptist Youth World Conference in Beirut, Lebanon.

Mrs. Welch is the former Patricia

Richards of Owensboro. She is a graduate of Western. Mr. Welch will begin his work at Bowling Green August 15 under the supervision of the state secretary of Student Work, J. Chester Durham.

Brotherhood

Kentuckians In The West Coast Crusade

by Forrest Sawyer

Kentucky had 59 men who participated in the West Coast Crusade. There were: Hilliard Adams, Valley Station; John Arnold, Ashland; Jack Arvin, Campbellsville; William F. Barnard, Covington; Marvin Bolinger, Danville; Jack Brooks, Augusta; C. H. Cameron, Princeton; Everett Campbell, Columbia; E. L. Carlisle, Kenvir; Nick Coleman, Sulphur; Garnett Daugherty, Lebanon; Floyd Dievert, Danville; W. E. Duchemin, Walton; Malrie D. Embry, Louisville; John W. Farmer, Taylorsville; Tip Fleming, Somerset; Clifford C. Gregory, Ashland; W. B. Hall, Lebanon; Donald F. Hampton, Paintsville; Cletus Hubbs, Eminence; Cecil Hayes, Corbin; Dennis Hodge, Princeton; Alva A. Hollon, Hazard; Harold T. Hood, Louisville; Henry D. Johns, Bremen; Jimmie Lester, Benton; William Lewis, Cox's Creek; Hubert Line, Munfordville; Robert L. L'oyd, Louisville; W. B. McKenzie, Jr., Hopkinsville; William B. Martin, Princeton; Bill Minor, Hazard; Leon Oliver, Lancaster; L. H. Owens, West Liberty; Felix Pace, Corbin; Ed Price, Louisville; H. C. Rice, Greenup; Randel Ritchie, Cynthiana; Forrest R. Sawyer, Middletown; Charles E. Schmidt, Valley Sta-

(Continued on Page 14)

Training Union

Growing a Training Union

by James Whaley

Enlistment Waits on Enlargement

In order to reach some people it is necessary to form more departments and more unions. Some people will not come to what you now have.

Is there an age group that is not being reached? Do you have a union for married young people, ages 17-24 Do you have a union for young adults, 25-35

Are your unions too large The ideal size of an adult union is about 20, but good work can be done in much smaller unions. The ideal size of Junior and Intermediate unions is 10 to 12 enrolled.

Write to your Training Union Department for the tract, "How to Enlarge Your Training Union." The tract answers these questions: Why enlarge your Training Union? Who can enlarge your Training Union? When can you enlarge? Is a special enlargement week desirable? The tract explains how to make a survey to determine possibilities for enlargement and how to blueprint the proposed enlarged Training Union.

A good time to plan for enlargement is at promotion day. Make a survey now to see the picture of your Training Union after promotion day.

Attendance Waits on Enrolment

One principle of growth is that the average attendance goes up as the enrolment goes up. Every Training Union should have a goal for increase in enrolment. A goal for new members and

(Continued on Page 15)

List of Causes For W.M.U. State Mission Offering FOR 1964

(1) Salaries for missionaries in Kentucky	\$ 20,000.00
(2) Salaries for camp workers	800.00
(3) Salaries for summer student workers	2,000.00
(4) Travel	800.00
(5) Social Security	50.00
(6) State Mission Week of Prayer Expense	2,000.00
(7) W.M.U. Camps	2,500.00
(8) Youth activities	9,990.00
(9) Cedarmore Boone Lodge	10,000.00
(10) Annie Allen Fund for Aid in Building Churches in Mission Areas	20,000.00
(11) Mission Work among Negroes	2,770.00
(12) Oneida Institute	1,200.00
(13) Clear Creek School	1,200.00
(14) Cedarmore (indebtedness)	5,000.00
(15) Mountain Missions Conference	300.00
(16) Pastor and Laymen Conferences	200.00
(17) State Missionaries' Children's Scholarship Fund	3,000.00
(18) Supplement to Missionary Library Fund	1,000.00
(19) Foreign Mission Appointees from Kentucky	1,500.00
(20) Nurse's Scholarship Fund	250.00
(21) Miscellaneous	2,500.00
(22) To be designated later	17,485.00

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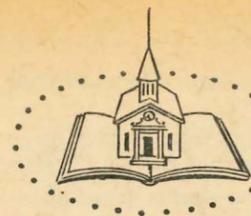
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SUNDAY SCHOOL LESSON

By H. C. Chiles



LEADERS FOR TROUBLED TIMES

(This Lesson for Sunday, September 6, 1964)

Judges 2:11, 14-23

As long as there were men of God, like Joshua, to follow, the Israelites appeared to be serving the Lord, but in reality far too many of them were merely following their human leaders only. When their great leaders and devoted men, who had a zeal for God and righteousness, passed from the scene of action, the people generally demonstrated a proneness to forget God.

I. The Defection. Judges 2:11.

After the death of Joshua and the elders who had been associated with him, the people turned to the corrupting influences of the idolatry which was practiced around them. When they forsook Jehovah they were obliged to worship somebody or something. If people will not worship the true God, they always worship some false god.

The Israelites turned to the worship of Baal, the evil male god of power and violence, and Ashtaroth, the heathen female goddess of fruitfulness and corruption. It was the sinful practices involved in the worship which caused them to serve Baal and Ashtaroth. The rites of these gods and goddesses were celebrated with gross and revolting impurities. It was the desire of the people to indulge in immorality that caused them to turn to the heathen idols and away from the true God, Who demands purity in the lives of His children. By deliberately ignoring the way in which their forefathers had walked and determining to gratify the desires of their own hearts, the Israelites insulted God and rejected His purpose in giving the land to them. The manner of life which characterized them in that interval of confusion and turmoil is stated in the words, "Every man did that which was right in his own eyes" (21:25). Sinful though they were, God did not forget them.

II. The Distress. Judges 2:14-15.

God's chosen people were dear to His heart. He cared for their needs and sought to lead them in His ways. As was to have been expected, when they turned away from Him and worshiped idols, they paid the penalty for their folly. It was necessary for God to deal with His people in their waywardness in such a way as to bring them to re-

pentance. Because they forsook God, "He delivered them into the hands of spoilers." God refused to permit them to continue in rebellion and sin without administering some form of discipline as a method of correction.

God is no respecter of persons. Even His chosen people found that failure to observe His law brought judgment and sorrow. Their deliverance into the hands of their enemies was a definite judgment of God. However, it was a judgment unto correction. The fact that a nation has been blessed of God in being exalted to a position of honor and power will not avail when God is forgotten and disregarded. When any people turn from God to the worship of idols, the anger of God will be raised against them and His chastening hand will be laid upon them. Every Christian should know that if he persists in walking contrary to God's will he may expect divine chastisement. "Whom the Lord loveth he chasteneth."

III. The Deliverance. Judges 2:16-23.

While God had to punish the Israelites on account of their iniquities, He did not forsake them. Their inveterate wandering from the Lord was only exceeded by His mercy in delivering and restoring them. The history of their disobedience and restoration illustrates the statement, "But where sin abounded, grace did much more abound." Moved with compassion toward them, God repeatedly manifested His grace by giving the people another opportunity. For their deliverance God provided judges, whose work was primarily administrative, whom He used to rescue the people from the hands of their enemies, as well as to call the Israelites back to Him. When the Israelites turned back to God in penitence, the judges were used of Him to deliver them from the subjugation and punishment which they had brought upon themselves by their sinful ways. These judges did not owe their position to any human influence, but were called of God to their tasks. Their desire was to be a blessing to the nation in getting it restored to God's favor. It was fortunate that the people turned to God in contrition and repentance, for in so doing they received deliverance, protection and assistance. It is good for us to

know that, if we disobey God and walk in sinful ways, the consequences are inevitable, but when we turn to Him with broken hearts because of our disobedience He is merciful and forgiving, and delivers us.

Nobody has any right to expect God's blessing if he fails to worship Him, grieves His heart, disobeys His commands and dishonors His name. Because the Israelites ignored the will of God and walked in their own sinful ways, God refused to rid the land of Canaan of various pagan nations. Because of their unfaithfulness to Him, God allowed the children of Israel to discover for themselves how defenseless they were in the presence of their enemies without His protection and power.

Church Groups To Get Aid By Federal Loans

WASHINGTON (BP)—A Baptist university is one of 35 colleges and universities applying for federal college housing loans, according to announcement from the Community Facilities Administration of the Housing and Home Finance Agency. The applications have not been processed.

Furman University, Greenville, S. C., Baptist school, applied for a \$600,000 loan. J. L. Plyler is president of the university.

In Pennsylvania, a Baptist church was approved for a similar construction loan for housing for senior citizens. The loan, \$2,250,000, went to the Mount Olivet Tabernacle Baptist Church in Philadelphia.

Under the National Housing Act of 1961 loans are made to private non-profit and public agencies for construction of housing for the aged. The loans may be for as much as 100 per cent of the development cost. They are repayable at low interest over a 50-year period.

Included in the schools applying for college housing loans were 10 other church-related schools. These include Methodist, Lutheran, Roman Catholic and United Church of Christ. They asked for loans totaling \$13,508,000.

Additional announcements from the Community Facilities Administration showed seven other church schools had been approved for such loans, totaling \$11,450,000. No Baptist school was among these.

August 27, 1964

Agency To Study Move Of Evangelism Office

RIDGECREST, N. C. (BP)—The Home Mission Board of the Southern Baptist Convention named a committee during its semi-annual meeting here to study moving its evangelism division office from Dallas to Atlanta.

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Three years ago an efficiency expert had recommended such a move, but it was postponed because of the division's involvement in the Baptist Jubilee Advance effort which ends this year.

The evangelism division, one of five within the board's organization, was placed in Dallas in 1946 when the evangelism work was reestablished and C. E. Matthews named secretary for what was then a department.

The offices for all other operations of the mission agency in the Lawrence-Garrison Building at 161 Spring St., N.W., in Atlanta.

The board uses only half of the eight floors of the building, and tenants have only recently vacated the other four floors.

So, the study comes at a time when space is available and no new evangelism program has been announced.

ALASKA LOAN CANCELLED

(Continued from Page 7)

the loan made by its church loans division.

"There is a strong probability that the town of Valdez will be located some four miles from its present site," said G. Frank Garrison of Atlanta, director of the loans division.

"We are also cancelling a \$10,000 gift lien contract the board has held since 1954 so the church can exchange its present site for a new one in the proposed town area," he said.

The Home Mission Board had earlier given \$10,000 to the Alaska Baptist Convention for assistance, and in addition supports many pastors and missionaries in their work in the state.

OUR MOUNTAIN PEOPLE

(Continued from Page 3)

How may the local church stay in contact with them until they unite with a church where they now live? There are 13 Baptist families left in Alva. The Alva Baptist Church is using this method:

1. We keep a mailing list of all out-migrated families including our own Baptist Church family.
2. At regular intervals we mail 175 of the 275 families a church bulletin with a gift envelope enclosed. After our last mailing, 17 requests for letters were received. They were not made because we asked them for another gift but we feel that our letters and the gift envelope helped their local church to enlist them.
3. We have enlisted their interest in helping to rebuild the church which

burned four years ago. They are most liberal in this area.

4. We are asking them to help us on our Christian Education Advance pledge.

5. We help them during times of illness and death.

6. We have an annual "home-coming". Last year over six hundred were present. They gave over \$300.00 to the local church and many gave testimony as to their work in their new found church homes.

7. We are alert to greet visitors on holidays and weekends. On July 5th a dinner was held in the local restaurant where 48 visitors attended.

It is remarkable how these families are adjusting to crowded cities where there is noise, concrete, and high rise apartments. We help them most when we realize that these mountains speak to the souls of people born and reared here. Their children adjust to city life quickly. We try to be kind to them as they are yearningly drawn up some holler where they once lived among the cathedral mountains.

Our part is to invite them to help us, "Be faithful, and strengthen the things that remain." Revelation 3:2a.

BROTHERHOOD COLUMN

(Continued from Page 11)

tion; Dr. Forest Sheely, Campbellsville; Arthur Short, Owensboro; Nova Simpson, Jr., Morganfield; Eugene L. Smith, Campbellsville; Hugh Stewart, Sturgis; Max Stitts, Danville; Phillip C. Stump, Lancaster; Matt Sugg, Morganfield; John Wilson, Bronston; Willis P. Wilson, Somerset; Everett Hale, Jr., Springfield; Lester Baker, Hazard; Ronald Wilson, Spottsville; George E. Hays, Jr., Louisville; Damon Williams, Louisville; Sam Ferrell, Jr., Danville; J. B. Crawley, Campbellsville; Emory S. Gullion, Union; W. C. Davis, Louisville.

Dr. George W. Schroeder of the Brotherhood Commission shares the following incomplete report: There were 575 Churches participating with 896 men participating. There were 29,141 visits made, 623 decisions made while visiting, 3,004 messages in churches, 582 professions in churches, 428 decisions by letter, 4,347 rededications, 129 decisions for special service, with a church attendance total of 161,481. There were 185 addresses to civic groups and men's breakfasts and 64 Radio and Television appearances.

One of the astounding aspects of this effort, at least in Kentucky, was the innumerable hearts and hands that went into the effort . . . men paid their own way, Associations paid men's way, individuals paid other men's way, several

individuals pooled their resources to send a man, one man borrowed the money to go, neighbors pitched in and milked the cows so a man could go, wives stayed at home and prayed and worked extra, the plane's crew was captained by the brother of the President of the SBC, American Airlines officials went beyond the call of duty . . . AMAZING GRACE, brethren, nothing less.

TRAINING UNION COLUMN

(Continued from Page 11)

a list of prospects should be given to each union immediately.

Enrolment Waits on Prospects

"You're wasting your time," said one West Texas farmer as they met to pray for rain. "There's no need to pray for rain as long as we have this west wind. Pray for the west wind to stop. Then you will have your rain."

In like manner, there is no need to pray for an increase in enrolment. Pray for names of prospects. Pray as you go after those prospects. Then your enrolment will increase when you go after prospects.

"Everybody bring somebody" never produced one body! That is too indefinite. The Training Union Director of Enlistment (formerly known as Associate Director) should keep every department and every union supplied with names and addresses of prospects and he should call for report of work done toward reaching these prospects every month. Write for the pamphlet, "The Director of Enlistment."

As soon as a prospect manifests an interest to join your union, accept him even if it is the first Sunday he visits. If a family moves to town one week and presents themselves for church membership the first Sunday (which they should do!) you would receive them gladly. Enroll them in your union and lead them to become involved immediately.

(To Be Continued Next Week)

REQUIRED RELIGION

(Continued from Page 3)

undoubtedly would be sustained by the Court in the light of the "free exercise" clause of the First Amendment.

Some have wondered how the Court could define the word Congress (as found in the First Amendment) to mean local school boards or state education agencies. They contend that the practices disapproved by the Court had not been legislated by Congress, and it is only laws relating to religion passed by Congress which are prohibited by the First Amendment. These critics have usually overlooked the Fourteenth Amendment which applies to the sev-

eral states all of the guarantees and prohibitions written into the Constitution.

Lastly, it should be emphasized that the Supreme Court is not trying to root out of public life and schools all religious references, as some critics charge. In fact, Justice Erennan in his concurring opinion in the historic 1963 decision indicated several areas of necessary accommodation between government and religion. He mentioned military and legislative chaplains, nondevotional study of the Bible in the public schools, tax exemptions for religious institutions, and the use of the motto "In God We Trust" on currency, documents, and public buildings.

All Americans would do well to remember that the First Amendment has served this nation well for 173 years and that the risks of changing those cherished words are fearsome and grave indeed. May we in this generation be as faithful and as consistent as our fathers were in theirs! The study course book *Religious Liberty* (Convention Press, 1964) by C. E. Carlson and W. B. Gar-

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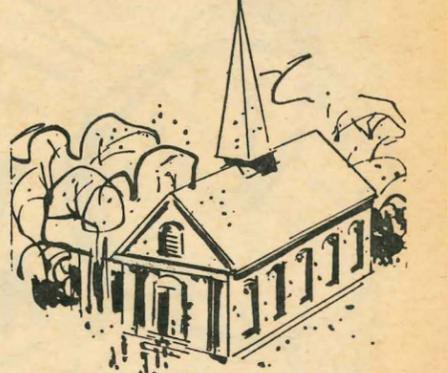
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rett is a very helpful introduction to current church-state issues. It may be used in the churches with profit.

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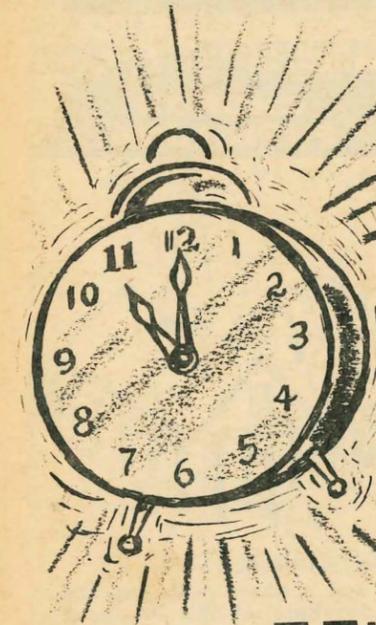
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