



WESTERN

RECORDER

DECEMBER 17, 1964

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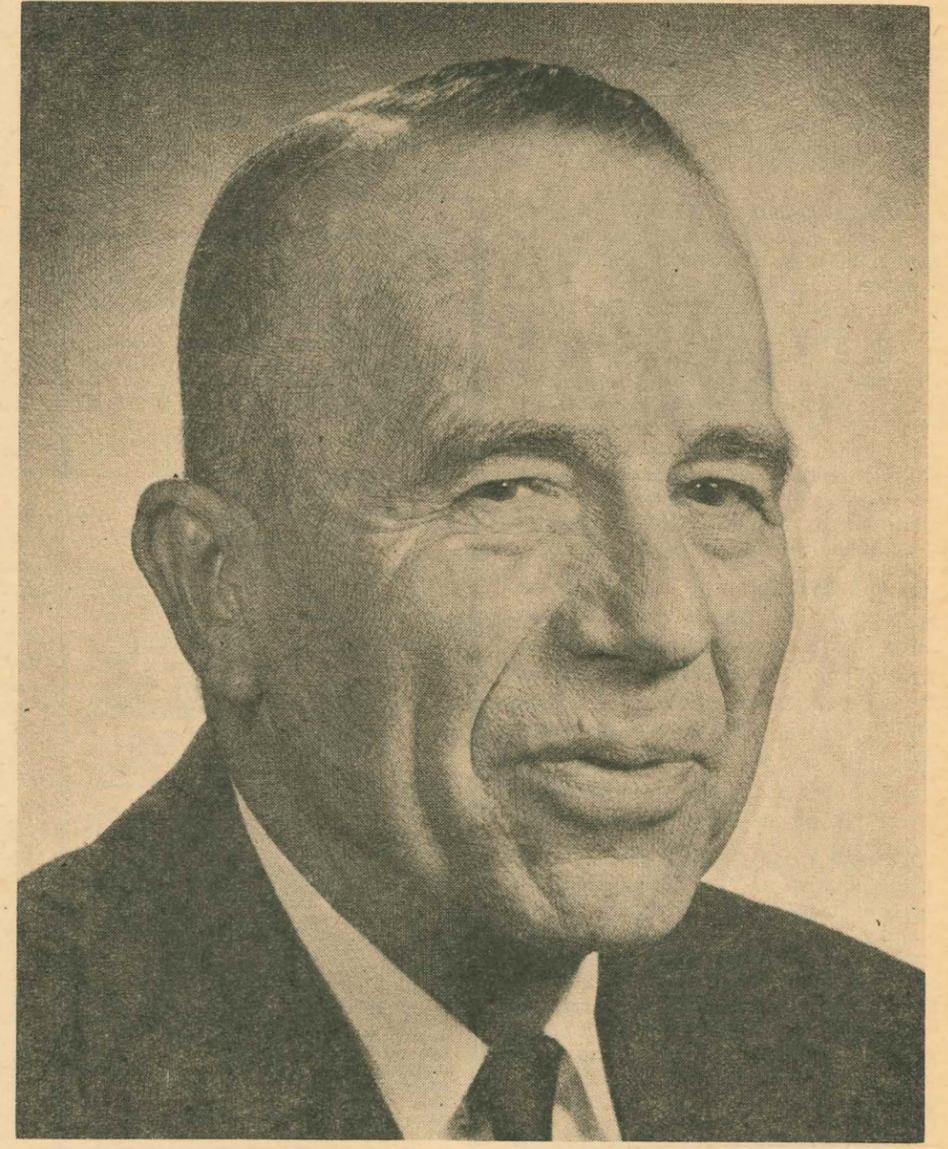
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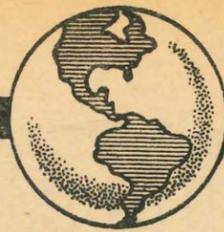
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**KENTUCKY BAPTISTS
AT WORK**

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**Glave Vivion, Harrodsburg Baptist Church
Sunday School Superintendent, 1917-1965**



GLEANINGS FROM THE FIELD

THERE WILL BE NO December 31 issue of the *Western Recorder*. Two issues are omitted each year, one at Christmas and the other at the Fourth of July. The Sunday School lesson by Dr. Chiles will be adjusted accordingly.

AN ERROR in reporting the name of a pastor appeared in the December 3 issue of the *Western Recorder* on the Gleanings Page. Charles C. Burress is pastor of the Buena Vista Mission, Pulaski County, not William Harris as reported.

THE ADDRESS of Kenneth and June Hayes, Southern Baptist missionaries to Japan, is 352-2 Chome, Mishi, Okubo, Shinjuku-ku, Tokyo, Japan. Ken and June, the former June Snider, are both from Louisville and were appointed in 1964.

CUMBERLAND COLLEGE received its senior college accreditation at the annual business meeting of the College Delegate Assembly of the Southern Association of Colleges and Secondary Schools recently. Cumberland, founded in 1889, operated as a multipurpose institution from its beginning until 1938 when the grade school was discontinued. The high school was discontinued in 1941. From 1941 to 1961 the school was a junior college. The college received its senior college accreditation in the minimum time allowed by the regulations of the Southern Association.

JOE NOVAK, former editor of the *Baptist Digest*, Kansas state Baptist paper, has been named public relations director for Memorial Baptist Hospital in Houston, Texas. Novak, a former editorial assistant for the *Texas Baptist Standard*, was public relations director for the Houston Chamber of Commerce before joining the Baptist hospital staff.

A NEW COLOR FILMSTRIP, "The Story of Christmas," has been produced by Broadman films department of the Sunday School Board. The filmstrip consists of 52 art frames painted by Nashville artist Don Fields. Included in the price of the filmstrip is a recording which narrates the story against a background of Christmas hymns. The filmstrip is available at the Baptist Book Store.

THE HANDBOOK ON EVANGELISM will be released early in January from

Convention Press. Written by Newman R. McLarry, an associate in the division of evangelism of the Home Mission Board, Dallas, the book is a guide to long-range emphases of the division of evangelism.

THE BAPTIST BULLETIN SERVICE, Nashville, has produced a bulletin cover for the Baptist World Alliance Sunday, February 7, 1965, commemorating the 11th Baptist World Congress which will meet in Miami Beach, Florida, June 25-30, 1965.

SECOND BAPTIST CHURCH, Clinton, had a revival with Billy Gallimore as evangelist which resulted in 25 professions of faith. There was one addition by letter and one rededication. Randall Johnson is pastor. Gallimore is pastor of the Mississippi Baptist Church, Bardwell, Kentucky.

GENE HALL and Mrs. Hall lost their son recently. He was a victim of leukemia. Hall is pastor of the Aetna Grove Baptist Church, Lynn Association. The Halls live at Campbellsville, Ky.

CENTRAL CITY, Kentucky, voted to stay dry on December 5. Though the community had been promised approximately a million dollars in industrial development and many new jobs if they voted wet, the vote to stay dry was by approximately 400 vote majority.

FIRST BAPTIST CHURCH, Irvine, Ky., passed a resolution expressing appreciation for Thomas J. Farris. Farris was pastor of the Lower Bend Mission, a mission of First Baptist Church, Irvine. Frank W. Rhodus is pastor at Irvine First Baptist Church.

ELSMERE BAPTIST CHURCH held a special appreciation day for William Oder, Sunday school superintendent for the past 11 years. W. R. McKinley succeeded Oder as superintendent this year. Pastor E. Paul Howerton writes, "This gentleman (Oder) has served faithfully and loyally in the capacity of General Sunday School Superintendent, and under his leadership there has been a continual dimension of depth in Bible study and scriptural understanding."

GARNETT B. MORTON, business manager for the Executive Board of the KBC, has released more corrections in the annual financial report. They are as follows: Middlesboro, First Baptist, reported CEA gifts of \$163.44; should have been \$134.04. Fonde, Bell County Association, reported CEA gifts \$142.70; should have been \$172.10. The Highland Park First Baptist Church, Long Run Association, was listed as having Cooperative Program gifts of \$659.46 and the amount should have been \$3,659.46.

SIXTY-SIX persons from Eastern Kentucky churches attended a study on the Book of Deuteronomy held November 28 at Clear Creek Baptist School, Pineville. Total attendance was 93, with the majority coming from within a 109-mile radius of the school. The number included 20 from Tennessee, five from Virginia and two from Michigan. Three Clear Creek professors taught the material: Robert O. Fitts, W. E. Denham and LeRoy A. Peterson. D. M. Aldridge, president of the school, welcomed those that attended which included three other denominations than Baptist.

CONVENTION ROUNDUP:

Mississippi and South Carolina Express Views on Racial Issues

MISSISSIPPIANS made a plea for Baptists and others outside the state to let them work out their own racial solutions. The plea was part of a 10-point declaration on race adopted by the convention and introduced by Owen Cooper of Yazoo City, a layman, and a member of the SBC Executive Committee. The convention also adopted another resolution after a section was dropped calling for an end to the Christian Life Commission as an agency of the Southern Baptist Convention. The original motion had asked for the death of the Commission, but the resolutions committee knocked that part out before the convention passed on it. Other parts of the 10-point declaration deplored "every act of violence and lawlessness that has occurred in the state" and commended "law enforcement agencies for seeking to prevent acts of violence and lawlessness." It acknowledged that "since the majority of the people of Mississippi of both races are Christian, it is evident that those Christians must work toward finding a solution." The convention protested the unfavorable image that Mississippi is getting by the influence of outsiders who do not understand the situation. Three-quarters of a million dollars was approved for a new office building with \$75,000 to be paid annually, beginning November 1, 1965. The 1965 budget is \$2,998,000 and the SBC will get \$989,000 of it.

SOUTH CAROLINA Baptists voted by a margin of almost 2 to 1 that they do not want to admit Negro students to their schools. The decision came following a recommendation from the state general board to leave the matter in the hands of the board of trustees of each school. The convention defeated the board's recommendation and then expressed itself on integration policies. The convention's decision was not binding on the colleges but observers said they doubt the colleges will take any action contrary to the opinion vote of the convention. A fourth Baptist school in the state will be opened in Charlestown soon, next September if possible. The 1965 budget has a Cooperative Program goal of \$3.7 of which \$1,347,549 will go to the SBC. If the goal is exceeded, 40% of the excess will go to the Southern Baptist Convention.

TEXAS, the largest of the state conventions among Southern Baptists, had lengthy debates over proposed constitutional changes. The convention ended on a united spirit in the interest of missions among Latin Americans. Messengers voted down constitutional changes that would limit the terms of convention officers to one year, and would give a committee authority to nominate all trustees without further nominations from the floor. Changes approved basically will present a trustee from serving on more than one board, with certain exceptions; prohibit a state or Southern Baptist employee from serving on the state Baptist executive board, and prevent a trustee from naming his successor by resigning in favor of another person, or from resigning to be nominated for another board. A budget of \$12 million was approved, that will provide \$4,074,054 to the SBC. Baylor President Abner V. McCall was re-elected president of the convention. A strong recommendation from the state Christian Life Commission urged Baptists to work positively and creatively in the crucial area of race relations.

CALIFORNIA Southern Baptists centered their attention on property arrangements and construction involving its children's home, college and state office building. They voted to sell the children's home which has been able to care for a maximum of 20 children. The ministry of child care will be switched to home placement and counseling. A one-year option to sell California Baptist College at Riverside to a local real estate development company was approved with a selling price of \$4.5 million, compared with the \$800,000 the

convention gave for the property 10 years ago. A new office building will be constructed at Fresno at a cost of \$45,395. The new building will house convention offices, including the Baptist Book Store. A Cooperative Program goal of \$1,050,000 will be part of the total budget of \$1,953,838. Twenty-five per cent will go for SBC causes.

TENNESSEE Baptist Convention, holding its 1964 session in Memphis, defeated an effort to move toward sharing equally with the Southern Baptist Convention its yearly Cooperative Program receipts from churches. Previously 33% has been sent and it voted to continue the same percentage with a Cooperative Program goal of \$4,025,000 for 1965. A rural minister from east Tennessee made an effort to have the division 50-50 but opponents of the measure said the "tremendous need" for money to support Tennessee convention's four colleges and schools requires the convention to keep most of its funds at home.

ALABAMA Baptists set their sights on the 150th anniversary of the convention in 1973. Plans were approved at the Mobile meeting for the sesquicentennial session. The state convention was organized in 1823 at Salem Baptist Church near Greensboro, Alabama. From the record 1965 budget of more than \$5 million, the SBC will get \$1,535,275 for nationwide and worldwide causes. J. P. White, pastor of First Baptist Church, Montgomery, was elected president.

NEW MEXICO Baptist Convention was not happy with a science textbook used in high schools. They claimed it presents "the theory of evolution of man as though it were an established fact rather than theory." Some Baptist leaders were already making contacts in an effort to keep the book out of New Mexico public classrooms. Budget for 1965 is \$1.2 million. Twenty-seven percent of the Cooperative Program receipts will go to SBC causes. Like several state conventions, they reaffirmed the convention's commitment to religious liberty as protected by the first amendment to the U.S. Constitution.

HAWAII Baptist Convention reduced its executive board from 36 to 27 members and set up a rotating system instead of annual election of this board. The convention voted opposition to bus subsidy for pupils to private and parochial schools from tax funds. This had been a strong issue in the political campaign in the city and county of Honolulu. Dan Kong, former Kentucky pastor and presently pastor of the Olivet Baptist Church, was re-elected as convention president. The 1965 budget will be \$489,386.

FLORIDA Baptists, meeting in Tampa, approved a site for a new junior college. It accepted the gift of 200 acres near West Palm Beach for the campus. The convention also received a commitment from Palm Lake Baptist Association of churches to raise locally \$1.5 million for academic facilities. Objectives for the new school will be presented at the 1965 meeting. The man who for 32 years has been superintendent of Florida Baptist Children's Home, T. M. Johns, of Lakeland, was elected convention president. John Maguire was honored for his 20 years of service to the convention as executive secretary. Forty-three per cent of the Cooperative Program receipts will go to the SBC next year.

OHIO Southern Baptists celebrated their 10th birthday as a convention with adoption of goals for 1974. With 57,000 members in the affiliated churches now, the convention hopes for 150,000 members by 1974. One thousand churches in 1974 would nearly triple the present 436 churches and missions in the state. Other goals were set which would affect every phase of the convention work that is presently being done

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

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There Has Not Risen a Greater

Many noble people are in this world but only once in a while is there one in which every characteristic is of a rarely superior quality. Such a man is Glave Vivion whose picture is on this week's cover. (Also see article on page 8.)

Mr. Vivion's record as Sunday School superintendent of the Harrodsburg Baptist Church for 47 years is phenomenal, but this is not too great a consideration in the minds of those who really know him as a great man. Indeed, he is the last man to want to set any kind of record except that of helping his fellow-man. On several occasions he has tried to step down and relinquish the Sunday School leadership but no one so far has been found to come near him in qualifications or performance.

There's nothing old about this man except the number of his years on earth. He knows the last word said in Nashville on Sunday School and is as progressive in outlook as tomorrow's headlines. Somewhere along the way he discovered the fountain of youth physically, mentally and spiritually. Children and young people are especially attracted to him. The longer they know him, the more they love him. Consequently, through the many years, thousands of youth who loved him are now adults who still love him.

Wherever there's trouble and need for a friend, he's the first person present. The poorer the family and greater the need, the more likely Glave Vivion is to be present with a helping hand. Hardly a funeral notice appears in the local paper without Mr. Vivion's being listed as a pallbearer.

Banking was the occupation of Mr. Vivion most of his life. He served thousands during his years in the bank, but strangely enough most people don't remember him as a banker but as a friend and a Sunday School superintendent. Upon retiring from his banking job ten years ago, he began working full time without pay for the Harrodsburg Baptist Church. A telephone call will find him more often at the church than at home or at his office where he runs a little insurance business.

If he's not at the church, his office or at a local drug store having a coke with friends, it's a sure thing he's on the lake with a can of nightcrawlers. An expert fisherman, he is remarkably robust at 75. One of his favorite fishing styles is to walk along the steep rocky banks of Herrington Lake fishing with a cane pole. It's not unusual for him to land five- and six-pound bass this way.

On fishing trips, he travels lightly and likes it

rugged. A can of salmon or sardines and a package of crackers will last him a whole day. He'll fish until after dark, tie the boat up to the bank, lie down in the bottom of the boat, sleep to the music of the waves and be ready before dawn to hit it again.

He believes the great outdoors is good medicine. If he begins to take a cold, he's likely to spend the whole day on the lake walking along the banks covered with snow. He says he comes home leaving his cold behind.

He is even more concerned for the health of his pastor than for his own. It's not unusual for him to knock on the study door of the pastor and say, "Pastor, the other men and I were talking a while ago and we noticed you had not been out for a week or so. I'll be by tomorrow morning at 5:00 a.m. and we'll go to Cumberland Lake."

This writer was Mr. Glave's pastor. Every pastor deserves at least one member like him sometime during his life. It makes all of life worth living.

This editorial treatment of one Sunday School superintendent among hundreds of other great ones in Kentucky could evoke charges of partiality. It just happens this is the most outstanding one I have ever known, and in giving tribute to him all such good men are honored. Among those that are born of women there has not risen a greater than Glave Vivion so far as I know.

The Naked Face of Romanism

Any hopes that fundamental changes in Roman Catholicism would result from the recently recessed Ecumenical Council faded in the last hours of this historic meeting. The final outcome bared once again the naked face of rigid Romanism.

For awhile it appeared the liberal-minded bishops from the United States and some countries of the Continent would prevail over the conservative traditionalists of Italy and Spain. But in the end, the conservatives prevailed with the pope though they apparently were in a minority. The pope has the last word since he is regarded as infallible and so the majority is powerless without the sanction of the pope.

The Council had several interesting matters under consideration during its deliberations. Some of these were Mariology (the veneration of Mary), the authority of the pope, birth control and religious liberty. The battle between the liberal bishops who favored relaxation on some points of Catholic dogma and the conservatives who favored strict historic dogma finally centered upon the matter of religious liberty.

Historically Romanism has been considered by Catholics as the only true religion. Other religions were regarded as false, and thus were not to be tolerated. In the Dark Ages non-Catholics were persecuted to death on the theory that with their present beliefs they were hell bound, and maybe under persecution they would recant and be saved by accepting Romanism.

Such a theory has resulted in agreements, called concordats, between the Vatican and governments where Catholics are in the majority. These agreements recognize Romanism as the official religion and other religions are suppressed or relegated to inferior status. Spain is a good example of this kind of arrangement. Baptist churches in Spain still have trouble keeping their doors open. The same is true in some South American nations.

Most Catholics in America do not agree with such an approach toward non-Catholics. They believe all people should be free to worship as they please. It was this spirit which prompted the push in the Ecumenical Council for a statement on religious liberty.

For a long time it appeared a significant statement on religious liberty would be adopted, but in the end the pope bowed to the old guard and the liberals bowed to the pope. And so no really significant

changes in Roman Catholicism came out of the Council. The biggest change that will be apparent is the use of English and other native languages for the mass which traditionally has been in Latin.

Though it brought no significant changes in Roman Catholicism, the Ecumenical Council revealed surprising things about modern Catholicism. There is a battle going on between the liberals and conservatives in Catholicism as in other religious groups. The liberals lose most of the battles but their influence is felt.

It is also apparent that there is more freedom of expression by Roman Catholics, especially the bishops, than ever thought by non-Catholics. In the end all of them bow to the authority of the pope, but in the meantime they speak their minds.

This probably means that liberal changes will ultimately come in Catholicism or there may be another revolt such as the Reformation of the Sixteenth Century. Some liberalization is more likely than a revolt.

We shall see what we shall see. In the meantime, let us not be deceived in believing any fundamental changes have taken place in Romanism. Let us not deny, however, that there are stirrings within Romanism that may herald significant changes in the future.

BAPTIST FORUM



Why Baptist Colleges?

Dear Editor:

As a Southern Baptist foreign missionary since 1941 I receive the *Western Recorder*, but always some six weeks after its publication date. I have just received the number for October 8, and would like to comment on your editorial, "Let's Give To or Give Up Our Schools."

First I want to say that I agree heartily with your heresy, "Why not give up the colleges we are not willing or not able to support?" There is absolutely no sense in trying to do far more than we can do as Baptists.

Second, I would go a step farther. My feeling is that in most cases Southern Baptist schools are no longer needed. Granted, there was a time when they were a must. That time has passed.

A much greater need is for Baptists to dedicate themselves to apply Christian principles and intelligence to the public school system of our time. Why cannot Christian professors teach in state universities, and be aggressive in their evangelical fervor just as though they were in a denominational college?

It is true that most Baptist preachers are educated in Baptist colleges. But, we hide behind this statement, and use it to defend a point of view when it is an

invalid argument. Our preachers do not come from Baptist schools; they go to Baptist schools. They come from local Baptist churches where God called them to the ministry, and many times find it easier to study in Baptist schools where they have financial advantages. If there were no Baptist schools most of them would succeed in getting their university degrees in state schools and would go on to the seminary.

Why should Baptist students not permeate the intellectual atmosphere of a state university with a religious influence that would transform the institution. I speak with personal bias because I studied in a state university. I can unhesitatingly state that through the influence of the local Baptist church and the Baptist Student Union organization I had Christian influence that dominated my university life, and in some ways was far superior to that which I would have received in any denominational school.

Southern Baptists will never evangelize the world if they have to develop their own system of higher education at home. If we would face the facts, consolidate our educational system into a few high class, truly Christian universities, and a few specialized schools

for special situations, and close the rest, we would be doing a great service to society, ourselves, and the world.

Imagine that millions of dollars could be released for evangelizing the nations of the world.

I do not say that it is impossible for us to finance in a worthy way our schools and at the same time promote a program of foreign missions that would take Christ to the entire world. I do say that if our past performance is a true indication of our capacity then it is impossible. We must choose between education for ourselves, when we could have that education furnished us by the state of which we are citizens and the evangelization of the world. Our Savior told us to evangelize the world.

Excuse me for taking this heresy considerably farther than you did. I feel very deeply on the subject.

Name Withheld by Request

A Beautiful Friendship

Dear Editor:

For quite some time I have been wanting to pay tribute to a wonderful Christian. Because of the fast moving age so often many wonderful things are not noticed, but I feel that it is so important to hand bouquets to the living.

Many people of Kentucky will remember Mrs. Frances Maxfield, daughter of Rev. W. A. M. Woods, one of our fine Kentucky missionaries. I was not privileged to meet Mrs. Maxfield until this past year. But I must say, God surely was good to me to lead me to the Dry Ridge Convalescent Home,

(Continued on Page 12)

Yours
and
His



They Study The Word

About 200 Kentucky Baptist pastors (and a few others) spent two days at Cedarmore and Clear Creek in a "Preview of 'Study in Deuteronomy'"—the text for **January Bible Study Week** in the churches early in January. While I did not attend the conference at Clear Creek, I did attend the one at Boone Lodge, Cedarmore, November 30-December 2, and it was a memorable experience.

The author of the text, "Studies in Deuteronomy", Donald F. Ackland, of Nashville, taught the book. He was superbly inspiring. Pastors have a good start in their own study to teach their people this rich book. It was amazing how up-to-date the book was, also, the strong emphasis on worship as we observe 1965 as the time for "A Church Fulfilling its Mission Through Worship". All present asked the study to be repeated next year—and plans are underway for James L. Sullivan, author next year, to spend two full days with Kentucky Baptist pastors at Boone Lodge.

Boone Lodge Dedicated

Dr. W. C. Boone, former general secretary-treasurer of our Convention, was the dedicatory speaker when Boone Lodge, named in his honor, was officially set apart for the work and worship of the Lord as a spiritual center for Kentucky Baptists Thursday, December 3. Cedarmore Committee Chairman John W. Kruschwitz presided. Verlin C. Kruschwitz of Elizabethtown, gave a tribute to Dr. Boone. Dr. Elroy Lamb, former Cedarmore chairman, now from Albemarle, N. C., gave the dedicatory prayer. The choir of Campbellsville College, Dee Wayne White, director, gave special music. The state Brotherhood arranged a barbecue for all, and the state WMU arranged an Open House for several hundred leaders including the Executive Board and the Cedarmore Committee present and past. Dr. and Mrs. Boone visited their son, W. C., Jr., Louisville, while here. Dr. Boone also preached at the Preview Study. It was wonderful to renew fellowship with this distinguished former leader among us.

Harold G. Sanders

H. J. Sterling Becomes Pastor of Ashland Baptist Church

Harry Joe Sterling, mission pastor since 1959 of the "Annex" of First Baptist Church, Ashland, has become the first pastor of the newly organized church.

On November 22, the mission was formally organized into a church. Sterling is a native of Pike County and received his elementary and secondary education there. Later he attended the University of Kentucky and Booth Business College, formerly of Ashland. He is employed by Ashland Oil and Refining Company in the Payroll Department. He is general manager of the Ashland Oil Credit Union.

The Harry J. Sterlings have two sons: Harry, 14, and Walter, 12.

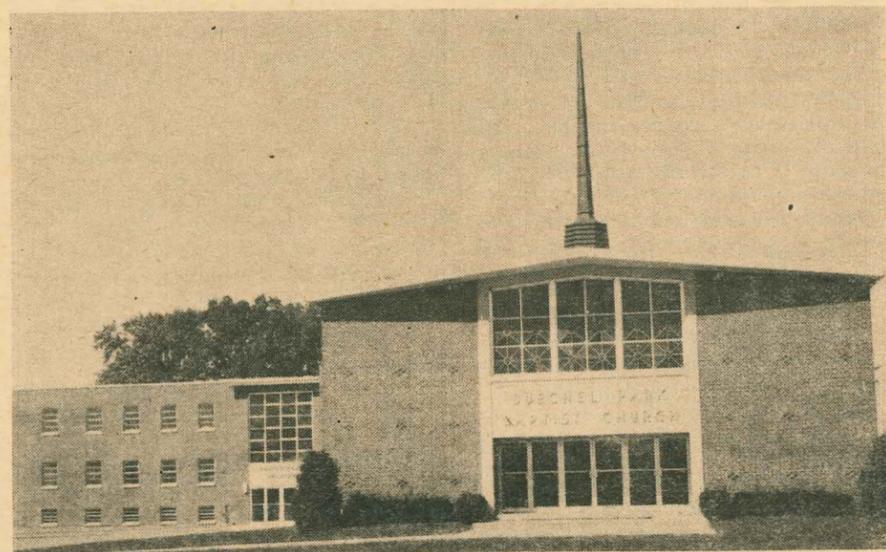
William H. Reid is pastor of First Baptist Church, Ashland.

Petrey Memorial, Hazard Dedicates Pastorium

Sunday, November 22, the Petrey Memorial Baptist Church, Hazard, dedicated their new home for Pastor Ross Figart, Jr., and his family.

Charles Wilcox, missionary for the Three Forks Baptist Association, was the speaker. Wilcox has just recently gone to Three Forks Association from a similar position in Lincoln County.

The new home, located at 133 Pear Street, is of brick veneer construction with a living room, kitchen-dining room, three bedrooms, two full baths, utility room, carport and storage building. Valued at more than \$17,000, it replaces a small frame house the church had previously owned.



BUECHEL PARK BAPTIST CHURCH, 2403 Hikes Lane, dedicated this building December 13. Dr. Allen Graves, dean of the school of religious education, Southern Seminary, was the speaker. Wallace DeLoach is pastor of this suburban church.

After the service of dedication in the morning, an open house was held with the public invited.

Curtis L. Niceley Now Living In Louisville

Dr. Curtis L. Niceley, retired from the pastorate, is now living at 223 Brunswick Road, Louisville 7, Ky. He is available for supply and interim work.

Niceley served as pastor of churches in Kentucky, Tennessee and Ohio. For several years he was associated with the late C. E. Matthews of the Home Mission Board in evangelism.

He and Mrs. Niceley are now members of the Beechwood Baptist Church, Louisville.

Denzel L. Dukes Accepts Fulton First Baptist

After seven years as pastor of the Twelfth Street Baptist Church, Paducah, Denzel L. Dukes resigned to accept the pastorate of the First Baptist Church, Fulton. His first Sunday at Fulton was November 22.

A native of Kentucky and a graduate of Georgetown College and Southern Seminary, Dukes went to the Paducah church from Utica, near Owensboro. He is 38.

Under his leadership, Twelfth St. Baptist had 472 additions in the seven years he was pastor. The budget was doubled and improvements made to the property. Land has been acquired and plans made for future expansion.

While in Paducah, Dukes was elected moderator of West Union Baptist Association and served as a trustee of Bethel College, Hopkinsville.

The Denzel Dukes have four children: Dennie, 14, Steve, 12, Winetta, 10 and Timothy, 1.

Stearns 1st Baptist Dedicates New Building For Mission

In an afternoon service November 29, the First Baptist Church, Stearns, dedicated a new building at Tunnel Ridge Mission. The new building is designed to serve 100 people.

In the dedication service, Roy Lewis, associational missionary for McCreary County, read scripture. Lee Mason, pastor of the Stearns Church, recognized the people who had constructed the building, the Building Committee and mission workers. He led the congregation in the dedication services.

Following special music by the choir, Charles Wilcox, associational missionary from Hazard, delivered the dedication sermon. Mission Superintendent Elmer Boggs led in the closing prayer.

Uniontown Baptist Church Ordains Three Deacons

Wesley Moore, Lawrence Gray and Shelby Noffsinger were ordained deacons of the Uniontown Baptist Church.

The churches of the association were represented by pastors, deacons and members at the service. C. S. Bratcher was elected moderator. Vernon Catlett of the Uniontown Church served as clerk. Pastor John A. Coble presented the men to the church. Ordination sermon was by Charles Simmons, pastor of the Grangertown Baptist Church and the ordination prayer was by I. L. Baugh, pastor of the Morganfield First Baptist Church.

After the service, those present had refreshments at the church.

Kerby Knob Baptist Gets New Pastor

Jim G. Henry, Berea, has accepted the pastorate of the Kerby Knob Baptist Church, Jackson County, Ky. The church has advanced from quarter-time services to full-time with his coming as pastor.

Former Kentucky pastorates of Henry include Westside Baptist, Berea; Liberty Avenue Baptist, Berea; and the Rosedale Baptist Church, Richmond.

For the past three years he has been working in pioneer missions with the Immanuel Baptist Church, Washington, C. H., Ohio. While there, the membership increased to 109 from 25, property was purchased and a new building erected. Gifts through the church tripled and last year the church gave \$1,212 for mission causes outside the church.

A native of White Pine, Tennessee, Henry is a graduate of Berea College. He attended Southern Seminary and is presently doing master's graduate work at Eastern Kentucky State College.

Mrs. Henry is a graduate of the Berea College School of Nursing. The Henrys have three children and reside in Berea.



GREENSBURG BAPTIST CHURCH ordained John Moore and Odell Estes as deacons. A large council of 33 deacons and ministers from Russell Creek Association carried out the ordination procedures. Eutre Hammett, pastor of the Summersville Baptist Church, preached the sermon of ordination. The Greensburg Church adopted the rotation system of deacons in 1962. Moore is the instructor of industrial arts at Greensburg High School. Estes (right) is an employee of Houchens Food Market. Elvin L. Clark is pastor of the church.

SPAIN:

Proposed Liberty Law Gets Negative Reaction

Two negative police actions in Spain in recent days are overt indications to a Southern Baptist missionary that the Spanish hierarchy and the right-wing Falange (Spain's only political party) are reacting strongly to a pending law which would insure the religious liberty of Protestants in the country.

Mrs. Charles W. Whitten, press representative for the Spanish Baptist Mission, reports that on November 12 the English-language Immanuel Baptist Church in Madrid and its pastor, James M. Watson, also a missionary, received a written police order forbidding a church supper to be held at a local restaurant.

In Cartagena, in Murcia Province, two evangelical pastors were fined 5,000 pesetas each (\$83.33) for having distributed Gospels in booklet form on the streets of the city.

The supper, Mrs. Whitten says, was denied on the grounds that religious themes would be dealt with, constituting an "external manifestation of their faith," a freedom not guaranteed by Article VI of the Spanish Bill of Rights. Last year Immanuel Church was granted permission for the supper without any difficulty.

The two evangelicals, one of whom was Luis Hombro, a Baptist, were fined because provincial authorities considered the distribution of Gospels "an act of proselytism and . . . a threat to the

spiritual unity of Spain." They have appealed to the Ministry of the Interior on grounds that they were distributing material from the Bible, and not of a secular nature.

The pending law was proposed and endorsed at a September 10 meeting of the full cabinet of ministers of the Spanish Government, but was referred to a special committee for study.

Mrs. Whitten says that the text of the new law is not yet known but that reports in the Spanish press have said, "The new law will guarantee that non-Catholics will receive everything they need for the normal development of their religious life . . . Spanish Protestants will not be restrained in their conscience."

Jose Cardona, executive secretary of the Evangelical Defense Committee of Spain, is quoted by Mrs. Whitten as having released the following statement on November 10: "Strong opposition persists against the promulgation of laws defining the rights of the Protestant minority in Spain. A marked decline has been noted recently in effort and intent to solve the problems of non-Catholics."

"Once again permissions for civil marriage have been denied to evangelicals in Madrid and Barcelona, and permissions given may delay for 10 to 12 months. The Ministry of the Interior

(Continued on Page 12)

Influencing The World For 48 Years

by Wallace H. Carrier

A twelve-year-old boy was under conviction.

This lad's heart was warm and ready. The pastor's talk in Training Union helped him know what to do. At the evening service, that lad walked down the aisle, his eyes brimming with tears.

That was 63 years ago. Thus began the spiritual career of Glave Vivion whose influence continues to flourish in the historic community of Harrodsburg, Kentucky.

This October he begins his 48th year as superintendent of the Sunday School of the Harrodsburg Baptist Church.

The church has had only four superintendents during the past 101 years, and Glave Vivion has served for nearly half of them.

His predecessor, someone recalls, "was very formal and dignified. He wore formal garb on all Sunday school occasions. . . Glave Vivion was quite a contrast in that he was very much younger (28), more humble, less experienced and more informal."

Following his conversion, it was not long until his parents and two brothers also made professions of faith and were baptized.

"After this," an elderly member of the church recalls, "it seemed that the church experienced a continuing healthy growth."

Indeed, these years do reveal a wonderful growth. Baptisms reported during the tenure of office of Glave Vivion at the Harrodsburg Baptist Church have been 2,285.

In 1917, the Sunday school enrolment was 405. The enrolment in 1964 is 1,656.

THROUGH THE YEARS, the church has sponsored mission Sunday schools and preaching stations. Glave Vivion was present for the first service in every mission sponsored by the church. He shared in the organization of four of them into churches.

The Sunday school enrolment in the mother church, the four churches organized, and the present mission last year was 2,571. The average attendance was 1,253.

A characteristic quality of Mr. Vivion has been his steady nature. Through the years he has maintained a steadfastness in cordiality, in gentleness, in humor, in church loyalty, in Christian example, in tactful and wise administration.

Recently a "Glave Vivion Day" was observed by Harrodsburg Baptists to honor the revered superintendent. The occasion brought letters from all over

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Wallace H. Carrier is pastor of the Harrodsburg Baptist Church. He contributed this article as part of the tribute to Mr. Glave Vivion. (See editorial, page 4.)

the world with words describing the influence of Mr. Vivion.

A former president of the Florida Baptist Convention says, "your steadiness had a profound effect on me as a young boy, and has encouraged me to stick by tasks through difficulties."

**ONE COLLEGE DEAN** declares, "In times of frustration, you always maintained a calmness of spirit and radiated an influence of assurance that gave us a feeling of security in God's leadership."

Himself a ballplayer, Mr. Vivion has been an avid fan of sports on the local and national scene.

A pastor who came to help in a period of special study recalls, "on this same night Kentucky was battling L.S.U. for the championship of the S.E.C. in basketball. After the meeting was over, you said to another preacher and me, 'I think we can watch the last half of the game on TV if you will come with me to my home.' We accepted your kind invitation, and saw Kentucky win."

A college roommate remembers ". . . the time you rubbed your pitching arm with Sloane's liniment. We had to put you in the bath tub to cool you. . ."

Mr. Vivion has explored the fishing waters from Tennessee to Michigan. A Baptist editor proclaims, "whether it was as pastor and Sunday school superintendent working out a knotty problem or as two friends walking the banks of Herrington Lake on a snowy day with a cane pole and nightcrawlers after a black bass, it was heaven on earth to be with Glave Vivion."

The remarkable influence upon young people today reaches far away. A missionary in Japan tells, "it was you who gave me, as an Intermediate, my first opportunities of service for the Lord. You took me and some of the other young people . . . where we had a mission Sunday school every Sunday afternoon. It was there that I learned the joy of teaching and serving, and there that I got some of the most important training which has helped me as a foreign missionary."

"In the young people's department," Mary Neal Morgan goes on, "you were my Training Union Director and we did so many, many things. We visited the sick, the poor, the Old People's Home, and we went on picnics and fishing, or just drove around on Sunday afternoon in your convertible with the top back and loaded with young people. How very fortunate were those of us who had those privileges."

"You were the one who took me to college. Perhaps that was the time when my two sisters who went along also got the vision of a college education."

Emma Watts, missionary in Nigeria

says, "I will always be grateful that you helped enlist me as a teacher in the Sunday school when I was a teen-ager. The first class I had was a group of twelve-year-old boys, and though I was far from being prepared for such a task, there came to me some experiences that have continued to be meaningful through my life."

"Because of the emphasis you put on visitation, I often came to town on Saturday afternoons and visited the homes of those boys, in an effort to get them to come to Sunday school. I am quite sure this was a vital part of the growing concern that came to me to share with others something that meant so much to me."

Gene Willham, pastor's wife, writes: "Bill and Clarence Rue wanted to take a bus load of young people to visit the college in Campbellsville, but got little encouragement until they went to Mr. Glave. On the return trip one of the young men was led to the Lord."

One prominent pastor in Texas tells, "After returning home from the Second World War, I was not sure of my theological position. Perhaps you never knew, that it was through the inspiration of men like you . . . that led me to the Baptist position both heartwise and headwise."

Encouragement to young preachers has been generous from Mr. Vivion.

A pastor in Hawaii testifies: "Those formative years of my ministry for the Master found opportunity for development and growth through observation and sharing a portion of your life."

**A TENNESSEE PASTOR**, "I recall how very kind and thoughtful you were in helping me as a boy pastor. I remember how much help you offered in some business matters, but most of all I recall your devotion and dedication to the Lord, and the sweet, humble, patient spirit of a good man."

From an adjoining state executive secretary, "You were a great blessing during my student days while I served as pastor. . . . You made a great contribution to my life. . . ."

A seminary professor says, "I have felt you were one of the greatest encouragements a preacher or teacher could have."

A pastor in Arkansas declares, "People have always known where you stood in relation to God's servants and they have respected you for that stand."

Mr. Vivion's friendliness has given a pleasant flavor to his church. Many people state that they were first greeted at church by him.

A Kentucky pastor, "You were one of the first people I met upon coming to Harrodsburg as a green country boy. Your warmth of heart and helping hand meant so much to me then and have ever since."

Kentucky executive secretary, "I can

never forget the warm welcome and genial smile and reflection of Christ in your face."

A teacher of adult women, "The first Sunday I attended Sunday school after moving to Harrodsburg, in 1918, I so well remember how graciously you greeted my sister and me at the door and took us to our class. You have worn the same smile all these years."

A superintendent of a Junior department, "The first Sunday we came to church you were the first person we met. The warm, friendly greeting you gave us has never been forgotten. You took each one of us to the class where we belonged and at once we felt at home."

An educational director in Texas, "In making the Sunday school report, you thanked the people just for being there. I came to realize that this was a genuine expression of appreciation from one who enjoyed Christian fellowship—just being with other Christians."

So the comments run about the man who was converted 63 years ago. The church which nurtured him has richly been served by his goodness and generosity in giving himself to the Lord.

## 250 Radio Stations Slate Baptist Shows

**FORT WORTH (BP)**—More than 250 radio stations in 15 Central and South American countries have requested Christmas programs produced in Spanish by the Southern Baptist Radio and Television Commission here.

The response was three times the anticipated number and requests are still coming in, said Jerome B. Pillow, head of the commission's language production department.

"We offered two Spanish-language Christmas programs to 800 stations and expected to hear from about 80 of them," Pillow said. He called the response "evidence of God's power and blessings."

The two programs are titled "La Primera Navidad" (The First Christmas), a 15-minute program, and "El Mensaje de Belen" (The Messenger of Bethlehem), a 30-minute program.

Each program intersperses traditional Christmas hymns by choirs, soloists and instrumentalists with dramatized readings of the Christmas story found in the Bible.

Radio stations planning to broadcast one or both of the Christmas programs are located in Mexico, Colombia, Ecuador, Peru, Venezuela, Costa Rica, Dominican Republic, El Salvador, Puerto Rico, Guatemala, Haiti, Honduras, Netherlands - Antilles, Nicaragua and Panama.

Pillow said most of the 250 stations carry only Roman Catholic religious programs, and the two Christmas programs produced by Baptists might in some cases be the only evangelical witness.



**MRS. ALICE J. TUCKER** was honored with a reception at the Crescent Hill Baptist Church at the occasion of the release of her book, **CALL HIM ENOCH**. The new book is a biography of her late husband, Fred Gentry Tucker, Sr., who spent many years in mission work in Louisville. He died in 1963.

## CONGO CRISIS:

# Southern Baptist Missionaries Not Involved

by H. Cornell Goerner

The whole world has been shocked and saddened by the recent tragic events in the Republic of the Congo. Our hearts go out in love and sympathy to the families of those who have lost their lives in the Congo and our prayers go up to God for the safety of some who continue to be in the danger zone. We pray earnestly that there may soon be found a peaceful solution to the problems in this new African nation.

No Southern Baptist missionaries are involved. We have no mission work whatsoever in the Congo and have never had. We do have missionaries stationed in the neighboring countries of Uganda, Kenya, Tanzania, and Zambia. These countries now have sound and stable governments, and there is no reason to believe that the civil war going on in the Congo will be extended to them, although there has been some strong anti-American feeling in some of them as a result of the Congo crisis.

The political problems of the Congo are quite complicated, and leaders of the new independent African nations are not fully agreed among themselves as to what is the best course of action. Conditions call for calm and reasonableness on the part of all, and we in America particularly should avoid a wholesale condemnation of Africans and their national leaders because of unfortunate events which have been confined to one nation—and one section of that nation.

There is no reason to fear for the safety of our missionaries in the other countries of Africa. I have myself just returned from about a month of travel in five countries of central Africa. Conditions were peaceful and progressive

in all of them. Our missionaries are going quietly ahead with their work, remaining completely neutral on all political questions and seeking to influence their friends and associates concerning the claims of Christ upon their lives and the Christian way of life for all peoples.

The need was never greater for the work which missionaries do. They need the prayerful support of all of our churches. Should a critical situation develop in any of the countries in which our missionaries are working, appropriate steps will be taken at once to safeguard their welfare. In the meantime, they would be the first to reassure their friends and relatives and to ask for the privilege of remaining at their posts of service during these challenging and momentous days.

## Graduate Specialist Added To Degree List

**NEW ORLEANS (BP)**—Graduate specialists in religious education (GSRE) studies at New Orleans Baptist Theological Seminary have now become a graduate degree program requiring 32 hours of residence study beyond the master in religious education degree.

"The GSRE degree meets the needs of persons desiring additional specialization in areas of religious education and can be an opportunity for advanced study for students with previous MRE degrees," said J. Kelva Moore, religious education graduate committee chairman.

One-half of the hours taken by a graduate specialist candidate will be graduate seminars, with the remaining course work in one of the three schools—religious education, music or theology.

# State Convention Roundup

(Continued from Page 3)

and would initiate some work not being done. Roy Fish, pastor of the First Baptist Church, Fairborn, was elected president, succeeding S. M. Mulkey, pastor of the Far Hills Baptist Church, Dayton. Total budget for 1965 is \$754,117 and Cooperative Program goal is \$126,500. A 70-30 division, with the larger amount retained in the state, will see an increase in the amount of Cooperative Program money sent to the Southern Baptist Convention.

**LOUISIANA** Baptists considered their relationship with the Homer Memorial Hospital, Homer, La. A review will be made during the coming year and a report made to the convention in its 1965 session. The Homer Hospital is operated by the Baptist state convention under a lease from the Homer city government, a lease drawn up about 15 years ago and running through 1969. The review of relationships was prompted by the fact the city government had accepted federal funds under the Hill-Burton Act to build it. Later it was leased to Louisiana Baptists. A \$3 million fund-raising campaign was approved to begin at once for the Louisiana Baptist College. In keeping with convention financial policy, the campaign will be conducted among individuals and not through cooperative churches in the convention. The plea from the Children's Home ran aground because of this policy. The request to stage a Mother's Day special offering for the Home in 1965 was denied. The Home is supported by the Cooperative Program without special offerings. Individuals may donate but church contributions are not solicited.

**ARIZONA** Baptist Convention lashed out at the Supreme Court's ruling in public school religion cases. A resolution was passed which did not name the Supreme Court but did call attention to "evidence of a concerted effort on the part of

some to destroy the faith of the American people in God." The teaching of evolution and "the banning of the use of the Bible and prayer in our public schools" was offered to support the position taken by Arizona Baptists. Messengers said farewell to 6,500 people who belong to 50 churches and two missions located in Utah and Idaho. Previously affiliated with Arizona, these churches and missions will form the Utah-Idaho Southern Baptist Convention on January 1, 1965. This leaves Arizona with 201 churches, 125 missions and 58,000 members.

**OKLAHOMA** Baptists reaffirmed their commitment to the principle of separation of church and state and gave a vote of confidence to the administration of Oklahoma Baptist University. The expression of confidence in OBU came after a pastor proposed a statement of principles to the administration and trustees of the school. In an address to the convention earlier, James R. Scales, president of the college, said, "Christian education has too many apologies, and I am tired of apologies for excellence. OBU has produced more Southern Baptist foreign missionaries now under appointment than any other college."

**GEORGIA** Baptist Convention in its three-day annual session gave emphasis to its "Christian Witness" theme, then elected as president the pastor whose church is among leaders in Cooperative Program gifts. Monroe F. Swilley, the 50-year-old pastor of Atlanta's Second Ponce de Leon Baptist Church, was elected president to succeed J. Thornton Williams of LaGrange. A resolution claiming professors at "certain" Georgia Baptist colleges violate "basic Baptist interpretations of the Holy Scriptures" was referred to college trustees who will report next year. The convention increased its Cooperative Program budget for 1965 by \$268,008 for a total of \$3,882,008. Of this amount, \$1,715,504 is for the Southern Baptist Convention with a similar amount for the Georgia programs. The remainder is for administration, promotion and the ministers' retirement plans.

## HOME MISSIONS:

### Culpepper and Moseley Join Home Board

**ATLANTA (BP)**—A state Baptist executive secretary and a seminary missions professor have accepted top leadership positions offered them by the Home Mission Board of the Southern Baptist Convention.

Fred B. Moseley of Portland, Ore., leader of the executive board of the Baptist General Convention of Oregon-Washington, assumes a newly created position on January 1. He will serve as assistant to the executive secretary-elect Arthur B. Rutledge.

Hugo H. Culpepper of Louisville, associate professor of Christian missions and world religions at Southern Baptist Theological Seminary, becomes on January 1 director of the division of missions.

Culpepper takes the position vacated by Rutledge in his elevation to executive secretary-treasurer.

These and three other staff changes took place in Atlanta at the annual meeting of the mission agency.

John F. Havlik of Alexandria, La., was named an associate director in the evangelism division, also effective January 1. He has been secretary of the evangelism department for Louisiana Baptists.

Victor T. Glass of Atlanta, for seven years associate secretary of the department of work with National (Negro) Baptists, became that department's secretary following the retirement of Guy Bellamy of Oklahoma City.

The board also elected Thomas H. Baker of Atlanta as art director, a new position in the division of education and promotion.

Home mission work will not be new for Moseley; he directed the board's city



Moseley



Culpepper

missions department for two years before taking the Oregon-Washington position. A native of Gloster, Miss., he graduated from Mississippi College (Baptist) at Clinton.

His education was continued at New Orleans Baptist Theological Seminary from which he obtained the doctor of theology degree.

Following pastorates in Mississippi, Alabama and Louisiana, he served as associate secretary of the Louisiana Baptist Convention.

The personnel advisory committee, in recommending the staff changes, said Moseley would be given the task of formulating the program definitions for the Home Mission Board.

Culpepper's experience revolves entirely around missions and education, including service with the SBC Foreign Mission Board in China, the Philippines, Chile and Argentina.

He will coordinate the work of the board's departments of language missions, metropolitan missions, urban-rural missions, pioneer missions, work with National Baptists and special mission ministries. These departments employ most of the board's 2,369 missionaries.

A native of Pine Bluff, Ark., Culpepper answered the call to the ministry while a cadet at the U. S. Naval Academy at Annapolis, Md., then attended Ouachita College (Baptist), at Arkadelphia, Ark., and graduated from Baylor University (Baptist) at Waco, Texas.

Following graduate work at Southern Seminary in Louisville, he and Mrs. Culpepper were sent by the Foreign

Mission Board to language school in China.

The school was closed in 1941 by the Japanese occupation, and they transferred to Baguio in the Philippines, only to be captured and interned for three years at Bilbid, Manila.

After two years of convalescing, they studied Spanish and then taught in the Baptist Evangelical Seminary at Santiago, Chile until 1951, when they moved to the seminary at Buenos Aires, Argentina.

In 1959, he accepted the W. O. Carver chair of Christian missions and world religions at Southern Seminary, and in 1961 he received his doctorate there in Christian theology.

"As a foreign missionary, I became conscious of the strategic importance of America in world missions," Culpepper said. "I am convinced, after these years of study and teaching, that there is no more significant opportunity for service than in helping to share an authentic and relevant Christian message throughout the United States."

### Home Mission Board Budgets \$6,841,250

**ATLANTA (BP)**—The Home Mission Board of the Southern Baptist Convention has budgeted \$6,841,250 for work in the United States, Cuba, Panama and Puerto Rico.

The budget, largest ever adopted by the mission agency, will support the work of 2,369 missionaries.

Action on the budget came during the annual meeting of the board, which witnessed the transfer of administrative leadership from Executive Secretary Courts Redford to Arthur B. Rutledge, his successor.

Actual transfer of administrative leadership started last August following Rutledge's election, but doesn't take full effect until January 1.

However, at Redford's request, Rutledge took over the planning of the 1965 budget, a task not unfamiliar to him. As director of the missions division for five years, he supervised the spending of more than two-thirds of the budget.

The new budget set \$4,345,000 for the missions division in 1965. This includes work in language missions, metropolitan missions, pioneer missions, urban-rural missions, work with National Baptists (Negroes) and other related tasks.

Language missions, which will spend \$1,570,000 in work with 40 different language groups, again included \$240,000 for work in Cuba.

The mission agency assists in the support of 160 national workers and four missionaries from the United States who have managed to remain in Cuba.

Budgets for other divisions of the mission agency were adopted as follows: Chaplaincy — \$115,000; evangelism —

\$200,000; education and promotion — \$225,000.

The administration, including the personnel department and the department of survey and special studies, will spend \$506,780 in 1965.

Another division, that of church loans, handles loan funds with a corpus expected to surpass \$14,149,222 by December 31. The sum of \$731,250 will be added to this next year.

The primary sources of funds for the mission agency come from Southern Baptists' Cooperative Program, a unified budget plan for mission giving through the churches, and from the Annie Armstrong Offering for home missions, a special offering taken each spring and sponsored by the Woman's Missionary Union, SBC auxiliary.

### Survey Discloses Church Committees by the Baptist Press

Most Southern Baptist churches carry on their work with no more than 11 committees, and the committee most often found to exist in churches, wherever they are, is the nominating committee.

This was discovered in a survey conducted by the research and statistics department of the Southern Baptist Convention Sunday School Board in Nashville.

Albert McClellan, Nashville, program planning secretary for the SBC Executive Committee, requested the survey. James A. Lowry, project analyst in the department, sampled 590 churches in the survey.

Queries went to pastors and Sunday school superintendents of all churches. Churches of fewer than 125 members and of more than 3,000, and with memberships in between, were included in the contacts.

One church out of four (24.6 per cent) had three committees or less—in some cases, no committees; another fourth of them (23.3 per cent) had from four to seven committees; another fourth (27.8 per cent) had from eight to 11 committees.

Except for a few which did not reply, the balance of the churches had a dozen or more committees, and 2.2 per cent had 20 or more committees.

The smaller the church, the fewer committees it had, the survey disclosed. Over half the churches of under 125 members said they had only three committees or less. The larger the membership, the more committees, the survey found to be equally true.

Forty per cent of churches with 3,000 or more members had at least 20 committees.

The committee to nominate church officers was found in a high majority of the churches. No other committee was nearly as prevalent as this one.

Two-thirds of the smallest churches had a nominating committee; among larger churches it was almost 100 per cent, the only committee to rank so high in existence. The average, considering churches of all sizes, was 83.4 per cent having a nominating committee.

The next most-often found committees were the trustees (58.5 per cent), Lord's supper (58.3 per cent), ushers (57.5 per cent), finance (also 57.5) and properties (57.3 per cent).

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# Proposed Liberty Law Gets Negative Reaction

(Continued from Page 7)

has suspended authorizations to newly organized evangelical churches and even moving from one building to another is not permitted in some cases."

Daniel R. White, Southern Baptist missionary, says Cardinal Bueno Monreal, president of the Spanish Commission of the Ecumenical Council, declared recently in a television interview in Spain that the Catholic Church, "recognizing the personal human dignity and the respect of the conscience of all men, wishes . . . that all men be free in their profession, in their exercise, and in the announcement of their respective religion."

Mr. White quoted these and other comments from a November 11 issue of ABC, one of Spain's leading daily newspapers, which reported the television interview.

He said, however, that an earlier interview in ABC had quoted Cardinal Monreal as saying that religious liberty was dangerous for Spain because the country is a confessional state that has had very little experience of plurality of religious sects.

Mrs. Whitten says that despite opposition that has existed for many years from the Spanish episcopacy and the Falange, the Spanish Minister of Foreign Affairs, Fernando Maria Castiella y Maiz, led in negotiating the law for the emancipation of Spanish Protestants.

Such a law, she says, would represent the first legal provision in favor of Spanish Protestants, and, at the present, strong opposition to it is being expressed in the Catholic-controlled press.

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Ya, a newspaper published in Madrid, has said, "Our nation cannot open itself to the dangerous activity of a baseless proselytism which goes against the gospel and which could upset the internal order of the country."

Arriba, another Madrid newspaper, stated, "The question of Protestants in Spain constitutes a problem of obstinate and willful groups which do not want to obey the founded laws."

Mrs. Whitten said some bishops have asked that prayer be made in order that the law, prepared by Minister Castiella, never be published because such a ruling would break Catholic unity and bring about a spiritual civil war in Spain.

The Falange reportedly objects on political grounds. It is afraid that slackness in the religious life might lead to demands in the political evolution of the country.

"Indeed," Mrs. Whitten says, "the question is delicate and difficult as long as an attempt is made to harmonize 'the Catholic unity policy' and the 'inherent rights of non-Catholics.'"

"Not once has the Catholic hierarchy acknowledged that Protestants in Spain have suffered a real discrimination and refusal of the most basic human rights. In a good many circles, even the existence of the problem has been consistently denied."

She says it is not surprising that conscientious evangelical people of good will should observe that it seems the motive of the new law is not the acknowledgment of a just principle toward the Protestant minority, but rather is one of convenience when faced with demands imposed on Spain by international opinion and pressures in business dealings.

She further states that the Vatican Council, now in its final week of meeting in Rome, was made aware of the position of what some called "Mediterranean theology" on the matter of religious freedom.

"Spain's representatives were particularly cautious and strong in their desire to maintain the status quo," she said.

Mrs. Whitten concludes, "What an opportune moment to put the sentiments of Cardinal Monreal (as reported in the November 11 issue of ABC) into practice in Spain!"

## New Series of Questions And Answers Available

William W. Magness, a Baptist layman and member of the First Baptist Church, Batesville, Arkansas, has spent the last five years writing a 24-unit series for guidance of teen-agers entitled "Teens . . . 12 to 20 . . . Ask Questions." Mag-

ness is a guidance counselor in high school.

The manuscripts have been made into mats with artwork. They are available at a nominal cost. They are ideal for local newspapers and require a minimum of preparation before use.

Those interested in obtaining the mats for use in their church bulletin or local newspaper should write to Mr. William W. Magness, 1404 West 23rd Street, Pine Bluff, Arkansas.

## Kentucky Southern To Enlarge Plant

LOUISVILLE (BP)—Kentucky Southern College here has received the approval of the Kentucky Baptist executive board to issue \$2.5 million in bonds for a student union building and a physical education building.

Construction on the two buildings will begin in March.

This brings to \$3.5 million the amount the Baptist college has been authorized to borrow this year. Earlier, it received permission to secure \$1 million for student housing, already under construction.

An administration-classroom building, the first building project at the young college, is in use now.

The physical education building will not include facilities for intercollegiate or other spectator sports.

In other action, the Kentucky Baptist executive board was told that Youth Night attendance at the close of the 1964 Kentucky Baptist Convention sessions here topped all attendance records at Freedom Hall.

## Baptist Forum

(Continued from Page 5)

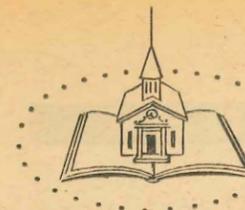
Dry Ridge, Kentucky, and to her, where she has resided over two years with her friend, Mrs. Laura Conley.

I just wanted to share with you a beautiful picture of true friendship. I have received so much inspiration from witnessing such a rare devotion from a true servant of God.

Because Mrs. Conley is confined to bed most of the time since her stroke, Mrs. Frances (my name for her) has remained on the premises for over a year and a half to unselfishly try to make her comfortable. Never is there a complaint for she is too busy thanking God for the care He provides for them. The sweetness of her character is surely God's handiwork.

Surely her many friends who may have lost touch will want to remember her with prayers, letters or cards. Isn't that the least one can do to help take away the monotony of four walls and long days of one who has lived a life of dedication for her Master?

Erlanger, Ky. Louise Menefee



# SUNDAY SCHOOL LESSON

By H. C. Chiles



## THE VISIT OF THE WISE MEN

(This Lesson for Sunday, December 27, 1964)

At least forty days after the birth of the Saviour, these wise men came out of an obscure past and appeared on the stage for one brief scene and then disappeared forever. From their visit we can learn some interesting and instructive lessons.

### I. The Search. Matthew 2:1-2.

"When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came three wise men from the east to Jerusalem." The Scriptures do not disclose their number, their names, or the particular country from which they came. They represented the very best of the old world culture, learning, religion, and civilization. They were students of astronomy and kindred sciences. They were also men of rank, wealth, and influence. Their earnestness of purpose was revealed by their long and dangerous journey from their far-off homes in the East to the city of Jerusalem in search of a heavenly king.

These men were familiar with the Jewish Scriptures and knew that the Messiah was to come. They were looking for His coming with keen interest and great anticipation. Pleased with their attitude, God gave these men a special sign to lead them to the Lord Jesus. It was that of a star (Numbers 24:17). When they beheld this particular star, they concluded that this prophecy had been fulfilled, so they proceeded to Jerusalem and inquired where He was, with a view to finding Him and rendering to Him due homage.

### II. The Scriptures. Matthew 2:3-6.

When the wise men arrived in Jerusalem and inquired about the newborn King, the whole city was troubled. Herod, the usurper, was greatly disturbed lest he should lose his throne and his power. Naturally, the least disturbance would arouse the fears of this ruthless and ungodly ruler, because many of his subjects hated him to such an extent that they would have been glad if all his power had been taken away from him. The citizens of Jerusalem were troubled also because they feared a disturbance which might result in the Roman government imposing extra burdens upon them. But primarily, both Herod and the people were troubled on account of their sins.

When Herod inquired of the chief priests and the scribes where Christ should be born, they knew exactly where to turn for the correct answer to his question. That had been made perfectly clear seven centuries earlier, according to Micah 5:2. So, they answered him at once from the prophecy of Micah, even though they had no personal interest whatever in the entire matter.

### III. The Schemer. Matthew 2:7-8.

Troubled by the news that a King had been born, Whom he naturally suspected of being his own rival, the cruel and unscrupulous Herod proceeded to work out a scheme whereby he might do away with the heralded King. Feigning respect and love for the newborn King, Herod sent the wise men to Bethlehem with instructions to locate Him, and then to return and inform Him as to His whereabouts. Herod's hatred was concealed under hypocritical words. Pretending that he desired the information in order that he might go and worship Him, his only desire was to put Him to death. Knowing his evil intention, God thwarted his purpose.

### IV. The Star. Matthew 2:9-10.

With a view to obeying the command of Herod, the wise men started immediately for Bethlehem in search of the

young King. As they left the presence of Herod, the star which they had seen in the East again appeared to them, and led them to the very spot where the Lord Jesus was. The reappearance of the star gave them fresh evidence of true and safe guidance, and they rejoiced exceedingly. As those searchers followed the light which they had, they received additional light. It is well for us to remember that this is always the method by which God is pleased to lead His people. As they use the light they have, He gives them more light.

### V. The Success. Matthew 2:11-12.

Upon reaching their destination, the wise men entered the house and found the Child and His mother, Mary. They were filled with joy when at last they stood in the presence of the young Child. They were sure that He was the One for Whom they were searching. They rejoiced with exceeding great joy for at last they had found the King Whom they had come to worship. Recognizing the Christ, they acknowledged His deity by falling down and worshipping Him. Observe, now, that they did not worship Mary, but the Child Jesus. After they had worshipped Him in Whom the living God had become incarnate, they opened their treasures and presented to Him their gifts of gold, frankincense, and myrrh. They simply brought and gave to Christ the very best they had, which is exactly what all of us should do. What are we doing to show our gratitude for the salvation which we have received from Christ?

Instead of their going back and reporting to Herod as he had anticipated, God spoke to the wise men as they went away, and gave them a personal and secret commission which thwarted all of the wicked plans of the cruel king. Hence they returned home without seeing Herod again. Enraged at their departure, jealous and brutal Herod ordered all male children in Bethlehem under two years of age to be put to death, but the Lord Jesus was not slain. Instead, Mary and Joseph took Him to Egypt and resided there for a time.

Envious Herod had secretly purposed and skillfully planned to dispose of the Child Jesus, but his plans were thwarted completely because he, like many others, failed to take God's plans and purposes into consideration. God refused to permit wicked Herod to harm Christ Jesus.

## CHURCH BUDGET ACCOUNTS

Effective January 1, 1965, all WESTERN RECORDER church budget accounts may be paid semi-annually, quarterly, or monthly.

Please indicate your preference and the accounts will be adjusted accordingly.

For more information, write:

Robert L. Pogue, Bus. Mgr.  
WESTERN RECORDER  
Baptist Building  
Middletown, Kentucky 40043

# KENTUCKY BAPTISTS AT WORK

## Sunday School

### State Vacation Bible School Clinic

by Roy Boatwright

The State Vacation Bible School Clinic will be held with the First Baptist Church of Madisonville, February 25 and with the Immanuel Baptist Church of Lexington, February 26.

The program will be one day in duration. We will start at 9:30 A.M. and conclude at 4:30 P.M. The program is designed to give assistance to the team leaders from the various associations and also those from churches that will not be serving as team leaders.

Due to the fact that our conferences were so large last year, we are planning double conferences this year. One conference of five age groups (Nursery, Beginner, Primary, Junior and Intermediate) will be held for team leaders. Another conference of the same age groups will be held for local church workers.

During the time the V.B.S. Clinic will be in session, we will have a clinic on visitation, directed by Rev. Joseph Tackett, Walton, Kentucky. We are asking that one man be selected from each association and be sent to the Vacation Bible School Clinic to attend the Visitation Clinic and will be available to conduct such a clinic within his association sometime in 1965, preferably in the Spring. The Visitation Clinic has no connection whatsoever with the Vacation Bible School Clinic as it is a part of the Adult Thrust, but due to the fact that it will be more convenient to have the training Visitation Clinic during the Vacation Bible School Clinic, we have chosen this time.

## Stewardship

### Sturgis and Audubon Set Good Examples

by Robert Hastings

Three years ago last summer Curtis Warf invited me to the First Baptist Church at Sturgis, where he is pastor. Until that time, Sturgis First had no systematic plan for promoting its budget. They were struggling then to reach \$600 a week. That fall, and each year since, Brother Warf has led them in the use of the Forward Program. True, they have made adaptations here and there. But they have followed the basic steps of mailout bulletins, lay testi-

monies, Sunday School lessons, fellowship supper, etc.

Curtis asked me to speak at their fellowship supper in November of this year, and I was pleasantly impressed with their progress. They have built and paid for a beautiful pastorium, have no indebtedness, and are in the process of opening bids for a new educational unit. They expect to reach their \$1,100 weekly budget without strain.

The same week Al Carpenter invited me to their budget "smorgasbord" at Audubon Church in Louisville. All of the guests filed by a smorgasbord with the most beautiful arrangement of food I have ever seen. Then we went on a guided tour of a budget fair, set up in the various departments. Each person present was given a dollar in pennies. At each exhibit, representing the various items in the budget, there was an offering plate and a poster showing how many cents out of each church dollar went for that item. As the members deposited their pennies at each exhibit, they got a visual demonstration of just how their dollars are divided.

Both churches—Audubon and Sturgis First—are typical of the many throughout Kentucky which have used originality and creativity in successful budget campaigns this fall.

## Church Music

### Harlan Leads The Whole Southern Baptist Convention

by Eugene Quinn

One of our Kentucky Baptist churches leads the entire Southern Baptist Convention as far as the number of music awards earned during the past year from October 1, 1963, to September 30, 1964.



Ronald Sholar

Harlan Baptist Church has earned 353 music awards, Category 19, during this one year period. Led by Minister of Music Ronald Sholar, members of this church have studied music classes in their own church, in the State Leadership School and Junior Music Camp, and Ridgecrest Music Conference to attain this commendable distinction.

Congratulations to every member of

Harlan Baptist Church who participated in this worthy cause. As a result, more members of this church are farther along in music training to express their praise and service to Christ than any other church has attained during the past year!

## Leading Music Textbooks Throughout Convention

The music textbooks which have been studied by churches throughout the Southern Baptist Convention to the greatest extent are led by *The Beginning Music Reader*, on which 6,585 awards were earned. The second most popular textbook was the junior book entitled *Makers of Hymns*, on which 3,703 awards were earned.

Other popular textbooks and the number of awards earned on each are as follows: *Makers of Music*, 2,597; *You Can Read Music*, 2,423; *The Beginning Vocalist*, 2,047; *You Can Learn to Sing*, 2,022; *Song Leading*, 1,335; and *Music in Worship*, 1,106.

Every church is urged to grow by having one or more music classes. If assistance is needed in securing the teacher and additional help, contact the Music Department, Kentucky Baptist Building, Middletown, Kentucky.

## Brotherhood

### Local Church Brotherhood Proficiency Award Presented

by Forrest Sawyer

The Local Church Brotherhood Proficiency Award for 1963-64 was presented to the Green Acres Baptist Church Brotherhood, Don Randolph, pastor. The Green Acres Brotherhood has two presidents, one Melvin Blake-man and the other Norman Williams. This arrangement has been made in order that men who work shift work and cannot attend the nights can be present for a "day-time" meeting.

During the year, this Brotherhood experienced an average attendance of 35 and some of the highlights of the year's work follow:

A work day is held on third Saturday of each month.

Church mail-out paper features the Brotherhood the first week of each month.

Promote "Annual Thanksgiving Breakfast"—all food preparation and serving is by the men.

Men attend Associational Workshop,

State Evangelistic, Kentucky Convention, and Brotherhood meetings.

Baptist Men's Day is observed effectively and has been for several years.

Institutional services are maintained. Annual Mother's Day Dinner is a dress-up affair when men take their wives "out".

The Brotherhood Choir is used in the church and on Associational affairs.

The Seminar Booklets (all except 3) served as program resource material.

Prior to each revival, neighborhood prayer meetings are the Brotherhood's responsibility and during the revival they team with the pastor and the evangelist in visiting.

Half the cost of sending 17 boys to State RA Camp was assumed by the Brotherhood.

Brotherhood provided medical examinations for these boys.

There are six counselors and three assistant counselors for the RA's.

On the 28th of August, 1964, the officers for the coming year presented in detail the next 12 months' work of the Brotherhood.

## Woman's Missionary Union

### YWA Convention To Meet At Bowling Green, Kentucky

by Sydney Portis

The fifth annual Kentucky YWA Convention will be held at the First Baptist Church, Bowling Green. The theme, "Sharing Christ with the World" will be interpreted at the opening session Friday night, 7:00 p.m. **central standard time.**



Rutledge

Speakers for the Convention will be Dr. Cornell Goerner, area secretary for Africa; Dr. Arthur Rutledge, executive secretary of the Home Mission Board; and Rev. Royce Calhoun, Fort Worth, Texas.

Information on missions at home and in foreign countries will be provided by BSU and HMB summer missionaries and by foreign missionaries on furlough.



Calhoun



Goerner

Mrs. Royce Calhoun, writer of "Window Shudders" in the *Window* will

lead the fellowship period Friday night. Mrs. Robert Mills, Georgetown, will be the music director for the convention.

Plan now to attend the 1965 YWA CONVENTION for inspiration, information, fellowship, and new ideas. Send \$1.00 registration fee to: WMU, Kentucky Baptist Building, Middletown, Ky. For further information on motels, home accommodations, program, etc., check KENTUCKY NOTES, the WMU bulletin which can be obtained from your YWA leader or WMU president.

## Kentucky Bus to YWA

### Conference, Glorieta

For the price of \$150.00 plus food enroute (8 days) you can be one of the 33 YWA's on the Kentucky bus bound for Glorieta. On the way to the conference we will take a mission tour through the southwest. The bus will leave Louisville July 24 at 5:00 a.m. and return August 7 at 9:30 p.m. The total cost: \$150.00; \$15 to be paid at the time reservations are made, \$65 by July 2 (non-refundable), and the remainder, \$70 when you board the bus. For further information check KENTUCKY NOTES. Send reservations to: WMU, Kentucky Baptist Bldg., Middletown.

## Kentucky Baptist Foundation

### Why Do I Need a Will?

by James C. Austin

A will is a legal document which provides the manner in which a person's property may be distributed when he dies.

A Christian will permits a devoted servant of the Lord, after he has provided for the needs of his family and dependents, to perpetuate his personal witness and testimony through all the years to come.

Making your will must not be delayed any longer. Too much is at stake. Peace of mind, family protection, and your

love for Christian causes encourage prompt and intelligent action. Translate your good intentions into a legally executed will.

### Why Do I Need a Will?

1. A Christian will enables me to exercise Christian stewardship, in the distribution of my estate.

2. I can designate who shall have charge of handling my estate on my death.

3. I can reduce the expense of probating the estate, as well as reducing estate and inheritance taxes.

4. My estate will be distributed exactly as I desire. I may not want the court to distribute my property according to the Law of Descent.

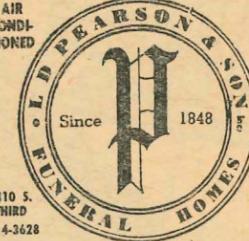
5. I wish to prevent embarrassment, unnecessary cost, family discord and misunderstanding among heirs.

6. I wish to translate some of my possessions into the eternal spiritual realm. I wish to "Lay up treasures in Heaven."

Your Baptist Foundation Executive Secretary will be happy to discuss, at your convenience, your own stewardship aspirations, confidentially and without obligation.

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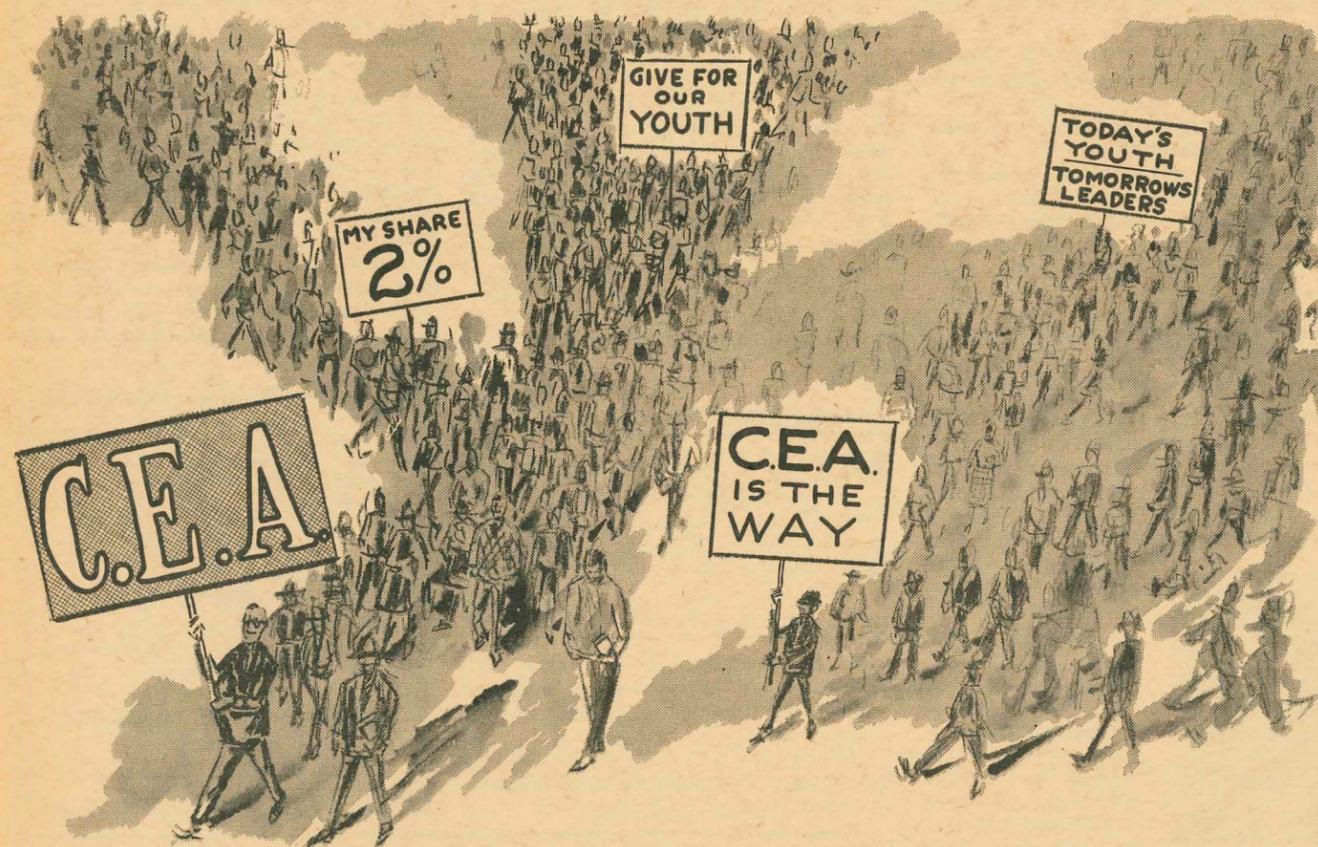
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# C. E. A.



## INVESTMENT IN OUR YOUTH

### JOIN THE PARADE...



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Slowly but with mounting momentum, the number of churches and individuals sharing in C.E.A. is increasing. It takes a long time to reach all the Baptists in Kentucky, but as they have learned of the pressing needs of our schools and student work they have risen to meet the needs.

Each month sees new money and new pledges coming to the offices at Middletown, as well as contributions on pledges made earlier in the year. ARE YOU IN the parade? Are you in there marching, bearing your banner? Or could it be you, or your church, are among those still standing on the curb, watching what OTHERS are doing? If so, get in step and march to victory as we undergird our institutions with strong financial support!

For Information: Write JOSEPH R. ESTES  
Box 217, Middletown, Ky.

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Now, and For All Eternity*