

Western Recorder

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SOMETHING NEW—The new emblem for the enlarged Royal Ambassador program captures the interest of Forrest R. Sawyer (right), Kentucky's Brotherhood secretary and his associate, Jimmy Allen (left), at the annual Brotherhood leadership meeting at Memphis, Tennessee. The expanded program will go into effect in churches next October 1.



GLEANINGS FROM THE FIELD

NEW CASTLEAN DIES

►Mrs. Georgia Corbin, New Castle, Ky., and formerly a resident of the Weissinger-Gaulbert Apartments, Louisville, died recently following a fall in which her hip was broken. She leaves a nephew who has a clinic in North Carolina; and two sisters, Mrs. Maude Norwell, Campbellsburg, Ky., and Mrs. E. L. Averitt, wife of Chaplain Averitt, Louisville.

KENTUCKIAN PROMOTED

►Wallace K. Holleman, native of Mayfield, Ky., assumed duties as salary supervisor December 12 in the Baptist Sunday School Board's Personnel Department. He attended Western Kentucky State College, Bowling Green, and is a graduate (B.A.) of Vanderbilt University. Holleman comes to the Board from the Southern Bell Telephone and Telegraph Company where he was a traveling auditor, with headquarters in Knoxville.

"THE MOVING FINGER WRITES"

►A Kentuckian, Robert J. Hastings of Middletown, is the author of two intermediate programs appearing in the January issue of Ambassador Life. His first program, "Our Spanish Friends," concerns Southern Baptist mission work among the Spanish-speaking people. The second program, "Priest Becomes Baptist Preacher," is written in the form of a press conference. It is the story of Stephen M. Corradi, a former Catholic priest, now pastor of the Bethany Spanish Baptist Church in Albuquerque, New Mexico. Ambassador Life is published monthly by the Brotherhood Commission for boys 9 through 16.

"REPORT FROM RIO"

►A photographic team from the National Broadcasting Co., accompanied by Truett Myers, television consultant for Southern Baptists' Radio-TV Commission, filmed "Report From Rio," a documentary account of the 10th Baptist World Congress which was held in Rio de Janeiro, Brazil, last summer. The film was produced co-operatively by NBC and the Commission and is one of 13 episodes of "The Answer" for 1961. It tells also of missionary work going forward in Rio under auspices of the Foreign Mission Board. "Report From Rio" will be telecast Sunday, February 5, in Kentucky over these stations: WKYT-TV, Lexington, 4:30 p.m. Sunday; WAVE-TV, Louisville, 10:00 a.m. Sunday.

KENTUCKIAN FEATURED

►Mrs. R. Y. Chappelle, Corbin, Kentucky, is the subject of a feature article in the February issue of the *Royal Service*. The article is written by Mrs. D. M. Aldridge, wife of the president of the Clear Creek Baptist School, Pineville. Mrs. Chappelle is 86 years old but still one of the most active members of the Woman's Missionary Society at the Central Baptist Church in Corbin. She recently attended a seven and a half hour study course in one day taught to the Central Baptist Woman's Missionary Society by Mrs. Aldridge. Mrs. Chappelle has been a member of the W.M.S. since she was 22 years old and recalls that she has held just about every office in the organization. She also served as superintendent of the association and president of the Southeast Region of the Kentucky W.M.S.

TO FIELDS AFAR

►Dr. Joseph Richard Estes and his family have moved from Kentucky and are on their way to Switzerland where Dr. Estes will be professor of systematic theology at the European Baptist Theological Seminary in Ruschlikon-Zurich. The Esteses are spending January 13-20 in Pass Christian, Mississippi, for orientation. They will sail on the liner *United States* on February 10, with an arrival date in LeHavre, France, on February 15. They will go overland to Switzerland. Estes is a native of Louisville, a son of Retired Pastor and Mrs. E. F. Estes, and was serving as pastor of the First Baptist Church, Bowling Green, when appointed for mission service. Mrs. Estes is the daughter of Pastor and Mrs. George M. Trout of Lexington.

CUMBERLAND PROFESSOR

►Fred S. Roth, professor of Religious Education at Cumberland College, Williamsburg, Kentucky, has been called as pastor of the Corinth Baptist Church, Corbin, Kentucky. Roth and family came to Kentucky in August of this year from the Big Ridge Baptist Church, Biloxi, Mississippi. Roth has been pastor in the deep south area of the Convention for the past twelve years, serving churches in Mississippi and Florida. He also served as pastor-missionary with the Home Mission Board in the Canal Zone. Roth is a graduate of the New Orleans Baptist Theological Seminary having received the B.D. and M.R.E. degrees from that institution. Mrs. Roth is the daughter of

Pastor T. E. Lee of Birmingham, Alabama. The Roths have twin children, Bobbie and Robbie, age 15.

Western Recorder

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

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WESTERN RECORDER
KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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Are Baptist Preachers Transients?

By LEWIS W. SHEPHERD, Missionary Liberty Association

"Where are you now?" is a question that I am asked again and again. Friends, former college mates, co-workers and even relatives have asked this question, I am relatively sure that this question is being asked to many, many preachers. At conventions and state meetings one will often hear friends as they meet. The conversation will be something like this: "Why hello Mike! How are you? How're the wife and family?" Then the inevitable question, "Say Mike, where are you now?"

Transients on the road are often pitied and referred to in a derogatory way. I have come to the place that I have mixed emotions whenever I am asked, "Well, preacher, where are you now?" Do fellow Baptist pastors and associational missionaries of our state and convention territory feel that a preacher needs to move to a "greener" field of service every year or two? Do the laymen of our state feel that they need a new pastor every year or two?

I am convinced that Baptists have picked up this keep-on-the-move psychology from three specific sources: (1) The annual election of a pastor, (2) From denominations that have their pastors sent to them for not more than 3 or 4 years; and (3) From pastors who have set a bad example themselves by looking for the "greener" field perpetually.

Some associations have from one-third to one-half turnover of pastors annually. I believe that a local church can change horses in the middle of the stream until they become water-logged. A pastor cannot get to know his people and set up a program of work in one year, or in two

years for that matter. This is also true with denominational workers.

What is the solution to this serious transient problem? The following suggestions are offered to preachers:

1. Reject the greener-grass-on-the-other-side-of-the-fence theory (the cow that reaches over the fence usually gets a barb in her neck).

2. When an opportunity comes to move to a new field, ask yourself these questions: (1) Is my work really finished here on this field? (2) Is God leading me to another field beyond the shadow of a doubt? (3) What is my motive for considering the new field? (4) Am I running away from a problem that I could solve by staying on here and working it out? (5) Have I really prayed for the leadership of the Holy Spirit in this matter?

3. Show your members, co-workers and friends, by your sermons, prayers, conversation and actions that you are where God wants you, and that you are not contemplating any change of fields until God positively leads you to make such a change.

In conclusion some suggestions are offered to laymen?

1. When your church calls a pastor have enough faith in him to give him time to prove his abilities.

2. Do not hint or infer by your conversation or actions that you don't expect the pastor to stay but a year or two.

3. Pray fervently for your pastor and hold up his hands with all of your might.

4. Prove your love and appreciation to your pastor by supporting him and his family in every way possible.

Requirements For Membership In The Preachers' Coronary Club

By GEORGE W. MILLER, Chaplain
Western Baptist Hospital, Paducah, Kentucky

With more and more preachers becoming victims of heart attacks, the Coronary Club is extending membership to those who only a few years ago were considered much too young to be admitted. This membership comes to one only after he has met the requirements set forth in the Rules. No doubt many preachers, young and older, are seeking membership but have lacked information which may help them to become members more quickly. The following is a list of rules which, if followed, will assure speedy action toward membership.

1. Never say "No!"
2. Insist on being liked by and try to please everyone.

3. Never delegate responsibility. If you must appoint a committee, be sure to do all the work yourself.

4. Never plan a day off, but if you are forced to take one, visit a preacher-friend and spend the day talking about church problems—yours and his.

5. Never plan for a night home, but if it happens that you have no meetings or calls, be sure to accept an outside speaking engagement.

6. Take all the revivals your church will tolerate, then book more for your vacations. (Place all honorariums in a separate account ear-marked "Heart Fund." This will help pay medical expenses when your coronary comes.)

7. Never allow enough time to drive comfortably to an appointment. (This will do two things: It will show people how busy you are, and it will protect the reputation preachers have as fast drivers.)

8. When your doctor advises you to slow down, ignore him and brag about the fact that you had rather wear out than rust out.

9. Take the burdens of your people to the Lord, but don't leave them there. Play God and feel that the Kingdom depends upon you.

10. Watch attendance records, especially the Sunday school. If it lags a bit, decide it is time to move and always wonder what caused people to dislike you.

11. Be sure to beat the record of the former pastor and try hard to beat your own each year.

12. Lead your church into a building program, whether they need it or not, and consider yourself better qualified than the architect and give it your personal supervision.

13. Consider it your civic duty to be a member of every club in town and become president of as many as you can.

14. If, having done all these, you don't succeed, accept the largest church you can find and work very tirelessly and you should have a coronary within six months.

Mission Policy Same After Cuba Break

ATLANTA—(BP)—The break in diplomatic relations between the United States and Cuba has left the policy of the Southern Baptist Home Mission Board unchanged.

"We have had no communication from Cuba," said Loyd Corder of Atlanta, secretary of the language groups ministries department of the board. "However, this action does not change the policy of the board."

Missionaries have been asked to use their best judgement in leaving or staying in Cuba. Only Mr. and Mrs. Tom Law, who had worked with the English-speaking residents of Havana, have returned.

Corder indicated that recent requests from leadership in Cuba have been for more missionaries, not fewer. There are now eight missionaries working with 85 churches and more than 200 missions. More than 150 Cubans are employed by the churches and the board.

"It is unknown what effect this action will have on transmitting salaries and other funds to our workers," Corder added. He expected some action on Cuban work by the executive committee of the board.



Where the Problem Lies

Several years ago a Southern Baptist pastor created something of a furor with an article in a national magazine. In the article he called the Sunday school the most wasted hour of the week. Few would agree with all the conclusions of the writer, however, few could but agree that there is much to be done to improve our use of this best attended of all meetings in a Baptist church.

In a recent conference of leaders in the Southern Baptist Sunday School world in which teaching material was the subject for discussion, the conferees repeatedly wandered from the strict subject under discussion to talk about the quality of instruction in our Sunday schools. While admitting some needed improvement in materials, it seemed to be the consensus of opinion that our problem is not so much in materials as in men, not so much in plans as in personnel.

Consider the average Baptist Sunday school. Let's face the facts. The quality of instruction is pitifully low. Even in a rather large Sunday school, the teachers really effective in instruction generally can be counted on the fingers of two hands. The average Baptist Sunday school teacher is woefully unprepared for the responsibility when the time comes to teach the lesson and, if he were no more prepared to do the job by which he makes a living, he would likely be discharged.

Many times the teacher is not qualified and should never have been given the responsibility. Some teachers, and especially those teaching children, the most important group in the Sunday school, hardly look at the teaching materials before trying to teach on Sunday morning. In such cases the attendance of the class members week after week is more of an indulgence than the eager anticipation of a learning experience. Incidentally this is the root of much of the discipline problem in Sunday school classes. Boys and girls generally pay attention and behave when they are hearing something worthwhile. There are exceptions to this rule, to be sure.

This predicament is not so much the blame of the teachers as it is the fault of the churches. The manner in which we go about staffing our Sunday schools can hardly lead to any other end. Many conscientious, willing Baptists are not teaching material and know it, but are persuaded by desperate pastors, educational directors, and Sunday school superintendents who have to have everyone willing to fill the multitude of teaching places.

We have contended that everyone willing can be trained to teach. This is doubtful. It is not even Biblical. Read Paul's discussion of the diversity of gifts to church members in I Corinthians 12. Besides

our training program is woefully weak whatever it looks like on paper. Too often we give the same study courses over and over to the same teachers who always meet the requirements of the course but seldom change their ineffective methods of teaching.

What about our officers' and teachers' meetings? The majority of our Sunday schools don't even have one and, many which have them, have them only once a month. And these are used for almost everything except teaching teachers how to teach. Most time is generally spent on promoting attendance. Then comes promotion of the forthcoming revival, the Thanksgiving Offering, the Pledge March, and a host of other things. In fact, we get around to most everything except teacher improvement.

What is the answer? It lies in the concern of every church for better teaching. The first necessity is a careful study and frank evaluation of the present teaching program. Where are the weaknesses? Eliminate them! Which teachers are not doing the job? Help them or move them! The chance of a few miffed feelings is not as dangerous as is inadequate Bible teaching for precious souls of boys and girls.

Every church must find a way to recruit the best prospects for teachers. Then comes a helpful and thorough training program. On top of all this is the necessity of motivation for teachers which will let them see their task as a sacred ministry.

What about it if a church ends up with only a few real teachers? How about leaving the present organization of departments and classes for enlistment purposes and bringing the pupils together in larger groups for expert teaching? Does this sound too professional? Remember, some of the first Sunday schools long ago had paid teachers. We would hardly go back to this, but it might be worth it to get quality instruction. One way or another, we will have to do better than we are now doing.

The Cabinet of Mr. K

Many have eagerly watched the selection of cabinet members and other administrative leaders by President-elect Kennedy. Baptists might differ among themselves as to the ability of those selected but they have little to criticize in the selection so far as religious affiliation is concerned. The one Roman Catholic selected by Mr. Kennedy is his own brother, and the family tie stands to be criticized more in this case than the religious affiliation.

Other affiliation of some of the selectees for other offices might be a different story for some Baptists. Those segregation-minded Baptists in the deep south, who are more Democratic than Baptist and voted for

Mr. Kennedy, might question their reward in the selection of Mr. Kennedy of the Negro NAACP high official for the highest post a Negro has ever held in a president's administration.

In answer to some requests and for the record's sake, here are the cabinet appointees and their religious affiliations:

- Robert F. Kennedy.....Roman Catholic.....Attorney General
- Dean Rusk.....Presbyterian.....Secretary of State
- Robert S. McNamara.....Presbyterian.....Secretary of Defense
- C. Douglas Dillon.....Episcopalian.....Secretary of Treasury

- J. Edward Day.....Methodist.....Postmaster General
- Luther Hodges.....Methodist.....Secretary of Commerce
- Orville L. Freeman.....Lutheran.....Secretary of Agriculture
- Stewart L. Udall.....Latter-Day Saint.....Secretary of Interior
- Arthur J. Goldberg.....Jewish.....Secretary of Labor
- Abraham A. Ribicoff.....Jewish.....Secretary of Health, Education and Welfare

We take heart in the report that almost without exception, the cabinet members are active in their respective religious affiliations. This is also true in some of the lesser appointments made by Mr. Kennedy.

Western Recorder's Retired Pearl Hedden Dies Unexpectedly

The people at the Kentucky Baptist Building were utterly shocked late Tuesday afternoon, January 10, to learn that Miss Pearl Hedden had been rushed to the hospital. Her leg had been injured about Christmas, and did not heal up properly. A blood clot formed in her lungs, and she was placed under an oxygen tent and rushed to the hospital. She died shortly after arrival at 4:50 p.m.

Miss Pearl, as everybody called her, had been retired only a few weeks before from her services as secretary to Mr. Pogue and she was also in charge of advertising in the *Western Recorder*.

She had been employed on three occasions in the Kentucky Baptist Building. First, she had worked as a temporary office worker for the Woman's Missionary Union at 205 East Chestnut Street. Then she worked for several years for the *Western Recorder* when they first occupied the 127 East Broadway address. Last, she was invited to return in 1948 to the *Western Recorder* and has been here ever since until her recent retirement, December 1, 1960. She had hardly had time to receive her first retirement check from the Annuity Board.

Miss Hedden was a native of Louisville, a daughter of the late Cynthia Reid and Walter T. Hedden. In early life she had belonged to the Twenty-second and Walnut Street (now Twenty-third and Broadway) Baptist Church. Later she was for some years a member of West Broadway and for the last thirteen years she has been a member of Crescent Hill Baptist Church. She was a contralto singer in each of the choirs of the churches where she held membership.

For some years she has lived at 4210 Brown's Lane with her sister, Mrs. George (Ruth) Bromagem, who survives her. She is also survived by another sister and a brother-in-law, Dr. and Mrs. L. A. Crutcher, and a niece, Miss Alene Crutcher.

The funeral was held at the H. C. Cralle Funeral Home, on January 12 at 2:30, with her pastor, Dr. John R. Claypool, and a former pastor, Dr. E. F. Estes, conducting the service.

Grace Morehead Completes Thirty Years With Third Church, Owensboro

By BILL L. TAYLOR
Minister of Education

The members of Third Baptist are very proud to have on its staff Miss Grace Morehead, who has now completed thirty years of continuous service. Miss Morehead holds the position of financial secretary and church treasurer.

Miss Grace, as she is so lovingly addressed, attended the Owensboro High School and the New Orleans Bible In-



Miss Grace Morehead

stitute. She was an approved Kentucky State Training Union Worker, attended conferences at Ridgecrest in the interest of Training Union and was much in demand for Baptist Training Union district meetings throughout the South.

Miss Grace was most anxious that Training Union became an integral part of the church at Third Baptist, and she

served as Junior Union Leader for several years before becoming Training Union director here. The youth of our church are very dear to Miss Grace and her wide experience has helped to mold and enrich these young people in leadership, stewardship and Bible study.

We salute "Miss Training Union" on her Thirtieth Anniversary and pray that the shadow of her dedicated life will 'fall on us in passing by.'

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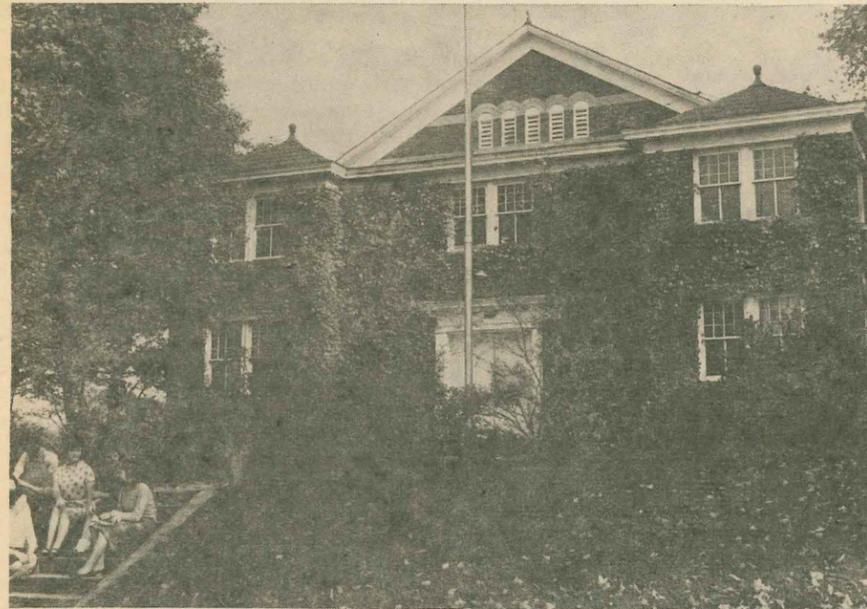
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Gatliff Building on Cumberland College Campus, Williamsburg, Kentucky, Undergoes Tinker-to-Evers-to-Chance Metamorphosis



As the idea of athletics began to grow in the early years of Cumberland College, the need for a gymnasium was evident to those who were particularly interested in the growth of the college. Dr. A. Gatliff made it possible for work to begin in 1910 on a new gymnasium, this building was erected a short distance to the east of the old Recitation Building which is now Roburn Hall, a dormitory for women on the college campus. The new Gatliff Gymnasium was completed in 1911 and, at that time, was one of the finest college assets anywhere.

When the growth of the college necessitated the building of a larger gymnasium, the Gatliff gymnasium in 1929 was converted into a library. Tables and chairs to accommodate 200 students were installed to meet the needs of the increased enrollment. Mr. and Mrs. N. B. Perkins made it possible for the library to have the extra volumes necessary to

Miklos Bencze, Basso Soloist, to Sing at Seminary Recital

Professor Miklos Bencze, teacher of voice at Baylor University at Waco, Texas, will appear in a recital at Alumni Memorial Chapel, Southern Baptist Theological Seminary, Louisville, on the night of Tuesday, January 31, at 8:00 o'clock.

Bencze was born in Budapest, Hungary. He finished his studies at the Municipal Conservatory of Music as a violinist and started his vocal studies in 1933. In 1938, he got his first engage-

ment at the Municipal Theatre in Budapest. That time he sang many performances with such guests as Giuseppe de Luca, Anne Roselle, Chaliapine, Tito Schipa, etc.

During World War II, Bencze was called for duty. After the war, he started singing with the Hungarian Royal Opera House in Budapest. He studied in Italy, in 1947, with Manfredo Polverosi, Mario Rossi, and Angelo Questa. In the same year he became a leading basso of the Hungarian State Opera House in Budapest (former Hungarian Royal Opera House), and between 1951 and 1956, he was engaged by many European Opera houses as guest soloist. He was also the

meet this demand in growth of student enrollment. With the new Norma Perkins Hagan Library ready for occupancy, the old Gatliff building will be renovated again, this time it is being prepared for the Music Studios which are much in need of expansion. The music building, made from the present library, will have ten practice rooms, one large band and classroom combined, two large classrooms, three small classrooms and three individual offices.

Just as the Gatliff building progressed from gymnasium to Library to Music Studios, so has Cumberland increased in growth and progress. The total enrollment for the Fall semester of 1960 at Cumberland for day, evening and Saturday classes has surpassed 1,100 students. —Bill Freeman, Director of Public Relations.

ment at the Municipal Theatre in Budapest. That time he sang many performances with such guests as Giuseppe de Luca, Anne Roselle, Chaliapine, Tito Schipa, etc.

guest of the Austrian Radio and Television (Rawag), of the Yugoslav Radio and the Hungarian Radio, and the RAI, the Italian Radio.

Bencze arrived in the United States in May, 1957, as a refugee of the Hungarian Revolution in 1956, with his wife. After his arrival, he sang several times at Hunter College, Carnegie Hall, International House, and on WNYC Radio station. He sang in Europe under the direction of Otto Klemperer, Segio Failoni, Mario Rossi, Molinari Pradelli, Hans Konwitschny, Tibor Garaguly, Ferenc Fricsay.

In September, 1958, he joined the music faculty of Baylor University in Waco, Texas, and is at present professor of voice and artist in residence.

He appeared with the Houston Symphony under the direction of Ezra Rachlin, with the Houston Grand Opera in the Walkyria, in Turandot, with the Fort Worth Opera in The Masked Ball, in Samson and Delilah and with the Austin Symphony as basso soloist in Verdi's Messa di Requiem. He also performed with the Texas Boy's Choir in Händel's Nelson Mass.

Kentucky Plants Seed In West Virginia, and Now Plant is Blooming

By JOHN I. SNEDDEN, Kentucky Area Missionary in West Virginia

SOUTH CHARLESTON, W. Va.—The South Side Baptist Church here has moved into its new quarters and the first services were held in its newly acquired property on Christmas Day, 1960. The new location of the church is at 216 Highland Avenue, South Charleston, in an area of the city where there are approximately 10,000 people residing, and where there is no other Baptist church. There are only two churches of any denomination besides South Side in this residential area.

The building was formerly a large, brick home, situated on a half-acre lot which will allow room for off-street parking at present and some room for expansion in the future. The former owners have financed the property.

South Side began as a mission on March 31, 1958, in the Woman's Club house in South Charleston. They moved that summer to a store building in the west end of the city, where they have continued to meet until their most recent move. The mission was constituted into a church July 25, 1958. The church now has approximately 75 members. Howard Walters, an oil company official and an ordained Baptist minister, has served the church as its pastor. The church is now in the process of looking for, with a view to calling, a full-time pastor.

MRS. J. W. CHECK RETIRES

By W. C. BOONE

Those who have telephoned the Kentucky Baptist Building during the past fourteen years, either at 127 E. Broadway, Louisville, or in the new building



Mrs. J. Weller Check

at Middletown since June 1957, were most likely answered by Mrs. J. Weller ("Nellie") Check. For during all these years, she has been the telephone switchboard operator, mail clerk, receptionist

and hostess for Kentucky Baptist headquarters. Recently, Mrs. Check retired, and everybody connected with the Baptist Building was distressed to see her leave.

Mrs. Check had, in fact, become something of an institution. She was a friend of all the workers, and her wise counsel and advice meant much to all who came in contact with her. She knew all of the seventy-five workers by name and took a personal interest in them. She also has a wide acquaintance with Baptist life in Kentucky, their churches, pastors, and all their institutions and agencies. She was able to answer almost all inquiries about Baptists made by those who phoned or visited the offices of the Executive Board and the General Association.

Mrs. Check is a member of Crescent Hill Church in Louisville, where she and her late husband sang in the choir and were active in the various phases of church life. All her friends wish for her good health and happiness for all the years to come.

Mrs. Frances Basham has succeeded Mrs. Check in this position at the Kentucky Baptist Building.

Peak Month Brightens 1960 Receipts Picture

NASHVILLE—(BP)—A peak month's receipts for the Southern Baptist Convention's share of the Cooperative Program ended the 1960 budget on a happier key.

Receipts to the S.B.C. treasurer here for December amounted to \$1,907,826. This surpassed the previous high of \$1,680,000 received in November, 1959.

It brought the 1960 year's total receipts to \$17,479,428. While this was under the hoped-for amount, it still provided \$1,092,500 extra income for the Convention's Foreign and Home Mission Boards.

The Foreign Mission Board received an "advance"—as this over and above is called—of \$819,375. The Home Mission Board got \$273,125. Foreign mission leaders who all along had expected their share to top \$800,000 were proven right.

Convention Treasurer Porter Routh of Nashville reminded Southern Baptists that this was an increase of only 2.2 per cent over Cooperative Program receipts for 1959. Even a revised (downward) estimate of 2.75 per cent set by the S.B.C. Executive Committee was not reached, he pointed out.

There must be an increase over 1960 of more than 4 per cent to reach the basic needs and enter an advance stage this year, the treasurer noted.

The total in designated gifts for 1960 reached \$11,489,938, up to 10.76 per cent over the 1959 amount. The combined total of Cooperative Program—designations was \$28,969,366, up 5.44 per cent over the combined figure for the year before.

Cooperative Program receipts are shared in by state Baptist bodies before reaching the S.B.C. treasurer. Approximately 35 per cent of the Cooperative Program funds contributed by churches reach the S.B.C. These funds are shared among agencies according to a percentage scale voted by the Southern Baptist Convention.

Designated funds, on the other hand, are given exclusively to one agency or purpose and can not be diverted to other agencies.

The 1961 S.B.C. basic needs through the Cooperative Program are \$18,054,716. Mission leaders hope the income will exceed \$20,000,000 in order to provide another "bonus" boost to missions through the advance stage.

►E. Pitt Woodroof, formerly pastor at Harpeth Heights Baptist Church, Nashville, Tenn., has been called as pastor of the Flemingsburg Church. He and his family are residing at Country Club Estates, Maysville.

Nashville Still Tries To Tax Baptist Land

NASHVILLE—(BP)—The city of Nashville has appealed here for the right to tax three Baptist properties. The largest affected is that belonging to the Sunday School Board of the Southern Baptist Convention.

The municipal government asked chancey court to set aside a ruling that the properties are exempt from taxes.

The city said it wants to tax a cafeteria, snack bar, and six parking lots for employees of the Sunday School Board; student and faculty parking lots at Baptist-owned Belmont College and three parking lots for employees and visitors at mid-state Baptist Hospital.

Belmont and mid-state are institutions of the Tennessee Baptist Convention.

The city's move is the newest in a series of efforts to tax the lands. The state board of equalization ruled some time ago that the properties are not taxable. The city is appealing this board's ruling to the courts.

The issue will probably go finally to the Tennessee State Supreme Court, regardless of the outcome of the present appeal.

►Central Church of Maysville expects to begin a new church edifice this coming spring.

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Echoes From The Evangelistic Conference

By CARROLL HUBBARD

In beautiful January weather and against a backdrop of alarming world conditions and a twenty-five percent decline in baptisms in Southern Baptist churches in 1960, hundreds of Kentucky Baptists assembled in the auditorium of historic Walnut Street Baptist Church in Louisville last week for the Kentucky Baptist Evangelistic Conference. This meeting has long since come to be regarded as one of the inspirational peaks of denominational life in Kentucky and is designed to rekindle evangelistic fires in the hearts of pastors and missionaries and all others who were privileged to attend. This year's conference was one of the best.

"I introduce to you Naboth. I introduce to you Ahab. I introduce to you Jezebel. I introduce to you Elijah, prophet of God!" Thus began the inimitable Robert G. Lee, princely pulpiteer and Southern Baptist "pastor of pastors," as he delivered to a packed house his world-famous sermon, "Pay Day—Some Day." Fearlessly and forcefully Dr. Lee warned of God's sure judgement against sin and as tenderly and pleadingly held up Christ and the cross as the sinner's only hope.

Basing his second message of the Conference Tuesday morning on the thrilling record of personal soul winning in the first chapter of John, Dr. Lee appealed to his fellow preachers to give priority to the divinely assigned task of bringing men to Jesus. Referring to John's introduction of Jesus, Dr. Lee asked, "Did John say, 'Behold the greatest philosopher in the land?' or did he say, 'Behold the greatest politician in all the country?' He did not! He rather cried, 'Behold the Lamb of God that takes away the sin of the world!'"

An unique feature of this year's Evangelistic Conference was a series of expository messages on Ephesians by Dr. Ray Summers of Southern Baptist Seminary faculty. In a beautiful blending of scholarship and simplicity, Dr. Summers discussed most effectively God's provision of redemption, redemption as available to all through the Gospel, and redemption as applied in church life, in personal life and in domestic life.

Dr. Vernon Yearby, associate in the Home Mission Board's Division of Evangelism, not only added a new voice to Kentucky's Evangelistic Conference this year but brought strong and stirring messages on conservation of the results of evangelism and Baptist Jubilee Revivals.

At each session of the Conference brief devotional periods were conducted by pastors who have been especially blessed in soul-winning during the past year. The music, under the leadership of Dr. Hines Sims and with the capable assistance of various choral groups, was outstanding.

Dr. Paul M. Stevens, secretary of the Southern Baptist Radio and Television Commission, brought a dynamic and refreshing witness to the Conference in his messages Tuesday night and Wednesday morning on "Compassion" and "Taking This Saviour to Others."

In my opinion, one of the highlights of this year's Evangelistic Conference was the earnest, straight-forward, Scriptural message by our own general secretary, Dr. W. C. Boone, on "The Only Saviour." Dr. Boone demonstrated again that he is not only a wise executive and a capable denominational leader but a warm-hearted ambassador of Christ. Kentucky Baptists will long be indebted to this great man.

A special word of thanks must go to Secretary of Missions and Evangelism A. B. Colvin for the preparation and presentation of this excellent program.

We turn now from the sun-lit heights of a great Evangelistic Conference to the valley of human need and woe to be, let us pray, Spirit-filled witnesses for Christ. The need was never greater, the task never more urgent. Time is rapidly running out.

"How are you going to be a soul winner?", inquired Dr. Lee. Pointedly he replied, "GET AT IT!"

Miss Elsie R. Hayes, Phelps, is Honor Tentmaker for 1960

PHELPS, Ky.—Miss Elsie R. Hayes, of this town, was named Honor Tentmaker by the Home Mission Board of the Southern Baptist Convention at a recent meeting in Atlanta, Ga. Miss Hayes is a native of Memphis, Missouri. She is a graduate of Northeast State Teachers College, Kirksville, Mo., with the B.S. degree. She has had wide experience as a teacher in public schools. Miss Hayes came to Phelps in 1959 as a Tentmaker of the Southern Baptist Convention. She is an art teacher in the local school. During the week-end and at other times she assists Pastor James E. Casey, Jr., in the Mission work.

Miss Hayes is director of the Baptist

Training Union, assistant pianist, teacher of Adult Women's Class, leader of Junior G.A.'s and assists in many other activities of the mission. Miss Hayes is untiring in all of her work. This past summer she assisted in four Vacation Bible Schools and was a counselor at a G.A. Camp at Oneida Baptist Institute. Miss Hayes was the first Tentmaker appointed by the Board for Kentucky Baptists and is also the first Tentmaker to receive such an honor in Kentucky.

When Pianist Van Cliburn Visited Russian Baptists

MOSCOW, U.S.S.R.—(BWA)—When Van Cliburn, the young American pianist, visited Moscow Baptist Church, he made the following notation in the visitors' book: "I appreciate so very much your great enthusiasm for God. Your church and my visit to it this day will always remain an inspiration for me throughout my life. Christian love is, of course, the solution for our problems. May our Lord bless you continuously and in all ways! I especially enjoyed your beautiful choir and choral music."

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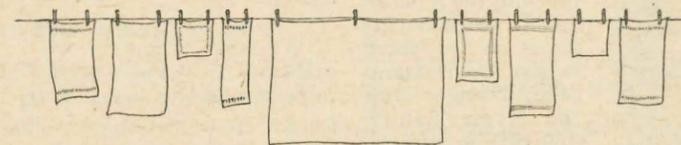
SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 8, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1513	5	285
Missions (3)	299	1	150
Louisville, Ninth & O	1265	4	596
Louisville, Carlisle Avenue	1141	--	266
Madisonville, First	1058	--	232
Owensboro, Third	1006	6	342
Hopkinsville, Second	997	--	219
Louisville, Crescent Hill	995	8	342
Missions (2)	136	--	41
Mayfield, First	992	--	215
Mission	96	--	--
Murray, First	989	--	111
Mission	44	--	--
Bowling Green, First	940	5	245
Mission	124	--	--
Elizabethtown, Severns Valley	921	--	283
Missions (2)	100	--	--
Lexington, Calvary	913	3	250
Chapel	47	--	--
Lexington, Immanuel	868	--	265
Mission	15	--	--
Harrodsburg	858	1	199
Mission	44	--	42
Covington, Calvary	852	--	--
Frankfort, First	794	1	203
Somerset, First	784	--	270
Mission	94	--	56
Louisville, Beechmont	761	6	169
Missions (2)	330	2	114
Louisville, Parkland	748	4	149
Glasgow	734	2	100
Mission	29	--	--
Lexington, Grace	716	1	196
Mission	4	--	--
Louisville, Beechland	714	--	171
Mission	222	1	83
Louisville, Buechel Park	705	--	165
Paducah, Immanuel	699	4	211
Campbellsville	663	--	258
Missions (4)	76	--	33
Newport, First	650	--	174
Louisville, Victory Memorial	629	7	148
Lexington, Rosemont	627	2	180
Louisville, Valley Station	624	9	107
Owensboro, Hall Street	610	--	235
Shelbyville, First	604	--	100
Louisville, Baptist Tabernacle	596	--	192
Ashland, First	565	--	104
Mission	136	--	--
Louisville, Bethany	562	--	132
Georgetown	558	--	240
Mission	30	1	27
Louisville, Shively	556	4	145
Louisville, Green Acres	553	5	194
Florence	546	5	93
Louisville, Rockford Lane	537	1	168
Henderson, Immanuel	534	--	--
Missions (2)	169	--	--
Corbin, Central	523	--	71
Mission	71	--	29
Jeffersonton, First	519	3	132
Lexington, Porter Memorial	507	2	126
Louisville, Bethlehem	505	6	187
Louisville, South Side	496	5	129
London, First	493	--	134
Middlesboro, First	488	--	113
Owensboro, Eaton Memorial	486	1	197
Hodgenville, First	484	--	135
Louisville, Eighteenth Street	478	3	125
Mission	59	--	51
Franklin, First	477	--	137
Mission	69	--	33
Central City, First	476	--	191
Louisville, Highland	472	2	176
Mission	35	--	15
Mt. Washington, First	471	--	118
Mission	27	--	--
Greenville, First	449	--	156
Louisville, Beechwood	446	3	160
Covington, South Side	440	--	80
Paducah, East	435	3	153
Louisville, Valley View	422	2	--
Ludlow, First	415	1	93
Hazard, First	414	1	102
Richmond, First	414	--	93
Nicholasville	403	--	110
Lexington, Central	402	1	124
Louisville, High View	399	1	153
Bardstown	399	--	70
Mission	38	--	31
Danville, Gethsemane	396	--	195
Frankfort, Crestwood	394	3	107
Springfield	393	--	70
Louisville, Immanuel	384	1	92
Morganfield, First	384	--	83
Ft. Thomas, First	382	1	97
Mission	112	--	45
Owensboro, Crabtree Avenue	382	5	141
Scottsville, First	380	--	66
Lawrenceburg, First	367	5	57
Mission	37	--	--
Versailles	363	--	86
Ashland, Pollard	362	--	110
Missions (2)	69	--	--
Frankfort, Thorn Hill	359	--	--

Louisville, Ralph Avenue	354	13	115	Cold Spring, First	279	--	94
LaGrange, De Haven Memorial	340	--	96	Bowling Green, Glendale	269	4	136
Hawesville	334	--	80	Mission	31	--	31
Benton, First	329	--	107	Marion	253	--	70
Fern Creek, Cedar Creek	328	--	89	Sonora	252	--	76
Walton, First	327	--	157	Owensboro, Seven Hills	250	--	83
Earlington, First	327	--	102	Hazel	242	--	--
Middletown, First	324	3	98	Owensboro, Wing Avenue	235	--	67
Dawson Springs, First	324	--	58	Carrollton, First	221	--	59
Barbourville, First	311	1	205	Folsomdale, Liberty	207	--	53
Missions (3)	110	--	--	Livia, Mt. Carmel	189	--	96
Falmouth	307	9	39				
Mission	35	--	--				
Greensburg	297	--	108				
Covington, First	285	--	161				
Louisville, Gethsemane	281	--	118				
Frankfort, Memorial	286	--	93				

►Lewisburg Church, Bracken Association, has had its building rewired, and now is making plans for a new educational building.

Number two in a series



DRYING OUR LINEN

Ordinarily we do not like to dry our linen in public—especially if it has tattle-tale grey. But here is some linen that needs drying: the stewardship record of Kentucky Baptists. First, per capita giving in Kentucky is the lowest in the Southern Baptist Convention. That is, the average Baptist in Kentucky gives less than the average Baptist in any other state.

Second, we have four to five hundred churches which go for an entire year giving nothing to world missions through the Cooperative Program. Contrast this with New Mexico, e.g., where last year every church made some Cooperative Program contribution.

We do not cite these figures in an effort to fix blame on any person or any church. We are not looking for causes—we are looking for solution! Detectives ferret out culprits, but statesmen look for answers!

The stewardship promotion department was created in Kentucky to find the answers to these problems—to produce a "detergent" that will eliminate the tattle-tale grey. In this search for an answer, we will not be little any church or group however small may be their giving record. Neither are we in any kind of "race" to match or keep up with other states. All we want to do is help Kentucky Baptists be faithful with what they have.

"For . . . it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). Are you ready to do your part? Most progress is made by individuals who get a vision and say "Let's go!" Some individual in your church must get the vision before the picture changes.

Are you that person?

STEWARDSHIP PROMOTION DEPARTMENT

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KENTUCKY BAPTISTS AT WORK



Sunday School

Please Sign

By ROY E. BOATWRIGHT



R. E. Boatwright
When corresponding with the Sunday School Department, please do not forget to sign your name. In requesting awards for Home Study Courses, be sure to sign name, address, church, and association. Quite often we receive requests for awards or literature without any name signed. A few days ago we received several papers on Home Study without address, church or association listed. The names are as follows: Patsy Long, Varc Singleton, Raymond Long, Audrey Maddox, Agnes Singleton, Mrs. Edgar Terrell. We would like very much to process these papers and request awards, but we cannot without further information.

INTERMEDIATE BOOK AVAILABLE

Intermediates have a new book in category 17 of the Church Study Course for Teaching and Training. *Intermediates in Action Through the Sunday School* is designed to give Intermediates a thorough understanding of the Sunday school organization. Study of this book will help deepen the sense of importance of the roll of class officers and members.

Margaret T. McClelland, an outstanding Intermediate worker, is author of the book. Chapter titles are:

1. You and Your Sunday School
2. Watch Your Department in Action
4. Guides to Effective Action
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8. Your Department Helping in Life Decisions
9. Your Commitment

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Use the book during special training courses, Preparation Week, or for Home Study. Books are now available in the Baptist Book Store.

Church Music

Western Regional Festival Features Loren Williams As Guest Director

By EUGENE F. QUINN

Dr. Loren R. Williams of Nashville is to be the guest director at the Regional Choral and Instrumental Festival at Owensboro on February 17 and Central City on February 18, according to plans of Festival Director R. W. Grobe of Madisonville.



Loren R. Williams

The rich experience and training of Dr. Williams will be deeply appreciated, as he returns to Kentucky to share it again. Dr. Williams was formerly the minister of music of the First Baptist Church of Owensboro. He is now the editor of the literary section of *The Church Musician* magazine.

CAN YOU HELP?

The Baptist Publishing House for the Spanish missions of the Foreign Missions Board has a special request of church music ministries. They need two copies of as many anthems as possible which are over 45 years old as copyrighted material.

The object is to accumulate material which is public domain, or would be soon, which could be published without copyright infringement for use in Spanish missions.

Search your anthem library, and send the material you find to Rev. Judson Blair, P.O. Box 4255, El Paso, Texas.

Woman's Missionary Union

G.A. Queen's Court

By MISS RACHEL MILLIGAN

Mrs. Dewey Mercer, missionary to Japan, and Miss Elizabeth Provence, Director of the Rachel Sims Mission in New Orleans, Louisiana, will be the outstanding missionary speakers at *Queen's Court at Georgetown College, March 17-19*. Mr. Bill Cody from the Foreign Mission Board will speak at the banquet which will be held on Saturday night.

There will be only one houseparty this year. Those girls who have passed the Queen Step or above may attend. Each girl must bring a statement from her Reviewing Council indicating the Forward Step the girl has completed. The opening session will be at 7:30 on Friday night, with registration beginning at 2:00 Friday afternoon. The last session will be held Sunday morning, ending at noon. An adult must accompany each group attending.

Registrations will be accepted until the limited capacity of the college is filled. Cancellations must reach the W.M.U. Office one week before Queen's Court date for refund. The cost will be \$1.00 registration fee plus meals which will be taken in the college cafeteria. Send \$1.00 registration fee for each girl and counselor to the W.M.U. Office, Kentucky Baptist Building, Middletown, Kentucky, with the following information about each girl: Name, Address, Forward Step Completed, Age, Church, City, and the date. Also send the name and address of the counselor or designated adult accompanying the group. Complete information will be sent to each one making reservation.

Baptist Student Union

Testimonial by One Who Survived and Surmounted His School Perplexities

By J CHESTER DURHAM

Walter K. Price, Danville, Kentucky, is one of the finest evangelists in our Convention. He graduated from the University of Kentucky in 1950 and from the Southern Baptist Theological Seminary in 1953.

He has been pastor of David's Fork Baptist Church in Fayette County and the First Baptist Church in Danville.

He is the author of *REVIVAL IN ROMANS*, which is to be published by Zondervan in July, 1961.

In this article Price has some interesting and important things to say about the Baptist Student Union:

THE B.S.U. AS SEEN BY AN EVANGELIST

By WALTER K. PRICE

Since I graduated from the University of Kentucky ten years ago, I have been a seminary student, a country preacher, the pastor of a city church, and am now an evangelist. I view college life from the vantage point of a decade and I find that much which then seemed important is now irrelevant. Professors, whose mental statue was so impressive, now merge into the mist of the past, their ideas scarcely discernible in the on-rush of the practical present. Though I have not heard the words "Master's minority," "council meeting," or "noon-day prayer meeting" for many years, yet all that these words suggested then, still issue in a sweet refrain from across the years, for the contribution that B.S.U. made to my life is yet resonant with profitable memories.

There are many things to which I could allude—contributions which the B.S.U. made to my life during four years on the university campus. However, I shall suggest only one, for it seems to me to be the most significant.

While attending the university, it was the B.S.U. that helped me find the will of God for my life. Moreover, it was the B.S.U. which provided an anchor to things eternal during times of intellectual stress which threatened my spiritual life. A college student is searching for many things—formally for an education, but for much else. In the final analysis, in order to find a basic philosophy of life which is enduring, every area of that life must be oriented around the Lordship of Christ. However, He can reveal the universally satisfying quality of His message only through such channels as are available and are conducive to the revelation of His plan for the individual's life.

In a denominational school all is theoretically at the Lord's disposal for this end. But in a state university this is not so. Much is antagonistic and contrary to spiritual ends. Many students in non-Christian colleges go through a time of reaction if they are at all alert to what is being taught in the college classroom. It is a time when traditional things are being re-examined. This re-examination of fundamental issues is not altogether bad, for not everything that is traditional is true.

In a denominational school much of the sharp edge is taken off the facts of evolution, humanistic philosophy and sophisticated literature. But in a non-

denominational school the student faces these things head on. Sometimes there is a violent reaction. Especially will this reaction be directed against the orthodox faith in which most of us were reared. When this happened to me, I desperately needed something to help me through this period so that I would come out of it with a stronger faith and not a destroyed one. While the student stands between these two seemingly contending forces of reason and revelation, he needs someone to help him see that the two can be harmonized without doing a disservice to either.

Sometimes it takes more than just a keen-minded student secretary to meet this sort of situation, for often this intellectual crisis will manifest itself by producing a satirical and belligerent attitude in the student. He needs sympathy, love and prayer as much as he needs intelligent council.

I shall never forget how Chester Durham dealt with many of us during those days. He could have said much, but he did not. Yet I was deeply impressed with the fact that he understood what we were going through, and with sympathetic concern, he was praying for us. Therefore, I owe much to the spiritual warmth that I found in the B.S.U., for it was this very thing which sustained me, when no amount of orthodox argumentation could have done so. I worked out my own intellectual problems, but I did so within the framework of the B.S.U.'s spiritual emphasis. For it constantly pointed the right spiritual direction in whose context a satisfying solution could be formulated.

Let me repeat an incident, a case in point, which I told at the Kentucky Evangelistic Conference soon after it happened. I have not told this story again, for I did not want to discredit the University of Kentucky, which is a great school and to which I owe much. This is the exception, not the normal there, and yet it happened.

One fall I signed into a course taught by a professor in the English department called "The Bible As Great Literature." The intent of the course was to study the Bible in the light of its literary merits. On the very first day of the new session the professor raised the question, "Who believes that the Bible is the inspired word of God?" Several of us raised our hands. He motioned for me to stand up. I arose. I was then subjected to a tirade about the naivete and stupidity of such belief, after which, still maintaining my belief in the integrity of the Bible, I sat down. The professor pointed his finger at me and said, "Young man, I will break you before this semester is over!" Well, many semesters have passed since then, and I still believe the Bible to be the very word of God. But I often wonder what would have happened in those days if I had

been forced to stand alone without a constant recourse to the warmth and spiritual fellowship of the B.S.U. where I found people who believed in the Old Book and stood for the things of Christ against the forces of antagonism and unbelief.

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Clear Creek School and Pineville Promote Brotherhood

By FORREST R. SAWYER



Front row: John Engle, Illinois, Int. R.A. counselor; Omar Jenkins, Kentucky, secretary; J. S. Hollingshad, Missouri, Personal Stewardship leader; Eleazar Benenhaley, South Carolina, president; John Cummins, Tennessee, World Missions leader.

Back row: J. W. Lester, professor; Forrest Sawyer, Brotherhood secretary; Edgar Perry, Arizona, Junior R.A. Counselor; W. H. Davis, Texas, Christian Witness leader; Seale Janeway, Kentucky, vice-president; and D. M. Aldridge.

Not pictured are: (Carl Thomason, Maryland, Intermediate R.A. counselor; and Hershel Luttrell, Kentucky, Intermediate R.A. counselor.

The following men (named above) are pastors of Kentucky churches: Omar Jenkins, South Fariston Baptist Church, Laurel County; J. S. Hollingshad, Eden Baptist Church, Pulaski County; Eleazar Benenhaley, Flat Lick Baptist Church, Knox County; John Cummins, Page Baptist Church, Bell County; W. H. Davis, Newtown Baptist Mission, Bell County; Seale Janeway, Southside Baptist Church, Bell County; and Hershel Luttrell, Lothair Baptist Church, Harlan County.

Recently two days were spent on the campus of Clear Creek Baptist School by State Secretary Sawyer presenting Brotherhood work.

The above mentioned corps of officers is an extension of the Brotherhood of the First Baptist Church, Pineville. Its operation on the campus provides a laboratory experience for these men and is invaluable in their preparation to serve S.B.C. churches upon graduation.

Professor Lester and Dean Clendaniel are to be commended for their practical

approach to teach and enlist. Not only do these men and their wives receive information relative to Brotherhood work, but each one is equipped with the materials and know how in all the organizations characterizing the life and work of S.B.C. churches.

Plans have been made to secure the services of James Sapp, the director of promotion of the Brotherhood Commission, S.B.C., and he and Mrs. Sawyer will spend a week on the campus during the 1961-62 school year.

Visalia Baptist Church Will Rise Again

By BOB W. BROWN, Pastor

Trinity Baptist Church
Lexington, Kentucky

The Baptists of Kentucky were informed through the *Western Recorder* recently of the tragic fire on December 10 that destroyed the Visalia Baptist Church in Kenton County. I was pastor of this church when the new building was erected. The church had been located in a frame house of worship for

fifty years prior to entering the new building in November, 1952. The devotion and sacrifice of these people as demonstrated in their building in 1952 is unparalleled. This church has had and does have as profound influence on the community as can be hoped for. From the ashes of disappointment the Visalia Church plans to build again.

►Gus Peters has been called to be pastor of the Carlisle Baptist Church, in Bracken Association. He will move on the field February 1 from his home in Cynthiana.

►Eugene Lawrence is the new pastor of Dover Church, Bracken Association.

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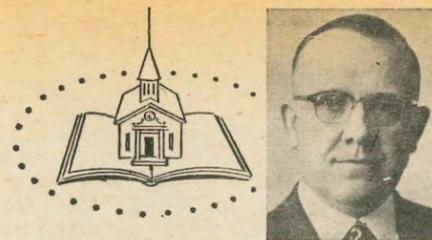
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SUNDAY SCHOOL LESSON

By H. C. Chiles

"CAN THIS BE THE CHRIST?" For January 22, 1961

John 4:21-30, 39-42

Christ's growing popularity increased the envious opposition of the Pharisees, so it became advisable for Him to leave Judea and go to Galilee. The Israelites hated the Samaritans to such an extent that they detoured around Samaria in order to avoid any contact with them. The Lord Jesus was never enslaved by narrowness, prejudice or bigotry, so He set forth on the more direct route to Galilee. He went through Samaria because He knew there were sin-sick and needy souls in that country to whom He could minister.

In the course of His journey He came upon Jacob's well, near Sychar. By this famous well there took place one of the most beautiful, interesting and memorable events recorded in the Bible. It was about noon when Christ and His disciples arrived at the well. They were hot, tired, hungry and thirsty. Weary from the journey, the Master sat down on the parapet of the well, while His disciples went into the village to buy food.

Ere long the reverie of the Saviour was disturbed by the coming of a Samaritan woman to the well for the purpose of drawing water. She came at that unusual hour because she did not want to come in contact with the other women who despised her on account of her sinful life. Weary and depressed, she advanced with a look of disillusionment and sadness on her face. Expectation had faded from her face and she was no longer hoping for better days. Embarrassed and disgusted that Christ was sitting there, with a bold and unsympathetic gaze she stared at Him.

I. The Conversation. John 4:21-26.

In spite of her dense ignorance, racial prejudice and terrible wickedness, the Saviour was exceedingly anxious to save this Samaritan woman. With remarkable wisdom and unusual tact, He asked her to help Him by giving Him a drink. In the course of the conversation which ensued, Christ told her that those who drank water from Jacob's well would thirst again, which fact she had learned already by experience, but that there was something far better than the water from the well beside which He sat. He told her that the water He gave possessed the quality of satisfying completely all who drank it. By suggesting

that the thirst of her soul might be satisfied thus, He aroused her desire for the living water about which He spoke.

Aware that a knowledge of one's sinful condition must precede salvation, our Lord probed into her sin and taught her the necessity of repentance. When He began to talk to her about her sin, she tried to change the subject, but He refused to be side-tracked and drawn into a religious argument. He merely made it clear that spiritual worship is not a question of bodily position or physical location, but rather of heart condition. Christ taught the Samaritan woman that true worship is not confined to a particular place, that it must be done in an understanding manner, and that it must be spiritual. No other worship than that which is offered in spirit and in truth can possibly be acceptable to Him. Only those who have been regenerated can truly worship God.

II. The Conversion. John 4:27-30.

Stirred in heart and perplexed in mind, the woman said, "I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things." In other words, said she, "He will answer all of these perplexing questions and settle all of these controversial matters, and all of us will worship Him." When she expressed the longing of her heart to see the Messiah, Christ immediately revealed Himself to her, saying, "I that speak unto thee am He."

When the disciples returned from seeking food, they were astonished to find their Lord engaged in conversation with this solitary, Samaritan woman, but they did not ask Him why He was doing so. Neither did they inquire as to what she wanted. It was very unusual for any rabbi to be engaged in conversation in public with a woman, but more especially with a Samaritan. The amazement of the disciples was understandable in the light of the social standards of their day. Nevertheless, the Master talked naturally, seriously and lengthily with her without a thought of doing anything sensational or out of the ordinary. He refused to turn His back on a sinful and lost woman, who was bound for eternal destruction, simply to conform to the social standards of that day. In fact, He had come into the world for the specific

purpose of saving sinners, and here was one such person who might not have another opportunity to be saved.

Having declared Himself to be the Messiah for whom both Jews and Samaritans were looking, the woman accepted Him as her personal Saviour, whereupon her soul was saved and her life was transformed.

III. The Consequences. John 4:39-42.

In her joyous excitement the Samaritan woman hastened back to her townspeople and gave them a glowing testimony of what Christ had done for her. She shared her new-found joy with all who would listen to her. She fearlessly and faithfully urged them to accept Him as their Saviour, and assured them that, if they would do so, He would give them salvation and complete satisfaction.

A goodly number of the Samaritans believed sufficiently in the woman's testimony that they went to Jacob's well to see and to hear the One Who had done so much for her. After hearing the Saviour in person, they besought Him to remain in their midst a while longer. In response to their urgent request, He tarried for a couple of days. During that time many others listened attentively to Him and received Him as their Saviour. He completely satisfied their thirst for light, life and love. They knew beyond a shadow of a doubt that He was the Messiah and the Saviour of all who would believe on Him.

►A former Kentucky pastor has been called as the first pastor of the newly constituted First Southern Baptist Church of Mill Valley, California. The Mill Valley church was organized on December 4, 1960, with 59 charter members. R. Y. Gerrard, a native of Yazoo City, Mississippi, and former pastor of the Goshen Baptist Church, Anderson County, Kentucky, is the new Mill Valley pastor. He had served as mission pastor from the beginning of mission services on July 19, 1959.

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James McKee Welch Ordained at Mt. Pisgah Church, Near Ewing



Jas. McKee Welch

James McKee Welch was ordained to the gospel ministry by the Mt. Pisgah Baptist Church, Fairview, in Northern Kentucky, November 25. Young Welch is a student in Georgetown College and has been serving as pastor of the Ellisburg Baptist Mission. His examination had taken place at Georgetown, with pastors and Bible professors from Bracken Association and the Georgetown area serving on the council.

Pastor T. Howard Kingston, First Church of Maysville, was the moderator, and Dr. George W. Redding, professor of Bible at Georgetown College, delivered the ordination sermon. Otha Glenn Foster, pastor at Aberdeen, delivered the charge to the church, and O. T. Harmon, pastor at Lewisburg, delivered the charge to the young minister. Dr. A. D. Odom, May's Lick, presented the Bible.

Mr. Welch is a son of Pastor H. H. Welch, of the Mt. Pisgah Church, who took part in the service, and Mrs. Welch, both of Ewing, Ky.

The father of the newly ordained minister resigned as a state mission worker in 1947 to take his oldest son to Arizona for his health. They remained there for ten years, and organized and built churches in Eloy, Tombstone, Marana, Picacho, Friendly Corner, South Phoenix and Northeast Phoenix. Also he did some mission work in California before returning to Kentucky in August 1959, when he became pastor at Mt. Pisgah. He also has done some work at Tollesboro, Ky., and is promoting the mission at Ellisville.

Eight Georgetonians Have Double Majors In Math and Physics

GEORGETOWN, Ky., Jan. 14—Georgetown College will award a record number of Bachelor degrees at the June Commencement to students who have double-majored in Mathematics and Physics, it was revealed by the school's Registrar, J. Foley Snyder.

Eight members of the class of 1961—6 men and 2 women—have taken this rough road toward a college degree. These students, coincidentally, were first semester freshmen when Sputnik I was put in orbit on October 4, 1957.

One student, David Neal Boehnke, has

maored in three physical science fields, physics, chemistry and mathematics. The Dayton, Kentucky, senior has been offered a number of graduate assistantships. He has expressed the desire to continue his studies at the Massachusetts Institute of Technology.

The Physics Department at Georgetown College can claim the largest group of majors in the history of this department. In addition to the double major graduates, two students, Eddie Richards, Memphis, Tennessee, and Bill Gene Smith, of New Lebanon, Ohio, majored in Physics to bring the total majors in this science field to 10. Strangely enough, Professor H. Y. Mullikin, head of the Physics and Astronomy Department, has just completed 10 years of teaching at Georgetown. The Physics Department at the school graduated seven majors in 1960.

Students who are graduating this year with a double major in physics and mathematics are: David Neal Boehnke, 115 8th Avenue, Dayton, Kentucky; Rafael Angel Cordoves, Calle 4 No. 4 Sta. Maria, Stgo de Cuba; Anson S. Dowd, Route 3, Corinth, Kentucky; Judith Ann Eubank, 4623 Sanders Lane, Louisville, Kentucky; Raymond L. Lows, 616 S. Franklin, Salem, Illinois; Virginia Peterson, Route 2, Lebanon, Kentucky; James M. Render, Beaver Dam, Kentucky; Gordon Tingle, Bedford, Kentucky.

Missouri Baptists Pass 30,000 Movement Goal

JEFFERSON CITY, Mo.—(BP)—Missouri has passed its 1960 goal in the Southern Baptist 30,000 Movement by establishing 109 new churches and missions in eleven months.

The 18 new churches and 91 new missions topped the 1960 goal of 106 new churches and missions with the final report for the month of December still to be received.

Bruce C. Maples, director of the office of missions for the Missouri Baptist Convention, is in charge of the 30,000 Movement in Missouri, including mission work in Iowa jointly supported by the Missouri Convention and the Southern Baptist Home Mission Board.

Iowa now has one church and 15 missions, 13 of which are sponsored by Missouri churches. Avery Wooderson, Indianola, Iowa, is superintendent of missions for Iowa, working with the Missouri office of missions.

Iowa missions are located at Bettendorf, Cedar Rapids, Mason City, Ottumwa, Council Bluffs, Davenport, Ames, Waterloo, Des Moines, Clinton, Lineville, Iowa City, Blockton, Indianola and Albia. The church is Fairview at Anamosa.

Two of the Iowa missions are already sponsoring missions of their own.

The Warfords Are In Israel on Scholarships; Not as Missionaries

Charles Warford, who wrote the article, "Israel's Search For Meaning," in the *Western Recorder* for December 1, 1960, writes to assure us that we were in error in stating in the footnote that he is expecting "to accept appointment as a Southern Baptist missionary to Israel." On the contrary, he and Mrs. Warford are only students in Israel, and will be returning to Kentucky next summer. They are in Israel on a scholarship for nine months.

Among other things Warford writes from Jerusalem:

"The reason I am anxious for this matter to be clear is for the sake of the Foreign Mission Board who might be shocked to hear that they have a new couple in Israel whom they did not appoint!

"The second reason is on behalf of our friends who would perhaps, upon seeing us look for work next summer when we return home, wonder what happened to our career as missionaries."

We concur in his desire to set the record straight, and are glad to publish this correction.

We might add about Brother Warford's first reason that we strongly suspect that the Foreign Mission Board might be glad to be "shocked" in finding out that "they have a new couple in Israel whom they did not appoint." Baptists, we recall, found themselves launched into the missionary waters when they were informed that they had three missionaries—Ann Hasseltine and Adonirum Judson and Luther Rice—whom they did not send out, but who had already arrived in port at Burma.

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SOMERSET CHURCH ENTERTAINS—The First Baptist Church of Somerset had an unusual experience during the Thanksgiving season. A group of international students from the University of Louisville was returning to Louisville from the International Retreat, which had been sponsored by the Baptist Student Union. They needed a place for the evening meal on Saturday, November 26. A hasty call was made to Pastor Eldred M. Taylor and he arranged for the ladies of his church to serve the meal.

The picture above is very descriptive of the group. In addition to the United States, thirteen nations and political areas were represented. Religious faiths ranged from Christian, Moslem, Buddhist, Gregorian and Hindu to the Free Thinkers, Agnostics, and those who have no religious beliefs.

Those in the picture reading from left to right are:

Front Row: Hans Gunther, Germany; Miss Ursula Neukirch, Germany; Adel Ziady, Lebanon; Amran Onyundo, Kenya; Mrs. Ernesto Gittli and Ernesto Gittli, Uruguay.

Second Row: Lerond Curry, U.S.A.; Daniel Sun-San Ma, Hong Kong; Erique Grunhut, Uruguay; Dr. Nestor Carlisky, Argentina; Albert Toroian, Iran; and Miss Gudbjorg Jonsdottir, Iceland.

Third Row: Paul Lin, China; Dr. T. H. Lin, Formosa; Shek Pang Lee, Hong Kong; Norik Haroutounian, Iran; Miss Shirley Purdy, B.S.U. Director, Kentucky Baptist Hospital, Louisville; and Roy Brigance, B.S.U. Director, Bowling Green.

Back Row: Ping-Wang Chiang, China; Mahbir Jain, India; Miss Ikbal M. Basheer, Egypt; Miss Vesta Skees, U.S.A.; Miss Khimya Mathrani, India; Eldred M. Taylor, Pastor, First Baptist Church, Somerset; Miss Chanda Devi, Nepal; Miss Chi Chao, China; Miss Linda LiYueh Huang, China; Miss Mary Golestani, Iran; and Wililam S. L. Wu, Hong Kong.

Making the Most of the Least

By RALPH TOMEK, Superintendent of Missions
Caldwell Association, Princeton, Ky.

Let me share with you some facts concerning the Suwanee Furnace Baptist Church, Rural Route 2, Kuttawa, Kentucky. These facts go to make one of the greatest stories I know concerning the work of God's Kingdom.

The Suwanee Furnace Baptist Church was organized in 1935 and was received into the fellowship of Caldwell Association of Missionary Baptists. In 1943 the church became independent from the Caldwell Association, but in 1957 under the leadership of her pastor, Brother Raymond Baker, the church decided to

re-join the association.

In August 1958, Brother Wayne Knoth was called as pastor which is his first and only pastorate. Having been a member of another denomination, he became a Baptist in 1952. Brother and Mrs. Knoth have a son and a daughter. The family lives in a modern 3-bedroom home which is debt-free, and is owned by the church.

During this short pastorate Brother Knoth has led the church in many avenues of development in the total life of the church program. The Sunday School

has begun using the Unified Lessons, and is graded so far as the present building will permit. The enrollment is 79 with an average attendance of 55 for the past year.

The first Training Union was organized in the Summer of 1960 with 48 now enrolled, and an average attendance of 42 for the past quarter ending in September.

On December 19, 1960, the church organized a Woman's Missionary Society with 13 members including a complete set of officers.

The extent of mission giving by the church in the past has been designated through Foreign Mission channels. This year the pastor has led the church to give 5% through the Cooperative Program. No money has been given is the past to the support of the Caldwell Association Mission Program, but for this new associational year the church has voted to give 2½% for association missions.

Brother Knoth is employed by the Budget Terminal, Grand Rivers, Kentucky, and accepted the pastorate on a percentage basis which is a common method used in the association for supporting a pastor. Seeing the limitations this method places upon the church and pastor, he led the church to adopt a budget which provides \$45.00 per week for pastor's salary. This amount is \$10.00 per week less than he received under the former method.

Elementary education, and one year at Baptist Bible Institute, Mayfield, Kentucky, is the extent of this man's formal education. He feels the need for further training in order to increase his usefulness as a pastor. He plans to continue his training at B.B.I. next year as he works fewer days per week at secular work, and will sell his home if this proves to be a necessity.

There have been five baptisms reported during this pastorate which may seem small if you do not know the few possibilities there are on this unusually small church field. Baptisms reported no doubt is the primary concern of every pastor. A close second certainly would be, that he could see his church increase its influence and usefulness to the extent that Brother Knoth has witnessed at Suwanee Furnace.

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► **Owingsville Church** has bought two acres as a site for a new parsonage. **Pastor Elmer Lee** has just led them in the purchasing of new pews, and a Brotherhood has been organized.

► **Irvingsville Church** has called **James Rogers**, 710-B Warrendale Court, Georgetown, and a student in Georgetown College, to be its pastor.

► The Roman Catholics are not the only people who persecute Christians outside their own fold. The Greek Orthodox Catholics at Chalkis, Greece, have sentenced **Spiros Zodiates**, an ordained Baptist preacher who is general secretary of the American mission to Greeks in New York, to 45 days in prison. The charge: using the title of "Reverend" in front of his name in evangelistic messages published in a Greek newspaper. The Criminal Court in Chalkis found his use of the word "Reverend" to be in violation of the canon law of the Greek Orthodox Church which lays down the edict that only Greek Orthodox or Roman Catholic ordained priests have the right to use the title. Now who are the bigots?

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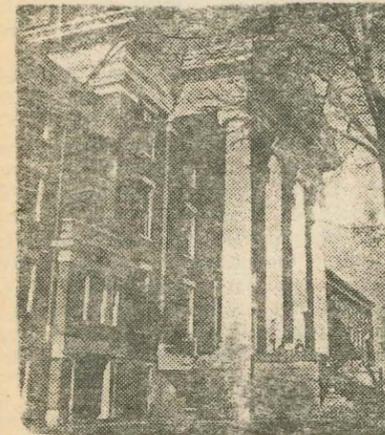
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