

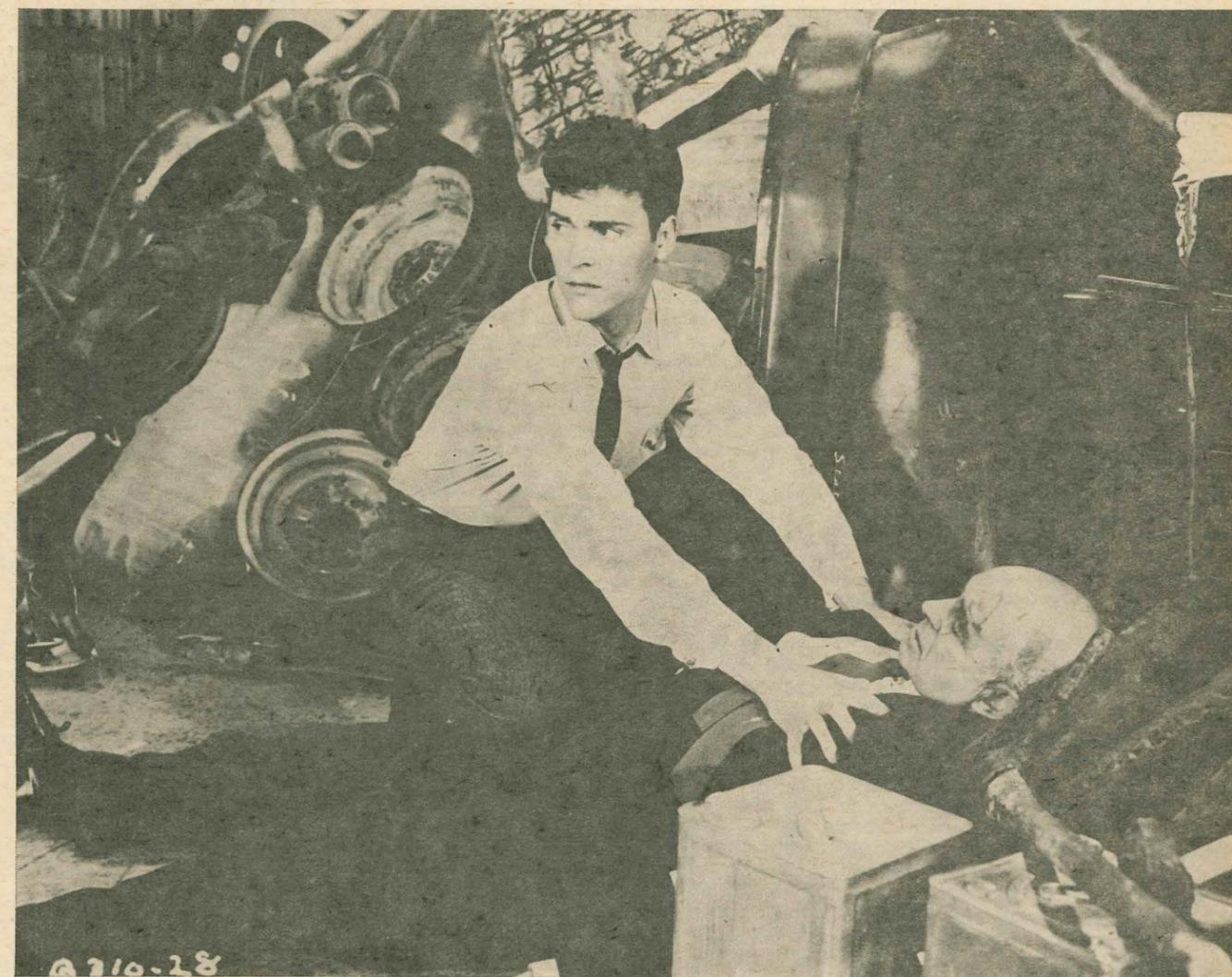
Western Recorder

January 26, 1961

Return Postage Guaranteed
WESTERN RECORDER
Middletown, Ky.

Vol. 135

No. 4



"SALVAGE JOB" — Walt Haglund is frantic as he examines his old friend Clem Dawson who lies unconscious after being pushed into a pile of scrap metal by Walt. The scuffle occurs after Clem has confronted the young man with evidence that he is the hit-run, hot-rodder the police are seeking. "Salvage Job" is the fifth film in Southern Baptists' new "Answer" series, produced and distributed by the Radio and Television Commission. It will be telecast Sunday, January 29, in Kentucky over Station WKYT-TV, Lexington, 4:30 p.m.



McMILLANS TO KENYA

►Tom W. McMillan and wife, missionaries to East Africa, have completed their initial language study in Dar es Salaam, Tanganyika, and moved to Mombasa, Kenya, East Africa. He is a native of Hermligh, Texas; she is the former Marilyn Jones, Jeffersontown, Ky.

FOR FUTURE NURSES

►A new tract, *Nursing Education in Baptist Hospital*, is now available in the Tract Room of the Kentucky Baptist Building. Any individual or organization wishing a copy or a quantity for distribution may obtain same by writing to Dr. W. C. Boone, Kentucky Baptist Building, Middletown, Ky. Be sure to state how many you desire.

NEW G.A. SECRETARY

►Miss Katherine Bryan is the new promotion associate of Girls' Auxiliary work for the W.M.U. in Birmingham, according to announcement made by Miss Alma Hunt. Her new duties will begin in May. She is a native of Nashville and a graduate of Carson-Newman College before going to Southwestern Seminary. She has spent two years as field worker for Tennessee W.M.U.

PASTORAL CHANGE

►A. Lincoln Smith, pastor during 1933-37 of the Campbellsburg Baptist Church, Campbellsburg, Ky., and for the last six years pastor of Congress Heights Baptist Church, Washington, D.C., has become pastor now of the Groveton Baptist Church, Alexandria, Virginia, which is also in the Capital orbit. In former years he was also assistant pastor of National Baptist Memorial Church, and at a later time superintendent of missions of the District of Columbia Baptist Convention.

ORMSBY AVENUE MOVES

►The Property of the Ormsby Avenue Baptist Church, at 1614 West Ormsby, Louisville, has been sold and the members of that church hope to move, under the modified name of the Ormsby Heights Baptist Church, to their new location, 2120 Lower Hunters Trace. Lower Hunters Trace is a road which runs east to west from Dixie Highway almost to the Ohio River, about half way between Lee's Lane and Greenwood Road, in the section between Shively and Pleasure Ridge Park. Pastor Dallas Vincent has led them in erecting a \$35,000 educational building at their new address and they will move there the second Sunday in February.

LIBERALIZED RETIREMENT

►R. Alton Reed, executive secretary of the Southern Baptist Annuity Board at Dallas has announced a new rule which liberalizes the amount of time a retired minister may serve as interim pastor and still draw his retirement income. The rule says that if a minister retires at 65 or sooner, he may preach at any one church for three months during a 12-month period. Should he retire at 66, he may serve five months; at 67, seven months; 68, nine months; 69, ten months; 70, eleven months; 71 or over, twelve months. This new rule will let retired minister keep his time occupied in the service of the Lord during the vast 30,000 Movement, and it will permit him to supplement his retirement income.

DR. SADLER TO BAYLOR

►Dr. George W. Sadler, retired superintendent of the Foreign Mission Board's work in Europe, Africa and the Near East, is to be a member of the faculty of Baylor University as visiting professor of religion for the 1961 spring semester, according to announcement made by Dr. H. F. Peacock, head of the department. Sadler has had a half century of labors among Baptists. He was a missionary to Nigeria beginning in 1914, soldier and chaplain in World War I, Bible teacher in Westhampton College of the University of Richmond, president of Baptist College and Theological Seminary in Ogbomosho, Africa; pastor of Second Baptist Church, Liberty, Mo., acting president of Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, interim executive secretary of the Foreign Mission Board in 1953, and supervisor of relief work in Europe as well as other duties. Many of Nigeria's present governmental leaders were taught by Dr. Sadler.

KENTUCKIAN HONORED

►Ground was broken December 6, 1960, for the Cynthia Siler Morgan Memorial Chapel at the Baptist Hospital in Sanyati, Southern Rhodesia. This chapel is named in memory of Mrs. S. Lewis Morgan, Jr. It is the result of a request she made before her death in April, 1956, that friends and relatives send gifts for a building at the Sanyati Hospital in lieu of flowers for her funeral. Her husband is pastor of Petworth-Montgomery Hills Baptist Church, Washington, D.C., and a member of the Foreign Mission Board. Mrs. Morgan's maiden name was Mary Cynthia Siler of Jellico, Tenn. She grew up in the First Baptist Church of Jellico,

in the years it was identified with the fellowship of the General Association of Baptists in Kentucky. Mary Cynthia graduated from W.M.U. Training School (now Carver School). She was a kinsman of Congressman Eugene Siler and many other Kentuckians.



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

Vol. 135 No. 4 January 26, 1961

WESTERN RECORDER
KENTUCKY BAPTIST BUILDING
Middletown, Ky.
Published Weekly by the
**GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY**
The Purchasers of the Western Recorder
The Baptist World and The
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Entered as second-class matter at the Post-office in Middletown, Ky., accepted for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

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

SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

No Loss Without Recompence

By CARRIE L. WARF, Campbellsville, Ky.

To live for Christ is to suffer loss. The Word promises that. But through such loss we realize great gain. True, we must often look about expectantly for the gain, and be willing to recognize and proclaim it as such; but once accepted, the consciousness of blessing in disguise grows on the humbled Christian, and there is no greater cause for joy than the certain assurance that for God's children there is no loss without abundant recompense.

Not long ago I was confined to hospital care for almost eight weeks. Part of that time I lay in the very shadow of death; then the crisis passed and I began to improve rapidly. During those long, terrible nights I prayed only to die; but as health returned I knew it was good to be alive, and I sang for joy. Over and over I kept repeating:

"When through fiery trials
Thy pathway shall lie,
My grace, all sufficient,
Shall be thy supply;
The flame shall not hurt thee;
I only design
Thy dross to consume,
And thy gold to refine."

I began to realize that a Christian must sometimes suffer a "burning out" to make room for improvement and growth, and I could see that this illness was my burning out. I learned, at least in some small measure, the meaning of gain through loss.

The loss is of course easy to see. There was loss of health and strength which I can never fully recover. There was loss of time. I am a busy person, and ordinarily not a waster of time. There was the melting away in those few weeks of our small savings laid by through thirty years of hard work and penurious living. We are poor and the bills have been burdensome. Other less obvious losses I could mention, but these will do.

To take them in reverse order: The bills are paid—or at least the heaviest of them are. Of course we had to see our hopes for taking it a little easier as we grow old dwindle away to almost nothing, but all is not lost. We can still work, although not so untiringly as in other days; and necessity is a wonderful incentive. We are even learning a new lesson in dependence on God. There are a few things we must learn to do without once more—and it may be worth learning.

Most of my life I have worked very hard. I like to work. To me idleness is the most tiring "occupation" on earth. And so it would be easy for me to think of those weeks of lying helpless in bed as so much time wasted. Yet I am certain it was no waste, since with me away

from home my daughter found herself suddenly responsible for keeping a house, preparing meals, laundering, sewing, shopping—all the duties a housewife must assume—and visiting whenever she could at the hospital. She admits it was very good for her. And she tells me they all feel now a deeper appreciation of Mama's cooking, managing, and taking the lead. Besides all this I had a long delayed and much needed vacation, if a painful and expensive one, from the arduous business of housewifery.

I mentioned first the loss of health and strength, in comparison to which all other losses seem trivial. I shall never again experience robust health, and the heavy tasks that once were a joy to do I no longer even attempt. But I am not bitter. Heavy as this loss is for me to bear, the compensation is still greater than the loss.

For once I found time to pray without hurrying; and belatedly I came to realize that I do not know how to pray. So as much as my impaired eyesight would allow, I studied the subject of prayer. I think I learned all the rules in the Book. I tried earnestly to put them into practice, and gradually I arrived at four conclusions of my own. They are so simple and obvious as to provoke a smile, I suppose; and yet, I think, basic. Let me state them like this:

1. I must realize that knowing the rules is not enough to insure effective praying. There is a chasm, a space, that rules can not cover. This must surely be the gap which that elusive thing called faith must bridge for me.
2. Before I pray I must know what I want; then just ask God for it.
3. I must not belittle God by praying only for "small" blessings. God is superlative in every way. I must remember this, and ask him for great things.
4. I must not doubt that even though I break all the rules—approach God in the wrong spirit, ask for the wrong thing, exercise too little faith, display such ignorance as is pitiable in his sight—but make some kind of honest try at prayer, God is in some measure pleased with my attempt, and I am in consequence drawn a little closer to him.

You may not agree with me that these "rules" have any merit, but they have been a help to me, and they are a part of that wonderful compensation for loss that is mine.

To mention the making of new friends and renewed appreciation of old ones as a recompense of reward may seem almost trite, but this is surely one of my greatest gains. The people of my church, my Sunday School class members, old friends and neighbors, casual acquaintances,

close and distant relatives—scores of people called on me to learn how I felt and wish me well. Their motives or intentions I do not question. Perhaps some were curious and others wished to impress me or someone else, but I do not care. I care only that they called, that they were cheerful and kind, and that they warmed my heart for a while. Some brought small gifts—food, flowers, personal items—and every one of them, I think, went straight home and mailed me a greeting card. I still have those cards, more than a hundred of them—friendly, religious, comic—they sent all kinds. I shall keep them as long as I live. They had a part in my healing, and I love the people who sent them.

Every hospital employee became my trusted friend. I made advances to all of them, and they replied in kind. There was Louise whose special charge I was, and who insisted on doing me special favors. She even tied a pink ribbon bow on the tip of my pigtail braid on Easter morning. The hospital gown I wore was not fancy to say the least, and she wanted me to wear something bright and cheery on Easter, she said.

There was reticent Rachel who conversed more freely after I began calling her "Rachel, my beloved"; and Anetta, and Sarah, and Mary Gaye, the tiny one. I do not know how many there were of those girls, but I know there was not one who was any less than wonderful to me. And Willie, the cleaning woman, was just as fine and friendly.

And I remember big, boisterous Jane, with her inimitable chuckle and her intense craving to be good to me. I thought that she must surely have been made to lift houses off their foundations, she seemed so strong. That last day of my stay I was napping when I heard her come in, with a basket full of thermometers and the little black book. She checked my temperature and pulse, and asked me a question.

Now the last thing I wanted to do was to wake up and answer questions, for Jane or anyone else, so I merely moaned a sort of "Um-m-m." She scolded me and I snapped back nastily. She was about to give up and go, when suddenly I felt ashamed of my show of petulance. I opened both eyes wide; and I told her quickly before she could get away, "I know just one thing for certain: I am leaving here tomorrow, and I love everybody around this place."

She put down the book, the pencil, and the thermometers; then she stooped and picked me up in her big blacksmith arms, held me close for half a minute, and popped me a little kiss. And she said so softly, "We every one love you too, Honey." Then gently she put me down again, picked up her equipment, and tiptoed from the room; and I buried my face in my pillow and cried.

(Continued on Page 7)



Preacher. Be Loosed!

Professor Dale Moody of Southern Seminary relates an interesting experience of several years ago in a Southern city. He was the preacher in a service with an unusually enthusiastic audience. Seated behind him on the rostrum were several fellow preachers, one of whom provided extra inspiration. During the early minutes of his message, this fellow preacher kept uttering aloud the prayer, "Loose him, Lord, loose him!"

As Moody got into his message and moved into his dynamic and powerful style of gospel preaching, his supporter jumped up and shouted, "You're loose now, man, go ahead!", and those who know Moody, know he went ahead. The point of telling the incident is that this editor believes the prayer and exhortation of the brother need wide hearing and heeding in the Baptist ministry of our day.

More than any other complaint heard by this writer in contacts with Baptists is that of weakness in the pulpit. One chairman of a pulpit committee related recently in a heart rending letter the disappointment experienced by the committee in its search for a preacher who gave more than a weak and sweet talk at eleven o'clock on Sunday morning. There is a rather widespread feeling on the part of many Baptist laymen that they are being cheated when it comes to preaching.

Now some of this criticism is unwarranted and will always be with us, as it always has been. The truth is, however, our failure in the pulpit probably is greater in God's sight than in the sight of our congregations. How do we account for it?

Members of the Louisville Baptist Pastors' Conference were almost dumbfounded on a recent Monday by the talk of Professor Kenneth G. Phifer, homiletics professor at the Louisville Presbyterian Seminary. Professor Phifer spoke of the changing role of the preacher and concluded that, right or wrong, the preacher is no longer looked to mainly for prophetic pulpit utterances from God but for the smooth administration of the complex machinery of a modern church program.

In the speaker's very fine treatment of this problem, which cannot be justly dealt with here, reference was made to a recent study of how preachers spend their time. This is where the shock came. Out of the 10 hour working day of the average preacher, only 27 minutes are spent in purely intellectual activity. The time spent in actual sermon preparation each day is only 38 minutes. We need go no further for explaining our pulpit predicament. Whatever else a man has in the way of a divine call, natural ability, academic training, etc., with only a total of 65 minutes a day for background and specific sermon preparation, the sheep will go away hungry on Sunday.

Wait a minute before you shout, "Amen!" Why does the preacher spend such little time in preparation for his most important responsibility? He cannot be completely exonerated in any case, but it's likely a case of being sinned against more than sinning.

The average Baptist church makes a preacher what he is in this respect. Many Baptist churches don't pay the preacher enough to live on and he has to spend many of his working hours earning a livelihood. Most of the churches who provide a living for their pastors expect so many things of him other than preaching that little if any time is left for study.

Now be honest! Most every preacher who has had any success as we count success has been through one or more building programs. The pastor seldom is elected chairman of the building committee but often serves as such. And the things about the project which no one else does, he generally has to do. What preacher, after attending several building committee meetings each week, crawling around rafters and girders inspecting construction work, selling bonds, soliciting pledges, soothing those who are opposed to the building program, etc., could have much else to talk about on Sunday.

A building program is only an illustration. If it is not this, it's generally something else. The calls and expectations of the modern preacher are endless. The survey referred to above, for example, revealed that the average preacher spends 29 minutes a day in community service, though he found only 27 minutes for his study. Community service includes civic clubs, community projects and drives of various sorts, Parent-Teacher Association, and the long list of other things a good preacher will gladly say "yes" to when asked.

In one respect it might be just as well that the preacher be shallow, superficial, and shoddy in his preaching. Although he gets criticized by a few discerning souls for this, he'll likely last longer than if he really spent the time necessary to prepare sermons which would present the demands of the total gospel upon his hearers. While it is not universally so, what is most gladly heard from the pulpit is an echo of the consensus of opinion of the congregation on moral and spiritual matters, and an endorsement of the kind of life we are living. While few would intentionally do so, many of us who try to preach do unintentionally tend to give the congregation what it wants for the sake of approval, which we have come to believe is necessary.

Having said this, one other thing needs to be said. When real preaching takes place in the pulpit, a great host of listeners don't have ears to hear nor hearts to heed.

Finally, it must be admitted that, however much time is made available, some of us who are preachers are too lazy to study and prepare, or we enjoy other things more. To these doubly applies the brother's admonition, "You're loose now, man, go ahead!"



ON INTEGRATION OF KENTUCKY BAPTIST HOSPITALS

Editor:

Thank the Lord for Brother Henry Beach, pastor of the Ninth and O Baptist Church in Louisville! May God give us more bold and fearless prophets like him, who, even though he probably well realized at the time that his action would get him in hot water with the racial prejudices of his own flock, rose to his feet at our recent General Association and made the motion to open our hospitals and related institutions to our brothers and sisters of the colored race.

Perhaps some of us preachers would not stay in one church ten or fifteen years, if we had the courage to speak up on such moral and social issues as this. Our churches might throw us out as a result of our stand on such matters, but I would rather leave with my self-respect than stay without it. In the light of our frustrated and futile attempt to deny the presidency to a Roman Catholic (partly on the basis of their prejudice against minority religions in other countries), we would do well to turn our attention to our own sin of race prejudice. Brother Beach's action is a step in the right direction, but we still have a long way to go, for the most segregated hour of the week is still from 11:00 to 12:00 in our so-called "Christian" churches on Sunday morning.

Owensboro, Rt. 1, Ky. Ben Render, Pastor South Hampton Baptist Church

Editor:

Regarding the integration of Kentucky Baptist Hospitals and the attempt to integrate the hotels, motels and restaurants in Kentucky by the recent convention, Pastor Henry Beach of the Ninth & O Church should first try to integrate his own church.

By having a modern church like Ninth & O, many colored people would be drawn to the community.

Then, too, every messenger, when he or she returns to their own church, should try to integrate it.

Louisville, Ky. J. E. Miller

Editor:

I was very happy to see that Kentucky Baptists have agreed to operate their three hospitals and their nursing school without discrimination because of color.

When I worked with our Negro Baptists in Louisville through Fellowship Center, the policy of our hospital there was a giant stumblingblock to our cooperative work.

I consider this step a major breakthrough in human relations in Kentucky and a step that will greatly improve your united Baptist witness there.

I also believe that this is bearing a Baptist witness to our Negro people who feel that Baptists are not facing up to the challenge of race relations and many of whom are turning to Catholicism.

Kentucky Baptists are to be commended for doing what they ought to do. West End,
North Carolina R. Ernest Poston

COMMENDATION FOR CHESTER DURHAM AND B.S.U.

Editor:

Last week I was in Lexington for the Kentucky Baptist Student Convention where my wife and I were honored to participate in the program. We agreed on the way home that J. Chester Durham and his program committee always come up with one of the best-planned B.S.U. convention programs possible. It is not that Dr. Durham necessarily gets any better personnel for his programs than others, but his skillful use of the personnel seems to be his secret—plus the fact that the plans must be cemented together with prayer.

The ultimate objective of the Baptist Student Union, it seems to me, is to produce Christian citizens and leaders both in the state and in the church. Kentucky Baptists have done a good job at this point in ministering to their students both on the denominational campuses and through the Baptist Student Union to the end that her sons and daughters are scattered around Kentucky and around the world serving the Lord both in secular and Christian vocations.

Robert S. Denny,
Assoc. Gen. Sec'y.

Baptist World Alliance,
Washington, D. C.

IT HAPPENED IN ILLINOIS

Editor:

An article November 17, 1960, in the Baptist Forum section by Don Sisk, pastor, Providence, Kentucky, titled "Baptists Without Convictions." I agree with the article one hundred percent.

I have been shocked beyond expression at the attitude of some of our brethren's behavior at our Southern Baptist Convention and our State Convention. I see little, and many times no evidence of, concern as to the programs and speakers while in session. I have wondered what their reaction would be if such behavior was practiced by others

in the churches where they preached. I feel our Cooperative Program is necessary, but the program will never meet our spiritual needs for this crisis. I fear we are closer to serious trouble than we think.

October 2, a Missionary Baptist preacher's subject was "A Catholic President." On October 11, 1960, the church where he preached that sermon was stoned and five stained glass windows were broken out with stones which marred the floor and furniture.

This was not in Spain, nor in South America, but in Springfield, Illinois. No attempt has been made, to my knowledge, to find the intruder. The men members of that Baptist church, who worked for Catholics, were fired from their jobs.

We may be forced to really depend on the Lord much earlier than we think. Evansville, Indiana C. W. Lawrence

Chaplains Conference Scheduled at Southern

ATLANTA—(BP)—A conference for Southern Baptist chaplains and pastors interested in the chaplaincy is scheduled for January 31. The conference will be held at Southern Baptist Theological Seminary in Louisville, Ky., according to George W. Cummins of Atlanta.

Cummins, director of the Southern Baptist Home Mission Board's chaplaincy division, urged all military, institutional, industrial, and reserve chaplains in the surrounding area to attend.

"Pastors, missionaries, and students interested in any phase of the chaplaincy are invited," said Cummins.

A program of conferences and an open forum has been planned. The conference begins at 8:30 in the morning and closes the same evening. The seminary's annual "Chaplain's Day" will be held during the conference.

Those planning to attend should notify the chaplaincy division at 161 Spring Street, N.W., in Atlanta, immediately, Cummins said. There is no registration fee.

"Miss Nell Appreciation Day" to be Observed by Bowling Green First

Mrs. Nell Dickey Bowen has resigned as organist of the First Baptist Church, Bowling Green, after many years of outstanding service. In her letter of resignation, Mrs. Bowen describes her heavy teaching schedule which makes it impossible for her to give as much time to her church organ work as she would desire. Her resignation has been accepted with regret.

Sunday, January 29, has been designated as "Miss Nell Appreciation Day." A reception in honor of the faithful organist will be held in the Fellowship Hall on Sunday afternoon from 3 to 5 P.M. All former choir members and pastors have been invited to be present.

Unusual Groundbreaking Ceremony at Parrish Ave., Owensboro, Ky.



The Parrish Avenue Baptist Church of Owensboro, Ky., had an unusual groundbreaking ceremony Sunday, December 11, to formally mark the beginning of construction on the first unit of their building program.

The ceremony was on in which every member of the church could participate in breaking ground, yet one which recognized the efforts and functions of the building committee, the officers and pastor of the church, and the associational superintendent of missions. The service came to a climax as the entire congregation pulled a plow guided by the pastor, thus literally plowing a cross into the earth.

Prior to the ceremony, on the ground where the future building was to be, a large cross was laid out with lime. After a responsive scripture reading and the prayer of invocation, the pastor com-

mented on I Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ."

The chairman of the building committee, Mr. George Pruden, led the actual breaking of the ground by turning over a spadeful of sod at one end of the arm of the cross. Then, as their names were called, the members of the building committee and the officers of the church turned a spadeful of sod along the arm of the cross. Finally the associational Superintendent of Missions, Mr. A. Donald Anthony, took his turn completing the arm of the cross.

Then all eyes turned to the plow which had been placed at the foot of the cross. Two ropes were attached to it, so that every person present could help pull. The pastor explained the significance of this form of ground breaking. It sym-

bolized the fact that every family had a part in the new building, that only by pulling together can a congregation do much for the Lord, and that just as the vertical member of the cross holds up the arms of the cross, so should the efforts of every member hold up the arms of the officers of the church in their tasks. The plowing represented the preparation of human soil that the seed of the Word might be planted.

The pastor then took his place at the handles of the plow and the people took their places at the ropes. The plow was pulled along the upright member completing the cross. The benediction was pronounced ending the ceremony.

Construction on the new \$50,000 unit began Monday, December 12. It is scheduled for completion in six to eight months.

Buffalo Pastor Resigns To Enter Pioneer Mission Work in Pittsburg

BUFFALO, Ky.—The women of the Buffalo W.M.U. prayed that God would call someone from their church to do mission work. God answered their prayer as he called their pastor and his wife to resign and do pioneer mission work under the Home Mission Board in Pittsburg, Penna.

On Christmas Sunday in the evening service God further answered their prayers as He called three G.A. girls to be missionaries.

Along with giving their pastor and three young people, the church gave \$1,200, which was \$200 over their goal, to Lottie Moon Christmas Offering. They also give thirty percent of their regular income to the Cooperative Program. Their

field of service is as broad as the world and its need.

Brother and Mrs. Gisler and their two girls, Debra and Paula, will be moving to Pennsylvania February 2. Their work will be in east Pittsburg in a mission sponsored by the Pittsburgh Baptist Church which is the first Southern Baptist work in that area. The pastor of the Pittsburg Church and director of the work in the Greater Pittsburg area is also a former Kentucky pastor—Joseph Waltz.

The Gislens are natives of Stanford, Kentucky, and have served in several Kentucky churches, including Buffalo, McKinney, Friendship, and Geneva, a mission of the McKinney Church.

Brother Gisler is a graduate of Georgetown College and Southern Baptist Seminary. Their Pennsylvania address will be Alpine Village, Monroeville, Penn. The resignation was accepted January 1, and will be effective after January 30.

►The First Baptist Church, Owenton, Kentucky, ordained Raymond Clifton, James David Roland, and Leonard Thornton as deacons on January 8, 1961. C. D. Boozer preached the ordination sermon; Howard Pryor charged the church and the new deacons; and Peter Kraak led the ordination prayer.

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January 26, 1961



Dan Beam (middle) was ordained to the Gospel ministry by the Glasgow Baptist Church Sunday evening, December 3, 1960. Beam is now serving as pastor of the Hillcrest Baptist Chapel, a mission of the Glasgow Baptist Church, which position Mr. Beam has held for five years. He is a graduate of Georgetown College and is now a student at Southern Baptist Theological Seminary in Louisville. Dan is a son of Mr. and Mrs. Earl Beam, Glasgow. His wife is the former Miss Ernie Houck, Jenkins, Ky. Pastor R. Trevis Otey (right) preached the ordination sermon, and Paul Sabens (left), chairman of the deacons, presented a Bible—a gift of the church to Mr. Beam. All ordained men present assisted in the laying on of hands. Among these were Associate Pastor M. A. Reese of the Glasgow Church; Missionary Louis W. Shepherd of Liberty Association; and Missionary Cecil C. Adams of Lynn Association.

NO LOSS WITHOUT RECOMPENSE

(Continued from Page 3)

How can I evaluate a thing like that? I can not; but I know that I am blessed in being allowed to find out all by myself that there can be so much of love and tenderness in a person like big old outspoken Jane. Surely such a discovery is worth something.

But the finest friend I made was my doctor. Strange as it may seem, when he sent me to the hospital we had not yet become acquainted. For some reason I had always been ill at ease in his presence, and I even felt somewhat afraid of him. It might have taken me a lifetime to learn in the usual way that he has a heart of gold; that he studies the Bible and knows it well; that he prays humbly and earnestly; and that he wants to be a loving, kind, and understanding friend to every one of his patients. All this I might have taken years to learn, and imperfectly at that; but in those eight weeks of suffering he became not only my physician in illness, but my comforter in sorrow, my help in trouble, and my close friend at all times.

Early in my illness he voluntarily told me that he was praying for me and that he would not cease to do so. And when after a miraculous recovery I was being allowed to return home, he reminded me humbly that The Great Physician was my healer, and that he felt "honored to have been allowed to help a little." I never tire of leading him on in discussion

of holy things, and in happy anticipation of what is yet to be. If there were nothing else this marvelous closeness of fellowship with my Christian doctor would be worth the living death that was mine for a while.

I am no longer young, and there are clouds on my horizon that refuse to be dispelled. But this too shall pass; and in that passing also I shall but gain as I exchange earth's little day with its sorrow for heaven's endless ages with such transcendent glories as "eye hath not seen, nor ear heard, neither have entered into the heart of man." Then how can I think of death as loss, when such perfection awaits me? I will not. I truly believe that there is never a loss in the Christian life without abundant recompense. I claim for myself the promise that "all things work together for good to them that love God." And as I cherish this and leave my life in his hands it is enough. No matter what my lot may be I am indebted to him.

Simpson Serves Training Home As Chaplain

ATLANTA — (BP) — Vernon Ronald Simpson recently was employed as chaplain in the Kentucky Training Home, Frankfort, Ky., an institution serving mentally retarded people.

Simpson was born in Georgetown, Ky., baptized into membership of Westwood

Baptist Church, Cincinnati, Ohio, and ordained in 1955 by the Westwood Church.

He married Norma Spaulding, and they have a three-year-old daughter.

Simpson received his B.A. degree from Georgetown College, and his B.D. Degree from Southern Baptist Theological Seminary in Louisville.

His clinical training was received in Psychiatric Aide Orientation at Norton Memorial Infirmary and General Hospital in Louisville, and the Central State Hospital in Lakeland, Ky.

Simpson has been pastor of Washington Baptist Church, Milan, Ind., New Little Flat Rock Baptist Church, Greensboro, Ind., and minister of music in two churches.

►Finlay M. Graham, president of the Arab Baptist Theological Seminary, has announced the enrollment of 17 students in his school at Beirut, Lebanon, the only school operated by Southern Baptists in the Near East.

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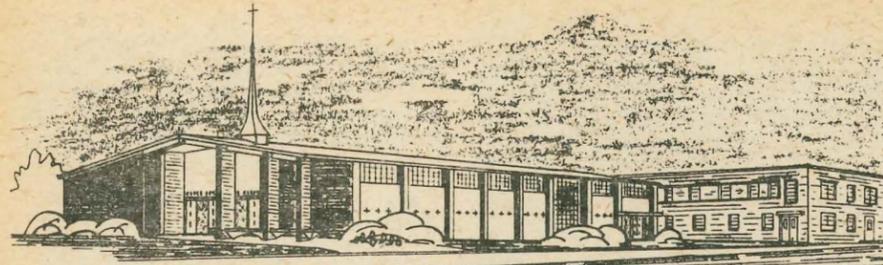
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Ground Breaking Ceremonies Held at Green Acres



Under the sponsorship of the Farmdale Baptist Church, 4185 Preston Highway, the Green Acres Baptist Chapel was constituted into a church in 1956 with 200 members, set to minister to the area of suburban Louisville surrounding Appliance Park.

In the past four years 660 new members have been added to the church. Their present membership is 690, their Sunday school enrollment 860 and the Training Union 323.

The ground was broken to erect their new house of worship at 5189 Poplar Level Road on January 1, 1961. Participating were Steve Kasey, chairman of the Building Committee; Hiram Taylor, chairman of the Furniture Committee; H. W. Maddix, chairman of the deacons; Garland Lewis, chairman of the Board of Trustees; and T. W. Hawkins, the first member of Green Acres.

Don M. Randolph is pastor, having served with the church from its beginning, both as a chapel and as a church. The new sanctuary, seating nearly 1,000, was designed by Lloyd Lotz and Tom Jones, and will be erected by James Bowlds.



Breaking Ground at Green Acres site (left to right): Garland Lewis, chairman of Trustees; Delbert Renfro, assistant chairman of deacons; James Muscutt, chairman of the new Building Finance Committee; T. W. Hawkins, first member of Green Acres; Steve Kasey, chairman of Building Committee; Hiram Taylor, chairman of Furniture Committee; Don M. Randolph, pastor; and Lloyd Lotz, architect.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 15, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1392	6	281
Missions (3)	320	1	165
Louisville, Ninth and O	1175	8	658
Louisville, Crescent Hill	946	1	207
Missions (2)	151		40
Hopkinsville, Second	977	5	214
Madisonville, First	921		190
Lexington, Calvary	869	1	233
Mission	47		
Bowling Green, First	867		176
Mission	121		
Elizabethtown, Severns Valley	840		283
Missions (2)	87		
Harrodsburg	802	1	217
Missions (2)	54		39
Murray, First	793	2	128
Mission	37		
Lexington, Immanuel	787		277
Mission	15		
Covington, Calvary	767		
Lexington, Grace	744	1	185
Mission	10		
Somerset, First	732		267
Mission	91	2	60
Louisville, Beechmont	716	4	200
Louisville, Beechland	678	4	173
Mission	231	2	67
Louisville, Buechel Park	678		176
Paducah, Immanuel	658	2	218
Louisville, Parkland	658	1	165
Glasgow	655		104
Mission	16		
Louisville, Victory Memorial	613	5	162

Jeffersonton, First	425		110
Lebanon, First	418	7	135
Hazard, First	406		110
Louisville, Highland	402	1	159
Mission	53	3	
Nicholasville	401	1	117
Paducah, East	400		176
Greenville, First	399		167
Franklin, First	394		122
Mission	58		31
Louisville, Emmanuel	389	4	103
Corbin, First	387	3	117
Frankfort, Crestwood	383		120
Covington, South Side	376		81
Owensboro, Crabtree Avenue	372	1	118
Ashland, Unity	372	2	114
Louisville, Valley View	371	4	126
Ludlow, First	370	5	95
Bowling Green, Eastwood	368		107
Louisville, Ralph Avenue	364	5	100
Versailles	360		84
Morganfield, First	360		89
Scottsville, First	358		74
Louisville, Shawnee	358		138
Lawrenceburg, First	357	1	80
Mission	41		
Louisville, High View	357		155
Frankfort, Thorn Hill	346		
Ft. Thomas, First	335		97
Mission	87		47
Owensboro, Lewis Lane	334		134
Bellevue, First	332	1	79
Paris, Central	325	6	122
Walton, First	314		138
LaGrange			
De Haven Memorial	305		99
Hawesville	301	1	82
Ashland, Pollard	298		92
Mission	51		
Stanford	296		125
Missions	24		
Barbourville, First	296		222
Missions (3)	214		
Earlington, First	294		113
Louisville, East Audubon	291	1	104
Mission	21		13

(Continued on Page 9)

CLASSIFIED ADS

Advertising under these headings is only eight cents per word including initials and addresses.

Minimum charges \$1.65. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage.

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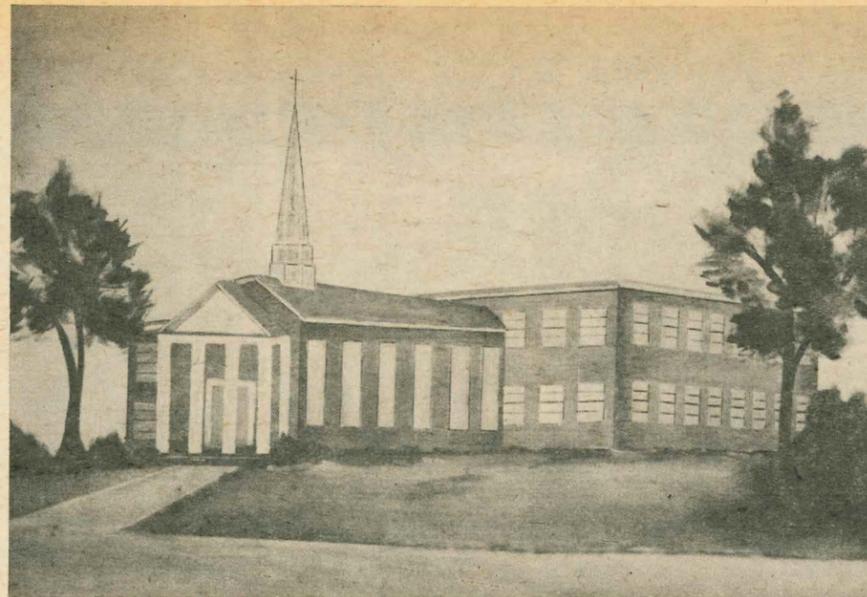
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The Second Baptist Church, Madisonville, has completed the first phase of its \$250,000 building program. The educational building with a temporary auditorium has been completed at a cost of more than \$125,000 and was entered on the first day of the year. The Second Baptist Church began as a mission of the First Baptist Church, Madisonville, and was constituted in 1947. The pastor, W. T. Anderson, has served for more than 12 years.

Franklin D. Skaggs Ordained at Madisonville

MADISONVILLE, Ky.—The ordination service for Franklin D. Skaggs was held at the First Baptist Church Sunday, December 4, 1960.

The ordaining council was composed of ordained ministers and deacons from the churches of Little Bethel Baptist Association. Dr. Harold D. Tallant was moderator of the council. Archie Oliver questioned the candidate, George D. Park served as clerk. The council met Tuesday evening, November 29, and after a very thorough examination as to his qualifications, the council was unanimous in its vote to recommend Brother Skaggs for ordination.

The song service was under the direction of R. W. Grobe, minister of music of First Baptist Church, with Mrs. E. P. Claytor as organist. The opening prayer was led by Deacon M. R. Hatley. John Harris read 1 Tim. 3:1-7 and Archie Oliver led the brief questioning of the candidate before the church. A motion was made to proceed with the ordination service, and the church voted unanimously to do so. The ordination prayer was led by Gene Myers, after which the ordaining council took part in the service of "laying on of hands." The Bible was presented by Dr. Tallant. Mr. Clarence Tudor sang "I Trust in God." The ordination sermon, the charge to the candidate and to the church was brought by Dr. C. D. Cole from I Tim. 3:1. Deacon Mayfield Skaggs, father of Franklin Skaggs, led the closing prayer.

home of the Diamond Baptist Church near Providence, where Skaggs is the new pastor. Diamond Church had a fine representation present for the ordination service of their pastor. Brother Skaggs spent two years in the U. S. Air Force, part of which time was spent in Japan.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 15, 1961

(Continued from Page 8)

	S.S.	Add.	T.U.
Dawson Spring, First	288		73
Louisville, Gethsemane	284		128
Bowling Green, Glendale	277	2	144
Mission	33		25
Falmouth	270		43
Mission	23		
Covington, First	264	1	189
Benton, First	251		90
Sonora	247		80
Owensboro, Yellow Creek	237		56
Hazel	236		
Lebanon Junction, First	225		90
Cold Spring, First	223		94
Covington, Madison Avenue	221		33
Marion	215		57
Livia, Mt. Carmel	175		89

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KENTUCKY BAPTISTS AT WORK

Sunday School

State Vacation Bible School Clinic, Shelbyville, February 23-24, 1961

By ROY E. BOATWRIGHT



R. E. Boatwright

The State Vacation Bible School Clinic will again be held with the First Baptist Church of Shelbyville, February 23-24, 1961. An outstanding program has been arranged. Every associational Sunday school superintendent, associational Vacation Bible leader should plan to attend this vital meeting. A well-trained faculty will be ready to serve us at that time.

It would be well for your church to select its Vacation Bible School workers now, in order to have ample time to train them. There has been a distinct increase in the number of standard Vacation Bible Schools in the last three years. This primarily has been due to the fact that the faculty has been selected early and well-trained. Make plans now to order your material from the Baptist Book Store early.

NOTICE! Word from Miss Blanche Mays, Baptist Book Store, Louisville, informs us that the new Nursery Vacation Bible School Textbook will not be out this year. The old Nursery Textbooks will again be used.

KENTUCKY BOOK AWARDS, OCTOBER 1959 - NOVEMBER 1960

Information received from the Sunday School Department, Sunday School Board, Nashville, Tennessee, indicates the following book awards in Kentucky from October 1959 to November 1960:

	Last Year	This Year
Total awards earned in Kentucky	4,415	9,405
Awards earned in all categories except 17	1,705	2,970
Awards earned in category 17	2,335	5,278
Junior, Intermediate, Young People's awards earned	375	1,157

The following district associations in Kentucky did no training in category 17 during the above period:

Anderson
East Lynn
Edmonson
Enterprise
Freedom
Green River
Greenville
Irvine
Jackson County
Lynn Camp
The following Associations did no training during the entire Sunday School year 1959-60:
East Union
Green River
Greenville
Middle Fork
Mount Zion
North Concord
Ohio County
Owen County
Red River
Rockcastle
South Concord
South Union
Whites Run
Jackson County
Middle Fork
South Concord

Church Music

Great Advances in Music Training Promised in 1961

By EUGENE F. QUINN



E. F. Quinn

The large number of associational music schools which have been reported to be held in 1961 in Kentucky promises that we shall make great advances in the development of music leaders for our churches. Those which have already been reported are as follows:

Association	Place	Date
Bethel—Russellville		Feb. 13-17
Blackford—Hawesville		Mar. 27-31
Boone's Creek—3 Workshops		Apr. 24-28
Caldwell—Princeton		Feb. 6-10
Central—Springfield		Feb. 13-17
Franklin—Thornhill		Feb. 6-10
Green Valley—Immanuel		Mar. 27-31
Green Valley—Immanuel		Sept. 4-8
Irvine—McKee		To be announced
Liberty—Glasgow		Feb. 6-10
Long Run—Group Schools		Apr. 17-21
Nelson—Mt. Washington		Jan. 31-Feb. 3
North Bend—Latonia		Aug. 20-26
Ohio River—Union		Aug. 14-18
Owen County—Owenton		May 1-5
Pulaski County—Pleasant Hill No. 2		Feb. 6-10
Severns Valley—Immanuel		July 10-14
Shelby County—Shelbyville		May
Simpson—Franklin		Aug. 21-25
South District—Danville		Oct. 23-27
Sulphur Fork—LaGrange		Mar. 27-31
Tate's Creek—Richmond		Mar. 13-17
Taylor County—Campbellsville		June 26-30
Warren—Bowling Green		Aug. 7-11
Wayne County—Monticello		Jan. 23-27
West Union—Paducah		Jul. 24-28
White's Run—Carrollton		Aug. 28-Sept. 1

Please reserve in your calendar the date for your associational music school, so that you can attend and encourage others to do so.

FEBRUARY MUSICALEAR

Associational Music Schools:
Bethel Association: February 13-17, First Baptist Church, Russellville

Caldwell Association: February 6-10. First Baptist Church, Princeton
Central Association: February 13-17. Springfield Baptist Church
Franklin Association: February 6-10. Thornfield Baptist Church
Hill Baptist Church, Frankfort
Green Valley Association: January 30-February 3, First Baptist Church, Henderson
Pulaski Association: February 6-10. Pleasant Hill No. 2 Baptist Church near Somerset
Music Workshop at Southern Seminary: February 7-9. For further information, write Dr. William Bushnell, Southern Baptist Associational Hymn Sings:
Seminary, Louisville 6, Ky.
Feb. 5—Green Valley Association
Feb. 12—Caldwell Association, First Baptist Church, Princeton
Feb. 12—South District Association, Lexington Avenue Baptist Church, Danville
Feb. 12—Whites' Run Association, English Baptist Church
Feb. 14—Laurel River Association, Liberty Baptist Church
Feb. 17—Greenup Association, Flatwoods Baptist Church, Ashland

Kentucky Baptist Foundation

Campbellsville College Receives Endowment Gift of \$1,000

By A. M. VOLLMER, Exec. Sec'y.-Treas.

On January 6 a friend of Campbellsville College delivered to the Foundation a check for \$1,000.00 to be added to that portion of Campbellsville's endowment now being administered by the Foundation.

Orders for over 75,000 pieces of literature, stressing Will-Making-Month in January, have been received from pastors over the State.

Seven bookings for the film, "Treasures in Heaven," have been made for January. The Executive Secretary has been requested to speak at nearly every Sunday service and some week nights during January. This is the greatest manifestation of interest in Will-Making that has ever been shown during the life of the Foundation.

Twenty-five hundred letters were mailed to prospects, stressing the importance of Christian Will-Making. Replies, such as the following, are being received to these letters:

"I have had my will drawn up a year ago, and what I leave will go to the Baptist Hospital." [She did not indicate which one.—A.M.V.]

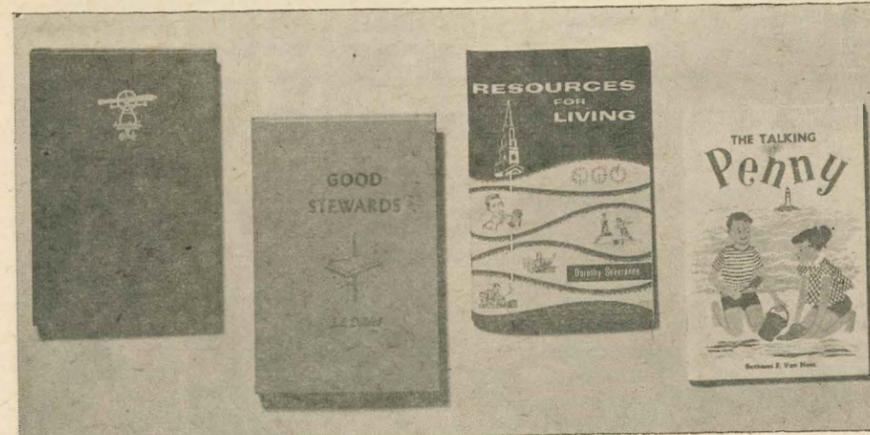
"I do have what I term a Christian will, drawn by my lawyer. I am grateful to God for His goodness to me. I am giving my Lord his part as I understand it."

If all Baptists had wills like the foregoing, what it would mean to the advancement of God's kingdom. Only future generations could tell.

Training Union

MAGNIFYING CHRISTIAN STEWARDSHIP

By JAMES H. WHALEY, SR.



Many churches in Kentucky during March will be observing Church Membership Study Week, with special emphasis on Stewardship. The purpose of this week fits very closely with all of the emphases of the entire church program of 1961. It may be stated, "To seek to lead every Baptist to a new and deeper understanding of and commitment to Christian Stewardship."

Four books are suggested for study by the various age groups. These books may be secured from the Baptist Book Store and should be read by every member of the class.

The Training Union Department with the assistance of the Stewardship Department of Kentucky is preparing a package including teaching helps, tracks, etc., for each of the books. If you are planning to teach one of the books, request this package from the Training Union Department. Additional helps to make the entire week's study more interesting, are given on pages 14 and 15

Woman's Missionary Union

Y.W.A. Focus Week

By MISS WANDA TACKETT

We have a very important emphasis coming February 12-18. This is our Y.W.A. Focus Week which comes once each year. This is a time when Y.W.A.'s the world over are banding together as they focus their attention on their work in a new and real way, a time when extra activities are planned and you strive even harder to enlist every girl between the age of 16 and 25 into Young Woman's Auxiliary.

May your whole week of activities be so planned that the church as a whole will have insight into your organization and the work which you are doing. Someone has said it is a week of studying, sharing, serving, seeking, and sub-

scribing. Really this is what we should do every week of the year but during Focus Week we must put new trimmings on, put new spirit and new life into our activities. May we never forget the value of Young Woman's Auxiliary.

You will find suggestions in the January issues of *The Window*, including past and present copies; but use some of your own originality and make big plans. None of the time you put into this organization can ever be counted as wasted time. It will only make Y.W.A. mean more to you.

I hope that you worked hard during the year that has passed. I hope you earned the Citation, fulfilled your responsibilities, and enlisted others; and when inventory time came you were not ashamed but could say "I did my best". And I know that you must have made new resolutions for this year. I hope

For Adults: *Living Abundantly*, Frank Burkhalter
For Young People: *Good Stewards*, J. E. Dillard
For Intermediates: *Resources for Living*, Dorothy Severance
For Juniors: *The Talking Penny*, Bethann F. Van Ness

Provision for children should also be made during this special emphasis. Units of study prepared especially for the teachers of children are available. The units that are recommended for this week are:

For teachers of Nursery children: *Daytime and Nighttime*.
For teachers of Beginner children: *Good Times at Church*.
For teachers of Primary children: *Pleasing God with My Body*.

For teachers of Nursery children:
For teachers of Beginner children:
For teachers of Primary children:

For teachers of Nursery children:
For teachers of Beginner children:
For teachers of Primary children:

these included attending our two state get togethers; and maybe you could go to Glorieta or help send some one else this year. If you were one of the 480 at Danville with us last year at our very first State Y.W.A. Convention you know of the wonderful time that was enjoyed by all then. The fellowship and the spiritual blessings received there were lasting ones. I am also hoping to see even more of you at Cedarmore this summer for camp. As you see I have a lot of hopes for Kentucky Y.W.A.'s, but only you can fulfill them.



Wanda Tackett

Wanda Tackett is president of Kentucky Young Woman's Auxiliary. She is now a student at the School of Nursing, Kentucky Baptist Hospital, Louisville. Wanda is the daughter of Rev. and Mrs. Joe Tackett of Walton, Kentucky.

Training Union

Training Union Drills and Events

By JAMES H. WHALEY, SR.



J. H. Whaley

Letters have just been mailed to all Intermediate and Young People workers in the state whose names have been reported to the Training Union Department. This letter included information on the Intermediate Sword Drill and Young People's Speakers' Tournament. If you are a worker in either of these groups and did not receive this letter, it is suggested that you write the department for tracts on these events.

In the late fall a similar letter regarding the Junior Memory Work and Bible Drill was mailed to all Junior workers.

The Regional Events for Juniors, Intermediates and Young People will be held the week of March 20-24. This means that most associations will hold their events the latter part of February or the first of March. There is still time to prepare participants. If tracts are needed, order from Training Union Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville 3, Tennessee.

Unity Baptist Church of Ashland Sustains Loss



K. P. Williams

The Unity Baptist Church of Ashland, Kentucky, has suffered a great loss in the death of Deacon Kenneth Paul Williams, who died suddenly on Sunday morning, November 27, in his 47th year. Paul, as he was affectionately known, in addition to his services as deacon, was the financial recording secretary, assistant Sunday school superintendent, Brotherhood member and choir member. As a member of the choir he gave of his time in the promotion and attendance of the graded choirs, carrying many of the younger members to and from the church for choir practice. Paul's older brother, Chester, preceded him in death—also a sudden death—in January of 1959. Surviving is the mother and three sisters.

►Mrs. Charles (nee Lillie Sinder) Hoffman, 71, 111 North Birchwood, Louisville, died at Pewee Valley Hospital on January 4. Years ago she was organist of the Crescent Hill Baptist

Church, where she was long an active member. She was the mother of three sons, Dr. Charles R. Hoffman, orthopedic surgeon, Louisville; James C. Hoffman, Tulsa, Okla.; and Everett Sinder Hoffman, Sr.; and of one daughter, Mrs. J. W. Antonides; and the grandmother of eight and the great grandmother of two.

In addition to these, she is survived by three sisters: Mrs. Maurice Smith, Mrs. Violet Voorhies and Mrs. Dorothy Toole. So far as we know hers was the first death notice to contain the sentence: "The family requests that expressions of sympathy take the form of contributions to Kentucky Southern College."

Number three in a series



WHERE THE BATTLES ARE WON

Kentucky Baptists have about 2,300 churches, three hospitals (Paducah, Louisville, Lexington), three children's homes (Glendale, Middletown, Morehead), a weekly newspaper, seven schools and colleges, plus several state departments of work. Too, they share in the support of Southern Baptist Seminary in Louisville.

Beyond the state, they help support the Home and Foreign mission boards, other seminaries, etc.

Which is most important? That is an easy way to start an argument. Each person, rightly so, feels his work is most important. So we will not debate the point.

Instead, we will agree that the basic battles are fought and won in the churches. For example, seminaries train young people produced by the churches. Mission boards recruit missionaries produced by the churches. Boards and agencies inevitably use people and money supplied by churches to do their work. Through a church we win the lost, train the saved, call out the called, and give the money necessary for all the work of the denomination.

This means that we must continually strive for better churches. They must have adequate leadership, modern buildings, necessary equipment, well-planned programs of work. Without this foundation, the missionary and benevolent ministry of the denomination would fall.

Your stewardship department is dedicated first to help the churches. Your interests are our concern, your needs our problems, your victories our triumph, too.

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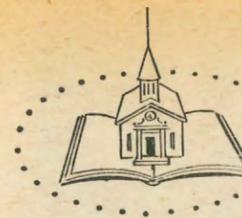
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SUNDAY SCHOOL LESSON

By H. C. Chiles

CHRIST'S AUTHORITY CHALLENGED

January 29

A feast of the Jews was about to be held in Jerusalem. As was His custom our Lord went up to the city for that event. He knew that occasion would afford Him numerous opportunities to help many of those in attendance.

I. Christ's Authority Demonstrated. John 5:1-9b.

There was in Jerusalem by the sheep market a pool, which in the Hebrew language was called Bethesda, meaning the "house of mercy." When the waters bubbled up intermittently they were reputed to contain elements of a medicinal and curative nature. The people attributed the agitation of the waters at various intervals to the coming of an angel. The impression was widespread that the healing virtues of the disturbed waters were applicable only to the one who succeeded in getting down into the pool first after the troubling of the waters.

On the particular Sabbath that Christ visited Bethesda a motley gathering of sick and afflicted people was assembled along the five porches around the pool, which had been erected for the protection and comfort of those who were waiting for a cure. What a pitiable sight was presented by those afflicted people who had come from far and near in the hope of getting healed! Every time those waters bubbled a ray of hope flashed over those impotent people.

Among those who were awaiting a disturbance of the waters was a man who had suffered from a disabling infirmity for thirty-eight years. For at least half a lifetime he had waited for a blessing which had never come. It appears that the infirmity of this pathetic figure had been caused by dissipation. Perhaps in his youth he had indulged in some sin which had left him in this condition. To him life had no enjoyment and he was almost in the grip of despair.

Ever the incarnation of mercy, Christ Jesus, the Great Physician, went to the place where this patient and numerous others were. It was ever His custom to go to the places where hearts were aching and breaking. It was ever His delight to give health and eternal life to the needy. Christ singled out this poor man from among his fellow sufferers and asked him, "Wilt thou be made whole?" In other words, "Would you really like to get well?" Christ did not cure him against his will. When the

man signified his willingness and desire to be healed, Christ challenged his faith by saying, "Rise, take up thy bed and walk." His commands are always enablements. When one acts in faith, at the command of Christ, the necessary strength is always made available to him. This afflicted man was cured instantaneously, completely and permanently. Whatever Christ does lasts, and does not have to be done again.

II. Christ's Authority Denied. John 5:9c-16.

When the Jews saw the man carrying his pallet on the Sabbath they objected, saying, "It is the sabbath day: it is not lawful for thee to carry thy bed." When the man told them that his Physician had commanded him to do so, these Jews sought to discover who He was, but they failed because Christ had conveyed Himself away. Perhaps He commanded the man to violate the law of the Jews in this manner in order to stir the people of Jerusalem and thereby cause many to listen to Him. The cured man shielded himself under the authority of the One who had performed this miracle on him, implying that He who was able to do such a work certainly had the authority to give him such a command. The man was still unaware of the name of the One who had healed him.

As an evidence of his faith and character the first act of this transformed man was to go directly to the temple and there thank God for the great mercy which He had bestowed on him in the form of his marvelous cure. Christ met him in the temple, revealed Himself to him as the Saviour and charged him saying, "Sin no more, lest a worse thing come unto thee." The mercy which he had received placed him under an obligation to guard against yielding to a repetition of his former sin, to which perhaps there would still be a tendency in him.

Highly delighted that he had met again his merciful and gracious benefactor, exceedingly grateful for his cure and anxious that Christ might have the glory for it, the healed man returned and disclosed to the Jews that Jesus Christ was the One who had effected his cure.

As soon as the man identified his Physician, the Jews reproached and reviled Christ as a sabbath-breaker and a sinful man who was destroying their

laws. They resented His miracle of mercy to such an extent that they not only persecuted Christ with their tongues but sought diligently to slay Him.

III. Christ's Authority Declared. John 5:17-24.

In reply to the malicious accusation of the Jews that He was a sabbath-breaker, Christ boldly identified Himself as the Son of God. He declared that He was simply imitating God in doing good on the Sabbath to both the bodies and the souls of people. Having imagined that Christ had violated the Sabbath, it is not surprising that the Jews were infuriated at the specific declaration which He made as to who He really was. Both His nature and His works attested His deity. Interpreting Christ as having asserted His deity and His equality with the Father, the Jews hastily accused Him of blasphemy also.

As the Son of God, and therefore equal with Him, Christ declared that He had the authority to heal, to quicken or raise the dead, and to judge. In fact, He stated that the Father had already committed unto Him the tremendous responsibility of passing judgment. Of course, without a single exception His judgment will be in perfect righteousness. He will not show any partiality.

Those who read verse twenty-four are given the blessed assurance that if they, upon hearing the word of the Lord, will believe on God and receive Christ as Saviour they will instantaneously become the possessors of eternal life.

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People in picture taken December 18, 1960 who attended Harrodsburg Baptist Church when the 1900 building was dedicated. Front row: Mrs. C. S. Donley, Mrs. Loretta Lung Bell, Mrs. Ada Howard, Mrs. Ernest Prewitt, Mrs. Steve Saltee, Mrs. Ruth Denny, L. M. Reed, Robert Cull, Ed G. Wills. 2nd row: Mrs. Homer Morris, Mrs. T. Spurgeon Bell, Otto Redwitz, Loman Watts, Floyd Watts, Glave Vivian, J. T. Ingram, Jr. People attending in 1900 who were not present for the picture: Mrs. Pauline Goddard Dedman, Henry Coleman, Robert Rosser, Mrs. J. Wesley Cardwell, Mrs. Lon Terhune, Mrs. Joe McClellan, Mrs. Artie Veatch, Louis McFatrige, Mrs. O. S. Watts, Mrs. E. Brady, and Mrs. Hadgie Comingo Merrick. The occasion of the picture was the opening of the corner stone in the old building which is being replaced with a new sanctuary.

Are We Being Warned?

By DORIS BUTCHER, Pikeville, Kentucky

Down through the ages God has given mankind his "Garden of Eden." Each time mankind has failed God and has been punished for it. God is patient and always warns man before destruction hits. I do not want to be an "alarmist" but I am wondering if the time for a great change is not near at hand.

I have been told that history repeats itself. Let us consider the history of mankind. God put Adam and Eve in the Garden of Eden. He gave them all the necessities of life, a perfect companionship, and allowed them to walk and talk with Him. In spite of all of this, there was created in Eve's heart a great discontent. I think Satan must have been very wise to appeal to Eve's curiosity. Once she was told about the fruit of life she just had to know how it tasted. As Lot's wife found out, women have a great weakness along that line. After Eve ate the fruit she caused her husband also to sin.

As man began to multiply upon the earth he became very wicked. His sins were many and he no longer revered God. God gave many warnings to mankind through the preaching of Noah. I really believe the human race fears God and did then; but through its wickedness failed to recognize that the warning was from God. In Noah's time the

people would not cease their "frolicking", and only made fun of Noah's warnings. God knew the heart of man. He knew how this wickedness would pass on to the next generation and the next; so He destroyed everything alive; except those who were safe in the ark of God.

When Noah and his family came out of the ark, the world was fresh and new. Mankind had another chance to glorify his Maker; but again he failed. As man began to increase upon the earth he began to wonder about the heavens. They did not ask God for wisdom and guidance but undertook to build a tower to heaven. They would outdo God, so they thought, and go up there and see for themselves what was going on. Again a great change came about. God confounded their language and they could no longer work together for lack of understanding.

As time went on, God through His great love and mercy, sent His Son to earth to die for our sins. Christ spent His adult life preaching, teaching, and warning mankind. He gave the people the opportunity to help themselves. He made the wages of sin so plain that even a child could understand it.

Again mankind has things in a pretty bad mess. We have push button cars

and washers and gadgets that make life so convenient that we must be slaves in order to make the monthly payments. We have been so diplomatic with our fellowman that we have war threatening us on every side. We have educated ourselves against being prejudiced to the extent of having some Southern states threatening to secede from the Union. Our moral standards are so high that our young people are holding up as "idols" or "pinups" these Hollywood characters. They really aren't well-known until they have been involved in at least one divorce scandal.

Is God again warning us? Is it God's will that we explore the heavens in our space ships, as the people in the Bible planned to do with their tower? What great destruction will come about this time? Are we being warned about atomic radiation for a purpose? Are we who do not take precautions to be compared to the foolish virgins of the Bible?

We can not see atomic fallout, nor feel it, nor smell it, until it is too late. How are we to protect our children? Should we take more precaution and learn more about these things? Will only those who can afford bomb shelters survive?

I can not answer these questions but I think we would do well to start thinking along these lines and seeking God's will in these matters.

Institute on Alcoholism To Be in Lexington

The Third Annual Institute on Alcoholism is to be held at Eastern State Hospital, Lexington, Ky., February 6-9, 1961. All clergymen are invited.

Because some clergymen have asked for more specific training in handling problems of the alcoholic and his family, the focus this year will be directed toward helping participants to achieve this goal.

The staff has been selected to represent an interdisciplinary approach. Returning this year will be Dr. Robert Straus, a medical sociologist, and Mr. Julian Hanlon, a psychiatric social work consultant. In addition, the staff will comprise practitioners, such as, physicians, psychiatrists and ministers who specialize in treating alcoholics.

Subjects to be presented include physiology of alcohol, psychology of alcoholism, profile of an alcoholic, working with the family of the alcoholic and treatment services for the alcoholic. Panel discussions, symposiums and films will show how the clergyman can make use of consultants, how different communities and groups have developed successful services and programs and how the clergyman can become more effective in his individual contacts and services as well as in helping his community to develop services and facilities to meet the needs of the alcoholic and his family.

For the first two days, Dr. Augustus Verdery, chaplain and director, Department of Pastoral Services, Georgia Baptist Hospital, will discuss counseling the alcoholic and his family. Dr. Verdery is staff counselor and group therapist at the Georgian Clinic, a state alcoholic rehabilitation center. The program of this service is based on a philosophy that alcoholism is an illness which involves the whole man, physical, mental and spiritual. As director of the Department of Pastoral Services, he is responsible for an internship program which provides counseling under supervision. In this program he is working with theological students and with experienced ministers.

During the last two days, Ernest A. Shepherd, administrator of the Florida State Alcoholic Rehabilitation Program will be available for consultation and individual conferences, as well as discuss services, programs and community organization to meet needs in this field.

The last session of the institute will be a luncheon meeting at a local hotel. To this luncheon are invited any who cannot attend the institute and especially the wives of the ministers. Shepherd will give the principal address.

The institute has received a grant of funds which permit a minimum registration fee of only \$10.00 for each clergyman attending the institute. This fee covers costs of food and lodging at the hospital and the ticket for luncheon at the hotel. Check for \$10.00 for reservation should be mailed now to the INSTITUTE ON ALCOHOLISM, Eastern State Hospital, Lexington, giving name and address of pastor, and name of church. Luncheon tickets for guests not enrolled in the institute may be purchased in advance of the luncheon.



Pastor W. E. Miller has resigned the care of the Good Hope Church, Campbellsville, Ky., to accept the pastorate of Gilead Baptist Church, Glendale, Kentucky. He and his wife and their two sons, Daniel, 7, and Michael, 5 months, moved on the new field Dec. 19. Miller is a graduate of Georgetown College class of 1958, and is at present enrolled in the Southern Baptist Theological Seminary. Gilead Baptist Church at Glendale is the church where the children from Glen Dale Baptist Children's Home attend.

Arab Translator Converted

MILL VALLEY, Calif.—Five-thousand copies of *Christianity is Personal*, a book by Dr. Fred L. Fisher, Golden Gate Seminary professor, have been translated into Arabic by a Jordan native who became a Christian in the process.

Russell Morris, Golden Gate graduate and now missionary to Jordan, reports that Fuad Namour, the translator, is now requesting baptism into a Baptist church because of the profound impression made by the book.

Namour, using a Bible and this book, has led a teacher in a government school to Christ. The young teacher recently placed third in all Jordan on a government examination.

"This book is being read by a Roman Catholic priest, a Greek Orthodox priest, the Moslem mayor of the village, soldiers in Syria, and many others," Morris said.

"Namour has received moral, political, and spiritual abuse for his stand," Morris stated, "but has continued to be a staunch Christian witness."

► Announcement has been made by Mr. and Mrs. Andrew Z. Mills of their daughter, Miss Gayle Mills, a senior in the University of Louisville School of Music, to Mr. Lawrence Roger Lovette, of Columbus, Ga., and a student in Southern Baptist Theological Seminary, Louisville, Ky. Mr. Lovette is a son of Mr. and Mrs. John W. Lovette, Columbus, Ga. He was graduated from Howard College in Birmingham, Ala., before coming to Louisville.

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