

Western Recorder

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THIS WEEK

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YOUR CHURCH

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COMPLETELY?

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CHILDREN ARE SAFE

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Baker J. Cauthen, executive secretary of the Foreign Mission Board, is shown delivering the tenth anniversary Missionary Day address at Southeastern Baptist Theological Seminary, Wake Forest, N.C. In response to Dr. Cauthen's address 35 young men and women volunteered for foreign mission service. These young people, when they meet the requirements of the Foreign Mission Board, will add their strength to the more than 2,000 Southern Baptist missionaries stationed all over the world.





HAROLD WAHNING TO LEXINGTON

►Harold Wahning has resigned as pastor of Bethel Baptist Chapel, Eleventh and Market Streets, Louisville, and is now the senior chaplain at Eastern Kentucky State Hospital, Lexington.

MRS. HARGIS'S ILLNESS

►Mrs. C. P. (Flossie Dalton) Hargis, long secretary in the Sunday School Department at the Kentucky Baptist Building, has just undergone a serious operation at the Kentucky Baptist Hospital; but at this writing she is getting along fine. She is hoping to be returned to her home at 3705 Outer Loop, Louisville, Ky., the latter part of this week.

CUNNINGHAM VISITS VIRGINIA

►J. Edward Cunningham, associate superintendent of missions for Kentucky Baptists, attended the meeting for the State Directors of Schools of Missions in Richmond, Virginia, January 1-3. The directors were guests at a dinner given by the Foreign Mission Board at the William Byrd Hotel. A reception was held at the Foreign Board's new building and the directors were given an opportunity to have a complete tour of the new facilities.

WENDELL BELEW BACK HOME

►M. Wendell Belew, secretary of the Department of Associational Missions of the Home Mission Board, Atlanta, Ga., will be in Louisville next week, Tuesday and Wednesday, February 14 and 15, at the Third Avenue Baptist Church, 1726 South Third Street. He will teach William A. Carleton's book, "The Dreamer Cometh." Two classes will be held, 6:30 to 9:30 Tuesday night, and 9:30 to 12:30 Wednesday morning. The nursery will be open on Wednesday morning only.

SOUTH CARROLLTON DEACONS

►The South Carrollton Baptist Church ordained three men—Franklin Downs, Harry Wheldon, Jr., and Thomas T. Wilcox—as deacons on January 22. The ordination sermon was preached by Pastor Larry Duke, of the South Carrollton Church, and the ordination prayer was pronounced by Pastor Donald Honeycut, New Hope. The charge to the candidates and the church was given by Pastor William Nane, Island Church. The Scripture was read by Deacon James Wilcox, and prayer was given by Elmer McGhee.

CARVER BENEFACTOR

►David J. Carver, 85-year-old layman—brother of the late Dr. W. C. Carver, has been a distinguished resident of Balti-

more for many years. He is said to be a scholar, having an earned doctorate from Johns Hopkins University, an authority on Chinese art, an importer and a successful businessman, a Baptist layman member of Eutaw Place Baptist Church, and a philanthropist. He spent some years teaching in a government school in China, which led to a career as an importer of Chinese art and he developed a love for the Chinese people. He has set up a scholarship fund at the University of Richmond, preferably for Chinese students, also one at Johns Hopkins, and made an outright gift to Hong Kong College.

NEW HONG KONG CHURCH

►The English-language Kowloon Baptist Church, Hong Kong, was organized recently with 38 charter members: British, Eurasians, Malays, Indonesians, Chinese, and Americans. A sampling of those who signed the church roll revealed an executive of a commercial firm, an embassy official, a British soldier, a Southern Baptist missionary's son. The church has called Missionary E. J. Tharpe as pastor. For more than a century after J. Lewis Shuck, pioneer Southern Baptist missionary to China, left Hong Kong for Canton in 1845 there was no organized English-language Baptist witness in the colony. Then in the 1950's this work was resumed, first through English services at Chinese churches, next through the opening of chapels, and finally in 1958 through the formation of the first English-language church, Hong Kong Baptist Church. Now the organization of Kowloon Baptist Church extends this revival of a witness to the area's large English-speaking community.

MRS. E. E. HAM PASSES

►Mrs. Edward E. (Beatrice "Petie" Helton) Ham, 46, died in Louisville on January 17 at 4:30 a.m. She has been sick for two years with primary amyloidosis, a rare disease, of which medical authorities say there have been only 156 recorded cases. At the time of her passing she resided with her husband and family at 2543 Woodcreek Road, and was a member of Melbourne Heights Baptist Church. Formerly her husband was pastor of the Great Crossings Baptist Church, Georgetown. Her remains were taken to Danville, where the funeral was held in the Preston-Pruitt Funeral Home, and burial was in the Bellevue Cemetery. Besides her husband she is survived by two sons, Samuel Marcus and Edward, Jr. Also she leaves

her parents, Mr. and Mrs. Samuel S. Helton, Danville; one brother, Robert J. Helton, Harrodsburg; and three sisters, Mrs. Ralph V. (Lillian Helton) Brown, Louisville; Mrs. A. L. (LaVerne Helton) Vinson and Miss Morine Helton, both of Danville. The first two sisters were formerly bookkeepers at the Kentucky Baptist Building.



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

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When Negroes Attend Your Church

By SAMUEL SOUTHARD, Associate Professor
Southern Baptist Theological Seminary, Louisville, Ky.

An increasing number of Negroes have attended the worship services of white churches in recent months. Newspapers report that this has taken place in New Orleans, Louisiana, Memphis, Tennessee, Atlanta, Georgia and Alexandria, Virginia. In addition to these nation-wide news items, pastors have privately reported the attendance of Negroes in rural and city churches throughout the South.

What will happen when Negroes attend your church? To help answer this question, letters have been written to Southern Baptist pastors whose churches were visited by Negroes. This article is an analysis of the events which took place in their churches.

The Attendance of College Students

Three types of Negroes attend white churches and for three different reasons. The first group are Negro college students who are primarily interested in church attendance. Most of the recent visits to white churches have been by these persons.

Why do they attend? Some Negro and white students believe that the Negro students are looking for a church which satisfies their intellectual and cultural development. Some white pastors and students believe that this motivation is mixed with a desire to "test" the white churches.

It is difficult to interpret the motivation for anybody's church attendance. Therefore the emphasis of this article will be upon the reaction of the pastor and congregation. The pastors provided more facts about this.

Three factors seem to be important in the reaction of the churches to the visits by Negro college students. The first is that of the ushers. In Alexandria, Virginia, Negro students requested a back seat in the auditorium. The chairman of the ushers, an Air Force colonel, told them that there were no seats in the back but that they might wish to sit in the balcony. One of the students replied, "You mean you are going to seat us in the balcony?" The usher replied, "No, I am not. I am going to seat you anywhere you want to be seated." So they were seated about two-thirds of the way back in the congregation on the first floor.

In several other churches, Negroes were seated in the balcony or near the rear of the auditorium. In one large Southern city the ushers and the students entered into a loud conversation on the steps of the church. An off duty policeman, who was passing by the church, is reported to have arrested the students for breaching the peace. This is the newspaper account. There has been no reply from the pastor.

The second important factor is the interpretation of the visit which is given by pastors. In one church the Negroes were welcomed from the pulpit. In most of the others there was no specific reference to them by the pastor. A pastor in a Southern city stated in his sermon that the Negroes' motivation was provocative, exhibitionist, insincere, controversial and dishonoring to Christ. He told the "colored, respectable, high-class college students," to attend a church where they would feel welcome.

A third factor in the visit of college students was the discussion by deacons and members of the church in regular meetings. In a rural, North Carolina church an usher asked in a deacons' meeting how he should receive Negroes who attended the morning worship services. There was a division of opinion among the men, but it seemed that a majority would favor the seating of Negroes without incident. Another church voted in business session "That Negroes will not be admitted to church services at the present time." The motion did not imply that segregation was the Christian way and hope was voiced that desegregation would come in the right way.

A study of these incidents provides at least three suggestions: (1) Negroes can be seated without incident when ushers show them to any available seat; (2) Pastors can ease tension by a brief welcome or quiet acceptance of the Negroes' presence; (3) When all deacons and ushers are given an opportunity to express their opinions, a variety of opinions can be expressed in a "calm, intelligent manner," to quote one pastor.

Vacation Bible School Attendance

A second type of attendance by Negroes is less publicized. This is the visitation of Vacation Bible Schools by Negro children. Two factors will probably increase this in the future: (1) The racial mixing of downtown housing as Negroes continue to move to the cities. At the present time 60% of the Negro population of the South lives in cities. (2) The increased integration of public schools in which Negro and white children become acquainted on the grade school level.

The reaction to Vacation Bible School attendance by Negro children has been as varied as church attendance by college students. A vigorous debate was carried on among the Vacation Bible teachers in one church. Since Negroes were moving into the neighborhood, some wished to invite the children and some did not. No Negro children attended that Vacation Bible School and within a few

months the church had moved to an all white location. Another church in the same city accepted Negro students on the same basis as white students. This was an unusual move, since the public schools of that city had not yet been integrated. In several other cities where the schools are already integrated, Negroes have attended white Vacation Bible Schools without incident.

These cases indicate that Negro students are accepted without incident by the white pupils when the teachers have been prepared beforehand by a discussion of their entrance policies.

Visits By Negro Families

The third type of attendance is the least common today, but will probably be the most significant for the future. This is the visit to a white Sunday school and church service by an entire Negro family. Most of these visits will probably take place in racially mixed neighborhoods. Unless the Negro family feels that they will be welcomed, they will probably attend a distant Negro church. In time a Negro congregation may buy a white church as the complexion of the neighborhood changes.

When there have been visits, the reaction of white churches has been varied. When some members of one white church wished to invite Negro families to attend, a majority of the members opposed this and passed a resolution against attendance of any Negroes. In another church the pastor went ahead of his congregation in inviting Negroes to attend and damaged both his own relationship and that of Negroes to many members of the congregation. In several other churches, there was full discussion by pastor, deacons, and members of the church for several months after Negroes began to move into the neighborhood or attend the church. When the Negroes felt that they were welcome, they presented themselves for membership and were received.

From these incidents it appears that damage is done by pastors or a few members of the church who try to force the issue of Negro membership. When Negroes do live in the neighborhood and there is full discussion in the church membership, then the Negro families are received without hard feelings. A national survey of several years ago indicated that this careful action usually results in a rise of church membership and a deepening of spiritual commitment on the part of the total membership.

One practical suggestion from several churches in Florida is that a membership committee should be appointed to interview all prospective members and present them to the church. In this way Negroes will either be privately discouraged or publicly sponsored by a church committee before they present themselves for membership.

(Continued on Page 7)



Pulpit Committees

Baptist churches are famous for individuality and nonconformity. Nowhere is this more clearly seen than in the methods employed by churches to call pastors.

Each Baptist church is left on its own to decide the way to go about finding and calling a pastor. From the New Testament we learn that the entire congregation, under the direction of the Holy Spirit, is to decide who will be the pastor, but the specific detailed methods of doing this are not listed in the New Testament.

The congregation generally selects a pulpit committee which in turn usually makes a specific recommendation to the congregation for a new pastor. There was a time when the pulpit committee did little more than serve as an invitation committee and presented one preacher after another to the congregation for trial sermons until the majority of the members called one of the preachers for pastor. Often the deacons served as the pulpit committee.

This method has been abandoned by many churches because it produced something of a horse race in which the preacher making the best first impression won the race, but started off as pastor knowing some members voted for another prospect.

Nowadays the trend is to put most of the responsibility for finding a new pastor into the hands of the pulpit committee while keeping the congregation in the dark until the committee is settled on one man. With rare exceptions, the congregation follows the recommendations of the pulpit committee without asking any questions. What this actually amounts to is a presbyterial method of calling a pastor, for while the congregation retains the right to veto the pulpit committee's recommendation, this rarely happens, and the committee really just about decides who is to be called.

There's little doubt that the latter way is better than the former. In the former way little was actually known about the new pastor beyond what could be guessed from first impressions. In the latter way, there's almost nothing about a preacher which is not known from his most private eccentricity to his Dunn and Bradstreet rating.

There are still problems, however, that result from pulpit committees—problems for the prospective pastor, for the church of the pulpit committee, and for the church served by the pastor who is under consideration.

A pulpit committee would do well to decide on its policies and methods before beginning its work. Conferences with veteran pastors, the associational missionary, an experienced interim pastor, or others qualified to give counsel could help many pulpit committees arrive at a sensible procedure. There are

some questions that ought to be answered by the committee before the actual search for a prospective pastor begins.

Should a pulpit committee visit every prospect whose name is submitted? Of course not. An outstanding church might have a hundred men recommended to the pulpit committee. To hear all these would be utterly confusing. Let's face it. Some preachers' names get in almost every pot. If a pastor is "hurting" as we say, and he has many friends, his name might be in possession of more than a dozen pulpit committees at once. In fact, it is not unheard of that as many as three pulpit committees show up on the same day to hear the same man. The Lord might be in this kind of arrangement but it sounds more like the men's doings.

Whom then should the pulpit committee visit and when? It would seem only those prospects who the committee has reason to believe might actually be recommended should be visited and only after careful examination of known qualifications and sincere prayer. The first thing many pulpit committees do is to hit the roads and airplanes to near and distant places to hear the who's who of the Baptist ministry. This kind of committee seems to think its success is in proportion to the number of preachers heard and the size of the expense account of the committee.

Consider the possible harm and downright nuisance to a church of a parade of pulpit committees Sunday after Sunday looking for a preacher who strikes the committee. A church and a pastor deserve to be left alone by a pulpit committee unless the committee feels the direct leading of the Holy Spirit to visit. The visit of a pulpit committee is bound to disturb the members of the church visited and also keeps a pastor up in the air.

Should the pulpit committee split up in order to visit more preachers? This is doubtful. If the part of the committee making the visit is not impressed, the prospect is written off without the rest of the committee ever hearing him. In such case one or two persons decide for or against further consideration of the prospect. This is hardly fair.

How many should be on the pulpit committee? Too few would be unwise and too many make action hard to come by. How about from five to nine? Five could travel in one auto, nine in two autos. Shouldn't the women of the church be represented on a committee and also the young people?

Should the committee visit secretly or let the prospective pastor know they are coming? There are arguments on both sides. To announce their coming could make the preacher nervous or tempt him to pull his sugar stick. This would prevent the committee from seeing and hearing the preacher under normal conditions.

On the other hand there is something repulsive about the sneaky committee which slips in town, scatters out in the congregation, and even sometimes tells little white lies to conceal their identity. If the committee is successful in not being identified, it prevents disturbing the church and pastor, but this is the rare case. Some church members and some pastors can smell a committee every time.

Besides, when a committee comes unannounced, the pastor might not even be preaching or most likely he is having some kind of special emphasis. A committee could hardly get a fair impression of a man's preaching ability if the service were given entirely to the observance of the Lord's Supper or to the Pledge March.

All in all, Baptist churches still have much to learn about how to find a pastor. It is agreed that serving on a pulpit committee is one of the hardest jobs any church member can be given. About the only thing harder is for the Lord to get the right man in the right place under the existing practices of many Baptist church pulpit committees.

Will Sunday Be Lost Completely?

Another episode in the legal battle to preserve Sunday as a day of rest and worship has been lost in Louisville with the recent ruling of Criminal Court Judge L. R. Curtis that Sunday closing laws in Kentucky are unconstitutional.

The judge holds that the Sunday closing law is "religiously inspired . . . and cannot be sustained on religious grounds." He also points out the unfairness of the present law in permitting some businesses while prohibiting others. He cites the obligation of government neutrality not only as between competing sects and faiths, but as between religious and non-religious.

The judge goes ahead to defend his decision by saying times have changed. He describes the difference in attitude toward Sunday in his childhood days and the present time. Judge Curtis' ruling has been appealed and now goes to the Kentucky Court of Appeals.

What about the ruling of the judge? The matter of Sunday closing laws has been a heart-searching thing for this writer who places supreme value on human freedom and who scorns the use of the state to promote one particular kind or every kind of religion. However, no soul searching can bring me to

see the wisdom or righteousness of business as usual on Sunday.

What the constitution says on the matter is another thing and this is for the courts to determine. It would appear, however, that the constitution can be interpreted to say what the majority of the people want it to say, and the Christian faith of our fathers who wrote the constitution is no longer predominant in American society. In other words, we are ready to flout the command of God in this matter and the courts become a tool in our efforts to undo what our forefathers tried to do.

It seems rather strange that what the majority of Kentucky citizens once wanted and what became state law by legislative action suddenly becomes unconstitutional. In our efforts to insist on minority rights, we overlook the right of the majority which conceivably could want Sunday to be a day of cessation from routine business.

The argument that we already have some businesses open legally on Sunday and others ought to have the same privilege is not persuasive. Certain necessary businesses operating on Sunday is a far cry from the hustle and bustle of Monday. We are apparently on the verge of losing the kind of Sunday observance loved and cherished through all American history.

That times change is certain and some things of the old order must go. Principles, however, never change and if Sunday observance was ever right on principle, it is still so.

One good thing about the ruling of Judge Curtis is that the higher courts will now have to rule on the matter. Even now the Supreme Court of the United States has cases from three states pending and one decision from this body will probably be decisive for all cases. It is high time we had a ruling. As it now is we have laws on the statute books which are openly flouted and this is always bad for public morale and injurious to private conscience.

One thing is sure. For those who seriously follow Christ, Sunday will never be lost. For these the highest court of appeals is not in Frankfort or in Washington but in God's Word. Here we find, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work. . . ." (Exodus 20:8-10).

By no twist of interpretation does this sound like the ruling of Judge Curtis. If the judge is right in his ruling, the United States Constitution does not contain as much Biblical injunction as we have thought.

Baptist Forum

AN ALERT CHURCH

Editor:

The Germantown Baptist Church, Bracken Association, unanimously approved expressing to our federal representatives from Kentucky, opposition to any and all legislation permitting federal aid - to - education for church-related schools. We were careful to include fringe benefits.

We beg everyone not to under-estimate

the weight of individual and unit voice. Let's keep this a government by the people.
Germantown, Ky. Ira L. Inskv

PREACHERS AND SCIENCE

Editor:

Preachers should work at the job of trying to recreate in their hearers' minds the idea of Christianity in the vast universe as it is known to science today. Many young people are in a quandary. They hear the preacher preach as if the earth was the center of the universe and

a golden heaven just above a blue sky. Then they hear science teachers explain the vastness of the universe. These scientists believe that there is a God back of the universe but he is a much greater God than the preacher represents him to be. Then again he is a Spirit and he operates in a spiritual way and not at all the way the average preacher says that he operates. Preachers should get busy and measure up to their responsibilities or else go down for the count.
Salisbury, N. C. J. W. Jewell

Hymn Writing Competition Results Announced

NASHVILLE, Tenn.—(BSSB)—Results in the first nation-wide Southern Baptist Hymn Writing Competition are now complete, W. Hines Sims, secretary of the Baptist Sunday School Board's Church Music Department, has announced. Some 808 entries were received during the competition period, April through September, 1960.

First place award was given to Miss Mary Ella Hall, of Raleigh, N. C., for her original hymn, "O Lord of Life, Thy Calm We Seek."

Mrs. Sybil Leonard Armes, of Ft. Worth, Tex., received the second place award for "Christ in Thee My Heart Rejoices."

Eight honorable mention awards were announced, without any order of preference, as follows:

Mrs. Thomas Goff, East St. Louis, Ill., "Dear Lord, For Willing Hearts We Pray"; Stephen Lawton Watson, Columbia, S.C., "O Fount of Life, Life-Giving Word"; Arthur Hurn, Blacksburg, Va., "Mighty Saviour We Will Bless Thee"; Mrs. Ruth P. Spraggins, Huntsville, Ala., "Great Sovereign Lord of Universe."

Justin G. Burt, Dallas, Tex., "This Is the Day"; Robert L. Sanders, Jr., Memphis, Tenn., "He Is Here"; Robert Eure Bricklouse, Warrenton, N.C., "Our Saviour Comes With Grace Divine"; and Lamar J. Brooks, Dade City, Fla., "Lord, in Response to Mercies."

Sponsored by the Church Music Department of the Sunday School Board, the Southern Baptist Hymn Writing Competition was under the direction of Loren R. Williams, department editor of church music materials.

"The response to this first competition was beyond fondest expectations," said Dr. Williams. "We feel it is indicative of a hopeful, welcomed trend—a renewal of interest in Christian hymnody and the writing of worthwhile hymn literature."

This Hymn Writing Competition was in the area of the Christian life. A similar competition will be conducted again in 1962 in the area of missions.

During 1961 an anthem writing competition will be conducted. The Hymn Writing Competition and the Anthem Competition will occur in alternate years.

Cooperative Program Day June 25

Sunday, June 25, will be **Cooperative Program Day**. Every church in Kentucky is urged to present the Cooperative Program educationally on that day. Also known as Denominational Loyalty Day, it is an opportunity for every Baptist to learn more about the Cooperative Program. Special assembly programs are planned for Sunday school and Training

union. Many pastors will bring messages on the Cooperative Program. Churches which feel they should do more for the Cooperative Program may take a supplementary offering.

Every Baptist feels a keen interest in the Cooperative Program. Through it, all our mission work is strengthened,

both at home and abroad. Let us support our pastor in the promotion of **Cooperative Program Day** on June 25. Offer your help in making it truly a significant day. For more information, program materials, envelopes, etc., write Robert J. Hastings, Kentucky Baptist Building, Middletown, Kentucky.

Number five in a series



THIS, TOO, IS THE GOSPEL

Is a pastor declaring the whole Gospel if he fails to preach stewardship? Is a church faithful to the Scriptures if it fails to teach its members to be good stewards? The answer to both questions is No. Stewardship is a part of the Gospel as much as the plan of salvation, the doctrine of baptism, or the Sermon on the Mount.

There are two ways to teach stewardship. First, through year-around emphases such as: distributing boxes of envelopes to new members as they join the church or Sunday School, occasional sermons on stewardship, mailing a receipt to each member quarterly, stewardship study courses, catch-up Sundays, detailed monthly treasurer's report to the congregation, etc.

Second, each church can conduct an intensive budget campaign once a year. This would include the adoption of a budget, an effort to inform each family in the congregation regarding the new budget, and giving each person an opportunity to say what he will give weekly during the coming year. One of the best ways to conduct such a campaign is to use Forward Program methods and materials. In 1961, the Forward Program is spelled out in simpler stages for churches not ready for a full pledging program.

For full information, order a packet of 1961 materials. Send \$2 to SBC Stewardship Services, 127 Ninth Avenue, N., Nashville 3, Tennessee.

STEWARDSHIP PROMOTION DEPARTMENT

Robert J. Hastings, Secretary Thomas B. Chaney, Director of Church Finance

Central Baptist Church, Winchester, Calls Music-Education Minister



Donald Upp served in the same capacity with the First Baptist Chapel, Frankfort, and with Trinity Baptist Church, Newport.

Mr. Upp plans to be graduated from Southern Baptist Theological Seminary in May with a major in Religious Education. He is also a graduate of Georgetown College.

Mrs. Upp is a teacher in the Jefferson County School system and will continue her duties until the close of the present school year at which time the Upps plan to move to Winchester. Until that time the Upps will spend only the weekends in Winchester.

Urges Waking Up To Needs of Aging

WASHINGTON—(BP)—Southern Baptists are still infants when it comes to planning for the aging.

"If we don't wake up to what others are doing we are going to find ourselves buried and forgotten in the 20th century," Foy D. Valentine of Nashville, executive secretary of the Convention's Christian Life Commission said.

"We do not have the vernacular or the ability to discuss these areas intelligently," commented Albert McClellan of Nashville, program planning secretary of the S.B.C. Executive Committee.

"Other religious groups selected delegates who were sharp, who knew what they were talking about. We need some way to get some training done," added James Basden of Dallas, secretary of the Human Welfare Commission of the Baptist General Convention of Texas.

These remarks were among those given by Baptist delegates to the White House Conference on the Aging here. The Conference, attended by more than 2,500 delegates, was under the guidance of the Department of Health, Education and Welfare of the Government.

The Baptist delegates met together to discuss their views on the Conference and its significance to Southern Baptists.

John T. Sisemore of Nashville, superintendent of adult Sunday school work

for the Baptist Sunday School Board, agreed with Basden that churches need adult directors just as they have youth directors.

"At the Sunday School Board we have a worker for every 41 months of life up to age 25," Sisemore continued. "Then we have one field worker for the rest of life . . . and 80 per cent of the total prospects for Sunday schools are adults."

"We can't solve our problems just by a magazine for every new need or by simply building more homes for the aging in every state," Valentine declared.

WHEN NEGROES ATTEND YOUR CHURCH

(Continued from Page 3)

The Great Question

This is a fragmentary and partial report of a moral issue that is reaching throughout the nation. It may be that your church has confronted one of the situations that has been listed in this article and has found a solution that might be of value to others. If so, would you be kind enough to write me about it? We need a great deal more information from all Southern Baptists as we seek to deal with these problems. The issue of church integration is now before us and no one knows how Southern Baptists will answer the question: "What would Christ have me to do?"

Looney To Represent Annuity Board In West

DALLAS—(BP)—Floyd Looney, editor of the California Southern Baptist, has been named field representative for the Annuity Board of the Southern Baptist Convention in six western states.

He will direct the Annuity Board's program of education and promotion of Baptist retirement plans in the state conventions of Arizona, California, Colorado, New Mexico, Washington and Oregon.

Looney will assume his new duties February 15, said Floyd B. Chaffin, associate secretary of the Annuity Board.

He was elected editor of the California Baptist paper in 1944. During his term as editor, the paper grew from an eight-page monthly with a circulation of less than 1,000 to a 12-page weekly with a circulation of 23,000.

Looney has been vice president and field representative of Golden Gate Baptist Theological Seminary, historical secretary for California Baptists, and served for six years on the Southern Baptist Convention's Historical Commission.

Born in 1906 in Broad Camp, Ark., Looney was licensed to preach at the age of 16. He attended Mount Ida Baptist Academy in Mt. Ida, Ark., and Oklahoma Baptist University, Shawnee, Okla.

For 14 years, he served as a Baptist pastor and missionary in Oklahoma. He organized the first Southern Baptist Church in Tulare, Calif., in 1943.

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**SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, JANUARY 29, 1961**

	S.S.	Add.	T.U.
Louisville, Walnut Street	1391	7	308
Missions (3)	342		181
Louisville, Ninth and O	1175	3	743
Hopkinsville, Second	993	2	228
Louisville, Carlisle Avenue	944	2	239
Missions (2)	69		37
Madisonville, First	944		193
Owensboro, Third	896	4	314
Louisville, St. Matthews	865	2	225
Murray, First	833	1	136
Mission	38		
Covington, Calvary	822		
Elizabethtown, Severns Valley	801		266
Missions (2)	64		
Lexington, Calvary	763		233
Mission	52		
Harrodsburg	724		221
Missions (2)	81		42
Louisville, Buechel Park	694		166
Lexington, Immanuel	681		183
Mission	10		
Louisville, Beechland	678		168
Mission	221	3	60
Frankfort, First	678		225
Louisville, Beechmont	673	2	193
Mission	96		
Louisville, Parkland	667	1	169
Somerset, First	639	2	242
Mission	90	2	44
Glasgow	629	2	105
Mission	16		
Campbellsville	604		247
Missions (3)	65		36
Louisville, Valley Station	601	2	115
Louisville, Green Acres	601		214
Lexington, Grace	599	3	229
Mission	12		
Newport, First	585	2	172
Louisville, Beth Haven	554	2	204
Louisville Bethlehem	543	3	184
Erlanger	539		151
Ashland, First	531		104
Mission	123		
Louisville, Baptist Tabernacle	525		147
Shelbyville, First	525		86
Owensboro, Hall Street	517		231
Florence	517	2	100
Lexington, Trinity	510	3	228
Mission	100		57
Hodgenville, First	503	2	150
Louisville, Bethany	501	2	129
Henderson, Immanuel	498		
Missions (2)	149		
Louisville, Hazelwood	497	4	150
Louisville, Rockford Lane	492	1	157
Louisville, Shively	451	2	118
Louisville, South Side	443		131
Owensboro, Buena Vista	442	3	129
Franklin, First	435		142
Mission	50		39
Louisville, Beechwood	431		161
Lebanon, First	430	2	141
Lexington, Porter Memorial	430	2	115
London, First	429		119
Greenville, First	416		156
Louisville, Eighteenth Street	410	2	190
Mission	40	1	53
Georgetown	410	1	89
Mission	17		21
Russellville, First	405		102
Mission	39		
Covington, South Side	405		66
Nicholasville	405	1	123
Louisville, Highland	403	2	149
Mission	64	4	9
Ashland, Unity	394	1	125
Ludlow, First	393	3	85
Louisville, Shawnee	389	1	128
Corbin, Central	388		106
Mission	67		
Ft. Thomas, First	386		93
Mission	89		47
Frankfort, Crestwood	380	1	111
Mt. Washington, First	363		111
Mission	33		
Louisville, Immanuel	356	7	133
Louisville, High View	352		149
Hazard, First	351	2	89
Bardstown	347		57
Mission	33		21
Springfield	342		70
Corbin, First	342		103
Versailles	340		88
Scottsville, First	336		67
Louisville, Ralph Avenue	333	5	102
Bowling Green, Eastwood	332	1	109
Owensboro, Lewis Lane	331		126
Frankfort, Thorn Hill	319		117
Lawrenceburg, First	309		66
Mission	26		
Ashland, Pollard	303	1	118
Mission	52		
Louisville, Valley View	285		125
Barbourville, First	282	3	
Mission	139		

LaGrange, De Haven Memorial	273		88
Walton, First	272		153
Middletown, First	268		91
Falmouth	265		49
Mission	21		
Cold Spring, First	264		106
Glendale, Gilead	262		223
Frankfort, Memorial	257		103
Marion	255		74
Bowling Green, Glendale	252	1	139
Mission	19		22
Greensburg	250		106
Shepherdsville, Little Flock	242		53
Sonora	238	1	89
Williamson, East Williamson	222	2	67
Hazel	214		
Owensboro, Yellow Creek	207		45
Calhoun	187	1	50
Middlesboro, East Cumberland Avenue	156		
Versailles, Glen's Creek	86		53

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WANTED: Several good used straight pews for a small mission. Approximately 100 linear feet. Contact Rev. Carl Sears, Pastor, Falmouth Baptist Church, 403 Maple Avenue, Falmouth, Ky.

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►An all-time record distribution of 1,240,760 Scriptures during the year 1960 was reported at the 151st Annual Meeting of the New York Bible Society held in January at the Society headquarters, 5 East 48th Street in New York. This exceeded by 150,000 the 1959 distribution, which in turn had set a new record for a single year. Over its century-and-a-half of existence, the Society has distributed over 43,000,000 Bibles, Testaments, Gospels and other Scriptures in metropolitan New York in over seventy languages. The following officers were re-elected: John J. Dahne, president; G. Edmund Ruelke, vice president; James T. Van Norden, secretary; William H. Moorhead, treasurer. Noel Stripkovich, of the Central Baptist Church, New York, was a new Baptist member elected to the Board of Managers.

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Georgetown's B.S.U. Groups Sponsor Eight Youth Revivals Recently

GEORGETOWN, Ky., Feb. 2—The Baptist Student Union of Georgetown College sponsored eight youth revivals during the fall term, it was revealed by Dr. Glenn Yarbrough, co-ordinator of religious activities at the college.

The typical youth revival team is composed of four students. Included in the team is a preacher, song leader, accompanist and an individual with ability in the area of church recreation. Dr. Yarbrough noted that 18 different students were engaged in these team appointments during the fall.

The Youth revivals are, as a rule, held during a weekend. The first service is scheduled for Friday evening and the conclusion is most often set for Sunday evening.

Revival teams covered Kentucky from east to west, holding meetings in the east at the First Baptist Church, Jackson, and as far west as the First Baptist Church, Hartford.

Dr. Yarbrough expects the interest in B.S.U.-sponsored youth revivals to grow during the spring semester. Students have planned seven meetings thus far for the spring, at such places as Lewisport Baptist Church, Cropper Baptist Church, Sylvania Baptist Church of Toledo, Ohio, Scottsburg (Indiana) Baptist Church, First Baptist of Ashland, Keck Avenue Baptist of Evansville (Indiana) and Grace Baptist of Pikeville.

Fulton Co. Associational Sunday School Meeting At Cayce, Kentucky

FULTON, Ky.—The newly formed Fulton County Association, in Western Kentucky is made up of thirteen churches, i.e., Hickman West, Hickman East, Hickman First, David's Chapel, Midway, Crutchfield, Poplar Grove, Cayce, Mt. Moriah, Sassafrass Ridge, Liberty, Riceville and Fulton First. Representatives from all thirteen churches were present for the quarterly Sunday school meeting on January 23 at the Cayce Baptist Church, where Rommy Perkins is pastor. Associational Superintendent Oden Fowler, Fulton, presided over the meeting. He was assisted by Pastor Truett Miller of the First Church, Fulton. The Fulton pastor serves as associational chorister and superintendent of evangelism and enlargement.

"Soul Winning," the theme of the meeting, was presented through the devotional period by Pastors Lowell Wright, of Hickman West; R. B. Owens, Poplar Grove; and J. T. Drace, Hickman First. Conferences were held for each department in the Sunday school and one for pastors and superintendents. The April meeting will be held at the First Baptist Church, Fulton.

NBC to Televis Russian Baptist Church Services

FORT WORTH—(BP)—The long delayed television film of services at the Moscow (Russia) Baptist Church will be shown on network television by the National Broadcasting Company and affiliate stations on Sunday, April 30.

The network has announced broadcasting dates for two other films to be made co-operatively with the NBC religious television unit and the Southern Baptist Radio and Television Commission here.

A special spiritual therapy treatment used in mental hospitals in North Carolina and Louisiana is to be telecast Sunday, July 30.

A filmed report of Baptist mission work in Hong Kong and the immediate area will be broadcast Sunday, December 31, 1961.

All three films will be featured on "Frontiers of Faith," NBC's weekly religion program.

Hospitals Steer Clear Of Government Support

JACKSONVILLE, Fla.—(BP)—Two Southern Baptist Convention hospitals, seeking \$8,000,000 for capital needs in the 1960's, won't ask the federal government for grants.

The board of Southern Baptist Hospitals voted here to look for the money without asking for any grants under the Hill-Burton Act. This act provides financial aid to new hospital construction. Many denominations have taken large sums of money from the public treasury under its provisions.

The board's decision affects directly hospitals located here and in New Orleans, La. These are the only two Baptist hospitals operated directly by the Southern Baptist Convention. Other Baptist hospitals are supported by state Baptist groups.

To accept the money would be a violation of a principle Baptists cherish—that of church-state separation, the hospital officials have felt all along.

Over 92,000 persons used facilities of the two hospitals in 1960.

Doyle L. Baird of the Sunday School Board Receives a Doctorate

NASHVILLE, Tenn.—(BSSB)—Doyle J. Baird, director of administration in the Student Department, Baptist Sunday School Board, received the doctor of religious education degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., January 20.

Dr. Baird completed his oral examinations January 7. His dissertation was on

"The Place of the Baptist Student Union Director on a Tax Supported College or University Campus." His major was administration and his two minors were psychology and youth work.

Prior to his coming to the Student Department in 1956, Dr. Baird served as B.S.U. director at North Texas State College, Denton, 1946-56, and city-wide director, Nashville, Tenn., 1939-43. He served as an officer in the United States Marine Corps for three years during World War II.

A graduate of Carson-Newman College, Jefferson City, Tenn., he later did graduate study at Southwestern Seminary, where he received his M.R.E. degree in 1948.

He is married to the former Rose Lee Griffith of Fredricktown, Mo., and the couple has four children.

►The Board of Trustees of New Orleans Baptist Theological Seminary held its annual meeting February 6-8. George E. Hays, Jr., Louisville, is a member of this body from Kentucky.

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CHURCH DRAMA FESTIVAL PROGRAM

Beechmont Baptist Church, Louisville, Feb. 16, 17 and 18
4574 South Third, Louisville

Thursday Night, February 16, 7:00 P.M.

Welcome.....Pastor M. D. Morton and Mr. James H. Whaley, Sr.
Recognitions and Announcements.....Mr. Bob Myers
Book Store DisplayMiss Blanche Mays
"The Cell"Walnut Street Baptist Church, Louisville, Ky.
"The House Across the Bridge".....Inglewood Baptist Church, Nashville, Tenn.
Reception

Friday Morning, February 17, 9:00 A.M.

The Place of Drama in the Church, Materials and Resources.....Mr. Cecil McGee
Coffee Break
Drama on a ShoestringThe Faculty

Friday Afternoon, February 17, 1:45 P.M.

Producing the Play.....Dr. Charles A. McGlon
(Combination of directing and other aspects)

Coffee Break
Making Programs Come Alive—Dramatically.....Miss Sarah Miller
Demonstrations:

First Baptist Church, Shelbyville
Calvary Baptist Church, Lexington
Buechel Baptist Church, Louisville

Friday Night, February 17, 7:00 P.M.

Call to Worship.....Severns Valley Baptist Church, Elizabethtown, Ky.
"The Rock"First Baptist Church, Russellville, Ky.
"He Came Seeing"First Baptist Church, Nashville, Tenn.

Saturday Morning, February 18, 9:00 A.M.

CritiqueMr. Cecil McGee, Leading
(A critical analysis of festival productions)

Brotherhood

The Brotherhood of the First Church, Middlesboro

By FORREST R. SAWYER

The Brotherhood of the First Baptist Church, Middlesboro, Dr. James Coates, pastor, Jack Riley, educational director and Bell County Associational Brotherhood president, has the following men serving places of leadership: W. E. Wilson, J. H. Fuson, Eb Nagle, Ted Hall, Foley Partin, Jr., Harry M. Hoe, Will Hoe, Walter Hoe, Sr., Tommy Massengill, Marcus Tuttle, Jake Reams, Homer L. Hoe, Jr., Drexel Morgan, Joe Suffridge, Carroll Collingsworth, George Ridings, Robert Bishop.

During the months of October, November, December, 1960, this Brotherhood promoted the work of the church in the following manner and we quote from a letter received from President W. E. Wilson.

We are following the *Guide to Brotherhood Proficiency* and so far we have:

1. A church elected organization.
2. Names of officers, addresses, and meeting dates reported to state office.
3. Financial needs of Brotherhood in church budget.
4. Every Royal Ambassador receiving Ambassador Life each month.

5. Every Royal Ambassador worker receiving Ambassador Leader.

6. Regular monthly meetings.
7. Monthly Planning Committee meeting.

8. The Christian Witness leader has led in one distinctive evangelistic effort during the year.

9. The Personal Stewardship leader presented and explained the Church budget in a Brotherhood meeting.

10. The Brotherhood has accomplished an activity requested by the pastor.

Our planning committee meeting was held at the pastor's home. Thirteen of our officers were present. Good attendance has been the rule at these important meetings. Dr. Coates has shown much interest in our Brotherhood and has been instrumental in its success.

On October 9 our Brotherhood sponsored Layman's Day in our church. A copy of the program is enclosed. You will notice our Brotherhood choir sang on this occasion.

On November 5, at the Pastor's request, our Brotherhood sponsored the attendance on Saturday night of our revival. The Brotherhood choir sang on this occasion.

The Brotherhood Activities Committee handled the collection and distribution of food for the needy the week before

Christmas. Some of the Royal Ambassadors assisted in the distribution.

Two classrooms of the church were painted by the Brotherhood at the pastor's request.

The Christian Witness Committee furnished leadership for nine cottage prayer meetings preceding our revival.

Plans have been made to:

1. Hand mark the New Testaments of our members during a meeting.
2. Have a program on World Missions in February.
3. Sponsor early morning services during our April revival and furnish coffee and donuts prior to the service.
4. Have a Ranking Service for our Royal Ambassadors in March.

Forty-one members were present at our October meeting. Twenty-six at the November meeting. Sixty-five members and wives at the December "Ladies Night" meeting. The local high school choir sang at this meeting."

(Watch next week's paper for the work done by the Brotherhood of the Northside Baptist Church, Morganfield.)

Sunday School

Church Building Conference Louisville, Ky., April 21

FEATURING

- ★ Church Building Material Display
- ★ Church Building Equipment Display
- ★ Personal and Committee Conferences

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Those desiring special conferences should make appointments ahead of time, if possible. Write the Sunday School Department, Kentucky Baptist Building, Middletown, Kentucky, giving approximate time of arrival and departure, or desired time of appointment.

Woman's Missionary Union

Time to Make Reservations for State Meeting at Mayfield

By MRS. GEORGE R. FERGUSON

Listed below are hotel and motels at or near Mayfield where you may make reservations for the annual meeting of Woman's Missionary Union which is to be held at the First Baptist Church, Mayfield, April 4-6, 1961. Please make reservations as far in advance as possible:

HOTEL:

Hall Hotel (1½ blocks from church)
Twin Beds\$6.00
Double Beds 5.00

MOTELS:

Erwin Motel (1½ miles east on Route 58 and 80)
Four in Room\$10.00
Twin Beds 8.00
Double Bed 5.00

Mayfield Motel (1½ mile on Route 45 South)
Four in Room 8.00
Twin Beds 7.00
Double Bed 6.00

Dutch Mill Motel (1 mile on Route 45 North)
Four in Room 8.00
Twin Beds 7.00
Double Bed 6.00

Reservations may be secured for rooms in homes on the pay plan of \$2.00 per night for bed and breakfast, by writing Mrs. Robert O. Wilford, Jr., 903 South Eighth Street, Mayfield, Kentucky.

Kentucky Baptist Foundation

Pastors Praise Film, "Treasures in Heaven"

By A. M. VOLLMER, Exec. Secy.-Treas.

Pastors, in whose churches the film, "Treasures in Heaven," has been shown, highly praise the film. Following are several which have recently been received at the office of the Foundation:

Joseph R. Tackett, Pastor

First Baptist Church, Walton:

"The film, 'Treasures In Heaven' was shown in our church recently and well received. This business of wills is something many Baptists seem allergic to. However, this film stimulated more discussion and interest than we had been able to stimulate in any other way. Its message is practical—certainly, Baptists need to think along this line, and its presentation is powerful. One doesn't take lightly the plight of this couple who are the victims of procrastination. Every pastor should at least give his people an opportunity to 'think on these things.' No better way could be found than by showing, 'Treasures in Heaven'."

Prince E. Claybrook, Pastor

Cynthiana Baptist Church:

"The Baptist Foundation film, 'Treasures In Heaven,' recently shown in our church by Dr. Vollmer, is one of the most thought provoking films that I have seen.

"It is a very practical film, in that it raises and answers seldom-thought-of questions about the necessity of making a will by both young and old alike. Still, there runs throughout the film a deeply spiritual theme which never allows the viewer to forget that God is the owner and men are only stewards of all of life's possessions. All of this is accomplished in an attractive story form.

"Appropriately used, 'Treasures In Heaven' is a valuable aid to any stewardship worship service. Any pastor would do well to have it presented to his people."

J. W. Vetter, Pastor

Horse Cave Baptist Church:

"The morning after we had viewed 'Treasures In Heaven,' I was in the local post office. A conversation was already centered around the astounding facts brought out by the film. The discussion became so enthusiastic that a Methodist employee inquired how she, too, might see this testimony on film. I instructed her to present the whole matter to her church.

"Our folks here at Horse Cave Baptist Church were awakened. I know of two converts already—my wife and her husband."

The film is available to churches or pastors who desire to stimulate an interest in this long neglected phase of stewardship—*Stewardship After Death.*

Church Music

Regional Music Festivals

In February Feature

Fine Guest Directors

By EUGENE F. QUINN



Sutherland Outstanding guest directors have been invited to the eight Kentucky Baptist Regional Music Festivals in February. Besides the eminent directors who have already been announced, namely, Loren R. Williams and Paul Green from Nashville, at least four others will be visiting us. One of these is Mr. Gene Sutherland, who is minister of music of the First Baptist Church of Jackson, Tennessee, who will be at Park City on February 24, and Morgantown on February 25. Another is Mr. Neil Darnell, minister of music of the First Baptist Church of Nashville, Tennessee, who will



Darnell



Lane

direct at Georgetown College Chapel on February 24 and at Chevy Chase Church in Lexington on February 25.

Registrants for the festivals throughout the state are urged to submit their registration of choirs and other participants by February 13 to their Regional Music Director. If that information is not available, please mail the registration to the state music department at Middletown as a last resort.

Planning
a Spring
Revival?

Your Baptist Book Store
has the promotion
materials you need.

A Stabilizing Influence

By HUGH BROOKS

[Note.—Hugh Brooks is the pastor of the Sand Springs Baptist Church near Lawrenceburg. He is a graduate of Southern Baptist Theological Seminary and Eastern State College. While a student at Eastern he served as B.S.U. president. He was active in campus affairs and was a member of the Varsity Swimming Team.—J.C.D.]

Whenever any person thankfully contemplates what he is and has, there is always one major element of regret: He cannot give proper credit to all of the people and organizations who have had part in shaping his life.

Some of these, however, because of their total impact, can never be forgotten. The Baptist Student Union has been just such an element in my life.

My affirmative answer to the call of God to the preaching ministry had already been declared while I was a student in Corbin High School. I entered Eastern Kentucky State College with preparation for this as my basic motive, believing that my earlier decision would

provide ample personal strength for me to weather any change that college might impose.

I had failed to understand the vastness of that coming change. College was to re-shape most of my thinking and to impress upon me the need of a deepened spiritual understanding.

The Baptist Student Union on the campus at Eastern stepped in to bridge the void. Even today I am filled with wonder and thankfulness as I think back upon those college years and upon the meaning of B.S.U. to my life.

The B.S.U. was the largest single influence upon my life during that time. It gave me a link with the First Baptist Church in Richmond that strengthened my feeling of the centrality of the church in all of Christ's Kingdom work. I sincerely feel that this one fact alone has fortified my entire life and ministry, even beyond those things readily seen and understood.

But there was a great deal more. B.S.U. provided for me an opportunity to deepen my personal convictions. There is always added strength when we are joined in our position by friends of like mind—and B.S.U. provided those friends. To take a stand for Christ on

a college campus is extremely difficult, almost impossible, when you must stand alone. Christian friends make it easier, and at the same time they must make it more valuable and useful for our Lord.

B.S.U. gave me the opportunity to serve my Christ every day even while I was gaining education to better my work in the future. And that opportunity of service incorporated within it fellowship, growth, and devotion.

Will you not support the Baptist Student Union faithfully by your interest and your prayers, and encourage your college-age youngster to take an active part in it at college?

B.S.U. AND CAMPBELLSVILLE

By TYRONE CLENNY

[NOTE.—Mr. Tyrone Clenny is a Senior Music Major at Campbellsville College. During the summer of 1960, Mr. Clenny served as music director on the Mountain Youth Team. He has something to say about the Baptist Student Union.—J.C.D.]

I came to Campbellsville College in September, 1957, as a freshman, green as new corn and just as tender in my Christian fellowship toward God and His will for my life. In college I found the Baptist Student Union.

These college students in the Baptist Student Union are a connection between our church and the campus; a Baptist union of Christian young people who help each other in life's problems.

Here in the Baptist Student Union we pray together. Through this fellowship God uses personalities so that we as individuals may be led by God to find his will for our lives.

Many conversions for Christ have been made, dedications of life to full-time religious service, moral problems solved, and Christian convictions strengthened through the Baptist Student Union.

God has used this Christian fellowship to lead me step by step and door by door to his will for my life.

The B.S.U. has led me closer to God's fellowship and will for my full life. I have surrendered to mission work wherever God wants me to go.

[NOTE.—Eastern Kentucky State College enrollment moved from 2,967 to 3,493, up 17.7 percent since last year. We had 996 Baptist and Baptist preference students at Eastern during the fall semester.—J.C.D.]



The new Daves Memorial Baptist Mission, located on the west side in Beaver Dam, Kentucky, is made of concrete blocks with a full basement containing class rooms, and with auditorium on the first floor. Everything is new, including the furnishings. The first services were held on November 20, 1960, with David Daugherty as mission pastor. This mission is sponsored by the Beaver Dam

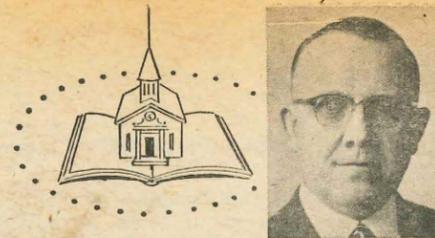
Baptist Church, having taken the place of the Old Taylor Mines Mission which the church sponsored for many years. The mission is named in memory of a former pastor of the Beaver Dam Baptist Church, C. C. Daves, who founded the Old Taylor Mines Mission. Full-time services are being held. The dedication services are scheduled to be held in the early spring, according to Pastor F. D. Holly.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

THE LIGHT OF THE WORLD For February 12, 1961

John 9

This human interest story of this animated, dramatic and fascinating incident possesses an irresistible charm. Both the words of the actors and their movements on the stage of action intrigue us.

I. The Case.

As Christ was leaving the gate to the temple in Jerusalem, He saw a blind beggar whose eyes had rolled in irksome night since his birth. The world of light was foreign to this man. He had never looked into the face of his father or his mother. Unknown to him were the glory of the heavens, the majesty of the mountains, the sublimity of the seas, the beauty of the meadows and the waving of the trees. In fact, he had never seen anything. Just think, never for one moment had he been permitted to see the sunlight of a single day or to have the pleasure of looking into the faces of his parents or any of the others whom he loved. Daily he sat near the gate and begged for the wherewith to obtain the very necessities of life.

II. The Conversation.

As Christ passed by He stopped and looked at the blind beggar with sympathetic eyes. His disciples stopped also, not to do anything for the man, but merely to philosophize about the cause of his blindness. In common with multitudes in that day, they believed that all afflictions were the direct result of sin. In their mental confusion the disciples asked Christ, "Master, who did sin, this man, or his parents, that he was born blind?" Their question was also an illustration of the fact that men have an inordinate curiosity about those who are handicapped or afflicted. It was as if they had said, "Here is a specimen, let us examine it. How did it happen? Who was responsible?"

The implication that the blind man might have committed some sin before his birth was absurd. It is an utter impossibility for anybody to commit a sin prior to birth. Christ repudiated their idea that affliction is always God's retribution for sin. Sometimes suffering is the result of sin, but that is not true in every case. Frequently the righteous suffer and the wicked prosper.

Of this case our Lord said, "Neither hath this man sinned, nor his parents." Christ did not mean that either the man or his parents were sinless, but merely that his blindness was not the result of sin on the part of either member of the

family. His blindness had been permitted in order "that the works of God should be made manifest in him." In other words, his life was a screen upon which God displayed His goodness, grace and glory.

III. The Cure.

Christ took ordinary clay, moistened it with saliva, smeared it over the eyes of the beggar and said to him, "Go, wash in the pool of Siloam." Christ wanted him to have faith before He gave him sight. Instead of doubting, questioning or delaying, the man arose immediately, and did exactly as he had been commanded. As soon as he did so he received his sight. Thus Christ demonstrated His ability to confer the power of vision where it had never existed. The man's cure was supernatural, immediate, complete and permanent.

Bear in mind that the man did not cry out for healing. In this respect he resembles every unsaved person before divine grace begins to work within his heart. No man would ever cry out to God for help unless the Holy Spirit had begun to work within him. In this man who was sought out and ministered to by Christ without a single appeal from him we have a beautiful illustration of the activities of God through grace reaching out to people in their regenerate state. The initiative is always with God. The Lord seeks us before we ever think of seeking Him.

IV. The Controversy.

The man hastened to his home to let his parents share in the joy of his newfound sight. He created quite a sensation among his neighbors. Astonished and amazed, they wondered if he was the same person. Following his simple testimony as to his identity, they asked him, "How were thine eyes opened?" He told them exactly how it took place. How his eyes must have sparkled with delight as he related what Christ had done for him!

When his neighbors took him to the Pharisees, they sought to confuse him, but he never deviated the least in his testimony. Unable to intimidate him, the Pharisees summoned his parents in the hope that they would admit that the whole affair was a hoax. Afraid of their inquisitors, the parents testified that he was their son and that he was blind when he was born. They were very cautious about asserting that the Healer was Christ or giving any evidence in His

favor because they feared excommunication from the synagogue, which was considered one of the most fearful calamities which could befall a Jew. They advised the Pharisees to interview their son about these matters, inasmuch as he was quite capable of answering for himself.

Having failed to accomplish their purpose with the parents, the Pharisees again summoned the man who had received his sight for additional information and a thorough cross-examination. So great was their hatred of Christ that they were willing to go to any length to discredit Him. By their false argument that Christ had nothing to do with his being healed, they sought to rob Him of His deity and to brand Him as a sinner.

Frankly and fearlessly, the man readily admitted that he did not know whether or not his Physician was a sinner, but there was one thing of which he was certain, namely, "Whereas I was blind, now I see." He had passed out of darkness into light and no one could ever disprove that. Therefore, their questions and threats failed to change his position.

V. The Consequences.

When the Pharisees failed in their desperate effort of intimidation, they reproached and mocked the man who had received his sight, and cast him out of the synagogue. No sooner had they scorned, ostracized and expelled him than the Saviour sought him out and talked with him. He asked him, "Dost thou believe on the Son of God?" The man answered, "Who is he, Lord, that I might believe on him?" The Master revealed Himself to him saying, "It is he that talketh with thee," whereupon the man believed on Christ and was saved. He promptly acknowledged Christ as his Saviour and worshiped Him as his Lord. Having discovered that it was much better to be outside the synagogue with Christ than on the inside without Him, it was his desire to please Him.

Have you trusted Christ as your personal Saviour? If not, trust Him now and from Him receive light, life, liberty and love.

►James L. Clark is the new minister of music and education at the First Baptist Church, Fulton, Ky. He comes from the Buena Vista Baptist Church, Owensboro. He began his new ministry on February 1. He has a wife and two children. Truett Miller is pastor at

Reasons Why God's Children Are Safe

By J. H. THURMAN

Their lives are "hid with Christ in God" . . . and "shall . . . also appear with him in glory" (Colossians 3:3-4).

"They are preserved forever" (Psalm 37:28). "He preserveth the souls of his saints" (Psalm 97:10).

"The Lord forsaketh not his saints" (Psalm 37:28). "He hath said, I will never leave thee, nor forsake thee" (Hebrews 13:5).

Though they fall, they "shall not be utterly cast down: for the Lord upholdeth" . . . them . . . "with his hand" (Psalm 37:24).

They have *eternal life* (John 3:15-16) and . . . "shall never die" (John 11:26).

God in eternity past promised them *eternal life*. "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2).

God in time gives to all believers just what He promised—*eternal life* (John 3:36). "The gift of God is eternal life" (Romans 6:23).

Believers have, by faith, eaten of the *bread of life* and "shall never hunger" and "shall never die" (John 6:35, 50).

They have also, by faith, drunk of *living water* and "shall never thirst." "Whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14).

They are "born of the Spirit," . . . "born of incorruptible seed," and therefore have an incorruptible nature (John 3:5; I Peter 1:23).

They are sealed by the Holy Spirit unto the day of redemption. "After that ye believed, ye were sealed with the Holy Spirit . . . unto the day of redemption" (Ephesians 1:13; 4:30).

Christ pledged to keep them. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

God is able to keep them. "My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:29).

They are safe because Christ is their hope. "Jesus Christ, which is our hope" (I Timothy 1:1) . . . "Which hope we have as an anchor of the soul, both sure and steadfast" (Hebrews 6:19).

They have eternal redemption through His blood. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12).

Their relationship as children of God is unchangeable. "Ye are all the children of God by faith in Christ" (Galatians

3:26). Sin may break fellowship and friendship, but not sonship.

They are safe because His death paid their sin debt. "Ye are not your own, for ye are bought with a price" . . . "The Son of man came . . . to minister, and to give his life a ransom for many" (I Corinthians 6:19-20; Mark 10:45).

They are new creatures in Christ and have Christ living in them. "If any man be in Christ he is a new creature" (II Corinthians 5:17). ". . . Which is Christ in you the hope of glory" (Colossians 1:27).

Christ has prayed for all of God's children. "I pray not for the world, but for them which thou hast given me . . . Neither pray I for these alone, but for them also which shall believe on me" (John 17:9, 20).

They are saved by His grace and kept by His power. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). "Reserved in heaven for you, who are kept by the power of God" (I Peter 1:4-5).

They are not condemned, "He that believeth on the Son is not condemned" (John 3:18), and shall not be condemned. "He that . . . believeth on him that sent me . . . shall not come into condemnation" (John 5:24).

God's everlasting love is set upon His children. "I have loved thee with an everlasting love" (Jeremiah 31:3). "Having loved his own . . . he loved them unto the end" (John 13:1).

Nothing can separate them from the love of God. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers . . . nor any other creature, shall be able to separate us from the love of God" (Romans 8:38-39).

God does not impute or charge sin to His children. Their sins are covered by the blood of Christ. "Blessed are they . . . whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Romans 4:7-8).

Their safety does not depend upon poor, weak, sinful man, but upon Christ their substitute. "For Christ also hath once suffered for sins, the just for the unjust" (I Peter 3:18). "The Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

His empty tomb guarantees their safety. "He was delivered for our offenses, and was raised again for our justification" (Romans 4:25). "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:17).

They are safe "For our conversation (citizenship R.V.) is in heaven" (Philippians 3:20). "Rejoice because your names are written in heaven" (Luke 10:20). "My fellow laborers, whose names are in the book of life" (Philippians 4:3).

The perfect righteousness of Christ, which is imputed to them by faith, makes them safe. "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Philippians 3:9).

Christ is God's love-gift to a lost world, and believers are God's love-gift to Jesus. Seven times in John 17:2-24, Christ speaks of believers as given to Him by the Father. Surely Christ is able to keep them, for "He is able to save to the uttermost (completely) them that come unto God by Him" (Hebrews 7:25). If He fails here, He would fail everywhere. Satan would take the throne, and God's plan of redemption through Christ would be defeated.

Salvation includes the safety of God's children. If one is saved, he is safe. It is a contradiction to say that one is saved and not safe. What I claim for one real Christian, I claim for each and all of them, regardless of creed or church. Safety is the very heart of Christianity; if it is not, it is not a refuge for our souls. Just listen to Paul: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12). "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

God is in covenant with His Son and His children. "If his children forsake my law, and walk not in my judgments . . . then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break" (Psalm 89:30-34). "I will make with them an everlasting covenant, that I will not turn away from doing good to them, and I will put the fear of me in their hearts, that they may not turn from me" (Jeremiah 32:40 R.S.V.).

If God gives *eternal life*, and He does, then if what a person receives can cease or be lost, it is not what God gives, for God gives *eternal life*. And *eternal life* cannot cease, because it is the life of Christ, which is imparted to us in regeneration. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life" (I John 5:11-12). "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

Fort Thomas's Barrett Norris Changes Pastorate In the Carolinas



Barrett Norris

Barrett E. Norris, pastor of Mount Nelson Baptist Church, Eureka, North Carolina, for the past three years, has resigned effective January 15, 1961, to accept a call to the pastorate of the Macedonia Baptist Church, Jefferson, South Carolina. Mr. Norris completed the requirements this month for the B.D. degree at the Southeastern Baptist Theological Seminary, Wake Forest. He is a graduate of Virginia Polytechnic Institute and is married to the former Helen Hatcher of Bedford, Va. Mr. Norris is the son of Mr. and Mrs. Paul B. Norris, 10 Fairfield Place, Fort Thomas, Kentucky.

Genealogies Lead to Salvation of Easterners

By BUCK DONALDSON, JR.

Missionary to East Africa

I have gained a new appreciation for the genealogies of the Old and New Testaments.

It happened in Aden, at the entrance to the Red Sea. A Moslem was given a copy of the Old Testament by a Jewish friend. He read it. And as he read through each book he was impressed with the detail he found in the genealogies. He said to himself: "This is history. This is carefully written. This must be true!"

And so he thought: What about the New Testament? I must read it also.

He found a copy of the New Testament. To his amazement at the very beginning was another carefully written, detailed genealogy! "This must be true also!" he said. Eventually he accepted Christ and professed publicly his newfound faith.

But his Moslem community was not so happy about his discovery. The leaders said: "You are no longer one of us. Since you are a Christian, you have deserted your people. Your wife, therefore, is no longer your wife and your child is no longer your child."

But his wife had seen something happen which she had never witnessed before. Her husband was a changed man! She was impressed. She was convicted of her own need of Christ as Saviour. And she said to the people of her community:

"What has happened to my husband is real. I, too, trust Christ. I am my husband's wife, and his child is his own." Today, though persecuted, they live together in Aden and serve Christ.

How I love to read the genealogies of the Bible now!

16-Year Staff Member New Arkansas Associate

LITTLE ROCK, Ark.—(BP)—A staff member of the Arkansas Baptist News-magazine here has been promoted from a clerical position to that of associate editor.

She is Mrs. Juanez Clark Stokes, who joined the staff 16 years ago as receptionist and mail clerk.

"Mrs. Stokes has long been the editor's right arm," Erwin L. McDonald of Little Rock, editor, said. "She has worked primarily with the paper's business affairs and circulation. Her new title is not so much an indication of her new duties as it is a belated recognition of service she has been rendering for years."

In the 16 years Mrs. Stokes has been with the state Baptist weekly journal its circulation has jumped from 21,000 to 55,000.

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Biennial Religious Focus Week at Georgetown

GEORGETOWN, Ky., Feb. 12—Georgetown College will observe its biennial *Religious Focus Week*, February 13-17, it was announced today by Dr. Glenn Yarbrough, Director of Campus Religious Activities.

The theme for the week-long spiritual emphasis is "Purpose Plus." Students will hear from ten distinguished Christian leaders representing varied vocational interests.

Students selected this year's theme because there is a pervading feeling that life should include more than achievement by social standards alone.

The ten member focus team will include Mr. David Alexander, editor of *The Baptist Student*, who will serve as coordinator of the Focus Week; Dr. J. R. White, pastor of the First Baptist Church, Montgomery, Alabama, who serves on a number of civic and religious committees and boards; Mrs. J. Winston Pearce, housewife, of Deland, Florida, who has appeared on many of the South's campuses as a marriage counselor.

Others assisting are: Mr. O. Clyde Carroll, laboratory technician with E. I. Dupont, Louisville, Ky.; Mr. Glen Harold Stassen, son of the well-known former governor of Minnesota, Harold Stassen; Dr. James A. Langley, pastor of Pennsylvania Avenue Baptist Church, Washington, D.C., and former chaplain of Baptist students at Princeton University; Dr. Franklin T. Fowler, missionary to Mexico, who is a missionary associate for medical work while on furlough in the states; and Dr. Walter Coe, Louisville physician and surgeon.

New Bulletin Published For Volunteers in Church-Related Vocations

NASHVILLE, Tenn. — (BSSB) — Church-related vocations volunteers are now receiving a new free quarterly bulletin especially for them from the Baptist Sunday School Board's Education Division.

"Life Lines" is a new version of the former "Church-Related Vocations Bulletin." Begun in 1959, the old bulletin reached a circulation of 30,000. Lloyd T. Householder, church-related vocations counselor, is editor of the new bulletin.

The first issue of "Life Lines" is on the theme of stewardship and enlistment. It features special articles by Allen W. Graves, dean of the School of Religious Education at Southern Baptist Theological Seminary, Louisville; Merrill D. rill D. Moore, executive director of the Stewardship Commission of the Southern Baptist Convention, Nashville; and regular columns featuring home and foreign mission opportunities, written by Nathan

J. Porter of the Southern Baptist Home Mission Board, Atlanta, Ga., and Bill B. Cody of the Southern Baptist Foreign Mission Board, Richmond, Va.

Free copies of this quarterly bulletin may be secured by writing the Church-Related Vocations Counselor, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville 3, Tenn.

Book Reviews

MY MONEY AND GOD, by Robert J. Hastings, published by The Broadman Press, Nashville, Tenn., price \$2.50.

A saved soul, minus a useful life, equals a poor church member. Analysis of a typical church membership roll will indicate that fully five out of ten members fall into this category. The loss to the church and to its kingdom causes is immense, but the loss to these faithful church members themselves is incalculable.

To many stewardship is a blind alley. The average preacher preaches on stewardship like he was giving his congregation a bad dose of medicine, and the average congregation receives it in the same spirit. The flagship of the Christian Armada is Stewardship. We often hear it said that we should give until it hurts. That's not so, no matter how much we give. God wants us to give until it makes us feel good. We are to give until our giving makes us happy. If we are not happy about giving, we are not giving enough.

In his book, Dr. Hastings deals with the questions. How do I earn my money?; What is my attitude toward my money?; Why do I give my money?; How do I spend my money?; How will I leave my money? Then, in the concluding chapter, he enumerates the six steps in Church Finance.

For preachers in search of sermonic material on stewardship, here it is. For the church member searching for a solution to his quest of what stewardship means, here is the answer.

God's crowning gift is the gift of salvation through Christ; hence, the highest form of stewardship is the sharing of the gospel. Partnership in the missionary enterprise is therefore the supreme expression of stewardship. The prospective reader of this new book has many blessings in store for him.

—A. M. Vollmer

►Mr. and Mrs. J. H. Ware, emeritus Southern Baptist missionaries to China and Hawaii, are living in Palmdale, Calif. He is a native of Walnutgrove, Ga.; she is the former Mary Bibb Long, of Tupelo, Miss.



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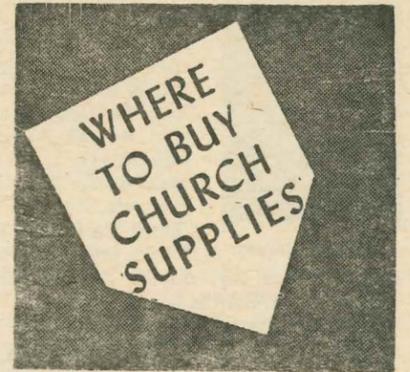
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►Dr. and Mrs. William R. Norman, Jr., Southern Baptist missionaries to Nigeria, have returned to the States for furlough and may be addressed at 2237 St. Charles Ave., Montgomery, Ala. He is a native of Montgomery; she is the former Lois Williams, of Selma, Ala.



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