

Western Recorder

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WESTERN RECORDER
Middletown, Ky.

February 23, 1961

Vol. 135

No. 8

THIS WEEK

SUPREME CHALLENGES
OF CHRISTIANITY
FOR OUR TIMES

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IS A NAME CHANGE
IN ORDER?

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LOOKING AHEAD IN
BUILDING 30,000
CHURCHES

Page 8

"MY PRAYER TO GOD...
THAT THEY
MIGHT BE SAVED"



WMU Week of Prayer for Home Missions
March 6-10
Annie Armstrong Offering Goal \$2,470,000



MOTOR/MAN KNOCKS

►“Whether it’s a man or a motor, you can be sure something’s wrong with it if you hear it knocking.”—Quote of the Week.

300 MINISTERIAL STUDENTS

►Nathan Porter, associate secretary of the personnel department of the Home Mission Board, Atlanta, has announced that more than 300 ministerial students are needed for the 1961 summer mission program. Persons interested may write him.

PUBLISHING TO SEMINARY

►Benjamin P. Browne has resigned his position as executive director for the American Baptist Board of Education and Publication at Philadelphia, in order to become administrator and president-elect of Northern Baptist Theological Seminary, Chicago.

B.S.U. SINGERS ON TOUR

►The Baptist Student Union Choir of Lexington, 43 voices strong, presented a service in song at the Third Baptist Church, Owensboro, on February 1. Richard Baker was student choir director, accompanied by Mrs. Calvin Zonger, wife of the student secretary at Lexington, and Mrs. Baker.

TELEVISION TO COME

►Mark it on your calendar that a television film of church services at the First Baptist Church, Moscow, Russia, will be on the NBC network on Sunday, April 30. Also, remember that on July 30 a spiritual therapy treatment used in mental hospitals in North Carolina and Louisiana will be shown; and the last day in the year, Sunday, December 31, a filmed report of Baptist mission work in Hong Kong will be used. These are “Frontiers of Faith” programs.

NEW HISEVILLE PASTOR

►Clarence E. Rose has accepted the pastorate of the First Baptist Church, Hiseville, Ky., and he and his wife and son, James Howard, have moved into the new parsonage. He moved to Hiseville from Cannelton, Indiana, where he was pastor for two and a half years. Pastor and Mrs. Rose are natives of Florida, and are both graduates of Stetson University. He was pastor at Orange City, Fla., before coming to Kentucky, and was graduated at mid-term from Southern Seminary in January.

MISSIONARY ON THE GO

►Dewey Mercer, missionary to Japan, presented a program centered around films which emphasized the need for

more workers in lands afar at the Chestnut Grove - Dawson Memorial Baptist Brotherhood, Saturday night, January 14, following a family night supper. Sunday morning he preached at the Chestnut Grove Church, and because of the bad roads the evening service was transferred to the Dawson Memorial Church, Philpot. Yelvington Church dismissed its evening service to join Chestnut Grove and Dawson Memorial to hear him tell of his work in Japan.

MATHEMATICS CONTEST

►The third annual Kentucky High School Mathematics Contest will be sponsored by Georgetown College on Saturday, April 15, at 10:00 a.m., according to Dr. Henson Harris, dean of the college. The contest will be open to high school representatives from the Ninth through the Twelfth grades. Contestants from each of the high schools are being limited to the two top students in each of the four brackets, Algebra I, Algebra II, Geometry and Senior.

TWO MORE STATES

►Massachusetts and Connecticut have received their first Southern Baptist workers with the appointment of two pastoral missionaries by the denomination’s Home Mission Board and the Maryland Baptist Convention. Charles H. Pollock, Covington, Ga., and Owen Sherrill, Kennett, Mo., will serve in missions at Hartford, Conn., and Springfield, Mass. Both missions are affiliated with the Manhattan Baptist Church of New York City. “Both of these missions will be organized into churches in combined services in February,” announced A. B. Cash, Atlanta, secretary of the pioneer missions department of the Board.—(BP)

FALL IN WITH THE FALL-OUT

►An architect for Southern Baptist churches strongly recommends that churches planning a building should consider designing one area as a radioactive fall-out shelter. Paul M. Johnson, architectural supervisor in the Baptist Sunday School Board’s Church Architecture Department, thinks churches should consider these shelters for a number of reasons. Church buildings frequently become hospital centers in disaster areas, citizens have made few attempts to provide shelters for themselves, and an attack might occur during worship services. Johnson and three of his staff associates recently attended a two-day seminar in New Orleans, La., on fall-out, and how to design fall-out

shelters. It was sponsored by the regional office of civil and defense mobilization. “We were asked,” he said, “to acquaint ourselves with the facts so we could answer questions church groups might ask.”



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

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WESTERN RECORDER
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Middletown, Ky.
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Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

The Supreme Challenges Of Christianity For Our Times

By JOHN R. SAMPEY, JR.

Recently Warren Weaver, vice president of the Alfred P. Sloan Foundation of New York, stated that the poet, musician, artist, statesman, philosopher, and scientist all attack problems with essentially the same intellectual and spiritual resources. Significantly, he did not include the clergy in his category of those shaping the course of modern thought, but it is common practice for some intellectuals to ignore religion.

Large areas of modern thought turn more and more to the laboratory for answers to their problems. The British man of letters, Sir Charles P. Snow, told a large audience of American scientists recently that they constituted the most important occupational group in the world, and that whether they liked it or not, what they did was of critical importance for the human race since intellectually they had transformed the climate of our time, and socially they would determine whether we live or die.

An editorial in the *Western Recorder* last month pointed to a condition that accounts in part for the lost status of the modern preacher as a leader of community thought. A generation ago the protestant ministry was one of the most potent factors in shaping public opinion, but the editorial cited a study of a seminary professor which revealed that the average present day preacher spends just one hour and five minutes a day on intellectual pursuits, including time spent on general reading and sermonizing. This is a meager intellectual diet on which to compete with men of letters, the arts, and the sciences who dedicate eight and more hours a day to wrestling with problems of vital concern to the general public.

In spite of the indifference of some intellectuals to religion, and the burdened protestant ministry, there are certain basic challenges which Christianity, because of its origin and nature, must press with dire urgency from pulpit and pew upon our awful times. Briefly, they may be stated as two imperatives which are the essence of the Christian way of life.

Christians Worship the Creator, Not the Creation

Such amazing discoveries of the physical universe have been made during the last few centuries that the mind of man reels beneath their impact. From concepts of a flat earth as the center of the universe, the spirit of man flutters on the eve of its fist flight into outer space, populated by millions of radioactive galaxies of stars flung through an infinity

of space. And at the other extreme of size, man is bewildered at the more than thirty fantastic units of the tiny atom, whose storehouse of energy he is just learning to tap for peace and war. In the biological sciences man is prying into the mysteries of life itself, while the medical scientists are charting courses which will bring cures to man’s two most feared killers, heart diseases and cancer.

All these conquests in man’s mastery of the physical universe have distracted his attention from the central message of Christianity, namely, the glory of the Creator. Nature reveals in many ways the beauty and majesty of the universe, while the Bible proclaims the far more sublime reality of the moral nature of the Creator. The Cosmic Christ of John’s Gospel is also the Humble Man of Galilee who came to earth to disclose to man the nature of his Father, in whose image all men are made. And through his atoning death man may have fellowship with the Father now and through all eternity. That is the good news of the Gospel story.

Belief in personal immortality has been destroyed for millions by the materialistic philosophies of our times. Twentieth century Christians need to hear again the words of the Master as He sought to prepare their minds and hearts for his approaching death: “I go to prepare a place for you, that where I am there you may be also.”

Christians Place the Supreme Value Upon the Individual, Not the State

Nationalism has become a religion which threatens to destroy every other allegiance of man. It has found its most ruthless support in Communism, which since 1917 has spread from a few fanatical followers in the Russian Revolution to a power that already enslaves more than a billion of the earth’s population.

To stem the tide of Communism the Western Democracies have taken a stand behind the Four Freedoms, noble offsprings of our common Christian heritage. Freedom of Speech, Freedom of Worship, Freedom from Want, and Freedom from Fear, each and all are the inalienable rights of free men in a free society. If the Western Democracies can implement these priceless blessings of the Christian way of life into the new and struggling nations of Asia and Africa, the world of tomorrow need entertain no fears of domination by any totalitarian power.

Will 20th century Christianity propagate these supreme challenges of our

time? Great and awful are the risks we run, but more pressing and more glorious are the opportunities to establish Christianity as the dominant force in the minds and hearts of men for unnumbered generations.

Mrs. T. L. Holcomb Dies In Mississippi

DURANT, Miss.—(BP)—The wife of a retired Baptist leader died here February 6 of a heart attack.

Mrs. T. L. (Willie Jenkins) Holcomb, 73, was stricken during a visit to relatives in her hometown of Durant. Her husband, who survives, is past executive secretary of two Baptist agencies in Nashville—the Southern Baptist Sunday School Board and the Southern Baptist Foundation.

The Holcombs had been living in Dallas, Texas, in recent years. Their son, Luther J. Holcomb, is a minister there, associated with the Council of Churches of Greater Dallas.

In addition to her husband and son, a daughter, Mrs. James A. Hall of Houston, Texas, also survives. Other survivors include two sisters and three grandchildren.

Funeral services were scheduled February 7 in Durant with Rowe C. Holcomb of Hazlehurst, Miss., and Durrell Makamson, pastor of the local First Baptist Church, in charge. Rowe C. Holcomb is a brother of T. L. Holcomb.

►Mrs. George R. (Mae Blankenbaker) Maddox died suddenly and her funeral was conducted at the West Broadway Church by her pastor, James G. Pickens, and former pastor E. F. Estes, on January 3. She was a faithful member and loyal worker in the Lillian Madison Philathea Class. She was chairman of the baptismal committee and Benevolent Fund for many years, and was widely known in church and Sunday school circles. A graduate of the Kentucky School for the Blind, she was the mother of two sons, Lieut. Kenneth Maddox, killed in World War II in the Battle of the Bulge, and Huntoon Maddox, Jackson, Tennessee. Her husband survives her, as do one brother and three grandchildren.

►The tenth anniversary of Roy A. Hamilton as pastor at Immanuel Baptist Church, Louisville, will occur March 5, 1961. This will be the approach to the Revival beginning March 12, at which time Pastor Hamilton will be assisted by Pastor C. W. Divine, of the Ralph Avenue Baptist Church. The church spent some years ago \$123,000, and that debt has been whittled down to \$4,200, and it is hoped to wipe out that debt this year. There have been an average of 117 additions each year throughout the last decade.



Is a Name Change in Order?

The idea of a change in the name of the Southern Baptist Convention has been revived. Proposals for such a change have been periodic during the last few years and especially since Southern Baptist work has been established in nearly every state in the union.

The proposal this time has come from a group of Baptist pastors in Wisconsin and Minnesota. These pastors serve Southern Baptist churches in the Wisconsin-Minnesota Baptist Association which is affiliated with the Texas Baptist General Convention. In a recent annual retreat, these pastors agreed that the growth of Southern Baptist churches in the North could be vastly improved if the denomination would change its name.

According to these pastors, the term "Southern" tends to isolate the denomination geographically in the minds of many Northern residents, when actually the term identifies distinctive theological beliefs. Work in the pioneer areas of Southern Baptist missions would be easier without the "Southern" label, said the group of preachers. They did not suggest any definite name change, but expressed a hope that Southern Baptist leaders would seriously consider the idea.

The name change idea has been endorsed by Arkansas Editor Erwin McDonald, in a current editorial in the *Arkansas Baptist*. McDonald suggests the name Baptist Convention, U.S.A., but says the important thing is not what the name is but that it be appropriate in our day and for our purpose of world evangelization.

McDonald further suggests that the Executive Committee of the Southern Baptist Convention name a special committee, if no appropriate committee now exists, to make a thorough study of the advisability of changing the name of the Southern Baptist Convention. Any proposal for name change, of course, would eventually have to be approved by the Convention itself.

Do we need a name change? Some have said so for several years while others have expressed reluctance to give up the name we have held dear since 1845.

A good case can be made for changing the name. In 1845 and many years after we were a Southern group. This is no longer so. The term "Southern" had a geographical meaning in 1845 when we divided from our Northern brethren. The division was along the same Mason-Dixon line which divided the Union and the Confederacy.

Gradually, however, the term has lost its geographical connotation to us and has come to connote a certain doctrinal and organizational complexion. Consequently, when we think of a Southern Baptist

church, we do not think of where it is but what it is.

This understanding on our part of the meaning of "Southern Baptist," however, is not shared by other people nor can it be expected to be understood by them. If you were not a Southern Baptist and you ran upon the First Southern Baptist Church in New York, Buffalo, Pittsburg, or Detroit, what would you think? Would it not be reasonable to conclude that a group of die-hard Southerners had brought their church with them? Wouldn't those attending such a church likely be regarded as unreconstructed rebels trying to do, as Baptists in the 1960's, what the Johnny Rebs couldn't do in the 1860's?

Imagine our reactions if we ran upon a First Northern Baptist Church in Atlanta or Dallas! No matter how desirable it might be on other scores, the name itself would be a barrier.

If we ever change names, what would be a good name? There just doesn't seem to be one left. The name "American Baptist" would be ideal had it not already been chosen by what was the Northern Baptist Convention. The name "National Baptist" is already used by two Negro groups. "Bible Baptist" is even already used by another group.

McDonald's name suggestion, Baptist Convention, U.S.A., might be appropriate but it fails in any way to be descriptive of our denomination. Besides, who knows when we might break over into Canada as some now favor? In this case, U.S.A. would be a misnomer.

How about reverting to an old descriptive designation? What's wrong with being called just plain "Missionary Baptists"? This is in line with our emphasis both in the Cooperative Program and special mission offerings. It fits our work whether it be in Texas, Kentucky, New York, or Japan. The term "Missionary" at least says something and distinguishes us from whatever non-missionary Baptists are left.

Along this line it's interesting to note that in some remote sections of Kentucky there are some known as "Regular" and "United" Baptists who don't know who Southern Baptists are but who know us as "Missionary" Baptists.

The designation, "Missionary Baptists", would be very adaptable. In the United States we would be Missionary Baptists, U.S.A. There might also be Missionary Baptists, Canada; Missionary Baptists, Brazil; Missionary Baptists, Japan; and so on.

This name could help in identifying foreign Baptist groups. As it now is, who knows whether the Nigerian Baptist Convention and the Brazilian Baptist Convention are related to the Southern Baptist Convention or the American Baptist Convention?

At least we ought to be willing to consider a name change. And if sentimentality is the major reason we haven't already changed, we ought to consider it seriously.

The Immortality of Influence

There are at least two kinds of immortality. There is personal immortality which is eternal life in the realms of glory prepared by God for all who accept the Saviour. Then there is the immortality of influence which is that part of a person which remains to bless the world after the person has died.

Personal immortality is altogether a gift of God and man's efforts are not responsible for it. The immortality of influence is different. Human efforts have much to do with it.

For this reason the establishment of a trust fund by Mr. and Mrs. Garnett Morton in memory of their only son, Richard Eugene Morton, who was lost last September in a Naval aircraft accident is especially commendable (See article on page 16). Gene was the kind of person who ought to live forever in influence. His quality of character and heroism in service of our country could never be surpassed.

Gene left little wealth to bless the world. He had only married several months before his death and his wife and expected child will have need of whatever resources he left. But others who loved him and knew him can make him live through the trust fund established by his parents.

No more worthy object could be chosen for the trust fund than the education of worthy students at Kentucky Southern College in Louisville. Who knows how many young people might ultimately be trained to serve nobly in this world because Gene died and those who loved him made an effort to perpetuate his influence?

What the Mortons have done ought to be done by many other parents and friends of loved ones who are worth honoring with a memorial fund. Too much money of Baptists is not used for the glory of God from whence it came.

Seminary Limits Graduate Studies; Pays Additional Salary To Dismissed Professors

Southern Seminary has discontinued the acceptance of new candidates for the Th.M. and Th.D. degrees until at least September, 1962, and has completed payment of a full year severance pay to the professors dismissed in 1958. The actions were reported in two statements issued February 16 by the Seminary and signed by Lamar Jackson, Birmingham, Alabama, Chairman of the Board of Trustees, and Ernest L. Honts, Norfolk, Virginia, Chairman of the Trustee Executive Committee.

These actions are in line with the recommendation of the American Association of Theological Schools made in December, 1959. Following a lengthy examination of the Seminary policies, facilities and faculty in October, 1959, the A.A.T.S. continued the accreditation of Southern but made several specific criticisms of the school. Included in the criticisms were the teacher-student ratio and library resources. Now these were considered unsatisfactory for the amount of graduate program conducted by the Seminary.

The 1959 A.A.T.S. report also said that adequate steps had not been taken by the Seminary to repair the damage to the dismissed professors in the 1958 controversy. The A.A.T.S. pointed out that a full year severance pay should be given the professors whether or not they found jobs in that period. The Seminary had paid the professors full salary for one year or until they were employed, in which case they paid the teachers any deficiency between the salary of the new job and the salary they would have received as Seminary teachers.

The 1959 A.A.T.S. report also called for periodic reports by the Seminary to the association for two years. These

reports have been made and further consultation has been in progress between the Seminary and the A.A.T.S.

When informed of the actions of the Seminary, Charles L. Taylor, Executive Secretary of the A.A.T.S., expressed satisfaction. He said the Commission on Accreditation of the A.A.T.S. had hoped Southern Seminary would take further steps to comply with the suggestions in the report of 1959.

Taylor said that correspondence and consultations with Southern Seminary had followed the 1959 report and that the actions on these matters showed good faith on the part of the Seminary. Taylor termed the action as "very good news", and he indicated these steps should do much for the future good relations between the Seminary and the A.A.T.S.

A full text of the Seminary's statements follows:

First Statement: The faculty of the School of Theology of The Southern Baptist Theological Seminary has voted that new candidates for the Th.M. and Th.D. degrees will not be accepted until at least September, 1962. This will permit completion of the work of an accumulation of graduate students and facilitate the establishment of a proper ratio of the number of faculty and graduate students.

In this action the faculty has concurred with the recommendation of the American Association of Theological Schools. This adjustment in the size of the graduate school is a part of a program to strengthen all resources for graduate study, including increase in faculty size, expansion of library resources for graduate research, and en-

largement of opportunities for special faculty research projects and sabbaticals.

Graduate studies continue normally for graduate students now enrolled. A further announcement will be made when applications for admission from new graduate students are to be received by the School of Theology.

Second Statement: In December, 1959, after a survey of the Southern Baptist Theological Seminary the American Association of Theology reported concerning their survey that the accreditation of the Southern Baptist Theological Seminary was sustained but included several recommendations. The trustees, administration and faculty have been taking responsible action from time to time to implement the recommendation. The recent temporary suspension of admission to the graduate program on the part of the faculty of the School of Theology is one such step. The Trustee Executive Committee has authorized completion of payment of money equal to a year's salary to each of the twelve former faculty members.

These are but two of several actions which have been taken in an effort to comply with the recommendations which were a part of the report of the A.A.T.S. in 1959 when the accreditation of the Seminary was sustained.

►The name of Mississippi Baptists' home for dependent children is being changed from Mississippi Baptist Orphanage to the Baptist Children's Village. The decision to change the home's designation came upon recommendation of the superintendent, Paul N. Nunnery. Immediate use will be made of the new title in the operation of the institution, which is located in Jackson. Nunnery pointed out that the term "orphanage" has actually been a misnomer for a number of years, since less than one-half of one per cent of the boys and girls under care are full orphans.—(BP)



Sunday, January 29, will long be remembered by the members of the First Baptist Church of Bowling Green. It was the last day of the services of the beloved and faithful organist, Mrs. Nell Dickey Bowen. Among the many tokens of appreciation presented to "Miss Nell" during the day was a \$1,000 check from those who have benefited from her services.

Above: At the reception given in honor of the retiring organist, shown on the right "Miss Nell" is being served by Mrs. E. L. Williams, Newton, Mississippi, who returned for the special occasion, and shown on the left, in line ready to be served are Mrs. Katherine B. Dickey, sister-in-law of "Miss Nell" and mother of University of Kentucky President Frank Dickey, and C. R. Daley, supply pastor for the day.

Below: A special RCA recording of the organ music of Mrs. Bowen is being examined by James R. Jones, minister of music, First Baptist Church, Bowling Green. Also listening to the recording are Mrs. Bowen and Western Recorder Editor C. R. Daley.

Kentucky Pastor Called To a Virginia Field

EWING, Va.—Henry E. Delk, who has just graduated from Clear Creek Baptist School at Pineville, Kentucky, has been called as pastor of the First Baptist Church here.

He was formerly pastor of the Mt. Calvary Baptist Church at Russell Springs, Kentucky. While a student at Clear Creek School, he was pastor of the Young Grove Baptist Church in Knox County, Kentucky. On his first Sunday as pastor of this church, only nine people attended Sunday school.

The average attendance the first six months was 19. Under his leadership, the church purchased a bus, and the following year the Sunday school attendance averaged 85. During his two years as pastor of the Young Grove Church, Delk baptized 29 people.

Mrs. Delk is the former Ersie Beasley of Russell Springs. They have three daughters, Norma, age 14; Anna, age 11; and Becky, age 6.

Corrections

Corrections to be noted in the recent list of gifts from Baptist Churches in Kentucky are the following:

	Coop. Prog.	Designated
Pine Mountain Association		
Clover Fork Mission	\$646.71	\$146.65
The above should have been:		
Clover Fork Mission		
And:		
Leatherwood Mission		
Sponsored by Leatherwood Church	312.55	12.50
Should be:		
Leatherwood Church	959.26	159.15

►The South Carolina Baptist Hospital's Columbia plant is planning a \$5,000,000 institution, which will include a 226-bed unit added to 101 beds augmenting the over-all equipment, making 310 beds in all. The plan is to seek half of the amount from South Carolina Baptists and obtain the other half from foundation and private sources. The matter will be presented to the South Carolina Baptist Convention next fall, for its authorization.

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Hospital Discounts To Ministers Studied

CHICAGO—(BP)—Discounts to ministers and church vocational workers.

This policy, or the lack of it, in Southern Baptist-related hospitals provided one main point of interest for Southwide Baptist Hospital Association in its annual meeting here.

John A. Gilbreath, administrator of Arkansas Baptist Hospital, Little Rock, directed the session as association president. Robert J. Guy, administrator of Baton Rouge (La.) General Hospital (Baptist), headed the committee inquiring into discounts offered.

The committee had only a progress report this year. It will continue its study during the next 12 months.

A spokesman for the association reported that as ministers switch pastorate, moving from one state to another, they find that the policy on discounts for them at Baptist hospitals varies.

This study indicated, so far, that among 30 hospitals 10 per cent do not offer any discount to Baptist pastors and church workers. On the other hand, some Baptist hospitals make no charges at all for hospitalizing them. In between are hospitals which offer discounts of varying sizes.

Homer D. Coggins of Lexington, Ky., assumed office as president of the group, which includes administrative personnel of 40 Baptist hospitals. With the exception of two operated by the Southern Baptist Convention, they are institutions of state Baptist conventions or city Baptist associations. Coggins is administrator of Central Baptist Hospital, Lexington.

Gene Kidd, administrator of Mid-State Baptist Hospital, Nashville, Tenn., is the new president-elect. Under association policy, he would assume the full presidency next year.

T. Sloane Guy, Jr., is the association's secretary-treasurer and Emmett R. Johnson is recording secretary. Guy is executive secretary-superintendent of Southern Baptist Hospitals, New Orleans, and Johnson is assistant administrator of Baptist Memorial Hospital, Jacksonville, Fla., and was formerly administrator at Western Baptist Hospital, Paducah, Ky.

Baptists Continue Hospital Lead Role

KANSAS CITY, Mo.—(BP)—Baptists continued to provide important roles in the work and program of the American Protestant Hospital Association.

At its session here, the association elected H. L. (Bert) Dobbs of Louisville as president-elect. As president-

elect, by custom he should move into the presidency itself next year.

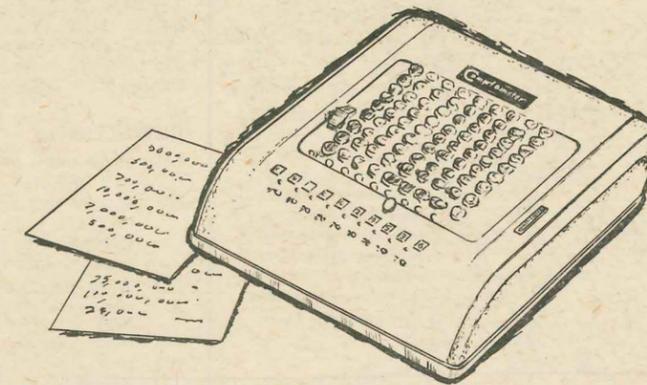
Dobbs is administrator of Kentucky Baptist Hospital.

C. E. Copeland, administrator, Missouri Baptist Hospital, St. Louis, was named to the board of trustees. Edwin B. Peel, administrator of Georgia Baptist

Hospital, Atlanta, became a member of its executive committee.

Lawrence R. Payne, administrator of Baptist Memorial Hospital, Jacksonville, Fla., headed the 1961 nominating committee. Another member of that committee was Robert J. Guy, administrator of Baton Rouge (La.) General Hospital.

Number seven in a series



COMPTOMETER RELIGION

Webster defines a Comptometer as "a kind of calculating machine." Now what does a calculating machine have to do with stewardship? Just this: In our zeal to raise money in our churches, we must guard against measuring a person's spirituality by statistics. Just because a person gives a tenth of his income does not automatically qualify him for sainthood. After all, a bank robber might conceivably be a tither!

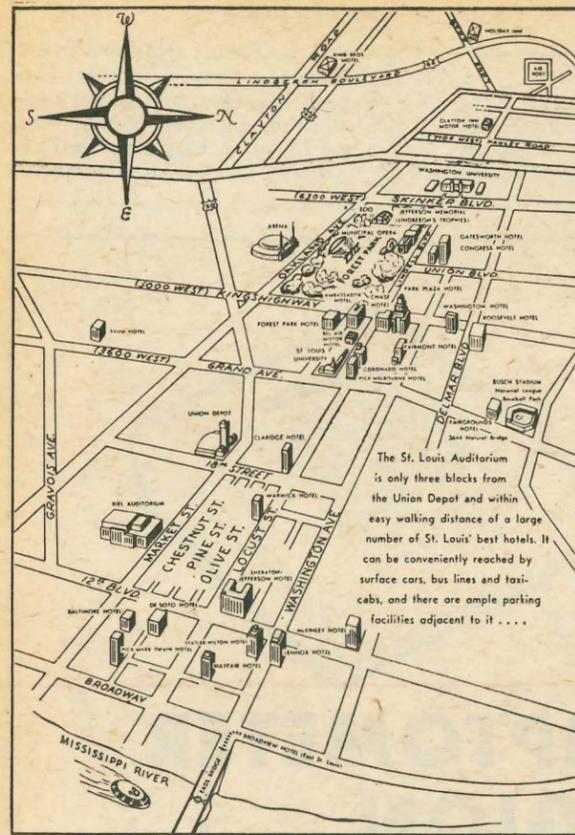
When we make pledges and keep records, there is always the temptation to measure a person's spirituality with an adding machine, a yardstick, or slide rule. But this is always a hopeless task. Why? Because virtues such as love, mercy, and justice can not be measured mathematically. A sack of sugar and a section of land can in turn be weighed and measured. But love, mercy, and justice can not be weighed on scales, totaled on an adding machine, or measured by a yardstick. And these spiritual virtues are just as important as making fifty-two offerings a year, or attending church twice on Sunday and once in the middle of the week.

Now this is not to imply that regularity of church attendance and liberality in giving have nothing to do with Christian character. More often than not, they are the external evidences of inner consecration. And the person who claims to be "spiritual"—and at the same time irregular in his giving—is only fooling himself.

We are simply saying that real religion goes beyond the Comptometer stage. Nothing more, but also nothing less.

STEWARDSHIP PROMOTION DEPARTMENT

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SOUTHERN BAPTIST CONVENTION

St. Louis, Mo., May 22-26, 1961

Information on, and Application for Housing Accommodations

(All reservations must be received prior to April 22, 1961)

Hotel rates vary from \$5 to \$5.50 Single, to \$8.50 to \$16.00 (or more) for Double.

IMPORTANT:

The Convention Reservation Bureau will make hotel assignments upon receipt of this official housing application provided that the application is properly filled out and all necessary information is given. In order that a fair distribution of accommodations can be made to the greatest number of members, all rooms will be assigned on a strictly "first come, first served" basis.

INSTRUCTIONS:

- Single rooms are limited in number. Please arrange to occupy double bedded or twin bedrooms if possible. **No block reservations will be made.**
- Be sure to indicate your arrival time in St. Louis. Reservations will be held only until 6:00 p.m. of the day you indicate when you will arrive in St. Louis. Failure to notify the hotel of any last minute change in your arrival time may result in the cancellation of your reservation.
- Write the **Convention Reservation Bureau**, 911 Locust Street, St. Louis, if you wish to cancel the reservation or make any change in your reservation and **NOT** the hotel to which you were assigned. This will enable them to reassign rooms that have been canceled.
- If the hotels of your choice are unable to accept your reservation, the Convention Reservation Bureau will make as good a reservation as possible elsewhere provided that all hotel rooms available have not already been taken.

MAIL TO—
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(....) Single (for one person), @ \$..... to \$..... (....) Double (for two persons) @ \$..... to \$.....

(....) Twin bedded (for two persons) @ \$..... to \$..... (....) Other type of room

Arriving: Date..... Approx. Hour..... A.M..... P.M.....

Leaving: Date..... Approx. Hour.....

THE NAME OF EACH HOTEL GUEST MUST BE LISTED. Reservations cannot be made in any hotel unless **two names** are given for each **double bedded room** or **twin bedded room**. If this information is not given on your original application, the Convention Reservation Bureau must send you a card asking that you submit two names. This means unnecessary delay and lessens the possibility of assignment to the hotel of your choice.

(Individual Requesting Reservations)

NAME _____

ADDRESS _____

CITY AND STATE _____

Looking Ahead In Building 30,000 Churches

By MRS. R. L. MATHIS

What we do about the 1962 Baptist Jubilee Advance emphasis, *Church Extension*, depends upon our getting "a good ready" in 1961.

Through the 1961 Annie Armstrong Offering we can accomplish much if we can set aside a sizeable amount for Church Site Funds and for Mission Pastor Support.

At a recent meeting of the Home Mission Board it was decided to place in the 1961 Annie Armstrong Offering \$250,000 for site funds. And, in an additional vote of the Board it was recommended that *all* that comes in over the goal of \$2,470,000 be used for church sites.

This offers a tremendous challenge. We have spoken often of the magnificent dream of building 30,000 new churches and missions by 1964. Our minds have been stirred with what this would really mean for the cause of Christ here in our own land. It is a gigantic task. But surely God did lead us to adopt this goal. Now comes our first big, "all out" opportunity to show that we are truly in earnest about this matter.

Recently, I heard one of our leaders in the Colorado Convention tell about seeing signs in various places throughout that vast territory that comprises the Colorado Baptist Convention. In Wyoming, South Dakota and Montana there are notices posted that all may see, "Site for one of Southern Baptists' *Thirty Thousand New Churches*" and "Here is one of Southern Baptists' *Thirty Thousand New Churches*."

In this coming, just a few days away, Annie Armstrong Offering we shall have an opportunity to give more than ever before to make possible additional such signs all over the United States.

Not until we give the first \$2,200,000 will we be able to set aside this \$250,000 for sites. It will take all of the \$2,000,000 for operation of work already established. It will take \$220,000 for buildings already promised. Then comes this \$250,000 for sites and more, too, as we go beyond the total of \$2,470,000.

Let's face it: the tomorrow we "boast about" may never come. All that we have for sure is the present conscious hour. If we are going to build a stronger Christian America with Christ for time and eternity, we had better work for Him now. The year 1964 is near at hand; too near when we think of the mighty task which we accepted of building 30,000 new churches and missions by that time.

As pastors preach on this challenge on March 5, as Woman's Missionary Union organizations meet March 6-10 to study and pray and give—as Sunday School and Training Union leaders em-

phasize it on Sunday following the and Royal Ambassadors take it up—all Week of Prayer—as the Brotherhood of us together can take a forward step that we have never before taken . . . give a truly worthy gift for home missions. And, the more we have here the more we will have to share with the whole wide world.

The theme for this Week of Prayer is "my prayer to God . . . that they might be saved." This is a significant theme for this year of Stewardship emphasis as we make ready for a mighty advance in church extension and enlistment. May God help us to be worthy of all that He has given us and guide us in looking ahead!

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 12, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1476	10	309
Missions (3)	340	1	178
Louisville, Ninth and O	1400	11	1572
Hopkinsville, Second	1100	2	254
Owensboro, Third	955	2	464
Murray, First	932	5	154
Mission	38	—	—
Bowling Green, First	900	3	176
Mission	128	—	—
Louisville, St. Matthews	875	2	222
Lexington, Calvary	854	3	238
Mission	44	—	—
Covington, Calvary	819	—	—
Lexington, Immanuel	788	—	241
Mission	10	—	—
Harrodsburg	777	—	191
Missions (2)	62	—	36
Frankfort, First	754	—	206
Louisville, Buechel Park	740	—	187
Hopkinsville, First	727	3	182
Glasgow	720	—	90
Mission	47	—	—
Somerset, First	693	3	276
Mission	90	1	58
Newport, First	689	2	142
Louisville, Beechland	683	3	177
Mission	194	—	62
Covington, Latonia	679	—	216
Lexington, Grace	663	—	235
Mission	16	—	—
Louisville, Victory Memorial	654	—	171
Paducah, Immanuel	643	1	169
Campbellsville	640	—	317
Missions (4)	94	—	27
Shelbyville, First	597	1	80
Georgetown	584	2	198
Mission	29	—	34
Louisville, Valley Station	576	13	128
Louisville, Baptist Tabernacle	572	1	190
Louisville, Bethlehem	557	—	195
Erlanger	554	4	154
Paducah, First	550	3	221
Louisville, Beth Haven	548	6	213
Lexington, Trinity	536	1	212
Mission	96	—	53
Florence	536	—	114
Henderson, Immanuel	534	—	—
Missions (2)	179	—	—
Franklin, First	531	—	151
Mission	83	—	52
Lexington, Porter Memorial	530	1	129
Louisville, Hazelwood	527	1	119
Owensboro, Hall Street	525	—	222
Louisville, Third Avenue	515	3	155
Louisville, Green Acres	515	1	177
London, First	507	—	147
Louisville, Shively	506	2	129
Louisville, Rockford Lane	503	—	152
Jeffersonton, First	486	3	112
Owensboro, Eaton Memorial	484	—	225
Winchester, Central	480	—	152
Middlesboro, First	471	—	94
Lebanon, First	463	—	138
Ludlow, First	463	1	85
Ashland, First	461	1	97
Mission	125	—	—
Louisville, Bethany	458	—	112
Louisville, Beechwood	455	—	154
Corbin, Central	455	1	143
Mission	75	—	29
Louisville, Highland	452	—	185
Mission	48	1	20
Mt. Washington, First	451	1	109
Mission	26	—	—
Owensboro, Buena Vista	449	7	136
Hodgenville, First	446	—	150

Central City, First	439	—	210
Russellville, First	439	—	210
Russellville, First	435	—	—
Mission	55	—	—
Covington, South Side	430	—	80
Louisville, Eighteenth Street	429	5	140
Mission	55	—	58
Greenville, First	414	—	130
Nicholasville	412	—	200
Corbin, First	410	2	116
Hazard, First	401	—	97
Richmond, First	401	—	78
Louisville, Fairdale	400	1	127
Bellevue	399	—	91
Louisville, Valley View	397	3	127
Frankfort, Crestwood	397	—	110
Bowling Green, Eastwood	396	—	111
Springfield	390	—	77
Louisville, Immanuel	389	1	102
Versailles	387	—	83
Louisville, Highview	383	—	125
Louisville, Ralph Avenue	379	6	122
Scottsville, First	372	—	82
Ft. Thomas, First	365	—	87
Mission	109	—	—
Frankfort, Thorn Hill	364	—	124
Owensboro, Crabtree Avenue	362	—	94
Louisville, Shawnee	356	1	157
Lawrenceburg, First	354	—	63
Mission	42	—	—
Hima, Horse Creek	352	—	—
LaGrange	—	—	—
DeHaven Memorial	347	—	99
Barbourville, First	344	—	212
Missions (3)	195	—	—
Middletown, First	319	6	106
Owensboro, Lewis Lane	317	—	111
Louisville, East Audubon	316	3	101
Mission	24	—	34
Walton, First	312	—	158
Glendale, Gilead	310	—	219
Hawesville	310	1	86
Earlington, First	298	—	118
Falmouth, First	292	—	50
Mission	29	—	—
Greensburg	290	—	130
Bowling Green, Glendale	283	—	131
Mission	29	1	23
Frankfort, Memorial	277	3	100
Shepherdsville, Little Flock	265	—	62
Sonora	256	—	78
Cold Spring, First	248	—	123
Marion	238	—	73
Hazel	237	—	—
Owensboro, Wing Avenue	221	1	67
Perryville	206	—	107
Lebanon Junction, First	204	—	107
Livia, Mt. Carmel	190	1	104
Calhoun	178	1	58

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KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union More W.M.U. State Meeting News

By MRS. GEO. R. FERGUSON



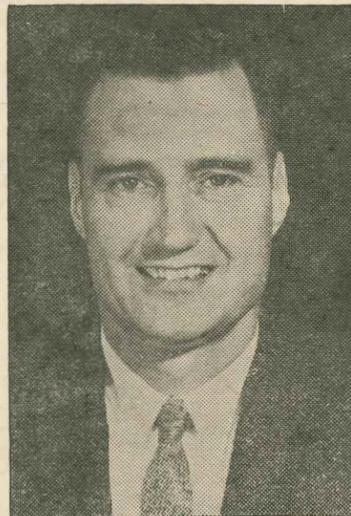
Miss Abbie Louise Green

The Seventy-fifth Anniversary of Sunbeam Bands will be observed at the State Meeting at Mayfield. Miss Abbie Louise Green, Sunbeam Band director for Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will bring the Anniversary message on Wednesday morning.

Miss Green came to her present work in September, 1959. She is qualified by dedication, preparation and experience for this responsible position. While serving as a secretary she dedicated her life for special Christian service. She felt God's guidance into the leadership of young people in missionary organizations. After graduation from the W.M.U. Training School in Louisville she became youth secretary of the Woman's Missionary Union of Oklahoma. While in the eighth year of service there she accepted the invitation from her native Tennessee to fill the same position. She served there until elected to her present place of service. Instead of coming immediately to Birmingham she chose to spend the preceding summer in further preparation at Peabody College and Memphis State.

Miss Green has deep convictions about

the importance of missionary education of children. You will not want to miss her anniversary message.



E. J. Combs

E. J. Combs will bring a message on Home Missions on Wednesday afternoon. He is director of foreign language missions in California, a cooperative work of the Southern Baptist General Convention of California and the Home Mission Board. He directs a state-wide program of mission work with Koreans, Japanese, Chinese, Italians, Portuguese, Spanish-speaking, Indians, and others.

Before assuming his present responsibilities in 1955 he was superintendent of area missions in Coastal Northern California. He was a missionary in Colombia, South America, for one year; then, he was pastor of churches in Anthony, New Mexico; Richmond and Chico, California.

Mr. Combs attended Southwest Baptist College, is an A.B. graduate of Oklahoma Baptist University, and a Th.M. graduate of Southern Baptist Theological Seminary. He taught and did further study at Golden Gate Baptist Theological Seminary.

He is constantly in demand as missionary speaker throughout the Convention. He frequently writes articles for Home Missions magazine and Woman's Missionary Union periodicals.

MOTELS AT MAYFIELD

Request has come from Mayfield that we add to the list of motels as published in the February 9 issue of the *Western Recorder* the Courtney Motel

(on Highway 80 about 2½ miles from the city).

The rates are: \$5.00 for room with double bed; \$6.00 for twin beds.

The Hall Hotel has asked to say that they regret that all space in their hotel is now reserved and they can accept no additional reservations.

Student Union

Keyed to the Needs and Interests of the College Student

By LOIS JEAN PATTERSON

The Baptist Student Union! How many wonderful memories these words will recall in future years! Its activities, whether social, devotional, spiritual, or intellectual, are keyed to the needs and interests of the college student.

Recently having made the decision to devote my life to Christian service through the work of a B.S.U. director, I have attempted to re-evaluate many

A GRADUATE STUDENT SPEAKS

After receiving an A.B. degree from Eastern Kentucky State College, Miss Lois Jean Patterson continued her education in the graduate studies in the School of Education of the University of Kentucky.

As an undergraduate, Miss Patterson was selected to "Who's Who in American Colleges and Universities," served as editor of her college newspaper, was a member of KAPPA DELTA PI, Canterbury Club, Little Theater Club, Owens (Sophomore Honorary), Collegiate Pentastle (Senior Honorary), Debate Team, and graduated with distinction.—J. Chester Durham.

of the visible effects of the work which the Baptist Student Union is doing on the individual campus. My decision was made after having become convinced that the college campuses of our country present one of the greatest, if not THE greatest, fields of service which Baptists maintain.

I feel a great deal of thankfulness for having been allowed the privilege of

becoming a part of the working organization of the Baptist Student Union. The typical college student has many problems. He questions for the first time the parental standards of the life from which he has come. He questions also his childhood faith and the reality of God. These questions come through a natural process because the student is taught by his professors to develop an inquiring mind. His high school education has prepared him for college courses in algebra, physics, chemistry, English, history, etc., but all too often his spiritual background is on a second or third grade level. The B.S.U. serves to bring the two together—religion and knowledge. The B.S.U. attempts to aid the student in answering his questions and solving his problems. By providing authoritative speakers, formal and informal discussion groups, and the counsel of an understanding director. The B.S.U. seeks to guide each individual student toward making the right decisions and clarifying his own beliefs.

Countless decisions for Christ have been made as a direct result of the influence of the B.S.U. Many students have accepted Christ as Saviour, others have recognized the need for better Christian principles and begun to live their lives on a higher moral plane. Students from other countries are introduced to Christianity through special programs such as the International Student Retreat.

The B.S.U. provides Baptists with future church leaders—preachers, educational directors, ministers of music, missionaries. At conventions and retreats special emphasis is placed on encouraging outstanding young people to consider the dedication of their lives to a full-time Christian vocation. Many students who have served on various fields as summer missionaries, a program sponsored and financed by the B.S.U., have felt the needs of other people so greatly that they later chose to make mission work a lifetime proposition.

To the average B.S.U.er the value of his experience in B.S.U. can never be measured. The strength to his spiritual life, the Christian fellowship, the daily devotionals, the fun, the fellowships—these, along with countless others, make up the total of what the Baptist Student Union has meant to his life.

[NOTE: The University of Kentucky's enrollment growth in five years was 8 percent with 8,873 at U. of K. in 1960. We have approximately 2,500 Baptist and Baptist preference students at the University.—J. Chester Durham.]

Sunday School

Standard of Excellence The Right Objective

By ROY E. BOATWRIGHT

DON'T work to reach the Standard—work the Standard to reach souls.
DON'T enrol pupils to reach the Standard—enrol pupils to meet their needs.
DON'T organize to reach the Standard—organize to reach people.
DON'T equip to reach the Standard—equip to reach greater efficiency.
DON'T study Teacher Training Books to reach the Standard—study to obtain helpful knowledge.
DON'T bring Bibles to reach the Standard—bring Bibles to use and study.
AGAIN—DON'T work to reach the Standard, but prayerfully, persistently work the Standard to reach souls.

STANDARD UNITS REPORTED THROUGH FEBRUARY 7, 1961

Associations	1
Schools	46
Cradle Roll Departments	3
Groups	12
Nursery Departments	13
Beginner Departments	12
Primary Departments	10
Classes	2
Junior Departments	3
Classes	39
Intermediate Departments	1
Classes	19
Young People's Departments	1
Classes	7
Adult Departments	2
Classes	41
Extension Departments	1
Groups	6
Total Units	219

Many other schools, departments and classes are nearly standard. We urge you, Brother Superintendent, to check your Sunday school on the standards and encourage your teachers and officers to attain all the points required.

Church Music

March Musicalendar

By EUGENE F. QUINN

ASSOCIATIONAL MUSIC SCHOOLS

Blackford, March 25-31, 7:00 p.m. nightly, at Hawesville. Classes: *The Beginning Vocalist*, taught by Eugene F. Quinn; *The Beginning Music Reader*, taught by Richard Ham; *Song Leading*, taught by Donald Zuberer.
Laurel River, March 13-17, at First Baptist Church, London. Guest Teacher: Charlie Nichols of Corbin. Host Director: James Morrison of London.
Tate's Creek, March 13-17, at First Bap-

tist Church of Richmond. Guest Teacher: Eugene F. Quinn teaching *Music Reading For All*. Associational Director: Paul Rogers of Kirkville. Host Director: Ramon Black of Richmond.

Upper Cumberland, March 13-17, Harlan Baptist Church, Harlan.

ASSOCIATIONAL HYMN SINGS

Bethel: March 13 at Post Oak.
Breckenridge: March 12 at Corinth.
Christian County: March 12 at Hopkinsville's First Baptist Church.
Greenup: March 31 at Flatwoods.
Henry County: March 12 at New Castle.
Laurel River: March 14 at Liberty.
Liberty: March 12 at Glasgow.
Lincoln County: March 26 at McKinney.
Muhlenburg: March 26 at Greenville's First Baptist, 2:30 p.m.
Nelson: March 20 at Mt. Washington.
Ohio River: March 5 at Union.
Pulaski County: March 12 at Pleasant Hill No. 2.
Rockcastle: March 26 at Mt. Vernon.
Salem: March 26 at Buck Grove, 2:30 p.m.
Severn's Valley: March 5 at Immanuel, Elizabethtown.
Wayne County: March 19 at Immanuel, Somerset.

▶A St. Louis poultry dealer and his wife have given the New Orleans Baptist Theological Seminary a Latin New Testament and commentary printed in the fifteenth century. The donors are Mr. and Mrs. Chester B. Franz. (BP)

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WANTED: Men to Go on a Mission in March

By FORREST R. SAWYER

The Brotherhood Department needs to hear immediately from 24 Kentucky Baptist men who will spend the week of March 19-26 in the Akron-Mansfield, Ohio, area, doing (1) mission revivals, and (2) start new missions.

During the next 12 months there will be 241 Baptist men—pastors and laymen—who will go into Ohio, Pennsylvania, and New York for a week of mission work. They will pay their own expenses, but they will be doing REAL FIRST HAND MISSION WORK.

The above endeavor is being carried out by the Home Mission Board of the S.B.C., Brotherhood Commission of the S.B.C., and the Brotherhood Departments of the various states.

This effort was given a "field trial" last year as Mississippi Baptist laymen went into the West for a week of mission work. Some from varying states will go into the West again this year, but we are primarily concerned with the three states already mentioned. The week of March 19-26 is immediately at hand. It was the only one of availability without an over abundance of conflicts.

If you have any interest in this effort, please contact the Brotherhood Department immediately.

Boys Basking in the New Swimming Hole



The swimming pool at Cedarmore was put into operation toward the close of the season last year. This means it will be ready for use during the first R.A. camp beginning June 5.

The pool is constructed of steel reinforced concrete and is 30'x90'. Graduate life guards are on duty during all swim periods. And—an added safety precaution was taken with the purchase of a Minuteman Resuscitator which is pool-side at all times.

The R.A. camps begin on Monday (June 5, 12, 19, 26) and close the following Saturday after breakfast. Last year about 50 boys missed camp because they waited until the last week to try to come—and it was full. The earlier reservations are made, the better chance one will have to attend the camp of his choice.

The Brotherhood Department will begin processing reservations on April 15.

Regional Drills And Events

By JAMES H. WHALEY, SR.

The Regional Drills and Events are a definite part of the Regional meetings to be held the week of March 20-24. The Regional Junior Memory Work and Bible Drill will be held each afternoon at 4:45. Participants are requested to be at the church by 4:00 in order to meet with the conductor of the drill.

The Intermediate Swrd Drill will be held at 6:50 each evening. All participants will meet with the conductor at 6:15.

There will be two sessions of the Young People's Speakers' Tournament. At 5:15 the Speakers' Tournament for those 19 and above will be conducted. It is requested that these speakers be at the church at 4:00 to meet with the conductor. The Young People's Speakers' Tournament for 17- and 18-year-olds will be held at 8:30 and will be the final feature of the day. The young people participating in this tournament are requested to attend the Young People's Conference that begins at 7:15. The conductor will call these young people out of the conference.

Every person attending the Regional Rally is requested to bring sandwiches. The host church will furnish the drinks, as we will have a fellowship meal together at 5:50. The afternoon session begins at 4:30, with the evening session beginning at 6:45.

Meeting places for these conferences were announced last week in the *Western Recorder*. The Central Regional meeting, March 20, will meet at South Jefferson Baptist Church.

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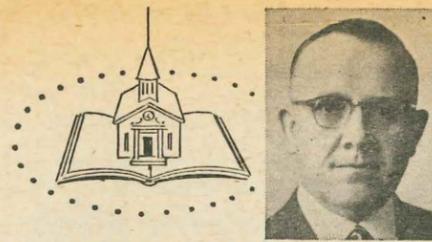
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SUNDAY SCHOOL LESSON

By H. C. Chiles

JESUS FACES THE CROSS

Upon hearing that Christ was approaching Jerusalem, the people "took branches of palm trees, and went forth to meet Him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." Their action was prompted by the material assistance which He had given them, so their interest in Him was soon dissipated. By His action, as well as by the acclaim of the people, Christ claimed to be the promised Messiah. His public entry into Jerusalem was tantamount to the claim that He was the person mentioned by the prophet.

I. A Strong Plea. John 12:20-22.

After the triumphal entry of our Lord into Jerusalem, certain Greeks, along with others, came to worship at the feast. As to whom these Greeks were we do not know. They appeared out of the midst of obscurity, stood for a few minutes in the light of the gospel stage, and then disappeared. That is all we know about them.

Desiring an interview with Christ, these Greeks approached Philip in the hope that he would introduce them to the Saviour. It was more than mere curiosity that moved them to want to see the One with whose name the Jewish world was ringing and about Whom such strange stories were circulating. They came to Philip and said, "Sir, we would see Jesus." By these words they were immortalized. This strong plea indicated far more than a mere desire to behold Him with their physical eyes. They were anxious for an extended conversation with Him on the subject of religion. Had they desired simply to look at Him, they would never have made that request of Philip. With a reverent interest in Him about Whom they had heard so much, they had an intense desire to know Him personally and to have an interview with Him.

Somewhat reluctant to undertake this tremendous responsibility alone, Philip consulted Andrew, a disciple who was adept at introducing others to Christ, and obtaining his assistance in this important task. Any Christian ought to be able to bring inquiring souls into contact with the Saviour.

Their cry, "We would see Jesus," indicates that there was rising in their hearts the craving for a new, unselfish, holy and loving ideal. This craving met its answer and satisfaction in Christ, the world's supreme moral ideal. Their re-

For February 26, 1961

quest was also the cry for a mighty Saviour. A Saviour was the need of the people of that day, as well as today. It will be the need of those who will live tomorrow. In spite of all our culture and civilization, one of the deepest cries of the human heart is for a mighty Saviour. The request of those Greeks sprang from a felt need. They were aware that they needed something more than was offered to them in the heathen philosophies and religions, for they had failed to satisfy the cravings of their immortal souls.

In spite of the materialism and the supposed indifference to religion on the part of the masses today, there is a growing desire to see Christ, to know Him and to feel the power that He wielded. In Christ alone can every need be met, be it for salvation from the guilt, penalty and power of sin, guidance in the maze of life's mysterious happenings or comfort in the hours of bitter disappointment and great loss.

There is also the cry for an immortal hope. Apart from Christ men never have had any sure hope for the life to come. As men have come to see and know Christ, He has given them hope not only for the life which now is, but also for the one which is to come. Our task is to reveal Jesus Christ as the moral Ideal, the mighty Saviour and the immortal Hope.

II. A Sublime Proclamation. John 12:23-27.

To some it may seem strange that on the eve of His death on the cross Christ should have said He was about to be glorified, but that is exactly what He did. On the cross He accomplished the redemption of the souls of men. As the seed can bring forth fruit only as it falls into the ground and dies, so Christ could save the lost only by dying for them. That was the purpose of His coming into the world.

Our blessed Lord proclaimed the fact that those who lived for self-gratification lost their lives, whereas those who devoted their lives to God and the welfare of others enjoyed real life. Following Christ truly means that one has accepted Him as Saviour, enthroned Him as Lord, and is devoting his life to the doing of the will of God in the service of his fellowmen. He made it clear that those of God's children who serve Him faithfully will be honored by

the Heavenly Father in this life and in the one which is to come. He will honor them with indescribable blessings and unspeakable glory.

Hearing the mutterings of wrath which were gathering for a tempest, and facing the very worst that man can ever suffer, Christ exclaimed, "Now is my soul troubled." In the midst of our sufferings, we usually ask the question, "Why?" Christ's question was, "What shall I say?" Realizing that the hour of His ordeal was at hand, and deeply troubled in soul, Christ said, "Father, save Me from this hour," and then in the very next breath He added, "But for this cause came I unto this hour."

III. A Satisfactory Prayer. John 12:28-31.

Looking into the gathering storm, and observing all that was involved therein, Christ Jesus said, "Father." His sense of the loving presence of God the Father was His most cherished possession. "Father" was His answer to all the doubts, threatenings and fears which were before Him. He prayed, "Father, glorify thy name." After all, that was His supreme desire and purpose.

IV. A Solemn Promise. John 12:32.

In this verse which contains Christ's wonderful promise, "I will draw all men unto me," His being lifted up from the earth has specific reference to His death by crucifixion, rather than to the preaching of His glorious gospel. His sacrificial death on the cross is the mighty magnet which draws multitudes of all kinds of men from the various nations of the world unto Him. All who hear the gospel, repent of their sins and believe on Christ will be saved. But, one must never interpret this promise as meaning that all men will be saved.

V. A Significant Prospect. John 12:33-36a.

Even though they were supposed to be well acquainted with the Old Testament, the people acted like they were shocked at what Christ said about His approaching death, so they asked Him to explain what He meant. Their self-conceit caused them to conclude that by their request they had puzzled Him. Knowing that they were not seeking the truth, Christ again referred to Himself as the Light of the world, and then reminded them that ere long this Light would be withdrawn. Since His public ministry was about to terminate in His death He challenged them to believe on Him while they had opportunity.



These men were the guests of Walter C. House, executive director of the Temperance League of Kentucky at a Christian Fellowship Breakfast on January 26 in Washington, D.C. The breakfast was held in the Old Supreme Court Chambers and was sponsored by the International Reform Federation, of which the National Temperance League is a co-operative participant. Kentucky had the largest delegation of Congressmen at the breakfast. Every Kentucky congressman and senator accepted the invitation with the exception of one—Senator Thruston B. Morton was unable to attend because of a previous speaking engagement in Chicago. The others who did not get to attend were unable to do so because of last minute changes of schedules brought about by called committee meetings. Seated from left to right, front row, were (1) Congressman Eugene Siler, Williamsburg; (2) Senator John Sherman Cooper, Somerset; and (3) Congressman John Watts, Nicholasville; and standing, (4) Executive Director Walter C. House, chairman of the Administrative and Legislative Committees of the National Temperance League, and (5) Congressman Frank Burke, Louisville. All these men are pledged to various types of reform legislation.

Kennedy Shows Concern For Religious Liberty

WASHINGTON — (BP) — President Kennedy assured 62 Baptist missionaries here that he is concerned for religious liberty both in the United States and around the world.

The President said that this country was founded on the principles of religious liberty and political liberty. He expressed appreciation for the contribution that the Baptists and others are making to these ideals everywhere.

The visit with the President was made during a school of missions in the churches of the District of Columbia Baptist Convention. Arrangements were completed through the office of James O. Duncan, editor of the Capital Baptist and promotion secretary for the convention. The missionaries were from the American and Southern Baptist Conventions.

Josef Nordenhaug, general secretary of the Baptist World Alliance here, was the spokesman for the Baptist group. He extended greetings to the President from the Baptists of the world and assured him of their prayers.

Referring to the "new frontiers" program undertaken by President Kennedy, Nordenhaug said that "it is our conviction that the battle will ultimately be settled on spiritual frontiers; for what is in the hearts and minds of men will ultimately determine how they act."

The President quickly agreed with this expression and referred to his State of the Union message before Congress. In it he bemoaned that "it is one of the ironies of our time that the techniques of a harsh and repressive system should be able to instill discipline and ardor in its servants—while the blessings of liberty have too often stood for privilege, materialism, and a life of ease."

"But I have a different view of lib-

erty," said the President in his State of the Union message.

He reiterated this same feeling to the Baptist missionaries. He assured them that he is with them in their efforts to impart a strong moral fibre into men's characters and in their efforts for religious liberty everywhere.

The President greeted each missionary personally at the door of his office. When all were inside they formed a circle around his desk. He and Nordenhaug stood in front of the desk and chatted informally.

As the missionaries entered they shook hands with the President and told him the name of the country where they served. In his remarks he said, "I want to express my great appreciation for your coming here today, and I am most impressed in hearing the litany of places—Japan, Korea, the Congo . . ."

"It is a wonderful thing," he continued, "what you are doing. . . . You have a great tradition in your denomination of freedom and you can't have religious freedom without political freedom. The people of this country are strongly behind you and any help that we can give should be made known."

Among the missionaries making the visit were Mr. and Mrs. J. Edward Cunningham, of Lexington, Kentucky.

Revival Opportunities Go With '62 Session

MILL VALLEY, Calif.—(BP)—Pastor, are you interested in holding a revival in California just before or just after next year's Southern Baptist Convention?

If so, write President Harold K. Graves of Golden Gate Baptist Theological Seminary here, or D. Wade Armstrong, Fresno, Calif., director of evangelism for the Southern Baptist General Convention of California.

The 1962 Convention meets June 5-8 in San Francisco.

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Cooperative Program Receipts Gain

By W. C. BOONE, Treasurer

Undesignated receipts through the Cooperative Program from our Kentucky churches in January amounted to \$209,649.65, a gain over January, 1960, of \$2,650.85.

For the first quarter of this General Association year (Nov. 1, 1960-Jan. 31, 1961), Cooperative Program receipts were \$621,376.96, which showed a gain over the corresponding three months of last year of \$14,933.86.

Our goal for the Cooperative Program this year is \$2,500,000.00, or \$208,333.33 per month. We are short of this goal, for the first quarter, \$3,622.94.

We feel that this is an encouraging report, especially in view of the weather and its effect on church attendance, and in view, also of the fact that perhaps the two most popular special offerings, the Thanksgiving Offering for the children's homes, and the W.M.U. "Lottie Moon Offering for Foreign Missions," come in this same quarter.

Let us go forward and reach, and exceed, our goal for the Cooperative Program, which is the main support of all our Baptist work, in the months ahead.

Age Longs For Expression

By S. L. MORGAN, SR.

Wake Forest, N. C.

I can never forget the grand old man of 88, deaf and almost blind, and his longing for "one more word." I was a visitor in the community and heard about him and his wife of the same age, both of them almost helpless. I found him lying on his bed, and I put my lips near his face and talked a few words, and shouted a tiny prayer into his ear, and left. He got up, followed me to the door, just to say one more word. Cut off from others, he longed for expression.

This old man dramatized Age's longing for expression. I talk out of my own experience in my 90th year. All my life I've felt bound to talk out each new problem or new experience with someone who, I believed, deeply cared. Through my teen-age years it was my mother. Then for many years it was my brother (We went through the public school, through college and seminary, in the same classes.). Then through 45 years it was my wife, until she broke lately and entered an institution, leaving me desolate. One is not normal who lacks the urge to talk out

to someone what burns within for expression,

I dare to talk of myself, for I am not far different from other old people. And I am a crusader for them. I read, I think in the night, and my mind grapples with the problems and dangers that threaten our nation, our civilization, our planet, and my heart longs to discuss with someone a possible way out. A fire burns within, and must have an outlet. I long to talk out how I feel into an understanding ear. Pent up, it pains me.

I'd gladly accept an invitation any time to drive 50 miles with any congenial soul just to talk out what is within, and to exchange ideas. If only others knew this longing in old people! Lately I drove 500 miles from Georgia with a congenial couple, who drew the best out of me. I talked most of the 12 hours—a grand release of pent-up desire for expression.

My appeal: our nation has 16,000,000 old people above the retirement age of sixty-five. Most of them are isolated, and just like me in their yearning for fellowship—if only to talk out their problems, their burdens, their yearnings, their aspirations for something better than they have yet attained to. Every church, every church group, every club, every individual, should face this problem of loneliness in the increasing multitude of lonely old people, and plan definitely to do something about it.

That was the lesson forced on my attention by the "grand old man of eighty-eight."

Kentucky's Governor Is Honored at Frankfort

FRANKFORT, Ky., Feb. 2—Gov. Bert Combs was honored February 9 at one of a number of prayer breakfasts held simultaneously in state capitals and in Washington.

The breakfasts for state governors and the President are sponsored by International Christian Leadership, Inc., a non-denominational organization.

State officials participating in the religious service with local businessmen included Chief Justice Robert B. Bird of the Court of Appeals; Commissioner William T. Hockensmith of the Department of Insurance; Dr. Frank Dickey, president of the University of Kentucky;

William Bridges of the Department of Education, and Lt. Jud Edwards of Kentucky State Police.

John D. Darnell, Frankfort attorney, was master of ceremonies. T. A. Pardue, a banker, headed the Frankfort chapter of the organization. The breakfast at Frankfort held at the Southern Hotel at 7 a.m.

The breakfasts honoring the chief executives, according to the organization, "will further the purpose of dedicating our state and nation to God."

Missionary Training Report for 1960

By J. EDWARD CUNNINGHAM

Listed below are the associations which participated in Schools of Missions in 1960:

Associations	Dates
Red River	January 24-29, 1960
Liberty	January 24-February 5, 1960
West Union	February 7-12, 1960
Elkhorn	February 21-26, 1960
Boone's Creek	September 4-16, 1960
West Kentucky	October 30-November 4, 1960

Out of the foregoing district associations the following results were accomplished:

Churches participating	102
Grand Total Attendance	41,901
Classes	91
Enrollment in Classes	1,211
Missionaries:	
State	41
Home	29
Foreign	19
Stewardship	1
Others	2
Results:	
Conversions	18
Volunteers for Mission Service	40
Subscriptions Received:	
The Commission	287
Home Missions	275
Western Recorder	30

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The Library

Trust Fund Established In Memory of Mr. Richard Eugene Morton

A trust fund has been set up in honor of the late Lt. (jg) Richard Eugene Morton, who lost his life on September 8, 1960, in the service of his country. The fund will be handled by the Kentucky Baptist Foundation, Kentucky Baptist Building, Middletown, Kentucky, and the proceeds from the memorial are to be used by the Kentucky Southern College as the "Richard Eugene Morton Memorial Fund" to help worthy students. The fund has been established by Gene's parents, Mr. and Mrs. Garnett B. Morton. Morton is accountant and business manager for the Executive Board of the General Association of Baptists in Kentucky.

Gene has been awarded the posthumous promotion to full Lieutenant by President Eisenhower. The Secretary of the Navy has sent a beautiful scroll in his honor. His Lieutenant Commander wrote: "Gene was an extremely competent and highly experienced pilot as well as a fine junior officer. He always took great pride in his proficiency and ability as an aviator and contributed more than his share to the squadron's combat readiness. His death represents not only a great personal loss to me but also to our nation's offensive capability."

Gene's death was caused by mechanical failure of the catapult engine which prevented his jet aircraft from receiving the power necessary to accelerate it to flying speed as it was being launched from the carrier. He was safety director of his squadron, and although only 25 at the time of his death, he had written a Safety Operations Manual which is now in use by the entire Pacific Fleet.

Mr. and Mrs. Morton have already been notified of a number of contributions to the trust fund in honor of their son. Two \$500.00 gifts are in sight as well as a number of smaller gifts. Members of the Beechwood Baptist Church in Louisville, the home church of the Mortons, have been given the opportunity to designate their contributions to Kentucky Southern College to the memorial fund.

It is the hope of the Mortons that the fund will grow sufficiently through the years to provide a number of scholarships for worthy students at Kentucky Southern College.

►Stanton H. Nash is the new editor of *The Hawaii Baptist*, 1801 South Bere-tania St., Honolulu 14, Hawaii. He succeeds Hannah Plowden.

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WANTED: About 30 good used, straight pews for mission. Must be either 10 or 12 feet long. Contact **Ben Rice**, 219 White Street, Manchester, Ky. Telephone LY 8-2303.

►We noticed in a newspaper item last week, our own H. S. Robinson, Campbellsville, is the oldest attorney, according to records, in Kentucky. We are not told when his birthday will occur, but when it does this year he will be 100 years young. Judge E. C. O'Rear, Frankfort, was 98 on Ground Hog Day, February 2. The latter closed his downtown office in Frankfort on New Years Day. Presumably, he is the second oldest attorney. Mr. Robinson is a Baptist layman, and in addition to his interests in law, has maintained a lively interest in history, especially as related to Baptist churches, associations and Baptists themselves in his vicinity of The Knobs Section of central Kentucky.

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