

Western Recorder

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No. 10



—Home Board Photo

PIONEERING IN AREAS BEYOND the "South" has taken Southern Baptists into every state in the United States with the Word of God. Dedicated laymen and ministers, undergirded by more than 50 percent of the Home Mission Board's budget receipts, accelerate and strengthen work in pioneer areas. Three times as much money, for the most part from Cooperative Program gifts, is appropriated by the Home Mission Board for pioneer mission areas as for language missions, and twice as much as for all other causes combined. These funds aid mission pastors, support pastoral and area missionaries, and make possible loans for church sites and buildings. The exciting story of pioneer missions is told in a new filmstrip, "Today's Pioneers," just released by the Home Mission Board.



GLEANINGS FROM THE FIELD

LEXINGTON STUDY COURSE

►Dr. Eric C. Rust, of the Southern Seminary faculty, was the teacher of the book of First Corinthians in the Bible Study Week at Central Baptist Church, Lexington, February 12-16. Homer Carter is the pastor there.

WINT BOLTON REMEMBRANCE

►North Side Baptist Church has just sent us a statement in remembrance of Pastor Wint Bolton who passed away June 24, 1959, at his home in Warrington, Fla. Long time member and pastor of East Cumberland Avenue Baptist Church, Middlesboro, Ky., he established a mission on North 20th Street, which he later helped to organize into a church.

DEATH OF BETHANY LADY

►The Flora Dodson Circle of Bethany Baptist Church, Louisville, has sent us some resolution about the passing of a faithful member, Mrs. Laura Belle Cox, who was so suddenly taken home. "We count it a privilege that our paths were brightened by her cheerfulness, vivaciousness and willingness to serve in so many places," the paper read. They shared the loss of her husband, their family, and her brother.

LAWRENCEBURG FIRE

►A \$30,000 fire plagued the \$100,000 building of the First Baptist Church, Lawrenceburg, Ky., on February 21, at 10:30 p.m. A new educational building had just been erected and the old building had been redecorated. Pastor Carl Wright thinks the fire started in room where the coal and furnace were located and most of the fire damage was confined to that region, but the water damage extended throughout the whole building.

GEORGIA MIXED-DRINKS

►Baptist and Methodist people in Georgia have jumped into action to oppose a bill in the state legislature to legalize the sale of mixed drinks in their state. The matter was defeated by a narrow margin in the Georgia General Assembly, but its exponents claimed that it will be brought up again after a two-week recess. Louie D. Newton, pastor of Atlanta's Druid Hills Church, is leading the Public Affairs Committee of the Georgia Baptist Convention in this fight.

GEORGETONIAN ADDS A JOB

►Wayne Johnson, one of the professors of music in Georgetown College since 1955, is the new minister of music at

the Immanuel Baptist Church, Lexington, where H. B. Kuhnle is pastor. He studied at Murray State Teachers' College, and the University of Indiana. In the early 1950's he was band and choral director for the Mayfield High School, Mayfield, Ky., and rendered similar work with the Mt. Morris High School, Mt. Morris, Ill. In recent years he has served as minister of music in the First Baptist Churches of Paducah, Mayfield, and Paris.

LAUREL RIVER MISSIONARY

►Earl Clark, of Clay County, has been named associational missionary of the Laurel River Association, with offices on the second floor of the Lucas Building, Manchester Street, London, Ky. After spending three years at Clear Creek Baptist School, Pineville, he attended both Carson-Newman College, Jefferson City, Tenn., and Eastern State College, Richmond, Ky. He has been preaching for seven years, his last pastorate being at Pleasant Run Church, Sidell, Ky. For 14 months he was mission superintendent for the First Baptist Church, Pineville, Ky. Mrs. Clark formerly was Miss Vada Robinson, Burning Springs. They have three children: Carol Sue, 12; Patricia Ann, 9; and Sherman Earl.

SURPRISE SPRUNG AT SPRINGFIELD

►Members of the Springfield Baptist Church gave their pastor, James D. Hopkins, a surprise party at the recreation hall in the church Wednesday night, February 8, in honor of his birthday anniversary. Hopkins had been on sick leave and had not planned to attend the Wednesday night prayer service and business meeting. One of the members called him to the business meeting. Upon entering the church basement he found a decorated room, birthday cake, and a large group of happy people singing "Happy Birthday to You." A money tree, with a love gift was presented Bro. Hopkins, who said, "Yep, looks like money does grow on trees!"

ANGLO-JAPANESE CHURCH

►We have received a program of the organizational service of the Yokohama Baptist (English Speaking) Church, which took place at the Yokohama Baptist (Japanese) Church, Yokohama, Japan, on January 15, 1961, at 2:30 o'clock. The pastor of this church is a familiar name to Kentuckians and many others. He is A. L. (Pete) Gillespie,

formerly student secretary in Kentucky. The new church has 53 charter members. Among the names of those on the program which look familiar to us are some of our missionaries to Japan, i.e., Calvin Parker, Milton E. DuPriest, Tex Cox, Charles Whaley, Worth C. Grant, and W. H. Jackson.

Western Recorder

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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March 9, 1961

Protestant Missions Under Attack

By HUGH WAMBLE Professor of Church History
Midwestern Baptist Theological Seminary, Kansas City, Missouri

Protestant missions in Latin America are currently under an aggressive attack whose extent and influence are not known. However, its temper is evident and may be seen in the copy of an address unsolicitedly received by Midwestern Seminary on November 8, 1960, the date of our national elections. It was widely distributed. In correspondence with its author I learned that it "has been distributed by a local [Quebec] organization in French, English and Spanish."

The author is Professor Paul Bouchard of Laval University, a Roman Catholic school in Canada.

The address was delivered on August 8, 1960, before the Conference of the Canadian Institute of Public (International) Affairs. Prime Minister Diefenbaker's secretary indicates that the Institute is not sponsored by the Canadian government (letter, January 24, 1961). Our Department of State has been informed that it "is a private, non-partisan organization of excellent repute," whose purpose is "to promote an understanding of international questions and problems" (letter, February 10, 1961). Presumably, "it is an independent organization and is not sponsored by any church group."

An assistant secretary of state, Mr. R. R. Rubottom, Jr., also delivered an address at the conference three days after Professor Bouchard. This indicates that our Department of State holds the Institute in high esteem. It must be emphasized, however, that Mr. Rubottom's address dealt with the Communist threat in Latin America, particularly in Cuba, and that it in no way reflects the spirit or viewpoint of Professor Bouchard. Our Department of State would insist that its involvement in the conference extends no further than Mr. Rubottom's address. Mr. Rubottom is a specialist in Latin American affairs and a career diplomat, first appointed by the Truman Administration.

The distressing fact, however, is that Professor Bouchard's viewpoint was, by someone, deemed worthy of presentation at such a reputable gathering.

Following a sketchy history of Roman Catholicism in Latin America, Professor Bouchard turns to his main subject, namely, "Two Destructive Forces: Communism and Protestantism." He gives only one paragraph to Communism but five pages to Protestantism. This suggests that he regards Protestant missions as a graver threat to Latin America than Communism. In fact, in one of his letters to me (November 30, 1960), he contends "that Yankee Protestants are not working for God in Latin America but quite unwillingly (and may be unknow-

ingly) for the Devil, for the ultimate promotion of agnosticism and materialism, for communism and against the United States."

He refers to Protestant missions by such terms as "big-money operation," "the sudden northamerican [sic] fury to de-convert and de-Catholicize Hispanic America," "some sort of a spiritual rape of the Latin Republics," an attempt "to force on the Latin Republics the religious chaos of the United States," "the most ill-inspired and misguided proselytism," and U. S. Protestantism's "anti-Catholic foray in Latin America."

Special objection is made to "the omni-presence of Northamerican Protestantism," "its all-pervading aggressiveness," "the religious imperialism of the United States," "the purchase of souls by the Almighty Dollar," the "indiscreet onslaught against the traditional faith" of Latin America, and "protestant propaganda" which "is not making Christians but unmaking Catholics."

The hostile attitude of Latin Americans toward the United States, he alleges, is a political reaction against Protestant missions. This implies that the curbing of Protestant missions would help the prestige of the United States.

It is implicitly charged that Protestants, in their efforts to prove that Roman Catholic doctrines are erroneous, "might resort to explanations that undermine the very basis of Christianity." "The enlightened Catholics," it is said, "ask themselves if Protestantism will not ultimately drive, as in the United States, millions of people towards religious indifference or agnosticism." "If European history repeat itself," he predicts, "then a probability will arise that Northamerican Protestantism may drive millions of de-Christianized South Americans toward agnostic or marxist materialism as in the U.S.A. and the USSR."

Finding it hard to believe that such an attack on Protestantism would be made by a responsible person during the time when religious tolerance was being depicted as the greatest civic virtue, I wrote to Professor Bouchard to request additional information. In reply to my questions, he said: "The objective is to warn the United States and especially the State Department against the damage that is being done in Latin America where a tremendous wave of Anti-Yankeeism is swelling up right now and not only on account of Castro and Russia" (November 15, 1960).

I wrote again to Professor Bouchard, asking "Do I understand" correctly that "you concur with the views of Latin Americans who regard Protestant mis-

sionism as a danger and that you would favor the cessation of such missions, probably through restrictions imposed by the State Department" (November 21, 1960)?

There was nothing ambiguous about his answer (November 30, 1960): "Your guess is right and the State Department has a few copies of my text with full explanations of the spiritual and political damage done by the U. S. Protestant missions in Latin America. My lecture was meant to be a protestant-hands-off-Latin-America." He gave some advice which had not been requested: "U. S. Protestants should stay home and convert their own country that needs missionism much more than Latin America. The trouble with you is that you consider Latin America as if it were Africa, or Asia. If such is the zeal of U. S. Protestants for teaching Christianity, even in its deviations, I think there is a large field in England, in the Scandinavian countries, or in the pagan countries of Asia and Africa. It is not necessary to trouble the conscience of a Christian continent like Latin America and sow among Christians the seeds of spiritual chaos and future national quarrels."

In reply (January 4, 1961) I pointed out that Roman Catholic leaders regard Latin America as their number one mission field (see N. Y. Times, September 14, 1960, p. 21). Reference was made to the generally recognized fact that, "despite nominal affiliation with the Roman Catholic Church, the vast majority of South Americans have little or no contact with Christian doctrines, morality, and worship." Objection was also made "to efforts by Canadians to influence the United States State Department on matters which involve the United States as one party and South American nations as another," efforts which "tend to undermine Protestant missions which millions of citizens of the United States believe in and support."

How extensive and influential is the viewpoint which Professor Bouchard represents? It is difficult to ascertain. In his address, he said, "In all the Catholic countries of the world, and especially in nations which like French Canada are nearer to the Latin mind, an international crusade is being organized to save Hispanic America from the spiritual anarchy of the United States." The effectiveness of this crusade remains to be seen. In light of Professor Bouchard's address, its existence cannot be denied. Its danger may not be ignored.

It is to be hoped that the attack on Protestant missions in Latin America will have little, if any, influence on our government. Nevertheless, it seems proper to state our fears which are based on fact and to urge our officials to resist any effort which tends to weaken or imperil Protestant missions in Latin America.



Looking In On a Stand-In

The warm February rain was falling softly. As usual the marquee of each downtown theater in Nashville, Tennessee, brightly announced the title and stars of its first-run movie. It was a typical night for Nashville's Church Street except for two unusual sights at the theater entrances.

One of these sights was the lately displayed signs on the windows of the ticket booths and doors to the theater lobbies. One sign said, "Private Property, No Trespassing Except With the Permission of the Management." Another was, "Fire Exit, No Standing or Loitering." Still others said, "Tickets Must Be Used By Purchaser and Immediately Upon Purchase," and "The Management Invokes the Fifth Amendment of the Constitution of the United States and Refuses to Answer Any Question He Deems Incriminating."

The other sight was lines of Negro youths seeking admittance to the theaters. At one theater each youth asked for a ticket, only to be refused and then returned to the back of the line to await his next turn.

At another theater the ticket booth had been closed. A line of policemen and theater personnel blocked the entrance to the Negroes but allowed whites to pass through the line to the lobby where tickets were being sold.

The Negro youths stayed in line handing out a mimeographed letter to passersby who would take it. The letter called attention to the first non-violence demonstrations in Nashville in February, 1960, and to the arrest on February 20, 1961, of stand-ins at the same theater. (The arrests were made the night before at the theater on charges of blocking the fire exit of the theater.) The letter also pled for "a city of brotherly love," better jobs and housing and other equalities now denied to Nashville Negroes.

A crowd of observers stood across the street from the theater under a store front canopy. Part of the observers jeered at the stand-ins. "Two, four, six, eight, we don't want to integrate," snatches of "Dixie," "what about the Memphis supermarket" (obvious reference to the recent fatal stabbing of a white girl by a Negro youth in Memphis) and other taunts drew little notice from the Negroes.

One Negro youth approached the line of policemen and theater personnel as if to enter the lobby. He met a body block from a policeman and picked himself up from the street with a cut head. He left the scene.

Later a girl approached the blockade. She met a shove from a member of the theater personnel standing next to a policeman who had his night stick in his hand. The girl apparently slipped on the wet side-

walk as she was shoved, but was uninjured and returned to her place in the line.

About 8:45 p.m. the stand-ins marched away followed by a group of the taunting white youths who were shouting, "Hup, two, three, four, hup, two, three, four." According to the next day's newspaper, the whites attacked the Negroes several blocks from the theaters. Several of the Negro youth were beaten and kicked and one had his glasses broken. None of the Negroes hit back and no policemen were in the area according to the newspaper account. The Negro youth eventually entered the Negro First Baptist Church and the whites drifted away.

Such was the sight witnessed by Baptist leaders from all over the Southern Baptist Convention on their return from the Southern Baptist Sunday School Board Building to their hotels. While the Negro youth entered the First Baptist Church to escape the attacks by the white youth, Baptist leadership a few blocks away was considering ways to increase gifts through the Cooperative Program.

(Note—This account of stand-ins is not meant as any reflection upon the City of Nashville. Louisville was experiencing stand-ins about the same time, but the ones in Nashville happened to be the only ones ever observed by this writer.—Editor.)

Red Faces Again

The annual embarrassment to Kentucky Baptists took place in Nashville on Wednesday, February 22. The occasion was the semi-annual meeting of the Southern Baptist Convention Executive Committee. Present for the humiliation were the members of the Executive Committee from Kentucky and all the other states, the presidents of all our seminaries, the heads of all our Southern Baptist boards and commissions, and the editors and executive secretaries of the various Southern Baptist state conventions.

We were hardly settled before the blow came. The first item of the agenda was a presentation by Southern Baptist Convention Executive Secretary Porter Routh, entitled, "What Happened to the Cooperative Program—1960." The first mimeographed page handed out by Mr. Routh contained a list of the per capita gifts of each state in the Southern Baptist Convention through the Cooperative Program in 1960.

There are 28 state groups in the Southern Baptist Convention. Where do you suppose Kentucky came in the list? You guessed it—28th out of 28. This rank of last place was the source of embarrassment and it is an annual embarrassment in that the story was the same last year.

Now for the sad fact—each Kentucky Baptist on an average gave only \$3.71 through the Cooperative

Program for causes in Kentucky and elsewhere in the world during the whole year of 1960.

What happened to the \$3.71? All but \$1.27 of it stayed in Kentucky. Only six state groups gave less than \$1.27 through the Cooperative Program per capita to all causes outside the state. These were California, Colorado, Indiana, Alaska, Oregon-Washington, and Arizona—all pioneer states where the local needs are tremendous. Even needy Southern Baptists in Ohio gave more per capita through the Cooperative Program than Kentucky Baptists.

Everybody knows by now that statistics can be used to tell the story whichever way is desired. And so we can use the total amounts given by all Kentucky Baptists through the Cooperative Program in 1960 and make ourselves feel pretty good. For example, last year the total Cooperative Program receipts in Kentucky amounted to \$2,292,555—the highest in the history of Kentucky Baptists. Of this amount, by our agreed upon divisions, we gave over \$337,000 to Foreign Missions, over \$214,000 to our six Southern Baptist seminaries, over \$397,000 to our State Mission Program in Kentucky, and over \$491,000 to our seven Kentucky Baptist schools.

But when we consider that this total of \$2,292,555 represents the Cooperative Program giving of 618,765 Kentucky Baptists for the whole year, we quickly see that this is only \$3.71 a piece. Then by our agreed upon percentages for division, here is what each Kentucky Baptist on an average gave to each of the causes sharing in the division of the Cooperative Program funds in 1960:

Southern Baptist Causes Outside Kentucky

	Cents
Foreign Missions	54½
Home Missions	23
Relief and Annuity	2½
American Seminary	¾
Carver School	¼
Southern Baptist Seminaries	34¾
Brotherhood Commission	1¼
Christian Life Commission	¼
Education Commission	½
Historical Commission	¼
Joint Committee on Public Affairs	¼

Radio and TV Commission	4¾
Southern Baptist Foundation	¼
Southern Baptist Hospital	½
Convention Operating	1½
Southern Baptist Causes in Kentucky	
State Missions	64½
Administration and Promotion	19¼
Payment on Hospital Loan	22¼
Security Plans	21¾
General Association Expense and Minutes	¾
W.M.U. Operating Budget	6¼
Western Recorder	2½
Kentucky Baptist Schools	79½
Cedarmore	3¾
Church Buildings	3
Contingent Fund	¾
Children's Homes	15
Payment on Building Loans	5¾

\$3.71

You see it sounds a lot different when you say we gave \$337,000 to Foreign Missions last year through the Cooperative Program than when you say I gave 54½ cents the whole year through the Cooperative Program to save the whole world outside the United States.

The story is no better in many places than it is in Kentucky. In fact, we came nearer meeting our goals last year through the Cooperative Program than did several other states.

This is our predicament. What is the answer? From Nashville to Fairbanks and from Richmond to Honolulu, heads are being scratched in search for the answer. There are several plausible explanations. Among these are the economic recession, the heavy financial burdens of local churches, special offerings, etc.

These explanations, however, are in no wise to be considered justifications. The simple truth is our performance as Baptists doesn't match our profession. Our problem as individuals and churches basically is selfish materialism. This is a spiritual problem and is not solved simply by Forward Programs, the preaching of tithing, or even by statistically laden editorials. The solution is in the right answer to the Lord's question to every one of His disciples, "Lovest thou me?" (John 21:16, 17).

Corinthians 11:15. Paul uses the word again in I Thessalonians 3:2 with reference to Timothy and in I Timothy 4:6 with reference to Timothy again.

Several more times the word is used, but I believe that a close examination of these instances will reveal that it always means servant, and is never used to signify that a man is a preacher or that he holds any certain office or does any particular kind of work.

Now, I would like to be able to qualify to be called "a good minister of Jesus Christ," as the man Timothy was called in I Timothy 4:6, but let's say for the present that I am "pastor" of a Baptist church. Since we advocate the use of the New Testament as a guide to what we should say or do, I believe we should do just that even in these perhaps small matters. I am glad to be referred to as a preacher, and for my people to say that I am their pastor and for them to call me Brother John.

Columbus, Ky. John H. Adams

BAPTIST FORUM



JUST A PASTOR

Editor:

Bless your heart for your recent editorial concerning the handle to be used with a preacher's name. It was a point well taken since very few men were mentioned in the sessions of the General Association who were not "doctors." However, you mentioned a title often used to designate a preacher in many papers, etc., and in conversation too, which I believe to be a misuse of the word minister.

In what instances and under what circumstances should we refer to a man as a minister? As I understand it, there

are several words which are translated minister in the New Testament, but the most widely used is the word from which we get the word deacon. According to Young's Analytical Concordance, Jesus used this word to refer to himself in Matthew 20:26, and also to refer to any one of the disciples who was willing to serve the others in Mark 10:43. Paul used it in Romans 13 when referring to the secular rulers of his day, and again in Romans 15 to refer to Jesus Christ. He used the term again in II Corinthians 3:6 when referring to himself. Then he used the word again with reference to the servants of Satan in II



Southern Baptist Sunday school leaders recently met in Nashville to project the largest enlargement program in the denomination's history, "Church and Denominational Advance—Through Enlargement." A. V. Washburn, secretary of the Baptist Sunday School Board's Sunday School Department, is seated, and standing, left to right, are: W. Alvis Strickland, superintendent of associational promotion, and Keener Pharr, superintendent of administration, Sunday School Department, Sunday School Board; and Edgar Williamson, former state Sunday school secretary for Arkansas, who has been assigned as special consultant for promoting the series of pastor-led enlargement campaigns in this emphasis.

Richard M. Shields Called to Eastwood



R. M. Shields three years. Shields was born in Beaver Dam, Kentucky, and was graduated from the Vine Grove High School in 1944.

He served in the U. S. Navy during World War II. He surrendered to the call to preach in 1949 and entered Georgetown College that year, graduating in 1954. While at Georgetown he served with the State Mission Board, being pastor of churches in the rural areas of Lee County. He was pastor of the Lewisburg Baptist Church, Mason County, from 1953 to 1954, and Locust Grove and Double Springs Baptist

Churches in Lincoln County Association
'8961 01 7961 10.17

Shields, his wife Martha, and sons, Marty, Ricky, Paul, Tommy and Allan, and daughter, Susan, are residing in the church parsonage at Eastwood.

Indiana Launches Work On Three State Campuses

PLAINFIELD, Ind.—(BP)—Southern Baptists have launched student work adjacent to three campuses in Indiana.

The executive board of State Convention of Baptists in Indiana heard the report here that Baptist student unions are now located at Purdue University, Lafayette; Ball State Teachers College, Muncie, and University of Indiana, Bloomington.

A financial report showed that state Cooperative Program receipts for 1960 amounted to \$109,431. This was 20.31 per cent higher than 1959 income. Highest month of the year was November when receipts totaled \$11,153.

The *Indiana Baptist*, state monthly newspaper, reached an average circulation of 7,287 during the last three months of 1960. It is the highest quarterly av-

erage circulation yet attained by the paper, according to Editor E. H. Moore of Plainfield.

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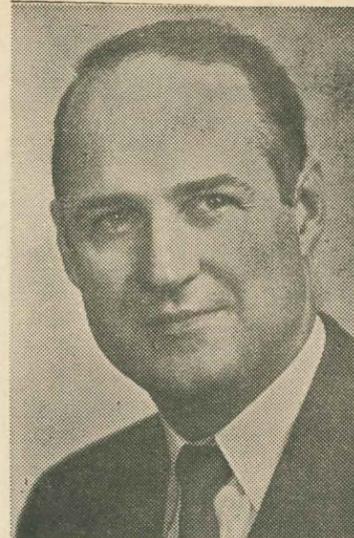
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Robert Proctor, Teacher, Southern Seminary, Awarded Temple Doctorate



Robert Proctor

Professor Robert Proctor, associate professor of religious education at the Southern Baptist Theological Seminary, has been awarded his doctor of education degree from Temple University, Philadelphia, Pennsylvania. The degree was presented on February 16. Dr. Proctor is a native of Gadsden, Alabama.

Dr. Proctor received his B.A. from Howard College and his M.S. from the University of Oklahoma. He earned his master of religious education at Eastern Baptist Theological Seminary in Philadelphia.

He was ordained by the Lakewood Baptist Church, Birmingham, Alabama, and has served as associate pastor of that church. Dr. Proctor has served as pastor of Macedonia Baptist Church, Vincent, Alabama, as minister of education, St. Matthews Baptist Church, Louisville, and interim pastorates in Alabama, Pennsylvania, and New Jersey.

During World War II he served in the Air Force as a captain. He was instructor and navigator in the Air-Sea Rescue Service.

Dr. Proctor is a regular contributor to Baptist Sunday School and Training Union periodicals. He has been a conference leader and consultant in Adult Education for several denominational boards and agencies.

Bible Society Issues Pictures for Children

The criticism of most radio and television religious programs is that they are directed almost exclusively to audi-

ences composed of those who are already "sold" on religion, and sympathetic to the theology or the doctrine of the group that sponsors the particular program presented.

The New York Bible Society has produced, and will be telecasting during January and February on Channel 4 in New York, an unusual series of children's stories designed to acquaint non-church-going youngsters with the fact of God, and by unobtrusive references in each succeeding telecast help them to realize that they are missing something good and desirable by not attending a church.

Two "Bills" who have had a lot of experience working with children have teamed up to tell "Tales of the Brave in Heart" and to illustrate each story with a series of sketches of the story action as it moves along.

The story-teller is William ("Bill") Wiley, a professor of English and an

"old china hand" at telling stories to children.

The artist is William ("Bill") Lent, one of New York's most gifted commercial artists, who draws the cartoons illustrating the story action as Bill Wiley spins the tale. An endless belt of drawing paper moves one illustration off the easel to make room for the next. The whole program takes 15 minutes.

The story series features the careers of such famous historical characters as Florence Nightingale, George Washington Carver, Orville and Wilbur Wright and many others. Woven unobtrusively through all of the stories is the point that these great men and women all had religious training in their childhood that shaped their characters and prepared them for their dramatic roles in history.

"Tales of the Brave in Heart" is being run as a feature of the "Fourth R" TV program and is produced by the New York Bible Society.

FILL SPRING HOURS WITH GOOD READING...



for your youngsters

OZARK OBIE
by Virginia Whitman

Obie wanted more than anything else to buy a rifle and kill a deer. Then maybe his folks would stop calling him "our baby boy." See what happens in his exciting summer. Ages 11-14. (26b) \$2.95

THE SKY TRAIN
by Oren Arnold

Rod hadn't wanted to go to the old run-down summer camp, but an amazing discovery in an abandoned tunnel led to the best summer ever! Plenty of action for ages 9-13. (26b) \$2.95

. . . new picture books

I HELP TOO

by Alma May Scarborough

All young children love to help. Through simple text and large full-color pictures this book shows ways little ones "help" at home. Ages 2-4. (26b) Board, 60¢; Cloth, \$1.00

JESUS' FIRST TRIP

by Robbie Trent

The story of Mary and Joseph's flight to Egypt, simply told for ages 2-4. (26b) Board, 60¢; Cloth, \$1.00

THE SINGING BELLS

by Anita Scott Coleman

The Bells were a very special family. But when TV came into their home, they found they were special in a more important way. Ages 6-8. (26b) Board, 60¢; Cloth, \$1.00

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Madisonville, First	810	18	245
Paducah, Immanuel	674		179
Bowling Green, First	663	1	171
Mission	96		
Owensboro, Third	637		286
Covington, Calvary	625		
Princeton, First	587		180
Paducah, First	537		215
Glasgow	514		150
Mission	17		
Somerset, First	510		271
Mission	70		40
Newport, First	505	2	134
Covington, Latonia	499		213
Elizabethtown, Severns Valley	448		211
Missions (2)	25		
Franklin, First	418		54
Mission	54		40
Middlesboro, First	413	2	114
Lexington, Calvary	388	1	204
Mission	32		
Henderson, Immanuel	386		
Missions (2)	133		
Erlanger	385	5	154
Ashland, First	363		91
Mission	107		
Campbellsville	357		204
Missions (4)	115		46
Greenville, First	355		162
Central City, First	339		159
Louisville, Walnut St.	335	6	188
Missions (1)	44	1	20
Hazard, First	322		83
Morganfield, First	320	1	96
Corbin, Central	319		139
Mission	46		30
Bellevue	319		90
Bowling Green, Eastwood	315		101
Ludlow, First	315		92
Scottsville, First	311		82
Lexington, Immanuel	303		264
Mission	10		
Covington, South Side	297	2	66
Georgetown	293	3	187
Mission	27		38
Corbin, First	281	2	127
Earlington, First	277		112
Ft. Thomas, First	274		67
Mission	67		41
Bowling Green, Glendale	271	4	152
Mission	26		23
Dawson Springs, First	270		57
Benton, First	269	1	111
Harrodsburg	268	1	149
Louisville, Carlisle Avenue	266	1	197
Louisville, Beechmont	257	1	130
Barbourville, First	257		209
Missions (3)	205		
Lexington, Grace	256		184
Mission	18		
Owensboro, Lewis Lane	255		132
Florence	239		111
Winchester, Central	234		147
Hazel	232		
Hodgenville, First	229	1	126
Owensboro, Crabtree Avenue	227	1	117
Lexington, Trinity	227		212
Mission	65		71
Nicholasville	222		104
Marion	220		66
Louisville, Hazelwood	205	2	96
Lebanon, First	189		110
Lexington, Porter Memorial	188	1	90
Walton, First	179		143
Versailles	172		97
Frankfort, Thorn Hill	165		128
Owensboro, Seven Hills	157		83
Louisville, Victory Memorial	147	1	119
Shelbyville, First	147		
Louisville, Beechland	143		147
Mission			33
Greensburg	143		119
Louisville, Baptist Tabernacle	131		126
Louisville, Parkland	125		81
Perryville	125		
Louisville, Highland	87		
Louisville, Shawnee	85		
Louisville, Valley Station	83		85
LaGrange, DeHaven Memorial	82		64
Louisville, Valley View	55		89
Louisville, Bethlehem	20	2	80
Louisville, Beth Haven	10		109
Owensboro, Hall Street			208

Executive Secretary S. A. Whitlow, Little Rock, has announced the appointment of Jesse Sherman Reed as associate to the secretary of missions and evangelism among Arkansas Baptists.

Progress Report

The 30,000 Movement,
Southern Baptist
Convention, Jan. 1, 1961

The following figures give the latest totals of new missions established and new churches organized throughout the nation and the world by the various churches and denominational agencies which apply toward the 30,000 Movement:

State	New Churches organized	New Missions established
Alabama	173	300
Alaska	16	28
Arizona	61	160
Arkansas	66	87
California	237	481
Colorado	73	150
Cuba	3	46
District of Columbia	8	9
Florida	189	291
Georgia	134	216
Hawaii (included in Foreign Mission report)		
Illinois	162	477
Indiana	26	88
Kentucky	123	275
Kansas	41	60
Louisiana	89	111
Maryland	44	133
Michigan	67	86
Missouri	100	342
Mississippi	95	110
New Mexico	44	115
North Carolina	148	214
Ohio	137	253
Oklahoma	90	215

Oregon-Washington	51	121
Panama Canal	6	10
South Carolina	89	184
Tennessee	138	205
Texas	235	441
Virginia	70	108
Foreign Missions	1,148	2,638
Totals	3,863	7,954
Grand Total		11,817

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Leslie Tilley Called
To Bullitt Lick
Baptist Church Pastorate



Leslie Tilley
The Bullitt Lick Baptist Church, of Route 1, Shepherdsville, has called Leslie Tilley, Atlanta, Georgia, to be its pastor. Tilley is a native of Atlanta. He was graduated from Mercer University before leaving that state, and was a 1960 graduate from Southern Baptist Theological Seminary. He was assistant pastor of Brookhaven Baptist Church in Atlanta, and has worked with juvenile delinquency and Temperance League forces.

Tilley is 26 years of age, and is married to the former Miss Lora Garrett, Fairdale (near Louisville), Ky., also 26. She is a graduate of Georgetown College, and has had one year of training at the Southern Baptist Theological Seminary. She has served two years as an educational director, and has done some choir directing. She spent two summers as a student worker in New Mexico among the Indians in a vacation Bible school.

The Tilleys moved on the new field February 19.

Mr. and Mrs. Gene H. Wise, Southern Baptist missionaries now on furlough from South Brazil, have moved from Portales, New Mexico, to Louisville, Ky., where their address is Box 647, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Ky. He is a native of Taiban, N. Mex.; she is the former Aleene Greenlaw, of Flagstaff, Ariz.

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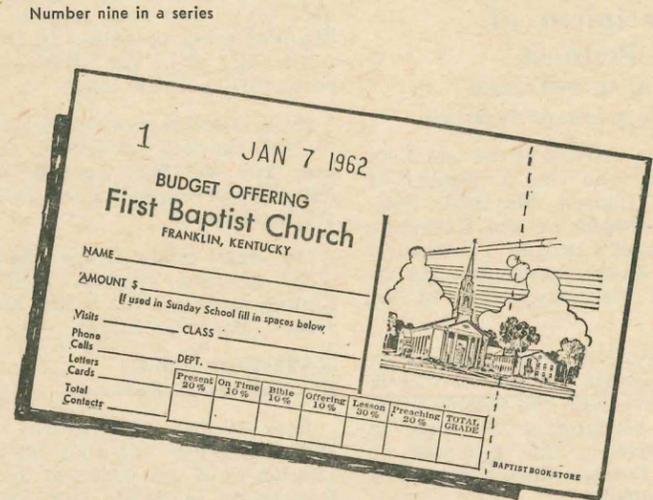
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- (1) Give a box of 52 envelopes to each church and Sunday school member. Do not wait until they ask for them. Provide them for each member each January 1.
- (2) Have an extra supply on hand to give to new members. As members enroll in Sunday School, or join the church, mail them a set the next week.
- (3) Encourage one offering a week from each member, whether present or absent. Suggest that members turn in their envelope the first service they attend. Do not expect members to give three or four offerings a Sunday, i.e., in Sunday School, both worship services, etc.
- (4) Order envelopes with name of church imprinted. Also have envelopes dated. For example, "Sunday, March 30, 1961." This will encourage members to make up offerings for Sundays missed.
- (5) Save money by ordering envelopes early in the year. Order envelopes for 1962 now. Prices increase toward end of each year. For prices and information write Baptist Book Store Envelope Service, Box 125, Chester, West Virginia.

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KENTUCKY BAPTISTS AT WORK

Kentucky Baptist Foundation

Kentucky Foundation Is the Recipient of Gift and Bequest

By A. M. VOLLMER

Executive Secretary-Treasurer

Stipulated in the will of the late John W. McDonald, who was a member of First Baptist Church, Mayfield, Kentucky, was \$1,000.00 for the KENTUCKY BAPTIST CHILDREN'S HOMES. The bequest was placed with the Foundation and divided among the endowments of the three homes.

A \$500.00 gift also came to the Foundation, with instruction that it was to be held in trust, with the income to go to "promote teaching of the Bible in foreign countries." This gift will be placed in the Foreign Mission Fund now with the Foundation.

Woman's Missionary Union

First Church, Mayfield, Welcomes W.M.U.

By MRS. GEO. R. FERGUSON



John C. Huffman, Pastor

First Baptist Church of Mayfield is pleased to be host to the State W.M.U. Convention on April 4-6. Located in the Kentucky Lake area, Mayfield is a dy-

amic town which is stimulated by the Atomic Energy plant at nearby Paducah, the Industrial Chemical Complex at Calvert City, and the largest Clothing Manufacturing operation in the nation for a place of its size. Ladies, you will enjoy this energetic town.

Every possible provision is being made for your comfort, convenience and pleasure. You will find the folk here very friendly and hospitable, and the churches are impressive.

On behalf of our fellow-Baptists, and other gracious citizens, First Baptist Church welcomes you to this meeting.—John C. Huffman, Pastor.

MAYFIELD W.M.U. INVITES YOU, TOO

Dear Women of Kentucky W.M.U.: Please consider this your personal invitation to be our guests at the W.M.U. Convention in April. Our committees, under the direction of our general chairman, Mrs. John Stokes, have been planning and preparing for your pleasure and convenience while you are here. We are prayerful that this meeting will be a time of spiritual refreshing as well as a period of fellowship and enlightenment.



Mrs. John C. Huffman
President of W.M.U.

We look forward with glad anticipation to your coming.—Mrs. John Huffman, W.M.U. President.

IMPORTANT NOTE

The hotel and the motels at Mayfield are all filled for the State Meeting of Kentucky W.M.U. There are motel rooms available in nearby towns such as: Holiday Inn on the southside of Paducah; Murray Plaza Court at Murray; Kenlake Hotel at Kentucky Lake; and Fulton Plaza, Park Terrace, Kingsway, Traveler's, Adams', Foy's Motels at Fulton.

Don't miss this important meeting. Write now for reservations in homes or in a motel in this very beautiful section of our state. For reservations in homes write to: Mrs. Robert O. Wilford, Jr., 903 South 8th Street, Mayfield.

G.A. QUEENS' COURT

The limited number of reservations has been reached for Girl's Auxiliary Queens' Court at Georgetown College, March 17-19. Many have asked about making arrangements to stay in motels and attend the meetings. This is permissible; however, there would not be room for you to attend the banquet on Saturday night and we could not take any responsibility for the supervision of these girls. It will be necessary for you to notify the state office if you plan to attend the meetings but will not be staying in the dormitories. We need to know how many to expect at the meetings in addition to those who have reservations.

Stewardship Promotion

Congratulations, Top Forty-Seven in Per Capita Giving

By ROBERT J. HASTINGS

In 1960 forty-seven Kentucky Baptist churches gave \$10 or more per person for world missions through the Co-operative Program.

This week we salute the top 47 churches in per capita giving in our state.

Place	Per Capita	Church	Association
1	22.38	Beechwood	Long Run
2	20.31	Audubon	Long Run
3	19.57	Mayfield, First	Graves Co.
4	19.35	Owenton	Owen County
5	18.56	Owensboro, Thirl	Daviess-McLean
6	18.16	Briensburg	Blood River
7	17.79	Glenwood	Pulaski Co.
9	17.40	Lone Oak	West Union
10	16.41	Walnut Grove	Bethel
11	16.05	Hodgenville, First	Severns Valley
12	13.91	Eastwood	Warren
13	13.91	Greensburg	Russell Creek
14	13.88	Versailles	Elkhorn

15	13.40	Northside	Ohio Valley
16	13.37	New Harmony	Blood River
17	13.26	Severns Valley	
18	13.15	Highland	Long Run
19	13.05	Lyndon	Long Run
20	12.91	Guthrie	Bethel
21	12.54	Glendale	Warren
22	12.20	Cadiz	Little River
23	12.18	Adairville	Bethel
24	11.98	Crescent Hill	Long Run
25	11.56	Paducah, 12th Street	West Union
26	11.54	Vine Grove	Severns Valley
27	11.49	Bandana	West Union
27	11.49	Shepherdsville	Nelson
28	11.32	Hopkinsville, First	Christian Co.
29	11.28	Eaton Memorial	Daviess-McLean
30	11.12	Russellville, First	Bethel
31	11.08	St. Matthews	Long Run
32	11.00	Ashland, First	Greenup
33	10.95	Campbellsburg	Henry Co.
34	10.91	Hillview Heights	Warren
35	10.83	Franklin, First	Simpson
36	10.79	Kenwood	Long Run
37	10.75	Bethany	Long Run
38	10.60	Moscow	West Kentucky
39	10.42	Immanuel	Elkhorn
40	10.39	Mexico	Ohio River
41	10.38	Corbin, First	Mt. Zion
42	10.37	Lexington, Calvary	Elkhorn
43	10.32	Munfordville	Lynn
44	10.15	Walton, First	North Bend
45	10.00	Lexington, Chevy Chase	Elkhorn
45	10.00	New Salem	Nelson

Church Music

Record Hymn Sing Attendance at Mayfield

By EUGENE F. QUINN

The previous high record attendance for an associational hymn sing has been broken on January 29 by Graves County Associational Hymn Sing at Northside Baptist Church in Mayfield. The total attendance was 626 from 28 churches



Hymn Sing Leaders Ormond Stegall, missionary, and John Dickinson

which topped the former record of a single hymn sing of 575 people from 13 churches. This record was held by Greenup Association for their hymn sing at Russell, Kentucky, last year.

Church leaders present included 28

pastors and 14 music directors. Special music was presented by the Sharon Church Choir, Farmington Youth Choir, High Point Youth Choir, Northside Adult Choir, New Home Baptist Quartet, Men's Quartet from the First Baptist Church of Mayfield, and the Liberty Church.

Associational music director, John Dickinson, reports this attendance in icy, snowy weather, indicating the wonderful interest of the people in growing in the grace of music for Christ.

Sunday School

New Sunday School Program Launched

By ROY E. BOATWRIGHT



R. E. Boatwright

and the state Sunday school departments.

The new program, in connection with the Southern Baptist Jubilee Advance, has been termed "Church and Denomination Advance—Through Enlargement." It is based on the principle that the Sunday school is the basic and main thrust in reaching people and teaching the Bible for the whole program of the church.

In organizing and developing this program, the Sunday School Board has named Edgar Williamson, former Sunday school secretary of the Arkansas Baptist State Convention, as a special consultant for promoting these enlargement campaigns.

The projected goal calls for an enlargement campaign in every association by June, 1965, with as near 100 per cent of the churches participating in the campaigns as possible.

The Sunday School Board will train top-flight men who will be selected by the State Sunday School Secretaries to lead these associational campaigns. Seven association pastor-led enlargement campaigns for training directors have been arranged. North Bend and Campbell County associations in Kentucky have been selected as the location for one of these Trainees Pastor-led Enlargement Campaign Schools. The date is May 7-12, 1961.

A. V. Washburn, secretary of the Board's Sunday School Department, explained that this new program "is a culmination of at least three years' intensive development, with the concept that the Sunday school is the basic agency in outreach for the unreached.

The Sunday school is also conceived of as the church agency for basic Bible teaching which can result in enlargement and improvement of every phase of the church's ministry. This type of enlargement program majors on using the pastor as leader in his own church campaign. Actually it is not a new program—it is a greatly accelerated program of outreach," he declared.

Training Union

1961 Regional Training Union Events And Conferences

By JAMES H. WHALEY, SR.

- March 20—Central Region, South Jefferson Baptist Church, Valley Station
- March 20—North Central Region, Cynthia Baptist Church, Cynthia
- March 21—Northeastern Region, First Baptist Church, Louisa
- March 21—Southern Region, First Baptist Church, Franklin
- March 23—Southeastern Region, Manchester Baptist Church, Manchester
- March 23—Southwestern Region, Cadiz Baptist Church, Cadiz
- March 24—South Central Region, Stanford Baptist Church, Stanford
- March 24—Western Region, Calhoun Baptist Church, Calhoun

PROGRAM FOR EACH MEETING

- Afternoon Session**
 - 4:30 Song Service and Welcome
 - 4:45 Junior Memory Work and Bible Drill
 - 5:15 Young People's Speakers' Tournament (19 and above)
 - 5:45 Adjourn for Meal—Host church to furnish drinks; individuals to bring sandwiches
- Evening Session**
 - 6:45 Song Service
 - 6:50 Intermediate Sword Drill
 - 7:15 Conference on Methods — for each member of unions or departments
 - 8:30 Young People's Speakers' Tournament (17 and 18 year olds)
 - 9:00 Adjourn

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Student Union

"Finding Myself — Not Every Month Or So, But Daily"

By MISS ANN SNIDER

The Baptist Student Union has been one of the biggest influences in my life. Throughout the past two years, B.S.U.ers and B.S.U. activities have steadied me when other things seemed to be on an

A SOPHOMORE

Miss Ann Snider is a Sophomore at Western State College. Her major study is in the field of Science. She belongs to the Mathematics Club and the Physics Colloquium. Miss Snider is in the B.S.U. Choir and is Noonday Devotional Chairman on the B.S.U. Council.—J. Chester Durham.

uneven keel. As the time drew near for me to make definite plans concerning the courses I would pursue in college, again B.S.U. was an aid.

Since the 1959 B.S.U. Convention a feeling had been growing within me—a feeling that I was not giving God all that He wanted of me. A series of events preceding the 1960 B.S.U. Convention built a firm foundation for the things that were said during the weekend. When Miss Amelia Rappold talked about teaching children to sew in New Orleans, my heart ached because this was something I loved to do. Miss Norma Baker said that one need not go outside the country, state, or city to be a missionary—only outside one's self. This statement caused me to take a deeper look at my ideas. Then Dr. Joseph Estes told about the need for Christian mathematics and science teachers in other lands. This seemed to be the destruction of my last weapon because I had said, "How can God use me and the courses I am taking?" My flimsy excuse was completely crushed!

That night in Calvary Baptist Church I did not walk down the aisle because I was remembering the distinction Dr. Herbert Gilmore had made between "emotionalism" and "true emotion". I wanted to be sure that this was not a period of shallow emotionalism. After the service a friend of mine was talking with me and he said, "Ann, God does not want part of you—He wants all." I realized then that I had been holding back on Him, and to be truly happy, I must yield my whole being.

The next morning as I sat in Memorial Hall and listened to each speaker, I had a wonderful experience. Inside me there seemed to be a great weight lifted while, at the same time, there was a fullness. When I walked down that aisle Sunday

morning it was not with a feeling of "emotionalism." I knew then that I would be able to do what God wanted me to do whether it was in Africa or in my own hometown. I believe now that He will use me as a Christian housewife and teacher. I may never be appointed by a Board but somehow, I believe that I will be on foreign soil.

Do you know what B.S.U. is to me? It is a means of finding myself—not every month or so, but daily. If B.S.U. can mean half as much to tomorrow's college student as it does to me, he will be a very fortunate person.

NOTE: Western State College's fall enrollment of 3,458 makes it the second largest state-supported institution. Western increased 59 percent over its 2,261 enrollment in 1956.—J. Chester Durham.

Name Change Remains For Further Study

NASHVILLE—(BP)—The matter of whether to change the name of the Southern Baptist Convention has been left with a subcommittee for further study.

R. L. South, North Little Rock, Ark., minister, asked the S.B.C. Executive

Committee here to consider the matter. He is a member of the Executive Committee.

The matter was referred to the administrative committee, one of the several subcommittees of the Executive Committee. When the Executive Committee met to consider subcommittee reports later, the name change was not reported out of subcommittee.

Hugh Van Eaton, Jasper, Ala., who presented the administrative committee report, said the question remains before that subcommittee.

Southern Baptist pastors in Wausau, Wis., declared recently "the term 'Southern' tends to preserve the animosity generated during the Civil War." They offered no substitute name for consideration.

But Editor Erwin L. McDonald of the Arkansas Baptist, Little Rock, wrote an editorial making such a suggestion. "Why not rename our Convention 'Baptist Convention USA'?" McDonald asked. He urged the Executive Committee "to make a thorough study of the advisability of changing the name of the Convention."

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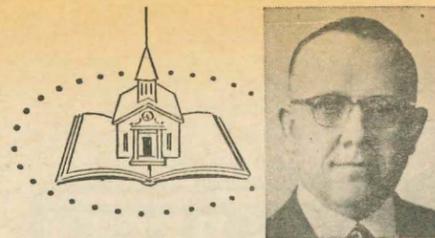
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SUNDAY SCHOOL LESSON

By H. C. Chiles

THE PROMISE OF THE SPIRIT For March 12, 1961

Our Lord never promised His followers that they would be free from trouble. Rather He assured them that frequently they would find themselves in the midst of adverse situations. He went so far as to tell them, "In the world ye shall have tribulation." This marvelous fourteenth chapter of John is a favorite of multitudes who have received so much comfort and encouragement from it.

I. The Preparation. John 14:1.

On the night before His crucifixion Christ calmly announced to His disciples that He was going to leave them. That announcement pierced their hearts. In consternation they looked at each other. Up to that time they had basked in the sunshine of His presence and love. Now that He was about to leave them, they were sorely troubled at the thought of separation from Him Whom they had learned to love so dearly. No longer would they hear the well-remembered tones of His voice, or could they carry to Him their problems and make Him the sharer of their difficulties as had been their custom. They actually wondered how they would be able to live when the light of their lives had gone out, and how they could ever face the world without His supporting presence.

Observing the troubled look upon their faces and every billow of anguish that surged through their hearts, Christ said, "Let not your heart be troubled: ye believe in God, believe also in me." By those great, wonderful and memorable words Christ intended to comfort His disciples and to prepare and fortify them for the terrible faith-shattering ordeal through which they soon were to pass.

Faith in Christ is the first element in the panacea for trouble and sorrow. There cannot be any abiding comfort without faith. But in whom? Our nearest relatives and dearest friends are among our most precious possessions, but our faith must go far beyond them if we are to receive abiding comfort. They cannot assuage our disappointments, remove our pains or replace our losses.

When Christ comforted His disciples He said, "Believe also in me." He meant for them and for us to believe in Him as a personal, loving and omnipotent Saviour. What a comfort to know that

our Saviour, Who is too good to be unkind and too wise to make a mistake, is our companion in sorrow!

II. The Promise. John 14:15-17.

A Christian is a person who has experienced the pardoning love of Christ and in turn has an abiding love for Him. Love for Christ will manifest itself in thinking, reading, hearing and talking about Him, and in obeying Him. Every good Christian strives to do the things that please Christ.

During His ministry among His disciples our Lord had guarded, protected, encouraged and guided them, but now that He was leaving them He assured them that the Holy Spirit was coming to be with them and to assume the responsibility of being another guardian of the same kind as He had been. Christ made it perfectly clear that the Holy Spirit is a Person Who knows, feels and wills.

III. The Presence. John 14:18-24.

Having persuaded those whom He has made conscious of their guilt of sin to believe on Christ and receive the salvation which was planned by the Father and provided by the Son, the Holy Spirit then imparts the divine nature to them. He also gives the assurance of salvation, strengthens the saved, guides them in the study of the Scriptures, directs in the Lord's work, comforts in sorrow, dispenses gifts and empowers for service. He teaches Christians the will of the Lord for their lives and guides them in the doing of that will.

Every person who has received Christ as his Saviour and been born of the Spirit is obligated to obey the solemn injunction, "Be filled with the Spirit" (Ephesians 5:18). If a Christian is not filled with the Spirit, he is disobedient and his life is largely one of fruitlessness. Obedience to this divine commandment, "Be filled with the Spirit," is a test of our love for God. When He is in possession and control of the believer's thoughts, words and deeds, his discernments, decisions and delights conform to the will of God.

Those who truly love Christ are obedient to His commandments. If we love Him, we shall strive diligently to do the things that He wants and commands us to do. The only way that we can prove that we love the Saviour is by our

obedience to Him. All of God's children who walk in the pathway of obedience to Christ are assured the blessed presence, protection and power of God the Father and Christ the Son. All who disobey Him deprive themselves of this blessedness.

IV. The Peace. John 14:25-27.

If there is any word which excites pleasing sensations, it is peace. From time immemorial man has longed, prayed and hoped for peace. Wonderful as is peace in the family, social, national and international realms, it is nothing in comparison to the peace of mind and heart which comes from being right in one's relationship with God. This latter kind of peace is a condition into which we are brought by the Holy Spirit as a result of complete reconciliation with God through Christ.

Salvation always precedes peace with God. It is the cause of which peace is the effect. Christ paid the price for this peace, so it cannot be purchased or earned by man. Rather, it must be received as a gift.

Peace with God is the most valuable blessing one can enjoy on earth. Peace was the gift which Christ singled out, above all others, to bestow upon His disciples as a parting legacy. This legacy is the most precious of gifts, an inheritance which this world can neither give nor take away. God grant that you may enjoy this wonderful peace as you walk in conscious fellowship with Him in the doing of His blessed will.

►Missionary Gene H. Wise, now briefly on furlough from his labors in Rio de Janeiro, Brazil, whose address is Box 647, Southern Baptist Seminary, Louisville, and whose phone is TW 5-1931, is available for speaking engagements in and near Louisville from now until the end of May. He has some 20-minute color movie film showing scenic wonders of Baptist work and religious superstitions in Rio de Janeiro; and 10-minute slides on any of the following subjects: Baptist World Alliance at Rio; Travelling on the Amazon; Interior Brazil; and Typical Things in Brazil.

►Silas M. Bishop, superintendent of the Baptist Children's Home, Jacksonville, Fla., died suddenly of a heart attack recently. Formerly he was a businessman with Pepsi-Cola and A. & P. grocery chain before entering the ministry. He has been at the home a number of years.

Phelps Baptist Church Years Later

By JAMES E. CASEY, JR.

The story of the Phelps Baptist Mission all started after a discussion with Mountain Missions Director J. Edward Cunningham. Mr. Cunningham told of the needs in the area and how a Baptist witness was needed. The mission was to be a joint project, supported by the State Mission Board of Kentucky, the Home Mission Board, and the East Williamson Baptist Church.

After looking over the area the last of January, 1957, I was convinced this was where God wanted me to serve. So, February 1, 1957, I officially became missionary for the Phelps-Majestic area of Pike County. For the next fourteen months, I lived in Williamson, West Virginia, and carried on the work. The East Williamson Baptist Church was the sponsoring church of the mission and this enabled us to work closely with them.

The work actually began with a survey of Phelps. The survey revealed a great spiritual need in the community. There was a population of 874 with 454 above nine indicating they were unsaved. There were about 400 prospects for Baptists. There had never been a Missionary Baptist witness permanently established in this area. The closest Baptist Church was more than thirty miles away.

A Bible School was conducted in July, 1957, in an old court house building. A revival was held after that in an adjoining community of Jamboree, Kentucky. During the revival six affiliated with the mission. Soon a store building was rented in Phelps which has housed the mission for three and one-half years.

It was April 15, 1958, before a home could be located for us to move into. Once we were located we were enabled to do a more effective job. The attendance began to grow. Many responded to the call of Christ and were saved.

The Springfield Baptist Church, Springfield, Kentucky, became interested in our mission work and purchased a tract of land in 1958. This was to be the site for our future building.

The Woman's Missionary Society of Kentucky purchased a bus for us in the fall of 1958. This has helped us reach people that we could not possibly have reached.

In the past four years 126 people have made a decision for Christ at the mission. At the present, there are 85 members. A large number of these are children.

An intensive program of training has been carried on. Thirteen of our people have earned diplomas in the Church Study Course Plan; five have red seals and three of these have blue ones. Last year 114 awards were earned by the members.

The Sunday School has grown to

thirteen classes and is departmentalized. There are classes for Nursery through Adults. At the present time the Sunday School enrollment is 150. There was an average attendance of 82 for the past Sunday School year.

The mission has continued to grow in spite of the depressing economic conditions. Many of the mines have closed down. Some of our members have moved away to find employment. The mission has helped hundreds with food and clothing. Many would not have been able to send their children to school without this assistance.

On February 5 the mission moved into its new building. The newly built structure is the most modern in the area. The sanctuary will seat 250 and the educational part will care for the same number. The cost of the building is approximately \$25,000.00. This has been the dream of the members of the mission.

Now, after four years, Phelps has a modern Baptist Church. A survey taken in 1960 revealed a population of 1,067 with 561 above nine unsaved. The field is still white unto harvest. With the new building, the outreach of the Phelps Mission will increase. The mission has adopted a budget of \$3,894.84 for 1961.



Buell T. Wells, native of Russellville, Ky., who has been pastor of two churches in Texas during the last twelve years, has just left the pastorate of the B. H. Carroll Memorial Baptist Church, Fort Worth, to return to his native Kentucky, where he is new missionary of the Severns Valley Baptist Association. With his wife, Mrs. Margaret Wells, and daughter, Lequita Ann, he is now residing at 524 North Mantle, Elizabethtown, Ky. In previous years he was pastor of a number of Baptist churches in Kentucky and was for five years associated with the Executive Board of the General Association as a regional director of rural work.

►Southeastern Baptist Theological Seminary, Wake Forest, N. C., has named its Administration Building the Stealey Hall in honor of Dr. Sydnor L. Stealey, the first and present president of their school.

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Church Organizes With 590 Members

COLORADO SPRINGS — (BP) — Churches seldom organize with 590 charter members.

That's the story of Skyway Baptist Church here. With the blessings of the sponsoring First Baptist Church of Lubbock, Tex., it began separate existence with 590 in its membership.

The story of the church, born as a mission in 1955, has been one of co-operation between Texas and Colorado.

William Fleming, millionaire Baptist layman in Fort Worth, put down \$2,000 deposit to hold the tract of land on which the church built. First Church, Lubbock, agreed to sponsor new work here when there was no building and no congregation.

John Baker, the present pastor, came at the direction of the Lubbock church. He started the mission soon after in his own home. The Lubbock church not only assisted in paying Baker's salary and other expenses, but it also aided in the erection of a building.

The plant, costing \$195,778, will accommodate 750 in Sunday school and 550 in the sanctuary. Members of the mission dedicated the building last November.

Houston Baptists Act On Integration

HOUSTON—(BP)—A motion suggesting that Texas Baptist leaders encourage all Baptist schools in the state to admit Negro students who are spiritually and intellectually qualified has been adopted by the Union Baptist Association here.

The motion was made after a Houston Baptist pastor addressed a weekly pastors' conference on the subject, "Racism—An Issue." The pastor, James A. Walker, of the Forrest Oaks Baptist Church, scored the equality of all men before God in the sermon, previously preached before his own congregation.

"It's beginning to be embarrassing," he said, "when people ask questions about why all races do not attend our schools."

Texas Baptists own and operate eleven educational institutions. Only one, Wayland Baptist College in Plainview, Texas, admits Negroes.

The motion, unanimously approved by some sixty pastors, was identified by its sponsor as an expression of opinion only.

"We are not trying to start anything radical," said Frank M. Newton, pastor of the Richmond Plaza Baptist Church. "We are just suggesting that our leaders give this matter their prayers and consideration."

Temple Baptist Church Of Owensboro Has Dedicatory Service

OWENSBORO, Ky., Feb. 9—The Temple Baptist Church here dedicated its newly acquired property January 29, 1961. This property included a temporary educational building valued at \$8,500, and a pastorium located at 3112 Ridgewood, which is valued at \$10,000.

The regular Sunday morning worship service was used for the dedicatory service. The dedicatory prayer for the temporary Educational Building was led by Carl Lewis, followed by the choir singing "Lead On, O King Eternal." The message was delivered by Pastor J. E. Maddox, II. All members were extended an invitation to dedicate themselves to the task of making the potentials of Temple become a reality. All members present responded.

Open house was held at the pastorium

in the afternoon from two until four o'clock.

Music Director Jimmy Leonard sang "We Gather Together," and the dedicatory prayer was led by Harold Peters.

Outcome of the Thanksgiving Offering

Sam Ed Bradley, general superintendent of the Kentucky Baptist Board of Child Care, reports that the Thanksgiving Offering has reached a total of \$214,023.64. Of this amount, \$7,813.24 was designated for Glen Dale; \$5,567.81 was designated for Spring Meadows; and \$3,850.03 was designated for Pine Crest. Mr. Bradley said the offering just concluded was down about \$25,000 from the record-breaking offering of 1959.

"We are extremely grateful to all our wonderful friends for their loyalty and continuing support of our Child Care ministry," added Mr. Bradley.

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Significance of Annuity Board Investments

By FRED W. NOE

Treasurer-Director of Investments

DALLAS, Texas—The function of the Annuity Board makes the investment program of the Board highly significant.

Members of the retirement program, the churches or institutions they serve, and the various state conventions pay dues into the fund during the entire active career of the members. As a consequence, during the course of years, significant sums are accumulated and held by the Annuity Board for the benefit of the members when retirement time comes.

In the determination of the funds required to pay the retirement annuities as members retire, it is assumed that the funds held by the Board will not be idle, but that the funds will be invested in order that a part of the amount required will be produced from the earnings on investments.

To obtain diversification, the funds are invested in several types of income producing situations such as mortgage loans, stocks, bonds and purchase leasebacks. A purchase leaseback is a relatively new but not uncommon type of investment which is an effective source of earning for a pension fund.

It works as follows: Funds are used to purchase a property which is leased on a net basis at rentals sufficient to amortize the investment completely during the original term of the lease, in addition to paying an acceptable yield on the investment. Being on a net basis means that all taxes, insurance, maintenance and repairs are paid by the lessee; all rents received going, therefore, to amortization of principal or interest.

Too, leasebacks do not deprive any taxing authority of any taxes which pension funds and similar institutions are required to pay.

The exemption the Annuity Board is allowed under federal income tax laws is not necessarily predicated upon being an agency of the denomination. Industrial, union or other type pension funds have the same exemption from federal income taxes.

A leaseback is advantageous to both the lessor and lessee. The lessee can write off the rentals against profits more rapidly than depreciation would be permitted if lessee owned the building. The lessor has an advantage in that, in addition to recovering in rent the entire cost of the property plus an interest yield, the property will produce rentals beyond the original lease when the amount invested will have been diminished to zero. Thus, this type of investment establishes what is in effect a perpetual endowment.

Many institutions administering endowment and pension funds favor the

purchase leaseback as good investment, because it has some of the advantages of both mortgage loans and property ownership.

It should be observed that these represent the investment of funds which have been deposited to await their time of need—when the members come to retirement. The funds are not surplus funds in any sense. The funds represent monies being accumulated to pay annuities, and which otherwise would be idle.

All Baptists can take pride in their achievements in the establishment of a retirement system that affords security to their retired servants and of the adequate procedures that make prudent investments of the funds as accumulated.

Catholic Tax Attitude Branded "Great Danger"

PORTLAND, Ore.—(BP)—The pastor of Dallas' First Baptist Church described the greatest danger to church-state separation as "the campaign to shift the cost of Roman Catholic schools to the American taxpayer."

W. A. Criswell was addressing the public rally here at the 13th National Conference on Church and State, sponsored by Protestants and other Americans United for Separation of Church and State (POAU).

Criswell charged Cardinal Spellman with disrupting Protestant-Catholic relations by his recent demands that Catholic schools share in federal funds. "Cardinal Spellman's statement was a declaration of war against separation of church and state," Criswell declared.

"It presents a dramatic challenge to President Kennedy at the very threshold of his term in office. Millions of voters will want to know immediately whether our new President will bow to the wishes of Cardinal Spellman or respect his magnificent pledges given in the last campaign."

He added: "Any federal aid given to private schools is almost altogether a federal subsidy to the church."

W. Kenneth Haddock of Churchland, Va., district superintendent for The Methodist Church, declared the church-state separation "battle must continue to be done on the real issues of public tax



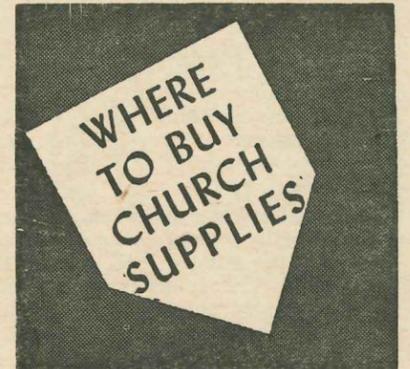
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support for Roman Catholic schools, tax favoritism for Roman Catholic nuns who teach in public schools, and clergy who serve as chaplains in the armed forces.

The issues include "Roman Catholic baking, brewing, and broadcasting industries, as well as the insistent demand by the Roman Catholic Church that its views on birth control shall be forced upon the United Nations policy and on U.S. foreign policy," Haddock added.



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