

# Western Recorder

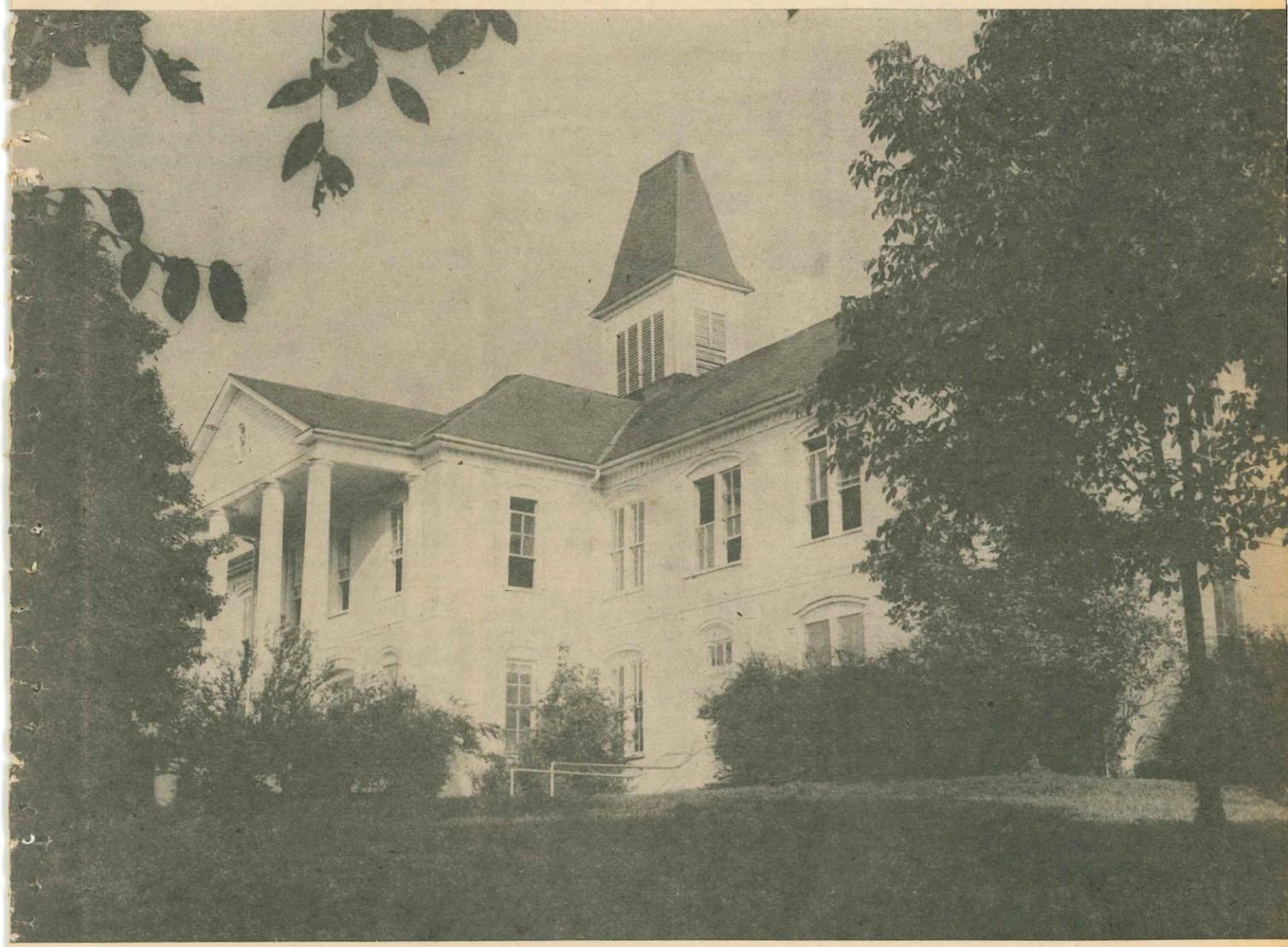


April 13, 1961

Vol. 135

No. 15

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WESTERN RECORDER  
Middletown, Ky.



The Mountain Missions Conference will be held on the campus of Oneida Baptist Institute, Oneida, Kentucky, in Marvin Hall above, May 1-3



## GLEANINGS FROM THE FIELD

### REVIVAL POPLAR RIDGE

►James M. Palmer, area missionary, Northwest Ohio, will be guest evangelist and chalk artist for revival services at the Poplar Ridge Baptist Church, Bedford, Kentucky, April 17-23. J. D. Fullington is pastor of the Poplar Ridge Church and will direct the music for the revival meeting.

### KENTUCKY GRADS AT S.E.

►Three Kentuckians are candidates for degrees in Southeastern Baptist Theological Seminary's commencement exercises, May 19. They are Noel Ray Lykins, Mt. Sterling, candidate for the master of theology degree; and Barrett E. Norris, Fort Thomas, and Billy N. Siress, Benton, candidates for the bachelor of divinity degrees.

### NEW SEMINARY INSTRUCTOR

►Chaplain Douglas C. Turley has been named as a clinical instructor in pastoral counseling by The Southern Baptist Theological Seminary. Through this faculty action, theological students may receive academic credit for a summer semester of clinical pastoral education at Longview State Hospital, Cincinnati, Ohio. Turley is chaplain supervisor of the hospital.

### NOW ON THE OTHER SHORE

►Miss Mary Lavinia Bullard, 83, a resident of Waddy, Kentucky, passed away at King's Daughters' Hospital in Shelbyville, Ky., March 4, 1961. She was a member of Waddy Baptist Church, and a charter member of its W.M.S. She is survived by a niece, Mrs. Carl F. Garrett, and a nephew, John F. Martin, both of Waddy.

►Mrs. Verda Ray Asher Brandenburg of Pineville, Kentucky, passed to her eternal reward February 14, 1961, after a long illness. She was the wife of Dr. N. Brandenburg, and the daughter of the late Mr. T. J. Asher. Mrs. Brandenburg was one of the most loyal members of First Baptist Church, Pineville, Kentucky. She loved her church and was interested in every phase of the work, a sweet singer and faithful for years as superintendent of the extension department in the Sunday School.

►Carl F. Garrett, Sr., deacon, former Sunday school superintendent and church clerk of Waddy Baptist Church, died at King's Daughters' Hospital, Shelbyville, February 17, 1961, after falling on the ice at his home and breaking his hip. At the time of his death he was employed as a statistician in the Child

Welfare Department in Frankfort. His funeral was conducted by Pastor James E. Smith on February 20. He is survived by his wife, Mrs. Lydia Martin Garrett; a son, Carl F. Garrett, Jr.; a daughter, Miss Sara Ann Garrett; two sisters, Miss Josephine Garrett, Waddy, and Mrs. Wilson Allen, Shelbyville.

### THE DYALS TO ARGENTINA

►Mr. and Mrs. William M. Dyal, Jr., Southern Baptist missionaries who have been in the States for furlough, are sailing for Argentina, where Mr. Dyal will assume responsibilities as the Foreign Mission Board's field representative for Argentina, Chile, Uruguay, and Paraguay. They may be addressed, c/o S. D. Springle, Jr., Casilla 3388 Central, Buenos Aires, Argentina. They formerly served in Costa Rica and Guatemala. He is a native of Austin, Tex.; she is the former Edith Colvin, of El Dorado, Arkansas.

### ARCHITECTURE SOCIETY

►The American Society for Church Architecture will be responsible for a program relating to all aspects of church planning and construction at the Morrison Hotel, Chicago, May 23-25, according to announcement made by Morris Hertel, AIA, Glenview architect and national president of the Society. The program will be held in conjunction with a display of church furniture, stained glass work, and other church building components, as well as an exhibit of photographs and drawings of new churches of outstanding design.

### POSTON NEW PRESIDENT

►Prof. E. Eugene Poston, for the second year head of the Department of Religion at Gardner-Webb College, Boiling Springs, N.C., has been promoted to the office of president of that institution. He will assume his new office August 1, succeeding Philip L. Elliott who is retiring after 18 years as head of that school. Poston was born 42 years ago in Shelby, N.C. He is a graduate of Gardner-Webb and Wake Forest Colleges, both in North Carolina, and of Southern Baptist Theological Seminary in Louisville, Ky.

### BAYLOR MEDICAL GRANTS

►The Baylor University School of Medicine has been awarded four grants totaling \$235,855 for research and experimentation in the treatment of polio and the cause of paralytic strokes. Three of the four grants came from the National Foundation for infantile paralysis, one from the National Heart Institute,

an organization of the U.S. Department of Health, Education and Welfare. A \$149,911 grant from the National Foundation was the largest of the four grants. It will be used to discover improved methods of care for paralytic polio patients and to teach rehabilitation methods to doctors, medical students, and rehabilitation workers.—(BP)

## 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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## Baptists By Any Other Name

By MORGAN PATTERSON  
Associate Professor of Church History

In the wake of recent publicity on requests to change the name of the Southern Baptist Convention, the class in Baptist history at The Southern Baptist Theological Seminary was polled to discover its sentiment in the matter. Four questions were asked of the sixty-seven members of the class. The answers to these queries were illuminating, significant, and, in some instances, amusing.

The questions asked were as follows: "In view of recent discussion on the subject, would you be disposed to explore the possibility of changing the name of the Southern Baptist Convention?" Nearly all of the entire class responded in the affirmative. The question was then narrowed in order to discover those who already had given some thought to the matter, who were sensitive to the limitations inherent in the geographical designation, and whose thinking had matured to the point that they believed a change of name was needed. The group was asked: "After some reflection, do you feel that a change of name is now definitely in order?" To this question thirty students replied affirmatively. This number represented nearly fifty per cent of those present.

In the third question, an opportunity was given to those who opposed any name change to make their opinion known: "How many wish to leave the designation (Southern Baptist Convention) untouched?" Only five indicated their preference for the name to be left as it is. It should be added that in this poll the professor refrained from making any comments which might have prejudiced the class.

A fourth question was then proposed for consideration and as a written assignment: "What new names would you suggest as possibilities? They should be appropriate, descriptive, and accurate. Give two and indicate the reasoning that prompted them."

Tabulation of the papers revealed more than forty distinctly different suggestions with another fifteen possessing minor variations. From these numerous proposals certain general preferences and patterns emerged. By far the three names most frequently mentioned in order of preference were: (1) The Baptist Convention of America (with many omitting the word Convention); (2) Missionary Baptists of America; (3) Missionary Baptist Convention.

Interestingly enough, there seemed to be considerable sentiment against the retention of the term "Convention." Approximately half of the class indicated

a disposition to drop the term and in its place use Fellowship, Alliance, Association, Cooperative, Union, Church, or nothing.

The words "World" and "Evangelical" appeared with some frequency in the suggestions in one construction or another. Several students wondered of the possible reunion of Baptists North and South and of the use of the name American Baptist Convention to designate the resulting body. This, they felt, would be the solution to several vexing and lingering problems between the two groups.

Many of the proposed names highlighted some distinctive or facet of Southern Baptist life:

The Baptizers of Jesus Christ  
Cooperative Baptists of America  
Independent Missionary Church  
Cooperative Program Baptists of America  
Evangelistic Baptist Convention  
New Testament Baptists

Several suggestions reflected an effort to broaden the geographical range and perspective of Southern Baptists. For example, included were:

United States Baptist Convention  
North American Baptist Convention  
Continental Baptist Convention  
International Baptist Convention  
The Christian World Fellowship  
World United Baptist Church  
Universal Baptist Convention

In considering a new name for the S.B.C., obviously great care should be exercised and every possible eventuality examined. One may speculate that the American tendency to contract organization names into initials might cause embarrassment if certain combinations were adopted. For example, United States Baptists would become US Baptists. More grammatically correct but posing the same problem would be World Evangelist Baptists—WE Baptists.

Some students generated real imagination in this project and came up with corresponding suggestions:

The Convention of Commissioned World Baptists  
Conventional Missionary Baptists  
Christian Baptists of America  
The Greater Southern Baptist Convention  
International Baptist Convention of America  
Cooperative Convention of Missionary Baptists in America  
General Association of Southern Baptists in the U.S.  
Ecumenical Association of U.S. Baptists  
Baptist World Mission Cooperative

The most interesting of all the proposed names indicated acute awareness of current affairs, especially of the space probes. Recognizing that mankind now stands at the threshold of the Space Age and that Baptists ought to be prepared for any eventuality, one student suggested the Solar Baptist Convention. He reasoned as follows: "This name would allow the Baptists to expand throughout the solar system. . . . (It) would certainly indicate to earthlings that the Baptists are thinking ahead."

In trying to assay the lessons likely derivable from this exercise, several things may be noted. First, there is happily no lack of creative ingenuity among us when it comes to describing ourselves. Secondly, most of these proposals would have the effect of warning us to use caution in changing our name lest the step taken be a backward one. Thirdly, I believe that the poll reflects the feeling of many Southern Baptists that discussion of this subject is overdue. Thoughtful Baptists have for some time realized that our regional title has obvious limitations and perhaps in some situations is a distinct liability. This is especially noted by those in the northern and western states into which we have entered. The fact is that Southern Baptist churches no longer are confined to the South. Our ministry in the new areas, many believe, will be significantly assisted by adopting a name which is consistent with the expansion that is a reality.

## Nashville Agencies Stay In Nashville

NASHVILLE — (BP) — The Southern Baptist Convention Executive Committee will keep its offices in Nashville.

The Executive Committee reached the decision at its semi-annual meeting here. It authorized a subcommittee to "investigate the matter of a site for a building in Nashville for the Executive Committee and (several) other agencies and commissions of the Convention in Nashville."

By other agencies, it was understood to refer generally to the Christian Life Commission, Education Commission, and Southern Baptist Foundation. Sunday School Board offices are not included.

The decision to stay in Nashville capped a year of discussion. During the year, the Executive Committee considered relocating in another city. Tulsa, Washington, Memphis, and other cities were mentioned or suggested.

The Executive Committee presently occupies one floor in the main office building of the Sunday School Board of the Convention. It is possible the Executive Committee will buy an existing building or it will buy a site on which to build offices.



### The John Birch I Knew

I knew John Birch, too. He was my friend and college classmate. I followed him after college days through reports here and there and grieved with other friends when his death in China in 1945 was reported.

My interest was revived in John Birch when I first heard of the John Birch Society. I wondered how his name became associated with this organization. Birch was a Baptist and so is Robert Welch, the founder of the John Birch Society. What is the Baptist connection, if any, with the organization?

Some of these questions have been answered subsequently from newspaper reports, a biography of Birch by Welch, and a conversation with the mother of John Birch. I realize that all readers are not familiar with the movement called the John Birch Society, but due to the great volume of current publicity on the organization, a few facts on the life of Birch and a personal evaluation might be helpful as well as interesting to many. In a later article the movement itself might be treated, but there is no intention at this point to pass judgment on the John Birch Society.

It is only coincidental that Birch and Welch were both Baptists. There is no connection between Baptists and the John Birch Society. Birch was not a Southern Baptist missionary; in fact, he left Southern Baptists for the Fundamentalist movement headed by Frank Norris. In reality, Birch was an individualist and followed no one further than the point of agreement with his own personal convictions.

John Birch was born May 28, 1918, in India. His parents were missionaries serving under the Presbyterians, U.S.A., though they were Methodists at the time. His father actually taught agriculture in a college in India and spent what other time he had with men's Bible classes. Subsequently upon New Testament study they became committed to the Baptist position, and since then have been what they consider to be Bible believing Baptists. They now live on a tree farm outside Macon, Georgia, and belong to the Park Memorial Methodist Church, where Mrs. Birch still teaches Juniors in Sunday School. Mr. Birch is also still active in Bible conferences.

#### Heresy Charges at Mercer

The Birch family returned to the States from India in 1920 due to the poor health of Mr. Birch and, but for ten years in New Jersey, have lived in Georgia ever since. John, the oldest of seven children, enrolled in Mercer University and lived with his parents on the farm just outside Macon.

It was at Mercer that I met John. We had several things in common. We were the same age. We both were interested in grades. He was a ministerial student

and I was not, but we had a number of classes together because one of my favorite teachers was in the religion department.

John was one of the most brilliant fellows I've ever met. He made A's almost automatically. He was a wizard not only in making grades but in many practical fields and could do almost anything to which he set his mind.

John was also one of the most dynamic personalities I ever knew. He had a personal magnetism, was a born leader, and was capable and gifted without measure.

One of his great traits was deep conviction and evangelistic passion. When he believed a thing, he was absolutely unbending. He had a will of his own like few persons I ever met.

It was at the point of convictions that John and I parted ways, though it did not mar our personal relationship. John was convinced several professors at Mercer were teaching heresy. Along with twelve other ministerial students, he circulated charges of heresy against the professors, including my revered teacher in the religion department. A heresy hearing resulted in which John was one of the star witnesses against the teachers. The teachers were exonerated of the charges but the religion professor I revered so highly never overcame the mortal wounds of the affair.

I sat through the heresy hearing. I heard the statements used by John against the religion professor. I had been in the same class. I thought the charges were untrue and unfair and still do, though I could not help admiring John for his convictions.

#### A Fundamentalist Missionary

It was about this time that John met Frank Norris who was leading a vigorous fight against Southern Baptists and who was preaching from time to time in Georgia. In Norris, John apparently found a champion and after hearing Norris preach on China, said he felt called as a missionary to China. Norris was starting a school in connection with his church in Fort Worth and John enrolled in the first class of the school in the fall of 1939. Apparently John already knew more than all his teachers and was granted a diploma for a two year course after only one school year.

In July, 1940, John left for China as a missionary under the sponsorship of Norris. His brilliance was again demonstrated in learning the Chinese language in about seven months when three years are ordinarily required. The reports which came back from John

indicated that he preached and worked with amazing vigor and success.

As war between the United States and Japan loomed nearer and nearer and Secretary of State Cordell Hull suggested that Americans get out of China, John chose to stay. When Pearl Harbor came, John escaped the Japanese and fled to Free China. His letter back home describing this escape reads like a movie plot.

In Free China John continued to preach with great vigor and effectiveness though he was cut off from connections with sources of financial and other help in the states. As the Japanese continued to swallow up China, it became more and more apparent to John that the enemy would have to be driven out of China before the missionary ministry could be continued with any effectiveness.

At this point events took a turn for John which resulted in the flaming missionary turning into a soldier with the same fervor and passion. By chance or providence, John was in the right place to meet and help Doolittle and some of his men after they had parachuted into occupied China following the first bombing of the Japanese mainland by the United States. John guided Doolittle and several of his men safely through the enemy lines to Free China. Doolittle was greatly impressed by John.

#### Birch, the Soldier

Subsequently John met Claire Chennault and volunteered as a private. Instead of being made a private, John was made a second lieutenant and became the interpreter for Chennault and headed up his intelligence. His familiarity with China, his marvelous command of the language, even the dialects, and his all-around ingenuity made him one of the most valuable intelligence officers of the war.

Time and time again he penetrated the Japanese lines and brought back valuable information. He knew the language so well and was otherwise so familiar with Chinese ways that he often passed through the Japanese lines disguised as a Chinese coolie. Without technical training he became an expert radio operator, often making his own equipment. He selected sites and directed construction of airstrips close to and behind enemy lines.

He also managed the evacuation of many missionaries of several faiths. He received most every citation and medal one could receive, both from the United States and China. In the estimate of his superiors, he did as much as any one man to win the war in China.

After Chennault left China John was transferred to the Office of Strategic Services. He stubbornly resisted the transfer saying he had rather be a buck private in the 14th Air Force than a major in the O.S.S. He was put "on loan" to the O.S.S.

It was while leading an O.S.S. mission, the nature of which is still classified material, that John was killed ten days after the surrender of the Japanese. It occurred on a railway near Hsuechow when Birch and his party, using a hand car, were stopped by Chinese Communist-guerrillas. An argument ensued about passage of the Americans though the Chinese, and Americans had fought the Japs as a common

enemy up to ten days before. According to information gleaned by the family and used by Welch in his biography, John was shot in the leg and then bayoneted to death.

What precipitated the actual killing of John by the Communists is the subject of the current controversy. The family and his biographer are convinced that it was a deliberate act of murder by the Communist because of their knowledge of Birch and what he stood for. Some of his associates at the time claimed John acted without wisdom in the incident and by his arrogance and tactics with the Communists, caused his own death. One statement attributed to John just before his death indicated he wanted a showdown with the Communists. When warned by a comrade to turn back because of the great danger, John said, "It doesn't make much difference what happens to me, but it is of utmost importance that my country know now whether these people are friend or foe."

#### Welch Discovers Birch

Robert Welch, the founder of the John Birch Society, ran across John's name while reading an unpublished report of a Congressional committee hearing. He latched on to it because the death incident fitted his ideas of the Communists. He contacted and visited the Birch family in Georgia. From them he got all the material on John and his death which had been painstakingly gathered over several years and he wrote the biography of John in 1954. In 1958 Welch founded the John Birch Society.

A point that Welch and the family make is that the American Government deliberately kept the truth about John's death from the family. The information given the family was that John was killed by stray bullets. Welch claims that this was done to keep the American public from condemning Chinese Communists. If the government had kept faith with John and the cause for which he died, Welch claims that thousands of American lives lost in Korea and elsewhere to the Communists could have been saved.

The question now is whether John Birch is being rightly or wrongly used by the John Birch Society. Some of his associates say he is being wrongly used and claim that he would have nothing to do with the group if he were living. John's mother, on the other hand, is convinced this society is a fitting memorial to John's memory. She considers Welch a great American, a great Christian, and one of the ablest defenders of America against Communism. She is all-out for the John Birch Society. She further considers all current efforts to smear the society and her son to be Communist inspired and a further step toward the Communist take-over of America.

What John Birch would say about the John Birch Society, if he were alive, no one knows for certain. If anyone does know, his father and mother ought to be the ones. John, if he were alive, would be all the way for or against the Society. He was that way.

In my estimate his was a great life though our viewpoints differed on several matters. He was on fire for his God and no less loyal to his country. He died a hero in my books and it is somewhat lamentable that his name might stand or fall in the public eye on the estimate of an organization using his name.



Mrs. Betty Welch, the first convert of the Oak Grove Baptist Chapel, adjacent to Fort Campbell, Kentucky, does her part in the ground breaking services March 19. Others in the picture (left to right) are: Marion Sisk, Jesse Fleming, Monroe Young, and G. B. Lovelady—all deacons. The others are Ed. Hancock, Lee Whitaker and Charles Roberts, members of the Building Committee. Oak Grove is beginning the erection of a new auditorium and remodeling the present facilities. The new \$25,000 project will double its educational capacity and will seat 225 in the church. Oak Grove is a mission of Olivet Church in Christian County. The work is also jointly supported by the Direct Missions Department of the General Association. Oak Grove Chapel is the only Kentucky Baptist witness among the 30,000 military personnel and dependents. The mission was started in 1955 in an old G.I. trailer home. Charles Chaney is the present pastor, and Bobby Bell is pastor of the mother church—Olivet.

## English Church In France Multiplies

English-language First Baptist Church of Orleans, France, helped its mission in Evreux become a church on March 11 and then accepted responsibility for a new mission in the Paris area on March 12.

Calvary Baptist Church, Evreux, is the third English-speaking church in France related to Southern Baptist foreign mission work. In addition to it and the Orleans church, there is one in Chateauroux. All three are also related to the French Baptist Federation and contribute to the support of French-speaking work.

The 40 charter members of Calvary Church are Americans from the U.S. Army, Air Force, and civilian community in Evreux. A serviceman from Texas is pastor.

About 60 people attended the organizational service, held in the sanctuary of the French-language Baptist church in Evreux. Jack D. Hancox, Southern Baptist missionary pastor of the Orleans church, served as moderator and gave the dedicatory message. Dr. Henri Vincent, president of the French Federation, sent a letter of greetings.

Calvary Church traces its beginning to a tragic automobile accident last May near the main gate of the Evreux air

base. The testimony of the Christians whose baby was killed so impressed unchurched people that soon a prayer meeting was being held in a trailer village under the leadership of a French pastor. When the group became a mission of the Orleans church the last of July, six people were awaiting baptism.

The Paris mission is meeting in French Baptists' new student center in the Antony suburb. Fifty people were present on March 12, the fourth time an English service had been held. Mr. Hancox explained Southern Baptists' English-language program in France, and that night the group decided to become a mission of the Orleans church, organized a Training Union, and elected church officers.

At the conclusion of the worship service, 20 people united with the church, four upon profession of faith. One of the candidates for baptism is a young French girl who had attended the meeting with American friends.

### MISSIONARY ASKS HELP

"We need to locate Southern Baptists living in France," writes Jack D. Hancox, missionary engaged in English-language work in that country. Everyone having Baptist friends or relatives in military or civilian service in France is asked to send the names and addresses to Mr. Hancox at Post Restante, Orleans, R.P., Loiret, France.

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## Baynard L. Fox Becomes Minister of Music at Ridgecrest in Dothan

Baynard L. Fox accepted a position as minister of music with the Ridgecrest Baptist Church, Dothan, Alabama, effective April 1, and resigned a similar position at Rockford Lane Baptist Church, Louisville. Mrs. Fox will also be actively engaged in the Ridgecrest Church as educational secretary. They



Baynard L. Fox

are going to a challenging work in a church that is only eight years old and is considered to be one of the fastest growing fields of the state. Homer Davis, Jr., is the pastor.

Mr. Fox is a graduate of the University of Louisville School of Music and also studied at the Southern Baptist Seminary School of Church Music. He is well known in the Louisville area, having taught private piano and accordion lessons for several years. He taught in the Public Schools of Nelson County and Bullitt County for the past two years.

Mr. Fox is the son of Rev. and Mrs. Baynard F. Fox of Louisville. His father is Kentucky-Tennessee field representative of the Annuity Board of the Southern Baptist Convention. Young Mr. Fox is married to the former Darlene Tarter of Somerset, Kentucky, and they have a two year old son, Billy.

## Big Loan Corporation Fails In Committee

NASHVILLE — (BP) — The proposed \$3,000,000 Baptist Home Mission Board Church Loan Corporation was rejected here by the Southern Baptist Convention Executive Committee.

The Home Mission Board wanted to place the church loan corporation be-

fore the full Convention in St. Louis in May for approval. It required attention of the Executive Committee to be certain it conformed to the business and financial plan of the Convention.

Porter Routh of Nashville, committee executive secretary, declared, "This action (the rejection) should in no way indicate the lack of concern in a very

real problem on the part of the Convention and the Executive Committee."

It was pointed out the Convention through the Cooperative Program has made several large allocations to church extension loan funds of the Home Mission Board. This included \$900,000 each in 1960 and 1961 and a proposed \$850,000 in 1962.

Number fourteen in a series



# TELL THE PEOPLE

Once there lived a church treasurer who was very conscientious. In fact, he was a little too conscientious. He considered himself somewhat as a "guardian" over the congregation. That is, he did not consider the congregation to be competent in administering the finances of the church. So he more or less disregarded what the church voted and handled the funds the way he felt best. Some of the members thought they noticed a trace of martyrdom in his attitude. Frequently he would say, "If it weren't for me, this church would be bankrupt!"

For one thing, he hesitated to give a full report of the church's financial condition at the monthly business meetings. He reasoned something like this. If there was a surplus in the treasury, he was afraid to tell the full amount lest some members cut down on their giving. If the treasury was low, he kept quiet lest the members grow discouraged and become critical of his work. He took everything personally.

So he followed what he thought to be the best policy: say as little as possible about what was in the treasury and how it was being spent. His basic trouble was difficulty in trusting other people. He failed to realize that secrecy always breeds suspicion—particularly where money is involved.

Fortunately, there are very few treasurers like this one. Most treasurers want the congregation to know the full story. They appreciate suggestions and advice from the members. For they know that a Baptist church is a democracy, and that it is the people's money—not his—that he is administering.

## STEWARDSHIP PROMOTION DEPARTMENT

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

# 1961 KENTUCKY BAPTIST

# CAMPING

## GIRLS' AUXILIARY CAMPS CEDARMORE

- July 3-7 ..... Junior
- July 10-14 ..... Junior
- July 17-21 ..... Intermediate
- July 24-28 ..... Junior and Intermediate



Theme: Every Christian A Witness  
 Scripture: Acts 8:4  
 Song: Send The Light  
 Emphasis: "I Will Be Faithful"



## ROYAL AMBASSADOR CAMPS CEDARMORE

- June 5 - 10 ..... 9 - T
- June 12 - 17 ..... H
- June 19 - 24 ..... R
- June 26 - July 1 ..... U - 17



### AREA CAMPS

1. Bethel ..... August 14-19  
 August 21-26
2. Boone's Creek—(9-10) ..... June 26-30  
 (11-12) ..... July 3-7  
 (Intermediate) ..... July 10-14
3. Cavanaugh (Long Run) ..... July 31-August 4
4. Jonathan Creek—(Intermediate) ..... June 19-23  
 (9-10) ..... June 26-30  
 (11-12) ..... July 3-7  
 (11-12) ..... July 10-14
5. Joy—(Intermediate) ..... July 10-14  
 (Junior) ..... July 17-21  
 (Junior) ..... July 24-28
6. Oneida—(Junior and Intermediate) ..... June 19-23  
 (Junior and Intermediate) ..... June 26-30
7. Schafer—(Intermediate) ..... July 3-7  
 (Junior) ..... July 24-28  
 (Junior) ..... August 7-11



### AREA CAMPS

1. Bethel—(Junior and Intermediate) ..... July 31-August 4
2. Boone's Creek—(9-10) ..... July 17-21  
 (11-12) ..... July 24-28  
 (Intermediate) ..... July 31-August 4
3. Jonathan Creek—(Intermediate) ..... July 24-28  
 (11-12) ..... July 31-August 4  
 (9-10) ..... August 7-11
4. Joy—(Intermediate) ..... June 19-23  
 (Junior) ..... June 26-30
5. Oneida—(Junior and Intermediate) ..... July 10-14
6. Rockcastle—(Junior and Intermediate) ..... June 26-30
7. Schafer—(Junior and Intermediate) ..... June 26-30  
 (Junior) ..... July 10-14

YWA Week-end, Cedarmore ..... Aug. 18-20  
 WMU Week, Cedarmore ..... Aug. 28 - Sept. 1  
 WMU Week-end, Cedarmore ..... Sept. 2 - 4



Reservations for Cedarmore G.A. Camps are being processed in the  
 W.M.U. Office, Baptist Building, Middletown, Kentucky

Reservations for Cedarmore R.A. Camps are being processed in the  
 Brotherhood Department, Baptist Building, Middletown, Kentucky

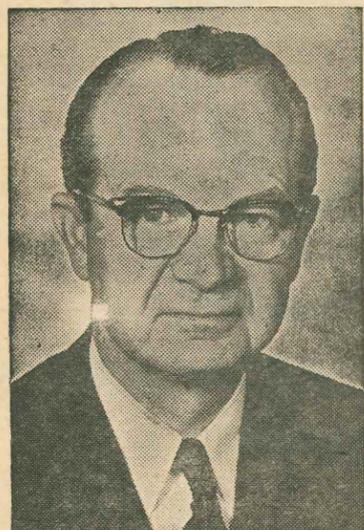
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# KENTUCKY BAPTISTS AT WORK



## Sunday School

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Baptist Sunday School Board

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### KENTUCKY

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West Wing

Louisville, Kentucky

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9:30 A.M. to 3:45 P.M.

For

Pastors, Architects, District and Associational Missionaries, Building Planning and Survey Committees, Building Committees, and others interested in better church buildings.

## Woman's Missionary Union

### Girls' Auxiliary Focus Week

By MISS RACHEL MILLIGAN

"Witnesses Every Day" is the suggested theme for Girls' Auxiliary Focus Week this year, May 14-20. Girls will participate in special activities of witnessing at church, at school, at home, in the community, and around the world. During this week all of the church should be informed of the work and purpose of Girls' Auxiliary.

The April and May issues of *Tell*,

Leadership Edition, give many suggestions for activities for G.A. Focus Week. Very attractive bulletin inserts are available for use during this week of special emphasis. These are in two designs: A. Green and blue with world and G.A. girl (featured on cover of April *Tell*). B. Girls with dolls of the world, in full color. These may be ordered from Birmingham (1¢ each). Specify A or B design when ordering.

The G.A. Committee, consisting of the G.A. Director as chairman, G.A. counselors and assistants, and one to five women from among the W.M.S. membership should have made plans for

G.A. Focus Week in your church. If the purpose and plans for the week are explained in the W.M.S. then the proposed plans will be effectively implemented.

## Brotherhood

### All Aboard for Memphis Down in Dixie!

By FORREST R. SAWYER



Colonel Memphis

From many points in the State of Kentucky it is not more than one day's drive by auto to the City of Memphis, Tennessee, which will be the site of the Second National Conference of Southern Baptist Men to be held September 13-15, 1961.

You see above the picture Colonel Memphis. This Colonel Memphis is the epitome of all that is cultural, hospitable, heart-warming, and genteel. He invites you to Memphis for the Second National Conference.

Registration forms are available in the office of the Brotherhood Department, Kentucky Baptist Building, Middletown, Kentucky.

## BACKING THE WESTERN RECORDER

The business office of the Western Recorder, the editor, and Board of Directors continue to manifest their cognizance of the importance of a knowledgeable church leadership. The Brotherhood Department joins them in advocating and encouraging a careful study of and follow through on the information presented on pages 8 and 9 of the last issue of the Western Recorder.

## Training Union

### Winners of the Regional Events

By JAMES H. WHALEY, SR.

The following are the winners of the Regional Training Union Events recently held in the eight regions. The first place winners participated in the State Events held at the Training Union Convention in Middlesboro.

Place	Name	Association
JUNIOR MEMORY WORK AND BIBLE DRILL		

Central Region—	First—Lennie Crosby	Long Run
	Second—Karen Cave	Severns Valley
North Central Region—	First—Michael Hatfield	Campbell Co.
	Second—Donna Lee Morrow	Elkhorn
Northeastern Region—	First—Lynda Noble	Greenup
	Second—Norma Wiley	Greenup
South Central Region—	First—Glenn B. Loy	Russell Creek
	Second—Jeanne Ping	Pulaski County
Southeastern Region—	First—Jerry Queener	Bell County
	Second—Patricia Lynn Litteral	Mt. Zion
Southern Region—	First—Mae Ann Baird	Bethel
	Second—Nancy Hatter	Simpson
Southwestern Region—	First—Phyllis Kay Turner	West Union
	Second—Orville Mitchell	West Kentucky
Western Region—	First—Margaret Barrett	Little Bethel
	Second—Jas. Harlan Evans	Daviess-McLean

INTERMEDIATE SWIRD DRILL		
Central Region—	First—Laverne Stout	Nelson
	Second—Elizabeth Ann Davidson	Salem
North Central Region—	First—Pat Saunders	Elkhorn
	Second—Phyllis Gibson	North Bend
Northeastern Region—	First—Sharon Tolson	Red River
	Second—Karla Click	Greenup
South Central Region—	First—Mike Keeling	Central
	Second—Lou Helen Cook	Pulaski Co.
Southeastern Region—	First—Eloise Davis	Bell County
	Second—Yvonne French	Booneville
Southern Region—	First—Margaret Baird	Bethel
	Second—Meg Glazier	Warren
Southwestern Region—	First—Charlottesville Marilyn Allen	West Ky.
	Second—Bobbie Sue Stevens	West Union
Western Region—	First—Marilynn Sue Tallant	Little Bethel
	Second—Sharon McCool	Daviess-McLean

YOUNG PEOPLE'S SPEAKERS' TOURNAMENT (17-18 Years)		
Central Region—	First—Hoyt Edge	Long Run
	Second—Cindy Phillips	Anderson
North Central Region—	First—Davy Bass	Elkhorn
	Second—Helen Marie Wynn	Crittenden
Northeastern Region—	First—Linda Elliott	Greenup
	Second—Michael Arthur	Greenup
South Central Region—	First—Karen Humphress	Taylor Co.
	Second—Carol Ann Donan	Russell Creek
Southeastern Region—	First—Finley Potter	Bell County
	Second—Julia Ann Wilson	Booneville
Southern Region—	First—Priscilla Sisk	Bethel
	Second—Linda Hill	Gasper River
Southwestern Region—	First—Wilma Hook	West Union
	Second—Phillip Missick	West Kentucky
Western Region—	First—Connie Lou Roberts	Blackford
	Second—Wm. Glenn Reeder	Green Valley

YOUNG PEOPLE'S SPEAKERS' TOURNAMENT (19 and Above)		
Central Region—	First—B. T. Kimbrough, III	Long Run
	Second—Eula Walton Tingle	Sulphur Fork
North Central Region—	First—Millie Ryle	Bracken
	Second—Gail Westerfield	Elkhorn
South Central Region—	First—Wilna Hall	Taylor County
	Second—Eugene Overstreet	Central
Southeastern Region—		

First—Leslie A. Shaw	North Concord
Second—Jerry Crawford	Bell County
Southern Region—	
First—Mrs. Patsy Love	Simpson
Second—Mrs. Poal Alexander	Liberty
Southeastern Region—	
First—Dorothy Martin	West Union
Second—Nina Worley	Fulton County
Western Region—	
First—Ronnie Duncan	Green Valley
Second—None	

## ATTENTION! TRAINING UNION DIRECTORS

We call your special attention to the double spread on pages 8-9 of last issue of the Western Recorder. This is a real opportunity for you and the other key leadership of your church.

## Student Union

### Outstanding In His Field

By J. CHESTER DURHAM



J. Chester Durham

Mr. Bob M. Boyd is a recreation-leadership consultant, Church Recreation Service, Baptist Sunday School Board, Nashville, Tennessee. He is an authority in this field. He attended Murray State College. Through the Baptist Student Union at Murray he

first realized the possibilities for Christian service in this field. This is what he says:

By BOB M. BOYD

I enjoyed college life! I really didn't mind the lessons either. However, if it had not been for B.S.U. work, the spiritual refreshment of noon day devotionals and the constant awareness that my Christian life was on the block to be accepted or rejected by those around me, I might well have laid a different foundation in my college days.

Someone has wisely said "Our souls are dyed the color of our leisure time activities." How true this is and how grateful I am for B.S.U. and consecrated student directors who guided my life. Leisure hours spent in B.S.U. work greatly influenced my college choices.

I had two student directors while I was in school and each made their contribution. They helped me to act out my Christian life while depending on God for direction. I would not leave the impression that I was an example of Christian life with my conduct—far from it. Had it not been for B.S.U., however, I shudder to think what course my life might have taken.

I came out of the service and entered college in the following fall. I joined B.S.U. because of my Christian background, but I made little contribution or got little from my first year's attendance. I did slowly develop the "habit" of B.S.U.

Through summer school and the years

to come, B.S.U. came to mean more and more to me. A prayer mate who was praying for me and knew the struggles of my Christian development had a great influence in my life. Whether he knew me that well or was simply used by the Holy Spirit is not as important as the influence his concern had for me.

It was in a weekly conference with the director that the matter of my life vocation was settled in my mind.

To paraphrase the words of Paul "I thank my God on every remembrance of the B.S.U."

NOTE: Total enrollment at the University of Louisville remained relatively static during the past five years. Fall enrollment was 6,185 compared with 6,079 five years ago.

►Franklin Skaggs is pastor of Diamond Church, Providence. Under his leadership the church has improved the parsonage and doubled the parking area at the church. The church is presently in diligent preparation for a revival beginning April 2 with Archie Oliver, as visiting evangelist.

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## Church Music

By EUGENE F. QUINN

### FACULTY PORTRAIT



Louis O. Ball, Jr.

Teaching church accompanists the course entitled *Hymn Playing* in the State Music Leadership School July 31-August 4 at Georgetown this summer will be Mr. Louis O. Ball, Jr. He is minister of music at Severn's Valley Baptist Church, Elizabethtown, and

instructor in the School of Church Music at the Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky.

### LONG RUN MUSIC SCHOOL PLANS TEN CLASSES

The Annual Central Music School for Long Run Association will offer a variety of ten classes this year, according to Associational Music Director, Wesley McCoy. Four levels of theory will be taught plus "Music in Worship," "Hymn Playing," "Song Leading," "Voice," "Orchestra," and "Making of Music." The latter class is a special class for Juniors. All the others are open to Intermediates, Young People, and Adults. However, the voice class is open only to those recommended by their church music director, specifically by name, and the Song Leading Class must have a prerequisite of note reading.



Wesley McCoy

The dates of the school are April 17-21, skipping Wednesday night. The host church will be Beechmont Baptist Church, 4574 South Third Street (at Wellington St.), Louisville, Kentucky.

### Kentucky Baptist Foundation

#### Foundation Receives Bequest by Benefactor In Minnesota State

By A. M. VOLLMER

Executive Secretary-Treasurer

A lady who lived in far away Fari-bault, Minnesota, named the KENTUCKY BAPTIST FOUNDATION as a beneficiary in her will. She was Mrs. Laura S. Miller. On March 18, 1957, the executive secre-

tary of the KENTUCKY BAPTIST FOUNDATION, replied to a letter from Mrs. Miller and suggested how she could memorialize her husband and at the same time help Oneida Institute in her will, since she manifested an interest in that school. In compliance with that suggestion the following paragraph was written in her will:

"I give, devise and bequeath to the Kentucky Baptist Foundation the sum of Two Thousand Dollars, in cash, the income from the investment of which is to be used to purchase books and render such scholarships for and on behalf of Oneida Institute of Oneida, Kentucky, as may be determined by said legatee, and said bequest is made for the purpose of commemorating the name of my late husband, Franklin James Miller."

The Foundation received a check for \$2,000.00 from the executor on April 3, in fulfillment of Mrs. Miller's bequest. For this good lady life did not end the day her name appeared in an obituary column. Her life will continue, and this portion of her estate will go on witnessing for her in the manner she had specified.

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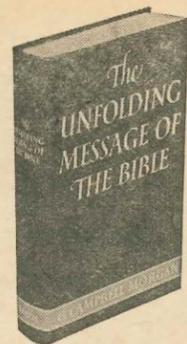
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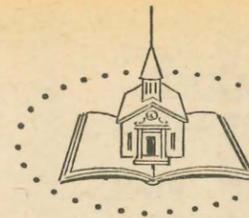
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

### WHEN THE RIGHTEOUS SUFFER For April 16, 1961

Job 2:3-6; 19:13-21

Experience, observation, history and the Bible prove that suffering is a reality in the lives of God's children. None of them entirely escape suffering in this life. They frequently wonder why the loving and merciful God permits suffering to come into their lives. Job, who was one of the world's greatest sufferers, was perplexed over the same question.

#### I. Job's Character.

Job was a man of sincerity, uprightness, integrity, piety and consistency. He was faithful to the trust that was reposed in him. Job was not sinless, and never pretended to be, but he feared God, did that which was right and hated evil. God blessed him with a large, active and happy family, as well as with great riches. Apparently his riches consisted principally of great flocks and herds of livestock. Moreover, he had come into possession of these in an honest manner. Job's life pleased God so well that He said of him, "There is none like him in the earth." What a commendation!

Satan challenged God's statement about Job's character. Thinking that Job served God for self-interest, he contended that if Job's possessions were removed that he would curse God to His face. When Satan accused Job of being good merely because of his prosperity, God accepted the challenge by giving the Adversary permission to test Job in any manner which he desired except the taking of his life. Here we note the mystery of God's permissive will; also, that, even though Satan is a mighty being, there are limits to his power.

#### II. Job's Calamities.

Satan did not lose any time in using God's permission to test Job. All of Job's property was swept away from him. In one day the richest man in the East became a bankrupt. That in itself would have driven many into absolute despair. Then all ten of Job's children were killed in a terrible storm. To this calamity and great sorrow Job responded with the words, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Then Job was smitten with loathsome boils from head to feet. This calamity caused him to lose his position, and compelled

him to sit "among ashes," scraping the terrible sores on his poor body. Perhaps the hardest blow of all that he suffered was when his wife, with whom he had shared the days of prosperity, failed him, and urged him to give up his faith in God and to commit suicide. His three friends presumably came to comfort him, but their insinuations actually added to his troubles. They maintained that his afflictions and calamities were an evidence that he had been living a double life.

#### III. Job's Cry.

From the midst of the furnace of affliction Job cried out, but he was not able to pray satisfactorily. It seemed to him that his way was enclosed, his pathway was dark and his glory was removed because he had been accused of being unrighteous. In his humiliation he was unable to understand why he had been afflicted as he had. In the terrible agony of his severe affliction, it seemed that Job had lost the sense of the nearness of God. He felt that he had come to the supreme crisis in his life, when none but God could avail. Job preferred death to life without the conscious presence of God. Job was exceedingly anxious to approach God, to talk with Him and to lay his case before Him. He was convinced that if he could get into God's presence and tell Him all about his case that He would have compassion on him and supply his needs. He felt sure that God would vindicate his righteousness and exonerate him from the false insinuations to which he had been subjected. But, for some wise and blessed purpose, which was entirely unknown to Job, God seemed to evade him. In spite of the fact that Job did not understand why God dealt thus with him he was sure that He had some good purpose in permitting him to suffer as he did. He maintained an implicit faith in God and determined that he would remain true and faithful to Him regardless of what it cost. Job is a splendid example of a child of God trusting Him when he did not understand the reason for his condition and circumstances. He steadfastly exercised his faith in God and said "Though he slay me, yet will I trust in him."

Bodily disease and mental anguish caused Job to become so emaciated that he resembled a skeleton. Those who had

been subservient to him had to be begged before they would continue their service. Those immediately outside his household abandoned him. Those in whom he had confided and to whom he had given his love had turned against him as violent opponents. His diseased body made him offensive to his wife. Children whom Job had loved and helped taunted him and others treated him with contempt. Nobody pitied him. Human sympathy would have strengthened Job greatly had it only been forthcoming. Patient under all the pressure of the divine hand, Job appealed to those from whom he should have received compassion, but it was in vain. Through the centuries men have been disturbed over the question, "Why do the righteous suffer?" The complete answer to this question will not be known in this life. However, God's Word contains some helpful information concerning this problem. Certain misguided persons deny the reality of suffering, but that does not eliminate it. The theory that all suffering is an illusion is an affront to intelligent people. Another unsatisfactory explanation of why the godly suffer is that all suffering is a punishment for sin. Job's tormentors believed that his suffering was due to his unconfessed sins. While they were sincere in their belief, they were wrong. Suffering is not always a result of wrongdoing on the part of the sufferer. Among the satisfactory reasons as to why the righteous suffer there are two which stand out. One is that suffering is for the good of the sufferers. This is true in the cases where it develops the graces of humility, patience and sympathy. It is sometimes necessary for God's children to pass through the crucible of suffering before they will live in harmony with His blessed will. Frequently suffering is a pathway to devotion. A second satisfactory reason for suffering is that it is for the glory of God. When the sisters of Lazarus reminded Christ of the illness of their brother, the Saviour said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

It is more important that we have the right attitude toward our sufferings than it is to know the reason for them. The attitudes of self-pity and resentment on account of them are wrong. Earnest prayer, Christ-like resignation and greater usefulness should be the results of our sufferings.

## Organist for 45 Years Honored at Beechland

By ORRIN W. STITES, Field Secy.  
Florida Baptist Convention  
Jacksonville, Fla.



Mrs. Edith Clark at the Console

"Well done, thou good and faithful servant . . ." From the time when, as a teenage girl, she first played for the services, thru the years to a dedicated maturity, Mrs. William J. (Edith) Clark served as organist of the Beechland Baptist Church. Forty-five years! Surely this is a record of service to the Master seldom equaled.

Mrs. Clark, who has just completed this unusual ministry has reason to be congratulated. Across these years she has rendered faithfully, this gift of love to her Lord. In days when it was not as easy or as convenient as now, she cheerfully served her church with this talent.

Recently as a token of their gratitude, appreciation and esteem her church presented her with a lovely, sterling silver, serving bowl, suitably inscribed. This will serve as a continual reminder of the fact that Beechland is not unmindful of the sacrifice and love expended. As a fitting climax to these years of service, the church has elected Mrs. Clark, organist emerita.

This is truly a living example of the truth expressed in the beautiful song:

"We give Thee but thine Own,  
Whate'er the gift may be  
All that we have is Thine alone,  
A trust, O Lord, from Thee."

[EDITORIAL NOTE.—We appreciate Brother Stites calling our attention to the forty-five years of the services of Mrs. Clark as organist at Beechland. It has not been so long since we carried the fine story of Mrs. William J. (Fannie Woods) Mansfield and her forty-three

years at the organ of Parkland Baptist Church, Louisville. Good musicians may be hard to find for some churches, but constant and persistent faithfulness to duty on the part of a fine musician for nearly half a century is even more rare. Church members should hold in high appreciation such talented and faithful service. In their own way the organist pretty much ties the whole service together, for no matter what the hymns are that are sung, no matter what the anthem or solo may be, no matter what the sermon by the pastor or by some visiting minister, the organist can make or mar the hour of worship. One wrong note or one dischord, and the service is ruined. When every prelude, offertory, postlude, accompaniment or solo is performed to perfection an atmosphere of pleasantness and pleasure is experienced, whether the audience is conscious of it or not. Harmony in music in the finest illustration of how members should dwell together in Christian love, and the organist is the one who so often creates that harmony.]

## John F. Mitchell, Mission Pastor of West End Chapel, Dies in Louisville

John F. Mitchell, mission pastor of West End Baptist Church, died Tuesday, March 14 at Veteran's Hospital, Louisville, Ky.

Mr. Mitchell, 2237 Lowell Ave., had lived in Louisville two years. He was a member of Walnut Street Baptist Church.

He attended Columbia College in Florida and was graduated from Southern Baptist Theological Seminary in 1920. His student pastorates were Eastwood and Fisherville, Ky. Later he was pastor of Bloomfield Baptist Church.

He was pastor of First Baptist Church, Greensburg, Indiana, from 1927 to 1938, when he accepted a call to North Atlanta Baptist Church, Atlanta, Georgia. He served there until the Second World War where he served as a chaplain. Upon return from service, he became pastor of Central Baptist Church, Atlanta, where he served until 1955.

Immediately before retirement he was pastor of Helena Baptist Church, Helena, Georgia.

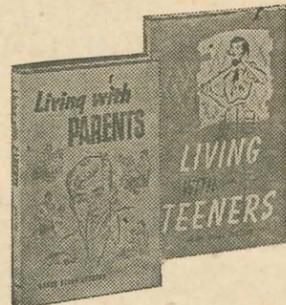
Survivors include his widow, formerly Myrtle Drane; son, John F. Mitchell, Jr., Louisville, Ky.; daughter, Mrs. Sara Jean Ford of Greensburg, Ind., and four grandchildren.

Funeral services were held at McAfee Funeral Home, Buechel, Ky. Burial was in Rest Haven Cemetery.

▶Trinity Baptist Church in Lexington has called Mr. Jim King to serve as minister of music. Mr. King has been on the faculty at the University of Kentucky for nine years and has served the Felix Memorial and Central Churches in Lexington prior to coming to Trinity.

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## B.S.U. of Kentucky Baptist Hospital's School of Nursing Holds its First Medical Missions Conference

By MISS SHIRLEY PURDY

The Baptist Student Union of Kentucky Baptist Hospital School of Nursing recently entertained the first Medical Missions Conference to be held in Louisville. This conference, held on March 1, was sponsored by the Foreign Mission Board in cooperation with Baptist Hospital.

Eighty persons registered for this conference with the total attendance nearing one hundred. Students repre-



Franklin T. Fowler



Edna Frances Dawkins

senting University of Louisville, University of Louisville Medical School, General Hospital, Kentucky Baptist Hospital, Southern Seminary and Carver School constituted the largest group in attendance. A number of doctors and



Wanda Ponder

their wives were present in addition to a small number of non-medical persons.

The conference leaders were: two doctors—Dr. C. Winfield Applewhite from Kediri, Indonesia, and Dr. Franklin Fowler from Mexico; and two nurses, Miss Wanda Ponder from Asuncion, Paraguay and Miss Everley Hayes from Kediri, Indonesia. Dr. Robert Lehman, Louisville psychiatrist, participated in a panel discussion, "What Is Expected of a Mission Candidate." Miss Edna Fran-



Everley Hayes

ces Dawkins, associate secretary in the department of missionary personnel for the Foreign Mission Board, served in the capacity of coordinator for the medical team.

Much emphasis was given to the emotional and spiritual demands of the mission field upon the missionaries. The need for emotional maturity, flexibility, leisure time activities, and wholesome community living on the mission field was stressed. Dr. Applewhite in his opening testimony, "Why I Chose Medical Missions," shared his understanding of God's choosing for him to use his medical talents among the people of Indonesia. He indicated the new sense of fulfillment which has come since giving up his comfortable and enjoyable medical practice in North Carolina and going to Baptist Hospital in Kediri. Miss Ponder and Miss Hayes were especially qualified to broaden the students' understanding of the nurse in medical missions. Special interest groups were conducted on the subjects, "Need Opportunity, Procedure of Medical Missions," and "Preparation for Medical Missions—Emotional, Spiritual, and Academic."

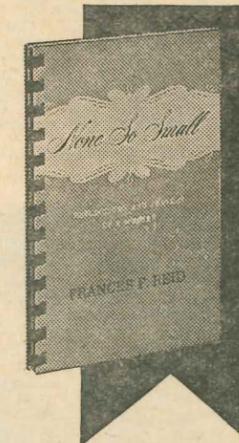
Dr. Fowler's message, "Missionary Medicine in Today's World," challenged our deepest convictions as he laid before us the overwhelming medical needs of the world.

The dinner and coffee hour afforded "getting acquainted" time for the program personalities and guests. It was at this time that many persons indicated how helpful the interest groups and contacts with the missionaries had been in opening their eyes to the extreme importance of adequate preparation for mission service. Many requests have come for another such conference in 1962.

▶Golden Gate Baptist Theological Seminary's trustees adopted a budget of \$525,000—the largest in its history—at their recent meeting. This included salary hikes, enlarged library expenditures, and construction of a paved road around the western edge of its campus. Recommendations were made that committees be formed to plan observances of Dr. Harold K. Graves' tenth anniversary as president in 1962 and the school's twentieth anniversary in 1964. E. Keevil Judy, Harlan, represented Kentucky at the meeting.

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# NONE SO SMALL



Reflections and Prayers of a Mother

by Frances P. Reid

"A mother does not always pray with bowed head, folded hands, and bended knee."

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Openings in several areas for men (or women) who are NON-DRINKERS and who would like to sell auto and fire insurance to other NON-DRINKERS. For information write:

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Elderly lady will share nice 5-room, first-floor apartment with lady, separate bedroom, congenial home atmosphere. ME 4-8066.

**Theological School Planned For Ecuador**

A Baptist theological institute is scheduled to open in Guayaquil, Ecuador, on May 2, with an expected enrollment of 15. Two years' study will lead to a certificate in theology and three years' study to a diploma in theology.

The school year will be divided into two semesters of 16 weeks each. Classes

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**Longacre Electric Company**

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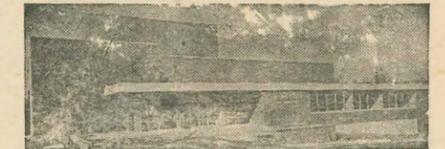
JU 3-5139

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will meet from 9:00 a.m. until noon four days a week. Courses to be offered include New Testament, church administration, religious education, ethics, homiletics, evangelism, and music, with English being taught to interested students.

The institute will be sponsored by the Ecuadorian Baptist Mission, organization of Southern Baptist missionaries. Rev. Shelby A. Smith will be director for the 1961-62 school year, with Mrs. Smith and Rev. and Mrs. Archie V. Jones completing the missionary faculty.

Southern Baptists co-operate in 10 other theological institutes in Latin America, as well as in six full-scale theological seminaries.



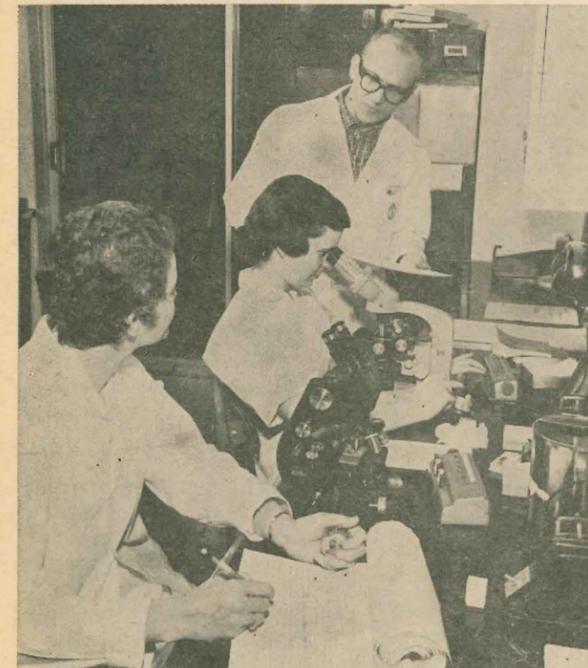
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Fully accredited Baptist College for women. A privately endowed college where the Christian atmosphere prevails.

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The money contributed by the Sunday Schools to the Hospital Charity Fund on Mother's Day gives new hope and life to worthy people in need of medical care, but who are financially unable to pay for it.

The response of the 2,223 Baptist churches to this needy cause will determine how many charity patients our Baptist Hospitals can admit this year.