

# Western Recorder

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The centennial of the First Baptist Church, Clay, Kentucky, will be celebrated on Sunday, April 30, 1961, with a special service in that connection at 2:30 o'clock, when Truett Miller, Fulton, a former pastor, will be the speaker. John L. Bledsoe is the present pastor.



## GLEANINGS FROM THE FIELD

### Forty—Not Forty-five

►Concerning the article by Orrin W. Stites in the *Western Recorder* of April 13, page 14, entitled "Organist for 45 Years Honored at Beechland," Mrs. Edith Clark, about whom the article had been written, has telephoned our office asking that the number of years be changed to 40. We are glad to make the correction.

### Pastorium's First

►An unusual blessed event in the life of the Beech Grove Baptist Church, Perryville, and the pastor, Robert Brewer, took place April 7. On that date a baby daughter was born to Pastor and Mrs. Brewer at the Ephriam McDowell Hospital in Danville. The pastor reports that this is the first time in 50 years there has been a baby in the Beech Grove pastorium.

### Beechwood Ground Breaking

►The Beechwood Church, Louisville, had a ground breaking ceremony Sunday morning, March 26, for its new educational building, which is to have a maximum capacity of 450. That, with the present capacity of 450, will enable them to have a Sunday school of 900. Pastor James B. Sawyer expects the new building to be completed by October 1. The church membership is now more than 700.

### SB Evangelists' Conference

►The seventh annual Conference of Southern Baptist Evangelists will assemble for a breakfast meeting at 6:30 Wednesday, May 24, in the Sheraton-Jefferson Hotel, St. Louis. R. G. Lee, retired pastor of Bellevue Baptist Church, Memphis, will be main speaker. C. E. Autrey, Dallas, director of evangelism for the Southern Baptist Home Mission Board, and Missionary W. H. (Dub) Jackson of Tokyo, Japan, will also be on the program.—(BP)

### Southern Baptist Men

►Nine Kentuckians have registered for the Second National Conference of Southern Baptist Men, which will be held September 13-15 at Memphis, Tennessee. They are Forrest R. Sawyer, state Brotherhood secretary, and Jim W. Allen, associate Brotherhood secretary, both of Middletown; Donald S. Bratcher, of Owensboro; Harlen McGinnis, Vine Grove; Matt W. Sugg, L. C. Vaughn, Elmer Lee Floyd, and James Watt, all of Morganfield; and Clyde Brooks of Beaver Dam. These men bring to 13 the number of Kentuckians planning to attend the conference.

### Wood in Beech Grove Revival

►Robert Brewer, pastor of the Beech Grove Baptist Church, Perryville, reports a successful revival meeting at the Beech Grove Church with W. K. Wood serving as evangelist. Visible results included 21 additions to the church, 17 of whom were for baptism. The pastor reports unusually large crowds at the morning services and capacity attendance for the evening services.

### Tompkinsville Deacon Dies

►B. O. Jackson, Sr., deacon and treasurer of the First Baptist Church, Tompkinsville, for many years, died unexpectedly recently with the last of a series of heart attacks. He had always given freely of his material wealth, of himself, his time, energy and love to the Lord's work. He was always willing to fill any place of service, as Sunday school teacher, on committees, and in many other capacities. He had reared a family of four children.

### Rolling Fields in Indiana

►Rolling Fields Church, Jeffersonville, Indiana, has received 130 people into its membership during the past twelve months; 68 by baptism and 62 by letter. "The climax of this awakening," according to Pastor J. V. Carlisle, "came in response to the adoption of the Every-one-Win-One-in-'61 program of witnessing. During one month, March 5-April 2, 68 were received. Attendance records were established in Sunday school and Training Union, as well as in worship services. Successful evangelistic services were conducted by Lloyd Bardowell March 19-26, and Louis Twyman, March 27-31, with music for the two weeks led by Larry McCoy, assisted at the organ by Jerry Carlisle, minister of music for the church.

### Sheriff Enters Ministry

►On the request of Horse Creek Church, Corbin, an ordaining council met at First Church, Williamsburg, to examine and ordain Charles Sheriff to the Gospel ministry. Pastor Robert L. Palmer was moderator and led in the questioning. Charges to the candidate and to the church were delivered by Fred Roth, and the sermon was preached by E. C. Masden, both of Cumberland College faculty. Others on the council included J. M. Boswell, Wallace Shearon, Jr., and Carl Loy. Young Sheriff is pastor of Horse Creek Church. A 1959 graduate of Lloyd High School, Erlanger, where he excelled in music and sports, he was given the National Arian Award for

music in his senior year. He is now a sophomore in Cumberland. Attending his ordination were his grandmother, Mrs. Katherine Sheriff; and his aunt and uncle, Mr. and Mrs. I. L. Lewis, all of Erlanger.

## 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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# COULD IT BE?

By T. B. MASTON  
Professor of Christian Ethics  
Southwestern Baptist Theological Seminary

Concern has been expressed recently regarding some trends that could mean rather serious problems for Southern Baptists. The initial step in doing anything about these trends is an attempt to understand the reasons for them. One danger that needs to be guarded against is oversimplification. There are no "one answer solutions" for our problems.

There is no claim that every question that is asked in this article should be answered with an unqualified, yes. The hope is that the question approach will stimulate some discussion of these trends.

### Evangelistic Results

The number of additions to our churches by baptism during 1960 have been considerably less than during 1959. We shall have to wait to see if this represents only a temporary decrease as some suggest due to the major emphasis on evangelism in 1959 or a more or less permanent decrease. Regardless of which it may be, there are some legitimate questions that may be asked in the area of evangelism.

### Could it be:

1. That some of our churches have become rather cold and formal and have lost the warmth and vitality conducive to evangelistic results?

2. That our churches and our denomination have drifted, to a considerable degree, away from the common people and have become too interested in their status in the world?

3. That the tendency is to limit our evangelistic efforts too exclusively to church buildings rather than to take the gospel out where people are?

4. That while we should be concerned about the number of converts and additions, our emphasis has been too largely on quantity rather than on quality of church membership?

5. That we must find some way to tone up church membership and to improve the quality of Christian living by church members or we shall find it increasingly difficult to have evangelistic results?

6. That some pastors and evangelists have depended too largely on special techniques and artificial stimuli to get decisions rather than depending upon the work of the Holy Spirit, and hence many of those decisions are superficial?

### Cooperative Program

While there has not been an actual decrease in the Cooperative Program receipts, there has been a decrease in the

rate of increase. For example, during 1960 the undesignated gifts increased from two to three percent over 1959; whereas, 1959 represented an increase of eight to nine per cent over 1958. There has not been a similar decrease in designated gifts.

### Could it be:

1. That we have failed to keep alive among our people the meaning and significance of the Cooperative Program?

2. That our stewardship program has been too narrow and limited, emphasizing too exclusively the stewardship of the gospel or of the grace of God, a stewardship that applies not only to the individual, but also to the church, to the denomination, and to denominational agencies and institutions?

3. That some churches, associations, conventions and convention agencies have not been good stewards of the monies that come to them, which may help to explain the greater increase in designated than undesignated gifts in recent years?

4. That some churches and denominational agencies have enlarged their staffs and programs prematurely or unnecessarily and have constructed more elaborate buildings than necessary, and hence they have not been able to share as they should have with the world-wide needs of the Kingdom?

5. That some of our state conventions are in the process of over-institutionalization, these institutions demanding too large a percentage of the cooperative program receipts?

6. That there have been some tendencies or fads among Southern Baptists in recent years that have been quite expensive: a headquarters building—elaborate in some cases, the "survey fever," the move to establish Baptist colleges in larger populations centers?

### Ministerial Students

A recent report reveals that in 1956-57 there were 5,088 ministerial students in Southern Baptist senior colleges, while in 1959-60 the number had decreased to 3,450. The decrease in junior colleges was from 937 to 800. In the fall of 1960 there was some decrease in the enrollment in all of the Southern Baptist seminaries except the newest, Midwestern, where the increase was considerably less than anticipated.

The picture looks more serious when a study is made of the men who have been ordained in recent years to the gospel ministry. In 1951 there were

1,996 Southern Baptist young men ordained, while the number decreased to 840 in 1959.

### Could it be:

1. That this is potentially the most serious immediate problem faced by Southern Baptists?

2. That some who formerly were considered "ministerial students" are now preparing for other types of vocational religious service such as the education or music ministry?

3. That the decrease in the enrollment of ministerial students in our colleges may be due, to some degree, to the increased cost of a denominational college education coupled with the fact that some of our colleges are not doing as distinctly a Christian job as they should? Could it be that there are an increasing number of ministerial students attending state colleges and universities?

4. That many of our homes and churches do not provide the atmosphere which the Holy Spirit can use to challenge young men with a call to the ministry?

5. That in an effort to make all callings or vocations sacred or holy, we have failed to retain and emphasize adequately the uniqueness of the call to the ministry?

6. That the typical image of the successful Southern Baptist minister is not very attractive and challenging to many capable young men?

### Conclusions

### Could it be:

1. That our strong desire for success has tended to make us unwilling to face up to some trends in our churches and in our denomination?

2. That there needs to be a frank and free discussion in our denominational papers and pastors' conferences, associations, state conventions, and the Southern Baptist Convention of these and other problems that face Southern Baptists?

3. That a thorough objective study needs to be made of these and other trends in Southern Baptist life accompanied with the courage to face realistically our problems and to re-examine our motives and purposes?

4. That there is needed among Southern Baptists an independently owned and controlled but unquestionably loyal publication that could be a channel for opinions of dissent, constructive criticism, and new insights?

5. That the reactions and decisions of Southern Baptists within the next few months may be determined whether we will decline in power and influence or will have in the future our most fruitful days for Christ and his cause?



Which Foot Is the Shoe On?

Through the years there has been considerable complaint that a little clique or, in some instances, even one layman, has run some Baptist churches. In these instances the pastor has had to go along with the powers that be or go. He has had little to say about anything in the church except the preaching and sometimes has had considerable advice about that.

More and more in recent days the shoe seems to be on the other foot. Pastors have moved in to take over and everyone has to dance to the pastor's tune or find another tune.

Actually there is a disturbing impression abroad among some laymen that our Baptist seminaries now are teaching young preachers how to run a church with an iron hand. Nothing could be further from the truth so far as our seminaries are concerned. They work with the kind of students they get and, if a pastor is dictatorial in his approach, it is due to his own personality or traits chosen for himself, but never due to any deliberate training by the seminaries.

The way some pastors operate, however, allows for such an impression. A pastor who thinks he is called to run the church ought to reexamine his call just as a deacon who acts the same way ought to have his ordination revoked. The big business concept where the company president runs the whole affair won't work long in a Baptist church. It was never intended this way for Baptists and those who want it that way ought to look for a church in another denomination.

More and more complaints are in the air about Baptist pastors disregarding the democratic process. They expect to handpick the rotating deacons, purging those who are not cooperative, and to be followed without question on all matters of policy. They use committees only as fronts to get their ideas recommended. They resent objections to their proposals, often leaving the impression that those who object are not willing to follow the leadership of the Lord.

Just how far does a pastor's authority go? What is his responsibility for the program and policies of the church of which he is pastor? It's very difficult to draw a definite line that separates the area of his responsibility and that area where he does not belong. Common sense and a spirit of humility are usually the best guides at this point.

In one sense the pastor is just another church member and has no more authority than any other member. In another sense he is the leader who has been called by the church to suggest the way the church is to go. As a divinely called servant, he should live close enough to the Lord to be able to discern and proclaim the will of God to the church. The very designation, "pastor," suggests that he leads sheep.

Most often it is not the ideas of the pastor that hurt

him as much as it is his methods. Laymen are much smarter than most of us give them credit for and they know when they are being used. If a person is elected to a committee, he has the right to do his own thinking and use his own judgment and not merely be a puppet in the hand of a pastor who already knows what he wants from the committee before the committee begins its work.

Why do building programs often result in a pastor's having to leave a church? Sometimes it is mere stubbornness on the part of some selfish members who are determined to have their way, but sometimes it is because the pastor assumes the role of an expert on all matters connected with buildings and finance, and insists on his way.

In some matters a pastor ought to go slow and leave much to those who might know more than he does. Too many pastors are too willing to recommend huge indebtedness for churches on the argument that faith in God is all that is needed. But when does such faith have to be tempered by good business sense? Usually a church has some laymen who are proven successes as financiers, and their word might be worth more than that of many of us preachers who have difficulty not getting an overdrawn notice every month from the bank.

The matter of a pastor's proclamation of the gospel is an entirely different matter. Only God and his conscience should direct a pastor's pulpit ministry and interference from anyone else at this point is to be resisted vigorously.

The truth is the shoe should be on neither foot. Neither the laymen nor the pastor should run the church. Jesus Christ is the only Lord of the church. The pastor and the laymen together must find the divine will for the church through humility and unselfishness.

Now or Never for Magoffin

Time is running out on Magoffin Baptist Institute in eastern Kentucky. With the end of the school year, the school ceases to share in the Christian Education funds of Kentucky Baptists and no plan has been hit upon for its future use or disposition.

Magoffin's whole history has been characterized by hardship and uncertainty. It was established in 1905 by the Home Mission Board in Salyersville for the purpose of providing mountain children with education "for time and eternity." When the Home Mission Board discontinued its mountain school work, Magoffin went on her own and eked out an existence from individuals and churches. Later on the school was taken over by Kentucky Baptists and in 1940 was moved to Mountain Valley in Breathitt County.

About 1,800 acres are owned by the school, but most of this land reverts to former owners when

Magoffin ceases to exist as an educational institution. Most of this land is in timber but there is also a considerable amount of farm land. Most of the buildings are quite old but a modern combination gymnasium-classroom building was completed only in the last several years. The evaluation of the school is about \$200,000.

Hardly anyone questions the fact that the ministry once performed by the school no longer exists. A hard surface road now allows school buses to take once isolated children served by Magoffin to public schools. The question now is whether or not any ministry can be properly performed by the school under the sponsorship of Kentucky Baptists.

The Magoffin trustees offered the property to the Kentucky Baptist Board of Child Care for a pre-delinquent training center, but the estimated cost of such a project as envisioned by the Child Care Board made it prohibitive for Kentucky Baptists.

Such a project at Magoffin would be ideal if the resources could be found. The need for a Christian institution for border line youths who are headed for real trouble if not rescued is very apparent. In fact,

it seems that our generation has produced almost as many, if not more, problem children than homeless children. Many pastors look in vain for some institution to take children which are not acceptable to our regular Children's Homes. Magoffin with school facilities and farm land is just the kind of property needed for such a project.

Magoffin has also been a base for considerable mountain mission work. There is a possibility that this could be expanded and a summer camp program added. Summer camps are being used extensively and very effectively in other parts of Kentucky.

Somehow, some way, there ought to be enough ingenuity among Kentucky Baptists to save Magoffin for a constructive ministry. It's the kind of property other religious groups would covet. But for Magoffin, it's now or never.

In the meantime, several staff members who have stayed to the end at Magoffin ought to be helped to find a place of ministry in Kentucky. Churches or denominational institutions in Kentucky which are interested in trained and dedicated teachers and preachers should contact President Frank Campbell, Magoffin Baptist Institute, Mountain Valley, Kentucky.



MORE ON NAME CHANGE

Editor:

Since names are being submitted for our Baptist Convention (and we definitely need to change the name because the word "Southern" causes resentment in many places where we are trying to start pioneer work) may I submit my choice?

"The Great Commission Baptist Convention" would describe all we seek to do in all places around the world. "Go therefore and make disciples of all nations (we haven't done that yet but we're trying) baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo I am with you always, to the close of the age." Wonderful orders! Wonderful Lord! Wonderful promise! Somerset, Ky. Mrs. Eldred M. Taylor

Editor:

I take and read the *Western Recorder* each week and enjoy it very much. I would like to express my opinion for a new name for Southern Baptists; I think it should be called World-Wide Baptists as we are world-wide and growing by leaps and bounds.

Our missionaries go all over the world and so does our money as we are not limited to U.S.A. and I think we should be recognized as such.

Let us all work to keep our separation

of church and state which we have enjoyed so long, and pray that public education will not lose its rightful share of help from federal funds because of a selfish group.

Also let us continue to fight this liquor problem which is such a bad example for our young people and pray that God will show us a way out. Louisville, Ky. Addie Keeling

Editor:

Let's keep the historical name of the Southern Baptist Convention. Knowing from experience about the resentment about things "southern" in the North, therefore, I am offering an alternative proposal for the consideration in May of that Convention.

Do you think that our churches were in error by using the term "Southern" in their titles? Instead of changing the name of the whole convention, the St. Louis group could encourage each individual church body to drop the term "Southern" from its choice of names.

I notice a small sign on a Kentucky highway as we go home for visits that welcomes people to the "Lewisburg Baptist Church." This church name is superimposed across the large letters: S.B.C. I approve of such announcements and of others such as the Dayton, Ohio, area churches use in their newspapers: "Affiliated with the Southern Baptist Convention." To borrow

your expression, sir, "May their tribe increase!"

The Lord has blessed us as the S.B.C. As one Baptist layman, I am very proud of this contribution of the South to Christianity. There are enough flaws in our practices which need correcting, and that improvement should take all our time and prayers. Changing a name will not whitewash our errors.

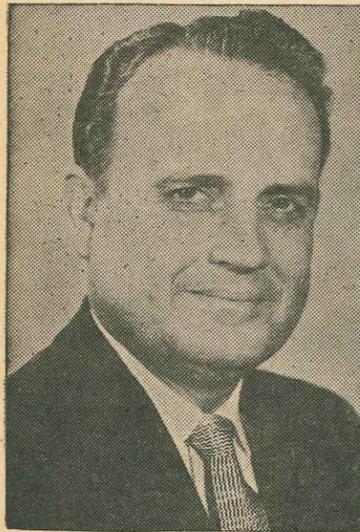
Let's keep the headquarters of our Convention in the South. The "State" Life Insurance Companies operate worldwide; but they don't go fooling with the name originally chosen. They don't let "the tail wag the dog"; neither should our worldwide Convention be shaken from the "Faith of our Fathers." I would be opposed to any S.B.C. office being moved from its present location. Home base is the southern part of the U.S.A., and we don't want it trotting around like a nurse-maid after its growing family.

Read II Thes. 2:15. And please spare us the agony and the inconsistency that awaits us with a change of name.

Thomas Foster Rogers, III  
Springboro, Ohio

► William K. Weaver, Jr., pastor of the First Baptist Church, Sylacauga, Ala., is the first president of Mobile College, effective April 1. Alabama Baptists expect the new college to open in September, 1963. President Weaver is well remembered in Kentucky where in other years he was a field worker with Secretary Byron C. S. DeJarnette in the Training Union Department. Later he served as a chaplain in the U. S. Navy. Norman W. Cox has been serving as temporary president up to the time of Dr. Weaver's taking over.

## MOUNTAIN MISSIONS CONFERENCE IN ONEIDA NEXT WEEK



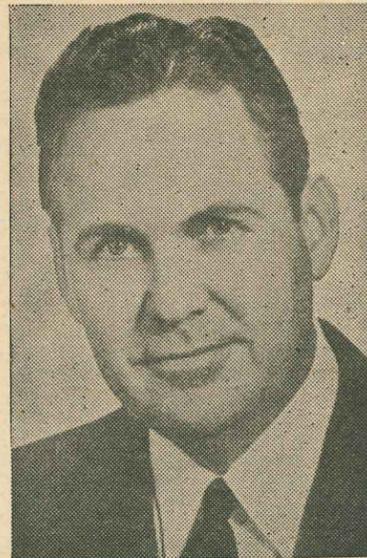
Dr. Leonard Irwin

The Mountain Missions Conference of the General Association of Baptists in Kentucky will be held on the campus of Oneida Baptist Institute, May 1-3. The Conference is held annually and will be under the direction of the Department of Missions of the General Association of Baptists in Kentucky, A. B. Colvin, superintendent, and J. Edward Cunningham, the director of mountain missions.

The inspirational speaker for this year's conference will be Dr. C. R. Daley, editor of Kentucky Baptists' publication, the *Western Recorder*. Coming to lead the Bible Study will be Dr. Ray Summers, professor of New Testament Interpretation at the Southern Baptist Theological Seminary, Louisville. Dr. Leonard Irwin, associate secretary of Survey and Special Studies of the Home Mission Board, will be on the campus to complete preparations to make a religious

### Revival at First Church, Shelbyville

During the eight days of March 19-26, the members and friends of the First Baptist Church of Shelbyville enjoyed a series of revival services. The services were characterized by large attendance, unusually fine music and a deep interest in an evangelistic effort. The visible results were eighteen upon a profession of faith and candidates for baptism, and three by letter. The pastor of the church is Raymond E. Lawrence and the evangelist was Dr. A. M. Vollmer, executive secretary of Kentucky Baptist Foundation.



Dr. Ray Summers

survey in all of the mountain counties in 1962. Dr. Lewis Newman, superintendent of church development and in-service training to the Department of Associational Missions of the Home Mission Board, will talk to the group concerning the Rural Church Development Program. Dr. W. C. Boone, the executive secretary of the General Association of Baptists in Kentucky, will bring the closing address.

Mrs. George R. Ferguson, executive secretary for Kentucky Woman's Missionary Union, will be in charge of a special conference for the women attending the Conference.

Pastors, laymen, missionaries, and their families are invited to attend the Conference. Meals and lodging are provided without cost for all of those attending. Reservations may be made by writing to Mrs. D. Chester Sparks, Oneida, Kentucky.

The church is one of Kentucky's oldest and most loyal. The membership totals 1,528. In 1960 the church gave \$8,000 through the Cooperative Program. The *Western Recorder* is an item in the budget. Recently an educational building was completed, the cost of which (including site and equipment) was \$500,000. The present debt is being reduced at the rate of \$50,000 annually. The members are making plans for a new auditorium, which it is hoped will become a reality in the not too distant future. On every hand could be seen evidences of wise and consecrated leadership.

The pastor, in speaking of the revival, said "The revival goes on."

## North Carolina Nears Special Fund Session

GREENSBORO, N.C. — (BP) — North Carolina Baptists approached their special May 4 session here to decide whether to launch a \$45,000,000 fund-raising campaign for Christian higher education.

The Committee on Advance Program for Colleges, headed by E. Norfleet Gardner of Henderson, N.C., recommended the convention vote to raise the \$45,000,000 in a period ranging from three to ten years.

If looked on favorably by the special convention, the first \$30,000,000 would be raised through the affiliated churches in the first three years. "The committee believes the remainder . . . could be provided in some other plan to be decided by the convention at a later date," Gardner said.

The amounts going to various educational groups would be—to student work department, \$1,000,000; to Wake Forest College, Winston-Salem, \$10,000,000; to Campbell College, Buies Creek and Mars Hill College, Mars Hill, \$6,000,000 apiece; to Meredith College, Raleigh, \$6,000,000; and to Gardner-Webb College, Boiling Springs, and Wingate College, Wingate, \$5,000,000 each.

As the special session here neared, opposition to the sum being sought was voiced. Opponents cited the many other pressing needs for support while admitting the urgent needs of the Baptist schools.

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## Foreign Mission Board Reports To The People

By MISS IONE GRAY, Director of Press Relations

### Foreign Board Actions Expand Outreach, Staff

In its semiannual full meeting, April 11-12, the Southern Baptist Foreign Mission Board

1. Appointed 13 missionaries, bringing the number of active Southern Baptist foreign missionaries to 1,500.

2. Elected Dr. Franklin T. Fowler medical consultant.

3. Voted to open English-speaking work in the Federation of the West Indies, British Guiana, and Bermuda; Spanish-speaking work in the Dominican Republic; and French-speaking work in the Federation of the West Indies, British Guiana, and Bermuda; Spanish-speaking work in the Dominican Republic; and French-speaking work in the French West Indies; and reasserted its willingness to assist the Jamaica Baptist Union in special projects and with specially trained personnel for specific ministries.

4. Approved a period of overseas residence for Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, and Mrs. Goerner from October, 1961, to July, 1962. They will establish residence of periods from one to two months at Ibadan, Nigeria; Salisbury, Southern Rhodesia; Nairobi, Kenya; Beirut, Lebanon; Tel Aviv, Israel; and Rome, Italy.

5. Asked for the appointment of an additional missionary couple for English-speaking work in France.

6. Approved a conference for all Southern Baptist missionaries in Europe to be held at Santa Severa, Italy, in June, 1962.

7. Requested special prayer for the securing and appointment of religious education specialists to meet some of the great opportunities in that field in Taiwan (Formosa) and other Orient lands.

8. Raised the age limit for the regular appointment of missionaries from 32 to 34. Dr. Elmer S. West, Jr., secretary for missionary personnel, said the Board will, in special cases, continue its policy of making age exceptions for those beyond 34 who are in the middle 30's and who meet all other requirements.

9. Appropriated \$3,802,502 of the 1960 Lottie Moon Christmas Offering for use overseas, with \$1,053,704 going to Africa, Europe, and the Near East, \$1,357,779 to Latin America, and \$1,391,019 to the Orient. It was announced that the 1960 offering has now reached \$7,962,962, or \$256,115 more than the total offering for 1959. The final total will not be known until books close May 1.

New missionaries, their native states, and fields of service are Marvin T. Bond

and Jean Faulkner Bond, both of Mississippi, appointed for Hong Kong; Ralph W. Burnett, Oklahoma, and Patricia Hawk Burnett, Kansas, for Argentina; John M. Carpenter and Betty Hawkins Carpenter, both of Georgia, for Liberia.

Also, Adrian W. Coleman and Norma Tinsley Coleman, both of Texas, appointed for Liberia; Frances Knight, Texas, for Nigeria; Lawrence M. South-erland, Jr., and Marcella Brown South-erland, both of South Carolina, for Japan; and Billy J. Walsh, Oklahoma, and Geraldine Dugger Walsh, Arkansas, for Mexico.

As medical consultant, Dr. Fowler will look after the health of missionaries, and their families, arranging and interpreting furlough medical examinations, and advising in the matter of missionary health overseas; work with the Board's three area secretaries in the development of medical projects overseas; help medical personnel arrange for advanced study while on furlough; and give guidance in the purchasing of equipment and supplies for medical installations.

Dr. Fowler has been a missionary since 1947, first in Paraguay and then in Mexico. Since returning to the States last year for furlough, he has been serving the Foreign Mission Board as missionary associate for medical work.

Board action calling for expansion in the Caribbean followed a report of Dr. Frank K. Means, secretary for Latin America, on a recent three-weeks' survey trip which he made along with Dr. Baker J. Cauthen, executive secretary, and Rev. Charles W. Bryan, field representative for the area.

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Louisville, Kentucky

## Clay Baptists Will Celebrate Centennial

April 30 will mark the completion of 100 years of service of the First Baptist Church, Clay. A special service is being planned for 2:30 p.m. on April 30 to celebrate the centennial of the church.

The First Baptist Church of Clay was organized in the spring of 1861 with only seven charter members. The first services were held in a one-room log school, but by 1863 the congregation had dedicated their first building, a one-room structure. The congregation found it necessary to build a larger edifice around 1895. This lasted until 1916 when the present building was erected. In 1948 an eleven-room educational annex was added to the main auditorium.

The Clay Church has mothered at least one other Kentucky Baptist church. In 1955 a mission in Wheatcroft was established. The mission was constituted into a church and now has a full-time resident pastor, Julius Gibson.

The centennial will be observed in connection with the spring revival, according to John L. Bledsoe, the present pastor. The revival will be conducted April 24 - May 3 with James Wofford, pastor of the First Baptist Church, La-Fayette, Georgia, as the visiting evangelist.

A number of present and former members will participate in the centennial service. The main message of the service will be brought by Truett Miller, a former pastor of Clay, now pastor of the First Baptist Church, Fulton.

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## Jess C. Moody Accepts Pastorate, First Church, At West Palm Beach

Dr. Jess C. Moody has resigned the pastorate of the First Baptist Church, Owensboro, Kentucky, to become pastor of the First Baptist Church, West Palm Beach, Florida, and will begin his service there May 14.

Native of Texas, where he was graduated from Baylor University, he came to Kentucky some years ago and was grad-



Dr. Jess C. Moody

uated from Southern Baptist Theological Seminary. He was pastor in Bremond, Texas, for two years, and at the Owensboro church for the last four years, during which time there were 741 added to that church. He has spent eleven years as an evangelist, during which time he preached in Western Europe for six months during 1947 with Billy Graham, and four months with him in 1949.

Among the pulpits he has preached in during his ministry are: First Baptist Church, Dallas; First Church, Amarillo; First Church, Houston; Walnut Street, Louisville; Spurgeon's, Peckham Rye, Trafalgar Square, and Hull, in London; Carubber's Close, Edinburg; Bethlehem, Oslo; American Church and First Church, Paris, France; Baptist World Youth Congress, Stockholm; People's Church, and Forward Church, Toronto; and Philpot Tabernacle, Hamilton, Ontario.

Mrs. Moody is also a graduate of Baylor University, and was selected as one of ten distinguished pastors' wives by the Conference of Ministers' Wives

at the Southern Baptist Convention in Louisville, 1959.

Mrs. Moody is also a writer, producer and director of "Contact" television series, NBC station, WFIE-TV, Evansville.

They have two children—Patrick Jess, 9, and Martha Kit, 6.

Dr. and Mrs. Moody will reside at the pastorium, 727 Upland Road, West Palm Beach.

## What About the Other Half?

By LOUIE D. NEWTON, Chairman  
S.B.C. Committee on State  
Baptist Papers

Total circulation of the 28 State Baptist Papers in the Southern Baptist Convention on January 1, 1961, was 1,465,471. (Total circulation of the 20 State Baptist Papers in 1940 was 190,683).

Estimating three persons per Baptist family, we may say that we have a State Baptist Paper in approximately half of the Baptist homes in the Southern Baptist Convention. Further, estimating that three or four persons come under the influence of every magazine, per home; we may say that half of the total number of Southern Baptists read or are, to some degree, influenced by our State Baptist Papers.

It is estimated that approximately one-half of the members in the average Baptist church carry the program of attendance, giving, soul-winning, etc.

### The Haunting Question

What can be done to reach the other half? Is it a hopeless task? I say we can do something about it—that it is not a hopeless task.

We faced up to the facts in Baltimore in 1940, with 4,949,174 church members, and only 190,683 Baptist homes receiving a State Baptist Paper—approximately ten per cent. In 20 years we moved up to 50 per cent. There were those who said in 1940 that it couldn't be done—that we couldn't reach 500,000 by 1945. In 1945, we reported 547,254. Does that suggest an answer about the other half?

### Two Proposed Goals

The editors themselves have set a goal of 1,750,000 by the Baptist Jubilee in 1964; a goal of 2,000,000 circulation by 1980, 40 years after the S.B.C. Committee was appointed in 1940. The S.B.C. Executive Committee has voted to support this goal also.

The 1964 goal is a heavier undertaking than the 1980 goal, but with the rising tide of interest in the Jubilee, and the deep concern of our people to reach the other half, we can do it, for Christ's sake.

What do you say? Write your Editor and State Secretary, and tell them how you feel about this undertaking. Thanks.

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## Fort Thomas Minister, George S. Munro, Enters Scottish Crusade



G. S. Munro

The First Baptist Church of Fort Thomas is sending its pastor, George S. Munro, overseas to hold evangelistic services in a simultaneous crusade which is being held in the Baptist churches of Scotland in April. The Crusade is being sponsored by the Arkansas Baptist Convention and will also be under the auspices of the Scottish Baptist Union.

Between thirty and forty evangelists from several states are participating, and they will be accompanied by music directors and specialists in other fields of Baptist organization.

After the Crusade in Scotland, the party will proceed to England, Continental Europe and the Middle East, where some time will be spent visiting the Holy Land. Mrs. Munro will accompany her husband to Scotland.

## Another Book by Chester L. Swor Coming from the Press

In a preview of Chester Swor's forthcoming book, "If We Dared!", Miss Blanche Mays, manager of the Baptist Book Store in Louisville, has indicated that the central purpose of the book is to challenge Christians to dare to translate the teachings of Jesus into action; or, to put it differently, to dare to follow the example of Jesus in personal daily living. In his foreword the author says, "... If Christians will dare to follow Jesus in all of life's relationships, an amazing transformation will occur in individual lives, and, eventually, in our entire society.

The book is organized into three divisions of four chapters each. In Division One the author challenges Christians to go farther in surrender, obedience, forgiveness, and prayer. The chapter titles are *Two Hopes, Two Hills, Two Gardens, and Two Prayers*.

Division Two challenges the Christian to re-examine his stewardship of talent in relationship to the church, his attitudes and responses to human need outside the church, his concept of cross-bearing, and the probable reaction of Christ toward the individual's behaviour. The chapter titles in this division are

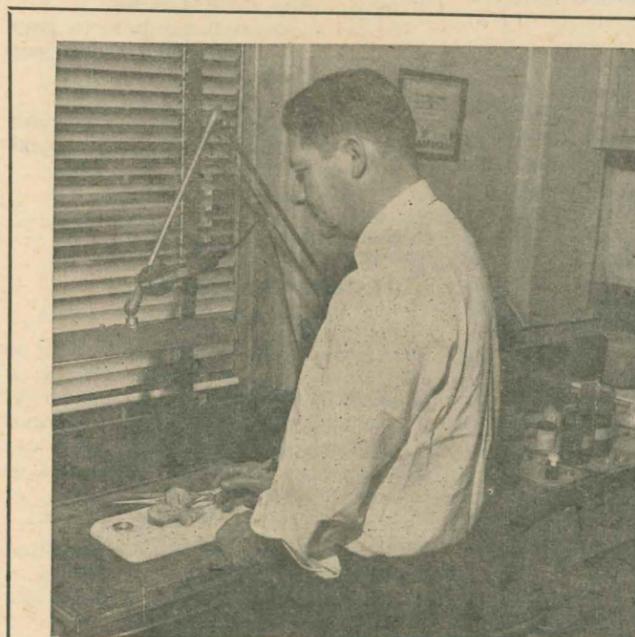
*Three Lights, Three Who Passed By, Three Crosses, and Three Calls For Tears.*

In Division Three of *If We Dared!* the author urges the reader to ask himself a series of four questions and to answer them honestly and courageously. The author feels that the asking and answering of those questions will reveal still other ways in which the Christian needs to press forward toward maturity in Christ. The four questions are the titles of the four concluding chapters: *Are You Living Consistently?, Are You Driving With a Brake On?, Can You Afford that Emotion?, and Are You Afraid to Die?*

Miss Mays has indicated, too, that the author's well-known technique of using vital illustrations from every-day living is brought into full play in the development of each of the twelve chapters, and that some of the illustrations are of such graphic nature that readers will remember them through the years.

In concluding the preview of Dr. Swor's book, Miss Mays says that the author is eager that the messages be used in devotionals and in other responsibilities which busy Christians are called upon to assume in church life.

The book is scheduled to go on sale soon and the Book Store is already taking advance orders to its first printing.



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## Brotherhood

### Looking Forward to Young Men's Mission Conference at Ridgecrest

By FORREST R. SAWYER

The annual *Young Men's Mission Conference*, as promoted by the Brotherhood Commission of the S.B.C., will be held at Ridgecrest Baptist Assembly (this conference alternates between Ridgecrest and Glorieta each year) August 17-23, 1961.

This year's conference theme is "That All May Know Him."

Young men fifteen years of age and above who are interested in expanding their missionary concerns and experiences are eligible to attend. Accommodations for this year's conference will be at the rate of \$4.50 per day—this includes all meals.

Any Kentucky Baptist young men fifteen years of age or older desiring to attend this conference can write the Brotherhood Department, Kentucky Baptist Building, Middletown, Kentucky, for application forms.

Any young man attending this conference agrees to the following: "In accepting the invitation to be a representative from my church and state, I agree to co-operate to the best of my ability with leaders in charge of all phases of the conferences and the state leader in charge of my state group."

### ROYAL AMBASSADORS AT TRINITY IN PADUCAH

An unprecedented service was held in the Trinity Baptist Church, Paducah, on Sunday evening, March 5. Robert N. Solomon is pastor there. This service included a recognition service for Royal Ambassadors in the church. Trinity now has 35 boys enrolled in Royal Ambassador organizations.

During the service five boys received the pins denoting that they had done the required work for the rank of *Page*. The boys were Allen Phelps, Jim Thurman, Allen Caneer, Dale Humphrey and David Lichtenberg.

Tommy Shelton, Eddie Shelton, Tom Lowe, Douglas Lowe, Rocky Leeper, Rickey Hurst, Kenny O'Brian, and Ronnie Kaler were recognized and received the *Squire* pins during the service. Bill Shelton and J. A. Waltman are the counselors for these boys.

## Woman's Missionary Union

### State Meeting, 1961

By MRS. GEO. R. FERGUSON

The annual meeting of Kentucky W.M.U. for 1961 is now history. It was a good meeting with splendid attendance and fine spirit. Since space in this column is at a premium and much advance information was given concerning the program we will not report on that phase of the meeting here except to say that it was challenging and inspiring throughout each session. We want to mention a few news items worthy of note, however.

#### Officers

We regret that our president, Mrs. Carl W. Liebert, felt that she must decline re-election. Mrs. Liebert has served for two years with faithfulness and dedication to the task and we are very grateful to her and to her family for the generosity with which she has given of time and abilities to the leadership of the work both for Kentucky and for the work of Woman's Missionary Union, S.B.C. The convention expressed its sincere appreciation to her. She will continue to serve in our work as a member-at-large of our Executive Board.

We are very happy to announce the election of Mrs. J. S. Woodward of Lexington as one of the vice-presidents of Woman's Missionary Union, S.B.C., at the meeting in St. Louis. Mrs. Woodward is well-known and admired in the work of Kentucky W.M.U., having served as one of our vice-presidents for five years, her abilities thereby coming to the attention of our members. We hope to have a picture of Mrs. Woodward, a biographical sketch and a message from her for this column very soon. There were many comments on her fine acceptance message. We are confident she will prove to be an outstanding and capable leader.

#### Executive Board

Along with the joys of the annual meeting there is always a note of regret as our rotation system removes valuable members from our Executive Board. We would like to express sincere gratitude for the work of Mrs. Encil Deen and Mrs. E. L. Howerton, members-at-large; Mrs. Fred N. Hardy and Mrs. Clarence Beverly, resident members.

We welcome most cordially, Mrs. J. Brandon Price and Mrs. Carl Liebert as members-at-large and Mrs. K. B. Small

and Mrs. C. W. Devine, resident members.

We would express appreciation and gratitude, too, for those who are continuing to serve with such faithfulness and fine ability: Mrs. Leland Seaton, Mrs. Harry Braun, Mrs. C. B. Coots, Mrs. James Keightley, Mrs. D. M. Aldridge, Mrs. H. O. Price, Mrs. W. C. White, Miss Nina J. Jett, Mrs. W. J. Clark, Mrs. W. H. Jaegle, Mrs. Ira J. Porter, Mrs. George Leonard, Mrs. Wendell H. Rone, Mrs. O. B. Mylum, Mrs. Hugh McElrath, Mrs. George W. Phillips, Mrs. Paul E. Stewart, Mrs. H. C. Randall, Mrs. J. C. Iler, Jr., Mrs. Clay Curry, Mrs. W. W. Sanders, Mrs. Robert Batchelder, Mrs. William Ellis, Mrs. Thurston Cooke, Mrs. Edwin F. Perry, Mrs. W. Peyton Thurman, Mrs. J. Chester Durham and Mrs. Charles P. Gunther. Also to regional youth directors, Mrs. Paul Linde, Mrs. Robert Elliott, Mrs. J. Edward Cunningham, Mrs. Raymond Waddle, Mrs. Raymond Skaggs, Mrs. J. T. Divine and Mrs. O. W. Lasater.

We know you will continue to pray for these leaders and give them your fullest cooperation.

#### Next Year

The annual meeting will be held with Crescent Hill Church, Louisville, next year.

## Student Union

### A Journalist Speaks

By SAM BRENTS

[Mr. Sam Brents is associate editor of the *Sunday School Builder*. He is a graduate of the University of Kentucky. His major study was in journalism, and through the Baptist Student Union activities he decided to enter the field of religious journalism.]

—J. CHESTER DURHAM.]

Like many fellows whose education was interrupted by military service, I had two college careers—one in the late 30's, the other in the mid-40's.

In many respects, the two experiences were as unlike as if they had happened to two entirely different persons. One of the big differences was the Baptist Student Union.

In the fall of 1938 when I entered the University of Kentucky as the greenest of green freshmen, the letters "BSU" and the Greek letters of the fraternities on my street were equally unintelligible to me. Two years later,

I had made some progress—I knew most of the Greek alphabet.

Perhaps my failure to "discover" BSU during those two years was a lack of initiative on my part; again, maybe it was because no one sought me out. Be that as it may, I shall always remember and be grateful for what happened one June afternoon in 1946.

I had just returned to the campus following a tour of army duty and had located a place to live in a rooming house. There I met a young man who said, "How about going with me to a BSU program tonight?" I went with him that night, and, to the best of my knowledge, did not miss anything that the BSU had to offer during the fifteen months remaining before graduation.

Fond still are the memories of noon-day devotions, of summer-time vesper services, of morning watch, of the Friday night services, of the officers' retreat on Kentucky River, of Student Week at Ridgecrest.

"I'd Rather Have Jesus" was the theme of our retreat as we planned our work for the year ahead. It was a theme—and a song—that had deep meaning for me during those months, and even until today. The recollection of my freshman and sophomore years in college seems to grow dim, and the blessed memory of my "BSU years" stands out in bold relief.

I was a journalism major, but I feel that it was the "minor in BSU" that turned me toward the field of religious journalism as a life work.

[NOTE: Fall enrollments at some of the private colleges in Kentucky were (according to the annual report of the Council on Public Higher Education): Nazareth 1,647; Berea 1,287; Bellarmine 1,276; Villa Madonna 1,274; Georgetown 1,153; Cumberland 1,103; Asbury 920; Pikeville 769; Brescia 732; Campbellsville 706; Union 697; Transylvania 551; Centre 473; Ursuline 444.—J.C.D.]

## Church Music

### May Musicalendar

By EUGENE F. QUINN

#### ASSOCIATIONAL MUSIC SCHOOL

Irvine—May 1-5, at McKee. Host Director, James Morrison of London, Kentucky.

Nelson—May 5-7, nightly at Shepherdsville.

Owen County—May 1-5, at First Baptist Church of Owenton.

South District—May 1-5, nightly.

Southern Baptist Church Music Conference at St. Louis, on May 22-23.

#### ASSOCIATIONAL HYMN SINGS

North Bend—April 30 at Southside Baptist Church, Covington.

Caldwell—May 14 at First Baptist Church, Princeton.

Central—May 7 at Springfield.

Christian County—May 28 at First Baptist Church, Hopkinsville.

Fulton—May 30 at Midway, 2:30 p.m.

Greenup—May 5 at Flatwoods Baptist.

Laurel River—May 9 at Liberty Baptist Church, May 23, place not named.

Whites Run—May 14 at Mt. Herman.

## FACULTY PORTRAIT



R. Paul Green

He will also be directing the Combined Cantata Choir for all school personnel.

## Training Union

### Columbia's Glenn Barry Loy Excels in Memory Work and Bible Drill

By JAMES H. WHALEY, SR.



Glenn Barry Loy

Glenn is 12 years old and in the sixth grade in Columbia Grade School. He is active in the entire program of the church. Mrs. A. G. Rossen is the leader of his Junior union.

The Junior Memory Work and Bible Drill is a Kentucky event to encourage Juniors to memorize special Bible verses and to learn how to quickly find any Bible reference. The verses to be learned are those appearing as memory verses and to learn how to find quickly any Bible reference. The verses to be learned are those appearing as memory verses in the Junior quarterlies. A tract giving the rules and procedure for the drill is available from the Kentucky Training Union Department.

Glenn will have all his expenses paid to one of the Training Union weeks to be held at Cedarmore Baptist Assembly on August 7-11 or August 14-18.

Mae Ann Baird from Adairville Baptist

Church representing the Southern Region was declared the second place participant. She is 11 years old and is in the sixth grade.

## Sunday School

### Operation Home Study In the Sunday School

By ROY E. BOATWRIGHT



R. E. Boatwright

Operation Home Study is a plan for promoting the individual or home study of specified books in the Church Study Course for Teaching and Training during the summer months. It is promoted primarily through departments and classes in the Sunday school; however, all church members are encouraged to participate in this plan.

This year in Operation Home Study three books are recommended. Churches may want to provide all three books, and let each member choose the book he wishes to study. The books are as follows:

"Preparing to Teach the Bible" by Howard P. Colson. This book is in category 17, Sunday School Principles and Methods.

"These Things We Believe" by J. Clyde Turner. This book is in category 1, Survey Courses.

"Christian Hymnody" by Edmon D. Keith. This book is in category 19, Music Ministry Principles and Methods.

This is the year of emphasis on stewardship and enlistment in the Baptist Jubilee Advance. A study of these three study course books will help Southern Baptists to learn the stewardship of the Bible, its doctrines, and the great hymns which are based on the teachings of the Scriptures.

By writing to the Sunday School Department you may receive the Operation Home Study pamphlet which gives in detail suggested promotional activities. You may also receive the wall chart or poster which will be useful in promoting the program. Please make request for the wall chart when writing for the Operation Home Study pamphlet.

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## HARTFORD MAKES HOLLAND PASTOR EMERITUS

In a formal ceremony, the Hartford Baptist Church, Hartford, Ky., installed Arthur Holland, a former pastor, as *pastor emeritus* on Sunday, March 19, at the 11:00 o'clock worship hour. Pastor Wesley O. Hanson presided and led in the ceremony.

Arthur Holland is a native of Auburn, Kentucky, and attended Bethel College in nearby Russellville. During his active years in the ministry he was pastor of churches in seven counties in Western Kentucky, including Whitesville, Kut-tawa, Eddyville, Smithland, Dean Field, Old Buck Creek, Brushy Fork, Fredonia, Slaty Creek and Hartford. More than 1,500 were received for baptism into these churches in his almost fifty years of preaching.

Mrs. Arthur Holland is the former Miss Thelma Patton, of Hartford. She and her husband have found time during their busy lives to be the parents of eleven children—only they are not children any longer, but are taking their places in important positions in Kentucky and elsewhere. Last year she was promoted and sponsored by local friends in a state wide contest, and became one of the runners-up in the annual contest for the Kentucky-Mother-of-the-Year. It is no wonder she did so well in being considered for this honor when the judges measured her merits by the successes of herself and her children. One might estimate the accomplishments of the parents by taking a glance at each of the sons and daughters in their family:

1. Harvey L. Holland, the oldest, is now pastor of the Richardsville Baptist Church, near Bowling Green, Ky. He led in the prayer of dedication at the ceremony for his father, and Betty Holland, the daughter of Pastor and Mrs. Harvey L. Holland, and the granddaughter of Emeritus Pastor and Mrs. Arthur Holland, sang a solo for that occasion.

2. James Arthur Holland is supervisor for a large insurance company covering many states in Southeastern territory, with headquarters in Atlanta, Ga.

3. Mrs. Elizabeth Holland McCool, mother of three, is a housewife at Owensboro.

4. Browder Robins Holland is a teacher in the intelligence department of the U. S. Army at Fort Holabird, Baltimore, Md.

5. Margaret Holland is in charge of social work at Glen Dale Children's Home, Glendale, Ky.

6. Robert Holland is the owner and operator of a dress shop in Owensboro.

7. Carl Holland is employed in social work at Hartford, and plans to enter the Kent School of Social Work, University of Louisville, next fall.

8. Mrs. Martha Holland Thomas is

a teacher at the Franklin-Simpson High School, Franklin, Ky.

9. Mrs. Marlan (Carolyn Holland) Seward is secretary to the head of the Department of Music at New Orleans Baptist Theological Seminary, and is the wife of Marlan Seward, formerly of Paducah, Ky., now a student in the Religious Education School at New Orleans Seminary.

10. Mrs. Seward's twin, Mrs. Kenneth N. (Evelyn Holland) Snider, Jr., is secretary to Mr. J. Chester Durham in the Student Department, Kentucky Baptist Building. Her husband is a student in the Religious Education School, Southern Seminary.

11. And last, but not least, is Hilda Holland, a senior in the Hartford High School.

Ten of the children have already gone to college, and the eleventh expects to go next year. Harvey L. went to Bethel College at Hopkinsville; Browder Robins to Bowling Green Business University; James Arthur, Elizabeth, Carl and Martha all attended Western Kentucky State, Bowling Green; Robert went to the University of Kentucky; Margaret, Carolyn, and Evelyn attended Georgetown College, and Hilda will go to the last named place this fall.

All of the children were present for the ceremony in honor of their father except the three who live so far away—in Atlanta, Baltimore and New Orleans.

What a fine family! And what a fine thing for the Hartford Baptist Church to make their former leader their pastor emeritus!

### Walter K. Price to Conduct Evangelistic Meetings at Lyndon



Walter K. Price

Special eangelistic services will be held at Lyndon Baptist Church, Louisville, May 7-14. Walter K. Price, of Danville, will be the visiting evangelist. Price has recently conducted revival services in Fort Worth, Texas, and Macon, Georgia. He is a graduate of the University of

Kentucky and the Southern Baptist Theological Seminary. Prior to becoming a full-time evangelist, he held pastorates at David's Fork Baptist Church, in Fayette County, and the First Baptist Church, Danville. He is author of a newly completed volume, *Revival in Romans*, which is to be published by Zondervan in July of this year. Hugh Goldsby is pastor at Lyndon.

## CLASSIFIED ADS

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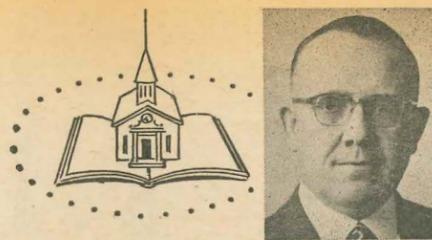
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

### WHEN GOD'S WISDOM PREVAILS April 30, 1961

Job 42:1-12a

Having the mistaken idea that suffering and misfortune come only as a result of sin, Job's three friends argued that he had been guilty of secret sins, otherwise the judgment of God would not have fallen upon him. Knowing that they were wrong in their contention, Job refused to admit that secret sins were the cause of the dire things which had befallen him. Penniless, childless, healthless, jobless and friendless, Job uttered one of the finest statements of his entire career: "Though he slay me, yet will I trust in him." There is no way to crush a man who trusts God like that.

However, with the passing of time Job observed that seemingly prosperity and success came to many who lived very unworthily. That troubled him greatly. He wondered why God permitted it. Contrasting their lot with his own, Job arrived at the conclusion that he had not been dealt with in a just manner, so he complained about what he had been called upon to bear. Job certainly did wrong in thinking and declaring that God had been unjust in His dealings.

#### I. The Repentance of Job. Job 42:1-6.

When compared with others of his day Job made a wonderful showing. However, like many of us, Job had done wrong in expressing himself so freely about some of the things which God had done. He made different statements which he should have left unsaid. After all, it was strictly none of his business what God had done. Furthermore, it should never have been a matter of personal concern with Job as to how or why God did it.

Meanwhile, God intervened and Job received a fresh vision of His holiness. That resulted in a new realization of the sinfulness of his own heart. With this new conception of God and His might there came a vastly different estimate of self than he had formerly. This vision humbled Job greatly. While standing in the presence of God his self-righteousness vanished, as is true of anybody. In the dust of humility and in the ashes of contrition Job truly repented of his unworthy and resentful thoughts about God, such as thinking

that God had dealt unjustly with him, concluding that He did not always deliver His own out of their severe trials, and doubting God's ability or willingness to punish the wicked in keeping with what the patriarch thought they deserved. Job did not hesitate to confess that he had talked about things beyond his comprehension. He sought and obtained God's forgiveness. It was honorable of him, difficult though it was, to confess in true sincerity his fault of ignorant, rash, foolish and unjust speaking, as is true of all others who are guilty. Rash and irresponsible talk usually results in embarrassment and frequently in sincere regret. This was true in the case of Job, who repented of far more than merely what he had said.

Seeing God in His perfection, Job also repented for what he was. He said, "Now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." It was as if he had said, "Since I have had a glimpse of God, I just disappear; I dwindle down to nothing." His experience in this regard parallels that of everyone who has had a real vision of the majesty and holiness of God. In view of the fact that we usually think of repentance as being due to sorrow for something that has been said or done, it is interesting to observe that Job's repentance was concerned with what he was—not merely his actions, but himself. Through the experience of suffering, which had been his lot, Job had learned the truth which Paul announced centuries later, namely, "I know that in me dwelleth no good thing" (Romans 7:18).

#### II. The Rebuke of Job's Friends. Job 42:7-9.

Eliphaz, Bildad and Zophar tried persistently to convince Job that his evil deeds were the cause of his sufferings. They contended that he had brought all of his troubles on himself. Job consistently denied their accusation and their explanation. Finally God told them that they were wrong in their accusation. Having heard every word which each of the three had uttered, just as He hears all that we say, God rebuked them for their false accusations and for their failure to bring to Job the comfort which he needed and rightfully deserved during the period of his terrible suffering. God's message of rebuke may have

seemed harsh, but it was seasoned with grace. He rebuked them in righteousness and then expressed His mercy toward them by commanding them to take seven bullocks and seven rams to Job and in penitence to offer them as a sacrifice for their sins, and then to request Job's prayer of intercession for them. They forthwith proceeded to do as He commanded them.

#### III. The Restoration of Job. Job 42:10-12a.

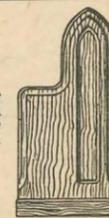
Aware of his unworthiness, Job cast himself upon the mercy of God and prayed, not only for himself but also for his three friends who had misunderstood, misjudged and misrepresented him, whereupon he was blessed wonderfully. His health was restored, the friendship of others was regained, his possessions which he had lost were restored twofold and he again had ten children. He was given a place of great blessing and marvelous usefulness. Evidently his misfortune was reversed because of his earnest praying, not just for himself but for his friends.

►The Training Union Expansion Study Conference at the Sunday School Board plans to enlist 7,000 Southern Baptist churches to organize Training Unions. This campaign will be launched October 1 and will extend through 1970. The goal calls for 1,200 next year.

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ATTENDANCE, APRIL 16, 1961**

	S.S.	Add.	T.U.
Louisville, Walnut Street	1444	5	273
Missions (3)	343		149
Louisville, Ninth and O	1350	3	602
Hopkinsville, Second	1033	5	204
Louisville, Carlisle Avenue	1022		311
Missions (2)	85		42
Louisville, Crescent Hill	952	4	217
Missions (2)	151		46
Madisonville, First	948		217
Mayfield, First	919		267
Mission	94		162
Murray, First	905		39
Mission	39		224
Elizabethtown, Severns Valley	895		84
Missions (2)	84		191
Lexington, Calvary	868		61
Chapel	81		862
Covington, Calvary	862	2	177
Bowling Green, First	855		119
Mission	119		817
Lexington, Immanuel	817		5
Mission	5		810
Harrodsburg	810		48
Missions (2)	48		40
Fulton, First	803		182
Frankfort, First	785	11	190
Louisville, Beechmont	754		154
Lexington, Grace	748	2	335
Mission	20		713
Somerset, First	713	2	244
Mission	100		683
Louisville, Beechland	683		251
Mission	251	1	74
Campbellsville	682		259
Missions (2)	55		44
Louisville, Buechel Park	666	3	205
Newport, First	645	1	189
Paducah, Immanuel	627		202
Lebanon, First	605	9	201
Louisville, Baptist Tabernacle	605	2	194
Louisville, Bethlehem	584	4	172
Georgetown	567	5	213
Princeton, First	564		168
Paducah, First	561		237
Owensboro, Hall Street	561		223
Henderson, Immanuel	558		153
Shelbyville, First	547		101
Erlanger	533	14	179
Louisville, Green Acres	526	3	234
Franklin, First	525		146
Mission	73		54
Louisville, Shively	501		139
Corbin, Central	495	2	129
Mission	93		38
Hazard, First	488	8	119
Florence	486		93
Mission	124		478
Russellville, First	478		120
Mission	90		475
Louisville, Rockford Lane	475	1	173
Louisville, Beth Haven	469		211
Hodgenville, First	468	2	140
Louisville, Beechwood	467		153
Louisville, Hazelwood	466	1	128
Jeffersonton, First	455		126
Louisville, Southside	454		117
Louisville, Eighteenth Street	450		133
Mission	81	1	55
Morganfield, First	439	5	113
Louisville, Highland	438	7	170
Mission	59	4	31
Central City, First	433		198
Nicholasville	432	1	132
Middlesboro, First	429		104
Mt. Washington, First	427	3	138
Mission	37		427
Frankfort, Crestwood	427		112
Covington, South Side	425	5	83
Owensboro, Buena Vista	423	3	163
Ashland, Unity	422	1	97
Richmond, First	420		86
Corbin, First	418		112
Lexington, Central	418	3	144
Bowling Green, Eastwood	413	2	139
Versailles	410		106
Paris, Central	406	63	144
Springfield	400		97
Louisville, Immanuel	394	1	113
Frankfort, Thorn Hill	385		135
Louisville, Shawnee	384	1	101
Greenville, First	381		161
LaGrange			
De Haven Memorial	380		107
Lawrenceburg, First	375		72
Mission	48		177
Walton, First	368		112
Ludlow, First	365	4	172
Dawson Springs	359	14	72
Bardstown	357	2	45
Mission	357		27
Louisville, High View	357	4	125
Louisville, Valley View	350	3	146
Ft. Thomas, First	346		90
Mission	106		50
Owensboro, Crabtree Avenue	346		122
Hawesville	344		91

Barbourville, First	335	1	213	Middletown, First	278	--	105
Missions (3)	213	--	--	Greensburg	277	--	116
Louisville, East Audubon	320	4	95	Louisville, Fourth Avenue	269	--	84
Owensboro, Lewis Lane	318	--	133	Owensboro, Seven Hills	263	--	82
Glendale, Gilead	315	--	231	Hopkinsville, Edgewood	261	4	97
Bowling Green, Glendale	311	1	141	Stanford	260	--	122
Mission	42	--	18	Mission	20	--	92
Cold Spring, First	306	7	140	Marion	256	--	76
Erlington, First	306	2	92	Sonora	252	--	126
Louisville, Virginia Avenue	300	--	--	Taylorsville, Kings	251	--	35
Shepherdsville, Little Flock	300	18	73	Carrollton, First	246	--	82
Benton, First	296	--	115	Crestwood	237	--	79
Frankfort, Memorial	295	--	100	Folsomdale, Liberty	232	2	--
Falmouth	290	--	55	Hazel	224	--	--

Number 16 in a series



## SUGAR BOWLS AND TIN CANS

We hear and read a great deal about why members should give a tithe each Sunday. All of this is well and good. But stewardship does not end with the giving of the tithe. It includes the spending of the tithe as well.

Now who spends the tithe? Churches, and the denominational agencies which receive mission gifts from the churches.

This means that a church has a responsibility to use the tithes it receives so as to reap the best dividends. In the parable of the talents, Jesus condemned the one talent man who was too scared to invest his money. So he simply dug a hole in the ground and buried it. There is always more safety in burying than investing. But there is another big difference: there is no return on buried money. You just keep what you already have. Now a church can "bury" the offerings it receives by failure to plan and promote a worthy program. It can maintain the status quo, never go out on a limb, never dare to do anything different.

The denomination is also responsible for wise handling of mission money. Denominational leaders must plan effective programs of work that will achieve the best possible returns for dollars invested. If a denominational agency does not use wisely the money it receives, it has no right to expect the churches to continue their support of it.

Some men hide money in mattresses, tin cans, and sugar bowls. Others invest it to produce dividends. Some churches hide money in little programs, cheap buildings, and poor equipment. Others invest it so as to bless the entire community. How is it with your church? Is your church practicing sound stewardship in the administration of the tithes given by its members?

### STEWARDSHIP PROMOTION DEPARTMENT

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## "Glory In Their Faces"

By H. L. ANDERSON, Pastor  
Earle Street Baptist Church, Greenville, South Carolina

Dr. Porter Routh recently wrote: "When I was a boy, I remember people talking of other Christians who had 'glory' in their face . . . I believe more than anything else that as a denomination today we need 'glory' in our face."

To some this analysis will doubtless seem both an over simplification and somewhat naive, yet is there not just this kind of simplicity in the faith of the New Testament? Is there not a genuine naivete in the assertion that the meek shall inherit the earth, that the pure in heart shall see God, that the persecuted should rejoice? And yet is this simplicity not what Christ meant when He called upon His disciples to "become as little children"?

Surely, no one would wish to eliminate the scholarly dimension within the framework of Baptist thought; certainly no one would wish to cast aside the continual study of a deeper understanding of the Christian faith, assuredly, no one would hinder the presentation of the fruits of this study, either in the pulpit or in the classroom. But in the final analysis, there is an element of self-surrender, a "leap of faith," that is the point of beginning as well as the permanent foundation of the Christian experience. This faith, this "Christ in you," was the source of the unique power, that charismatic genius of the New Testament church member.

These "gifts of the Spirit" created "glory" in many ways for the New Testament Christian. They not only gave him miraculous power on occasions but also transformed his attitudes toward himself, toward his fellow Christians, and toward the pagan and unbelieving world from attitudes that were basically selfish and egocentric to an outlook that was basically selfless and essentially loving. This change enabled the New Testament Christian to rise above the tensions that are inevitable when people of varying backgrounds labor in a common task, and this transformation is perhaps the greatest miracle of God's Redemptive power.

With the loss of these "charismatic gifts" the Christian movement of the first century lost its keen sensitivity to the indwelling leadership of the Holy Spirit. In its place there emerged the organized structure of the early church, the dogmatic definition of orthodoxy, the accepted content of the New Testament. This was the three-pronged structure, Constitution, Creed, and Canon, around which the first four centuries of the Christian movement developed. But, as countless generations of Christians, including our own, have discovered, doctrinal definition, organiza-

tional achievement, or even Biblicism cannot begin to compensate for a loss of the leadership of the Spirit within us.

While we cannot expect to recapture the miracle of the first century "charismatic gifts," we, as a denomination, desperately need to reclaim the New Testament promise of the indwelling Spirit. We cannot allow the emotional indiscretions of sectarian splinter-movements to destroy for us the very real and very personal teaching of being "filled with the Spirit." This experience was far more than an emotional crisis; it was the reception of divine power for living, for witness, for courage in the face of certain defeat, for knowledge of ultimate victory in the hands of God.

Who can doubt that if every member of the Southern Baptist Convention were truly "filled with the Spirit," modern miracles would still come to pass; miracles not of money, or of concern for the salvation of the Nigerian, but miracles of a far more difficult nature; miracles that deal with the most difficult problems of humanity. For being "filled with the Spirit" is not a mere emotional trauma, but is rather the reception of a

Godly presence and power that soothes anger, destroys bitterness, eliminates prejudice, removes selfishness, erases jealousy; in short it is an experience by which a Christian discovers the power to change what he is into what God wants him to be.

When this miracle has taken place in the lives of Southern Baptists, we will discover that we no longer have shortages as we attempt to go "into all the world." Then, perhaps, we will know the true meaning of Paul's words "Christ in you, the hope of glory."

► "Where Do We Go From Here?" will be the theme of the Southeastern Religious Education Association in its annual sessions at Ridgecrest, N.C., July 19-20.

► George LeRoy, senior deacon of the East Baptist Church, Paducah, Ky., died a short time ago, and the remaining deacons have adopted resolutions about his homegoing. Illness had prevented his taking an acting part for several years.

► Clarke College, Newton, Miss., has engaged Norman W. Cox, Mobile, Ala., former executive secretary of the Southern Baptist Historical Commission, to direct a \$1,000,000 campaign this year.

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