

Western Recorder

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WESTERN RECORDER
Middletown, Ky.

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GLEANINGS FROM THE FIELD

Organ Recital Sunday

►Miss Sharon Higdon, a junior in the Oklahoma Baptist University, Shawnee, Oklahoma, is going to give an organ recital at the Twenty-third and Broadway Baptist Church, Louisville, on Sunday afternoon, June 25 at 3:00 p.m. She will be assisted by Herman E. Rowlett, Jr., of Lebanon, in a part of the program.

Raley Becomes Chancellor

►For 27 years president of Oklahoma Baptist University, John W. Raley has been made chancellor, a newly created post. His new position calls for him to concentrate on development and endowment "with general concern for off-campus relationships." He will work with the Oklahoma Independent College Foundation. A president to succeed him is to be elected later.

Crossing the River

►The Mount Freedom Baptist Church, Wilmore, has passed resolutions relative to the death of the church organist, Mrs. Nellie Elizabeth Lowry Cox. Mrs. Cox died on May 3. The resolutions refer to her as an earnest, devoted, and zealous church member. The resolution committee consisted of Pastor E. L. Haddix, Mrs. B. T. Benningfield, and George P. Cox, who serves as clerk of the church.

►The faculty of Georgetown College has adopted resolutions about the passing of Mrs. Ina Marr Hinton, on March 15. "She was the wife of the late Robert T. Hinton, who had a long and distinguished career as coach, biology professor and dean of Georgetown College. During those years she gave generously of her time and talents in the campus activities and always had a lively interest in the welfare of the college." She was appointed college hostess after her husband's death. She leaves a son, Robert Woolford Hinton.

►Mrs. Robert (Fannie) Botkin, 80, died February 25, 1961. She had served as organist of the Mt. Tabor Church of Paint Lick, Ky., and in the Wallacetown Church on alternate Sundays. While playing at Wallacetown she met and married her husband, Robert Botkin, on May 5, 1908, and moved her church membership there. She had been born June 24, 1880, in a house just across the Garrard County line, and in sight of the home where she spent her entire life. To this union were born five children—

William Letcher, Berea; Robert Franklin, Louisville; Newton Henry, Lexington; James Aden, Paint Lick; and Frances Anne Smith, Memphis, Tenn.; six grandchildren, and three great grandchildren.

Cornerstone Laying

►Pastor H. Carlton Bell led the Ridgewood Baptist Chapel, 6902 Greenwood Road, Pleasure Ridge Park, Ky., in a cornerstone laying on Sunday afternoon, May 21. Ridgewood Chapel is a mission of the Beechland Baptist Church, and Pastor Grady Randolph and Former Pastor Orrin W. Stites, now of Jacksonville, Florida, were present for the corner stone laying. Pastor L. M. Huff, pastor of the Beth Haven Baptist Church, Pleasure Ridge Park, also another mission of Beechland, delivered the sermon.

Revival Meetings

►Florence Baptist Church, Florence, Kentucky, has just experienced one of the finest revivals in the history of the church. Evangelist Lloyd Bardowell brought some wonderful messages during these services May 7-14. There were 75 decisions: 40 coming by profession of faith, 19 by letter, and 16 for rededication. Bob Hickman, minister of music and education, was the revival song-leader. Bob Couch is pastor of the Florence Church.

►Among those participating recently in an evangelistic crusade in the Topeka, Kansas, area, was O. W. Yates, pastor of the Rosemont Baptist Church, Lexington. Dr. Yates preached at the First Baptist Church in Topeka and reports a splendid revival with 56 additions. The crusade was under the general direction of Wendell Belew, secretary, Department of Associational Missions, Southern Baptist Home Mission Board. Dr. Yates reports a marvelous piece of work on the part of the Home Board in Kansas but also the great need for pulpit leadership and physical property.

Mission Tourist Map

►A guide to many of the Southern Baptist mission points in the United States, Cuba and Panama has been published by the Home Mission Board of the denomination. Titled "Make Yours a Mission Vacation," the guide was distributed to approximately 35,000 ministers, education directors and denominational workers as a part of the May leadership edition of Home Missions Magazine. Reprints of the guide are available on request at 161 Spring St. N.W., Atlanta, 3, Ga. Included in the guide are names

and addresses of mission points, a large map spotting the places; a list of historical locations and pictures and addresses of many Southern Baptist leaders of agencies (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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Preaching The Gospel

By FRANK STAGG

New Orleans Baptist Theological Seminary

Some years ago at a meeting of Louisiana Baptists a very discerning speaker drove home the point that much that is praised as "preaching the gospel" does not even touch the gospel. He recalled one of his own earlier sermons for which he had been praised as "preaching the gospel." The sermon contained denunciations alone and had not included the "good news."

This corrective has served in the years since as a constant warning against confusing the "gospel" with denunciation. The "bad news" of man's sin is not the "good news" of Jesus Christ. But with all due respect to this important corrective, this writer is persuaded that the corrective requires correction. It, too, can lead to a false "gospel."

Preaching judgment alone is not the gospel of Jesus Christ. But preaching a "gospel" without judgment is the other side of a fatal error. The "gospel" without judgment is not the gospel of Jesus Christ.

Polio is bad news; Salk vaccine is good news. But Salk vaccine is good news only where polio is known and accepted as a fact. So, the gospel of Jesus Christ is the good news of what God has done to save man from his sin. In the New Testament the gospel was so preached as to make judgment explicit.

The Earliest Gospel

Mark's gospel is introduced with what may be a title for the whole book: "The beginning of the gospel of Jesus Christ, the Son of God." Immediately, there is given the command that crooked paths are to be made straight. John the Baptist is presented as preaching a repentance baptism concerned with the overcoming of sins (Mark 1:4). Our earliest Gospel is the story of the mighty event of God's coming in Christ to save, sketched against the background of man's sin from which he is commanded to repent.

The Preaching of John the Baptist

Luke's description of John's preaching of the gospel is more detailed than Mark's. A strong call to repentance was spelled out as to implication when those who had two coats or food were told to give to those who had none, and when those with legal or military powers were told not to exploit other people (Lk. 3:3-14). John presented the Coming One as one who would "thoroughly cleanse his threshing-floor," separating the wheat from the chaff (3:17). Significant is the sentence which follows: "With many other exhortations, therefore, he preached the gospel unto the people" (3:18).

The Preaching of Jesus

Jesus, too, preached a gospel which included judgment: "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent and trust the gospel" (Mk. 1:14-15).

At Nazareth, Jesus quoted Isaiah 61, thus claiming to be the one appointed to preach the gospel to the poor, release to the blind, liberty for the bruised, and the Jubilee year of the Lord, a time of beginning again. Jesus then demonstrated from the Old Testament that God had never limited his concern to one nation, giving food and healing to non-Israelites in the times of Elijah and Elisha. It was thus that he preached the gospel, spelling out its implications and applications against the background of a life-situation. For thus preaching the gospel, his fellow-townsmen tried to push him off a cliff (Lk. 4:16-30).

The Preaching of Paul

Paul employs the term gospel more than any other New Testament writer. His gospel is never mere denunciation; neither is it ever a gospel without judgment. Moreover, he left little to the imagination in applying the gospel to the life-situation.

Romans is certainly a setting forth of the gospel Paul preached (1:16). In the very heart of the letter, 3:21-8:39, he declared the good news of God's gift of pure grace in which He is able to give to the sinner a new standing and a new quality of life. But in the earlier section, 1:18-3:20, Paul brought all men under judgment, finding God true and every man a liar (2:4). He preached the judgment of God (2:2), with whom there is no partiality (2:11), pointing to what he describes as "the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ" (2:16).

At Thessalonica, Paul "preached the gospel of God in much agony" (Thess. 1:2), not as "pleasing man, but God who puts our hearts to the test" (1:4). He left little to the imagination in writing Timothy about sound doctrine "according to the gospel of the glory of the blessed God" (I Tim. 1:11).

The Gospel in Revelation

A striking example of the inclusion of judgment in the gospel may be seen in Revelation 14:6-7. Described there is an angel "having an eternal gospel to proclaim" to all people on earth. This eternal gospel begins thus: "Fear God, and give him glory; for the hour of his judgment is come."

Conclusion

Two distortions of the gospel threaten us: (1) a negative message of mere denunciation and (2) a "gospel" without judgment.

One may intend to bring sin under judgment yet fail actually to do so. A "gospel" which fails to expose particular sins may have the effect of giving sanction to sin, whatever the intention. Many of our sermons are so vague as to the meaning of sin that they are quite "harmless." They could be preached on Sunday morning at church or Thursday noon at the luncheon club and offend nobody. The gospel was never so preached by John, or Jesus, or Stephen, or Paul.

Do we sometimes content ourselves by condemning what no one defends or by defending what no one condemns? It takes little insight or courage for that. Do we let go unchallenged the weightier sins of pride, prejudice, discrimination, exploitation, and refusal to accept some whom Christ has accepted?

Jesus, who is our Judge as well as our Savior, has already warned us of a "big exam" coming up (see Matthew 25). It will not be a "pop test," but the final. There will be no room for surprise, for the questions have been given out in advance. He will not "throw us a curve," for we are told plainly how to prepare for it. In "preaching the gospel," are we being as honest with the folks as is required? Jesus plainly taught that one's true attitude toward Him will be tested by one's attitude and relationship to other people. If in "preaching the gospel," we fail to supply this decisive datum to the people, have we really preached the gospel?

It is this writer's unhappy persuasion that we have not done justice to the demand in the gospel. Surely, the gift must always be dominant in the good news; but in the New Testament the gift is never separated from the demand. It is not enough to condemn sin; the New Testament exposes particular sins.

Will people who have heard us "preach the gospel" come before Christ the Judge unprepared? It is tragic if they leave a church service unchanged; it is criminal if they leave uninformed. Jesus warned that many who expect a favorable verdict will be told to depart on the grounds that the Lord never knew them (Matt. 25:45). Indifference to people in need of food, drink, clothing, medical care, and hospitality betrays an indifference to Him (Matt. 25:41-45).

Are we able to claim with Paul that in the discharge of our ministry we have not counted our lives dear to ourselves and that we are clean from the blood of all, having held back no part of the gospel (Acts 20:20, 24, 26, 27)?

Here is a statement taken from a recent bulletin published by A. N. Marquis

(Continued on Page 8)



The Place of Tradition

What to do with tradition is a problem with every generation. Tradition is that which is handed down orally from one generation to another. It usually carries a strong sanction because of its use in the past. It has to do with every human activity from farming to worshipping. As a lad on the farm, I learned which crops, according to tradition, were to be planted during the light of the moon and which during the dark of the moon. Tradition was also strong early in my church life and I soon came to know what our forefathers said about how to conduct Baptist affairs.

Now tradition itself is neither good nor bad but the way it is used can bring blessings or curses. Because tradition grows out of the experiences of others, it always deserves careful consideration. Foolish is the one who junks all tradition merely because it is tradition.

On the other hand, to accept tradition without careful consideration is unwise. It leads to closed minds, dogmatism and sterility. In the area of religion it is especially dangerous. To the traditionists of His day, Jesus said, "Full well ye reject the commandments of God, that ye may keep your own tradition." (Mark 8:9)

Much in the popular Baptist belief and polity of our day is tradition and should be recognized as such. In doctrine we claim to follow the New Testament, but few Baptists take the trouble to look at or study the New Testament. Most of us only know what Brother So and So said it taught, and this we have assumed is the ultimate and the last word. This is tradition which is man's word and it should never be confused with revelation which is God's Word.

More than in what we believe we are traditionists in how we do things. This is all right until the tradition becomes regarded as the only proper way and all other ways are wrong. For example, there is a tradition about how to constitute a Baptist church, how to ordain deacons or a gospel preacher. The tradition varies slightly from place to place, but any variance from the traditional way is looked upon as wrong. It might well be that there is a much better way than the traditional way.

Soon the annual meetings of the Baptist district associations will begin and then follows the General Association in November. There will be refreshing exceptions, but in too many instances mere tradition will be followed in planning these programs. A copy of a program 50 years ago would be identical in many instances with this year's program.

What's wrong with this? Simply that this is not the same world of fifty years ago. The problems are different and the questions we must face were never

even asked 50 years ago. It is true the gospel is the answer for every generation but how to apply the gospel to contemporary problems is the task of every generation.

Every Baptist awake in the least today is seeking light on such raging problems as Communism, racial tension, and separation of church and state. Yet, at associational meetings we will yawn through Sunday school, Training Union, Brotherhood, W.M.U., and Cooperative Program statistics, listen to introductory and doctrinal sermons, hear about the American Bible Society, the Temperance League, and the Western Recorder and, if the layman or preacher who is supposed to bring it is not hoeing tobacco or off in a revival, we will hear some mild reference to these burning issues in a report on Civic Righteousness (whatever that means).

Let's learn how to use tradition. Let's conserve from it what serves our need, but not hold to all of it until it makes mummies of us.

For the Birds

A very maternally-minded Killdee (Killdeer) has chosen very holy ground for her nest this year. Selecting the parking lot of the Baptist Building at Middletown for her maternity ward, the beautiful ring necked bird has hollowed out a nest in the loose gravel and laid four eggs which are almost the exact color of the limestone rocks of the parking lot.

I found her one day when I got out of my car which was parked near her nest. She was fussing about the intrusion and puffed her feathers up to twice their normal size. She would not leave her nest except when almost pushed away and then not for much distance. Even an auto whose wheels straddled her nest later on did not deter her.

When approached by a human intruder, she first would voice her disapproval, then puff up her feathers and finally come off the nest toward the intruder with outstretched wings as if to attack, but carefully staying an arm's distance away.

The next day after finding her I went out to roll up the car windows as a June rain began to fall. Mrs. Killdee was on her nest as usual and was undaunted by the first sprinkles. The rain, however, turned out to be a downpour and I tarried to watch this match between a prospective mother bird and the elements. As the rain continued puddles formed around her, but she sat high and almost dry because she had chosen the highest spot of the area for her nest.

But then the rain continued as if the Lord of the clouds did not know of Mrs. Killdee's problems. Her world became like that of Noah only she had no ark. At first water trickled into her nest but she didn't

flinch. Gradually the water covered her eggs and then began to come up on her. At the height of the downpour only her head, neck, and the top of her back were above the water but she stuck to her place.

As I sat and marvelled at her faithfulness, I wondered what went through her bird mind. So far as I could tell not a word of complaint came from her about having it harder than other birds who nested

in trees. She seemed to feel this was her job and she would stick to it. If, at the height of the storm, she considered her work was done and she should move elsewhere, she never revealed it. At last look, she was still on her nest and I'll predict before it's over something comes from it.

If this kind of faithfulness is for the birds, may the Lord increase the bird tribe!

BAPTIST FORUM



Viewpoints on Integration

Dear Editor:

I have just read Editor Daley's article on integration. He closes with this statement: "This is my testimony, and I grant every other Baptist the same liberty." Certainly as editor, he has a right to express his convictions. I honor him for it. But I as a subscriber and reader for sixty years also have the same right, and submit my convictions in the Baptist Forum.

First of all, let me say that I love the Negro, and will do all in my power to see that he is not mistreated or discriminated against. Until the Supreme Court violated the constitution and usurped the rights of the states, there was brotherly love and peace between the races.

Secondly, I see nothing wrong, *per se*, in Negroes joining white churches, eating at your table, and joining in the social activities incident thereto, but the trouble is it does not stop there. That is but the first step. If you know the Negro character, he will want to date your daughter, and eventually ask for her hand in marriage. The NAACP frankly admits this, and states this as their objective.

I quote from Albert A. Kennedy, South Carolina State Counselor for the NAACP:

"Once the two races are integrated, intermarriage is the natural result. Intermarriage can't be regulated by the state, and if the state tries to regulate it, you will find the same thing in the dark, behind closed doors, and in automobiles. Integration will result in white girls becoming associated with Negro boys, and naturally intermarriage will result. We (NAACP) have committed to a program of *Full Integration*."

Is the editor of the Recorder committed to that program?

The great socialist, Allen Nevins, says in an article to U. S. News that two races cannot live side by side and mix socially and every other way without intermarriage and mongrelization. All leading socialists say the same thing.

Coming home from the Convention in St. Louis in 1954 where I opposed the action of the Convention in endorsing the action of the Supreme Court on *integration* and told them that if *integration* prevailed, some of them in ten or fifteen years would have grandchildren with Negro blood in their veins, a lady approached me on the train, and said she had a story to tell me. She said a prominent family of her town sent their daughter East to an integrated college. When the girl came home, she received a note from a suitor asking her to meet him at a certain place, saying he would be in a Cadillac car. The mother found the note, and when the daughter left for her rendezvous, ordered a cab and followed her. When she arrived at the meeting place, there sat a Negro in a Cadillac car. I ask the editor and the board of managers of the Recorder one question: IF THAT HAD BEEN YOUR DAUGHTER, WHAT WOULD YOU HAVE DONE?

W. M. Nevins

[Editorial Note:—A number of articles on integration from this correspondent has been rejected for publication, not because of viewpoints expressed but because of manner of expression. This letter is used in an effort to be fair, though at least the last paragraph of it is considered in very poor taste and journalistically objectionable. It will give the readers of the Western Recorder a sample of the considerable quantity of such mail that reaches the editor's desk. Mr. Nevins' letter is printed exactly as submitted though the use of the word "socialist" in reference to Allen Nevins and elsewhere in the paragraph is questioned. Probably "sociologist" was meant. In any case such a generalization as "All leading socialists [sociologists] say the same thing" is absurd.—Editor.]

More on Name Change

Editor:

The most important reason for considering a name change is to strengthen the work in the mission areas for which Southern Baptists have accepted spirit-

ual responsibility. Some who are tradition-bound to the past by insisting that we not change the name have suggested that it would hurt us doctrinally if we depart by a name change. Heaven help us if our convictions are only bound up in a name!

May I suggest "Continental Baptist Convention." We already have churches in Alaska, Hawaii, Canada, areas which are beyond the normal 48-state area. If the time ever comes when churches in other parts of the North American Continent should choose to fellowship with us, then this name would be in good standing.

Having spoken in a number of the northern and western states, I can assure you that it would help the cause of Christ in many of these areas where the Gospel is so greatly needed to move away from a colloquial terminology. St. Louis, Mo. Mack R. Douglas

Editor:

I have thought much about the current discussion on changing the name of the Southern Baptist Convention.

Geographically we have outgrown the name and it is doubtless repellent to some in some sections where we are now doing work.

I would therefore suggest a name that would accord with the accepted purpose of the Convention's Missionary outlook, and one that would at the same time rid it of seeming sectionalism for some.

I suggest the following name: Baptist World-Wide Missionary Convention.

That is the ideal Jesus gave his disciples, and that was the ideal of the Triennial Convention when it was organized, and has been the ideal of our Southern Baptist Convention, viz., world-wide missions.

I hope some such name will be adopted, if a change is made. I am praying that a great forward outlook shall characterize our Convention in St. Louis. I shall not be able to attend. I have seen all but the first 25 years of our Convention's glorious history, having been born in 1870.

Cincinnati 15, Ohio John W. T. Givens

Editor:

I want to say I too, have kept up with name changing and have been aiming to write. I heartily endorse Mrs. Robert Snodgrass' letter in June 1 issue, Missionary Baptist U.S.A. Thank God and you for your editorial observations and Baptist Forum.

Centertown, Ky. Mrs. B. F. Ingleheart

Foreign Mission Board Reports To The People

By MISS IONE GRAY, Director of Press Relations
Richmond, Virginia

19 New Missionaries Bring Total to 1,519

Nineteen missionaries appointed by the Southern Baptist Foreign Mission Board in its May meeting bring the total number of active Southern Baptist foreign missionaries to 1,519.

New missionaries, their native states, and fields of service are: Kent W. Balyeat, Louisiana, and Lloydene Umstot Balyeat, Kansas, appointed for Argentina; Elmer O. Bonnette, South Carolina, and Virginia Knight Bonnette, Georgia, for East Pakistan; R. Carroll Bruce and Frances Kirkpatrick Bruce, both of Kentucky, for Japan; Joan Carter, Georgia, for East Africa; V. Walton Chambless, Jr., Georgia, and Lorena Thomas Chambless, Florida, for Mexico.

Also, C. Ernest Harvey and Janice Thompson Harvey, both of Florida, appointed for Equatorial Brazil; Maxwell D. Sledd, Kentucky, and Betty Sanders Sledd, Michigan, for Nigeria; Rosemary Spessard, Illinois, for Thailand; Dann Stampley, Mississippi, for Ghana; James G. Stertz, Missouri, and Eda Klara Stertz, Florida, for Germany; and Robert E. Wakefield and Margarita Adkison Wakefield, both of Missouri, for Malaya.

Miss Spessard is the first nurse to be appointed for the medical work being started in Thailand. Three doctors have previously been appointed for Thailand.

The appointment of Mr. and Mrs. Stertz follows the Board's decision, made last December, to place a couple in Germany to work among English-speaking people and to serve as fraternal representatives to German Baptists. For the past four years Mr. Stertz has been an associate secretary in the Board's department of missionary personnel.

Mr. Chambless, who has a degree in industrial management, will be business manager of the Mexican Mission, organization of Southern Baptist missionaries. Mr. Balyeat is a trained musician.

93.27 Per Cent of Funds Go Overseas

In his report, Executive Secretary Baker J. Cauthen analyzed the Board's expenditures for 1960, totaling \$18,116,-220.32. He said only 44 per cent of all expenditures was required for administrative and general purposes. This included the expenses of the home office in Richmond, providing for salaries, travel, stationery, postage, insurance, office equipment, cost of Board meetings, annual audit, legal services, and miscellaneous expenses.

An additional 2.33 per cent was required for home cultivation. This included audio-visual education, missionary education literature, deputation work of missionaries on furlough, press relations, recruitment materials, et cetera.

The remainder, 93.27 per cent, was disbursed for foreign field responsibilities. Of the overseas expense, \$5,798,-413.44 was used in Latin America, \$5,-447,490.89 in the Orient, and \$4,900,091.26 in Africa, Europe, and the Near East.

The largest expenditure in any one country was in Brazil, where \$2,407,-249.05 was used. Nigeria received the second largest amount, \$1,722,949.69.

The overseas expenditures fall into three divisions: (1) the support of missionaries, which required \$6,065,260.17 in 1960, (2) capital expenditures, which totaled \$5,557,154.94, and (3) current operations, which amounted to \$4,523,-880.18.

The support of missionaries includes salaries, medical allowances, language study, children's allowances, cost-of-living supplements, property operating, travel for mission business, local leaves, furlough travel, refit allowances, group insurance, outgoing expenses for new missionaries, moving expenses, et cetera.

►Mrs. Alice Bourne Eaton died at Towson, Maryland, and her remains were moved to Louisville, Ky., where, following a brief stay of about three hours at Pearson's, 1310 South Third Street, Louisville, she was buried in Cave Hill Cemetery on Thursday, May 11. She was a sister of the late Mrs. Richard (Rella Bourne) Bean and Mr. J. C. Bourne, of Louisville, and they were cousins of the late Mr. Fleet H. Goodridge. In early life she was married to Joe Eaton, now deceased, son of the late Dr. T. T. Eaton, long pastor of the Walnut Street Baptist Church, Louisville, and editor of the *Western Recorder*. She leaves one son, Thomas Eaton, Jr., of Towson. Another son, Bourne Eaton, was killed by a falling bolder from a cliff out west some years ago.

Thomas Caudill To Simpsonville



Thos. Caudill
Pikeville. He is a recent graduate of Southern Baptist Theological Seminary, receiving his B.D. degree in May, 1961. Mrs. Caudill is the former Eveleen Bolen of Garrett, Kentucky. They have three children—Connie, Timothy, and Tamela Kay.

Thomas Caudill, formerly pastor of the Oakland Baptist Church in Gallatin County, has now become pastor of the Simpsonville Baptist Church, Simpsonville, Kentucky. Mr. Caudill is a native of Morehead, Kentucky, and received his B.A. from Pikeville College,

Southern Seminary Professor Accepts Post At Union Seminary

Dr. Herbert C. Jackson, professor of missions and comparative religion at Southern Seminary, will assume the directorship of the missionary research library at Union Theological Seminary on July 1. Dr. Jackson, a leading missions scholar, served six years among the Telugu people in south India. He has studied at the University of Nebraska, William Jewell College, Southern Baptist Theological Seminary, and Yale University.

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In Lexington, Mrs. Mattie Smith, left, receives two \$1,000 building bonds from A. L. Sumner, director of the North View Baptist Church bond program. G. R. Abernathy, center, pastor of North View, reports that Mrs. Smith was among the first to purchase bonds which will be used to raise \$80,000 for a new building. The church began in 1957 as the Hi Acres Baptist Mission, sponsored by the Grace Baptist Church and has been meeting in a converted residence. In 1959 it was constituted under its present name. The new building will have facilities for 300 persons.



Majority Rules Baptist Affairs, Judge Holds

WICHITA, Kan. — (BP) — A Kansas District Court ruled here a majority vote determines the course of First Baptist Church, Wichita. The ruling sustained the majority's right to use the church property after voting itself out of affiliation and support of the American Baptist Convention and two related groups.

The minority loyal to the American Convention, Kansas Baptist Convention (of American Baptists) and Wichita Association of (American) Baptist Churches sought to prevent the majority from having access to the church.

Judge Howard C. Kline noted that forwarding money to the American Convention and the two local groups, and sending representatives to their meetings, did not constitute a fundamental tenet, practice, belief or doctrine of the church.

There was no immediate word on an appeal by the minority. But previous cases of this nature in Kansas were appealed.

In March, 1960, the church voted to withdraw support of the American Convention and related bodies since they participated in the National Council of Churches. A majority vote in July, 1960, withdrew the church from affiliation with the three groups.

The minority contended custom, tradition and doctrine of the church required it retain these affiliations. The

majority has remained unaffiliated since the break.

There was no indication at the three-day trial that the 4300-member church, which was one of the largest in the American Convention, might be moving toward affiliation with the Southern Baptist Convention. Testimony at the trial, however, disclosed that Southern Baptist church literature was used.

Glorieta Building Destroyed By Fire

NASHVILLE, Tenn. — (BSSB) — The original unit of the first hotel constructed at the Southern Baptist assembly at Glorieta N.M., was destroyed by fire May 20.

Built in 1953, Texas Hall was completely demolished in an early afternoon fire resulting from a defective heater. The frame stucco building housed 40 rooms with private baths.

Dr. James L. Sullivan, executive secretary-treasurer, said, "even though Texas Hall is gone, we still have approximately the same space we had last summer, since we now have the new garden apartments and the two new wings of Texas Hall which were saved. The programs at Glorieta will be as usual with fullest use of all other facilities."

R. L. Middleton, director of the Business Division of the Baptist Sunday School Board, Nashville, estimated total damage at about \$140,000. He said that

the loss was fully insured and will be replaced in the fall of 1961.

Firefighting units were readily available from Santa Fe, Pecos, and Glorieta.

The Sunday School Board owns and operates both Glorieta Assembly and a similar assembly at Ridgecrest, N. C.

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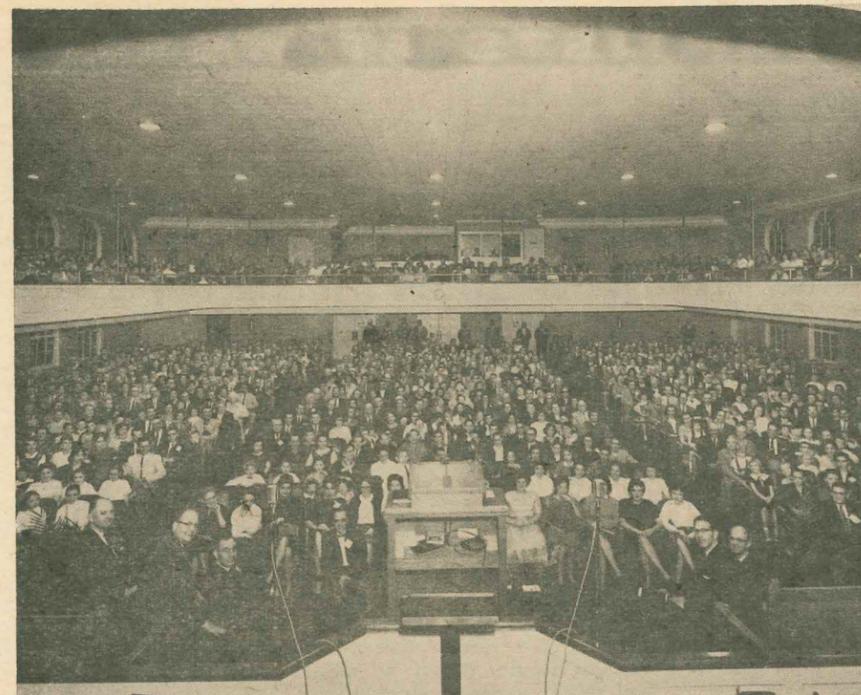
Nashville, Tennessee

Lynch at Clear Creek

Lewis Lynch, pastor of the First Baptist Church, Fordsville, has been granted a month's leave of absence by the church in order to teach a course in Pastoral Counseling during the summer session at Clear Creek Baptist School. Lynch is a graduate of Gardner-Webb College in North Carolina and Southern Baptist Theological Seminary. Before becoming pastor at Fordsville, he served as missionary in Johnson County, Kentucky, the Norwood Baptist Church, St. Petersburg, Florida, and the Mountain Creek Baptist Church, Rutherfordton, North Carolina. Lynch, along with his wife and three children, will live in a faculty cottage on the Clear Creek campus.

▶Seven days without prayer makes one weak.—Copied.

Training Union Progress at Ninth and O



By JAMES H. WHALEY

Over 1,500 in Training Union . . . a spurt or real progress? This has been the question in the minds of many since reading an article in the March 16 issue of the *Western Recorder*. The article gave some of the basic facts about a program of Training Union enlargement in the Ninth and O Baptist Church, Louisville. A climax was reached on February 12 when 1,572 attended Training Union. Above is a picture of the group.

First, it must be pointed out that this was no sudden plan of enlargement. The minister of education, Mr. Leon Kilbreth, has worked for several years in preparation for the emphasis. The members of the church were accustomed to Training Union Enlargement Campaigns every two years and some type of emphasis the years in between.

Work was begun over a year before the final big push was executed to have the same number of departments in Training Union as in Sunday School. The leadership was encouraged to work with the same age group on Sunday morning and Sunday night. These two ideas were the heart of the recent six-week campaign, but they were not new ideas for this church. In the six weeks' effort, just special emphasis was given to these ideas.

The church is to be congratulated on the progress made during the campaign. Sixteen new departments were organized. Twenty-four new unions were begun and over 100 workers enlisted. This

was done on the basis of paralleling jobs and departments in Sunday School and Training Union.

Of more importance than the 1,572 in attendance on a special night is the fact that now the Training Union is averaging around 600. Before the emphasis the average was 475.

Certainly this plan is working for Ninth and O. Real progress is being made. However, the Training Union leadership of the church will be the first to say it is no "quick gimmick" for suddenly increasing attendance. It is a plan for enlargement that probably could be made to work in many churches if the proper preparation is made, and necessary emphasis given by the entire church leadership, as was the case at Ninth and O.

PREACHING THE GOSPEL

(Continued from Page 3)

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dedication and redouble our efforts to provide a quality of Christian education that will hasten the day when men shall know war no more, when the peace of God shall reign in the human heart, and when the brotherhood of man shall motivate parliaments of men to follow the Way of God.

▶Mrs. E. L. Averitt, whose illness was mentioned in the *Western Recorder* several weeks ago, has been removed from the hospital in New Castle, Kentucky, where she spent five weeks under the care of her physician-nephew, to her home at 1654 Cowling Avenue, Louisville. She is much improved and wishes to thank the many people who wrote her letters and cards, and in other ways performed deeds of kindness for her and for her husband, Chaplain E. L. Averitt, during her illness.

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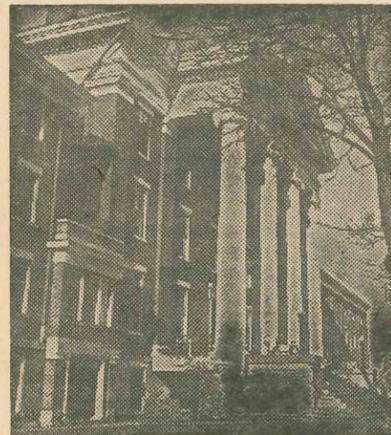
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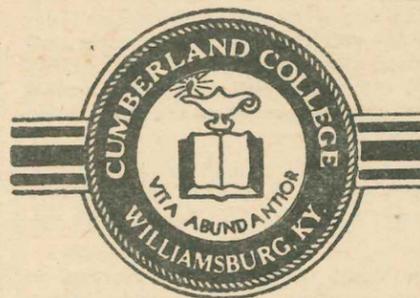
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KENTUCKY BAPTISTS AT WORK

Sunday School

Vacation Bible Schools Increase Each Year

By **BOB PATTERSON**
Sunday School Board, Nashville, Tenn.

In some circles there seems to be an idea that Vacation Bible School work is going to level off, or that it has about hit its peak. Such is not the situation among Southern Baptists.

After many years of steady increase, the number of Vacation Bible Schools in 1960 showed an increase of 544 over 1959, bringing the southwide total to 28,038 Vacation Bible Schools. Enrollment increased nearly 100,000 bringing the total enrollment over the three million mark. Mission offerings increased, conversions increased, and there were marks of growth of Southern Baptists. Many schools are the determining factor in the growth of the church of which they are a part. Conversion and additions to the churches come from Vacation Bible Schools. Children and parents are reached for Christ and the churches through Vacation Bible Schools. New Sunday schools and missions are started through Vacation Bible Schools. Southern Baptist Vacation Bible Schools are both a cause and a result of Southern Baptist Sunday school and church growth.

We look ahead to more and better Vacation Bible Schools in the future. We anticipate a Vacation Bible School in every church and mission in many associations in the convention. We expect our workers to be trained to be more effective in teaching the Word of God. We are eager for all our churches to realize the evangelistic potential of a Vacation Bible School and to follow up each school with an intensive program of visitation and soul-winning. We anticipate the day when most churches will have their own plus one other Vacation Bible School.

Training Union

Training Union Assemblies

By **JAMES H. WHALEY, Sr.**

Many Kentuckians will take part this summer in state or convention Training Union assemblies. Two such assemblies have already been held at Glorieta, New Mexico, with people from Kentucky at-

tending and serving on the faculty. Next Thursday three such weeks will begin at Ridgecrest, North Carolina. Over 600 members of Kentucky Baptist churches will attend Ridgecrest and over two dozen Kentuckians will serve on the faculty.

Of equal importance to Kentucky Baptists are the two Training Union weeks to be held at Cedarmore Baptist Assembly. The first week will be August 7-11, the second week August 14-18. A form for making reservations will be in next week's issue of the *Western Recorder*.

In all these assemblies the study of the Training Union methods is a fundamental part of the week's activities. This year at Cedarmore the methods study will be called Group Learning Experiences. A very capable faculty is being assembled to lead those present to new insights as to what Training Union can mean to individual members of Baptist churches.

During the Training Union weeks at Cedarmore provisions are made for every one from the oldest adults through three-year-olds who will be of Beginner age next year. Special emphasis on how adults can work with the various age groups is a basic part of the week's study.

Remember, everyone can attend Training Union weeks at Cedarmore! It's a family affair!

Stewardship Promotion

Cooperative Program Giving in Kentucky

By **THOMAS B. CHANEY**

A recent study of Cooperative Program giving in Kentucky revealed information which should be of interest to every Kentucky Baptist.

The Executive Board of the General Association has the responsibility of receiving and disbursing all Cooperative Program money according to the plan adopted by the General Association. Board Members are pastors and laymen from 115 churches. This number represents a little over 5% of the total number of churches, yet they gave over one-fourth of all Cooperative Program money last year. The per capita and percentage gifts were much larger than the average for the state.

The study also revealed that 12 churches gave more than 25% of total

receipts through the Cooperative Program. Two of this number gave more than 40%. Union Church in Greenup Association gave 41.1% and Glenwood Church in Pulaski County Association gave 48.6%.

Eighty-two percent of the churches gave less than 10% of total receipts. Nearly 600 of the 2,264 churches gave nothing through the Cooperative Program. Compare this with over 3,500 churches in the Texas Convention where less than a half-dozen gave nothing.

Materials have been mailed to every pastor in the state which will make it easy for every church to observe Cooperative Program Day this Sunday, June 25. With these materials the Cooperative Program may be presented. A supplemental offering may be received if in accord with the policy of the church.

The supplemental offering is suggested for those churches (1) that do not have a church budget, consequently no regular amount is given for missions (2) for those who would like to have a greater share in all that Baptists do together through the Cooperative Program.

Woman's Missionary Union

"Christian Sharing Of Possessions"

By **MRS. HUGO CULPEPPER**

"CHRISTIAN SHARING OF POSSESSIONS" is a Bible study on stewardship of possessions. It is the third book in the W.M.U. Aims Series to be published during the Baptist Jubilee Advance.

Mrs. Annie Wright Ussery is a worthy daughter of a stewardship minded mother, one who believes and practices Christian sharing of possessions, is a talented writer, and a teacher of high school English.

Mrs. Ussery says: "The sixty-six books within it (the Bible) cannot be read quickly. Therefore this little book is an attempt to lift out, from Genesis through Revelation, God's important stewardship precepts, his solemn warning to all who neglect them."

About tithing, she starts with "The universality of the practice of the tithe seems to indicate its ancient origin. . . . The practice of tithing existed among the Greeks, Romans, Pelasgians, Samothracians, Sicilians, Gauls, Britons, and

Saxons. . . . If this principle of the tithe was so deeply impressed on the human race that it has persisted in many lands and in various religions, it seems that it must have come from one common source. It must have been taught by God to man at the beginning of the race, before the people were scattered over the face of the earth."

From this beginning through Revelation, Mrs. Ussery tells the story of stewardship. Her statement, "Certainly by a prayerful reading of the Bible a true disciple may cultivate a deeper devotion to the Lord and receive an inspiration to make a fuller commitment of self and substance," can be equally true of those who read her book in such a manner.

The study of this book during the last quarter of this year is the attaining of the first Jubilee Goal for 1960-1961. Mission study for the three months of July-August-September is the use of this book. Make plans now to do this!

"CHRISTIAN SHARING OF POSSESSIONS" can be ordered from your Baptist Book Store for 85 cents a copy. Teacher's helps are available at 25 cents a copy.

Church Music

Attention, Please! Important Correction!

By **EUGENE F. QUINN**

Instead of the dates published in the blue brochure which you received in the mail as a pastor or music director within the past few weeks, the Cedarmore Junior Music Camp dates are July 30, Sunday afternoon, to August 2, Wednesday afternoon.

Please make the correction on the right hand side of the poster which the brochure makes when unfolded. Cedarmore dates are July 30-August 2.

Dates for the State Music Leadership School are unchanged, remaining at July 31-August 4.

Regarding the broken dam, steps are being taken to correct this before the season at Cedarmore opens, so plans for all camps remain unchanged.

KENTUCKY MUSIC AWARDS, 1,883

The top ten associations on April 30 were:

Long Run	357
Elkhorn	141
West Union	109
Mercer	96
Bethel	66
Daviess-McLean	65
Tate's Creek	61
Caldwell	55
South District	55
Pulaski County	45

The top ten churches on April 30 were:

Harrodsburg	70
Russellville, Second	49

Lexington, Calvary	47
Princeton, First	48
London, First	43
Owensboro, Hall Street	31
Louisville, Kenwood	28
Ballardsville	24
Danville, Lexington Ave.	23
Richmond, First	23

Faculty Portrait



Teaching Church musicians the course entitled *Song Leading* in the State Music Leadership School July 31-August 4 at Georgetown College this summer will be Mr. Revis A. McGrew. He is minister of music at the Ninth & O Baptist Church of Louisville.

Kentucky Baptist Foundation

Morton Fund Accelerated

By **A. M. VOLLMER**,
Executive Secretary-Treasurer

Mr. and Mrs. Harold E. Stocking, members of the Beechwood Baptist Church, in Louisville, recently gave \$1,000.00 to the KENTUCKY BAPTIST FOUNDATION to be added to the RICHARD EUGENE MORTON MEMORIAL FUND. This fund was established by Mr. and Mrs. Garnett B. Morton in memory of their son, Eugene, who was lost in the Pacific when his plane failed to function after taking off from a carrier ship.

Many friends of the Mortons have expressed their love for the son, as well as their friendship for the parents, by making gifts to this fund. It is the hope of the Mortons to build this memorial in amount until the income, from the investment of the principal, will support a student each year in Kentucky Southern College. The Foundation welcomes additional gifts which may be added to the fund.

Student Union

Summer Missions In Rhodesia

By **J. CHESTER DURHAM**

Miss Colene Combest, a senior student nurse at Kentucky Baptist Hospital School of Nursing, has sailed to Salisbury, Southern Rhodesia. She is to serve as a B.S.U. Summer Missionary in our Baptist Hospital at Sanyati.

The Baptist hospital at Sanyati is short of Nurses' help and, in addition to serving as a nurse, Miss Combest will assist in instructing nurses' aids, give

devotionals to sixth, seventh and eighth grade girls, and teach a Sunday school class.

Miss Combest is a native of Russell Springs, Kentucky. At present she is a member of Crescent Hill Baptist Church, Louisville.



Carolyn Hornback **Colene Combest**

This project is a part of the B.S.U. Summer Mission project. All funds are raised by students on various campuses in Kentucky.

SUMMER MISSIONS IN COLORADO

Miss Doris Carolyn Hornback has been selected as a B.S.U. Summer Missionary to serve in Colorado. Miss Hornback is a junior at Campbellsville College. Her home is in Upton, Kentucky, and she is a member of the Campbellsville Baptist Church.

Miss Hornback will serve in Bible schools, visitation, surveys, and enlargement campaigns.

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Brotherhood

What Men Are Doing in Kentucky and Elsewhere

By FORREST R. SAWYER

For the associational year closed October, 1960, a total of 658 reported organized Brotherhoods. Six hundred and eighty-four churches report having Royal Ambassador chapters for a combined Brotherhood enrollment total of 28,541 men and boys in Kentucky. Texas leads the S.B.C. with 72,660 men and boys followed by Georgia with 41,290, then comes North Carolina with 36,739.

Dr. Roy McClain, pastor of the First Baptist Church, Atlanta, and president last year of Southern Baptist Pastor's Conference, will bring the key-note address at the beginning of the Second National Conference in Ellis Auditorium, Memphis, Tennessee, September 13.

Men, here is an interesting statement: "It is reported that more than one million and a half Americans hold jobs overseas. In all probability seven thousand of these are Southern Baptists, but perhaps many other Southern Baptists would like to secure positions of genuine usefulness abroad.

"In order to give the greatest possible assistance to those desiring contacts for overseas service, the Foreign Mission Board has designated as a contact person, Dr. Rogers M. Smith, administrative associate to the Board's Executive Secretary. Therefore, if you know anyone wishing a secular job in foreign countries suggest that he write to Dr. Smith."

The above quote was taken from the Foreign Mission Board Bulletin dated April, 1961.

The Zion Baptist Church, Henderson, Kentucky, Thomas M. Richardson, pastor, has organized its Brotherhood. Robert Overton is president. Other officers and committee men include G. W. Bennett, Fielding Williams, Charles Tillotson, Guy Ray, Phillip Vaughan, Jesse Parrish, Carl Moore, Harold Klutey, Joe H. Farley, Norman Gentry, and F. S. Williams, complete the corps of officers.

Pigeon Fork Baptist Church, Shelby County Association, where Harold Mauney is pastor, has organized its Brotherhood with four officers.

The president is Scott Green; the vice-president is Bill Davis Davenport; the secretary is Caldwell Easley; and the Royal Ambassador leader is Floyd Robinson.

The Emmanuel Baptist Church of Bowling Green, Kentucky, has organized its Brotherhood. Jesse Jones is the president; Joe Cortes the vice-president; and Sidney Douglas the secretary. Other

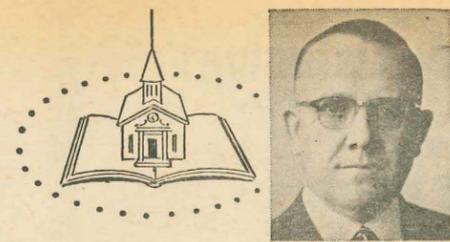
officers include Oran Sollinger, Jim Wade, and Junior Church. Carl Miller is pastor at Emmanuel.

Rice Hall, one of the oldest buildings on the campus of Southern Seminary, is going to get some internal renovations. Dr. Duke K. McCall, president of the Seminary, announced that the center section of the 35-year-old residence building will be turned into 18 two-room apartments. Each apartment will include a livingroom, bedroom, kitchen and bath. The work will be done at a cost of \$5,000 per apartment. T. R. Allen, superintendent of buildings and grounds, said that the renovation was made necessary by the electrical equipment used by the modern families (even Seminary students) which made it necessary to have heavier wiring. Twelve generations of Seminary students have used the dormitory without a major change or alteration in the 35 years.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE
June 11, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1,391	1	276
Missions (3)	303		131
Louisville, Carlisle Avenue	1,106	3	282
Missions (2)	92		63
Hopkinsville, Second	989		191
Mayfield, First	927	5	211
Mission	92		
Owensboro, Third	912	10	282
Covington, Calvary	902		
Murray, First	890		92
Mission	32		
Madisonville, First	883	1	188
Harrodsburg	852		186
Missions (2)	92		61
Elizabethtown, Severns Valley	840		217
Missions (2)	91		
Lexington, Calvary	750	1	142
Chapel	66		
Bowling Green, First	747	3	172
Mission	157		
Somersett, First	742		239
Mission	100		47
Owensboro, First	733		145
Louisville, Beechmont	716	1	157
Mission	112		
Newport, First	684		151
Glasgow	673	4	104
Mission	33		
Louisville, Victory Memorial	653	2	165
Louisville, Beechland	646		155
Mission	303	6	74
Paducah, Immanuel	623	2	201
Louisville, Buechel	612	6	145
Lexington, Rosemont	605	5	118
Erlanger	595	2	135
Campbellsville	592		1266
Missions (4)	101		55
Winchester, Central	574	34	118
Ashland, First	573	1	120
Missions (2)	124		

Princeton, First	573	4	127
Shelbyville, First	570		59
Louisville, Rockford Lane	528	3	126
Owensboro, Hall Street	527		180
Corbin, Central	519	4	105
Mission	72		33
Louisville, Baptist Tabernacle	511	3	150
Louisville, Green Acres	503	2	219
Florence	500	2	80
Mission	142		20
Central City, First	495	2	206
Henderson, Immanuel	493		
Missions (2)	165		
Georgetown	490	8	100
Paducah, First	490		180
Louisville, Beth Haven	487	2	208
Lexington, Trinity	486		193
Mission	83		34
Hodgenville, First	482	1	132
Franklin, First	473		122
Mission	101		67
Lebanon, First	473		113
London, First	468		129
Mt. Washington, First	462		127
Mission	38		
Louisville, Hazelwood	455		129
Jeffersonton, First	457		112
Louisville, Bethany	454	1	100
Louisville, Bethlehem	447	2	147
Ludlow, First	446		91
Louisville, Southside	443		91
Corbin, First	439	2	83
Owensboro, Buena Vista	438		144
Lexington, Porter Memorial	430		101
Russellville, First	427		110
Mission	85		
Covington, South Side	421	1	42
Louisville, Eighteenth Street	418	1	91
Mission	71		48
Hima, Horse Creek	416		
Hazard, First	412	1	67
Ashland, Unity	404	2	83
Greenville, First	401	2	128
Louisville, Beechwood	392		142
Richmond, First	390	2	85
Versailles	390	1	86
Lawrenceburg, First	385		31
Mission	50		
Springfield	383		45
Frankfort, Crestwood	372	4	91
Louisville, Highland	369		109
Mission	63	4	29
LaGrange, DeHaven Memo.	365		91
Walton, First	359		160
Louisville, Immanuel	355		94
Frankfort, Thorn Hill	355		127
Bardstown	338	1	35
Mission	41		37
Scottsville, First	336		76
Louisville, Shawnee	335	5	74
Bowling Green, Eastwood	332	4	97
Taylorsville, Kings	319	3	83
Earlington, First	318		93
Falmouth	313		36
Mission	29		
Hawesville	313	1	85
Middletown, First	297	1	97
Dawson Springs, First	290	1	60
Bowling Green, Glendale	279	1	123
Mission	36		
Hopkinsville, Edgewood	278	3	76
Hazel	265		
Marion	263		53
Shepherdsville, Little Flock	230		44
Lebanon Junction, First	227		84
Louisville, Fourth Avenue	222	1	57
Middlesboro,			
E. Cumberland Ave.	222		
Folsomdale, Liberty	213		56
Owensboro, Seven Hills	208		65
Owensboro, Wing Avenue	202	3	82
Carrollton, First	200		35
Livia, Mt. Carmel	180		123



SUNDAY SCHOOL LESSON

By H. C. Chiles

THE FRUITS OF FAITH

In his exceedingly practical letter James emphasized the importance and necessity of obedience to the revealed will of our Lord. It is easy to give mental assent to the things set forth in God's Word, but it is an entirely different matter when it comes to actual obedience to the divine commands.

Inasmuch as it had not been long since those to whom the Apostle was writing had become Christians, it is not surprising that they had not overcome the sinful habit of their previous lives in the matter of respect of persons. Insisting that they prove the reality of their Christianity by their lives, James used the expression, "My brethren," which had the tendency of placing them on an equality. He emphasized the fact that it is displeasing to the Lord to favor one Christian above another because of mere external differences. James did not hesitate to reprimand his readers for glorying in men because of their possessions or accomplishments, and to teach that Christians should love the rich and the poor alike.

James 2:8-13

Selfish partiality is very unbecoming in the lives of Christians. It is a reproach to their faith. Fawning over the wealthy and neglecting the poor in the house of worship is an abomination in the sight of the Lord. Rich and poor should meet for Christian worship on one common ground. Clothing neither makes one better nor worse. All of the rich are not evil, just as all of the poor are not good. It is our Christian duty to honor spiritual worth rather than worldly standing. According to verse nine, it is a sin to show preferment to any person in the Lord's house simply because he or she has wealth. If one manifests a respect of persons, he certainly fails to be Christlike.

Let us now consider James' reference to the law. That language naturally suggests to us the law of Moses, which was, and still is, a most remarkable document. Its commandments contain the expressed will of God with reference to His fellowship with His people. That law constituted a unit of divine truth which required faithful obedience. Failure to make good in every point with reference to this law caused a man to be fact guilty, but the sad thing was the fact that the law did not have anything with which to remove that guilt.

For June 25, 1961

Fellowship with the living Lord, which is the inestimable privilege of the children of God, will never come through the law of Moses. That law only condemns men and sentences them to death. There is only one Saviour, the Lord Jesus Christ, and whosoever believeth on Him shall be saved. Through placing implicit and complete trust in Christ one becomes a new creature and enjoys a new relationship. Thereafter, it is truly a joy to give one's self unreservedly in loving obedience to his Master.

In answer to a pointed query about "which is the great commandment in the law," our Lord stated that the most important one had to do with supreme love for God. The next one in importance had to do with love for others. The royal law declares that we must love our neighbors as ourselves.

Wanting to shock us and to stop us from attempting to minimize the sin of "respect of persons," the Holy Spirit listed it along with the sins of adultery and murder. He was also careful to make it clear that all must render an account for their thoughts, their words and their deeds. Our words and deeds indicate what is in our hearts and prove whether we belong to Christ.

James did not contradict Paul's doctrine of justification by faith, but he did combat the perverters of Paul's teaching. Some have imagined contradiction between Paul and James on this important subject, but such is not the case. Paul wrote about justification before God on the ground of faith, while James referred to justification before men on the basis that works are in evidence of saving faith. James contended that real faith would result in good works. Anything which is called faith that does not result in works is very definitely not the kind of faith commended by God and revealed in His faithful and obedient servants.

Faith and works are united inseparably. If a man has saving faith, it is certain to manifest itself in good works. It is useless for one to say that he has faith if he does not produce good works. Faith which consists of a mere profession is never acceptable to God. To profess to have faith, and, at the same time, to be destitute of practical living and charitable giving is to prove that the profession is false and worthless. One may say that he has faith, but unless

his declaration is substantiated by appropriate works, it is not better than to say to the naked and hungry, "Depart in peace, be ye warmed and filled," without any effort whatever to supply the clothing and food which are needed. If we claim to have faith, we are under obligation to prove that we do. James is simply challenging us to produce works as the evidence of the genuineness of the faith which we profess.

Not only is love for the children of God an assurance to our own hearts that we have become new creatures, but it is also a badge of discipleship whereby others may know that we belong to Christ. "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35). Obviously, any person whose life is full of hatred is under the domination of the carnal nature, which is the very instrument of Satan.

Our love must express itself in a practical manner. We must, as we have opportunity and ability, seek to alleviate distress and need. It is not enough for us to say we love, but we must prove it by our deeds. The test of love is not in saying, but in doing. We help others by our deeds and not by pious good wishes. If one truly loves, he will extend his compassion toward those in need. If he closes his heart to the appeal of the needy, the love of God does not dwell in him. As certainly as giving is an evidence of love, hoarding is an indication of a lack of love. Love is always demonstrated by helpfulness.

James 5:7-8, 11

Even though those early Christians were suffering terribly, James encouraged them to be patient. As a special inducement to cultivate patience, the Apostle cited them to three outstanding examples of this virtue: the farmer waiting for the fruits of his labors from plowing time until the harvesting season, God's prophets and Job. As an additional incentive to patience James stressed the return of Christ.

Patience is needed greatly in these days. We need it when we are ill, or when we are undergoing trials of any sort. We need to be patient with others, and especially with those to whom we present the gospel. Not only should we wait patiently for the fruit of our labors, but also for relief from our trials. Let us wait patiently and produce fruit of genuine faith, by saying, "Though he slay me, yet will I trust him."

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H. I. Hester Becomes Vice President of Midwestern Seminary



H. I. Hester

Dr. H. I. Hester, for 35 years head of the Department of Religion and for 18 years vice president of William Jewell College, Liberty, Missouri, has resigned to become vice president of Midwestern Baptist Theological Seminary, 5001 N. Oak Street Trafficway, Kansas City, Mo. The announcement was made jointly by Dr. Walter Pope Binns, president of William Jewell College, and Dr. Millard J. Barquist, president of Midwestern Seminary. He will assume his new duties July 1, 1961.

Dr. Hester has been author of eight books since his connection at the college at Liberty, Missouri.

He was graduated as a young man from Wake Forest College, and then was awarded his Th.M. and Th.D. degrees by Southern Baptist Seminary. While in Louisville, he was a fellow in the Biblical Introduction Department, assisting the late Dr. George B. Eager, and in fact, taught his class a year or two after the latter's death, until the work was transferred to the late Dr. J. McKee Adams.

Hester taught in Furman University from 1924 to 1926. From that work he went to William Jewell College, and he has been there ever since.

Dr. Hester is quite as well known for his extra-curricular activities as for his own vocation. Thousands know him for his work, for example, as secretary-treasurer of the Southern Baptist Historical Society; for his fifteen years as a member of the Southern Baptist Education Commission; for his work as secretary-treasurer of the Southern Association of Baptist Colleges and Universities; and for his being a trustee of Southern Baptist Theological Seminary during 1946-1957, the last two years of which he was this Board's chairman.

When Midwestern was opened up in 1957 he became a member of its Board of Trustees, and has been its chairman from its beginning.

►A retired Baptist Minister, John A. McCord, Pineville, Kentucky, has established the \$50,000 Emma V. and John A. McCord Student Aid Fund at Southern Seminary. Mr. McCord retired in 1948 as postmaster of Pineville, and prior to this he served many years as pastor. He also served for 10 years as an evangelist with the Home Mission Board in eastern Kentucky.

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TYPICAL OF YOUTH WEEK PROGRAMS IN KENTUCKY



The above group is typical of the young people in Kentucky who are taking part in Youth Weeks in various churches. This particular group is from the First Baptist Church of Stearns, Kentucky. Twelve Intermediates and nineteen Young People participated in the activities of Youth Week. This is the first time that the church had ever observed this event. Pastor Isadore Childers made the following comments:

"Our people were very much im-

pressed by the excellent leadership given the church by the Youth Week participants. Many have said that it was the highlight of the year's activities. The church voted to make it an annual event."

These comments are typical of the many received every week from the churches that are having Youth Week. Detailed suggestions for the planning and preparation of this event can be secured from the Kentucky Baptist Training Union Department.

Publication of "New Testament in a Special Arrangement"

Holland Evans & Son, Paducah, Kentucky, are publishing the New Testament with many of the center reference Scriptures printed in with the text so that one does not have to turn to these correlated passages while reading or studying the New Testament.

This is a publication of the New Testament without any comments whatever. It is a work of 488 pages with no New Testament Scriptures omitted, but 1,875 extra verses are inserted in between the regular verses to aid the Bible student.

Pastor Hankins F. Parker, of the First Baptist Church of Paducah, states in the preface:

"This approach is new. This New Testament is only the beginning of what many believe to be a great addition to Biblical aids. It will aid in increased Bible knowledge and understanding for those who do not have or cannot take the time to look for the parallel references in the other books of the Bible.

"With the confidence that this may prove to be a great benefit to all who are interested in learning more of the Bible, the compiler of these Scriptures is publishing this work. I join with him in the hope that all who use it will grow more and more toward the pattern and image of our Lord and Saviour Jesus Christ."

A sample of these Scriptures is as follows:

MATTHEW 5

13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

MARK 9:50. Salt is good; but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

LUKE 14:34. Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned?

LUKE 14:34. It is neither fit for the land, nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear.

14. Ye are the light of the world. A city that is set on a hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

MARK 4:21. And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

LUKE 8:16. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

LUKE 11:33. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17. Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

LUKE 16:17. And it is easier for heaven and earth to pass, than one tittle of the law to fail.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

JAMES 2:10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Anyone desiring to order a copy of this work may write to Holland Evans & Son, P.O. Box 404, Paducah, Kentucky.

Parochial Tuition May Get Supreme Court Test

WASHINGTON—(BP)—Can a school district constitutionally pay tuition for students at Roman Catholic parochial schools?

The answer to the above question is being sought in a petition to the United States Supreme Court filed by Paul M. Butler, former chairman of the Democratic National Committee.

The Supreme Court of Vermont unanimously held that such payments are a state assistance to religion and thus a violation of the first amendment to the constitution of the United States. The petition before the U. S. Supreme Court seeks a review of that decision.

The Supreme Court is not required to pass on the merits of the Vermont controversy at all. It can deny review without giving any reason. The effect would be to leave the Vermont court's decision standing.

The case rises from a test in the South Burlington Town School District, which has no secondary schools, and which pays tuition for all students in its area at any secondary school they chose to attend. Many of the students chose to go to Catholic schools in other areas.

C. Raymond Swart, a resident and taxpayer of the district, brought a suit to enjoin the school district from paying such tuition. The school district did not choose to take the case to the U. S. Supreme Court, but the parents filed the petition for review.

The decision in this case will rank along with the Everson case in importance for the future church-state relations in the United States.

[Note.—Since the above was written the Supreme Court has refused to set aside the Vermont case, so the law now is clear.]

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June 22, 1961

Dear Brother Pastor,

Next Sunday is Cooperative Program Day
in Kentucky. Already you have received
helpful program aids.

Now it is up to you to (1) distribute the
folder-envelopes sent you earlier, (2) see
that the CP is featured in your S. S.
and T. U. assemblies, and (3) to preach
on the CP if you feel so led.

If June 25 is not convenient, select
another Sunday soon. Help your people
to see the Cooperative Program as their
way of "Sharing Christ with the Whole
World!"

Robert J. Hastings

Cooperative Program Day, June 25