

Western Recorder

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WESTERN RECORDER
Middletown, Ky.

August 10, 1961

THIS WEEK

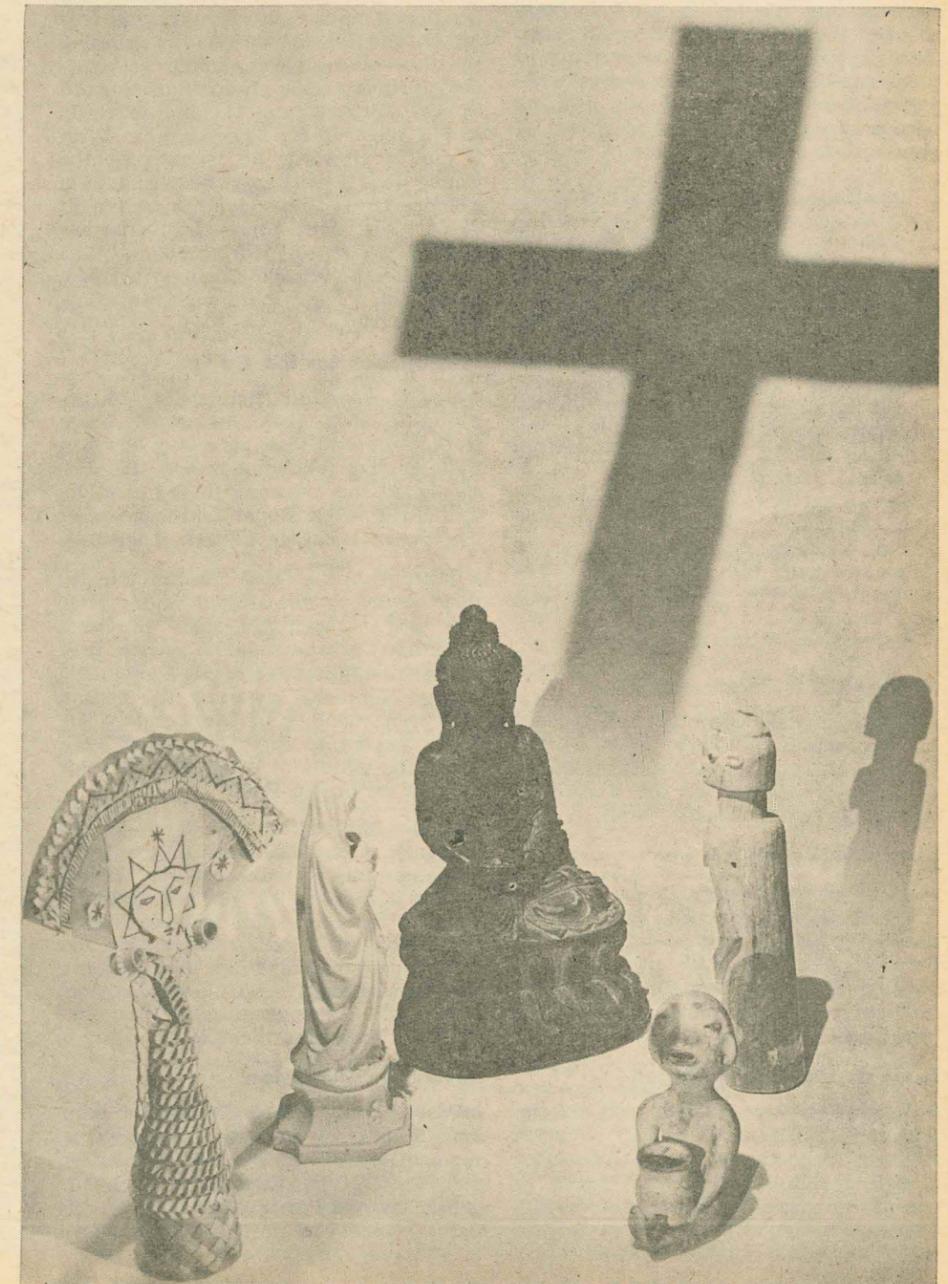
KENTUCKY BAPTIST MEN
ON THE MARCH
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"OH, MY POOR NECK"
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A THOUSAND-FOLD
RETURN ON A 1%
INVESTMENT
Page 7

➔
"Neither is there salvation in
any other; for there is none other
name under heaven given among
men, whereby we must be
saved." — Acts 4:12.

—Floyd Craig Photograph, Fort Worth





Death Angel Knocks

►Ben Callender recently died at Sturgis, and the Adult Choir of the First Baptist Church there has adopted resolutions about his passing. He was one of their members.

►Deacon N. L. Ross of the First Church, Bowling Green, died recently. He faithfully served his church and directed the Intermediate Young People's Department of the Sunday school for 25 years. The church has passed resolutions of "his example as a member of the teaching profession . . . and his untiring enthusiasm in developing the lives of generations of students," etc.

►Mrs. Harold (Carrie Wright) Gregory went to be with her Lord on June 10 at 5:45 a.m. She had been a member of Parkland Baptist Church, Louisville, for 50 years. She had been ill for a number of months before her death. As long as she was able she served as superintendent of one of the primary departments. Today many of the young people who passed through her department are serving as missionaries on the far-flung foreign mission fields of the Southern Baptist Convention. Many more are serving as pastors throughout the Southland. Others are Sunday school teachers, deacons and training union workers. She is survived by her husband, two sons, Ralph of Louisville, and Harold, Jr., of Ft. Lauderdale, Fla.; and five grandchildren.

Kentuckian at Ridgecrest

►James Kerrick, Owensboro, a student in Georgetown College, was elected music representative on the Baptist Student Union Council for the Ridgecrest Baptist Assembly summer staff.

New Morganfield Library

►A new church library has been placed in First Baptist Church, Morganfield, where Earl Hohman is pastor, and Mrs. Charlotte Bradford is librarian. During May the Sunday School Board of Nashville led in the organization of 56 new libraries.

Sowards Going to Michigan

►Douglas H. Sowards has resigned the pastorate of Geneva Baptist Church, Geneva, Henderson County, Ky., after serving for three and a half years, to accept the pastorate of Madison Heights Baptist Church, 215 West Eleven Mile

Road, Madison Heights, Michigan. With a population of 32,000 people, this is the only Southern Baptist Church in Madison Heights, near Royal Oak. He will reside at 29374 Mark Blvd., Madison Heights.

New Publicity Man

►H. Ronald Gibson has been appointed news director of Southern Seminary, succeeding William E. Boyd. In his new position, Gibson will be managing editor of The Tie in addition to handling the flow of news concerning the seminary. He is a 1960 graduate of Howard College, Birmingham, Ala., and formerly was a reporter for The Anniston Star. While at Howard, he worked in the Public Relations Department and at a Birmingham bank. He is a native of Jasper, Ala. Mrs. Gibson is the former Sandra Gandy, of Birmingham. The Gibsons reside at 4520 Shelbyville Road, Louisville. They have one son, Ron, age 7 months.

Missionaries on the Go

►David Jester left Nigeria July 26, arriving in New York August 5. From Gotham he will visit his wife's home in Indiana the following week. He has consented for his name to be used by the David Jester Royal Ambassadors at the Shawnee Baptist Church, Louisville.

►Word from the David Stulls indicates their return to the United States after one year of language study in Costa Rica. After a brief time in Georgia, they will be at 130 North Arcadia Park, Lexington, Kentucky, awaiting the arrival of a new member of the family. The Stulls expect to sail from New York about the middle of December for their mission service in Peru.

►Pastor Maxwell D. Sledd completed his work at the pastorate of New Brandenburg Baptist Church, in Meade County, on June 11. He has gone by airplane to take up his new work as a missionary in Nigeria, Africa. He has recently graduated from the Southern Seminary. He is from Gilbertsville, Ky., and was a 1948 graduate of Belmont College, Nashville, Tenn.

Revival at Charleston

►Pastor Leslie Baker, Charleston Baptist Church, Little Bethel Association, reports 10 baptisms and one addition by statement. Orville Hickey was the evangelist. Pastor Baker gives much credit to the pre-revival preparation conduct-

ed according to the Evangelism Plan Book. He also reports 13 candidates for baptism before the revival and seven following the revival.



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

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Kentucky Baptist Men On The March

By EUGENE SILER

Our Kentucky Baptist Brotherhood membership constitutes a rather potent force on paper. We run right up towards the 20,000 mark and that makes us something like a division and a half of good troops. It would be quite a wonderful sight to see all these elite corps troops of the Lord marching down through a mythical Main Street of Kentucky to the resounding notes of Onward Christian Soldiers played by some invisible brass band while those 40,000 marching feet kept the rhythm.

Yet our troops, it often seems, lack real dedication and because they lack dedication, they also lack that esprit de corps which has been a conquering force in every great army since the time of Hannibal, the famed Carthaginian general of bygone centuries.

Accordingly, it seems that a night of rededication might be in order for every Baptist Brotherhood church in Kentucky each year. The rededication invitation should rightly be extended to all men of participating churches, whether Brotherhood members or not. And what a wonderful, glorious and inspiring sight it might be if men, from a half dozen to a hundred in each instance, should come forward in services of this kind, held simultaneously in hundreds of churches throughout the state.

Now there may be various bases on which rededication should take place and certainly there could be a number of ideas superior to those presented here for this rededication call. However, to start the ball rolling and to spur some thinking processes that might generate a few sound ideas, there could be a rededication of our Kentucky Baptist men towards this three-fold objective, enlistment, enlargement, enhancement. The specifics of these concepts might be spelled out somewhat in the manner set forth below.

Enlistment

The pledge of our manhood ought to include for each rededicated man that he will make at least two attempts during the rededication year, in his own way and as the Lord leads him, to win others, whether men, women or children, either in or outside his own family, for Christ. The average man is not at all a soul winner and therefore knows not how to do this job, but certainly he can pray about it and launch out into this mystic deep with his own limited

Eugene Siler, prominent Baptist layman of Williamsburg, challenges Kentucky Baptist men in this article. Siler is U. S. Representative from Kentucky and serves as Chairman of Kentucky Baptist Public Affairs Committee.

equipment and talk at least to two persons in a year on life's most important question and the far reaching decisions that ought to be made about it. This is a romantic and challenging quest for any man. It takes faith to launch out on this kind of an expedition. Moreover, as the fellow standing at the corner of Main and Broadway might say, it takes real guts. Have we got what it takes or will we continue to be satisfied merely to attend church once weekly, help sing a hymn weekly, then resume our customary vacuity for God?

Enlargement

Another part of our rededication pledge should be toward a man's stewardship enlargement. Many of our men are already tithers, but if they are, they would certainly do well to rededicate themselves publicly and once again to this happy privilege. And hundreds more who are not tithers could doubtless be inspired to come forward on the surging tide of such an open manifestation of real service to God.

There is no association or partnership on earth equal to a partnership or association with God. And every tithing man is definitely associated with the Lord in all his secular activity toward the necessary task of making a living. There is a gladness and a triumph in tithing that the "untithing" have never yet known. Tithing is the winning touchdown on the gridiron of God's grace. Surely every tither commits an act of faith towards his God which takes his religion right out of the realm of formality and definitely puts it in a circle of reality.

Although we do not go into the "snake handling" practices of people who like to demonstrate their faith in this manner, yet we sometimes feel considerable admiration for those who are willing publicly to "lay it on the line" in this serious matter of what God can do and will do in time of crisis and extremity. Tithing is the best "snake handling" we know. It is the best march around the walls of Jericho any Christian man can make. It is a real seven-fold dip in the Jordan River of Faith through which a Christian can cure his own leprosy of indifference and complacency.

Baptist men of Kentucky should come forward by the hundreds to dedicate or rededicate themselves to this promised enlargement under God of all their material or spiritual resources, an enlargement too great to be calculated.

Enhancement

Then finally it would be most worthwhile and no doubt God-pleasing if

Baptist men would pledge themselves through public rededication towards the objective of enhancing their spiritual lives. This could take the specific form of committing themselves for total abstinence of alcoholics and complete reverence of God's name.

There are numerous instances of Sunday school teachers who will succumb to the so called glamor of the cocktail hour, who will think more in terms of "social graces" than in terms of God's grace, who would rather have champagne in a glass than put on a campaign for God.

There are still other instances of men serving as Sunday school teachers on Sunday yet serving the useless, God-dishonoring habit of profanity on the other days of the week. The cheapest people on earth are the people that cheapen God's name. If God's name is not sacred, then nothing is sacred. Never can a Christian man feel more honored than when someone utters an oath and then turns and says, "Excuse me, Bill, I forgot you were present." Baptist men, especially Brotherhood men, should constitute their own "Holy Name Society" and it should be a generally accepted fact that none of them would ever be found profane, none would ever be heard to sing "How Cheap Thou Art" instead of "How Great Thou Art."

Truly Baptist men could have a great and wonderful night of rededication right here in Kentucky. They could make their pledge for power and out of it might well come the greatest spiritual revival during our time.

Illinois Elects Queen To Bible Chair Post

CARBONDALE, Ill. (BP)—A. C. Queen, secretary of stewardship and promotion for the Illinois Baptist State Association here, has been elected president of Southern Illinois College of the Bible.

He will also hold the newly-created post of secretary of the department of higher education for the association. Directors of the association elected him at their meeting.

Queen will succeed George L. Johnson of Carbondale, who retired August 31. The College of the Bible is located on Baptist property surrounded by Southern Illinois University here, a public institution.

The Baptist college offers Bible, religious education and music courses, many of which the university permits to be taken for elective credit by students.

Queen holds a bachelor of arts degree from William Jewell College (Baptist), Liberty, Mo., and bachelor of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth.



Bang! Bang! Bang!

It's open season on Baptist seminaries and more than the usual number of hunters are in the field banging away. Some of these probably know what they are doing, but others are trigger-happy and more concerned for a trophy on their wall than the conservation of Baptist theological education.

Southern Seminary, so close and dear to the hearts of many Kentucky Baptists, is a special target at this time. The whamming is coming from at least three sides.

The first volley came because of the appearance of Negro integrationist leader, Martin Luther King, at the seminary this spring. Severe criticisms came from some sections of the deep south followed by at least six Alabama Baptist churches voting recently not to contribute anything to the support of Southern.

The claim is that King is only a racial agitator under the cloak of a Baptist minister, and his appearance at Southern was an affront to the goodwill of Alabama Baptists.

The second volley came from a recent national poll of Protestant seminary students to determine their theological beliefs. Southern was the only one of our Baptist seminaries included in the survey.

The results of the survey, as reported in the August issue of *Redbook*, were alarming so far as Baptists are concerned. It was found that a high percentage of the young preachers did not believe in the Virgin Birth, the reality of heaven or hell, or the bodily ascension of Jesus Christ.

The third and most recent blast at Southern has come in the form of a sharp criticism by a group of Oklahoma Baptist pastors of doctrinal positions of Dr. Dale Moody, theology professor at Southern. The Oklahoma City Baptist Pastors' group assailed Moody on his position on the security of the saints, baptism, the Lord's Supper, and ecumenical Christianity.

The group sent resolutions to all six seminaries calling upon the responsible officials to be certain all faculty members are in accord with Baptist doctrines. The resolutions sent to Southern Seminary specifically mentioned Dr. Moody and doctrinal positions he allegedly expressed in a recent appearance at Oklahoma Baptist University.

Let us look briefly at the first two volleys, saving the other one for more detailed treatment later. On the first, it was inevitable that differences would arise among Baptists on the very controversial issue of integration.

Differences of thinking are great, and feelings are deep on this matter. Close friends, classmates, and even family members are often on opposite sides. The wording of the Christian Life Commission recommen-

dation accepted by the Southern Baptist Convention in 1954 was wise. It called for "patience and good will in the discussion that must take place" in this area.

In inviting King to the seminary to speak it is certain the officials at Southern meant no affront to the goodwill of Alabama Baptists who favor segregation, though the seminary could never agree merely to reflect popular opinion of any geographical area on this or any other issue.

It is just as certain that many Baptists in Alabama and elsewhere are sincere in their belief that King is an agitator without sincere Christian convictions. These Baptists have a right to their opinion and also a right to deny financial support to the seminary, but the wisdom of such an action is another matter. Twenty-five years from now the action made in hasty protest now might be deeply regretted.

A number of level-headed pastors and denominational leaders in the states have already called for patience and mutual understanding lest the Baptist witness be seriously hampered by a divisive spirit. This will no doubt lead the vast majority of Baptist congregations and Convention institutions to act on the basis of love rather than some other motive.

On the survey of Protestant theological students, it is unfair to base any conclusions about Baptist students on the report appearing in *Redbook*. The percentage of Baptist students surveyed, as well as the manner of survey, makes the report meaningless. (See President McCall's answer to this survey on Page 8). Only ten Baptist students were surveyed and all of them could well have given the same answers Baptists have always given.

There is no doubt we have among our teachers and seminary students those who sometimes sound off in directions that are calculated to be shocking. This is part of growing up theologically. This editor has known fairly well every teacher at Southern Seminary the last 20 years, and not a one has ever denied the Virgin Birth of our Lord, though some have given it more pre-eminence than others.

We will have a modernist among us occasionally, but the Baptist ministry will remain faithful to the basic doctrinal positions which have characterized Baptists through the ages. Southern Seminary has produced faithful prophets through the years for Southern Baptist pulpits, and will continue to do so by the grace of God, and the support of Southern Baptists.

The Challenge of the Mountains

The Southern Appalachian Studies in Religion made over a two-year period (1958-60) provide interesting and challenging information for Southern Baptists and especially Kentucky Baptists.

The study of 190 mountain counties of Alabama, Georgia, Kentucky, North Carolina, Tennessee, West Virginia, and Virginia was financed by the Ford Foundation, and endeavored to meet the need for accurate, up-to-date information comparable for all the southern Appalachian states. The last reliable survey of the same area was made in 1932-35 by the United States Department of Agriculture with the help of other groups.

The total population of the area studied was 5,765,000. Of these only 45 percent were found to be church members. Over the United States as a whole, 53 percent of the population are church members.

The challenge to Southern Baptists appears in the breakdown by denominations of the church members in the Appalachian mountains. Of the 2,621,000 church members counted, 996,000 were Baptists. This is almost twice the number of any other denominational group. The next most numerous is the Methodist with 551,000.

Many of these Baptists are not missionary in the sense which we can consider missionary, and do not cooperate with the Southern Baptist Convention. Many are small ultra-independent groups characterized by untrained leadership and emotional type worship. However, they share many characteristics with those of us who believe in education and organization for world evangelization.

The predominance of Baptists in the Appalachian mountain area does not mean we have done our part in vigorous missionary and evangelistic activity. We have made no intense effort to win the mountains. The predominance of Baptists there is due to other factors.

Many of those moving from the eastern seashore to

the mountains in pioneer days were Baptists and they took their faith with them. The simple, sincere and spontaneous kind of worship for which Baptists have always been known appealed to the simple, sincere people of the mountains. The Baptist emphasis upon the Bible, human freedom, individualism and democratic rule also appealed to frontier people when the mountains were settled, and these characteristics still appeal to these people.

These two considerations make the Appalachian mountain area a terrific challenge to Southern Baptists. The great number of unchurched people and the natural inclination of these people to the Baptist faith leave a wide open door for us.

The Appalachian Mountain Studies should shame Kentucky Baptists and prod us to more evangelistic fervor. Of the seven states included in the studies, Kentucky is at the very bottom in percentage of population in church membership. Only 27 percent of those living in the Kentucky mountain areas belong to any church. Thirteen eastern Kentucky counties have less than 20 percent of their people in church membership. What a challenge to think one out of every five people you would meet in these Kentucky areas are without any hope for eternal life through our Lord!

North Carolina leads the Appalachian states in church membership with 53 percent. Tennessee, Georgia, Alabama, Virginia, West Virginia, and Kentucky follow in that order. Even West Virginia has 12 percent more of her mountain people in church membership than Kentucky.

The mountains so far as evangelization is concerned will not come to us. We must go to the mountains with Christ.

First Church, Greenville, Calls Minister of Music and Education



R. F. LaFavre

serving as vice president of the Florida Baptist Religious Education Association Workers' Conference.

Mr. LaFavre is married to the former Ann Brooks, of Oneonta, Alabama, and they have two children, Deborah, 3 years, and Karen, 1 year.

LaFavre has served churches in Tennessee and Florida, and is a native of Hollywood, Florida. He was formerly associated with the present pastor at Greenville, H. Curtis Erwin, while both were in McMinnville, Tennessee.

Oklahoma Pastors Attack Dale Moody

The Baptist Pastors' Conference of Oklahoma County has attacked the theological positions of Southern Seminary Professor Dale Moody. The attack came in a set of resolutions passed by the conference "aimed at weeding out heresy and strengthening doctrinal position in Southern Baptist theological seminaries."

The pastors' conference is composed of pastors, ministers of education, ministers of music, and other ministers of more than 100 Southern Baptist churches in the Oklahoma City area. H. H. Hobbs, Southern Baptist Convention president, is a member of the conference and voted for the resolution. Copies of the resolution are to be sent to each of the six seminaries. Only the copy going to Southern Seminary specifies Moody as holding to positions out of line with their understanding of Baptist doctrines.

Moody was charged with four deviations. He was charged with teaching the doctrine of apostasy, the possibility of a Christian falling from grace, and becoming lost after having once been saved. He was also charged with favoring the receiving of members into Baptist churches who have been baptized

by other than Baptist churches, favoring the practice of open communion, which means observing the Lord's Supper with other than Baptists, and a position favoring the ecumenical movement.

In answering the charges, Dr. Duke K. McCall, president of Southern Seminary, assured the group that the communication would be seriously considered and that the trustees would act within carefully prescribed procedures in the matter. The resolutions will be referred to the trustee sub-committee of the school to which the faculty member belongs, and this committee, along with the school dean, will make recommendation to the full Board of Trustees.

The charged professor, Dr. Dale Moody, also replied to the resolutions, though he was informed of the charges before he received a copy of the resolutions. He has answered in some detail the charges on all four points. He claims that his positions on the matters are Biblically based and are in accord with other Baptist scholars. He disavows what he terms as landmark positions on baptism, the Lord's Supper, and the church.

"Oh, My Poor Neck"

By WYATT SHELLEY, Lawrenceburg, Ky.

Today I asked a local churchman for a positive stand upon a moral issue currently confronting our community. To be consistent with his general statements during the sometimes heated discussions at the annual meetings of our Association, the man should have given full endorsement to my request. He startled me, however, with his quick response.

"I've tried a time or two to stand for something in this town, and nearly got my head chopped off. I'm not sticking my neck out any more."

"Too bad," I thought, "for where would we be today if pioneers of faith had so valued their blood, or had thought the price of a head of greater worth than the dedication of the heart?"

To "present your bodies a living sacrifice, holy, acceptable" does not mean, I think, that they bear no scars, nor broken bones, nor bruised flesh, if preserving our bodies means compromise. Wherein do we find sacrifice that involves no suffering?

We rejoice that Providence has given us a time and place in which to live where physical persecution is not expected. Yet, there are times a-plenty when we are privileged to "suffer as a Christian" and, figuratively at least, have our "heads chopped off." I wonder if we should not rejoice at such opportunities. They enable us to see what stuff we are made of, to determine where our allegiance lies, to identify ourselves positively with the forces of righteousness.

I do not, of course, recommend hasty judgment, nor bigotry of any sort, nor an attitude of superiority over other people; yet, the thoughtful disciple must agree that since the blood of martyrs has been shed and the lives of our fathers have been sacrificed, it ill-behooves any of us to seek protection under cloaks of silence and robes of indifference.

So long as Satan flaunts his trophies in our face and spreads destruction in our pathway, we cannot sound retreat nor submit in quiet surrender.

Sharp words can cut deeper than a sword. They can make deep scars whose ugliness can never be removed. But do we call our mother's hands, ugly when they have become worn and calloused through years of toil in our behalf? Are not scars suffered for Christ beautiful in His sight? We need not court criticism, for it is a surety. Paul received it, and in his soul the scars were more real than those borne in the flesh; yet, he did not seek to shield himself through compromise. He did

not tighten his lips when circumstances bade him speak. We but dwarf our Christian development when we shrink from opportunities to face a foe who would be a peddler of vice, and crime, and debauchery.

The enemy sets snares to catch us unaware; he purposely places obstacles in our pathway; and he opens doors of

temptation on every hand. Dare we fear a few bruises when One was "bruised for our iniquities?" We seldom "blush to speak his name," yet often "fear to own his cause." Compromise, appeasement, cowardice, luke-warmness—qualities we will not tolerate in any other area, are so easily accepted by men enlisted in the service of the King.

My poor neck! Dare I run the risk of being unpopular? Do I dare to hazard financial loss if I stand for an unpopular cause? I do not think it wise for one to lose his head, but it is required, I believe, sometimes to "stick our necks out." Try it! Rewards await the valiant.

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By JOHN R. SAMPEY, JR., Greenville, S. C.

I know a thrifty young man who for ten years has made a close study of the stock market. Within a decade his diligence has paid off in savings which exceed those which most men accumulate during a life-time of toil and investment. When asked if any of his best stocks had brought the returns suggested in the above title his reply was an emphatic, no.

Training one's mind can pay off in even larger material dividends than those which are realized on the stock market. A former student who now employs a large number of pharmaceutical chemists informed me this month that his company pays inexperienced Ph.D.'s a starting salary of \$9,000 a year. When I received a similar degree from a large midwestern university 38 years ago, we fledgling Ph.D.'s agreed to hold out for \$3,000, but few of us were able to realize that amount on our first jobs. And it is devastating to note parenthetically, that none of the scores of my friends who have selected teaching in our Baptist colleges has approached the \$9,000 figure, regardless of the length of tenure or the quality of their service.

The topic of this discussion on the 1,000-to-one return does not concern itself with monetary investments or professional training, but rather with spiritual values. The Scriptures are rather specific in their instructions upon maintaining spiritual growth through the practice of stewardship and the exercise of the Christian's practice of prevailing prayer. The tithe is taught in the Scriptures as the minimum basis of giving. Southern Baptists have long prided themselves upon their loyalty of rendering one-tenth of their income to the Lord, and when Baptist brethren from other lands visit our churches and see what princely sums we have available for Kingdom causes at home and abroad, they are frankly ashamed of their failure to follow the Scriptural method of stewardship.

Numerous passages from the Bible can be cited to support the teaching that a Christian should pray without ceasing. "Pray without ceasing." "Ye ought always to watch and pray." "Watch and pray that ye enter not into temptation." "Men ought always to pray." "I desire that in every place men should pray."

To a power-filled Christian, prayer is an attitude of mind, which pervades his every thought. Before making any important decision, or embarking upon any course of action, the prayer-conscious Christian seeks first to know his Father's will.

For one who has experienced the blessings which flow from tithing and from unceasing prayer, it comes as

something of a shock to realize that there is little uniformity among Christians in the time they give to the study of God's word. The Scriptures themselves contain only such general references as, "Thy word have I hid in my heart that I might not sin against thee." "I will not forget thy word." "Thy word is a lamp unto my feet and a light unto my path." "All scripture is profitable for reproof, for correction, and for training in righteousness."

The programs of the Sunday School, Baptist Training Union, and Women's Missionary Service call for daily Bible readings, but the passages recommended are so fragmentary that a mature Bible student demands a more adequate fare.

While I was still a high school student my father, who served for sixty years as Professor of Old Testament Interpretation in Southern Seminary, recommended that I adopt his plan of reading a chapter a day from each of the three

major divisions of the Bible. I discovered that by reading a chapter a day from the historic books, beginning with Genesis, and one from the poetic and prophetic books, beginning with Job, and a chapter from the New Testament, that I could read through the entire Bible in twelve months, if on Sundays I substituted five chapters from the Old Testament for the three chapters. I discovered also that for even a slow reader these daily assignments required only 15 minutes, and since there are 96 fifteen-minute periods in each 24 hours, it figures that I was spending only one-percent of my time in the study of God's word.

Time does not permit the recital of the blessings which have flowed from this dedication of one-percent of my time to Bible meditation—the title of this article is suggestive enough. If all who name the name of Christ would consecrate one-tenth of their earthly possessions to Kingdom causes, keep the door to the prayer-room in his heart always open, and dedicate one-percent of his fleeting days to Bible reading, it would not be long before the kingdoms of this world became the kingdoms of our God and his Christ.

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McCall Brands Survey A Hoax

A widely quoted article in a national magazine based on a controversial survey of ministers-to-be today was criticized by the President of The Southern Baptist Theological Seminary as a "hoax on American Christianity."

"It's a hoax because it pretends to be an accurate reflection of what ministers of the future will be preaching and, therefore, of what young people of today can safely believe," said Dr. Duke K. McCall. And he added: "This hoax was perpetrated by a slovenly interpretation of an admittedly unscientific survey." The article, in the current issue of the magazine, claims that a majority of the nation's future ministers probably will be preaching a gospel radically different from the present day one.

"A majority of these ministers-to-be, according to the interpretation of the poll, will not preach the virgin birth of Christ, the reality of heaven and hell, and the ascension of Jesus into heaven after his crucifixion."

McCall took issue with this interpretation. "The poll fails to tell anything about what evangelical ministers as a whole will be preaching or what ministers of a given denomination will be preaching." He added: "My indignation is aroused over this article because it gives a false picture, not only of Southern Seminary students but also of seminary students in general."

Approximately 100 divinity students were surveyed by members of a New York public opinion firm. The students quizzed were enrolled in eight leading theological schools—Yale Divinity School, New York's Union Theological Seminary, Augsburg College Seminary, Southern Baptist Seminary, Duke Divinity School, Pacific School of Religion, General Theological Seminary, and Iliff School of Theology.

McCall quoted Oliver Quayle of the public opinion firm as saying that the survey was completed in May of 1960. Quayle, according to McCall, said the magazine asked his firm to "go out and get a small and quick little survey of 100 young divinity students." This was what the public opinion firm actually did, Quayle said.

McCall also quoted Quayle, who conducted the survey, as adding: "It could not be called an accurate cross section. Any reputable public opinion firm would say that this small a cross section is meaningless. . . . The results in no way reflect the viewpoint of any one particular seminary. . . . It is not only possible but probable that students interviewed at Southern Seminary gave answers acceptable to Southern Baptists as a whole." Only ten Southern Baptist Seminary students were interviewed in the survey, Quayle reported.

McCall stated that the opinions of ten students would hardly indicate the position of 1,288 Southern Seminary students, much less 6,038 Southern Baptist theological students. He pointed to the Abstract of Principles which defines the official Seminary doctrinal position for Southern Seminary faculty and administration and to which every faculty member commits himself that he will "teach in accordance with and not contrary to" the doctrines therein stated.

McCall reported: "On the basis of inquiries made of 157 students currently enrolled in the Seminary Summer School, I can state with confidence that Southern Seminary alumni will be preaching the unique deity of Jesus of Nazareth, crucified, buried, and raised from the dead and ascended to the right hand of God.

"They will be calling men to accept redemption in Christ whereby life everlasting is assured," he continued, "and

they will warn that those who reject this salvation are doomed to everlasting punishment in hell."

He said, "These ministers of tomorrow will declare the reality of Christian faith, which is more than intellectual assent to a doctrinal proposition; rather, it is an eternal and indissoluble relationship with God. The only hope for a changed world is changed men who exhibit the love of God in all their social, political, and economic relations."

The trustees of the six Southern Baptist seminaries are chosen by the Southern Baptist Convention and charged with the responsibility of assuring a high quality theological education under competent professors who are Baptist by conviction and commitment. "This," McCall insisted, "is the basic guarantee that students, at least from these six seminaries, will be true to their Baptist heritage."

He concluded, "The Bible centered, warm-hearted, evangelistic proclamation of the gospel will continue to be characteristic of Southern Baptist preachers in the future as in the past."

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Folks and Facts From The World of Baptists

BAPTISTS ELSEWHERE

Seminar leaders for the Second National Conference of Baptist Men, September 14-15 at Memphis, Tennessee, have been chosen. They are C. E. Autrey, evangelism secretary, Home Mission Board; Emanuel Carlson of the Baptist Joint Committee; Lowell D. Milburn, pastor, First Baptist Church, Shawnee, Oklahoma; Dale Moody, Southern Baptist Theological Seminary professor; and Foy Valentine, Christian Life Commission secretary.

Richard N. Owen, Nashville, editor of the *Baptist and Reflector*, has been re-elected president of the Southern Baptist Historical Society.

The Annie Armstrong Offering for Home Missions is only \$177,000 shy of the goal of \$2,470,000 set by the Southern Baptist Woman's Missionary Union.

J. D. Allen, pastor of the First Baptist Church, Plateau, Alabama, will join the Baptist Bible Institute, Graceville, Florida, as a faculty member in 1961-62.

Oregon-Washington Baptists, co-operating with the Southern Baptist Convention, plan to increase the percentage of their Cooperative Program budget going to the Convention from 15 percent to 16 percent.

T. C. Smith, pastor, First Baptist Church, Mooresville, North Carolina, will attend the International Congress of New Testament Scholars at Oxford University in England, September 11-15. Smith is former professor of New Testament at Southern Baptist Theological Seminary, Louisville.

A new Sunday Closing Law that would provide for fines up to \$100 for first offenders who make illegal purchases on Sunday has been introduced in Texas Legislature.

Mrs. Marian Morgan Keegan has accepted a position as archival assistant with the Baptist Sunday School Board's Dargan-Carver Library. Mrs. Keegan is the widow of the late G. Kearnie Keegan, who was secretary of the Board's student department at the time of his death in September 1960.

A Negro Baptist deacon of Madison, New Jersey, has left part of a \$175,000 estate to the one-year-old Madison Baptist Church, affiliated with the Southern Baptist Convention. Howard Hovde is the Madison pastor. The Negro deacon leaving the legacy was John J. Yancey. His gift was termed "unusual" by Pastor Hovde.

The second Roman Catholic priest has been converted to Baptist beliefs this

summer. Former Roman Catholic Priest Salvador Garcia Pardo was baptized into the fellowship of the Bethany Baptist Church, Albuquerque, New Mexico, recently. Pastor David C. Hall of North Phoenix (Ariz.) Baptist Church baptized the former priest John Reagan into the fellowship of that church earlier.

The Tennessee Court of Appeals has held the property of the Sunday School Board of the Southern Baptist Convention in Nashville tax exempt. The Court of Appeals ruled on an appeal from Chancery Court filed by the City of Nashville.

Harold E. Lindsey of Waco, Texas, will become director of evangelism for the South Carolina Baptist Convention September 1. Lindsey, pastor of the First Baptist Church of Waco for the past nine years, is a native of Greenville, S.C., and a graduate of Southern Baptist Theological Seminary.

Georgia Baptist Hospital is signing a contract for construction of a 13-floor dormitory for the School of Nursing. Construction cost will be \$2,617,350 and the dormitory will accommodate 500 students, according to Administrator Edwin B. Peel.

The Third Nation-Wide Royal Ambassador Congress will be held August 13-15, 1963, at Washington, D.C. The three-day event is expected to attract about 5,000 boys. Director of the congress will be Edward Hurt, Jr., director of R.A. work for the Brotherhood Commission.

Two Southern Baptist Convention agencies will sponsor a church and social work conference in Louisville next April 9-11. The sponsors are Carver School of Missions and Social Work, on whose campus the conference will meet, and the Christian Life Commission.

IN KENTUCKY

Sharon Grove Baptist Church, Bethel Association, has moved from half-time to full-time worship services, according to Pastor Weldon Epley. The pastor also reports the organization of a training union and a marked increase in attendance at all services.

Dr. C. L. Abell, the very active prohibition leader of Henderson, Kentucky, attended the National Prohibition Conference held in Lansing, Michigan, recently. Dr. Abell was one of the leaders in the fight to retain headquarters for the prohibition organization in Winona Lake, Indiana, and in holding to the present name of the party.

Sunday School Board's Annual Meeting

The annual meeting of the Sunday School Board was at Ridgcrest Baptist Assembly. Among the important actions taken by the Board was the ratification of a long-range plan of organization development.

The new organization plan changes the position of administrative assistant J. M. Crowe to that of associate executive secretary-treasurer.

An office of management services, with Ben R. Murphy as director, has been added to the Board's organization. Also two divisions, business and merchandise sales, were re-organized.

Similar improvements were authorized to include two new hotel units at Ridgcrest; and at Glorieta, and an additional wing for Mexico Hall, and the replacement of Texas Hall, which was destroyed by fire this spring.

Authorization was given the Board's Broadman Press to begin work at once on a multi-volume Bible commentary for ministers, and a one-volume, for laymen.

New officers of the Sunday School Board are: President, Dr. Paul Brooks Leath, of Fresno, California; Chairman of the executive committee, Dr. Howard Kirksey, Middle Tennessee State College, Murfreesboro; and Secretary, Vern B. Powers, pastor, Glendale Baptist Church, Nashville.

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KENTUCKY BAPTISTS AT WORK

Training Union

Accommodations Still Available At Cedarmore

By JAMES H. WHALEY, SR.

Next week (August 14-18) will be the final Training Union Assembly for this year at Cedarmore Baptist Assembly. There are still a number of good accommodations available. The assembly is planned for the entire family. Conferences are planned for every member of the family, three years of age or older.

Dr. John Huffman, pastor of First Baptist Church, Mayfield, will serve as the assembly pastor for the week. An excellent faculty has been secured for the week. Special emphasis will be placed on Training Union methods study and how to study and present missions.

If you desire to know the type of reservations available call Cedarmore Baptist Assembly, Bagdad.

Sunday School

Teaching the Word

By ROY E. BOATWRIGHT

Most people learn easily from a good demonstration. Most of us teach the way we do because the teachers who taught us taught that way. If you would like to explore with the teachers in your church some improved ways of teaching, you may want to consider using the new motion picture, *Teaching the Word*.

A number of different methods that can be used to gain class participation are discussed and illustrated. Some of the methods that are featured are the scripture searching methods, the project method, discussion method, story telling method, and audio-visual method. Although there are many other teaching techniques, the methods mentioned are perhaps most commonly used.

The film points out four major phases of teaching: (1) creating a learning situation; (2) guiding purposeful Bible study; (3) providing for responsible outcomes; (4) motivating study of the next lesson.

The film actually illustrates how to teach on Sunday morning for better learning. It also stresses the challenge of teaching the eternal truths of the

Word of God. Why not suggest improved teaching in your Sunday school by showing this film during the general period of your weekly officers and teachers' meeting or during a study course on teaching. It is available through the Baptist Book Store.

PAMPHLETS ON TEACHING:

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19 Ways to Improve Teaching
Using the Bible Purposefully
What Methods Shall I Use When I Teach
Teacher of Beginners
So You Are Going to Teach Juniors
Teacher of Young People in the Sunday School

These pamphlets are available upon request by writing the Sunday School Department, Middletown, Kentucky.

Woman's Missionary Union

Musicians at Cedarmore

By MRS. GEO. R. FERGUSON



Mr. J. Y. Yang Mrs. J. Y. Yang

We have unusually interesting musicians for WMU Week at Cedarmore. They are Mr. and Mrs. Johann Y. Yang and their little son, Johann, Jr., better known as Yee Yee.

Mr. Yang was born in Peking, China, and Mrs. Yang was born in Canton. Each of them received Bachelor of Music degrees from Wheaton College and Master of Music degrees from American Conservatory of Music in Chicago. Mr. Yang has a Master of Sacred Music degree from Southern Seminary, Louisville. He is now minister of music at First Baptist Church, Beaver Dam, Kentucky, after having served as instructor of music theory at the Seminary for the past two years. He is a composer of many musical works published by Broadman Press, Nashville. He has also served as minister of music

at Woodlawn Baptist Church, Chicago and First Baptist Church, Scottsburg, Indiana.

Mrs. Yang has served as music director, Chinese Christian Union Church, Chicago; teacher of voice and piano with a private studio; instructor of voice at Georgetown College; and served as soloist and touring artist for revival meetings and concerts.

At Cedarmore Mr. Yang will play a Chinese stringed instrument, Erh-hu, or Chinese violin which has a hollow cylindrical body one end of which is covered with snake skin, while the other end is left open. The body is a round tube of wood and is ornamented with hand-carved dragon on the top of the stick. The body is pierced by a long rod or stick to which are attached two silk strings. The Erh-hu has a sweet and mellow sound. Come hear him play it! He will also present some of his own compositions. Mrs. Yang will assist with the music, also.

Mr. and Mrs. Yang will also have charge of the Vesper Services each day, as well as the music for all of the conference.

Watch this column for more information about the Week and Week-end Conferences.

Remember the dates—August 28-September 1; September 2-4

Stewardship Promotion

Is Yours a New Testament Church?

By D. PERRY GINN

[NOTE—We want to share with you a thought which was presented in a recent Church Finance Conference by Dr. Perry Ginn, pastor, First Baptist Church, Princeton, Kentucky.—Thomas B. Chaney.]

If you were asked to state the single most essential mark of a New Testament church, how would you answer? I believe that all who know the New Testament would answer that such a church is one which obeys the commands of the Lord.

What one Bible passage best sets forth the essential task of a New Testament church? Do you not agree that the purpose of the church is most clearly summed up by the Great Commission? (Matt. 28:19-20). This commission declares that the purpose of the church is to "teach all nations." A more accurate

translation of this phrase is "make disciples of all nations." How is this done? All of us agree that the first step in obedience to this commission is to lead people to saving faith in Christ Jesus. But does that complete the task? Of course not. Jesus also commanded the church to teach these new converts "to observe all things whatsoever I have confirmed you."

If a church baptizes properly, but fails to teach its members other significant things taught by Jesus, can it honestly claim to be a New Testament church? A simple reading of the Great Commission compels us to declare that the church which leads men to faith in Christ but which does not lead the members to observe the truths taught by Christ is not a true New Testament church.

Let's take one more step. Can a church which fails to teach its members what Christ taught about stewardship be a true New Testament church? Anyone who reads the New Testament is bound to be impressed with the many teachings of Jesus about a person's relationship to his material resources. Jesus taught that man is a steward of God, and that he is responsible to God. Elsewhere in the Bible we are taught that a person acknowledges his stewardship by tithes and offerings. Can a church, then, which refuses to teach faithfully these principles to its members claim in honesty to be a New Testament church? The logical answer is self-evident.

Since we agree that a New Testament church teaches stewardship to its members, would not such a church desire to do the best possible job of teaching? And to do a job well requires the use of good tools. Such a tool is the Forward Program of Church Finance. Churches which have used this tool testify to its effectiveness. They also look upon the Forward Program as an instrument of spiritual blessing to the church and to the individual members. All New Testament churches which want to be faithful to the Great Commission of our Lord in regard to stewardship teachings would be wise to use such a tool as the Forward Program of Church Finance.

Alabama Churches Deny Southern Funds

DOTHAN, Ala. (BP)—The Associated Press reported six Alabama churches have asked none of their Cooperative Program gifts be shared with Southern Baptist Theological Seminary, Louisville.

Their action resulted from Martin Luther King, Negro Baptist integration leader and minister, appearing on a seminary lecture series.

The churches were identified as First

Brotherhood

Brotherhood Officers at First Church of Frankfort

By FORREST R. SAWYER



Reading (left to right): Ralph Kirk, Robert Atha, Ted Gilbert, Dr. E. C. Delsey, David Cheek and Jewell Hawkins. These men, with the exception of Mr. Gilbert, are the officers of the Brotherhood of the First Baptist Church, Frankfort, for 1961-62. Herman Bowers is the pastor.

The new 1961-62 officers of the First Baptist Church of Frankfort were elected in July. That's planning ahead, and usually portends excellent work.

In the picture, retiring President Ted Gilbert is handing Dr. Kelsey, next year's president, a copy of the American Bible Society Testament B235N, the testament suggested in the tract, "Men Witnessing Using the Hand Marked New Testament" (Available from the State

Brotherhood Department). Prior to the taking of this picture about fifty men of the Frankfort church had seen the filmstrip (with tape recorded narration), "Souls in Your Hands," produced by the Brotherhood Commission of the S.B.C., and available on loan from the Kentucky Brotherhood Department. After viewing the filmstrip each man marked selected Scriptures in the Testament that President Gilbert had secured.

Baptist Church and Beulah Baptist Church of Dothan, First Baptist Church of nearby Columbia, Highland Avenue Baptist, Montgomery, and several churches in Elmore and Dallas Counties.

J. Theodore Jackson, deacon who introduced the resolution at Dothan's First Church, said the withholding of funds is "a disavowal of this unwise action and a change of attitude on the part of the seminary leadership."

The wire service further quoted the resolution as stating, "King's use of religion as a cloak for his racial agitation is offensive to this board of deacons and to the membership of this church."

The Southern Baptist Convention honors the wishes of churches in the division of funds. It counts such income as designated offerings when any part of the Cooperative Program is excluded.

King and several other national leaders in various fields were invited to appear at Southern Seminary this year during the annual Gay Lecture Series. Others invited were Howard E. Butt, Jr.,

Corpus Christi, Tex., Baptist millionaire lay evangelist, and Brooks Hays, Washington, former president of the S.B.C.

►James Leo Garrett, professor of Christian theology, Southern Seminary, will speak each day on "Bible Doctrines," August 10-16 at Glorieta (N. M.) Baptist Assembly.

►J. V. Mullen, Jr., has resigned as pastor of Dunmor Missionary Baptist Church to become pastor of the Heath Baptist Church, Newark, Ohio, and moved to his new field July 12, 1961. He was ordained to the gospel ministry by Dripping Springs Church, Olmstead, Ky., July 29, 1952. His pastorates in Kentucky have been: Dunbar Hill at Kniffley; Pierce's Chapel of Fairplay; Cane Valley at Cane Valley; Pike's Ridge of Campbellsville; and Dunmor. He has been active as an associational officer, being chairman of missions of Taylor County Association, and recently Training Union pastor advisor in Muhlenburg Association.

R. A. Herring to Direct Seminary Extension

By Marse Grant

WINSTON-SALEM, N.C. (BP)—Ralph A. Herring, pastor of First Baptist Church, Winston-Salem, for 25 years until his resignation July 1, has accepted a position as director of the Seminary Extension Department of Southern Baptist Convention seminaries.



Ralph A. Herring

This is an adult theological education service provided by the six SBC seminaries. The department provides

theological and religious education for pastors and other Christian workers who cannot avail themselves of existing colleges and seminaries.

Herring said, "This is in keeping with my intention to extend my ministry and to write a new chapter in my life's work." He and Mrs. Herring planned to move to Jackson, Miss., August 1 or soon thereafter. He succeeds R. Lee Gallman who resigned last November to join the Howard College staff.

[NOTE.—Dr. Herring in other years was assistant pastor of the West Broadway Baptist Church, Louisville, Ky., pastor of Crestwood Baptist Church, Crestwood, Ky., and the First Baptist Church, Ashland, Ky.—Editor.]

Crestwood Music Director

RONALD WILBURN, director of music at Crestwood Baptist Church, Frankfort, has been recently recognized by the



Ronald Wilburn

Music Committee of Crestwood for his outstanding ministry with the church. Mr. Wilburn is a native of Louisville and a graduate of Campbellsville College and Georgetown College.

He served as soloist in the A Cappella and Oratorio Choirs at Georgetown and has also had extensive musical experience as program director and announcer over a number of radio stations in Kentucky. Mr. Wilburn plans his future ministry to include solo work in evangelism, radio, concert, and oratorio. The Crestwood music director has also served as minister of music at La Salle Baptist, and Ninth & O Baptist in Louisville, and Culbertson Avenue Baptist in New Albany, Indiana.

James C. Austin Takes Stewardship Position



J. C. Austin

NASHVILLE, Tenn. (BP)—James C. Austin, Louisville, has been elected director of stewardship development here for the Stewardship Commission of the Southern Baptist Convention. Austin, who planned to take his new duties August 21, has been

assistant to the president of the Southern Baptist Theological Seminary since 1958. The Stewardship Commission elected Austin on recommendation of Merrill D. Moore, Nashville, its executive director.

Austin, 36, is a native of Appomattox, Va., with degrees from the University of Virginia, Charlottesville, and from Southern Seminary. At Southern, he handled alumni relations, public relations, publication and fund-raising for the seminary.

As pastor before 1958, he served churches in Charlottesville, Va.; English, Ky.; Hendersonville, Tenn., and Tulsa, Okla.

He will work with state Baptist conventions or associations in stewardship development. He will also edit and promote tracts, pamphlets, films and other material on this theme. Austin's responsibilities will include promoting the Forward Program of Church Finance, a plan used by Southern Baptist churches during their yearly budget drives.

Job Continues Despite Rain

The production of the religious drama, Job, at Pine Mountain State Park, Pineville, enters the last half of its third season with some attendance problems due to the unusual amount of rain this summer. Director Orlin Corey reports that attendances are about 20 percent above last year, but had been expected to be much greater before the rains came.

Corey expresses concern for the attendance during the last half of the season lest a deficit be faced which might result in the moving of the play to another section of the country. Several areas have invited the production, but Corey prefers the mountains of Kentucky if the play can succeed financially.

Remarkable as it seems, it has never rained during a performance of the play this year. It has rained before and

after the performance, but not during the actual production. Corey expresses hope that more Kentuckians will come to see the play which people from 42 states and several foreign countries have seen. The play is produced nightly, except Sundays, at 8:30 p.m. E.S.T. and will continue through September 4.

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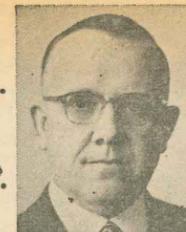
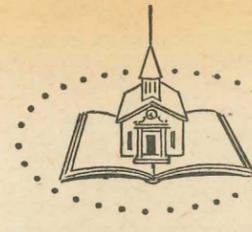
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SUNDAY SCHOOL LESSON

By H. C. Chiles

JOHN MARK, A YOUNG MISSIONARY For August 13

This lesson is about John Mark, the son of Mary, a relative of Barnabas, who lived in Jerusalem, and who was the writer of the Gospel which bears his name. The home in which he was reared was one in which Christ was honored and prayer was practiced. It was also the meeting place of the Christians on numerous and notable occasions.

John Mark was blessed with a praying mother. That fact meant far more to his future than had there been many servants to minister to him. His mother invited praying people into her home, knowing that her son would be blessed through their prayers. It is impossible to overestimate the importance of the associates and environment of young people. If young Christians are to grow spiritually, they must have fellowship with those who have had a vital Christian experience and who enjoy a faithful Christian walk.

Acts 12:25.

Evidently John Mark made a very favorable impression on Barnabas and Saul, because they took him with them when they left Jerusalem and returned to Antioch.

Acts 13:4-5, 13.

Young as was the church at Antioch in Syria, there were a number of prophets and teachers in it. Such are necessary for the best church life. The prophets make known the will and purposes of God, and the teachers explain the meaning of the Word of God. Upon the hearts of these servants of God, He laid the evangelization of the world in such a way that they refrained from eating in order to ascertain His will in prayer. How much every Christian needs divine wisdom and guidance in daily life! Because the great issues of life may be determined by the simplest of choices, we need guidance at every point in life. Isn't it glorious that the Holy Spirit is ready, willing and able to give the believer in Christ proper guidance in every detail of life?

Not willing to rely upon their own judgment, the Christians at Antioch asked the Lord for guidance. In response to their request, the Holy Spirit directed them to set apart Barnabas and Saul to the work whereunto He had called them. They were so submissive to the Holy Spirit that they were quite willing to give up their leaders and their

best men for the missionary cause. God always wants the best. When he selects, calls, commissions and sends forth His ambassadors to the regions of depravity and darkness, He does not want those who will be failures, but rather those through whom He can accomplish His purposes most effectively.

After fasting and praying, in a very impressive service they laid their hands on Barnabas and Saul and sent them forth as their missionaries. Commissioned by the Holy Spirit and set apart by the church, Barnabas and Saul departed promptly and willingly. Why should the Lord ever have to wait and plead for any of His children to obey Him? It must have been encouraging to Barnabas and Saul to know that they were definitely God-chosen, God-qualified, God-sent and God-directed to make disciples through preaching the gospel of Christ. That consciousness was sufficient to fill them with abundant courage and the blessed assurance of success. When that ship, on which these heroic men were passengers, left the harbor at Seleucia, the gospel went to sea for the first time, and for the first time there was launched an organized effort to win men, other than Jews, to a saving knowledge in Christ. Led by the Spirit, they sailed from Seleucia to the island of Cyprus, on which Barnabas formerly resided.

On this missionary tour John Mark went with Barnabas and Paul as their attendant. Just what his work was we do not know. In all probability he was immensely useful to them in caring for their personal needs, assisting with the baggage, obtaining their lodging places, securing their food, preparing their meals, arranging their meetings, talking with inquirers and instructing the converts. Any work is important when it has to do with the propagation of the gospel of Christ.

From Perga, for some unknown reason, Mark departed from them and returned to Jerusalem. There have been many conjectures as to why he deserted them and went back home. Evidently he preferred to go back home rather than to endure the dangers and hardships of those regions into which their journey would take them. Regardless of what the reason was, it was not a justifiable one.

Acts 15:36-39.

All great men are hard workers. However, they also know the importance of occasional periods for rest, relaxation, fellowship with family and friends, and a renewal of life's energies. Such a period Paul enjoyed in Antioch, though for how long we are not informed. Presently he was longing to revisit, review and revive the churches which the Lord had enabled them to establish in those regions where they had previously ministered the Word.

When Paul proposed to Barnabas that they should go again and visit the brethren in every city where they had preached the Word of God, won men to Christ and founded churches, Barnabas was quite willing to go. He suggested that they take John Mark with them. Thinking it unwise to do so, in view of his departure during the previous journey, Paul refused to take him along. The contention between them over this matter became so heated that these two ardent missionaries decided to part company and to go their separate ways. So Paul chose Silas as his companion, while Barnabas took Mark and went in another direction. Thus God overruled this difficulty between His servants for His own glory and for the furtherance of the gospel of Christ.

Colossians 4:10, II Timothy 4:11
And I Peter 5:13.

Not much more is recorded about Mark and his ministry. He must have acquitted himself well after being given a second chance for service. Mark had failed miserably, but he came back and turned out well. He labored zealously with Barnabas and then with Peter, was helpful to Paul, and wrote the Gospel that bears his name. After he had made good, Mark was fully restored to the confidence of Paul. These verses indicate the fact that Paul later regarded him very highly. It is certainly encouraging to note that in the strength of the Lord and His help, a Christian can overcome his weaknesses and failures and become strong and useful in His service. Let us do all that we can to help those who have failed in the past!

►James Highland, pastor of the Hope-well Baptist Church, Harrodsburg, has resigned to accept the call from the Liberty Baptist Church, Liberty, Kentucky. Highland began his work with the Liberty Church August 1.

Clarence D. Strother, Ex-Kentuckian, Featured In The Baptist Observer

The Baptist Observer, Indianapolis, carried a feature story about Dr. Clarence D. Strother, pastor of the Cudbertson Avenue Baptist Church, New Albany, Indiana, in its issue of July 18.

Cudbertson Avenue Church has grown from 92 members in a small building four decades ago to a present membership of 1,000 and has had six separate building projects, and even now, a new \$100,000 addition is being planned for increasing Sunday school facilities.

Under his leadership, Cudbertson Avenue has sponsored what is now the State Street Baptist Church, and a fund is being raised for a new mission which the church expects to call the Strother Baptist Mission.

The church celebrated his fortieth anniversary with them last May, at which time Dr. G. C. Mitchell, retired from the Indiana Baptist Convention and a former Kentuckian, and Dr. Manuel A. Cooper, retired from Fourth Avenue Baptist Church, Louisville, were among the speakers. At that time the church presented Dr. Strother with a gift of \$750 as a fortieth anniversary present.

Dr. Strother formerly lived at Campbellsburg, Ky., was graduated from Bethel College, Russellville, Ky., in 1916; earned his Master of Arts degree from Vanderbilt in 1918; and his Th.M. from Southern Seminary in 1921.

Mrs. Strother is the former Miss Nell Compton, of Nashville, Tenn.

GLOBE TROTTING WITH GINNY

Sergeant's Wife Leads French Baptist Advance

By VIRGINIA HARRIS HENDRICKS

CHATEAUX, France (BP)—There was consternation among military families when ex-President Eisenhower decreed a reduction in the number of service families overseas. President Kennedy's decision to avoid family separations brought rejoicing.

Also rejoicing were local Baptists in the countries involved, mission leaders, and others aware of the 'new look' in foreign missions: using American personnel overseas through English-speaking churches.

Marion Greer, wife of Air Force M/Sgt. Horace Greer of Dallas, Tex., is a lovely example of military dependents overseas. She was president of the local Protestant Women of the Chapel, chapel Sunday school secretary and worker with chapel youth.

When plans began for organizing an English-speaking Baptist church, many



Mrs. Greer, collector of clocks

eyes were upon Marion to see what this chapel leader, also a Southern Baptist, would do.

Marion was hurt by the criticism from resentful Christian friends who did not want the chapel to lose Baptist leaders.

Marion and her family became charter members of the First Baptist Church of Chateaux. When she completed her year as president of the chapel group, she stepped into the presidency of the newly-organized Woman's Missionary Union of her church.

She is Sunday school secretary and sponsor of the young people's Training Union. Marion and the other few Baptist church members are raising the staggering sum of \$17,000 to purchase a church for the French.

Already they are paying the French pastor's salary in order that this town might have a Baptist witness for the first time.

Marion has a new zeal for missions which first-hand experience has instilled. As husband Horace's retirement time approaches, Marion wants to spend the rest of her life serving Baptists at home in home missions areas.

Standing before the Protestant Women of the Chapel, she reminded the ladies in her gracious, gentle way:

"Think of us Baptists as your 'for-

eign' missionaries. There is much work to be done on the military base, so think of yourselves as the 'home' missionaries. There is enough work for every Christian in the Lord's harvest fields!"

►Glenn Slye, recently a student in the Southern Baptist Theological Seminary, Louisville, Ky., and pastor in Milltown, Indiana, has gone to be pastor of the West Anniston Baptist Church, Route 4, Box 17-C, Anniston, Alabama.

►Ground has been broken for the new building of New Miami Baptist Mission, on West Elkton Road, near Hamilton, Ohio. This is a mission of the Westside Baptist Church in Hamilton, and its pastor is E. P. Howerton, formerly of Pikeville, Ky.

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Baptist Families received a copy of the Western Recorder each week during the month of June.

The Gerald A. McNeelys Now in America

By Mrs. Charles (Nella Dean) Whitten

MADRID, Spain, July 9.—Mr. and Mrs. Gerald A. McNeely, Southern Baptist missionaries to Spain, have successfully completed their first term of service and will sail to the States from England, July 20, where they will attend a conference of European Baptist college and seminary professors.

Mr. and Mrs. McNeely have much to share with loved ones and friends in the States as they tell of their first term of missionary service in a land of intolerance and religious persecution.

Since 1958 Mr. McNeely has been New Testament professor in the Baptist Seminary in Barcelona and has served on the national Sunday School Committee since its organization. Mrs. McNeely is the Seminary librarian and has been active in the national Woman's Missionary Union of Spain.

The McNeelys have two daughters: Linda, 10, and Marsha, 6. Their present plans are to visit with relatives in Kentucky and to move to the missionary apartments at the Southern Baptist Theological Seminary on September 1, 1961, where they will spend the year studying. Their immediate address upon arrival in the United States will be: Route 4, Box 1022, Anchorage, Ky.

Mr. McNeely is from Louisville, and Mrs. McNeely, the former June Hall, is from Stanford. Both are graduates of Georgetown College. Mr. McNeely holds the B.D. and Th.M. degrees from Southern Seminary and Mrs. McNeely attended Carver School of Missions and Social Work in Louisville.

Before going to the mission field, Mr. McNeely served in several Kentucky pastorates. These include: Ewing, Ky. (1947-1950); Mt. Zion Baptist Church, Dry Ridge, Ky. (1950-1953) and Carlisle Baptist Church, Carlisle, Ky. (1953-1957).

CBS Radio to Feature Former Kentucky Pastor

NEW YORK (BP)—The Columbia Broadcasting System's weekly religious radio program "Church of the Air" will feature a former Kentucky Baptist pastor August 26.

Herbert C. Gabhart, president of Belmont (Baptist) College, Nashville, will represent the Southern Baptist Convention on the nation-wide program.

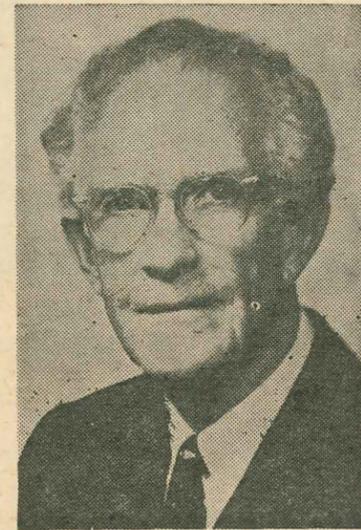
The title of Gabhart's message will be, "Do You Live at Kadesh-Barnea or Ebenezer?" Music for the program will be presented by the Baptist Hour Choir.

This is one of several times during the year that Southern Baptists are represented over the CBS radio network on "Church of the Air," said Paul M. Stevens of Fort Worth, director of the

Sunday School Board Uses Kentuckians

RIDGECREST, N. C.—Kentuckians serving on the Baptist Sunday School Board were assigned to certain committees at the Board's meeting here July 26-28.

G. David McClure, of Louisville, Ky., is serving on the book store committee. Harold D. Tallant, pastor of First Baptist Church, Madisonville, Ky., is acting chairman of the committee on committees and nominations, and is also serving on the plans and policies committee.



Harold Cooke Philips, world renown Baptist scholar and author, will be visiting professor of preaching for the 1961-62 session of the Southern Baptist Theological Seminary. Philips was pastor of the First Baptist Church, Mt. Vernon, New York, 1922-28, and the First Baptist Church, Cleveland, Ohio, 1928-58. In recent years he has been lecturer in homiletics at Oberlin Graduate School of Theology, Oberlin, Ohio, and was visiting professor of homiletics at Union Theological Seminary, New York, during the 1960-61 session.

Southern Baptist Radio and Television Commission.

Prior to assuming the presidency of Belmont College in 1959, Gabhart was pastor of the McLean Baptist Church in Memphis, Tenn., and the First Baptist Church, Williamsburg, Ky.

►Mr. and Mrs. Oren C. Robison, Jr., missionaries, have resumed their work in Benin Province, Nigeria, after furlough in the States. Their address is American Baptist Mission, Benin City, Nigeria, West Africa. He is a native of Okmulgee, Okla.; she the former Martha Boaz, of Murray, Ky.

McGlon Hospitalized

Many Kentucky Baptists will regret to learn that Dr. Charles A. McGlon professor at Southern Baptist Seminary, has been confined in Kentucky Baptist Hospital for the past seven weeks. Dr. McGlon has contracted a rare streptococcus infection which has attacked his heart valves, and has been receiving heavy doses of penicillin each day for the past several weeks. Dr. McGlon expects to be confined to Room 436 at the Kentucky Baptist Hospital for sometime to come.

►Miss Mabel Summers, Southern Baptist missionary, is returning to Lebanon after furlough in the States and may be addressed, Box 2026, Beirut, Lebanon. She is a native of Bardstown, Ky.

►Jesse A. Parker, after an extended pastorate at the Robinson Creek Baptist Church and residing at Campbellsville, Ky., has now gone to be pastor of the First Southern Baptist Church of Huntington, Indiana.

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