

# Western Recorder

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WESTERN RECORDER  
Middletown, Ky.

September 14, 1961



**OFFICIAL COLONEL MEMPHIS** — Designated as the official greeter to the Second National Conference of Southern Baptist Men at Memphis, Tenn., September 13-15, is Paul Cates, Tennessee Brotherhood secretary. Cates' likeness to Colonel Memphis is compared by Mrs. Sandra Lee Trammell, secretary at the Brotherhood Commission which sponsors the men's conference. More than 10,000 men are attending the event.



**Missionaries Have Daughter**

**Mr. and Mrs. Tom W. McMillan**, missionaries to East Africa, have a new daughter, Deborah Marie, their third child, born August 24. Their address is Box 2925, Mombasa, Kenya, East Africa. He is a native of Hermligh, Texas; she is the former Marilyn Jones, of Jefferson-town, Ky.

**Crabbs Move to Rome**

**Mr. and Mrs. Stanley Crabb, Jr.**, missionaries to Italy, have moved from Rivoli to Rome, where their address is Piazza in Lucina 35, Rome, Italy. Both are natives of Kentucky, he of Louisville, and she the former Patricia Mad-dux, of Hopkinsville.

**To Trinity Staff, Lexington**

Trinity Baptist Church, Lexington, has called **Norris Williams**, pastor of Salt River Church of Danville, as associate minister and minister to youth. A native of Mississippi, he is a student at Georgetown College. He joins Bob W. Brown, pastor, and Rex Purvis, minister to the deaf, on the Trinity staff.

**Language Study**

**Mr. and Mrs. Marshall E. Phillips**, missionary appointees for East Africa, have begun language study in Dar es Salaam, Tanganyika, where their address is Box 2731, Dar es Salaam, Tan-ganyika, East Africa. Both are natives of Kentucky, he of Franklin County, and she the former Dorsie Murphy, of Shelbyville.

**Jellico Visitors**

**Dr. Fred T. Moffatt**, pastor emeritus of the First Baptist Church, Frankfort, was the speaker at the First Baptist Church, Jellico, Tennessee, on Sunday morning, September 3, and he and **Mrs. Moffatt** were honored dinner guests. Thirty years ago he became their pastor and remained there until 1935, when he spent two years at the First Baptist Church of Lake Charles, La. He has been for 24 years pastor at the Frank-ort church, until his recent retirement.

**Back to the Fields**

**Dr. and Mrs. W. Dewey Moore**, mis-sionaries to Italy who have been on fur-rough in the United States, are return-ing to their work and may be addressed at Piazza in Lucina 35, Rome, Italy. He is a native of Statesville, N. C., and studied in the Southern Seminary, where he was a fellow in the Hebrew Depart-ment under Dr. Kyle M. Yates and the late Dr. John R. Sampey. She is the former Alice Speiden, of Washington, D. C.

**Three Forks' Resolutions**

The Executive Committee of the Three Forks Association has passed resolutions of appreciation for the ministry of **Ben H. Newell, Jr.**, pastor, Hyden Baptist Church until his recent acceptance of the post of associational missionary in Muhlenberg Association. The resolutions express gratitude for the excellent work done by Pastor Newell in Three Forks Association. The resolutions were signed by James Clark, pastor, Lothair Baptist Church, Floyd Berry, pastor, Petrey Memorial Baptist Church, and Calvin D. Fields, Three Forks associational mis-sionary.

**Salvisa Woman Dies**

**Mrs. W. H. (Allie Cobb) Keightly**, 79, wife of W. H. Keightly, passed to her heavenly home July 23. She was a native of Owen County. A faithful member of the Salvisa Church for more than 40 years, she taught the Adult Woman's Class as long as health permitted. She had been president of her W.M.S. for several years, and is greatly missed by both old and young. She was happiest when entertaining the Baptist preachers from her church through the years long before her church had a parsonage. Her funeral was conducted by her pastor, O. Ted Hagan, on July 25. Her body was laid to rest in Spring Hill Cemetery in Harrodsburg. She leaves her husband, one son, Glenn W. Keightly, and two granddaughters, Mary Glenn Keightly and Kay Davis Keightly of Harrodsburg.

**Lexington Singer to Italy**

**James King**, well known Lexington Baptist singer, left September 8 for Italy. Winner of the American Opera Auditions, he will spend eight weeks in Milan in study and singing. Star the past year at the San Francisco and Cincinnati Opera Houses, King plans to move to New York on his return from Italy in November. A native of Dodge City, Kansas, he has been on the faculty at the University of Kentucky for the past nine years. He has served three Baptist churches in Lexington—Felix Memorial, Central and Trinity—as min-ister of music. He and Mrs. King were baptized into Felix Memorial. His resig-nation at Trinity became effective Sep-tember 5. Mrs. King, a former faculty member at Georgetown College, is an equally talented musician.

**Hazard Pastor to Lexington**

**William H. Reid** has resigned the pastorate of First Church of Hazard and

moves to Lexington September 10 to be-come pastor of David's Fork Church, an instructor in Philosophy at Georgetown College, and will be a post-graduate student in the University of Kentucky. A native of Memphis, a product of Rich-mond, Kentucky, and formerly pastor in Winchester, Clay City, Augusta and Parkland Chapel at Louisville prior to his going to Hazard, he is a graduate of Georgetown College and Southern Semi-nary. Hazard Church was fourth in Kentucky in baptisms last year, and new records in attendance and gifts have been established. He has served as a member of the Administrative Com-mittee of the State Executive Board. At David's Fork he succeeds Dr. Deane Shaffer, who left in June to teach in North Carolina. Mrs. Reid is from Williamsburg, Ky.

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**WESTERN RECORDER**

KENTUCKY BAPTIST BUILDING  
Middletown, Ky.

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**What About Love Offerings?**

By James L. Clark

There is a subject about which I have observed little or nothing written or spoken, even though it has much to do with practically every church revival in our convention. In fact, especially in the case of lost people, this subject must play a tremendous role in one's relating the conduct of a dedicated Christian's life to God's pattern, or to the human conception of God's pattern for His men. Were I a lost person today I would, in the light of this subject, take a some-what dim view of Christianity as prac-ticed by the "especially called of God." My above statement, by its startling ef-fect on my own consciousness, makes me believe it is important enough to be given a public hearing. I would like to express my views and hear the opinions of others on the subject—"Today's So-called Love Offering."

I will state my premise clearly. I believe that, except when professional evangelists, students, and their helpers are holding meetings, there should be no such thing as a love offering as we know it today. The term "love" itself seems hardly the proper adjective for a monetary gift. A man, because of his love for his wife, does not give her a ten dollar bill. Why, then, should he be ex-pected, yea in some cases almost coer-ced, to give money to a preacher or music director to show his love? Per-haps the term "love" is directed toward God rather than God's man. If this be true why wouldn't a man prove his love for God by living the Godly life in every aspect of his existence, rather than by giving mere money to mere man? A man proves his love for his wife by giving himself to her. Similarly, a man will prove his love for God by giving his whole being to God. But if money must be the measuring stick of love, why wouldn't a man prefer to put it in the total church program where it can cer-tainly do the most good for the most people?

**Salary Should Be Sufficient**

There may be the opinion that the love offering is supposed to pull the full-time worker of the church through hard times brought about because of the meagerness of his salary in the first place. I must frankly admit that it has seemed a life-saver to me. However, I cannot be in sympathy with this opin-ion because I do not believe that times are that hard; nor do I believe that God intends for His workers to resort to an offering during a revival or evangelistic endeavor to make up for a supposed sal-ary lag. The picture of Peter taking a love offering for himself and his co-

[James L. Clark is minister of music and education at the First Baptist Church, Fulton, Kentucky.]

workers on the day of Pentecost would be descriptive of most of our modern "days of Pentecost." A very large num-ber of present-day pastors live in rent-free pastoriums along with making ade-quate salaries (if there is such a thing as an adequate salary these days). Many of them participate in retirement plans, a number of them not even being re-quired to pay into their own pension plans. Some of them have automobile allowances and/or paid utilities. Even when they are in revival meetings the salary at home is still being paid. In every church some of the members are in worse financial straits than the staff worker, yet a love offering is never taken for them even though they are as precious in God's sight as is anyone else. They may be fulfilling their Christian service potential to the same degree as the staff worker, perhaps to even a greater degree—still no love offering. Indeed, many church mem-bers doubtless contribute to a love offer-ing when they have more need of the money than the intended recipient has. This does not seem ethical.

Suppose someone does believe that the first statement in the above paragraph is truth instead of opinion. I believe it still contains a flaw. I believe that in most cases the evangelist preaching in the largest churches and receiving the most abundant love offerings is the man who himself comes from a fairly well-to-do church, and is already making a fair salary. A small church pastor drawing a small salary, one who is little known and who has the greatest need for a love offering, will conduct revivals in smaller churches which will give him the smallest offerings. Also, while preachers and music directors are get-ting the "fat," so to speak, many other staff workers, such as directors of edu-cation and youth, never get love offer-ings because they neither preach nor lead music. These inequities would rule out the whole idea of love offerings. Too, the acquiring of money is inev-itably linked with personal ambition, for which there is no place in the work of the church.

**A Good Example**

I am struck by the fact that it doesn't seem reasonable that a man primarily interested in the salvation of a lost soul and the exhorting of the saved one can expect or accept an offering from both, when he is simply performing his God-given task as a revival leader and being paid at home as well. I submit that he will contribute greatly to the tone of the evangelistic meeting and the opinions of Christianity formed by everyone who hears him if he neither expects nor re-ceives an offering. I wonder how many

preachers and music directors take meet-ings more on the strength of the ex-pected offering than on the opportunity to do a real service. I hope there are none—but the temptation could be great. At a time like the present when in the eyes of his fellows a man's stature is determined by the size of his bankroll and possessions, wouldn't it be wonder-ful for our church leaders to deny mone-tary gain from a crusade to win the lost? I believe this example would do much toward winning that lost man whose god is already his money.

I realize that in some churches pastors have to pay their own pulpit supplies and need a love offering to be able to do it. Or, when they are away in meet-ings they have to pay all or part of their expenses, and, of course, need an offering to be able to do so. This brings me to saying some things to the churches. The church should be re-sponsible for all the expenses of visit-ing workers in its own revivals, and when its pastor is away in a meeting should pay the expenses of the pulpit suppliers (only the expenses if the sup-pliers are already on salary). An hon-orarium could be in order for a retired minister who, more than likely, would need some help. These items should be included in the church budget, making any kind of revival offering unneces-sary. It seems also that if a church can rise to the occasion of giving to an out-sider it can increase church salaries by that much if the salaries need increas-ing. Or, this surplus could be put into the total church program. If all love offerings taken during the year were put into the church treasury instead of given to two or three men, much more valu-able accomplishments would be realized.

**Unlike New Testament Love Offering**

I have participated in or attended re-vivals in which much was made of the love offering. I have even seen offer-ing takers have people in the congrega-tion waving money in the air. In fact, especially in revivals held by some pro-fessionals, I believe there is so much emphasis placed on the offering that there is little or none left to place on the really important objective—that of winning the lost and saving the lives of the saved for service. I can remember that in one crusade the appointed treas-urer even addressed the congregation as relating to the finances of the meeting. To me such happenings place indelible smears on Christianity in the thinking of many people who are outside Christ—the very people whom we are trying to win. Herein lies, I think, a strong argu-ment against any kind of offering dur-ing an evangelistic effort.

Can the love offering be backed up Scripturally? I know that Paul, in his letter to Timothy, made it plain that the church is responsible for supporting the pastor, but is any mention made of love

(Continued on Page 15)



**Like Layman Like Preacher**

Should ministers and their family members receive treatment at Baptist hospitals at a discount from the going price? This was a recent consideration by the Southwide Baptist Hospital Association, and raises the old question of discounts of all kinds to preachers and to churches.

The report from the Baptist hospital group is that discounts up to 25% will be continued to Baptist ministers and to ordained ministers of other denominations who support the hospital ministry. These discounts also apply to doctors and other personnel of the hospitals.

Here's one loud vote against this practice and against the entire principle of discounts to preachers and religious organizations. Why should Baptist preachers be put in a preferred class, or why should churches not pay their way as other organizations?

There are several explanations for the widespread practice of discounts and other considerations to ministers. It harks all the way back to the day when the clergy was definitely regarded as a preferred class. He demanded and got preferential treatment from the laity.

Another reason for the practice goes back to the day when discounts and such considerations were extended to the preacher to make up for the starvation pay he received. There was a time when discounts were about all he got. Churches admitted their pay was small, but the extras in discounts and gifts made up for it. This day is passing, but not soon enough.

A more noble reason for discounts to preachers is the love and respect on the part of most people for God and the church. Many people in business just don't want financial profit from the Lord's work, and this to them includes the preacher.

What are the objections to ministerial discounts? For one thing, ministerial discounts are unfair to others who pay their whole way. Consider hospital discounts. A preacher's upkeep in the hospital costs the same as the banker's. If the preacher gets a discount, the banker and other patients have to pay a little more to make up for it. Thus someone else is paying the preacher's bill in part.

For another thing, such discounts and favors could muzzle the preacher and silence his voice. A preacher would be loathe to criticize the hospital even if criticism were warranted if he had received treatment at a discount. Or consider the compromising position of a preacher if the local tavern owner sent his yard man to cut the preacher's grass. (It has happened.)

Probably the worst result of such preferential treatment is that it tends to corrupt a preacher and lead him to expect discounts and the like. Nothing is more

revolting than a preacher who expects and even demands preferential treatment, and is always looking for a handout.

What ought to be done about the matter? Let the hospitals and other business institutions set a fair price on their services and products and expect all to pay the same. If a preacher wants to shop around and drive a hard bargain, more power to him. Let him approach it purely as a business matter.

What can a preacher do when discounts are offered to him? He could reject them and insist on paying full fare. If he does so, he should be careful while stating his convictions not to offend the one offering the discount and leave no doubt of his appreciation for the gesture.

Most preachers are too hard pressed to turn down discounts. When he takes one, he should make it clear he doesn't expect it or ask for it, but accepts it as a sincere offer on the part of the one doing it. When discounts are offered in the right spirit, they can be accepted gracefully and without compromise.

The far better way is for churches to pay their preachers a respectable salary, and let him enter the world of commerce the same way his members do. The only immunity and privilege a preacher should expect is the immunity from the power of Satan and the privilege of telling the Good News.

The consideration of discounts and certain favors ought not be confused with the numerous expressions of love many people like to extend their pastor. These can be corrupting too, but generally bless the giver much more than the receiver.

**A Shining Example**

One example is worth a thousand words. Such was so in the case of a photograph appearing recently in the Louisville *Courier-Journal*. Several discerning persons have called attention to and expressed appreciation for this picture and those appearing in it.

The photo was taken at the farewell party for retiring U. S. Western District Attorney William B. Jones. The caption for the photo called attention to the clicking coffee cups which replaced the tradition of clicking champagne glasses. When coffee replaces champagne at such an affair, it's news and especially when the picture appears in a newspaper where large sums are spent on liquor advertising.

Such an example by outstanding public figures is desperately important in these days of compromise on the drink menace. The change in policy in recent years of the Episcopalians and the United Presbyterians from that of total abstinence to moderation is

disturbing and reflects the success of the campaign of the liquor industry and its supporters.

The big pitch of the liquor advocates today is *moderation*. The claim is that the use of alcoholic drink in *moderation* is not harmful and indeed may be beneficial.

All responsible study of this claim puts the lie to it. While a few peculiar people might drive a bit better after one drink, the great majority of all drivers have their driving ability impaired even after one drink.

Liquor should be banned completely out of consideration for the highway accident story if for no other reason. The National Safety Council, which is certainly not a temperance or religious organization, states that one out of four fatal motor vehicle accidents involves a drinking driver. Other investigators find the involvement up to 50%. Since 35,000 Americans die annually from auto accidents, this means 9,000 to 18,000 of our citizens lose their lives to liquor each year on the highway.

Moderate drinking is highly dangerous. Records show that one out of every eight or nine moderate drinkers will become a victim of alcoholism. With 65,000,000 American drinkers and 5,000,000 alcoholics

already, it is easy to see where we are heading.

The moderate drinker is the best advertisement for the alcohol industry. The man in the gutter is never looked at by drink advocates. When faced with their responsibility for him, they claim the problem is in the man and not in the bottle, and thus they reject any responsibility. The moderate drinker does more to encourage universal drinking than all other factors combined.

Even in fatal auto accidents, the moderate drinker figures prominently. Out of the approximately 12,000 deaths on the highway annually resulting from drinking drivers, 10,000 are to the credit of moderates, while only 2,000 result from drunken drivers.

The moderate drinker except in the case of a few prestige drinkers drinks for the same basic effect all drinkers receive. The purpose is to get the effect of the drug, alcohol. The drug's effect is confined entirely to the brain and every characteristic of man that distinguishes him from lower animals is deadened by this drug.

For these and many other reasons the *Courier-Journal* picture is a shining example, and those in the picture are to be commended for this act.

**Out For Free Discussion**

Editor:

It has been my privilege for the past two years to participate in theological seminars with Professor Dale Moody. It was also my privilege to hear and to interrogate Reverend Martin Luther King during his brief visit to Southern Seminary. In my opinion both of these gentlemen are courageous contemporary apostles of our Lord Jesus Christ.

Let us praise God for men who are willing to re-examine the commonly accepted standards of thought and practice by the standards of Holy Scripture. Let us humbly admit that our knowledge of God and of His will is partial, and let us provide more opportunities for sincere men of differing opinions to discuss their views face to face in a spirit of prayer and good will.

Cutting off funds and passing resolutions are immature ways of seeking God's truth. God forbid that any of us establish our own opinion as omniscient and infallible, and seek to threaten others into conformity or else agitate to have them fired.

Let us encourage all our seminaries to fearlessly submit our doctrines and our ethics to the judgment of God. Only in this way shall there be health and maturity in our denomination.

Louisville, Ky. Fred C. Mallory

**Hickman Pastor to Tennessee**

J. T. Drace, pastor of the First Baptist Church, Hickman, has resigned after serving almost two years to accept the pastorate of the First Baptist Church, Adamsville, Tennessee. Drace began his new ministry in Tennessee during the first week in August.



**Suggestions for Deacons**

Editor:

I for one have noticed recent articles in various Baptist publications stating the fact of the decreasing number of ministerial students enrolling in our colleges and seminaries. This fact is contrasted with the fact of the growing world's population and the need for more and more ministers to reach these millions for Christ. Why shouldn't we call upon the dedicated deacons in our churches to help?

From our large cities, from our newly emerging and fast growing western cities, from suburban areas all across our country come the calls for more mission points. And from our Baptist colleges and seminaries come the distressing news that fewer and fewer men are preparing for the ministry. What will happen to those millions who are without Christ and who are without an evangelical witness? This writer believes that the thousands of deacons throughout our Southern Baptist Convention can rise to meet this challenging opportunity. They can truly become preaching deacons as well as teaching deacons. The call of the deacon is not just to care for the material and practical things of the church, but they like all of Christ's followers have been called to go "into all the world and preach the gospel to every creature." (Mark 16:15b)

Recently I was told about a church in another country. The congregation on Sunday morning was filled with Christian worshippers of all ages, with many children, adult women and adult men. But, in the Sunday evening service there were very few adult men. No, they had not skipped out; they had gone to their preaching stations all over that city. They were out preaching! This is New Testament Christianity at its best.

What better examples of witnessing and preaching deacons do we have than Stephen and Philip, two of the first seven deacons. Their names and lives have been proclaimed from tens of thousands of pulpits and lecture stands, and their lives will always bring inspiration to all people who read or hear of them throughout all ages. No, they were not perfect. They were only two Christian men who loved their Lord and wanted to tell others of Him. They were deacons.

Please do not take my remarks to be a "stoning of the deacons." Many of our deacons put many of us pastors to shame by their dedicated Christian service. I am only offering a possible solution to our preaching predicament. I as a pastor am extending a call to our deacons for a helping hand in this business of going "into all the world" to preach the gospel to every creature. Mt. Sterling, Ky. Jack E. Brown, Jr.,

**R. G. Puckett, Editor,  
Ohio Baptist Messenger,  
Going to Dunedin, Fla.**

Editor R. G. Puckett of the *Ohio Baptist Messenger* has resigned effective September 25, 1961, to become pastor of the First Baptist Church, Dunedin, Florida. Announcement of his resignation was made by Dr. Ray E. Roberts, executive secretary of the State Convention of Baptists in Ohio.



**R. G. Puckett**

Puckett, a native of Kentucky, was pastor in Ohio prior to becoming editor of the state paper. Born in Green County, Kentucky, he was reared there and in Louisville. He was baptized into the fellowship of the Parkland Baptist Church, Louisville. His family later moved to Summersville, Kentucky, where he was ordained by the Summersville Baptist Church. He was pastor of Lone Valley Baptist Church and Elkhorn Baptist Church in Taylor County and Trammel's Creek Baptist Church and Macedonia Baptist Church in Green County prior to going to Ohio. He attended Campbellsville College and Georgetown College. He was graduated with the Bachelor of Arts degree from Western Kentucky State College, Bowling Green. He received his Bachelor of Divinity degree from Southern Baptist Theological Seminary, Louisville.

He became editor of the Ohio state Baptist paper in 1958 and was the first person to give his full time to that journal. Under his leadership the paper has doubled in circulation and frequency of publication. Now a semi-monthly publication, the proposal has been made to the Executive Board of the convention that the paper become a weekly in 1962.

Dunedin, Florida, is located in Pinellas County, America's fastest growing county as revealed in the 1960 census. First Baptist Church affords a great challenge in the local church and in establishment of missions in the rapidly growing area.

Mrs. Puckett is the former Robbie Lake of Mackville, Kentucky. The Pucketts have two daughters—Janet, 3½, and Jean, 1½.

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**Final Attendance Figures  
For Ridgecrest  
And Glorieta Assemblies**

NASHVILLE, Tenn.—Final registration figures for Glorieta (New Mexico) and Ridgecrest (North Carolina) Baptist Assemblies by weeks and by conferences are:

<b>Ridgecrest</b>	
Student Retreat—Writers' Conf.	2,008
Foreign Missions—Brotherhood Confs.	2,111
Music Leadership Conference	3,273
First Training Union Leadership	2,947
Second Training Union Leadership	3,210
Third Training Union Leadership	3,428
First Sunday School Conference	2,745
Second Sunday School Conference	2,415
Third Sunday School Conference	2,223
Woman's Missionary Union Conf.	2,894
Home Mission Board Conference*	2,165
Bible Conference Week**	1,314
<b>Glorieta</b>	
Camp Ridgecrest for Boys	30,733
Camp Crestridge for Girls	322
	248
	31,303
First Training Union Leadership	1,024
Second Training Union Leadership	1,716
First Sunday School Conference	1,331
Second Sunday School Conference	1,328
Third Sunday School Conference	1,169
Music Leadership Conference	1,513
Woman's Missionary Union Conf.	1,684
Young Woman's Auxiliary Conf.	1,174
Home Mission Board—Writers' Conf.	1,869
Bible Conference Week**	1,722
Foreign Missions—Brotherhood Confs.	1,479
Student Retreat	1,649

The largest attendance at any one week's conference at both assemblies was 3,428 at the third Training Union Leadership Assembly at Ridgecrest; second largest was 3,273, Music Leadership Conference at Ridgecrest.

Glorieta's largest attendance for a given week was 1,869, Home Mission Board Conference and Writers' Conference.

\*Inc. Young Men's Mission Conference  
\*\*Inc. School for Church Librarians, Church Administration and Public Relations Conference, Leadership Conference on Church Recreation, Christian Life Conference, Radio-TV Workshop, and Southern Baptist Historical Commission Conference.

**65-Year-Old Volunteer  
Serves In Summer Work**

BIRMINGHAM (BP)—She was 65 and wanted to be a summer worker. So she contacted a staff member of the Home Mission Board of the Southern Baptist Convention.

"My children are grown," she said, "and I've given liberally to the Annie Armstrong Offering for home missions, but I want to give more. I want to invest my life in things that really matter."

Not that she hadn't been busy in serving for 42 years in Woman's Missionary Union organizations. I've been everything but a Sunbeam director, and no one ever asked me to do that," she said.

She told the mission staff member, "If you can find a place for me to serve, I'll take care of my expenses. I can

work in camps, vacation Bible schools, just anywhere."

And so Mrs. G. C. Illingworth of the Southside Baptist Church in Birmingham began a summer adventure that carried her throughout the states of Colorado, Montana, North and South Dakota and Wyoming.

In that time this tireless spirit of 65 years contacted between 55 and 60 local churches in 12 of the 17 associations of churches, including teaching a mission study book at a Girls' Auxiliary camp in the Colorado Baptist General Convention.

She left behind her a wake of amazed mission and church workers and a call for more dedicated people to come help and inspire.

**Church Has Fire Loss**

The LaSalle Baptist Church, 4064 LaSalle Avenue, Louisville, suffered a fire damage to its annex, 1707 Bicknell Avenue, on Sunday morning, August 27, at 3:15 a.m. Much of the first floor of its five story structure was burned out, including its seating, piano and other equipment. Carl Townsend is the pastor. The fire was of unknown origin. The church carries insurance on its property.

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Louisville, Walnut Street	1248	4	253
Missions (3)	272		114
Louisville, Carlisle Avenue	931	5	243
Missions (2)	95		46
Hopkinsville, Second	905	1	157
Mayfield, First	874	2	184
Mission	92		
Covington, Calvary	853		
Murray, First	828	5	92
Mission	44		
Elizabethtown, Severns Valley	800		186
Missions (2)	87		
Somerset, First	727		206
Mission	99		37
Owensboro, First	709		
Louisville, Buechel Park	583	2	137
Newport, First	582	3	141
Princeton, First	558		129
Lexington, Rosemont	551	6	
Campbellsville	542		195
Missions (4)	149		70
Shelbyville, First	535	2	89
Erlanger	527		116
Louisville, Victory Memorial	506	2	121
Ashland, First	499	1	73
Missions (2)	105		
Henderson, Immanuel	482		84
Missions (2)	173		
Franklin, First	474		131
Mission	68		51
Central City, First	472	4	190
Lexington, Trinity	466	4	166
Louisville, Rockford Lane	458	2	117
Ashland, Unity	453	5	113
Winchester, Central	448		100
Louisville, Valley Station	441		84
Owensboro, Buena Vista	425	2	143
Louisville, Beth Haven	418	6	160
Louisville, Hazelwood	409		73
Louisville, Bethany	404	10	128
Ludlow, First	390		95
Mt. Washington, First	387		83
Louisville, Farmdale	385	3	142
Jeffersonton, First	380		108
Bowling Green, Eastwood	378	2	109
Walton, First	370		154
Louisville, Eighteenth Street	366	1	86
Mission	49		27
Hazard, First	343	1	47
Frankfort, Thorn Hill	337		
Louisville, Immanuel	314		80
Louisville, Valley View	302	2	101
Dawson Springs, First	294		46
Barbourville, First	293		176
Missions (3)	218		
Louisville, West Side	286		79
Louisville, Shawnee	285		100
Bowling Green, Glendale	276	1	138
Mission	54		28
Sonora	252	1	67
Marion	249		58
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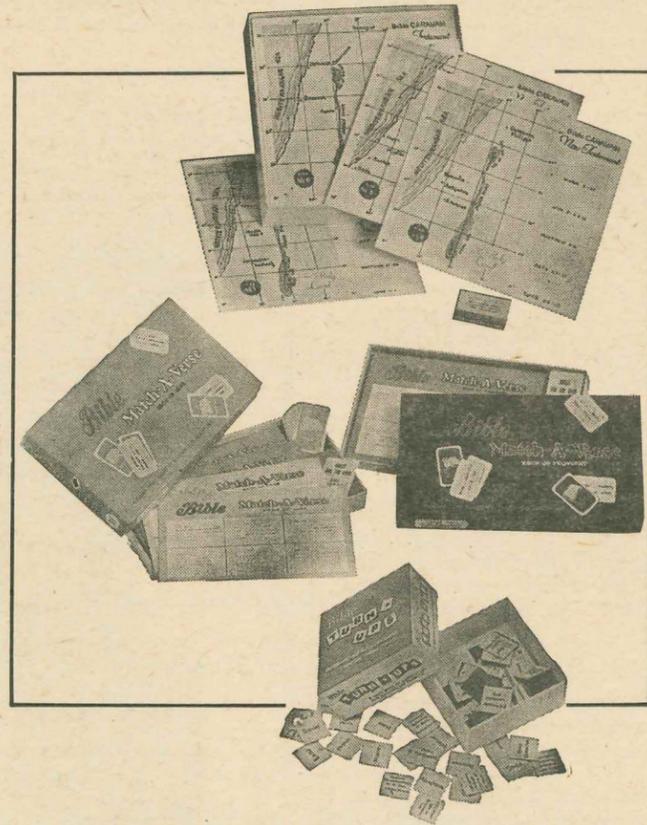
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**Religious News in Review**

The American Baptist Convention has already picked the theme for its 1962 session in Philadelphia. The program committee has chosen, "Proclaiming the Gospel of Freedom," as the theme and uses Luke 4:18-19 for the scripture. The session is scheduled May 23-27.

Honolulu Southern Baptists are making a pitch for visits from their Baptist brethren who will be in San Francisco for the 1962 Southern Baptist Convention. Stanton H. Nash, executive secretary of Southern Baptist work in Hawaii, says that jet travel makes the short four and a half hour trip to Hawaii a great temptation for those attending the convention. \$133 one way is the least expensive fare, and there is daily jet service from San Francisco to Honolulu.

Miss Alma Hunt, executive secretary of Woman's Missionary Union, has returned to work after a three-month medical leave of absence. Miss Hunt's doctors discovered a heart condition which could have resulted in serious heart damage without proper treatment.

First Baptist Church, Montgomery, Alabama, observed a "Frank Tripp Day" on the 50th anniversary of Tripp's ordination as a minister. Tripp, former executive secretary of Southern Baptist Hospitals, is a former pastor of the Montgomery church.

The Association of Baptist Professors of Religion has released a set of Bible knowledge tests which will be used by each of the six Southern Baptist Convention seminaries for incoming ministerial students this year. Each seminary will use the tests in its own way, without any suggestions from the association. The tests could serve to correlate the courses between seminaries and colleges, and might even result in new courses in Bible being included by the seminaries. Dr. John Ed Steeley, Southeastern Seminary professor, was elected president of this group of Baptist professors.

Herschel H. Hobbs, Oklahoma City, Oklahoma, president of the Southern Baptist Convention, is the author of a new book of "Baptist Hour" sermons. The book entitled, "Best of the Baptist Hour," is a 48-page affair containing the nine sermons most requested this year by listeners to the Baptist Hour.

Southern Baptists' northward advance into New England was publicized in the August 28 issue of Newsweek magazine. The article was given two columns in the religion section of the magazine, and is titled "Northward Ho."

Darty F. Stowe, secretary of missions for the State Convention of Baptists in Ohio, will become pastor of the First Baptist Church of Trion, Georgia, October 22. Stowe, a native of Georgia, has been directing Southern Baptist

mission extension work in Ohio, western Pennsylvania and New York since 1954.

Carl J. Giers, pastor of the Tremont Baptist Temple in Boston, Mass., for two years, will become pastor of Shades Mountain Baptist Church in Birmingham, Alabama. Giers formerly served First Baptist Church of Chattanooga, Tennessee.

Robert S. Alley of Richmond, Virginia, has been appointed assistant professor of religion at William Jewell College, Liberty, Mo. Alley is a graduate of Southern Baptist Theological Seminary and Princeton Theological Seminary. His father is Reuben E. Alley, editor of the Baptist weekly state paper in Virginia, the Religious Herald.

Hardin-Simmons University, a Baptist school in Abilene, Texas, has started construction on a million-dollar Student Union building, which will be completed within a year, according to present plans. The building will include dining and recreational facilities, a faculty lounge, a women's lounge, and a large student lobby.

The Annie Armstrong Offering for Southern Baptist Home Mission work this year has gone over the goal of \$2,470,000, according to Courts Redford, executive secretary of the Home Mission Board. Total receipts to date are \$2,478,064.31.

The First Baptist Church (English-speaking), Buenos Aires, Argentina, was organized June 4 with 14 charter members. The church had grown to 24 members by mid-summer. Sunday school enrollment was 106 and worship services were attracting between 75 and 85 each week. The congregation is made up of North Americans, Argentines, Swiss, and Australians. Howard C. Knight, South-

ern Baptist missionary, is pastor of the English-speaking church.

Saxon Rowe Carver, Louisville, is the author of a new release in the biographical series of books for children, published by Broadman Press. The new book, "Ropes to Burma," is the story of Luther Rice, and is written for the 11-14 year level.

Dr. Winston Crawley, secretary for the Orient, returned to Southern Baptist Foreign Mission Board headquarters in Richmond, Virginia, August 30, after a little more than a year's residence on the field. Temporary office for Dr. Crawley was set up in Hong Kong.

Quote of the Week: "We have been so anxious to give our children what we didn't have that we have neglected to give them what we did have."

**Parkland Anniversary**

The 75th anniversary of Parkland Baptist Church, Louisville, is to be observed Sunday, October 1 with a home coming. Basket lunches will be served at noon, country-style. Interim Pastor Nolan P. Howington will conduct a revival there October 8-15.

**V.B.S. For Deaf Children**

The Church for the Deaf, Fourth Avenue Baptist Church, Louisville, had its second annual Vacation Bible School, August 21-25. Eleven deaf boys and girls and six hearing children attended the school. Parents of the deaf children participated in a sign-language class. John A. Cooper, pastor to the deaf, served as principal of the school and taught one class. The other teachers (deaf church members) were Mrs. Jack Embry, Mrs. Richard Hay, Miss Jeanie Moser and Truett George. Mrs. Truett George was in charge of refreshments.

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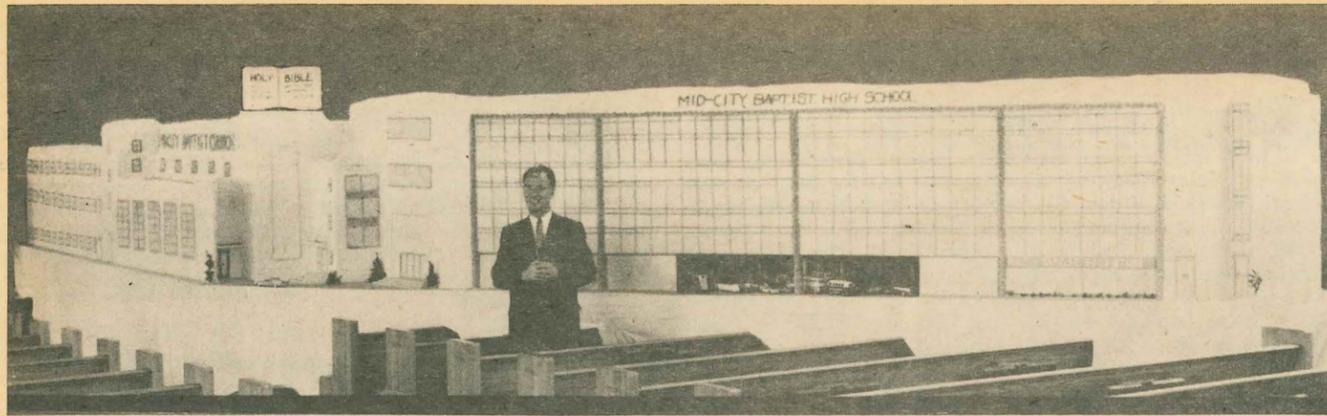
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**CHEAPER BY THE DOZEN TONS**—Mid-City Baptist Church, New Orleans, served its latest and largest of four jawbreaker cakes to commemorate 18th anniversary of the pastorate of J. Paul Driscoll, shown with the cake. The 12-ton goody shows high school and book store operated by the 2,700-

member church. Estimated to have cost \$1.00 per pound if bought commercially, the cake contained more than 4,300 pounds of sugar, required an architect's consultation, was baked by members, and was eaten at Sunday service. News reports did not say how much was left over. (BP Photo).

## Baptist Beliefs

By Herschel H. Hobbs

### The Bible

The Bible is the divinely inspired Word of God. "All scripture is God-breathed," says Paul (II Tim. 3:16, author's translation). It is, therefore, our one sufficient and authoritative rule of faith and practice. The Bible does not contain the word of God. It is the written Word of God.

Through men who were guided by the Holy Spirit God has progressively revealed Himself and His will to men. Progressive revelation does not refer to God's inability to reveal, but to man's

[Dr. Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, Oklahoma, and president of the Southern Baptist Convention, has agreed to prepare a series of articles on Baptist Beliefs. Dr. Hobbs has a wide reputation as a writer and a speaker on Baptist doctrine, and this series of articles should make a very worthwhile contribution to Southern Baptists in these days.—Editor]

ability to receive. Thus we find a greater picture of God in John than in Genesis. But the God of the one is the God of the other.

No one part of the Bible is more inspired than any other. But certain elements of God's revelation are more clearly seen in certain places than in others. This is due not to God's limitation, but to His divine purpose. For instance, God's redemptive love and will are clearly discernible throughout the Bible. But they are more clearly delineated in the New Testament than in the Old Testament.

Thus the New Testament is the fruit of which the Old Testament is the root. In this light Baptists accept both the Old and New Testaments as God's Word. But they regard the New Testament as the final and fixed revelation of God. Through the Holy Spirit our understanding of it increases day by day. But its message is complete and unchangeable.

An old man asked a preacher to identify a leaflet which he had found. When told that it was a page out of the Bible, he said, "I knew that it was something special. For nothing I ever read affected me as it did."

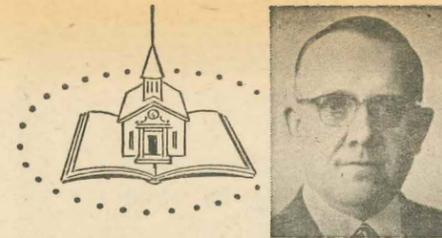
Lee Coming to Louisville

### Lee Coming to Louisville

Dr. Robert G. Lee will be with Pastor T. P. McGary in a week-end revival at the Virginia Avenue Baptist Church, Louisville, September 30-October 1.

### Revival at Lucas Grove

Pastor Ty Clenney, of Lucas Grove Baptist Church, near Upton, Kentucky, reports a successful revival meeting August 13-23. There were five professions of faith, three rededications, and four full-time Christian service decisions. Jess Avery of Upton led the music and the pastor served as the evangelist.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

### TITUS, A COMPETENT PASTOR For September 17

Titus was a young Gentile whom Paul won to Christ, who immediately yielded himself to the Lord, and to whom the Apostle delighted to refer as "mine own son" in the Christian faith. Titus became one of Paul's dearest and most trusted friends, and one of his most highly valued assistants in his missionary work. Like all young preachers, Titus needed a thorough knowledge of the scriptures and instruction in church administration from someone with experience, who knew how to work with Christian people and how to deal correctly with church affairs.

#### I. Titus As a Pedagogue.

II Corinthians 8:6.

The Jewish Christians in Jerusalem and Palestine were suffering from famine, bitter persecution and unfavorable circumstances over which they did not have any control. Having lost their jobs, they were suffering the pangs of hunger, destitution and misery. Consequently, Paul was busy in raising funds for the relief of these afflicted Christians. In this worthy endeavor he sought to enlist the liberal support of the Corinthians as a fruit of their Christian faith, as a token of their love to their brethren in Christ who were in need, and as an appropriate response to the boundless love of God in Christ. In his effort to challenge them to give generously, Paul wisely used the Macedonian Christians as a worthy example of liberality. They had given so cheerfully and so sacrificially that Paul was almost ashamed to receive what they gave. The measure of every Christian's love for his Lord is always seen in his giving. Love cannot exist without giving.

Paul charged Titus to continue his work of teaching the Corinthians to prove the sincerity of their love by the cultivation of the grace of generosity. Under the instruction and insistence of Titus they had pledged to give to this cause, and now they were being urged by Paul through Titus to pay what they had promised. Titus was never hesitant about nor apologetic for teaching Christians to be faithful in the stewardship of their possessions.

#### II. Titus As a Partner.

II Corinthians 8:23.

In the difficult assignment which he received, Titus proved to be so faithful and dependable that Paul was delighted to call him his "partner and fellow-helper." What a tribute! Paul was so well pleased with the work of his partner that he tried to keep others from interfering with his activities. He was anxious for the work which Titus was doing to be carried to completion.

III. Titus As a Pastor.

Titus 1:1a, 4-11.

Paul was a pioneer in church organization and had a wide experience in dealing with church matters. Writing as he was directed by the Holy Spirit, he gave Titus, the young pastor, the exact instruction and counsel which he needed so much.

Paul and Titus spent some time on the small, luxurious and corrupt island of Crete. While there they engaged in evangelistic work. The results of their work were encouraging, so Paul left Titus there to carry on the work. The zealous and enthusiastic young pastor soon got tired of the wickedness and the hardships which he encountered there. He quickly informed Paul that he was very dissatisfied with his undesirable and unpleasant location. Like most of us, Titus magnified his difficulties. Sadly disappointed at the enormity of his problems, the unresponsiveness of the people and the fewness of the visible results, Titus indulged freely in self-pity.

In response to the complaint of Titus as to the awful place in which he had been left, and the terrible wickedness of the people there, Paul wrote and reminded him that he had not been left there because it was a lovely place to spend a vacation, nor because the Cretans were so congenial, but because his ministry and message were so badly needed. The very things that were so distasteful to Titus constituted the real reasons for his being there, so he came to view the place as an opportunity for exercising his creative and spiritual power. Christians should not call themselves followers of Christ if they are going to dodge the hard places, like Crete. Titus dedicated himself to the task at hand and thereafter could not have been dragged away, except by the leadership of the Holy Spirit.

Paul admonished Titus to exercise special care in the selection of the men who would be set apart to the work of

the ministry and the pastoral care of the churches. He clearly set forth the qualifications of these men. They were to be above reproach in their personal lives, heads of exemplary homes with one wife each and obedient children of circumspect behavior, faithful in their stewardship of all that God committed to them, not arrogant, quick-tempered, intemperate, pugnacious or greedy for money, but hospitable, lovers of goodness, self-mastered, upright, holy and temperate. Moreover, they were to be sound in both doctrine and deportment.

#### IV. Titus As a Pattern.

Titus 2:7-8.

These words were written by Paul to Titus to stress what he should be to those who were under his instruction, but they are applicable to all Christians. Each child of God should be a pattern for others. A pattern suggests something exemplary that deserves to be looked upon as worthy of imitation.

Every minister is to be an example for the flock over which the Holy Spirit has made him the overseer. If he is to influence others as he should, he must practice what he preaches. His teaching must be confirmed by his example. He must be a pattern of good works for both the saved and the unsaved to see. This is vital to his success and usefulness in the ministry.

Men and women, both old and young, must present to the view of all the undeniable teaching of a consistent Christian life. Our Lord calls upon all of us to refrain from wrong conduct. He exhorts us to live chaste and clean lives. He challenges us to see to it that our speech is sound and stimulating. He wants our teaching to be without corruption or compromise. It is His desire that we shall live lives of love—love for those within our households, love for those of the household of Christian faith especially, and love for all.

It is truly a wonderful thing to live a Christian life that is above reproach. One cannot be too careful about his life and his teaching. When one's life is exemplary, and his teaching is true, sincere and reverent, his opposers are disarmed. One, who calls himself a Christian, should live in such an exemplary manner that he will be able to silence his enemies by the soundness of the doctrines which he teaches and the consistency of the life which he lives. Every Christian should be a worthy example for those who observe his life.

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## Geo. A. Jacoby to Direct Georgetown Alumni Loyalty Campaign

By Kenneth C. Fendley

Georgetown, Ky., August 31—George A. Jacoby, director of personnel relations, General Motors Corporation, Detroit, has been named national chairman of the 1961 Georgetown College Alumni Loyalty Campaign, it was announced today by President Robert Lee Mills.



G. A. Jacoby

Mr. Jacoby will be directing the school's fifth annual Alumni Loyalty Drive. He will guide the efforts of 60 class

agents, who in turn will be endeavoring to get the best possible response from their classmates.

Mr. Jacoby, a native of Pleasureville, Kentucky, is a 1924 graduate of Georgetown College. He was honored by Georgetown with the LL.D. in 1958.

Mr. Jacoby was named to the Advisory Board of Georgetown College Alumni Association this year. He has served as class agent during two of the previous Alumni Loyalty Campaigns. His class was among the leaders both years.

The 1961 Georgetown College Alumni Loyalty Campaign, which is scheduled to open the first of September has a goal of \$50,000. The proceeds of the Campaign will go to help furnish the Herbert Anderson Dormitory wing now under construction.

The 1960 Alumni Loyalty Campaign was Georgetown's most successful. The level of support rose to an all time high in participation of 22%. The goal for participation this year is 50%.

## More Corrections in Figures

Harking back to the corrections as printed on page 13 of the *Western Recorder* for August 3, several more corrections have been called to our attention. The first two items listed below are the figures which were printed in this publication June 29, pages 13-20:

	Coop. Program	Designated
NORTH BEND ASSOCIATION—		
New Bethel .....	\$1,109.43	\$ 352.32
Southside, Covington .....	2,115.96	1,086.42

The foregoing items should have been listed as follows:

	Coop. Program	Designated
NORTH BEND ASSOCIATION—		
New Bethel .....	\$ 116.45	\$ 353.32
Southside, Covington .....	3,108.94	1,086.42

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### WHAT FIRST?

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## Franklin D. Conley Accepts Church In Woodford County

Franklin D. Conley, pastor of the Vine Run Baptist Church in Grant County, for the last three years, has accepted the call of the Mt. Vernon Baptist Church in Woodford county.



F. D. Conley

The first Sunday for Conley at Mt. Vernon was August 6. The reception for the new pastor and his family took the form of a homecoming celebration.

Conley is a 1961 graduate of Southern Seminary and a 1957 graduate of Georgetown College.

Mrs. Conley is the former Bonnie Wells. The Conley's are both natives of Prestonsburg, Kentucky. The three Conley children are: Franklin Jr., Robert Milton, and David Lewis.

### WHAT ABOUT LOVE OFFERINGS?

(Continued from Page 3)

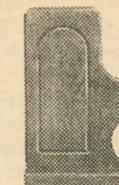
offerings? Indeed, Paul collected money in Asia Minor to be used for relief of the Jerusalem Christians—but this was no love offering as we conceive of it. The Jerusalem folk had gone all the way with Christ financially by selling all their properties and bringing all the proceeds to the storehouse. Jesus sent them out two by two with very little of this world's goods—yet, He made no mention of a love offering even though these evangelists apparently had no salaries. He even instructed them to take no purse. They had to rely on the love offering which consisted of subsistence granted by their hearers. Such is not the case today.

Furthering the Gospel's progress around the world involves paying salaries of missionaries and staff workers, constructing buildings, supporting institutions, training people, and on and on. Pouring money into love offerings to benefit a few individuals, few of whom really need it, is to take money from the total program which will benefit, even to the point of salvation, many people in the world. Pastors have found reason to speak against the Lottie Moon and other mission offerings in recent times. They might take a clue from their own words and do away with offerings that are far less necessary than any mission offering. The collection of money here to take around the world through the cooperative program is akin to Paul's collection in Asia Minor to relieve those in need. This kind of offering would seem to be the real love offering.

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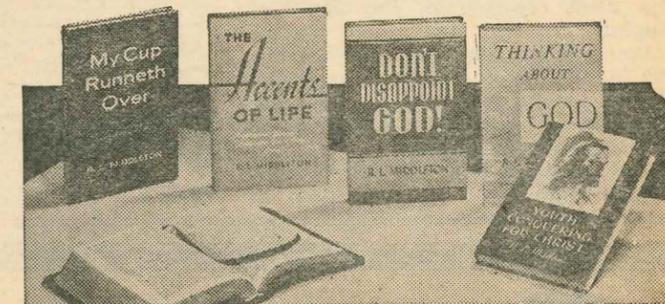
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## Check Arrives Late, Gifts Under Year Ago

NASHVILLE (BP)—Southern Baptist Convention Cooperative Program gifts, after a few months of upturn, have again fallen below 1960 level.

Treasurer Porter Routh in Nashville said the eight-month total for 1961 has reached \$11,420,810, a little more than \$3,000 shy of the total on August 31, 1960.

Contributions for the month of August reached \$1,312,063. These were forwarded from state Baptist convention offices.

A check from Mississippi Baptist Convention containing over \$78,000 for the Cooperative Program—which would have caused it to exceed the 1960 sum—arrived too late to be deposited in the bank before September 1 and thus be counted in August.

It was the only state failing to have any funds reported for the month of August.

Designations meantime reached \$205,993 for the month of August and \$11,726,022 for the year to date. They are \$808,239—or 7.4 per cent—ahead of the 1960 eight-month amount.

The combined total for 1961 is \$23,146,832 compared with \$22,341,664 at

the corresponding 1960 date. This is a gain of 3.6 per cent, or \$805,167.

Gifts reported by the S.B.C. treasurer do not include sums kept by local churches for their own programs, nor the Cooperative Program percentages retained by state Baptist offices for statewide work.

## CLASSIFIED ADS

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