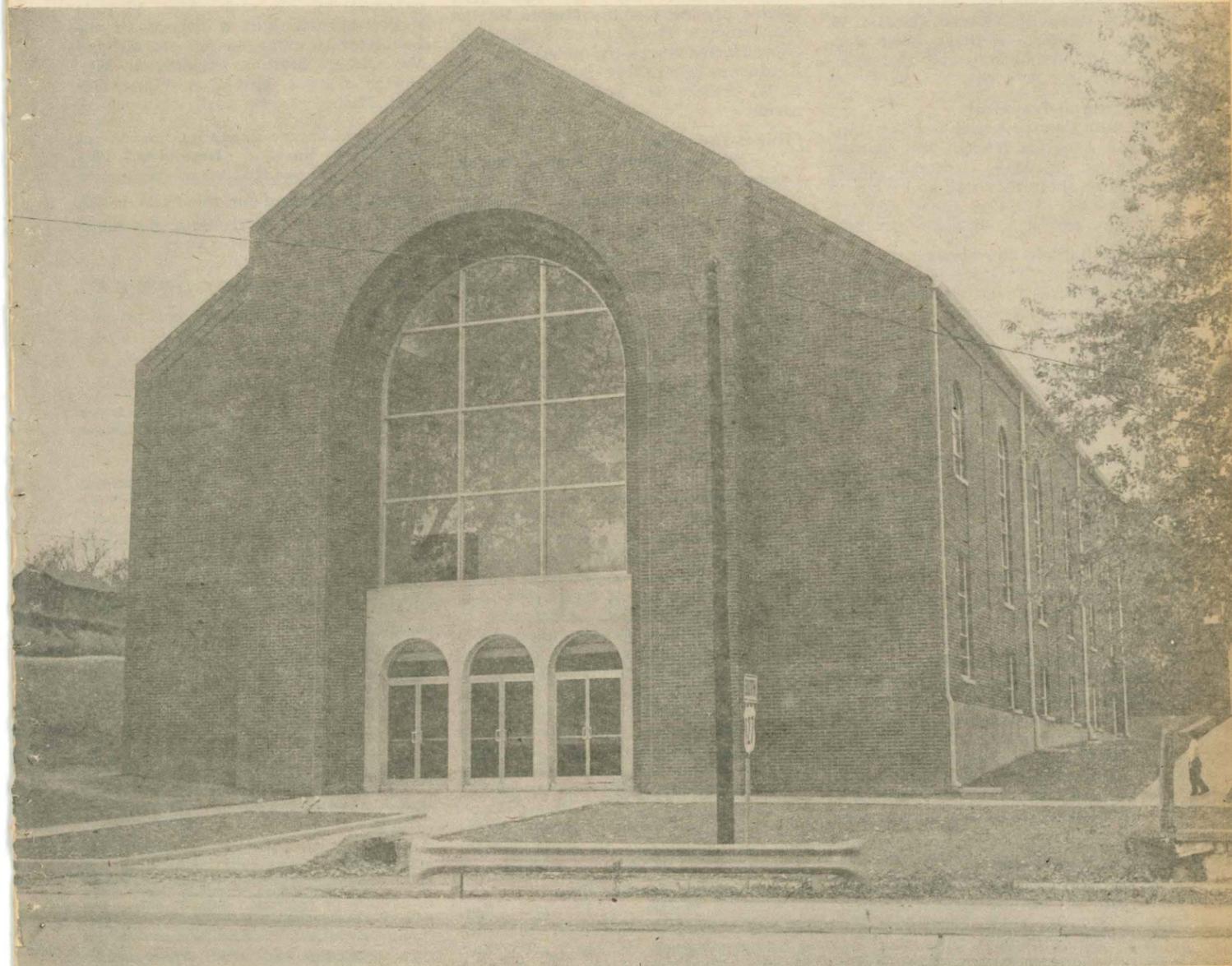




DECEMBER 7, 1961

WESTERN RECORDER

RETURN POSTAGE GUARANTEED
WESTERN RECORDER
MIDDLETOWN, KENTUCKY



The new building of the Thorn Hill Baptist Church, Frankfort, Kentucky, just erected under the leadership of Pastor Roy Lyons, was dedicated on Sunday, November 19. Its broad, massive form is impressive to all passersby. See news article on page four.



GLEANINGS FROM THE FIELD

Silver Wedding Anniversary

The Third Baptist Church, St. Louis, honored their pastor and his wife, **Dr. and Mrs. Sterling L. Price**, with a reception recently on the occasion of their silver wedding anniversary.

Ralph Avenue Decisions

There have been 19 decisions within one week's time at Ralph Avenue Church, Louisville, where **Charles W. Divine** is pastor. Of these, three were for church membership and 13 for rededication.

Carol Sing at Frankfort

Franklin County Association is having a Carol Sing at **Thorn Hill Baptist Church** on Tuesday, December 19 at 7:00. From there they will go by bus to the Kentucky Training Home and various Rest Homes to do some carolling.

Kyle Hubbard in the News

The students of **Georgetown College** have voted **Kyle Truett Hubbard** as the "most outstanding boy" among their classmates. Kyle is a junior this year, and is a son of Pastor Carroll Hubbard of the St. Matthews Baptist Church, Louisville, and Mrs. Hubbard, the family residing at 4019 Norbourne Boulevard, St. Matthews.

Jenkins Baptists Call Bradley

The First Baptist Church, Jenkins, has called **J. Lonnie Bradley** as pastor. Bradley resigned as pastor of Level Grove Baptist Church, Cornelia, Georgia, in order to accept the call of the Jenkins Church. The new pastor will begin his duties on December 10. The Bradleys have two children, Susie, 11, and Sammy, 2.

Downey Is Virginia President

Virginia Baptists have elected **Richard Pendleton Downey** as the president of their General Association of Virginia Baptists. He is pastor at Salem, Virginia. About thirty years ago when he was a student in the Southern Seminary at Louisville, he served as pastor of the Ephesus Baptist Church, near Winchester, Ky.

Angell to Take Flight

Dr. C. Roy Angell, who has been pastor of the Central Baptist Church, Miami, Florida, since 1936, has announced his retirement from that important, downtown, metropolitan church on February 28, 1962. We have received no announcement of his future plans, but the brethren and the churches will

doubtless keep him in flight for a long time to come.

Kentuckian Heads Floridians

The front page of the current issue of the Florida Baptist Witness, November 23, carries a large picture of a Kentuckian, **Malcolm B. Knight**, pastor of the Southside Baptist Church, Jacksonville, Florida, who had just been elected president of the Florida Baptist Convention. President Knight came from Harrodsburg—the oldest town in Kentucky—where his father, the late C. W. Knight, Sr., was for some years pastor.

"This-is-Your-Life"

The **Manly Memorial Baptist Church**, Louisville, sprang a surprise on their pastor, **Joe R. Hampton**, on Saturday night, November 18, with a birthday supper at the church in his honor. But it was more than a birthday affair. He has been with them for a decade, so it was his tenth anniversary. The church has gone forward in so many ways under his leadership, with the assistance of his wife and four sons. Very extensive remodeling has been done inside the church, and in the last month a modern heating plant has been installed. So the church also made of the occasion a "This-is-Your-Life" party for the Hamp-

Gaines Dobbins on the Go

The Trustees of Golden Gate Baptist Theological Seminary, Mills Point, Calif., have granted a leave-of-absence to **Dr. Gaines S. Dobbins** so he may travel, spending a month or six weeks in a number of theological seminaries in Europe and Africa. Leaving his home in California December 16, he and Mrs. Dobbins will go first to New York City, and thence to Torino, Italy. There his headquarters will be at the Instituto Filadelfia Scuola Theological for a month. On February 2 He and Mrs. Dobbins will go by plane to Johannesburg, where they will spend six weeks. They will stop at Southern Rhodesia and Ghana. He will be at the Baptist Seminary in Ogbomosho, in West Nigeria from April 1 to June 1.

G. B. Morton's Brother Dies

James A. Morton, 45, Frankfort, Ky., died in a Lexington hospital following a traffic accident at Cold Harbor and Mason - Headley Roads in Fayette County. He was returning to his home at Frankfort after visiting his sick wife in the Lexington hospital, only to be

returned to the hospital for treatment of his own injuries a short time later. He died Friday night, November 24, at 11:00 o'clock. He was a member of the First Baptist Church of Frankfort, and was a contractor and business man. He was a brother of **Garnett B. Morton**, business manager and accountant at the Kentucky Baptist Building, Middletown. He is survived by his wife, Mrs. Virginia Heller Morton, still a patient in the Lexington Hospital; his parents, Mr. and Mrs. Albert Morton, Farmington, Ky.; and by a sister, Mrs. J. A. White, Detroit, Mich.

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PRESIDENT'S ADDRESS

A New Offensive

By Verlin C. Kruschwitz

An old Civil War veteran sat on the front porch of his home at the edge of town playing with an old muzzle-loading rifle. Carefully he cleaned it, poured in some powder, tamped it gently into place, put in some wadding, tamped it into place, dropped in a shot, and then added some more wadding. Lifting the rifle to his shoulder, he pointed it skyward, and pulled the trigger. When the sound of the blast had faded and the smoke had cleared, once again he cleaned the barrel, reloaded it step by step, and again shot into the clear, blue sky. This he repeated time and time again all afternoon. Finally, his neighbors, curious and a bit frightened, came to him and asked why he was shooting like this into the air. Quickly he replied, "I have three good reasons. In the first place it clears the air. In the second place, it scares the devil; and in the third place, who knows, I may bring down some stray coon."

Is this a picture of Baptists in Kentucky? Will we in this session of the General Association make some pronouncements which will clear the air? Will we adopt some plans for advance which may for a season scare the devil? Do we hope with all of our frantic efforts, perchance, to bring down some stray coon?

Most of us have lived through, and many have fought through, the days of the greatest military offensives known to man. We think of those men in North Africa, their backs against the gates of Alexandria who, under the leadership of General Montgomery, launched an offensive on October 23, 1942, which wrote "finis" to the Axis hopes for domination of North Africa and the conquest of Egypt. Or we think of the offensive launched by General Eisenhower on the Italian and French fronts which drove through the low countries and into Germany itself, almost to the gates of Berlin. Or we think of the mighty offensive launched by General MacArthur in the Pacific. Using the islands as stepping-stones, he and his men moved forward until the destruction of Nagasaki and Hiroshima caused proud Japan to bow in submission at his feet.

But today I ask you to think with me about another offensive, not waged with planes, but by the Spirit of God.

[Dr. Verlin C. Kruschwitz, pastor, Severn's Valley Baptist Church, Elizabethtown, has the distinction of being the last moderator of the General Association and the first president of the Kentucky Baptist Convention. This article is the address delivered to the messengers at the Kentucky Baptist Convention in Danville. The contribution of Dr. Kruschwitz to the life of Kentucky Baptists through the years makes this challenge particularly significant.—Editorial Note.]

Paul and Silas had been beaten and imprisoned at Philippi—their only sin being that a certain damsel had been freed from the power of an evil spirit.

I. The Time Is Ripe

The condition of our world says "the time is ripe." In an hour when 50-Megaton bombs are being tested, when peoples in other lands are being warned not to drink or cook with rain water because of fall-out content, when rockets and atom bombs are being rattled on both sides of the ocean like little boys jingling pennies in their pockets in an attempt to impress each other, it is time to launch an offensive for Christ.

The rapid increase of the lost of the world cries "the time is ripe". 138,000 more plates were set on the tables of the world this noon than were set yesterday noon. That means that somewhere in this world, since yesterday, enough people have been added to the world's total population to equal the citizens of Murray, Mayfield, Princeton, Glasgow, Danville, Elizabethtown, Somerset, Paris, Maysville, Corbin, and Harlan. And at our present rate of winning men to Jesus not more than one of four of these born since yesterday at this time has any hope of being won to Jesus. Add to this the lost multitudes already living in our world—a number so large that if one should die each second, it would take 63 years for just the lost now living in our world to die—listen to the cries of the lost and they say it is time to launch a new offensive for Christ.

The giving habits of Baptists say "the time is ripe". Though Baptists are giving more each year than the year before, the percentage of increase through the Cooperative Program is not keeping up with the percentage increase in giving. This has made it necessary for the Executive Committee of the Southern Baptist Convention to call to Nashville the secretaries of the various agencies which share in the Cooperative Program receipts and request that they adjust their spending accordingly.

Last week's *Western Recorder* told how Texas Baptists have had to cut appropriations by 5% and transfer 5% of the Convention's funds held in reserve to the operating budget. The reason—"Our budget simply outstripped our income." Here in Kentucky your Executive Board found it impossible to grant a single raise in salary last December because funds were not available. This year your budget committee had to ask each department head to prepare his budget as cautiously as possible. Then it was necessary to ask them to rework their

budgets downward without cutting vital services—all of this so as to adjust our spending to the anticipated receipts through the Cooperative Program. How long can we continue to do efficient work without more money? How long will churches and individuals spend more and more on themselves and give less and less through the channels of the Cooperative Program? The giving habits of Baptists say this is the time to launch a new offensive for Christ.

The loss of a sense of missions on the part of the average church member as well as by the typical local body of believers cries "the time is ripe". Instead of being the voice of God, in many instances the church has become the mouthpiece of the people. We have prostituted our mission to the world by reducing it to keeping pace with the population growth of our community. We pose for ourselves numerical goals which have become the substitute for a reconciling thrust into the world. Little wonder then that William H. Lazareth, professor of Systematic Theology at the Lutheran Theological Seminary in Philadelphia says:

"May I remind you that a church convention is often a particularly tempting place to re-introduce religion into Christianity. Here we can be involved in all kinds of religious 'dead works' in our own annual rite of oiling the ecclesiastical machinery:

"(1) Parliamentary dead works—in which your political knowledge of Robert's Rules of Order becomes more important than your pastoral knowledge of the Sermon on the Mount;

"(2) Budgetary dead works—in which your financial knowledge of amortization becomes more important than your theological knowledge of the pearl of great price; and

"(3) Statistical dead works—perhaps the most blasphemous of all today—in which men who go around peddling Jesus like soap, analyze their annual reports as if they were stockholders in Proctor & Gamble.

"Brothers in Christ, we have been called by God to be faithful priests and not successful salesmen. The 'St.' before the names of the apostles stands for 'saint' and not 'statistician.' Indeed, it is only because they were saints and not statisticians that they were able to look upon a five feet, ten inch, 165 pound, hook-nosed Jew hanging on a cross—and call it a divine victory, rather than a human defeat. (I sometimes wonder what Jesus' annual congregational report would have looked like if he had made one out on Good Friday afternoon. Certainly there would have been little there to justify his 'promotion' to a growing suburb of Jerusalem, to say nothing of Pittsburgh or New Delhi!)"

Too often, we as churches have been content to grow in physical stature and

(Continued on Page 8)



STEVENSON GREET'S BAPTISTS—Adlai Stevenson, ambassador to United Nations, greeted Southern Baptists attending the Seminar on United Nations and Foreign Affairs in New York City. The men, from left, are Foy Valentine, Nashville, executive secretary, Convention's Christian Life Commission; Gainer E. Bryan, Jr., Baltimore, alternate S.B.C. observer to United Nations; Stevenson; Richard N. Owen, Nashville, editor, Baptist and Reflector; Brooks Hays, Washington, assistant secretary of state and former president, S.B.C. (BP) Photo.

Thornhill Baptists, Frankfort, Dedicate New Sanctuary

A new sanctuary was dedicated by Thornhill Baptists on Sunday, November 19. The service climaxed several years' effort by the Frankfort church and Pastor Roy Lyons.

The new building was begun September 18, 1960, with a ground-breaking ceremony. It is a brick structure with Cathedral-glazed arch windows and a two story aluminum and glass entrance. The new building will seat 600 and contains twelve class rooms, two baptismal dressing rooms, a music room, and an office for the minister of music. The cost of the building and furnishings will be about \$200,000.

The dedication service was under the direction of Pastor Roy Lyons. The dedication sermon was delivered by C. R. Daley, editor, *Western Recorder*. Other ministers participating in the service included a former pastor, John A. Ivey, Ashland; Donald White, pastor, Hillcrest Baptist Church, Lexington and Herman Bowers, pastor, First Baptist Church, Frankfort. White is a former Thornhill member and was ordained to the gospel ministry by the church.

The Thornhill Baptist Church grew out of a mission Sunday school begun in 1914. After early years of struggle the group was helped by the First Baptist Church and was able to construct a

church building in 1916. The first pastor, W. E. Sharp, was called in 1923. Other pastors serving the church were W. E. Hellen, J. W. Rogers, W. S. Shearer, and John A. Ivey.

In 1945 Thornhill called as pastor, Roy Lyons, who was then serving the Grace Baptist Church in Louisville. Since 1945 a number of major improvements have taken place. The auditorium was enlarged in 1945 and a new educational building was constructed. In 1946 a new pastorium was purchased and in 1950 the church was completely redecorated. Since 1954 a parking lot has been purchased and several pieces of adjoining property.

Building committee for the new sanctuary was Harvey Gaines, Raymond Wiley, Odell Goins, Lawrence Rice, Clarence Horn, David Church, and Pastor Roy Lyons.

Music minister for Thornhill is Bill Fowler who became the first full-time minister of music and education for the church in July of this year.

Immanuel Church Is Constituted in Frankfort

A new church, the Immanuel Baptist Church, has been constituted in Frankfort. The new church was sponsored by the First Baptist Church and grew out of a recommendation of the Franklin County Baptist Associational Missions

Committee and the Missions Committee of the First Baptist Church.

The church was constituted after only a few weeks of mission services. The group is presently meeting at the Berry Hill estate on the Louisville Road. The property is also used for the Library Extension Division of the Commonwealth of Kentucky.

The service of constitution was arranged and conducted by the pastor of the First Baptist Church, Herman M. Bowers. Other pastors of Frankfort and Franklin Association participated along with a number of deacons from neighboring churches.

The new church will be permanently located on Collins Lane, just off the Louisville highway in west Frankfort. The first floor of an educational unit is under construction and will probably be ready for occupancy around the first of the year. The church began with about 85 charter members.

New Staff Member at First Baptist, Frankfort



Wendell Pyles

Wendell Pyles has been added to the staff of First Baptist Church, Frankfort, Kentucky, as minister of music. As a native of Louisville, Kentucky, he was for many years a member of Crescent Hill Baptist Church. A graduate of Georgetown College, Mr. Pyles has received the Bachelor of Sacred Music and Master of Church Music degrees from the Southern Baptist Theological Seminary School of Church Music. During his student years he participated in the junior and senior high school orchestras, high school glee club, college and seminary choirs. Mr. Pyles is a baritone and has studied piano and violin. Previously he has served as minister of music in Dry Ridge, Okolona and Louisville. Mrs. Pyles is the former Miss Sarah Swanks of Louisville. They have one son, David Mark, ten months. Herman M. Bowers is pastor of the Frankfort church.



North View Baptist Church, Lexington, breaks ground for a much needed new building. Participating in the ceremonies (left to right) are: Pastor G. R. Abernathy, Everett Chumley, A. L. Sumner, and Ward Bass. Pastor Abernathy reports 43 additions in the past seven Sundays and record attendances in Sunday school and Training Union. The first section of the building is scheduled for completion about mid-December.

Baptist Beliefs -- The Atonement

By Herschel H. Hobbs

The word "atonement" means just that—at-one-ment. The Hebrew word for atonement (*Kaphar*) means to cover. "Atonement" occurs only one time in the New Testament (Rom. 5:11) where it renders a Greek word (*katallage*) meaning to reconcile. This same word in II Corinthians 5:18 is translated "reconciliation" (cf. Rom. 11:15).

So the basic idea in atonement is to make two as one, to reconcile a difference, or to bring together two persons who have been separated.

In His atoning work Christ has made reconciliation possible. God made man for His fellowship, a fellowship broken by man's sin. A holy God could not ignore man's sin. A merciful, loving God could not ignore man's plight in sin. In His incarnated being God was in Christ reconciling man to Himself (II Cor. 5:19-21). In His life, death, and resurrection, Jesus satisfied the demands of God's holiness. He overcame the power of sin. He was both "just, and the justifier of him which believeth in Jesus" (Rom. 3:26). Through faith man receives this atonement as a gift of God's grace (Eph. 2:8).

Five theories of the atonement are

worthy of note, none of which is fully satisfactory:

The *Patristic theory*, so-called as being held by many early Church fathers, says that God paid a ransom to Satan for the souls of men. It has long since been discarded.

Anselm's theory (11th century and basic in Roman Catholic theology) says that sin violated God's honor and deserves infinite punishment. Since man could not pay the debt, Christ achieved excess merit for sinners. It is unsatisfactory in that it emphasizes God's honor and justice, but overlooks God's love. It is external and mechanical rather than inner and vital.

Grotius' theory (17th century) emphasizes God's government. Sin violated God's rule. To ignore it would endanger God's moral governmental principle. Through Christ's death God can forgive sin without peril to His righteous rule. This theory ignores God's infinite love which He would reproduce in man.

The *Socinian theory* (16th century) is held by modern Unitarians. It says that Christ is simply a martyr to truth which should inspire others to moral struggle and victory. It says that the only ob-

stacle to God's pardon is man's lack of repentance. Also it ignores the power of the gospel to transform men.

The *Moral Influence theory*, held by many modern theologians, is similar in nature. According to it there is nothing in God's nature to be satisfied. Christ's death was to influence men to repent. It ignores God's justice and emphasizes His love.

Each of these theories falls short in that it emphasizes only a part of God's nature while ignoring the rest. To understand the atonement we must recognize that God is holy and righteous; He is also love.

In the atonement God paid the ransom to Himself. He satisfied the demands of His holy nature and moral law. Christ was both priest and sacrifice. He broke the power of sin, extended God's forgiveness to all who will believe in Him. The fellowship is restored between God and man thereby. He promises final redemption to those who in faith look forward to His appearing (Heb. 9:28).

Dr. T. C. Ecton Dies

Dr. Thomas C. Ecton, retired minister of the Calvary Baptist Church, Lexington, has died at the age of 87. His death on November 17 takes from the Kentucky Baptist scene one of the outstanding leaders over a long period of years. The beloved minister had served as pastor emeritus of Calvary since his retirement a number of years ago.

In a fashion typical of his ministry, Dr. Ecton left a sermon in his will. Among the things said in this farewell sermon were the statements:

"Life to me has been sweet, happy, and optimistic. Death is an occasion of victory and reward."

"I have tried to live as a true Christian and to be a faithful minister of Jesus Christ . . . I am glad that God is my final judge."

"I have bequeathed my earthly possessions to others, but the greatest gift of all I cannot give—the religion of our Lord, Jesus Christ without which you are poor. May you have this gift from God which will make you rich for time and eternity!"

Dr. Ecton leaves one son, Penrose T. Ecton, one daughter, Mrs. Jack C. Fife, both of Lexington, and one sister, Mrs. Cora E. Gravitt, Winchester.

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SEE PAGE 16



An Unused Reservoir of Power

One of the greatest hopes for the future of all Baptists, and especially Kentucky Baptists, is the greater use of an available but almost untapped resource. This resource is the large reservoir of dedicated Baptist laymen and laywomen.

We keep talking about using capable lay leadership in our denominational life, but haven't gotten around to it to any extent. Consequently, we are largely a preacher-dominated movement.

This is not intentional on the part of preachers, and certainly is not due to their desire to dominate. Rather it is due to our system of selecting leadership, the failure to search out responsible lay leadership, and the overlooking of the cardinal Baptist principle of the universal priesthood of the believer.

Our committees, boards and other leadership groups are elected upon nomination by committees. The nomination committee is generally made up of preachers who naturally know more about fellow preachers than laymen, and thus nominate mostly preachers.

The dearth of laymen is especially obvious on the Executive Board. This is lamentable since the Board initiates and implements most of the denominational program. The allocation of funds as well as the direction of denominational thrust is worked out by this group and the general secretary, and is almost always approved by the convention without question.

Last year's Kentucky Baptist Annual listed 133 members of this Board. Only 13 of these were laymen which is less than 10 percent. No wonder the impression gets abroad that it's a preachers' affair.

This is how it happens: The Board members are nominated by the district associations, and the convention has no choice but to accept the nominees. Back in the association the laymen who are qualified for nomination by any degree of familiarity or interest in the denomination are often very scarce or very timid. On the other hand, in every association there are at least one and often several pastors well informed in denominational affairs, and most laymen who could serve decline in favor of these preachers for places on the Executive Board. And so we come up with more than 90 percent preachers on the Board.

To prove that laymen give impetus to a project, witness our three Baptist hospitals and three children's homes in Kentucky. The boards of these institutions have had the services of an increasing number of able laymen in recent years, and are in many respects models for other states.

Probably the most outstanding job done in Kentucky Baptist circles last year was that by Ted C. Gilbert, Frankfort layman, who served as chairman of the Christian Education Committee.

This is not to say that preachers do not make most significant contributions on these boards and committees. The laymen would be first to say this, as the preachers would be the first to give credit to the laymen.

Two suggestions might be in order concerning more lay participation in Kentucky Baptist affairs. First, why not follow the plan of the Southern Baptist Convention which requires that all committees, boards, and commissions be composed of ordained and lay persons, with no more than two-thirds of the members of any group being from either category. Kentucky Baptists have as many able and dedicated laymen in proportion with whom they can trust their affairs as Southern Baptists have. This would be a good amendment to our present constitution which does not guarantee the inclusion of a single layman on any board or committee.

Second, how about providing a slight change in the make-up of the Executive Board? Instead of all the members being nominated by the district associations, let each association nominate one member for the Board, and let the others be nominated at large from the Convention by the Convention Nominating Committee. If the Board were limited to 125, this would let 82 members be nominated by the district associations and 43 from the other thousands of Kentucky Baptists qualified to render significant service. Among the 43 could be enough outstanding laymen to constitute at least one-third of the Board.

The history of Christianity shows that the periods of dynamic Christian impact have been characterized by extensive laymen participation. When preachers have taken over by usurpation or default of laymen, a hierarchy with all of its attendant evils has resulted. God deliver Baptists from such!

This World and the Next

The regular routine of life provides many wonderful blessings, but there are some extras that make sheer exhilaration out of life.

Among these are the open homes and hearts of old friends, the warm rustic fireside, the deliciously laden table, a hot biscuits, old ham, and red-eye gravy breakfast, silver frost on the meadow, the rustle of hunting clothes, anxious frisky bird dogs, and the exciting flutter of quail taking to wing.

All of these and more were part of our family's annual Thanksgiving pilgrimage to Simpson County and the Providence Church community. Nearly six years at Providence as student pastor were some of the happiest and most profitable years of this editor's ministry. Two days of hunting following Thanksgiving Day, and preaching again in the Providence pulpit

on Sunday have become a cherished annual tradition for our family.

Following a day-long rain on Thanksgiving, Friday dawned clear and cool. It was the kind of day to bring forth the Psalmist's testimony, "This is the day which the Lord hath made; we will rejoice and be glad in it." (Psalms 118:24)

By human reasoning every quail in the country should have been moving enough to be found, but human reasoning is not quail reasoning. We walked six hours over territory which generally yields five or six coveys, but not a bird did we see. We settled for only fellowship that day which was climaxed with a lunch of king-sized boiled old ham sandwiches in the field, and a heaped up platter of quail with all the trimmings back at home for supper.

The next day the fellowship took a brighter turn. In less time than we spent on Friday we were in five coveys, all of which behaved except one in a cedar thicket. With nineteen birds in the coat, we quit right after noon to recount the experience and continue to laugh at one another for misses.

It was the same old happy crowd save one. There were Jim Goins, James Caudill, and Providence Pastor Bob Mallicott, but Jack Goins was missing. It was

with Jack I first trekked after Simpson County quail years ago. He loved to wipe the preacher's eye by killing the bird the preacher missed. He had that sixth sense which revealed to him where singles were likely to pitch, and often he found more singles than the bird dogs.

Jack never got over the day he carried an oversized rabbit all day long in his coat after vowing he would never pack a rabbit even for a preacher. The rabbit was killed when Jack wasn't looking and slipped into his coat when riding from one hunting place to another.

At the end of the hunt when Jack reached in his coat to count his birds, the first thing he grabbed was a handful of hair. I'll never forget how he shook his bare shining head from side to side saying, "Preacher, I'll get you back if it takes the rest of my life."

Jack left this earth a few weeks before the hunting season this year for the place prepared for the Lord's own. Amid the joy of trekking this year over the fields we had walked together in years gone by came the solemn reminder that this happy hunting ground is not for long. Thank God there is another place prepared. The most exhilarating experiences of this earth are not to be compared with the fulness of that experience.

BAPTIST FORUM



For Truth and Freedom

Editor:

Dr. Moody merely gives swimming lessons to those whose frail "home church" barks are likely to be overturned in the sea of modern scientific thought.

Defending a person charged with unorthodoxy is considered dangerous—like upholding the civil rights of a communist—so instead of defending, I accuse. I accuse those who would *purge*, those who will hunt witches, or judge, or attempt to force to conformity those whose individual priesthood brings them to a slightly different conclusion. I accuse of unorthodoxy "you of little faith" who believe that Truth will destroy God's word which is Truth; that freedom which "is in Christ Jesus" will destroy the Church, his body.

Moody is under a moral obligation to teach what he believes to be truth in the same way that every minister is under moral obligation to search for truth—to examine his *accumulated notions* of the faith and the axioms of modern scholarship in the light of his experience with

God, and—to allow others the same freedom.

Those who would accuse of apostasy must be egoists indeed if they presume to do what Jesus directly commanded us not to do—judge our fellow man. And by whose standards will a man's orthodoxy be judged? Jesus himself went to a great deal of trouble to keep from handing down rules for determining orthodoxy and the presumption of these *scared people* whose faith is so weak it cannot stand the light of another Christian interpretation, much less the fire of modern psychological, scientific, and sociological scholarship makes Christianity look pitiful indeed.

The fact that so many Baptists are entirely ignorant of their historical heritage of freedom is utterly appalling, considering the thorough job the literature has done in teaching organization procedure. The sad effect of the attitude of many ministers that "the people" would only be confused by truth and therefore it is best not to mention it, is the falling away of thinking people who run into the white fires mentioned above, but whose ministers have not guided them into a faith that will stand up against

them. Dr. Moody has not tried to destroy faith but to undergird it for the time when the minister must face the fact that "Christians are in this world," if not "of it."

The simple acknowledgement of the fact that the Bible is not a book of science, but a book of religious truth would salvage many a young college student and save others from frustration, heartache and disappointment while they fight their way through, alone, to a *faith that will withstand modern scholarship.*

Murray, Ky. Clarise Perkins

Gadgets and God
Editor:

How truly do I agree with Dr. Routh's article, "Plush Curtain" is deterrent to World Missions! It pains my heart each time I read of the enormous amounts of money put into church buildings while human *lives and souls* which are the real "temples of God" are left destitute.

We try to keep up with Russia in space travel, forgetting that man was to subdue the *earth (not the moon)* as we read in Genesis. But I wonder what God thinks when such and such a church launches a building program, and then in a week or so, we read of another church going far beyond that amount.

Are we guilty of thinking more of *gadgets than God? Of spiritual machinery* than might by His power? Of *bread in the church kitchen* than the Bread of Life from the pulpit and pew?

May God awaken us before it is too late!

Covington, Ky. Buelah Lee Gaines



The Georgetown College A Cappella Choir, under the direction of Professor W. Wayne Johnson, took its first concert tour of the season the week of November 13 through 17. The tour included programs before the Kentucky Baptist Convention, meeting at Danville, and the Ohio Baptist Convention, meeting at the Whitehall Baptist Church, Columbus, Ohio. The 40-voice choir gave concerts of sacred music which included works by Felix Mendelssohn, Heinrich Shutz, Peter J. Wilbousky and Kentucky's John Jacob Niles. The A Cappella Choir makes three major tours each year.

A NEW OFFENSIVE

(Continued from Page 3)

in favor with the immediate environment. No wonder the world pays little attention to the church. The loss of a sense of mission says this is the time to launch a new offensive for Christ.

The coming of our new executive-secretary, Dr. Sanders, says the time is ripe. All of us, through the years, have not ceased to thank God for Dr. W. C. Boone, who in his gentle, Christ-like manner, bound us together as Baptists as perhaps no other one could possibly have done. But now, God says to us as He said to Israel through Moses long years ago "Ye have dwelt long enough in this mount. Turn you, and take your journey." (Deut. 1:6-7). With a new leader, we must rally and give our best. This is the time to launch a new offensive for Christ.

II. The Task Is Clear

We must be witnesses. We dare never forget that in the Great Commission as recorded in Matthew 28:19-20, the only imperative is to "make disciples". Sometimes as we look at statistical reports, the "miles traveled" item would seem to indicate we read "go" as the imperative. But the "going" is incidental. The teaching and baptizing should follow. The imperative placed upon us as Christians and as Baptists by our Risen, Living Lord is to make disciples. What a shame that so many churches and so many individuals have sold their evangelistic birthright for a mess of pot-bellied respectability!

It may be that we will have to cancel our perfect attendance record at some civic club, skip some nominating committee meetings, etc., *ad infinitum*, so that we can be where a Nicodemus can find us some evening, or better, so that we like Andrew can go after our brother. In the army of the King of kings, there are no non-commissioned soldiers. Every man, when he becomes a Christian, is

immediately commissioned to "make disciples". On the ship of grace there are no passengers. Each person aboard is a member of the crew and has a task to do. In the game of life there are no spectators sitting in the stands. Each man is on the field, playing the game. As individuals as Baptists and as churches, we must be witnesses.

We must be united. Scattered as we are from Ashland in the east to the banks of the Mississippi on the west, from the border of Tennessee on the south to the Ohio River along the north, there is much to divide us. But if we are to be effective in launching a new offensive for Christ, we must be united. Every commanding officer knows the necessity for units. So it must be in the kingdom. Maybe we do not all see alike on some matters of church polity; maybe we differ in method. But on the great basic matters—that man is hopelessly lost without Jesus, that Jesus, the Divine Son of God alone can save, that salvation is all of grace and none of works, that each man must answer for himself before Almighty God—on these and on many other points we are agreed. In this unity, let us move forward.

To me the task is clear. We must, as never before, get behind the Cooperative Program. Here is our hope as Baptists. Can it be that we who are children of the light are not as wise as the children of the world? In the city where I am privileged to live and serve, there is no Community Fund this year. For twenty years, each fall, the Community Fund made its appeal to the people for support, but there will be no drive this year. Why? This summer the directors voted to dissolve the Elizabethtown Community Fund, saying "there were four other major drives conducted in Elizabethtown last year, and it has been impossible in these circumstances to get proper support for the Community Fund". In Louisville, this fall, we saw the power of a United Appeal. For a

number of years the Community Chest and the Louisville Fund each made their own campaign for money, each asking for support, neither getting what it needed. But this year the two pooled their resources, closed their ranks, and went to the people with a United Appeal. How long will it be until we as Baptists see that our hope for the adequate financing of our work is not in many and larger special offerings but in strengthening our support of the Cooperative Program.

I believe we need to promote the Cooperative Program. The report of our mission giving this year will show that, whereas net distributable Cooperative Program receipts increased \$62,625, designations increased \$88,179. Whereas net distributable Cooperative Program receipts increased 2.73%, designations increased 8.9%—more than three times as fast. This trend must be reversed. It is not enough to give nominal approval in business meeting to a budget that calls for a few dollars increase in gifts through the Cooperative Program and then slavishly try to reach a goal of 14% increase in a special offering.

I am not advocating that we do away with the Lottie Moon or other special offerings. I am saying we ought to promote the Cooperative Program with equal zeal. I believe we need to promote the Cooperative Program.

Long years ago when Luther Rice went up and down the eastern seaboard of our country raising money to keep Adoniram Judson and his wife in Burma, he discovered that schools were needed to prepare men called of God for service overseas. Thus under his leadership a college was founded. He saw also that a Baptist paper was needed to inform the people so he founded "The Columbian Star," the first weekly family newspaper published by Baptists. Later homes for dependent children, and work here in the states was begun. Long years ago our Baptist forefathers saw that all areas of work must move forward together—that to give most of our attention to any one area and to neglect the others is to lose in the long run. It was this spirit of togetherness which became the seed out of which the Cooperative Program grew. With all my heart I believe strong support of and generous giving through the Cooperative Program is our hope for Baptists in matters of finance. It is in the light of this conviction that I dare to hope that any campaign for capital funds for Christian Education in Kentucky or any other cause will be conducted as a Capital Funds phase of the Cooperative Program.

But someone says, "There are items in the Cooperative Program which I cannot conscientiously support." In reply I would say I personally think we ought repeatedly and conscientiously to study the causes which share in the distribution of funds through the Cooperative Program. If causes are there which

no longer merit the support once given them, let us be men enough to face up to it. If there are causes there which merit more and better support, let us be honest in this matter also. Sometimes we as Baptists act as if the number of items included or the percentages to the causes in the Cooperative Program can never be increased or decreased. My Bible teaches me that Jesus Christ is "the same yesterday, today, and forever", not necessarily the items in or the percentages of the Cooperative Program. To me, our task as Kentucky Baptists is clear. We must be witnesses; we must be united; we must promote and support the Cooperative Program.

II. The Undertaking Is Urgent

This is not a matter which we can do when we have time or find it convenient. This matter of launching an offensive for Christ is urgent. It demands haste. Our reports will show that for the second year in a row, the number baptized into our churches has dropped. Here in Kentucky it takes one church member 29 years to win one to Christ. If you should discover tomorrow morning as you sit at the breakfast table that your house is on fire, you would not want the firemen, when you call them, to wait until they have shaved and bathed before they came with the truck to put out the flames. If you come in some afternoon and discover that your little one is burning up with high fever and being thrown with convulsions, you would not want the doctor to tarry until he fulfilled some social invitation before he came to give the little one relief. If as you drive down the highway you should come unexpectedly upon some wreck and see bleeding, mangled bodies strewn along the highway, you would not want the state policeman to wait until he has had time to simonize his cruiser before he came, nor would you want the ambulance driver to tarry until he has had time to launder the sheets that cover the cot in his ambulance. If, then, we are so concerned about things which are physical, why are we so slow about matters that are of spiritual and eternal import? Who knows, before tomorrow's headlines are written, it may be too late. Now is the time. The undertaking is urgent.

IV. The Triumph Is Sure

The road that led from Philippi through Thessalonica, Athens, Corinth, and on to Rome was not an easy road for Paul, but at the end he could say "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown." (II Tim. 4:7-8). Victory was sure.

And so it will be for us. When we as Kentucky Baptists rise up and launch a new offensive for Christ, then I am sure we shall discover as Elisha promised his servant long years ago that "they that be with us are more than

J. C. Ballew Undergoes Surgery

J. C. Ballew, Royal Ambassador secretary for South Carolina Baptists and former Ambassador worker in Kentucky, underwent exploratory surgery recently. His condition has been termed as serious and he is still confined to the South Carolina Baptist Hospital.

Ballew was one of the greatest beloved workers among Kentucky Baptists and has a host of friends in Kentucky. Messages from friends will reach Ballew in care of the South Carolina Baptist Hospital, Room 267, Second Whiteside Building, Columbia, South Carolina.

they that be with them" (II Kings 6:16). Victory is sure.

May God help us, Baptists in Kentucky, to see that the time is ripe, the task is clear, the undertaking is urgent, and the victory sure. Let us then rise up and launch a new offensive for Jesus Christ!



Sunday, December 10

Send gifts marked "for American Bible Society" to Dr. Harold G. Sanders, Treasurer, Kentucky Baptist Convention, Middletown, Ky.

Bill Marshall Goes To Roanoke, Virginia

William W. Marshall, a recent graduate of Southern Baptist Theological Seminary, has accepted the call of the Rosalind Hills Baptist Church, Roanoke, Virginia. Marshall is a native of Frankfort and a graduate of Georgetown College. He was known by fellow students and by many of his Kentucky friends as "Bull Moose."

As a student pastor he served Highland Baptist Church in Lexington, and Karn's Grove Baptist Church near Owensboro. He also spent a period in Israel working in the City of Nazareth. Marshall is married to the former Alice Gardner of Covington, Kentucky. The couple has one son, Stephen, born September 11, 1961.



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Record Budgets Adopted by Other State Groups

Southern Baptists meeting in other states than Kentucky in annual conventions report the adoption of record budgets of the year 1962. The state groups gave attention also to a variety of other matters of current concern to individual states. Highlights of these meetings follow:

North Carolina

North Carolina Baptists did the unusual this year in reversing the reports of two of its committees. The Resolutions Committee which rejected a resolution by James M. Bulman concerning a now-famous North Rocky Mount case in 1954, was reversed and the matter has been submitted for study by a committee.

The messengers also reversed the report of the Committee on Place and Preacher by picking Wilmington over the committee's choice of Charlotte for the 1963 convention session.

Nane Starnes of West Asheville was elected president of the convention and a record budget goal of \$5,465,000 was adopted for 1962. Of this \$1,215,000 is an over and above goal for Christian Education.

Florida

The Florida Baptist Convention appealed to Stetson University to "exhaust every resource, Christian and legal" to transfer the college property at DeLand to the Convention. The college, which next year will receive \$249,600 from the convention's budget, has a self-perpetuating board of trustees with life membership. The convention seeks the right for direct election of the trustees.

Anticipated receipts for 1962 are \$2,600,000. Malcolm B. Knight of Jacksonville, formerly of Harrodsburg, Kentucky, is the new Florida convention president.

Ohio

Ohio Southern Baptists gained 34 churches and 62 new missions during the past year and are ahead on their goals for the 30,000 Movement. A goal of 285 churches by November, 1962, will be surpassed, according to Executive Secretary Ray E. Roberts.

The 1962 Cooperative Program goal is 1292,752. C. Hoge Hockensmith of Columbus was re-elected president.

Alabama

The Alabama Baptist State Convention approved the charter for a new Baptist college in Mobile. They also elected Howard M. Reaves of Mobile to a second term as convention president.

In his president's address, Reaves expressed confidence in the soundness of Southern Baptist seminaries. Eight churches in Alabama had designated their funds to avoid any of them being used to support Southern Baptist Theological Seminary in Louisville. The action of the churches grew out of the in-

stitution of the seminary to Martin Luther King for a speaking appointment.

A 1962 budget of \$4,250,000 was adopted.

Mississippi

Mississippi Baptist Convention, meeting in Jackson, approved a strong temperance report, deplored gambling, and issued a plea to the governor of the state. The plea was to Governor Ross Barnett, himself a Baptist deacon, to use the influence of his office to enforce gambling and liquor laws in the state.

The messengers also granted permission to Mississippi Baptist Hospital to borrow up to \$750,000 for a dormitory for student nurses, Carey College to borrow \$350,000 from the federal Housing and Home Finance Agency for a women's dormitory, and Clarke College to borrow \$120,000 for the construction of a new science building.

A record Cooperative Program budget of \$2,600,000 was adopted for 1962.

Louisiana

Louisiana Baptists in annual convention launched a year-long celebration of the 150th anniversary of the establishment of the first Baptist church in Louisiana. The first church in the state was established in 1812.

In other action the convention approved a \$2,655,000 budget for 1962 and authorized the *Baptist Message*, official organ of the Louisiana Convention, to establish a printing plant. The plant will be located in a three-story building located in downtown Alexandria. Editor James F. Cole said he planned to change the publication from a tabloid newspaper to magazine format. He said the new plant will probably be in operation by July 1, 1962.

Hawaii

Stanton H. Nash, Hawaii executive secretary, cited a "banner year" for Southern Baptists in Hawaii. The statistics show an increase in baptisms, in Sunday school enrolment, and in total receipts.

The Hawaiian Baptist membership has now reached 6,021.

A record 203 messengers attended the Hawaiian Baptist Convention and re-elected Jimmy E. Jones as president. The convention adopted a record budget of \$225,864.

District of Columbia

Messengers at the District of Columbia Baptist Convention adopted a set of suggested standards for ordination proceedings. The set of standards was prepared by an advisory committee which made clear that the standards were not set up as convention policy, but simply as recommendations to the churches. The recommendations include suggestions on the candidate's prerequisites to ordination, the ordination procedure, and the order of service for ordination.

The convention, dually aligned with the Southern and American Conventions, adopted a 1962 budget of \$425,910. A layman, C. Vinton Koons, was elected new president of the convention.

Michigan

Southern Baptists in Michigan have set a goal for 1962 of establishing 114 new missions. There are not 130 churches and missions in the state. Executive Secretary Fred D. Hubbs reported a recent gain in convention receipts following losses in church collections due to strikes in the auto industry.

Arkansas

The 1961 session of the Arkansas Baptist State Convention suggested that local associations of churches hold their annual association meetings the week following the second Sunday in October. The suggestion was not adopted without criticism.

In other action Arkansas Baptists asked public officials to use the power of their offices to stamp out crime in Arkansas, and the name of their children's home was changed from Bottoms Baptist Orphanage to Arkansas Baptist Home for Children. Also an endowment campaign for Ouachita Baptist College amounting to more than \$1,250,000 was approved.

Texas

Messengers to the Baptist General Convention of Texas voiced their convictions that Texas Baptists should take no part in helping to crumble the wall that separates church and state. They adopted without debate a complex interpretation of the Texas Baptist policy on church-state separation. This policy considers the acceptance of loans or grants violates the Baptist stand on the historic principle of separation of church and state.

A record \$14,383,194 Cooperative Program budget was adopted. Also a \$28,000,000 ten-year program of capital needs for Texas Baptist colleges was launched.

Religious News in Review

Dr. S. H. Cockburn, Southern Baptist missionary to Argentina, was a recent speaker for the Paris First Baptist Church Woman's Missionary Society. Cockburn, now professor in the Baptist Seminary in Buenos Aires, is a former pastor of the First Baptist Church of Paris.

South Jefferson Baptist Church, Valley Station, will observe its 39th anniversary on December 10 with a homecoming celebration and dedication services for a new building. **Pastor D. E. Jones** has invited all members, former members, and friends of South Jefferson to the special observance.

Charles C. Bowles has resigned the pastorate of the Hunter Street Baptist Church, Birmingham, to accept the call to the First Baptist Church, San Antonio, Texas.

Swiss Baptist women have asked for an end to the "men only" restriction on delegates to the Swiss Baptist Union meetings. The women urge that the Union seat women delegates when no men are available. Some small churches have very few men members, and these are sometimes unable to attend conventions. The Union's constitution now provides only for men delegates from the churches.

Roy Johnson, 72-year-old retired Baptist minister of Kansas City, Missouri, gave \$25,000 to William Jewell College to help "those young preachers and their families to have a decent place to live." Johnson graduated from William Jewell in 1913.

The **United States Supreme Court** has been asked to rule upon a petition filed by five parents of New Hyde Park, New York. The petition questions the constitutionality of the recitation by pupils, on a voluntary basis, of a nonsectarian prayer as a part of the opening exercises in public schools. The parents are composed of two Jews, one Unitarian, one member of the Society for Ethical Culture, and one professed non-believer.

John F. Havlik, secretary of the department of Evangelism, Kansas Convention of Southern Baptists, for five years, has accepted the same position in Louisiana. Back about 1947-49 he was pastor of East Baptist Church, Louisville, Ky.

Samuel Southard, associate professor of psychology at Southern Baptist Theological Seminary, has written an article for the current issue of the **Baptist Student**. The Southard article deals with psychosomatic medicine.

Christianity Today, a religious bi-weekly journal, has conducted a survey of Protestant opinion concerning church mergers. The survey indicates that 90 percent of those questioned do not think that the lay people of their churches are anxious for a merger as proposed by

Eugene Carson Blake of the United Presbyterian Church. The questionnaire was mailed to more than 100 ministers and denominational leaders and to 50 other leaders from groups either hostile to the merger movement or neutral.

The Bellevue Baptist Church, Owensboro, has welcomed **John Crenshaw**, **Mrs. Crenshaw**, and **John Mark** into the Bellevue Church life. Crenshaw will direct the Bellevue music. He is a graduate of Georgetown College as is Mrs. Crenshaw, the former Bonnie Barnett of Louisville.

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KENTUCKY BAPTISTS AT WORK



Training Union

What a Difference a Training Union Makes!

By Kenneth Bond

Training Union Director
Bethel Association

The first 21 years of my life were wasted. I was not a Christian, failed to get a high school education and had never heard of Training Union. I married a Christian girl in 1944. She, with her family and church, won me to Christ. In 1948 J. Chester Badgett helped in a revival in our church and suggested that we organize a Training Union. A few weeks later, my wife and I visited his church in Beaver Dam, Kentucky. For the first time, I saw what Training Union was like. We came home and led our church to organize a Training Union.

We started out with a good Intermediate Union. Because the leader did not spend enough time and interest in the union, we lost it completely.

In 1953, I saw what the Intermediates were missing from not being trained. I asked my pastor's permission to use the Intermediate room. I went in on Sunday night and prayed. After a few weeks, one Intermediate girl came in. We spent 30 minutes talking about Training Union and 30 minutes in prayer. Soon two boys joined us and we organized a union. We began to make progress rapidly. We visited every prospect in the community. Whereas the Standard called for a social every quarter, we tried to have a social every month. Also we tried to have a study course every three months and the Standard calls for one every 12 months. Soon I had taught all study course books available for Intermediates. Through the preparation to teach these books, I was a growing Christian and the Intermediates were growing in Training Union work, too.

One of the first two boys we enrolled is now a Baptist preacher. Four others have surrendered their lives to God's call to full time Christian service. While talking with leaders during Training Union assemblies at Cedarmore and Ridgecrest, they tell of problems they have in working with their Intermediates. I do not have many problems with my Intermediates, but my problem is to be the kind of leader they need and deserve. I hear leaders say their Intermediates are noisy and they go home on

Sunday night worried and cannot sleep because of this. I go home on Sunday night so happy that I cannot sleep because I have watched boys and girls grow spiritually.

In enlisting Intermediates, I offer to take them to Training Union each Sunday night. I continue to go by and pick them up until the parents become interested in Training Union and take them.

About five years ago, I started trying to enlist an Intermediate girl. It looked like I would fail but I kept on visiting her until she enrolled in our union. I made many trips to take her to Training Union assemblies at Cedarmore, Ridgecrest and other Training Union activities. I have been richly rewarded for all the efforts. She is now in the Young People's Department and is Young People's president of the association. She is an outstanding Christian respected by her school and church. She has enlisted her whole family in most of the church activities. Her mother is a Sunday School teacher and her father has started to Sunday School and Training Union this year. Her brother recently made a profession of faith and joined the church.

Woman's Missionary Union

Advanced Forward Steps In Girls' Auxiliary

By Rachel Milligan

Since October, 1960, 128 girls in Kentucky have been recognized for the Queen-With-a-Scepter Step, 44 have been recognized for the completion of the Queen Regent Step, and five girls have been recognized as Queens Regent in Service. These girls are to be commended for the work they have done in completing these steps. Certainly they have learned much that enables them to better demonstrate their Christianity and to be more mindful of the need of the world for Christ.

Especially do the girls who have completed Queen Regent in Service deserve recognition. This is a step which gives a girl the opportunity for service, for in meeting the requirements for this step she applies to her present life Christian witnessing. Those in Kentucky who have completed the Queen Regent in Service Step this past year are:

Lula Reynolds
First Baptist Church.....Lebanon
Betty Lee Hunter
First Baptist Church.....Frankfort
Martha Lee Mullendore
Immanuel Baptist Church.....Louisville
Elizabeth Snider
First Baptist Church.....Franklin
Donna Cornelius
Harrodsburg Baptist
ChurchHarrodsburg

When a girl begins to work on one of these steps, she should write to the state G.A. Director giving the information called for in the Intermediate Girls' Auxiliary Manual, page 66. Upon receiving this letter, information will be sent that will be helpful in completing the step. The Reviewing Council in the local church grades the work when the girl has completed all of the requirements. An application blank (available from the state W.M.U. office upon request) is mailed to the state G.A. Director and a certificate of recognition is then mailed to the girl and she is ready to be recognized in a Coronation Service in her church.

The purpose of Forward Steps is to teach Christian attitudes, Christian Service, and missionary information.

March 16-18, 1962, is the date for QUEEN'S COURT which will be at Georgetown College. The requirements for attending are: (1) A girl must have passed one of the following steps since March, 1961: Queen, Queen in Service, Queen-With-a-Scepter, Queen-Regent, Queen Regent in Service. (2) a girl must be an Intermediate G.A. (3) An adult must accompany each group of five or fewer girls. (4) Those who register are to attend the sessions provided for them. Reservations for Queen's Court will be taken after January.

Baptist Student Union

State Student Convention At First, Bowling Green

By J. Chester Durham

More than 900 people attended the State Student Convention in Bowling Green on November 17-19. A fine spirit was apparent through the entire Convention.

The Convention theme, "A Living Church in a Revolutionary World," proved to be very helpful.

The spirit was set for the Convention

in the Keynote Message by Dr. John R. Claypool on the subject "The World In Upheaval."

The excellent messages by Dr. Penrose St. Amant on the church were received in a fine way.

The messages by Dr. William Hall Preston and Rev. Othar O. Smith were challenging.

Every conference was well attended and proved to be helpful.

The two decision services were marked by a spirit of deep reverence and soul-searching on the part of every person in attendance. On Saturday evening Rev. Charles L. Martin confined his invitation to those who felt definitely that the Lord wanted them in some type of mission service.

The climax of the Convention came on Sunday morning when Dr. Harold G. Sanders addressed the Convention on the subject "Expendables of the New Day."

Mr. James R. Jones did a masterful job with the music for the Convention. This was highlighted by the singing of the State Student Choir at every session.

International Retreat

Another highly successful International Retreat was held November 23-25. A complete story of this Retreat will appear in the *Western Recorder* in the near future.

Brotherhood

Third State Brotherhood Convention Held at Immanuel, Henderson

By Forrest R. Sawyer

The Third State Brotherhood Convention was held at the Immanuel Baptist Temple in Henderson, Kentucky, October 5 and 6, 1961.



Mr. Sam Ferrell

Mr. Sam Ferrell of Danville was

elected as president of the State Brotherhood organization for this year. He served as Christian Witness Leader of the state Brotherhood last year. Mr. Ferrell is a member of the Lexington Avenue Baptist Church in Danville.



Mr. Matt Sugg

Mr. Matt Sugg of Morganfield was elected vice president of the State Brotherhood. He also served as an officer last year for the state Brotherhood in the capacity of Personal Stewardship Leader. Mr. Sugg is a member of the First Baptist Church in Morganfield where he is very active in many of the church's organizations.

Mr. Hubert Line of Rowletts was elected as the recording secretary of the State Brotherhood. He has served for two years as the associational Brotherhood president in Lynn Association. He has served his church in other ways throughout the years by holding the office of Sunday school superintendent for ten years, deacon for ten years, Royal Ambassador counselor for ten years, and associational Sunday school superintendent for three years.

Sunday School

State Vacation Bible School Clinic

By Roy E. Boatwright

Time is fast approaching when we must give thought to our State Vacation Bible School Clinic. It will be held with the First Baptist Church of Danville, February 22-23, starting on Thursday at 9:30 A.M. and closing on Friday at 4:30 P.M. (EST). All Vacation Bible School workers who find it possible to attend will receive a great deal of assistance in planning for the Vacation Bible School program in the associations and individual churches.

This meeting is primarily planned for specialized V.B.S. workers. We urge the following people to attend: Associational Missionaries, associational V.B.S. superintendents, and associational Sunday school superintendents, in addition to the department leaders. This includes workers in the following departments: Nursery, Beginner, Primary, Junior, Intermediate, Principals, and Pastors.

Look forward to further information in the *Western Recorder* relative to the *State Vacation Bible School Clinic*.

MAKE SUMMER RESERVATIONS FOR RIDGECREST AND GLORIETA IN JANUARY

Reservations for Sunday School Weeks at Ridgecrest and Glorieta should be made during January 1-15, 1962. The dates of the Sunday School Weeks are as follows:

Glorieta AssemblyJune 28-July 4
Glorieta, N. Mex. July 5-July 11
July 12-July 18
Ridgecrest AssemblyJuly 26-July 31
Ridgecrest, N. C. August 2-August 8
Write to Mr. Willard K. Weeks at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina; or to Mr. E. A. Herron, Glorieta Baptist Assembly, Glorieta, New Mexico.

Stewardship Promotion

Attend the Meeting - Help Your Church Share in Stewardship Development

By Thomas B. Chaney

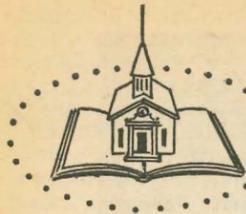
The new Stewardship Development Program is a method which will help each church in the enlistment of every member, and a plan that will help the church to share more worthily in Associational Missions and the Co-operative Program—all in one calendarized package.

The new program will be explained in detail at the following 9 conferences: Jan. 22, First Missionary Church, Benton; Jan. 23, First, Greenville; Jan. 25, Severns Valley, Elizabethtown; Jan. 29, Ferguson; Jan. 30, First, Nicholasville; Feb. 1, Ft. Mitchell; Feb. 5, Paintsville; Feb. 6, Petrey Memorial, Hazard; Feb. 8, Pollard, Ashland.

Dr. Robert J. Hastings, Secretary of the Stewardship Department, Middletown, will lead each conference. He will be assisted by leaders in stewardship promotion from other states. Several Kentuckians will also appear on the program.



Robt. J. Hastings



SUNDAY SCHOOL LESSON

By H. C. Chiles

GROWTH THROUGH BIBLE STUDY December 10

II Timothy 3:10-17, 4:1-5

The Bible is the greatest Book in the world. The fact that the Holy Spirit is its Author accounts for its uniqueness and incomparability in its pronouncements, preservation, predictions, precepts and power. Reading the truths of God's Word and meditating on them constitute a prerequisite to spiritual growth. For one to neglect the study of the Bible means that he will have a starved spirit, a dwarfed soul and a barren life. The Scriptures are as necessary to the health of the soul as food is to the body. Woodrow Wilson said, "A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the scriptures."

From his early childhood Timothy had been taught the Word of God by his godly mother and grandmother under the guidance and blessing of the Holy Spirit. How fortunate is any child who receives that sort of instruction in his home! The value of such training cannot be overestimated. Moreover, in order to supplement their teaching, Lois and Eunice made it possible for Timothy to receive instruction from Paul. As a result of the faithful instruction which he received from these sources, he had exercised a saving faith in Christ. Thereafter, he continued to study the scriptures. Because they had been such a great blessing to Paul, he urged Timothy to continue his daily study of the scriptures, and his strict obedience to their teachings, assuring him that thereby he would become a stronger and more useful servant of Christ.

II Timothy 3:10-17.

In chapter three Paul describes the perilous and grievous times of moral decadence in the lives of professing Christians during the latter days. He indicates that their opinions will be wrong. As lovers of themselves, these brazen braggarts will attempt to force their way into places of prominence and power. Inflated with self-importance and arrogance, these proud individuals will pose as being far superior to all others and as having no need of the wisdom and power of God. He also informs us that their affections will be wrong, because they will be in love with themselves, money and pleasure. Nobody should be a self-lover, a money-lover or a pleasure-lover, but all should love God supremely. With their opinions

and affections being wrong, it is inevitable that their conduct will be wrong. Multitudes will display a disgraceful disobedience to parents and that always results in rebellion against the laws of the land and the authority of God. Among their outstanding characteristics will be ingratitude, impurity, cruelty, treachery and a determination to have their own way regardless.

In contrast with this unworthy manner of life, Paul unhesitatingly set forth the kind of behavior that is right. The pattern which he mentioned in our lesson involves consistency in living, continuance in laboring and constancy in loving. Paul reminded Timothy of the hardships, sufferings and sacrifices which he had endured for his wonderful Lord. A Christian should not expect immunity from suffering, for he will certainly be subjected to many unpleasant and painful experiences if he follows Christ. Paul was thoroughly convinced that any man who truly followed Christ would be called upon to face and endure persecution. Children of God can find encouragement in the words of our Lord: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15:20), and "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). If we are not suffering because of our allegiance and devotion to Christ, we should examine ourselves and see if we are truly following Him.

If Christian growth is to be continuous, there must be an abiding conviction that all the scriptures are God-breathed and inerrant, that they are profitable for teaching and learning, for revealing errors, for correction and for instruction in righteousness, so that the life and work of the Christian will comply with the will of God. All these ministries of the Word of God are to the end that the Christian may be thoroughly equipped for a life of service to God. The Bible tells us what God requires and how we can do what he wants done. The Bible is wonderful in the truth it proclaims, the treasures it contains, the triumphs it reveals and the trust it invites. It is sufficient as a rule of faith and practice.

II Timothy 4:1-5.

Believing that he would soon be put to death, Paul was writing to one who had been closely associated with him in the

Lord's work. In his last charge to the younger preacher he laid upon him a most solemn obligation. The witnesses Whom he called upon to observe his testimony were God the Father and Christ the Son. It is to God the Father and Christ the Saviour that Paul, Timothy and each of us will have to render an account. Christ will judge those who will still be living on the earth when He returns and those who have died before that time. Believers in Christ are to look forward with pleasant anticipation to the appearing of their Lord. When they stand before the judgment seat of Christ, they will receive rewards for all of the good works which they have done for Him since the time of their salvation until He has called them to meet Him.

Timothy received the charge to "preach the word." The servant of Christ who preaches the Word is to strive to acquaint people with the mind of God, to preach the gospel of Christ to the unsaved, to show them their lost condition, and then to set before them the way of salvation or the remedy which the Lord has provided. He is also to teach God's Word to Christians, showing them how to overcome temptation and to live to the glory of God. It is his responsibility to announce the message which has been given to him by his Lord without addition, subtraction or alteration. Timothy was charged to preach the Word of God in season and out of season.

God's man is commanded to reprove. Sin must be brought home to the consciousness of the sinner if he is to repent. God's man is commanded to rebuke. The sinner must be reprimanded sharply for his sins. Then he is commanded to exhort. There must be a tender and fatherly admonition to repent of sin and to believe on Christ. Encouragement is as needful as reproof and rebuke.

Paul reminded Timothy that he should be diligent in heralding the gospel because the time was approaching when people would refuse to listen to sound teaching and to believe and accept sound doctrine. As time progresses toward the consummation, people who reject God's truth will seek preachers and teachers who will tickle their fancies and suit their perverted tastes with their novel teachings. Paul urged Timothy to suffer the ills which are the lot of believers in an unbelieving world.

[EDITORIAL NOTE:—Dr. Harley C. Chiles, Sunday school lesson writer, is pastor of the First Baptist Church, Murray, Kentucky.]

David Nelson Accepts First Baptist Church, Owensboro

Dr. David A. Nelson, pastor of the Highland Baptist Church, Louisville, has resigned to become the pastor of the First Baptist Church, Owensboro. The resignation was announced on November 26 to become effective December 17.

Nelson will assume his responsibilities at Owensboro on December 31. The Owensboro Church has been without a pastor since the resignation of Jess C. Moody last April to accept the pastorate of the First Baptist Church, West Palm Beach, Florida. The new Owensboro pastor has been associated with the Highland Baptist Church for more than 10 years. He has been the Highland pastor for five years, but before this served five years as pastor of the Vine Street Baptist Chapel, a mission of the Highland Baptist Church.

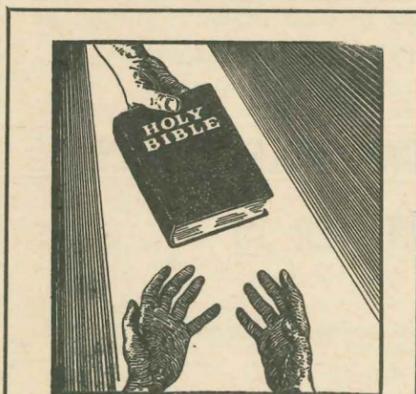
Nelson has been an active leader in Baptist affairs in the Louisville area and in the Kentucky Baptist Convention. He has served as moderator of Long Run Association, a member of the Executive Board of Kentucky Baptists, and other places of denominational leadership.

He is a native of Alabama and a graduate of Howard College and Southern Baptist Theological Seminary.

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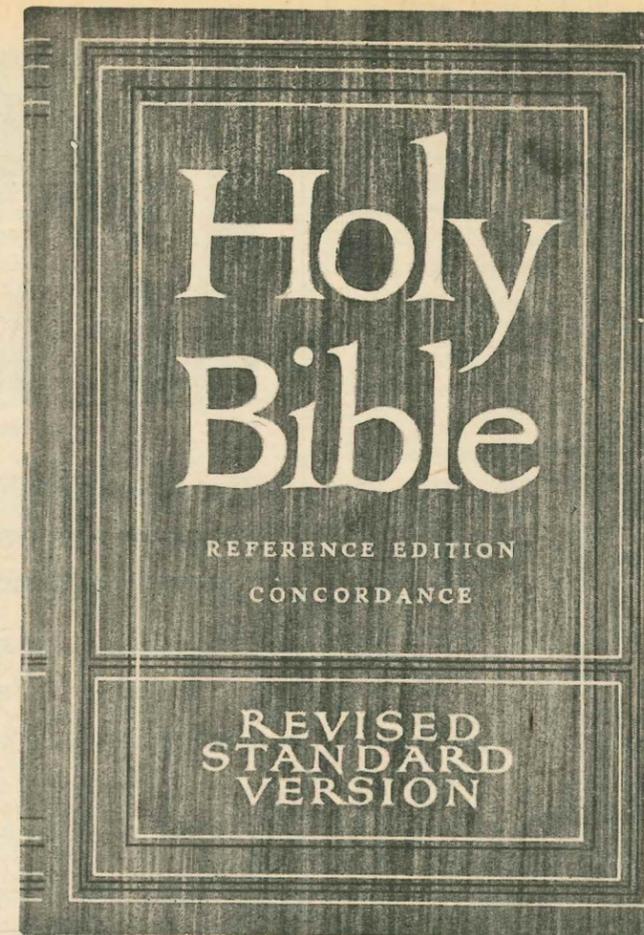
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Sunday, December 10

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Westwood Relocates and Becomes Far Hills Church at Dayton, Ohio

Westwood Baptist Church, Dayton, Ohio, has sold its present property and will move to a new location approximately 10 miles from the present church building. Westwood, which is now in the western area of Dayton, will be located in the southern area of the city, which has approximately 60,000 people with no strong evangelical witness. The property for the new church is located on a main highway.

The Westwood Church in Dayton has had a phenomenal ministry during the past ten years. The Sunday school has enrolled 5,530 pupils, 1,600 have been baptized, 11 full-time workers have gone out from the church, 10 missions have been started by the church, and more than \$150,000 have been given for mission causes.

The Westwood pastor is S. M. Mulkey. David Roddy, known by many Kentucky Baptists, is the minister of education.

The Westwood Church will change its name and be known as the Far Hills Baptist Church. While a new building is being constructed, the congregation will meet in the Van Buren Junior High School.

S.S. Board Artist's Works On Public Display

NASHVILLE—A Southern Baptist artist was featured in a one-man art exhibition at Nashville's Parthenon November 18-30.

Sandor Bodo, illustrator in the Baptist Sunday School Board's Art Department, presented a large selection of his works for public display. Included were 32 oil paintings, seven in water color, four etchings and engravings, and five reliefs.

A native of Hungary and graduate of the Art Academy in Budapest, Bodo and his family escaped from Communists in 1956, going to Austria. Under sponsorship of the Calvary Baptist Church, Washington, they were brought to America, and went to Nashville in 1959.

Bobo has won many honors for his work, including the 1960 Grumbacher Finest Oils award in New York and the 1961 Gold Medal award at the American Art Week exhibition in that city. He is a member of the Nashville Artist Guild, and the American Artist Professional League, Inc., and the National Arts Club, both of New York.



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The Kentucky Baptist Convention has adopted resolutions:

- 1—requesting the churches to contribute to the work of the American Bible Society;
- 2—commending to the churches the plan of including the American Bible Society in their church budgets, and
- 3—approving the observance of December 10, 1961, as American Bible Society Sunday and, in churches which have not yet included the Society in their budgets, giving the people an opportunity to make gifts for this work.

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DR. HAROLD G. SANDERS, General Secretary

KENTUCKY BAPTIST CONVENTION

Kentucky Baptist Building

Middletown, Kentucky

Newport Recalls Pomeroy

The First Baptist Church, Newport, has recalled Dudley Thomas Pomeroy as pastor and he has agreed to remain with the church. The action came after Pomeroy had resigned to accept the call of the First Baptist Church, Delray Beach, Florida.

Pomeroy has been a leading figure in the reform crusade in Newport and Campbell County. He has also led the Newport Church in one of its periods of greatest vitality and influence. Many Kentucky Baptists join the Newport congregation in welcoming the reconsideration by Pomeroy.

The Newport pastor has given some explanation of how he arrived at his decision to remain at Newport. Since the letter is such a rare expression of the experience of a soul in the throes of indecision, it is being shared with *Western Recorder* readers. The letter follows: "Dear Sir:

"As a friend I want to write to you and give the explanation for my 'unprecedented action' in asking the Newport Church to recall me after I had resigned to go to Delray Beach, Florida. I am sure that even some of my friends may not understand and so if you wish to print any or all of this letter in the *Western Recorder*, you are privileged to do so.

"The following paragraphs were read to the congregation on Sunday evening, November 19, to a full house, perhaps more than 400 people. After the reading of the statement my family and I left the auditorium and a vote was taken which was unanimous that the pastor be recalled. Needless to say I am deeply grateful to the people here. Here is the text:

"Two weeks ago, I was convinced by many things that the Lord was leading me to service on another church field. The call of another church was accepted and my resignation was read and was accepted by this church, here in Newport. This was done in good faith and under deep conviction after a spiritual struggle.

"This past week was spent, with Brother Crawford, in Danville at the Kentucky Baptist Convention. The very first message of the Kentucky Baptist Ministers' Meeting, by Harley C. Chiles, was concerned with the prophetic message of the preacher and his need for knowing his people well if he was to be God's prophet to preach to their needs. Then, during the course of the meetings, many personal friends expressed regrets, disapproval and even dismay at my decision to leave Newport. By Tuesday evening, in a phone conversation with Mrs. Pomeroy, I was aware of a change in my attitude toward the impending move. At the Foreign Missions presentation, on Wednesday evening, Dr. J. Win-

ston Crawley, Foreign Mission secretary for the Far East, spoke. The heart of his message was that of optimism which should be ours in the disturbing conditions of our day. He said, *These disturbances should not frighten us. They are God's answers to our prayers.* I have been shaken up before on several occasions but nothing like that which I felt at this message.

"Then when I learned of the distress of some as the result of the business meeting in our church on last Wednesday evening, my conviction was firm. I am here and now presenting myself as your servant and pastor again if you will have me back!

"I have sought for a reason for this radical change in plans but I have not found a suitable explanation. Can the Lord change His mind on these matters? Yes, but I'm not one to attribute this to Him in this instance. Could I have misunderstood or misinterpreted His Will and His Call? Yes, but not when the revelation was so definite and clear. Could it be that the Lord had a lesson for me to learn or for this Newport Church to learn or for the Delray Beach Church to learn? Yes, but only time will reveal the lesson or the learning. I am certain of one thing. My place of service in these days is here among the people with whom I've been for over six years. It is here, where I have invested myself in Church, Associational and Civic Affairs for more than six years.

"It is my earnest desire that such events as these do not occur again for many, many moons!

"Sincerely yours,
"Dudley Thomas Pomeroy"



Sunday, December 10

Send gifts marked "for American Bible Society" to Dr. Harold G. Sanders, Treasurer, Kentucky Baptist Convention, Middletown, Ky.

Lancaster Revival

Pastor Tom C. Nix writes us that Dr. W. C. Boone was with him at the Lancaster Baptist Church in a revival November 5-12. Emphasis was placed upon a revival of the church membership. Nix says: "Dr. Boone brought messages in the morning and evening services that deepened the spiritual life of the church. The church was grateful for his ministry. We are confident the results will be far-reaching in the days ahead. The immediate results were seen in seven for baptism and three by letter."

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Church Music

Join the Christmas Singing With Other Baptist Churches

By Eugene F. Quinn

Christmas season affords every one of us a special opportunity to honor our Lord with "joyful singing." Attend the Christmas Carol Sing nearest you. The following is a partial list of Associational Carol Sings. Find yours and go; you'll be glad you did!

Association and Place	Time and Date
Blackford Church not given	December 17
Breckenridge Garfield	December 10
Caldwell Northside, Princeton	2:00 p.m., December 17
Christian County Hopkinsville, First	December 17
Elkhorn Chevy Chase, Lexington	3:00 p.m., December 10
Franklin Church not given	December 19
Graves County Church not given	December 3
Greenup Wildwood, Ashland	December 17
Liberty Church not given	December 17
Lincoln County Church not given	December 17
Little Bethel Hopkins Co. Court House	December 22
Logan County Church not given	7:30 p.m., December 18
Long Run Broadway	December 3
Highland	December 3
Auburndale	December 3
23rd & Broadway	December 3
Lynn Oak Hill	2:30 E.S.T., December 17
Mercer Harrodsburg	December 17
Muhlenberg Church not given	December 19
Nelson Shepherdsville	December 10
Ohio River Salem	December 17
Owen County Beech Grove	December 17
Pike County First, Pikeville	December 10
Pulaski County Burnside	December 10
Russell County Russell Springs	December 10
Severns Valley Hodgenville, First	December 3
Shelby County Graffenburg	December 17
Sulphur Fork Poplar Ridge	December 17
Three Forks Church not given	December 18
Union Falmouth	December 18
Warren First, Bowling Green	December 17
Wayne County Church not given	December 18
White's Run Sanders	7:30 p.m., December 18

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SEE PAGE 16

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Elvis Marcum

in a total of 90 decisions, of which 50 were additions to the church, 35 were for baptism, 39 rededications, and one accepting a call from God into the Gospel ministry. Elvis Marcum, 514 Durham Street, Greensburg, Ky., was the evangelist, and Sam Finley, of the Gethsemane Baptist Church, Louisville, led the singing. Pastor Roy Miller is pastor of the Oakdale Church.



Sunday, December 10

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Woman's Auxiliary at Seminary Still Being Organized by Mrs. Fuller

The initial membership meeting of the newly organized Woman's Committee of The Southern Baptist Theological Seminary has been called "a grand success" by its executive secretary.

Mrs. Ellis A. Fuller, Sr., widow of a former Southern Seminary president, who took the job of setting up and guiding the committee, was thrilled by the crowd of 225 women at the November 8 meeting on the Seminary campus.

"I was so pleased," Mrs. Fuller said after the meeting. "The spirit was just wonderful."

The meeting climaxed three weeks of charter membership emphasis in Baptist circles in Louisville. And apparently the emphasis paid off handsome dividends for a total of 375 members were signed up.

Fifty Louisville churches are represented in the committee, Mrs. Fuller said, and some memberships have been taken by women over the state of Kentucky and in Pennsylvania, Missouri, Indiana, and Tennessee.

Mrs. Fuller credited the success of the meeting to the "hard work of the membership committee and their representatives."

Response to the committee was so good, she said, that opportunity for charter membership will remain open throughout this school year.

"If we closed charter memberships now, women all over the state of Kentucky and throughout the Southern Baptist Convention wouldn't have a chance to become charter members of the committee," Mrs. Fuller explained.

Dr. Duke K. McCall, Southern Seminary president, whose idea it was to form the Woman's Committee, spoke briefly at the meeting and thanked the women for their support of and interest in the Seminary.

Purpose of the committee, according to Mrs. Fuller, is to acquaint the women with the seminary and promote its interests. "We're after people, their love, loyalty, and prayers," she said.

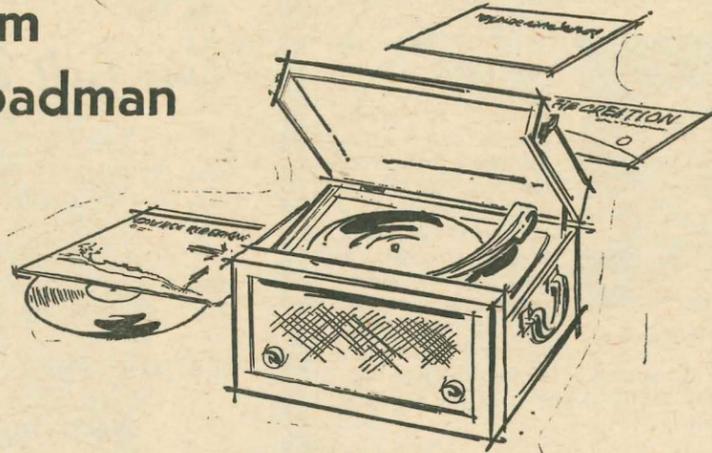
Membership is open to any woman who pays the annual \$1 dues. Patron memberships may be purchased for \$10 and life memberships for \$50.

The next meeting, possibly a night one, will be sometime in April, Mrs. Fuller said.

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SEE PAGE 16

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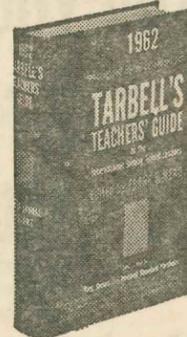
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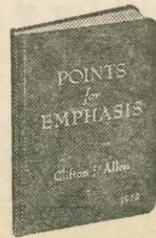
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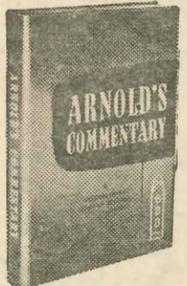
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IS NIGERIA IN DANGER OF COMMUNISM?

By S. T. O. Akande

Nigeria is today in its second year of independence, but neither the Government of Nigeria nor the Christian missionary work there stands in any danger of being engulfed in communism. It is heartening to mention that while a few independent countries in West Africa have openly carried for and accepted technical aid from Russia, Nigeria has wisely avoided this "Trojan horse."



S. T. O. Akande

It is therefore confidently to be hoped that the Christian witnessing begun by the Southern Baptist missionaries in 1850 will continue to win lost men to the Lord.

Today over 200 Southern Baptist missionaries are serving in Nigeria, in various capacities. Some are helping to train Nigerian pastors and teachers, others in the medical missions are ministering to the bodies and souls of the sick. Some of these missionaries are in architectural missions and many others are advisors to the churches in some of the problems that face them. These missionaries have also exercised Christian influence on several Nigerians most of whom have now become top ranking political leaders who are guiding the destiny of this new nation. These Nigerians, therefore, have been given a Christian heritage that will stand as a bulwark against communism in the years to come.

Our missionary message in Nigeria is itself a formidable foe of communism because it has a message that is vital in the lives of Nigerians and the missionaries. The Christian education that we have received for many years as well as the British political legacy have made Nigeria an unsafe place for the growth of communism.

The demonstrations in Nigeria against the American embassy following Lumumba's death, cannot correctly be interpreted as communist-inspired, for the communists have no propaganda machinery in Nigeria. The demonstrations did not touch off hostile attitude to Southern Baptist missionaries whose exemplary lives and brotherly love have endeared them to the hearts of many Nigerians. These missionaries have been the best examples of what the true American Christians should be. How one could wish that Southern Baptists in the U. S. will practice Christian love to all men by accepting them irrespective of race and color! This the missionaries have done.

Our cultural background influenced by the best Christian traditions is in-

compatible with communism. There is therefore no danger now nor in the foreseeable future that Nigeria may turn communist. Neither should there be the fear that Christian missionary work there will share the same fate that befell missionary work in China in 1949. The door for missionary work is still open in Nigeria, but the door for communism will never open there.

[Note—Mr. Akande, born of Baptist parents in Nigeria, West Africa, is presently enrolled at the Southern Baptist Theological Seminary. He attended school in Ghana and Nigeria and has the Th.B. degree from the Nigerian Baptist Seminary in Ogbomoso. He also has the B.A. degree from Wayland Baptist College, Plainview, Texas. Akande served as pastor of the First Baptist Church, Fiditi, Nigeria, for four years. He is married and has one daughter.—Editor.]

Revival and Dedication

Dr. E. F. Perry, pastor of the Broadway Baptist Church, Louisville, recently held revival services with the Arcade Baptist Church, Louisville, R. B. Hooks, Jr., pastor, and was speaker for the dedication service at the First Baptist Church, Campbellsburg, for their new sanctuary. Russell Bennett is pastor at Campbellsburg.

Jim Henry Accepts Ohio Pastorate

Jim Henry, pastor of the Rosedale Baptist Church, Richmond, Ky., for the past four years, has resigned to accept the pastorate of the Immanuel Baptist Church, Washington Court House, Ohio. Henry's last Sunday at Rosedale will be December 17.

The remarkable progress of the Rosedale Church attests to the effective ministry of Henry. Over 220 members have been added and the present building has been completed. The church has also purchased a parsonage. Total gifts of the church have more than doubled and Cooperative Program contributions have increased from \$150 to over \$1,500.

Henry has been particularly outstanding in the local association and throughout the state of Kentucky in Training Union work. While serving as Training Union director for the association, the Standard of Excellence was achieved and a monthly youth fellowship was begun. Henry has also served on the Cedar-more Baptist Assembly faculty during Training Union week.

Immanuel Baptist Church in Ohio is the joint project of the Ohio Southern Baptist Convention and the Home Mission Board. The church has only 30 members.

Mrs. Henry is the former Sue Troutman of Calhoun. The three Henry children are Mona, Mark, and Melody.



Although French Baptists have no seminary, this beautiful Baptist student center in Paris (before which Baptist leaders of tomorrow pose) also serves as a church for French and English-speaking congregations (BP Photo).

Globe-Trotting With Ginny

French Baptists Yearn For Pastors, Schools

By Virginia Harris Hendricks

RUSCHLIKON, Switzerland (BP) — Our three sons had been promised we would attend church services at the Baptist Seminary Chapel (Ruschlikon Baptist Church) where they expected to use earphones in order to hear the sermon in English.

They were quite disappointed upon arrival to hear the bi-lingual Pastor Arndt preaching in English with the translation coming in German over the earphones.

During the impressive service in the beautiful chapel, I was reminded of recent news releases concerning seminaries in America: the frightened cry from religious leaders warning that fewer young people were attending seminaries, and the facts on the other hand of the expansion and increase in seminaries in our denomination.

Most of all, I was thinking of Serge Scuba, a French ministerial student at Ruschlikon seminary. Serge is the only student French Baptists have in any seminary this year.

European Baptist Theological Seminary here is the only Baptist seminary on the continent where French pastors can go, and then only if they speak English and have college qualifications.

French Baptists know what a preacher shortage is. Some pastors must serve from three to six preaching stations. In France where living expenses perhaps double the American living expense, all

pastors receive the same salary of \$75 a month.

If they are married, they receive \$100. The approximately 2,000 members of the French Baptist Federation (in a land of 46,000,000 population) know what minority Christianity is, too. Yet they are expanding, building new churches, entering new cities.

Who will help lone Serge Scuba fill the pulpits of those new churches? I was wondering.

French Baptists need the prayers of Southern Baptists that in spite of their minority in numbers and their smallness of income, somehow more young people will be won to Christ and to the French ministry.

Some day a Baptist seminary will be provided in France to train leaders for the future . . . because the need is so great.

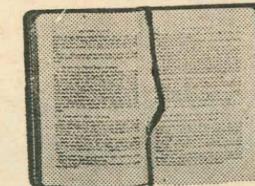


These three two-year-olds were recently presented their second year perfect attendance pins by the Mt. Washington Baptist Church Sunday School. They are: left to right, Lori Ruth, daughter of Mr. and Mrs. Dolan Ryan; Robin, daughter of Mr. and Mrs. Herbert Offutt; and Mike, son of Mr. and Mrs. Eugene Cox. Mrs. Anna Joyce Hall is the Mt. Washington Baptist Sunday School superintendent of Nursery I.



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