



APRIL 12, 1962

WESTERN

RECORDER

THIS WEEK

INTELLECTUAL REPENTANCE

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A RECESSION OR REBELLION

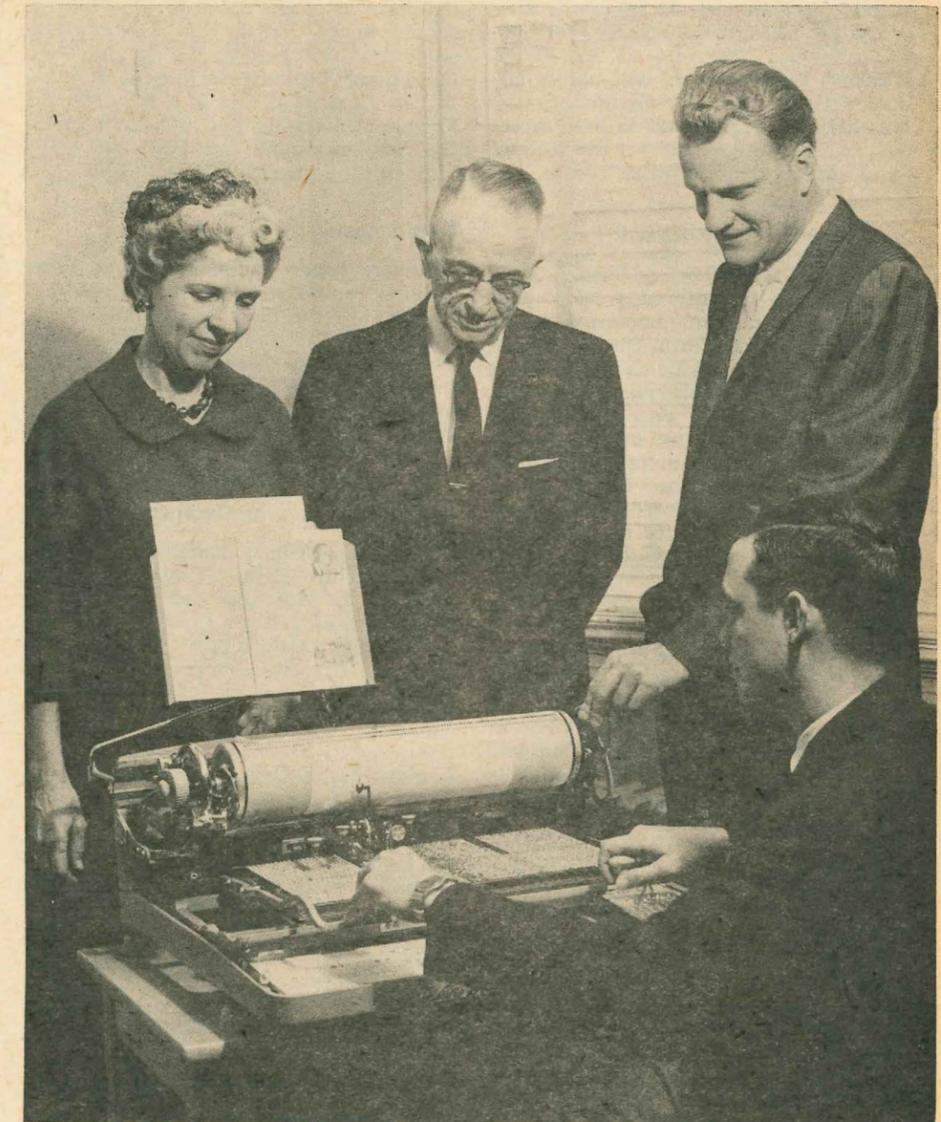
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**CAPTIAL GIVING: HORIZON
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**SAN FRANCISCO
CIVIC AUDITORIUM AND
FOUR SOUTHERN BAPTIST
CONVENTION PROGRAMS**

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The operation of a Japanese typewriter by Southeastern Baptist Seminary student Phil Royce is the object of interest of Billy Graham during the recent visit of the famed evangelist to Southeastern, at Wake Forest, N. C. Watching are Southeastern's President Sydnor L. Stealey and Miss Mariam Robinson, director of the Woman's Missionary Union of North Carolina. See article on page four.



GLEANINGS FROM THE FIELD

Wife of Indiana Leader Dies

Mrs. G. C. Mitchell died February 25 and her funeral was conducted three days later at the First Baptist Church, North Vernon, Indiana, by Pastor Clarence D. Strother, Culbertson Avenue Church, New Albany. Her remains were brought to Campbellsburg, Ky., for burial. She was the wife of Dr. G. C. Mitchell, North Vernon, Ind., and a native of Henry County, Kentucky, who served for so many years as field secretary in the Southern half of the Hoosier State for American Baptists.

J. M. Crutcher to Prichard

James M. Crutcher, a former Kentucky pastor, has moved from a pastorate in New Orleans, Louisiana, to the pastorate of the Ninth Street Baptist Church, Prichard, Alabama. Crutcher is a native of Elizabethtown, Kentucky, and Mrs. Crutcher was the former Iona Milburn of Springfield, Kentucky. Crutcher is a graduate of Georgetown College and New Orleans Baptist Theological Seminary. Before leaving Kentucky he held pastorates at Richmond, Lebanon, and Gravel Switch.

Masden-Lloyd Engagement

Miss Frances Masden and Mr. John Lloyd are to be married at the Walnut Street Baptist Church, Louisville, on June 8. Miss Masden is a daughter of the late Mr. and Mrs. Golden E. Masden, Louisville. She attended Campbellsville College and is a graduate of the University of Louisville. Formerly she was a stenographer in the office of the Kentucky Baptist Building. Mr. Lloyd is a son of Mr. and Mrs. Russell Lloyd, Bryan, Texas, and is a graduate of Baylor University and is now a student in the Southern Baptist Seminary.

R. L. Middleton to be Honored

In recognition of 37 years of service to the Baptist Sunday School Board, R. L. Middleton will be honored at a Nashville luncheon April 24 commemorating his retirement. Middleton came to Nashville in 1925 from North Carolina where he had served with the Baptist State Mission Board and had also been manager of the Baptist Book Store in Raleigh. Since 1955 he has had responsibility for supervising Ridgcrest and Glorieta summer assemblies.

Impersonation Victim

Paul Justice, pastor of the Ballardsville Baptist Church, Oldham County, has suffered recent embarrassment from impersonation by an irresponsible person. Anyone in doubt about the identification of the Ballardsville pastor should know that he has not been a student at Georgetown College nor has he had any business dealings in Frankfort or Lexington. He is a graduate of Furman University and Southern Baptist Seminary, and has been the Ballardsville pastor since June, 1958.

Lake Louisville Deacons

Robert Tandy and Gene Hayes were ordained as deacons on Sunday, March 25, 1962, by the Lake Louisville Baptist Church near Crestwood, Kentucky. Pastor Malcolm Lambert and deacons from the Pleasant Grove Baptist Church assisted with the ordination. Guy H. Burger is pastor of the Lake Louisville Church.

Homer Martinez at Owensboro

Evangelist Homer Martinez is in revival at Third Baptist Church, Owensboro. T. L. McSwain, pastor. The revival services will run through April 15. This is the 424th revival for Martinez since his first sermon preached at the age of 11. He is a graduate of Georgetown College.

Tommy Farris Ordained

Thomas J. Farris was ordained to the full gospel ministry by the First Baptist Church, Irvine, Ky., recently. He is pastor of the Lower Bend Mission of the First Church, at Irvine. Frank W. Rhodus, pastor of the Irvine church, preached the ordination sermon, and G. R. Henson, superintendent of Missions for the Boone's Creek Association, led in the ordination prayer.

Northern President Retires

Dr. Charles W. Koller has announced his retirement from the presidency of Northern Baptist Theological Seminary, Chicago. He is the third president to serve that institution, and has been there since 1938—24 years ago. A banquet was given in his honor at Judson Baptist Church, Oak Park, Ill., on February 19.

Vernon Taylor to British Isles

Evangelistic Singer Vernon C. Taylor, member of the West Point Baptist Church, residing at Valley Station, Kentucky, who has been supplying the Sonora Baptist Church recently as interim pastor, is going to visit his homeland for an extended period of time. He will visit his uncle and brother in Stockton-on-Tees, County Durham, and will tour parts of England, Scotland and Wales. He will spend some time with Dr. Burke, a life-long friend now on the faculty at the University of Aberdeen.

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—Jude 3.

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Intellectual Repentance

By George K. Schweitzer

One of the major demands made upon men by the Christian Faith is the demand for repentance. This demand is made out of the background of the doctrine of creation which expresses the concept that there is a sharp difference, not of degree, but of kind between God and his creation, the creation of course including man. Man is temporal, God is everlasting; man is mortal, God is divine; man is dependent, God is independent; man is sinful, God is holy; man is fallible, God is Truth Itself. To repent is to acknowledge that God is divine, everlasting, independent, holy, and the source and judge of truth.

The Concept of Repentance

Far too often we have thought of repentance only as moral failure, as our rebellion against God manifesting itself in our actions in the realm of ethics. We repent in that we acknowledge that we have not lived up to the high calling of God to pattern our behavior after that of the Lord Christ. But repentance is far more than this because our fundamental rebellion against God, our desire to be independent of Him, our tendency to play God ourselves manifests itself in many other realms than the realm of morals. Among these realms and of chief interest in this article is the realm of the intellect.

When the human intellect is confronted with the magnificence of the omniscience of God it is seized with a tremendous conviction of intellectual inadequacy. We are struck with the fact that we may not have the truth neatly packaged and contained even in the best of our formulations. We are brought to realize quite forcibly that every attempt of ours to attain the truth, every scientific theory, every system of thought, every statement of what we consider to be fact may be in error. In short, every claim of ours to know the truth must be submitted to the judgment of God, who and who only is the Truth. We are brought to submit all our human endeavors toward learning and understanding to the verdict of the Lord God Yahweh. We are led to proclaim, "Let all flesh keep silent before the Lord," and to recognize that we may very well be wrong. God judges everything; and this certainly includes even our ideas and concepts about Him.

Religion and Theology

The subject matter of science is nature. Science consists of our intellectual attempts to order the phenomena of nature so that we may understand them and communicate them. Thus arises the

theories of science. But it can be readily seen that science reserves the right (in fact, practically glories in it) to alter its theories when more adequate and more intelligible interpretations can be substituted for older ones. Nature is assumed to be the same, but our interpretations of it are changeable. When a scientist goes off the deep end and asserts that a certain theory is the only possible one and that it is the final truth, he not only betrays his calling, he also betrays the essence of scientific method. But perhaps even more disastrous is that he has refused to be intellectually humble; he has "deified" his own favored interpretation; he has played God himself as if he were the receptacle of final, absolute Truth. He has not undergone intellectual repentance. He has not submitted his mind and his work to the judgment of God Almighty.

It is quite possible to think of religion and theology in terms of the above concepts of nature and science. The subject matter of theology is religion, that is, religious phenomena or religious experience. Theology consists of our attempts to order the phenomena of religious experience so that we may understand them and communicate them. Thus arise the creeds and theological systems which have been set forth during Christian history. But even a cursory glance at the history of the Faith will reveal that certain theological systems and concepts were deemed more adequate and more intelligible at different times. Religious experience, the encounter with God in Christ, remains the same. It is the permanent core of the Faith; it is that which like Jesus Christ "is the same yesterday and today and forever." However, it is necessary for us to recognize that our interpretations of our and others' encounters with the Living Lord are different and subject to change. The Scriptures themselves amply demonstrate this: Moses and Jeremiah, Amos and Nehemiah, Isaiah and Joshua, John and Paul—all encounter God, but their descriptions, their language, their communication, their interpretations of their experiences differ. At this we are not surprised. The encounter between God and man is so marvelous that it transcends our intellects; it is difficult to express in ordinary language; it must be communicated with every possible resource at our command. And even then the descriptions fall short. To really understand, a man must have the encounter himself; he must "taste and see."

Playing "God"

Continually in the theological arena we are trying to order and arrange and systematize the phenomena of religious experience. But, being man, and thus

being fallible, we must always recognize our inadequacies in expressing the high and holy things of God. We must constantly be undergoing intellectual repentance. We must continually be submitting our theological efforts to God for his judgment and his correction, so that our intellectual endeavors can be redeemed by him. Now in the light of this, when a layman, minister, or theologian goes off the deep end and asserts that his theological interpretation is the only possible one and that it is the final truth, he not only betrays his calling, but he also betrays the essence of theological thought. However, much more catastrophic, since his religious experience with the One High God of Truth should have taught him better, is that he has refused to repent intellectually. He has played God; he has "deified" both his own mind and his own interpretation. He has considered himself as the final, absolute authority. He has a false god. "Thou shalt have no other gods before me!" saith the Lord God of Israel.

The Present Situation

In view of the above comments, it is my desire to make three applications, applications which represent different levels of consideration of what I deem to be a fundamental problem. The entire multi-million membered Southern Baptist Convention stands today at a crossroads in its history. Traditionally this group has had very few high-level requirements for membership; its belief has favored the view that what little church government and polity it had should emanate from the bottom upwards. Along with this view has gone a considerable degree of theological freedom. We have had men of many different views among us, and we continue to have them. We have all recognized Jesus as Lord and within this commitment there has been remarkable intellectual freedom. That is, there has been up until a decade or so back. For in recent years there has been a growing tendency for certain groups in our Convention to establish an unseen (but not unfelt) hierarchy, an upper group who sets standards, who imposes strict theological beliefs, who is quick to identify and judge what it deems to be heresy, who tries to severely restrict and blacklist all who deviate from the "party line." They claim to have the final truth; there is little evidence of any intellectual repentance or humility.

Because of these restraints large numbers of intelligent laymen, particularly college students, are leaving the Convention for other denominations, and quite sadly many are being lost entirely to the Christian effort. Included are sizable numbers of ministerial students. We are in the process of losing many of the most brilliant minds of potential leaders, men who firmly commit themselves to Our Lord, but who in the freedom which the Gospel has given them

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All the deacons of the Lamasco Baptist Church, Little River Association, are Training Union regulars. Pictured on the back row, left to right, are: Robert Lee Wynn, Martin Oliver, Norvell Cotton, and Dallas Thompson. On the front row, left to right, are: Young McCarty, J. I. Lester, Hershall Wynn, and Pastor Wallis Gray. Gray ordained by the First Baptist Church, Princeton, has been pastor of Lamasco since June, 1961. Lamasco now has 114 resident members, 137 enrolled in Sunday School, and 69 in Training Union.

Graham Visits Southeastern Seminary

WAKE FOREST—A Japanese typewriter used in the preparation of a Christian newspaper in Japanese for the some 3,000 Japanese wives of servicemen living in North Carolina was inspected by famed evangelist Billy Graham during his recent visit to Southeastern Baptist Theological Seminary.

After viewing the machine, which looks more like a printing press than a typewriter, Dr. Graham commented: "I've never seen one before. It's very unusual looking." Shown its operation, he was soon seated typing with the machine.

The inspection of the typewriter, which uses 2,439 characters, was a major feature of his three-hour stay at Southeastern, March 19. Welcomed by President Sydnor L. Stealey, Dr. Graham held a press conference followed by a luncheon with the faculty. Before leaving, he spoke to the professors and students.

In speaking to the students and faculty, Graham emphasized the need for each seminary student to "maintain a systematic daily devotional life. The habits you establish here at Southeastern will carry with you all during your life," he reminded.

"As students you must reserve time each day for the study of the Bible and prayer to feed your own souls so that your preaching will come from an overflow of Christ's love in your own heart."

Asked what his message would be if he could speak to each one of the Japanese wives, Dr. Graham replied, "I would say to them that the cross of

Christ has the power to transform people of any background. In my travels around the world in the last decade, I have seen a great turning to Christ," he added.

Before Billy left Southeastern, President Stealey issued an invitation to him "to return to Southeastern any time you can." Dr. Graham promised he would and added that he had enjoyed his visit to the Seminary.



Mt. Zion Retires Debt

Sunday, March 4, was a red letter day for the Mt. Zion Baptist Church just south of Trenton, Kentucky. On that day the members of the church burned a note for the new pastorium.

A special offering for the retirement of the indebtedness on the pastorium was taken on the previous Sunday and amounted to more than \$1,400.

The pastorium was constructed from the period of August, 1960 to June, 1961. Most of the work was done by church members under the supervision of a carpenter, G. E. Smith. Frank Watts, Herman Haley, and Clyde Seay served on the building committee.

The note burning ceremony climaxed

the special day on March 4. Participating in the note burning ceremony were G. E. Smith, Frank Watts, V. C. Cobb, church trustee, Clyde Seay and Pastor George R. Cartwright.

INTELLECTUAL REPENTANCE

(Continued from Page 3)

refuse to deify any set of theological formulations. If these groups which seek to impose their interpretations upon us win out, we shall find ourselves becoming enmeshed deeper and deeper in to a thought control which will stifle all real theological development within our circles. And if this occurs we shall surely die, for we must be free to bring the riches of the Gospel message to modern man in understandable and relevant terms. The present struggle is swinging on the hinges of three greatly inter-related theological (notice I said theological, not religious) issues. These appear to me to be the nature of the book of Genesis, particularly the first 11 chapters; the inspiration and interpretation of the Scriptures; and the character of theology. Let us briefly treat these.

(To be continued next week.)

Fresno Church Offers Hospitality to Tourists

FRESNO, Calif.—The First Southern Baptist Church of Fresno, California, extends a cordial invitation to travelers attending the San Francisco Convention in June.

On June 3, a lunch of fried chicken, potato salad, and all the trimmings will be served to visitors in the large church patio. The people will prepare for 300-400 guests to be served along with members of the church.

Preachers for the day are Dr. Elmer West, personnel secretary for the Foreign Mission Board in the morning hour and Dr. James L. Sullivan, executive secretary of the Sunday School Board in the evening hour.

Yosemite National Park is only 90 miles from Fresno—King's Canyon and Sequoia National Parks are 60 and 80 miles respectively.

This visit will afford folk an opportunity to see one of the larger Southern Baptist Churches in California in action as well as feast on good preaching and good food.

San Francisco is only 190 miles north of Fresno.

Dr. Paul Brooks Leath is the pastor of the Fresno Church. The church is now constructing its new auditorium seating over 800 people.

Folders advertising the church will be at desks of all motels and hotels in the city.

What A Baptist College Meant To Me

By T. A. Patterson, Exec. Secy.
Baptist General Convention of Texas

My conversion came on a Sunday morning in a little church in West Texas. Although not quite 12 years of age, I understood the significance of what had happened. But I made the mistake of failing to follow through with baptism and church membership. By the time I had finished high school I had drifted a long way from my spiritual moorings.

Without knowing exactly the reason, I decided to enroll in a Baptist college. I now know that this choice was not incidental or accidental, but was the result of divine guidance given in spite of my own unworthiness.

My teachers were gifted men and women, some of whom had gained national recognition in the areas where they served. They were humble believers in Christ.

In my first year I took a survey course covering the entire Bible. The instructor had a lot to say about the inspiration of the Scriptures and the deity of Christ. One day I asked him why he emphasized these two themes so much. He replied, "I want these truths so deeply planted in the hearts of the students that they will never waver in their convictions, regardless of who may try to shake their faith in them." A few years later I understood clearly what he meant. I was in another type of school. One of my teachers ridiculed Christ and scornfully branded beliefs in the Christian religion as shallow superstitions that should be relegated to primitive times. I remembered the words of my Bible teacher, and they were like a benediction to my soul.

Before I finished my freshman year I had given serious thought and prayerful thought to my spiritual condition. That

summer I rededicated my life to Christ and followed Him in baptism. The morning after I was baptized He called me to preach. Surprised and shocked, I spoke to no one about it. But there began immediately an inner spiritual struggle which lasted for two years. I had not planned to preach.

At least one revival each year was held on the campus. During my junior year the school experienced a great spiritual awakening, but I avoided the services. My sense of duty compelled me to go one night. I remember saying to myself, "I hope this speaker does not say anything about special service." When he got up to preach he announced the subject, "The Call to Preach." I was so overwhelmed that I do not yet know how I got through the service that night. I did not find peace until I made my commitment to the Gospel ministry.

In the meantime I had met another student who was to share my life with me. She is now my wife. Therefore, I can say that in this fine Baptist college I found instruction and guidance in the subjects that I chose for study, I found my life's companion, and I found the will of God for my life.

In giving this personal experience I have presented some of the ideals I have always associated with Christian colleges. The college students of today and tomorrow have the same needs as students in previous generations, and their needs should be met by schools equal or better than those which have blessed our lives in other years. There is nobody to provide such institutions except you and me. The Crusade for Christian Education is our opportunity. What will we do about it?—The Baptist Standard, Dallas.

Revival In The Far East

By Marion A. Mobley, Southern Baptist Missionary, Tokyo, Japan

TOKYO, Japan—"Japan's number one need today is a spiritual need. We are glad you are here." These words were spoken by the Hon. Hayato Ikeda, prime minister of Japan, to Missionary W. H. Jackson during a recent interview. Mr. Ikeda is not a Christian.

April 1963 is the time planned for the Tokyo Christian Crusade. Never has there been a more opportune time for revival in Japan, especially in the City of Tokyo, the world's largest city, where one-tenth of Japan's population is concentrated.

Christianity holds a place of prestige which is not held by any other religion

with such a small following. Former Prime Minister Kishi once stated that the Christian influence in Japan is way out of proportion to its believers.

Not only has Prime Minister Ikeda welcomed Southern Baptists into Japan, but he is welcoming those who will come with Dr. Billy Graham in April of 1963 to conduct the crusade. Governor Azuma of Tokyo not only has welcomed Southern Baptists to hold a crusade in Japan, but he has gone on record as such with his appearance in the movie "The Tokyo Challenge." Mr. Azuma is not a Christian.

Since the war Japan has been groping

for some ideology which would bring happiness. She has not found that peace. Let us all join our hearts in prayer that Japan shall experience a real, God-led revival next year. Already Southern Baptists throughout the Convention are praying to this end. Dr. C. Wade Freeman, director of the evangelism division of the Baptist General Convention of Texas in speaking of the possibilities of the crusade, declared "it could be the greatest spiritual harvest in the history of the world." Dr. T. A. Patterson, executive secretary for the Texas Baptist General Convention said, "We have an opportunity in Japan which exists no where else in the world."

Dr. Billy Graham has caught the vision of what the Lord is about to do in Japan and will come to Japan for ten days to participate in this "Baptist New Life Movement."

As Baptists, your prayers are desperately needed in behalf of this gigantic task which God has given in Japan. In this nation of 94,000,000 souls only one-half of one percent are Christian of all Christian denominations combined.

Paul Mickelson, who worked eight years with Dr. Graham, will direct the music for the crusade. Tentative plans call for contributions through service by Mr. Jerome Hines, leading bass with the Metropolitan Opera, and also an appearance by Miss Ethel Waters, noted movie star and singer.

Kentucky Baptists: Please take this crusade into your hearts and pray for revival in Japan and the Far East!

EDITORIAL NOTE—This plea from a dedicated Southern Baptist missionary should not go unheeded. Missionary Mobley is well remembered by many Kentucky Baptists. He served as pastor of the Midway Baptist Church, Caldwell County, before accepting appointment by the Foreign Mission Board.]

Death of Georgetown's Ex-Treasurer

W. E. Browning, 73, long the treasurer in other years of Georgetown College, Georgetown, Ky., died in Orlando, Florida, on February 22, 1962. After he left Kentucky he served as treasurer of the Wekiwa Baptist Association, Orlando, for sixteen years. He was a member of the First Baptist Church, Winter Park, and served that church as a deacon. Wekiwa Association has passed resolutions about his homegoing, calling attention to the fact that their budget has risen from \$1,500 in 1946 when he began as their treasurer, to \$20,000 in 1962. Maurice R. Barnes, former Kentuckian, is moderator of the Wekiwa Association.



Waxing Fat and Forsaking

The spirit of restlessness, turmoil, and dissatisfaction of our world today has penetrated our religious life as Southern Baptists. It goes all the way from the local churches through our great Southern Baptist Convention with all its institutions and agencies.

Right now this tension is most evident among Southern Baptists in the area of theological education. Teachers in three of our six Southern Baptist seminaries have been under fire in recent months for doctrinal positions. The administration and trustees of these institutions have given attention to the matter, but their reports have not been satisfactory to everyone. In some instances these reports have actually brought even stronger criticism.

The instance most in the news in recent months is that of Professor Ralph Elliott at Midwestern Seminary. Elliott's book on Genesis has drawn sharp criticism and charges of dangerous liberalism from well-known Baptists. Midwestern trustees have expressed confidence in Elliott as a preacher, scholar, and teacher without facing up to the charges against the book. This has not satisfied the critics who now want some statement from the trustees on the book itself, or want new trustees more sympathetic with their viewpoints.

These critics have recently met in a semi-secret session in Oklahoma City to review the situation and try to find a solution. They regard themselves more as "the concerned" than "the critics" and, according to their own report, the Oklahoma City meeting was bathed with humility and ended with the participants on their knees seeking God's solution.

It is certain that these critics will in turn be criticized not for their concern, but for their method. Various predictions are already being made as to what developments might take place this year at the Southern Baptist Convention in San Francisco.

Where in the world are we? Are we rushing headlong into a struggle that could end only in damaging divisiveness or actual division? Are we now where American Baptists were some years ago when they divided into two denominations? It's time someone shouted, "Halt," and we all listened until we could take stock and see where we are, and decide under God where to go.

Is liberalism or modernism about to engulf Southern Baptists? Is there reason for concern? Let's face it! Liberalism or modernism are not about to engulf Southern Baptists, but there is some reason for concern. Doctrinal deviation can and does exist from time to time in Baptist seminaries. It is almost inevitable that Southern Baptists who practice freedom of interpretation and expression so extensively are to have someone occasionally go off on a tangent.

Seminary trustees must face up to this as painful as it might be. They must not only preserve an atmosphere of responsible academic freedom for the seminary teacher, but also discharge their stewardship to God and Southern Baptists for maintaining doctrinal purity. This doctrinal purity is not necessarily what the majority from the state the trustee represents would declare by tradition, but what God gives him the light to find in God's revelation.

At the same time critics should be responsible and careful also. They should recognize and respect the sincerity, integrity, and competence of seminary administrators and trustees who are as concerned for doctrinal purity as they are. Before criticizing they should remember it is much easier to see the solution as an observer than it is on the inside where more of the facts and circumstances are known.

Everyone concerned has an answer for our present predicament and many Southern Baptists are expressing their viewpoints. Much truth is in all the answers, but all the truth is not in any of our answers. However pious it sounds, only the Lord has our answer.

Our problem is not basically theological or anything else, but spiritual. Our plight is pictured by Moses in Deuteronomy 32:15: "But Jeshurun waxed fat, and kicked: . . . then he forsook God which made him, and lightly esteemed the Rock of his salvation."

Jeshurun is the symbolic name for Israel, God's people, who looking to God in the wilderness when they had no one else to whom to look, looked to themselves when they waxed fat. Thus they forsook God.

So it is with us. When Southern Baptists were a little and a poor people, God was relied upon as our refuge and help. Realizing we didn't have the answers, we found the answers on our knees. Utter dependence upon God explains the spiritual successes of Southern Baptists in the past more than anything else.

But that was long ago. Following World War II and the Korean War, Southern Baptists waxed fatter and fatter. We brought forth plentifully. Our buildings burst with the harvest of souls and budgets bulked with plenty. Then we pulled down our old and built greater unpaid-for buildings, and employed professional methods to subscribe unheard of budgets. We went first class. Preachers became hard to call except to suburban or other prestige-laden churches. We congratulated ourselves on having the gospel and the program for getting it to the ends of the earth. We had arrived!

No wonder ill times have befallen us. God always says to such, "You fool, these things have consumed your soul."

Surely if we have half the spiritual resources we claim, we can see ourselves well enough to know we must turn to God to save us from ourselves in this hour.

When in the Lord's sight and not in our own, we are bathed in the spirit of humility and are on our knees waiting for deliverance, deliverance will be near. If we don't willingly fall on our knees, we will fall on our faces.

Looking Before We Leap

It's usually the other way around, but occasionally a church is led to commit itself too far financially. It's not rare for an individual to get in debt too deeply, but generally a church has enough cautious and conservative members to avoid reckless and unwise spending.

Some would claim a church is always good for all that it can borrow. However true this is, it is not always good for a church to borrow all it can. The record of Baptist churches for paying obligations is almost perfect, and this itself makes it possible to be reckless because some lending agencies are impressed and are willing to be generous in church loans.

A church can be shortsighted and get in a hard and embarrassing place. It is not uncommon now for a church to borrow the limit from lending agencies and

then borrow all it can from the church members. Double barrel trouble could be in store since the church's only source for help in time of financial crisis is the members who have already been hit for the limit.

One such church in Kentucky has recently been up against it. The income simply wouldn't take care of debt obligations and current expenses. Soon an astronomical fuel bill and a huge literature and supplies bill piled up. The pastor and people necessarily were so preoccupied with debt concern as to make everything else subordinate. They couldn't worship for worrying.

We say faith and generosity are always the answers. This is true but it is possible to call foolishness faith, and generosity has its limits when unemployment and reduced income are the case.

When it comes to the grace of God and our redemption, reason and common sense don't provide the explanation, but they are the order of the day when it comes to making debts in this world. Pastor and people should look before they leap into church debt.

This editorial is not written to give some penny-pinching or pastor-disliking church member a club with which to wham the pastor, but is offered for the sake of avoiding undue misery for pastors and people.



Definition of a Trustee

Editor:
A trustee of a Baptist seminary writes to a Baptist paper a "Definition of a Trustee" and raises a fundamental issue as he interprets the dictionary definition "one to whom property or funds have been legally entrusted to be administered for the benefit of another—usually one of a body of persons appointed to administer the affairs of a company, institution, etc." His interpretation is "I have, therefore, come to the conclusion that I must do what I believe to be the will of the vast majority of Southern Baptists." I would try to do right and then hope that a majority of Southern Baptists would approve.

It is not the duty of a trustee to be sure that he is always with a majority (a subject on which there is always the possibility of error.) It is rather the duty of a trustee to do right, as his judgment and God's guidance gives him to see the right.

A trustee is elected because his brethren believe he has the qualities for sound judgment (unless, God forbid, he plays politics for the election). As a trustee of any institution, he has access to more information than is available to the public. He should use this information, his best judgment, and his resource of Divine guidance through

prayer to make his decisions without taking a poll to be sure that he is in a majority. There have been times when majority opinion has changed for the better under the influence of such responsible trusteeship.
Libtry, Mo. Walter Pope Binns, Pres.
William Jewell College

Southern Offers New Specialist Degree

LOUISVILLE (BP)—To meet missionary and Christian leadership training needs, a new graduate specialist in religious education degree will be offered by Southern Baptist Theological Seminary, School of Religious Education Dean Allen W. Graves said here.

The new professional degree is the first of its type offered by a Southern Baptist seminary.

The specialist degree will be of direct interest to foreign missionary students required to have three years' seminary training, to students going into Baptist student work wanting additional philosophy and counseling courses and to others desiring more graduate study without earning a doctor's degree, Graves explained.

Prerequisites for the new degree include a bachelor of arts and master of

religious education or equivalent degrees from recognized institutions. The curriculum requires 12 semester hours in both the school of religious education and the school of theology, plus a research project yielding eight semester hours credit.

Campbellville College Has Science Fair

The Dunamis Science activities at Campbellville College sponsored the first science fair to be affiliated with the National-International Science Fair in Kentucky. It was held March 30-31.

First place winner was awarded an expense paid trip to Seattle, Washington, to the National-International Science Fair, May 2-5. Other awards included a set of Popular Science Encyclopedia, a handbook of chemistry and physics, and a five-day navy cruise for a boy. Each entrant received a certificate of participation.

Larkin Annex Named S.B.C. Tape Recording Center

SAN FRANCISCO (BP)—Larkin Annex at the San Francisco Municipal Auditorium has been designated the tape recording area for the Southern Baptist Convention here.

Anyone who plans to use a personal tape recorder at the convention should make advance registration with the Radio and Television Commission since only a limited number of recorder spaces will be available.

To make reservations, write: Tape Recordings, Box 12157, Fort Worth 16, Tex.



The most interesting living thing in the world is a Baby! The mother is happy, the daddy is proud, the grandparents can't stop talking, the neighbors rejoice, even the hospital doctors and nurses get a real lift out of a new life safely guided into a mother's arms. New life is here!

Happy is the father who has "Felt the kiss of cherub lips upon his own—flesh of his flesh, and bone of his bone!"

So, a baby church! Sunday, I saw a mother church rejoicing over a daughter mission. The Pikeville Baptist Church was having dinner on the ground with its new daughter, the Meta Mission. After dinner, under changing skies (sun, rain, sleet, then sun!) they put shovels in the earth and sang "To God Be the Glory!"

Yes, Pastor Harold Wainscott of the Mother Church, Missionary Pastor Eddie Hinson, Missionary John Hammett, Leon Huffman of the mission, and I put those shovels into the clay that soon would hold up a new brick church to the glory of God!

The joy was almost too much!

Everybody sang with Harry Hampsher (formerly choir director of Murray's First). Everybody—children and building committee—picked up a shovel. Everybody beamed in pride, everybody prayed—for a new church life was being born!

Has your church had any new babes recently? We're in the "30,000 Movement"—to start new missions, Sunday schools, and churches. Everybody loves a new church!

Harold G. Sanders

Racial Prejudice Called Evil as Adultery or Murder

A professor at New Orleans Baptist Theological Seminary said recently in Fort Worth, Texas, that "Racial prejudice and discrimination are as evil as adultery or murder."

Frank Stagg, professor at the New Orleans Baptist Seminary, told nearly 400 key Texas Baptist pastors "It is blasphemy to charge God with racial segregation." Stagg delivered the opening address at the nation's first statewide Baptist conference on race relations. The meeting was sponsored by the

Texas Baptist Christian Life Commission.

Stagg also said "It is a wicked act of falsification to put the Bible on the side of racial segregation and discrimination." Referring to the use of Genesis 9:1-29 by segregationists to support their position, Stagg said this is using the Bible as a handbook for bigotry and discrimination. Stagg continued that the Genesis account had nothing to do with Negroes.

Other speakers were as outspoken in their denunciation of racial discrimination. Ross Coggins, staff member of the Southern Baptist Christian Life Commission, said that racial discrimination in America is a very millstone around the neck of Christian foreign mission efforts. Coggins is a former missionary to Indonesia and now the associate secretary of the Christian Life Commission in Nashville.

"Above all," Coggins said, "let every church abide by the sign placed in front of so many churches: EVERYBODY WELCOME."

An Arkansas Baptist minister said at the same conference that Southern Baptist pastors have no choice but to face the race issue from the pulpit. "What our Christian conscience has enabled us to ignore for so long, our heritage of freedom and our secular laws will no longer permit," said Dale Cowling, pastor of the Second Baptist Church, Little Rock.

Among other speakers of the conference was Paul Turner, pastor of the First Baptist Church of Clinton, Tennessee, during race riots there several years ago. Turner spoke on "The Role of Church Leadership in Communities Facing School Desegregation."

California Baptists Plan For Next Century

SAN FRANCISCO (BP) — "Winning California to Christ" dominates the purposes of Southern Baptist leaders in the Golden State which will be hosting the 1962 Convention here in June.

Southern Baptists will be meeting in the Far West for the second time. This year's host city — San Francisco — was the Convention site in 1951.

People in California are becoming aware of Southern Baptists. A Los Angeles Times writer described the denomination as "the fastest growing major sect in California."

One leader in the state is predicting the denomination will be largest in California by end of the century.

"I have every reason to believe that Southern Baptists will be the largest denomination in California," said W. A. Carleton, dean and vice-president of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

J. Kelly Simmons, Fresno, editor of

the statewide newsmagazine, the *California Southern Baptist*, agrees with Carleton.

The Southern Baptist General Convention of California, a statewide body, was organized September 13, 1940, with 13 churches totalling 1,038 members. Now 900 churches and missions are affiliated with the convention, having over 165,000 members.

State leaders have as a goal establishment of 100 new missions during 1962.

Headed by Grady C. Cothen of Fresno as executive secretary, the state convention has work with various language groups, including Latin-Americans, Portuguese, Russians, Japanese, Chinese, Indians, Koreans, international students, Hungarians and Italians.

The state convention operates California Baptist College in Riverside, Sunny Crest Children's Home at Bakersfield and a subsidiary corporation, California Baptist Foundation.

People are moving into the state of California at the rate of 36,000 a month. It is predicted by some that in 10 years California's population will lead the nation. Conservative estimates place California's population in 30 years at more than 30,000,000 people.

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WESTERN RECORDER

Kentucky Baptist Convention Annual Now Off the Press

By Lewis C. Ray, Secretary

The 1961 Kentucky Baptist Convention Annual is off the press and in process of being distributed. From the middle of November to April is a long time we admit. But when you know of all the agencies and institutions whose records have to be gathered and prepared for the printers it will be understood to be quite a process. Also when it is understood that the present Secretary had the whole responsibility dropped into his hands without a moment's notice, certainly some consideration will be given for the delay in publication.

Dr. Leo T. Crismon and I had the proceedings set in type, proofread, and back into the hands of the printers by January 10. But the District Association tables had first to go from the local clerks of the associations to Nashville, and then back to us, and then copied for the printers. Such involvements take time. Some of us think unnecessary time.

It required days to get the registration of messengers and visitors in order to print. At least half of the registrants did not complete their registration cards. We had to try to locate them by associations and addresses and place them in correct location. Mistakes? Well, of course, for we do not believe some of the brethren could have read their own card.

With the cooperation of everyone there is no reason why the Annual should not be printed and ready for distribution not later than February 1. We are setting up procedures now for next year that should get the Annual into your hands by that time. Our sincere thanks to those who gave valuable assistance in getting the job done by this late date this year.

U. A. Ransom, Nearing Century Mark, Dies In Louisville

The funeral of retired Pastor Ulysses Abraham Ransom was conducted by his pastor, Dr. John R. Claypool at the Herbert C. Cralle Funeral Home, Louisville, on April 3, 1962, at 2:00 o'clock. He died at the Our Lady of The Woods Nursing Home, Louisville, at the age of 96 years, and if he had lived one week longer he would have been 97.

Pastor Claypool said that though he had never met Brother Ransom until he came to Louisville, he had really known of him all of his life, for his grandmother had played the instrument for the wedding of Anna Tully and U. A. Ransom sixty years ago, and the family had often spoken of the Ran-

soms—they having been the closest of friends.

His wife, Mrs. Anna Tully Ransom, died about ten years ago. He is survived by his daughter, Miss Annabel T. Ransom, teacher in the Louisville Public School System.

He was a native of Lovelaceville, Ballard County, Kentucky. Baptist churches he served during his active years included Bastrop, La.; Third Avenue of Louisville, Ky.; Keytesville, Mo.; Dyersburg, Tenn.; Knoxville, Tenn.; and Chilhowie, Va. He retired thirty years ago and has since been living at 186 Coral Avenue, Louisville.

One of his last acts, performed just a few months before his death, was the completion of his writing of a new book—his second—"Something Added," published by the Vantage Press, and now on sale at the Baptist Book Stores. He was an occasional contributor to the Western Recorder, The Baptist & Reflector, and other magazines and papers.

At the time of his passing Brother Ransom was probably the oldest living graduate of old Bethel College, Russellville, though there are at least two who are not far behind him. He was graduated in the Class of 1896. Those known to be living who graduated before the turn of the century are John W. T. Givens, Reading (Cincinnati), Ohio, class of 1893; and William Gardner Welborn, Russellville, Ky., Class of 1894. There may be others not known to this writer.

SOUTHERN BAPTIST "CONVENTION SPECIAL"

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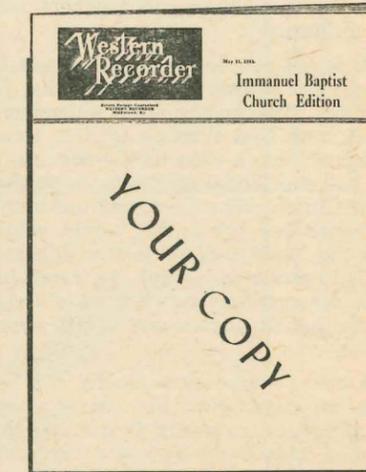
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WESTERN RECORDER

Middletown, Kentucky

SOUTHERN BAPTISTS AND AUTHORITY

By Eugene N. Patterson, President, Grand Canyon College, Phoenix, Ariz.

The source of authority in connection with Christianity has always been of vital importance. This question has taken on added importance today for Southern Baptists because of a renewed interest in the New Testament Church and because of a lot of confusion and fuzzy thinking about academic freedom.

It is a valid and important question to ask any preacher or teacher within the circle of Christianity, "What is your source of authority for what you teach?" Certainly in Southern Baptist churches and schools it cannot be considered an infringement upon one's academic freedom for any or all members of our churches to show an active interest in where our preachers and teachers get their authority.

This is not new but it is fundamental. There is one source of authority that is subjective. This comes out of a personal contact with God through Christ. How do I know I am a Christian?—because I have had a personal encounter with the Living Christ. Whatever your personal experience has been, this would come under the heading of subjective authority. This authority is not the same in degree for everyone but it is absolutely essential to help anyone speak with some authority.

The other source of authority can be called objective. You can see at once that subjective authority is not enough by itself. This could be just a mystical experience based only on feeling. When we come to grips with the church and organized Christianity, the question demands an answer, "Where is your authority for what you preach or teach?"

A large segment of organized Christianity depends absolutely on the tradition of their church for their objective

source of authority. The Roman Catholic Church demands that their people believe whatever the church teaches. They do not have the privilege of private interpretation of the Bible.

Another large segment believes that the only objective source of authority for the church is found in the rational, their intellect. For instance, they will not accept tradition, neither will they accept the teaching of Paul or even Jesus Christ. In other words, whatever seems to be the thing we ought to believe or teach for our generation this is what we will follow regardless of what anyone else teaches or believes, even the Scriptures.

The only objective source of authority for Christian churches is the Bible. If you turn to other sources, tradition or expediency, you could build any kind of a church and this is exactly what the world has done.

We believe in freedom of interpretation of the Scriptures but we refuse to go with those who turn away from the Bible as the only objective source of authority. Our Southern Baptist Churches have been built upon the Bible as God's revelation to man. Nothing else that has ever been written stands along side the book. Our preaching and teaching has a "thus saith the Lord" when it is based upon an interpretation of the Scriptures. Our churches will be destroyed if we ever turn away from this source of authority.

Our entire future is tied to our source of authority. We believe we are on the right track. Let us ever hold to a personal experience with Christ as our subjective source of authority and the Bible, God's word, as our objective source of authority.

ONE-YEAR TERM SEEMS ENOUGH

By Lewis E. Rhodes
Pastor, Broadway, Knoxville, Tennessee

One of the most exciting and thrilling business sessions of the Southern Baptist Convention is the election of officers. The messengers will be denied this joy in San Francisco because all of us know who will be elected. This is an even year and the even years we simply nominate, without surprise and excitement the incumbent president. We make it look and sound like a news-making event. But all of us know it is not.

The "San Francisco Chronicle" can announce now the man to be elected president by the 1962 convention.

We are not bound to elect the same man. Our constitution limits the tenure to two successive years. It does not require him to serve two.

From 1899 to 1938 the presidents served three years. The exceptions during this period were J. B. Gambrell, who served four years; F. F. Brown, one year; M. E. Dodd, two years. The pattern since 1939 has been for our presidents to serve two years; R. G. Lee accepted, serving three years.

One year as president of our great convention seems long enough for these reasons:

1. Messengers feel more a part of the convention at the time of electing officers than any other time. Most of our convention business must come through committees and boards. The election of officers can be a free, democratic process, unencumbered and without pre-

convention planning.

2. The honor should be distributed among more of our men. It is an honor without executive power. Many capable men will be denied this responsibility and privilege because of the two-year pattern. If it is a burden, one man should not bear it; if it is an honor, it should be shared.

3. Our churches should not have to give their pastors to causes beyond the local church for two years. The same applies to businesses and laymen.

4. Our pastors and laymen should not be called on two years for the strenuous travel and hundreds of engagements outside their regular duties.

5. Change of personalities gives a variety that adds interest, zest, and vigor to our denomination.

We can elect a man for a second year when times and circumstances necessitate it.

Let us make the election of officers in Atlantic City news, not ditto!

End of an Era in Miami

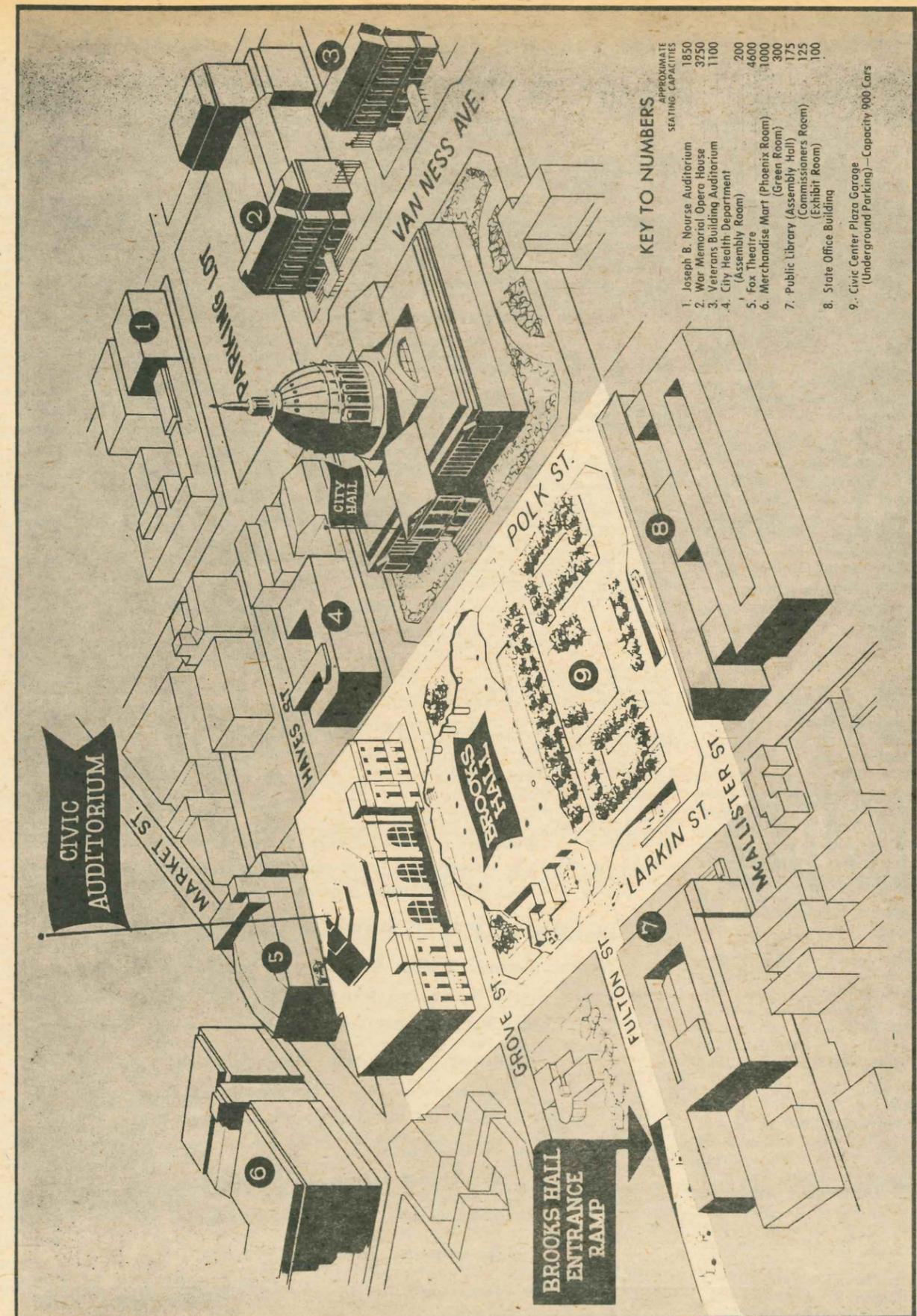
The end of an era came to the Central Baptist Church of Miami, Florida, on March 25, 1962, on which date Dr. C. Roy Angell retired after more than a quarter of a century as its pastor. There were 1,600 when he went there, and more than 5,000 when he retired. Besides, the church under his leadership had started five new churches, contributing 150 or more to each of their constituent organizations. In the last quarter-century seven preachers now in active pastorates, and five missionaries now on the foreign fields (salaries being paid by Central) have come out of that church. Dr. Angell has been preaching for half a century. Central Church has set up a \$100,000 trust fund the income of which will provide him with an income for him as long as he lives.

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This pictorial map will give the visitors to the Southern Baptist Convention some idea of the downtown area of San Francisco in the neighborhood of the Civic Auditorium where the main sessions will be held. The Civic Auditorium, The City Hall, The City Health Department, the Public Library and the State Office Building all face Brooks Hall and the Civic Center Plaza, beneath which is underground parking space for 900 cars. The Civic Auditorium occupies an entire city block from Hayes to Grove Street and from Polk to Larkin Streets. The rear of the Auditorium touches Market Street.

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Andy M. Tate Dies in Florida

Andrew M. Tate, 70, passed away March 24 in St. Petersburg, Florida.

Born in Longtown, Miss., he had attended Mississippi College, Clinton, Miss., Georgetown College, Georgetown, Ky., and was graduated from the University of Louisville and the Southern Baptist Theological Seminary. He had been a Baptist minister for 44 years, having served churches in Whitesburg, Tribby, Lebanon and Turner Station, Kentucky; Birmingham, Ala., and Cartersville, Ga. He had taught in the Extension Division of Howard College, Birmingham and became dean of men and teacher of New Testament in William Carey College, Hattiesburg, Miss. From the latter position she moved to St. Petersburg, Florida, five years ago.

A veteran of World War I and a member of the American Legion, he was the husband of Ollie Sigrest Tate, who survives him. He is also survived by four brothers, C. C. Tate, St. Petersburg; Frank P. Tate, Seminole, Okla.; Joe P. Tate, LaRue, Ohio; and Gus Tate, Jackson, Miss.; and by one sister, Mrs. W. B. Langston, Clinton, Miss.

Funeral services and interment were held in St. Petersburg.

Mrs. George W. Lewis Dies in Louisville

Mrs. Julia Hodges Lewis, 85, retired Louisville school teacher and long an active member of the Fourth Avenue Baptist Church, died at her residence, 1382 Ouerbacker Court, Louisville, on March 27. Her remains were taken to the Lee Cralle Funeral Home, and her funeral was conducted at the Fourth Avenue Church by her pastor, W. Lewis Walters, on March 29. Burial was in Cave Hill Cemetery.

Mrs. Lewis is survived by two sisters, both of them being widows of former Kentucky pastors—Mrs. Leonard W. Doolan and Mrs. Macon C. Vick, both of Louisville. She also leaves two grandchildren—Albert L. and Suzanne Todd Lingelback, Port Washington, Long Island, N. Y.

Her late husband, George W. Lewis, who died 38 years ago, was a banker with the Citizens Fidelity Bank & Trust Co., and was one of the prime movers in the establishment of the Kentucky State B.Y.P.U. Convention, when its first session was held in the McFerran Memorial (now Fourth Avenue) Baptist Church, April 6-8, 1897. He it was who delivered the address of welcome. At that time he was also vice president of the Louisville City B.Y.P.U.

SUGGESTED ORDER OF BUSINESS (All Programs Abridged)

SOUTHERN BAPTIST CONVENTION

San Francisco, California, June 5-8, 1962

General Theme: "Sharing Christ"

Tuesday Night, June 5, at 6:15 o'clock
 Music: Song Service; Scripture—Robert J. Smith, Georgia; Prayer—Jack P. Lowndes, Georgia
 Welcome—Grady C. Cothen, California; Response—W. A. Boston, Tennessee
 Sharing Christ—The Cooperative Program
 Annual Sermon—H. Franklin Paschall, Tennessee; Benediction—James P. Wesberry, Georgia
Wednesday Morning, June 6, at 8:45 o'clock
 Music: Song Service; Scripture—James R. Bruce, South Carolina; Prayer—R. Von King, S. C.
 Recognition of Fraternal Messengers; Response—C. Oscar Johnson, California
 Committee on Canadian Baptist Cooperation
 Executive Committee Report
 Election of Officers; Miscellaneous Business
 Committee on Denominational Papers
 Memorial Service
 Stewardship Commission
 President's Address—Herschel H. Hobbs, Oklahoma; Benediction—David G. Anderson, S. C.

Wednesday Night, June 6, at 6:15 o'clock
 Music: Song Service; Scripture—R. Joe Morman, New Mex.; Prayer—Jas. P. Craine, Tenn.
 Radio and Television Commission
 Woman's Missionary Union
 Baptist World Alliance
 Baptist Jubilee Advance
 Foreign Mission Board
 Mrs. R. L. Mathis, President, Texas
 Miss Alma Hunt, Exec. Secy., Alabama
 Josef Nordenhaug, District of Columbia
 C. C. Warren, North Carolina
 Baker James Cauthen, Virginia

Thursday Morning, June 7, at 8:45 o'clock
 Music: Song Service; Scripture—Gordon D. Dorian, Kansas; Prayer—H. W. Halsell, Kansas
 Brotherhood Commission
 Sunday School Board
 Election of Officers; Miscellaneous Business
 Seminaries and Seminary Extension
 Sermon
 George W. Schroeder, Tennessee
 James L. Sullivan, Tennessee
 H. Leo Eddleman, Louisiana
 Dan H. C. Kong, Hawaii

Thursday Afternoon, June 7, at 2:15 o'clock
 Music: Song Service; Scripture—Grady N. Downs, Florida; Prayer—Carl A. Howell, Florida
 Committee on Committees; Committee on Boards
 Election of Officers; Miscellaneous Business
 Christian Life Commission
 Message—"The Crisis of Communism"—Paul Geren, Washington; Benediction—Thos. Tobey, Fla

Thursday Night, June 7, at 6:45 o'clock
 Music: Song Service; Scripture—Herman W. Cobb, Jr., Alabama; Prayer—Loyal Prior, Va.
 Annuity Board
 Chaplain's Commission
 American Bible Society
 Southern Baptist Foundation
 Home Mission Board
 R. Alton Reed, Dallas, Texas
 Geo. W. Cummins and Brig. Gen. Robert P. Taylor
 Thomas T. Holloway, Texas
 J. W. Storer, Tennessee
 J. Marse Grant, North Carolina

Friday Morning, June 8, at 9:00 o'clock
 Music: Song Service; Scripture—Sam D. Russell, Kansas; Prayer—Robt L. Cargill, Oklahoma
 Education Commission
 American Seminary Commission
 Career School of Missions and Social Work
 Committee on Resolutions; Miscellaneous Business
 Southern Baptist Hospital
 Historical Commission
 Committee on Denominational Calendar
 Committee on Public Affairs
 Sermon
 Sam D. Russell, Kansas
 Rabun L. Brantley, Nashville, Tennessee
 Robert W. Lashbrook, Tennessee
 Nathan C. Brooks, Jr., Kentucky
 T. Sloane Guy, Jr., Louisiana
 Davis C. Woolley, Nashville, Tennessee
 Allen W. Graves, Louisville, Kentucky
 C. Emanuel Carlson, Executive Director, Washington, D. C.
 E. Hermond Westmoreland, Texas; Benediction—A. Ermon Webb, California

ORDER OF BUSINESS COMMITTEE—George Boston, Chairman, Kansas; Bruce H. Price, Virginia; James E. Boyd, Florida; Herschel E. Cole, Georgia; J. Samuel Phillips, New Mexico; C. W. Farrar, South Carolina; Herschel H. Hobbs, Oklahoma, Ex-Officio.

SOUTHERN BAPTIST PASTOR'S CONFERENCE

Masonic Memorial Temple, San Francisco, Calif., June 4-5, 1962

Carl E. Bates, North Carolina, President; W. Morris Ford, Texas, Vice-president;

Ray McCollum, California, Secretary-Treasurer

Theme: "Missions: Our Mission"

Monday Morning, June 4, 1962, at 8:45 o'clock
 Choral Concert; Devotional
 Welcome to California—Grady C. Cothen; Welcome to San Francisco—Harold K. Graves
 Response
 Bible Study, "Pentecost and the Present Hour"
 "Christianity Among the Forces Making History"
 "The Lordship of Christ"
 R. Earl Allen, Texas
 Harold K. Graves
 W. Morris Ford, Texas
 J. Sidlow Baxter, Scotland
 Kyle M. Yates, Jr., California
 H. H. Hobbs, Oklahoma

Monday Afternoon, June 4, 1962, at 1:45 o'clock
 Choral Concert; Devotional
 "Pentecost and the Local Church"
 "Christian Missions Facing Today's World"
 Sermon
 "Making Disciples"
 James L. Pleitz, Florida
 J. Sidlow Baxter, Scotland
 R. Cal Guy, Texas
 John Scott Trent, Alabama
 Roy O. McClain, Georgia

Monday Evening, June 4, 1962, at 6:45 o'clock
 Choral Concert; Devotional
 "Pentecost and the Pulpit"
 "Christianity Redefining Its Functions"
 Election of Officers
 Charles G. Fuller, Virginia
 J. Sidlow Baxter, Scotland
 Allen W. Graves, Louisville, Ky.

Sermon
 "The Pastor—The Key"
 Message
 Paul Roberts, Arkansas
 C. C. Warren, North Carolina
 C. Oscar Johnson, California

Tuesday Morning, June 5, 1962, at 8:45 o'clock
 Choral Concert; Devotional
 "Pentecost and Personal Witness"
 "The Church, The World, and the Kingdom of God"
 Sermon
 "For Such a Time As This"
 J. T. Ford, Georgia
 J. Sidlow Baxter, Scotland
 Chas. A. Trentham, Tennessee
 Dan H. C. Kong, Hawaii
 C. E. Autrey, Texas

Tuesday Afternoon, June 5, 1962, at 1:45 o'clock
 Choral Concert; Devotional
 "Pentecost and Inner Experience"
 "The Witness of the Gospel to a Pagan World"
 Message
 W. D. Wyatt, New Mexico
 J. Sidlow Baxter, Scotland
 B. Elmo Scottin, North Carolina
 Robert G. Lee, Memphis, Tennessee

WOMAN'S MISSIONARY UNION ANNUAL MEETING

Civic Auditorium, San Francisco, California, June 4-5, 1962

Mrs. R. L. Mathis, Texas, President; Mrs. Robert Fling, Oklahoma, Secretary;

Miss Alma Hunt, Alabama, Executive Secretary

THEME: We've a Story to Tell—; We've a Message to Give—; We've a Song to be Sung—; and We've a Saviour to Show—to the nations.

Most of the programs begin with a prelude, a call to worship by the Baylor University A Capella Choir; the song service, Mrs. H. H. Grooms, director; Mrs. Helen F. Robertson, Va., Organist; and Miss Nina Kondatuf, Calif., pianist; a devotional period by Mrs. Claude H. Rhea, Jr., Louisiana. Also, Miss Irene Jordan, of New York, will have a solo near the end of most of the programs. A few of the items on each program will be as follows:

Monday Morning, June 4, at 9:30 o'clock
 Launching the 75th Anniversary of Woman's Missionary Union
 President's Message
 Miss Alma Hunt, Alabama
 Mrs. R. L. Mathis, Texas

Monday Afternoon, June 4, at 1:30 o'clock
 Latin American Choir
 Catholicism U.S.A.
 I Found the Lord Who Reigneth Above
 Hungarian Choir
 "For the Darkness Shall Turn to Dawning":
 In Argentina
 In Italy
 Second Spanish Baptist Church, San Francisco
 E. Jack Combs, Calif.
 Mrs. Josias Robledo; Paul Rogasin, Calif.
 Los Angeles, Calif.
 Mrs. S. Dan Sprinkle, Jr., Missionary
 Miss Virginia Wingo, Missionary

Monday Evening, June 4, at 7:30 o'clock
 "I Found the Lord in America"
 "To the Nations, Our Charge"
 Pageant—Girls' Auxiliary 50th Anniversary
 Miss Ruth Cuevas, California
 William M. Dyal, Jr., Virginia

Tuesday Morning, June 5, at 9:30 o'clock
 "Buddhists and Moslems, U.S.A."
 Chinese Choir
 "I Found the Lord in America"
 Mr. and Mrs. John Wong, California
 The Peter Chen Family

"For the Darkness Shall Turn to Dawning"
 In Japan
 In Nigeria
 Mrs. Charles L. Martin, Jr., Missionary
 Dr. J. Edwin Low, Missionary

Tuesday Afternoon, June 5, at 1:30 o'clock
 "Escaping Communism"
 "For the Darkness Shall Turn to Dawning"
 In Southern Rhodesia
 John H. Haldeman, Miami, Florida
 Mrs. Marvin L. Garrett, Missionary

SOUTHERN BAPTIST CHURCH MUSIC CONFERENCE

Chapel, Golden Gate Baptist Theological Seminary, Mills Point, San Francisco, June 4-5, 1962

T. W. (Jack) Dean, President; W. Rudolph Howard, Church Group Vice President; G. Maurice Hinson, Seminary Group Vice President; Frank G. Charton, State Group Vice President; Paul McCommon, Secretary-Treasurer

Monday Morning, June 4, at 10:00 o'clock, T. W. Dean Presiding
 Welcome
 Concert
 Reports: Budget Committee—Bill Santo, La.; Executive Committee—Paul McCommon, Ga.
 Concert
 Harold K. Graves, President, Golden Gate Seminary, Calif.
 Chapel Choir, Golden Gate Seminary, Carlyle D. Bennett, Director
 International Choir, Wayland College, James D. Cram, Director, Texas

Monday Afternoon, June 4, at 2:30 o'clock, W. R. Howard Presiding
 "A Historical Background—Primitive Baptist Hymnody"
 "The Hymn Text—An Evaluation of the 1960 Hymn Competition"
 "The Hymn Tune—A Problem of Acceptance and Need"
 Reports: Membership Committee—J. Wm. Thompson; Committee on Ethics—Paul McCommon
 Concert
 S. E. Boyd Smith, Calif.
 Loren R. Williams
 William J. Reynolds, Tenn.
 Chapel Choir, Baylor University, Euell Porter, Director

Monday Evening, June 4, at 7:30 o'clock, Maurice Hinson, Presiding
 Concert
 "Contemporary Art Forms and Communicating the Gospel"
 Ministers of Music Sing
 The Baptist Hour Choir, Joe Ann Shelton, Texas, Director
 John Newport, Texas
 R. Paul Green, Tennessee

Tuesday Morning, June 5, at 9:30 o'clock, Frank Charton, Presiding
 Reports: Registration Committee—Frank Bozeman; Missions Committee—Sara Thompson
 "Music in Our Contemporary Foreign Mission Program"
 Departmental Conferences: Church Musician—W. R. Howard, Ky.; Music Educators—Maurice Hinson, Ky.; Denominational Workers—Frank Charton, Tenn.
 Concert
 The Faculty Quartet, S.W. Baptist Theological Seminary, Texas
 Joe Ann Shelton, Soprano; Frank Stovall, Tenor; Virginia Seelig, Contralto; Charles Williamson, Bass; John Woods, Accompanist.

Tuesday Afternoon, June 5, at 2:00 o'clock, T. W. Dean Presiding
 Report of the Historical Committee
 Concert
 Ministers of Music Sing
 Eugene F. Quinn, Kentucky
 A Cappella Choir, Hardin-Simmons University, Edward Hamilton, Director
 R. Paul Green

New Editor of Ohio Baptist Messenger



The State Convention of Baptists in Ohio have elected Lynn M. Davis, Jr., soon to be graduated from New Orleans Baptist Theological Seminary, as the new editor of *The Ohio Baptist Messenger*, with headquarters at 1680 East Broad, Columbus, Ohio. In his new work he succeeds Brother R. G. Puckett, who has gone to be pastor of the First Baptist Church, Dunedin, Fla. Since the departure of Brother Puckett from the Buckeye state the editorship has been supplied by George Fletcher, remembered in Kentucky, as acting editor, until the arrival of Editor Davis.

Davis is a native of Jacksonville, Fla., and spent eight years in Tel Aviv, Israel, where he was associated with the U. S. Army with the Embassy there.

He is a graduate of Ohio University, Athens, Ohio. While at New Orleans he has edited *Vision*, school paper, and handled the school's photography. Photo by courtesy of Baptist Press.

Mrs. T. J. Barksdale, wife of the pastor of Calvary Baptist Church, Louisville, underwent a major operation two weeks ago. At the hour of going to press this week the Hospital reports that she is getting along just fine.

PRINTING

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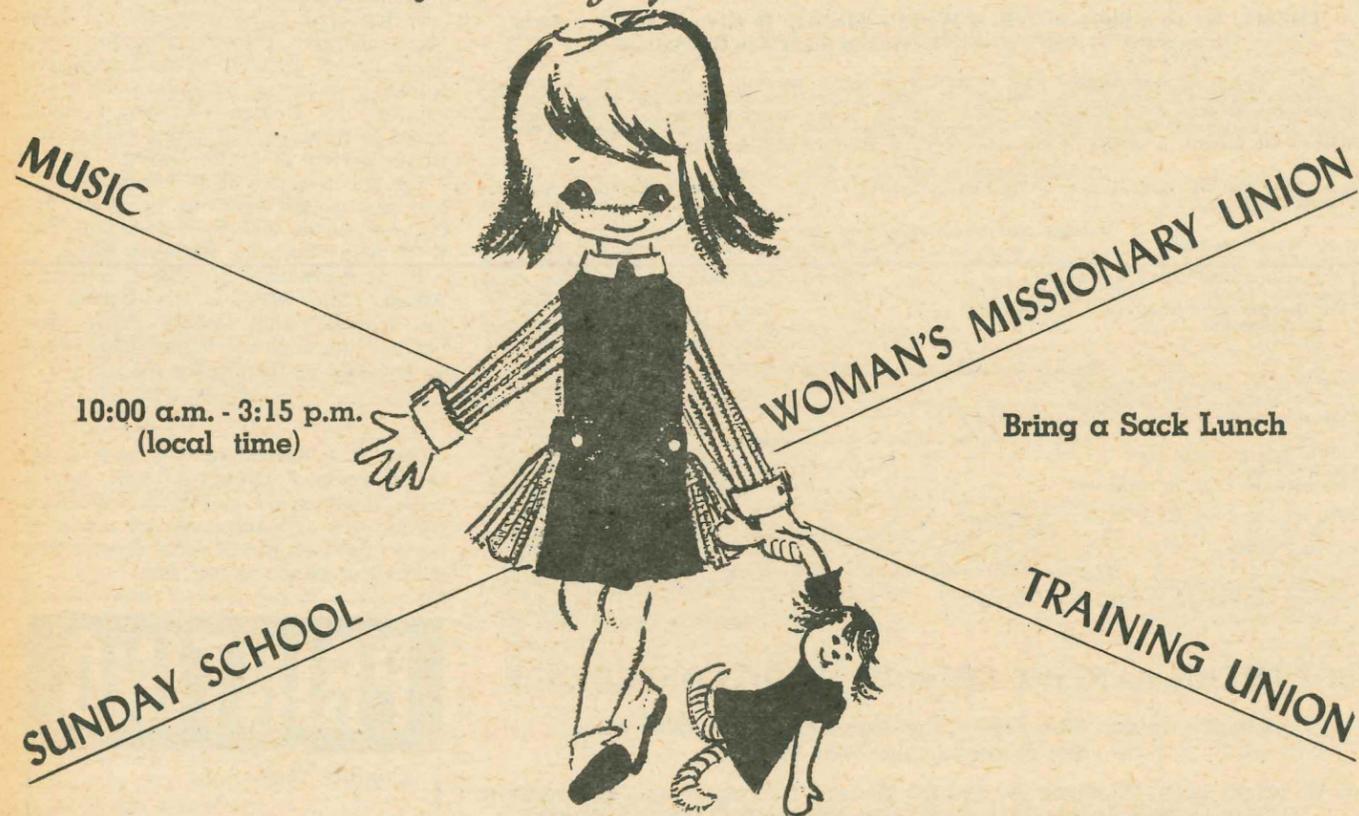
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COME! LEADERSHIP WORKSHOPS

May 14 - First Baptist Church, London
 May 15 - Central Baptist Church, Winchester
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 May 18 - First Baptist Church, Princeton

"The Total Ministry of the Church to the Child"



4 CONFERENCES:

FOUR CONFERENCES

RESOURCE PERSONNEL

- | | |
|---|---|
| 1 - Nursery Leadership | Nettie Lou Crowder, Mrs. Charles E. Howell,
Florrie Ann Lawton, and Rachel Milligan |
| 2 - Beginner Leadership | Nettie Lou Crowder, Florence Dewey,
Rachel Milligan, and Nora Padgett |
| 3 - Primary Leadership | La Verne Ashby, Delores Baker, Mr. and Mrs.
R. W. Grobe, and Rachel Milligan |
| 4 - General Officers' Study of
Elementary Work | Mrs. Lyman Austin, Mickey Martin, Ethel McIndoo
E. F. Quinn, Francis Tallant, and Robert Wayne |

ATTEND THE ONE NEAREST TO YOU

Jointly sponsored by the Baptist Sunday School Board and the Music, Sunday School and Training Union Departments and the Woman's Missionary Union of the Kentucky Baptist Convention

RECORD OF CONTRIBUTIONS
CHURCH FINANCE RECORD SYSTEM

Envelope No.

Your church appreciates your tithes and offerings.
 Please compare with your records and report any errors.

						Year Beginning	
						Budget Pledge	
						\$	Per Week

Sun-day	First Quarter	Second Quarter	Third Quarter	Fourth Quarter	Date	Special Gifts	Amount
1							
2							
3							
4							
5							
1							
2							
3							
4							
5							
1							
2							
3							
4							
5							
Total for Quarter							
Year To Date							
Pledge To Date							
Over Under						*Total Specials for Year	
						Total Budget and Special For Year	

*Totals for special gifts shown only at end of year. 495-21991 BROADMAN SUPPLIES, NASHVILLE, TENN. PTD. IN U. S. A. Keep for Income Tax Purposes

Stewardship

LET MEMBERS KNOW WHAT THEY GIVE

By Robert J. Hastings

Last week this column carried a picture of the offering envelope used by the First Baptist Church of Franklin. Another step for increasing church offerings is to mail a report to each member every three months. This report should show what the member has given for each of the thirteen Sundays of the preceding three months.

Many forms are available. The one reproduced here is the best one we know of. It is available through Baptist Book Stores. Here are some hints for using these reports:

(1) Mail one to every member every quarter, whether he gives or not. (Mailing quarterly is preferable to annually.

If you send only once a year, many are too far behind in their giving to give makeup offerings.)

(2) Do not wait for members to request the reports. The person who never asks for a report is the one who needs it most!

(3) Mail the reports promptly at the end of the quarter.

(4) Enclose a specially written "Thank You" tract, available from S.B.C. Stewardship Services, Nashville.

(5) Refer to them as "reports" rather than as statements. They are not statements saying what is due. Rather, they are reports telling what a member has given. If the member has given nothing,

then that is his report. He made the zero report, not the church!

For more information write Stewardship Department, Kentucky Baptist Building, Middletown, Ky.

Kentucky Baptist Foundation

Poorly Written Wills

By A. M. Vollmer, Exec. Secy. Treas.

Worse than no will at all is one that is poorly written. Oftimes an estate is lost to the cause intended by the Testator, because the object of a bequest was not clear in the will.

Frequently attorneys and individuals, who wish to name the Kentucky Baptist Foundation as a beneficiary in a will, write the Foundation Secretary for a properly worded paragraph that may be included in a will.

For the benefit of those wishing the proper wording of such an intended bequest, the following is suggested:

"I direct that _____ dollars be placed with the KENTUCKY BAPTIST FOUNDATION, a Corporation, located at Middletown, Kentucky; that the principal be invested and the income from same be delivered to _____."

In the first blank space the amount of the bequest may be inserted and in the second blank space the Baptist institution or agency to benefit from the bequest may be inserted.

A Testator naming an institution in his will, unless he specifies that it become *endowment*, the bequest may be used for anything promoting the work of that institution. A bequest to the *Foundation*, to be administered for the benefit of a specific institution, is automatically placed in endowment and becomes a perpetual income producing gift or bequest. This is the ideal type of memorial an individual may create. In twenty years it will produce income equal to the principal.

Most of the funds now being administered by the KENTUCKY BAPTIST FOUNDATION were left by people who have gone to be with the Lord, but they, being dead, yet speak.

Should any interested person desiring to make a will, wish a conference with the writer, he may be contacted and will give such counsel without obligation. He may be reached at the *Kentucky Baptist Building*, Middletown, Ky., or phone (collect) CHestnut 5-4101.

Church Membership Record?

Laurel, Mississippi, may hold the record for church membership in the nation. A survey conducted by 63 of its churches has revealed that only 5.5 per cent of residents above nine years are without church affiliation. Of the 17,000 people surveyed, 76.5 per cent were members of local churches; and 2.6 per cent held nonlocal membership. The national average is 63 per cent.—The Survey Bulletin.

Brotherhood

Getting a Church Back On Its Feet

By Forrest R. Sawyer

I have received the letter printed below, with names omitted for obvious reasons, all of which goes to show what can be done by a few consecrated men cooperating with their pastor in getting a church back on its feet:

Dear Brother Sawyer:

I can remember back three to four years ago when our church was doing well to have 20 members on Sunday. Since the coming of Brother _____, as pastor, and getting the church back in the Southern Baptist Convention, we have been blessed with the Holy Spirit and today we have a very active Brotherhood. Last Sunday we had 202 in Sunday School. That may not seem a lot to you but from almost nothing to this in three years is great, but still the field is open. This is where our Brotherhood comes in now getting more people to attend church. We just completed a church census of the area.

The pastor has taken over as supply pastor of a Baptist Church at _____ which doesn't have a pastor but is close to us by a few miles. He holds church early Sunday morning and Sunday night and still takes care of his own church. Four sermons on Sunday—think of it!—besides prayer meetings on Thursday for them.

The Brotherhood is going to hold some prayer meetings for him. Brotherhood members will take turns.

The church approved and appointed 15 young men from the Brotherhood to study for one year, and then, if approved, will become deacons of the church.

This year the Brotherhood has cleaned and painted a great number of the Sunday School rooms. We took one large room we do not use and put in some 90 seats for chapel use. We also built a store room with shelves and racks for food and clothing, asked the members to bring just one can of food each week. We got as many as 100 cans of food a week until the supply room was filled. We will replace it as needed. We have also brought many clothes to go to the needy. All of this was begun by the Brotherhood and was a big success.

I can not begin to tell you how the Lord has blessed us and how much the Brotherhood has meant to our church.

The fellowship through the Brotherhood meetings has helped this church a great deal and I feel will help any church willing to get behind this organization.

Pray for us that we might all continue to grow in the Lord's work.

*Sincerely yours,
(Name Withheld)*

How Much Does It Cost To Win a Soul On A Mission Field?

Dear friend:

Thank you for your letter asking the approximate cost of winning just one person to Christ on a foreign mission field.

There is no way of answering your question aside from pointing to the abundant harvest fields which are found in many lands such as Brazil, Nigeria, Taiwan, and Korea, where people are won in thrilling numbers as the gospel is preached and many responses are received.

This, however, is not the full measure of the cost of winning people to Christ on mission fields. We must turn to places, where, amid religious fanaticism, missionaries labor year in and year out with very few professions of faith, yet with magnificent service rendered in the name of our Lord. The cost in terms of steadfastness, long-suffering, and dedicated service of these missionaries could never be measured in any kind of terms.

If we want to measure the full cost, it would have to be in terms of missionaries like Dr. William L. Wallace who died in a Communist prison, or missionary Lucille Reagan who gave her life in Nigeria, or John Oliver who died in a plane crash in Brazil, in line of duty. It would also have to be measured in terms of the great number of missionaries this year, who, while on their fields of service have received word from home that the life of a dear mother or father was rapidly ebbing away, and who longed to stand by the dear one's side, but who remained in the place of duty while that one went on to be with the Lord.

If we divide the number of dollars given to foreign missions by the number of baptisms on the mission fields, we would get only a fragmentary picture of what is done, because for every person baptized there are probably five, ten, or twenty others who have had impressions in their hearts about the Lord Jesus Christ and who are in some stage of responding to Him.

In view of all this, I think there is no way in the world to give the approximate cost of winning one person to Christ on the foreign field except in terms of an old rugged cross outside Jerusalem's walls where our Lord gave His all for us. The cost, therefore, of winning a person to Christ anywhere in the world is all that we are and all that we have.

Sincerely yours,
Baker J. Cauthen

P.S. The Brotherhood has voted to get behind the pastor and help get the _____ Baptist church on its feet so it can be able to soon call a pastor of its own.

No Easter Here

By Robert M. Parham, Jr.
Missionary to Nigeria

RICHMOND, Va.—Death stole in quickly and took the old man whose emaciated face bore the tribal marks he had worn from his youth. The amulets hanging from his waist had served him well, thought those who stood by; but amulets could not ward off this last attack from the enemy death.

The drummers began stroking slowly, then more rapidly. Musicians with small, seed-filled calabashes took up the beat. Dancers began their rhythmic steps as mourners gathered.

The body was placed on a bed of sticks in the grave and scattered with grains to supply the dead man with corn. As the seed is resurrected, perhaps the body will be, thought the mourners.

In this village, like many others of Nigeria, there will be no Easter sunrise service. These people have not heard the words of Jesus, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

As we gather for our Easter services, let us join in praying that the lost in the vast pagan areas of the world may come to know and believe in the Saviour, who conquered death and the grave.

Seminary Hands Out First Scholarships

Nine top rated college seniors will receive Southern Baptist Theological Seminary's first Luther Rice and Adoniram Judson scholarship awards totaling \$9,000 for studies here in the fall.

Five students planning to serve Southern Baptist churches or the denomination in the United States will receive \$1,000 each as Luther Rice scholars. Four students planning to become Southern Baptist foreign missionaries will receive the same amounts as Adoniram Judson scholars.

The scholarships are a part of the seminary's program of recognizing outstanding students entering church related vocations, said Seminary Dean of Students W. Peyton Thurman.

The awards are also a tribute to two historic Baptist leaders and a part of the seminary's preliminary observance of the Baptist Jubilee Advance program to be climaxed in 1964 with the celebration of 150 years of organized Baptist work in North America, said the dean.

The awards will be an annual presentation by Southern Seminary. Senior Southern Baptist college students planning to serve churches in the United States or to become foreign missionaries are eligible (B.P.).

Religious News in Review

In Kentucky

►Mr. and Mrs. J. Ransdell recently celebrated their fiftieth wedding anniversary at their residence at Sweet Owen, near Owenton, in Owen County. They have both been teaching for the last 45 years in the Pleasant Ridge Baptist Church.

►Dr. B. D. Eastep, who celebrated his 35th anniversary as pastor of the Calvary Baptist Church of Covington, died a short time thereafter. He had started a Bible conference on March 18, with the Norwood Baptist Church, Norwood (Cincinnati), Ohio, the day before his death. He died in his sleep on the Monday morning following his Sunday preaching at the Ohio church. He was 62 years of age.

►Wesley Powers has resigned the Mt. Washington pastorate in East Lynn Association, to become pastor of Thompsonville Church in Central Association. While he was at Mt. Washington the building underwent a complete redecoration inside and out, with new ceiling, new floors, new rugs, new piano, floor furnaces, complete new basement with eight class rooms, and bulletin board on the front lawn. While in East Lynn Association he served as a member of its Executive Board, was moderator two years, and Training Union director for the association, and a member of the State Executive Board.

►J. Bill Jones resigned as pastor of the First Baptist Church, Corbin, Kentucky, on April 1, and will become pastor of the First Baptist Church, Princeton, Kentucky, effective May 1. At Princeton he succeeds Pastor D. Perry Ginn.

►Dr. Harold G. Sanders, executive secretary-treasurer of the Executive Board of the Kentucky Baptist Convention, wielded a sharp shovel and a keen sermon April 1 at the groundbreaking service for the new building for the Meta Baptist Mission. The new building is made possible through the joint efforts of the mother church, First Baptist Church of Pikeville, and the Cooperative Program.

Beyond Our Borders

►The Southside and Central Baptist Churches of Middletown, Ohio, have voted to merge. John R. Stamper has resigned, and we assume that Ed Hale will be pastor of the merged group.

►Gordon Brown, native of Williamsburg, Ky., who attended Cumberland College, and formerly pastor of Candle Ridge Church in this state, has now become pastor of First Baptist Church, Englewood, Ohio.

►Charles Stanley has resigned as pastor of Fairborn Baptist Church, Dayton, Ohio, and has now gone to be pastor of the First Baptist Church, Miami, Florida. While in Ohio he was chairman of the

Ohio Baptist Messenger Committee, and the state's Executive Board.

►Dr. W. C. Boone, Jackson, Tennessee, will be assisting another former Kentuckian, Pastor Edwin E. Deusner, in a series of evangelistic meetings at the First Church, Lexington, Tenn., April 22-29.

►Virgil Blankenship, long a preacher in Kentucky, and more recently at Henry, Tennessee, has accepted a call to be pastor of the First Baptist Church, Sharon, Tenn.

►The name of the Seventh Baptist Church, Nashville, Tenn., has been changed to Donelson View Baptist Church. Founded in 1888, the church has been operating since December, 1959, at 2049 Lebanon Road. Its pastor is a Kentuckian, J. T. Spurlin.

►Gifts to the Cooperative Program and designated causes have shown a 15% increase in the first two months of 1962 as compared with the same months in 1961. Porter W. Routh, treasurer, announced that the \$1,523,595 received in February 1962 brings the total for the year up to \$3,225,302, which is 15.18 per cent above the \$2,800,000 in 1961. Designations to Lottie Moon Christmas Offerings to foreign missions became \$4,941,359 in February. The 1962 total up to March 4 was \$7,320,763, which is 16.12 per cent higher than the \$6,304,585 last year. Three states trail their 1961 gifts to the Cooperative Program in 1962—Kentucky, Michigan and Texas. Let's improve Kentucky's record.

Southern Seminary Alumni Luncheon at Whitcomb Hotel, San Francisco

LOUISVILLE, Ky.—The annual luncheon for alumni of Southern Baptist Theological Seminary is scheduled for June 6 at San Francisco's Hotel Whitcomb, near the convention hall.

Tickets are available through the seminary's alumni office at \$3.75 each. Persons ordering tickets should make the check payable to Southern Baptist Seminary and mail it to: "Prof" Inman Johnson, Alumni Secretary, 2825 Lexington Road, Louisville 6, Kentucky.

"Remember to enclose your name and address with your order," requested Johnson. "We want to get your tickets in the mail as quickly as possible."

The luncheon, an annual affair of the Alumni Association, will feature a report on the seminary, election of new officers, and plan-making for the coming year, said Johnson. He urged all Southern Seminary alumni and other interested persons who plan to attend the Southern Baptist Convention to make reservations for the luncheon. "Everybody is welcome," he said.

2nd Annual Church Music Institute at Southern Seminary, May 1-3

LOUISVILLE, Ky., April 5, 1962—Church music staffs and students from more than 20 states are expected to attend the second annual Church Music Institute to be held at Southern Baptist Theological Seminary here May 1-3.

The three-day institute is a denomination-wide project sponsored by the Seminary School of Church Music and will feature seminars, workshops, classes, and demonstration performances.

Clinicians for the institute are Lindsey Smith, Furman University; Rolf Hovey, Berea College; and Walter Robert, Indiana University. Several members of the Southern Baptist Sunday School Board Church Music Department will also teach music techniques and direct discussions.

Special classes are also being scheduled for music students from colleges and universities, said Dr. Maurice Hinson, director of the institute and a member of the Seminary church music faculty.

The purpose of the institute is to study and discuss the meaning and importance of music in Christian worship and be a part of demonstrations and performances of great church music, said Dr. Hinson.

Registration fee for the institute is \$3.00. Additional information is available from Dr. Hinson, School of Church Music, Southern Baptist Theological Seminary, Louisville 6, Kentucky.

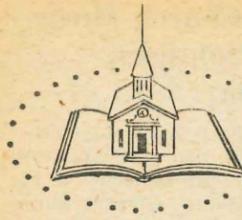
Scriptures Placed On Board Building

NASHVILLE — Twelve sections of grillwork, each containing four medallions on which portions of Scripture are displayed, have been installed on the front of the Baptist Sunday School Board's Administration Building at 127 Ninth Ave., N., Nashville.

James L. Sullivan, executive secretary-treasurer, said, "The grillwork not only enhances the beauty of the structure but also identifies it to all who pass by as an institution founded upon Christian truth as revealed in the Bible, and dedicated to Christian education and service."

Employees of the Sunday School Board submitted approximately 400 verses for use in this display. A committee was given the task of selecting 48 verses to be used, and these have been grouped under 12 subjects.

The installation of this grillwork gives unity in architectural design between the Administration and North Wing buildings.



SUNDAY SCHOOL LESSON

By H. C. Chiles

CHRIST REIGNS

Hebrews 1:1-12

This epistle was written to the Jews who had abandoned Judaism and professed faith in Christ. As one might expect, after they had become Christians they encountered bitter resentment and opposition. Scattered by persecution, the gravest dangers confronted them, and it is not surprising that the religious atmosphere in which they moved was charged with disappointment, discouragement and doubt. Tempted to return to Judaism for one reason or another, this letter challenged them to a steadfast devotion to Christ, their all-sufficient Saviour.

Hebrews is the only book in the Bible which commences with the name of the Deity. It begins with a matchless declaration of the existence of God, and it is one of the most majestic utterances in sacred literature. How wonderful that through the centuries God has communicated His thoughts, plans and wishes to His creatures! At various times and in different ways He has revealed Himself as a God of power, justice, holiness, truth, love and mercy. He has always spoken to people through His work of creation and through human conscience.

From the time of Moses to the days of Malachi, God revealed His mind and will about a number of things in various manners on several occasions to different persons. He did this through angels, a dream, a vision, the prophets, etc. Whereas God formerly spoke through many persons, including the prophets, in the days of the Gospel dispensation He revealed His will to the Jews through His blessed Son, the Lord Jesus Christ, the Mediator between God and men. The Son upholds all the creatures He has made and makes disposition of all things according to His perfect and powerful will, thereby manifesting Himself as truly God. Through the spoken and written message of the prophets God revealed Himself, but He revealed Himself in and through what His Son was and did, as well as through what He said. In the days of the prophets, as well as when Christ came to reveal God to men, people were so engrossed in their personal affairs and so occupied with their sins that they did not pay much attention to the will of the Lord, as is true today.

For April 22, 1962

Certain contrasts between the revelations in the Old Testament era and the new one "by His Son" are set forth clearly in the introduction to this chapter. It is the same God Who speaks in both. The former revelations were fragmentary, but the new one was complete. The former came at intervals, but the latter was once for all. The old was incomplete, pointing to and waiting for Someone to come; the new one was complete, for the One whose coming had been predicted and anticipated had actually arrived. Nothing more of God can be revealed than what is in His Son, for He is the complete revelation of God.

Christ is portrayed here as the Son of God, whereas the prophets were His messengers and servants. Christ is the heir of all God's possessions. He was the active agent in creation, for "without Him was not any thing made that was made" (John 1:3). "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Colossians 1:16).

When one sees Christ through faith, he beholds the very attributes of God, because the Son is the express image of the Father. He is the exact representation of His Being. Christ is the upholder of all God's universe and the preserver of all things. Moreover, as the Redeemer of all God's people, He has the power to take away sin. He supplies peace for the mind, satisfaction for the soul and confidence for the spirit. Christ is the divine spokesman, the heir of all things, the creator of the world, the revealer of God, the upholder of the universe, the redeemer of men and the enthroned Lord. Having "sat down on the right hand of the Majesty on high," He has received higher honors than any that have ever been bestowed upon angels. By inheritance He has obtained a more excellent name than any angel or any other person. It was very important that the Hebrews realize beyond a peradventure of a doubt that Christ was far superior to the angels. At the time when this letter was written there was a strong tendency among them to exalt unduly the angels. In so doing they failed to realize that Christ is as far above the angels as the Creator is superior to any of His creatures.

God's messages through His prophets thrill those of us who are His children and certainly they inspire us to more godly living. Therefore, we would do well to give more earnest heed to their writings. Angels minister on behalf of Christians and render a wonderful service for God. But, it is clear from this passage that God's Son is far greater than His prophets or His angels. His name is above every name. He occupies a place of incomparable majesty and glory. His throne is eternal. His kingdom has perpetual existence. Everything He does is right and best. He is glorious, far beyond our ability to express in human language. We can rest in Him in perfect assurance. He saves, sustains and satisfies.

In the light of His miraculous birth, sinless life, vicarious death and triumphant resurrection, Christ certainly deserves to reign in our hearts and lives. Unquestionably He merits our recognition of His lordship in all realms of life. It is truly remarkable what Christ has done and is doing with those who have yielded themselves cheerfully and unreservedly to His lordship. His lordship over us results in peace of mind, joy of heart, victory over temptation, enrichment of life, helpfulness to others and glory to Christ.

Supreme Court To Hear Prayer Case Arguments

WASHINGTON (BP)—*Amicus curiae* (friend of the court) briefs will be submitted to the Supreme Court by major national Jewish organizations who are challenging the constitutionality of prayer in public schools.

Although no date has been set, the Court has agreed to hear arguments this spring against the use of a one-sentence nonsectarian prayer approved by the Board of Regents of the public schools of New Hyde Park, N. Y.

The suit was filed by parents of seven children in the school. Two of the parents are Jewish and one is a member of the Society for Ethical Culture.

The New York state court upheld the prayer as constitutional.

The wording of the prayer required by the New York school board is as follows: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our Country."

"FIRE" YOUR PASTOR

By Thomas E. Adams, Henderson, Kentucky

Tragic but true, is the fact that on occasion churches feel that the solution to their problems and the answer to a more successful program will be found in another pastor. It is my conviction that our greatest need is not the "hiring" of another pastor, but the "firing" of the present one.

Hebrews 1:7 states, "Who maketh . . . His ministers a flame of fire." While this is the work of God, I believe He often chooses human instrumentality to aid Him.

First, "fire" your pastor with **encouragement**. Long ago Israel was engaged in a conflict with Amalek. When Moses held up his hand, Israel prevailed; and when he lowered his hand, Amalek prevailed. Finally Moses' arms could no longer remain elevated in his own strength. Then two members of his "congregation", Aaron and Hur, came and stood on either side of him and, with their help, his "hands were steady until the going down of the sun." In a large measure your pastor's effectiveness and your church's progress may be determined by the degree of strength

[Editorial Note—Thomas E. Adams is pastor of the Airline Baptist Church, Henderson, Kentucky. This article is the substance of an address delivered at a service for ordination of deacons at the First Baptist Church, Henderson.]

given him by your sincere encouragement.

Second, "fire" your pastor by **praying** for him. It may be that I speak with a prejudiced tongue, but I do not know of anyone who has more problems, temptations or a harder task than the pastor. The fervent prayers of God's people are a necessity for him.

Many years ago a young preacher had settled down in his first church in Philadelphia. He was visited one evening by a layman from his congregation. This man bluntly told him, "You are not a strong preacher. In the usual order of things you will fail here, but a group of us have agreed to pray every Sunday morning for you." The young pastor saw that group grow to more than one thousand praying weekly for their pastor. That preacher was Dr. J. Wilbur Chapman who became one of America's greatest pastors and foremost evangelists.

Third, "fire" your pastor by **following** his leadership. I do not mean that you should follow him blindly, but as he follows the Lord. While any God-called man is only human and subject to the limitations and frailties of the flesh, he tries to be sensitive to the leadership of the Holy Spirit. No true pastor would knowingly ask his people to do something outside of the will of God. Nothing is more disheartening and frustrat-

ing to the pastor than to have his people reject or treat with indifference a program which he has presented after much prayer and thought.

Last, "fire" your pastor by **assuming** necessary but secondary responsibilities. The sixth chapter of Acts records that the deaconship was originally instituted in order that the apostles could concentrate on their supreme task—the ministry of the Word. The pastor is not to be relegated to a church errand boy, celestial bell-hop, spiritual taxi driver or part-time janitor and handyman. He must have time for his main purpose in life, the various phases of the ministry of The Word. The words of Jesus to Lazarus, taken out of context, could be applied here, "Loose him and let him go."

Yes, God makes His ministers a "flame of fire" but He wants you to help Him.

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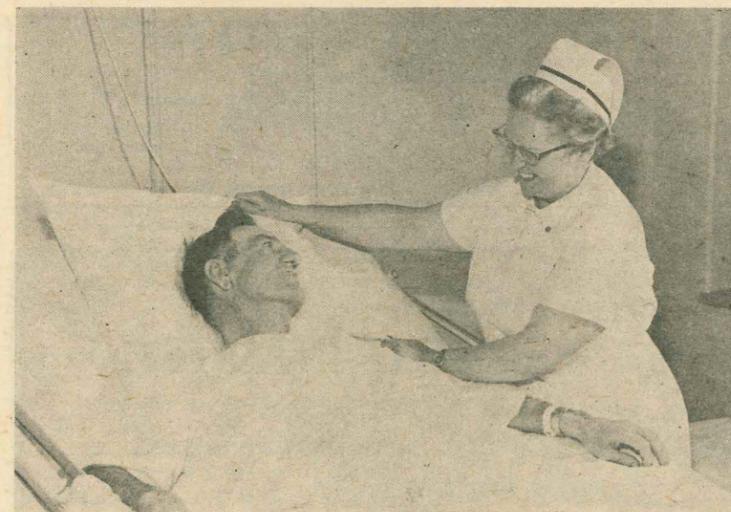
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Write the Hospital Commission, 810 Barret Avenue, Louisville, Kentucky for free Hospital Charity Offering envelopes.

**SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, APRIL 1, 1962**

	S.S.	Add.	T.U.
Louisville, 9th and O	1240	4	573
Louisville, Walnut Street	1208	4	285
Missions (3)	260	2	125
Hopkinsville, Second	993	2	188
Madisonville, First	978	3	246
Mission	26	—	—
Mayfield, First	955	—	227
Mission	116	—	—
Covington, Calvary	922	—	—
Owensboro, First	882	—	167
Owensboro, Third	879	—	264
Mission	52	—	38
Louisville, Carlisle	861	1	310
Mission	78	—	58
Bowling Green, First	845	5	179
Mission	111	—	—
Murray, First	837	—	98
Mission	46	—	—
Elizabethtown, Severns Valley	838	—	194
Lexington, Calvary	797	3	226
Mission	72	—	—
Harrodsburg	759	1	203
Mission	16	—	12
Glasgow	732	—	219
Mission	32	—	—
Paducah, Immanuel	730	—	163
Lexington, Grace	722	—	180
Mission	15	—	—
Louisville, Crescent Hill	716	4	160
Missions (2)	146	—	55
Somerset, First	693	20	247
Mission	115	1	47
Newport, First	693	1	185
Covington, Latonia	659	—	248
Erlanger	620	2	206
Lexington, Immanuel	616	—	140
Campbellsville	603	—	235
Missions (2)	71	—	64
Louisville, Beechland	594	1	150
Mission	261	—	111
Louisville, Beechmont	593	6	157
Missions (2)	265	5	110
Henderson, Immanuel	567	12	121
Missions (2)	176	—	—
Louisville, Bethlehem	555	18	177
Louisville, Buechel Park	554	10	172
Mission	83	6	35
Frankfort, First	554	1	105
Mission	78	—	42
Shelbyville, First	542	1	118
Louisville, Baptist Tabernacle	519	55	222
Owensboro, Hall Street	520	—	183
Louisville, Beth Haven	517	8	219
Franklin, First	515	—	164
Mission	80	—	34
Louisville, Green Acres	511	18	222
Nicholasville	510	—	120
Mission	27	—	145
Lexington, Trinity	497	5	123
Louisville, Victory Memorial	497	—	123
Hazard, First	495	—	88
Winchester, Central	493	2	127
Russellville, First	486	—	151
Mission	60	—	71
Middlesboro, First	485	—	126
Florence	477	1	49
Mission	118	—	220
Central City, First	473	—	127
Corbin, Central	468	—	33
Mission	112	5	33
Georgetown	468	1	117
Mission	31	—	31
Hodgenville, First	464	—	136
Morganfield, First	462	4	100
Covington, South Side	441	2	40
Walton, First	442	—	216
Louisville, Hazelwood	442	—	93
Louisville, Bethany	436	11	144
Ludlow, First	435	1	88

Louisville, Eastern Parkway	414	3	85
Henderson, First	411	—	104
Lebanon, First	406	—	107
Owensboro, Eaton	404	—	176
Lawrenceburg, First	403	3	76
Mission	82	1	30
Ashland, Unity	389	—	106
Corbin, First	383	—	83
Louisville, Beechwood	378	9	137
Mt. Washington, First	376	—	111
Mission	80	—	—
Louisville, Immanuel	375	21	128
Frankfort, Thorn Hill	360	—	119
Jeffersonton, First	359	—	120
Louisville, 18th Street	353	2	96
Mission	43	—	43
Shepherdsville, Little Flock	352	5	107
Louisville, Ralph Avenue	351	—	134
Louisville, Chapel Park	341	4	129
Earlington, First	337	—	139
Barbourville, First	327	12	205
Missions (3)	230	—	—
LaGrange, DeHaven Memorial	324	—	83
Ashland, Pollard	323	2	119
Mission	49	—	—
Hopkinsville, Edgewood	322	2	115
Louisville, Shawnee	318	2	113
Bardstown	318	—	62
Hawesville	311	—	92
Radcliff, Stithton	309	—	113
Frankfort, Crestwood	307	—	98
Owensboro, Lewis Lane	305	—	114
Owensboro, Seven Hills	305	—	83
Owensboro, Crabtree Avenue	302	1	132
Bowling Green, Glendale	297	—	129
Mission	50	—	31
Louisville, Valley View	277	—	96
Owensboro, Yellow Creek	277	—	69
Cold Spring, First	275	2	110
Hazel	271	—	—
Stanford	271	—	107
Mission	38	—	—
Louisville, East Audubon	260	—	54
Fort Thomas, First	259	—	50
Mission	120	—	60
Frankfort, Memorial	249	—	92
Marion	249	—	60
Taylorsville, Kings	242	6	163
Louisville, Fourth Ave.	242	1	92
Independence, Hickory Grove	229	2	47
Shelbyville, Highland	224	—	84
Taylorsville, First	216	2	81
Middletown, First	213	3	63
Louisville, Oakdale	211	—	94
Calhoun	203	—	61
Glasgow, Calvary	180	—	64
Fort Thomas, Highland Hills	125	—	—

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A Recession or Rebellion?

By Bob W. Brown

Southern Baptists are facing some difficult problems at the present because of the decrease in Cooperative Program receipts. This assumes serious proportions when we stop to contemplate the terrible days in which we live. Our work around the world is nourished at the breast of the Cooperative Program. Missionaries at home and abroad, children's homes, hospitals, colleges, seminaries, and a dozen other areas of our missionary enterprise are affected. Not only is our program of advance and enlargement hindered, but in some areas it may be difficult just to maintain the status quo.

There are many good explanations. Churches, nearly without exception, keep too much of their money at home. We not only want a strong home base—e.g. the local church, but we also want a new building, expensive equipment, enlarged staff, and a good kitchen.

An even better reason is that our people are keeping too much of their money at home. They want a good home base too. They have been conditioned by society and the marketers to buy and spend—not to give. This means that the local church treasurer actually receives very little of their income.

Are Our People Rebelling?

To use a good American word—the Cooperative Program is in a recession period. As any young voter knows, recessions come just before depressions, and as any veteran of the early 30's knows—depressions are to be avoided. Every world minded Baptist shudders at the thought of depression days for our Baptist work. He also knows that money is the life blood of this world wide mission enterprise of Baptists. Depression must not come!

Perhaps, though, we are facing a rebellion rather than a recession. Is it possible that our people are rebelling against "The Program" in a quiet, undemonstrative way? They are not picketing the church, there is no Cox's Army march to the State Baptist Building, no torch light parade to the Baptist Hospital, no riot at the monthly business meeting, no mass migration to the neighboring Methodist Church, no insurrection against the pastor. They have just started to give less and less money.

Some of our more thoughtful lay people question the expenditures of the local church. Their questions often rise from areas of ignorance. We have not presented our proposed expenditures carefully. Some of our local outlay is difficult to justify to the uninformed. Actually though, many of their ques-

tions cannot be answered. We have too many items in our budget that cannot be justified to a thoughtful layman. He sees too much trouble, too much misery, too much need to become excited about softball teams, Scout troops, church suppers, etc. He will usually respond to feeding the hungry but not hungry officers and teachers.

People Don't Understand

Our lavish expenditure in empire building with appropriate palaces in the Name of Jesus becomes incongruous to the average wage earner. Those budget items that cannot be justified produce a reaction against the entire budget that is reflected in the weekly tally of income.

It is difficult to keep the work of the Cooperative Program before the local flock. We can have a school of missions occasionally, invite in a missionary on furlough, visit a Baptist hospital, send our young people to a Baptist college, invite a seminary graduate to be our pastor, take a group to a children's home, and read our literature, attend W.M.U. meetings, and preach some on the Cooperative Program. This still won't do the job completely.

In addition to these things we can send the State paper to every family, encourage our lay people to attend District Associational meetings and State Conventions. We can invite speakers to our churches more often and do a better job in this kind of communication. The job still isn't done.

It's a vicious cycle. Some homeless children from many churches can't get into the Children's Homes, the Baptist Hospitals do too little charity work, the Baptist Colleges cost too much, the seminary students give too little time to their churches, the Associational Missionaries too often seem unnecessary, the foreign missionaries seem so far away. More funds would remedy some of this, but they don't give because they don't understand. Recession in gifts!

He also rebels against the fund raising plots the church uses. We keep reading that all of our new financial programs produce more income, and then we read that our gifts to the Cooperative Program are down. Getting his pledge evidently wasn't the same as getting his money. The often embarrassing circumstances we place him in to secure a pledge has evidently alienated him. Sure, a few get mad about anything, but how many people have we lost this way? Incidentally we might have lost some income too.

Legalism Resented

The New Testament Christian rebels at the over emphasis on tithing. The New Testament Christian knows that the question is not what per cent of in-

come he gives—but what he has left that counts. He knows that the \$70 a week tither who supports three children on \$63 and the \$200 a week tither who supports three children on \$180 haven't given the same thing. In giving his all to Christ he gives all of his money, not 10%. The tithe is pretty easy for the legalist to compute, sacrificial giving is more difficult.

Just for the sake of argument let us continue. If our people are in a state of rebellion about church finance, and some of them are, is there anything we can do? Should the rebellion be ignored? Should they be destroyed or driven from the church? Should they be educated to our way of thinking? Should their protests be heard and considered? In our democratic process, obviously they should be heard.

Let's spell out our budgets. Encourage their participation in the formation of the budget. Powerful and well disciplined budget committees might give way to an open forum type discussion. Thrift and economy at the local church become the order of the day. Let's cut the frills and get some of this money to where it is needed. There must be no hidden items in the budget, even the pastor's utilities.

Need For Sacrificial Giving

We could re-examine our stewardship programs. How many people have we lost over this high pressure financial program? It isn't all bad, it isn't all good either. Ideas from Madison Avenue are not always compatible with the Biblical ideas of giving.

Sacrificial giving might replace tithing. It has been suggested that the Church fails because she asks too little. Ten percent isn't much when the Government begins at 20% for income tax purposes. We might talk about the widow's mite. We might preach about giving our all to His Service.

In case the rebellion breaks out into a full blown withdrawal of funds that will make our entire mission program palsied and weak, we might do well now to think again about the lowly widow, or the lad with loaves and fishes, who out of love gave all they had. This is the kind of giving, the kind of motive that brought words of commendation to the lips of our Lord.

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Capital Giving: Horizon Unlimited

By Robert J. Hastings

One of the biggest untapped potentials in Southern Baptist life is the cultivation of capital giving. Each year within the Southern Baptist Convention, nearly 100,000 Baptist adults pass away. This is 1,000,000 Baptist adult deaths every ten years. In Kentucky each year the number of adult Baptists dying is 5,890.

All of these Baptists leave some property. It may be only a few dollars in a checking account, a ten-year-old car, and a few personal belongings. In another, it may be investments and property of considerable value. No one knows the value of the combined estates of these 100,000 Baptists who die each year!

Happily, more and more is being done to educate and inform Baptists as to making capital gifts, either at death or during one's lifetime. Most state conventions have a Baptist Foundation, which receives and administers trust funds for Baptist causes. The Southern Baptist Foundation, a conventionwide agency, serves Baptists in any state. These foundations, plus the newly created S.B.C. Stewardship Commission, are greatly stepping up the emphasis on estate planning and capital giving.

Here are a few practical suggestions to make this ministry more meaningful:

(1) Encourage young adults to write wills. Too often we have left the impression that only the aged, the wealthy, or the incurably ill should write a will. Many people die unexpectedly and accidentally. Young adults who die need a

carefully written will, and need to remember some Baptist cause in it.

(2) Encourage persons of moderate incomes to make wills. We took a giant step forward in stewardship when we stopped talking about certain churches having "wealth" in them, and started teaching "Every Baptist a Tither." If it is important that the Junior boy tithe his weekly allowance, if it is meaningful for the widow to give her mite, then it is important that everyone leave part of his estate for the Lord's work. Our Foundations are set up not only to receive trust funds from the wealthy, but from the rank and file of our Baptist folk. An avalanche of bequests from modest estates soon mounts up.

(3) Encourage capital giving during one's lifetime. The making of a Christian will is only one of many ways whereby a Baptist can make a capital gift through his state foundation. Wills have a way of being broken and voided in long, expensive, legal entanglements after death. If one is to be sure that his money is to live on perpetually in the Lord's work, he should make his bequest during his lifetime.

"But I don't know how long I'll live!" someone protests. True. But that is where faith enters. The tither must give his tenth by faith, believing he can live on the nine-tenths. Mature adults—with sizable estates—must have faith that they can live adequately and still make capital gifts during their lifetimes. This is not to say the elderly should suddenly give away all their money. It

is saying that to give one's money to a Baptist cause after death is not necessarily a sign of liberality. After all, the deceased couldn't use it anyway! Why praise the dead for being generous with what he can no longer use himself? Sacrifice is an element of Christian stewardship that is often overlooked.

(4) "Program" the promotion of estate planning. A recent news story describes the large number of jobs open to "programmers." A programmer sets up schedules, codes, statistics, etc., for electronic computers. Once a research project has been "programmed," the computer takes over and does the job quickly, accurately, and easily. But a person must first set up the program. A machine can not do it, regardless of its complexity.

"Programming" is important in denominational life. Not that programming is a cure-all. But to reach large numbers of people effectively, some plan or program is necessary. It is needed in estate planning. Our various state and conventionwide Foundations have been and are doing a wonderful job in this area. But they would be the first to admit that definite "programming" is needed if the last Baptist is challenged to make capital gifts (the same as he is now challenged to tithe and give out of his current income).

One technique, e.g., would be to include capital giving in church budget campaigns. A church in Louisville, Kentucky, did this recently. They published a series of four campaign newspapers in their Forward Program. In each was a brief reference to the importance of making a will, etc. As soon as the first paper was mailed, one couple contacted the Kentucky Baptist Foundation and proceeded to write their wills. If only one church campaign per year produced a capital gift, this program technique would be worthwhile!

(5) Encourage undesignated bequests. During one's lifetime, we encourage undesignated giving week by week. Instead of designating, we pool our gifts with other members for the unified budget of our church, Cooperative Program missions, etc. Yet we often encourage an individual to designate when he comes to make a capital gift, by suggesting he remember a particular institution. Would it not be closer to our total stewardship pattern to say that the best bequest is an undesignated bequest, such as through the **Cooperative Program**? Institutions and programs of work come and go, but the basic work of the denomination moves on year after year. Individuals who made capital gifts through the Cooperative Program could thus be assured a part in all the mission work of Baptists indefinitely, regardless of what boards or institutions might come and go in the years ahead.

[The above article is printed at the request of A. M. Vollmer, executive secretary-treasurer, of the Kentucky Baptist Foundation.]

The Positive And The Negative

By Jack Jones

Many people are familiar with the popular song of a few years back which said in part, "You've got to accentuate the positive, eliminate the negative." This sentiment has gained popularity again in the realm of theology. We are swamped these days with cries of "academic freedom," broad-minded tolerance," open-minded attitudes"; and statements such as "We are not called to fight the liberals but to preach the gospel," "The world is hungry for affirmations," "Let us not deal in negations."

Like most extreme views, this one is based on fact. Academic freedom, broad-minded tolerance, open-minded attitudes are well and good in their place. It is true that God-called men have something better and more constructive to do than spend all their time wrestling with negations. It is doubtful if God ever called any man to be a full-time "heresy-hunter." Any mature, intelligent person knows that when some evil is rooted up, it must be replaced with something good or nothing will be gained. For every negation, there should be an affirmation. It has been well said that a man who is against everything is for nothing, but it is just as true that a man who is for everything stands for nothing. A man who refuses to stand on his conviction gives ample evidence that he has no convictions on which to stand.

Scriptural Emphasis Upon Prohibitions

But why this modern trend of all planting and no weeding? What is the logic of stressing the positive to the complete exclusion of the negative? Can we find any basis for this sort of thing in the Scriptures? Shall we cut out and disregard all Biblical materials which touch on the negative standpoint? The answers to these questions are forthcoming to anyone who will take the trouble to read the Scriptures, even in a superficial manner.

Perhaps a good place to begin would be in the garden of Eden where God commanded Adam and Eve, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, THOU SHALT NOT EAT OF IT: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:16-17). "Thou shalt not" is a negative in any man's language just as "Thou shalt" is a positive affirmation. And then, there are the Ten Commandments—"Thou shalt not," "thou shalt not," "thou shalt not." Shall we throw these away also? After all, they are not positive affirmations and according to the modern trend of eliminating the negative, the Ten Commandments should be thrown on the scrap heap with all other negations.

But listen! Do we hear the voice of protest rising from the camp of the "positive proclaimers"? Do we hear them say, "Wait! You are perverting the issue." Do they say, "We mean simply that God-called men should not try to refute false doctrine but adhere to a positive theme only in their preaching."

Let us return to the Scriptures and let them be the rule of our faith and practice. Was Jesus preaching a "positive only" sermon to the Pharisees and Scribes in Matthew 23:13ff. and the parallel passages of Mark 12:38-40 and Luke 20:47? What is the meaning of II Timothy 4:2 which says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine?" What is the meaning of Titus 1:10-13? How can the man of God "rebuke them sharply" (vs. 13) without the use of negation?

To Criticize Is Unpopular

Why the sudden emphasis upon accentuating the positive and eliminating the negative completely? The answer is not far to seek. Heresy has infiltrated our ranks to the extent that it has become very unpopular to speak against it. And what is the easiest way to turn aside the man of God who would criticize the false doctrine in our midst? The answer lies in ostracizing, belittling, and humiliating the critic by branding him a "heresy-hunter," "bigot," "non-intellectual" and "non-cooperative" know-nothing. If we adhere strictly to the positive approach and never lift our voices in protest against any doctrine, then the heresy is free to flow on in ever increasing volume and saturate the dough with the leaven of evil until all be leavened.

We do not all agree with John Calvin on every point of doctrine. However, every thinking person will readily admit that Calvin was a brilliant student of the Bible whose interpretations have carried and still carry much weight in the theological world.

On the issue in question Calvin had this to say: "We ought to set ourselves against perversions of the truth and to rebuke them sharply. For if we wink at them and let them pass, we give them our support. And then we may boast as we please about being Christians, but there are more devils among us than Christians if we countenance falsehood. Therefore, let us look well to the doctrine entrusted to us, and if we see wicked persons trying to infect the church of God, to darken the doctrine or destroy it, let us endeavor to bring their works to light that every one may behold them, and thereby be enabled to shun them. If we attend not to these things we are traitors to God and have

no zeal for His honor, nor for the salvation of His church. We must be the out and out enemies of wickedness, if we will serve God. It is not enough for us to refrain ourselves from wrong and sin, but we must condemn these as much as possible that they may not gain influence or get the upper hand."

It is better to die than lie or to keep silent because we fear the consequences of facing up to false doctrine and condemning it.

It behooves us to beware lest we become so uncritical and positive that we lose our distinctive position as separated people of God and find ourselves lost in the hodgepodge of mingled false and true doctrines which constitutes most of protestantism today.

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Temple of Apollo in the city of Corinth.

WILL CORINTH'S FATE BE A LESSON TO US?

By Virginia Harris Hendricks

CORINTH, Greece (BP)—According to our map we were in Corinth. Cries of disappointment came from the family as we regarded the ugly, uninteresting town. We were in the 20th Century rebuilt village.

I consulted the guide book and renewed their interest: "Old Corinth is four miles farther!"

Not far from the sea, a fortified mountain dominates the otherwise flat plain where fabulous Corinth once bloomed. The first landmark that greets the tourist is the great classic temple of Appollo.

When we entered the city, we walked on limestone-paved streets. We learned that less than 100th part of the ancient city has been excavated, but this portion includes many of the chief buildings.

Ruins of fountains and shops, potters' quarters and tile factories are clearly evident. A tourist is reminded that once this city was world-renowned for its luxurious living, its richly carved and painted decorations, its massive columns, fountains and statues.

Streets were once paved with marble.

Public latrines were flushed with water . . . a mark of civilization now lacking in much of modern Greece!

Of special interest to us was the Dema, a rostrum once covered with marble and flanked by stairways and columns. Here important officials appeared before the people. It was here that Paul defended himself and the Christian religion before Gallio, the Roman governor.

Corinth became the first ranking, most modern city of Greece, larger and wealthier than Athens, the capital. Corinth gradually weakened from wickedness and corruption. According to Paul's letters, corruption even crept into the Christian church there.

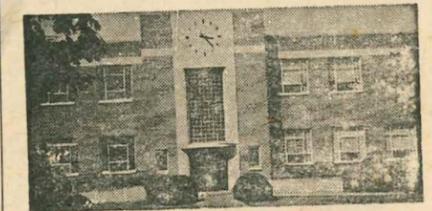
Wars, invasions and earthquakes plagued Corinth down to the present century. Finally the Corinthians gave up the seemingly cursed ancient site, and built their present city on the dull plain.

Our nation is to the world today what Corinth represented to her age . . . wealth and power. But Corinth, lacking spiritual strength, collapsed.

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