



MAY 3, 1962

WESTERN

RECORDER

THIS WEEK

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Your Hospital

OFFERING for CHARITY Mother's Day

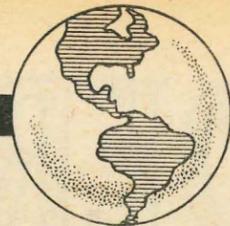
OUR BAPTIST HOSPITALS ARE
HEALING THE SICK POOR
PREACHING, MEETING SPIRITUAL NEEDS
TEACHING FOR CHRISTIAN SERVICE
GIVE THAT OTHERS MAY LIVE

KENTUCKY BAPTIST HOSPITALS

CENTRAL BAPTIST HOSPITAL
LEXINGTON

KENTUCKY BAPTIST HOSPITAL
LOUISVILLE

WESTERN BAPTIST HOSPITAL
PADUCAH



Humphreys in Campton Meetings

Evangelist Robert E. Humphreys, Owensboro, assisted Pastor Guy M. Deane, Jr., in a series of evangelistic meetings at the Campton Baptist Church, March 18-25, attended by fine crowds. Two young people were saved.

Lexington Pastor at Elkton

Bob W. Brown, pastor of Trinity Baptist Church, Lexington, was the evangelist in an April meeting with W. D. Sharp at the Elkton Baptist Church. Bob Jones, of Hillvue Heights Church in Bowling Green, directed the music.

Cox's Creek Pastor at Old Bethel

William Carter, pastor of Cox's Creek Church, recently assisted the Old Bethel Church, Ohio Valley Association, in a revival. The visible results were five professions of faith, 3 by letter and several rededications. Don Collins is pastor of the Old Bethel Church.

Mother of Dewey Moore Dies

Mrs. Delphia Moore, mother of Dr. Dewey Moore, Southern Baptist missionary to Italy, died recently and her funeral was held in Berwyn, Maryland, on April 17. Dr. Moore, native of Statesville, N. C., may be addressed at Piazza in Lucina 35, Rome, Italy.

Washburn at Spring Valley

John Washburn of the Caldwell Association was the speaker each night in a ten-day revival at Spring Valley Church in Bethel Association, resulting in six for baptism and one surrendering to the ministry. Raymond Rich is the pastor at Spring Valley.

Monticello Girl Elected

Miss Mary Denney, Monticello, Ky., a member of the sophomore class of Blue Mountain College, has been elected to serve on the Mississippi Baptist Student Union Executive Committee for the 1962-63 session, at the April B.S.U. Retreat held at Gulfshores Baptist Assembly.

Sculls on Medical Furlough

Mr. and Mrs. Ancil B. Scull, Southern Baptist missionaries to Indonesia, are returning to the States for medical furlough and may be addressed care Walter Northcutt, Lexington, Okla. He is a native of Evansville, Ind.; she is the former Rubye Northcutt, of Lexington, Okla.

Olivers Return to Japan

Mr. and Mrs. Edward L. Oliver, Southern Baptist missionaries to Japan, have moved to Kyoto, where their address is 79 Higashida Cho, Jodoji, Sakyo Ku, Tokyo, Japan. They formerly served in Kagoshima. He is a native of Tampa, Fla.; she is the former Susan Pyles, of Louisville, Ky.

Long Run Youth Night

"Youth Takes a Stand" will be the theme for the Long Run Associational Youth Night, to be held at Walnut Street Baptist Church, Louisville, on Saturday evening, May 5, at 7:15 o'clock. A film will open the evening and will be followed by several discussion groups. After the program's completion, there will be a social for those attending.

R. O. Fitts in Hazard Revival

Robert O. Fitts, pastor at Wheelwright, was the evangelist with Pastor Floyd Berry in evangelistic meetings at the Petrey Memorial Church of Hazard April 8-15, resulting in 14 decisions. Twelve are candidates for baptism. Chester Culver, pastor of Wooton Church, led the singing, and played piano solos.

Evangelists' Breakfast Cancelled

The Baptist Press tells us that the annual breakfast sponsored by the Southern Baptist Evangelists' Conference and scheduled during the Southern Baptist Convention at San Francisco has been cancelled, Robert G. Lee, president, has announced at Memphis. Lee blamed the cancellation on the high costs of the meal and travel to the West Coast City. The next meeting of the evangelists will be held in Kansas City in May, 1963, during the Southern Baptist Convention, Lee said.

Adams at Finley Mission

T. E. Adams, pastor of Airline Baptist Church, Henderson, was the evangelist in a revival at Finley Mission, Henderson, Ky., April 2-8, resulting in 13 professions of faith and 7 rededications. Pastor Adams pays tribute to Pastor Richard Shockley and his fine people. "Seldom have I seen such dedication, preparation and concern as I witnessed in these people during those days," he writes. "A religious census was taken . . . which disclosed numerous prospects. The people visited diligently . . ."

Union City Evangelism

Pastor William Craig, of Nicholasville Baptist Church, was the evangelist in a series of meetings recently with Pastor Ronald Kerr in his former pulpit at the Union City Baptist Church. The house was full every night, and folding chairs had to be added from time to time. Statistics show that 10 were received for baptism, one on promise of a letter, one by statement, making a total of twelve. In addition, two came for counsel and two for rededication. Pastor Kerr says, "Although much credit is due Pastor Craig, he agreed that the preparation was a major factor in the success. We used much of the suggested preparation material in our Convention's Revival Guidebook—especially using our deacons in concentrated visitation five weeks previous to the revival and witnessing in the Junior Department during the opening assembly programs."

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

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Yes, We Have Problems

By Herschel H. Hobbs

A father was complaining that his son was costing him too much money. Another father said, "I wish that my son was costing me money. He doesn't cost me one cent. You see, I buried him last week." The former father's son cost him money because he was alive and not dead.

Some of us may despair because Southern Baptists have problems. Should it not rather be a basis for hope? A dead denomination has no problems. Ours are a sign of vigor and life. Hily Jasper once said, "It is not what happens to you, but how you take it that counts." This is particularly true of Southern Baptists at this time. Our problems will not overwhelm us unless we permit them to do so. From lack of both ability and space I do not propose to deal exhaustively with them. But I would suggest six things to consider as we deal with them.

Recognize We Have Problems

First, let us recognize that we have problems. Nothing is to be gained by ignoring them. They are not like the little man who is not there, and if I look the other way maybe he will go away. Our problems are real. They are vital. They cannot be ignored. To do so will result only in increasing them in scope and depth. They must be faced.

Determine Their Nature

Second, let us determine the nature of our problems. They are varied: social, financial, organizational, theological. In a very real sense the first three are related to the last. Let us therefore, focus upon it for the moment.

There are a number of contributing factors to the theological problem. The fact that we have no official creed is one. Our insistence upon every Christian's right to interpret the scriptures as he feels led of the Holy Spirit is another. Lack of a proper balance between "academic freedom" and "academic responsibility" in some instances forms still another. Terminology and the lack of proper communication and comprehension must be included. Conflicting views regarding "inspiration" cannot be ignored. Divergent positions as to our relationship to other Christian bodies and other theological traditions enter into the picture. The list could be continued, but these will suffice for the moment.

Avoid Concentric Problems

Third, let us determine that we shall not become a problem within the problem. Wherever lies the solution we can

Dr. Herschel H. Hobbs, author of this article, is pastor of the First Baptist Church, Oklahoma City, Oklahoma, and is at present the president of the Southern Baptist Convention.

best find it together. There is a wrong way to do a right thing. The good must never become the enemy of the best. Christian things must not be done in an un-Christian way. As we "earnestly contend" for our interpretation of one passage of scripture we should beware lest we shall violate the clear teachings of others pertaining to Christian love, brotherhood, and the fellowship of believers. Christians may honestly differ in conviction yet remain one in spirit.

Time is a Factor in the Equation

Fourth, let us recognize that in the solution of this problem time is a factor. It did not arise in a day. It will not be solved in a day. God uses time in all things—to grow a tree, heal a body, develop a mind. A barren land is not populated with trees overnight simply by a vote of its populace. Sick people are not made well by the unanimous vote of the medical staff. Minds are not trained by the vote of a college board of trustees. While these are imperfect illustrations, they do suggest that in matters relating to personality and spirit, time is required to achieve the desired result. Of course a vote expresses a determination to proceed in a given enterprise. But having done so it becomes a process involving time and the natural laws of God. Southern Baptists have never sought to circumvent a problem. They will not do so now. But we cannot solve problems of theology in an interrelated fellowship such as ours by voting "aye" or "no." It will be done through patience, prayer, love, understanding, and determination.

The Right Solution?

Fifth, let us determine to find the right solution. In most problems there are three sides—yours, mine, and the right one. Since we are all imperfect human beings and sinners saved by grace, any solution which we reach to a given problem may, and probably will, fall short of "the right one." This is not to deny the power of the Holy Spirit. It is to recognize the imperfections resident in us, his instruments. But as far as our human weaknesses will allow we must endeavor to let the Holy Spirit work through us.

In the meantime we must remember that "unity in diversity" has ever been a strength among Southern Baptists. A review of our history will reveal that as a people we have never dotted the same "I's" and crossed the same "T's". In the basic body of belief we have maintained our unity. In matters of difference we have allowed diversity. This does not mean that we should compromise God's word or forsake our convictions and principles. It should encourage us to contend without being contentious, al-

lowing for honest differences and resolving them in patience, love, faith, and understanding, as we seek to interpret God's word with the New Testament as our final criterion on truth.

In former generations Southern Baptist leaders have honestly differed but have found Christian unity in the greater fellowship of their common love for Christ and his word. Thus they have marched together under God to make us the people we are today in God's eternal purpose. We can afford to do no less in our generation.

How Shall We Find It?

Sixth, there is no question that we all seek this right solution. How shall we do so? As a beginning, may I suggest that you read with me prayerfully the words of the Apostle Paul who ever contended for a pure faith.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ: from whom according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Ephesians 4:11-16).

We have not arrived. But let us be on our way!

Arlington Church Moves Forward

The First Baptist Church, Arlington, has experienced encouraging growth in recent months. Among other indications of new life in the church are 22 additions within the past five months. Eleven additions were by baptism compared with only two baptisms for each of the two preceding years.

The Arlington pastor is Milton D. May who began his Arlington ministry in November, 1961. The pastor is currently leading the church in a series of evangelistic services.

Work Moves In South America

First Baptist Church, Cabimas, Venezuela, dedicated a sanctuary and an educational unit recently. About 400 people attended the services. One profession of faith in Christ was made at this service and 20 other professions were made during an eight-day evangelistic campaign that followed.

Pay As You Go

Who wants to remember April 15? Most of us would like to forget it until next year, but Baptist pastors and staff workers who changed places of service last year, had their moving bill paid by the church to which they moved and did not report it as income, might be called in for a little talk with Internal Revenue officials.

This is all because of the regulation apparently unknown by many Baptist pastors concerning moving expenses paid by an employer to a new employee. These moving expenses are considered as compensation or wages subject to taxation. As long as an employee doesn't change employers, his moving bill can be paid without being considered wages, but when he changes employers, the moving bill is considered income.

Since every Baptist church is independent, the church is considered the employer of the pastor and any payment for moving a new pastor to a church field is to be reported as income by the pastor though the church contracts for the moving and pays the transfer company directly.

Methodist preachers, on the other hand, do not have to report as income moving expenses to a new field of work. This is because Methodist pastors are regarded as employees of the conference, not the local Methodist church. When they change pastorates, it is not regarded as a change in employers.

Some preachers, upon learning this regulation, are hollering "Ouch!", and understandably so. Suppose some Baptist preacher moved from Texas to Kentucky with a Kentucky church paying the moving expenses. The preacher would be faced with paying income tax on a \$1,000 to \$1,500 moving bill which he probably never saw.

Should anything be done about this? If so, what? It seems strange that a church can pay a pastor's rent or reimburse him for payments on a home without this being considered income, but can't pay his moving expenses without the pastor having to report it as wages. It has been suggested that an effort be made by church groups to obtain some recognition of the moving expense problem of ministers. Reports are that legislation which would exempt moving expenses of preachers as income is in Congress now, but the outcome is uncertain.

The provision with respect to pastorum allowances is a special provision of the law enacted in recognition of the minister's problem, and there would seem to be adequate reasoning for a similar provision relating to moving expenses. If such a provision is sought, the Executive Committee of the Southern Baptist Convention should seek it for all Southern Baptist pastors.

Most of us, however, are reluctant to seek any special provisions for the ministry. Rather we would like to be entitled only to the privileges and provisions to which every other citizen is entitled.

Now the whole regulation concerning moving expenses may be unfair and therefore should be changed, but as long as a Baptist church member has to pay income tax on moving expenses paid by a new employer, so should the pastor. About the only solution left for the pastor is an expensive one for the church. The church could pay not only his moving expenses, but also add enough to take care of the tax. This additional amount, in turn, would have to be reported as income. Or the church could simply raise the salary of the new pastor or staff member and let him pay his own moving bill.

In a lighter vein, it would appear the regulation could contribute to the stability and the stickability of Baptist pastors. The nomadic type of which there are not a few would tend to settle down rather than shell out tax for every move. The call of the Lord might not sound so clear nor his work seem so near over if it cost him every time he moved.

Or better still, let the church he is leaving pay the moving bill. After all, the church he is serving could be more responsible for his move than the one to which he is going. What's more, his service has been to the church he is leaving, not the church to which he is going.

Also the gifts committee might find it easier to raise money to pay a moving bill than to buy a color television for the departing pastor or staff member. And what the committee failed to raise, the moving pastor or staff member might be happy to contribute. I hope you know I'm joking, though, sad to say, to some it's far from a joking matter.

A Golden Opportunity

With all the good Kentucky Baptists are doing with three of the finest hospitals to be found anywhere, there is still a great failure on our part in hospital work. This is in the area of hospital care for those who cannot pay. Hundreds are turned away each year from Kentucky Baptist hospitals because they cannot pay, and there are such limited resources from which to find funds for charity work. This does not mean that a dying person cannot get treatment in a Baptist hospital without money, but most patients needing hospital care are not dying though suffering.

The cost of hospital care is tremendous. Sometimes it seems unreasonable, but this is the way it appears to us because we do not know how many trained people and how much expensive equipment are required for a first-rate hospital.

Everyone who possibly can afford it should have



some kind of hospital insurance. Even with this a trip to the hospital is sometimes expensive. But not all persons can find a way to have hospital insurance. What about these who can't or don't have insurance? Are they to be refused treatment?

The government to which so many look for so much these days affords a little help for hospital care for the aged, but so far this is very limited. Probably more government help in this field is forthcoming but, even if this is the desirable way to approach the problem, it doesn't take care of the person now.

How much charity work is done by our Baptist hospitals? Who pays for it? A tremendous amount of charity work is done by our Baptist hospitals, but not near enough. Our thousands of dollars for this should be hundreds of thousands.

Our Baptist hospitals do more for unfortunate people than most of us dream. Recently a bill for hospital treatment for one person came to the editor's attention which is almost unbelievable. It was for 68 days' treatment at the Kentucky Baptist Hospital, costing a total of \$5,024.45. This included among other things \$1,188.00 for a hospital room, \$1,167.00 for drugs, \$969.00 for laboratory services, and more than \$700.00 for administering 116 pints of blood. Stamped across the middle of the bill were these words, "PAID

by Baptist Sunday Schools of Kentucky." This to be sure is an unusually high hospital bill, but all three of our hospitals have instances of such charity work each year.

There are two sources of money for this purpose. One is from the operating surplus the hospitals may make on other patients. Every private room patient who now pays a hospital bill, pays a little for the cost of patients who can't pay. It doesn't seem right for one patient to pay the bill of another unless it is voluntary, nevertheless it is true.

The other source is a charity fund taken up by Kentucky Baptist churches and Sunday schools which brings us to the point of this little editorial. Mother's Day each year is the time for this offering and material has been sent out to our churches for the offering on May 13.

Last year's offering was pitifully low. If the amount we gave indicates our love and compassion, we ought to search our souls and repent.

Recently I heard an appeal for the same offering on the same day in Georgia. The 1962 goal for Georgia Baptists is \$200,000. Last year they gave about \$130,000 for Baptist hospital charity work and there is only one Baptist hospital in Georgia. Surely we ought to match this in Kentucky for three Baptist hospitals.



The Majority Rules

Editor:

In a way I feel that I should apologize for this letter. A director of a paper should not use its pages too frequently, lest he appear to take advantage of his position. But on the other hand, my background in Presbyterianism perhaps gives me a better-than-average perspective-by-contrast of Baptist polity. Anyway, I wish to bare my heart to the brethren and emphatically state that *we are free and I love it*. If I am too emphatic, forgive me, for I speak in testimony out of appreciation for Southern Baptists.

I just can't understand why so many Southern Baptist leaders are crying out against restraints. Could it be that they are trying to carry the freedom of church membership over into the realm of official service to the Convention? I can't see how that can be done. We have as church members complete personal freedom above conversion and baptism, which are our simple entrance requirements. What more freedom can one ask than that? But denominational servants

in their official work must give due respect to expressions of majority will, or we will have complete anarchy. We do have a rule for doing our co-operative work—the majority rules! And it is wrong to seek freedom to obstruct performance of the majority will. The minority is free to persuade the majority, but not to block its action once its will is expressed.

One is not even in business in discussing freedom of action in Baptist circles, until he observes certain distinctions, and places his discussion properly in relation to those distinctions. One must distinguish between the freedom of a church member and the freedom of a denominational servant. One must distinguish between areas where our conventions speak and areas where they are silent. One must distinguish between promotional workers and educational workers. Academic freedom, it seems to me, must be confined to the *educational worker* in the *undeclared area* of doctrine. There is a place where a denominational servant should exercise his own judgment under God and the people should obey (Heb. 13:17). This really is the crux of the issue on freedom and restraint, and the point of my

reference to Presbyterianism. This verse undeniably teaches a non-democratic element. The Presbyterians and others give it more weight than we. Believe me, I have wrestled with it, but I think the only way to get harmony out of the Scriptures on polity is to apply it to "undeclared area," as I call it: emergencies, confidential matters, and all matters on which the majority has not spoken, but on which there has to be a decision or expression.

But there is also a place where the denominational servant should execute the expressed will of the majority of the convention he serves. *Restraint is right or wrong, depending* on where it is. When we discuss freedom and restraint, let's define which realm we are discussing: the church member's, or the denominational servant's, or declared area, or undeclared area, or the promotional worker's, or the educational worker's.

If there are those who believe our last declaration of faith no longer reflects our majority interpretation of God's will, let them submit a revised declaration to the Convention, and get a newer expression of majority will. A declaration is only a declaration, but an unchangeable creed. But till there is a new one, let's respect the old one in performing service to the Convention.

This is how I understand it with my present light. If anyone can give me more, I will appreciate it.

London, Ky. Winn T. Barr



Mrs. Gene Dillard, of Nashville, utilizes an opportunity in "Making Home Life Christian," theme of Christian Home Week, May 6-13. With daughter Gina, she seeks an answer from the Bible to the child's inquiries about nature. Christian Home Week is promoted in the Southern Baptist Convention by the Family Life Department of its Sunday School Board. (Photograph by Robert Jackson, Nashville.)



Spinning Wheels

No, I'm not going to talk about the "Old Spinning Wheel in the Parlor" by which the thrifty and talented housewife of yesteryear added to the household effects her valuable artwork. I am thinking of locomotives and men.

The old Ferguson shops at Somerset, Kentucky, were the major steam re-

building facility between Cincinnati and Chattanooga for the Southern Railway.

The Trains Magazine for January, 1961, gives the story of spinning wheels in an article entitled "The Sparkplug and the Rat Hole" (The Sparkplug is the name of a freight train operating via Somerset over the Rat Hole Division of the Southern Railway, so named for its many tunnels).

This is the way they tested those freshly overhauled railroad engines: "It seems that there was a slight grade on the spur leading from the engine servicing area to the yard level. To break in a newly shopped engine, the locomotive was first parked on the middle of the grade. The rails around the engine were then carefully greased. A hostler climbed aboard, released the brakes, and

yanked back on the throttle. Result: a 60 mph road test without leaving the shops. What a sight it must have been!"

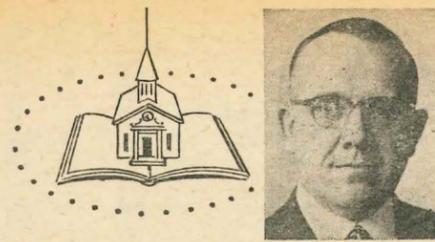
See it there—a big locomotive, in the middle of the grade, with the rails full of grease, the wheels spinning at 60 miles per hour—but the engine staying right there, getting nowhere! Well, in that case, it was all right. They wanted to test the engine without running it over the Rat Hole Division. Like testing your boat motor in a barrel of water. But, when that engine wants to go somewhere, or pull a load, something has to change! That grease has got to go. It's got to make contact, traction.

Are you spinning your wheels for the Lord? Is your church sitting still on a greased grade going sixty per but not moving an inch? Is our Kentucky Baptist Convention an old burnt-out spark plug on the rat hole division? Well, let's hope not! But, when we think that only 5% of us Baptists won a single soul to the Lord last year, when 500 Kentucky Baptist "missionary" churches did not give a dime through the Cooperative Program in 1961, and when that many churches did not baptize a single precious soul last year—I wonder what Jesus, the Lord of the Harvest, thinks about our spinning wheels? Or do I really wonder? (John 15:1-8)

Harold G. Sanders

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SUNDAY SCHOOL LESSON

By H. C. Chiles

SUFFERING FOR CHRIST'S SAKE For May 13, 1962

Through this inspired letter Peter fulfilled that greatly needed ministry of strengthening discouraged Christians who were passing through fiery trials which tested their faith in Christ.

I. Subjection To Suffering. I Peter 4:12-19.

Our Lord suffered while He was here among men. He warned those who remained faithful in their devotion to Him that "In the world ye shall have tribulation." Through His Word God repeatedly warned Christians, who were faithful in their obedience to Him, that they might expect opposition and persecution from the world. Fellowship with Christ inevitably results in the endurance of hardship or in being subjected to suffering.

Many of the early Christians were hated by the Jews because they taught that Jesus was the Messiah. They were misrepresented by the Gentiles because their lives were so much better than their own. In those days the Christians lived in constant danger. They faced troubles of all kinds—the loss of property, the loss of liberty and, frequently, even the loss of life. Perhaps some of them murmured because they were suffering more persecution than they had ever had as unbelievers. Under these circumstances they needed comfort and encouragement in their distresses, and this Peter tried to give them. Evidently they were on the eve of some kind of fiery trial, and Peter was writing to prepare them for the ordeal. He sought to enable them to meet it with faith, fortitude and fearlessness.

These verses contain two timely admonitions for all who are saved:

1. Do not be surprised at trials.

We are prone to expect smooth sailing in the Christian life, whereas we should regard trials as normal in devout living. The natural inclination is to think it strange when suffering comes our way. Many are shocked beyond expression when they are afflicted. Peter taught that it is not strange that God should allow His people to pass through sore trials, while they are in this world which is opposed to God and to all that comes from Him. Trials are not unusual for a Christian; neither are they a mark of disfavor with God. Rather, they are a natural sequence of the Christian experience and way of life. Conformity to God's will is not a guarantee of exemption from all suffering, for even His

Son suffered, and remember that He pleased Him in everything.

2. Do not be disheartened by trials.

A note of rejoicing is sounded here because God has a blessing in store for those who suffer as Christians. Why is such suffering permitted? While there is no merit in suffering as such, God often uses it as a smelting furnace in which to test our character and reveal our strength, or the lack of it. Fiery trials come to us to test our sincerity, strength, patience and trust in God and His promises. Through suffering the reality of our faith is made evident, and we are enabled to prove to the unbelieving world that God is able to deliver those who put their trust in Him.

Peter carefully warned us to distinguish between the suffering that comes from the hand of God and that which we bring upon ourselves. Many would have us to believe that they are suffering for Christ's sake, when in reality they are but receiving the just recompense for their own evil deeds. It is easy to make martyrs of ourselves and ascribe to God what is strictly our own fault. Let us beware of that. If we step outside the will of God for us, we must suffer for it because sin inevitably brings suffering, but there is no virtue in suffering because of sin in our lives.

A Christian should not do something which would justify others in making him suffer. It is a shame when a Christian has to suffer because he has done wrong. We should not run from suffering, if it comes to us unsought; neither should we invite suffering by placing ourselves in situations which concern us not. If we pry into the affairs of others, we need not expect the Lord to deliver us from the consequences thereof or to honor us in the sufferings that result therefrom. While it is an honor and a privilege to suffer for Christ's sake, it is shameful to suffer as an evildoer. If we bear our trials nobly, others will want to know the secret of our joy and our serenity of spirit, and they will be attracted thereby to our wonderful Saviour.

II. Submission in Suffering.

I Peter 5:6-7.

In these verses Peter instructed Christians how to live so as to be well-pleasing to God in spite of their being subjected to suffering.

Verse six sets forth the Christian duty of humility. Humility is the richest pearl in the Christian crown of graces. It is

a suit that is always in fashion, never wears out and is always becoming. Humility is recognized by men, admired by the angels and appreciated by the Lord. The carnal man does not regard humility as an attribute to be desired and cultivated. Naturally, man's plans do not include persecution or suffering.

Peter tells his readers to humble themselves under the mighty hand of God, for "God resisteth the proud, but giveth grace unto the humble." A proud person becomes self-centered. He is concerned primarily about his own exaltation, and is exceedingly sensitive when he does not have his own way.

The exhortation to "tie ourselves up in humility" is very important because the tendencies to pride are so insidious. But there is no place for selfish pride in the life of a child of God. He owes all of his natural gifts to God. He has been the object of undeserved and redeeming love. Self-exaltation spoils everything. Besides, pride has no chance of meeting with success for "God resisteth the proud." But, God will exalt the humble in due time. That is why we, as God's people, should be humble before the Lord amid trials, afflictions and chastisements, and wait patiently for the accomplishment of His will, for there will come a season of His visitation in mercy and favor. As humble Christians we should simply recognize our insignificance, utter worthlessness and impotence, and then cast ourselves completely upon the faithfulness of God.

Don't miss the glorious truth of trustfulness in verse seven. Trustfulness consists in casting all of your care upon God. God's children cannot be victorious in their living if they are weighed down with anxious care. It is their glorious privilege to cast this burden upon a God Who has made it His business to care for them. There are many things that God wants us to do for Him, but carrying a load of anxiety is not one of them.

III. Steadfastness Against Satan.

I Peter 5:8-11.

It is doubtful if there has ever been a time when Satan's temptations have been so fierce, so frequent and so constant as now. He is exceedingly anxious to destroy the testimony of God's people, thus preventing them from leading others to receive Christ and to confess their faith in Him.

Christians are challenged to sobriety in all things. Sobriety here means to think clearly, which is very important.

J. D. Fullington, Jr., Called to be Pastor of Chapel Park, Louisville

J. Douglas Fullington, Jr., has resigned as pastor of the Poplar Ridge Baptist Church, Bedford, Kentucky, and will assume his new duties as pastor of the Chapel Park Baptist Church, 2600 Dixie Highway, Louisville, on Sunday, June 3, 1962.



J. D. Fullington

The Chapel Park Baptist Church was started about five years ago as a mission of the Parkland Baptist Church and has now been organized into a church. William Reid, now of Lexington, served the group during their mission days, and Fullington will be the first pastor of the church. For some months before and since its organization the church has been served by Dr. Nathan C. Brooks, Jr., president of Carver School of Missions and Social Work as acting pastor.

Pastor Fullington is a native of Macon, Georgia, and was a 1959 graduate of Mercer University in his native city. He is at present an undergraduate student in the Southern Baptist Theological Seminary, expecting to complete his course this year.

Before coming to Kentucky he has been pastor of New Providence Church, Smarr, Ga., two and a half years; Morningside Church, Macon, Ga., five and a half years; associate pastor at Shawmut, Alabama, a year and a half; and pastor at Plainfield, Ga., two years.

He was awarded second place in the Southwide Better Speakers' Tournament at Ridgecrest Assembly in 1948.

He was married in 1950 to Miss Betty Jean Doty, also of Macon, Ga., and they are the parents of three children: Cheryl Jean, 10; Floyd Keith, 8; and Jannis Lynn, 5. Mrs. Fullington is secretary to Dr. C. R. Daley, editor of the *Western Recorder*.

In his new labors at Chapel Park Church he will have associated with him Robert Sessoms as director of youth activities, and Bill Slack, musical director.

Discussion Groups To Meet May 7 to Study Mission Gifts

For the first time in three years, the churches of the Kentucky Baptist Convention are making large enough Cooperative Program gifts to meet the

monthly operating budget of the Convention. This is real cause for rejoicing, and indicates a new day ahead for Kentucky Baptists.

However, two challenges face us: First, how to make up one-half month's deficit in the 1961-62 budget. This was caused last fall when the closing dates for the churches' gifts was moved from the 11th back to the 25th of the preceding month. This meant about a \$100,000 deficit the first month this policy went into effect. So far, we have not been able to overcome this deficiency. Also, this is a short budget year, consisting of 10 months. What this means is that we must raise a 10 month budget in 9½ months due to the early closing date on the first month of the new year. How can this deficit be met? This can be done if every church will enthusiastically get behind the special offering on Cooperative Program Sunday, June 24.

The second challenge is to lead every church to increase its Cooperative Program percentage when budgets are made up this summer and fall. 1963 is World Missions Year, and mission advance in 1963 will depend on what the churches vote for the Cooperative Program in 1962 business sessions.

These two challenges will be discussed at a special Cooperative Program planning conference in Louisville on Monday night, May 7. All Executive Board members, moderators, missionaries, and institutional and department heads have been invited. A dinner at 6:30 (Eastern time) in Mullins Hall at Southern Seminary will open the meeting. After dinner, the men will adjourn to seven study groups in Norton Hall to seek answers to the two challenges.

The Monday night meeting precedes the regular meeting of the Executive Board on Tuesday, May 8.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 22, 1962

	S.S.	Add.	T.U.
Louisville, Walnut Street	1476	1	279
Missions (3)	361		165
Louisville, Ninth and O	1458		471
Madisonville, First	1386		268
Hopkinsville, Second	1233	9	202
Louisville, Carlisle Avenue	1202	4	288
Missions (2)	116		45
Covington, Calvary	1179		
Mayfield, First	1137		228
Mission	131		
Owensboro, First	1110	1	177
Owensboro, Third	1089	4	332
Mission	62		33
Elizabethtown, Severns Valley	1080		219
Missions (2)	157		
Louisville, Crescent Hill	1079	1	164
Missions (2)	170		55
Harrodsburg	1065	2	217
Mission	39		19
Lexington, Calvary	1041	3	204
Mission	85		
Murray, First	990	1	106
Mission	50		
Lexington, Grace	973	11	145
Mission	19		
Covington, Latonia	954		210
Bowling Green, First	933	7	183
Mission	139		

	S.S.	Add.	T.U.
Somerset, First	892		249
Mission	126		46
Newport, First	860	2	164
Louisville, Beechland	843	1	148
Mission	414	1	108
Henderson, Immanuel	820		95
Missions (2)	307		
Erlanger	812	2	192
Glasgow	810	1	173
Mission	71		
Lexington, Immanuel	810		136
Paducah, Immanuel	808	8	201
Louisville, Buechel Park	781	1	155
Mission	109		
Louisville, Valley Station	753		112
Campbellsville	745		211
Missions (3)	105		57
Lexington, Rosemont	736		182
Shelbyville, First	729	1	112
Ludlow, First	723		90
Louisville, Baptist Tabernacle	710	2	187
Louisville, Rockford Lane	688	7	158
Louisville, Green Acres	664	9	183
Lexington, Trinity	651	5	137
Hodgenville, First	625	3	124
Owensboro, Hall Street	624		183
London, First	618		129
Jeffersonton, First	610		95
Georgetown	608		125
Franklin, First	605		153
Mission	102		40
Danville, Gethsemane	603	10	237
Ashland, Unity	594		129
Central City, First	582		220
Middlesboro, First	581	2	100
Lexington, Porter Memorial	579	4	119
Winchester, Central	574	1	110
Louisville, Bethany	571		107
Hazard, First	571	1	115
Russellville, First	569		91
Mission	60		
Nicholasville	566		109
Mission	26		
Lebanon, First	565		134
Bellevue, First	560		74
Louisville, Eastern Parkway	554	6	93
Mt. Washington, First	536	2	93
Mission	111		
Ashland, Pollard	529	18	120
Mission	61		
Louisville, Farmdale	528	4	87
Corbin, First	523	2	143
Henderson, First	510	5	110
Lexington, Central	504	2	128
Frankfort, Thorn Hill	503		150
Walton, First	499	1	161
Louisville, Highview	497		81
Louisville, Ralph Avenue	490	33	147
Louisville, Eighteenth Street	487	2	115
Mission	61		35
Pardtown	486		86
Greenville, First	486		138
Versailles	486		79
Owensboro, Eaton Memorial	484		207
LaGrange, DeHaven Memorial	475	3	94
Louisville, Immanuel	473	11	103
Lawrenceburg, First	472	1	73
Mission	95		38
Louisville, Shawnee	469		102
Hima, Horse Creek	457		
Radcliff, Stithon	446	2	102
Earlington, First	425		120
Hookinsville, Edgewood	418	4	115
Frankfort, Crestwood	417		79
Dawson Springs, First	400		71
Louisville, Chapel Park	395		94
Hawesville	380		87
Louisville, LaSalle Avenue	378	12	
Cold Spring, First	367		94
Shenherdsville, Little Flock	366	12	93
Bowling Green, Glendale	357		145
Mission	92		62
Owensboro, Crabtree Avenue	356	4	103
Louisville, East Audubon	354	1	79
Owensboro, Lewis Lane	352		101
Ft. Thomas, First	344		42
Mission	180		70
Owensboro, Seven Hills	338		71
Louisville, Fern Creek	337		89
Owensboro, Yellow Creek	322		68
Glendale, Gilead	317		213
Shelbyville, Highland	315	5	83
Marion	305		51
Hazel	304		
Taylorsville, First	303	1	91
Middletown, First	300		142
Independence, Hickory Grove	300	1	49
Mission	15		
Louisville, Oakdale	289		87
Calhoun	263		69
Louisville, Fourth Avenue	255	2	79
Cecilia	225	1	62
Marion, Second	207		74
Glasgow, Calvary	203	7	57
Liberty, First	190		86
Louisville, Arcade	174	5	60
Ft. Thomas, Highland Hills	137	1	
Newport, Pleasant Ridge	132		

Religious News in Review

In Kentucky

► **Ronald Wilburn**, evangelistic soloist, has recently resigned as minister of music at Crestwood Baptist Church, Frankfort, to accept the call as minister of music at the Clifton Baptist Church in Louisville. Wilburn is a graduate of Georgetown College and widely known in central Kentucky for his outstanding work at Crestwood.

► A former president of Georgetown College, **H. Leo Eddleman**, will be the evangelist for the forthcoming revival of the First Baptist Church of Shelbyville. The May 20-27 revival will also feature the music by **William Souther**, a member of the Billy Graham Team.

► **J. B. Walker** died near Henderson, Kentucky, on April 13. He was the father-in-law of **Charles Henry Reed**, superintendent of the *Western Recorder* Print Shop, Middletown, Kentucky. A Presbyterian by denomination, he attended the Bellefield Baptist Church, Niagra, Ky., where his wife is a member. He is survived by his wife, Mrs. Mary O. Walker; five daughters, Mrs. Henry Reed, Shively, Ky.; Mrs. Thomas Able, Morehead City, N.C.; Mrs. Kenneth Eblen, Henderson, Ky.; Mrs. Jack Montgomery, Ettowa, Tenn.; and Mrs. Richard Kneisel, near Huntsville, Ala.; and many grandchildren.

Southern Baptists

► **Grady C. Cothen**, executive secretary of Southern Baptists in California, is to be the recipient of the first honorary doctor's degree conferred by California Baptist College in Riverside.

► **Howard College**, Birmingham, Ala., has received \$550,000 anonymously for a new law school building. **President Leslie S. Wright** says this is the largest contribution to Howard from any one source.

► The Southern Baptist Convention share of **Cooperative Program** receipts for the first quarter of 1962 ran 9.7 per cent over the same quarter in 1961. Income for the first three months of 1962 was \$4,640,595, according to **Executive Secretary-Treasurer Porter Routh**.

► **Georgia Baptist Convention's Executive Committee** has authorized another of its colleges to borrow dormitory construction funds from the Federal government, but at the same time ordered a special study of the church-state issue involved in such loans.

► **Southwest Baptist College**, Bolivar, Mo., has lost 84-year-old Pike Auditorium by fire. The damage estimate was placed at \$200,000.

► **John Harry Phillips**, inventor of the famous Phillips screw and pneumatic drill, has bequeathed \$300,000 to Baylor University for scholarship fund. The scholarship will be used for graduate work for students who have shown ex-

ceptional proficiency and brilliance in science or research.

► **The Church Recreation Service** of the Baptist Sunday School Board has announced a Religious Playwriting Competition for one-act plays. The competition opens June 1 and those desiring more information should write the Church Recreation Service, Baptist Sunday School Board, Nashville, Tenn.

► **Midwestern Baptist Theological Seminary**, Kansas City, has announced plans for its first summer session. The seminary plans two terms of four weeks each, with the first term beginning May 28 and the second term June 12.

► **Finley W. Tinnin**, 74, editor of the Baptist Message of Louisiana for 37 years, died April 21 in Oklahoma City. The editor emeritus died following a heart attack.

► **J. D. Grey** is celebrating his 25th anniversary as pastor of the First Baptist Church, New Orleans. **Brooks Hays, Jr.**, outstanding Baptist layman, will be the principal speaker at the dinner honoring Grey.

Foreign Mission Front

► **The Lottie Moon Christmas Offering** has reached \$9,430,134 (through April 10). This is \$1,080,172 more than had been received the same time in 1960.

► **The North Brazil Baptist Training School** in Recife has begun its 1962 session with a record enrollment of 94 in the regular 4-year course and 20 women enrolled in the special two-year course for lay workers. The school has a faculty including seven Southern Baptist missionaries and 16 Brazilians.

► **The North Brazil Baptist Theological Seminary**, Recife, has 37 first-year students for its 1962 session and a total of 62 enrolled. **David Mein**, well remembered and greatly loved by Kentucky Baptists, is president of this Brazilian institution.

► Southern Baptist missionaries established a third center of work in Vietnam recently when **Mr. and Mrs. William T. Roberson** and children moved to Nhatrang, influential coastal city. The Robersons had been living in Saigon, the capital, where they were primarily engaged in language study, but also opened their home for a worship service, from which grew two chapels, one for Americans and one for Vietnamese. Roberson served as pastor for both chapels and Mrs. Roberson taught a Bible class for the Vietnamese.

► Messengers and visitors attending the Southern Baptist Convention meeting in San Francisco, and others in the area are invited to meet foreign missionaries at a reception to be held by the **Foreign Mission Board** in Room 301 of the Civic Auditorium, Thursday afternoon, June 7, from 4:15 to 5:45. In addition to the missionaries, several members of the

Board's headquarters staff will be on hand to greet guests.

► Special evangelistic services celebrating the 100th anniversary of Baptist work in Mexico resulted in 2,689 professions of faith in Christ. Most of the professions were made during a nationwide simultaneous evangelistic campaign conducted in the 15 Baptist associations in March. The campaign and mass meetings were organized under the direction of **Southern Baptist Missionary Ervin E. Hastey**.

Mrs. Howard Hudson Dies

Mrs. Hattie Alice Hudson, 99, died at the Cherokee Rest Home, 2115 Cherokee Parkway, Louisville, on April 24, following many years of invalidism and confinement in her room.

Mrs. Hudson was the widow of Howard Hudson, pastor of West Side Baptist Mission, Louisville, 1923-25; and pastor of Bethel Baptist Church and superintendent of Hope Rescue Mission jointly from 1925 to 1940. In this latter work he had succeeded the traditions started by the late Dr. William M. Bruce in the downtown mission.

Mrs. Hudson and her husband were both born in Nova Scotia, Canada. They came to Louisville about 1923 from Berea College, Berea, Ky., where he had been a teacher of manual training subjects.

She is survived by a daughter, Mrs. Earl Hannaford, Bethpage, N. Y.

Since leaving the downtown mission work, she has been a member of the Clifton Heights Baptist Church, in east Louisville, near the Veterans' Hospital and the Pumping Station of the Louisville Water Works. Her funeral was conducted by Pastor F. A. Collins at the Herbert C. Cralle Funeral Home.

Paducah Pastor Going to Florida

Hankins F. Parker has resigned as pastor of the First Baptist Church, Paducah, Kentucky, and has accepted the

call of the Miami Springs Baptist Church, Miami Springs, Florida. Miami Springs is west of Miami in the Greater Miami area. He had been pastor of the Highland Baptist Church, Louisville, before going to the Paducah Church. He was the preacher of the Convention sermon before the General Association of Baptists in Kentucky in 1960, the year it met at the St. Matthews Baptist Church, Louisville, and has been on many prominent boards and committees in Kentucky.



H. F. Parker

KENTUCKY BAPTISTS AT WORK

Brotherhood

Reservoir of Leaders For Four Facets of Royal Ambassador Work

By Forrest R. Sawyer

The men, whose names, addresses and associations are given below, were men selected by their association to acquaint themselves with the four facets of R.A. work at Campbellsville, April 14.



F. R. Sawyer

Those attending the **Crusader Conference**, led by Jim W. Allen, are as follows:
Garlon Dowdy, West Paducah, West Union; **Lowell Brandenburg**, Rt. 3, Berea, Tate's Creek; **Norman Mardis**, 602 Maple St., Campbellsville, Taylor Co.; **Kenneth Ayers**, Rineyville, Severn's Valley; **Gene Keith**, Buffalo, Severn's Valley; **Sonny Ford**, Harned, Breckenridge; **William L. Sizemore**, Florence, North Bend;

Robert S. Wheeler, Bellevue, Campbell Co.; **H. Price Smith**, 308 Franklin Ave., Franklin, Simpson; **W. L. McQuary**, Brandenburg, Salem; **Eddie Iglehart**, Rt. 1, Calhoun, Daviess-McLean; **Kenneth Colvin**, Campbellsville, Taylor Co.; **James Heizer**, Warsaw, Ten Mile; **Boyd Southerland**, 221 E. Lyon, Morganfield, Ohio Valley; **Walton Carter**, Centertown, Ohio Co.;

Harold Lassiter, Rt. 5, Murray, Blood River; **Donald W. Noel**, Hopkinsville, Christian Co.; **Don Champion**, Hopkinsville, Christian Co.; **Lyman Austin**, Mounted Route, Shelbyville, Shelby Co.; **James Puckett**, Rt. 1, Gilbertsville, Blood River; **Russell Phillips**, Rt. 2, Box 220, Danville, South District; **Wade Cunningham**, Grand Rivers, Ohio River; **Charles Chambers**, Crittenden;

George W. Billings, Jr., Stanton, Red River; **J. Karsner Murphy**, Monterey, Owen Co.; **William H. Darren**, 503 Pard Dr., Lebanon, Central; **Burrell Howard**, 709 Fairview Ave., Bowling Green, Warren; **Dennis Smith**, 105 Center St., Campbellsville, Taylor Co.;

(Continued Next Week)

Sunday School

New Sunday School Pamphlets Available

By Roy E. Boatwright

The following pamphlets are now available and will be sent upon request to all ordering them from the Sunday School Department, Kentucky Baptist Building, Middletown, Kentucky:

- Planning for Christian Home Week*
- Resources For Christian Family Life Education*
- The Church Council*
- Providing for Senior Adults in the Sunday School*
- The Intermediate Department Officers*
- The Officers of an Intermediate Bible Class*
- The Associational Sunday School Organization at Work*
- New Work Campaign*

Woman's Missionary Union

G.A. Camp Workshop Cedarmore, June 2-3

By Rachel Milligan

There will be a workshop June 2-3 at Cedarmore for counselors who will work in G.A. camps this summer. The workshop will begin at 1:00 on Saturday and end at noon on Sunday.

This time will be spent in becoming acquainted with other counselors as well as the camp program, methods, and policies. There will be discussions of schedule, crafts, mission study, recreation and the responsibilities of the counselor. There will also be actual camp activities for learning craft, recreation and other program ideas.

Camp Directors and counselors who will work in G.A. camps in the state of Kentucky other than those at Cedarmore are invited to participate in the workshop. It is hoped that every G.A. camp in the state will be represented.

It will be necessary that a fee of \$4.25 be paid by those working in a camp other than Cedarmore, but counselors who will be in the G.A. camps at Cedarmore will have no charge for attending the workshop. Information and more details of the workshop will be sent to those who have volunteered as counselors for the camps at Cedarmore.

Those interested in attending the

workshop or desiring information regarding being a counselor for G.A. camps at Cedarmore write W.M.U. Office, Kentucky Baptist Building, Middletown, Kentucky. Reservations for the workshop must reach the W.M.U. Office by May 25. (A reservation fee is not necessary.)

Training Union

Hoyt Edge Wins State Speakers' Tournament

By James H. Whaley, Sr.

Hoyt Edge, a senior at Atherton High School in Louisville, Kentucky, received first place recognition during the Young People's Speakers' Tournament at the State Training Union Convention in Madisonville. He will represent Kentucky during the Youth Assembly to be held at Ridgecrest the week of July 5-11.



Hoyt Edge

As an Intermediate, Hoyt participated for several years in the Intermediate Sword Drill, and also participated in the Speakers' Tournament last year. He has been very active in the Crescent Hill Baptist Church in Long Run Association. During the Training Union Convention, Crescent Hill presented the play, "The Black Sheep." He had one of the leading roles in this drama.

"God's Ways Versus Man's Ways" was the subject of Hoyt's speech. The content of the message showed a great deal of originality.

Hoyt is the son of Dr. and Mrs. Finley B. Edge. Dr. Edge is Professor of Religious Education at the Southern Baptist Theological Seminary.

Newton's Creek Revival

Pastor Carl Sears, of the Falmouth Baptist Church, was with Garlon Sills and the Newton's Creek Baptist Church, Kevel, Kentucky, for revival services April 2 through April 13. Newton's Creek Baptist Church had 19 professions of faith and seven additions by transfer of letter and statement. Sills has been pastor of this church for two and a half years.

Kentucky Baptist Foundation

Harvest From Seed-Sowing Accelerated

By A. M. Vollmer, Exec. Sec'y.-Treas.

Soon the KENTUCKY BAPTIST FOUNDATION will be operating sixteen years under the leadership of the writer. For



A. M. Vollmer

most of this time he divided his time and effort in promoting other phases of our denominational activities, but the seed thoughts of the purpose and work of the Foundation were being sown. During these years scores of people have sought counsel in the preparation of their wills.

We do not rejoice in the death of anyone, nevertheless the Bible states, "It is appointed unto men once to die." This is the inevitable lot of all unless the return of our Lord precedes it.

We are happy, however, when a Christian prepares a Christian Will in which a deathless material witness to his or her faith in Christ survives.

There are at present four wills, of which we know, that have been presented for probate. These four wills have bequests to the KENTUCKY BAPTIST FOUNDATION totaling \$85,000. Counsel of the writer was sought in the preparation of each of these wills.

The number of interested people is continually growing. Last week four people sought advice from our office in the preparation of their wills. Pastors are requesting literature on the subject for distribution among their members, and the writer's pulpit ministry on this subject is being continually sought. The work of the Foundation has a bright future. It is hoped that more of our people will use its facilities in perfecting the worthy purpose of practicing stewardship after death.

Stewardship

Sunday, June 24, Is Good Day to Take Up Slack

By Robert J. Hastings

1961-62 is a transitional year for the Cooperative Program budget of Kentucky Baptists. This year we have changed two things. First, the budget year. The budget year now begins each September 1, in contrast with November 1 in the past. This means that during 1961-62 we have a ten-month budget year, from November 1, 1961, until

September 1, 1962. Second, we have changed the monthly closing dates. Previously, funds received from the churches through the 10th of the month were credited to the previous month. The closing date has now been set back to the 25th of each month, or fifteen days earlier than heretofore. This was started last November, and meant that ½ month's income was lost the month this new policy went into effect.

This has caused us to drop behind our goal each month since, because it is difficult to make up ½ month's income. The same would be true in a family or church budget—½ month's income can be critical.

Some time we must "catch up" if all mission work planned for this year is to be carried out. A wonderful way to catch up will be Cooperative Program Sunday on June 24. Program materials are now ready to assist pastors and Sunday school leaders with a meaningful study of the Cooperative Program on that day. Special offering envelopes are available, with the hope every church will allow its members to give an over and above gift on June 24 to make up the ½ month deficit.

Some churches in Kentucky have given nothing through the Cooperative Program this year. Surely they will want to take an offering. Churches which have been giving regularly will still want to do something over and above on June 24. Treasurers are asked to forward Cooperative Program monies received on June 24 separate from their regular monthly remittances. For more information how you can observe Cooperative Program Sunday on June 24 write the stewardship promotion department at Middletown.

Church Music

Pollard Baptist Church, Ashland, Becomes Third "30 Club" Member

By Eugene F. Quinn

Congratulations to Pollard Baptist Church of Ashland in becoming the third church in the state to earn 30 or more music awards during 1962. Since last October 1, the following churches have earned 30 or more:

1. Union in Gasper River Association, 78 awards;
2. Latonia in North Bend Association, 41 awards;
3. Pollard in Greenup Association, 39 awards.

To date, no Association has attained 100 awards the distinction of becoming a member of the "100 Club".

RIDGECRESTERS, BRING YOUR MUSICAL INSTRUMENTS

All who attend Ridgecrest Music Conference this summer are encouraged to

bring the instrument that they played in the band and orchestra, as well as music stands on their trip to Ridgecrest.

Mr. Floyd McCoy of Howard College in Alabama is to conduct the instrumental ensemble comprising those who bring their instruments to Ridgecrest Music Conference. They will be using **Hymns for the Instrumental Ensemble** plus some standard band and orchestral selections arranged especially for the assembly. The music will be on several levels of proficiency.

A special word needs to be said to those who will need to check their instruments out from school before school dismisses for the summer. Please do so in order to have your instrument for the ensemble at Ridgecrest. Let's have Kentucky well represented in the Instrumental Ensemble!

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 MEMBERS OF THE KENTUCKY FUNERAL DIRECTORS BURIAL ASSOCIATION



Among the candidates for degrees from Southern Baptist Theological Seminary on Friday, June 1, 1962, are the following Kentuckians: (1) Lois Jean Harper, Lexington, M.R.E.; (2) Lawrence Edward Petty, Louisville, M.R.E.; (3) Jerry Mason Stubblefield, Paducah, M.R.E.; (4) Barbara Jean Westerfield, Utica, M.R.E.; (5) Rosalyn Grace Wilkey, Philpot, B.C.M.; (6) Donald L. Bearfield, Benton, M.C.M.; (7) Dan Beam, Glasgow, B.D.; (8) James Louis Benson, Sturgis, B.D.; (9) Marvin Owen Berry, Brandenburg, B.D.; (10) William Marion Gooch, Fairdale, B.D.; (11) Theodore Jefferson Ingram, Harlan, B.D.; (12) Philip R. Kazee, Lexington, B.D.; (13) Robert Eugene Lancaster, Lexington, B.D.; (14) James Frederick Leeper, Dayton, B.D.; (15) Walter Louis McNabb, South Fort Mitchell, B.D.; (16) Carl Thomas McNeill, Mayfield, B.D.; (17) Harold G. Meers, Lebanon, B.D.; (18) Franklin Eugene Milby, Louisville, B.D.; (19) Joe Dyer Pool, Princeton, B.D.; (20) Charles Ray Riggs, Louisville, B.D.; (21) Owen Sublette Risk, Jr., Lexington, B.D.; (22) Harold Franklin Skaggs, Paducah, B.D.; (23) Milton A. Sumerel, Newport, B.D.; (24) Chester Gerald Summerfield, Louisville, B.D.; (25) Gene A. Weddle, Somerset, B.D.

Southern Seminary Expects To Have 125 Graduates

LOUISVILLE, Ky.—The president of the Southern Baptist Convention, Dr. Herschel H. Hobbs, will deliver the baccalaureate sermon May 31 to 125 candidates for graduation from Southern Baptist Theological Seminary here.

Among the candidates to hear Dr. Hobbs, pastor of First Baptist Church, Oklahoma City, Oklahoma, will be 25 graduates from Kentucky.

The speaker himself once sat where the June, 1962, graduating class will sit. He was a member of the Southern Seminary class of 1935.

Graduation exercises will follow on June 1 and Dr. Duke K. McCall, Southern Seminary president, will give the address.

At the conclusion of his address Dr. McCall will award 30 master of religious education degrees, 12 bachelor of church music, seven master of church music, two diplomas in theology, and 75 bachelor of divinity degrees.

The graduating class will be made up of students from 21 states, the District of Columbia, and three foreign countries.

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Credential Cards For the Southern Baptist Convention

By Harold G. Sanders, Exec. Sec'y.
Credential cards for the Southern Baptist Convention are now available in the Executive Secretary's office at the Kentucky Baptist Building, Middletown. It is most important that messengers to the Convention receive their cards before going to the annual session in San Francisco. Let us again call your attention to the fact that these cards must be properly signed by the church moderator or clerk. Write or call for your cards immediately.

Attention is called to the fact that no church will need more than 10 cards since that is the maximum number of messengers from any one church. The number of messengers is determined as follows under the Convention's Constitution, ARTICLE III. Membership:

"The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

"1. One messenger for each regular Baptist church which is in friendly co-operation with this Convention and sympathetic with its purpose and work and has during the fiscal year preceding been a bona fide contributor of the Convention's work.

"2. One additional messenger from each such church for every 250 members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.

"3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10)."

We trust that Kentucky will be well represented at San Francisco meeting, beginning June 5.

No Minister Shortage Here, Syracuse Ordains Four

SYRACUSE, N. Y. (BP)—Members of the First Southern Baptist Church here may not know of their denomination's declining seminary enrollment (a drop from 5,001 to 4,607 this year), but they seem to be doing something about it.

Four of the members were ordained as ministers April 18 in services which attracted the vice president of the Southern Baptist Convention and an official of the Home Mission Board. Three of them will enrol in Southern Baptist seminaries this fall, and the fourth will attend a college in the South.

The five-year-old church was the second church to become affiliated with the Southern Baptist Convention in the Northeast. Since its constitution in 1957, the congregation has sponsored nine missions, and three are now churches with missions of their own.

Paul R. Becker of Elmira, N. Y., now

pastor of a mission in that city, was the first pastor of the Syracuse congregation. The present pastor is John Tollison.

Expected to be present for the services were W. Herschel Ford of El Paso, Tex., pastor of the First Baptist Church there and vice-president of the Convention; A. B. Cash of Atlanta, secretary of the pioneer missions department for the denomination's Home Mission Board; and Charles Magruder of Buffalo, area missionary for upstate New York for the Ohio State Convention of Baptists.

The four ministers to be ordained are as follows:

Frank Scott of Syracuse, a member of the parent church, high school honor graduate and Syracuse University student, has served as pastor of the Mallory Mission.

Eddie Husted, a native of Elkland, Pa.,

has taught in New York schools and is a member of the Elmira Mission. He has been pastor of a Baptist congregation of another denomination.

Floyd Baker, a native of Oneonta, N. Y., saw combat duty in Korea and was converted at the First Baptist Church of El Paso, Tex., while in the service. Called to the ministry after discharge from the Army, he attended a Baptist seminary in New York state. He has served as pastor of the Ithaca Mission.

Glen Dick, a native of West Virginia, was converted by the witnessing of one of his employees in Hollywood, Fla. He sold his business, entered college, and later attended a Baptist seminary.

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William R. Bradshaw Goes From Hustonville to Cannonsburg at Ashland

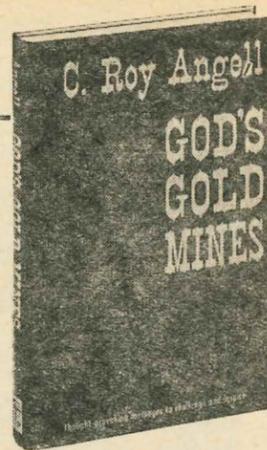
William R. Bradshaw has accepted the Cannonsburg Baptist Church at Ashland, Kentucky. Brother Bradshaw is well known throughout Kentucky both as a pastor and as a leader of evangelistic music. Most of his ministry has been in the South Kentucky area. Prior to his 11½-year pastorate at Hustonville he served as pastor of Jamestown Baptist Church for nine years.

During his ministry at Hustonville, there have been more than 300 additions, and three young men have been ordained to the ministry from this church. Eight new deacons have also been ordained and serve in the church as consecrated Christian laymen. One of the most significant works that has been done during this time was the organization of a mission at Moreland, a nearby community. This mission has thrived and grown and is now a regularly constituted Baptist Church carrying forward a fine program under the direction of one of the young men ordained by the Mother Church.

Bradshaw has led the church in a program of enlargement and development that has seen many additions to the physical equipment of the church. The educational plant has been enlarged, and existing facilities rearranged to provide more commodious accommodations. A new heating plant has been installed, office equipment provided, a new electric organ, new pews and new pulpit furniture provided for the sanctuary. One of the most significant additions to the physical equipment has been the erection of the lovely and commodious brick parsonage adjacent to the church. This home has been completely paid for, and a note-burning ceremony will be the climactic feature of Bradshaw's last service at Hustonville.

The church has not only prospered in physical equipment, but Bradshaw has built a fine spiritual fellowship among people who are working harmoniously in their own church and who are world-minded in their mission effort. This church contributes regularly 12% of its total contributions through the Co-operative Program of the state.

The Cannonsburg Church, to which Bradshaw goes on May 10, is located in a growing suburban community outside of Ashland, and has recently enlarged the physical facilities and have plans for further enlargement in the near future. This church has recently taken another forward step and has voted to build a pastor's home, which will be available shortly after Brother Bradshaw gets moved to the new field.



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Beech Grove Pastor Surprised With Gift

Pastor Joe Prater, Beech Grove Baptist Church, Muhlenberg Association, was truly surprised upon opening a gift presented him by Vernal Grove Baptist Church, a nearby congregation also in the Muhlenberg Association.

The gift was a flowering shrub decorated with \$135 in dollar bills. The Vernal Grove Church took note of the fact that Pastor Prater has had a record of nine consecutive years of bad health in his family, with medical bills running into thousands of dollars.

Several other churches, including his own, presented Pastor Prater with gifts. Pictured with Pastor Prater is James Jessup of the Vernal Grove Church. Kermit A. Lovelace is the Vernal Grove pastor.

18 Meetings Simultaneously

Nearly a full-page of advertising was consumed by the Baptists of **Christian County** in the Hopkinsville, Kentucky, New Era of April 13, telling of the 18 simultaneous revivals April 15-22. **Sidney M. Maddox** preached in his own pulpit at the First Baptist Church, Hopkinsville, and **Stanford Simmons** in his pulpit at Bethel of Fairview, but most of the pulpits were occupied by visiting preachers. **Ercil L. Barker** preached for **J. Arnold Porter** at the Pembroke Church; **Thomas L. Lewis** for **W. B. Ladd** at Sinking Fork; **W. B. Casey** with **J. H. Maddox** at Second Church, Hopkinsville; **C. Ford Deusner** with **Archie Allison** at Edgewood; **A. L. Meacham** with **Owen Herndon** at Concord; **Larry Adams** with **L. L. Terrell** at New Palestine; **Orman Stegall** with **Texil O. Pule**

at West Mt. Zoar; **Milburn Chester** with **Harold W. Waitman** at Trinity; **Richard Tapscott** with **Omar S. Murphy** at Pleasant Green; **Earl A. Northern** with **John P. Griggs** at Casky; **Bud Stoner** with **Charles Chaney** at Oak Grove; **Wendell Green** with **Mark Lowry** at Gracey; **Leon Godley** with **Donald Long** at Hillcrest; **Shelton Smith** with **James O. Green** and **Salem**; **B. R. Winchester** with **Clint Adams** at Kelly; **Gene Myers** with **Earl W. Nelson** at Crofton; and **Charles Nelson** with **Ira W. Suitor** at New Barren Springs.

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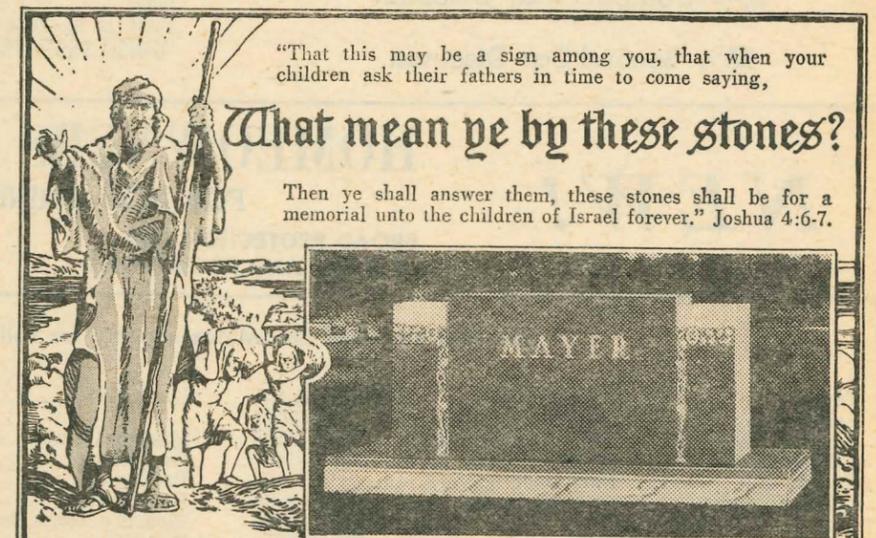
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Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

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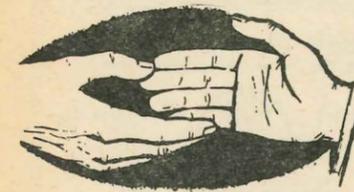
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