



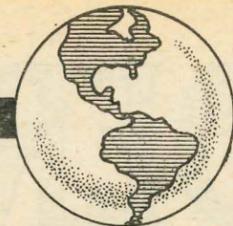
MAY 24, 1962

# WESTERN RECORDER



San Francisco's Civic Auditorium costing \$2,000,000, is site of the 1962 session of the Southern Baptist Convention. Woman's Missionary Union, auxiliary to the Con-

vention, also will meet here. The auditorium is downtown within a few blocks of many leading hotels, restaurants and department stores. (BP) Photo.



## GLEANINGS FROM THE FIELD

### Pleasant Grove Revival

The spring revival of Pleasant Grove Baptist Church, Caldwell Association, resulted in 20 additions to the church, 14 by baptism, and one young man, **Jerald Oden**, surrendering to the ministry. **Pastor Pete Carlisle** did the preaching.

### Joseph Nickell to Tennessee

**Joseph Nickell**, pastor of the First Baptist Church, Monticello, Kentucky, has resigned, effective May 23, 1962, to accept the pastorate of the First Baptist Church of Crossville, Tennessee. Brother Nickell has served the Monticello church four years.

### Kentuckian Visits New Orleans

**J. Edward Cunningham**, director of mountain missions in Kentucky, was the guest chapel speaker at the New Orleans Baptist Theological Seminary, New Orleans, Louisiana, May 4. **Dr. H. Leo Eddleman**, former president of Georgetown College, is president of the New Orleans Seminary.

### Richard Thompson Returns

**Dr. Richard Thompson**, pastor of Indian Creek Baptist Church, Atlanta, Ga., and a former pastor in Kentucky, assisted **Pastor Charles W. Holland, Jr.**, in a recent revival at the Porter Memorial Baptist Church, Lexington, Ky., resulting in 48 decisions, 19 of which were additions to the church.

### At Trinity in Lexington

**Dr. E. Warren Rust**, native Kentuckian, now president of the Tennessee Baptist Convention and pastor of the First Baptist Church, Cleveland, Tennessee, was the evangelist in services recently with **Pastor Bob W. Brown** at the Trinity Baptist Church, Lexington, Ky. **Bob Hickman**, minister of music at the Florence Baptist Church, directed the music.

### Dr. Boone Keeping Busy

Since **Dr. W. C. Boone** retired and moved to Jackson, Tennessee, seven months ago, he has preached 100 sermons and made 34 other addresses. He has had five revivals, one at Lancaster, Ky., in November, and four in West Tennessee in the past seven weeks. These were at Huntingdon, Tenn. In these four revivals there were 34 additions by baptism, 9 by letter, 17 rededications and several other professions.

### Seven Years at Fort Thomas

A reception was held by the members and friends of First Baptist Church, Fort Thomas, Kentucky, Sunday, May 6, to mark the occasion of the seventh anniversary of **Pastor George S. Munro**. It was the occasion also of the 14th anniversary of the arrival of Pastor and Mrs. Munro and their son, Roger, in the United States from New Zealand, where Brother Munro served as pastor in the City of Christchurch. A large group of members gathered for the reception in the banquet room of the church after the evening service. Moderator Louis Kopp and Chairman Howard Gosney of the deacons made a presentation to the Munro Family on behalf of the congregation.



Geo. S. Munro

### Moffatt at Lexington's Calvary

**Dr. Fred T. Moffatt** of Frankfort, Kentucky, probation officer, was the guest minister at the Calvary Baptist Church, Lexington, Sunday, April 29, while **Pastor Franklin Owen** was preaching elsewhere.

### Watson Lane Church Constituted

A council was formed by the churches of Green Valley Baptist Association with the members of the Watson Lane Chapel for a constitutional service on Sunday, May 6. Sponsored by Immanuel Baptist Temple, Henderson, Watson Lane was started in August, 1956. **Kenneth Murphy** has been pastor since 1958. As a mission, Watson Lane has been an active participant in Green Valley Association and contributed regularly to the Cooperative Program.

### Don Randolph in Greensburg

Greensburg Baptist Church experienced a fine 8-day revival, April 22-29, with **Don Randolph**, pastor of the Green Acres Baptist Church of Louisville, as the evangelist. There were 27 decisions during the revival; 14 for baptism, 4 by letter, and 9 rededications. In addition there were 10 others for baptism immediately preceding and following the meeting. The revival enthusiasm continues on, according to **Pastor Elvin L. Clark**.

### Pogue in Illinois Revival

A layman's revival was conducted by the First Baptist Church of Effingham, Illinois, April 29-May 6. **John M. Snawder**, formerly pastor of the Ralph Avenue Baptist Church, Louisville, Ky., is now pastor of the Effingham church. The preaching was done by a layman, **Robert L. Pogue**, business manager of the Western Recorder. "A very evident spirit of power was present in every service," writes Pastor Snawder, "as some 14 were received on profession of faith, one by letter, and 60 made rededications of their lives to Christ and his will." Continuing, Pastor Snawder says: "Mr. Pogue is an able speaker whose penetrating and challenging messages have kindled . . . a spirit and fire that shall not soon go out. Thanks to Kentucky Baptists for lending us this noble giant of God."

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# Ought Southern Baptists to Divide?

By James Leo Garrett

Talk of denominational division among Southern Baptists has again become frequent. This is not the first time in 117 years of distinctly Southern Baptist history that division has been a live option. From the advent of Landmarkism in the 1850's to the eschatological rumblings of the early 1950's Southern Baptists have encountered divisive issues. Except for the exodus of Negro members after the Civil War, that of many Landmark Baptists at the beginning of this century, and that of certain Fundamentalist Baptists after World War I, such issues have not proved permanently to be divisive or separative.

### I

How shall Southern Baptists consider the contemporary possibility of internal rupture? Some would deny that such a possibility exists or would choose to ignore such if it should exist. Others would view such division as a virtually inevitable occurrence which must eventually be accepted. Still others reckon a theological division among Southern Baptists the more desirable of two undesirable alternatives, namely, continued division within the denomination or division with resultant theological and procedural homogeneity within two newly-formed denominational structures. Yet others would regard denominational schism for the sake of any of the currently espoused "reasons" as a tragedy to be averted. The writer in approaching this question inclines to the last mentioned attitude.

### II

If such a denominational rupture would be a tragedy, one may properly inquire about the actual nature of Southern Baptist unity. This unity seems to continue to amaze non-Baptist Christian leaders. A Presbyterian "elder statesman" who has had for years frequent contacts with Southern Baptists recently inquired, "Is it really true that the (Southern Baptist) Convention has no legislative authority with respect to the congregations?"

The unity which Southern Baptists have had has not been historically a unity based on uniform agreement in all matters of doctrine, church order, and ethics. In the late 1840's representative Southern Baptist leaders differed on the imputation of Adam's sin, as a

*James Leo Garrett is professor of Christian Theology in the Southern Baptist Theological Seminary, Louisville, Kentucky. This is the first of two articles, the second of which is scheduled to be printed next week.*

perusal of *The Southern Baptist*, published in Charleston, South Carolina, reveals. "Landmark" Baptist teachings of J. R. Graves and others beginning in the 1850's brought into sharp focus differing views of the nature of the church, baptism, and the Lord's Supper between Baptists of the Philadelphia-Charleston tradition and those of Landmark persuasion. Differing policies by state conventions as to relationships with the Home Mission Board of the Southern Baptist Convention or with the American Baptist Home Mission Society prevailed for at least two decades after the Civil War. In the late 1890's Southern Baptist unity was threatened by the interaction of the new historical method and Baptist successionism in the Whittitt Controversy. Later, Southern Baptists were not fully agreed as to whether the Southern Baptist Convention should join the World Council of Churches, as the 1940 *Southern Baptist Convention Annual* makes evident. Southern Baptists have had, especially following World War II, pronounced differences as to the interpretation of the "thousand years" of Revelation 20. The 1954 Supreme Court decision on school desegregation has elicited various responses among Southern Baptist churches and church members.

Southern Baptist unity, as discussed herein, is not predicated on an ultimately essential perpetuity of the denominational structure. Baptists, for instance, cannot consistently question the claim of the Roman Catholic Church to indefectibility while turning around to make implicitly such a claim for the Southern Baptist Convention. The question is not the indefectibility of the Southern Baptist Convention, much less any notion of infallibility. On numerous occasions the late Southern Baptist historian, W. W. Barnes, expressed gravely his reservation as to the confident assurance of certain denominational leaders upon returning home from its annual sessions that the decisions of the Southern Baptist Convention were veritably in accord with the will of God.

Unity among Southern Baptists, therefore, has been rooted in basic affirmations on which there has been agreement with considerable diversity also existent. Such unity has also been grounded on the conviction that God may yet use (or continue to use) the Southern Baptist Convention as a channel or instrument for the outworking of his redemptive purpose among men.

### III

If a major denominational schism should occur in the Southern Baptist

Convention, what would be the probable or likely results? Predictions as to consequences must necessarily be cautiously attempted. Who is able to see with sufficient spiritual acumen? The writer ventures to suggest only two possible consequences.

Southern Baptist schism of a major proportion would probably bring about the effectual disintegration of the world mission enterprise of Southern Baptists. Baptist historians generally accept as an historical judgment that the nineteenth-century missionary movement served to create the Baptist denominational consciousness and structure. Succinctly, missions has made the Baptist denominational organization *per se*. Foreign missions has been one of the strong, perhaps the strongest, links in the chain of Southern Baptist unity. Shall the vision and goal of the late M. T. Rankin be shattered on the threshold of its realization? The inability of the American Baptist Convention in the recent past to continue to function with two sets of competing mission societies would seem to argue that two separated conventions of Southern Baptists could hardly use effectively one set of mission boards, especially when such boards have been created by one convention. Problems of support would likely be coupled with a network of complicated legal problems as to the property of Southern Baptist Convention agencies and institutions. What assurance is there that a division among Southern Baptists would result in *only two* religious bodies? What has been said particularly of world or foreign missions can also be applied to the home mission task, the publication enterprise, and the theological seminaries.

A second possible consequence of schism among Southern Baptists pertains to the relation of Southern Baptists to other Christians. It is not possible that by an overt and unhealed schism Southern Baptists would become the "laughing stock" of the Christians in today's world? If Southern Baptists, who along with the Lutheran Church Missouri Synod and certain other denominations with deliberation have declined to enter the World Council of Churches, should themselves divide into two or three denominational bodies and thus demonstrate an inability to remain internally united at a time when Christian unity is seemingly becoming more manifest than it has since the Reformation, can such Southern Baptists expect to maintain the respect of their non-Baptist brethren? The rate of increase in the membership of Southern Baptist churches, which has been comparable with the rapid expansion of the newer and smaller religious bodies in America rather than with the slower in-

(Continued on Page 7)



Too Many and Too Much

California, here we come—but not many of us. The 1962 Southern Baptist Convention in San Francisco on June 3-8 will have fewer Kentuckians than any Southern Baptist Convention in a long time.

It's a matter of too many and too much—too many miles and too much money. The expense involved in sending messengers all the way from Kentucky to California is more than most Kentucky Baptist churches can stand, and the wisdom of those doing so who are able is debatable.

This is unfortunate because every pastor ought to and deserves to be present for this great gathering each year. This is not to say that laymen also ought not to attend the Convention, but for pastors it's a special occasion. It allows him to renew fellowship with old friends long ago separated from him by the call of God. It also provides inspiration, encouragement, and fresh ideas which will last him all the year. It gives him a sense of belonging and sharing in the plans for Southern Baptists. Nothing so extends the horizon of a pastor as to participate in the sessions of the Southern Baptist Convention.

But this year it is unthinkable for many pastors to go to San Francisco though they would never miss a Convention in St. Louis, Kansas City, or some other more centrally located site. The only really practical way to travel as far as San Francisco is by air, unless a combination Convention-vacation trip is planned or the trip is made a mission tour of the west. The air passage from Louisville to San Francisco is about \$300. The hotel and food prices in San Francisco will be in orbit and so \$500 for travel and lodging will be required for any kind of a comfortable Convention trip for an average individual. For a couple, \$800 would be minimum and for a family trip, at least \$1,000 would be needed.

Considering the present conditions such expenditures do not make sense. Most Kentucky Baptist churches are not quite meeting their budgets. The Kentucky Baptist Convention Cooperative Program receipts are \$100,000 in arrears and south-wide causes are also hurting. It seems strange that the same year we plead our poverty we take off across the continent for an expensive convention.

Of course the San Francisco site was chosen three or four years ago and this was before the appearance of the alarming leveling off of Southern Baptist income. The choice was also made for the sake of boosting the Southern Baptist mission cause in the west. Southern Baptists are relatively new in the far west, but have made remarkable strides. No doubt the thousands of Southern Baptists trekking across the west will strengthen the prestige and lift the morale

of Southern Baptists in the west. One wonders, however, if the millions spent going to the Convention wouldn't go further as mission contributions. However wonderful for Southern Baptists in the west, the San Francisco Convention will be rough on the rest of us.

Southern Baptist churches in California and other western states are trying to make the Convention count for most. Practically every California Southern Baptist church is planning a revival the week before or the week after the Convention, and hundreds of visiting preachers will be giving their services without cost. This stands to bless the churches and even more so bless the visiting preachers, many of whom will be seeing this Southern Baptist challenge in the west for the first time.

Other Convention goers will combine the meeting with a vacation. This is a good idea, but would suit more people if the Convention did not conflict with the end of school and Vacation Bible Schools. June 5 is too early for most parents to take their children to California.

One end result of the San Francisco Convention will surely be a provincial meeting. The west with relatively few and mostly small churches will have the vast majority of messengers while great segments of the Southern Baptist Convention will not even be represented. This could be very undemocratic and even tragic if key issues were finally decided. It would be the same as deciding important church matters in a business meeting where only a small part of the congregation were represented.

We need to decide whether we will use our annual Southern Baptist Conventions for mission impetus in pioneer Southern Baptist areas, as a sort of fringe benefit for the pastor to have a trip he could not otherwise make, or a meeting of fellowship and for deliberation upon Baptist affairs. Here's one vote for the last mentioned concept of the Convention.

In spite of the cost involved, every Kentucky Baptist who can ought to be in San Francisco come June 5. For this reason churches ought to be commended who shell out a hunk of money to send the pastor.

Is It A Mystery?

Behold a mystery! Of all things a Baptist is apt to lose when he moves, nothing seems so easy to misplace as his active church relationship. Letters continue to come to this editor from pastors in northern, eastern, and western states asking for help in trying to persuade Baptists who were active back in Kentucky at least to show up in the Southern Baptist churches in the community where they now live.

There is something seriously wrong with a Baptist

who loses his religion when he moves. Yet this seems to happen quite often. Sunday school superintendents and deacons who were leaders in their home churches are known to fail completely to show any interest in any church in the community to which they move. It's not because they are not invited, as if a Baptist who loved the Lord at all needed to be invited to attend the Lord's church and to worship Him.

Sometimes they say they want to rest awhile. The truth is they are not so tired, but want to avoid responsibility. They want Sundays to use as they please rather than as the Lord pleases. They want to be passengers instead of crew members, but the New Testament has no concept of passengers on the gospel train.

No doubt such an attitude is some reflection upon our churches which oftentimes measures spirituality in proportion to the number of times we have our attendance card punched and commitment in terms of how many offices we hold. It's possible for a church to wear a person out and make him long to be released.

This is especially true if the person is spiritually immature which is the main explanation of his falling aside. He's been drafted into church work without the proper motivation. His service as a churchman has been the result more of promotion than of consecra-

tion or education. The motivation has been *outer* instead of *inner*, and so when the former pastor or fellow church members are not present to put the pressure on, he's left to his own inner spiritual resources and his true spiritual level is revealed.

Another product of spiritual immaturity is the attitude that since he is not to be Sunday school superintendent or deacon in the new church, it's a waste of time just to be a common church member. In such cases he is a common church member—very common. He probably ought to be regarded as an evangelistic prospect rather than a cooled-off saint.

Sometimes Baptists join churches of other faiths when they move to new communities even though a Baptist church is near by. In this case it is evident that church membership is more a social matter than a matter of conviction. If his friends are on a little higher economic and social level, he'll join a little more aristocratic congregation; if the opposite is true, he'll join some store front sect group. In either case, he was never a Baptist by conviction and is not much of a loss.

To put it bluntly but truthfully, what a man genuinely has in the matter of religion he seldom loses. When he appears to lose it, he generally never had much to lose. Whatever he had was only skin deep and never took much effect.

BAPTIST FORUM



Hospitality Room At Southern Convention

Editor:

As chairman of the Hospitality Committee for the Southern Baptist Convention, I am most anxious to be of real service to those attending. In order to provide the hospitality that we desire, I have arranged to have a very beautiful suite at the convention hotel to be used for a Hospitality Room. It will be open from 9:00 a.m. until 10:00 p.m. on Monday, June 4, and from 9:00 a.m. until 5:00 p.m. on June 5. The convention will begin that night, so there is little use in having it open after that time.

This room will be for all to use. We urge every messenger and his family to make use of it. Although it is to be in the convention hotel, the St. Francis, we are most anxious that it be used by everyone, regardless of where they will be staying. It will be a fine place to meet old friends and to establish new ones. Coffee and sweet rolls will be served throughout the day and evening. Because of the expense involved, we are

most anxious that the room not be wasted by non-use. It is our hope that crowds will be using it constantly . . . at no expense to them.

Instead of congregating in a crowded lobby, it will be much easier and more convenient to go to the second floor to be beautiful Olympic Suite, Rooms 214-17, in The St. Francis Hotel, and meet and talk with friends. It will be a terrible waste of money if it is not used.

San Francisco, Calif.

P. N. Tilden

A Plea For Prayer

Editor:

I am one of those who has been asked to go to California previous to the Convention to preach in a "Mission Revival", May 27 through June 3. My Church is paying my expenses and I am giving my time, expecting absolutely no remuneration whatsoever. (I did not volunteer but happened to be known by Laurel G. Gatlin, pastor of the Ocean Gate Avenue Southern Baptist Church, Hawthorne, California and was asked to come.) I know that through the request of the Home Mission Board many of our Kentucky Baptist Preachers

must be going about the same time. As an ambassador for our Lord and Saviour Jesus Christ, and as a representative of Kentucky Baptists, it would be a great encouragement to know that, at least on Wednesday night, many of our Churches were having special prayer for the success of these efforts.

I do not ask these prayers for myself alone, but for all of our Kentucky Baptist preachers, known or unknown by the church groups. I think none of us would proclaim ourselves "great preachers," but we shall be doing what we can, assured that by the grace of the Lord and through His Spirit, we can reach many souls that otherwise would never be reached.

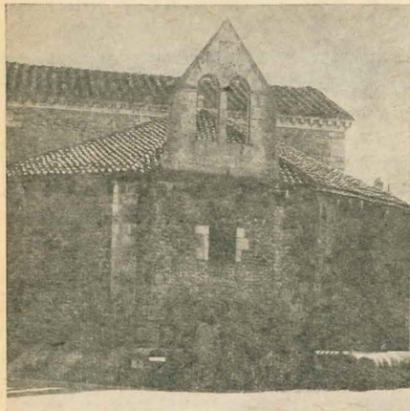
Guthrie, Ky.

Harry L. Winters

English Resolutions

The First Baptist Church of Paris, Ky., has passed resolutions about the Homegoing of their former pastor, Dr. Logan B. English. "Because Logan English was a Christian gentleman whose life, influence, ambitions, and habits were closely patterned after those of his Saviour," the paper read, "and because his ministry within the First Baptist Church, Paris, of which he was a faithful member, shall never be forgotten, and because his service on the Board of Deacons of said church was a blessing and an inspiration to the other men," the church resolved "to express thanksgiving . . . for such a life lived before us," and thank the Heavenly Father for such a life lived before them, etc.

**Globe-Trotting With Ginny**



St. Jean Baptistery (by immersion).

**Old French Baptistry Used For Immersion**

POITIERS, France (BP)—When the terrifying hordes of Moslem Arabs swept across North Africa, Spain and southern France, it appeared that Europe would become dominated by Moslem culture. It was near Poitiers in 732 that the French king, Charles Martel, defeated the Moslems and saved Europe for the Christian culture.

Today, there are no visible reminders of that historic event but there is a most interesting reminder of early Christian influence.

The St. Jean baptistry, built around 360, is the oldest Christian edifice in France. Of particular interest to this Baptist sightseer is the fact this baptistry was designed originally for baptism by immersion.

The building which now covers the original pool is about 40 by 25 feet. Inside, excavations are still going on because under the baptistry are ancient Merovian burial grounds.

The excavations have confirmed the fact that the original baptistry was for immersion, though it was covered over some centuries later when sprinkling became accepted. Roman aqueducts furnished the water for the baptismal pool.

Before Christianity was first introduced in the third century, this site was used for a barbarian altar connected with superstitions surrounding death and burial.

For many centuries, St. Jean was probably the only baptistry for immersion in France, though filled in, hence hidden to men.

Today French Baptists and English-speaking Baptist churches are building baptistries for immersion as the number of their churches increase each year. Early French Baptists used rivers for the ordinance of baptism by immersion.

**Faith Baptist Church Organized in Georgetown**

A new Baptist church has been constituted at Georgetown. The constitution service took place in the Scott County Court House.

The organizational council included Pastor Ellis M. Ham of the Gano Avenue Baptist Church, Georgetown; James O. Gibson, pastor of the Stamping Ground Baptist Church; William L. Reynolds, pastor of the Long Lick Baptist Church; and Burris N. Holcombe, pastor of the Royal Spring Baptist Chapel, Georgetown. Deacons from several churches also joined the organizational council.

After a reading of the proposed church covenant and articles of faith and the names of the fifty people desiring to be charter members, the council voted unanimously to organize the new church.

The charter members met in a called business meeting and unanimously selected the name Faith Baptist Church. Burris N. Holcombe was called as pastor and Mrs. Bertha Baldwin was elected church clerk-treasurer.

Until suitable property can be located and purchased, the new church will continue to meet in the court house. Faith Baptist Church will apply for affiliation with the Elkhorn Baptist Association, Kentucky Baptist Convention, and the Southern Baptist Convention.



*"What! You mean the pastor is to see that every Sunday school department has a special assembly program on Cooperative Program Sunday, June 24?"*

For more information on Cooperative Program Day, write:

STEWARDSHIP DEPARTMENT  
Baptist Building Middletown, Kentucky



Ground breaking service for the Meta Baptist Mission, at Meta, Kentucky, showing pictures of (1) Harold Wainscott, pastor of the First Baptist Church, Pikeville, the mother church; (2) Toney Robinette, member of the Building Committee of the Meta Baptist Mission; (3) Eddie Henson, pastor of the Meta Baptist Mission; (4) Dr. Harold G. Sanders, executive secretary-treasurer of the Kentucky Baptist Convention; and (5) John Hammatt, superintendent of missions in Pike Association.

**POAU Finds No Basis for Charges of Religious Favoritism In Federal Job Appointments**

A survey of federal job appointments in the Kennedy administration, made by Protestants and Other Americans United for Separation of Church and State, has led to the conclusion that there is no serious pattern of sectarian favoritism in such appointments at this time. POAU reports considerable reluctance on the part of many federal agencies to disclose religious affiliations of its staff members.

The study of sectarian favoritism in appointments centered on two groups in the federal service: (1) the top level group of secretaries, deputy secretaries, and assistant secretaries, as well as the administrators of certain independent agencies such as the Veterans Administration and the Federal Communications Commission, and (2) the group of division heads, bureau heads and assistants to the assistant secretaries. (The latter are career persons under Civil Service who have job protection under that agency's regulations.)

The findings of the POAU study indicate that 80% of the appointees in the two categories indicated above are Protestant, 15% are Roman Catholic; and 5% are Jewish. This ratio would indicate that appointments to the more important jobs of this administration

are generally commensurate with the religious percentages of the population.

**Appointment of Federal Judgeships**  
A further study made by POAU covered the recent appointments to the federal judiciary. Since January 20, 1961, 120 vacancies have occurred. Of these 73 are new judgeships created by Congress and 42 are normal vacancies due to death or retirement and 5 resulted from expiration of fixed term appointments.

This survey indicated that 80% of the appointees of President Kennedy are Protestant; 17% are Roman Catholic; and 3% are Jewish. President Kennedy's sole appointment to the United States Supreme Court, to this point, is Justice Byron White, a member of the Protestant Episcopal Church. The conclusion of POAU is that there can be no justifiable claim so far of sectarian bias in the judicial appointments of President Kennedy.

**Areas of Apprehension**  
The survey, however, did indicate to POAU that there needs to be some concern for sectarian favoritism in federal appointments. The study indicated seeming collusion between directors of personnel and procurement and division or section heads in saturating certain di-

visions of government with appointees of a particular religious faith.

The POAU officials believe that the greatest danger of sectarian bias is encountered in the area of foreign policy. There are accusations that devout adherents of the Roman Catholic faith are too quick to shape the foreign policy of the United States in a way favorable to Vatican interests. Certain features of the Alliance for Progress serve as an example of sectarian oriented thinking in the State Department. It appears evident that aid in various categories is being used to buttress clerical influence in Latin American countries. POAU recommends an additional study in greater depth in about 18 months from now.

**DOUGHT SOUTHERN BAPTISTS DIVIDE?**  
(Continued from Page 3)

creases or the declines of the major historical denominations, has bolstered and increased the reputation of Southern Baptists among American Protestants. This reputation has existed without too much awareness by the American public of the "watered stock" of inactive non-resident Southern Baptist members. Could such increases survive a major rupture of fellowship? Some may be inclined to ask why Southern Baptists should be concerned about their reputation in the Protestant world. Yet it may be asked in reply whether being in disfavor with one's fellow Christians constitutes a sure sign of God's favor. (Continued Next Week)

**New Orleans Seminary Alumni**

The annual meeting of the New Orleans Baptist Theological Seminary Alumni will be in the form of a breakfast on June 6 at 7:00 a.m. at Del Webb's Towne House, Market at Eighth, San Francisco. H. D. Hudson, Kentucky alumni president from Paducah, announces that Seminary President H. Leo Eddleman, Professor J. Hardee Kennedy, and California Southern Baptist Executive Secretary Grady C. Cothen will appear on the program. Since the seminary needs to make a definite number of reservations, alumni are urged to write the seminary immediately to make reservations. The price is \$2.00.

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# Religious News In Review

## Kentucky Scene

Miss Patricia Johnston, junior at Georgetown College from Shelbyville, has been named editor of the school's annual, *The Belle of the Blue*, for 1963. Miss Johnston, an English major at Georgetown, was co-assistant editor of the annual this past year, and served this year as co-editor of the school's creative writings magazine, *The Plume*. She is the daughter of Mr. and Mrs. William Johnston, Shelbyville.

Dr. Albert McClellan, program planning secretary of the Southern Baptist Convention Executive Committee, was the speaker at graduation exercises of Clear Creek Baptist School on May 17.

William Earle Casbier, Graham, Kentucky, and Miss Margena Oglesby, Morganfield, Kentucky, were recently named Mr. and Miss Bethel of 1962. This honor is bestowed upon the winners of this award by the student body based upon their popularity, congeniality and contribution to the life and happiness of the students.

Randy Keith, Georgetown College senior from Lebanon, Kentucky, has been named to a Research Assistantship by the University of Michigan. Research will be conducted by Mr. Keith in the field of Palynology—the study of fossil pollen, and he will do field study work in undergraduate research in the Catskill Mountains of New York this summer. Mr. Keith is the son of Mr. and Mrs. John N. Keith of Lebanon.

## Southern Baptists

Luke B. Smith, associate secretary in the personnel department of the Southern Baptist Foreign Mission Board, has resigned to spend two years studying in the field of missions theology at the University of Edinburgh, Scotland. Since joining the staff of the personnel department in May, 1959, Mr. Smith has worked closely with candidates for foreign mission service and with members of the Board's administrative staff and personnel committee in the process of appointing new missionaries. He also devoted much time to counseling and interviewing mission candidates in the central part of the country, including students at Midwestern Baptist Theological Seminary, Kansas City, Missouri, and Southern in Louisville.

Versil S. Crenshaw has been named director of training in the administration section of the Baptist Sunday School Board's Training Union department. He has been director of Intermediate work in the department for 18 years. Assuming his new position August 1, Crenshaw will have the responsibility of developing and implementing a program of membership and leadership training in Southern Baptist churches.

A. P. Cagle, chairman of the political science department at Baylor University for more than 30 years, died of a sudden heart attack at the McLennan County Courthouse May after counting votes in a statewide election. Cagle, 65, earlier had been elected without opposition to his 17th term as Democratic county chairman. Cagle was a Baptist deacon, former city councilman and mayor *pro tem* in Waco, Texas, and served two terms in the Texas Legislature.

Legalized pari-mutuel betting on horse races lost a popularity contest in Democratic and Republican primaries in Texas after a hotly-contested campaign between horse racing enthusiasts and religious groups. Two days following the referendum vote, horse race betting was being defeated by a 100,000-vote margin out of nearly 1,000,000 votes counted.

A two-hour meeting scheduled in San Francisco by the Southern Baptist Ministers' Wives' Conference will have as its theme: "The Minister's Wife—Her Fun, Her Foibles, Her Friends, and Her Faith." The women will meet in Civic Auditorium at 3:00 p.m. Wednesday, June 6. Program and conference personnel will include, Mrs. Agnes D. Pylant, Nashville; Mrs. J. D. Grey, New Orleans; Mrs. C. C. Warren, Charlotte, N.C.; Mrs. H. H. Hobbs, Oklahoma City;

Mrs. Howard M. Reeves, Mobile, Ala.; and Mrs. Robert E. Naylor, Fort Worth.

James H. Daniel has resigned as professor of childhood education at Southwestern Baptist Theological Seminary. He will become program consultant for the Education Division of the Baptist Sunday School Board in Nashville. In his new position he will be responsible for planning and directing research in education programs for Southern Baptists. He will serve as liaison between the Baptist Sunday School Board and the six Baptist seminaries in the area of education research projects.

John Howell, associate pastor of University Baptist Church, Chapel Hill, North Carolina, has been called as pastor of First Baptist Church, DeLand, Florida, succeeding J. Winston Pearce, now professor of preaching at Golden Gate Seminary.

Troy D. Woodbury, Nashville businessman, has been elected chairman of the Southern Baptist Convention's Commission on American Baptist Theological Seminary in Nashville. The commission, currently operating without an executive secretary, asked the S.B.C. Education Commission to permit its executive secretary, Rabun L. Brantley of Nashville, to continue to serve as acting executive of the Seminary Commission. The commission represents Southern Baptists' interests in the joint operation of the Nashville seminary with the National (Negro) Baptist Convention, U.S.A., Inc.



## "These Three"

You perhaps thought of I Corinthians 13:13 by my "These Three"—faith, hope, and love are three precious possessions Christ gives to us—but I was thinking of three little buildings which mean so much also to us all.

In school I loved to sing, and one of the songs which remains in my memory is about "these three":

"I love a little cottage  
On a friendly little hill,  
I love a little schoolhouse  
With its flower'd window sill,  
I love a little churchhouse  
As it stands nearby a wood,  
I love them all so dearly,  
And I'll tell you why I should.  
"Because the little cottage  
Is a beacon on the hill,  
Because the little schoolhouse  
Is a guidepost—if you will,  
Because the little churchhouse  
As it rests upon the sod,  
Is another of the builders  
That keep building men for God."

"These three"—the home, the school, the church—are the basic houses of our lives. They connote the basis of our faith, our hope, our love. They house our bodies, clothe our minds, and open our eyes to God.

Back of them all is God. God comes near in Christ. The Holy Spirit lives in us. We, in turn, are to make the house, the school, and the church what God would have them be for ourselves, our children, our neighbors, and the world.

Which is best of all? The church—making home sacred, school sane, and all of life saved and secure in Christ Jesus.

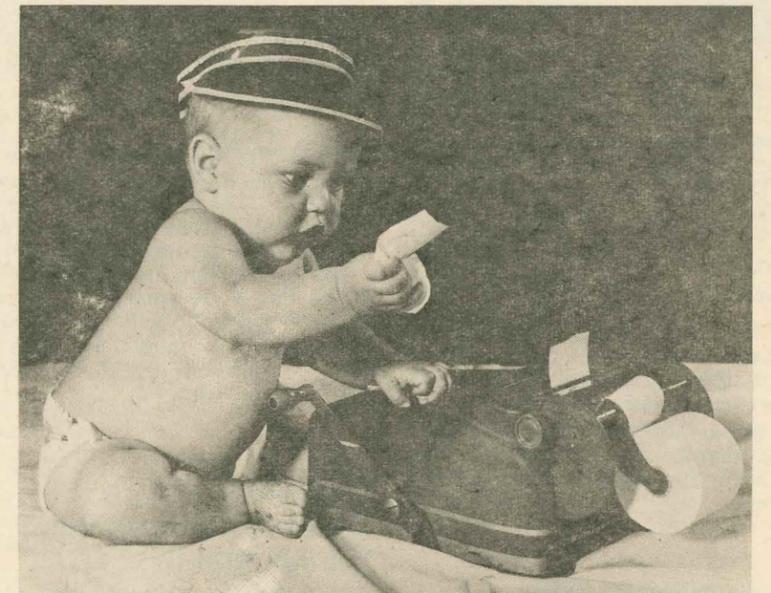
I feel about it like Jesus felt about it: "Christ also loved the church, and gave Himself for it." (Eph. 5:25).

Harold G. Sanders

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## Church Music

### Georgetown to Teach Church Pianists

By Eugene F. Quinn

Pianists who attend the annual Kentucky Baptist Music Leadership School this year will enjoy the class which will be taught by Mrs. Glenn Yarbrough of Georgetown.



Mrs. Glenn Yarbrough

A recent graduate of University of Kentucky with a Master of Music degree, Mrs. Yarbrough is a capable pianist and a dedicated church musician. Her class will be one of many church music classes during the week of July 23-27 at Georgetown College campus. The hundreds who have attended each year attest to the pleasant, profitable week which they experienced in this School.

All present and potential church musicians from the age of 13 through adult will have appropriate classes during the week.

## Woman's Missionary Union

### "Enlistment For Missions"—A Preview

By Mrs. Geo. R. Ferguson

The book, "Enlistment for Missions," by Helen Fling, is the fourth in the W.M.U. Aims Series. It undergirds the Jubilee goal for 1962—church extension—even as it emphasizes enlistment of women in Woman's Missionary Union. In five chapters the author stresses the need of enlistment of new members in the organizations and the enlistment of all members in the full program of W.M.U.

The first chapter is devoted to a discussion of woman in the world of today, with its time-saving devices, luxury items, and scientific developments. All of these changes create problems not known in the world of 1888 when W.M.U. was organized. Yet women still need to be enlisted and methods must be adapted to changing times.

Next, woman in Bible times is presented with emphasis on her participation in kingdom service and Christ's approval of her work. Christian woman's blessings and responsibility in witnessing, the various methods of enlistment and testimonies from many women in Woman's Missionary Union today, about ways of enlistment.

This is more than a methods' book. It is an inspiring book that will challenge both the enlisted and unenlisted women. It is well written, with pointed illustrations, scattered bits of humor, smooth transitions, and practical suggestions.

The author, a pastor's wife, knows the W.M.U. organization from every angle. She has participated actively in W.M.U. in her own church and in all areas beyond that—Association, State, and Convention. She is now recording secretary for Woman's Missionary Union, S.B.C.

The book is now in our Baptist Book Stores and is recommended for circle study in July, August and September. The teacher's helps will be ready very soon. The price of the book is 85¢ and the teacher's helps 25¢.

## Sunday School

### June - Vacation Bible School Month

By Roy E. Boatwright

June is Vacation Bible School Month. It is reasonable to predict that 1,400 Vacation Bible Schools will be held in



R. E. Boatwright

June. This will involve approximately 130,000 boys and girls. Many other schools will be held later. A total of 1,765 schools with an enrollment of 170,184 is expected for 1962 in our state.

Every year about 3,000 boys and girls make professions of faith during Vacation Bible School.

There is no greater opportunity to win children to Christ than during the Vacation Bible School. Approximately 10,000 unsaved boys and girls from the age of nine and up will attend our schools. Workers should be conscious of the unique opportunity and should

accept the challenge as a God-given one.

It is the conviction of the writer that all mission offerings should be given through the Cooperative Program. When the school is over, take the Mission money and mark it, "For the Cooperative Program," and ask your treasurer to send it to Dr. Harold Sanders, Kentucky Baptist Building, Middletown, Kentucky. Last year Kentucky Baptists gave \$27,533.00 from their Vacation Bible School offerings through the Cooperative Program. Only \$3,091.00 was marked for designated causes. The average offering per school was \$26.41.

A substantial increase in every phase of Vacation Bible School was realized last year over 1960. A great deal of this increase came about as results of a large number of Mission schools. Our slogan is "Plan For Two in '62". Every church would do well to assist in or conduct one or more Mission schools.

We anticipate a greater year in the field of Vacation Bible Schools, however, the Sunday School Department may not know about your schools unless you mail in your report. Be Sure to Report Your School and Your Mission School.

## Training Union

### Mae Ann Baird Places First In State Junior Memory Work and Bible Drill

By James H. Whaley, Sr.

Mae Ann Baird, Adairville Baptist Church, Adairville, Kentucky, received first place recognition in the State Junior Memory Work and Bible Drill at Madisonville. Mae Ann is 12 years old, and is in the seventh grade at Adairville High School. She represented Southern Region in the State Junior Memory Work and Bible Drill last year. She is interested in becoming either a nurse or doctor.



Mae Ann Baird

Mae Ann's sister, Margaret, placed first in the Intermediate Sword Drill, which made this year's State Training Union Convention especially meaning-

ful for the Baird family. Mae Ann's parents are Mr. and Mrs. Charles Baird.

As state winner of the Junior Memory Work and Bible Drill, Mae Ann will attend the Training Union week at Cedarmore, August 6-10, as guest of the State Training Union Convention.

## CORRECTION!

In this column a few weeks ago there was an article concerning a new Training Union at Indian Creek Baptist Church. It was stated that William L. Maddy was pastor of the church. This information was incorrect. Frank DeClue is pastor of the church, which is located near Barbourville in Knox County. Brother DeClue has been pastor of Indian Creek Church for fifteen months. Brother Maddy is from the Calloway Baptist Church in Calloway, Kentucky.

## Kentucky Baptist Foundation

### Procrastination In Will-Making

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

Frequently the writer, in discussing with an individual the importance of making a will, hears the statement, "I expect to make my will, but I am not ready yet. I am going to do it next week or next month or next year."

Estates are squandered, plans are defeated and the Lord's work suffers because that future time for writing a will, for many, never comes.

Edgar A. Guest, in his poem, "Tomorrow," portrays this fact forcefully:

He was going to be all that a mortal should be  
Tomorrow.

No one should be kinder or braver than he  
Tomorrow.

A friend who was troubled and weary he knew,  
Who'd be glad of a lift and who needed it, too;

Of him he would call and see what he could do  
Tomorrow.

Each morning he stacked up the letters he'd write  
Tomorrow.

And thought of the folks he would fill with delight  
Tomorrow.

It was too bad, indeed, he was busy today,  
And hadn't a minute to stop on his way;

More time he would have to give to others, he'd say,  
Tomorrow.

The greatest of workers this man would have been  
Tomorrow.

The world would have known him, had he ever seen  
Tomorrow.

But the fact is he died and he faded from view,  
And all that he left here when living was through

Was a mountain of things he intended to do  
Tomorrow.

The writer will gladly counsel with those who need a Christian Will if they will indicate a desire to confer with him. Write him c/o Kentucky Baptist Building, Middletown, Kentucky, or telephone Louisville, Ky., CH 5-4101.

## Brotherhood

### Resource Specialists, Royal Ambassador Leaders and Committeemen

By Forrest R. Sawyer

The last two weeks' Western Recorder issues carried the names of the men who began to be "specialists" in the Crusader and Pioneer phases of R.A. work when they met with Dr. J. Chester Badgett and the Campbellville Church April 14. This week concludes the current list of resource specialists. Those attending the Ambassador Conference, led by Forrest R. Sawyer, are as follows:

Bob Campbell, 6 Greenview Rd., Florence, Campbell Co.; Norman D. Doane, Rt. 2, Crittenden, Crittenden; Rex Edrington, Jonesville, Ten Mile; Homer G. Stubblefield, 604 E. Depot, Marion, Ohio River; Billy V. Morris, Rt. 3, Bowling Green, Warren; Wayne Atherton, 621 Main St., Paducah, West Union; James G. Dexter, Gilbertsville, Blood River; Troy Johnston, Manchester, Booneville.

James W. Redmon, 428 Hendricks St., Franklin, Simpson; James O. Hatter, Rt. 2, Franklin, Simpson; Johnnie B. Bilbro, Rt. 1, Centertown, Ohio Co.; Virgil Branham, 227 E. 10th St., Newport, Campbell Co.; E. R. Walker, Rt. 2, Morganfield, Ohio Valley; Denny Cavanaugh, Perryville, South District; James Trautwein, 125 Stockton Dr., Owensboro, Daviess-McLean; Charles H. Ham, 213 S. Butler St., Morgantown, Gasper River.

Those attending the conference for R.A. Leaders and Committeemen, led by Frank Black, are as follows:

Hubert G. Wright, Summerville, Russell Creek; C. A. Bennett, Lynn Acres, Rt. 2, Sonora, Severns Valley; Henry W. Ketrone, 326 Park Ave., Newport, Campbell Co.; Chase W. Jennings, 421 Scott St., Covington, North Bend; W. E. Duchemin, 77 S. Main, Walton,

North Bend; Huston B. Clark, Rt. 5, Marion, Ohio River; Joe Bagwell, 1213 S. 9th St., Mayfield, Graves Co.; Orman Stegall, 208 Sunset, Mayfield, Graves Co.

Roy E. Gibson, 404 W. 9th St., Benton, Blood River; Paul S. Owen, 218 Atlanta Ave., Paducah, West Union; Kieran E. Boston, P.O. Box 87, Morgantown, Gasper River; Tom Keeling, Box 374, Calvert City, Blood River; Harry Meadors, Rt. 1, Box 4, Gilbertsville, Blood River; Ted B. Boland, 110 E. Walnut, Leitchfield, Goshen; Ray Johnson, 208 Goff Drive, Leitchfield, Goshen; A. Harold Pike, Immanuel Baptist Church, Elizabethtown, Severns Valley; Howard Watt, 1325 Berry Blvd., Louisville, Long Run.

Carl Hibbard, Hima, Booneville; Frank Stone, Carlisle, Bracken; Stephen Martin, 300 Highland Ave., S. Ft. Mitchell, Campbell Co.; Don Zuberer, Beaver Dam, Ohio Co.; Denny Burchett, Middleton Baptist Church, Franklin, Simpson; Clyde Brooks, Beaver Dam, Ohio Co.; Ford Underwood, Kingswood, Breckenridge; Raymond E. Cosby, Box 26, Garfield, Breckenridge; George A. Stack, Box 304, Owenton, Owen Co.

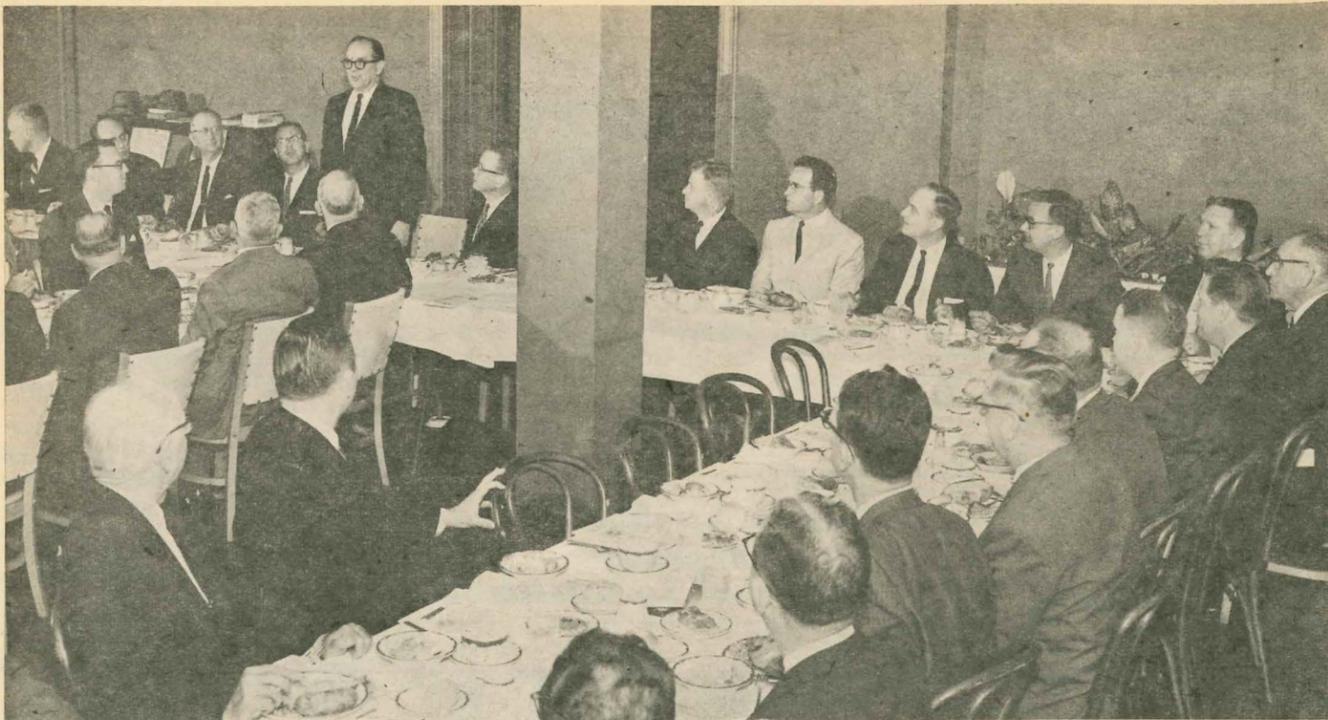
Bill R. Tichenor, New Scottsville Rd., Bowling Green, Warren; Sam Ferrell, Jr., Box 5, Danville, South District; William R. Ashby, First Baptist Church, Franklin, Simpson; Arthur Taylor, Martin Trailer Ct., Stanton, Red River; Colby Deener, Rt. 3, Campbellville, Taylor Co.; Riley Bailey, Rt. 4, Hopkinsville, Christian Co.; Kenneth Noel, 901 Central Ave., Hopkinsville, Christian Co.; Arvin McCain, Rt. 1, Hopkinsville, Christian Co.; Tommy Prewitt, Cave City, Liberty.

## Spiritual Life Crusade Proves Successful

A new approach to a spring revival was tried by the Airline Baptist Church, Henderson, during the week of April 29-May 6. The purpose of the crusade was to deepen the spiritual life and dedication of the church members. The pastor brought the messages on such Christian duties as church attendance, evangelistic witnessing, Bible reading, and stewardship. The Airline Baptist music director, Howard Northcutt, directed the music.

Pastor T. E. Adams indicates a great spiritual revitalization resulting from the crusade. Also reported were 6 professions of faith, 3 additions by letter, and 3 who dedicated their lives to full-time vocational Christian service.

The love offering received during the services was given to the Green Valley Baptist Association.



One hundred and seventy leaders from throughout Kentucky gathered for a statewide leadership supper on the campus of Southern Seminary, May 7. Executive Secretary Harold G. Sanders (standing) challenged the group to go over the top in the \$150,000 emergency offering on Cooperative Program Sunday, June 24. Those attending included executive board

members, moderators, missionaries and personnel of convention institutions. At the speakers' table were: (1) Alvis B. Carpenter, (2) Eldred M. Taylor, (3) James B. Sawyer, (4) Norris G. Hite, (5) Harold G. Sanders, (6) Robert J. Hastings, (7) Denzil L. Dukes, (8) John C. Huffman, (9) Elroy Lamb, (10) Wallace Carrier and (11) G. B. Morton.

## Winchester First Church Has Festival of Choirs

The fourth annual Festival of Choirs at the First Baptist Church, Winchester, was held on Sunday evening, May 6. Five choirs of the church participated in the program, which climaxed the end of the choir year.

Music Minister John Heaton and Mrs. Heaton were honored with a reception following the service. The reception was sponsored by the Woman's Missionary Society. Mr. and Mrs. Heaton were presented with a silver coffee service by the members of the church during the reception.

A banquet for the five choirs was held on Monday evening, May 7, with approximately 150 attending. The entertainment at the banquet was provided by the Bluegrass Choraliers, a barber-shop chorus from Lexington.

A number of special presentations were made at the banquet. The five accompanists for the choirs were recognized for their faithful service and Mr. and Mrs. Heaton were presented with gifts from the choirs and the Bluegrass Choraliers. Mr. Heaton is a member of the Choralier group.

At the Festival of Choirs special recognition was given to Martha Marsh for

four years of perfect attendance, while Diane Rainey and David Jones were recognized for three years of perfect attendance.

The Heaton family left on May 8 for Mt. Healthy, Ohio, where Mr. Heaton is to become the minister of music and education at the First Baptist Church.

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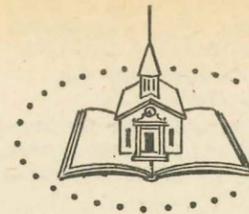
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# SUNDAY SCHOOL LESSON

By H. C. Chiles

## THE FELLOWSHIP OF LOVE

For June 3, 1962

### I John 4:7-21

John dwelt upon the love of God more than any of the other New Testament writers. If anyone knew the measure of God's love it was the beloved disciple.

John learned and understood the basic fact that "God is love." Being God, He is love, and that love is not a passive quality but an active one. It is His very nature to love. Love never was absent from His being and never can be.

God is the source or fountain of love. His love is righteous and just, but also compassionate and sacrificial. To be born of God is to possess His nature. All that is good and beautiful in our lives is but the very life of God flowing through us.

There cannot be any practical knowledge or experience of the love of God except through the Son of God in Whom that love is revealed and the Word of God in which it is recorded.

In exercising Christian love towards other children of God, the human will is an important factor. That accounts for the exhortation, "Let us love one another." As Christians love one another, they give evidence of their likeness to God. If one does not love, it is clear that he has never known God personally and experimentally. Love is the test whereby it can be determined whether or not a person has been saved.

God's love is universal, unparalleled, unmerited, unsolicited, unchanging, un-failing and unending. It is infinite, inexpressible, immeasurable, incomprehensible and inexhaustible.

God wants us to realize fully that we are the objects of His wonderful, yea, almost incredible love. He is anxious for us to live in the devout and habitual contemplation of His infinite love. Knowing that God's love was calculated to excite the admiration, appreciation and devotion of his readers, John challenged them to look at it penitently, appropriately, adoringly and gratefully. We must never forget that God did not bestow His unparalleled, unmerited and unending love on the amiable, the attractive, the worthy, or the lovable, but upon those who were in active rebellion against Him.

God's marvelous love has been revealed to men in numerous ways, but

never so clearly and fully as when He sent His only begotten Son into this world to suffer and to die on the cross as the propitiation for our sins. Christ Jesus expressed His love for us by dying in our stead, in order that we might have life through Him.

"Oh, the love that drew salvation's plan!  
Oh, the grace that brought it down to man!

Oh, the mighty gulf that God did span  
At Calvary!"

God's love for us was manifested in His giving His Son to die in order that we might live through Him. By means of His precious blood our guilt is covered. Having become the recipients of His love, we should not only love Him supremely, but also, for His sake, love one another and become channels through which His love flows to the unsaved. Not only is love, such as these verses call for, an assurance that we have become new creatures, but it is also a badge of discipleship whereby others may know that we belong to Christ. "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35. Christian love is a real indication that one has passed from death unto life. It is very important that we prove our Christian sonship by our love for others. Are you radiating the love of Christ in your daily life, as He rightfully expects you to do?

"We love him, because he first loved us." The love of God for us precedes and is the cause of our love for Him. He loved us compassionately when sin was pleasant to us, yea, when neither the thunders of His law nor the pleadings of His gospel had persuaded us to repent of sin and believe on Christ. As we, the children of God, contemplate the love of Christ, revealed in His atoning cross, we should resolve to love Him devotedly. Let us gaze upon the cross of our redemption and meditate upon His atoning sufferings until the fires of love for Him burn within our hearts! On that cross Christ did something for us which we never could have done for ourselves.

How can we express our love for Him Who first loved us? We reveal our love for Him by thinking about Him—His will, His Word and His way for us. If

Christ is pre-eminent in our thinking, we shall become more like Him in His victory over temptation to sin, in His devotion to the Father's will and in His passion for the souls of men. We express our love for God by speaking frequently about His Son and our Saviour—the beauty of His character, the sinlessness of His life, the infallibility of His teaching, the efficacy of His death, the triumph of His resurrection, the wonder of His salvation, the joy of His fellowship and the glorious hope of His return. Wholehearted and unquestioning obedience to His commandments is the best evidence of our sincere love for Him. Christ said, "If ye love me, ye will keep my commandments." A Christ-centered and Spirit-filled life is the supreme expression of love for the Lord.

## Jackson Grove Ordains Three

Three new deacons — Charles E. Thomas, Joe Bates, and James Jenkins — were ordained by the Jackson Grove Baptist Church, Route 7, Bowling Green, on May 6, 1962. Charles Harris asked the questions in the interrogation, Pastor Paul W. Childers now has the assistance of seven deacons.

## Knight in Barbourville Revival

Pastor H. D. Knight, West Fork Baptist Church, Murray, was the evangelist in a revival at Young Grove Baptist Church, Barbourville, the last week in April. Thomas Kemp, formerly of Madisonville, is the pastor. Twenty-one adults made professions of faith and there were four additions by letter and five rededications. Knight is a graduate of Clear Creek Baptist School and Kemp will graduate from Clear Creek May 17.

## Two Campbellville Degrees

President John M. Carter has announced that two honorary degrees will be conferred by Campbellville College at its May 27 commencement. The doctor of divinity degree will be conferred upon Pastor Leon Larimore, Third Avenue Baptist Church, Louisville, and the doctor of laws degree upon Don C. Bale, head of the Bureau of Instruction, State Department of Education, Frankfort.



Participating in the Union City note burning ceremony, left to right, are: Gordon Rupard, Richard Parks, Alton Parke, and Enos Thomas. Rupard is chairman of the deacons, Parke is the church treasurer, and Parks and Thomas represent all who contributed toward the burning of the \$22,000 note.

## UNION CITY OBSERVES SESQUICENTENNIAL

On Sunday, April 29, the Union City Baptist Church held its 150th anniversary celebration. In connection with the celebration, a \$22,000 debt for remodeling was completely paid off and a note burning ceremony was held. Also on the day 10 persons were baptized who had made professions of faith during a recent revival in which former Pastor Bill Craig was the evangelist.

Almost 300 people were served a fried chicken luncheon in the all-day service. Special music was provided by Miss Pat Stiles, a soloist with the Georgetown College choir, and a daughter of former Pastor Joseph Stiles. Stiles is now professor of religious education at Southern Baptist Seminary.

The morning message for the 150th anniversary was brought by former Pastor Wayne E. Oates, now a teacher at Southern Seminary, and Kentucky Baptist Executive Secretary Harold G. Sanders brought the afternoon message.

The Union City Church dates back to April 30, 1812, with 18 charter members. In 1830 the church was split by the followers of Alexander Campbell leaving only 15 members.

An educational building was constructed in 1939 under the direction of Pastor Joseph Stiles and a parsonage was begun in 1950 under the direction

of Pastor Willis Bennett. Bennett is now also a professor at Southern Seminary. In 1953 the church was remodeled under the leadership of Pastor Bill Slagle. Among other former pastors of the church is A. Ben Oliver, now president of the Baptist Seminary in Rio de Janeiro, Brazil.

Chairman of the committee on arrangements for the sesquicentennial celebration was William F. Parks. Ronald Kerr is the present pastor at Union City.

## Messengers To Learn S.B.C. Resource Uses

NASHVILLE (BP)—The use of total denominational resources by agencies is reported for the first time in the 1962 Book of Reports, prepared for messengers registering at the Southern Baptist Convention June 5-8.

These figures for 1962 show what the denomination spends on 66 programs, supported by operating budgets, and 24 projects, supported from capital funds. They were prepared by the S.B.C. Executive Committee.

Most agencies have more than one program or project. The resources listed

include those supported from Cooperative Program funds or, in the case of the Sunday School Board of the S.B.C., for example, from literature sales to churches and other revenue.

Two programs carried on by the Sunday School Board require more money than do any other programs carried on by an agency.

Book store operations heads the list of 66 programs, requiring \$9,072,587 during 1962, when the Sunday School Board, because of a change in its financial year, will have only nine months for its budget. On a 12-month basis, it would exceed \$12,000,000.

In second place is the Sunday School Board's publishing program, using \$8,824,118 during the short 1962 fiscal year and over \$11,000,000 on a 12-month basis.

These and other Sunday School Board programs do not use Cooperative Program funds for their support.

Neither does the fourth ranking program, maintained by another S.B.C. agency—Southern Baptist Hospitals. This agency is spending \$8,878,288 on patient care this year in its two institutions, at New Orleans and at Jacksonville, Fla.

The third-ranking program is that of foreign missionary support by the S.B.C. Foreign Mission Board, costing \$8,963,519 during 1962.

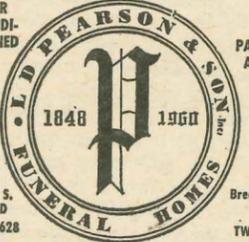
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## What Is A Minister's Wife Like?

By Wallace Denton

What kind of person is a minister's wife? Numerous articles have appeared in recent months which depict her in various ways. Mainly they describe her as a resentful, frustrated woman. Some are. But the results of a questionnaire completed by 125 Southern Baptist pastors' wives at the Conference of Ministers' Wives in St. Louis last spring suggests this is a distorted picture. More than nine out of ten of these wives said they find their role as the wife of a minister to be quite fulfilling.

So far as other facts about these wives are concerned, 88 percent were in the 25 to 45 age group. They had been married an average 12½ years with the median number being 10½ years. And these wives have an average of two and one-half children. (I've never been sure how you have half a child!)

Educationally, these pastors' wives have distinguished themselves since 45 percent have a college degree hanging on the wall. Of this number, 10 percent more have earned master's degrees and one was a medical doctor. Thirteen percent have no more than a high school education, which, of course, does not mean they are necessarily any less competent as ministers' wives. However, the majority of the wives of ministers whom I have interviewed who are not college graduates express some sense of inadequacy and self-consciousness because of its lack.

Why does a woman marry a minister? One item on the questionnaire attempted to get at some of the reasons by asking what it was that first attracted them to their husbands. Seventeen percent said they were attracted first because they were ministers. These were evidently looking for a minister which, I might add, is a worthy pursuit! Fifty percent said they were glad their husbands were ministers but would have been attracted to them anyway. One out of five said they were first attracted for other reasons and the fact that they were ministers was incidental. The husbands of ten percent of the women were not ministers or considering being one at the time of marriage. None of the wives said they would have preferred that he be in another type of work. Thus, it would appear that this particular sample of wives were either looking for a minister or else glad that the man they came to love was a minister.

Further light is shed on the type of person who is married to a pastor in their answers to an open ended question about what they considered the "place" of a minister's wife to be. Fifty-two percent of the wives placed their husbands at the center of their answers. An example of this type of response is: "I

think her place is to help her husband be the very best possible minister." Thirty percent made the home the central focus, and eighteen percent the church. None answered in such a way as the suggest their "place" was to meet their own needs and interests.

Not only do these wives perceive of their place as focusing on their husbands, but they also see themselves as being vitally involved in their work. One question asked to what degree they participated in their husbands' ministry. One out of three wives checked the alternative indicating they do much together as teamworkers working side by side. But the majority of them, sixty-two percent, see themselves as doing much together, but in a more background, supportive manner. Only five percent say they are no more involved than any other active laywoman in the church.

This is the third and final report of this piece of research. The research has raised some interesting questions about the minister's wife, pointed up her joys and satisfactions, and yet given cause for some concern. But above all, it is hoped that it has renewed our appreciation for the caliber, devotion, and dedication of this significant person. Surely, "her price is far above rubies."

*Editorial Note—This article has been provided through the courtesy of the Conference of Ministers' Wives of the Southern Baptist Convention. Mrs. J. D. Grey, president of this group, announces that the organization's annual conference will be held in San Francisco, June 6, 3-5 P.M. at the Civic Auditorium. Five capable women from all sections of the United States have been secured as conference leaders.*

## William Jewell Calls Alumnus H. Guy Moore

LIBERTY, Mo. (BP)—H. Guy Moore, pastor for the past 15 years of Broadway Baptist Church, Fort Worth, has been elected president of William Jewell College (Baptist) here.

He succeeds Dr. Walter Pope Binns, who is retiring June 30 after 19 years as president. William Jewell is the senior Baptist college of Missouri.

The announcement of Moore's election was made by Charles F. Curry of Kansas City, president of the trustees, shortly after Moore read his resignation to his congregation in Fort Worth.

In his announcement, Curry said, "We feel extremely fortunate to have secured Dr. Guy Moore as the new president of William Jewell College to succeed Dr. Binns. Dr. Moore's long service

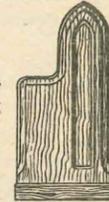
as a Baptist pastor of large churches, his connection with the college as an alumnus and former trustee, his association with higher education through denominational organizations such as the Education Commission of the Southern Baptist Convention, fit him to follow the distinguished career of Dr. Walter Pope Binns."

Moore is a native of DuQuoin, Ill. He will be 53 in July. He graduated from William Jewell in the class of 1931 after working his way through college, serving tables in the dining hall and doing other jobs on campus.

His honors include an honorary doctorate and a citation for achievement from William Jewell.

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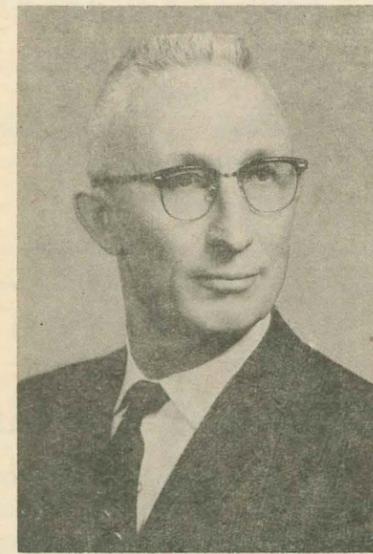
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	S.S.	Add.	T.U.
Louisville, Walnut Street	1336	2	265
Missions (3)	303		117
Louisville, Ninth and O	1175		375
Covington, Calvary	1002		
Madisonville, First	1001		228
Hopkinsville, Second	1000		167
Louisville, Carlisle Avenue	998		253
Missions (2)	87		34
Mayfield, First	953	2	230
Mission	104		
Owensboro, First	944	2	157
Owensboro, Third	913		301
Mission	66		42
Murray, First	882		135
Mission	51	1	
Harrodsburg	843		222
Mission	34		26
Elizabethtown, Severns Valley	839		170
Missions (2)	116		
Lexington, Calvary	797		150
Mission	65		
Bowling Green, First	794	1	156
Mission	104	1	
Lexington, Grace	760	23	773
Mission	13		
Lexington, Immanuel	695		173
Paducah, Immanuel	686		250
Somerset, First	684		207
Mission	126		44
Louisville, Beechmont	675		170
Missions (2)	276		77
Erlanger	674	2	153
Newport, First	661		136
Louisville, Beechland	658	1	136
Glasgow	649		136
Mission	25		
Florence	628	42	143
Mission	151	2	53
Georgetown	586		127
Louisville, Victory Memorial	573		138
Louisville, Rockford Lane	572	1	128
Frankfort, First	569		84
Frankfort, First	569		84
Mission	87	1	58
Louisville, Baptist Tabernacle	566		166
Jeffersontown, First	553	27	117
Henderson, Immanuel	548		
Mission	91		

Lexington, Rosemont	534	5	147
Shelbyville, First	534		90
London, First	533	1	102
Ashland, Unity	527	5	114
Trinity	504	6	120
Lucio, First	503	1	78
Winchester, Central	498	2	135
Louisville, Hazelwood	492	2	77
Owensboro, Hall Street	492		180
Louisville, Green Acres	489	2	230
Louisville, Bethany	483		89
Franklin, First	482		102
Mission	78		34
Hodgenville, First	480	3	118
Louisville, Farmdale	477		124
Corbin, Central	476		114
Lexington, Porter Memorial	469		124
Nicholasville	466	2	84
Central City, First	462		201
Covington, South Side	450		36
Walton, First	449	1	180
Louisville, Third Avenue	448	2	91
Mt. Washington, First	447		103
Mission	92		25
Louisville, Ralph Avenue	445		134
Middlesboro, First	441		114
Owensboro, Buena Vista	441	4	126
Russellville, First	422		85
Mission	60		
LaGrange, DeHaven Memorial	419		85
Greenville, First	418		139
Belleue, First	418	1	60
Corbin, First	413		89
Hazard, First	413		79
Frankfort, Thorn Hill	404		117
Lawrenceburg, First	395		48
Mission	84		
Owensboro, Eaton Memorial	395		146
Morganfield, First	394		68
Bardstown	389		60
Louisville, Immanuel	391		79
Louisville, Valley View	388	3	106
Henderson, First	381		67
Radcliff, Stithton	372	5	95
Ashland, Pollard	368		143
Mission	45		
Louisville, Chapel Park	363		100
Louisville, Clifton	363		79
Mission	83		18
Louisville, Southside	363	1	70
Louisville, Shawnee	345		91
Louisville, Ridgewood	330	4	82

Barbourville, First	320	6	205
Missions (3)	241		
Earlington, First	316		93
Frankfort, Memorial	316		70
Ft. Thomas, First	315		43
Mission	142		61
Cold Spring, First	310		100
Dawson Springs, First	308		48
Frankfort, Crestwood	303	1	75
Hopkinsville, Edgewood	303		104
Bowling Green, Glendale	300	1	154
Mission	43		24
Louisville, East Audubon	299		76
Glendale, Gilead	299		215
Shepherdsville, Little Flock	297	1	54
Owensboro, Lewis Lane	296		93
Middletown, First	295	4	121
Louisville, La Salle Avenue	286	2	65
Louisville, Fern Creek	284		66
Stanford	283	1	84
Mission	35		
Marion	248		
Hazel	248		
Taylorsville, First	245		93
Owensboro, Yellow Creek	244		66
Independence, Hickory Grove	241	2	35
Mission	23		
Taylorsville, Kings	240		119
Owensboro, Seven Hills	225		61
Bowling Green,			
Jackson Grove	209		
Louisville, Oakdale	208	5	51
Morning View, Wilmington	208	1	59
Shelbyville, Highland	190	4	82
Cecilia	203	1	81
Calhoun	188		41
Lexington, North View	184		58
Glasgow, Calvary	164		34
Louisville, Arcade	136		67
Ft. Thomas, Highland Hills	120	1	

**Dobbs Dies at Sloans Valley**  
**J. T. Dobbs**, 75, who was a Baptist pastor for 45 years until his retirement two years ago, died of a stroke in his Sloans Valley home May 16. He had been pastor of ten churches in Wayne, McCreary and Pulaski Counties.



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*Dr. Lowry Speaks:*

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