



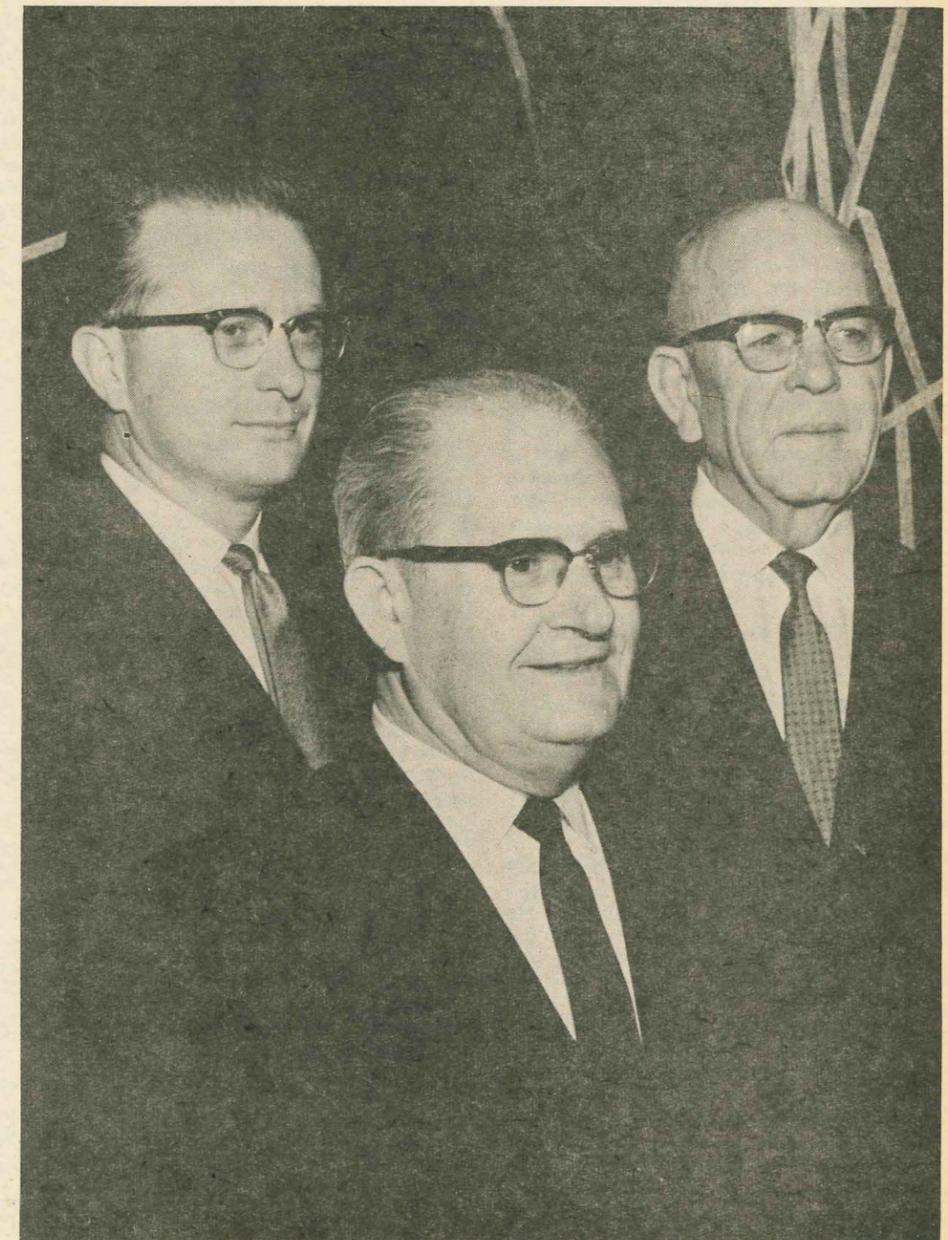
WESTERN

RECORDER

JUNE 28, 1962

SOUTHERN BAPTIST CONVENTION PRESIDENT AND VICE PRESIDENTS

The Southern Baptist Convention at its San Francisco sessions re-elected Herschel H. Hobbs (center), pastor, First Church, Oklahoma City, Okla., as president for a second term. The Convention also elected to serve with him Grady Cothen (left), executive secretary, California Baptists, Fresno, Calif., as first vice president; and E. S. James (right), editor of Baptist Standard, Dallas, Tex., as second vice president. James W. Merritt, Gainesville, Ga., retired, and Joe W. Burton, editor, Home Life, Nashville, Tenn., were re-elected secretaries; and Porter W. Routh, executive secretary of the S.B.C. Executive Committee, Nashville, Tenn., was re-elected treasurer. (Photo by Baptist Press)





W. G. Potts At Allen

While **Pastor Cohen Campbell** is recovering from surgery at a Pikeville hospital, performed May 30, **W. G. Potts** of Louisville is supplying for the First Baptist Church at Allen, Ky. This is the fifth time Potts has served as supply or interim pastor at Allen within the last ten years.

Son of N. O. Professor Honored

William Dan Waddell, son of **Prof. H. Clayton Waddell**, of the social ethics department at New Orleans Baptist Theological Seminary faculty, and **Mrs. Waddell**, has been awarded a four-year scholarship to Yale University. He was a recent graduate of McDonough Senior High School, New Orleans, and expects to enter Yale as a pre-medical student in September.

Shepards Move to Arkansas

Dr. and Mrs. John W. Shepard, Jr., missionaries now on furlough from Japan, have moved to 629 Chestnut St., S.W., Camden, Arkansas, from Wake Forest, N. C., where he was visiting professor at Southeastern Baptist Theological Seminary. Dr. Shepard, son of missionaries, was born in Brazil, and is a brother of **Pastor Samuel G. Shepard**, of Erlanger, Ky., and a nephew of Mrs. W. O. Carver, Sr., Louisville, Ky. Mrs. Shepard is the former Jean Prince, native of Chicago, Ill., who grew up in Arkansas.

Now a Cloud on the Texas Horizon

Kentucky Baptists who remember the **Lloyd Cloud** family will rejoice in the blessings of the Lord upon the ministry of the Clouds in Texas. Word received recently reports that the First Baptist Church, Richardson, Texas, where Cloud is pastor, has entered a new sanctuary which will seat more than 1,600. The Sunday school enrollment is 2,000. Cloud served as pastor for four Kentucky Baptist churches the last one being the First Baptist Church, Hodgenville. He is presently serving as moderator of the Dallas Baptist Association.

Cuban Children of All Ages

Announcement has come from the Foster Homes Committee of the **Cuban Refugee Program**, that Cuban children of all ages are now available for placement in foster homes. It has previously been announced that only teen age children were available, but that is a mistake. Transportation companies are requesting that some adult come to

Miami and accompany the child to its destination. **A. B. Colvin**, superintendent of missions and evangelism at the Kentucky Baptist Building, Middletown, Ky., is serving in this work as executive secretary of the Cuban Refugee Committee.

Georgetown Dean in Alabama

Dr. Curtis Phipps, dean of students at Georgetown College, Georgetown, Kentucky, has been named a guest lecturer at Auburn University for the first summer term, June 11 through July 13. Dr. Phipps is teaching courses based on "Guidance in the Public Schools" and "Analysis of the Individual." Dr. Phipps directed Kentucky's guidance program in the State Department of Education before assuming his dean-of-students duties at Georgetown College in 1959.



Curtis Phipps

Homer Martinez in Lee County

Homer Martinez, 4252 Norwich Drive, Fort Worth, Texas, led in a county-wide revival in Lee County, Kentucky, May 27--June 3. **James E. Casey, Jr.**, county missionary at Beattyville, says that all of the churches co-operated, and there were 41 decisions—34 professions of faith, 2 by letter, 1 by statement, and 4 rededications. Five of the number went into other churches than the host church. **Douglas Scott**, Greenville, S. C., led the singing. Pastor Casey says it was the greatest revival in the life of the church. The auditorium was filled to capacity every night.

Younce Accepts Kentucky Pastorate

R. L. Younce has been called as pastor of the Union Baptist Church, Vanceburg, Kentucky. Younce moves to the Vanceburg pastorate from Greenville, Ohio, where he served for two years as pastor of the First Baptist Church. The Younces have two children, Lee, 20, and Sue Ann, 19. Both are attending Cumberland College in Williamsburg, Kentucky. The Younces attended Grand Canyon College in Phoenix, Arizona, and served in Arizona in mission work. Mrs. Younce will teach in the Lewis County school system. The Younces address will be General Delivery, Vanceburg, Kentucky.

Brotherhood Study Course Books

A series of booklets entitled, *Seminar Pilot Series for Men*, has been completed and is available for use. The booklets have been prepared primarily for Baptist men and are recommended for use by church Brotherhood discussions, associational Brotherhood meetings, and by Baptist men with their pastors at retreats. Subjects and authors include: *Men Meeting World Needs*, by Porter Routh; *The Christian's Role in World Peace*, by Albert McClellan; *The Layman as Theologian*, by S. L. Stealey; *Effective Christian Witnessing*, by C. E. Autrey; *Separation of Church and State*, by C. Emmanuel Carlson; *The Church and the Aging*, by Foy Valentine; and *Partnership with God* by Lowell D. Milburn. These seminar booklets are available from the Brotherhood Commission, S.B.C., 1548 Poplar Avenue, Memphis 4, Tennessee.

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A Layman Looks At His Pastor

By **Ira J. Porter**

"What a layman has a right to expect of his pastor." I would like to use that subject interchangeably with—"What a church has a right to expect of its pastor."

That covers the whole gamut of personality: what he looks like; how he performs socially; what he knows about finances, both personal and church; his theology; his doctrinal soundness.

I grew up believing that a layman had no right to question any of these. Since a minister was a man who had received a call from God, his position was equal to the one claimed for the pope. His judgment was presumed to be not his own, but that of God. Subsequent events have altered those youthful views.

I do not intend that my remarks shall be construed as the maximum which should be expected, nor the minimum, or that the framework which I shall construct is any guarantee of excellence—if adhered to.

I have not been able to develop a foolproof formula for a successful banking career, and there is no reason to expect that I can do it for the pastor of a Baptist church.

It is my purpose to do more than just supply a twenty minute program. I hope to do something constructive. And if I fail, I will have wasted your time—not mine. In my remarks, I shall not attempt to flatter you, but I must compliment and praise your calling, which is the greatest to come to man.

During my business career, I have belonged to only five churches in three different cities. These churches in that period have been served by nine pastors, and I learned to love each one for some characteristic. A composite of those men would make a strange looking creature and possibly one which would not qualify for this mythical Baptist church. (Pardon the use of the word myth).

In this interview, I will ask you four questions—and your answers will determine whether you will be recommended to my church.

(1) Are you sufficiently concerned about a lost world and about building the Kingdom of God to be willing to go to any field of service selected by the Home Mission Board or the Foreign Mission Board or Southern Seminary?

[This address was delivered by Mr. Porter during a chapel period at the Southern Baptist Seminary. Mr. Porter, vice-chairman of the Louisville Trust Company, is a well known Baptist layman and a member of the Deer Park Baptist Church in Louisville.—Editor]

Your answer may be—We go where God calls us. But do you? Isn't it possible that through the process of rationalization you can come to believe that what you want to do is also what God wants you to do?

I cannot believe that there is always just one place for one man at one time. I say that partly because I believe that the promotion of the Kingdom of God rests just as heavily on the Christian layman as it does on the Christian minister and I believe that God does not particularly care where I work or at what I work so long as my occupation is respectable and essential to society. Surely there are occasions when God has a man or a woman for a particular task, but by and large I cannot believe that He would direct a man to a situation for which he was not qualified. Would you be willing to let a group of sincere men fit you to a task?

One thing which I am trying to say here is that we are inclined to use the expression "God's Will" too flippantly and with too little sincerity. I am looking for the man who faces up to the realities of the situation at hand—one who will say to me very frankly—"I like your church; I would enjoy living in your city; and if your church wants me, I will come." Or, to say—"You fellows have a reputation which I don't like. I enjoy living where I am. No thank you. Look for somebody else."

While we are on this subject, another strange phenomenon of the divine call is that a man who is so desperately needed at another church can with short notice to his congregation leave before adequate preparation can be made for his successor. The church suffers, and the only reason given for leaving hundreds of people and a staff of workers without a leader is that God has led him to a place which needs him more. This may sound like an argument in favor of a change in our method of selecting a pastor, and it is true that our system is faulty, but it is for the purpose of emphasizing point number one, which may appear far-fetched, that a church has a right to expect its pastor to be so completely dedicated to working in the vineyard of God that he will assume whatever risks are involved in finding that place.

(2) Do you believe that God's call to preach the gospel carries any authority, implied or otherwise, for you to act in an autocratic manner over your congregation?

Let me say quickly that while I do not understand a call to a definite place, I do not doubt for a moment that God calls men and women to preach the

gospel. Nor does this mean that all who have been ordained to preach have been called by God. But the question is—Can there possibly be some connection between the call to preach and license to operate the church as a private wholly-owned corporation with the pastor acting as stockholder, director and chief executive officer?

If your answer is "yes" then it would be best for you to make another search of the scriptures and then find for yourself a position that requires dictatorial action. (I know of no openings along that line). I call to mind a man, many years ago, who was called from another occupation to become the pastor of a large and prominent church. It was a working church and a giving church. This man was treated royally by the congregation. His salary was about doubled; he was given his first automobile. He was an eloquent preacher. His attitude was that God had called him to that church, and therefore his judgment and conclusions were not to be questioned. He became the lord high executioner, and they who did not agree with him on matters of policy were excommunicated in the truest sense. The result was a broken and crippled church and an ineffective minister of the gospel. His confession years later, but soon before he died, was that "I made a horrible error."

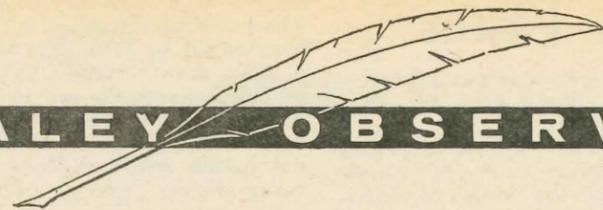
Point number two is that a church has a right to expect its pastor to provide strong spiritual and moral leadership, to interpret the Bible as he sees it and to take his place as one of the congregation in deciding the issues of the church.

(3) Do you realize that in this distraught world men and women are disturbed mentally, are hungry spiritually, that they long for comfort and love and that there is still an element in their lives called **emotion** which should be fertilized and made to grow?

Now, do not jump to the conclusion that I am a disciple of Norman Vincent Peale. I am not! Neither can I agree that a little Peale philosophy is a dangerous thing (one of his sermons was a big help to me in improving my golf game). Most of us are theological and philosophical illiterates, and consequently the sermons which stimulate the mind only are a dead loss for the person who needs moral and spiritual strength for the next day. The gospel of Christ is the gospel of the mind and the heart and the hands. And when the pastor speaks to the heart, the mind and the hands will respond.

Here again, I do not want to be misunderstood. I know that there are changing concepts of biblical acts and proper place, but when he puts more emphasis on an esoteric approach than the acceptance by simple faith method, he creates doubt and fear. And when a

(Continued on Page 6)



Natural Beauty and Human Ugliness

With the busy and trying hours of the Southern Baptist Convention over, Tom Lewis and I were joined by Fort Thomas Pastor George Munro for a Saturday in Yosemite National Park and thence eastward home. Yosemite afforded by far the most awe inspiring scenery of the whole western trip and is worth crossing the continent to see.

John Muir described Yosemite as "the most songful streams in the world . . . the noblest forests, the loftiest granite domes, the deepest ice sculptured canyons", and more than a million visitors to the park each year agree. It's a worshipful experience to view the majestic beauty God has piled up in Yosemite's granite domes, rushing rivers, mile-and-a-half-high, silvery, shivering lakes, cascading waterfalls, alpine meadows, giant 3,000-year-old Sequoias and high Sierra summer-time snowfields.

Out of Yosemite via 9,941-foot Tioga Pass, we skirted the California-Nevada boundary to Bridgeport, California, where we slept under winter cover with snow capped mountains—an invigorating sight out of bedroom windows. Crossing into Nevada early Sunday morning, we looked in vain for several hours for a Baptist church. We joined a little Methodist congregation for morning worship. The Sunday school had an attendance of 17 and a total of two choir members joined the robed pastor in leading the services.

What natural beauty God has wrought in Nevada is in sharp contrast to the ugliness which wayward man has brought upon the state. The unsurpassed beauty of a place to live has been severely blighted with a way of living. What God has given to Nevada has in many instances been taken by man and used for the devil.

Millions and millions of dollars worth of silver put by God in Nevada's mountainsides have by now ended up in the notorious gambling casinos everywhere in Nevada. Even ghost towns like Virginia City, where only 900 people now live in place of the 30,000 in boom days, survive on income from bars and slot machines. On a Sunday afternoon in Virginia City, more people can be seen playing the slot machines in one tavern than were in the worship services we attended earlier, and more people sitting at one bar than were in Sunday school.

Even roadside ice cream shops are blighted with slot machines. In one where we stopped at lunchtime, children danced with glee watching their parents play the one-armed bandits while waiting for the take out family lunch.

Reno's casino section is a glimpse of hell and is almost as crowded on a Sunday afternoon. The streets are jammed with people, the parking places are over-

running with autos, and the curbs are lined with empty beer cans and liquor bottles. Inside the casinos people by the thousands gamble. The biggest number play slot machines, many playing two machines at a time. Some are at card tables, others at dice tables, and still others watch intently the numbers go up on an electronic board while clinging to their own card of a bingo-like game called keno.

To a newcomer the predominance of women in the casinos is surprising. More women, old and young, well dressed and otherwise, were playing slot machines than men. Most of the casino employees also were young women. Some moved down the rows of slots with rolls of silver to exchange for the bills of the losers which seemed to be everyone. Other young women served as barmaids not only behind the bars, but hustling drinks up and down the rows of gamblers and still others served as card dealers with television-like skill.

An air of respectability for gambling was obvious on all sides. Signs advised patrons to risk only what they could afford to lose. Quotes from various writers on the innocence of supervised gambling lined the walls. Casino employees were courteous and appeared as conscience-free as Sunday school teachers. Drunks were rare and rowdyism was absent. In fact, gambling in Reno was far more orderly than some church charity picnics in Louisville—if newspaper reports are correct concerning the picnics.

Reno and Nevada are a long way from Kentucky and far different in many ways, but Kentuckians in Nevada are not without reminders of their native land. On every side in Nevada are advertisements of famous brands of liquor made in Frankfort or elsewhere. For that matter, a Nevadan could well react to Kentucky's attempt to make the liquor industry respectable the way a Kentucky Baptist editor reacts to legalized gambling in Nevada.

Of one thing I'm sure, however. After seeing legalized gambling in Nevada, I'm more confident we were right in the all-out fight this spring against legalized bingo in Kentucky.

The Minority Could Rule

The 1962 Southern Baptist Convention was probably less representative of total Baptist membership than any Convention in our history. As predicted, the vast majority of messengers was from the west and far west, with some eastern states with large Baptist populations hardly represented.

Just how provincial the Convention was is revealed in a recent study of the messenger registration. The states west of the Mississippi and north of the Ohio with 3,531,096 Southern Baptists had 5,060 messengers

at the Convention. The eastern states with 6,434,596 members had 4,237 messengers. This means that more than half the messengers were from an area with only one-third of our Baptist membership.

The California representation was far more out of proportion. California had 1,609 messengers for only 168,011 Southern Baptist membership. Kentucky had only 302 messengers for 622,494 Baptists. This was one messenger for every 104 California Southern Baptists and one messenger for every 2,061 Kentucky Baptists. In other words, for every vote from Kentucky, there were twenty votes from California in proportion to the number of members. This hardly seems fair.

There were more messengers from California than from Alabama, Arkansas, District of Columbia, Florida, Kentucky, Indiana, and Virginia put together. These states have 2,707,718 Baptists in comparison with 168,011 from California.

This is not to complain about messenger attendance at San Francisco from California. Southern Baptists in California are to be complimented for attending the Convention in great numbers. They do not get to attend many Southwide meetings held in the east and this was their opportunity. Many California pastors went to the Convention at their own expense since most of their churches are small and struggling financially.

But for important matters of Southern Baptist policy and program, Conventions meeting on the geographical fringes are unwise and dangerous. In such case messengers from local areas, where only a small minority of Southern Baptists live, could out-vote messengers from areas where most Southern Baptists live.

For fellowship and inspiration it makes little difference about equal representation, but when critical matters such as those faced at San Francisco are under consideration, somewhat equal representation is highly desirable. At San Francisco action was proposed from the floor effecting such Southern Baptist institutions and agencies as our seminaries and Sunday School Board. The convention is always acting proper in ex-

pressing its views to its agencies and institutions, but such a convention should be fairly representative of the total Southern Baptist membership.

What is the solution? The first thought is some kind of limitation on messenger representation from local areas. A maximum number of messengers from each state proportionate to the total membership would be an approach.

But this is contrary to Southern Baptist polity. The Southern Baptist Convention is not made up of state groups, but of messengers from local churches. Not many Baptists are ready for a republican or representative form of Baptist democracy, though this is the plan for our federal and state legislative bodies.

A far better idea is to keep the Convention rather centrally located so far as meeting places are concerned. The local area will still have an advantage in messenger representation, but at least all areas of the Convention can send messengers without the cost of a transcontinental trip.

Another idea is the use of more checks and safeguards by requiring the approval of two successive conventions for major matters. This now applies as far as constitutional amendments are concerned, but maybe should be considered for other matters calling for basic changes in policies and programs. This would prevent one Convention with a predominance of local messengers from making major changes apart from approval by another Convention meeting in another area.

Still another matter that might eventually have to be faced is proper credentials for messenger registration. Likely not half of the messengers at any Southern Baptist Convention has actually been approved by their local churches. Just whoever goes to the Convention generally registers as a messenger with little or no knowledge of the constitutional provisions.

As long as peace and tranquillity prevail, we have no problems. In times of stress and strain, we need an orderly plan. Otherwise, what we boast of as a spiritual democracy can become a Baptist mobocracy and resemble a political convention more than a meeting of God's people doing God's business.



Washington Worship Invitation

Editor:

There will be many Kentucky pastors visiting the Nation's Capital this summer. The Metropolitan Baptist Church invites these men to attend a special Sunday School class taught by Dr. Carl F. H. Henry, the distinguished editor of Christianity Today. This class, organized just a few weeks ago, is made up of congressmen, business and professional men of the Nation's Capital. There are twenty-two enrolled at present and I am sure that all the pastors would

thoroughly enjoy sitting in this class taught by one of America's foremost theologians. It is a panel discussion class and the men would get a great deal from it. Of course, we would want their families to come and visit other Sunday School classes and worship with us here at Metropolitan.

There has been a terrific shift in population, but it is heading back up. There were four Methodist churches around us that merged into one church. Metropolitan has bought property within the block, has off-street parking for seventy-five cars, and hopes to obtain

the other houses in the block and build a new sanctuary out on East Capitol Street. It is the closest Baptist church to the Capitol, just three blocks behind the Supreme Court Building and three blocks from the Library of Congress.

Metropolitan has also purchased a tourist home which has been converted into a dormitory for young men working in the Nation's Capital, and just recently we purchased another tourist home and converted it into a similar dormitory for girls. We have a wonderful young people's program which is very needful as more than 10,000 young people are working in the Nation's Capital all the time. Any young person coming to the Nation's Capital to work will find a warm welcome at Metropolitan. Please let the young people of your state know this as scores upon scores come here and fall by the wayside.

Washington, D.C. R. B. Culbreth



Three Georgetown College graduates of the nineteenth century came back for the school's commencement. They were (left to right): Miss Anna Lee Wolfe, Covington, a member of the Class of 1897; B. A. Logan, Shelbyville, Class of 1896; and Mrs. Richard Scudder, McKinney, Class of 1898. The three came for the full two-day event and enjoyed every moment.

LAYMAN LOOKS AT HIS PASTOR (Continued from Page 3)

Baptist preacher makes the statement or strongly implies from the pulpit that there is no place in our hymnals for the old song "Washed in the blood of the lamb" he is losing sight of the cross and is fixing his gaze on objects foreign to the church.

Point number three is that a church has a right to expect its pastor to make plain the plan of salvation and to preach a gospel of hope and love and encouragement.

(4) The last question: Using the words of Jeremiah, "Do you seek great things for yourself?"

Papini, in his "Life of Christ," makes the statement that the thing which looms largest in most of us is the fear of running second. Truly, that is our besetting sin. The English people laugh at the American businessmen because we kill ourselves trying to be in first place and to prove that we are bigger or smarter or greater than the man down the street.

I am in favor of good, beautiful and adequate places of worship. A sloppy facility is an insult to the Lord. But I wonder sometimes whether the spires of many of our structures today were really intended to point to God or to the person who promoted them. The

value of church property in the Southern Baptist Convention increased in 1961 by \$180,000,000. I don't know how much of that value is fictitious and which will not become real until mortgages will be paid off in ten, twenty or more years from now. There is such a thing as economic or financial dishonesty, and no pastor has a right to lead his congregation into a program which may make him look good but will dilute the effective work of the church, particularly when his responsibility can be ended by accepting a call to another church.

There is another area where a pastor may consciously or unconsciously seek great things for himself, and that is in denominational and off-the-church-field endeavors. By doing it, he can so divide his time that he will be of but little value to anyone.

Point number four then is that a church has a right to expect its pastor to put first the Kingdom of God and His righteousness—first in his own church.

There are, of course, other questions to be asked and other points to cover, and this discussion should not be closed without adding that the church has a right to expect its pastor to walk circumspectly; to observe proper personal financial and social procedures; to hold

himself not immune from the Ten Commandments and the Sermon on the Mount; and to show as much respect for his family as he does for his position.

Because of the time allotted for this discussion, I have left out some things of minor importance which might have been included. There is one more thing of major importance, however, and it is that I have a right to expect my pastor to lean on me and to use me in the program of the church.

We are told that the ancient Greeks had no street lights, and in order to find their way around at night they wore small lamps on the toes of their shoes which cast a beam of light three feet ahead.

You, my friends, the preachers and pastors and teachers of tomorrow, must carry the light to show a darkened world the way. That light must not be on the tips of your toes but in your hearts, and it must cast a beam not three feet but all the way to heaven by the way of the cross.

Missionary Undergoes Surgery

Miss Josephine Scaggs, missionary to Nigeria, underwent surgery at Baylor University Medical Center, Dallas, Texas, on June 6, during her medical leave to the states. She is a native of Stigler, Oklahoma.



Pastor T. L. McSwain and Secretary Harold G. Sanders look each other over when the Owensboro Chamber of Commerce had them "tied" up in making their plans for the forthcoming session of the Kentucky Baptist Convention at the Third Baptist Church of Owensboro November 12-15.



Pastor T. L. McSwain (middle), pastor of the Third Baptist Church, Owensboro, Kentucky, was elected vice president of the Southern Baptist Pastors' Conference at San Francisco, Calif. Others elected as officers of this group were: Herschel Ford (left), El Paso, Texas, president; and Robert N. Stapp (right), Yuba City, Calif., secretary-treasurer.

KENTUCKIAN IS SECRETARY OF PASTORS' GROUP

SAN FRANCISCO, June 4. (BP)—W. Herschel Ford, pastor of First Baptist Church, El Paso, Tex., was elected president of the Southern Baptist Pastors' Conference.

In close balloting, Ford, also first vice-president of the Southern Baptist Convention, defeated K. Owen White, pastor of First Baptist Church, Houston, Tex.

Other new officers are T. L. McSwain, pastor of Third Baptist Church, Owensboro, Ky., vice-president, and Robert N. Stapp, pastor of Cooper Avenue Baptist Church, Yuba City, Calif., secretary-treasurer.

Outgoing president is Carl Bates, pastor of First Baptist Church, Charlotte, N. C.

Retrospect and Prospect By Herschel H. Hobbs

SAN FRANCISCO, Calif., June 13.—In retrospect, how shall we regard the recent sessions of the Southern Baptist Convention? The convention faced vital issues. It positioned itself as to its continuing faith in the Bible. It cited no institutions nor individuals. It refused to act as a censor. But it courteously requested its agencies to continue to operate within the context of its expressed faith, leaving each one free to determine its course of action within that framework. It referred some vital matters to the Executive Committee for study and recommendation to the 1963 session of the convention. It appointed a committee to study the 1925 statement of "The Baptist Faith and Message" and to bring its report to the 1963 session.

And now, what of the prospect? The

debating is past. The convention has spoken. It now remains for us to act in that light. And, as we act, let us do so together in Christian love as we give ourselves unreservedly to the great task which God has placed in our hands. As we do so, let us pray without ceasing! Let us pray for our agencies as they implement the broad policies and programs of our convention. Let us pray for the committee appointed to study the statement of "The Baptist Faith and Message." Let us pray for the committee on theological education as it studies the programs of our theological institutions in preparation of that section of the operations manual dealing with our institutions.

I am grateful beyond words for your trust as expressed in electing me for a second term as your president. I pledge you my best. But my best is not enough. As we face the future one can but exclaim, "Who is sufficient for

these things?" Only in Christ may any of us be sufficient. Decisions affecting our convention for a generation may well be made during the next eleven months. We must make not our decisions, but His. May our prayer ever be that of our Lord, "... not as I will, but as thou wilt!"

For each of us I would paraphrase the words of the apostle Paul. "Brethren, let us not count ourselves to have apprehended: but this one thing let us do, forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark of the prize of the high calling of God in Christ Jesus." (BP)

Cedar Creek Celebrates 181st Anniversary

The Cedar Creek Baptist Church, Bardstown, the second oldest Baptist church in Kentucky, will celebrate its 181st anniversary on Sunday, July 1.

An old fashioned dinner on the grounds will be served following the morning service. An afternoon service will feature the appearance of former pastors on the program.

The Cedar Creek Baptist Church was organized on July 4, 1781, only five years after the adoption of the Declaration of Independence. The Severns Valley Baptist Church, the first church organized in Kentucky, was constituted only sixteen days earlier.



Among the missionaries at the reception at San Francisco were two foreign missionaries to Japan: Miss Mary Neal Morgan (right), of Harrodsburg, Kentucky, who is a missionary to Osaka; and Miss N. June Cooper, of North Carolina, a missionary to Tokyo.



Many Thanks

Many thanks for what you did last Sunday on Cooperative Program Day to acquaint yourself and your friends in the church with what Kentucky Baptists are trying to do in Kentucky, in the United States, and around this wonderful globe for Christ through what we call the Cooperative Mission Program. That word "Mission" put in there is not usually included in our title of Cooperative Program but missions is the very center and heart of all of the Cooperative Program. Many of us have felt that it should be called the Cooperative Mission Program.

But back to my thanks, thank you for what you did! I trust that you know more about the work of Christ in your association, state, and world than you ever did before.

I trust that you appreciate the privilege of having fellowship with Kentucky Baptists and Baptists of the world in carrying out the Great Commission.

I trust that you see better than you ever saw before the great wisdom of having a channel through which Baptists in every church can work together to do the great things for God in the world.

The more you live the more seriously you take the Great Commission. The more you yearn for winning a lost world, the more you rejoice that we have a means, a method, a program by which you can realize this yearning in a very practical way. Or, if your church has a budget, or has a plan—call it what you will—whereby you give to the Cooperative Program each month and each year, then every Sunday as you bring your offering to the church and lay it on the altar with a prayer for the salvation for the world, you may know that part of the offering will leave your church. You will come to Middletown, from Middletown to Nashville, and from Nashville all over the world, because it will be a part of the Cooperative Program.

Happy is the church that has a plan that gives all of its people an outlet for their love and compassion for Christ in a lost world! And, if your church is one of the few that does not have such a plan, I am sure that, as the spirit of God broods upon the knowledge that you have gained concerning the Cooperative Program, soon your church, too, will be one of those who regularly sends part of the income of God's people as they bring their tithes to the Cooperative Program through my office, that you

might be a part of God's work throughout the earth.

I know that some of you perhaps were not able to take an offering last Sunday. Maybe you were not able to give it. Maybe your pastor was away on vacation. Maybe you did not get ready for it because of the Convention or vacation or something. Well, it will be all right for you to do it next Sunday, or the next Sunday, or the next Sunday. But if you do it, do it soon as far as this special offering is concerned and send it, that we might know how you feel about it.

Yours and His,

Harold G. Sanders

Death in Owen County

Mrs. Ruth Proctor Lewis died recently, and the Beech Grove Baptist Church W.M.S., near Owenton, Ky., has adopted resolutions about her passing. She is survived by her husband and family.

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Erlanger Baptists Dedicate New Educational Building

A new educational building costing \$150,000 has been constructed by the Erlanger Baptist Church. The new educational facilities were dedicated in special services on May 20 with former Pastor Jack Lowndes as principle speaker.

The building provides for four Beginner Departments, six Primary Departments, four Junior Departments, one Intermediate Department, one Married Young People's Department, and one Adult Department.

In a message to the congregation, Pastor Sam Shepherd referred to the dedication of the building as "the high moment that all of us have prayed for." The educational capacity for the Erlanger Church has now reached 1,000. Robert E. Kersey is the educational minister for the church.

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The 1962 Campbellsville College graduates numbered 149. The graduates came from Kentucky and eight other states. The rank of High Distinction was won by Kirby Lowell Kinman, Charlene Aaron Hale, and Lannie Wayne Meador. The Mar-

shall Lyon Award went to Robert R. Mooney, the Rotary Award to Kirby Lowell Kinman, and the Business and Professional Women's Award to Peggy S. Kinman. Shown here are the faculty and graduates of the 1962 Class.

Blue Grass Student Rings the Bell Both Literally and Figuratively

By Ben C. Fisher

WAKE FOREST, N.C.—Charley Midkiff, a Lexington, Kentucky, theology student at Southeastern Baptist Seminary, helps carry on a 127-year-old tradition at the Wake Forest, N.C., campus.

Charley, who will graduate with this year's class, is the official bellringer at Southeastern. While he does not play melodic tunes worthy of a Metropolitan appearance, the music he does play gets results. Charley summons students to classes.

A bell was first used in 1835 when Wake Forest College opened. When Wake Forest moved to Winston-Salem in 1956, use of the bell was retained by Southeastern.

Charley's music runs like clockwork. Tuesdays through Fridays, Charley rings the bell at eight and ten minutes of and on the hour from nine until four.

The omission of the bell at ten of eight draws various explanations. Some say Charley couldn't get out of bed to ring the bell if he had to. Southeastern's erstwhile bellringer explains, however, that he follows the custom of past bellringers in opening the day with the eight o'clock bell.

Ring the bell 64 times a week is a task that has made Charley a popular figure on campus. Often, during the time between the two bells, Charley will sit outside on a bench talking with fellow students and contemplating the beauties of nature.

"I like Wake Forest, but the pine trees can't take the place of the bluegrass of Kentucky," he said.

If Southeastern ever decides to become the first seminary in America to field a track team, look out for Charley. At times, with only seconds remaining



Charley Midkiff, student at Southeastern Baptist Theological Seminary from Lexington, Ky., summons students to classes at the Wake Forest, N.C., campus with his "bellringing."

to his deadline, Charley can be seen streaking across campus headed toward the administration building that houses the bell.

Once there, Charley, the son of Mr. and Mrs. Daniel B. Midkiff of Lexington, must rely on his strong right arm to ring the bell that can be heard halfway across town. There are no mechanical switches to rely on—just a long rope extending from the bell loft plus Charley's gristle.

What does he think of his work? The friendly, good-natured bellringer says he likes his job. "Pulling this rope is a physical exercise. It helps keep me in shape," he said, suggesting a new addition to the Charles Atlas body-building course.

Does the seminary, in the light of

technological advances that have practically outmoded this type of communications in America, plan to replace the bellringer in the future?

"The bearings operating the bell are worn down," said Southeastern's president, Dr. Sydnor L. Stealey. "It will be worked on this summer and we hope to have it back in shape for Charley for the next school year."

Charley sometimes interrupts the systematic schedule for ringing the bell. When Wake Forest wins a major victory in football or basketball, the bells are likely to ring out at any time, as townspeople and students alike will attest. There are no hard feelings, however, for everyone knows it's just Charley doing his part in carrying on for Southeastern and Wake Forest one of the best of old traditions.

Retirement of V. B. Castleberry

Van Boone Castleberry, remembered in Kentucky, has retired from the pastorate of the First Southern Baptist Church, New Castle, Indiana, after 48 years as a Baptist minister. His pastoral and missionary work have taken him to churches in Western Kentucky, Central Tennessee, the Amazon Valley in South America, Eastern Kentucky, Ohio and Indiana. He and Mrs. Castleberry plan to make their home in Hamilton, Ohio, where they once lived.

Northern Seminary's New President

The new president of Northern Baptist Theological Seminary, Chicago, Illinois, is Dr. Benjamin P. Browne, who has been for many years executive director of the Division of Christian Publications of the Board of Education and Publication of the American Baptist Convention, and editor of Baptist Leader, its denominational magazine. He is seeking to lead Northern in the development of a campaign to raise \$3,000,000 for a new 60-acre campus in Oak Brook area of greater Chicago.

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and
3 Hours
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STANDARD

Sunday School

VACATION BIBLE SCHOOL CITATION

By Roy E. Boatwright

Above is a picture of the V.B.S. Citation. Every V.B.S. that sends a report to the Sunday School office, Middletown, Kentucky, will be entitled to a citation.

There are places for three seals. The first one will indicate Preparation Day, the second, three hours with ten days, and the third, Standard School, (last year there were 79 Standard V.B.S.'s in Kentucky).

Church Music

July Musalendar

By Eugene F. Quinn

Associational Music Schools

July

9-13—Franklin Associational Music School

9-13—Severns Valley Associational Schools at Severns Valley Church and Hodgenville Church

These citations will be sent all at one time to the Associational V.B.S. Superintendent, or the Associational Sunday School Superintendent, and in some cases to the Associational Missionary. It is suggested that these citations be presented to the churches during the Sunday school meeting in September, or during the Sunday School report at the Annual Associational Meeting. Public mention should be made of all Standard Vacation Bible Schools.

9-13—West Union Associational Music School at First Baptist, Paducah

9-13—Music Schools in Lynn at Upton and Walnut Springs

23-27—Greenup Associational Music School

30-Aug. 4—Bell County Associational Music School at Middlesboro, First Baptist Church

Associational Hymn Sings

July

1—Severns Valley

15—East Lynn at Holly Grove

15—Sulphur Fork at Sligo
20—Bell County at Pineville, First
22—Greenup at Russell
22—North Bend
29—Casey County
29—Little River at Donaldson Creek
29—Fulton at West Hickman
29—Graves County
19—West Union at Twelfth Street in Paducah
29—Bracken at Calvary in Maysville
30—Logan County at New Friendship

Associational Music Conferences
July
9—Elkhorn Association
17—Boone's Creek at First Baptist Church, Irvine
State Music Leadership School
July
23-27 on Georgetown College Campus

Brotherhood

What Is a Brotherhood?

By David T. Mashburn, Sr.

It is men! A man-to-man relationship.

It is men fellowshiping together as only men can.

It is men at prayer—men listening—men learning.

It is men seeking knowledge and inspiration.

It is men putting to use what they have learned—what they have been inspired by other men and the Holy Spirit to do.

It is men who love their Saviour—who love their church.

It is men who love their fellow man—at home and around the world.

It is men studying needs—personal needs—the needs of their church—the needs of other men—the needs of men around the world.

It is men discovering how they can personally—and as a group—meet world needs.

It is men on their knees seeking strength; it is men on their feet "witnessing every step they take."

It is men interested in boys—helping boys become strong, mission-minded, Christian men.

It is men standing, walking, praying, working with their pastor.

It is men influencing other men to the glory of God; it is men combining their candle-power to become "a light that cannot be hid."

It is men possessed by the total stew-

ardship of life—dedicated to the total stewardship of God.

It is men—a million men and more—and boys by the thousands who are "the salt of the earth."

It is men—some weak and some strong—some willing and some who hesitate—but still men.

It is men—who someday, because they are a Brotherhood—may make possible the brotherhood of man.

Woman's Missionary Union

G.A. Camps at Cedarmore

By Miss Rachel Milligan

Reservations for G.A. camps have come in fast and at present the last week is full, the week of July 30-August 3. The other weeks are nearing the full capacity, so reservations should be sent in immediately.

Mrs. Thomas Wade, of Duncan, Oklahoma, will represent the Home Mission Board each week of G.A. camp (July 9 through August 3). Mrs. Wade and her husband have been missionaries to the Choctaw Indians since 1941.

Mrs. Beverly Ho will be at G.A. camp the week of July 9-13. Mrs. Ho and her family are refugees from Indonesia and have just recently moved to Lexington, Kentucky. Mr. Ho has been pastor of a number of Baptist churches, first in mainland China, then in Hong Kong, then in the Philippines, and most recently in Indonesia.

Miss Dottie Lane, of Sturgis, Kentucky and a missionary to Japan, will be at G.A. camp July 23-27 and July 30-August 3.

Counselors are needed for all four weeks of G.A. camps. Those interested write W.M.U. Office, Kentucky Baptist Building, Middletown, Kentucky, and information will be sent.

Sunbeam Band Focus Week

August 12-18 is the date for Sunbeam Band Focus Week, and it is the time to let everyone know what is being done in Sunbeam Band. It is not too early for directors and leaders to plan for that week. SUNBEAM ACTIVITIES (which every director, leader and assistant leader should have) gives many good suggestions for observing Sunbeam Band Focus Week. Suggestions are given in the Primary unit for August for a Come-and-See Party for parents. The children can show their parents what they do at the Sunbeam Band meeting.

It is also time to check on Aims for

Advancement. The report should be sent to the State W.M.U. Office by October 1. Be sure you have an up-to-date report blank. Make plans now for those aims that are hard to reach, such as a visit in the home of each child.

Kentucky Baptist Foundation

An Example of Stewardship In Life and After Death

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

Several months ago a ninety-year-old Kentucky man, who had a will, became unhappy about it, since it was not a Christian Will. He sought the counsel of the writer and expressed a desire to prepare a new will in which he wished to include the Lord's work. The will was prepared and written by an attorney.

Last week a letter from this man, with a check for \$1,500.00 enclosed, stated that he did not wish to wait until death to share his blessings with the Lord's work, so he was sending the check, payable to the KENTUCKY BAPTIST FOUNDATION, one thousand dollars of which was to be added to the endowment of Spring Meadows, Glen Dale and Pine Crest, each to share equally, and \$500.00 to be added to the endowment of Campbellsville College.

One joyful note about this gift is that the man sought the counsel of his pastor and the pastor encouraged him in his purpose. If more pastors would follow the example of this one, many thousands of dollars would be channelled into our Educational, Benevolent and Mission Causes. May this pastor's tribe increase!

Training Union

Something For Summer

By Bob Wayne

This has been a busy spring. Grass to seed, water and mow. Flowers to plant. Fences to paint. Lights to put up. A thousand and one other things to do. But now, I'm ready! Ready for my Training Union to come over and use my backyard as the meeting place for our Backyard Study Course.

Why doesn't your union plan a Backyard Study Course? Select a book that would be of interest to your union. The suggested books for this summer are: for Adults and Young People, *Communism*, by Paul Geren for Intermediates, *Blueprint For Tomorrow*, by Ralph Phelps, Jr.; for Juniors, *My Family And I*, by Bethann F. Van Ness. These books may be ordered from your Baptist Book Store.

Decide on where you are going to meet. Will it be at a different home

each time, or will we go to the same place? Will we do the study in one week or spread it out over the entire month? Find out what suits your union best.

Be sure to have a pitcher of iced tea ready. Make this a time of fellowship, as well as a time of study.

Stewardship

Ernest Lanham Reports Good Stewardship Revival

Three Forks, under the leadership of missionary Calvin Fields, is one of several associations using the new Cultivation Program this year. Feeling the need for a preparation period, the association conducted a simultaneous stewardship revival last spring.

The stewardship revival in the First Creek Church, Bonnyman, turned out to be a real revival in every sense of the word. There

were 18 professions of faith, and Sunday school attendance jumped 50 percent and Training Union had a noticeable increase. Offerings were up 30 percent, and increased support voted both for the Cooperative Program and associational missions.

Ernest Lanham, pastor, expresses appreciation for the help of James E. Clark, T. H. Harding, and Calvin Fields who helped make the revival possible.

It is expected that the Cultivation Program, following closely on the heels of the stewardship revivals, will do even more to help the churches in Three Forks Association rise up to meet their stewardship responsibilities and opportunities.

Gets Radcliffe Fellowship

Miss Janet Caffee, 1961 graduate of Campbellsville College, with a major in History and Political Science, has been awarded a \$2,800 fellowship by Radcliffe College, girls' school in Harvard University, Cambridge, Mass. She will pursue studies there in Education and Social Sciences. She made an almost straight A record at Campbellsville, and was given the Business and Professional Women's Award and the outstanding Senior Woman with the highest four-year scholarship average. She is the daughter of Mr. and Mrs. Merlin Caffee, Campbellsville, and is a 1958 graduate of Taylor County School System. Last year she taught English and Government in Daviess County High School, Owensboro.



The Highland Hills Baptist Church of Fort Thomas had a ground breaking ceremony on Sunday, May 20. This building, which is to be a chapel, is the first unit of their church building, to be constructed on the 7½-acre plot owned by the church. They are meeting now in a residence which they have remodeled for an Education Building. Chaplain L. B. Gilbert is holding the spade which turned the first dirt. This church came into being in June 1961, and was constituted into a church in August. They now have a membership of 131, with a Sunday school enrollment of 170.

Kentucky Temperance League Praised

The Kentucky Temperance League has been praised for its work during the past eleven years by two trustees of the league and the chairman of the Civic Righteousness Committee of the Elkhorn Baptist Association. The League trustees are Charles W. Holland, Jr., pastor, Porter Memorial Baptist Church, Lexington, and Donald White, pastor, Hillcrest Baptist Church, Lexington.

The communication from the League trustees and the Civic Righteousness Committee chairman C. M. Flynn, reviews the work of the League for the past eleven years. It points out that the League's executive director, Walter C. House, has labored patiently, day by day, at Frankfort and has also been active in Washington, D.C., with the result that not one bill has been passed favoring liquor and the beer industries in the past eleven years.

The Temperance League is given credit for influencing the passage of drunkometer bill, a bill to revoke licenses where gambling is found on the premises of alcoholic beverage outlets, an anti-salacious comic book bill, and a bill to protect minors from the sale of narcotics.

The work of the Temperance League in temperance education in Kentucky public schools is also cited. It is reported that the League visited over a hundred schools during the past year using an electronic man to give a scientific demonstration on the evils of alcohol.

As an example of the work of Execu-

tive Director House, a personal letter from Governor Combs to Director House is quoted. The letter from the governor expresses appreciation to the Temperance League executive director for calling attention to the fact that Senate Bill 327 passed in 1962 could be misconstrued so as to permit young boys to work in and around a business establishment which sells whiskey. The governor vetoed the bill.

Speakers from the League go out almost every Sunday to churches over Kentucky. An offering is taken in these churches which is the only means of finance support for the League. Support of the League with prayer and finances is urged by Holland, White and Flynn.

Hoosier Pastor Comes to Kentucky

After a pastorate of seven years at the Alvord Baptist Church, Evansville, Indiana, James A. Gooch has accepted the pastorate of the First Baptist Church, McVeigh, Kentucky.

Thomas Kemp Called to Blanket Creek

The Blanket Creek Baptist Church, Falmouth, has called Thomas Kemp to be its pastor, rather than H. D. Knight, as erroneously printed in these columns. We regret the error. Thomas Kemp is a recent graduate of Clear Creek Baptist School. Formerly of Madisonville, he has been serving recently as pastor at Young Grove Baptist Church, Barbourville.

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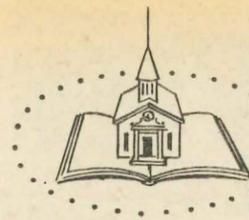
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SUNDAY SCHOOL LESSON

By H. C. Chiles

JEREMIAH ANNOUNCES IMPENDING DOOM July 8

Jeremiah 25:1-11

Jeremiah was born in or about 645 B.C. in the small village of Anathoth, which was approximately three miles northeast of Jerusalem. There he was reared in an humble, religious home.

I. The Prophet.

In his young manhood, while he was engaged in calm meditation, Jeremiah received a call from God to become a prophet. He received an impression that God had a work for him to do from which he could not be excused. However, being timid by nature, the instinctive reaction of the shy and sheltered young man was a feeling of utter insufficiency for the task to which God was summoning him. Thinking that he was too young and inexperienced for the task the Lord was laying upon him, Jeremiah replied, "I cannot speak: for I am a child." Note that he did not say, "I will not," but "I cannot." Reluctant to assume the duties and responsibilities of that high office, the hesitant young man received the assurance from God that He would help him in the discharge of his prophetic work. Aware of the compulsion of God's call and assured of His impartation of the necessary protection, courage and strength, Jeremiah gave himself to the faithful performance of what he knew to be his duty.

II. The Period.

Jeremiah began his ministry in the thirteenth year of the reign of Josiah, the king of Judah. In those turbulent days political affairs were like a seething cauldron in that part of the world. In his strong efforts at reform, due to his wholehearted devotion to Jehovah, Josiah sought diligently to abolish idolatry from his kingdom, and in this praiseworthy campaign he received the loyal support of the young prophet. With persistent earnestness he tried to persuade the people of his nation to forsake their idols and to worship God only. Unwillingly the people surrendered their idols, but their pretended dedication of themselves to God was extremely hypocritical, for they never forsook them in their hearts.

No sooner had Josiah passed from the scene of action and his successor had begun to reign than the people reverted to their idolatry and licentiousness, for which they had been longing all the

while. Faithful and fearless Jeremiah appealed to them with all the unwearied earnestness of his soul to abandon their idolatrous and licentious ways of life, but seemingly to no avail, for they refused to repent.

III. The Pleading.

The responsibility for denouncing the individual and the national transgressions was laid upon Jeremiah. To this unpleasant task the prophet committed himself unreservedly. He urged the people to turn from their idols and to forsake the life of sin, which they had discovered to be very unsatisfactory. In spite of the various inducements to join with the unfaithful prophets of his day in proclaiming what the people wanted to hear, Jeremiah persisted in boldly declaring a message of denunciation and calling upon them to repent of their sins and turn from their wicked ways. Quite often Jeremiah wept bitter tears on account of the terrible wickedness of the people, but he continued to plead with them to amend their ways before it was too late. In spite of the numerous warnings and pleadings from Jeremiah and other courageous foes of sin, the hearts of the people were bent on continuing in their evil ways, so they absolutely refused to repent. Even though their spurnings of his pleadings must have been very disappointing to Jeremiah, such a ministry is never unsuccessful in the sight of God, regardless of how men may estimate it or what they may say about it by way of criticism.

IV. The Punishment.

Divinely called and commissioned, Jeremiah had received repeated messages from God and had delivered them faithfully and earnestly to the people for whom they were intended over a period of twenty-three years, even though they refused to walk in His ways and to comply with His blessed will for their lives. Therefore, chastisement or punishment could not be escaped. This goes to show that God will not permit men to go on indefinitely in their sins without dealing with them in a judicial fashion. Disobedience results in punishment, sooner or later. When God's patience is exhausted punishment is always forthcoming.

The instrument in the hand of God for inflicting this punishment which the people had earned was none other than

Nebuchadnezzar, whom the Lord called "my servant." That was certainly a strange and significant expression for God to use in connection with this pagan ruler who had acceded to the throne in Babylon.

We would do well to remember that there are many instances in history when God used the enemies of His people as instruments with which to punish them for their sinful ways. Quite naturally this wicked king was not aware of the fact that God was using him in the administration of His justice upon those who had been rebellious and spurned the repeated warnings and exhortations of the prophets whom God had sent to deliver His messages to them.

Church Secretaries Coming for Annual Institute at Southern

LOUISVILLE, Ky.—Church and denominational secretaries from some 20 states are expected at the Southern Baptist Theological Seminary July 9 for the annual Church Secretaries Institute. As in the past, registration should total about 150. (This is the maximum number accepted for the institute.)

The secretaries will spend a week covering topics ranging from communications problems to church office procedures. The institute continues through July 13.

Leaders will include Baptist Sunday School Board representatives, faculty and staff at Southern Seminary, a Louisville woman doctor, and a women's editor from Chicago.

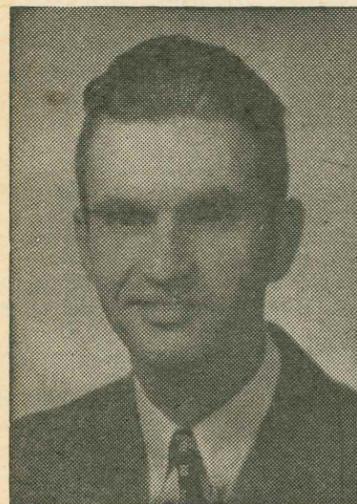
The institute is sponsored by the Seminary's School of Religious Education.

Seminary Summer School

The second term of Summer School, Southern Baptist Theological Seminary, Louisville, beginning July 2, offers an opportunity for pastors in Kentucky and elsewhere to study for credit at the seminary level. Eight subjects will be taught and class periods will be at 8:00 a.m. and 10:00 a.m. To apply for admission, write or call Dr. Hugh R. Peterson, 2825 Lexington Road, Louisville 6 (TWinbrook 5-2481).



Seven of ten living members of the Georgetown College Class of 1902 celebrated their sixtieth anniversary at commencement. Seated (left to right) are Miss Ede Rice, Avondale Estates, Georgia; Miss Maudie Ware, Georgetown; Mrs. Mayme Morris Boulware, Louisville. Standing: Miss Jane R. Lewis, Georgetown; Mrs. Leora Alva Aulick Wheeler, Lexington; R. R. McMurtry, Lexington; and Mrs. Alma Rice Bascom, Sharpsburg.



Estill J. Noffsinger

Correcting an Error

When the story of the Ten Mile Association being congratulated by Roy E. Boatwright, state Sunday School secretary, for the tenth consecutive year (and the late W. A. Gardiner had congratulated them for ten consecutive years before that), in the Western Recorder of May 31, 1962, an error was

made by the insertion of the wrong picture for Ten Mile's superintendent, Estill J. Noffsinger. This is the correct likeness of Superintendent Noffsinger, which we hope will set the record straight. Both were pictures of fine, handsome men, which may have been a contributing factor in getting them mixed up, leading to the mistaken identity, so no apology is made for any lack of pulchritude in either case, but we do apologize for getting "the wrong bottle" on "the right label," as it were.

Two New Professors At Southern Seminary

LOUISVILLE, Ky.—Two assistant professors have been elected to the theology school faculty of Southern Baptist Theological Seminary here.

They are Dr. Edward Glenn Hinson, a seminary instructor, as assistant professor of church history, and Dr. Harold S. Songer, a Louisville pastor, as assistant professor of New Testament interpretation.

Dr. Hinson, a St. Louis native, has been an instructor in church history since 1960 and prior to that taught New

Testament. He has been pastor of churches in Missouri and Indiana.

A native of Miami, Dr. Songer is pastor of West Side Baptist Church, Louisville, a position he has filled since 1956. He was a New Testament fellow two years at the seminary.

Both earned B.D. and Th.D. degrees from Southern Seminary in 1957 and 1962, respectively. Dr. Hinson was awarded a B.A. degree from Washington University, St. Louis, and Dr. Songer a B.S. from Appalachian State Teachers College, Boone, N. C.

To Be Air-Conditioned

The congregation of the First Baptist Church, Paris, has voted to air-condition the auditorium at a cost of \$6,000. Contributions for the project have already passed the half way mark.

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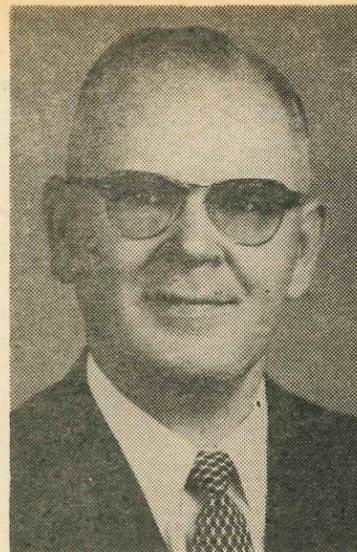
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A. B. Colvin

A. B. Colvin, Superintendent of Missions and Evangelism of the Kentucky Baptist Convention, will be one of the speakers at the Pastors and Layman's Conferences to be held at Bethel College, July 9, 10 and 11; Campbellsville College, July 12 and 13; and Jonathan Creek, July 16, 17, and 18. Colvin graduated from the University of Kentucky, and the Southern Baptist Theological Seminary, and served as pastor of the Southside Baptist Church, Covington, and First Baptist Church, Lebanon, before assuming his present position.

The Walter McNealys Begin Furlough

Walter B. McNealy, native of Catlettsburg, and Mrs. McNealy, Southern Baptist missionaries, sailed from Brazil on June 7 for furlough in the States. They will live in New Orleans, La.

Since missionary appointment in 1937, Mr. and Mrs. McNealy have done evangelistic work, first in the state of Goias and since 1946 in the state of Rio de Janeiro. They now make their home in the town of Volta Redonda.

Mr. McNealy received his education at Baylor University, Waco, Tex., Tulane University and Baptist Bible Institute (now New Orleans Baptist Theological Seminary), both in New Orleans, and Louisiana College, Pineville.

Mrs. McNealy, the former Ymogene Alexander, native of Lynchburg, Va., and childhood resident of New Orleans, also studied at Baptist Bible Institute.

The McNealys have two children, Walter Bayless, Jr., and Mary Jean.

The Latest Count is 9,396

The official registration of the Southern Baptist Convention at San Francisco, California, was 9,396, according to Secretary Joe W. Burton, rather than the previously reported count of 10,600.

Father of Missionary Dies

R. C. Parks, father of Dr. R. Keith Parks, missionary to Indonesia, died in Danville, Arkansas, on June 11. Missionary Parks, native of Memphis, Texas, is now at Djl. Pandanaran 136, Semarang, Java, Indonesia.

There's a Broadman recording for all ages

... for children under 4 ACTIVITY SONGS FOR TINY TOTS

This new album contains 19 delightful activity songs that are easy for small children to sing and act out. On the inside of the colorful, hinged album are the words to all the songs—enabling parents and workers to learn the songs quickly and in turn teach them to the children. Accompaniment is varied. Especially good for Nursery activities, these songs are equally appealing for use in the home.
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... for 4- and 5-year-olds SELECT SONGS FOR CHILDREN from Songs for 4's and 5's

Here's a selection of 22 favorite songs from the songbook, *Songs for 4's and 5's*. All are in easy singing range for children's voices and the solos have diversified accompaniment. The album has the same design as the book jacket and has the words to each song printed inside. Songs included are: God's Friendly Night; We Thank You; and I Will Be a Helper. Ideal to use with Beginners.
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... for the whole family ISAAC WATTS CONTEMPLATES THE CROSS

Sung by the Fisk University Choir under the direction of Dr. Denis Cowan. This is a companion recording to the choral cycle of the same name by John W. Work. Titles are: When I Survey the Wondrous Cross; Alas! and Did My Saviour Bleed; 'Twas on That Dark, That Doleful Night; How Condescending and How Kind; Now for a Tune of Lofty Praise; and Hosanna to the Prince of Light. You'll want this outstanding album for your own enjoyment, or as a guide to your choir in singing this new choral cycle.
12-inch, 33 $\frac{1}{3}$ rpm, monophonic only (26b) \$3.98

SING, YE FAITHFUL

Fairest Lord Jesus; Immortal Love, Forever Full; O Zion, Haste; This Is My Father's World; Come, Thou Almighty King; Now Thank We All Our God; and six other popular hymns—are sung for you by the Broadman Chorale under the direction of R. Paul Green.
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**SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, JUNE 17, 1962**

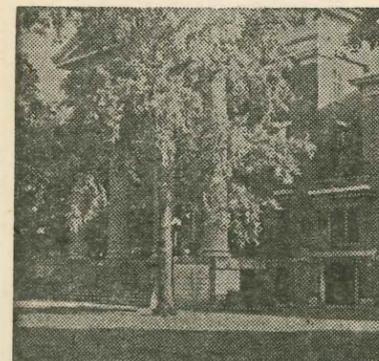
	S.S.	Add.	T.U.
Louisville, Walnut Street	1222	5	273
Missions (3)	270	6	128
Louisville, Ninth and O	1025	--	360
Covington, Calvary	970	--	--
Hopkinsville, Second	922	1	129
Madisonville, First	878	--	192
Owensboro, First	842	--	145
Owensboro, Third	825	--	238
Mission	51	--	21
Harrodsburg	785	--	187
Mission	50	--	27
Louisville, Crescent Hill	783	7	123
Missions (2)	115	--	38
Murray, First	779	1	79
Mission	59	2	--
Bowling Green, First	742	4	128
Mission	90	--	--
Lexington, Calvary	713	--	145
Chapel	63	--	--
Somerses, First	690	1	176
Mission	115	4	47
Lexington, Grace	659	1	132
Mission	19	--	--
Newport, First	658	--	148
Louisville, Beechmont	621	2	134
Missions (2)	255	2	66
Erlanger	616	--	155
Glasgow	594	--	125
Mission	27	--	--
Louisville, Beechland	555	--	112
Louisville, Bethlehem	545	5	127
Frankfort, First	544	--	77
Mission	69	--	42

Louisville, Victory Memorial	534	1	155
Louisville, Green Acres	522	--	210
Louisville, Baptist Tabernacle	512	--	125
Shelbyville, First	511	2	92
Georgetown	491	2	95
London, First	489	--	94
Louisville, Hazelwood	469	--	80
Louisville, Farmdale	464	1	118
Jeffersonton, First	460	1	77
Louisville, Valley Station	460	4	92
Winchester, Central	458	--	113
Central City, First	440	--	174
Louisville, Rockford Lane	447	--	97
Ashland, Unity	446	5	104
Owensboro, Hall Street	442	--	155
Henderson, Immanuel	442	--	94
Mission	78	--	--
Corbin, Central	433	--	65
Russellville, First	431	--	102
Mission	30	--	--
Lexington, Porter Memorial	431	1	74
Ludlow, First	425	--	86
Walton, First	423	10	182
Nicholasville	419	8	119
Mission	14	--	--
Louisville, Bethany	417	6	92
Hodgenville, First	404	3	141
Bellevue, First	400	--	54
Owensboro, Eaton Memorial	395	--	161
Covington, South Side	394	5	38
Owensboro, Beuna Vista	391	1	115
Corbin, First	390	5	123
Mt. Washington, First	380	--	93
Mission	105	3	65
Lebanon, First	369	--	83
Lawrenceburg, First	350	--	31
Mission	83	1	33
Louisville, High View	350	--	75
Bardstown	349	1	53
Louisville, Chapel Park	348	1	92
LaGrange, DeHaven Memo.	340	--	70
Louisville, Shawnee	326	--	73
Louisville, Immanuel	321	4	77
Frankfort, Thorn Hill	319	--	124
Hawesville	314	--	76
Ashland, Pollard	314	--	109
Mission	46	--	--
Radcliff, Stithon	293	1	79
Louisville, Clifton	286	--	93
Mission	58	--	21
Dawson Springs, First	283	--	43
Frankfort, Crestwood	279	--	52
Mission	82	--	51
Ft. Thomas, First	278	--	23
Mission	136	--	46
Cold Spring, First	267	3	82
Louisville, Fern Creek	264	2	52
Bowling Green, Glendale	263	2	128
Mission	48	--	26
Owensboro, Lewis Lane	262	--	89
Independence, Hickory Grove	261	5	--
Mission	32	--	--
Hopkinsville, Edgewood	262	--	83
Shepherdsville, Little Flock	254	--	53
Owensboro, Yellow Creek	248	--	61
Louisville, Ridgewood	226	--	118
Hazel	225	--	--
Middletown, First	224	--	46
Marion	218	--	52
Middlesboro, First	217	--	82
Louisville, Fourth Avenue	201	--	70
Shelbyville, Highland	180	1	60
Marion, Second	172	--	70
Glasgow, Calvary	136	--	41
Ft. Thomas, Highland Hills	131	--	--
Mission	15	--	--
Franklin Co., Cedar Grove	60	--	41

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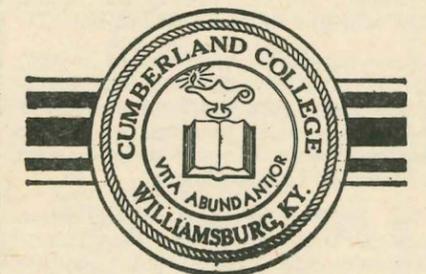
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