



WESTERN

RECORDER

FEBRUARY 14, 1963



The new sanctuary of the Campbellville Baptist Church is now under construction. It replaces the building burned a year ago. J. Chester Badgett is the pastor.



Bill Ashby Moves to Florida

William R. Ashby has resigned as minister of music and education at the First Baptist Church, Franklin, to accept a similar position at the First Baptist Church, Delray Beach, Florida.

Burkesville Ordains Four Deacons

The Burkesville Baptist Church ordained four men to the deaconship on January 13. Esco Brown, local hardware and appliance dealer; E. O. Coe, Burkesville postmaster; Harlan Judd, attorney, and Leon King, principal of the Cumberland County High School, were the four men ordained.

Changes in Nashville Offices

Effective February 11, and thereafter, The Executive Committee, The Education Commission, The Southern Baptist Foundation, The Christian Life Commission, The Stewardship Commission, and The Baptist Press, all Southern Baptist Convention offices, will move to the new Southern Baptist Convention Building in Nashville.

"Builder" Emphasizes Evangelism

The March 1963 issue of the Sunday School Builder concentrates on evangelism and personal witnessing. This issue is designed particularly for pastors and Sunday school workers in preparing for more effective revivals and better continuous witnessing.

Miss Summers' Correct Address

Word has reached the Western Recorder that the address of Miss Mabel Summers is not Box 293, Jerusalem, Jordan, as previously reported, but Box 2026, Beirut, Lebanon.

Aquilla Chamlee Dies in Georgia

Aquilla Chamlee, former president of Tift College, died in Fort Valley, Ga., at age of 93. Death came from natural causes. Dr. Chamlee had lived in Fort Valley since retiring as Tift president in 1938.

Father and Son Collegians Together

David Bates, of Scott County, a senior at Georgetown High School, is taking one three-hour course for credit at Georgetown College this semester. His father, Pastor Maurice L. Bates of the Locust Grove Baptist Church in Nicholas County, who graduated in 1946, is also taking some post-graduate studies in education at the college on Saturday.

"Pastoral Pressures" Is Institute Topic

The fifth Annual Institute for Clergy sponsored by the Eastern State Hospital, Lexington, Kentucky, will begin at 3:00 p.m., Monday, February 25, and run until noon on Wednesday, February 27, 1963.

isters come to grips with the frustrations and tensions which are inherent in our calling. Featured speaker will be Dr. Samuel Southard. Small group discussion of the problems raised will be led by faculty members of the U. of K. Medical Center.

Vol. 137 February 14, 1963 No. 7

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

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING Middletown, Ky.

Published Weekly by the KENTUCKY BAPTIST CONVENTION

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Entered as second-class matter at the Post-office in Middletown, Ky., accepted for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES--Individual subscriptions, United States, \$2.25; Foreign, \$2.50. Church budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year, plus 3% Kentucky Sales Tax. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

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The Great Commission And Ministerial Education

By Hoyt E. Porter, Greenville, S. C.

The heart of the Great Commission as recorded by Matthew is a Greek verb in the imperative mode: "make disciples." For this, in common English, we have substituted the word, "evangelize."

In other words, win men to submission, to, and faith in Christ as Savior and Lord. Only when they believe in Him sufficiently to take His yoke upon them will they accept His authority as supremely wise Teacher and Guide, whose commandments they are to observe without question.

If Baptists have often overlooked the necessity of "going," nevertheless all except the fatalists, or "hardshells," have been diligent to evangelize whenever they found themselves. And until comparatively recent times holy living—the "observing all things," as far as Baptists clearly understood what that involved—was a recognized characteristic of our people.

Southern Baptists have been amazingly blessed of God precisely because they have been diligent to evangelize on the basis of the fundamental teachings of Jesus and the Apostles regarding sin and salvation by grace through faith alone, and have insisted on sticking close to the commands of our Lord as recorded in the ancient Scriptures, regardless of the shifting currents of theology flowing in the rest of the Christian world.

However we are confronted with the fact that the population of the world is increasing much faster than the rate at which men are being won to a saving knowledge of Jesus Christ. And this in spite of all the money that is being poured into the churches of the nominally Christian world for work at home and on the many mission fields.

distance of two through backward slip-page. Or, to speak more accurately, should I not invert the ratio?

With crime increasing in our own country at a rapid rate, and especially among young people, and the public taste in entertainment being progressively degraded and moral standards being lowered even below those prevailing among some pagan people, is it not evident that the vast increase in formal church membership has little positive significance?

We talk evangelism, but we practice moral and ethical teaching among people who often do not seem to have been truly born again. We talk about the power of the Holy Spirit, but without realizing that we have come to rely mostly upon human understanding and skillful methods. Our motives are sincere, our methods are clever, our leaders are well trained, but we have shifted our point of emphasis.

Evidently there is often too much shallowness in the presentation of the claims of Christ, both to the unchurched multitudes and to our own membership. There is an uneasy suspicion on the part of many of us that, in our eagerness to multiply the number of supposed disciples, we have not made sufficiently clear to these the real meaning of discipleship. We often seem to have forgotten that Jesus said, "If any man would be my disciple, let him deny himself and take up his cross daily . . ."

But to return to our original thesis, that the primary responsibility of the Christian servant—and of the preacher in particular—is to evangelize, does it not follow that this should be the point of primary emphasis in ministerial training? The term, "ministerial education," which was commonly used among Baptists a generation ago, seems to have been largely superseded by "theological education"—or at least in written discussions. And is there not even in this simple fact a certain significance?

It has been characteristic of Southern Baptists that they were content with "New Testament doctrines," while pedo-Baptist denominations have concerned themselves with "theology." The distinction is not so much in meaning as in shades of emphasis.

The term, theology, has more of a philosophical flavor. The point to be remembered here is that, while pedo-Baptists have shown a tendency to philosophize and theorize over the implications of the teachings of Jesus and the Apostles, Baptists have simply accepted the most evident meanings of terms and statements, and preached and taught these as their doctrines. And these are the concepts which are within the grasp of the great mass of lay people.

The scholarly pastor of one of Kentucky's strongest churches recently remarked to this writer that his ideal for a Baptist seminary was that it should be truly a "school of the prophets"; but instead, our seminaries were being turned into university-type institutions by the addition of schools of music, social work, and religious education, and the introduction of courses in various subjects an acquaintance with which is more or less useful, but which nevertheless are not of primary importance to a man truly called to preach the gospel of Christ to a perishing world.

There is no doubt but that the majority of the young men who have received a distinct call from the Holy Spirit to consecrate their lives to full-time service as preachers of the gospel (as distinct from those who merely have an idealistic desire, implanted through years of religious training, to engage in a holy and honorable profession); without a doubt, I say, the consecrated majority would be inclined toward institutions whose curriculums were centered in the intensive study of the Scriptures themselves and their application to all the facets of Christian service, and where too much time is not taken up with peripheral studies.

What has already been done it would be very difficult to change, except over a period of many years. But we could at least make a beginning by organizing some institutions (strictly Baptist, of course) of the Bible college type; or smaller seminaries manned by scholarly men who are at the same time veterans in the field of ministerial service; and where the primary emphasis would be on the study of the Scriptures themselves, rather than the examination of learned philosophies and theories which

(Continued on Page 6)



Promoted the Same Day

Two years ago this week, the Southern Baptist state executive secretaries and editors were in Louisville for their annual meeting. Among the participants were two especially outstanding men. One was Douglas Branch, highly respected executive secretary of North Carolina Baptists; and the other was Kelly Simmons, greatly loved editor in Colorado, soon to move his editing ministry to California.

Both of these men recently left this earth on the same day. Branch was killed in a North Carolina automobile accident on February 1; Simmons died of cancer in California the same day.

Douglas Branch had rapidly risen to a place of high respect among fellow secretaries and all others who worked with him. He possessed special administrative abilities, but moved with the quiet understanding and patience so needful in a Baptist denominational leader. He moved from the Rocky Mount, North Carolina, pastorate to the rocky road of an executive secretary. Those familiar with North Carolina Baptists at this time know the tremendous task Branch faced. He gave forthright and progressive leadership while pouring oil on troubled waters. The present stability of the North Carolina Baptist scene is due mainly to the efforts of Branch, and his going leaves North Carolina Baptists in a difficult place.

Kelly Simmons was the admiration of all who knew him. Leaving the relative security of a Texas Baptist ministry, he found his life's work in pioneer Baptist mission work of the west. His special abilities were put to use by Arizona Baptists who invited him to move from Idaho to edit the Arizona Baptist state paper. Hearing the call again, he cast his lot with struggling Colorado Southern Baptists and their paper. He left Colorado to edit the paper of the rapidly growing California Southern Baptist Convention.

The character of Simmons shone through at many points other than in his writing. His wife was afflicted with multiple sclerosis. Instead of leaving her at home, he insisted on her going with him many places. Often in meetings with fellow editors and other denominational workers, he was seen to bear her along on his strong arms, moving slowly but with every step one of love. His tenderness and love put many of us to shame.

When stricken with incurable cancer a few months ago, Simmons gave expression to a faith and acceptance of divine will almost beyond belief. Facing death, he wrote with the same sense of destiny which characterized our Lord and the same note of victory found in Paul's affirmation concerning approaching death. Among his editorials relating to this experience is one which follows these words. No living editor could

say as much as is said in this guest editorial, and no discerning reader could but be convinced of the reality of such a profound experience with God.

What a team for secretary and editor Branch and Simmons would make if there were Baptist state conventions and papers in heaven! They would have taken office the same day. As it is, they were promoted the same day for even more glorious service to the Lord they served so lovingly and faithfully on earth.

GUEST EDITORIAL

Invincible Incurables

By J. KELLY SIMMONS
In *The California Southern Baptist*

We are invincible incurables.

This may seem a paradoxical statement but please hang on until we can tell our story.

Several years ago my wife became a victim of multiple sclerosis. They said to her, "There is no known cure. It will not kill you but will cripple you."

Since that day I have watched her fight to stay on her feet and remain active. There came the day of the cut chin, then abrasions of the face, a broken leg, a cut over the eye and innumerable bruises—all from falls. Each time I witnessed this intrepid soul as she waited for healing, and then again she was busy. She dreaded only one thing—a wheel chair. The broken leg necessitated the use of one, but even then she kept her house, cooking and using the vacuum from her chair. She has never given up. Though she walks with some difficulty, she walks.

I have served as her leaning support over some of the rougher ground, and often I have jokingly admonished, "Now do not let me fall." Her answer has always been a smile.

What courage she has had, and what an inspiration to all who have witnessed her never ending struggle to walk and work.

I expected fully to be her lifetime leaning post, but recently I have had to begin to lean on her. They said to me one day, "You have cancer. There is no known medical cure. You may live with a fair degree of normalcy for years, but eventually it can take your life."

Have you ever had that said to you? That night I became real human but finally in the dark abyss of physical suffering and mental anguish I cried out for the light—and it came. God revealed some things to me, and then I slept with the sedative of the Holy Spirit coursing body and soul.

The next morning I heard the familiar sliding gait

of my courageous companion coming down the hall. Entering my hospital room she said, "Kelly, I am certain you are going home and back to your work. God told me so."

My reply was, "I now join you. We will be invincible incurables."

Who knows but that in our lifetime cures may be found for these two diseases as well as others that baffle medical science? If we prayed as intensively for this miracle for all mankind as we pray for the restoration of the health of a single loved one or friend it would surely happen. Nothing is impossible with God.

Be that as it may in full compliance with God's will we are submissive. One lesson we have learned which transcends all others. That lesson is that no man knows when his time shall come, and if he is in Christ there should be no dread of death. Many who walk the streets of men today and who are apparently strong and healthy carry within their bodies that which could erupt into "an incurable malady."

Paul said, "For me to live is Christ, to die is gain." Edna and I accept this as our philosophy—for it is truth.

Our only real problem has been in the use of the time left for us. We wish above all things to be useful. Somehow we have been assured that though we may be physically handicapped we can serve each other, our fellow man and God.

Life now has fuller meaning. We will live until

God calls us home, and we will dedicate our fullest capacity to making the most of every allotted moment.

I am confident that be the days few or many that all is well.

I have, in times past, witnessed much suffering and death and winced under the tragic subsequence. I have been through the chaos of war and shipwreck. I have been victimized by the terrible onslaughts of Satan and sin. Each succeeding trial has strengthened my faith in God, but believe me, never have I seen more clearly His eternal purpose for man as in this immediate struggle.

These maladies that my beloved and I have may be temporarily incurable but they will not conquer us. Real faith in God is unconquerable. In our day men need to learn this truth. If it takes the shadows to teach us, may we walk in the shadows.

What of tomorrow? It is meaningless without God and without eternal purpose. My beloved and I have made a pact to serve today with maximum effort and leave the tomorrows completely in the hands of God. Our prayer is "Give us this day our daily bread."

Yes, Edna and I are incurables now—but conquered? No, never! "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

So mote it be with all suffering humanity.
[Kelly Simmons died on February 1, 1963. These words are a part of his immortality.—Editor]



Reddings In Arizona

Dear Editor:

On behalf of the people of the Calvary Baptist Church of Tucson, Arizona, I want to thank Kentucky Baptists and Georgetown College for lending the Dr. George W. Reddings to us for a week of Bible study.

Dr. and Mrs. Redding came to lead our people in our Annual Bible Study Week. In order that we might have these two wonderful Christians in our church we scheduled our Bible Week for December 30-January 3.

We found this time to be advantageous for all our church family as the children were able to attend each Bible session. Mrs. Redding taught our Juniors and Dr. Redding led the Intermediates, Young People and Adults in a study of Matthew.

There were over 150 people who received awards for this week and each night the attendance grew. This fact proved the competency and acceptance of the Reddings.

We in the pioneer mission field appreciate the willingness of people like the Reddings and other mission minded people for lending their support to a field that is truly "white unto harvest"

Time to Face Reality

Dear Editor:

Referring to the article in the *Western Recorder* of January 10, 1963, with reference to the activities of the Citizens for Educational Freedom:

It is noted that this organization is not openly sponsored by a religious group but 90 to 95 percent of its members are Roman Catholic. I would venture the opinion, without fear of honest contradiction, that 99.5 percent are Roman Catholic, and that the Vatican and Roman Catholic hierarchy in the United States is the sponsor. With millionaire Catholic families such as the Kennedys, the organization will have no trouble raising the money to carry on its program.

Aid to parochial schools, or Catholic school children, is just a gimmick being used by the Roman Catholic hierarchy to break down the constitutional wall that separates Church and State.

If this is accomplished, they will then undertake to have the Roman Catholic Church declared the state church. With the Kennedy family, its in-laws and other relatives, and other Catholics holding high offices in our national government, such a thing is possible.

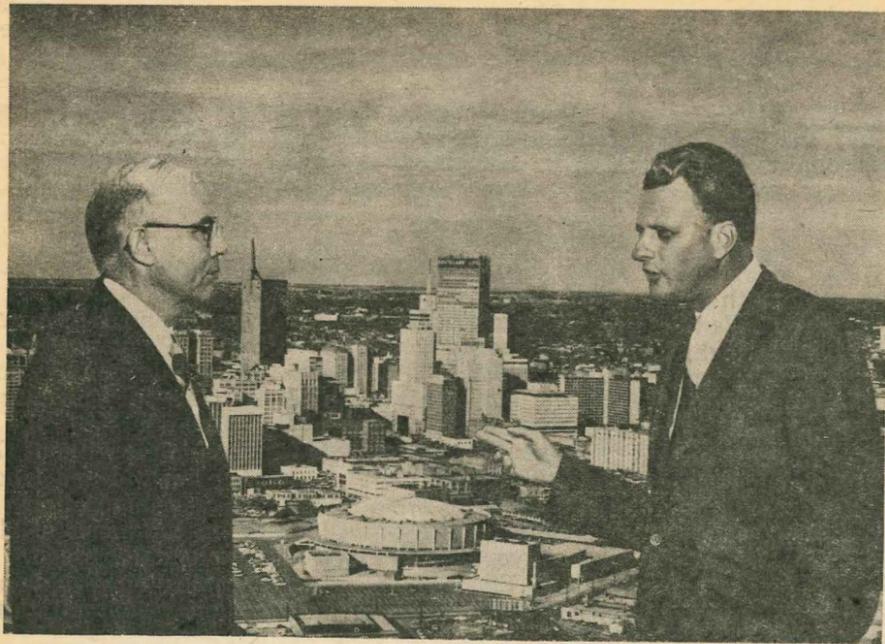
It is high time that we Southern Baptists and other non-Catholics come down out of the clouds and face the realities of life, and do something about it. Every Southern Baptist sixteen years of age and over should write a letter of protest against government aid to private and parochial schools to the president, attorney general, secretary of Health, Education and Welfare, senators and congressmen, and our lobby in Washington. What we need is action to demonstrate to the pope and his henchmen that we Americans mean business and will not be dominated by a foreign religious dictator, or permit him to break down our Constitution.

508 Lyndon Lane
Lyndon, Ky.

L. W. Reigel

758 S. Columbus Blvd.
Tucson, Ariz.

Earl S. Bell, Pastor



Dr. C. E. Autrey, director of the Division of Evangelism of the Home Mission Board, and Evangelist Billy Graham (right), discuss plans for the Convention-Wide Evangelistic Conference to be held in Dallas, July 2-4, 1963. Billy Graham will speak on the opening night, July 2; and on the closing night, July 4, he will speak at a giant evangelistic rally at the Cobb Football Stadium. Plans are being made to make this one of the greatest evangelistic services that Billy Graham has ever conducted.

Move Made To Withdraw Canada Messenger Issue

Portland, Ore. (BP)—The Texas pastor who moved that Canadian messengers be seated at the Annual Southern Baptist Conventions now wants to withdraw his motion.

It has been on the agenda for the S.B.C. Executive Committee's winter meeting. The matter was referred to the Executive Committee from the 1962 Convention.

In a letter to Porter Routh, Nashville, executive secretary of the Executive Committee, Nolan M. Kennedy of Amarillo, asked to withdraw the question.

He said his action was based on a desire "to remove every possible hindrance to the Baptist Jubilee Advance . . ." Kennedy also said, "Some of us have become aware that the cause of the churches in western Canada seeking recognition . . . is a factor which seems to be hindering fraternal relations with other Baptists and an injury to our Baptist Jubilee Advance."

The Executive Board of the Baptist General Convention of Oregon-Washington, meeting here, voted "to concur in the request that this proposed amendment (to the S.B.C. constitution) be withdrawn."

Jack W. McKay, pastor, Westwood

Baptist Church, Edmonton, Alberta, made the motion at the Portland Board meeting. A Canadian pastor, he is a member of the Oregon-Washington Executive Board.

Kennedy and the Oregon-Washington Board wished to remove it "without prejudice." This means, in legal language, they may bring it up again at some future date.

Routh called Kennedy's move "a marvelous demonstration of Christian consideration. It is meant to create a real spirit of Baptist fellowship through the Jubilee Advance."

THE GREAT COMMISSION AND MINISTERIAL EDUCATION

(Continued from Page 3)

have grown up around the study of Scripture by men whose main interests are in the realm of the intellectual, rather than in the area of winning men from the grip of Satan and unto a full surrender to Christ as Savior and Lord of their lives.

Finally, let us remember that there is a large number of younger men who feel a call to ministerial service, but who for economic reasons never reach a seminary. Without a doubt some smaller institutions, distributed in areas

between our present seminaries, would offer valuable help to many of these.

It is easy for alumni of our seminaries and stronger colleges who are in well organized fields of service to appreciate the needs of these parent institutions for increased financial help. This is true not only of men engaged in educational work or in positions of denominational leadership, but also of pastors of comparatively well developed churches. But there is a serious danger that such a man may not sufficiently appreciate the magnitude and the importance of the problem involved in trying to reach the vast multitude of poorly educated laboring-class and low-middle-class people, who constitute an open field of Holiness-type sects, Jehovah Witnesses, Latter Day Saints, etc. And it is in this area that men with less than a "finished" education, but with a Spirit-inspired evangelistic zeal that has been sharpened by struggle and constant dependence upon God for help in all manner of personal problems, often appear to be most effective.

To be sure, our seminaries and many of our colleges are furnishing valuable aid to ministers with limited educational qualifications by means of extension courses. This is a most encouraging development, especially since the scope of this work is constantly growing. However any such thing falls far short in effectiveness of good on-campus training. This is particularly true in the matter of the preacher's facility with clear and forceful English. And just here is one of the areas in which the Bible college could be most useful to those for whom a longer period of formal education is not practicable.

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WESTERN RECORDER

Consider Your Call

By Henlee H. Barnett
Southern Baptist Seminary, Louisville, Kentucky

Calling is one of the basic teachings of the Bible. Biblical revelation from Genesis to Apocalypse is a summoning and sending of men. In the beginning of his ministry, Jesus appointed the Twelve "that they might be with him, and that he might send them forth to preach" (Mark 3:14). "Come unto me" and "go ye" come as a challenge to all men.

"Consider your call, brethren," was a plea of the Apostle Paul to the Corinthian Church (I Corinthians 1:26). This exhortation is most pertinent for Christians today because there is widespread misunderstanding of the Christian concept of calling. There exists the popular notion that calling and "occupation" are one and the same. Webster's Dictionary defines "calling" or "vocation" as exact equivalents of one's usual "work," "occupation," and "trade." This is a distortion of the Biblical view of calling, representing a complete emptying of the original content.

Of the 195 references to calling in the New Testament, only 73 have a strictly theological meaning. In every instance the calling is to salvation and service in the church. The call comes from God in Christ to all Christians (Romans 8:30). It is a call to the new life in Christ and to Christian witness.

The New Testament knows absolutely nothing of a Christian who is not at the same time a minister of the Gospel. There is no "laity" or "clergy" because all Christians are the people of God and members of "a royal priesthood" (I Peter 2:9). All Christians share in this common vocation. God does not call men to be bricklayers, lawyers, or doctors. Rather he calls bricklayers, doctors, and lawyers to be Christian ministers.

Within the general shared vocation, each person has his own unique gift and task. The gift may be that of apostleship, prophecy, teaching, preaching administration, healing, speaking in tongues, and interpreting tongues (Romans 12:3-8; I Corinthians 12:4-11; Ephesians 4:11-12). The "gift" is of the Spirit and "spiritually discerned," both by those who receive it and others in the church (I Corinthians 2:12-14). A man's special function in the church is determined by the providence of God and is matched by the possession of gifts appropriate to the function involved.

How does one become aware of his spiritual gift? A few men have a "cataclysmic call" as Paul on the Road to Damascus (Acts 9:1f.); others experience a gradual awareness that they have a particular gift to be exercised in the church; a few volunteer for special serv-

ice of God as did Isaiah (Isaiah 6:1f.). For some, the "call" to a particular task in the church comes from God through the church as, for example, the call of John Bunyan, George W. Truett, and Dr. John R. Sampey. Far too many churches are neglecting their important role of "calling out the called." Too often it is left up to the individual to decide as to whether or not he is called and to make application to the church for ordination. When this happens the church tends to conceive of its role as merely that of ordaining persons who apply for this action.

The question arises as to the relation of church members who are called to a particular spiritual task and their occupations. Most church members continue in their jobs or professions. Even Paul continued to make tents for a livelihood. Howard Butt, well-known evangelist who does an enormous amount of preaching, continues to operate a multi-million dollar grocery business. On the other hand, others give up their job and depend upon the church for their living as did the Apostle Peter.

Both of these decisions are valid. During the New Testament period none of the tasks as teaching and pastoring had become established as separate professions to be chosen by persons seeking employment. Hence, the acceptance of a special role of leadership within the church might or might not alter the previous state of employment. Today there are more than fifty different "church vocations."

Regardless of how a Christian makes his livelihood, he is called into the ministry. This is not merely "part-time" service, as over against "full-time" service, but a call to "full-life service." For the Christian calling involves every dimension of life. The Christian is to walk worthy of his vocation in his work, leisure, churchmanship, and in every other aspect of his existence.

There are hopeful signs today pointing toward a recovery of the Christian view of vocation as seen in the rise of a more radical laicism in the churches, the emergence of evangelical academies, a growing body of literature on the laity, and the establishment of departments of church vocations in the major denominations.

A recovery of the Christian concept of calling would revolutionize the churches. Every Christian would conceive of himself as a minister of the Gospel; the curious phenomenon of an "active" and "inactive" church membership in our Baptist churches would disappear; the

gap between the so-called "sacred" and "secular" callings which developed in the Middle Ages would be eliminated; Christianity conceived as a mere "Sunday feeling" and a perfunctory performance of "little churchiness" would vanish. Christians would exercise their gifts for the Glory of God, the edification of the church, and the redemption of the world.

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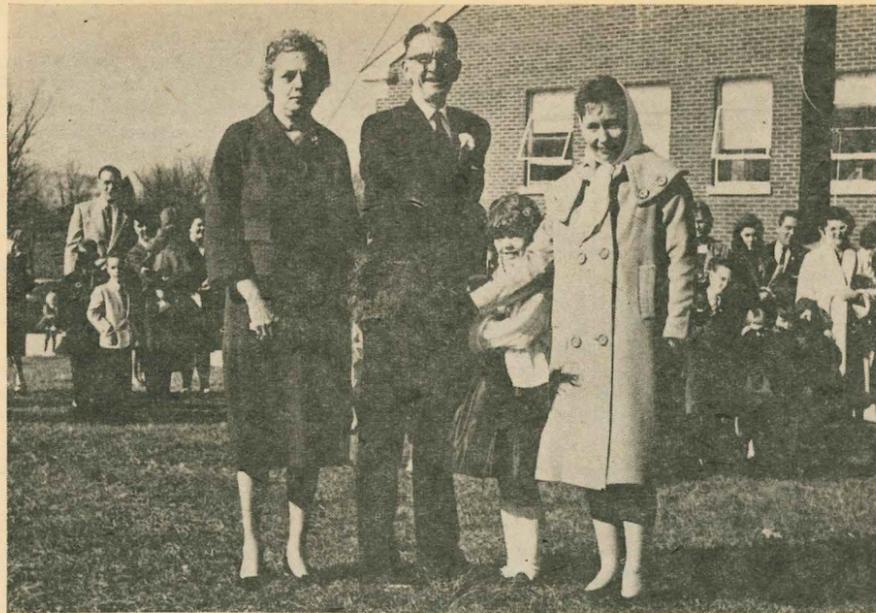
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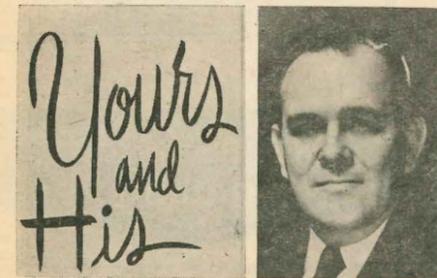


204 West Third St., Owensboro, Ky.

317 Guthrie St., Louisville 2, Ky.



Fern Creek Baptist Church, Fern Creek, Ky., held ground breaking services for a new auditorium recently, and participating were representatives of the ministry and outreach of the church (left to right): Miss Edith Shake, the oldest member (tenure) as she has been with the church from its beginning as a mission; John Schindler, the oldest member (in years) who is active, representing the ministry to senior citizens; (3) Miss Carolyn Armstrong, the youngest member (in years), representing the ministry to youth; and (4) Mrs. Billy Elkins, newest member of the church who was baptized the morning of the ground breaking, representing the ministry to the unreached in the Fern Creek community. The new building will seat 500, will have four nurseries and seven adult class rooms in the basement. It is designed to become a three-story educational building in the future. Bill Sanders has served as pastor of the church for the past three years. Jack Mallory is director of music and education.



By Harold G. Sanders

Baptist College Day

Sunday, February 17, provides another opportunity for each church to think of the importance of our Baptist Schools. This is an annual observance throughout our Convention. However, with Kentucky Baptists it has a very apt and immediate reference to our Baptist program to make our schools what they ought to be.

It is hoped that most pastors will find it possible to preach on Christian Education, to tell our people more about our Baptist schools in Kentucky. Materials have been sent to our pastors to help

them. I am sure they will make this material available to the people whether they preach a sermon on this subject or not. It contains helps for parents in sending students to college and for students who are thinking about attending college. So make much of Baptist College Day and if you have students away at school and they are home, give them an opportunity to give a testimony as to what a Baptist school means to them.

The Reverend Cecil V. Cook, Jr., chosen as director for our \$12,000,000 Capital Funds Campaign for Christian Education, has set up his office in the Kentucky Baptist Building, Middletown. For the next few months he will be preparing materials and helping us to organize our state for this campaign. He is not a speech maker. He is a planner for us and a trainer of leadership. In this he is skilled and consecrated.

We will also be asking for advanced gifts and planting in the hearts of people who have large monies and properties the need for investing large sums in this program. Won't you be praying about it and, if you are one of those, ask God to help you see what investment you

should make in providing for Christian Education and related ministries in Kentucky today and for all of God's to-morrows?

If you have any thoughts along this line please write me.

Harold G. Sanders

Chaplain Weaver Now On a Civilian Status

At the request of the Home Mission Board, a citation was awarded Chaplain (Major) David E. Weaver, 2018 Floridora Drive, Valley Station, Ky., because of his faithfulness to duty in the Army service. The event took place on January 20 at the Valley Station Baptist Church, where William H. Kaufman is pastor, and the presentation was made by G. R. Pendergraph, chaplain in the U. S. Army Reserve. It was signed by four connected with the Home Board's Chaplains' Commission—Homer J. Fussell, chairman; Norman Shands, secretary; Courts Redford, executive secretary; and George W. Cummins, director.

Many other citations and plaques have been given him, one being a citation from the Army by General Earl G. Wheeler, chief of staff; a certificate of retirement by Maj. Gen. J. A. Lambert, who is the adjutant general; a letter of commendation by Maj. Gen. J. E. Bastion, Jr., the commanding general of Fort Knox; two commendation certificates, the bronze star, and others.

Chaplain Weaver, now that he has been returned to civilian life, wants to be kept busy in the ministry, and is ready to supply churches and hold meetings whenever his services are desired by the brethren. While in the Holy Land he took many colored slides of Palestinian scenes which he will gladly show whenever he is asked.

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Religious News In Review

In Kentucky

►C. Ford Deusner, general superintendent, Kentucky Baptist Board of Child Care, has been elected first vice-president of the Child Care Executives of Southern Baptists. The election took place in the organization's annual conference held recently in Chapel Hill, North Carolina.

►Missionaries Mr. and Mrs. Eric H. Clark, natives of England, have become naturalized citizens of the United States. The Clarks, now on furlough, are living in Georgetown, Kentucky, where Mr. Clark teaches at Georgetown College.

►Eleven Kentuckians are among the 40 new students who entered Southern Baptist Seminary at the beginning of the second semester, January 29. This brings the total number of Kentucky students at Southern Seminary to 129.

►Billy Pack, who formerly served churches in Campbell County, is now pastor of the Friendship Baptist Church, in Russell County. Billy is a senior at Campbellville College.

►Larry Cook, Central City native, has been called as part-time music minister by the Bellepoint Baptist Church, Frankfort.

►Lonnie Walker, assistant pastor of Second Baptist Church, Hopkinsville, has been named pastor of the South Union Baptist Church in Christian County. Walker served as a layman until recently when he was licensed as a minister by the Second Baptist Church. He and Mrs. Walker have moved to the South Union pastorium, adjacent to the church.

Baptists Elsewhere

►The Board of Southern Baptist Hospitals has requested more funds from the Southern Baptist Convention. T. Sloane Guy, Jr., New Orleans, executive secretary, said Baptists have a stand against government grants and loans, and this has made it necessary for Southern Baptist hospitals to turn to lending sources charging higher interest than the government. The board reports that \$200,000.00 is needed each year to pay the interest on the capital mortgage debt of the hospitals.

►Wallace Bassett, pastor of Cliff Temple Baptist Church, Dallas, was re-elected president of the Southern Baptist Annuity Board during the recent meeting of the trustees. Bassett, who has been on the board since its beginning in 1918, has served as president for all except two years.

►Baylor University's J. M. Dawson Studies in Church and State recently received a check for \$5,000 from the southern jurisdiction of the Supreme Council of Scottish Rite Masonry.

►Dr. Shiro Hirano, outstanding Japanese Baptist layman and lay preacher, died January 24 of a heart attack. Dr. Hirano was a chemist for a drug concern in Tokyo at the time of his death.

►James Walton Chatham, Sunday School Department associate, Louisiana Baptist Convention, will assume the position of superintendent Sunday School Department, on February 18. Chatham is a native of Oklahoma, a graduate of Baylor University and Southwestern Baptist Seminary.

►R. Maines Rawls has announced that the 1962 "M" Night attendance was 563,757, as compared with 553,761 in 1961. This makes 18 consecutive years in which the "M" Night record has climbed above that of the preceding year.

►Claude F. Gaddy, of Raleigh, who retired in 1961 as executive secretary of the convention's Council on Christian Education, has been nominated as acting general secretary of the Baptist State Convention of North Carolina. The appointment would be to fill the post pending election of a new general secretary to replace Douglas M. Branch, killed in a car-truck crash, February 1.

►A recently released book is entitled, "Stories Bellamy Tells". It is written by Guy Bellamy, director of work with National Baptists with the Home Mission Board of the Southern Baptist Convention for the past 15 years. The book was written in compliance with many requests from those who have heard the illustrated stories of Bellamy.

►The Advisory Council of Southern Baptists for work with Negroes has elected John A. Barry of Nashville as its chairman. Barry, associate secretary of the Southern Baptist Convention Education Commission, Nashville, succeeds Hugh A. Brimm of Louisville.

►An international choir of more than 400 voices is being organized for the Sixth Baptist Youth World Conference at Beirut, Lebanon, July 15-21, 1963. Baptist World Alliance Youth Committee leaders announced that the choir will be directed by William J. Reynolds, director of Editorial Services for the Church Music Department of the Southern Baptist Sunday School Board.

Trustee Officers of Bethel

Pastor H. Curtis Erwin, of the First Baptist Church, Greenville, is the new president of the Board of Trustees of Bethel College, Hopkinsville, succeeding Frank H. Bassett, of Hopkinsville. Dr. Gabe Payne, local physician, is vice-president; and D. J. Ellis, local banker, secretary.



Mrs. C. Wells Burr

Mrs. C. Wells Burr Dies in Louisville

Formerly a school teacher in Springfield, Tennessee, Mrs. Eddie Hutchison Burr came to Louisville with her husband, C. Wells Burr, back in 1955, when he came to be secretary-treasurer of the Walnut Street Baptist Church. She entered into the work as heartily as did her husband, and soon in 1956 she was added to the paid staff of the church as elementary worker. Since she assumed the position the elementary work has increased from 13 to 25 departments.

For some months she has been confined to the hospital until her death came on January 11, 1963. Her passing has left her friends appalled, even though many of them had known of the seriousness of her illness.

Her funeral was conducted by her pastor, Dr. William R. Pettigrew, at the Walnut Street Baptist Church on January 14, and burial was in Elmwood Cemetery at Springfield, Tenn.

Mrs. Burr was endowed with a generous measure of beauty—always looking so young, so lovely, so charming, but one never met her or conversed with her but that one was not struck with the realization that her Christian personality was even more beautiful than her features. She had a radiance of personal magnetism which issued forth in her every breath. She knew how to approach people—children, young people, adults, parents—just everybody—with the result that she bore much fruit in her Christian witnessing.

She leaves her husband, already mentioned; two daughters, Mrs. Robert (Sylvia Burr) Odenwald, Mendenhall, Miss., and Mrs. Kenneth (Bettye Burr) Mattox, Springfield, Tenn., and 5 grandchildren.

KENTUCKY BAPTISTS AT WORK



Kentucky Baptist Foundation

Where There Is a Will, There Is a Relative

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

Mrs. Henrietta E. Garrett of Philadelphia undoubtedly meant to make a will. But when she died, leaving the huge sum of \$17,000,000, no will could be found—whereupon 40,000 people said they were her relatives, and laid claim to her estate.

For 14 years a court examiner has been investigating these claims. Now he has recommended that the estate be awarded to two elderly people, the only living descendants of Mrs. Garrett's three first cousins. Since the Court normally accepts such recommendations, the case may be assumed to be nearing its close—unless one of the 40,000 opens it again by objecting to the examiner's report.

But regardless of such a possibility, the main beneficiaries will be the Commonwealth of Pennsylvania, and the United States Government, both of which are claiming large percentages of the estate.

At best, therefore, the two elderly heirs will receive only a small part of the great fortune. But it is a fairly safe guess, we think, that neither of them will indulge, like Mrs. Garrett, in the inexpensive and wasteful error of making no will.

Woman's Missionary Union

Hotel-Motel Rates, State Meeting, First Church, Lexington, April 2-4

The following hotels and motels are listed for your convenience in making reservations for the State Meeting. Be sure to make your reservations early as other conventions may be meeting in Lexington at this time. The Phoenix Hotel will be headquarters for officers and program personnel. In addition to these the church committee recommends The Southern Motel, now under construction at 1316 Harrodsburg Rd., which expects to be open by April 1, and also The Center Motel.

For reservations in homes write im-

mediately to: Mrs. R. H. Griffin, 226 Engman Ave., Lexington. Rates in homes are \$2.00 for bed and breakfast. Reservations in homes must be in before March 25. First Church, Lexington, is a down-town church. Parking space is limited. Plan to bring as many in your car as possible in order to help with the parking problem.

Hotels & Motels	Single	Double
By-Pass Motel	6.00 & up	7.00 & up
By-Pass, US-25		
Campbell House*	8.00 & up	12.00 & up
US-68, Harrodsburg Rd.		
Catalina Motel	7.00	10.00
US-27, 68, By-Pass 25		
Day's Motel*	5.00 & up	6.00 & up
US-60, Versailles Rd.		
Holiday Inn*	7.50 & up	12.50 & up
US-60, Versailles Rd.		
Holiday Inn*	7.50 & up	12.50 & up
By-Pass, US-25		
Howard Johnson Motor Lodge	8.00 & up	10.00 & up
US-27, Nicholasville Pike		
Kentuckian Motor Hotel*	6.80 & up	8.75 & up
Union Station Viaduct		
Lakeriew Motel	5.00 & up	7.00 & up
Intersection of By-Pass and US-25, 521 South		
Lexington Motor Inn	7.00 & up	9.00 & up
Phoenix Hotel*	7.00 & up	10.00 & up
102 E. Main St.		
Ranch Motel	5.00 & up	7.00 & up
US-60, Winchester Rd.		
Sportman Motel	6.00 & up	7.00-8.00
1107 Winchester Rd.		
Spring's Motel*	6.50 & up	8.50 & up
US-68, Harrodsburg Rd.		
Center Motel	8.00 & up	12.00 & up
900 S. Limestone		
Town House Motel	7.00 & up	9.00 & up
912 S. Limestone		
Yocum's Lodge	4.00 & up	6.00 & up
US-27, S. Limestone		
Rates are subject to change without notice.		
*—Restaurant.		

Training Union

Living For Christ Seven Days a Week

By James Whaley

Many people find it comparatively easy to put Christ first for at least part of one day a week. But living every day for Him is another matter. The Training Union Convention, April 17-19, will offer not only a challenge, but practical helps in doing this very thing.



Jos. H. Whaley

Howard Foshee, Secretary, Church Administration Department, Baptist Sunday School Board, is bringing a faculty to lead all Adults in thinking on such subjects as: "How Well Do I Communicate?", "Im-

proving Long-Range Planning", "Improving Church-Staff Relations", "Getting On Top of My Job", "How to Manage Your Time", "Today's Task for the Deacon", "How to Work with People", and "Our Responsibility in Vocational Guidance". These eight topics will be discussed through messages or conferences. It is obvious that they are designed to help the adult live for Christ in his vocation as well as in his official church life.

The Juniors, Intermediates and Young People will be considering their responsibilities to God as related to their vocations. Lloyd Householder, Vocational Guidance Counselor, Baptist Sunday School Board, will be directing this phase of the Convention program. As part of this emphasis there will be conferences for those who have already felt God's leadership into Church-Related Vocations.

The Convention will also include the latest Training Union methods, the Junior Memory Work and Bible Drill, the Intermediate Sword Drill, and the Young People's Speakers' Tournament. Dr. J. P. Allen from Alexandria, Virginia, will speak each night.

The host church, First Baptist, Somerset, is offering to find rooms in homes for all those who desire such accommodations. Forms for making reservations will be mailed to Training Union directors in a few days. The form will also appear in the March 21 issue of the *Western Recorder*.

Christian Education

Building Needs For Baptist Schools

By Doak S. Campbell

Kentucky Baptists will be hearing much about the capital needs of our schools and colleges during this year. The Christian Education Committee has thoroughly reviewed in detail the physical needs on each and every campus. They are convinced that the specific items reported to the Convention are minimum needs as of the time their study was made in March, 1962.

Since the study was made construction has begun on some few buildings. These represent only a small part of the

requirements for the institutions taken as a whole.

It must be kept in mind that by the time the \$12,000,000 Capital Gifts Campaign shall have been concluded further needs will have developed. Also, by 1968, when final pledges to the Campaign are to be paid, the growth of the colleges and schools will require additional facilities at most of the institutions.

It is hoped that thousands of Kentucky Baptists will visit one or more of the campuses during the year. Such a visit will enable one to catch something of the fine academic and Christian spirit and also to see first-hand the conditions that call for special effort to provide for necessary buildings and equipment.

BAPTIST COLLEGE DAY ON FEBRUARY 17

Baptist College Day in Kentucky, with special emphasis on Christian education in every church, will be Sunday, February 17.

Pastors are urged to preach on Christian education on that Sunday, and to recognize their young people who are attending Baptist colleges.

Helpful literature is being mailed to each pastor for use on that Sunday, including special offering envelopes. Special offerings will be received on that Sunday to count toward the \$12,000,000 Capital Gifts Campaign. This will be the first opportunity for Kentucky Baptists to have a part in this tremendous undertaking.

In seven counties, the offerings taken on that day will be credited to Bethel College in Hopkinsville. Bethel is attempting to raise \$250,000 by March 1 so as to qualify for inclusion in the \$12,000,000 campaign. The counties whose offerings will go to Bethel include Christian, Trigg, Hopkins, Caldwell, Muhlenberg, Todd, and Logan. Churches in those counties needing more envelopes should contact Lewis Lynch, Bethel College, Hopkinsville. Other churches needing more envelopes or program materials should write Dr. Doak S. Campbell, Kentucky Baptist Building, Middletown, Kentucky.

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A baptismal service at the Bethel Baptist Church, near Gilbertsville, was of special interest to the church and Pastor David L. Elliott. Elliott reports that of the more than eighty candidates he has had the privilege of baptizing, two of those baptized in a recent service afforded his greatest thrill. They were 86-year-old H. E. Dyke and 8-year-old Donald Varini, son of Mr. and Mrs. Frank Varini.

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Testimony of Several

By J. Chester Durham

On August 16 and October 9 a number of new missionaries were appointed by our Foreign Mission Board. Each of these appointees gave a testimony regarding the influences that led to their belief that God wanted them to serve as a foreign missionary.

During the next few weeks I plan to share with you the testimonies of these young missionaries. Listen to what they have to say:

Robert William Fields—Appointed October 9, 1962, for service in Israel:

"After my senior year at Mount Vernon I wanted to start college at Georgetown and although my folks could not help me financially very much they encouraged me to try. Many of my Mount Vernon friends were going to Georgetown which helped encourage me also. College opened up the world to me and I was fascinated by the challenge of Christian service. The Mount Vernon Brotherhood sent money monthly for quite a while and I worked at various jobs, managing to 'eat slim' and stay in school. The prayers and faith of my mother and the rest of the family helped me over many seemingly impossible tasks. Because of Christian professors and the influence of B.S.U., all I learned began to make me even more aware that God had a special place for me.

"In 1955 I was sent by the B.S.U. to work in Illinois under the Home Mission Board. I worked in pioneer mission areas taking census for ten weeks. It was after returning to Georgetown that fall that I dedicated my life to missions. I knew that God had more than shown His willingness to care for me and provide for my needs, so I vowed to trust Him with my life anywhere in the world."

Mrs. Robert William Fields—Appointed October 9, 1962, for service in Israel:

"During college the B.S.U. activities and call to spiritual living greatly influenced my life for Christ and prepared my mind for God's leadership later on. In the seminary while serving as an officer in the W.M.U., I found that the appeal from around the world to 'come and help us' could only be answered on my part by a willingness to go. God has led me step by step through dedicated teachers and leaders, through Christian friends, through opportunities for learning and service, and last, but perhaps the

Douglas M. Branch Killed in Accident

AHOSKIE, N.C. (BP)—Douglas M. Branch, 54, general secretary of the Baptist State Convention of North Carolina, was killed in a car-truck crash near here February 1. A truck stalled in the highway directly in front of Branch's car. He could not avoid the collision.



Douglas M. Branch, Sr.

The North Carolina Baptist leader had spoken earlier in the day at Chowan (Baptist) College at Murfreesboro, N. C. He was on his way to hunt turkeys in the northeastern part of the state and was clad in hunting clothes when the wreck occurred. He was evidently killed instantly from a broken neck.

Survivors include his wife and two children who live in Cary, N.C. and a married daughter living at Murfreesboro.

Funeral services were held February 3 at Forest Hills Baptist Church, Raleigh. The body lay in state at the North Carolina Baptist Building in Raleigh, where Branch had offices, for 24 hours before the funeral.

Nane Starnes, president of the Baptist State Convention, and pastor at West Asheville, officiated. Charles B. Trammel of Burnsville, N.C., assisted. Interment was at Raleigh.

Branch came to the general secretary's post in 1959 to succeed Maloy A. Huggins, retired. He was pastor of First Baptist Church, Rocky Mount, N.C., at the time of his election.

Before this, he led the Southern Baptist Convention through a period of major reorganization. He was chairman of the S.B.C. Committee to study total convention program. This committee reported to the S.B.C. in 1958 at Houston and 1959 at Louisville.

For nearly three years—from early in 1953 to late 1955—Branch was president of the Baptist State Convention of North Carolina. He also was a former member of the S.B.C. Executive Committee.

Born at Wendell, N. C., near Raleigh, he was graduated from Baptist-operated Wake Forest College, then located in Wake Forest. He studied also at Duke

most important, through the daily witness and concern of my husband."

We are thankful that the Baptist Student Union was one of the important influences that helped these missionaries to know God's will.

(To Be Continued)

University Divinity School, Durham, N. C., and at Southern Baptist Theological Seminary, Louisville, Ky. While at Southern Seminary, Branch was pastor at Sonora, Ky.

He married Jessie Walker in 1933. Their children include Minnie Frances, now Mrs. Ben Sutton, whose husband is business manager of Chowan College; Jessica, 18, a student at Meredith (Baptist) College, Raleigh, and Douglas, Jr., 11.

Accident investigators said the driver of a 1½-ton truck stalled in the highway while making a left turn in the face of oncoming traffic. Branch could not avoid hitting the truck broadside. He was dead on arrival at an Ahoskie Hospital, where doctors said the collision broke his neck.

Father of Russel Noel Dies

Earl Clifton Noel, 64, member of Southside Baptist Church, died in Louisville February 3. He was the father of Russel Noel, minister of education at the First Baptist Church, Tulsa, Oklahoma. His funeral was conducted by his pastor, Victor Mantiply, at the Heady Southern Funeral Home on February 6, and his remains were taken to Battle, Ky., for burial. He is survived by his wife, Mrs. Mabel Holt Noel; by two sons, Russel, already mentioned, and James C.; by a daughter, Mrs. Robert (Doris) Goodman; 8 grandchildren; one brother, Elva Noel, of Mackville, Ky., and one sister, Mrs. Vilvie Bottom. He resided at 1304 Lillian Avenue.

Correcting Two Errors

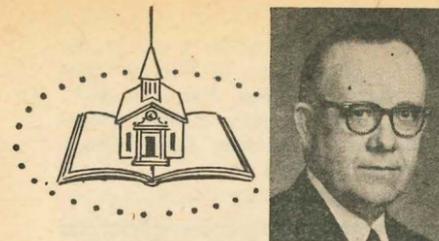
The *Western Recorder* was in error in stating that "An oil painting portrait of the late Samuel S. Helton . . . was presented to the First Baptist Church, Junction City," etc. This painting was not an oil portrait, but was a scenic mural painting behind the baptistry of that church, given in memory of Mr. Helton. Also, the artist, Roy M. Gabbert, now lives at Kirksville, and not Burgin. We regret the errors.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

"THOU ART THE CHRIST"

Mark 8:27-38

Approximately six months before His death Christ took His disciples away from the crowds and from the hostile powers that sought to thwart His purpose and to destroy His influence, and went north some twenty-eight miles into the region of Caesarea Philippi. There, in relative seclusion, He had a choice opportunity to instruct and share His thoughts with His disciples.

I. The Interrogation. Mark 8:27-30.

Probably this was the first time that Christ ever asked His disciples a question about Himself. He asked them a question involving public opinion: "Whom do men say that I am?" Christ was not seeking this information for Himself, because He knew all things, but He asked it in order to get His disciples to give the subject more serious consideration. The disciples had heard many estimates of Christ while on their tour of Galilee. Naturally the people expressed their opinions more freely in the absence of Christ than they did to Him or to them in His presence, just as others will say things behind your back they would not say to your face.

The answer to Christ's question revealed that the people had a variety of opinions about Him. Some thought that He was John the Baptist come back to life, reminding them of their obligations to God. Others were of the opinion that He was Elijah reincarnated, calling upon them to live righteous lives. Still others thought that He was Jeremiah, advocating a revival. Many thought He was one of the prophets. Seemingly all who had expressed themselves thought well of Him, readily admitting that He was some great man, perhaps the greatest one who had ever lived. To them He was no more than man. They ignored or denied the fact of His deity.

A proper estimate of Christ has never been made by unguided human reasoning. Such a confession as those people made is not sufficient. It is not enough for men to recognize Him only as an extraordinary man, a perfect example, a great teacher, a moral leader or a courageous martyr, but only a man. Any view of Christ that considers Him to be less than the Son of God is not enough.

Having drawn from His disciples the

For February 24, 1963

statements of what men were saying about Him, our Lord asked His intimate associates the personal and pointed question, "Whom say ye that I am?" This crucial question was vastly more important than the first one, and it was intended as a heart searcher.

With his usual impetuosity, Peter, the spokesman for all the disciples, replied in the words of that memorable and famous confession: "Thou art the Christ." The fact that Peter unhesitatingly acknowledged the deity of Christ brought great delight to the heart of the Master.

II. The Information. Mark 8:31-33.

Immediately following Peter's confession of Christ's deity, and the Master's acknowledgement of it, our Lord began for the first time openly to tell the purpose of His coming into the world by referring to His approaching death. Receiving the news of His approaching suffering, rejection and crucifixion, the disciples were filled with dismay. How strange this seemed to them that He, the Messiah, must suffer, must be rejected and must be killed!

When our Lord prophesied His suffering, rejection and crucifixion, it was so contrary to all of Peter's expectations and hopes that it seemed inconceivable to him. He became so wrought up over the matter that he took the Master to one side and began to rebuke Him for cherishing such an idea. In the light of what Christ had said, certainly it was a most amazing thing for a disciple to say that Christ should never suffer such indignities, and there was no excuse for Peter making such an affirmation.

Peter had permitted Satan to blind him as to the necessity of the cross, so Christ rebuked him most severely for allowing himself to become the mouth-piece of Satan. The very thought of evading the cross was born of the Devil. At the beginning of the personal ministry of Christ, Satan tried to decoy Him from the path of suffering and thus thwart the eternal plan of God. Having failed signally then, he returned on this occasion and used Peter to voice his sentiments, hoping in another way to keep Christ from the cross. This illustrates the fact that, if Satan cannot accomplish his purpose in one way, he

will attempt it in another way, sometimes using excellent men to accomplish his purpose.

III. The Instruction. Mark 8:34-35.

Then, Christ gave instruction concerning the true meaning of discipleship. In pointing the way to true discipleship, He set forth a three-fold requirement:

1. Self-denial.

"Whosoever will come after Me, let him deny himself." Self-denial means choosing Christ instead of self; saying "no" to self, but "yes" to God.

2. Self-renunciation.

"Take up his cross." To take up one's cross does not mean to bear some of life's little disagreeable experiences. "Cross" here does not mean various afflictions which commonly are called crosses and which we cannot avoid even if we would. On the contrary, it means something to be taken up voluntarily and not merely endured because it is laid upon him.

3. Self-abnegation.

"And follow me." Self-abnegation means accepting Another, even the Lord Jesus Christ, as one's leader for life and doing His will rather than one's own. It means to accept obediently another Person rather than one's self as the leader of one's life and activities.

It may sound like a serious assignment to be told to die to self and to take up the cross and follow Christ, but it is the most joyous and useful life possible. There is no other way of opening the door to one's highest possibilities, fullest development, greatest happiness and largest usefulness. The safest, happiest and most abundant life is found only in the center of God's will. If we are to be Christian examples before men, we must put down self-conceit, self-assertion and self-indulgence, and practice self-denial, self-renunciation and self-abnegation.

Although this world is of tremendous value, the worth of a soul transcends it by far. Even if one should gain the whole world, which is far beyond the realm of possibility, it would profit him nothing if his soul remained lost. That man's soul is invaluable is obvious to any who will consider the infinite price paid for it, the immensity of its capacities and the immortality of its being. The souls of all who receive Christ as Saviour will be saved.

Baptists Resent Mayor's Remarks on Siler

A number of Baptists in Kentucky has expressed strong resentment for the remarks made by Louisville Mayor William O. Cowger concerning Republican Congressman Eugene Siler. In a Courier-Journal article on Sunday, January 13, Cowger was reported to have characterized Siler as a "phony". Remarks came in a discussion concerning the possibilities of Siler's running for governor on the Republican ticket.

Ben F. Mitchell, superintendent of missions for the Long Run Association of Baptists in Louisville, has written Mayor Cowger a letter of strong protest. Mitchell feels that chances for a Republican victory were severely hurt by the remarks of Cowger. Mitchell says that Cowger has displayed a degree of religious bigotry toward Baptists in his remarks which exceeds any that ascribed by Cowger to Congressman Siler.

Dr. A. M. Vollmer, secretary of the Kentucky Baptist Foundation, responded to Cowger in a letter to the editor of the Courier-Journal. Siler, himself, is not reported to have reacted publicly to the remarks of Cowger. Siler indicates in quoted statements that he appreciates the support of many Republican leaders in the state, but that he chooses not to make the race for governor.

California Editor, J. Kelly Simmons, Dies

FRESNO, Calif. (BP)—A young army chaplain was awarded the Bronze Star for valor in action as he moved with the invading troops on D-Day in Normandy during World War II.

That chaplain, back in civilian life, manifested the same courage in another critical hour of his life.

The doctors had told him he had cancer they could not cure.

"Life now has a fuller meaning," wrote J. Kelly Simmons after hearing their verdict.

"We will live until God calls us home, and we will dedicate our fullest capacity to making the most of every allotted moment," the 58-year-old minister, who served as editor of a Baptist paper, continued.

The call came to J. Kelly Simmons February 1. He died in Fresno, where he edited *California Southern Baptist*.

Funeral services were conducted February 2 in Fresno. Morris I. Wall, pastor in Yuma, Ariz., officiated, assisted by Grady C. Cothen of Fresno, executive secretary, Southern Baptist General Convention of California.

A second service was planned for Waco, Tex., where Simmons asked to be buried. Wall again was to officiate, with assistance from E. S. James, Dallas, edi-

tor of *The Baptist Standard*.

Simmons told friends to donate money to Baptist missions in California that would have been spent for flowers for the funeral.

The Baptist editor was born in Westminster, Tex. He majored in journalism at Baylor University (Baptist) in Waco, and attended Southwestern Baptist Theological Seminary, Fort Worth.

He taught high school five years in Texas. His pastorates included six Texas churches, including one at Waco.

The pioneer missions areas of the Southern Baptist Convention lured him. Simmons went to Idaho in 1956 as an area missionary and moved to Arizona in the same role the next year.

In 1958, J. Kelly Simmons took the editor's chair of the Arizona denominational weekly, *The Baptist Beacon*, at Phoenix. He was to serve out his years as an editor.

The Colorado Baptist General Convention beckoned in 1960. He went to Denver to edit *The Rocky Mountain Baptist*, circulated in a six-state area.

He served there for one year. The California Convention wanted him to edit its weekly and he accepted the call.

He was at one time a reporter for the *Sherman*, Tex., daily.

Survivors include his wife, Mrs. Edna M. Simmons. Simmons had three daughters and a son by his first wife. They live in Texas.

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Correction

In the January 24 issue, it was stated in the "Religious News in Review" that **Brother Ray D. Edens**, Sanders, Kentucky, had died January 1, 1963. However, the date of Brother Edens' death was January 1, 1962.

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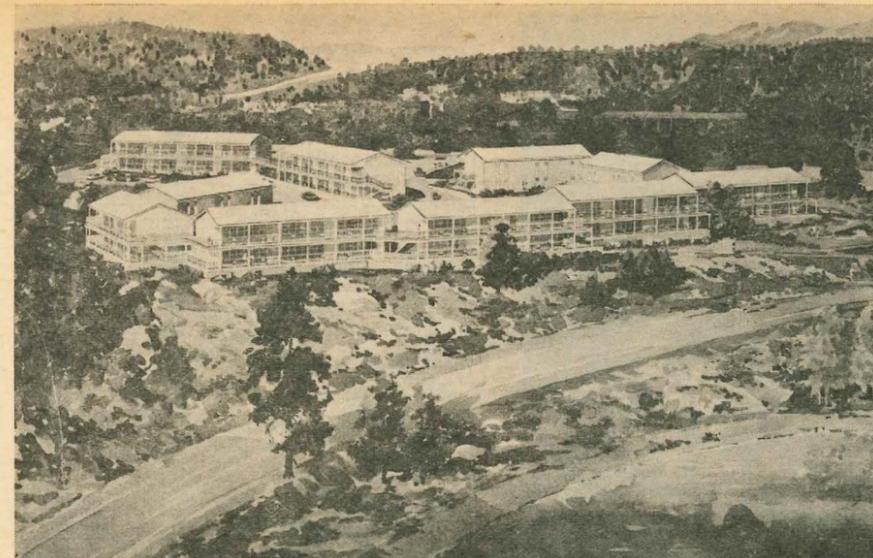
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Thunderbird Plaza, the first seven units of which will be completed before the opposing of the summer season at Glorieta (N.M.) Baptist Assembly, is shown here. These new units will offer 76 of the most modern rooms available, each accommodating three or four persons. All rooms are equipped with private heated baths, dressing sections, closet space, and have vinyl flooring and all new furniture. The structures have been in the planning stages by the church architecture department of the Baptist Sunday School Board for 18 months, and local architects and contractors near Glorieta have been engaged. Covered porches surround the units. Parking facilities for all Thunderbird Plaza guests are located within the inner arc. —BSSB Photo

Jack Rowe, of Howard's Music Faculty, Dies of Automobile Wreck Injuries

BIRMINGHAM, Ala., Feb. 2, 1963 (BP)—Jack Rowe, 38, assistant professor of Music at Howard College, died January 31 in Druid City Hospital in Tuscaloosa, Ala., following a traffic accident Saturday, January 26.

Mr. Rowe, his wife and Mr. Steve Nelson of Howard's music faculty were returning from a music conference in New Orleans when the crash occurred near Tuscaloosa.

Mr. Rowe had been on the Howard faculty since July of 1960. He was with Stetson University prior to that time. A native of Nashville, Ark., he had attended Ouachita College, Southern Baptist Seminary's School of Church Music, and Indiana University.

Well known in Birmingham for his recitals at the Birmingham Art Museum, Mr. Rowe had appeared in concerts, opera and on television and radio. He organized the Howard Male Chorus and served as director.

Mr. Rowe played one of the lead roles in Birmingham's Civic Theatre Production of "The Student Prince."

Howard College President Leslie S. Wright said, "The entire college fam-

ily was shocked and saddened to learn of Jack Rowe's death . . . his passing is a tragic loss to Howard College and to our entire community. As professor of voice and director of the Male Chorus, Mr. Rowe demonstrated his outstanding talents and ability in a multitude of ways.

"His friendly spirit and warm personality made him a campus favorite among students and faculty alike.

"We shall miss him greatly and we know his Christian influence will live on in the lives of all who were privileged to know and appreciate him."

Rowe is survived by his wife, who is now in Caraway Methodist Hospital in Birmingham, due to injuries received in the wreck, two sons, Paul and Timothy; and one daughter, Emily.

Funeral services were conducted February 2 in Howard College's Reid Chapel at 3:00 p.m. Interment was in Memphis, Tenn.

J. Griffin Chapman Dies in Texas

Dr. J. Griffin Chapman, a native of Kentucky and a former Southern Baptist missionary to Japan, died in Houston, Texas, on January 1, 1963.

Chapman was born in Dry Ridge, Kentucky, on December 22, 1896. His an-

cesters had come to Kentucky about the year 1700 and figured prominently in the founding of the state in 1792. Some members of the Chapman family still live in Kentucky.

In addition to serving as a missionary for ten years in Japan, Chapman served with distinction and honor as a chaplain. During World War II, he served in the Third Army with General Patton in Europe. Later he was assigned by the War Department to the staff of General MacArthur as social and political advisor. He served in this capacity five years and during this time became the first president of the University of Okinawa. Chapman also served as pastor in New Mexico and Texas. He had college teaching experience in Florida as well as in Texas.

He is survived by his companion, Vecie King Chapman, 319 W. Aulnier, Houston; one son and one daughter. He was buried in the National Cemetery at Fort Sam Houston, San Antonio.



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Two children of Kentucky Baptist Convention pastors are among five Georgetown College premedical students who have been accepted by a total of 16 medical schools. They are (front row, right) Roger Munro, son of Pastor George Munro, of First Baptist, Ft. Thomas, and Mrs. Munro; Miss Brenda Ader, daughter of Louis Ader, formerly pastor at Olive Hill, now pastor of East Williamson Baptist, Williamson, W. Va., and Mrs. Ader. Others are Bill Chesnut, London (front, left); (back row, left to right) George Allen, Harrodsburg; and Dan Brannock, Berry, Kentucky. Each of these have been accepted by at least two schools, one by three, another by four and one by five. One student ranked in the highest 1% of all premedical students on his preliminary entrance exams. Those schools which have accepted these include University of Louisville (4), University of Kentucky (3), two each were accepted by Bowman Gray, Northwestern, Vanderbilt, one each by Western Reserve, Baylor, and University of Cincinnati.

First Church, Highland Park, Louisville, Calls Harold G. Meers As Its Pastor

Since the retirement of E. H. McElroy from the pastorate of the First Baptist Church of Highland Park, Louisville, the pulpit has been supplied by Dr. John M. Carter, president of Campbellsville College and Dr. A. M. Vollmer, executive secretary of the Kentucky Baptist Foundation.

On January 6 the church voted to extend a call to Harold G. Meers, pastor of Muldraugh Hill Church, Central Association, to become its pastor. Brother Meers has accepted the call and will assume his duties, as pastor, on February 17.

The Highland Park First Church has a membership of 1,161. The Associational Minutes shows that in 1961, its contributions through the Cooperative Program totaled \$4,376.00.

SUNDAY SCHOOL AND TRAINING UNION

ATTENDANCE, FEBRUARY 3, 1963

	S.S.	Add.	T.U.
Louisville, Walnut Street	1238	11	322
Missions (3)	293	--	157
Louisville, 9th and O	1138	2	489
Elizabethtown, Severns Valley	1075	--	265
Missions (2)	76	--	--
Madisonville, First	980	--	225
Mission	20	--	--
Louisville, Crescent Hill	930	6	193
Missions (3)	172	--	60
Covington, Calvary	911	--	--
Hopkinsville, Second	890	--	201
Owensboro, Third	884	--	288
Mission	76	--	80
Louisville, Carlisle Ave.	878	2	257
Missions (2)	100	--	49
Owensboro, First	849	--	161
Lexington, Calvary	795	2	222
Mission	42	--	--
Murray, First	789	2	154
Mission	50	--	--
Harrodsburg	771	--	194
Mission	40	--	37
Mayfield, First	732	--	225
Mission	90	--	--
Lexington, Grace	719	3	130
Mission	10	--	--
Somerset, First	700	--	210
Missions (2)	114	--	31
Louisville, Beechmont	679	4	240
Missions (2)	251	--	100

S.S. Add. T.U.

Louisville, Buechel Park	672	8	192
Mission	126	--	59
Glasgow	672	--	145
Mission	33	--	--
Campbellsville	646	--	194
Missions (2)	69	--	41
Louisville, Bethlehem	625	--	260
Lexington, Rosemont	614	6	186
Erlanger	614	--	162
Louisville, Valley Station	613	--	148
Paducah, Immanuel	610	3	216
Newport, First	605	2	147
Louisville, Green Acres	555	8	264
Jeffersonton, First	539	1	115
Florence	537	--	119
Louisville, Victory Memorial	537	--	139
Frankfort, First	535	--	102
Mission	73	1	46
Shelbyville, First	525	--	120
Ashland, First	522	--	131
Missions (2)	138	--	63
Paducah, First	504	--	155
Lexington, Porter Memorial	501	1	140
Winchester, Central	487	--	159
Corbin, Central	479	3	144
Owensboro, Hall Street	475	--	179
Middlesboro, First	472	--	74
Ashland, Unity	462	--	153
Louisville, Rockford Lane	461	1	131
Louisville, Farmdale	459	1	157
Louisville, Hazelwood	456	--	113
Russellville, First	452	--	78
Mission	34	--	--
Richmond, First	438	1	101
Hodgenville, First	430	--	151
Nicholasville	429	2	111
Franklin, First	429	--	129
Missions (2)	82	--	34
Louisville, Highview	427	--	127
Louisville, Ralph Avenue	424	2	164
Mission	44	--	--
Harlan	418	5	139
Missions (2)	73	--	--
Hazard, First	415	1	120
Missions (2)	69	--	--
Bowling Green, Glendale	407	1	209
Mission	43	--	37
Greenville, First	407	1	165
Corbin, First	405	--	119
Walton, First	401	1	185
Ludlow, First	401	1	77
Central City, First	400	--	175
Lebanon, First	396	1	107
Louisville, Fairdale	394	1	115
Owensboro, Eaton Memorial	390	2	157
Lawrenceburg, First	388	--	41
Mission	70	--	30
Louisville, 18th Street	385	--	86
Owensboro, Crabtree Ave.	376	--	143
Mt. Washington, First	374	--	90
Louisville, Chapel Park	364	--	154
Bardstown	357	--	59
Louisville, Shawnee	339	3	115
Ashland, Pollard Ave.	339	--	115
Mission	50	--	--
Campbellsville, South	332	3	135
Louisville, Richwood	328	--	111
Louisville, Clifton	319	4	106
LaGrange, DeHaven Memorial	325	--	103
Mission	62	--	21
Louisville, Fern Creek	317	--	113
Louisville, Immanuel	311	--	79
Middletown, First	307	--	136
Glendale, Gilead	305	2	194
Versailles, South Elkhorn	302	1	134
Louisville, West Broadway	298	1	107
Barbourville, First	295	--	71
Missions (3)	22	--	--
Frankfort, Crestwood	294	--	86
Owensboro, Lewis Lane	289	--	117
Henderson, Audubon	278	--	87
Mission	53	--	--
Frankfort, Memorial	277	--	110
Cold Spring, First	273	--	111
Falmouth	271	1	26
Mission	31	--	--
Lexington, North View	260	2	129
Harrodsburg, Bruner's Chapel	244	--	88
Madisonville, Second	238	5	106
Marion	234	--	66
Taylorsville, Kings	233	--	139
Independence, Hickory Grove	232	1	49
Mission	14	--	--
Taylorsville, First	228	--	96
Covington, Oak Ridge	224	1	56
Shepherdsville	217	3	86
Owensboro, Seven Hills	208	2	51
Louisville, 4th Ave.	171	--	61
Cave City	170	--	73
Shelbyville, Highland	168	1	86
Albany, Stony Point	145	--	57
Ft. Thomas, Highland Hills	134	--	53
Mission	16	--	--
Florence, Greenview	127	--	61
Gilbertsville, Bethel	124	--	61
Frankfort, East	92	--	44
Owensboro, West Side	77	--	37