

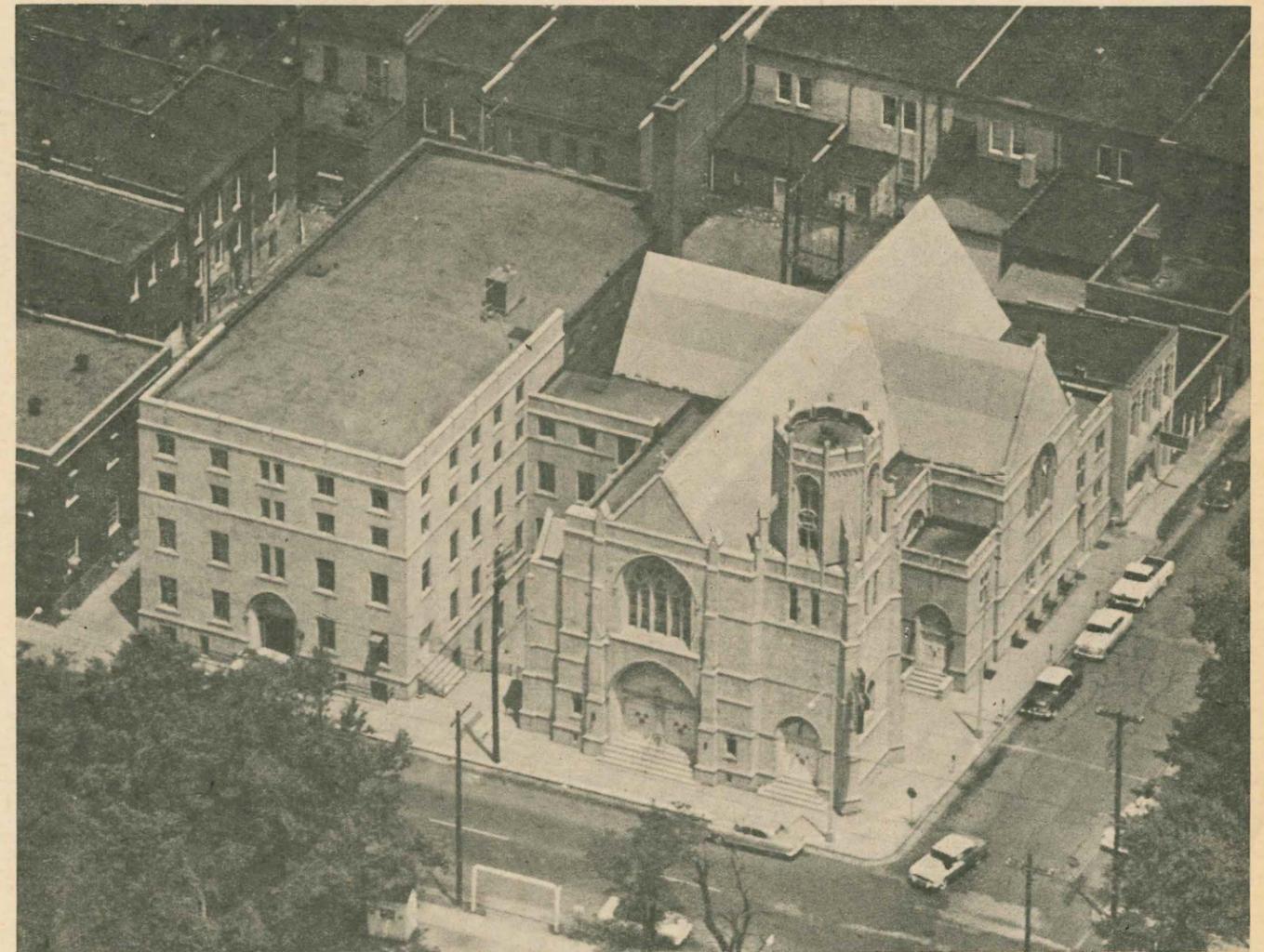
Western Recorder

March 16, 1961

Vol. 135

No. 11

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WESTERN RECORDER
Middletown, Ky.



The First Baptist Church, Mayfield, Kentucky, where the Kentucky Woman's Missionary Union will hold its sessions April 4-6, 1961. Mrs. Carl W. Liebert is the president and Mrs. George R. Ferguson the executive secretary.



NEXT YEAR'S HEADQUARTERS

The headquarters hotel for the 1962 session of the Southern Baptist Convention at San Francisco will be the St. Francis Hotel.

ANOTHER "M" NIGHT RECORD

R. Maines Rawls, director of associational work in the Baptist Sunday School Board's Training Union Department, says, "We've done it again!"

TWO TO GO, AND FOUR TO CARRY

Mr. and Mrs. Michael H. Wilson, Southern Baptist missionary appointees for Taiwan (Formosa), have a fourth daughter, Sally Ann, born February 14.

TWO STATES COMING OF AGE

Kansas and Ohio will become eligible this year for full representation on Southern Baptist Convention agencies. The Executive Committee of the S.B.C. has voted to ask the Convention at St. Louis in May to grant them representation.

IMPROVEMENTS AT PROVIDENCE

Earl Massey and Norman Vaughn were ordained as deacons of the Victory Baptist Church, Providence, Ky. Under the leadership of Pastor E. M. Skinner, the church has purchased a lot directly in front of the church and this is being used as a parking lot.

istry, greatly enhancing and enriching all the services.

STUDYING AMERICAN SEMINARY

The Executive Committee of the Southern Baptist Convention wants to give further study to the program of the Convention's Commission on American Baptist Theological Seminary.

SB PASTORS' CONFERENCE

Southern Baptist Pastors' Conference May 22-23 will convene at St. Louis under the theme "Christian Maturity." Its scripture is Ephesians 4, according to conference president Roy O. McClain of Atlanta.

THE MOVING SCYTHE

Regarding the passing of Luther Barnes, the Executive Board of Caldwell Association expresses its sincere regret over his death. He was serving his ninth year as their clerk, and he had also been their associational training union director.

The wife of the late Pastor R. A. Barnes died February 19 at the Eliza Coffee Memorial Hospital in Florence, Alabama. Mrs. Georgia Barnes, age 88, had been active in the Second Baptist Church of Marion, Ky., until she fell and broke her hip February 12.

The services were held February 21. She was buried in the Maplevue Cemetery. Those surviving her are five sons: Forrest L. Barnes of Atlanta, Ga.; Irl A. Barnes of Aberdeen, N. C.; C. R. Barnes of Libertyville, Ill.; R. C. Barnes of Florence, Ala.; and W. K. Barnes of Chattanooga, Tenn.



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

Vol. 135 No. 11 March 16, 1961

WESTERN RECORDER KENTUCKY BAPTIST BUILDING Middletown, Ky. Published Weekly by the GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY

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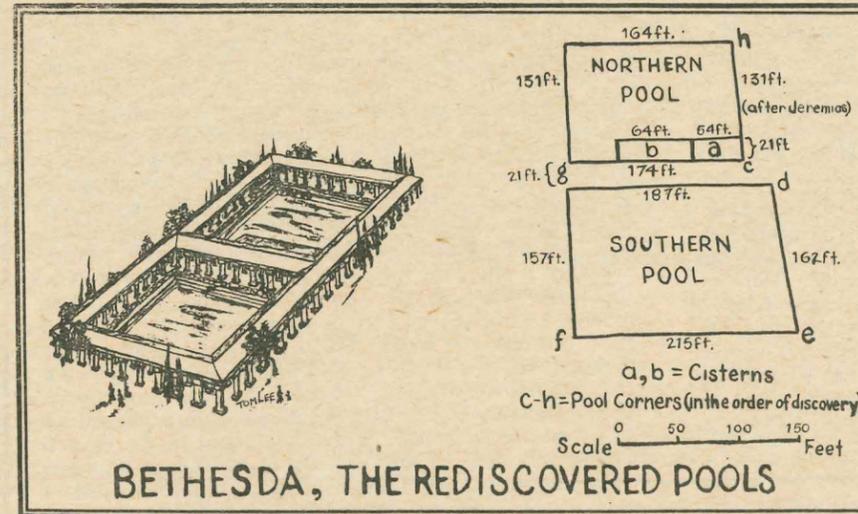
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The POOL OF BETHESDA in The LIGHT OF ARCHAEOLOGY

By JERRY VARDAMAN



Now there is in Jerusalem by the sheep gate a pool, in Hebrew called Beth-zatha, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed.

Archaeological discoveries vary in their significance. Some discoveries overshadow others so much that the value of many lesser, yet important, archaeological finds is little recognized.

In the Gospel of John there are many puzzles. Not the least among the many riddles which the Gospel of John provides the modern interpreter is the account of Jesus' healing the sick man at the Pool of Bethesda.

Dr. E. Jerry Vardaman, who wrote this article, is associate professor of Biblical Archaeology at the Southern Seminary. The illustration was prepared by Thomas L. Lee, a Southern Seminary student.

been able to bring satisfactory meaning out of this account. The Dead Sea Scrolls are responsible for some of our fuller understanding today. But the vital place which has been filled by patient archaeological research over the last century cannot be overlooked.

For years, Biblical commentaries misunderstood the location, arrangement, name, and the function of the Pool of Bethesda. For centuries, visitors to Jerusalem would be shown two or three conflicting places by avaricious guides who ignorantly informed their patrons that they were seeing the Pool of Bethesda!

Certain Biblical manuscripts have corrupt readings and some commentators preferred variants which gave the name as Bethzatha (cf. RSV), Bethsaida, or

Belzetha. Older copyists had even corrupted the text further by adding the passage about the angel stirring the water, which passage has been properly omitted in the Revised Standard Version.

Much of the confusion about the passage would have been avoided if Bethesda had been located and precisely described by ancient historians or other Biblical writers. Josephus, for example, gives us much detailed information about other places in Jerusalem but does not refer to "Bethesda."

Approximately one hundred years ago, in the course of repairing constructions in the Church of St. Anne's (property immediately adjacent to St. Stephen's Gate, north of the Temple area), some ancient cisterns were partially excavated. These cisterns were found to be a part of a larger reservoir system and area by area the excavations were gradually enlarged.

What the excavations revealed was that Bethesda actually consisted of two pools located next to each other. This fact explains why five porches were located there. One porch was constructed on the intervening strip of ground between the two pools.

Inscriptions (one a grafitto) uncovered in the excavations helped to demonstrate that the pool system dated back to the New Testament period. Moreover, (Continued on Page 20)

What Other Editors are Saying

In Support of a Cooperative Program

There is a growing concern among Southern Baptist Convention leaders over the spiralling of special offerings and the comparative stand-still of Cooperative Program receipts. Many feel we cannot continue to promote bigger and bigger special offerings—such as Lottie Moon for foreign missions and Annie Armstrong for home missions—without killing or badly crippling the Cooperative Program.

We have a dire need for a unified mission program. This we do not have, as far as the pattern of promotion and support are concerned. We are encouraging our people on the one hand to give liberally for the Cooperative Program on the reasoning that this plan of funds distribution covers every phase of our missions program. But on the other hand, we are urging support of special fund-raising campaigns over and above the support for the Cooperative Program. Eventually we must face up to the fact that we either have a Cooperative Program or we do not.

All that the Bible has to say about money and giving notwithstanding, our primary purpose as Christians and church members is not raising money, but raising men and women to walk in newness of life. One thing I like about the Cooperative Program is that it requires a minimum of our time and energy—or it could—for money raising. If we can ever really agree, as Baptists, that we are going to give our tithes as a minimum into the church treasuries for distribution through the Cooperative Program to all the world, beginning at home and going out to the farthest reaches, we will not have to worry about raising money. We could then major on Christian witnessing and the winning of lost men and women to Christ. No wonder a lot of lost people get the idea we are primarily interested in raising money. We are bungling the job with our multiplied money-raising campaigns. Those who say we are talking money too much have a point.

Let us get away from all the special appeals we can and center on Bible stewardship through one program—one that embraces the world. Along with this must come a new concept of missions. Too many people think of "foreign" missions, "home" missions, or "state" missions. We need to see that missions embraces all we are doing, from the local church out to all the world. Everything we do in the name of Christ and for his

cause is missions. We should have no "sacred cows" among the various causes.

Our denominational economy being what is it, there is no prospect of us being able to get along with no special offerings at all, at least for any time soon. Instead of the three special offerings we now have for different areas of missions—state, home, and foreign—let us have one offering, the Lottie Moon Offering for World Missions. Each local church could be encouraged to include support for all three fields in this one offering. To determine a worthy goal for the new offering a church might find the averages of its contributions to the three offerings for, say the past five years. For example, if a church has given an average of \$600 a year through the Lottie Moon Offering, \$300 a year through Annie Armstrong, and \$100 a year through the state missions offering, the goal for the new Lottie Moon Offering for World Missions, embracing all of these, would be \$1,000. Put this amount in the church budget and then be sure that the proportionate amounts for state, home, and foreign missions are forwarded at the proper time to the state headquarters for the Cooperative Program budget.

The budgets for the State Convention and for the Southern Baptist Convention could be worked out by adding to them the anticipated income from the Lottie Moon Offering and establishing percentages of distribution on the basis of the averages state, home, and foreign missions have been receiving for, say, the past five years. Thus, state, home, and foreign missions would be in the regular Cooperative Program budget for percentages which, at least on paper, give them as much as they have been receiving through the dual and conflicting system of both a Cooperative Program and extra, unrelated special offerings.

Then it would be up to all of us to work together for the one big offering at Christmas each year. There would no longer be conflict of interest and purpose. The annual offerings could continue to grow without undermining or hurting the Cooperative Program. Established on a percentage basis, all mission causes would receive their full support through the Cooperative Program. This would leave us more time and energy for Bible study, prayer, and personal soul winning. Let's try this or some better plan.—Erwin L. McDonald in *Arkansas Baptist*.

Recreation Institute Fore-Runner in Field

NASHVILLE, Tenn.—(BSSB)—July 11-19 is the time and Southern Baptist Theological Seminary, Louisville, Ky., is the place for the very first summer Church Recreation Institute.

It is co-sponsored by the Church Recreation Service of the Baptist Sunday School Board and Southern Seminary. Bob Boyd, recreation leadership con-

sultant, will direct the conference. It will be the fore-runner of educational opportunities in this field to be offered by Southern Baptist seminaries.

Program leaders include Charles A. McGlon, professor of speech at Southern Seminary; Howie Tanner, craft specialist, The Handcrafters Foundation, Wau-pun, Wis.; and Bob Myers, recreation director, Crescent Hill Baptist Church, Louisville.

Especially aimed at church staff mem-

bers with responsibility in the area of church recreation, the course may be audited or two hours of Seminary credit will be offered (subject to Seminary approval). Thirty-two hours of intensive instruction and workshop experience will be offered in the institute. Enrolment will be limited to 100 persons.

Interested church recreation leaders should write Boyd at the Church Recreation Service, Baptist Sunday School Board, Nashville, Tenn.



FOUR DEACONS ORDAINED.—Third Baptist Church, Owensboro, ordained four new deacons January 29. Dr. Duke K. McCall, president Southern Baptist Theological Seminary, delivered the ordination sermon. Shown here are the Third Church pastor, the visiting speaker, and the four men set apart as new deacons. They are (left to right): Pastor T. L. McSwain, James Howard, Dr. E. Edmund Bickel, Dr. Duke K. McCall, Roy Harrison and W. R. Doyal. These four newly ordained deacons, joined by other newly elected deacons to replace those who were rotated off. Other newly elected deacons are Ken Adkisson, Stuart Aldridge, Ferrell Collier, Paul Hill and Lloyd Hoffman. Pastor McSwain reports that Dr. McCall's message was unusually fine and inspirational, and was a real challenge to the men and the entire church.

Voluntary Gifts Or Else: Church Dilemma

By JOHN J. HURT, JR.

PORTLAND, Ore.—(BP)—Protestants and Other American United (POAU) heard in the opening session of its annual meeting here a declaration that churches must depend upon voluntary gifts or "gradually accept the lesser role of being a department of the government."

Charles R. Bell, Jr., pastor, First Baptist Church, Pasadena, Calif., raised the question, "Is it morally right for any religious institution to accept subsidy when it declines supervision and regulation?"

He gave the obvious negative answer and went on to declare the church can not consider itself a "voluntary association of believers when it is supported by funds involuntarily collected by a state with courts and police powers."

He concluded his prepared address with an appeal for rejection of government subsidies for both churches and church schools with the statement:

"Surely the religious leaders will not be willing to risk state support of their work, knowing that such support will inevitably breed indifference and bring with it some kind of state control. . . . Perhaps our need for money is a reflection on our spiritual condition. If so, we need to look not to Caesar for help, for Caesar cannot give such help."

Louie D. Newton, pastor of Druid Hills Baptist Church in Atlanta and a former

president of the Southern Baptist Convention, signed—as president of POAU—three citations for distinguished service to the cause of religious liberty and church-state separation.

They went to Edward Terry, former superintendent of the Portland district of The Methodist Church and now of Rose Villa; Robert H. Ellis, Portland doctor, and Leslie M. Scott, grand chancellor of Scottish Rite Masons, Southern jurisdiction.

"Religion and Public Funds" was the theme for the two-day meeting but there was an echo of the presidential election in the address prepared by Elder R. R. Beitz, Adventist leader of Glendale, Calif.

He took issue with campaign statements of President Kennedy that Ireland, West Germany, and France show the Roman Catholic Church does not always mix church and state.

"Catholicism is the state religion" in Ireland, he said, and 95 per cent of all children "attend schools where Catholic dogma is compulsory subject." He added that West Germany, 51 per cent Protestant, has the Adenauer regime standing "consistently for the continuation of the policy of paying government funds for the full support of sectarian schools."

Turning to France, Beitz said President De Gaulle came into power with Catholic support "to reward him for surrendering the separation of church and state" which existed from 1906 to 1950.

"We do not object if a church believes it is the only true church," he said. "However when a church wants to use

the power of the state to silence others who might differ from it, we would reply 'Your liberty ends where my nose begins'."

Pioneer Mission Series For Ten Northern States

MEMPHIS, Tenn.—(BP)—A series of pioneer missions crusades designed to expand Southern Baptist work will be conducted in 10 Northern and Western states this year. They will fall under auspices of the Convention's Brotherhood Commission and Home Mission Board.

More than 500 laymen and 40 pastors from 10 Southern states will take part in the 13 crusades, each to last a week.

Plans for the giant enlargement program were unfolded at a meeting here of representatives from Brotherhood Commission, state Brotherhood departments, Home Mission Board, and the pioneer states.

The mission volunteers are being enlisted by state Brotherhood leaders. They will pay their own expenses while on the crusades.

Pioneer states receiving the manpower will include Ohio, Wyoming, Colorado, Nebraska, California, Washington, South Dakota, Minnesota, Wisconsin, and New York.

Providing the men will be Alabama, Arkansas, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Tennessee, Texas, and Virginia.

Varied types of work await the men as they seek to win more people to Christ and establish new churches, David Mashburn, general crusade director, said. Mashburn is an associate secretary of the Brotherhood Commission here.

The men will help make surveys, participate in layman revivals, visit unaffiliated Baptists and unsaved, promote organizational work, and help start new missions.

George W. Schroeder, Memphis, executive secretary of the Brotherhood Commission, estimated at least 1,500 men would be taking part in similar ventures in 1962 when the Baptist Jubilee Advance emphasis is church extension. All states with established Southern Baptist work will be invited to take part in the 1962 crusades, he said.

Men participating in the crusades this year will be featured during a session of the Second National Conference of Southern Baptist Men which will be held at Ellis Auditorium here September 13-15.

►Evangelist Lloyd O. Bardowell, Louisville, a short time ago assisted Pastor J. Bill Jones in a revival at the Central Baptist Church, Corbin, resulting in 39 professions of faith, 14 additions by letter, making a total of 53 new members. Also there were 24 rededications.

Be Prepared

It has been said that the last strongholds of segregation will be Baptist churches. This is probably true for at least two reasons. One reason is that a Baptist church is completely autonomous and thus decides its own policies including who will become members of the church. Thus no Supreme Court decision nor civil legislation will force Baptist churches to integrate. The other reason is that in many Southern Baptist churches the deep South culture and ideology prevail which generally are anti-integration.

The purpose of this editorial is not to suggest whether or not any Baptist church should open its doors to Negroes and other racial groups. This is for the church to decide under the guidance of the Holy Spirit. The intention of these words is to suggest that every Baptist church should be prepared to deal intelligently and in a Christian manner with any request from Negroes or any other persons for church membership.

The suggestion is timely. Many churches have already been faced with the matter. Some of them prepared for it and have handled it in a fine way. Others were not prepared for the matter and the result was embarrassment and misunderstanding.

What every Baptist church needs is an intelligent and wise method for considering all requests for membership, including any Negroes who might want to join the church. As it now stands, most Baptist churches take members in on the spot—that is, in the same service where requests for membership are made. This seems unwise in every instance. If a congregation reserves the right to decide who will and who won't be accepted in its membership, it surely should have some method of investigating the ones making requests for membership before a final vote is taken on the requests.

Why not welcome all when they present themselves with an explanation that their names will be referred to the membership committee for recommendation to the church for membership at the regular monthly business meeting? Most churches grant letters only at the regular monthly business meeting. Why not use this time also for officially receiving members? After all, as it now is, those who present themselves are only under the watchcare of the church until their letters are received or until they are baptized. The church members could by uplifted hands or any other method even express their welcome and approval of the decision by the one seeking membership at the time of presentation while waiting for the report of the membership committee for final acceptance.

Larger churches will likely already have a membership committee headed by the church clerk.

Smaller churches would use the deacons for this purpose.

The obvious advantage of such a plan would be the time afforded to consider carefully the requests for membership. To discover problems or difficulties in connection with getting a letter from another church before final acceptance of a church member would avoid embarrassment later.

In the case of requests from Negroes for membership, an opportunity would be given to determine whether or not the request was simply a test case to see if membership by a Negro could be obtained or whether the person seeking membership seriously felt his Christian experience could best be realized in this church. The attitude of the church should be very different in the two cases.

As it now stands, there does not seem to be the prospect of any great number of Negroes seeking membership in white churches. Their own churches suit them very well. The type of services in the average Negro church and average church of whites is so different as to make it difficult for both groups to worship in the same service. My own limited experiences of worship with Negro congregations have been so inspirational as to make me believe more whites would want to join our Negro brethren than *vice versa*.

Nevertheless, every church should be prepared for a thoroughly Christian consideration of every request for membership.

O Happy Day

Some thought they would never live to see it. Everyone was greatly pleased that it could happen. One Southern Baptist agency actually asked to have its appropriation through the Cooperative Program reduced.

The occasion was the recent meeting of the Southern Baptist Executive Committee. Among other things considered was the year's Cooperative Program budget. It included \$325,000 for the Annuity Board.

During the discussion of the budget Dr. Alton Reed, executive secretary of the Annuity Board, calmly announced that \$25,000 of the \$325,000 would not be needed this year. Executive Committee members were astonished but readily accepted the return of the \$25,000. Later it was explained that the appropriation was used only to pay relief funds and that the relief roll had dropped below 1,000 for the first time in 34 years.

The voluntary reduction by an agency in appropriation from the Cooperative Program is something new under the sun. The trend has been in the other direction. Nearly every one usually presses for more and more rather than less. The thinking seems to be



that the poorer you appear and the more you call for help, the more you'll get. And the unpardonable sin is to have any balance at the end of the year. This is a sure way to get cut the next year because it appears all funds were not needed. The best way to get an increase in appropriation, whether it be in the Southern Baptist budget or in a local church budget, is to spend all you get and obligate yourself for even more. In other words, get yourself in a tight and the appropriation committee will come to your rescue. He who spends most, gets most—this seems to be our modern philosophy.

Another surprise in this case is that the Executive Committee had ever put the Annuity Board in the budget for more than was absolutely needed. Generally every agency has to prove its need beyond any doubt before the Executive Committee recommends an appropriation. The Executive Committee doubtlessly will be spurred on to make even more careful investigations from now on.

The Annuity Board action serves as an example. Whenever possible every Southern Baptist agency should go and do likewise. Every Baptist agency must be a good steward just as every individual Baptist should be a good steward. In light of the crying needs not even touched as yet, no agency should spend one dime more than is absolutely needed to get its job done.

The President versus the Hierarchy

The water has really hit the wheel in the case of President Kennedy and the Roman Catholic hierarchy

in the United States. It was bound to come if Mr. Kennedy stuck to his campaign promises and the Catholic authorities stuck to their calculated drive to get government support of their religious schools.

Mr. Kennedy has been forthright and fearless in his stand to abide by the constitutional prohibition against government support of denominational schools. He has the Supreme Court on his side as well as many local court decisions and state laws.

Mr. Kennedy is acting the part of a true American in this matter. The Catholic hierarchy is seeking to destroy the revered American tradition of separation of church and state and to pull the same pall of Roman Catholic darkness over the United States which has blighted European and South American countries for centuries.

The president shows no signs of weakness. Nevertheless, every freedom loving Christian in the United States should pray for him. It is not easy for any person to go against his religious leaders, especially a Roman Catholic who is subject in spiritual matters to church authorities.

It is interesting that early in his administration Mr. Kennedy will have to prove whether he is an American first and a Roman Catholic second, or *vice versa*. This very thing made many Americans reluctant to vote for a Roman Catholic president. From his conduct so far in this matter at least, we can be thankful that since a Roman Catholic was elected, Mr. Kennedy was the one.

While we are praying for the president, we can be writing to our Congressmen on this matter.

This is the drift in Protestantism. How long until it strikes the Baptists?
Richmond, Ky. Fred A. Engle, Jr.

BAPTIST FORUM



VIEWS OF BISHOP PIKE

Protestant Episcopal Bishop James A. Pike of California recently wrote in the December 21 issue of Christian Century:

On the Trinity—"I see nothing in the Bible, as critically viewed, which supports this particularly weak and unintelligible philosophical organization of the nature of God."

The Bible—"But the church is not under the judgment of the Bible finally, because the Bible is the work of the members of the church, and didn't get gathered except as members of the church finally gathered it—the Bible came along as a sort of Reader's Digest anthology. If the Bible is not important as a primary text, it is to use a lawyer's phrase 'the best evidence'."

On Salvation—"The Bible seems to indicate that no one is saved except through Christ—To say no one is saved except through the earthly Jesus Christ would be impossible."

The Creed—"Stated in plain prose, I certainly do not believe that 'Christ

sitteth on the right hand of the Father.'"

On the Virgin Birth—"—the biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus."

On Christian experience—"But I no longer regard grace, or the work of the Holy Spirit, as limited explicitly to the Christian revelation."

On God—"But the kind of a god I first believed in, who would limit salvation to a select group of people who happen to have heard the news and heard it well—is an impossible god. As to this god, I am now an atheist."

On Atheism—"I have preached more and more in the past decade on the values of atheism and agnosticism. Atheists debunk the small god. I have found that in almost every case the atheist is opposing a concept of God which I myself disbelieve. As to the agnostic, he often has doubts about things I have doubts about. There has to be a large measure of agnosticism in true religion."

ON THE NAME CHANGE PROPOSAL

Editor:

I have just finished reading your editorial on, "Is a Name Change in Order?" Personally, I believe it is. I think we ought to do any thing that is not morally wrong to further the cause of Christ. If our "Southern" name hinders, we ought to be big enough to lay aside sentimentality and change to your suggestion "Missionary Baptist."

Some of us pride ourselves in calling our churches Missionary Baptist, instead of Southern Baptist anyway.
Campbellsville, Ky. Tommie Wright

Editor:
If the name, Southern Baptist Convention is changed, why couldn't we become "Fundamental" Baptists? Wouldn't this give us a true connotation and "clear complexion"? The specific area of the group could be added, as you suggested, as Fundamental Baptists, U.S.A., etc.

"Missionary" emphasizes only one phase, important but only one, whereas Fundamental would imply all basic beliefs and truths.
Louisville, Ky. Lucile Ellis

(More Forum on Next Page)

Baptist Forum

(Continued from Preceding Page)

Editor:

I am one of those people who favors a change in the name of the Southern Baptist Convention. It is true that the choice of another name is difficult. However, there is a name which has many advantages, provided it is not already being used by another Baptist group. The name I have in mind is "Evangelical."

It seems to me that this name would indicate all the "Missionary" stands for and more. After all, both foreign and home missions are one phase of our evangelical concern. This concern is further shown by our interest in revivals and by our evangelistic emphasis in our Sunday Schools and by practically everything else we do. Evangelism, understood in its very best sense, is at the heart of all we know as Southern Baptist work. Being known as "Evangelical Baptists" would definitely be indicative both of our theology and our methods. It would also be somewhat descriptive of our worship. Preaching is very important for us. In our worship services we mainly emphasize the proclamation of the good news, especially in comparison to some denominations who emphasize liturgy but have allowed their preaching to become weak. "Evangelical" also seems to include all that we associate with "Southern," without having the disadvantage of geographical restriction.

On a national level I would suggest something like "Evangelical Baptist Convention, U.S.A." and "Evangelical Baptist Convention, Japan" and "Evangelical Baptist Convention, Brazil." On the state level, there could be something like "Kentucky Baptist Convention, E.B.C." The E.B.C. would stand, of course, for "Evangelical Baptist Convention."

It is true that "evangelical" is a five syllable word, but it is nevertheless a very familiar word. I suggest its consideration by you and other leaders in our convention.

Princeton, Kentucky E. B. Self

Editor:

I like the suggestion that if the name of the Southern Baptist is to be changed that it be "Missionary Baptist." When I was a child, I heard people talking about "Missionary Baptists" and "Primitive Baptists." I didn't know there were any more kinds until I was grown. Now I know of three in this county. The Southern Baptists, The Primitive Baptists, and the Separate Baptists. My father was raised a Primitive Baptist and, as far as I know, all his brothers and sisters believed that way. He called

himself a "Missionary Baptist." Without a doubt that is the best name for us; that is if we change it from Southern Baptists.

Gravel Switch, Ky. Elmer Miller

Editor:

I have just completed reading your observations in February 23 issue of the *Western Recorder* and I agree with you that the name change is in order, and I would like to put my vote in for "Missionary Baptist." I love that name and that is what I want to be more of. A Christian first and Missionary Baptist second.

We as Southern Baptists lose sight of the fact sometimes that we are not only Southern Baptists but Northern, Eastern, and Western, to the uttermost part of the earth. Yes, I like the name, for that is what we are.

Campbellsville, Ky. Edgar Tandy, Jr.

Editor:

I read your Daley Observations of February 23 with interest concerning the possible change of the name of Southern Baptist Convention. Although I deeply appreciate the name "Southern Baptist" as a principle, I cannot appreciate it as a name. The name "Southern Baptist" had meaning in 1845 and applied to a certain section of America. This is not true now because we have work in all fifty states.

I am glad that some of you editors and others are concerned about a change of name. I feel, however, that the thinking is fifteen years late.

I like part of the name you have proposed: "Missionary Baptists." I do not feel that this is complete enough. Two things have brought us from a geographical location (the South) to work in all fifty states. That is Missions and Co-operation. Why not use the name "The Convention of Co-operating Missionary Baptists"? This is what we really are. For example, I am called a pastor, for that is what I am, while you are called an editor, for that is what you do.

I trust you will continue to speak out on this issue, for I feel that a change of name would help us in the east and north, and certainly wouldn't hurt those of the south.

Cincinnati, Ohio Paul Payne

IN SUPPORT OF
EAST BAPTIST CHURCH

Editor:

I look forward to the coming of the *Western Recorder* each week and always enjoy keeping up with the Baptist work in my home state.

On page 6 of January 5 issue there was an article entitled, "Churches Honor Thy Parents" by W. Clyde Tilley, pastor of the East Baptist Church, Louisville, which I enjoyed very much. The article contains a very timely message to Baptists and especially Louisville Baptists.

I grew up in East Church and received all my early religious training in

the Sunday School and Training Union. I was baptized into the fellowship of the church there after I had accepted Christ as my Saviour. Later, I accepted various places of leadership and responsibility. It was at East Church that I made known my call to the ministry and was ordained there after graduating from the Louisville Seminary in 1943.

It would be a tragedy for the Baptists of Louisville to let East Church die and let another religious group move in and take up the work. Mr. Tilley is so correct when he says that the church is in urgent need of financial assistance and lay leadership. With a dwindling membership and a small budget, it is impossible to carry on the type of program needed to meet the needs of that great area.

Why shouldn't mission minded members of suburban Louisville churches lend a helping hand financially to the work of East Church in downtown Louisville? How wonderful it would be if Seminary professors, students and others would hear the Macedonian Call of East Church and identify themselves with the work of the Lord in that needy community.

It is my hope and prayer that the challenge may be met for Jesus' sake.
Barnesville, Ga. W. Howard Ethington,
Pastor, First Baptist Church

►Mr. and Mrs. Melvin E. Torstrick, Southern Baptist missionaries to Chile, have moved from Valparaiso to Santiago, where he will serve on the faculty of the Baptist Theological Seminary. Their address is Casilla 9796, Santiago, Chile. Both are natives of Louisville, Ky.; she is the former Shirley Lee.

PRINTING

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What Do You Mean "Concern"

By A. V. WASHBURN

Christians are beginning to ask themselves many searching questions these days. We look around us and see large church memberships, imposing church buildings, expensive church budgets, and other evidences of prosperity in the churches.

We look further and see the exploding population of our land, which continues to outstrip the outreach and ministry of our churches. We see crime continue to extend its blighting influences. We see continued international unrest and anxiety. We are reminded again and again of the desperate need of mankind for the message of salvation committed to our churches. We wonder why, in the face of this need, in the light of the clear commands of Christ, and in the assurance of his continuing, empowering spirit, we do not extend our ministry farther and faster.

We stand face to face with the threat of a slowing rate of growth in Sunday school enrolment, in Training Union membership, in baptisms, in giving, and in practically every other measurable phase of our work. Our Southern Baptist churches, as well as all churches, need to take stock, assess our strengths and weaknesses, evaluate our efforts, and come to terms with our divinely assigned tasks.

Do we not need a special kind of revival in the hearts of our church members? Do we not need a depth of understanding of the mission of our churches? Do we not need a rebirth of a sense of concern in our hearts for people? Mark records an experience in the life of Jesus which must become the experience of more Christians everywhere: "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things" (Mark 6:34).

Too often, our churches have conceived of their task in an inadequate

way. Nowhere is this problem better stated than by Dr. Smartt in his book *The Teaching Church*. He tells the story of some of the new branches of churches which were opened up in our great Northwest. Many of the members did not like the idea of being called a mission. They felt that this was in some way derogatory. Dr. Smartt points out the fact that every church should be honored to be considered a mission. Actually, that is exactly what a church is—a mission. We are an organized mission to fulfil the divine assignment of Christ in the world.

The Sunday school program for our denomination seeks to highlight the responsibility of outreach for the unreached. It is more than a theme or a phrase; it is a concept, a dedication, a philosophy of approach to the task of a church. What does outreach for the unreached say to us? It says that Bible study is basic for Baptist advance in evangelism, missions, stewardship, and membership training. All good Sunday school work builds a solid foundation for the entire church program.

Church members who are enrolled in Sunday school account for approximately 90 per cent of the church budget and for the vast majority of the baptisms from year to year. Church members not enrolled in Sunday school contribute only about 10 per cent of the budget and win few people to Christ. And few of these church members not enrolled in Sunday school are in preaching services, Training Union, W.M.U. or Brotherhood, or any other developmental or Christian service activities.

Before outreach for the unreached becomes fully articulate and effective, some deep soul-searching will be necessary. The place we must begin is with our own attitudes toward our task and opportunity.

Concern must be genuine in our hearts. Why is it that we are now becoming disturbed about the failure to

reach people and win them to Christ and enlist them in a program of spiritual growth?

Alarm about unfavorable church statistics is not concern. When the Sunday school enrolment does not show the gains we expect, when we do not have many baptisms to report, when the church budget becomes more difficult to subscribe, or when any other measurable aspect of our work seems unfavorable and creates alarm within our hearts, this is not necessarily concern.

Pride in and concern about the welfare of an organization within the church is not concern. We can apply that statement to the Sunday school as well as to any other organization. We believe in the essential ministry of a Sunday school in the life of a church. We are convinced that it can be the strongest and most fundamental ministry of a church. But pride in the Sunday school is not concern.

Disturbance about the income of our churches and denomination is not the concern we are talking about. I ask myself these questions:

Do I love people as people? Do I love people because Christ loves them? Am I truly motivated in my efforts by the compassion for people?

Do the unreached feel our concern or do they feel that they are considered as a "statistic"? Before we can expect response from the multitudes, we must be permeated by a fellowship of concern.—Sunday School Builder, March, 1961.

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Mail this form to: HOME RESERVATIONS COMMITTEE,
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Middlesboro, Kentucky

Please reserve rooms for the following people for Thursday and Friday night, April 6 and 7, for the State Training Union Convention:

NAME	AGE (if over 25 write Adult)	Sex
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

If two are to stay together, please connect the names as: { Mrs. Tom Jones
Tom Jones, Jr.

Name of Church _____ Association _____
 Person Making Requests _____ (name)
 Street _____ Town _____

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Please write direct for reservations. These are the hotels and motels recommended by the Middlesboro Chamber of Commerce and the host church. The address of each is Middlesboro, Kentucky

Hotels	Number Rooms	Phone Number
Middlesboro Hotel	70	1000
Motels	Number Rooms	Phone Number
Green's Motel	70	118
Bel Wood	20	9156
Boone Trail	22	2428
*Britton's	23	935
Ranch	21	2567
Shelby's	12	638
Tyler's	10	1428
*Van Beber's	16	442
Sharp's	17	878
Shoffner's	7	336

*Closer to town than the other motels.

Church Music

A Kentucky Musician Writes for the Convention

By EUGENE F. QUINN

Currently appearing in *The Church Musician* magazine, which is published by the Baptist Sunday School Board on a monthly basis, is an article by Mr. Dewey Kyle. Mr. Kyle is the minister of music of the Third Baptist Church of Owensboro.

The article is entitled "Home is Where One Starts From" and emphasizes the need for children to learn to carry a melody while they are still very young at home, which is where the title of the article is derived.

Besides this article in the February issue Mr. Kyle has an article in the September, 1960, issue of *The Church Musician*.

Kentucky is proud of Dewey's contribution to a better music ministry in the Southern Baptist Convention.

DECEMBER MUSIC AWARDS

Association Church	Earned Awards
Caldwell, Southside	1
Daviess-McLear, Hall Street	30
Elkhorn, Calvary Lexington	4
Graves County, North Side	4
Henry Co., Bethlehem	2
Campbellsburg	15
Eminence	4
New Castle	15
Pleasureville	1
Port Royal	1
Smithfield	2
Sulphur	1
Lincoln Co., First, Moreland	1
Logan Co., New Friendship	4
Long Run, Baptist Tabernacle	1
Bethany	2
Kenwood	7
West Broadway	16
Lynn, Knox's Creek	1
Mercer, Barton	1
Harrodsburg	5
Mt. Zion, Central, Corbin	1
Nelson, Mt. Washington	4
North Bend, Latonia, Covington	4
North Concord, Barbourville	8
Rockcastle, First, Mt. Vernon	6
Livingston	5
Watts Chapel	9
Salem, Buck Grove	5
Ekron	3
Muldraugh	4
Payneville	1
West Point	2
Severns Valley, Vine Grove	4
South District, Gethsemane	1
Lexington Ave., Danville	3
Taylor Co., Good Hope	1
South Campbellsville	7
Union, Cynthiana	3
West Union, Bethel	12
Total for December	201
Total since October 1	413

Student Union

Influence

By JERRY LEE MARTIN

A STUDENT SPEAKS

Mr. Jerry Lee Martin, "Who's Who in American Colleges and Universities," Outstanding Cadet, Junior year; Commissioned 2nd Lieutenant in Army, and graduated from Murray State College in the spring of 1960. He entered Southern Baptist Theological Seminary in the fall of 1960. In addition to being a seminary student he serves as Minister of Music and Education at Graceland Baptist Church, New Albany, Indiana. Mr. Martin served on the B.S.U. Executive Council as Missions Chairman, Vice President, and President.—J. Chester Durham.

I can perhaps better tell what B.S.U. means to me than what it has meant to me, for though I am no longer in a Baptist Student Union, the B.S.U. is still a part of my life. From the first day I

started to school at Murray until the day I received my degree, B.S.U. was a part of my college life.

As the rudder is to a ship, so is B.S.U. in the life of a college student. B.S.U. guided me in many of my decisions in college. One of the decisions which it helped me to make was concerning my major in college. I was undecided as to whether I should major in music or English. My director and fellow students offered advice and counsel which helped me to decide. After deciding to major in English another decision was confronting me—that of my life's work. B.S.U. helped me to know more fully the will of God for my life. I had not been planning to apply to serve in summer missions until my B.S.U. director persuaded me to apply. I still remember the dazed feeling that went over me on the Saturday afternoon session of the 1957 convention, when my name was called to be a missionary for ten weeks in Ohio. Soon after this convention I made it known in my church at Murray that I had felt God calling me into the preaching ministry. A third decision which B.S.U. helped me to make was the decision to give up a church in which I was leading the singing to accept the position of President of the B.S.U. on my campus. This was one of the most difficult decisions of my life, for I realized that it might mean a struggle to stay in college, since I was paying for my schooling by leading singing in a church. But truly the Lord was in it all, for he never ceased to provide my needs throughout my senior year of college, even as he had done my other three years. And during my senior year, I found in B.S.U. something also which changed the course of my life—I proposed to a wonderful Christian girl whom I had met in B.S.U., and she is now my wife.

I mentioned these decisions, one from each year of my college career, only to show the influence that B.S.U. can have in any individual's life.

The Baptist Student Union means more to me than decisions, however. It also means lasting friendships. It means seeing a boy accept Christ as his Savior during a campus revival. It means seeing a girl converted because of just a word of encouragement from a Christian B.S.U.er. B.S.U. means periods of Bible study, times of discussion of common problems such as those concerning "Love, Courtship, and Marriage."

But more than any of these things, I believe B.S.U. means to me Christ on the college campus—in the classroom, at the corner lunch counter, on the football field, on a date, in the dormitory room, in the student organization, in the fraternity or sorority.

[NOTE: Enrollment at Murray State College is 3,100, up 44 percent since 1956.]

Sunday School

State V.B.S. Clinic Registered 461

By ROY E. BOATWRIGHT



R. E. Boatwright

The State Vacation Bible School Clinic which was held with the First Baptist Church, Shelbyville, February 23-24, 1961, was successful in every respect. The program was one of the most helpful ever offered. Conferences for each age group, Nursery through Intermediates, were held each session. Conference leaders were: Nursery, Mrs. Ada Rutledge; Beginner, Mrs. Lyman Austin; Primary, Miss Ruth Hawkins; Junior, Mrs. George Fletcher and Mrs. Roy Boatwright; Intermediate, Mr. Bob Kildore and Mrs. Chester Sparks; General, Mr. Bob Patterson and Francis Tallant. Rev. Harry Garrett, former associate in the Sunday School Department, was one of the main speakers.

The State Vacation Bible School Clinic is a specialized meeting. Every association is encouraged to select team leaders who will attend the state clinic and return to the respective association to serve in associational clinics as conference leaders.

There were fifty-eight associations represented:

1. Allen	30. Mercer
2. Bell County	31. Monroe
3. Bethel	32. Mount Zion
4. Blackford	33. Muhlenberg
5. Blood River	34. Nelson
6. Boone's Creek	35. North Bend
7. Booneville	36. Ohio County
8. Bracken	37. Ohio Valley
9. Breckenridge	38. Owen County
10. Caldwell	39. Pike
11. Campbell Co.	40. Pine Mountain
12. Casey	41. Pulaski County
13. Central	42. Rockcastle
14. Christian Co.	43. Russell County
15. Crittenden	44. Salem
16. Daviess-McLear	45. Severns Valley
17. East Lynn	46. Shelby County
18. Elkhorn	47. South Concord
19. Franklin	48. South District
20. Goshen	49. Sulphur Fork
21. Green Valley	50. Tate's Creek
22. Greenup	51. Taylor County
23. Henry County	52. Ten Mile
24. Laurel River	53. Union
25. Liberty	54. Warren
26. Lincoln Co.	55. Wayne County
27. Little Bethel	56. West Kentucky
28. Long Run	57. West Union
29. Lynn	58. White's Run

Brotherhood

Some of the Things They Tell Me

By FORREST R. SAWYER

The Mt. Olivet Church and its Brotherhood were hosts to the quarterly meeting of the Bracken Associational Brotherhood on January 17. Ten of the associa-

tion's churches were represented by 44 men. Every Associational Brotherhood Officer, including the Advisory Council, was present with the exception of one.

Associational Missionary R. W. Johnson and Associational Brotherhood President W. T. Straw make a good team.

Jim W. Allen, associate Brotherhood secretary for Kentucky Baptists, met with the Royal Ambassador Leader and his committee in the Central Baptist Church, Winchester, recently for the study of the Basic Leadership Course for those working with Royal Ambassadors.

The Brotherhood of this church, under the direction of the Christian Witness Leader, Dr. William Snowden, led the church in its *Soul Winning Commitment Day* on January 8. One feature of the commitment card is spaced to list the names of lost people, and if those are listed and a record kept in the church office, a file of prospects is readily available to and for anyone desiring to labor in this field.

Joe Reed is president of the Brotherhood at Central Baptist Church and R. A. Riggs is the Royal Ambassador Leader. H. C. Zachry is the esteemed pastor of Central.

Shawnee Baptist Church, Louisville, Kentucky, reports 36 members and 9 Royal Ambassadors and 2 guests present for their January 15 meeting, at 7:30 a.m.

The Brotherhood is buying Royal Ambassador T-shirts for the boys, and they are presented to them after the boy has passed a rank in Royal Ambassadors.

Mr. William A. Roberts, president of the Brotherhood of the First Southern Baptist Church, Aberdeen, Ohio, reports that during the past year their Brotherhood has been able to maintain an 80% attendance of their enrolment upon regular meetings.

On February 14 their program was under the direction of the Personal Stewardship Leader and the subject for the meeting was "More Men Can Tithe".

The Ohio County Associational superintendent of missions, Mearl Wadley, states, "Bro. Clyde Brooks, our associational Brotherhood president, was all smiles Monday night, January 30, because 120 men were in attendance at the associational Brotherhood rally. There were 14 churches represented. This was the largest gathering of men at a Brotherhood rally that we have had since it was organized nearly three years ago. We believe that the meeting was not only a great blessing to the men, but that it will serve to encourage several of our churches in Ohio County to organize Brotherhoods this year. If a Brother-

(Continued on Next Page)

BROTHERHOOD

(Continued from Preceding Page)

hood is organized to work and fulfill its purpose, big and mighty things can be accomplished through the church."

President Clyde Brooks and Associational Superintendent of Missions Mearl Wadley present another picture of excellent teamwork. There were about 20 men present for the first Associational Brotherhood meeting three years ago.

Kentucky Baptist Foundation

More Pastors Praise Foundation Film

By A. M. VOLLMER, Exec. Secy.-Treas.

T. L. McSwain, pastor of the Third Baptist Church, Owensboro, has the following to say about the Foundation film:

The film, "Treasures in Heaven", has a distinct message which will present to your people in a forceful way the importance of having a will. In the film there is brought out the many things that can happen when one does not have a will. Very graphically it points out that when one does not have a will, then it is up to the courts to decide what disposition will be made of material possessions.

The film has definite impact and should be seen by every Baptist congregation. It will start people to thinking and should result in many people seeing their attorneys and writing Christian Wills. I heartily recommend the film and guarantee that it will not only get its message across, but will touch the hearts of all who see it.

From Peter J. Kraak, pastor of the church at Wheatley, comes the following notation:

On a recent Sunday night we had the privilege of showing the film, "Treasures in Heaven." All of the comments received concerning the film were very favorable. It showed in a clear, concise and enjoyable manner, the urgent need to be diligent in the making of a Will. We would highly recommend that this film be shown to as many Christians as possible.

And a third Kentucky pastor, Don M. Randolph, of the Green Acres Baptist Church, Louisville, has written these words on the same subject:

There are two things I would say about the film, "Treasures in Heaven":

1. It has Insight. The need of making a will is something very few people think about or know how to do. It is like buying a grave lot—we think death has to come before we buy. "Treasures in Heaven" reveals the importance of making a Will today. The insight to Stewardship is revealed in such a way that I'm sure the average Christian has

never thought of before—"Being dead I can speak for Christ."

2. It is Practical. So many times in films the experiences used are the type you dream about. In "Treasures in Heaven" the experiences were practical and applicable to any or every person present.



Verner F. Lipscomb, a native of Kenton County, Kentucky, is the new pastor of Butler Baptist Church. A graduate of Mason High School, he later studied at the University of Kentucky. Lipscomb goes to Butler from the Hickory Grove Baptist Church of Independence, Ky., where he was pastor for nine years. During his pastorate there a new auditorium and educational building were constructed.

►The funeral of Mrs. Mary Agnes Walls, 83, was held at the R. T. Dowell Funeral Home, Hardinsburg, Kentucky, on Friday, March 3, 1961, at 2:00 o'clock. Burial was in the Hardinsburg Cemetery. She suffered a stroke several years ago, and died early March 1. She was the mother of Mrs. Beulah W. Polk, book-

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keeper of the Western Recorder. She is also survived by her husband, Clovis L. Walls; by three sons—Lyle Walls, Louisville; Lee Walls, Valley Station; and C. L. Walls, Sample, Ky.; by two daughters, Mrs. Polk, Louisville, already mentioned; and Mrs. Reba Maxwell, Hardinsburg; and four grandchildren. She also leaves a half sister, Mrs. Blanche Austin, McCook, Nebraska; and three half brothers—George Hawkins, Salida, Calif.; Jess Hawkins, Oberlin, Kans.; and Frank Hawkins, Antioch, Calif.

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CARVER SCHOOL MUSEUM GETS AFRICAN COLLECTION



Some of the spear points and knives which were given in the Conwell collection to the newly established anthropology museum of Carver School of Missions and Social Work, Louisville, Kentucky. Some of these points and knives are 16 inches long and 8 inches wide. They are extremely sharp on both edges.

The Anthropology museum of Carver School of Missions and Social Work, Louisville, has received its first collection of teaching materials from the African Congo.

The collection belonged to Dr. Donald Conwell, a former medical missionary under the Disciples Mission Board. Dr. Conwell is now engaged in public health work in Naples, Italy.

It is Dr. Conwell's desire that the materials should be arranged so that they can be fully appreciated. He wants to have them displayed where they can be handled as well as seen. The newly appointed curator of the museum, Dr. Hugh A. Brimm, says that this could well make the Carver School museum

unique. Instead of the signs telling people to keep hands off, there will be the pleasant invitation to handle—but carefully.

The Conwell collection consists of a large number of spears and hunting knives, examples of basketry, wood carving, fish spear points, metal ornaments and a group of oil paintings.

These oil paintings are not in the traditional pattern of Congolese art. They are a good example of culture change where Africans have been introduced to a new medium of artistic expression.

The Conwell collection has not been catalogued and classified. For this reason it is not yet open to the public. An announcement will be made later when it is to be opened.

Alternate Preacher In First Appearance

ST. LOUIS—(BP)—For the first time in its history, an alternate preacher will deliver the annual sermon before the Southern Baptist Convention.

This will take place when the Convention meets here in Kiel Auditorium, May 23-26.

A. B. VanArsdale of Decatur, Ala., will preach the sermon on Tuesday night, the opening session of the four-day Convention. Evangelist Billy Graham was to have preached the sermon but a commitment in London, England, forced him to cancel his appearance.

Graham of Montreat, N. C., is a Southern Baptist and a member of the Convention's Foreign Mission Board. In a letter to Convention leaders, Graham said:

"You can imagine my shock to learn that I was confused on the dates of the Convention in St. Louis. When asked to deliver the Convention address, I was told it was May 18. This has been in all our calendars.

"My crusade in England begins on Tuesday night, May 23 (the night of the Convention sermon), with an address at Royal Albert Hall to 7,000 clergymen that are being brought in from all over Britain. . . . When I accepted the invitation to address the Convention, I accepted with the stipu-

lation that it would not interfere with the dates in England."

Graham described the invitation to preach the S.B.C. sermon as "the greatest honor of my ministry thus far" and expressed deepest regrets over the confusion of dates.

The Southern Baptist Convention, returning to St. Louis for the first time since 1954, will feature several sermons. As with the program in 1960 at Miami Beach, Fla., these are intended to provide more inspiration along with business.

Those preaching sermons include Carl E. Bates, pastor of First Baptist Church, Charlotte, N. C.; W. Herchel Ford, pastor, First Baptist Church, El Paso, Tex.; Paul Brooks Leath, Fresno, Calif.; Robert G. Lee, Memphis, former S.B.C. president, and W. A. Criswell, pastor, First Baptist Church, Dallas.

The address of Ramsey Pollard, Memphis, Convention president, comes at noon Wednesday, May 24. Chaplain (Maj.-Gen.) Frank A. Tobey, chief of chaplains, U. S. Army, Washington—a Baptist minister—speaks to the chaplaincy report Friday night, May 26.

A panel discussion on Christian colleges follows the report of the Convention's Education Commission on Friday morning. John W. Raley, Shawnee, president of Oklahoma Baptist University; Monroe F. Swilley, Jr., pastor, Second-Ponce de Leon Baptist Church, Atlanta, and Owen Cooper, Yazoo City, Miss., prominent industrialist and Baptist lay leader, will direct the panel.

One of the main items of business before the Convention will be election of a new Convention president. Pollard has served two one-year terms, the limit allowed by the Convention's constitution.

Annuity Board Drops Two Insurance Plans

NASHVILLE — (BP) — The Southern Baptist Annuity Board has dropped a proposed program of insurance for ministers, church workers, and denominational employees.

R. Alton Reed of Dallas, board executive secretary, said, "At present we can't offer a plan at a savings to our people."

The Executive Committee of the S.B.C. concurred here in dropping the proposal. It was to have been presented to the Convention in its session May 23-26 at St. Louis.

The insurance program included both hospitalization and group term life insurance.

Reed said many good hospitalization plans are available through Blue Cross and other commercial programs. Pastors and church workers can form groups for hospitalization insurance in any area of the nation, he noted. Group insurance provides more economical rates.

State Girls' Auxiliary Camps

Cedarmore

JULY 3-7
Juniors (ages 10-12)

JULY 10-14
Juniors (ages 10-12)



JULY 17-21
Intermediates

JULY 24-28

Juniors and Intermediates

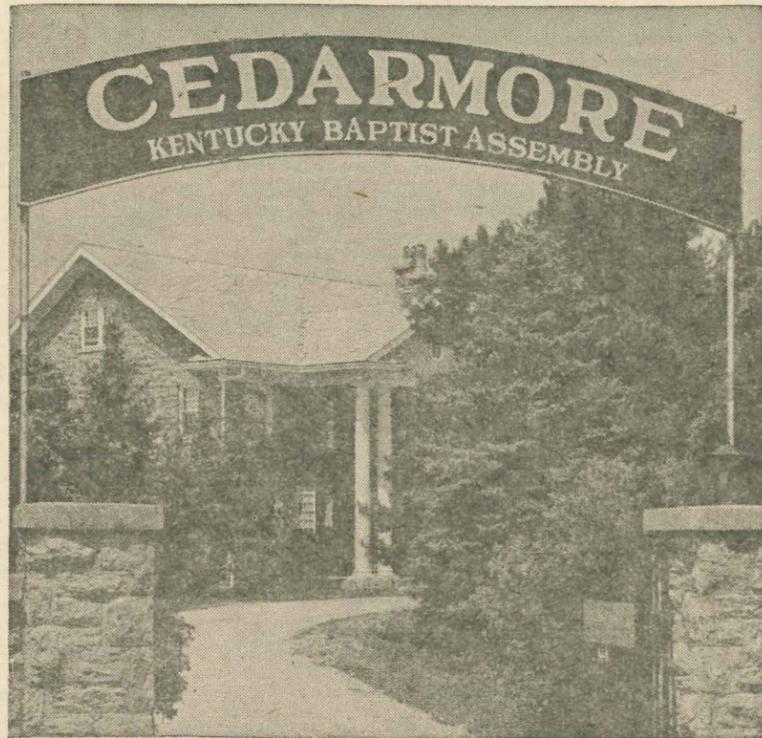
Monday afternoon through Friday noon

Each camp is limited to 200 girls, so register early

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- Mission Study
- Missionaries
- Recreation

Total Cost: \$14.50

\$1.00 registration fee must accompany each reservation.



In God's
Beautiful
Out-of-
Doors!

Cancellations must reach state office two weeks before camp begins for refund.

Complete information will be sent to those making reservations. Send Reservations to W.M.U., Baptist Building, Middletown, Ky., after April 1. Be sure to enclose \$1.00 with each reservation.

NAME	ADDRESS	CHURCH	AGE



Boy Scout Week at the First Baptist Church, Madisonville. These boys are members of the First Church and of the church troupe. Shown in the front (left to right) are Mrs. B. D. Playl, Mr. B. D. Playl, Steve Playl, Joe Glenn Hawkins, Raymond Hawkins, and Mrs. Raymond Hawkins. Behind on the platform are Mrs. Waid Hopkins, Craig Hopkins, Greg Hopkins, and Pastor Harold D. Tallant, Jay Baker, Scoutmaster James G. Baker, and Mrs. James G. Baker. All five boys received the Eagle Rank and Jay Baker was awarded the God-and-Country Award. Pastor Tallant preached on "Our Duty to God."

Translation System Aids In Mission's Soul Winning

DALLAS—(BP)—A translation system, believed to be the first one ever installed in a Spanish-speaking Southern Baptist church, is credited with helping win two Anglo people to Christ the first Sunday it was used.

Although the hookup, which has "shattered the language barrier" in First Mexican Church, Dallas, includes 24 headphones now, it can be expanded to more than a hundred headsets.

The idea for the system was born in the mind of Rudy Hernandez, Texas Baptist evangelism associate, after he served as translator for Spanish-speaking people at the 1959 Texas Baptist Convention in Corpus Christi.

Among its 400 members, the Dallas church where Hernandez is a member, has about 12 adult Anglo members who do not understand English, as well as numerous Latin American youngsters who prefer English.

The church Brotherhood gave about \$200 for a 20-watt amplifier and microphone, 24 headphones and electrical wire.

Hernandez did most of the work, concealing the bulk of the wiring beneath the floor, leaving visible only that running from the headphones to the input boxes with volume controls on the backs of the pews.

He also serves as translator when he is in Dallas, speaking into the microphone in a near whisper that cannot be heard two seats back and yet can be transmitted by the system with ample volume to all headphone users.

Recently a second Latin American congregation in Dallas, Calvary Mission, asked Hernandez to install a similar hookup.

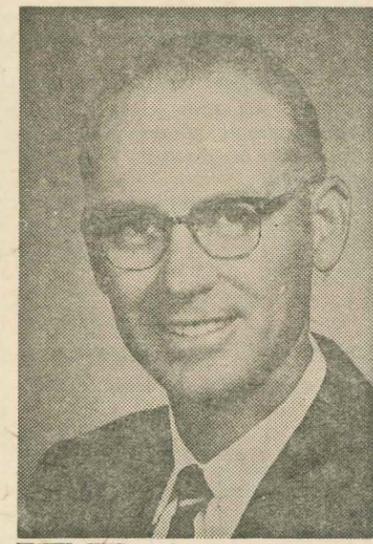
A West Texas pastor hopes to acquire a portable system which can be carried

to revival meetings in Anglo churches to help reach "unsaved" Spanish-speaking people.

Archaeology Professor Callaway Awarded \$4,000 For Study Abroad

Dr. Joseph A. Callaway, associate professor of Biblical Archaeology, Southern Baptist Theological Seminary, has been awarded a \$4,000 grant by the American Association of Theological Schools. Dr. Callaway will take a Sabbatical Leave during the 1961-62 school year.

Dr. Callaway announced that he would



Joseph A. Callaway

join the archaeological staff directed by Dr. Kathleen M. Kenyon, of the British School of Archaeology and the London

University Institute of Archaeology, from May 1, 1961, until July 1, 1961 for the first of five planned excavations of the old city of Jerusalem.

Dr. Callaway will then enroll in the Fall and Winter quarters of London University Institute of Archaeology for advanced study of Palestinian archaeology.

On April 1, 1962, Dr. Callaway will again join the Dr. Kenyon staff for the second excavation at the old city in Jerusalem. This work will continue through July 1, 1962.

After the second Jerusalem trip Dr. Callaway will then work on the staff of the Fourth Shechem Expedition, directed by Dr. G. Ernest Wright of Harvard Divinity School.

Dr. Callaway has done previous work in this field. He worked as a staff member of the Bethel Expedition directed by Dr. James L. Kelso, Pittsburgh Theological Seminary, and with the Third Shechem Expedition directed by Dr. Wright.

Fourth Annual Rural and Small Church Pastors' And Layman's Conference

The Southern Baptist Theological Seminary will be the host to several hundred pastors and laymen at the school's fourth annual Rural and Small Church Pastors' and Laymen's Conference, March 25 in Louisville.

Dr. W. C. Boone, Executive Secretary of Kentucky Baptists, will speak on "The Contributions and Potentialities of the Rural Church Today."

The purpose of this meeting, which attracts several hundred men from all parts of this area, is to bring church laymen and their pastors together for fellowship, inspiration, and discussion on how to strengthen their churches.

The group will divide into six conferences during the day for discussions on church finance, church music, new buildings and additions to buildings, lay ministries, church survey and visitation, leadership training and circumstances, and problems of rural churches.

The day-long conference will start at 9 o'clock in the Alumni Memorial Chapel. All Baptist pastors of rural and small churches and their laymen are invited to attend the conference. It is sponsored by the Pastoral Group of Southern Seminary students.

Z. M. Ford, Ferguson, writes us that Pastor Eldred M. Taylor, of First Church, Somerset, has shown slides of his trip to the Holy Land to four churches in his area, giving them an opportunity to share in the pleasures of the trip. The churches were crowded, many coming great distances to see the pictures and hear his messages.

Training Union Record, or --Can You Top This?

NASHVILLE, Tenn. — (BSSB) — A sleeping giant awakes! That's an appropriate title to this story. And members of Ninth and O Baptist Church, Louisville, Ky., are mighty glad to tell it, too, for their Training Union (the sleeping giant) is sleeping no more, as shown by its attendance of 1,572 persons February 12.

Philip B. Harris, secretary of the Baptist Sunday School Board's Training Union Department, was present for the occasion. Speaking at their evening worship service, on the subject "The Great Challenge," Dr. Harris termed the spiritual results "most gratifying."

It all began when Ninth and O Baptists challenged their 3,500 membership to make a thorough evaluation of themselves. A quick reality was the fact that they had a sleeping Training Union—one that had been neglected and under-emphasized over the years. Members launched an effort to blaze new trails and open new frontiers in this phase of their church program.

3 Commission Programs Go Before Convention

NASHVILLE — (BP) — Programs for three commissions of the Southern Baptist Convention will be offered to the Convention for approval in May.

If they are approved there, the programs will become a part of the agency program manual being prepared by the Convention's Executive Committee. The agencies are the Christian Life, Education, and Historical Commissions.

The Executive Committee gave its approval to the descriptions of the commissions at the semi-annual meeting here.

The Christian Life Commission would have programs of Christian morality development and specialized service and co-ordination.

One new feature would be its providing "assistance and counsel as may be required to state (Baptist) groups interested in the care of children, the care of unwed mothers, and the care of the aged." These welfare programs are in the hands of state Baptist bodies, rather than Southern Baptist Convention directly.

Programs of the Education Commission would include (1) Christian education leadership and co-ordination, (2) school and college studies and surveys, (3) teacher recruitment and placement for Baptist colleges, and (4) assistance in recruiting students for Baptist schools.

A separate report approved a program of vocational guidance for persons aged

And how to do it? They conceived the ingenious idea of paralleling their Sunday school departments, providing like departments in Training Union, and asking the Sunday school teachers to bring back their classes to Training Union.

The results? Since January 1, 300 additional persons have been enrolled in their normal 450-500-member Training Union. And a total of 150 additions have been made to the church!

"We expect to average 1,000 every Sunday evening in the next year," Leon Kilbreth, minister of education, commented. "We're trying to be realistic, and think it's possible that we may reach our average Sunday school attendance, about 1,250."

He summed it up by saying that "the spiritual contribution of this effort has been glorious and the stewardship enlistment since the rededication of many lives has been great."

Henry Beech is pastor of the Ninth and O Baptist Church.

9 through 25 for the Baptist Sunday School Board.

The Historical Commission would be permitted these programs: (1) recording, procuring, and preserving Baptist history materials and (2) using history materials to serve history interests of Southern Baptists.

Included would be library for housing historical materials where Baptists may study them. The commission and the Sunday School Board jointly operate a library in Nashville fitting this description.

The Historical Commission would continue its gathering of Baptist biography material.

The chief concern of the Christian Life Commission was outlined as "Christian social ethics which is understood to mean the application of Christian principles to everyday living."

The Education Commission would continue to serve "as a central source of information on matters of Baptist higher education."

Student Retreat Opens Ridgecrest Program

NASHVILLE, Tenn. — (BSSB) — "God's Revelation—Man's Response" is the theme of the Southern Baptist Student Retreat to be held June 8-14 at Ridgecrest (N.C.) Baptist Assembly. This will be the opening week of 20 conferences to be held this year at the 54-year-old summer assembly.

Speakers and Bible study leaders for the Student Retreat, announced by the

Baptist Sunday School Board's Student Department, are:

Huber L. Dumright, Jr., associate professor of New Testament interpretation, Southwestern Baptist Theological Seminary, Ft. Worth, Tex.; H. Jack Flanders, professor of Bible, Furman University, Greenville, S. C.; Clyde T. Francisco, professor of Old Testament interpretation, and Ray Summers, professor of New Testament interpretation, both of Southern Baptist Theological Seminary, Louisville, Ky.; August M. Hintz, pastor, Northshore Baptist Church, Chicago, Ill.; W. L. Howse, director, Education Division, and W. D. Kendall, manager, Church Literature Department, both of the Sunday School Board, Nashville.

Ernest J. Moench, president, Tennessee Tufting Co., Nashville; F. Robert Otto, professor of Bible, Mercer University, Macon, Ga.; O. William Rhodenhiser, professor of Bible, University of Richmond (Va.); Culbert G. Rutenber, professor of philosophy, Andover-Newton Theological Seminary, Newton Center, Mass.; George K. Schweitzer, associate professor of chemistry, University of Tennessee, Knoxville; and Arthur Walker, professor of Bible, Howard College, Birmingham, Ala.

Tommy Lane, minister of music at Bellevue Baptist Church, Memphis, Tenn., will be music director for the Student Retreat at Ridgecrest.

Reservations for this conference are being made through campus and state Baptist Student Union organizations. About 2,000 students are expected to attend.

Ridgecrest Baptist Assembly is owned and operated by the Sunday School Board of the Southern Baptist Convention. Another assembly at Glorieta, N. M., also operates during the 13-week summer season.

►Trinity Baptist Church recently had Kazuo Nakamura, Japanese Baptist pastor, and Mr. Rafael Cordoves from Cuba speak at the services. Both of these men are students at Georgetown College.

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Hospital Chaplains Discuss Agency Offer

KANSAS CITY, Mo. — (BP) — The Baptist hospital chaplain needs a "new and deeper understanding of his relationship to his denomination, not a new affiliation through some agency of the denomination."

This was the declaration of Chaplain Henry Buchanan of Central Baptist Hospital, Lexington, Ky. He was speaking to fellow hospital chaplains here for a winter meeting of Southern Baptist Hospital Chaplains Association.

The agency of the denomination to which he referred was the Home Mission Board of the Southern Baptist Convention, he said.

Chaplain Buchanan reported that the chaplains commission of the Home Mission Board has been seeking a tie with the chaplains of Baptist hospitals.

The chaplains commission's main role in the past has been in providing endorsement for Baptist ministers serving as military chaplains. However, in recent years the commission has enlarged its program to include industrial chaplains.

"No affiliation with the Convention agency is necessary to the sort of relationship which should exist between the individual hospital chaplain and his denomination," he continued. "We feel that our work is related to the hospital work within our given state . . . and the Home Mission Board has no bearing on us."

Buchanan described the hospital chaplain's relationship as being similar to that between a pastor and the church he serves. The hospital chaplain serves the administrator or trustees of the hospital.

"In the case of a Baptist minister serving in a Baptist hospital, this is not an appointment by an official church board or denominational agency," according to Buchanan. It is a two-way agreement "entered into voluntarily by the minister who feels a calling in this direction, and the hospital, in the person of the administrator or the board of trustees, which sees in him (the prospective chaplain) the man of God fitted by temperament, experience, and training. . . ."

"The question before us is whether Southern Baptist hospital chaplains shall depart from this pattern," he said.

Buchanan said some hospital chaplains felt the Home Mission Board wished to provide financial assistance for conducting training programs for the chaplains.

"Would the acceptance of funds by the association from an agency of the Southern Baptist Convention strengthen the relationship between the association and the hospitals represented by the chaplain members?" he asked. "If the association accepts monetary benefits can it still remain free of control?"

►Reference was recently made to H. S. Robinson being the oldest attorney in Kentucky—now at the century mark. The *Western Recorder* appreciated a call from a friend in Middletown who told us that the late Pastor Frank Harrison, who died about fifteen or more years ago had received a Bible from the hands of Mr.

Robinson fifty years ago. That Bible is now in the possession of Wilbur Sanders, Wadsworth, Ohio, a grandson of the late Pastor Harrison. In earlier years Brother Harrison had been pastor of churches near Campbellsville and had organized the Long Valley and Dunbar Hill Baptist Churches.

Number 4 in a series



TELL YOUR MEMBERS WHAT THEY GIVE

If a church is going to ask its members to give one-tenth of all they earn, that church has a responsibility to take good care of the offerings. The offerings should be counted with care—by two or more persons. Complete monthly reports should be read in business meeting. The budget should be followed. Mission funds should be sent promptly.

- There is one other important step: the church should keep a record of what each member gives. Here are some ideas:
- (1) The best form to use is number 495-21991. Order from Baptist Book Store.
 - (2) At the end of each three months, mail one of these receipt forms to each member. Members should know what they give—or do not give!
 - (3) Regular reporting inspires confidence. It reassures members their offerings are being handled in a business-like way.
 - (4) If members give nothing, they should be mailed a blank receipt. This is not a statement, but a reminder of what the member has or has not done.
 - (5) Members need a receipt from the church for income tax purposes. The government may or may not accept a member's cancelled check if there is any doubt. A receipt from the church is final proof.
 - (6) Many treasurers say, "I wouldn't have this job unless each member received a verified receipt, showing what he had given. I don't want any unanswered questions about how I handle the Lord's money."

STEWARDSHIP PROMOTION DEPARTMENT

Robert J. Hastings, Secretary Thomas B. Chaney, Director of Church Finance



Dr. J. R. White (left center), pastor of the First Baptist Church, Montgomery, Alabama, and Roscoe R. Oglesby (right), dean of students, Florida State University, Tallahassee, Florida, were among those who helped in the annual Focus Week at Georgetown College, February 13-17. They are shown discussing the improved appearance of the campus, with Dr. Glenn Yarbrough, director of religious activities (left), and President Robert Lee Mills (right center). Dr. White is an alumnus of Georgetown, class of 1935, and Dr. Oglesby finished his work at Georgetown in 1925. This was their first visit to the campus since their graduation. The theme for the special week's emphasis at Georgetown was PURPOSE PLUS.

To See Themselves As Others See Them, As The Poet Might Have Said

FORT WORTH, Texas—A pilot filming project in "sound on film" will be initiated in the preaching department at Southwestern Baptist Theological Seminary February 24, according to Jesse Northcutt, dean of the School of Theology.

Immediate plans are to film portions of sermons preached in class, develop the film and then make it available to the student for study. Five minutes of each sermon will be filmed.

According to Northcutt these plans are "based on the assumption that a man and his actions are involved in the total impact of the message. The preacher needs to know what kind of an impression his actions are making."

The preacher should be able to benefit from both hearing and seeing himself in the pulpit, says Northcutt.

"This filming will help the subject have an objective appraisal of where he is now in preaching and through discussion with the teacher he can work

out a plan for improvement," Northcutt states.

All films will be made by the printing and photographic services of the Public Relations Department at the seminary. They will be co-operating with the Public Relations Department of the Baptist General Convention of Texas from which they will borrow a camera for the project.

Northcutt relates that he has had the idea for the project for a number of years but that a major problem was constituted by finances because the film and processing is very expensive.

There are more than 400 students enrolled in preaching classes each year at the seminary.

Jim Sapp Prsident Of Publicity Group

MEMPHIS — (BP) — James H. Sapp, promotion director, Baptist Brotherhood Commission here, is the new president of the Baptist Public Relations Association.

He succeeds Badgett Dillard of Southern Baptist Theological Seminary, Louisville. The association includes men and

women who prepare news, films, radio and TV programs, posters, and other communications devices for Southern Baptists.

William C. Bolton, public relations director for New Orleans Baptist Theological Seminary in Louisiana, is the new program vice-president. Lloyd Wright of Dallas, director of public relations for the Baptist General Convention of Texas, is membership vice-president.

The association re-elected Harry R. Koontz, of the public relations staff at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., as secretary-treasurer.

R. T. McCartney, director of public relations for Baptist General Convention of Oklahoma, Oklahoma City, will edit the association's monthly newsletter.

The association elected officers at its annual conference and workshop, held in Memphis this year with the Brotherhood Commission and Bellevue Baptist Church as hosts.

New Orleans Seminary and the Southern Baptist Hospital at New Orleans will be host to the 1962 workshop January 29-31.

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James W. Brown

Farmdale Baptist Church, Louisville, has called James W. Brown, superintendent of city missions in Detroit, Mich., to succeed Pastor James Borders, now in Mississippi. Brother Brown was born in Alabama, and is a graduate of Howard College and Southern Seminary. Mrs. Brown, the former Cecile H. Grammer, is a native of Tennessee. They have two children, a 17-year-old boy, and a 14-year-old girl. Brown has served as pastor of Woodlawn Highlands Baptist Church, Birmingham, 1943-48; Chisholm Church, Montgomery, Ala., 1948-50; Ridgeview Church, Chattanooga, Tenn., 1950-53; and South Campbellsville Church, Campbellsville, Ky., 1954-58. There are 25 new churches in the Detroit area since he went there in 1958. Farmdale Church has also called Donald R. Locke as minister of music. A graduate of Stetson University, he is now enrolled in the School of Church Music at Southern Seminary. Formerly he was in full-time work at the First Church, Jasper, Florida.

1962 Operating Budget Identical With 1961

NASHVILLE — (BP) — The proposed Cooperative Program operating budget for the Southern Baptist Convention in 1962 is the same as the amount already approved for 1961—\$13,938,500.

Only the amount for capital needs has been increased. It was hiked from \$4,575,000 in 1961 to a proposed \$5,075,000 for 1962, a half-million dollar gain.

The recommended total budget presented to the S.B.C. in St. Louis May 23-26 will be \$19,013,500. This does not include any anticipated advance (funds collected beyond the basic operating and capital needs), the S.B.C. Executive Committee said.

The Executive Committee here approved the proposed budget. It will take it before the Convention for final approval.

The 1961 budget is \$18,513,500 for operations and capital needs. It set a goal of \$1,500,000 in the advance section, during which only the Foreign and Home Mission Boards of the Convention share.

The S.B.C. Annuity Board in Dallas said it did not need as much in 1962 as it was provided in 1961. It was listed for \$325,000. The Executive Committee trimmed this to \$300,000.

The \$25,000 was split among 11 agencies. The six seminaries would share a \$12,000 increase over 1961 which brought their total for 1962 to \$3,012,000. The Southern Baptist Foundation at Nashville would get \$2,000 more for a total of \$40,500.

The Christian Life Commission would be increased \$2,000 to a year's \$37,000; the Education Commission, \$2,000 to \$62,000; the Historical Commission, \$2,000 to \$44,500, and the Radio and Television Commission, \$5,000 to \$48,000.

The other operating figures would repeat the 1961 sums.

In the capital needs section, the amount to Southern Baptist Theological Seminary at Louisville would rise \$150,000 over 1961 to a 1962 figure of \$500,000. The Foreign Mission Board would jump by \$475,000 to \$1,275,000.

Home Mission Board church extension loan funds would drop from \$900,000 in 1961 to \$850,000 next year. Home Mission Board capital funds would decline \$25,000 to a sum of \$255,000.

The \$50,000 allocated the Brotherhood Commission in Memphis for capital needs would not be duplicated in 1962. Otherwise capital funds for 1962 would be identical with 1961.

In light of present circumstances, the Executive Committee asked agencies not to plan to spend more than 70 per cent of their capital funds in 1961. Agency operating needs would be met before full capital funds were allocated.

"This is a precaution so no agency will overextend itself till we can see more clearly the financial picture for 1961," it was brought out in presenting the report.

The Executive Committee also voted to extend the span of the present capital needs program for as long a time as needed to fill all commitments. Normally, capital needs programs cover a five-year limit.

George Colgin, chaplain and public relations officer of the North Carolina Baptist Hospital, Winston-Salem, has been elected president of the S.B.C. Hospital Chaplains' Group, and president-elect is George W. Miller, chaplain at Western Baptist Hospital, Paducah. These elections took place at Kansas City, Mo. At the same time, Fred L. Bell, chaplain of Mid-State Baptist Hospital, Nashville, is vice president, and Charles D. McKnight, Baptist Memorial Hospital, Memphis, is secretary-treasurer.

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Southern Baptist Convention's Suggested Program Abridged

Kiel Auditorium, St. Louis, Mo., May 23-26, 1961

Tuesday Night, May 23

- 7:00 Song Service; Scripture (1 Chron. 16:7-36) ----- Andrew M. Hall, Arkansas
Prayer ----- E. Hermond Westmoreland, Texas
- 7:15 Welcome ----- Earl O. Harding, Missouri
- 7:20 Response ----- James P. Westberry, Georgia
- 7:40 Southern Baptist Foundation ----- J. W. Storer Secy., Tennessee
- 8:00 Stewardship Commission ----- Merrill D. Moore, Exec. Dtr., Tennessee
- 8:35 Annual Sermon, "The Unfinished Gospel" ----- A. B. Van Arsdale, Alabama
Alternates—W. Fred Swank, Scripture, Texas; W. H. Heard, Prayer, Arkansas

Wednesday Morning, May 24

- 9:00 Song Service; Scripture, W. G. Stracener, Florida; Prayer, Harold D. Tallant, Kentucky
- 9:15 Recognition of Fraternal Messengers; Response—Fred Bullon, Secy., Ontario, Canada
- 9:35 Executive Committee—Administrative ----- Porter W. Routh, Tennessee
- 10:50 Election of Officers; Miscellaneous Business.
- 11:30 Annuity Board ----- R. Alton Reed, Exec. Secy., Texas
- 12:00 President's Address—"My Church—A Militant Body" ----- Ramsey Pollard, Tennessee

Wednesday Night, May 24

- 6:30 Song Service; Scripture—John Parrott, N. Mex.; Prayer—Henry L. Lyon, III, Alabama.
- 6:45 American Bible Society ----- Thomas T. Holloway, Secy., Texas
- 6:50 Radio and Television Commission ----- Paul M. Stevens, Secy., Texas
- 7:15 Woman's Missionary Union -----
Mrs. R. L. Mathis, Texas, President; Miss Alma Hunt, Exec. Secy., Alabama
- 7:35 Election of Officers
- 7:45 Baptist World Alliance—John Filson Soren, Pres., Brazil; Josef Nordenhaug, Secy., D.C.
- 8:15 Foreign Mission Board ----- Baker James Cauthen, Exec. Secy., Virginia

Thursday Morning, May 25

- 9:00 Song Service; Scripture—Jos. B. Flowers, Virginia; Prayer—Hugh Hawkins, Florida
- 9:15 Brotherhood Commission ----- George W. Schroeder, Exec. Secy., Tennessee
- 9:35 Sunday School Board ----- James L. Sullivan, Exec. Sec'y., Tennessee
- 10:40 Election of Officers; Miscellaneous Business
- 11:05 Seminars and Seminary Extension: Address ----- H. Leo Eddleman, Louisiana
- 12:00 Sermon ----- Carl E. Bates, North Carolina

Thursday Afternoon, May 25

- 2:30 Song Service; Scripture—Edward G. Ayers, Virginia; Prayer—Robert F. Shipe, Tennessee
- 2:45 Committee on Boards ----- James A. Howard, Chairman, South Carolina
- 3:05 Committee on Committees; Election of Officers; Miscellaneous Business
- 3:45 Christian Life Commission ----- Foy D. Valentine, Exec. Secy., Tennessee
- 4:15 Sermon ----- W. Herschel Ford, Texas

Thursday Night, May 25

- 7:00 Song Service; Scripture—Clarence G. Cole, Georgia; Prayer—Hughlan P. Richey, Ind.
- 7:15 Memorial Service ----- Earl B. Edington, Fla.
- 7:35 Baptist Jubilee Advance ----- Casper C. Warren, Chairman, North Carolina
- 8:20 Home Mission Board ----- Courts Redford, Exec. Secy., Georgia

Friday Morning, May 26

- 9:00 Song Service; Scripture—Aubrey L. Meacham, Kentucky; Prayer—Austin Lovin, Oregon
- 9:15 Committee on Denominational Paper ----- Louie D. Newton Chairman, Georgia
- 9:30 Education Commission ----- Raburn L. Brantley, Exec. Secy., Tennessee
- 9:50 Panel—"Role of the Christian College in Today's World"
College President—John W. Raley, Oklahoma; Pastor—Monroe F. Swilley, Jr., Georgia; Layman—Owen Cooper, Miss.
- 10:20 Committee on Resolutions; Miscellaneous Business.
- 10:55 American Baptist Theological Seminary Commission—L. S. Sedberry, Exec. Secy., Tenn.
- 11:05 Carver School of Missions & Social Work ----- Nathan C. Brooks, Jr., Pres., Kentucky
- 11:15 Committee on Canadian Baptist Co-operation ----- Courts Redford, Chairman, Georgia
- 11:30 Southern Baptist Hospitals ----- T. Sloane Guy, Jr., Supt., Louisiana
- 12:00 Sermon on the Mount ----- Paul Brooks Leath, California

Friday Afternoon, May 26

- 2:30 Song Service; Scripture—Gerald Martin, Tennessee; Prayer—Frank B. Haynes, S. C.
- 2:50 Report, Committee on Denominational Calendar ----- Baker James Cauthen, Chairman, Va.
- 3:00 Report, Committee on Public Affairs ----- Emmanuel Carlson, Chairman, D. C.
- 3:15 Address on Church and State ----- E. S. James, Texas
- 3:50 Sermon ----- Robert Greene Lee, Tennessee

Friday Night, May 26

- 7:00 Service; Scripture—C. Z. Holland, Arkansas; Prayer—Lloyd N. Whyte, Florida
- 7:25 The Historical Commission ----- Davis C. Woolley, Exec. Secy., Tennessee
- 7:40 The Chaplain's Commission ----- George W. Cummins, Director, Georgia
- Address ----- Chaplain (Maj. Gen.) Frank A. Tobey, US Army, Chief of Chaplains
- 8:05 Sermon ----- W. A. Criswell, Texas

COMMITTEE ON ORDER OF BUSINESS: George Boston, Kansas; Herschel E. Cole, Georgia; Perry F. Webb, Sr., Texas; Franklin P. Owen, Secretary, Kentucky; Bruce H. Price, Vice Chairman, Virginia; James E. Boyd, Chairman, Florida.

THE POOL OF BETHESDA (Continued from Page 3)

in the newly discovered Copper Scroll, one of the Dead Sea Scrolls found in Cave III just north of Qumran, the expression "Beth Esdatain" occurs as the spelling for Bethesda.

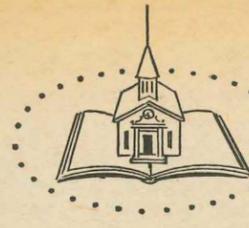
This is important for several reasons. It shows that the identification of the St. Anne excavations with Bethesda is absolutely right. The Hebrew name for Bethesda, given above, is a dual which shows that double pools were located at Bethesda! If the Copper document dates from around A.D. 100 as the most reliable authorities suggest, the Pool of Bethesda could have survived the destruction of Jerusalem and this would explain the present tense in John 5:2, "there is at Jerusalem."² Furthermore, the location of these two pools just north of the Temple area, helps us to believe that John 5:14 reflects accurate history when Jesus again encounters the man who was healed, this time in the Temple which would be nearby.

Moreover, there is every reason to believe that "Bethesda," as given in many of the most reliable ancient manuscripts, and followed by the King James Version, was the correct reading. In this respect, the Revised Standard Version editors have followed a less reliable reading in preferring "Beth-zatha" instead of the more accurate "Bethesda."

The full significance of Bethesda's rediscovery is impossible to calculate at the present. It is one of the few spots which Jesus visited which can be identified with confidence. The problems attached to the account of Jesus healing the sick man at this locality vanish and the whole narrative takes on new meaning. Finally, Christians have a renewed basis for believing that our faith came to us in a genuine historical framework. God chose to reveal his truth in history, and, at particular places in history.

1. This diagram is somewhat simplified here. Cf. Joachim Jeremias, *Die Wiederentdeckung von Bethesda*, Goettingen: Vandenhoeck & Ruprecht, 1949, p. 19.
2. Opinion differs on the exact date for the composition of John's Gospel. Most students date this Gospel in the closing decade of the First Century A.D.

►Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, is planning a trip to Europe and the Near East in March to confer with missionaries and national Baptist leaders on plans for strengthening established work and beginning new projects. He will spend the major part of the time in the Near East, stopping briefly at points in Europe. Planning to leave Richmond, Va., Board headquarters, on February 27 and return on March 27, he will visit Lisbon, Portugal; Madrid, Spain; Cairo, Egypt, and vicinity; Gaza; Beirut, Lebanon; various centers of Jordan and Israel; Rome, Italy; Ruschlikon-Zurich, Switzerland; the Frankfurt region of Germany; and several cities of France.



SUNDAY SCHOOL LESSON

By H. C. Chiles

JESUS PRAYS FOR HIS OWN For March 19, 1961

John 17

A casual reading of the four gospels will convince anyone that a large portion of the earthly life of our Lord Jesus Christ was given to prayer and meditation. To Him prayer was not a mere formality but a most vital experience. Christ prayed in secret (Mark 1:35; Luke 6:12). Christ also prayed in public (Matt. 26:26; Lk. 11:1; Matt. 14:19).

John 17 contains "The Lord's Prayer." What could be more blessed than to hear the voice of the Son of God lifted in audible prayer? His disciples were extremely fortunate in hearing Him speak so intimately to the Heavenly Father. Surely they must have been grateful for that wonderful privilege! We should rejoice over the fact that "The Lord's Prayer" was recorded in the Word of God, because it is such a splendid example of the way in which He intercedes for His own. This matchless prayer logically falls into three divisions:

I. Christ Prayed for Himself.

John 17:1-8.

As His earthly ministry was about to terminate, Christ stated in this prayer that He had glorified the Father during His sojourn on the earth. This He had done by a complete submission and a perfect obedience to God's will. He had never done anything contrary to the will of the Father.

Our Lord had been with the Father before the creation of the world, He had come to the earth to do a specific work for the benefit of those who were given to Him by the Father, He had finished the work which He had come to do, and had glorified the Father in doing it, so He prayed that He might be received back into that specific relationship to the Father which He had enjoyed prior to His coming to the earth.

II. Christ Prayed for the Disciples.

John 17:9-19.

In these verses Christ was not praying for the unsaved, but for His disciples. He referred to those who were following Him as belonging to the Father. They belonged to Him by right of creation and redemption.

1. He prayed for their preservation.

John 17:9-16.

Christ's disciples were not going to leave the earth immediately. Because they were going to remain, even though

they were not of the world, they needed to be kept from it. He was anxious for them to be delivered from the evil one who was a strong and bitter opponent of God. Instead of asking for their escape from temptation, suffering and sorrow, Christ prayed that they might be preserved while passing through these experiences. In view of the fact that Satan would do his very best to corrupt their lives and to destroy their influence for Christ, He prayed that God would keep them from the adversary.

Christ was greatly concerned about the unity of His disciples, as verse eleven clearly indicates. Note that His prayer was for their unity, and not union. It is entirely possible to have union without unity. If there is to be unity, there must be common faith, life, interests and hopes.

2. He prayed for their sanctification.

John 17:17-19.

Christ did not pray for the Heavenly Father to remove His disciples from this world. Such a procedure would have deprived them of the discipline which the trials of this world would afford them, and which they needed so much. The world would have been impoverished greatly without the Christian testimony which their presence here provided.

Neither did Christ pray for their satisfaction or honor, but for their sanctification. He prayed that His disciples might be set apart to do the specific work of representing Him effectively. God's truth constituted the means through which they were to be sanctified. Christ's representatives needed special cleansing grace to make them vessels fit for the use of the Master. Governed by the truth of God's Word, they possessed the ability to conform to His will for them.

As the Father had sent His Son into the world, Christ was sending forth His disciples as His representatives and messengers. He wanted them to hold forth the Word of life to the lost. What a high and holy privilege it is to be messengers of Christ to those who need His message.

III. Christ Prayed for All Believers in Him. John 17:20-26.

One is impressed with the fact that, even when He was facing the cross, our blessed Lord prayed for others. What a contrast to much of the praying today

which is centered around self! Not enough place is given in our praying to a consideration of the needs of others. If we would only follow the example of Christ in His prayer life, things would be quite different for us.

In this remarkable and matchless prayer Christ prayed not only for those disciples who accompanied Him but also for all who would receive Him as their personal Saviour down through the centuries. The entire company of future believers was included in His intercessory prayer. All of them would need the same spiritual blessings which the eleven needed. On behalf of those who would yet believe on Him, He prayed for their spiritual unity. He prayed that believers in Him might be linked in inseparable union with one another as well as with the Trinity. The purpose of this unity for which He prayed was stated plainly, "that the world may believe that thou hast sent me" (verse 21).

►The newest of the Baptist book stores owned and operated by the Baptist Sunday School Board throughout the nation was dedicated February 6-11 in Nashville, Tenn. A materials and methods conference was held throughout the week, and daily emphases on 13 areas of church and denominational life were featured. Board consultants in each of these areas were available for conferences with book store guests.

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A Race Run Well

Dr. A. C. Overall went to his eternal reward on the early morning of September 29, 1960. The Doctor was a most devoted Christian and spent most of his time in service to his community and church.

He was graduated from Louisville Medical College in 1904 and received a gold medal and honorary diploma in obstetrics and an honorary diploma in children's diseases. Dr. Overall practiced medicine with his brother, Dr. J. B.



Dr. A. C. Overall

Overall, in Nelson County for one year. He also practiced in Mount Washington, Bullitt County, until moving to Lawrenceburg in June, 1913. Dr. Overall did post-graduate work in children's diseases at the Poly Clinic, New York, in 1910.

He was ordained a deacon in the Mount Washington Baptist Church April 7, 1912, and served as deacon in the First Baptist Church, Lawrenceburg, until the time of his departure. The physician was a member of the original committee that brought the Central Baptist Hospital into existence and served as a trustee until the General Association took it over.

Dr. Overall received First Lieutenant commission July 16, 1917, and was ordered into service at Fort Benjamin Harrison on September 10, 1917. He was transferred to Camp Lee, Virginia, December, 1917, and was on the staff of the base hospital for three months. Then he was transferred in charge of an infirmary and served for seven months on the Examining Board as heart examiner for the Officers' Training Corps and was given a Captain's Commission in July,

1918. He was dismissed from the army on December 20, 1918.

He married Mrs. Maude Harris of Mount Washington, September 22, 1910, and to this union were born the following children: Mrs. George Weathers, a member of the Broadway Baptist Church, Louisville; Mrs. Tom Ripy, member of the First Baptist Church, Lawrenceburg, and wife of the mayor of Lawrenceburg; Irvin Overall, a deacon of the Georgetown Baptist Church and county agent of Scott County; Mrs. Earl S. Bell, wife of Pastor Earl Bell, of the Calvary Baptist Church, Tucson, Arizona; and John Overall, member of the First Baptist Church, Frankfort, and an employee of the Prudential Life Insurance Company, Frankfort. Mrs. Overall is not only active in local church life but also in the W.M.U. associational and state organizations. She has served as State Prayer Chairman and also president of the Central Region of the W.M.U. At present, she is chairman of the church library committee, teacher of the young women in Sunday School, and associational Y.W.A. Director.

The beloved physician was known as the preacher's friend because of his understanding heart and willingness to follow and co-operate with pastoral leadership. He was firm as a rock in his stand on moral issues. When visiting in his home, friends felt the atmosphere of a devoted Christian and to hear him pray at the table was an inspiring moment. Many guests of the Overalls left commenting on the richness of the experience.

This great soldier of the cross has not died, for around the city of Lawrenceburg and Anderson County and in the First Baptist Church, the influence of his Christian character will never die.

His passing can be better expressed in the words of General MacArthur, "Old soldiers never die, they just fade away." First Baptist Church Lawrenceburg, Ky. Carl Wright, Pastor

►The Southern Baptist Convention for some years has had to make its plans for meeting places far in advance—four or five years ahead of time. It now looks as though either Kansas City, Mo., and Detroit will be the meeting place for 1966. Both want it that year, and it will probably be settled by the convention meeting in St. Louis next May. Future sites already settled on are: 1961—St. Louis; 1962—San Francisco; 1963—Kansas City; 1964—Atlantic City; 1965—Dallas.

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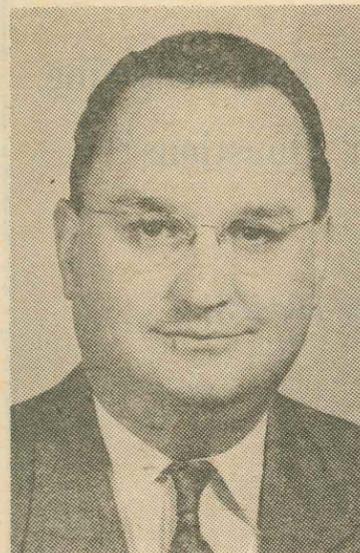
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Nashville, Tennessee

J. T. Burdine, Jr., Moves To Alaska

Dr. J. T. Burdine, Jr., has resigned as pastor of the Bardstown Baptist Church, after serving the church more than six years. Burdine has accepted the call of the University Baptist Church, College, Alaska, near Fairbanks, and will also be



J. T. Burdine, Jr.

the Bible teacher and counselor of the Baptist Student Union at the University of Alaska.

Mr. Burdine's resignation becomes effective during the month of March and he will move with his family to Alaska during the same month.

Burdine had an illustrious career as a Kentucky Baptist pastor and leader. He has served as a director of the *Western Recorder* and is presently secretary of this group. He has also been a member of the Executive Board of the General Association of Baptists in Kentucky and served on various other committees for Kentucky Baptists.

Before going to the Bardstown pastorate he had been pastor of both the Eminence Baptist Church, Eminence, Ky., and the First Baptist Church of Clinton, Ky.

Mr. Burdine is a native of St. Petersburg, Florida, and is a graduate of Stetson University, DeLand, Florida, and Southern Baptist Theological Seminary in Louisville. His wife, Freda, is a registered nurse having graduated from Kentucky Baptist Hospital School of Nursing. She is native of Henry County, Kentucky. The four Burdine children are: Becky, Lynda, Jim, and John.

Miss Audrey Nossaman To Sing at Carver School Next Tuesday

By NATHAN C. BROOKS, JR., Pres.
Carver School of Missions and Social Work, Louisville, Kentucky

A number of Louisville readers may be interested in the fact that Miss Audrey Nossaman, of the University of Louisville faculty, will sing in a concert at the Chapel of Carver School, 2801 Lexington Road, on Tuesday, March 21, at 8:30 p.m.

Miss Nossaman is one of the leading figures in music circles in and around Louisville. She was formerly a member of the faculty of the School of Church Music, at Southern Baptist Theological Seminary. She has been directing our school chorus this year in the absence of Mrs. Hugh McElrath who is with her husband in Europe. We feel quite fortunate to have Miss Nossaman present this concert at our school and we would be pleased to have the general public to visit for this occasion.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 5, 1961

	S.S.	Add.	T.U.
Louisville Walnut Street	1357	11	269
Missions (3)	305		
Covington, Calvary	1311		
Mayfield, First	967	2	224
Mission	105		
Owensboro Third	965	3	302
Hopkinsville, Second	959		221
Louisville, Carlisle Avenue	944	4	253
Missions (2)	73		22
Madisonville, First	938		281
Louisville, Crescent Hill	901	8	202
Missions (2)	147		46
Murray, First	886		160
Mission	32		
Bowling Green, First	851	2	179
Mission	119		
Lexington, Immanuel	849		271
Mission	10		
Lexington, Calvary	835	3	205
Mission	48		
Louisville, St. Matthews	805	2	205
Harrodsburg	774		196
Missions (2)	47		22
Elizabethtown, Severns Valley	718		212
Missions (2)	80		
Lexington, Grace	703	2	205
Louisville, Beechmont	672	1	150
Glasgow	672	1	105
Mission	27		
Campbellsville	657		224
Missions (3)	90		48
Paducah, Immanuel	635	2	190
Covington, Latonia	631	1	214
Louisville, Beechland	614		188
Mission	179	4	58

Newport, First	612		144
Lexington, Rosemont	598		165
Princeton, First	586		195
Louisville, Victory Memorial	584		163
Louisville, Baptist Tabernacle	538		177
Paducah, First	534		189
Louisville, Valley Station	532		149
Louisville Rockford Lane	521	3	143
Henderson, Immanuel	519		
Missions (2)	130		
Corbin, Central	514	1	125
Mission	77	2	30
Georgetown	513	8	191
Mission	29		28
Lexington, Trinity	510	12	212
Mission	99	5	59
Owensboro, Hall Street	505		222
Louisville, Third Avenue	504		120
Winchester, Central	504		163
London, First	498		132
Louisville, Shively	492		148
Franklin, First	491		151
Mission	85		44
Lexington, Porter Memorial	491	1	127
Louisville, Bethany	489	3	89
Louisville, Beth Haven	487	4	165
Erlanger	479	4	165
Louisville, Bethlehem	478		146
Owensboro, Eaton Memorial	476		213
Middlesboro, First	474		102
Louisville, Hazelwood	471	2	93
Winchester, First	465	1	116
Missions (2)	118		
Central City, First	464		192
Louisville, Green Acres	460	3	166
Ashland, Unity	453		121
Louisville, South Side	452	1	124
Earlington, First	441		131
Hodgenville, First	437	3	142
Owensboro, Buena Vista	435	2	178
Louisville, Eighteenth Street	435		111
Mission	54		43
Russellville, First	433		103
Mission	45		
Corbin, First	433	2	117
Hazard, First	429		94
Louisville, Highland	424	3	150
Mission	45		13
Jeffersonton, First	413	1	126
Nicholasville	413	2	120
Greenville, First	411		172
Versailles	399	5	97
Lebanon, First	395		132
Richmond, First	390		88
Louisville, Emmanuel	380	1	99
Morganfield, First	380	1	94
Louisville, Beechwood	379		156
Frankfort Crestwood	370		98
Mt. Washington, First	365		108
Mission	26		
Barbourville, First	363		195
Missions (3)	135		
Fort Thomas, First	362		85
Mission	101		52
Owensboro, Crabtree Avenue	361	2	111
Bardstown	361	1	68
Mission	48		39
Ashland, Pollard	356		123
Mission	47		
Ludlow, First	350		96
Louisville, Valley View	348		117
Scottsville, First	339		84

►The schedule of Billy Graham calls for him and his team to conduct a revival at the Minnesota State Fairgrounds, Minneapolis, July 9-16.

728

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