

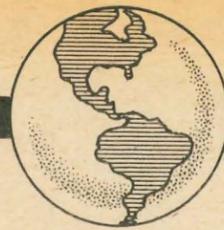
Western Recorder

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WESTERN RECORDER
Middletown, Ky.

March 30, 1961
Vol. 135 No. 13



State Training Union Convention meeting at the First Baptist Church, Middlesboro, Kentucky, April 6-7, 1961, beginning Thursday night and closing Friday night. Dr. W. C. Boone and Dr. Ralph A. Phelps, Jr., are to be principle speakers. State finals of drills and events will also be held.



ANOTHER SWOR BOOK

►“If We Dared” is the title of a new book by Chester S. Swor which challenges men and women to make a full commitment of their lives to Jesus Christ and is to be published by Broadman Press, Nashville, in May. His “Very Truly Yours” has already gone beyond the 40,000 distribution.

ALUMNI BREAKFAST

►Campbellsville College is planning an Alumni Breakfast on Thursday morning, April 6, of the K.E.A. Convention in Louisville at the Ship Room of the Kentucky Hotel. Tickets may be procured by writing Dr. Paul G. Horner, Director of Promotion of the college. An attractive program is being arranged, and all alumni of the college who expect to be in Louisville at that time are urged to make reservations.

PENDERGRAPH AT HUSTONVILLE

►Pastor William R. Bradshaw writes that they had one of the most fruitful and enjoyable weeks in his ministry at the Hustonville Baptist Church March 12. G. R. Pendergraph, rural church worker, Middletown, led them in a church survey and enlargement program March 5-12. A survey was made and the results were tabulated and processed to correspond with the large maps of the entire field for some 25 miles around. Pendergraph preached from Sunday morning through the following Sunday morning.

J. F. MITCHELL DIES

►John F. Mitchell, 67, pastor of the West End Baptist Chapel, 19th and Portland Avenue, Louisville, died at Veterans' Hospital on March 14 at 11:00 a.m. Native of Georgia, he had spent most of his pastorate years in that state, though he had previously held churches in Bloomfield, Fisherville and Eastwood, Kentucky. His Georgia pastorates have included the Central Baptist Church of Atlanta and the First Baptist Church of Helena.

H. O. NICELEY RETIRES

►H. O. Niceley has retired from the pastorate of West Creek Baptist Church, Batesville, S. C., after having been there for the last eight years, and has moved to 3027 Prentice Avenue, Columbia, S. C. He insists that, though he is retiring from the pastorate, he is not retiring from the ministry, and expects to continue to preach in supply and evangelistic services. He was pastor of Kentucky churches for 37 years before going to South Carolina, and was both

secretary and moderator of the Kentucky Baptist Ministers' Meeting.

CECIL LEA BACK TO KENTUCKY

►Cecil Lea has resigned as director of development at Shorter College, in Rome, Georgia, to return to his native Kentucky, to become assistant to the president, Dr. Rollin S. Burhans, at Kentucky Southern College, Louisville, Ky. He was raised in Shelbyville, Ky., and has spent the last six years with the college in Georgia, and prior to that was director of religious education at the Immanuel Baptist Church, Nashville, Tenn. Before that he was assistant to the late Dr. W. A. Gardiner in the Sunday School Department, Kentucky Baptist Building.

HARD STUDY PAYS OFF

►Charles Kettron Bush, III, Louisville, a student at Georgetown College, has been awarded a Woodrow Wilson National Fellowship for graduate study in the academic year 1961-62. Young Mr. Bush has majored and made an enviable record in English and Speech at Georgetown, and hopes of continue in these fields. He does not know at this writing to which university he will go, but the matter is under negotiation. He is a son of Mrs. Edna M. Redmon Bush, 3524 Taylor Boulevard, Louisville. The Bushes are members of Carlisle Avenue Baptist Church, where Dr. A. W. Walker is pastor.

SHILO CALLS ELVIS EGGE, JR.

►Shilo Baptist Church, Crittenden Association, has called Elvis Ford Egge, student in Georgetown College, as its pastor. The new pastor is from Genoa, Texas, and is the son of Elvis H. Egge, pastor of the Genoa Baptist Church. The elder Egge served in Kentucky for several years, first as professor of Bible at Georgetown College and later as pastor at Lancaster and the Baptist Tabernacle in Paducah. He served as assistant moderator of the General Association in 1957. The younger Egge will be ordained to the ministry in his father's church in April while he is visiting his parents for the school's spring holidays.

MISS BROOKSHIRE TO N.C.

►Miss Nadeen Brookshire, associate in charge of graded choir programs sponsored by the Texas Baptist church music department for the past three years, has resigned her position to return to her home in Greenville, S.C., where she will teach music at a private studio. A graduate of Bob Jones University in Greenville and Southern Baptist Theological Seminary, Louisville, Ky., Miss

Brookshire has served as music and educational director, educational director, and choral assistant at Second Baptist Church, Henderson, N.C.; South Side Baptist Church, Louisville; and Walnut Street Baptist Church, Louisville. (BP)



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

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Position Paper On Fringe Benefits In Aid To Education

By C. EMANUEL CARLSON, Executive Director
Baptist Joint Committee on Public Affairs
1628 Sixteenth St., N.W., Washington 9, D.C.

The Baptist Joint Committee on Public Affairs has been pleased by observing a rising public discussion on the proper separation of church and state. Since these issues are inextricably interwoven with the continuation of freedom in America and with its extension in the world at large, the Joint Committee urges Baptists of all fellowships to give themselves to studies and discussions, and to a careful stewardship of their civic influence.

The attention given to the several issues by the presidential candidates was a significant contribution to this public discussion, enabling the American voters to have a share in the formulation of Federal administrative policy on the subject of church-state relations. In the light of the political experiences of 1960 it now seems desirable that this discussion shall also include all legislators, and state and local administrators.

The support for the constitutional principles of American government at the point of church-state relations, which President Kennedy has frequently expressed, are worthy of special commendation. Furthermore, his efforts to practice these principles in a legislative program are worthy of recognition. We believe that the President speaks on this point for the great majority of the American people.

We especially commend President Kennedy for his frequently expressed support of the constitutional principles of American government at the point of church-state relations. We are confident that Baptists in the United States are overwhelmingly in agreement with the views of the President to the effect that aid to sectarian institutions is clearly unconstitutional. Baptists regard such aid as also unwise, undesirable, and unfavorable to our best national interests. Such aid would be a disservice to freedom and justice. It would start us on the road back into the tragic entanglement of church and state that has produced so much anguish and confusion in the course of human history. With profound gratitude we see in President Kennedy clear evidence of recognition of the basic importance of the principle of separation of church and state.

As Baptists, however, our thinking must penetrate beyond the constitutional principle to the basic principles and values which underlie the Constitution. All instruments of government are liv-

ing and changing instruments, constantly being made applicable to current issues, and constantly being challenged by other values and other philosophies. A thoughtful appraisal, we believe, will bring our people to a clear awareness of the importance of separation of church and state for the best interests of freedom, and of justice, as well as for the furtherance of true religion and true education. Accordingly, we urge careful study of the following considerations and lines of thought.

I. Education for a free people is not a "welfare program".

The rise of democracy in the United States, including the idea of popular sovereignty based on popular suffrage, required also popular education. The rights of the people to be literate, to have free access to information, and to develop civic competence in a free community that is rich with facilities for personal development, gave rise to the public school system. The public schools were never designed to monopolize the child's learning opportunities. Neither were they designed as pauper relief, nor as "child welfare aid." The original vision of an informed people who can think for themselves is still a valid basis of democracy and freedom.

The present day proposals to change our educational viewpoints and to treat educational funds as aids to a person are to be regretted and to be analyzed in terms of the far reaching dangers to free community life. The right of Federal and State governments to provide for special categories of needy people by grants to individuals or to families is an inappropriate basis for the provision of educational funds. The extension of the philosophy of the welfare state so as to provide an educational dole would lead to a wide variety of unfortunate results.

Under such a program the educational fragmentation of the Nation would be unavoidable. Religious, political, economic, and fraternal groups in large numbers would normally wish to advance their particular viewpoints through instructional programs. These could be organized as schools supported at least in part by "child welfare" funds contributed from the public treasury. This would be intolerable educational chaos developed in the face of enormous educational advances by means of new public systems of instruction in other parts

of the world. The American national interests would demand close regulation of all educational institutions with all the unfortunate compromises of freedom which occur whenever a government directs the thought and life of a church or church institution.

We hope that the application of the welfare concept of "aid to the person" would be judged as unconstitutional by the Administration, by the law makers, and by the courts, as a device for distributing public educational funds. The fact that some special educational compensation was distributed to the returning G.I.'s at the close of the war is in no wise a constitutional precedent for current legislative suggestions. On the contrary, the current suggestions are transparent devices for trying to avoid the clear constitutional principles at Federal and State levels.

In order to avoid confusion of the constitutional principles we recommend that wherever child welfare benefits of any kind are provided from public funds for private or parochial students [e.g., (a) school lunches, (b) bus transportation, (c) health or dental services] these programs be administered in their proper departments [e.g., (a) welfare agency, (b) public transportation, (c) public health] and accordingly excluded from educational programs and budgets.

II. A clear distinction must be made between bona fide loans and various forms of sub rosa "aid".

When F.H.A. legislators decided that the Nation's housing needs included housing for the returning G.I. students and for the teachers who would instruct them, they inadvertently started a long series of developments. The latest chapter in this development is the decision of the Roman Catholic prelates to ask their people to oppose any program of Federal aid to education unless it also provides some assistance to the schools run by the bishops.

The time has come for Congress to settle this question of "loans" on the basis of the desirable extent of the Government's participation in the banking business. To insert a "loan" provision into an "education aid" bill is to confuse two separate but important public issues. If the Government involvement in our economy includes the handling of long-term loans by Federal agencies then this policy should be legislated with precision. The legislation should avoid discrimination, permitting all categories of institutions to be eligible. If it includes credit to religious institutions it should stipulate interest rates which protect the taxpayer from a coerced religious participation, and it should include appropriate guarantees against forgiveness and power manipulations in church-state relations.

(Continued on Page 12)



Why Some Baptists Designate

Why do many Baptists continue to designate their offering for specific purposes when undesignated gifts through the Cooperative Program have proven to be such an effective and fine way to care for all Baptist mission needs? There must be good reasons for this, and if we don't find them and eliminate some of them at least, the Cooperative Program approach might ultimately fail and have to be deserted.

What is the difference between an undesignated and a designated offering? The undesignated gifts are given through the Cooperative Program and divided according to an agreed upon formula so as to give all causes their fair proportion. Designated gifts, on the other hand, are directed to specific causes leaving all others out.

That this is a problem is illustrated in the trend of our offerings in recent years. Fortunately both undesignated and designated gifts have increased, but the rate of increase of designated offerings is rising higher and higher, while the rate of increase in undesignated gifts is dropping lower and lower. For example, in Kentucky the rate of increase of undesignated gifts in 1960 over 1959 was 3.94 percent. For the same period the rate of increase of designated gifts was 5.01 percent. In February 1961, Kentucky's increase in undesignated gifts over 1960 was 4.26 percent while in designated gifts the increase was 25.39 percent for the same period.

The last report out of Nashville shows that for the first two months of 1961, Southern Baptist Convention Cooperative Program gifts show a 4 percent decrease from 1960 while designated gifts were up 1 percent from the same period last year.

There should never be any question about the right of an individual Baptist to designate his offering. Our belief in the competency of the individual to find the will of God precludes any denial of the right to allow a Baptist to give as he feels led to give. Sometimes there are church treasurers, pastors, or financial committee members who attempt to tell the members how to give, but this is usurpation of authority they do not have. They thereby become self-appointed ecclesiastical policemen, and are out of place in a Baptist church.

A church could vote not to accept designated offerings and instruct the treasurer accordingly, but woe unto such a church.

While every Baptist has a right to designate, whether or not it is right to designate is another question. Some people designate to a special cause because they have a special love for and interest in that cause. This is fine so long as they do not mistreat all other causes by leaving them out completely.

For many people a special cause can be more easily visualized than the total mission program undergirded by the Cooperative Program. It's easy to visualize the care of dependent children as one day's pay is given to the children's homes at Thanksgiving. Thinking of a chapel in Chile or a Baptist hospital in Nigeria makes a Lottie Moon gift easy to give. However, in the total approach of Baptists, a meal in a children's home is no more important than a professor's salary in a Baptist college and a chapel in Chile is no more necessary than a seminary classroom in the U.S. to train a missionary for the chapel.

There are other reasons why Baptists designate their offering, but let me mention only one more. This one is very significant, I believe, and can be and ought to be corrected.

Many Baptists are unhappy with their local church budgets and express their feelings about it by designating around it. This should not be done, but it is and will be, until our church budgets reflect a little more concern for the world's needs and a little less for local needs and wants.

A Baptist belonging to a large church in Kentucky recently reported that his church budget included slightly over \$100.00 for local missions and over several hundreds of dollars for youth activities. Needless to say he was bitterly disappointed.

Of course the solution to such a case is to point out this inequity and lead the church to change the recommended budget. As it works out, however, most members won't speak up for fear of being considered complainers. They just sit silently and then start holding back part or all of their regular offering for a special mission offering.

The truth is, many Baptist church members feel they have little or no part in planning the spending of the income of their church. This is their fault but it is also the fault of budget committees who overload the budget with staff salaries, building funds, and other local causes. In nearly every instance discussion of the recommended budget is invited—but it is not always welcomed. The feeling created is that the committee has spent much time studying the matter and knows best. The end result is disgruntlement.

There is no one answer to this problem of the popularity of designating gifts while the Cooperative Program goes begging. But there must be some way to preserve the blessings of designated gifts while preventing the wrecking of the Cooperative Program.

Spring Tonic

There's no spring tonic like a March fishing trip, especially if it is with a couple of Baptist preachers and a deacon to keep the preachers in line. Such was the occasion last week when Leon Larrimore, Louis-

ville's Third Avenue pastor, and I picked up Pastor Carl Wright in Lawrenceburg, and Deacon Glave Vivion in Harrodsburg on the way to Cumberland Lake.

It was a merry time on the way with tales of other trips and dreams of this one. Leon watched the cows graze and surmised that it was a sign that the bass were also feeding. On the lake by midafternoon, Leon and Mr. Vivion found it so as they picked up four nice ones in one cove. Carl and I didn't score during the first several hours but hardly missed the fish since the scenery was so grand and the fellowship so great.

The signs and sounds of spring flooded our weary and tired spirits. The sharp whistle of the red bird and the soft splash of the crystal spring streams falling into the lake at the heads of the coves made civilization and its strains seem far away. What a grand release from schedules, building programs, income tax deadlines, budget balancing headaches, and criticism from friends and foes!

But fishing in March on Cumberland Lake is not a soft nor a lazy man's task. The weatherman says that the wind comes from only one direction, but on the lake it blows from every direction—mostly from the opposite direction from which the fisherman is trying to move his boat. And temperatures that fall below freezing at night, and only rise to the low 40's in the daytime, seem mild in a heated home or office, but feel much differently on a lake.

Leon and I were not satisfied just with daylight fishing but tried them a couple of hours at night without even a flashlight. It's surprising how well the outline of the bank shows on a moonless night. A million or more stars came out to make the night

delightful, but the bass stayed in. When we returned to the cabin at midnight, we were not careful in closing the outside door and awoke at daylight looking right out into the cold, cold morning. What vitamins!

The next morning the fish were a little more cooperative. For obvious purposes we agreed not to give individual scores, but we ended up by noon with a bragging stringer of bass.

Blessed is every trip that has that one moment and this one had it for the editor. We were wanting that one of a little extra size to decorate the stringer. I was alone in a boat trying hard for him shortly before noon. I was jig fishing in murky water. Such fishing is not respectable enough for some sportsmen but I get them any way I can legally. As the boat approached the end of the little cove where the wind and waves had pushed up trash and limbs, I dropped the bait into every hole in the trash I could find and made some holes of my own with the end of the pole. Presently a shadowy flash made goose pimples on me as a bass made a pass at the bait, only to miss it. Upon raising the bait in a tantalizing manner, the flash came again and the cork disappeared beneath the trash. When I set the treble hook, the trash began to boil and the limbs quivered. With the stout cane pole he was in the boat right quickly and, though he was not a champion, he was the kind you don't mind showing. I was ready to come home.

This week I am in a revival effort with the First Baptist Church, Earlington, and Pastor Guy Gordon. We are fishing for men which is greater than fishing for bass, but I am in better condition physically, mentally, and spiritually for the task this week because of the spring tonic last week.

BAPTIST FORUM



A WORD FROM THE BRAZILIAN JUNGLES

Editor:

This is just a note to let you know that I am receiving the *Western Recorder* here in the jungles of the Amazon Valley. Truly your paper has been a blessing to me. I receive it more regularly than our Baptist paper from Rio. I enjoy your Daley Observations so much. This week I had Dr. Thomas Halsell here with me and he enjoyed reading it. Dr. Halsell came here to visit an Indian tribe near Parintins. He left today for Belem.

Also the *Western Recorder* through its pages reminds me of so many of my old friends from Georgetown College and the Seminary in Louisville.

If you please, I would like to give my address to my friends from Kentucky through your paper. It would be a pleasure for me to hear from some of them.

I would like to take this opportunity

to invite you to visit the Amasonas Valley some time. I'm sure you would enjoy its rivers, lakes, villages, and Indian tribes.

Don't let me stay without your paper. Parintins, Amasonas, Brasil, South America Eduardo Lessa

HELP WANTED

Editor:

Emphasis is now being placed on seeking to encourage non-resident Southern Baptists to move their church membership to churches in the cities to which they have moved. Through your paper I should like to secure help in locating the names and addresses of people who have moved from your state to the area in and all around Indianapolis. For those who have moved to other sections of our state, I shall be happy to see that these details are given to the pioneer missionary in that area.

If the pastors or members of churches

from where these people have moved would let me know this information, I would see that an effort is made to enlist them. In so doing the spiritual lives of these people would be strengthened by fellowship, local churches would be encouraged, and with the help of these people more missions might be established in needed areas. We need Southern Baptist families to help us lead out.

Then in connection with getting new churches started here in this area where there are towns without a Baptist church of any kind, our work would be greatly helped if retired pastors or associational missionaries, who with the relaxed service restrictions now of the Annuity Board, would locate here and work out from their location in starting and serving missions where experienced leadership helps so much, but is hard to get in the beginning stages. One of the greatest thrills of their life would be in having a part in developing new work.

We not only request information concerning these things, but ask that you pray for the continued blessings of the Lord on His work here in this Home Mission pioneer field.

6041 Maren Drive

Indianapolis 24, Ind. Pioneer Missionary Charles E. Smith

Kentucky's Pastor Phillips, Wife, Appointed Missionaries



Pastor and Mrs. Marshall E. Phillips, of Shelbyville, Ky., examine the certificate presented them upon their appointment as missionaries to East Africa by the Southern Baptist Foreign Mission Board, meeting in Richmond, Va.

Pastor and Mrs. Marshall E. Phillips, of Highland Baptist Church, Shelbyville, Ky., were appointed missionaries to East Africa at the March meeting of the Southern Baptist Foreign Mission Board. In Richmond, Va., for their appointment service and a week of orientation, they gave testimonies before the Board concerning their desire for missionary service.

Mr. Phillips, a native of Franklin County, Kentucky, moved to Shelby County, Kentucky, with his family when he was five. He said that leadership experiences in his home church had directed him toward the ministry. His decision to enter this field meant that he would have to leave a farming partnership, finish high school, and, in spite of financial problems, acquire further education. It was the attainment of these goals that later helped to convince him that God had been preparing him for foreign mission service, he said.

He was pastor of the First Baptist Church, Pruden, Tenn., while attending Cumberland College, Williamsburg, Ky.; then in 1954 he returned to Shelbyville, which he considers his home town. Since

then, while pastor of Highland Church, he has received the bachelor of arts degree from Georgetown (Ky.) College and the bachelor of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky. He has also been chaplain for the Old Mason's Home in Shelbyville since March, 1959.

Mrs. Phillips, the former Dorsie Murphy, a native of Shelbyville, told the Foreign Mission Board that in the early years of her husband's ministry she felt she was fulfilling God's will for her by being a pastor's wife. Still, she said, she remembered how, as a teenager preparing for a church speakers' tournament, she had been impressed with the great needs of the world and with her responsibility as a Christian. She told the Board of several recent experiences which had led her to believe that her Christian responsibility lies in service in another country. In preparation for this service, she is attending Carver School of Missions and Social Work, Louisville.

Mr. and Mrs. Phillips said that before they contacted the Foreign Mission Board they discussed missionary service with their two daughters, Sandra Lee,

nine, and Pamela Ann, almost seven. Mr. Phillips concluded, "We do not know what God has in store for us, but we do have the satisfaction of knowing that we have offered ourselves to him to be used in any way and anywhere."

Mr. and Mrs. Phillips were among 18 missionaries appointed at the March meeting of the Foreign Mission Board, bringing the total of Southern Baptist foreign missionaries to 1,491.

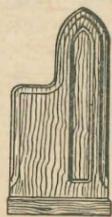
►A Kentuckian, Charles Chaney of Oak Grove, is the author of a story appearing in the March issue of *Ambassador Life*. Chaney is pastor of the Oak Grove Baptist Chapel. In his story, "A Task Begun," Chaney tells about the beginning of the home mission task and the important part Samuel Mills played in laying the foundation for winning America to Christ. *Ambassador Life* is published monthly by the Brotherhood Commission for boys 9 through 16.

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"But I Am Trusting God" -- Mary Ann

On an April Sunday in 1960, I preached at the Alton Baptist Church in the little village of Alton Station, near Lawrenceburg. Pastor Ernest Cruse was at a Frankfort hospital with his wife, Lila, who on that Sunday morning had presented him with a daughter.

The climax of the service that Sunday morning was the decision of a young lady to bring her church mem-



Mary Ann Cunningham

bership back to her home church. She was such a winsome, wholesome and attractive personality that I sought to know more about her after the service. I learned that she had just returned from Campbellsville College because of poor health. She eagerly anticipated returning to school after

regaining her strength, but in the meantime she was planning to give her best to the Lord through her church at home. She was a musician and otherwise talented.

Early this year Ernest Cruse moved to the pastorate of the First Baptist Church, Lebanon Junction, and I returned to Alton to supply the pulpit. I missed the young lady who made such a fine impression almost a year earlier.

That day I was entertained in the home of Mr. and Mrs. Richard Cunningham where I learned what had happened to the young lady. She was Mary Ann, the daughter of the Cunninghams, and had died on November 23, 1960.

JFK and Catholic Bishops In Deadlock On Education

By W. BARRY GARRETT

WASHINGTON—The Roman Catholic bishops of the United States have declared war on President Kennedy's proposals to aid the public schools of the Nation because he has not included parochial schools in his program.

The President has taken an adamant stand that public aid to parochial schools is unconstitutional. Last year while a Senator he voted against loans for parochial schools.

High sources close to the president have assured the Baptist Press that he has determined not to waver in his stand for the public schools and in opposition to aid to parochial schools, including loans.

In a press conference the president said that the Constitution clearly pro-

hibits aid to parochial schools. He cited the opinions of the Supreme Court in the Everson case to back up his position.

While the president was talking to the press, the Administrative Board of the National Catholic Welfare Conference, composed of the five Roman Catholic cardinals in the United States and 10 archbishops and bishops who head departments in the Conference, was in session deciding its stand on Federal aid to education.

A report of the meeting of the bishops reveals that they: (1) took a neutral position on Federal aid to education; (2) demanded participation of Catholic school children if a Federal aid to education bill is passed; (3) declared that this participation could take place through long-term, low-interest loans to private schools; and (4) announced opposition to any Federal aid to education bill that excluded Roman Catholic school children.

At the age of 21 in the very bloom of life, Mary Ann had been called to higher service. No one at the age of 121 could have been better prepared.

Mary Ann was the finest example of what kind of a young person is produced by a Christian home, a Baptist church, and a Baptist college. She had willingly given her life to Christian service and was planning to be a teacher. The lessons of her example in suffering and death were far more effective than any performance she could have ever rendered in a long life.

Mary Ann was stricken with an unusually rare and incurable disease of the skin tissues and blood. The doctors were some time in diagnosing it, and then helplessly stood by for the inevitable outcome. Mary Ann fought the disease five years before succumbing.

Her condition was known to Mary Ann but she never gave up. In her last letter written to a college friend on November 11, she said, "Also my eyesight doesn't seem to be getting any better. That throws a shadow of doubt on my chances of returning to college for the spring term. But I am trusting God. He knows what is best."

The faith of Mary Ann was shared by her parents who talked radiantly and confidently about God's will in her life and the lives of the other members of the family. Three other children: Jimmy Wayne, 18, Jean, 15, and Connie, 13, seem to possess the same dedication of the parents and Mary Ann.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13) —C. R. D.

Vernon Warren Appointed Woodrow Wilson Fellow

Vernon Warren, a senior in Liberal Arts at Campbellsville College, majoring in political science and history, has been selected as a Woodrow Wilson Fellow by the Woodrow Wilson National Fellowship Foundation. Warren is expected to be graduated with the A.B. degree in May and has an almost straight "A" average in his four years of college work. He is one of 1,400 seniors selected from thousands of applicants from all the senior colleges and universities in the United States. The purpose of the Woodrow Wilson Fellowships is to prepare young men and women for college teachers.

The fellowship carries a stipend of \$1,500 and free tuition for the college year of 1961-62. Warren will enter the Graduate School of Diplomacy in the University of Kentucky in the Fall and work for the M.A. degree. He plans to continue his studies after next year and work toward the Ph.D. degree.

Warren graduated from the Harlan High School in 1957 and entered Campbellsville College that Fall. He is the son of Mr. and Mrs. Vernon Warren, Sr., who live at 526 Hoskins Avenue, Campbellsville, Kentucky.

Training Union Workers From Seven States Meet

Men and women who assist the Training Union Department of Missouri, Illinois, Michigan, Indiana, Ohio, Tennessee and Kentucky met together March 15-17 for a special period of training.

Dr. Philip B. Harris, assisted by the age group directors of the Training Union Department of the Baptist Sunday School Board, made up the faculty for the meeting. The purpose of this special clinic was to share teaching techniques and clarify interpretations of methods.

Sessions were held at the Beechwood Baptist Church, Louisville.

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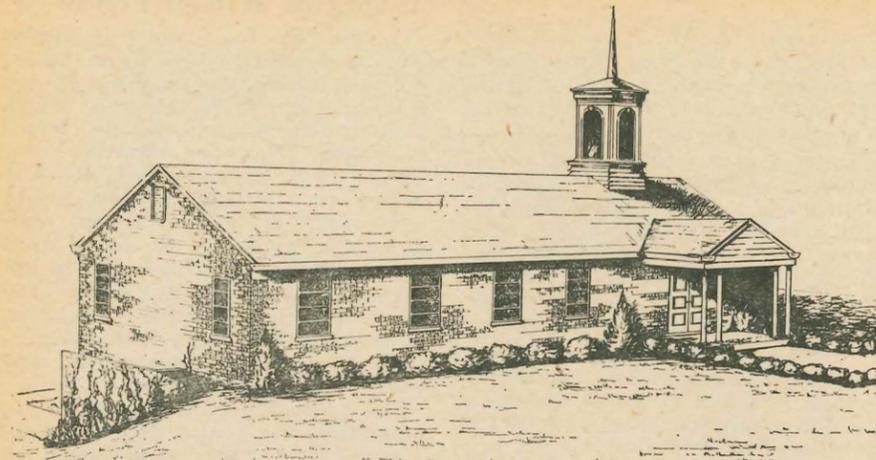
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New Church Building is Opened in Northern Kentucky



Greenview Baptist Chapel, just opened by Florence Church.

The Florence Baptist Church, Florence, Ky., has just led in the opening of the new building for the Greenview Baptist Chapel on the Burlington Pike near Hopewell Road. Some 102 braved the inclement weather on March 5 to attend.

Pastor Robert Couch, of the mother church, has announced the coming of Robert Campbell, Crittenden Baptist Church on March 26, to take charge of the Greenview Baptist Chapel. Pastor

Leo Drake, well known in Northern Kentucky churches, supplied temporarily at Greenview until Pastor Campbell could move.

The new structure will hold 250, and is built so as to be the first of three units. The present building was erected and equipped at a cost of about \$25,000 and it is situated on a five acre lot with the possibility of having plenty of parking space for present and future needs, as well as serving as a lawn.



William L. Cook of Morgantown, Ky., has been called to be pastor of the Clarkson Baptist Church, Clarkson, Ky. He and his family will move on the field in the near future. He has resigned as pastor of the Bethel Missionary Baptist Church, South Hill, Ky., to take up his new duties. Also he has resigned as treasurer of the Gasper River Association. During two previous years he had been clerk of Gasper River Association.

Jubilee Advance Group Plans Pulpit Exchange

WASHINGTON—(BP)—Baptist Jubilee Advance leaders have made plans for helping all the Baptists of North America know each other better.

Representatives of six major Baptist groups in the United States and Canada were present for their semi-annual session here. The group:

(1) initiated plans to encourage pulpit exchanges between pastors and other leaders for the several conventions.

(2) forwarded plans for a joint meeting of major U.S. Baptist conventions in Atlantic City, May 22-24, 1964.

(3) planned for church extension projects throughout the Nation in 1962.

(4) encouraged the reading of a biography of Adoniram Judson, the first Baptist missionary sent from North America.

The Baptist Jubilee Advance is a cooperative five year program by all North American Baptists, climaxing in 1964. This date marks the 150th anniversary of the founding of the General Convention of the Baptist Denomination in the United States for Foreign Missions.

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Southern Baptist Pastors' Conference — An Abridgement

Kiel Auditorium, St. Louis, Mo., May 22-23, 1961
Roy O. McClain, Georgia, President; Carl E. Bates, North Carolina, Vice President;
Ray McCollum, California, Secretary-Treasurer

THEME—"Christian Maturity"; Scripture, Ephesians 4

Monday Morning, May 22, Beginning at 9:30
"The Unsearchable Riches of Christ"..... Charles Howard, N.C.
Worship Through Art and Music..... Karl Steele, Ill.
"Grow Up—In Christ's Likeness"..... L. D. Johnson, Va.
"According to the Power That Works in Us"..... Name to be supplied later

Monday Afternoon, May 22, Beginning at 2:00
"The Ramparts We Watch"..... Glenn L. Archer, Washington, D.C.
Worship Through Art and Music..... Karl Steele
"Alienated From the Life of God Through Ignorance"..... D. J. Evans, Ga.
"Sealed Unto the Day of Redemption"..... William E. Hull, Ky.

Monday Night, May 22, Beginning at 7:00
"Through the Eyes of a Layman"..... Arch Avary, Ga.
Worship Through Art..... Karl Steele
"Maturity's Pinnacle: Kindness, Tender-heartedness, Forgiveness"..... Marshall Craig, Texas
"Keeping the Unity of the Faith"..... L. Carlyle Marney, N.C.

Tuesday Morning, May 23, Beginning at 9:00
"Through the Eyes of Youth"..... Harold Cole, B.S.U. Secretary, N.C.
"Be Angry and Sin Not"..... Gordon Clinard, Southwestern Seminary, Texas
Worship Through Art..... Karl Steele, Ill.
"Know Ye Not That the Body is the Temple of the Soul"..... Name to be supplied later
"Carried About With Every Wind of Doctrine"..... Dale Moody, Ky.

Tuesday Afternoon, May 23, Beginning at 2:00
"Speaking the Truth in Love"..... J. B. Weatherspoon, N.C.
Worship Through Art..... Karl Steele, Ill.
"Walking Worthy of the Vocation"..... Earl Guinn, La.
Frank Boggs, Bill Sutter, and other soloists, as well as duets and quartettes are on programs.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 19, 1961

	S.S.	Add.	T.U.
Louisville, Ninth and O	1203	4	631
Owensboro, Third	1014	2	302
Louisville, Carlisle Avenue	1066	8	288
Missions (2)	95	--	33
Hopkinsville, Second	1006	3	216
Madisonville, First	965	2	269
Mayfield, First	944	--	215
Mission	91	--	--
Covington, Calvary	892	--	--
Murray, First	880	--	136
Mission	37	--	--
Elizabethtown, Severns Valley	851	--	234
Missions (2)	70	--	--
Bowling Green, First	824	3	178
Mission	140	--	--
Lexington, Calvary	802	3	229
Chapel	53	--	--
Frankfort, First	776	2	230
Louisville, Beechmont	773	3	165
Lexington, Immanuel	757	--	258
Mission	7	--	--
Lexington, Grace	706	3	194
Mission	17	--	--
Louisville, Beechland	697	5	184
Mission	262	4	72
Louisville, Parkland	697	--	143
Covington, Latonia	682	--	198
Somerset, First	682	--	241
Mission	108	--	--
Louisville, Buechel Park	677	2	171
Louisville, Campbellsville	665	--	265
Missions (4)	61	--	48
Newport, First	656	3	196
Glasgow	654	--	103
Mission	65	--	--
Louisville, Victory Memorial	643	2	122
Lexington, Rosemont	607	3	153
Louisville, Valley Station	598	4	141
Louisville, Bethlehem	589	4	178
Erlanger	580	--	174
Princeton, First	574	--	175
Louisville, Rockford Lane	571	12	208
Louisville, Baptist Tabernacle	564	--	191
Owensboro, Hall Street	563	--	249
Shelbyville, First	551	3	69
Owensboro, Eaton Memorial	538	3	225
Louisville, Shively	529	--	135
Lexington, Trinity	523	5	203
Mission	98	--	64
Henderson, Immanuel	523	--	--
Missions (2)	165	--	--
Louisville, Beth Haven	519	5	231
Franklin, First	501	--	120
Mission	75	--	49
Lexington, Porter Memorial	500	2	123
Louisville, Hazelwood	497	--	151
Louisville, Green Acres	492	--	205
Hodgenville, First	491	--	157
Winchester, Central	488	--	145
Louisville, Third Avenue	487	3	148
Jeffersonton, First	484	--	160
Louisville, Immanuel	483	41	123
Winchester, First	475	--	129
Missions (2)	122	--	--
Corbin, Central	464	--	137
Mission	83	--	31
Mt. Washington, First	462	3	123
Mission	28	--	--

Louisville, Bethany	460	7	118
Louisville, Highland	460	--	196
Mission	57	2	21
Corbin, First	446	--	119
Louisville, Eighteenth Street	446	4	133
Mission	54	2	58
Central City, First	445	1	180
Ludlow, First	441	--	92
Middlesboro, First	440	--	113
Ashland, Unity	433	4	107
Greenville, First	433	4	189
Louisville, Beechwood	432	7	138
Florence	430	--	96
Mission	105	--	--
Russellville, First	421	--	119
Mission	63	--	--
Covington, South Side	420	--	74
Nicholasville	418	1	116
Lebanon, First	418	3	128
Owensboro, Buena Vista	405	--	160
Owensboro, Crabtree Avenue	404	5	176
Earlington, First	400	1	115
Richmond, First	394	3	83
Louisville, Shawnee	393	7	122
Frankfort, Thorn Hill	390	--	131
Bellevue	390	--	115
Danville, Gethsemane	390	1	180
Springfield	379	--	96
Louisville, Virginia Avenue	374	--	--
Bardston	372	--	39
Mission	43	1	29
Versailles	372	--	98
Bowling Green, Eastwood	367	2	106
Lawrenceburg, First	366	--	68
Mission	41	--	--
Frankfort, Crestwood	365	--	91
Louisville, Valley View	363	1	124
Scottsville, First	362	--	70
Hima, Horse Creek	348	--	--
Walton, First	340	--	197
LaGrange	--	--	--
De Haven Memorial	337	--	99
Barbourville, First	336	--	115
Missions (3)	236	--	--
Hawesville	321	1	87
Louisville, East Audubon	319	--	86
Glendale, Gilead	318	4	240
Middletown, First	315	21	123
Owensboro, Lewis Lane	313	--	113
Dawson Springs, First	312	--	66
Falmouth	297	--	38
Mission	24	--	--
Benton, First	297	--	97
Greensburg	294	--	99
Frankfort, Memorial	292	1	95
Leitchfield, First	287	3	103
Bowling Green, Glendale	282	8	135
Mission	39	--	23
Cold Spring, First	272	1	90
Marion	253	--	71
Hazel	251	--	--
Sonora	247	2	80
Louisville, Kings	246	--	111
Louisville, Fourth Avenue	237	1	92
Junction City	234	--	78
Owensboro, Seven Hills	231	--	66

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KENTUCKY BAPTISTS AT WORK

Brotherhood

Among the Churches And Associations

By FORREST R. SAWYER

A similar meeting and "spirit" as that experienced by the men of the Third Baptist Church, Owensboro, and the Hartford Baptist Church, as discussed in this column last week, was the lot of the Brotherhood of the Carlisle Avenue Baptist Church in Louisville where A. W. Walker is pastor and Howard Watt is president. At a recent meeting when 65 men were present the meeting generated itself into a testimonial service that beyond the usual hour, but one that was high spiritually.

Brother Watt is doing a good job in leading the Carlisle Avenue Baptist Church in its Brotherhood work.

* * *

Troy Johnston, the associational Brotherhood president in Booneville recently mailed to the Kentucky Baptist Building \$50.00 to be applied on the swimming pool debt. Thank you, President Johnston, and may your tribe increase!

* * *

George D. Park, associational superintendent of missions for Little Bethel, recently assisted the Pond River Baptist Church in the organization of a Junior Royal Ambassador chapter. Leon Renfro and Thomas Bourland are the counselors for the chapter. The chapter officers include Jimmy Armstrong, Philip Vaniver, Mike Bourland, Eddie and Donnie Armstrong, Ronnie Bourland, and Gerald Ferris.

* * *

"There is not a shadow of doubt that the time has come for Southern Baptists to add a new and challenging feature to our work of winning men to Christ at home and abroad. We should by no means slacken our efforts to bring the old and the young into our Sunday schools and teach them a way of life, nor should we, for a moment, stay or hinder the progress of our great evangelistic campaigns in the churches, in the great centers of population, out in the country, everywhere, but we should do something which Southern Baptists have not done in the last fifty years. We should set a time and call our people to meet together and humble themselves

and pray and seek God's face for a great heaven-sent, Holy Ghost revival to sweep over the whole land. We plan, pray, and fix periods for great money campaigns. Let us dare to ask God for something greater than money. The fact is, our great boards are in debt together and the work becomes crippled, not because our people do not have a sufficient amount of God's money in their pockets, but because they do not have a sufficient amount of God's grace in their hearts."

The foregoing paragraph was taken from the Southern Baptist Convention Annual and was written by E. P. Aldridge on the First of November, 1925. It reads like tomorrow morning's newspaper, doesn't it?

—o—

Sunday School

Top Ten Churches and Associations in Training

By ROY E. BOATWRIGHT

The following is a list of the top ten churches in training in Category 17, October 1, 1960-February 28, 1961:

Church—Association	Awards
Louisville, 9th & O—Long Run	377
Louisville, Walnut St.—Long Run	174
Mayfield, First—Graves Co.	162
Princeton, First—Caldwell	151
Louisville, Eastn. Pkwy.—Long Run	141
Covington, Latonia—North Bend	125
Covington, Southside—North Bend	124
Louisville, Beechmont—Long Run	106
Louisville, Bethany—Long Run	104
Danville, Gethsemane—So. District	102

The Top Ten Associations in training in Category 17, October, 1960-February, 1961, were:

Association	Awards
Long Run	2,119
Elkhorn	560
Nelson	519
West Union	430
North Bend	387
South District	363
Graves County	299
Severns Valley	239
Caldwell	231
Greenup	219

The total training for Kentucky in all Categories, October 1, 1960-February 28, 1961:

Junior Book Awards	1,748
Intermediate Book Awards	677
Young People's Book Awards	158
Categories 1-15	12,322

Category 16	25
Category 17 (Sunday School)	9,346
Category 18 (Training Union)	1,866
Category 19 (Music)	1,036

Total	27,178
-------	--------

Training Union

Speaker at State Training Union Convention

By JAMES H. WHALEY, SR.

Dr. Ralph A. Phelps, Jr., president of Ouachita Baptist College, Arkadelphia, Arkansas, will be the principle speaker at the state Training Union Convention. Dr. Phelps is an excellent speaker and has spoken to many Young People's groups as well as congregations of all ages throughout the United States.

At the time of his election as president of Ouachita, he was the youngest senior college president in the United States. Dr. Phelps is a graduate of Baylor University and of Southwestern Theological Seminary. He has served as pastor of several churches in Texas and also as Associate Professor of Social Ethics at Southwestern Baptist Theological Seminary.

Dr. Phelps is the author of two books. *Blueprint for Tomorrow*, which was published in 1955, is concerning preparation for marriage and is included in the Young People's study course books series. Also, in 1952, his book, *Tangled Threads*, was published. This was on social problems in the south.

Woman's Missionary Union

Our Sympathy

By MRS. GEO. R. FERGUSON

Our sincere sympathy is extended to our president, Mrs. Carl W. Liebert, and her family in the recent death of her sister, Mrs. Evelyn Cambron. Mrs. Cambron was a faithful member of Victory Memorial Church, Louisville, and active in the work of Woman's Missionary Union in her church and Association. She passed away on March 5 after a long illness.

MISSION STUDY RECOGNITIONS

By MRS. HUGO CULPEPPER

This past year three W.M.S.'s in Kentucky earned 500 points on the Mission Study Chart, which is the very highest possible score. We want to recognize

these organizations for the fine work they have done. No greater reward can come to them than that which they have already gained simply through the achievement of these 500 points, in the amount of missionary knowledge gained and the broadened understanding of this world and its people. These three organizations are:

Association	Baptist Church
Davies-McLean	Bellevue
Davies-McLean	Island
Long Run	Farmdale

The following churches gained 450 points or more for this year:

Association	Baptist Church
Blood River	Hazel
Elkhorn	Calvary
Russell Creek	Greensburg
Upper Cumberland	Lenarue
Upper Cumberland	Sunshine

During 1958-1959, there were 48 churches who made the basic 350 points to qualify for recognition. For 1959-60, 69 societies gained the recognition. It may also be pointed out that Island, Hazel and Calvary Churches have been on the lists for several years now of those gaining this recognition.

Student Union

A SEMINARY STUDENT SPEAKS

By J. CHESTER DURHAM

Mr. Lerond Curry is a first year student in Southern Baptist Theological Seminary. He is an honor graduate of Western State College. While in college he was elected to "Who's Who In American Colleges and Universities;" President of the Western Chapter of PHI ALPHA THETA—National History Honorary; member, TAU KAPPA ALPHA—National Speech Honorary; winner—Robinson Oratorical Contest; captain, 1959 Kentucky Intercollegiate Champion Debating team; winner of individual debating medals and superior rating in oratory and extemporaneous speaking at Southern Speech Association.

While attending Western State College, Mr. Curry served on the B.S.U. Council as missions chairman, enlistment chairman and president. He served as a B.S.U. summer missionary to Hawaii during the Summer of 1959.

B.S.U. had a profound influence on his life. The following is what he has to say about his experience:

By LEROND CURRY, Student

Southern Baptist Theological Seminary

Forces which tug for one's supreme loyalty become increasingly intense to college students, and the response which collegians make toward them affects the future of the entire world. We as Christians must make a continuous assault into the modern college and university settings if we are to be heard among these forces. Throughout the world Christians are recognizing this, and Baptists can be thankful that Baptist Student Union (B.S.U.) moves among the maze of collegiate activities with its ultimate purpose to let Christ become adequately known.

I value no other phase of my college life more highly than my experience in the Baptist Student Union. Throughout my college days B.S.U. presented to me a balanced approach to life and challenged the best that was in me—spiritually, morally, intellectually, and socially, and because of its Christian foundation I, and many of my friends, now have a

deeper understanding of God's revelation of Himself to man and a sounder enthusiasm of presenting Christ to all the world.

Numerous factors were combined into its ministry. State conventions and convention-wide retreats featured some of the most effective ministers and laymen among us. Training conferences enabled me to share ideas and experiences with student leaders from other campuses. In Bowling Green a Baptist Student Center served as a focal point for our campus ministry and as the major physical factor in the growth of the student response there. Most of all, day by day associations with fellow Christian students and with a seminary-trained, full-time (and overworked) Baptist Student Director, who was counselor, guide, and friend to all of us, gave me needed encouragement and added determination to be about our Master's commission.

Such as this makes B.S.U. a movement which, as I see it, can provide students with essential opportunities for Christian

fellowship and Christian expression. In B.S.U. I found friends who saw beyond circumstances to the real person and whose friendship encouraged me to befriend others, and even those not of our number. And it was through B.S.U. that I was given unique opportunities for sharing my Christianity with others through my Christian testimony. My first opportunity came as freshman in services conducted for prisoners at the Warren County Jail, and my most recent one came this past summer as a graduated senior on the mission field in Hawaii under sponsorship of the Baptist Student Summer Mission Program. In the intervening time there were countless other experiences of service.

From all of this came Christian growth in my life. So profound was the impact of the Baptist Student ministry upon me that today I am in a seminary, a place which I did not wish to consider in my earlier days at college. Others are finding new horizons of Christian service in lay work and in the home and there are making known the Christ of all men.

This Christ approves of a definite witness to the modern colleges and universities, and thus I feel that Baptist Student Union deserves the support of us all. With such His word shall continue to be heard in the academic community.

[NOTE: Enrollment at Western State College shot up from 2,918 last fall to 3,586 this fall, a whopping 22.8 percent increase. We have 1,340 Baptist and Baptist preference students at Western State College.—J. C. D.]

Mission Emphasis Week Was Held at the First Church, Frankfort

The First Baptist Church, Frankfort, currently is in a Mission Emphasis Week for the entire church membership. Key-noting the entire week was Dr. Baker James Cauthen, executive secretary, Foreign Mission Board, who spoke at both morning and evening services on Sunday, March 19.

On the following five nights, mission classes were conducted for all age groups. Among the teachers scheduled for the event are listed: Neville Claxon, missionary to Nigeria; Edward L. Oliver, missionary to Japan; Bryan Brasington, missionary to Peru; and Mrs. Dewey Mercer, missionary to Japan. Also teaching during the week are Mrs. Paul Cantrell and Mrs. Richard Snell. The Mission Emphasis Week is being sponsored by the Training Union.

►Walter K. Price, First Church, Danville, and Warren Allnatt, McKinney, will team up with Pastor William R. Bradshaw at the Hustonville Church for a revival the last week in April.

Church Music

Harlan Attains the Only Advanced Music Standard in 1960

By EUGENE F. QUINN

The only church in Kentucky to have attained an Advanced Standard of Excellence for 1960 is the Harlan Baptist Church in Harlan, Kentucky. This distinctive honor goes to the church which has been led by the capable minister of music, Mr. Ronald Sholar, and pastor, Dr. E. Keevil Judy.



Ronald Sholar

Almost as great an honor belongs to this church since it is only the second church in the history of Kentucky Baptists which has attained the Advanced Standard of Excellence of music. For several years this team has worked together in developing such a music ministry in their church along with the dedicated cooperation of a host of singers, instrumentalists, and other church leaders.

May the Lord help this church to continue this high degree of quality and balance in their music ministry during the new year so that they can attain this work for 1961!

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For some fresh and inspiring music for your revival choir you will be interested in the new collection of gospel song arrangements entitled "Selections for the Revival Choir, No. 2." This collection includes "Are You Washed in the Blood," "Blessed Assurance," "Give Me Thy Heart," "I Have Decided to Follow Jesus," and several other excellent familiar gospel choir arrangements.

They are available for sale at the Baptist Book Store for 60¢ per copy.

POSITION PAPER ON FRINGE BENEFITS

(Continued from Page 3)

Such credit legislation does not belong in a Federal-aid-to-education bill, and was properly ruled out of order when offered as an amendment during the sessions of the 86th Congress.

That the bishops of the Roman Catholic church failed to see this distinction led them to the strange inconsistency in their recent statement. Having stated their viewpoint regarding aid to the person for Roman Catholic parochial students, they used this premise as grounds for asking institutional loans. This self-contradiction indicates that they are really aiming not at *bona fide*

"loans" but at credit relations which involve immediate or future aid. Apparently the insights of many Roman Catholic laymen, for whom Sen. Kennedy spoke in the election campaign and continues to speak for now as President of the United States, are clearer on these constitutional points than are those of the clergy who run the schools.

Should the Federal Government set up an aid program, which, even under the guise of "loans," tries to build up the private and parochial schools with taxpayers' funds, it thereby becomes party to the parochial system in competition with the public educational programs of the several states. A Federal-parochial system of schools will not help the total cause of education, but it does represent an obvious violation of separation of church and state. Furthermore, additional fragmentation is bound to come until we have what could be listed as "Federal-Baptist schools," "Federal-Methodist schools," "Federal-Roman Catholic schools," "Federal-labor schools," "Federal-Jewish schools," "Federal-white supremacy schools," and many more.

III. Churches and church operated institutions can be free only if they carry their programs on the basis of their own concern.

Historically, a spiritual powerlessness has come upon churches when they have become tools for the use of public policy or government. The repetition of such errors must be the more carefully guarded at those times when the churches seem most important to public interests. It is at such times that the temptation arises to undergird the churches with well intentioned motivations which are extraneous to the churches themselves, and which actually weaken the churches.

One of the more popular suggestions for increasing attendance at parochial schools and the payment of tuition to them is to offer additional tax "deductions" or "credits" for parents making such payments. Apart from the Government's role in undertaking such encouragement, two major problems arise.

Presently the Internal Revenue Service views tuition payments as payments for "services rendered." They are not "contributions" to the schools. If the clear distinction between "purchase of services" and "contributions" is blurred by enactment of provisions as now proposed, the new tax reducing device should also apply to other types of service which are purchased. Surely all health expenses, many if not all of the person's recreational expenses, as well as efforts at betterment, would be eligible for consideration. If recognition were given only to those services that have strong "lobbying" power this would be clear discrimination. That a new line could be drawn which is better than the one presently applied by the Internal

Revenue Code is hard to see. The total effect on the U.S. Treasury is also hard to estimate.

After a full discussion of the church-state issues included in these proposals the Baptist Religious Liberty Conference of 1960 said:

"It is our strong feeling that the Government is not concerned with the motivation or quality of the individual's stewardship. The Church of Christ has the responsibility of trying to develop this quality of an individual's stewardship. But we do deplore the tendency in some quarters to use the deduction idea in order to collect funds for church purposes. We believe this is a part of the secularization process going on in America today."

Furthermore, the Conference concluded that

"... we believe that no tax deduction should be granted for tuition for education, and that no Government grants should be made to privately owned, operated, or sponsored schools. Further, we believe that religious training or private education is a personal responsibility and prerogative."

(Approved by the Baptist Joint Committee on Public Affairs, March 7, 1961).

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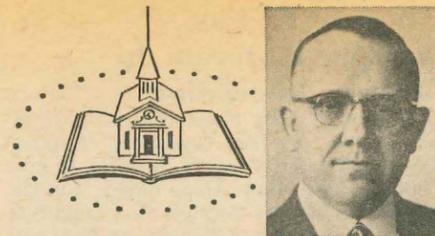
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SUNDAY SCHOOL LESSON

By H. C. Chiles

CHRIST OUR LIVING LORD

For April 2, 1961

John 20:11-22

When Christ had been discredited and crucified, the very bottom dropped out of the lives of the disciples. They were filled with bewilderment, consternation and fear, probably thinking that they would be the next to suffer a similar death. One can hardly imagine a more dejected group. Even though Christ had told them repeatedly that He would rise from the dead, they had no idea that His resurrection would actually occur.

Joseph and Nicodemus prepared the body of Christ for burial and placed it in the sepulcher. Certain women observed where they laid Him, and then returned to their homes and rested on the Sabbath. Their hearts were sad because they thought their Lord was gone, never to return.

Before sunrise on the morning after the Sabbath, Mary Magdalene went to the tomb to anoint the body of Christ as a token of her love for Him. Upon her arrival there she was amazed to find that the stone had been rolled away from the entrance, and that the body of Him Whom she sought was not there. Instead of lingering about the tomb in wonder about what had happened, Mary Magdalene ran quickly to Peter and John and informed them that the body of Christ was not in the sepulcher, hoping that this disturbing news would arouse their interest and efforts to locate it. This alarming news caused Peter and John to investigate the matter hastily. They ran to the tomb. Being the younger, John outran Peter and reached the tomb first, but his reverence caused him to stop on the outside, whereas Peter's impulsiveness and perhaps courage caused him to rush through the entrance. Then John followed him inside the tomb. In view of the fact that Christ had told them repeatedly about His forthcoming death and resurrection, one might have expected Peter and John to have been present at the tomb awaiting His resurrection instead of being amazed when they failed to find His body therein. Convinced that His body was not in the tomb, the two disciples promptly returned to their homes.

I. The Risen Christ Seen By Mary Magdalene. John 20:11-18.

Mary Magdalene was unable to remain away from the spot where her

Lord's body had been placed. When she discovered that His body was not in the tomb her grief was increased tremendously. It would have been far better had she been rejoicing that His grave was empty, in proof of His deity and messiahship. Frequently we, too, weep when we should be rejoicing. Mary Magdalene did not enter the tomb, but tarried on the outside and gave full vent to her sorrow. She was mourning because her Lord, Who had done so much for her, was missing. She still felt that she could not give Him up, even though Peter and John had already done so and had returned to their homes. To stand by while others do likewise is not difficult, but to remain alone is evidence of real love.

With tears streaming down her cheeks in overwhelming and unconsolable grief, Mary stooped down and looked into the tomb. She did not have the faintest idea that Christ had arisen from the dead. Her chief concern was to find the place where the body of her Lord had been placed. When she gazed into the tomb she saw two angels in white apparel, sitting at the head and at the feet respectively of the place where they had laid the body of Christ.

These angels asked Mary Magdalene, "Why weepest thou?" She replied with the explanation that someone had stolen the body of her Lord. It did not dawn on her that Christ had arisen as He had previously predicted and promised that He would. Forgetting His precious promises has been the cause of grief in so many lives. Then, somebody or something caused Mary Magdalene to turn around, whereupon she saw Christ but failed to recognize Him. He inquired, "Woman, why weepest thou? whom seekest thou?" Grief-stricken, and thinking that she was talking with the gardener who was responsible for and informed as to the whereabouts of the body of Christ, Mary Magdalene urged Him to tell her where His body had been placed. Because of her great love for Christ, she seemed to think that she could do almost anything for she said, "I will take Him away." Although she did not recognize her Lord in His resurrected body, as soon as He called her "Mary" His familiar voice revealed His identity and she exclaimed, "My Great

Master." Thrilled that He was alive again, she was about to lay hold on Him and cling to Him when He said to her, "Touch me not; for I am not yet ascended to my Father." Christ commanded her to go and tell His disciples about His resurrection and forthcoming ascension. She promptly informed them about the glorious victory of Christ over the grave and that she had seen Him. She also told them what He had said.

II. The Risen Christ Seen By the Disciples. John 20:19-22.

Filled with fear, the disciples assembled in that upper room, where they had met frequently with Christ, and locked the doors. In view of the fact that their Lord, for Whom they had left their homes and vocations, had been condemned and crucified unjustly, it is not surprising that the disciples were fearful. They knew that those who had treated so shamefully their Lord would not hesitate to treat His followers likewise. There they sat shivering with fear, listening for the footsteps of armed men or the raging mob, which had caused the crucifixion of Christ, coming to destroy them.

While the disciples were discussing the strange events, the Lord Jesus suddenly entered the room in a mysterious and supernatural way and stood in their midst. It must have been a glorious experience for them when He appeared in their midst at the time when they were so confused and unhappy. In the hush of their silence Christ spoke to them saying, "Peace be unto you." Having calmed their fears, He proceeded to give them unmistakable evidence of His resurrection from the dead and that He had a body which could be seen and felt. Seeing their questioning faces and knowing how startled the disciples were, Christ showed them His nail-scarred hands and His spear-pierced side. They must have leaned forward with wonder as they gazed at the nailprints. They must have shuddered at the sight of the dreadful scar in His side which had been caused by the thrust of the spear. There was no mistake about it. He was the very same Christ Whom they had loved and worshipped. Fully convinced that He was the same Lord with Whom they had been associated previously, and that His resurrection from the dead was a demonstrated fact, their minds were set at rest and they were glad and grateful that He was living again.

Foreign Mission Board Reports to the People

By MISS IONE GRAY, Director of Press Relations
Foreign Mission Board, S.B.C., Richmond, Va.

In its March meeting the Southern Baptist Foreign Mission Board appointed 18 new missionaries, the first of 160 expected this year. They bring the number of active missionaries to 1,491.

The new missionaries, their native states, and fields of service are: E. Preston Bennett and Audie Ercanbrack Bennett, both of Texas, appointed for Japan; Robert S. Franks, Oklahoma, and Sallie Dollins Franks, Arkansas, for Mexico; James C. Muse, Jr., and Patsy Slabaugh Muse, both of Oklahoma, for Ecuador; Marshall E. Phillips and Dorsie Murphy Phillips, both of Kentucky, for East Africa.

Also, Murray C. Smith and Dixie Sills Smith, both of Louisiana, for Uruguay; Paul S. C. Smith, Mississippi, and Virginia Walker Smith, Missouri, for Jordan; J. William Trimble and Vivian Paulk Trimble, both of Louisiana, for Lebanon; Kenneth R. Wolfe, Kansas, and Glenda Burk Wolfe, Missouri, for South Brazil; and Jack N. Young, Missouri, and Jean DeVore Young, Texas, for South Brazil.

Lottie Moon Offering \$6,367,731 on March 9

Dr. Baker J. Cauthen, executive secretary, announced that the amount of money received from the Lottie Moon Christmas Offering stood, as of March 9, at \$6,367,731. This is \$360,577 more than the amount of the offering on the same date last year. It is too early to estimate the full amount of the offering as the books will remain open until May 1. Dr. Cauthen said that at the April meeting of the Board recommendations will be made for appropriation of all the money which will have been received up to that time.

"It is impossible to state the gratitude with which this money is received at the Foreign Mission Board," Dr. Cauthen said. "Without it mission work across the world would be greatly reduced. We are dependent upon this money for \$3,000,000 of the operating budget of the Foreign Mission Board for 1961. We are also dependent upon it for most of the money that will be used to construct buildings across the world—churches, missionary residences, schools, theological seminaries, hospitals, and others."

Dr. Cauthen called attention to advance projects in evangelism and church development now in progress in several areas. Joseph B. Underwood, secretary of stewardship promotion for the Baptist Convention of New Mexico, is directing stewardship development projects in Portugal, some places in Africa, and the Near East.

Three specialists from the Baptist

Sunday School Board's Sunday School Department are now in the Orient engaged in conferences with Baptist Mission and national convention groups relative to strengthening the life of the churches. They are Dr. A. V. Washburn, secretary; Dr. Howard P. Colson, editor-in-chief of lesson courses; and Keener Pharr, superintendent of administration.

Later this month Dr. Porter Routh, executive secretary-treasurer of the Southern Baptist Convention Executive Committee, and Kendall Berry, chairman, will confer with Baptist leaders in several countries of the Orient and participate in the Orient Missions Conference in Hong Kong, a gathering of Southern Baptist missionaries and Baptist leaders of the Orient for several days of worship and intensive discussion.

Caribbean Survey Planned

Dr. Frank K. Means, Latin-American secretary, outlined plans for a three-week survey of the Caribbean area which will be conducted the last of March and first of April to bring up to date information on evangelical work and opportunities in the area and to find ways to expand Southern Baptists' outreach and witness there.

Dr. Means and Charles W. Bryan, field representative for that section of Latin America began the survey on March 17; Dr. Cauthen joined them a few days later. They will visit the Bahamas, Jamaica, Haiti, the Dominican Republic, Puerto Rico, islands in the Leeward and Windward groups (including part of the French West Indies), Trinidad, British Guiana, and Bermuda, though the latter is not in the Caribbean area.

Homes Still Available For State W.M.U. Meeting

Some have expressed concern about overnight accommodations in the city of Mayfield for the annual meeting of Kentucky W.M.U. Word has come that plenty of rooms in homes are still available. Send or phone your reservation now to Mrs. Robert O. Wilford, Jr., chairman of entertainment, 903 S. Eighth Street, Mayfield.

—Mrs. George R. Ferguson

►Mercer University, Macon, Ga., conferred an honorary doctorate upon Dr. G. Penrose St. Amant, dean of the School of Theology at the Southern Baptist Theological Seminary, on March 29. This was part of the ceremony in connection with the inauguration of Mercer's 16th president, Dr. Rufus C. Harris.

Thomas F. Cox Accepts Pastorate In Mercer Association

Thomas F. Cox has recently resigned as pastor of the Colesburg Baptist Church, Hardin County, in order to accept the call of the Deep Creek Baptist Church in Mercer County. Cox, a native Kentuckian, is a graduate of Georgetown College and is currently in his last year of study at Southern Baptist



Thomas F. Cox

Theological Seminary. The new pastor along with Mrs. Cox and their four children will move to their new field of work around the last of May. The children are: Rita Kay, 9, Gale Lynn, 5, Thomas F. II, 3, and Dona Lee, 2.

►James Thomas Nolen has resigned as educational director of the First Baptist Church, Suffolk, Va., and has accepted a similar position with the Broadway Baptist Church, Louisville, Ky. He is a graduate of the School of Religious Education, Southern Baptist Seminary, and during his seminary days he worked with the Rockford Lane Baptist Church, Louisville. He is from the First Baptist Church, Clarksville, Tenn.

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PAGAN TEMPLE LIKENESS CONVERTED TO CHURCH



Vestavia Hills Baptist Church, high above Birmingham, Alabama.

BIRMINGHAM, Ala.—(BP)—One of the world's most unusual homes is now one of its most unusual churches.

The likeness of a pagan temple, on a mountainside overlooking Birmingham, became the meeting place of Vestavia Hills Baptist Church.

George Ward, former mayor of Birmingham and a wealthy investment broker, built Vestavia Temple in 1925 as his own home. It is an exact replica of a small temple to the Vestal Virgins in the hills near Rome, Italy.

The church auditorium is in a building adjoining the temple Ward built.

Cooperative Program Prayer, Study Week

NASHVILLE — (BP) — A Baptist agency here will lead in development of a churchwide plan for an annual emphasis of prayer and study on the Cooperative Program.

The Cooperative Program is the financial plan of the Southern Baptists for meeting state Baptist mission needs as well as those of the Southern Baptist Convention.

The Stewardship Commission of the Convention at its semi-annual meeting here voted to direct the project, on request of the S.B.C. Executive Committee.

Merrill D. Moore of Nashville, executive director of the commission, said

But Sunday school classes meet in the temple replica.

The temple replica is 60 feet in diameter and 50 feet high. A dome and a slightly lower facade are both decorated with Romanesque style etchings. A group of columns surround the circular building.

For a time before the church bought it in 1959, the temple likeness was operated as a tourist attraction.

John Wiley is pastor of the Vestavia Hills Baptist Church. The church has a membership of 350.

churches will be asked to set aside a week in 1962 for the first annual emphasis on the Cooperative Program.

"There is a tremendous demand for it," Moore said. "All those with whom we will work are very enthusiastic about it." The commission was assigned the task of helping select a name for the week and working out a suitable date on an already crowded denominational calendar.

He ranked the idea for a week of study and prayer as the "biggest idea" for the Cooperative Program since it was developed in 1925. Moore said he believes the idea stands alongside the \$75-million campaign of a bygone day in importance.

Executive secretaries of state Baptist

conventions brought the matter before the Executive Committee, whose meeting immediately preceded the Stewardship Commission's.

John A. Maguire, executive secretary, Florida Baptist Convention, Jacksonville, said state leaders "hope by 1963 a graded series of study course material will be developed on the Cooperative Program, with a section included to point out the work supported by the Cooperative Program in various states."

He urged the best possible week in the year be chosen for the prayer-study emphasis.

Daytona Beach Doctor Fights Tobacco Use

DAYTONA BEACH, Fla.—(BP)—A prominent Christian doctor here has joined with three other persons to educate young people about the health dangers from smoking tobacco.

Dr. Perry A. Sperber, a deacon in First Baptist Church, is a specialist in allergies and skin diseases. He feels tobacco is the cause of an increasing number of cases of lung and throat cancer.

The others on the team with him are also local residents, Mrs. Lorimer Coons, Miss Irene Schwarzbeck, and William A. Tyler. Miss Schwarzbeck is the teenage member of the group and its moderator when it appears before groups of young people.

The team decided to direct its appeal to young people from junior high school age through college age, an age where for many tobacco smoking begins.

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Parochial Bus Rides Upheld by U.S. Court

WASHINGTON—(BP)—The United States Supreme Court has reaffirmed the constitutionality of publicly paid bus rides for parochial school pupils.

The Court, by a 7 to 2 ruling, in a brief per curiam (by the court) order turned down an appeal from a group of citizens of Newtown, Conn., declaring that "the appeal is dismissed for want of a substantial Federal question."

The Newtown citizens group had sought to argue that when a community provides transportation for pupils who attend a religious school it is a form of direct support of such religious education, and hence, a violation of the First Amendment.

The Attorney General of Connecticut argued that the constitutional issue had already been resolved in 1947 in the *Everson v. Board of Education* case in which payment of school transportation costs in New Jersey was upheld by a 5 to 4 decision of the Court. Appellants had asked the Court to review its *Everson* decision in the light of subsequent decisions.

The Connecticut case arose in 1958 when voters of Newtown township, under a "local option" law passed by the state legislature, voted to let 217 pupils of newly-established St. Rose's parochial school ride public school buses, as well as 1,481 students attending the public schools. The Connecticut Supreme Court upheld this action by a 4 to 1 decision.

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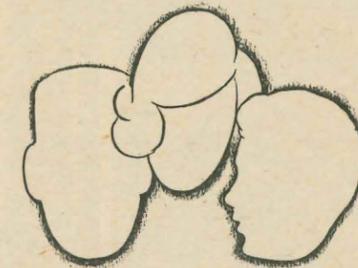
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►Two Kentuckians—William R. Cromer, Jr., instructor in religious education, Southern Baptist Theological Seminary, Louisville, and Wallace H. Carrier, of 489 Beaumont Ave., Harrodsburg—will participate in a conference at the Baptist Sunday School Board April 10-13. An evaluation study of organization pro-

cedures and curriculum used in Intermediate Training unions in Southern Baptist churches is the purpose of the meeting. It will be co-directed by Versil S. Crenshaw, director of Intermediate work, and Miss Betty Jo Corum, editor of Intermediate lesson courses, both in the Board's Training Union Department, Nashville.

Number 12 in a series



ENLARGING YOUR STAFF?

Thinking about adding a new paid staff member in your church? Ordinarily, a consecrated, well-trained staff member is a good investment. But staff members should be added as needed—and not simply for prestige reasons or to make a longer masthead in the church paper.

Remember hidden costs in new staff members—moving expenses, office supplies, telephone, secretarial help, fringe benefits, Social Security, etc. Make sure the increase does not limit regular budgeted programs of the church or mission gifts. In most churches, salaries are fixed, preferred items. Once incurred, they are not easily removed.

This is not to discourage new staff members. It is simply saying, "Add to your staff with your eyes open. Select top-quality personnel. Make thorough investigations. Once you find the person you want, pay a worthy salary. Don't look for bargains. You may be able to buy the janitor's supplies at wholesale, but staff members do not come at marked down prices. They are too busy working for other churches which are interested in results, not bargains."

Above all, never substitute paid staff members for the right kind of volunteer, lay leadership. When members have more money than time to give their churches, they are in danger of becoming poor stewards. We pay others to assist us in spreading the Gospel, but never to do our witnessing for us.

STEWARDSHIP PROMOTION DEPARTMENT

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