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Middletown, Kentucky

April 20, 1961
Vol. 135, No. 16

AN INFORMED BAPTIST IS AN ENTHUSIASTIC BAPTIST



First ABC Church in South

Announcement has been made by William B. Hill, church extension pastor for American Baptist Mission Societies, that he will lead in the establishment of the first American Baptist Convention church in St. Petersburg, Florida, soon.

Kale Conner to Virginia

Kale Conner, formerly of Richmond, Ky., has moved to Virginia where he is pastor of Rose Hill Baptist Church. A graduate of Clear Creek Baptist School, he has been serving as pastor of New Salem Baptist Church.

Two Diamond Deacons

Alvah Beckner and Billy Boyd Cardwell were ordained as deacons of the Diamond Baptist Church, Providence, Kentucky, on Sunday afternoon, March 5, 1961. Both new deacons are very active and have responsible places of leadership in the church. Beckner serves as treasurer and teaches an Intermediate boys' Sunday school class, and Cardwell serves the church as teacher of a young men's class in the Sunday school.

Lottie Moon Gifts

The 1960 Lottie Moon Christmas Offering has topped the grand total for 1959, according to Treasurer Everett L. Deane, of the Southern Baptist Foreign Mission Board. The Offering reached \$7,814,123.59 today (April 4), which is \$107,276.30 more than the 1959 total and \$433,008.92 more than had been received by the same date last year. The grand total for 1960 will not be known until books are closed on the Offering May 1.

Two Golden Gate Kentuckians

Two Kentuckians will be among 85 graduates receiving diplomas from Golden Gate Baptist Theological Seminary, Mill Valley, Calif., at commencement exercises April 28. Mrs. Jerry Horning Casey, Glasgow, will receive the master of church music degree and James E. Johnson, Paducah, a bachelor of divinity degree. Dr. Grady Cothen, newly appointed California executive secretary, will be speaker at seminary baccalaureate ceremonies.

Princeton's Ginn, Writer

Dr. D. Perry Ginn, the pastor of Princeton's First Baptist Church, is the author of one of the Sunday School lesson quarterlies which are being used in Southern Baptist churches during April, May and June, 1961. Dr. Ginn wrote the lessons for the quarterly Sunday School Married Young People, which is published by the Sunday School Board of

the Southern Baptist Convention. He also wrote helps for teachers of Married Young People which appear in The Young People's Teacher for the quarter.

Jack Duvall to Tennessee

Jack C. Duvall has just been elected vice president of the Tennessee Baptist Sunday School Convention at its meeting in Johnson City, March 17. Mr. Duvall grew up in the Walnut Street Baptist Church of Louisville, Ky., and for some years was director of music at the St. Matthews Baptist Church, also in Louisville. He is now minister of music at the First Baptist Church, Union City, Tenn. He is a son of Deacon and Mrs. A. N. Duvall, 2430 Sherry Road, Louisville, members of Walnut Street.

A. F. Sims Passes

Arnold F. Sims, of McKinney, Kentucky, passed away December 28, at the Ephraim McDowell Memorial Hospital, in Danville, Kentucky, after an illness of two years. He was a member of the Mt. Salem Baptist Church, a deacon, former trustee and superintendent of the Sunday school. Services were held at the Beazley-Raney Funeral Home and burial was in the Buffalo Springs Cemetery. He is survived by his wife, Mrs. Nancy McKinney Sims; a daughter, Mrs. John Elliott, McKinney, Ky.; and a grandson, John Elliott, Jr.

Population Explosion

Three prominent theological educators have predicted that North America's population explosion will require from 30,000 to 40,000 more Protestant ministers by 1975 than the seminaries of the United States and Canada can normally produce. The United States may need 50,000 new churches to handle an expected Protestant membership growth of between 15,000,000 and 20,000,000. Canada's growth will need at least 1,000 more clergymen in 1975 than today. Canada is short 200 church ministers now. Seminary output is only keeping pace with the ministry's normal decrease caused by deaths and retirements.—J. P. Edmunds.

Honor Kentucky WMUs

Word comes from Birmingham that seven churches and five associations in Kentucky have received special recognition for maintaining an Honor W.M.U. during 1959-60. The Honor certificate is achieved by following the Aims for Advancement which give the plan of work for the year. Kentucky churches receiving the honor certificates are: Central City, First; Danville, Lexington Avenue;

Madisonville, Second; Mt. Pleasant in Owen County Association; Somerset, First; Somerset, High Street; Vine Grove. The associations receiving the honor recognition were: Christian County, Little Bethel, Muhlenberg, Pulaski County, and South District.

Western Recorder

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

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WESTERN RECORDER KENTUCKY BAPTIST BUILDING Middletown, Ky.

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When Tithing is Wrong

By TAL D. BONHAM, Pastor of First Baptist Church

Marlow, Oklahoma

Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.—Matthew 23:23

Is it ever wrong to do right? Jesus said in Matthew 23 that a Christian can convert right into wrong by doing the right things with the wrong motives.

It is right for a Christian to be outwardly different from one who is not a Christian. However, it is wrong for a Christian to be outwardly different for the sake of glorifying himself (Matt. 23:5).

It is right for a Christian to go to church but his church-going is wrong when he goes to be seen of others (Matt. 23:6). It is right for some Christians to teach others but it is wrong when the Christian teacher is motivated by the desire for praise (Matt. 23:7).

It is right for the Christian to pray but wrong when his public prayer is a "cover-up" for his private sins (Matt. 23:14).

Jesus prefaces his lone remark about tithing in Matthew 23 with these illustrations of doing the right things with the wrong motives and in the wrong manner. This is when it is wrong to do right. There is a wrong way to tithe as well as a right way.

1. Tithing is wrong when it is motivated by anything other than love.

Why do you tithe? The answer to this question will reveal whether or not one's tithe (10%) is pleasing to God. If tithing is completely motivated by fear it will be a burden instead of a blessing. It will neither please God nor the tither. It will haunt the Christian rather than help him. Tithing because you are "scared not to" is doing the right thing with the wrong motive.

If tithing is completely motivated by the desire for glory, it is wrong. Someone has said that very little would be done for Christ in the average Baptist church if we did not care who gets the credit.

If tithing is completely motivated by the desire to "pay off my debt," it is wrong. God already owns the whole world. How can we pay our debt to God for salvation when he already owns everything that we call ours? It is a privilege to tithe—not a legalistic duty.

The only right motive for tithing is love! Jesus had just summarized the Ten Commandments in Matthew 22 for the Pharisees with a twofold command: (1) Love the Lord thy God with all thy heart, and with all thy soul, and with

all thy mind; (2) Love thy neighbor as thyself (Matt. 22:37-29).

Matthew 23 applies the motive of love to Christian service. The actions of the Pharisees were right in man's sight but their false motives made them wrong in God's sight.

2. Tithing is wrong when it is intended as a substitute for dedication instead of an expression of dedication.

The Pharisees were careful to figure the tithe on everything. They even tithed on the garden herbs used for seasoning and medicine (mint, anise, and cummin). They wanted to be sure that they gave everything expected of them. But they were substituting tithing for the "weightier matters of the law." What about dealing justly with their fellow man (judgment)? What about showing mercy to those in need (mercy)? What about being dependable and truthful (faith)? They were substituting a strict obedience to the law in the place of a dedicated love of God and fellow man.

It is always easier to give money to care for the unlovely than it is to love the unlovely. There is no doubt about it—God wants the Christian's tithe. But God wants the Christian's life first! Tithing should grow out of a personal dedication to God through Christ. It is no substitute for that dedication.

It is quite easy for a Christian to tithe without being wholly dedicated to God. This is the explanation for the Christian who never fails to send his tithe to church even when he and the family spend the Lord's Day on a fishing trip.

This false concept of tithing as a substitute for dedication is responsible for the widespread misconception that 10% is the maximum for a Christian to give. Ten per cent is only the minimum. Actually, the Christian has not even started to give until he has at least given the tithe.

Jesus said that one who substitutes tithing for dedication is as spiritually blind as the person who meticulously strains the gnat out of his glass of water and blindly swallows a camel (Matt. 23:24). He says that it is as lamentable for a Christian to substitute tithing for dedication as it is for a person to wash only the outside of a cup or the bottom of a plate before he sits down to a meal (Matt. 23:25, 26).

Tithing does not usually determine a Christian's dedication. The tither is not a good Christian because he tithes, but he tithes because he is a good Christian. The non-tither need not expect to become a spiritual giant when he signs the

pledge card. Tithing is only one indication that a Christian has dedicated his whole life to Christ.

There is no back-door to dedication. We must all go through the front door of worship: recognizing God's presence and responding to His presence. Tithing, Bible study, prayer, and witnessing are the results of a dedicated life, not substitutes for it.

Tithing can be wrong for the person who tithes with the wrong motive or in the wrong manner. But does this make tithing wrong for everyone? If so, then we must assert that it is wrong for the Christian to do good deeds, to go to church, to teach, and to pray. Jesus condemned the Pharisees' motive and manner of doing these things as well as their manner and motive of tithing. Jesus definitely commanded tithing in Matthew 23:23 as an act that "ought" to be done.

It must displease God to know that most Christians do not even give the bare minimum of a tithe to finance His work. But God is probably not storming the streets of Heaven with the question: "Why don't more Christians tithe?" He is probably asking, "Why don't more Christians love me and their fellow man enough to tithe?"

This was somewhat of the same attitude expressed by Jesus in His use of the word "woe". The word "woe" is used at the beginning of each of the seven woes in this chapter (Matt. 23:13, 14, 15, 16, 23, 25, 29). The Greek word is difficult to translate (ouai). Both sorrow and anger are wrapped up in the word (Thayer's Greek-English Lexicon of the New Testament, p. 461). God is angry when we do not tithe or when our tithing is wrongly motivated. But his heart is broken because of our spiritual blindness which will not allow us to recognize the vast difference between ten cents and ninety cents.

Baptist Evangelists Plan Jamaican Crusade

DALLAS—(BP)—More than 90 Southern Baptist evangelists will conduct an extensive evangelistic crusade for the 250 Baptist churches of Jamaica April 16-30.

The announcement was made here by Jack Stanton, associate director of the Evangelism Division of the Southern Baptist Home Mission Board.

"These meetings have been held for nine years," Stanton said, "but this year's is the most extensively planned and the largest. Last year 3,000 Jamaicans responded in the services, including 1,700 conversions."

This is the first year that the Home Mission Board's Evangelism Division has assisted in planning the crusade. Methods and procedures of the division will be used.

KENTUCKY CHURCH BUILDING CONFERENCE

A Church Building Conference will be conducted at Southern Baptist Seminary in Louisville, Kentucky, tomorrow, Friday, April 21. Architects, pastors, building committees and others interested in better church buildings have been and are invited to this conference. It will be



Hardie C. Bass, Jr.

of special benefit to those churches which are now building or remodeling or planning to do so in the near future. The program will feature films, discussions on equipment, space, financing, locations, planning before building, and other subjects helpful to the church building program. Following the sessions, special conferences will be arranged for committees or individual desiring them.

A special feature of the conference



Rowland Crowder

will be the exhibit of furnishings, materials, and equipment. Representatives from different manufacturers will be on hand to display these materials. Those attending will have opportunity to meet

these representatives and to inspect these items first hand.

There will be two sessions, 9:30 a.m. to noon and 1:30 p.m. to 4:00 p.m. Sessions will be in Norton Hall.

This program is sponsored by the Church Architecture Department, Baptist Sunday School Board, Nashville, Tennessee, and the Sunday School Department of the General Association of Baptists in Kentucky. Dr. W. A. Harrell, secretary of the Church Architecture Department will be in charge of the conferences. He will be assisted by Rowland Crowder, building consultant; Hardie C. Bass, Jr., chief architect; T. Lee Anderton, architectural advisor; R. E. Boatwright, Sunday school department secretary; and Francis R. Tallant, state church building consultant. Each of these will appear on the program.

Crowder is a native of Arkansas, a graduate of Ouachita College and holds the M.R.E. degree from Southwestern Baptist Theological Seminary. He has served as pastor of churches in Wheelen Springs, Parkin, and Stamps, Ark.; and served as associate pastor at the First Baptist Church, Shreveport, La. He went to the Sunday School Board from the pastorate of Central Baptist Church, Springhill, La., in 1952.

Harrell is a native of Texas, but has been with the Sunday school since 1926 an dhead of its church architecture department since 1940.

Bass is an architect of many years of experience.

►Mrs. Nichols, of Hodgenville, called the *Western Recorder* to tell us that Attorney H. S. Robinson will be 100 on June 6, 1961. He is now at the Mary Metzmeier Nursing Home in Campbellsville. We are glad to receive this information about Kentucky's oldest lawyer, and one of the oldest Baptist laymen in the state.

CLASSIFIED ADS

Advertising under these headings is only eight cents per word including initials and addresses.

Minimum charges \$1.80. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage.

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►The condition of Fred G. Tucker, institutional worker with the Long Run Association, is greatly improved. He spent some days at the Kentucky Baptist Hospital, but was soon moved to his residence, 3212 Marion Court, Louisville.

This is neither an offer to buy or sell these securities. That offer is made through the prospectus.

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Eight Kentuckians participated in the island-wide evangelistic crusade on Sunday, March 26, among the Baptist churches on six Hawaiian islands. The participating Kentuckians are photographed with the Crusade Director, Wayne Dehoney, Jackson, Tennessee, and Stanton Nash, executive secretary for Hawaiian Baptists. From left to right are: Nash, Mrs. John W. Kruschwitz and Pastor John W. Kruschwitz, Versailles; Mrs. Alvis B. Carpenter and Pastor Alvis B. Carpenter, Louisville; Mrs. Virgil Morefield, Pastor Sidney M. Maddox and Mr. Virgil Morefield, Hopkinsville; Pastor Lloyd Stormont, Owensboro; and Dehoney.

Baptists Open New Work In Colombia

Baptists have begun work in Medellin, second largest city of Colombia and capital of Antioquia Department. Its population, estimated at 670,000, is predominantly Roman Catholic.

The first Baptist service was held on December 4, 1960, with 18 people present, most of them adults. In two months attendance rose to 30 on Sunday and 16 on Wednesday. Already two people, a young businessman and a young woman, have accepted Christ.

Rev. and Mrs. John N. Thomas, Southern Baptist missionaries, moved to Medellin late in September. After searching two months for a place to hold services, they were able to rent a two-story building near the center of the city. However, faced with the possibility of having to move when their nine-month contract expires, they are looking toward the time when Baptists may purchase property in the city and thus give an air of permanence to the work and a feeling of stability to the people who are identifying with it.

"For an idea of the challenge confronting us," says Mr. Thomas, "imagine six Baptists—four in our family and the

Seven Brazilian Churches Tested Successfully

Seven Baptist churches in Brazil, using the Forward Program of Church Finance for the first time, have boosted their budgets by 75 per cent, according to a report here.

R. J. Hastings, Middletown, Ky., secretary of stewardship promotion for the General Association of Baptists in Kentucky, received word the seven churches had received pledges for 1961 budgets totaling \$56,204. Their 1960 budget income was \$32,619. (Dollar equivalents for local units of currency are used.)

Hastings visited Brazil and several other Latin-American countries in 1960 to help Baptist churches there launch test campaigns using the new stewardship methods.

The churches set budget goals of \$57,196, falling less than \$1,000 short of their objectives in the actual pledging. Pledges were signed by 1,650 people, of whom 1,250 are tithers. One of the seven churches did not report number pledging and tithing.

Forward Program of Church Finance materials, tested successfully in the United States, were revised and printed in Spanish and Portuguese for testing in Latin-America.—(BP)

12-Month Seminary Enrolment Gaining

NASHVILLE—(BP)—A 12-month enrolment report here shows an increase of regular students in Southern Baptist seminaries for the first time in three years.

According to Rabun L. Brantley of Nashville, the enrolment reached 5,931 for 1960-61 compared with 5,477 the year before. Brantley is executive secretary of the Southern Baptist Convention Education Commission.

There are 505 more ministerial students enrolled than a year ago, he added.

Brantley cautioned against undue optimism. Enrolments of those who say they are going into the ministry, and who are now enrolled at pre-seminary levels, are down by a total of 345 over last year.

"This drop in enrolment of students in the colleges, academies, and Bible schools who have declared their intentions to become ministers could be reflected later in seminary enrolments," Brantley indicated. "However it is true some students wait until reaching a seminary before deciding definitely on entering the ministry."

Some figures released last fall showing declines in fall enrolments at the seminaries, were boosted to show gains when the 1960 summer school figures were added to make a 12-month total, Brantley continued.

EXAMPLE

Was it Gladstone who said, "One example is worth a thousand arguments"? Anyway, Roman Catholics offer Southern Baptist a challenging example with their 113 diocesan newspapers and 462 other publications with a total circulation of 25,000,000 subscribers. Present total circulation of our 28 State Baptist Papers in the Southern Baptist Convention is 1,465,471. We are striving to reach a circulation of 1,750,000 by 1964. Write Business Manager Robert L. Pogue at the *Western Recorder*, Middletown, Kentucky, and ask him for a suggested goal for your Church and Association. Thanks!

Louie D. Newton, Chairman
S.B.C. Committee on
Circulation
State Baptist Papers



More Than Activity

For many years the Harrodsburg Baptist Church and the Avalon Inn stood side by side in the middle of that pioneer city in Kentucky. Each institution had its claim for fame; the Avalon Inn for old ham and other Kentucky delicacies, the Baptist church for its old time religion and doctrinal preaching.

In more recent years the church came to rival the inn for the inn's own specialties. So the saying got abroad in the community that when you walked down the street once upon a time, you wondered whether the tempting aroma of food was coming from the inn or the church, but now you were almost certain it was from the church. This was the way of panning the church for so many meetings and so much serving.

Among Baptists this trend has been almost universal. The Baptist church is one of the busiest spots in town. Few hours, day or early night, find no one in the church.

This has been taken as an indication of progress and success and, in many respects, this cannot be denied. However, there is some danger in assuming that the strength and true life of a church are to be judged by the length of the calendar of activities.

As the church has claimed more and more hours each week, it has met more and more competition from more and more community organizations also seeking time and service from the same persons. Most Baptists active in community life and in their church are faced constantly with deciding between church activities and community activities and the more capable and able a person is, the more demands are made upon him from both directions.

That the church comes first none of us would deny, but is it to expect all its members to withdraw from any organization of community activity that might pose a conflict with some church meetings? This is a question faced by many sincere Baptists who want to be loyal churchmen, but also feel they should dedicate time and effort to worthy community activities.

Should a church member be pledged to attend every service before he is selected for such responsible places in his church as deacon or Sunday School teacher? Maybe so, but this will surely mean leaving out some of the most capable members who are enlisted in community activities whose meetings will sometime conflict with church meetings.

Actually it could mean that churches would end up with less than the ablest leadership, since all those who will agree to attend every service are not always quite as capable as some who will not because of other commitments made in the first place because of their ability.

How active should a Baptist church be? It should be active enough to accomplish its God given task.

Worship and disciple making should be the main activities of a church. The other activities are preparatory to worship and to the task of making disciples, and the making of disciples must take place largely outside the church building. So the true test of the ministry of a church is not only what goes on inside its walls but also what takes place outside its walls. This is proven by the fact that where there are some of the most active churches, the communities seem to be going to Hell faster and faster. A church must be more than a lot of religious activity.

Moving Up the Ladder

History shows that Baptists through the ages have been the poor class economically and the lower class socially. This is not to the shame but to the glory of Baptists since the majority of people in the world are classified thusly and these people comprise the backbone of civilization.

The present trend, however, is different and the level of Baptists is rising economically and socially. There are indications we may no longer be the poor man's church.

American Baptists, who took a look at themselves recently in a rather thorough survey, learned that more than 4 percent of their members regard themselves as the upper class, 55 percent view themselves as middle class, 40 percent see themselves as the working class, and only 1 percent consider themselves in the lower class.

More Southern Baptists than American Baptists would view themselves as the lower and laboring class but not near as many as once would have done so. It seems we are definitely becoming more and more a one class denomination. If we were once predominantly the working class, we are now becoming middle class.

As denominations grow older, is there a process of conscious moving up the socio-economic ladder? There is a theory to this effect. According to the theory in its early history, a denomination appeals to the masses. Its services are simple, spontaneous, informal, and full of enthusiasm. As the group grows it becomes richer, more proud, and less enthusiastic. Hence it ceases to appeal to the simple masses and settles down to a formal and stagnant existence doing well to hold its own.

A look at some church groups in America would seem to bear out this theory. Churches once warm, evangelistic, and growing are now cold, barren, and stagnant. Is this overtaking Baptists?

There is some indication it is. Not many years ago most smaller communities in the south had at most a Baptist, a Methodist, a Presbyterian, and in some areas, a Christian church. The same communities

today have a crop of new churches unheard of a few years ago. The Nazarenes, the Church of God, the Assembly of God, and others have sprung up and often have drawn their strength and leadership from Baptists and people who once were inclined toward the Baptist faith.

When Baptists are well established in a community and another church comes in with a blaze of success, it is some reflection upon the Baptist church. Of course there are some whose emotional and mental make-up are such that only disorganized emotionalism is attractive, but the lately-come groups are getting far more than these.

There is no way to exercise such control over church additions so as to have the exactly desired balance of social and economic levels, but there is a spirit of warmth and fellowship which would make every child of God feel welcome in a church. Blessed

is the church where the banker, the businessman, the farmer, and the person on relief can all sit on the same pew on Sunday morning without any consciousness of social and economic difference.

Pity the church which is known as a typical First Baptist Church when this means it appeals only to the upper level of the community and the manner of dress is more important than the manner of life. No more fortunate is the so-called people's church when it means that only the working class can really feel at home and a sport shirt is the highest style which is acceptable. The fellowship of the church transcends all such worldly classifications and must never merely reflect the thinking of the culture in which it exists.

The church is the community of the redeemed and the bond of fellowship is a common experience and faith not the same social and economic level. May it ever be so in every Baptist church!

BAPTIST FORUM



THE R.C. HIERARCHY

Dear Editor:

The Louisville Times of March 2, 1961, carried a dispatch by John D. Norris of the New York Times, dated New York March 2, concerning a conference held in Washington by Cardinal Spellman and others of the Roman Catholic Hierarchy. I quote from the dispatch:

"Officials of the Catholic conference declined to discuss any aspects of the board meeting. A spokesman would not even confirm reports that the prelates had convened.

"The indicated intention of the Catholic hierarchy is to fight any school-aid legislation that does not help meet the educational expense of Catholics with children in parochial schools.

"Indications were that the prelates had drafted Catholic positions on the issue, to be set forth in church publications, sermons, speeches and testimony at Congressional hearings."

It is high time that Southern Baptist leaders besides Dr. W. A. Criswell of Dallas, were speaking out publicly in no uncertain terms as to our position—if we have one—on the Constitution of the United States, especially Separation of Church and State, and Religious Freedom. Some one should have gumption enough to tell Cardinal Spellman, in no uncertain terms, that if the Roman Catholic Hierarchy has any idea of destroying the Constitution and forcing its will upon the people of our country, they will find millions of us non-Catholics who are ready to fight in order to pre-

serve our Constitution. This may sound radical, but if we do not act now it will happen. The Roman Catholic Hierarchy, like the Communists, never stop working to accomplish their aims. Why should we?
Lyndon, Ky. Leo W. Reigel

AS A MISSIONARY SEES IT

Editor:

I was happy to read in the Western Recorder that Kentucky Baptists have opened their institutions [hospitals] to all colors of the human race.

If all of the white Christians in the States would open their hearts to folks of other colors, it would not only greatly bless our work here, but would lower Communism's rating in the world popularity poll as all nationalities saw that America practiced what it preached.

African newspapers are full of hate for color-discrimination and really play it up. No headline is worth so much as one telling of the color-bar in the U.S.

All of the "Henry Beeches" are to be congratulated.

Oyo, Nigeria, W. Africa Wyona King

WORTHWHILE FAMILY LIFE SUGGESTIONS

Editor:

I have been sick and unable to visit prisons most of the year. I have been reading one of my prison books in which there are several chapters on the motivation of crime. Much of it comes from neglect, lack of sympathetic understanding, love, friendship, and proper direction in childhood. This stirs up the long smoldering "fire in my bones" on the

importance of full and proper family life. Prevention rather than attempted cure.

Many thousands of innocent babies of today will be in prison within twenty years unless proper means are used to prevent the sad plight.

Now, as you know, the Bible shows the way, Exodus 20:12, Deut. 5:16, Prov. 22:6, and Mal. 4:6.

As we approach Christian Home Week, Mother's Day, and Father's Day could we not lay special stress on family relations rather than let it be just a week and two days?

I wish every camp for children in Kentucky would stress the writing of one letter by each person expressing love and appreciation to parents.

It appears to me that a short talk could be made in each Vacation Bible School stressing this point. There are many ways a son or daughter can express gratitude and, Oh! what a gush of real joy it would bring to the parents!

I hope we can get this matter started in our own Association.

Ashland, Kentucky A. C. Allison
Editor:

NAME SUGGESTIONS

Since changing the name of Southern Baptist Convention is the latest worry, may I offer the following for consideration: From—Southern Baptist Convention, to Baptist Christian Convention; from—Southern Baptists, to Baptist Christians, U.S.A. (Africa, China, Japan, etc.)

Greenville, Ky. Walter F. Collins

(More Forum on Page 22)

►Members of the Assemblies of God contributed more than \$6,500,000 to world missions in 1960. The money was given by 7,286 churches of the organization. Only 347 congregations did not participate in the world missions program. The Assemblies of God has sponsored foreign missionaries through individual contributions since it was established in 1914.—J. P. Edmunds.

KENTUCKY BAPTISTS AT WORK

Brotherhood

Future Protection Is Accomplished By What We Do Right Now

By FORREST R. SAWYER



F. R. Sawyer

The Southern Baptist Protection Plan is the denomination's way of providing a retirement plan for every pastor, salaried church worker or denominational employee. The Laymen from throughout the Southern Baptist Convention — and Kentucky's Baptist laymen in particular — are becoming seriously concerned about the security of the pastors and what can be done to protect them, their families and their churches, in case of death, disability or retirement.

On this point, Dr. Gaines S. Dobbins has written the following:

"The minister has the same sort of right to 'old age benefits' as workers in other fields, but he would not enforce his claim even if he could. The minister belongs to no union and has no representative to plead his case for a better salary and 'fringe benefits.' It would never occur to him to strike if his claims were not met. He is forbidden by tradition and sentiment even to plead his own case for higher salary and old age security.

"As we have seen, ministers themselves had little to do with the establishment of The Annuity Board. They actually jeopardized its success by reluctance to bring its plan before the churches. The devoted pastor, missionary, or the dedicated Christian worker says in effect to the churches: 'I will look after the Lord's interest—if you look after mine.'"

The foregoing statements and the conditions they portray are the concerns of many Baptist men, and that is one of the reasons local Brotherhood leaders, associational and state leaders have been working so closely with The Annuity Board's representative here in Kentucky — Mr. Baynard F. Fox.

A pastor's participation in the South-

ern Baptist Protection Plan will be initiated by the men within his church.

SWIMMING POOL RECEIVING ABLE ASSISTANCE

Roy G. Wilson, associational Brotherhood president for Taylor County, says: "Our Taylor County Association's Executive Board agreed Monday night to pay \$200 on the swimming pool indebtedness—\$100 now and \$100 at the end of the Associational year.

Dr. Elroy Lamb, pastor of the Lexington Avenue Baptist Church of Danville, and treasurer for South District Association, writes: "The board met yesterday and decided not only to send the \$303.25 which was involved, but \$500 toward this end to Cedarmore." The \$303.25 mentioned is the liquidation of some funds that the association has that are being settled, and, of course, the other monies needed to make up the \$500 will come from the association, all of which will be applied on the swimming pool indebtedness at Cedarmore.

For the benefit of those who have not been brought up to date relative to the pool, it is thirty by ninety feet in size. It was used toward the latter part of last summer, and will be ready with the coming for the first red bird this year.

Those of us in the state with responsibilities toward the swimming pool at Cedarmore are deeply grateful to Taylor County and South District Associations for their understanding and manifestation of interest in the state assembly that belongs to Kentucky Baptists.

Training Union

Youth Week

By JAMES H. WHALEY, SR.



J. H. Whaley

Youth Week is a time when the Young People and older Intermediates

of Baptist churches have actual experience in the operation of the church. It is different from a Youth Revival in that the emphasis is not just on the preaching and evangelistic services, but on the entire program of the church. Young people are elected to serve as deacons, Sunday School teachers, W.M.U. and Brotherhood officers, and as committee members of all the functioning committees of the church in addition to serving as Youth Pastor or Music Director.

A tract giving the detailed plans for organizing and conducting a Youth Week is available from the Baptist Building, Middletown. Free posters are also available. Reports on some of the Youth Weeks held in Kentucky will be in the next few issues of the *Western Recorder*.

Student Union

Finding God's Will In One's Own Life

By MISS MARY NEAL MORGAN

Miss Mary Neal Morgan is a missionary to Japan. She is a graduate of Campbellsville College and Georgetown College. As a student she was active in B.S.U. Work.

—J. CHESTER DURHAM

Yesterday I was talking with a young man of Japan about finding God's will for his life. He has been a Christian for just one year, but he has grown so much in that year and is so eager to find God's will concerning where he should attend college and what kind of work he should do when he has finished. As I talked with him giving my own testimony, I found myself going back to my own college days, and I was reminded of how much B.S.U. meant to me during those days and how much it continues to influence my witness for Christ as a missionary here in Japan.

As I talked with Fukuda San, I told him especially of the State B.S.U. Convention in 1944 (Has it really been that long?) when I had just started to college and was so impatient to find God's will for my life. I asked God to tell me at that very time where He wanted me to serve Him. I felt that God wanted me to be a missionary, but I did not have any idea where, and I asked Him to speak to me before the week ended. God did speak to me but He did not give the message I expected. He spoke through

the testimony of a fellow B.S.U.er who told how God had called him to preach when he was flat on his back in bed and so sick he could not move from there, but how God led him from then step by step, and that God will lead each of His children step by step when the time comes to move on. I have never forgotten that message, and have gone back to it hundreds of times perhaps, when I was impatient to know now something God would not reveal until some time in the future when I would be better prepared to receive it.

That State B.S.U. Convention was only one of the many ways in which B.S.U. blessed my life as a college student and has continued to bless down through the years. I believe that B.S.U. is the greatest influence for Christ on the college campus, not only in the work done by many students to get new Baptist students into the churches, but also because of the Christian fellowship it affords on the campuses. One of the greatest influences of all to me was that of noonday prayer meeting. How I rushed to get those stacks of dishes washed so I could make it to prayer meeting! I almost always made it, too. I guess the times I was the speaker meant most of all, because I put more thought and prayer into those times. My first chance to speak to a large group came at a B.S.U. State Convention too, and being a B.S.U. officer meant more than can ever be measured in this world. I know I am a better missionary because I was a B.S.U.er!

[NOTE: Kentucky shows a 9 per cent gain in college enrollments over 1959. The national increase for the same period was 6.2 per cent.]

Sunday School

Christian Home Week, May 7-14, 1961

By ROY E. BOATWRIGHT



R. E. Boatwright

This year the major emphasis will be given to family worship. Since church and home share the divine assignment for teaching and training, it is important that they work together, sharing common objectives and methods. Christian Home Week should build a sense of togetherness in this mutual ministry. The over-all objective for the week is to lead parents to join with the workers in the church in a fresh dedication to their God-given ministry of teaching, winning and leading their children in Christian Growth. The achievement of this aim calls for:

1. A warm and constant spiritual climate in the home.
2. Regular family worship in which every member of the family participates.
3. A deepening appreciation on the part of the parents regarding the vital role the family plays in Christian education.
4. Planned religious teaching in the home.
5. Effective use of the literature provided by the church for the parents: *Home Life* (particularly the sections, "The Family Worships" and "The Family Teaches"), *Living with Children, Every Day with Beginners, Every Day with Primaries, Messages to Cradle Roll Parents* (a series), *Beginner Bible Leaflet*, and letters for parents of Juniors (to be used with Graded Sunday school lessons).
6. Personal soul-winning by parents.
7. United church loyalty and enlistment of parents, and of the children according to their degree of maturity.
8. Planned family fun in which the members grow in ability to apply Christian principles to recreation.

You can receive a pamphlet giving information on how to conduct Christian Home Week in your church by writing to the Sunday School Board, Nashville, Tennessee, or the Sunday School Department, Middletown, Kentucky.

Stewardship Promotion

Correction

In the March 23 issue of the *Western Recorder* we listed the top forty churches in total dollars given through the Cooperative Program. Inadvertently one church was omitted. Victory Memorial Baptist Church, Louisville, with a total Cooperative Program gift of \$15,889, should have been listed in twenty-first place. First Church, Frankfort, is in twenty-second place.

Church Music

Paducah Pastor to Preach and Teach at State Music School

By EUGENE F. QUINN

Dr. Hankins F. Parker, pastor of the First Baptist Church of Paducah, Kentucky, will bring the daily message at the Consecration Hour each evening and teach a class on the subject, *Music in Worship*, at the State Music Leadership School at Georgetown, July 31-August 4. Dr. Parker is serving at the State pastor-



H. F. Parker

advisor for the Kentucky Baptist Music Director's Association for 1961.

FACULTY PORTRAIT



J. E. Driver

and Regional Director.

James E. Driver, minister of music of the First Baptist Church of Ashland, Kentucky, will teach *Music in the Bible* at the State Music Leadership School July 31-August 4 at Georgetown this summer. Mr. Driver also served as associational Music Director and Regional Director.

Woman's Missionary Union

Sunbeam Band's 75th Anniversary

By MISS RACHEL MILLIGAN

The 75th Anniversary of Sunbeam Band calls for a Birthday Party. Sometime during April, May or June is the time for a party for the Sunbeams.

Birthday parties mean gifts. The gifts that the children bring could be for a mission, Goodwill Center, or hospital. They might bring gifts for shut-ins in your church. The gifts they bring could be for a home or foreign missionary.

The April, May, June issue of *Sunbeam Activities* features colorful foreign dolls that may be used in various ways. The story of how the Sunbeam Band started is given in a book which Primary Sunbeams may read themselves. The name of the book is *The Story of Cousin George*. This is the story of Dr. George Braxton Taylor, founder of Sunbeam Bands. The book will be available after May 22 and may be ordered from Woman's Missionary Union, 600 North 20th, Birmingham 3, Alabama for \$2.00.

The Sunbeam Anniversary Goals are:

1. The enlistment of 50 per cent of the children eligible for membership, or a net increase of 25 per cent in membership.
2. The leader and/or assistant leader completing during the year the basic Sunbeam Band Leadership Course, or if previously completed the refresher course.
3. The leader and each assistant leader receiving *Sunbeam Activities*. Kentucky has a goal of 75 World Friends Organizations to be organized by October, 1961. Let's go above the goals, so that the history that is being made today will mean more people of the world knowing Christ as their Saviour in coming years.

750 Attend State Training Union Convention

By JAMES H. WHALEY, SR.

The State Training Union Convention met in Middlesboro on April 6 and 7 with 750 people registering. Dr. J. Chester Badgett presided over the meeting as convention president and also served as the speaker for the two evening sessions when it became impossible for the scheduled speaker to be present. The Friday evening session was climaxed with a call for church-related vocations, with seventeen Young People and Intermediates answering God's call.

Glenn B. Loy from Columbia, Kentucky, was first place winner in the State Junior Memory Work and Bible Drill. Miss Marilynn Tallant from Madisonville was winner of the Intermediate Sword Drill. Miss Wilna Hall from Campbellsville was winner of the Young People's Speakers' Tournament. At a later time pictures and other information concerning these winners will appear in the *Western Recorder*.

Rev. H. C. Zachry, pastor of Central Baptist Church, Winchester, Kentucky, was elected president of the Convention, with Mr. Kenneth Dean, minister of education, First Baptist Church, Paducah, to serve as vice-president. Mr. James Whaley, secretary of the Ken-

tucky Training Union Department, was re-elected secretary of the convention.

The Friday morning session began with conferences featuring "Steps in Programming" as related to Intermediate, Young People and Adult work, and with the Junior emphasis on activities that could be done in the Monthly Officers' Council meeting. There were also conferences for Nursery, Beginner and Primary workers, as well as for the boys and girls. Dr. W. C. Boone spoke at the close of the Friday morning session, challenging those present to live fully the Christian life.

The convention does not have an invitation for the 1962 session, but did vote to meet during the week of the Kentucky Education Association, which is April 4, 5 and 6.

East St. Louis Church Welcomes Two Negroes

EAST ST. LOUIS — (BP) — Negro young people staged "sit-ins" at four East St. Louis all-white churches, according to a local Baptist pastor.

In an effort that was apparently a "trial balloon," two Negro young people appeared at each of four white churches — State Street Methodist, Westminster Presbyterian, First Methodist and Win-

stanley Baptist—for the morning worship services.

At Winstanley Baptist, where W. C. Dobbs is pastor, ushers took the young people into the auditorium, provided them with hymnals and conducted them to favorable seats on the main floor.

The all-white audience took their presence as a routine affair and invited them to return again. The "sit-ins" at the other three churches came off without incident, according to the Winstanley pastor, who is also president of the Illinois (Southern) Baptist State Association.

When asked his personal attitude, Dobbs said, "I was happy to have them. They were two more people to whom I had the privilege of preaching the gospel."

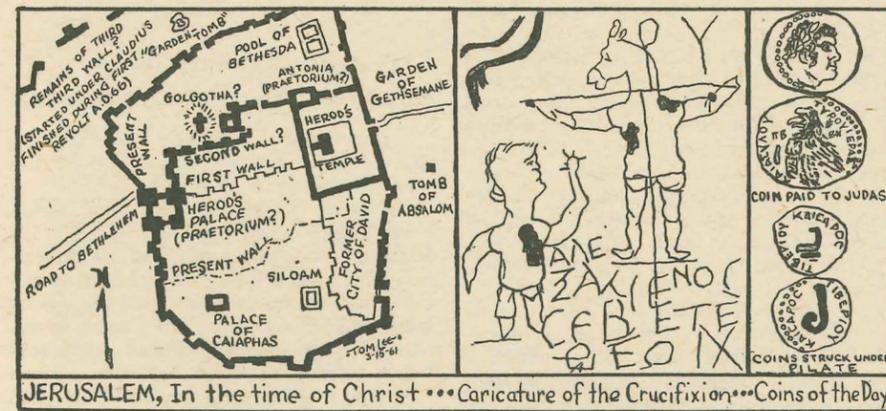
Illinois Southern Baptists have two churches with a few Negro members. Several churches in university cities have integrated congregations with many races, including Negroes, represented in their worship services.

►Hershel Luttrell, a third year student at Clear Creek Baptist School, has been called as pastor of Grove Ridge Baptist Church in his native county, Casey. He has been serving as interim pastor at Lothair Baptist Church.

Recent Archaeological Discoveries and the Bible

The CRUCIFIXION and BURIAL OF JESUS In The LIGHT OF ARCHAEOLOGY

By E. JERRY VARDAMAN



Ever since the death of the original disciples, who were eyewitnesses of our Lord's life and works, Christians have yearned for fuller information which would shed light on many of the problematic details of the Biblical accounts of Jesus' crucifixion and burial. Doubtless, the apostles found it necessary to supplement their written records of Jesus' activities by word of mouth reports as well (III John 13). Now that the apostles are no longer alive, how are present day believers to fill out their understanding of the crucial events surrounding the last hours of Jesus upon earth?

One important way of gaining accurate insight into the New Testament world is through archaeological research. This is not to say that archaeology supplies an answer to every puzzle in the Bible! There are many Biblical mysteries which remain in spite of the best efforts of modern interpreters to explain them. Nevertheless, here and there archaeology does assist us in understanding obscure passages in the Bible. We can be grateful that certain phases of Jesus' crucifixion are among those areas which are better understood through scientific archaeological study.

The Background of Crucifixion

Quite often it is stated that the Romans invented crucifixion. Archaeological and literary evidence weigh against this opinion. The practice of crucifixion must be traced back to the ancient Near

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

East, perhaps borrowed by the Romans from the Phoenicians at Carthage during the time of the Punic Wars. Crucifixion as a means of punishment seems to have evolved from impalement, which was quite ancient in the Near East. As is well known, Constantine abolished the practice of crucifixion among the Romans.

The Money Which Judas Received

Doubtless Judas must have received the majority of his "thirty pieces of silver" in tetradrachmas (worth about \$.64) from Tyre (like the one illustrated). If we are to judge by the coins recovered thus far in excavations in Palestine, this was the predominant type of silver money current at the time. Since the Jews of this period were not permitted to coin silver, the main silver pieces which they used came from Tyre (over 500 such pieces were discovered at Qumran and only rarely other types). Hence, accurate opinions can be formed concerning the type of money which Judas received for his crime. His payment would have constituted a handful of silver money worth about \$20.00. This disciple who was concerned about "waste" (cf. Matt. 26:8) never took into account the tragic bargain he made with his "wasted life."

The "Title" on the Cross

In the Fifth Century A.D., ridiculous claims were made that the actual "title" of Jesus' cross had been found in Jerusalem. Although no such authentic "title" has ever been found, the practice of such placards was common:

Suetonius describes the fate of a criminal punished by Caligula:

At a public dinner in the city (of Rome) he sent to his executioners a slave who had stolen a strip of

silver . . . they were to lop off the man's hands, tie them around his neck . . . and take him for a tour . . . displaying a placard in explanation of his punishment.

We are told that Jesus' "title" was written in three languages. No trilingual inscription containing Hebrew, Greek, and Latin has been found in the neighborhood of Jerusalem as yet, but inscriptions in one or the other of all these languages are common from this period.

The oldest artistic representation of the crucifixion (dating from c. 150 A.D.) comes from Rome itself and is the work of a pagan hand (cf. the illustration). To the worldly minded artist who represented Jesus as a jackass on the cross, the story of the crucifixion was foolishness. In spite of the antipathy which inspired the picture, it has value for us. Above the crudely drawn picture of the cross there is probably a representation of a "title" similar to the one which must have been suspended above Jesus himself.

The Character of Pilate

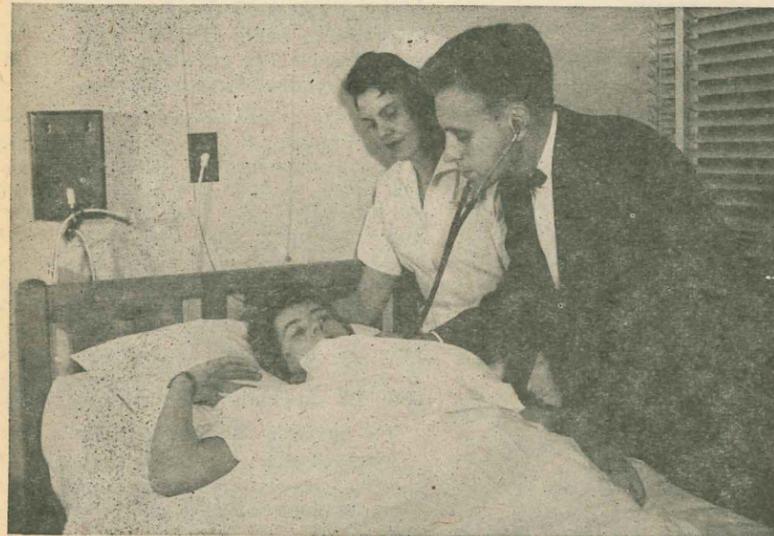
Pilate is pictured as vindictive, oppressive, and disdainful in the New Testament (cf. Luke 13:1; John 19:21, 22). Philo and Josephus describe him in the same terms. Josephus blames his removal from the procurator's office on this side of his character (*Antiquities* XVIII. 4.1-2; cf. XVIII. 3.1, 2).

Archaeology adds some information about Pilate which is noteworthy. As far as we know Pilate was the first of the procurators who had offensive, pagan religious symbols struck on the Jewish coin of this period. He placed a picture of a magician's wand on certain coins as well as a representation of a ladle used in pagan religious observances on others (see the illustrations). It is altogether likely that Pilate placed these symbols on his coins as a counter measure of revenge due to the rebuff he had received from the Jews when he had attempted to carry into the temple area certain standards bearing the idolatrous image of the Roman Emperor Tiberius (*Ant.*, XVIII 3.1). Thus, his brusque reply to the Jewish officials who sought to have the "title" of Jesus changed fits perfectly with his character as known from other sources.

The "Friend of Caesar"

Pilate was a spineless opportunist as well as an oppressive overlord. When the Jews threatened to accuse him of not being Caesar's friend, they forced him into a corner. The significance of their threat was crystal clear to Pilate. The expression "Friend of Caesar" was a technical one. On coins which date from the New Testament period (including coins of the Jewish rulers), this same expression is a frequent title for puppet rulers who served under the Roman Emperors. Pilate was appointed di-

(Continued on Next Page)



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THE CRUCIFIXION AND BURIAL OF JESUS

(Continued from Page 11)

rectly by Tiberius and realized the seriousness of being accused of disloyalty before him. Too many historical examples were known to demonstrate what happened to men who had lost the favor of being "Caesar's friend!" Better that Jesus be crucified than Pilate!

The Sealing of Tombs

Only limited evidence dealing with the practice of sealing tombs is available. Enough information is at hand, however, to make it clear that the custom of sealing tombs in the First Century was common. The so called "Nazareth Decree" (recording an ordinance of one of the Roman Emperors between the time of Augustus to Claudius) states that the violation of tombs was an offense punishable by death:

Ordinance of Caesar. It is my pleasure that graves and tombs remain undisturbed . . . If however any man lay information that another . . . has . . . extracted the buried . . . or has displaced the sealing or other stones . . . I desire that the offender be sentenced to capital punishment . . .

How the sealing process was undertaken is uncertain. Probably the stone rolled in front of the entrance to the burial chamber (see the illustration) had a string passing to the outside face

of the rock tomb. This string was joined to both by sealing wax.

The Burial of Jesus

John is very careful to inform us that Jesus was buried according to the "custom" of the Jews (John 19:40). While there were doubtless various types of more elaborate burials conducted for the wealthy in Jesus' time, the average Jews followed a regular procedure in their burial practices. The burial place consisted of a chamber hollowed out of a rock hillside. On stone ledges within these tombs, the dead would be stretched out and wrapped in bandage-like strips of linen. Within the folds of these cloth bands, spices would be placed. These spices served to retard the foul odors engendered by the decomposition of the body. Moreover, in the time of Jesus, Jewish funerals were notoriously expensive. Thus it was perfectly in order for Nicodemus to bring a mixture of 100 litras of myrrh and aloes (equals about 75 pounds. See Jn. 19:39). After the body decomposed, the bones which remained would be gathered and placed in little bone-caskets (called "ossuaries"). The size of these bone-caskets was determined by the length of the longest bone in the body, the femur. Afterwards, the deceased person's name would be scratched on his bone-casket and the bone-box was then placed in one of the niches (resembling a miniature tunnel) that led off from the main burial chamber. Many of these ossuaries have been recovered in recent years, and the names they

bear of Jewish people in the First Century correspond perfectly with personal names mentioned in the Gospels. In other words, the complete description of Jesus' burial fits his time exactly. Since Jesus was being prepared for interment as a regular Jew of his day, every detail in the account of his burial harmonizes beautifully with the archaeological evidence.

Credential Cards For Southern Baptist Convention

The official registration cards for the Convention have been received at the Kentucky Baptist Building.

The Constitution of the Convention provides that each Baptist church in friendly cooperation with the Convention and which has, during the preceding fiscal year, been a *bona fide* contributor to the Convention's work is entitled to one messenger and one additional messenger from each such church with 250 members for each \$250.00 paid to the work of the Convention through the year preceding the annual meeting.

These messengers shall be appointed and certified by the church to the Convention but no church may have more than ten (10) messengers. The cards must be signed by the church moderator or clerk.

These cards may be ordered by writing W. C. Boone, General Secretary, Kentucky Baptist Building, Middletown, Kentucky.



Dr. Verlin Kruschwitz (left), vice-chairman of the Georgetown College Board of Trustees and President Robert Lee Mills (right) look over the site of the Anderson Hall addition now under construction on the campus. Martin Hudson (center) is pictured pointing out the preliminary earth moving problems of the job. The Anderson Hall addition will give the college 175 more dormitory spaces for men. The project, scheduled for completion by January, 1962, will cost \$340,000. The initial wing of the dormitory was completed in 1957. This latest housing development will complete the one and one-half million dollar first phase of Georgetown's capital improvements plans.

Heart Diseases Remain Major Killer of Pastors

DALLAS—(BP)—Heart disease kept its number one rating as the major killer of Baptist ministers in 1960.

About 57 per cent of all pastors who died while in active service had some kind of heart condition while 59 per cent of all retired ministers succumbed to this killer.

The previous year, heart trouble claimed almost 50 per cent of the pastors.

These statistics, compiled by the Southern Baptist Annuity Board, were revealed during a report to the Annuity Board's trustees meeting here for their 43rd annual session.

Cancer was the second biggest killer, claiming 18 per cent.

Other causes of death were automobile accidents, nephritis, brain tumor, pancreatitis and rheumatoid arthritis.

These studies, made by Mrs. Mable McCartney, registrar, were based on deaths of ministers who were members of the Annuity Board retirement plans.

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CUT AWAY VIEW OF A TYPICAL JEWISH TOMB IN THE DAY OF JESUS

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Liberian Official Leads Women's Group

ST. LOUIS (BP)—The vice-president of Liberia is one of several outstanding leaders appearing on the program of Woman's Missionary Union at its annual convention here May 22-23. The Woman's Union is an auxiliary to the Southern Baptist Convention.

W. R. Tolbert, Monrovia, vice-president of Liberia, will discuss "the hope for changing Africa." In addition to his governmental responsibilities, Tolbert is one of the vice-presidents of the Baptist World Alliance.

John Filson Soren, pastor of First Baptist Church, Rio de Janeiro, Brazil, and president of the Baptist World Alliance, will be another main speaker.

Church extension, the Baptist Jubilee Advance emphasis for 1961-62, will be a special feature of the two-day meeting. "Churches Reaching Out—Our Hope" is the subject of an address by Courts Redford, Atlanta, executive secretary of the S.B.C. Home Mission Board.

H. H. Hobbs, pastor of First Baptist Church, Oklahoma City, will bring the closing message, "Upon This Rock I Will Build My Church."

Home and foreign missionaries have

been invited to tell the stories of churches on their fields.

The 75th anniversary of Sunbeam Band will be presented by Miss Alma Hunt, Birmingham, executive secretary of the group, and by Miss Abbie Louise Green, Sunbeam Band director. This is a children's missionary group for ages through 8 years.

Foreign missionaries appearing on the program are Mrs. E. P. Doshier, West Africa; Robert C. Davis and Miss Hannah Plowden, Hawaii; Carlos Owens, East Africa; Miss Anna Wollerman, Brazil, and Mrs. H. D. Olive, Philippines.

Home missionaries who will speak are Paul S. James, New York City, and Don Miller, East Farmingdale, Long Island, N.Y.

Special music will be provided by the William Carey College (Baptist) Chorale directed by Donald Winters, Hattiesburg, Miss.; Miss Audrey Nossaman, Louisville, Ky., soloist, and Julia Louise Hermann, harpist for Dallas Symphony Orchestra, Dallas, Tex.

Mrs. H. H. (Angeline McCrocklin) Grooms, Birmingham, Ala., and formerly of Louisville, Ky., will direct the song services, associated by Mrs. Charles H. Walker, Miami, Fla., organist, and Mrs. Donald White, Louisville, Ky., pianist.

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Life With A Missionary

By MISS EMMA WATTS

[EDITORIAL NOTE.—Miss Emma Watts, a native of Harrodsburg, Kentucky, is a member of the staff of the Baptist Hospital in Ogbomosho, Nigeria. This article is a personal account of the many interesting events in the life of a missionary.—Editor.]

Leaving Ogbomosho fairly early on a Monday morning, a fellow missionary and I travelled to Olla, only a thirty or forty minute drive, where we were to attend a Woman's Missionary Union School for three days. Rather than driving back and forth, we chose to stay in the community among the people. We were given a library room at one of the schools where we could set up camp for the days we were to be there. We need such an experience once in a while to remind us of how many conveniences we take for granted.

I confess that we were somewhat embarrassed at the number of things we had taken along for the trip because we realized that we had more for these days than many of our people here have for their daily use. With a gas burner to cook our meals, a battery and vibrator so we could have an electric light, and foam rubber cushions for our cots, we really were not too inconvenienced.

Attending an all-day meeting that is mostly in a language you do not understand isn't the most inspirational thing ever, yet there are some rewarding results that come from such an experience. Have you experienced the joy of fellowship with Christians, though you could not understand their language? There are familiar hymn tunes such as: "Christ for the Whole Wide World." The words may be different, yet the same responses come to those who believe that He is for the whole world. There are smiles that stir your heart as you know this is a medium that can be used in any one's language to express love and understanding. There are eager faces of little children that remind you of the longing to learn whatever you have to teach. There are women who have come from various churches, in hopes that they may be able to go back with better methods of teaching for their own fellowship. There are a few faithful pastors scattered throughout the audience who are glad to lend their encouragement to the women, who for so long have had so few opportunities.

The building itself, though not quite like any of our First Churches, is a reminder of what can be done by those who really love the Lord and want His people to have a place of worship. It sits on a high hill surrounded by palms and other trees. It is made of mud walls

that have been covered with thin layer of plaster and painted white with green shutters and doors. It is large enough to seat several hundred people. Over the arch of the rostrum are these words from Psalm 126:3. "The Lord hath done great things for us whereof we are glad."

Granted that the physical features of the church are not so conducive to worship, it is a real step from the typical little mud building, with no paint and dirt floors, reminding us again of the progress that has been made in areas where Baptist work was established long ago.

You would enjoy the enthusiasm and zeal of the African field worker who was directing the school. Because of her love for the Lord and the women of her association, she is giving herself in effective service. She speaks to the women in their own language, and she interprets in English the messages of those who cannot give them in the native tongue, or she calls on one of the pastors to interpret for us.

Each day was filled with a worthwhile program of devotionals, Bible study, methods, mission study singing and conferences for the various groups. My own part was to give a daily talk on something that pertained to health. These were simple facts about cleanliness, foods they need, and first aid measures. This may seem strange to you that this should be a part of such a program, but to those of us who see the conditions in the homes of our people here, it is a very important phase of the teaching program.

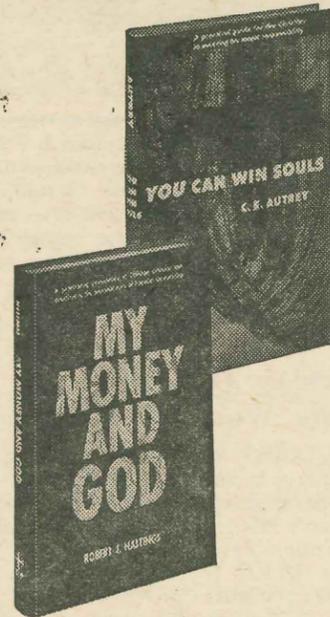
Compared with some of your associational programs that have been carefully planned, you might feel that these days were far from what they ought to have been, but when the final reckoning shall come, I wonder if we will not have some surprises awaiting us. Is not the real test faithfulness, and are we as loyal, in the light of our many advantages, as these whose opportunities are so limited?

"And they shall come from the East and from the West and from the North, and from the South, and shall sit down in the Kingdom of God." Luke 13:29. It will not matter what tribe you are from, nor will the color of your skin be noticed, nor will you be asked about your college. Together, from every nation and tribe under the sun, we shall worship Him who knows the hearts of people everywhere and who only requires faithfulness.

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At the Literacy Missions Conference in Atlanta, Georgia, recently, Nathan Brooks, president of Carver School of Missions and Social Work, informed Wendell Belew of the Home Mission Board about literacy courses offered at Carver.

Education Committees Hear Baptist Witness

WASHINGTON — (BP) — Governmental aid to sectarian schools would result in difficult church-state entanglements, a Baptist spokesman said here.

C. Emanuel Carlson, in testimony opposing Federal aid to parochial schools before the Senate and House subcommittees on education, said, "Such aid would be a disservice to freedom and justice."

Carlson is executive director of the Baptist Joint Committee on Public Affairs, maintained by the Southern Baptist Convention, American Baptist Convention, National Baptist Convention, U.S.A., Inc., National Baptist Convention of America, Baptist General Conference, and North American Baptist General Conference.

Carlson told subcommittee members that there is a high concern among Baptists for an adequate program of public instruction. The most recent expression of these convictions favoring public instruction was "commendation and approval" by the Joint Committee of a statement by the General Board of the National Council of Churches on "Public Funds for Public Schools."

Using as a basis of his testimony a position paper adopted by the Joint Committee in its March meeting, the director said, "To insert a 'loan' provision into an 'education aid' bill is to confuse two separate but important issues."

"A clear distinction," he said, "must be made between bona fide loans and

various forms of sub rosa 'aid.'"

"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 would not help the total cause of education but could lead to Federal-Baptist, Federal-Methodist, Federal-Catholic, Federal-labor, Federal-Jewish and Federal-white supremacy schools, he said.

College Aid Bill Helps Public, Church Schools

WASHINGTON — (BP) — While the Nation stews over Federal aid to parochial schools, loans and grants to private colleges appear to be sailing through Congress with little, if any, objection from church groups.

The Administration's proposal to aid schools of higher education has been introduced as separate legislation from that designed to aid elementary and secondary education.

The Administration bill for higher education, introduced by Rep. Edith Green (D., Ore.) calls for \$2,400,000,000 over a period of four to eight years for loans to colleges, scholarships to students, and grants to schools under the scholarship program.

The bill would provide \$1,500,000,000 in long term, low interest loans to help both public and private colleges for construction of classrooms, laboratories,

libraries and related facilities. Equipment is also included.

The scholarship program would authorize about \$900,000,000 in grants to students. They could receive up to \$1,000 a year for four years. In addition, colleges would be given \$350 a year for each scholarship to help make up their loss on each student.

Some Washington observers indicate that a real threat to separation of church and state lies in the higher education proposals and that the furor over aid to parochial schools may serve as a smoke screen to cover up this issue.

If this measure passes, they say, in a few years the question will be raised as to what is the difference between Government aid to church schools of higher education and Government aid to church schools on the elementary and secondary levels.

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The Work of the Hospital Minister

By HENRY A. BUCHANAN

Most men enjoy talking about their work. The difficulty lies in getting them to stop talking when they have told what they are actually doing, and before they begin to enlarge upon it.

Now I confess that I intend to "enlarge upon" what I am doing, in terms of an interpretation of my ministry. For I find that while many people have only a hazy notion of what the hospital ministry is, some have an even hazier idea of why it is.

Speaking in general, my work is that of a pastor. It is a very specialized sort of pastoral ministry but that is what it is anyway.

A Preaching Ministry

To begin with, this is a preaching ministry. It is the ministry of the Word of Life and Hope to people in trouble and in the presence of death. It is the ministry of the Word of Light to people who sit in the shadows and feel the oppressiveness of darkness, the Word of comfort to men who are disconsolate and in grief.

Sometimes people who knew me when I was in the church pastorate ask: "Don't you miss the experience of preaching?"

Of course what they mean is "preaching in church." But I am preaching every day, a message of courage and hope and faith and patience to men and women keenly aware of their need and very receptive to the Word that falls upon their ears with more meaning than usual because of the circumstances in which the Word is declared to them.

I cannot over-emphasize the importance of the daily chapel service here in the hospital. It is not just a period of meditation. It is not just a time for private devotions and prayer and scripture reading and music. It is all this, but it is primarily and mainly a preaching service, a proclamation of the Word of the Lord, and Whoever will come or will tune in on his pillow radio will find himself confronted by that Word which declares the Good News of Man's Salvation in God.

Indeed it is the Word spoken to men in peculiar circumstances but this does not take anything away from the richness and the broadness of that Word. The Word has always been God's Word to men in their extremities, in their troubles, and on the brink of disaster. The work of the hospital minister is to

[The work of the hospital minister is one of the most interesting and beneficial developments among Southern Baptists in recent years. This is an informative article concerning this ministry by the hospital minister at Central Baptist Hospital, Lexington. The article is an address delivered to the Women's Auxiliary of Central Baptist Hospital on February 9, 1961.—Editor.]

declare that Word, eternally fresh and meaningful, to men who are face to face with the issues of life and death. It is as a minister of the Word that the hospital minister is able to orient himself and find himself in relation to the eternal and universal purpose of God in the lives of men, and it is in seeing the response of men to the Word that he finds his own deepest satisfaction and experiences a sense of worthwhileness.

A Ministry of Prayer

This is also a ministry of prayer, in which the hospital minister seeks to relate the people in his care—patients, their families, and hospital personnel—to God in such a way as to open the channels for the grace of God to flow without hindrance to the areas of human need. To be precisely biblical in describing this aspect of the work we must call it a priestly ministry. And this is in no sense an infringement upon the Baptist tenet of the priesthood of all believers. For just as we are all commissioned to be witnesses and heralds of the Word, yet the universal calling is brought to a focus in "the preacher," so also we are all priests before God in that every man is his brother's keeper, but this priestly responsibility is focused in the one who is set apart by a sharpened awareness of his brother's needs and a deepened sense of responsibility to stand with him under the burden.

So, when the office workers gather for prayer at the beginning of the day, when the department heads and supervisors bow in prayer before discussing their problems, and these people are "led in prayer" by the hospital minister, it is not a situation in which one who can pray does so for many who cannot pray but rather he is their spokesman, voicing their prayers, catching up the deep unexpressed longings of their spirits, shaping those thoughts into words to which they can consent with a hearty "Amen", at the same time opening the way wider and making the goal clearer because he has gathered into his own being the concentration of feeling and desire and hope of all of them.

It is this capacity to identify himself with the suffering and the longing, the guilt and the fear, the hope and the joy of another person, which must characterize the priestly ministry to the patient and to his troubled family. But the priest's identification is not limited to the person into whose experience he has entered; he is identified also with the redemptive activity of God, and so, taking the hand of his troubled friend he places it in the out-stretched hand of God whose grace and strength will change the character and the meaning of the whole experience of trouble and

suffering, giving a glory to it all because the sufferer is taken into partnership with Him Who suffered for all men and has called us to share in His ministry of reconciliation.

This is the ministry of prayer in a hospital. It is not just a matter of praying that God will make men well and whole again. It is that, but more; it is a decisive act in which one man putting aside his relative freedom from care and trouble, allows himself to be drawn into the swirling waters of another man's troubles, to put his arms about the struggling person there, becoming involved in his struggle, and to reach up with him for that Hand which is able to bring both of them safely to the shore.

A Personal Ministry

All that has been said about a preaching ministry in which the Word is the center of our attention, and about a prayer ministry in which one takes on a priestly identity, may lead someone to assume that this is a rather "professional" approach to a work which should not be tainted with professionalism. So I go on to say that this is also a personal ministry in which one person who is a minister of Christ makes himself available to other persons—patients, their families, doctors, nurses, hospital personnel, pastors of the churches—who need the spiritual strength and understanding characteristic of the Christian faith embodied in a man who is both physically and spiritually present and available for help in the circumstances of need.

In the final analysis, human personality is the instrument of God's revelation, and it is through the "personal touch" that He achieves His redemptive purpose. When a man is admitted to the hospital he is assigned a number, a room, a bed; he becomes a patient with a chart which describes his ailments or his symptoms. All of this sounds like "routine" procedure and it is possible for a man to feel that he, as a person, has been lost in the process. It becomes very important then for someone to come to him as one person interested in another person. He does not want to be part of a preacher's "audience"; nor a name on a prayer list, nor any other de-personalized figure. He wants to sit down and talk face-to-face with some other person who is deeply interested in him, sensitive to his moods, responsive to his needs, challenging to his spirit. This person will of necessity be an imperfect embodiment of the grace and love of God, but in him he will find a measure of that grace, a portion of that love, and what is so important to him is that he will find it in a form in which he can assimilate it to his needs because it comes to him in the person of a man like himself. This is the mystery of the

incarnation of God in Jesus Christ, and it must continue to be the mystery of His continued presence and ministry to men in the world.

Now there is one more aspect of my work here that must be considered. It is the responsibility for our Sunday School Charity program. This is largely a matter of evaluating the requests for charity treatment, and of maintaining the lifeline between the hospital and the churches in order that the work may be financed and the Gospel of Christ may be proclaimed in deeds of love, that the prayers of faith and hope may be undergirded with sincere action, and that the personal presence of Christ's representative may carry the weight and conviction of Christ's own authoritative manner of dealing with human ills.

Here is something concrete, something we can put our finger on, something to which we can point and say: *This we do in the Name of Christ.*

The trouble with this whole business though is that our people seem to think that they can take more out of the pork barrel than they put into it. What I mean is that our churches are readier to call upon the hospital to use the Fund when a member becomes sick than they are to contribute to the Fund when they are all well.

Now it is the task of the minister to equalize matters at this point, and there are two ways of doing it: one way is to get our people to contribute more generously to the Charity Fund; the other way is to turn down all requests in excess of the amount actually contributed. The second course, while it sometimes becomes necessary, is always unpleasant. The first course offers a special satisfaction to the minister himself as he feels the joy of actually helping someone back to health and strength, and at the same time it offers to everyone of our people an opportunity to have a personal share in the work of healing. It gives to the man who cannot pray eloquently for his brother an instrument of sacrifice by which he can make an offering for his brother. It gives to the man or woman who feels utterly unworthy or unable to preach the Gospel in winning words an unmistakable message which can be sent to those who need to be told of God's love in a forceful and winsome way.

The ministry of our Baptist Hospital is epitomized in the charity program. True, this is only a drop in the bucket of our services to the community, but it is the drop that colors all the rest of what we are doing, for this is the drop that tells the true story of what part the people themselves are willing to have in the healing ministry. This is the drop that indicates how far you will go with me in my daily rounds of seeing and comforting the patients in the hospital.

Inez Welcomes New County Missionary

William G. Humphrey has accepted the call of the Inez Baptist Church and the State Missions Board to be the pastor of the Inez Baptist Church and the county missionary in Martin County. They moved to the field on March 12.

The new pastor is a native of Lexington, Kentucky, having graduated from



Wm. G. Humphrey

Lafayette High School, the University of Kentucky, and Southern Seminary. He comes to the new work from the Clear Fork Baptist Church, Kimbolton, Ohio.

Mrs. Humphrey is the former Miss Elizabeth Walker. The Humphreys have two children, Donna Jean, 3, and Cynthia Gail, two months.

Annuity Board Growth Cited In Annual Report

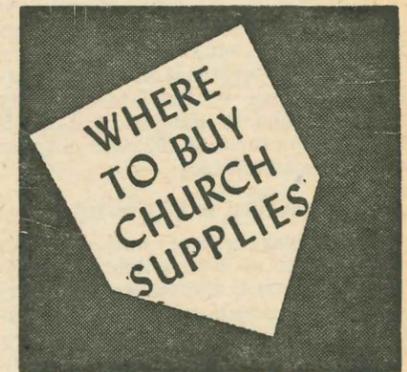
DALLAS—(BP)—Almost \$2,750,000 was paid to some 5,500 Baptist pastors, church and denominational employees through Southern Baptist retirement plans, an annual report presented to the trustees of the Southern Baptist Annuity Board showed here.

R. Alton Reed, executive secretary of the Annuity Board, told the trustees that the board had experienced its largest year of growth in history during 1960.

Reed said that 446 persons had been added to the annuitant roll during the year, including 328 retirees, 88 widows and 30 disability cases.

New members increased 2,053 in the Southern Baptist protection plan as compared to only 662 five years ago.

For the first time in 34 years, the relief roll stood below the 1,000 mark when the year closed with 977 persons receiving relief grants.



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Seminary Trustees Adopt Many Projects

By ERWIN L. McDONALD, Trustee of Southern Seminary
Editor, Arkansas Baptist

Addition of funds totaling nearly three-quarters of a million dollars during the past year to the endowment fund of The Southern Baptist Theological Seminary was reported to the Seminary's Board of Trustees at the annual meeting at Louisville in March.

The year's increase of \$744,478.20 brought the total of the endowment fund to \$3,439,492.53, and an additional \$1,247,866.30 now functioning as endowment principal but not permanently a part of the endowment brings the grand total to \$4,687,358.30.

The leading source of new endowment funds for the year was the James P. Boyce Trust Fund, which totaled \$455,635.09. Proceeds from the sale of the Mrs. George W. Norton home, which for the past several years had been the home of the Southern Seminary president, netted \$224,073.88 for the endowment.

Other amounts included: C. E. Dorsey Memorial Fund, \$40,000; proceeds from the sale of the residence which was formerly the home of the late Seminary president, John R. Sampey, \$10,785.15; Myrtle Drane fund, \$8,000; and net gain on securities, \$5,984.08.

Foundation to be Created

The Seminary trustees authorized the establishment of a charitable foundation to be styled "Southern Seminary Foundation," which will operate in perpetuity for the benefit of the Seminary. Named to serve as directors of the foundation until the foundation's first annual meeting or other meeting called to elect a board of directors were: Gordon Ford, accountant; Joseph Stopher, attorney; and C. E. Gheens, business man, all of Louisville; G. Frank Cole, banker, Nashville, Tennessee; and Clarence F. Manning, business executive, Richmond, Virginia.

Purpose of the foundation will be to solicit gifts and bequests for Southern Seminary. It will have power to "acquire, hold, lease, rent and mortgage, exchange and otherwise convey or deal in both real and personal property obtained by purchase, gift, grant, bequest or otherwise" and "to act as trustee in holding and administering gifts, bequests and devises; to receive, accept, manage and control any and all gifts, donations and bequests of property of all kinds," according to the Articles of Incorporation approved by the Seminary trustees.

In other actions, the Seminary board:

1. Established the policy of not constructing a separate building for the School of Religious Education, thus re-

flecting the attitude of the faculty and administration that the Schools of Religious Education and Theology should be very intimately related.

2. Approved sabbatical leaves for five faculty members and promotions for two. In addition to a sabbatical leave for the year of 1962-63, Dr. Dale Moody, professor of theology, was granted a leave of absence for 1961-62. He plans to spend the two-year period writing a book and studying toward the Ph.D. degree from Oxford University.

Dr. Clyde T. Francisco, professor of Old Testament, was granted a sabbatical leave to study at Harvard University, 1961-62.

Dr. Nolan P. Howington, associate professor of Christian ethics, will study at the University of Edinburgh, Scotland, on a sabbatic leave for the year 1962-63, and Dr. William Hull, promoted to associate professor of New Testament, will study in Europe during 1962-63.

Studying at Harvard University on sabbatical leave the first semester of 1962-63 will be Dr. James Leo Garrett, professor of Christian theology.

Promoted to associate professor was Hugo H. Culpepper, in missions.

Granted faculty tenure were Dr. Joseph A. Callaway, associate professor of Biblical archaeology; Dr. John N. Sims, assistant professor of church music; Dr. Hull; Miss Elizabeth Hutchens, assistant professor of religious education. Miss Mabel Irene Warkentin, assistant professor of church music, was given a sabbatical leave for 1962-63.

Organ to be Completed

3. Authorized the completion of the Seminary chapel organ at a cost of approximately \$67,675, to make it a 102-rank organ, "second to none in the South." Dean Forrest H. Heeren, of the Seminary School of Church Music, said a period of more than two years would be required to complete the project.

4. Asked a planning committee to proceed with building plans for a nursery-kindergarten building to be located on the Seminary campus and to be used as a teaching facility for the School of Religious Education.

5. Elected Dr. Norman Shands, pastor of West End Baptist Church, Atlanta, Georgia, chairman of the Board of Trustees, and reelected the following: Dr. E. L. Honts, pastor of Talbot Park Baptist Church, Norfolk, Virginia, first vice chairman; Dr. Franklin Owen, pastor of Calvary Baptist Church, Lexington, Kentucky, second vice chairman; and Leo T. Wolford, Louisville, secretary.

Legal Report Rules Out Parochial School Loans

WASHINGTON — (BP) — Across-the-board governmental loans to parochial schools would be unconstitutional, according to an 89-page legal report by Abraham Ribicoff, secretary of the Department of Health, Education and Welfare.

In addition, Ribicoff said, "tuition payments for all church school pupils are invalid since they accomplish by in-direction what grants do directly."

Clearly stating that the first amendment to the Constitution forbids across-the-board grants to church schools, the opinion cited the Supreme Court to prove its point.

"No tax in any amount, large or small, can be levied to support religious activities or institutions, whatever they may be called, or whatsoever form they may adopt to teach or practice religion," declared the Court (Everson v. Board of Education, 330 U.S. 1).

The Ribicoff report was made in response to a request by Sen. Wayne Morse (D., Ore.), chairman of the Senate subcommittee on education, during hearings on the Administration's aid-to-education bill.

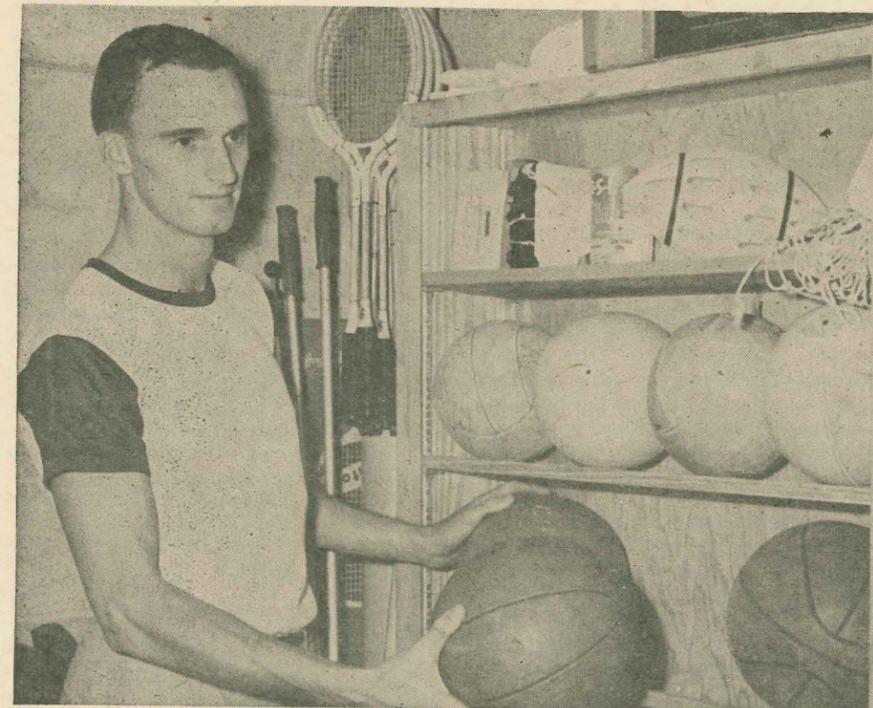
►Pastor W. B. Casey reports an excellent revival at the West End Baptist Church in Paducah recently. David Lawler, pastor of the Brownsville Baptist Church, Brownsville, Kentucky, was the evangelist and Roger Oldham of Owensboro led the music. All previous attendance records were broken through the use of a "Pack-a-Pew" plan led by the deacons. Visible results of the meeting were nine professions of faith, three additions by letter, two young men surrendering to the Gospel ministry, and one to the ministry of music. One of those surrendering to the ministry was Jerry Morris, the 25 year old son of T. O. Morris, West End music minister. Jerry plans to enter Georgetown College this summer.

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Recreation Buildings Popular

By THEO SOMMERKAMP
Baptist Press Staff Writer



WELL-STOCKED—The cupboard of Crescent Hill Baptist Church, Louisville, Ky., is far from bare when it comes to recreation materials. Here a Southern Baptist Theological Seminary student serving as a recreation leader there, takes an inventory of volleyballs, basketballs, skates, badminton racquets, and other items for use in the church recreation building, one of 35 such buildings erected in the 1950's and early 1960's by Southern Baptist churches. (BP) Photo.

"Unless this building can be used to lead people closer to Christ, it has no place in our church program," a Baptist pastor said at the dedication of a \$150,000 activities building with a full-length basketball floor which doubles as a skating rink.

The pastor clearly believed the church, with 3,000 members in a downtown setting, would extend its witness through its recreation facilities. A short time later, the recreation director of the church reported a Junior-age boy who professed faith in Christ had his first contact with the church through a skating party.

This is no isolated case. The increase in church recreation facilities in the 1950's was almost phenomenal in Southern Baptist Convention life.

No less than 35 churches (these are known cases; many others are not known and therefore not counted) built new edifices for recreation purposes. Or, as the 3,000-member downtown church did, they renovated existing buildings.

All Baptist churches have recreation. Every time a church has a dinner on the

grounds, a fish fry for the men's Brotherhood, a Sunday school class party, it engages in recreation.

But the construction of buildings with major recreation facilities—basketball courts lead the list, followed by skating rinks and bowling alleys—began to swell as the decade of the 1960's opened.

Some have spent large sums. A St. Louis church, recognized as having perhaps the most outstanding plant yet built, put out almost \$750,000 for a three-storied building accommodating a gymnasium, separate skating rink, ping-pong room, bowling alleys and a snack bar.

The church, Tower Grove Baptist Church, also uses the building for Sunday school space by drawing folding doors across the open area and moving in folding chairs.

Another church, Hendricks Ave. Baptist Church of Jacksonville, Fla., has its gym. Also it possesses a baseball diamond, tennis courts, barbecue pit, croquet court and shuffleboard court.

First Baptist Church, Dallas, largest in the Southern Baptist Convention, has bowling alleys, gym and skating rink. The second largest church in the Con-

vention and largest east of the Mississippi River, Bellevue Baptist at Memphis, recently announced plans for a \$350,000 two-storied recreation center.

Crescent Hill Baptist Church, Louisville, Ky., has young people with ingenuity. When the church could not finish out one floor of its building, the young people made their own miniature golf course and installed it there.

Another popular aspect of the recreation program is crafts. Church members volunteer their time to teach others ceramics, leathercraft, woodworking and jewelry-making.

Recreation buildings are designed not just for young people. They have facilities for middle-age Adults and senior Adults. Some of the recreation buildings in downtown churches, for example, offer a noon program for men of the church to work out during their lunch time.

The crafts attract many senior citizens as do shuffleboard and some of the less exerting physical activities.

For the non-sports-minded there also may be classes in music appreciation and art appreciation, with a hi-fi set in a separate room where members may play their own records.

"We find sufficient biblical examples for church recreation," Bob M. Boyd, recreation leadership consultant for the Baptist Sunday School Board, Nashville, said.

"Jesus took part in the wedding at Cana; he also was guest at several banquets," Boyd explained. "Zech. 8:5 says '... the streets of the city shall be full of boys and girls playing. . . .'"

Church recreation facilities as Baptists operate them are unique, according to Boyd. The Catholic Youth Organization (C.Y.O.) and Jewish Community Centers are not comparable since both cover a larger field than one church.

"Recreation centers in Baptist churches are operated as a part of the individual church's religious education program," he noted.

Churches have various ways of supporting their programs. First Church, Dallas, does so from revenues earned by its parking building. For most, it comes out of the regular budget. Members buy supplies for their crafts, for example, while the church stocks the necessary tools.

One church bought skates enough to take care of the maximum number its skating floor will accommodate at one time. These are checked out without charge to skaters, but the recreation program is limited to church members and their invited guests.

The current recreation surge in churches isn't new. One hit between 1916 and 1921 but died for lack of direction. Today's emphasis is on adequate direction—a full-time, salaried church activities director and enlistment of lay persons to direct programs in their particular skills.

Ways To Strengthen The Cooperative Program

By T. A. THACKER, Murray, Ky.

A friend joyously related to another, "Today, I helped set a broken leg for a man in Indonesia, preached a sermon in Brazil, taught a seminary class in Switzerland, aided the staff of an orphanage in Rome, helped conduct a Vacation Bible School in Gaza, taught a class in an elementary school in Nigeria, and distributed thousands of pieces of literature in many different languages."

"How," inquired the startled man, "did you do all this?"

"Yesterday," he replied, "I gave a tithe of my income to my church. My church gave through the Cooperative Program a percentage of all it received. The Cooperative Program is Southern Baptists' plan of combining the gifts of thousands of churches and millions of givers for the purpose of doing mission work around the world."

It is the best plan ever devised by Southern Baptists for carrying out the missionary purpose of the Great Commission (Matthew 28:19-20). As a Junior boy in a Kentucky Vacation Bible School put it: "It is all the churches giving together to give the gospel to all the world."

It is unthinkable that some would want to abandon this plan without giving it a fair opportunity of demonstrating its capability of meeting the demands of our age. Consider carefully the following aspects of this instrument in the hands of God and man.

Value of the Cooperative Program

There is great value in the *name*. Its name suggests a program of work of such magnitude and spiritual values that the cooperation of all the churches and their members is needed if it is to achieve its maximum effectiveness.

There is value in its *purpose*. Missions is the cohesive force binding our Baptist life together. The Cooperative Program is unexcelled as a method of combining our money for lasting and significant mission endeavors in our state, our nation and in forty-five countries of the world.

There is value in its *effectiveness*. An adequate plan of financing must enable us to do three things with our program of missions: (1) maintain the necessary mission work already established, (2) enlarge present work where needed and enter new work when advisable, and (3) increase the quality of our work. The Cooperative Program unquestionably can meet these demands if given a fair chance.

Forces Threatening the Cooperative Program

There are several forces operative today which threaten the effectiveness,

if not the existence, of the Cooperative Program.

The first threat is *unwise division of receipts state and Convention-wide*. Our people are often frustrated because they are called upon to think worldwide and are asked to participate to a major degree, statewide.

Another threat is that of *over-extension leading to fragmentation*. The challenge of a growing denomination demands participation in many phases of mission and promotional activity. There is constantly the danger of taking on too many areas of work or of participating in some types of work to a greater degree than is wise.

There is danger to the program through *non-participation*. Some churches for various reasons do not give through this great channel. As we come to use this instrument more effectively, more of our churches will participate and many churches will participate to a greater degree.

Then, there is the threat of the *multiplicity of special offerings*. Impassioned appeals can be made for almost any cause. Most special offerings reduce the effectiveness of the Cooperative Program.

Ways of Strengthening the Cooperative Program

We should promote only that which is true to and which remains true to the purpose of Christ. Here, in the writer's opinion, are some ways of rendering more effective our cooperative plan of giving.

(1) *Enlarge participation in Convention-wide causes*. Baptists need a constantly developing vision of our worldwide task: In the division of receipts, we must safeguard our state causes. By gradually enlarging the percentage to our work around the world we can continue adequate support at home and at the same time encourage mission-minded churches to give.

(2) *Support a unified budget*. The trend during the past four years has been back towards the intention of the Cooperative Program—a Unified Budget for all our mission work. Strong advocates of special offerings often are afraid to give the unified budget a chance. When we finally clear the hurdle of special offerings, we shall find a clearer field to put fully to the test the Cooperative Program.

(3) *Magnify the Cooperative Program through a limited number of special offerings*. The "desire to designate" can be satisfied to a large degree by retaining the annual offerings for home, state and foreign missions. The occasions of these offerings could afford

times of intensive instruction of the whole church concerning our mission work. Church-wide education as well as church-wide giving would increase the desires of an informed people to give through the Cooperative Program.

(4) *Encourage each church to use the Forward Program of Church Finance*. This program is more Scriptural than electric lights and automobiles. It is a sound, Biblical plan of reaching every church member and every Sunday school member with the challenge of personal stewardship. It is designed to grow Christians, not simply to get money. The basic methods are sound and usable by any church regardless of size. Variety is given the program each year, thus keeping it dynamic. Every church should use it without hesitation.

The great "word" for the Cooperative Program is "faith." Faith is essential. We must believe in the people and in the churches which have made it the success it is. Our combined efforts enable us to do more—and to include all we need to do. The unit of cooperation is, and must always be, the local church which should be, in missions as well as in all else, the living manifestation of the Body of Christ.

"United we stand, divided we fall." Never were truer words spoken with reference to our mission work. The basic factor uniting Southern Baptists under Christ is *Missions*. Essential to our missions work is *co-operation*. Yes, "our churches can give together to give the gospel to all the world." This is the Cooperative Program.

Maryland Studying Weekly Publication

BALTIMORE—(BP)—Conditional approval of a weekly state paper for Maryland Baptists has been voted by the Maryland Baptist State Mission Board.

The board voted at its March quarterly meeting here "to look with favor on weekly publication of the Maryland Baptist beginning January 1, 1962." It authorized the board's budget committee to make this a reality if possible and report back for final action by the board in June.

The favorable action was on a proposal by Editor Gainer E. Bryan, Jr., for an eight-page, magazine-type journal continuing the present slick paper. It would be published 50 times a year. This proposal was recommended to the board by the advisory committee of the Maryland Baptist.

Now published twice monthly, the paper moved up from monthly publication shortly after Bryan became the first full-time editor in November, 1957. Circulation, then 11,500, is now 14,730.



SUNDAY SCHOOL LESSON

By H. C. Chiles

WHEN HUMAN WISDOM FAILS

Job 4:1-8, 12:1-5

Last Sunday's lesson centered our attention on the problem of suffering in the lives of the righteous. We observed therein that while Job's tormentors sincerely believed that his suffering was a punishment for unconfessed sins they were wrong. We also learned that suffering is not always a result of wrongdoing on the part of the sufferer. In some cases it is for the good of the sufferer, and in others it is for the glory of God.

Job 4:1-8

Job's remarkable behavior under his sore afflictions was the basis of a dispute between him and his three friends which continued for some time and constituted a considerable portion of the book which bears his name. When the news of Job's afflictions reached his friends—Eliphaz, Bildad and Zophar, they were at some distance from him and from each other, since they were from different tribes. After some time they assembled and freely expressed to each other their opinions of Job. They also agreed on their method of approach to him and how they were going to deal with him.

Without delay the three approached Job and sat in his presence for a week without saying anything to him. When Job finally broke the silence, these men proceeded to express their opinions to him and to give him some unsolicited advice, which was not appreciated, as is usually the case. Eliphaz was the oldest, the wisest and the most experienced of the three. He took great pride in what he had learned from experience. Seemingly Eliphaz was desirous of avoiding any addition to the already heavy burdens of the afflicted servant of God. Apologetically Eliphaz inferred that his task of rebuking Job was not only painful to the patriarch, but also very distasteful to himself.

Having interpreted Job's remarks as a reflection upon the providence of God and as an accusation that He had been unjust in dealing thus with him, Eliphaz believed that continued silence on his part would be a woeful dereliction of duty and an indirect participation in his error. Unpleasant as his task appeared to him, Eliphaz felt that he could no longer refrain from speaking to Job

For April 23

about the matters concerning which he and his two friends had consulted.

Eliphaz recalled the time when Job was in his prime as a helper and encourager of others. To those who had been afflicted so grievously the patriarch had spoken appropriate words of encouragement on so many occasions. So often his kind and helpful words had kindled courage and hope in others and kept them on their feet. Such encouragement as Job had given to many blessed both those who received it and him who have it. Eliphaz readily acknowledged and commended Job's practical and eminent piety in instructing the uninformed, correcting and erring and strengthening the weak. After reminding Job of how he had helped others by what he had said, Eliphaz reproached him for not conducting himself as he had previously advised others to do. He intimated that Job was hypocritical, otherwise things would not have been as they were. Eliphaz was certainly wrong in concluding that Job's misery was an undeniable proof of hidden and unconfessed sin in his life, and that repentance was the only remedy for him. This is a splendid illustration of the failure of worldly wisdom to explain human suffering correctly. One certainly needs the Holy Spirit to guide him in the interpretation of the divine providences which he has experienced or observed.

Job 12:1-5

Most Bible scholars regard Zophar as the ablest of the three accusers of Job. Obviously Zophar considered himself to be the very embodiment of all wisdom. Consequently, he did not have any difficulty whatever in looking down on Job as being extremely stupid. Thinking that he knew everything that was to be known, conceited and proud Zophar made quite a display of his so-called learning. Considering himself to be extremely brilliant, he did not hesitate to tell Job very bluntly and very brutally that he actually deserved worse punishment than that which he had received. He even ridiculed the very idea of Job's personal knowledge of God. However, he insisted that if Job would truly repent of his sins all would be well with him again.

It was only natural that Job did not appreciate Zophar's representation of him as being an ignoramus. Nobody

likes to be called stupid or insulted. Strongly resenting Zophar's insult, Job began his defense with a biting sarcasm on him and his friends. He boldly declared that he knew as much as Zophar did. It is easy for us to be sympathetic with Job in his outburst of anger as he remarked ironically, "Wisdom will die with you."

Irony is a method of showing something in an unexpected light. It reveals claims as being absurd. Irony is both difficult and dangerous to use. It is just as apt to injure the one who uses it as it is to hurt its object. While it stings and cuts, irony seldom conciliates those against whom it is directed.

Whereas worldly wisdom fails, God's wisdom is adequate for every need and on every occasion. For that reason we should pray for it. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

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Baptist Forum

IN SUPPORT OF REFORMS

Editor:

The following action was taken at the regular meeting of the Executive Board of the Bethel Baptist Association, March 25, 1961:

We shall recognize the moral, social, and spiritual problems that exist in the Covington-Newport area—and our desire to help—in the following ways:

(1) We send a letter of commendation to the Newport Ministerial Association in which we pledge our prayers and moral support.

(2) We send them a contribution of \$75.00 to aid them in their meeting of legal and other necessary costs.

(3) We send a telegram to Governor

Bert Combs urging him to act with courage and moral concern.

The Bethel Baptist Association is composed of twenty-one churches situated in southern Todd and Logan counties.

Auburn, Ky.

Lawrence Martin

A WORD FROM ROSEMONT

Editor:

Maybe our friends would like a word from Rosemont. We are now in the midst of an eight day revival with Dr. Homer Kirkpatrick of Hot Springs, Arkansas, doing the preaching and Bob Curtis, from Georgetown College, in charge of the music. We are enjoying a spiritual revival.

I am flying to Kansas City tomorrow night and then over to Topeka, Kansas, to direct the Evangelistic Crusade in the Kaw Valley Association of Southern Baptist churches in that part of Kansas. I am going under the direction of the

Home Mission Board, in which we are trying to stimulate the Southern Baptist churches in the pioneer work of that great state. We need the prayers of the *Western Recorder* readers.

I am enjoying your editorials and wish I had time to go fishing, but the fish do not give much cooperation when I go. Lexington, Ky. O. W. Yates

►Dr. Harry M. Ward, Georgetown College history professor, has been notified that the official release date of his book, *The United Colonies of New England, 1643-1690*, will be on or about April 24, 1961. Dr. Ward is a native of LaFayette, Indiana. He received his A.B. degree from William Jewell College. He holds his M.A. and Ph.D. degrees from Columbia University. He has been a member of the Georgetown faculty two years.

Fairfield's Little Union Sesquicentennial April 23

The Little Union Baptist Church will observe its sesquicentennial Sunday, April 23, with an all-day celebration. Lunch will be served in the church dining room.

Little Union is located in Spencer County on Highway 652, 2½ miles from Fairfield, Kentucky. It is between Highways 55 and 48.

Services will begin with Sunday school at 9:30 and worship service at 10:40. The afternoon program will begin at 1:30 with Dr. Roy L. Boatwright, state Sunday school secretary, as guest speaker. Former pastors will be on the program during the day.

Little Union Church was constituted April 20, 1811. Its earliest minute book has been lost through the years; the first written records being in 1815. It is not known if there was a pastor at this time, for the first mention of preaching is in 1817. It seems that part-time preaching prevailed until the early 1920's. However, noted preachers of the day served as pastor. Among names listed are William Stout, William Vaughn, T. H. Coleman and J. A. Booth.

The church ordained men to the ministry, the most recent being Bro. W. Forrest Woodson, pastor of Weaver Memorial Baptist Church in Louisville.

Pastors having served are Bro. Reuben Smith, 1817; Moses Pearson, 1819; William Stout, 1823; Isaac Taylor, 1829; Stephen Beard, 1832; William Barnett, 1833; George Waller, 1834-1842; William Stout, 1842-43; Dr. William Vaughn, 1844-1868; T. H. Coleman, 1869-1883; Fred D. Hale, 1884-1885; J. A. Booth, 1886-1914; E. H. Blakeman, 1914-1919; W. B. Harvey, 1919-1920; E. L. Mitchell, 1920-23; W. H. Barton, 1923-24; O. P. Bush, 1925-26; E. E. Ballard, 1927-30; E. H. Blakeman, 1931-32; W. M. Burns, 1932-34; C. C. Caverlee, 1934-35; J. L. Koert, 1936; T. J. Larkin, 1937-40; M. L. Hahn, 1941-49; T. H. Gordon, 1949-53; W. P. Perry, 1954-57; LaVerne Butler, 1958-59; and Harold Wilder, 1960 to now, the present pastor.

The first house of worship was a small log cabin. Little Union's second house of worship was dedicated in 1839. It was a brick structure 40x60 feet. It was a fine house of worship for that early day. The building now in use was dedicated in November, 1887, and the Sunday School Annex added in 1948 and the second story in 1953.

The centennial of the church was observed April 20, 1911.

Little Union is a rural church and its influence is felt throughout the community, Nelson Association of which she is a part, the County and receives recognition in the state.

Bro. R. Truett Miller, pastor of First Baptist Church, Fulton, Kentucky, will

be present on Sunday, April 23, and begin a series of meetings in the church on Sunday night to continue throughout the week. Pastor Wilder and the church extend a cordial invitation to friends, former members and the public to attend the 150th year Celebration and the meetings held the following week.

►W. O. Wilham, pastor of the First Baptist Church, Tuskegee, Alabama, has resigned to accept the pastorate of the First Baptist Church, DeFuniak Springs, Florida. Willham is a native of Harrodsburg and a graduate of Georgetown College and Southern Baptist Seminary.

Number fifteen in a series



WHAT ABOUT SPECIAL OFFERINGS?

One of the commonest errors in church finance is the belief that the more offerings a church receives, the more money the members will give. True, some conscientious members will give some offering each time the plate is passed. But this does not necessarily mean the total church income will be greater. For most people have a way of anticipating an unreasonable number of special offerings. They do the same as when they have unexpected company for dinner—cut the pie in smaller pieces!

Here is a simple formula that more and more churches are coming to: "One offering a week from every member, whether present or absent." These churches have one budget, and encourage members to make this one offering at the first service they attend. If this is Sunday School, they contribute there. If it is the worship service, they give there. All funds, however, whenever or wherever given, go through one treasurer and one budget.

Does this mean a church should stop taking special offerings? No. But it does mean that a church should make its main appeal through its church budget, and that it should not confuse the people by taking a special offering every other Sunday. Eventually such offerings cease to be "special."

Some people prefer to do most of their giving through special offerings. Often this is due to emotional appeals, or failure to appreciate the importance of the total program. Churches would do well to teach their members the value of undesignated giving, of making one offering every week to support all the work.

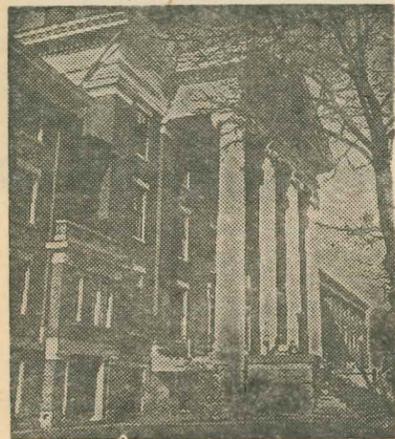
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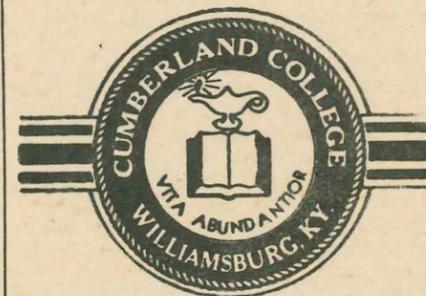
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SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, APRIL 9, 1961

	S.S.	Add.	T.U.
Louisville, Ninth and O	1089	8	547
Hopkinsville, Second	896	4	215
Madisonville, Second	889		214
Owensboro, Third	887		288
Louisville, Carlisle Avenue	879	1	273
Missions (2)	64	2	36
Covington, Calvary	826		
Louisville, Crescent Hill	795	2	206
Missions (2)	152		46
Mayfield, First	779		243
Mission	86		
Murray, First	776	1	129
Mission	44		
Lexington, Calvary	710	3	159
Chapel	52		
Harrodsburg	698	1	185
Missions (2)	47		42
Louisville, Beechmont	669	13	168
Missions (2)	295		99
Bowling Green, First	652	2	132
Mission	89		
Lexington, Grace	649	2	151
Mission	12		
Hopkinsville, First	644		171
Glasgow	642	42	104
Mission	19		
Somerset, First	627	1	240
Mission	105		1
Lexington, Immanuel	618		213
Mission	5		
Newport, First	618		178
Louisville, Beechland	615	5	183
Mission	202		68
Covington, Latonia	607	10	209
Erlanger	566	25	183
Louisville, Buechel Park	541	2	179
Louisville, Valley Station	532	30	128
Paducah, Immanuel	531		144
Louisville, Tabernacle	526	1	178
Princeton First	520		167
Campbellsville	507		247
Missions (3)	103		63
Henderson, Immanuel	496		
Missions (2)	148		
Shelbyville, First	490		130
Corbin, Central	475		126
Mission	98		25
Winchester, First	475	2	122
Missions (2)	101		
Florence	464		107
Mission	120		
Louisville, Bethlehem	463	2	176
Winchester, Central	457		136
Louisville, Beth Haven	456	1	224
Hazard, First	455	4	88
Louisville, Rockford Lane	447	2	170
Mt. Washington, First	445	1	120
Mission	32		
Owensboro, Hall Street	444		176
Louisville, Hazelwood	440		133
Louisville, South Side	440	3	144
Owensboro, Eaton Memorial	439	1	180
Louisville, Green Acres	438	3	212
Ludlow, First	436	5	101
Georgetown	429		133
Hodgenville, First	426		130
Louisville, Shively	423		119
Louisville, Third Avenue	404	2	129
Ashland, Unity	404		105
Nicholasville	401		127
Richmond, First	400		88
Morganfield, First	400		109
Dawson Springs, First	398		81
Jeffersonton, First	392		138
Central City, First	392		171
Franklin, First	385		135
Mission	62		43
Lebanon, First	374	1	133
Frankfort, Crestwood	373		90
Louisville, Highland	367	12	173
Mission	55	4	32
Louisville, Eighteenth Street	361		125
Mission	72		54
Walton, First	361		186
Bellevue	360		106
Hima, Horse Creek	352		
Owensboro, Buena Vista	344	3	133
Versailles	343		95
Greenville, First	341		139
Louisville, Valley View	338	4	137
Bardstown	338	1	39
Mission	47		29
LaGrange			
DeHaven Memorial	335		99
Owensboro, Crabtree Avenue	333		97
Frankfort, Thorn Hill	332		120
Lawrenceburg, First	332	2	60
Mission	50		
Louisville, Immanuel	326	4	125
Louisville, Shawnee	316		108
Barbourville, First	315	1	156
Missions (3)	215		
Springfield	314		97
Earlington, First	314	3	80

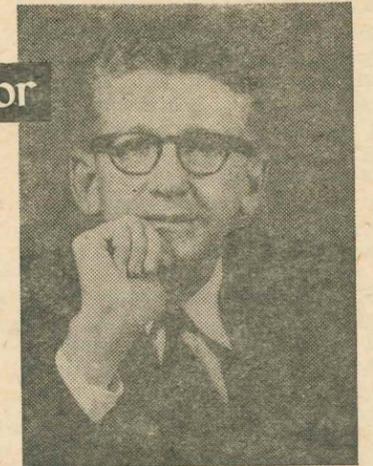
Ashland, Pollard	312	1	100	Hazel	248		
Mission	43			Taylorsville, Kings	243	4	124
Hawesville	304	2	73	Sonora	238		68
Falmouth	304		48	Louisville, East Audubon	232		90
Mission	31			Marion	230		68
Bowling Green, Eastwood	303		98	Lebanon Junction, First	230		72
Glendale, Gilead	299	7	237	Owensboro, Seven Hills	228		79
Owensboro, Lewis Lane	294		109	Shepherdsville, Little Flock	225	1	56
Frankfort, Memorial	278	1	93	Greensburg	219		109
Bowling Green, Glendale	268	9	156	Carrollton, First	215		54
Mission	36		31	Crestwood	206		68
Hopkinsville, Edgewood	262	3	101	Louisville, Fourth Avenue	196		78
Benton, First	261		100	Livia, Mt. Carmel	185		70
Middletown, First	255		95	Perryville	181		100

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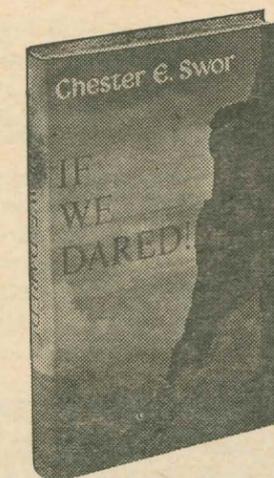


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- 10:00 A.M.—Chapel Program—Southern Baptist Theological Seminary
- 10:35 A.M.—Baptist Book Store Branch—Southern Baptist Theological Seminary
- 1:00-4:00 P.M.—Baptist Book Store—317 Guthrie Street
- 4:30 P.M.—Youth Rally sponsored by Baptist Book Store at Walnut Street Baptist Church



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