



WESTERN

RECORDER

APRIL 4, 1963

THIS WEEK

**THE SOUTHERN BAPTIST
MINISTERIAL STUDENT**

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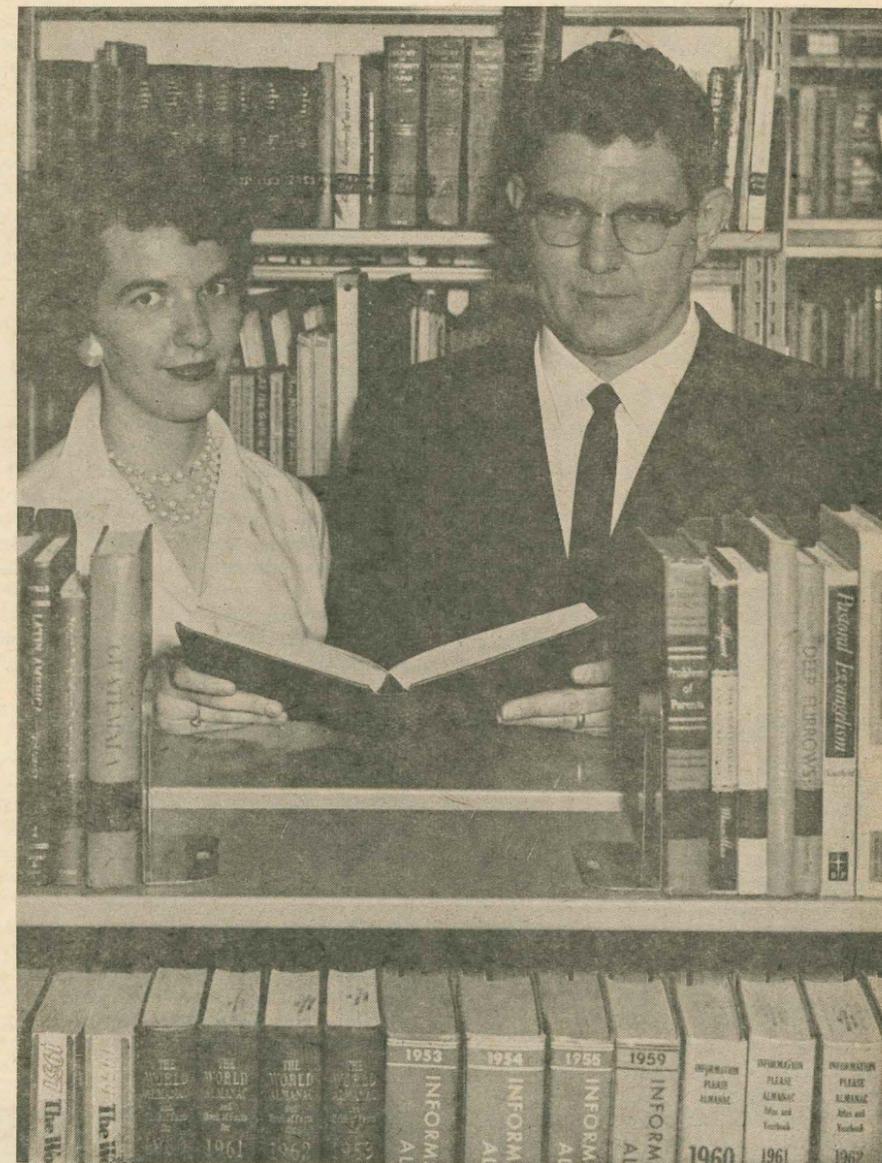
RELIGION AND POLITICS

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**THE MAKING OF
MISSIONARY MINDED HOMES**

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 *Continue*
HIS
WORK
through the
COOPERATIVE PROGRAM



Mr. and Mrs. Walter A. Ruth, Jr., newly appointed missionaries to Vietnam, do mission research in the library at Southern Baptist Foreign Mission Board headquarters, in Richmond, Va. They have been appointed to foreign missionary service in Vietnam. See article on page 8.



GLEANINGS FROM THE FIELD

Boone with United Fund, Jackson

Dr. William C. Boone, formerly general secretary-treasurer of the General Association of Baptists in Kentucky (now the Kentucky Baptist Convention), and more recently retired (?) and living in Jackson, Tenn.,—one of his former homes—has been prevailed upon by the citizens of Jackson to become the executive director of the Jackson-Madison County United Fund. This is similar to the Community Chest organization in Louisville. He began his new work April 1. Dr. Boone says that this new position will not interfere with his week-ends of Saturdays and Sundays, and he intends to continue preaching on those days as opportunity affords. Recently he has been interim pastor at the First Baptist Church, Bemis, Tenn. Dr. Boone preached 200 times in his first year since leaving Kentucky, which is an average of about four times a week.

The Passing of Two Laymen

W. G. Potts assisted Pastor M. D. Morton, of the Beechmont Baptist Church in the funeral service for J. T. Pites, Sr., at the Emerson Funeral Home, February 20. Then he assisted Pastor E. A. Cruse in the funeral service for E. D. Rainey in the Lebanon Junction Baptist Church, March 4. Both of these men were active deacons in the Lebanon Junction Church during the ministry of Potts there 1924-30.

Arkansas' Southern in North Central

President H. E. Williams announces that Southern Baptist College, Walnut Ridge, Arkansas, has been fully accepted and approved for membership by the North Central Association of Colleges. Founded by Dr. H. E. Williams in 1941 at Pocahontas, Arkansas, the institution was moved to its present location in 1946.

Death of Claude C. Spiva

Claude C. Spiva, lay-preacher, died on March 13. Native of Georgia, he has lived in Louisville, Ky., for a number of years, and worked as an insurance agent. His funeral was conducted by his pastor, Joe Hampton, of the Manly Memorial Baptist Church, at the Arch L. Heady Southern Funeral Home, 3601 Taylor Blvd., Louisville. Burial was in the Evergreen Cemetery. He resided at 741 Fehr Avenue.

Foster Howard to Dripping Springs

Foster E. Howard has resigned as pastor of the Bardwell Baptist Church, Bardwell, Ky., and has accepted the call to become pastor of the Dripping Springs Baptist Church, Olmstead, Ky., in Bethel Association.

Ray Carter to Freedom, Mt. Vernon

Ray Carter, who graduated from Clear Creek Baptist School last May, has moved to Mt. Vernon where he will be pastor of Freedom Baptist Church. Until this week he was employed at the Clear Creek Church Furniture Factory while serving as pastor of Sinking Valley Baptist Church, Barbourville. A native of Leitchfield, he and Mrs. Carter have one daughter who is married and lives in Albuquerque, New Mexico.

Kuttawa Church Changing Site

The First Baptist Church of Kuttawa, Kentucky, at a special called business meeting, March 20, 1963, voted unanimously to relocate the church on a site given to the church in New Kuttawa by the Kuttawa Relocation Foundation, Inc. The church hopes to begin building as soon as plans are completed. Pastor Calvin C. Wilkins said it was deemed necessary to move due to the circumstances arising out of the near completion of the Barkley Dam and Reservoir, causing adverse effect upon the church.

James Walker Accepts Paintsville

James E. Walker, pastor of the McKee Baptist Church for the past four and one half years, has resigned to accept the pastorate of the First Baptist Church of Paintsville. The resignation of Walker becomes effective April 1. Mr. Wallace is a native of West Virginia and received his training at Cumberland College, Georgetown College and has attended Southern Baptist Theological Seminary. He has done extensive evangelistic and mission work in eastern Kentucky and West Virginia.

Borders in Carrollton Revival

The First Baptist Church, Carrollton, Kentucky (White's Run Association) reports that 108 members were added March 1962-March 1963. Of these, 70 were by profession of faith and baptism. The church will hold its spring revival services April 7-14. James Borders, pastor of the North Forty-Second Street Baptist Church, Louisville, Ky., will be the evangelist. The pastor, Troy L. Morrison, has recently completed his first year at the Carrollton Church.

Vol. 137 April 4, 1963 No. 14

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

WESTERN RECORDER

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The Southern Baptist Ministerial Student

By Loyed R. Simmons, President California Baptist College, Riverside, Calif.

This is a day, it seems, when Southern Baptists are beset with many grave problems, not the least of which is that of declining enrollments of ministerial students in our Southern Baptist institutions of Christian education.

Just how serious is this problem? Its gravity must be viewed against the background of our denominational efforts to expand our work at home and abroad. Thus we are confronted with the alarming spectacle of a rapidly declining potential at the very time that we are attempting to send out more foreign missionaries and, through the Thirty Thousand Movement, to establish many more churches and missions in the homeland.

Already the pinch of an insufficient supply of pastors and missionaries is beginning to be painfully felt. Dr. Courts Redford of our Home Mission Board makes the following statement: "We are unable at the present time to fill vacancies and make new appointments in a number of important fields because we do not have workers that qualify. This is especially true in the fields of language missions and ministries to the under privileged. It is becoming more evident year by year in pastoral missions. If we are to start approximately 5,000 churches in the next four or five years, we must have many more preachers. The need is also felt by the Foreign Mission Board and by everyone of our state mission boards."

The seriousness of the decline in ministerial enrollments in our schools is seen in the following statistics which have been furnished by the Education Commission of the Southern Baptist Convention. The period covered by these statistics is the six-year period from 1956 to 1962. The enrollment figures include the total enrollment of ministerial students in all of our Southern Baptist academies, junior and senior colleges, universities, Bible schools, and seminaries. The exact figures are:

In the 1956-57 school year the total ministerial enrollment was 10,594. In the 1957-58 session this dropped to 9,976. In 1958-59 there were 9,063. In 1959-60 the number was 8,233. In 1960-61 there was a slight increase to 8,393. In the 1961-62 session this declined to 8,111.

Thus, from the 1956-57 school year to that of 1961-62 there was a drop of 2,483, or a total decline in ministerial enrollments of more than 23% over the six-year period.

The picture of this over-all loss of 23 plus per cent breaks down as follows: the junior colleges suffered the greatest loss, 36%, followed closely by the senior colleges and universities with

a loss of 33%. In other words, in the past six years our Baptist colleges and universities have lost more than one-third of their ministerial enrollments! One of our largest Southern Baptist colleges is reported to have enrolled only thirteen first-year ministerial students this past fall. During this six-year period our Baptist academies lost 23% and our seminaries 8%.

In this connection, it is important to notice that the problem at the present time is most critical on the college level, and much less severe on the seminary level. It should be crystal clear, however, that as our colleges graduate a progressively diminishing number of ministerial students, the problem will become increasingly acute in our seminaries; for our seminaries are our ministerial graduate schools and are almost completely dependent upon our Southern Baptist colleges for enrollments.

In casting about for the possible causes and cure of this problem the opinions of several men who hold prominent positions of leadership in our convention were sought. Those who responded were Dr. Hershel H. Hobbs, president of the Southern Baptist Convention; Dr. Porter Routh, Executive Secretary of the Executive Committee of the Southern Baptist Convention; Dr. Baker James Cauthen, Executive Secretary of our Foreign Mission Board; Dr. Courts Redford, Executive Secretary-Treasurer of the Home Mission Board; Dr. Raburn L. Brantley, Executive Secretary of the Education Commission of our convention; and Dr. Grady C. Cothen, Executive Secretary-Treasurer of the Southern Baptist General Convention of California.

The following is a listing of the causes of the declining numbers of ministerial enrollments as reflected in the opinions of these esteemed brethren. These suggested causes are listed without citing the specific source of each opinion, and not necessarily in any logical order, and with the knowledge that no one of the men listed above necessarily agrees with the entire list of causes.

1. The comparatively low salaries of the average pastorate may have discouraged some prospective ministerial students.

2. The lack of security in the tenure of many pastorates. Some churches tend to take action impulsively, rather than to wait on the Lord, and the term of service for a pastor is often so short that many young people become disillusioned.

3. The multiplication of administrative and other duties that devolve upon

the pastor of a modern church tends to rob the ministry of its original New Testament nature and purpose—that of the ministry of the Word and prayer—and thus destroys much of its challenge to spiritually-minded young men.

4. The fact that it takes seven years to earn a Bachelor of Divinity degree, while others, studying in other fields, can earn an M.D. or a Ph.D. in the same length of time.

5. Our failure to "call out the called."

6. The secularizing influence of the public school, particularly through the vocational counseling program in most high schools.

7. The elimination of tuitional grants to ministerial students by many of our colleges and universities.

8. The emphasis in recent years upon the concept that all Christian service, including that of laymen in the secular fields, is "full-time Christian service." This tends to equate a Divine call to the ministry with God's leadership of lay personnel into such fields as medicine, law, and business.

9. The theological liberalism of some professors, both in our colleges and in our seminaries. In this departure from a vital Christian message there is no challenge to a young man to give his life to preaching question marks. In some cases ministerial students enroll in state institutions and have their faith destroyed or neutralized.

10. Our failure to communicate to contemporary youth the vast spiritual need of today's chaotic world. In other words, our young people are confronted with the material needs of our world more than with its desperate spiritual needs.

11. The failure of many of our pastors, churches, and institutions to cultivate and follow through on the young people who have made decisions to enter church-related vocations.

12. Our failure to pray as much as we should that the Lord will send forth laborers into His harvest.

To list the causes of a problem is also to suggest possible solutions. However, at the risk of being somewhat repetitious, the positive solutions suggested by the six men previously referred to are given herewith. It is a coincidence that these happen to number twelve also.

1. Our pastors need to do a great deal more preaching on the importance of the pastoral and missionary ministry. Our young people especially need to be challenged frankly by both the pleasant and unpleasant aspects of the ministry.

2. There needs to be more concentration on "calling out the called."

(Continued on Page 7)

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Religion and Politics

Baptist and other ministers of the Lexington area deserve commendation for sincere efforts to learn first-hand the positions of the gubernatorial candidates on key issues facing Kentucky. The candidates were invited to discuss with the ministers in a public meeting their viewpoints. Tentative commitments to appear were received from the candidates invited, except from one who said he would not appear jointly with another candidate.

As it turned out, only one candidate, Mr. Edward Breathitt, appeared. He discussed forthrightly all issues put to him, though all his answers were not what some of the ministers wanted to hear. The ministers were genuinely appreciative for the candidate's courtesy in accepting the invitation and his forthrightness in answering their questions.

Other candidates gave reasons for not showing up. These might have been entirely valid, but one wonders if they would have had the same excuses if the invitation had been from a group of labor leaders or others who stood to influence many votes. The failure of others to appear may reflect their attitude toward ministers and the minister's role in political life.

Some will raise questions about such an effort by ministers. They will offer the oft-heard counsel to preachers to stick to preaching and leave politics to the politicians. It is time preachers looked at this advice carefully. The great majority of ministers are not desirous of political involvement as such. They only want to exercise their God-given responsibility to judge for themselves and to help others judge right from wrong whether it be in politics or in sex. In encouraging justice and honesty in human affairs, they must recognize demagoguery and opportunism in politics as elsewhere.

In one sense religion and politics don't mix. In another sense they better be mixed or politics will be completely taken over by self-seeking and ambitious men. One source of this concept about politics and religion is the belief that politics is basically dirty and must be pursued by less than Christian ideals. If this be so, and continues to be so, the Lord deliver us from what awaits us.

Religion and politics don't mix in that religion is not to be political, and politics is not to use religion for selfish ends. A preacher who becomes involved in partisan politics, except under the most desperate circumstances, brings reproach upon the ministry and the politician who quotes scripture and sings gospel songs for his political ends is a vile hypocrite.

Religion and politics do mix in that genuine religion influences its possessor's conduct in every facet of life. A real Christian is as religious in the voting booth as he is in the choir loft or church pew.

Freedom and good government are not bought and paid for in a single transaction. They are purchased on the installment plan and payments are due every time an opportunity to vote comes along. Furthermore the privilege to vote involves a solemn responsibility to use a ballot for the common good and not just for personal gain. Giving blind loyalty to a political party or a party faction irrespective of the caliber and character of the candidates borders on evil irresponsibility.

Among other things this means the voter is obligated to make a sincere effort to separate truth from propaganda and prospect of performance from promise in a candidate. This is why the Lexington ministers were entirely in order. The poorest reflection upon us as voters is that we are apparently so easily duped by clever politicians.

Promises that would benefit us financially, or otherwise, win our votes though experience teaches us that promises are too often forgotten or explained away upon election. Will the day ever come when a candidate who tells the whole truth and nothing but the truth has much chance for election?

We suspect a slick talking door-to-door salesman who offers us a product that will do everything, but we continue to buy the political promises of candidates who talk about being servants but sound more like egomaniacs.

For such politicians and those who indulge and sometimes even condone their methods, it's all to their advantage to keep religion out of politics. But for the sake of integrity and honesty in local, state, and national government, we had better get Christian convictions and principles into politics.

A Helpful Book

In his recent book entitled, "A Quest for Vitality in Religion", professor Findley Edge of Southern Seminary has performed a desperately needed ministry for Southern Baptists. This is in the area of a more meaningful church membership on the part of several million Southern Baptists.

Dr. Edge leads his readers in an honest and helpful search for vitality in the religious experience just as his book title suggests. His is one of the most penetrating analyses of current Baptist life and one of the most helpful approaches to a solution.

This is not a manual of how-to-do-it methods and techniques. It presents a theological foundation for religious education in the local church. The author demonstrates a real grasp of basic Baptist theological concepts and the necessity of using religious education in a Baptist fellowship to make meaningful these truths to church members. The reader is convinced after hearing Professor Edge out that to determine what we are doing in our education programs and why we are doing it must be answered before we decide how to do it.

Without any reflection upon those who give their lives to the field of religious education, it is quite surprising to run upon such an approach as found in this book. Edge sounds more like a theologian in much of his book than an expert in religious education. Upon reflection, however, this is exactly as it should be. Theology teachers should use religious education for their ministry as effectively as this religious education

teacher has used theology for his ministry.

When he comes to specific suggestions for using religious education in trying to achieve a regenerate church membership, Professor Edge will sound quite radical. This is likely to be the case in his proposals for a waiting period before taking new members into a church and for two classifications of church members, namely, "professing members" and "full members". A safe prediction is that the same suggestions will sound more reasonable a few years from now.

In the meantime, in the long overdue search among Baptists for vitality in Christian experience, pastors and interested members of Baptist churches could hardly find a better approach than to put Professor Edge's book in the hands of a church membership committee which has open minds and is submissive to the Holy Spirit. In due time a recommendation should come from this committee to the church which would be worth serious consideration.



Let 1963 President Serve One Year

Dear Editor:

Baptists are creatures of habit. We do something long enough that it becomes a "sacred cow." This is true of our habit of electing the president of the Southern Baptist Convention for two terms. There may be no better reason than this is the way we have been doing it. There are good reasons for not doing it. There would probably be good arguments for doing it. These have not come before the writer.

No constitutional or by-law change needs to be made. Since we have operated with what we have, electing a man to succeed himself, we can elect him to serve one year without the automatic nomination for the second year.

The election of officers in San Francisco was played up, but apparently no one was excited, not even the incumbent president. Any messenger could have nominated someone else. Precedent, however, discouraged this.

The following reasons are advanced for having a one-year term:

One, no church needs to have the demands made upon its pastor or itself that the presidency of the Southern Baptist Convention makes.

Two, the second year adds little honor to the president, his church, or his business or profession, if he is not a pastor.

Three, the Southern Baptist Convention is too complex for any person to

give a fixed image of it. Two years do more of this than one year would.

Four, if we should elect a president who should become a controversial figure, we would have a shorter waiting-it-out period.

Five, it would give us variety and larger expression of Baptist leadership and life.

Sixth, it would quicken interest in the Convention. There may be more of us who get a "bang" out of electing officers than some may think, provided we do not know ahead of time, twelve months to be exact, who is going to be elected. It will probably take more than the usual amount of stimulant to fire up a certain political party in 1964. Reason: the candidate is already nominated. The dull formalities must be endured.

Seventh, the one-year system would allow us to pay honor and tribute to a rural pastor or small church pastor in some way except with lip service. The "grassroots and backbone" of our Baptist life is usually given the crumbs that fall from the table of denominational honors. These men, publicly praised for their great consecration, ability, and devotion to the denomination, are given seconds and thirds. The presidents continue to be men who represent the large, prestige churches. This is in contradiction to what Baptists claim they are and do.

I could bear with an intelligent rural pastor as president for a year. The pastor with 200 in Sunday school, \$10,000

budget, \$1,000 Cooperative Program, 15 baptisms, and no Brotherhood might serve his denomination well as president. We could try with less risk on a one-year hitch.

Broadway Baptist Church
Knoxville, Tenn. Louis E. Rhodes,
Pastor

Approves Baptist Faith Statement

Dear Editor:

I have a previous copy of the 1925 report on *Baptist Faith and Message*. I have today read the copy in the March 21, 1963 issue.

I am not a theologian nor am I an educated man, but I see one change, or at least, I think I do, which I would make if I were rewriting paragraph B, section II, page 4.

He (the Son) "is now exalted at the right hand of God where He is the One mediator, . . . He will return in power and glory to judge the world and to consummate His redemptive mission." Here you (the Committee) repeat and state that "He now dwells in all believers as the living and ever present Lord."

It seems to me that the latter part of paragraph C. would cover this last sentence in paragraph B, and would be less confusing to those with limited education.

I would approve the other part or parts of the report.

Leitchfield, Ky. A. F. Carwile

Dear Editor:

The "Baptist Faith and Message sets forth a good work on the part of the brethren. It is heartening to read so recent a document with such a wonderful ancient flavor and origin.

Bowling Green, Ky. R. B. Hooks, Sr.

The Making of Missionary Minded Homes

By John R. Sampey, Jr., Greenville, S. C.

The soul of Christianity finds its highest expression in the majestic words of the Great Commission: "Go ye into all the world and make disciples of all nations." The Christian home, as the first and greatest of all schools, must be missionary minded if the disciples of our Lord are to be obedient to this imperial command of the One whose name we are privileged to bear. Recently I had occasion to think back upon some of the ways and means by which my boyhood home brought world missions to throbbing life.

It was during my father's student days at Southern Seminary that he heard the call to the mission field, and he fully resolved to go to Mexico upon graduation. When, however, one of the members of the faculty died during his senior year, he was asked to remain at the Seminary, and there began his service of sixty years as a teacher. But my father never lost his passion for missions, and he found many ways of expressing it within and without the home.

He was never more gracious than when entertaining returned missionaries in his home. Many of these dedicated men and women would spend part of their furlough in the States at the Seminary, and they were always greeted warmly by their old teacher, whom they affectionately named Tiglath. In serving tables for these guests I loved to hear them talk of their first hand experiences on the far flung missionary lines of Southern Baptists. They spoke with such enthusiasm and conviction that it was like a personal visit to the mission fields of South America, Africa and the Orient. To single out just one incident, I shall never forget the picnic our family had with the M. T. Rankins in Cherokee Park the night before Dr. Rankin was to return to China after the Japanese invasion of that country. The situation was too perilous for his family to accompany him, so this soldier of the cross went forth alone. Many Southern Baptists have been thrilled by the dangers and privations which awaited his return to his post of duty in Japanese occupied China.

Another vital contact of missions in our home was through the biographies of missionaries. The lives of David Livingstone, Adoniram Judson, Luther Rice, and a host of other heroes of the faith were vividly portrayed in books and magazines in father's personal library. I often made use of this material in themes and speeches in grade school, high school, and Training Union. Some of my classmates seemed to resent these religious topics, but in recounting the adventures of such stalwarts as John G. Paton, missionary to the New Hebrides, I noticed that this resentment changed

to admiration for the courage and stamina of those who dared the dangers of the far away islands of the Pacific.

Entertaining missionaries in the home and keeping biographies of pioneer missionaries readily available to the family will kindle missionary fires, but these cannot match the impact of a personal visit to a mission field. In these days of jet travel more and more American families are getting away for brief vacations in far away places.

My father's first tour of mission lands was a far cry from that of the present-day tourist. When I was just an infant he made a six months' tour of Palestine on horseback. His party lived in tents, and they had to hire armed guards mounted on superb Arabian steeds to protect them from highway robbers who preyed upon unwary travelers, as told in the immortal story of the Good Samaritan. Some of the earliest memories of my childhood are associated with the visit of my father to the shrines of the Old Testament in all their romantic setting.

When I was a lad of ten our family made a seven months tour of Europe. We lived six weeks with Southern Baptist missionaries in Rome, and when we journeyed to the beautiful lake country of northern Italy, the Everett Gills accompanied us. My line-a-day diary bears repeatedly during these weeks the notation, "Played with the Gills."

My father considered his own missionary tours to South America and China as the crowning glory to a life of more than half a century of teaching and preaching. On these journeys he became the instrument for winning hundreds to a profession of faith in our Lord. During these years his conversation in the home, as well as his messages in the pulpit and the classroom continued to revolve around the rich experiences of divine grace which blessed his ministry both to the missionary families and the thousands of hungry souls who hung upon his Gospel messages.

It is from such missionary-minded parents and homes that the cause of world missions draws its strongest support. It is no accident that my younger sister became a missionary to South America, or that the cause of foreign missions, next to that of Christian education, to which I dedicated my life, is closest to my heart. Nothing has brought me greater joy than to declare the missionary message of the gospel, and to make love gifts beyond the tithe to the cause of world missions. It was a rare privilege to be able to help in the financing of my father's three extended tours of South America, and I have placed medical missions in Africa, where I spent 20 months during World War II

as a preferred item in my last will and testament.

May Southern Baptists never let the fires of Christian missions grow cold on the hearthstones of our homes!



Samuel G. Shepard

Samuel Shepard Accepts Mississippi Pastorate

Samuel G. Shepard, pastor of the Erlanger Baptist Church for the past four years, has resigned to accept the call of the First Baptist Church, Tupelo, Mississippi. Shepard resigned on March 10 and will be moving soon to the Mississippi pastorate.

The Erlanger congregation has many impressive records under the leadership of Shepard. More than 500 additions have resulted and a corresponding increase has been seen in Sunday School and Training Union attendance.

The church has also entered a new educational building and remodeled other facilities. Mission efforts of the church include the purchase of a five acre plot for a future mission site.

Shepard is a graduate of Southern Seminary and served as pastor of the Nicholasville Baptist Church and Trinity Baptist in Paducah. He has also had one pastorate in Missouri.

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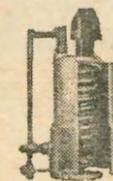
FRONT ROW (left to right): Laura Ecton, Winchester; Jim Cook, Jeffersontown; Sidney Hancock, Hazard; Bob Bonner, Chillicothe, Ohio; Barbara Moody, Louisville. MIDDLE ROW: Margaret Scott, Harlan; Donna Barger, Scottsburg, Ind.; Jay Conner, Knoxville, Tenn.; Linda Emerson, Louisville; Jim Welch, Ewing. BACK ROW: Jim Cordell, Cincinnati, Ohio; Susan Kyle, Frankfort; Larry Yoder, Baltimore, Md.; Lou Wilson, Mayfield; Tim Wilson, Ashland. NOT IN THE PICTURE: Carol Thomas, Lexington; Judy Young, Falls Church, Va.; Patsy Johnston, Shelbyville; Mary Jane Eaves, Mayfield. The Georgetown Wordmasters.

The Spoken Word Handled By Georgetown Wordmasters

The "Wordmasters," a choric interpretation group from Georgetown College, under the direction of Mrs. Edwina Snyder, began a six-day, three-state tour with a performance at Morehead State College, March 14.

Somewhat unique in its presentation, the group uses multiple voices in speaking rather than singing. "Wordmasters" are the only group of its kind in Kentucky. Worship programs are centered around the "Choruses from the Rock," by T. S. Eliot.

Presentations were also given at Georgetown College, Georgetown Baptist Church, Georgetown, Ky.; Mt. Carmel Baptist Church, Cincinnati; Tabernacle Baptist Church, Chillicothe, Ohio; First Southern Baptist Church, Indianapolis, Ind.; North Park Covenant Church, Chicago.



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April 4, 1963

THE SOUTHERN BAPTIST MINISTERIAL STUDENT

(Continued from Page 3)

3. A new emphasis is needed today upon the unique nature of a Divine call to the ministry.

4. Our churches need to be re-educated upon the spiritual nature of the ministry, so as to relieve our pastors of much of the time-consuming tedium of the details of church administration.

5. We must avoid the deadening paralysis of theological liberalism.

6. There needs to be a deepening of the spiritual tone of the Christian home and a renewed realization of the responsibility of such home to encourage the young person therein who feels called to the ministry.

7. There is need for something to offset the secularizing influence of the public school. One suggestion is that our churches should not fail to present vocational programs in the Intermediate and Young People's departments at least once each year.

8. In every area of Southern Baptist life there should be renewed emphasis upon the spirit of compassion and concern, both for lost individuals around about us and for a lost world.

9. Our churches need a more positive program of cultivation, conservation and utilization for the young people who make decisions to enter church-related vocations.

10. Our seminaries should do something to influence the American Association of Theological Schools to change the seven-year requirement for a Bachelor of Divinity degree.

11. Pastoral salaries should be increased.

12. The suggestion made most often and which received the strongest emphasis of all, was that of all of us, pastors, denominational workers, churches, and institutions, should have more frequent and more earnest recourse to the method set forth by our Lord Himself when He said, "Pray ye therefore the Lord of the harvest that He will send forth laborers into the harvest."



"Clear Creek Chimes," a fifteen minute radio program, is being prepared by the Clear Creek Baptist School, an adult Bible institute, Pineville. It is being broadcast over seven stations every week. The director is Claude Fox (right), public relations director for the school. Before going to Pineville, he was pastor of Spottsville Church in Kentucky, Troy Baptist Church in Tennessee, Paradise Baptist Church, Du Quoin, Illinois, and Trinity Baptist Church, Evansville, Indiana. "Clear Creek Chimes" is a variety religious program which can be heard on WMLF, Pineville, WMIK, Middlesboro, WBVL, Barbourville, WSFC, Somerset, Kentucky, WOVE, Welch, W. Virginia, WSWV, Pennington Gap, Virginia, and WNTT, Tazewell, Tenn. The school plans to put this program on 100 or more stations in the future.

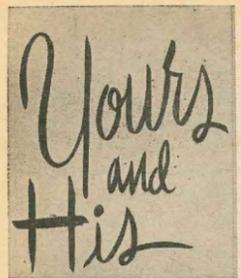
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Kentuckian Will Serve In Vietnam

Mrs. Walter A. Routh, Jr., the former Pauline Hays, of Louisville, and her husband were appointed missionaries to Vietnam in the March meeting of the Southern Baptist Foreign Mission Board, in Richmond, Va. The Rouths now live in Felicity, Ohio, where he has been pastor of the First Baptist Church since October, 1958. He previously was pastor of Central Baptist Chapel, Louisville, Fair Avenue Baptist Chapel, Columbus, Ohio, and Chuluota (Fla.) Baptist Church and boys' club worker for the Louisville YMCA.

Mrs. Routh graduated *cum laude* from Georgetown College with the bachelor of arts degree. Now a public school music teacher and private piano teacher in Felicity, she previously taught music and science in the schools of Moscow, Ohio, and science in the schools of Louisville and Frankfort, Ky.

Mr. Routh, native of Sanford, Fla., received the bachelor of arts degree from Stetson University, De Land, Fla., and the bachelor of divinity degree from Southern Baptist Theological Seminary, Louisville.

He says his childhood wish was to be a preacher and that he felt led toward foreign mission service when he was 14 years old, though he did not commit himself to missions until he was nearly through seminary. For Mrs. Routh, certainty of a missionary vocation came at 14. She was reared in the Walnut Street Baptist Church in Louisville. Her parents are Mr. and Mrs. George E. Hays, Jr. Mr. Hays is one of the best known Baptist laymen in Kentucky and will participate in the New Life Movement in Japan this spring.

Mr. and Mrs. Routh have two daughters, Deanna Lynn, four and a half, and Donna Marie, three.

Another of the Foreign Mission Board's 24 March appointees is Miss Marilois Kirksey, a student at Carver School of Missions and Social Work, Louisville.

A Texan (born in Abilene, she grew up in Throckmorton), she will serve in South Brazil.

The March appointments bring the total number of active Southern Baptist foreign missionaries to 1,649.

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Frances Lee



J. Elvin Reeves

Library Consultants To Visit Kentucky Baptist Book Stores

NASHVILLE, Tenn.—Miss Frances Lee and J. Elvin Reeves, consultants, Church Library Department, Baptist Sunday School Board, will visit Kentucky Baptist Book Stores, April 19. They will discuss with pastors and other church representatives steps to take in starting a church library.

Miss Lee and Mr. Reeves will be in the Louisville and Owensboro Stores on April 19.

These store visits are in connection with the Sunday School Board's church library emphasis during National Library Week, April 21-27. A member of the Church Library Department staff in Nashville will visit each of the 42 Baptist Book Stores in the Southern Baptist Convention during that week.

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Southern Arranges Social Work Degree

LOUISVILLE (BP)—Southern Seminary and the Social Work School of the University have arranged for a student to get both the Master of Social Work degree and the Master of Religious Education degree in three years.

The Social Work Degree would be accredited.

The new plan was reported to Trustees of Southern Baptist Theological Seminary in their annual meeting. It involves the Seminary and Kent School of Social Work of the University of Louisville.

This was one of the actions taken as a result of the merger of Carver School of Missions and Social Work here into the Seminary. Both are operated by the Southern Baptist Convention.

A companion action of the Trustees established endowed chairs of Church Social Work and Christian Missions and World Religion. The latter will be called the William O. Carver Chair of Christian Missions and World Religion, in memory of the man whose name Carver School bore.

Hugo H. Culpepper, associate professor of missions at the Seminary, was named to fill the William O. Carver Chair. The two chairs were established pending vote of the SBC completing the merger.

The 1962 Kentucky Baptist Convention Annual Soon Coming Off the Press

By Lewis C. Ray, Secretary Kentucky Baptist Convention

A good many have been inquiring about the 1962 Annual of the Kentucky Baptist Convention. I am glad to say that it is on its way to publication, and should be in the mail about the middle of April.

It is no small matter to publish such a book of almost four hundred pages, when one takes into account all that has to go in it, the different people and agencies that must furnish records and reports. For example: the secretaries had the proceedings of the annual meeting in the hands of the printers before Christmas, but notwithstanding the fact that the books closed last August 31, we did not receive all of the reports until March 7. Not until the last report was received could we get the copy made up and ready for the press. We are pressing every angle of its publication now to get the Annual into the hands of the brethren at the first possible moment.

For the next year's 1963 Annual we are asking the agencies and institutions to furnish us their reports before the annual meeting, rather than as of January 1 this year. With full co-operation we should have the next Annual published by February 1, at the latest. This we are already working toward. Thanks to every one for your patience this year.

Texas Committee Suggests District Missions Changes

DALLAS (BP)—A 24-member Texas Baptist Missions Study Committee recommended sweeping changes in the state convention's district and association missions program during the quarterly meeting of the State Executive Board here.

The complex re-organization recommendations, if approved by the board and districts and associations within the state, would gradually disband the organizations of 17 districts in the Baptist General Convention of Texas.

Instead of the 17 large districts, smaller organization units called "areas" would be created. Each area would be composed of one to four associations and would employ an area missions secretary to coordinate and promote missionary efforts within the area.

The plan would reduce the total cost of the district and association missions program by nearly \$57,000 to a total cost of \$231,000, said W. E. Denham of Houston, chairman of the missions study committee which evaluated the district and association missions program for nearly two years.

The proposal would reduce the number of district and association missionaries now employed from 72 positions at present to 49 positions under the "area" plan.

Students and lay people are reading (it) with keener interest and insight than I have experienced in four decades of teaching: Professor Vartan Melconian, McCormick Theological Seminary / The translation makes many passages come to life: Professor F. Baker, Duke University / 'Wonderful,' said a student. 'Now, I can understand the Bible.': Professor W. V. Myres, Decatur Baptist College / Stirrs one's spiritual imagination: Kenneth Estey, Keuka College / Happy rendering of old and treasured truth: Professor John Steely, Southeastern Baptist Theological Seminary / Stimulating, providing clarity and beauty of expression: Truman Smith, Southeastern Baptist Theological Seminary / An outstanding contribution to the field of Biblical scholarship: Professor Denton Coker, Southeastern Baptist Theological Seminary / A tremendous addition to our Bible Study Groups: Norton E. Weaver, Texas Western College / A rare manifestation of truly inspired scholarship: Professor [unclear] / A notable achievement in making the New Testament age: Professor Gerald Cragg, Andover Newton Theological School / the standard Bible for the English-speaking world: Professor Calhoun, Delaware / Fresh and stimulating: Professor Henry M. Shires, Episcopal / A compulsion to keep on reading it: Professor H. J. S. Blaney, East



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Harold G. Sanders

KENTUCKY BAPTISTS AT WORK



Training Union

A Convention That is Different

By James H. Whaley

FIRST—First time for **Church Administration Conferences**. Howard B. Foshee, secretary of Church Administration Department, BSSB; Gomer R. Lesch, church public relations consultant, BSSB; Dr. Allen W. Graves, dean of School of Religious Education, SBTS; Dr. Robert J. Hastings, secretary to the Department of Stewardship, KBC, will be leading conferences on such subjects as:

Improving Long Range Planning; Improving Church Staff Relations; Principles of Church Finance; How to Manage Your Time; Improving Church Public Relations; Today's Task for the Deacons. There will also be general messages on subjects such as: *How to Work With People; How Well Do I Communicate; Getting on Top of My Job.*

SECOND—First time for a Kentucky Baptist Training Institute For Church Secretaries. Over eight hours of training for part or full time church secretaries. Mr. Howard Foshee will be in charge of the faculty.

THIRD—First time for as much emphasis on **Vocations** for Intermediates and Young People. The Individual's Responsibility as it Relates to God's Plan for One's Life, will be the approach. Lloyd Householder, church related vocational counselor, BSSB, will be leading this faculty.

THERE WILL ALSO BE—

INSPIRATION—Dr. J. P. Allen, pastor, Broadway Church, Fort Worth, will be speaking each night. There will also be special music, calls for worship, and many other inspirational features.

INFORMATION—Dr. Philip B. Harris, secretary, Training Union Dept., BSSB, will be leading a complete faculty on Training Union methods. All leadership will have four hours of methods conferences—Young People, Intermediates, and Junior boys and girls will have two hours. These conferences will be presenting new approaches to Training Union work.

DRILLS AND EVENTS—The state Junior Memory Work and Bible Drill, Intermediate Sword Drill, Young People's Speakers' Tournament will be held at the Convention.

WHAT—Kentucky Training Union Convention.

WHEN—April 17-19, 1963. First session 7:00 p.m., Wednesday. Last session Friday night.

WHERE—First Baptist Church, Somerset.

FOR RESERVATIONS—Write Home Reservations Committee, First Baptist Church, Somerset, Ky.

This convention is planned for all age groups including guided activities for Nursery, Beginner, and Primary Children. It comes during the K.E.A. holidays. Let it spark your church to do even more for Christ.

Kentucky Baptist Foundation

Flowers That Will Never Fade

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

During the first six months, after the Foundation had been in operation for one year, the income from its investments during that six months totaled \$3,672.98. This was earnings on trust funds that had been in the hands of the General Association of Baptists in Kentucky and had been delivered to the Foundation for administration.

Eighteen years have passed since then. February 28, 1963, marked the end of another six months' period—the first six months of the Kentucky Baptist Convention's current fiscal year. During this period, the earnings on the Foundation investments totaled \$41,515.95. These funds were distributed to the various schools, children's homes, mission boards and special objects designated by the donors of the principal.

On the basis of the past six months, the earnings for the current year will exceed those of any other year by \$8,000.00. These facts reveal the truth, that funds placed with the KENTUCKY BAPTIST FOUNDATION are *flowers that will never fade.*

Sunday School

Nelson Does It Again!

By Roy E. Boatwright

Yes, the Nelson Association has again distinguished itself in unusual Sunday school service. On March 20, the Sunday School Department at Kentucky Baptist Building, Middletown, received from Lee Watkins, associational Sunday school superintendent, an application for Standard Recognition.

Kentucky Sunday school workers can be proud of three associations that have

received such recognition this year. They are: Ten Mile, Taylor County, and Nelson.

The Sunday schools in Nelson Association that are reported as standard are: Cox's Creek, Lebanon Junction, Mt. Washington, First, Little Union, Victory, Bullitt Lick, New Salem and Bardstown Junction.

We offer congratulations to Lee Watkins; Charles Daniel, associational missionary; Pastor Harold Wilder, former moderator and Pastor J. Paul Banks, present moderator.

Nelson Association is distinguished also for having the only Advanced Standard Sunday School in Kentucky. The Little Union Sunday School holds this honor.

Student Union

Skyrocketing Enrollments Two Kentucky Colleges

By J. Chester Durham

The seventh annual enrollment report issued by the Council on Public Higher Education contains statistics for the thirty-five accredited colleges and universities in Kentucky for the fall term of 1962.

The total enrollment sets a new record of 51,643 students enrolled for the fall term of 1962. This compares with a total of 49,467 for the same term in 1961. The comparison with the fall term of 1958 shows an increase of 30.5% over the last five years.

The state and public tax-supported institutions enrolled a total of 34,588 or 67% of the total enrollment.

Eight Catholic institutions enrolled 12.3%; ten church-related (Protestant, not including Baptist) colleges 8.6%; five Baptist colleges 6.6%; and four private colleges 5.5% of the total enrollment. This represents 33% of the total enrollments as against 34.9% in 1958, or a five year percentage loss of 1.9%.

The ten colleges and universities with the largest enrollments are as follows:

University of Kentucky	10,307
University of Louisville	6,700
Western State College	5,127
Eastern State College	4,267
Murray State College	3,609
Morehead State College	2,969
Bellarmine	1,441
Nazareth (Louisville)	1,387
Villa Madonna	1,384
Berea	1,338

Woman's Missionary Union

ANNOUNCING . . .

Third G.A. Convention

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All hotel or motel reservation requests for this Convention are to be sent **immediately** to: GA Housing Bureau, Box 224, Memphis, Tennessee.

World Missions Week April 22-26, 1963

By Mrs. Geo. R. Ferguson

World Missions Week, planned as a special feature of World Missions Year, offers every church the opportunity to engage all its members in an intensive mission study experience.

WMU members will enthusiastically support this effort realizing that study by the whole church, during this week, helps individuals and churches catch the real spirit and possibility of Sharing Christ With the Whole World.

Read pages 8-9 in *Royal Service* for more information on this important week in our Jubilee Advance program.

Each church should do these important things: (1) Set the date—April 22-26—if possible, or the nearest date available. (2) Provide classes and activities for all age groups. (3) Secure teacher for each class well in advance. (4) Use the special articles and materials featured in denominational publications during February, March and April. (5) Order books early. (6) Set attendance goals for each organization and each age group within your church. (7) Give good publicity to your plans. (8) Schedule the classes so as to meet all the requirements of the Church Study Course.

The books are listed in *The World in Books* and in Category 10 of the Church Study Course. Credit may be taken on Aims for Advancement for reading and study.

Church Music

Oratorios Announced For Ridgecrest and Glorieta

By Eugene F. Quinn

The oratorios which will be presented at Ridgecrest and Glorieta Music Conferences this summer have officially been announced by Dr. Loren R. Williams of Nashville.

At Ridgecrest *The Passion According to St. Matthew* by Bach will be directed by DuPre Rhame, Director of the Furman University Singers at Furman University in Greenville, South Carolina. The soloists will be Virginia Babikin of New York Opera, soprano; Cecilia Ward of Louisiana, alto; Claude Rhea of New Orleans Seminary, tenor; James Barry of Charlotte, North Carolina, bass; and Joe Long of Oklahoma Baptist University, bass. The accompanist will be Clifford Tucker of New Orleans Seminary faculty.

At Glorieta *Elijah* by Mendelssohn will be conducted by Dr. Lara Hoggard at Midland, Texas, symphony and chorus. The soloists will be Eleanor Ousley of Howard College, soprano; Ramona Goff of Louisiana College, alto; Frank Stovall of Southwestern Seminary, tenor; and Andrew White of Drake University in Iowa, bass. Certain scenes and episodes in the *Elijah* may possibly be dramatized in this presentation.

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Christian Education

What Chance Do Our Private Colleges Have?

By Doak S. Campbell

A critical problem related to the effectiveness of our Baptist colleges is reflected in the lack of ability to compete in the market for scholarly talent.

On every hand we read and we hear about the dire straits in which our privately-supported colleges find themselves. Some thoughtful observers predict that many, if not most, of our Baptist colleges will be out of business by 1980. Many reasons are set forth for this sad possibility. The reason most frequently stated is that the denominational college cannot compete successfully with the tax-supported institution.

A basic factor in this uneven competition concerns the salaries paid by various types of higher institutions in the nation, in the Southern Region and in Kentucky.

The following table shows the average salaries paid professors in the public and private colleges and universities in the Southern Region:

Salaries of College Professors In Public and Private Colleges in the

Southern Regional Education Board

	1957-58	1961-62
Public	\$7,240	\$8,620
Private	6,290	8,210

Difference 950 410

The data presented in this table show that the average salaries of professors in the private colleges of the Southern Region in 1957-58 was \$6,290. The range was from a high of \$7,610 in Maryland to a low of \$5,230 in Alabama and Arkansas. In Kentucky the average was \$5,240, only \$10 per year above the minimum.

The average salaries of professors in the public institutions in the region in 1957-58 were \$7,240, exceeding the average in the private institutions of \$6,290 by \$950 per year. In each and every state in the region the salaries were higher in the public than in the private institutions.

These figures become more significant when considered in relation to the average nation-wide, which was \$7,360.

The average salary of professors in the private colleges in the Southern Region states in 1961-62 had risen to \$8,210 in four years. The range was from a high of \$13,920 in Maryland to a low of \$6,030 in Mississippi. The average in Kentucky was \$6,600, a gain of 26 per cent in four years. The nationwide average salary was \$9,830, a gain of 33.6 per cent.

(To be Continued Next Week)

Envelope Testimonies Still Coming In

By Robert J. Hastings

James E. Rennell is pastor of the Mt. Gilead Baptist Church, a rural congregation near Allensville. This was one of the first churches to take advantage of the free envelope offer.

Here were the church's offerings for the first three Sundays last January:

January 6	\$79
January 13	\$79
January 20	\$71

Then on Sunday, January 27, envelope cartons were given to every church and Sunday school member. Although the envelopes were not to be used until the following Sunday, offerings on the 27th jumped to \$106.

Then these offerings were received in February:

February 3	\$108
February 10	\$136
February 17	\$144
February 24	\$125

These results are almost amazing, but they show how effective the use of envelope cartons can be, when every member makes one offering a week, whether present or absent. Write for details how your church may still qualify for this offer.

Overflowing Hotels Turn Interest to Homes

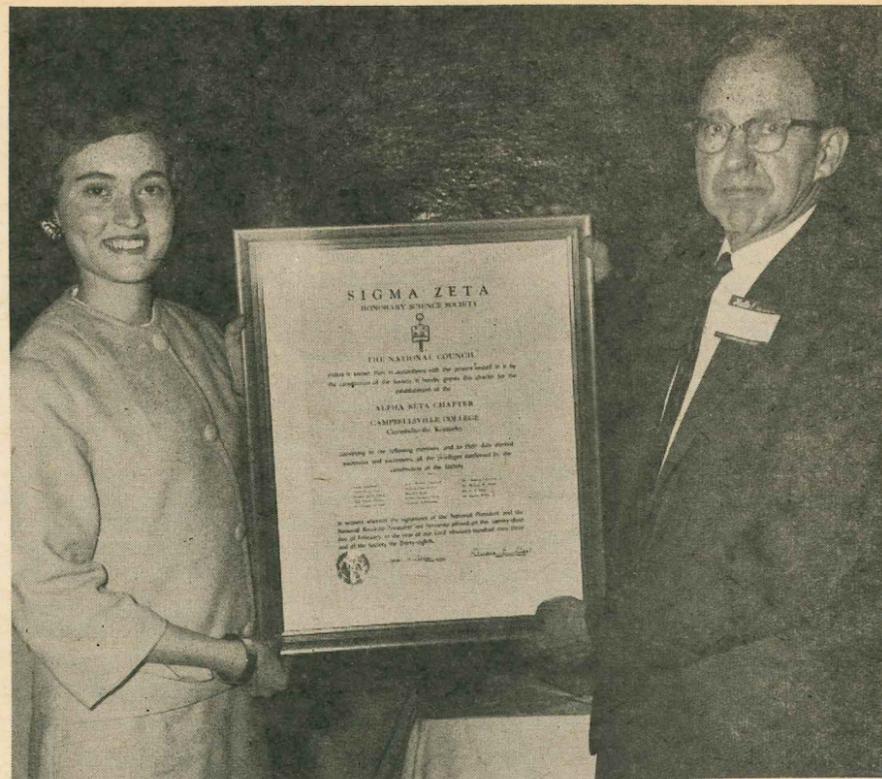
KANSAS CITY, Mo. (BP)—"Overflow" is the word from hotels in Kansas City which are accommodating messengers to the 1963 Southern Baptist Convention.

Interest has turned to homes in the city to house the large number of Southern Baptists expected to pour into Kansas City May 6-10, according to W. Ross Edwards, local minister who is general chairman of local arrangements for it.

He and Luther B. Dyer, Kansas City, chairman of the Housing Committee, have urged all Southern Baptists who want to attend the 1963 to come ahead. Private homes will be opened up to provide the necessary additional space.

When the convention met in Kansas City in 1956, messenger registration was 12,254, fourth highest in the SBC's history.

If the Housing Bureau reports hotels and motels are full, write Dyer about private housing. His address is 504 Lawndale, Kansas City, Mo.



Carole Clark, Campbellsville College, receives the charter for newly established chapter of a National Honorary Science Society on the Campbellsville College Campus from Dr. Donald E. Miller, science professor from Ball State Teacher's College, Muncie, Indiana. Miss Clark is the first president of the Alpha Beta Chapter of Sigma Zeta, a national Science society for undergraduate science students who maintain a B average or better. Dr. Clarence Chesnutt, Jr., chairman of the Campbellsville College Science Department, says this is the first chapter of Sigma Zeta ever chartered in Kentucky.

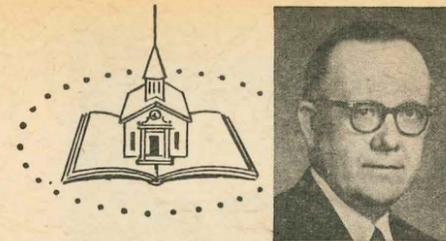
Lexington Church Conducts Unique Training Program

LEXINGTON, Ky.—The Porter Memorial Baptist Church has just completed the most unusual teacher-training program. The course covered five months and resulted in the graduation of six prospective teachers.

The teacher-training program was planned and organized by Dr. Kearney Campbell, president of Kentucky Personnel and Guidance Association of the public schools. He was assisted by Mrs. Campbell and by Porter Memorial Education Minister Guy Burger. Support came for the project also from Pastor Charles W. Holland, Jr., and Sunday School Superintendent Nelson Singer.

This is the first such program in the history of Porter Memorial and is the most comprehensive training program known to have been conducted by any Baptist church in the area.

The first session of the extended course met on November 4, 1962. The first half of the curriculum dealt with the theory of teaching and the second half which ended on March 24 involved observing and practice teaching.



SUNDAY SCHOOL LESSON

By H. C. Chiles

CHRIST IS RISEN

Mark 15:41—16:7

It was nine o'clock in the morning when they crucified our Lord. For three hours after His crucifixion He was exposed to the fierce rays of the sun. At noon there came a three-hour period of supernatural darkness which extended over the whole land. What went on during those hours of impenetrable and mysterious darkness only Deity knows.

Christ died at three o'clock in the afternoon, thus ending for Him not only pain and agony, but also insult and outrage. The Roman centurion, who was in charge of the execution, was tremendously impressed by the heroic and majestic bearing of Christ Jesus and by the supernatural accompaniments of His death. Because His death was so different from all others he had witnessed, the centurion readily acknowledged that Christ was the Son of God.

I. The Burial of Christ. Mark 15:42-47.

After Christ's atoning work was finished, respect and honor were paid to His body. Thereafter it was touched only by believers. Joseph of Arimathea, a secret disciple of Christ, acted quickly by going to Pilate and obtained permission to remove the body of our Lord from the cross and prepare it for burial. It frequently happened that the bodies of criminals were never buried at all, but were simply taken down from the crosses and left for the vultures and the scavenging dogs to consume. Joseph was anxious to prevent this sort of thing from happening in the case of Christ.

Joseph was a man of wealth and position, a member of the Sanhedrin and a secret disciple of Christ. However, he had not made a confession of his faith in Christ because he was afraid of the Jews. His love had been subjected to his fear, but now, in this hour of crisis his love became triumphant over his fear. No doubt Joseph regretted the fact that he had not shown his love for Christ while He was yet alive. It is one of the most common tragedies of life that we keep our praises of people until they are dead. It would be so much better if we would express our gratitude to them and our praises of them when they are still alive instead of waiting and placing some flowers on their graves after they have gone.

For April 14, 1963

Joseph did a very courageous thing when he went to Pilate and asked for permission to lay the body of Christ in the tomb which he had prepared for himself.

After Pilate had ascertained from the centurion in charge that Jesus Christ was dead, he granted the request of Joseph and gave orders to the centurion to deliver the body to him. Joseph and Nicodemus, another member of the Sanhedrin, prepared the body of the Lord Jesus for burial. Joseph provided the fine linen in which His body was wrapped and Nicodemus supplied the spices. Together they tenderly and lovingly laid their Lord in a new sepulcher which was hewn out of a rock in the garden and had been prepared for Joseph's own entombment. After they had placed His body therein with loving reverence, they rolled a stone in front of the door. The tender ministry of these men in caring for the body of Christ was highly commendable, but their unconfessed discipleship was not honorable. If Christ is one's Saviour, He deserves to be confessed openly. It would have been much better, as well as far more comforting to the Lord, if they had made an unmistakable assertion of their acceptance of Christ as their Saviour and Lord during His public ministry.

II. The Resurrection of Christ.

Mark 16:1-7.

Mary of Magdala and Mary the mother of James carefully observed where they had laid the body of Christ, and then returned to their homes and rested on the Sabbath. They wanted to anoint His body, but had not been able to do so on the Sabbath. Their hearts were sad because they thought their Lord was gone, never to return.

At sunrise on the morning after the Sabbath these women and Salome went to the tomb to anoint the body of the Lord Jesus as a token of their love for and devotion to Him. Usually the bodies of loved ones were anointed at the time of death, but these friends had not been given the opportunity of thus honoring their Master. It is true that Nicodemus had placed the spices on Christ, but that was an expression of his love for Him and not their love.

As these devoted women hastened to the tomb through the bracing early morning air, remembering the stone had been rolled into its groove to shut the entrance to the sepulcher, they were wondering, worrying about and discussing how they might remove it. When the women arrived at the tomb, they were amazed to find that their concern had been entirely unnecessary because the stone had been rolled away from the entrance, and the body of Him Whom they sought was not there. So often dreaded difficulties are never encountered.

Upon entering the tomb to perform their ritual, possessed with mingled fear and astonishment, the women saw the white-robed young man sitting within the sepulcher. He appeared to be in perfect contentment as though he was celebrating the triumph of Christ. Seeing that they were too frightened for words, he sought to quiet them by urging them not to be afraid. He assured the women that they were no longer to be looking backward to One Who had died, but that they were to be looking forward to One Who was alive.

It is truly marvelous how much consolation and encouragement were concentrated in those words of God's messenger. They constituted the first sermon about the resurrection of Christ, which message was very short and simple: "He is risen; he is not here; behold the place where they laid him." "He is risen" is the most momentous and meaningful announcement ever made. The fact of Christ's resurrection is the most comforting and most joyous fact which is known by the children of men. His resurrection brought the removal of doubts, the relief of distress and triumph over defeat.

Instead of lingering about the tomb in wonder about what had happened, the women went immediately, as they had been commanded to do, and told the disciples and Peter about the glorious victory of Christ over the grave. The fact that a special message was sent to Peter reveals the compassionate and loving heart of Christ toward His erring disciples. In spite of his terrible failure in denying Christ, Peter was assured of Christ's continuing love for and concern about him. Nothing can keep our Lord from loving His own.

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Frankfort and Peterson Avenue
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Foreign Mission Board Reports to the People

By Miss Ione Gray, Director of Press Relations

28 Added to Overseas Staff; Total Is 1,666

The Southern Baptist Foreign Mission Board, in its March meeting, appointed 24 missionaries, reappointed two, and employed two missionary associates, bringing its total overseas staff to 1,666 (including 17 missionary associates).

New missionaries, their native states, and fields of service are John C. Calhoun, Jr., Connecticut, and Lois Valetos Calhoun, North Carolina, appointed for Malaya; Maurice E. Dodson and LaNelle Thompson Dodson, both of Texas, for Mexico; Margaret Fairburn, Mississippi, for Liberia; D. Leslie Hill, Kansas, and Janet Nabors Hill, Nebraska, for the Philippines.

Also, Marilois Kirksey, Texas, for South Brazil; David W. Morgan, Louisiana, and Carolyn McGee Morgan, Mississippi, for Hong Kong; Walter A. Routh, Jr., Florida, and Pauline Hays Routh, Kentucky, for Vietnam; F. Rae Scott, Texas, and Mary Fenton Scott, Oklahoma, for the Philippines; William L. Smith, Mississippi, and Carolyn Brand Smith, Florida, for South Brazil.

Also, Vernon E. Sydow, Jr., and Carolyn Peters Sydow, both of Texas, for North Brazil; James A. Treadway and Ann Harty Treadway, both of Texas, for South Brazil; and J. Wayne White, Oklahoma, and Winnie Dudley White, Texas, for Mexico.

Rev. and Mrs. Melvin J. Bradshaw were reappointed missionaries to Japan, where they served for nearly 12 years before resigning at the end of 1961. He is a native of Virginia; she, the former Edith Claytor, is a native of West Virginia.

Rev. and Mrs. Luther H. Morphis, of North Carolina, were employed for a five-year term as missionary associates in Germany, where they will work with English-language Baptist churches. Mrs. Morphis, the former Mary Frances Page, was a missionary nurse in Nigeria for one term of service before her marriage.

Board Will Set New Advance Goals

In his report, Dr. Baker J. Cauthen, executive secretary, said the Foreign Mission Board expects to hit its primary target of advance with 1,800 missionaries under appointment by the meeting of the Southern Baptist Convention in May, 1964. "New advance steps will be set before us at the October meeting of the Board," he said.

Dr. Cauthen said that a great many Southern Baptists will come to know first-hand the needs and opportunities on mission fields this year as they participate in spring evangelistic campaigns in several Orient countries and as they go to the Baptist Youth World Confer-

ence in Beirut, Lebanon, in July. "This experience will result in deepening of concern and interest on the part of the churches at home that a powerful forward thrust in missions be continued," he predicted.

So far the Board has received \$7,838,605.37 from the 1962 Lottie Moon Christmas Offering, Dr. Cauthen announced. This is \$304,132.93 more than had come in from the 1961 offering at this point last year. The final total will not be known until the books close May 1.

The Board will pay tribute to Dr. L. Howard Jenkins at its semiannual meeting, April 9-10, Dr. Cauthen said. Mr. Jenkins, a Richmond book publisher, will rotate off the Board in May after more than 48 years of service. He had been president for 30 years last October when he was succeeded by Dr. Homer G. Lindsay, pastor of First Baptist Church, Jacksonville, Fla. The Board named Mr. Jenkins president emeritus and asked him to serve as financial adviser.

Latin America Has Special Projects

Dr. Frank K. Means, secretary for Latin America, reported to the Board on three special projects in the area for which he has responsibility: (1) a student work encampment in Argentina, where a department of student work was recently set up by the Argentine Baptist Convention; (2) a series of stewardship conferences in the Bahamas, led by Dr. Frank W. Patterson, missionary director of the Baptist Spanish Publishing House in El Paso, Tex.; and (3) an evangelistic tour of the Caribbean area being made by Joseph B. Underwood, associate secretary for promotion for the Foreign Mission Board, and Ted Roberts, minister of music for First Baptist Church, Albuquerque, N.M.

Hardmoney Baptists Rebuild

Members of the Hardmoney Baptist Church, Graves County Association, are rebuilding on the same site where the old church was destroyed by fire on January 23 of this year. This is the second time since the church was constituted in 1903 that the building has been destroyed by fire. The church house which recently burned was constructed in 1938, after the first building was also destroyed by fire.

Groundbreaking ceremonies were held recently for the new building with Mrs. Dona Edwards, 89, oldest member of the congregation, turning the first spade of earth. Plans call for an educational building and sanctuary at an approximate cost of \$55,000.

Services are being presently held in the Freemont Elementary School, according to Pastor Jack Brown.



William "Bill" Ray

Clinic Boosts West Union Program

PADUCAH, Ky., March 4—The West Union Associational Sunday School leadership has found a way effectively to reach its people with a program designed better to meet needs. A February 3-6 clinic proved to be the key to unlocking much leadership potential in 28 churches. After a fall "Action Night" meeting, the leadership started extensive planning of a winter meeting clinic for all elementary workers with children below age 8, including Training Union, W.M.U., and music leadership. The associational leaders along with the superintendent of missions, John Flynn, were able to secure the help of Mr. and Mrs. Bill Ray from Somerset, Kentucky, and Mrs. Robert Whitaker from Bellevue Baptist Church, Memphis, Tennessee. A clinic was held at First Baptist, Paducah, and later at Wickliffe so that all churches in the association could benefit. The lay people gave an enthusiastic response as the combined clinics reached over 50% of the leadership potential in the Nursery, Beginner, and Primary Departments.

Two other Associational meetings are planned for the year—the spring meeting will be a Vacation Bible School Clinic and the Summer meeting will be planned later by the group leaders. The association is now divided into three groups so that the needs of individual churches might be met in a more direct way. Clinics for youth and adult workers are planned for future winter meetings. Those responsible for West Union's planning are Huell Tilley, Sunday school superintendent, and Billy Joe Williams, Robert Dunn, and Brantley Harwell, group leaders.



Bethlehem Baptist Church, Spencer County, Shelby County Association, had the privilege of having one of its members—Anderson Sparrow—celebrate his 100th birthday on January 27, 1963. A reception was held at the home of his daughter, Mrs. Thomas Snider, in Taylorsville that day. A great number of his family and friends extended their congratulations. "This is the happiest day of my life," said Mr. Sparrow. On another occasion he told his pastor, Ernest A. Carpenter, "The Lord has been good to me. He has let me live all these years. I have tried to do my best for Him, and now I am ready to meet Him." Mr. Sparrow was born in Anderson County, January 27, 1863, and later moved to Spencer County. He became a Christian at the age of 21. He joined the Christian Church, and in September, 1911, joined the Bethlehem Baptist Church, Mount Eden, Route 2. He served as clerk, treasurer and deacon. Since the foregoing was written Mr. Sparrow died on February 24. He has three surviving children: Mrs. Snider, already mentioned; Owen Sparrow, Little Mount; and Oscar Sparrow, Louisville. Also he leaves 11 grandchildren, 18 great grandchildren and 5 great, great grandchildren. There were ten children in his father's family, and three of the boys were named for Kentucky counties—Harrison, Henderson, and Anderson.

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Write J. C. WICKER, D.D., Box 285, Fork Union, Va.

Scottsville Baptists Add Another to the 30,000 Movement

SCOTTSVILLE, Ky.—Under the guidance and leadership of Dr. Manual A. Cooper, interim pastor, the missions committee of the First Baptist Church, Scottsville, joined in the 30,000 movement by establishing a mission in South Scottsville.

The South Scottsville Baptist Mission is staffed with three deacons and nine other experienced and dedicated church workers, with Boyd Manion serving as pastor; Al Altman is superintendent, Miss Ruth Wilson the pianist, and Gene P. Taylor the secretary.

A full time program is conducted at the mission—including Sunday school, Sunday morning and evening worship, Wednesday evening prayer service. Sunbeam and G.A. groups have averaged an attendance of 32 each.

Clyde Gordon came to the pastorate of the First Baptist Church of Scottsville on January 6. He comes to Kentucky from Raymond, Mississippi, where he had been pastor.

Among the teachers are: H. H. Paton, Miss Johleen Sledge, Mrs. Elsie Coots, Sam Crawley, Mrs. Sam Crawley, Jimmy Watkins, Billie Allen and Tommy Taylor.

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**SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, MARCH 24, 1963**

	S.S.	Add.	T.U.									
Covington, Calvary	1563			Florence	557			112	Louisville, Immanuel	388	18	146
Louisville, Walnut Street	1309	37	341	Henderson, Immanuel Temple	553			119	Ashland, Pollard	377	3	122
Missions (3)	299		145	Mission	168				Mission	58		
Madisonville, First	1136	6	242	Shelbyville, First	550	1	113	113	Louisville, Ridgewood	373	4	106
Hopkinsville, Second	965	1	217	Jeffersonton, First	549			88	Louisville, Clifton	373	2	109
Elizabethtown, Severns Valley	960		203	Corbin, Central	541	1	115	115	Mission	107		50
Missions (2)	84			Lexington, Trinity	528			120	Owensboro, Crabtree Ave.	370		128
Louisville, Crescent Hill	934	2	170	Hodgenville, First	528			155	Hazard, First	365	3	81
Missions (3)	922		44	Russellville, First	524			105	Missions (2)	51		
Owensboro, First	922	3	147	Mission	55				LaGrange, DeHaven Memorial	357	3	94
Louisville, Carlisle Avenue	916	20	253	Owensboro, Hall Street	523				Louisville, Chapel Park	356		135
Missions (2)	111	1	47	Lexington, Porter Memorial	517			121	Campbellsville, South	355	2	116
Bowling Green, First	898		189	Franklin, First	511			150	Radcliff, Stithton	338	2	93
Mission	79			Mission	83			27	Dry Ridge	336		82
Owensboro, Third	890		229	Louisville, Baptist Tabernacle	510			165	Mission	40		
Mission	96		79	Louisville, Hazelwood	506	16		130	Owensboro, Lewis Lane	334		111
Lexington, Grace	834	2	142	Ashland, Unity	505			130	Barbourville, First	330		80
Mission	14			Louisville, Southside	504	1	91	91	Missions (2)	62		
Lexington, Calvary	828		216	Middlesboro, First	502			86	Shepherdsville, Little Flock	322		79
Murray, First	828		90	Lexington, Central	484	4	119	119	Cold Spring, First	324		107
Mission	48			Louisville, Bethany	479	1	103	103	Falmouth	316		25
Harrodsburg	826		174	Mission	58				Mission	35		
Mission	46		36	Louisville, Third Avenue	473			132	Bardstown	316		
Lexington, Immanuel	778		182	Louisville, Ralph Avenue	473	15	183	183	Middletown, First	315	14	139
Somerset, First	732	1	195	Mission	473				Frankfort, Crestwood	310		89
Missions (2)	123		35	Ludlow, First	466			79	Glendale, Gilead	305		195
Glasgow	728		141	Versailles	460				Louisville, Valley View	303	2	101
Mission	32			London, First	459			91	Louisville, Fern Creek	301		116
Louisville, Bethlehem	714	33	211	Danville, Gethsemane	453			216	Lexington, South Elkhorn	297	1	140
Lexington, Rosemont	710	6	181	Louisville, Farmdale	453	24	118	118	Lexington, North View	285		125
Louisville, Beechmont	692	2	170	Winchester, First	452			150	Louisville, Gethsemane	275	2	113
Missions (2)	307		99	Missions (2)	447				Covington, Oak Ridge	274		67
Louisville, Valley Station	683		153	Walton, First	447			202	Taylorville, Kings	264	2	154
Louisville, Beth Haven	680	23	300	Louisville, Fairdale	445			144	Hopkinsville, Edgewood	257		78
Louisville, Buechel Park	677		189	Mission	446			16	Hazel	251		
Mission	124		39	Nicholasville	436			105	Independence, Hickory Grove	250		72
Erlanger	643		146	Central City, First	432			171	Mission	15		
Georgetown	642		171	Covington, South Side	426	1	51	51	Owensboro, Yellow Creek	250		66
Campbellsville	641		201	Bowling Green, Glendale	419	4	153	153	Marion	233		65
Missions (3)	113		90	Mission	55			23	Owensboro, Seven Hills	225	1	50
Louisville, Beechland	630		127	Owensboro, Eaton Memorial	417			154	Harrodsburg, Bruner's Chapel	214		93
Louisville, Rockford Lane	613	10	153	Owensboro, Buena Vista	415			137	Shelbyville, Highland	200	2	64
Louisville, Green Acres	604		219	Mt. Washington, First	414			72	Florence, Greenview	175	1	47
Winchester, Central	573		135	Mission	89			22	Covington, Oak Ridge	174	5	67
Ashland, First	573		122	Louisville, 18th Street	409			103	Cave City	171		61
Missions (2)	174		52	Mission	44			33	Cox's Creek	159		81
Frankfort, First	561	1	64	Bellevue, First	407	1	88	88	Gilbertsville, Bethel Missy	137		73
Mission	91		43	Louisville, Shawnee	406	7	106	106	Ft. Thomas, Highland Hills	118		38
				Corbin, First	406			90	Mission	16		
				Lebanon, First	402			95	Albany, Stony Point	112		67
				Frankfort, Thorn Hill	401			134				

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