

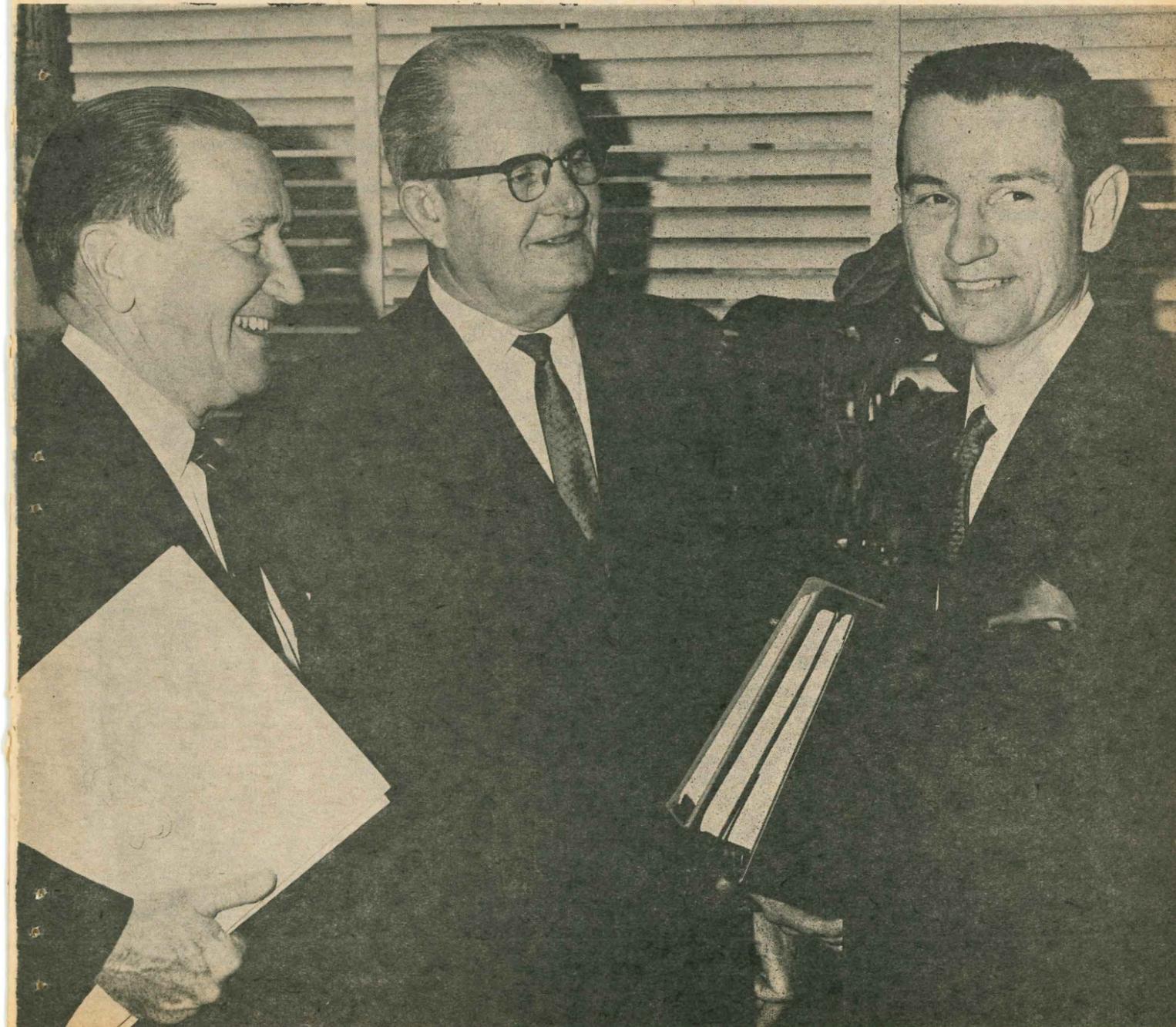


WESTERN

RECORDER

MAY 9, 1963

Three men who are occupying important positions of leadership in the program of the Southern Baptist Convention meeting this week, May 7-10, at Kansas City, Mo., are (left to right): Ira C. Prosser, of Lexington, Ky., who will direct the music; Herschel H. Hobbs, Oklahoma City, Convention president; and J. Samuel Phillips, Lovington, New Mexico, chairman of the Committee on Order of Business. (B.P.) Photo.





Jack Duvall Back to Kentucky

Jack C. Duvall is coming from the work of minister of music at Woodland Hills Baptist Church, Jackson, Miss., where Fuller B. Sanders is pastor, to be associated with Pastor Othar O. Smith as minister of music of the First Baptist Church, Bowling Green, Ky. Brother Duvall is at home in Kentucky, for he grew up in the Walnut Street Baptist Church of Louisville. He is a son of Deacon and Mrs. A. N. Duvall, and has many friends in Kentucky.

Wedding Bells at Georgetown

The approaching wedding of Miss Betty Hene Morris to Mr. Joseph Hoke Moore has been announced for June 23 at the Georgetown Baptist Church, Georgetown, Ky., by Mr. and Mrs. John E. Morris, Georgetown, parents of the bride-to-be. The groom-to-be is a son of Pastor and Mrs. Dan C. Moore.

3 Kentuckians in Jamaica

Three Kentucky Baptist pastors participated in the current Jamaica Crusade. The crusade dates were April 21-May 5, and the pastors Frank E. Borich, Harmony Baptist Church, Louisville; H. Carlton Bell, Ridgewood Baptist Church, Pleasure Ridge Park; and James D. Hopkins, Springfield Baptist Church, Springfield, Kentucky.

J. W. Farmer Goes to Fairfield

J. W. Farmer, district missionary for Sulphur Fork and White's Run Associations, has resigned effective April 30, 1963, to become pastor of the Little Union Baptist Church, Nelson Association, Fairfield, Ky. Farmer has been with the State Mission Board for the past four years and lived at Bedford, Ky. One of the visible accomplishments during this period was the erection of a house for the missionary's home. He begins his new work May 1, though, on account of his children being in school, his family will not move to his new address, Route 2, Taylorsville, Ky., until June 1. At Little Union he is succeeding Harold Wilder.

Lawrenceville Pastor Retires

George F. Kelly, pastor of the Lawrenceville Baptist Church, Mason, Kentucky, for the past seven and a half years, has retired from the active ministry. He has spent 41 years as a pastor in Grant and adjoining counties. He will be remembered by many as a very

effective preacher, teacher, and counselor. The Lawrenceville Church has called Larry K. Burke following the retirement of Brother Kelly. Burke is a graduate of Georgetown College and currently attending Southern Baptist Seminary. He is a native of Louisville and is married to the former Diana Terrell, also of Louisville.

Revival at Mt. Vernon

A revival with unusual results is reported by Pastor J. William Hall of the First Baptist Church, Mt. Vernon. Of 93 recorded decisions, 32 came by baptism and 9 by letter. The evangelist was Charles F. Jones, pastor of the First Baptist Church, Pineville, and the singer for the meeting was J. N. "Mac" McFadden of Lyman, South Carolina. McFadden has recently resigned as minister of music in Lyman, South Carolina, to enter the field of evangelistic music.

Three MK's Baptized

Three Southern Baptist MK's (missionary kids) were baptized in Buenos Aires, Argentina, on April 14. Suann Lloyd, daughter of Mr. and Mrs. Robert H. Lloyd, and David Knight, son of Mr. and Mrs. Howard C. Knight, were baptized into the English-language International Baptist Church, where Mr. Knight is pastor. It was David's eighth birthday; and Suann is almost seven. Charles Carroll, 8, son of Mr. and Mrs. Daniel M. Carroll, Jr., was baptized into another church.

J. W. Kruschwitz at Irvine

John W. Kruschwitz, pastor of the Versailles Baptist Church, was the recent evangelist in a revival with the First Baptist Church, Irvine, Ky. There were five additions by baptism. Frank W. Rhodus is pastor at Irvine.

Into Evangelistic Work

Dean Perkins, who has been serving as pastor of the Craft's Colley Baptist Church near Whitesburg, has announced that he is going into full-time evangelistic work. A graduate of Clear Creek Baptist School, he may be reached at Ermine, Ky., where he makes his home.

Clear Creek Student Ordained

James B. Pye was ordained to the Gospel ministry at the Riverview Baptist Church, at Page, in Southeastern Kentucky on April 22. The moderator

of the council was Prof. LeRoy Peterson of Clear Creek Baptist School, Pineville, where Brother Pye is a student as well as pastor of Riverview Church. H. Cecil McConnell, missionary to Chile and visiting professor at Clear Creek, served as clerk; and Kenneth S. Clendaniel, dean of the same school, led in the interrogation. Pastor W. B. Bingham, Binghamtown Church of Middleboro, preached the sermon. Pye's home church—the Rosemont of Charleston, S.C.—presented him with a Bible. The church was represented by a deacon, Archie Jansson. Nine pastors and five deacons participated in the council.

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The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by person or organizations sending pictures.

Trouble Makers in a Troubled World

By Carl E. Bates, Pastor
First Baptist Church, Charlotte, North Carolina
Convention Sermon Preached at
Southern Baptist Convention, 1963, Kansas City, Mo.

Text: Acts 17:6, "And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also."

This generation is not without its trouble makers, but it is as one of our own number has said, "The only dynamic of our time seems to be the dynamic of anti-Christ." No one can successfully deny the fact that the leading dynamic of this hour is atheistic, both in philosophy and in ethical expression. So far, we have found no way to ignore its constant pressure in every area of life and in almost every spot on the face of the earth.

There are other trouble makers. In some sections of our own country, we are keenly aware of those we call "agitators," and it is very likely that our minds turn to them when we begin to think of trouble makers. It is not at all unlikely that some few of us will turn our minds toward those who have made trouble for us in our churches.

Let me ask you a question. Why did you not immediately think of the people of God in this role? There was a day when the vitality of the Christian movement was such as to bring constant pressure to bear upon every area of man's existence and in every section of the known world. They bore their witness against severe and dangerous opposition; they sang their songs and said their prayers and rejoiced in the glad consciousness that they were counted worthy to be included in the movement of God which was destined to revolutionize the life of the whole world. When pagans spoke of them, they called them, "upsetters." When heads of government referred to them, they called them, "trouble makers." Their impact in their world was such as to be ridiculously out of proportion to their number. Dr. Carver said that this statement here in the book of Acts might be considered "an exaggerated compliment." Be that as it may, they were the ones in their century who "day by day and from house to house in every city" kept the pressure on the world and refused to be shunted off the main thoroughfares of life into quiet corners to squeak out feeble protests to their hearts' content.

We are pretty tame by comparison. To be sure, we can point to a nation which is largely committed to the churches, and our countless new buildings and spiraling budgets offer further proof that we have not lost our drive. But what about this description found in our text? I simply cannot believe that any one of us is convinced tonight that

the professing church of our time can by any stretch of the imagination be labeled, "trouble makers." I do not know about you, but it disturbs me that we have failed to effect a more radical transformation of the human scene.

There is no end of trouble. The masses are in revolt all over the world. They surge forward under a new passion for reality. Men are now deciding what are the real values one ought to die for in order to maintain them in our world. The traditional political, social, and religious life of our world melted down in the bomb that fell on Hiroshima, and world civilization suddenly became plastic. It waits today to receive and retain impression from the forces that make for history.

In the midst of troubled times, I am not about to point to the dynamic of anti-Christ and suggest that we emulate him and his followers. These who represent him are not the ones to whom we should look for inspiration. In the race to capture the minds and hearts of the world's people, these are motivated by a diseased lust for numbers. We must somehow recapture the dynamic of those of the first century who kept the world under the constant pressure of conviction for sin and literally turned the world upside down. I say, we must recapture that dynamic, no matter what the cost.

What are the characteristics of that early group of Christians? There are many one might suggest; here are several. First,

A Conviction About Their Lord, Jesus Christ

Wherever one turns in the New Testament, he is overwhelmed by their uncompromising conviction concerning the Person and work of Jesus Christ. One hears them say, "There is no other name under heaven among men whereby you must be saved." His resurrection was preached, but back of it was His atoning death for sin. The only solidarity of the race they knew about was its solidarity in sin. Sin was the source of trouble in God's world. It was sin which reared its ugly head preceding Eden's Garden and eventually left its stain from atoms to galaxies. Men were hopelessly and eternally lost in sin and, unless somehow a new stock of heredity could be implanted in the human heart, man was doomed to come finally under its damning influence, to join those who would crucify the Son of God.

This was the gospel they preached: "Christ died for our sins, according to the scriptures."

But more than this, they saw in this cross the heart of God revealed in acceptance of responsibility for the possibility of sin's existence in the world in the first place. They believed that it was through this cross and its atoning grace that man might find this inherited disposition of evil dealt with. Wherever they went, they proclaimed "deliverance to the captives" as the good news of the gospel. It was through this cross that a man might be free.

Furthermore, this conviction about the cross concerned not only a message, but a method of living. It was no surprise to them to find God putting His sons where He put His Son. They heard from His own lips a careful and precise delineation of the cost of discipleship. "If any man would come after me, he must deny himself and take up his cross daily and follow me." No man who joined them could hope to escape the necessity of taking upon himself a cross as the result of his personal self-denial.

They were certainly convicted as to the adequacy and relevance of the gospel.

Someone said recently that the difference in preachers might be illustrated from the manner in which the message is given. The rabbi stands and says, "Thus saith the Lord." The Catholic priest stands and says, "Thus saith the church." The Protestant preacher stands up and says, "Brethren, it seems to me." And I submit to you that this is poor tribute to pay to the impact of scientism, astronomy, textual criticism, and all the other technical achievements of our time. The message of the cross is neither obsolete nor hopelessly out-of-date nor incongruous in this twentieth century, and if we expect to trouble anything or anybody, we had better find our conviction again concerning its saving power.

A Workable Strategy

There was a second characteristic of this troublesome church in a troubled age. They had a workable strategy based upon a consuming sense of personal mission in their world. I share the opinion, held by many, that we have lost our way in missions. I offer no criticism of these dedicated servants who make such tremendous sacrifice in order to serve under our mission board. Any such thoughtless criticism would constitute an evasion of the real issue. The problem is more serious than this. There is every likelihood that the early Christians made the same mistake we have made by misinterpreting our Lord's command to "begin at Jerusalem." They settled down there and built a big church and only moved out when sore trouble moved upon them.

They discovered, as we must discover, that when Jesus said, "Begin at Jerusalem," he did not necessarily mean that we were to begin at home. For Him,

Jerusalem was the place where the will of God would be accomplished in His life. Again and again, in the records which tell of His dedication, we hear Him saying, "I must go up to Jerusalem." and here it was, as the lamb slain from before the foundation of the world. He fulfilled the eternal purpose of Jehovah God. So, for us as for Him, the place to begin is wherever God's will shall be accomplished in and through our life. So much of our sense of mission is impersonal and institutional and provincial. It is commendable to support the church and its mission outreach through its budget, but one may do this all of his life and miss completely the high calling of God in Christ Jesus. If my salvation lays upon me no sense of personal mission in the world, it is less than Biblical. To be or not to be a missionary is not the question for a believer in Christ. One must go, personally, or deny the heart and genius of the Christian faith. For some of us, the realization that we must somehow "go up to Jerusalem" rests upon us like a dark cloud that overshadows everything we do. We are restless and uneasy and dissatisfied with doing "church work." We preachers are not the only ones caught up in this uneasiness. The laymen, too, have a sneaking suspicion that the kingdom of God is more than ushering on Sunday and serving on some standing committee throughout the year. Incidentally, I believe this is why we have had a rash of articles on "Why I Quit the Ministry" and why there is a never-ending procession of moving vans, crisscrossing our nation, hauling the precious belongings of another preacher on the move. We are on our way to everywhere else in the world except that Jerusalem where the supreme commitment to the will of God must be made, and we are doomed to endless frustration until we come to such commitment. Unless we begin there, we make no true beginning and we shall come to no worthy end.

On this basis, when our seminary graduating classes receive their diplomas, we should not ask, "Who feels called to go?" Rather the question should be, "Are there one or two in this class who feel definitely called of God to stay in the homeland?" The only person excused from going is that person who has a definite call to stay. If we understand that all of us are to live under an overwhelming sense of mission, how many of us would knock next week on the door of the home and foreign mission boards of our Convention? How many who now teach school; how many who now serve on church staffs; how many who now know only the frustrating uneasiness of an uncommitted life would find it necessary to rearrange their entire affairs and be on their way in full commitment to the will of Christ, if not in some foreign land,

then in an area of need in our own land.

During my college days, a favorite verse among the BSU'ers was Luke 9:23. I was a new Christian, coming out of a background of skepticism. I suppose I listened to them in a critical, unsympathetic way, but when they stood and told what they had given up to become Christians, I thought deep within me, "They are as proud as hell itself." For, you see, so far as I am concerned, they had missed the total meaning of Christian discipleship. Jesus said, "If any man would come after me, let him deny his right to himself and take up day by day the cross that is involved in this kind of commitment and follow me." That's it, my brethren. One must give up his right to self altogether. "You are not your own, for you have been bought with a price." Your life isn't yours to give, your ministry isn't yours to give, your talent isn't yours to dedicate or to dissipate wheresoever you choose. If such commitment as this ever comes among us, not only would moving vans rumble back and forth across this nation, but the ships and planes which now carry mere tourists to the far-flung places of earth would be jammed with believers in Christ on their way to some Jerusalem, where His will would be accomplished in their lives. Are you there tonight? Clergy and laity alike are still under the commission to "Begin at some Jerusalem." And whether it is at the ends of the earth or in your own hometown, we need to prepare ourselves to engage in the perilous business of challenging the sinful motives and methods and values of secular structures and redeeming them for our God and His Christ.

An Adequate Support

Another characteristic of these trouble makers of long ago was their sense of trusteeship. So far as I have been able to find, there was no quibbling about God's ownership and their trusteeship. They had long since accepted the fact that, "The tithe is holy unto the Lord." It mattered not who held title to property or money, whether Jew or Gentile, saint or sinner, the tithe was holy and all else beside belonged to God.

Such conviction was consonant with their belief concerning sin. Sin was not so much an act, but an attitude, and, in its beginning, was (and is) rebellion against trusteeship. The Genesis story of the garden is all about this. Man put his rebellious hands on the separated portion in the garden of Eden, and God threw him out! He was to have control over everything except himself, and he would acknowledge God's ownership and his trusteeship by faithful fulfillment of God's commands, and, until one has been redeemed from whatever it is within him that causes him to rebel against the idea of God's ownership and his trusteeship, he has not been redeemed.

I believe that there is a vital relationship between stewardship and revival. We shall never understand the vitality of this early group of believers until we see this. One gets some glimpse of it in our own experience as Southern Baptists. The fact that Dr. Louie Newton led us to adopt the slogan, "Every Baptist a Tither," around 1950, has a direct connection, in my judgment, with the mighty manifestations of God's Spirit upon us during the decade just closed. Now we are saying, "The fires of revival have died, and only here and there does one find Holy Ghost conviction for sin." This entire problem is tied up with our stewardship. Eternal life is a situation in which God entrusts power to His children and trains them for an eternal inheritance by teaching them to be good stewards. Did not our Lord say, "If you have not been faithful in that which is another's (money), who will trust to you the true riches (spiritual power)?" One of the lowest forms of power is money; the highest form of power is the power of the Holy Spirit. If we do not lead our people to be faithful in the use of "that which is another's," we cannot expect God to give us a special anointing of His power, and we shall become as helpless and as powerless as the priests of Baal on Carmel. Revival is not coming in the Southern Baptist Convention; revival is not coming in our nation; revival is not coming in this world until we accept God's plan for supporting His work. I do not see any way to produce conviction on this matter as long as we lead our people to adopt budgets which represent less than fifty per cent of God's holy tithe, and then lead them in singing the doxology when they do so. I tell you, we have not gotten away with this, and if we do not repent, there awaits us a captivity such as Israel never dreamed of.

An Endless Source of Supply

We have said already that the impact made on the first century by these early Christians was ridiculously out of proportion to their numbers. In spite of this, however, we see them marching directly into the camp of the enemy, trembling before no single foe, shrinking before no task, and counting no cost too great to pay. They claimed no credit, and when comment was made about it, they gave credit where credit was due, saying, rather, "This is the Lord's doing, and it is wondrous in our eyes." We have noted in this year of our Lord that Southern Baptists have passed the ten million mark in membership. Nobody can deny that our methods are successful that our people are accepted, or that our potential is terrific; neither can we deny how pathetically ineffective we are by comparison with New Testament Christians. So far as I know, the world no longer trembles when it thinks of us.

We may be despised here and there and held in contempt by some, but I wonder if "Hell's foundations will quiver" because of what we have met here to do this week.

Most of the preachers who hear me speak have a copy of James Stewart's *The Gates of New Life* (a most helpful book), but I wonder if we have heard him when he says: "It is power that our religion lacks today: not organization, not intellectual equipment, not social idealism—but power. And there is no secret of power except in a deepened spiritual experience."

It is ironic that we live in the greatest era of power in the history of man, and yet in certain respects we are as helpless as babies before these towering forces that make for history in our world. Surely, our most desperate need is to lay hold of the power God has promised to those who set themselves in the earth to do His work.

Somewhere along the banks of the Mississippi River, one may find the rotting remains of a fisherman's houseboat. Long years ago, he floated down this stream at flood tide and anchored his boat at the top of the levy. In his preoccupation with other things, he forgot his boats, and when he returned, the river had receded, leaving him stranded. High and dry, there he sat for long weeks and months, waiting for the tide to rise again. If it had come, his boat wouldn't have floated. The caulking had rotted and the boards were now twisted, and he was out of business. You and I know that the father of waters will give houseboat rights to any fisherman between Lake Itasca, where the Mississippi River rises, and the Gulf of Mexico, where it empties its mighty burden. There is, however, just one requirement. He must keep his boat in touch with the stream.

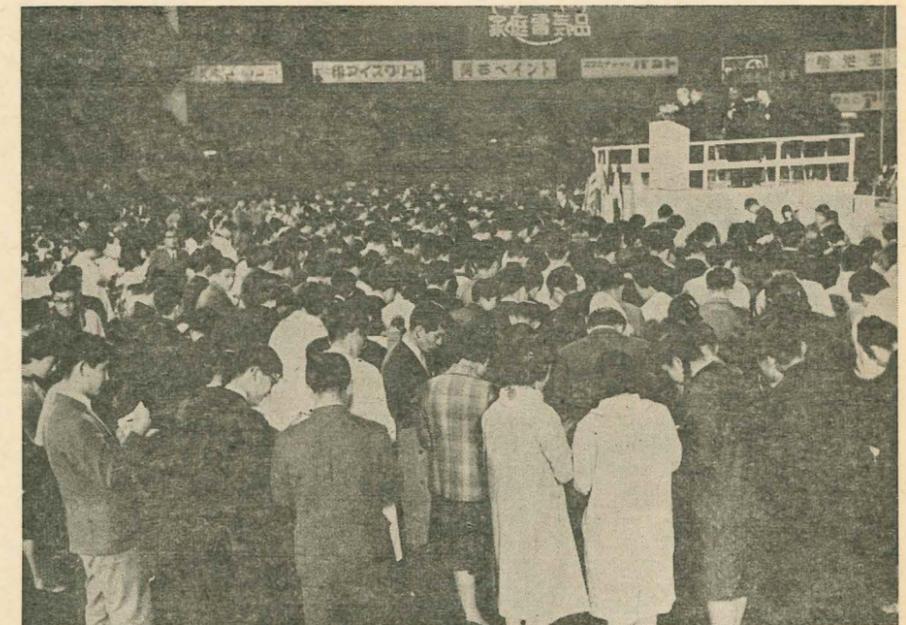
We stand again on the watershed as a denomination, and it is up to you to determine the way we shall go.

Revival at Red House

Pastor Neal Bowman of the Red House Baptist Church, Richmond, reports a fine revival, April 4-14. Robert H. Mizell, Knoxville, Tennessee, served as the evangelist and Edward Johns, Richmond, Kentucky, served as the song leader. Among the visible results were 5 for baptism, 1 by letter, and 18 rededications. Pastor Bowman also reports that Red House has recently called Charlie Wells as music director. Wells is a music major at Eastern State College.



The Georgetown College A Cappella Choir sings for the Southern Baptist Convention in Kansas City this year. Under the direction of W. Wayne Johnson, the forty-voice choir has been developed into one of the finest choral groups in the South. During the Spring tour, they also sang for ten other engagements in churches and schools in a four-state area. Last Fall they gave twelve concerts in three states, including the Baptist Convention in Ohio, Indiana, and Kentucky. Their annual Spring concert will be given at the college on Thursday, May 23, in the John L. Hill Chapel.



MORE THAN 1,000 MADE DECISIONS IN FINAL SERVICE OF TOKYO CRUSADE as a part of the Japan Baptist New Life Movement. The throng of Japanese making decisions during the final meeting encircled the pulpit (shown upper right) when the invitation was given. (BP Photo)

Faculty Member Cited

Miss Genevieve E. Clark, assistant professor of biology at Georgetown College, has been awarded a National Science Foundation Research grant, it was announced today by Dean Carl Fields. This is the third successive year she has been awarded such a study grant. In 1961 she studied at the University of North Carolina, and in 1962 at Tulane University. This year she will do re-

search in Bacteriology at Indiana University. A native of Brooksville, Ky., and a Georgetown College graduate, she also holds the M.S. from the University of Kentucky. She has been teaching in the Biology Department since 1947. In addition to her teaching duties, she works as Bacteriologist at Central Baptist Hospital, Lexington. She is a member of American Association for Advancement of Science and American Society of Microbiology.

Crabbs Back in Louisville

Mr. and Mrs. Stanley Crabb, Jr., Southern Baptist missionaries to Italy, were scheduled to arrive in the States April 23 for medical furlough. They may be addressed at 1965 Norris Place, Louisville 5, Ky. Both are natives of Kentucky, he of Louisville, and she, the former Patricia Maddux, of Hopkinsville.

Morefields in Tennessee

Mr. and Mrs. Virgil H. Moorefield, Jr., missionaries, sailed from Italy April 8 for medical furlough in the States, and will have their headquarters at 15 Julianne Drive, Jefferson City, Tenn. Both are natives of Kentucky, he of Hopkinsville, and she, the former Jane Richardson, of Louisville.

Thorps Return to Africa

Mr. and Mrs. B. Terry Thorpe left the states on April 22 to return to their missionary duties in Central Africa. Their new address will be Box 657, Gwelo, Southern Rhodesia, Central Africa. He is a native of Owensboro, Ky.; she is the former Wilma Waldin, of Miami, Fla.

Miss Watts Returns to Nigeria

Miss Emma Watts, Southern Baptist missionary who had been on furlough in the States, left April 16 for Nigeria, where she will serve as matron of the Baptist Hospital in Ogbomoso (address: Baptist Hospital, Ogbomoso, Nigeria, West Africa). She is a native of Harrodsburg, Ky.

Hobbs is Honored in His State

The Oklahoma Historical Society has voted to name Dr. Herschel H. Hobbs, pastor of the First Baptist Church of Oklahoma City and president of the Southern Baptist Convention, along with five other people to the Oklahoma Hall of Fame. They will be inducted on Statehood Day, November 16, 1963. The citation was given to Dr. Hobbs "for his outstanding contribution to the people of Oklahoma."

Williamsburg Meetings

Ed Stalnecker, Memphis, Tenn., has been preaching in a revival with Pastor Robert L. Palmer at the First Baptist Church, Williamsburg, Ky., beginning April 21. His wife, Mrs. Bette Stalnecker, was guest soloist, and David Tyson the accompanist.

Fulton Church Calls Missourian As Its Pastor

The First Baptist Church, Fulton, Ky., has called D. Kenneth Duncan from Memphis, Tennessee, as its pastor. A native Missourian, Duncan was graduated from William Jewell College at Liberty, Mo., and from Southern Baptist Theological Seminary at Louisville, Ky. He has held pastorates in Missouri, Tennessee, and at Nolynn Baptist Church, in Severns Valley Association, Kentucky. A reserve



Air Force chaplain, he has spent six years on active duty. Mrs. Duncan, also graduated from William Jewell College, is the former Miss Faye Parks of Homersville, Missouri. They have two children, Jennifer, age 15; and Paul, 12.

Three's The Limit For Girls' Convention

BIRMINGHAM, Ala. (BP)—Three's the limit! Reservations for all three Girls' Auxiliary Conventions in Memphis in June are completely sold out, according to Miss Betty Brewer, G.A. director here for Woman's Missionary Union.

There will be no fourth convention section after the triple-header already scheduled June 18-20, 20-22 and 24-26. The Convention—only one section was originally planned until the demand grew for two, then three—is to commemorate the 50th anniversary of the Baptist Girls' missionary group.

In making the "Sorry, Full" announcement, Miss Brewer asked persons to quit writing hotels and the Housing Bureau in Memphis. She said there are enough requests in hand already to fill any cancellations which may occur.

Twenty thousand girls are expected for the convention, with attendance limited by the 6,500 auditorium seating capacity at each convention.

Missionary speakers, a dedication service for foreign missionary appointees, and a pageant depicting the program and purpose of Girls' Auxiliary are among features at each of the three meetings.

Religious News In Review

In Kentucky

►The following Kentuckians will be on the program of the 23rd Annual Church Music Leadership Conference at Ridgecrest Baptist Assembly June 27-July 3: Dr. Forrest H. Heeren and Maurice Hinson, both of the School of Church Music, Southern Seminary; Richard Ham, minister of Music, Immanuel Church, Lexington, and Mrs. Ham; R. W. Grobe, minister of Music, First Church, Madisonville; and Mrs. Bruce V. Hartsell, minister of music, First Baptist Church, Shepherdsville.

Baptists Elsewhere

►The Executive Board of the Missouri Baptist Convention in its quarterly meeting petitioned the Southern Baptist Convention to instruct the trustees of Midwestern Baptist Theological Seminary to proceed with whatever steps are necessary to complete the removal of the liberalism which is still apparent among some of the faculty at Midwestern.

►Mercer University, Macon, Georgia, trustees voted to desegregate the 130-year-old Baptist college. This action paved the way for possible admission of two Negro applicants.

►Mrs. J. M. Dawson, prominent Southern Baptist Women's worker and wife of the former executive secretary of the Baptist Joint Committee on Public Affairs, died in Austin, Texas, April 18 following a stroke and complications with arthritis.

►Trustees of Baylor University delayed a report from a committee appointed to study integration at the Baptist school and heard a report from Baylor President Abner McCall on the reorganization of the drama department.

►President Herschel H. Hobbs has issued a call to prayer for the annual session of the Southern Baptist Convention meeting May 6-10. "Brethren, pray for us. 'Pray without ceasing', morning, noon, and night, that heaven may come down our souls to greet, and glory may fill the mercy seat."

►Asian New Life Movement Evangelistic Crusades in the Philippines resulted in a total of 8,201 professions of faith, reported team evangelists who returned to the United States following the meetings.

►The retirement of Dr. W. R. White, chancellor of Baylor University, has been announced effective June 1. He will continue his relationship with Baylor as *president emeritus* and as teacher of a course in the religion department.

►Five Negroes who worshipped Easter Sunday in the white First Baptist Church in Birmingham got a hand-shake from the pastor as they left and were greeted by several other church members.

►Dr. T. B. Maston, professor of Christian Ethics, at Southwestern Theological Seminary and L. Sarle Brown, professor of voice and vocal pedagogy, will both retire in May. Dr. Maston has been on the seminary faculty since 1922 and Mr. Brown since 1952. Brown was at Eastern Baptist Theological Seminary, Philadelphia, Penna., before coming to Southwestern.

►Dedication services and formal opening of the new four-story Alabama Baptist Building was Thursday, May 2, in Montgomery.

►Miss Bertha Hunt, 75, *emerita* Southern Baptist Missionary to North Brazil, died April 22, at Fireside Rest Home, Hillsboro, Texas.

►The Kansas Convention of Southern Baptists has dedicated its new three-story office building in Wichita. It is the first building erected by the state convention in its 17 years of existence and is the largest denominational office building in Kansas.

►More than 18,000 adults were found without church or synagogue affiliation in a religious survey conducted in Tampa, Florida, by 90 protestant and Jewish congregations.

►A memorial portrait of the late Dr. Roland Q. Leavell was unveiled Friday, April 5, at the New Orleans Baptist Theological Seminary in the chapel which bears his name.

►A new thirty-minute film on juvenile delinquents, entitled "The Double Guilt" was released April 1 by Broadman Films. It is available by rental through Baptist Book Stores.

►Cooperative Program Income for Southern Baptist Convention agencies during the first quarter of 1963 reached \$4,726,751, a gain of 1.86 per cent over the first quarter of 1962.

►Midwestern Baptist Theological Seminary trustees, in their recently held annual meeting, adopted a policy on academic freedom and faculty tenure and extended to seminary President Millard J. Berquist a standing vote of tribute "in view of the patient and preserving spirit of our president and for his dedication."

►Twenty students of the Nigerian Baptist Theological Seminary, Ogbomoso, volunteered for home or foreign mission work in the eighth annual missionary day service on March 21.

►Four young people who have achieved national fame will headline the annual nation-wide conference of Southern Baptist students at Ridgecrest Baptist Assembly June 6-12. They are Bill Moyers, deputy director of the Peace Corps, Washington D.C.; Gregory Walcott, Hollywood, television and motion picture actor; Jerry Stovall, 1962 all-American halfback with Louisiana State University; and Miss Linda Loftis, Texas Christian University student, who was Miss Texas of 1961 and runner-up for the Miss America title.

Revival Fires Burn At Arlington

The membership of the First Baptist Church of Arlington, Kentucky, were blessed recently by a season of revival. The attendance and interest grew nightly, from the first service on April 7.

Dr. W. C. Taylor, who for forty years, was a missionary in Brazil, served this church in his first pastorate. Some of the present members were members then.

The Mission gifts of this church were nearly \$3,000.00 last year. This is the largest of any church in the association. Milton May, a native of Arkansas, is the young devoted pastor. During the meeting, which closed on April 14, there were twelve professions of faith and one by letter.

Dr. A. M. Vollmer, executive secretary-treasurer, Kentucky Baptist Foundation, was the visiting evangelist.

McGUFFEY'S READERS

After a long and costly search reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following prices POSTPAID:

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3rd Reader	-----\$3.25	6th Reader	-----\$4.25

Old Authors Dept. WR 5, Dowan, Iowa



The first of 200 Georgetown College Alumni Loyalty Fund scholarships in the amount of \$500.00 has been accepted by one of the outstanding young men of the Florence Baptist Church. Steve McKibben (center) is shown with his pastor, Robert Couch (left) and Dr. Curtis Phipps (right), dean of students at Georgetown College as the scholarship was presented.

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Laymen's Proposals Are Unwise

For several months Southern Baptist waters appeared some calmer and hopes were raised for a 1963 Southern Baptist Convention without too much divisiveness. Now these somewhat tranquil waters have been abruptly stirred and prospects appear strong for a bloody battle at Kansas City.

The latest stirring has come from action by the Missouri Baptist Executive Board and a group of Kansas City area laymen. Both groups announce the intention of asking the convention to take further action in ridding Midwestern and other Southern Baptist seminaries of what they term liberalism.

The laymen's group has suggested drastic action including investigating all Southern Baptist seminaries and personnel for liberalism, withholding Southern Baptist funds from Midwestern Seminary and instructing Midwestern trustees to remove within 60 days all teachers and administrative officers who teach or tolerate liberalism.

In this editor's opinion, such charges as those leveled by this group are unfounded and unfair, and such action by the convention messengers would be unnecessary and very unwise.

Such charges and proposals are the natural outgrowth of convention action last year. The K. O. White resolutions concerning the authority of the scriptures and the recognition of such by Southern Baptist institutions and agencies were mildly worded and met with approval of most of the messengers. They served, however, to cast suspicion on all our schools and all seminary teachers. They encouraged all critics to make blanket charges such as are now being made. History teaches that heresy-hunting, once begun, knows few, if any, bounds. Often those who start it do not condone the limits to which it goes.

The so-called laymen group of the Kansas City area may be mostly laymen, but it sounds ministerial in inspiration and encouragement. While any group or individual has perfect right to honest convictions and expression of such, it is unfortunate that those of the Kansas City area are taking advantage of the meeting place of the convention to press their point. The Southern Baptist constitution allows for messengers from every Baptist church. This means nearby Missouri and Kansas churches could bring enough messengers to Kansas City to carry most any point. The messengers from these two states could outnumber those from a half dozen distant states, though their church membership would be only a fraction of that of the six distant states. Surely, fair minded and responsible Baptists in Missouri and Kansas would not use such unfair advantage.

The charge of liberalism is vague and general. This makes it unfair. What is meant by liberalism and who

decides what is liberalism? Too often anything other than the specific doctrinal positions of those making the charge is regarded as liberalism. Charges, if made, ought to be specific.

The idea of withholding funds from Midwestern Seminary is punitive. It suggests that the trustees and administration of Midwestern have failed in their duties. On the contrary, Midwestern trustees took forthright action following the convention last year and appear to have the school under their control.

Directing the Midwestern trustees to eliminate within 60 days all teachers and administrative officers found to be liberal or to condone liberalism is unreasonably dictatorial. Granted an investigation is made, any fair and thorough effort would require far more than 60 days.

It seems very unlikely the convention would go along with such drastic proposals. In fact, they sound more like charges made against Southern Baptist institutions by the late J. Frank Norris, and parroted now by some of his disciples, than by responsible Southern Baptists. If such suggestions are followed, it would be a death blow to Southern Baptists' theological education as we have known it through the years. Such action would be out of line with the spirit of W. T. Conner, E. Y. Mullins, A. T. Robertson, John R. Sampey, and other pioneers in Baptist theological education. We would not be reverting to a place we once were, but would be going where we never were in theological education.

Truly, Southern Baptists are at the crossroads. The directions we take now determine our ministry to the world for years to come. We should be careful and cautious. It is one thing to be ready to purge dangerous teaching when it appears. It is another thing to make blanket charges of liberalism and put every Southern Baptist institution and agency under a cloud of doubt and suspicion.

Our seminaries have provided the safe and able leadership of Southern Baptists today. They now have some of the ablest and most dedicated among Southern Baptists as administrators, faculty members and trustees. With our concern, trust, prayer and support, these schools will continue to produce prophets who ably preach the true gospel.

Welcome to the Pucketts

It is a pleasure to introduce to our readers, R. G. Puckett, the latest addition to the Kentucky Baptist team of Baptist Building workers. In a true sense it is a re-introduction, since he was born, reared, trained and has served in Kentucky.

In Gene Puckett's coming as assistant editor of the *Western Recorder* on June 1, the paper gains a proven journalist and a very able preacher. He has

full understanding and appreciation for Kentucky Baptists and their place in God's work.

Gene attended two Kentucky Baptist schools, Campbellsville College and Georgetown College, and also graduated from Southern Baptist Theological Seminary. He has held pastorates in Kentucky, Ohio, and Florida, though still only 29 years old. In Ohio he also served the state Southern Baptist paper, *The Ohio Baptist Messenger*, and as Ohio Baptist Student Union secretary.

Under his editorship the Ohio paper received compliments for appearance and quality from many quarters, and Puckett was recognized by fellow Baptist editors as an outstanding young Baptist journalist.

More Concerning Midwestern Seminary

Two Missouri groups have had meetings during April which have registered protests aimed at the Midwestern Baptist Theological Seminary. The first one was that of the Executive Board of the Missouri Baptist Convention, which recommended "the removal of liberalism" from the school. Following up the recent removal of Professor Ralph Elliott from their staff, the state body went on record as favoring an appeal to the Southern Baptist Convention asking them to "instruct trustees . . . to proceed with whatever steps are necessary to complete removal of the liberalism which the board believes is still apparent among some of the faculty of the seminary."

At a later time some 200 Missouri Baptist laymen, most of them from the Kansas City sector, voted to bring to the attention of the Southern Baptist Convention the following:

"(1) That all Southern Baptist-supported schools and personnel be investigated for liberalistic teaching trends. (2) That all funds of the Midwestern Baptist Seminary be withheld until further notice. (3) That a meeting of the seminary's trustees within the next 60 days terminate the contracts of all administrative and teaching personnel who have, or do, give encouragement to the liberal view."

Dr. Millard A. Berquist has prepared a statement for the press responding to the April 23 meeting of the Executive Board of the Missouri Baptist Convention. "It should be noted that of the 51-member Board there were, according to some in attendance, 24 present and only 21 voting," he said. "The resolution stated that many churches were concerned with the situation that existed at Midwestern. As a matter of fact, many are concerned that the school be left alone to carry on its constructive program of work, under the direction and control of the Board of Trustees, without further harassment or intimidation."

Continuing, Dr. Berquist says:

Since Midwestern's Board meeting of March 12, many people across Missouri and our entire Convention have expressed great satisfaction and a sense of relief over the positive and constructive

action taken by the Board at that time. Morale on the campus among the faculty and students was rapidly returning to normalcy. The Board of Trustees, according to Dr. Malcolm Knight, Jacksonville, Florida, Board president, and the publicity committee, had acted unanimously upon four major items. Twenty-nine of thirty members of the Board were present and all voted. These items were:

1. They had received with warm appreciation the annual report of the faculty, in which a fine spirit of conciliation and cooperation had been shown and commitment to the task assured. Their statement of commitment read as follows:

"First, we confess that our first allegiance is to God and to his purposes as revealed in Jesus Christ.

"Second, we commit ourselves individually and collectively to seek to contribute to the wholesome development of a program of theological education along the guidelines established by the convention and the Board of Trustees in,

"(1) the Convention's instruction given in the establishment of the school to 'qualify for accreditation at the earliest possible moment'; and,

"(2) the Articles of Faith as incorporated by the Board of Trustees in the By-Laws of Midwestern Baptist Theological Seminary; and,

"(3) the academic principles adopted by the Board of Trustees in October, 1962.

"Third, in order that this type of institution may be realized, and recognizing trustee control as the method of convention operation, we commit ourselves to seek with the trustees the creation of a community of fellowship, mutual understanding, and cooperation.

"Fourth, we commit ourselves through a spirit of helpfulness, confidence, and understanding to the continuance and strengthening of the bonds of fellowship, community, and respect between faculty and administration.

"Fifth, we commit ourselves to manifest our loyalty and dedication to the denomination by the cultivation of mutual respect, confidence, and cooperation on both an individual and a collective basis.

"Sixth, we commit ourselves to the willingness to move on from the past in order that we may concentrate upon the present and the future.

"We hold the conviction that faculty, administration and trustees can move forward together in the development of constructive, progressive theological education."

2. They had received the report of the President of the seminary in which among other things he emphasized that a professor is to be considered innocent of any charges against him until in proper and orderly procedure he is proved guilty in the presence of

For the past two years he has served as pastor of a comparatively large Florida congregation. He says a sense of Christian vocation in Baptist journalism leads him to return to this ministry. He takes a substantial cut in salary in leaving the pastorate.

Mr. Puckett will assume many of the duties now performed by Mr. George Raleigh Jewell who has reached retirement age. In addition he will represent the *Western Recorder* in Kentucky churches and associations, as well as do supply preaching.

Mrs. Puckett, whose home is Mackville, Kentucky, and the two attractive Puckett daughters make for a very charming family. The editor is very happy to have Gene as a colleague and to commend the whole Puckett family to Kentucky Baptists.

his accusers. He further pointed out that each professor had sincerely signed the Convention's 1925 Articles of Faith and maintains his absolute faithfulness to them.

3. They adopted the report of the Instruction Committee, Dr. Robert Jackson, Georgia, chairman, providing a standardized schedule of employment tenure as suggested by the American Association of Theological Schools (accrediting agency for seminaries) and as followed by most of the Convention's other seminaries.

4. They commended the President of the seminary for his patience and perseverance during these difficult months, and expressed appreciation for his labors by a standing vote.

The president of the Board, Dr. Malcolm Knight, released the news report to the press. He presided throughout the sessions and should know better than anyone else the spirit of the meeting. Most of the trustees agreed that it was one of the finest meetings the Board had ever had. These unanimous votes on all major issues indicates clearly the unanimity and harmony that prevailed. To state that the news release was erroneous was far from the facts. To say that faculty-trustee relations appear to be strained is absolutely untrue. The faculty's original overture of cooperation and good will was unanimously accepted by the trustees, and was a second time re-affirmed by the faculty in a letter to the trustees.

Dr. Knight has declared that the several previous affirmations which the faculty has made, the spirit of their report to the trustees, their renewed declaration of adherence to the 1925 Articles of Faith, and the general tenor of the Board meeting of March 12 refutes any charges of liberalism as wholly unjustified.

Whenever there are those who have any accusations to make against an institution, or its faculty, the normal procedure to be followed is to make specific charges to the trustees of that institution. The time-honored practice of Southern Baptists is to entrust the control and direction of its institutions and agencies to such trustees. This position was re-affirmed at the San Francisco Convention. As Dr. Herschel Hobbs, president of the Southern Baptist Convention, has said: "The Convention has issued no mandates or directives."

KENTUCKY BAPTISTS AT WORK



Church Music

LaFavre of Greenville To Teach at Georgetown July 29 - August 2

By Eugene F. Quinn



Robt. E. LaFavre, of the First Baptist Church of Greenville, Kentucky, will join the faculty for his first time to teach in the Kentucky Baptist Music Leadership School July 29-August 2. His subject will be *Beginning Music Theory*. This class will be open to both youths and adults who need formal teaching in note reading.

FIRST TWO CHURCHES BECOME "30 CLUB" MEMBERS

The first two churches since the new associational year began last October 1 have become "30 Club" members for 1963. They are Harlan Baptist Church—59 Music Awards Earned, and First Baptist Church, Greenville—35 Music Awards Earned.

Congratulations to these churches which indicate a progressing music ministry.

MUSICALEDAR FOR MAY, 1963

Association—Activity	Dates and Places
Bell County—Hymn Sing	No date or location listed
Boone's Creek—Hymn Sing	May 13, Ivory Hill
Boone's Creek—Music School	May 6-10, Friendship, Clay City, Ephesus
East Lynn—Hymn Sing	May 19, Corinth
Enterprise—Music School	May 6-10, Prestonsburg
Graves County—Music School	May 13-17, Chapel Hill
Laurel River—Hymn Sing	May 28, 7:30, Old Salem
Logan County—Hymn Sing	May 5, Antioch
Lynn—Hymn Sing	May 5, Knoxes Creek
South District—Music School	May 27-31, Lancaster
White's Run—Hymn Sing	May 12, English

Brotherhood

Men are Studying The Guidebook

By Forrest R. Sawyer

The Yelvington Baptist Church in Daviess-McLean Association has organized its Brotherhood. Ernest Anderson

is pastor at Yelvington. Brotherhood officers include William U. Elliott, Clovis Basham, James Miller, Otho McElroy, Lester Dunnaway, R. O. Chinn, Rawleigh DeWitt.

B B B

James Watts, pastor of the Livermore Baptist Church, and his men have recently studied the *Brotherhood Guidebook* prior to organizing the Brotherhood.

RA RA RA

Pastor Wallace E. Morris and the men of the Crabtree Avenue Baptist Church, Daviess-McLean Association, Owensboro, are studying the *Guidebook*.

B B B

Pastor Clell Rodgers of the Flatwoods Baptist Church in Greenup Association has just finished teaching the *Crusader-Pioneer Counselors' Guide* to four of his men along with the Church Educational Secretary.

RA RA RA

Did you read in the *Western Recorder* a few weeks back an article on the Cooperative Program written by Perry F. Webb, Jr., in which he said that the Cooperative Program is the ship which enables a church to go into all parts of the world?

B B B

The Foreign Mission Board of the SBC has received formal requests for 790 new Missionaries to serve in the 52 countries where Southern Baptists now have work.

RA RA RA

Elmer S. West, Jr. (incidentally, a Kentuckian) who is secretary of the Department of Missionary Personnel, would like to have the names of any Medical Doctors and Hospital Technicians who would be interested in serving overseas for a short period of time. Mr. West can be written at the Foreign Mission Board, SBC, Richmond 30, Virginia.

Woman's Missionary Union

Girls' Auxiliary Focus Week

By Rosa Fiechter

The date for Girls' Auxiliary Focus Week this year is May 12-18. It is always the second week in May.

This should be a week when the entire church membership becomes aware

of the purpose and activities of Girls' Auxiliary. It should also inspire members of Girls' Auxiliary to enlist new members and to be more eager to have a record G.A.

April and May issues of *Tell* magazine give many excellent suggestions for observing G.A. Focus Week.

A Focus Week Bulletin Insert with anniversary design, in color, will be available from Birmingham.

Many churches plan a Coronation or Presentation Service during Focus Week. This is a good time to witness to all the real meaning of Girls' Auxiliary.

It would be a climax of Focus Week if girls and leadership would make anew their commitment of self, service, and substance, and, if God calls, make life commitment for mission service.

Training Union

State Junior Memory Work and Bible Drill

By Mickey Martin

Lanna Gayle Buchanan, representing Western Region, received first place recognition in the Junior Memory Work and Bible Drill at the Training Union Convention in Somerset, Kentucky. Lanna Gayle lives in Madisonville and is a member of First Baptist Church. Church activities include Sunday School, Training Union, Choir, and the Girl's Auxiliary. She is 12 years old, and in the seventh grade at Seminary



Lanna Gayle Buchanan

Junior High. At school she plays the cornet in the band and sings in the Glee Club. She is also an excellent pianist.

For receiving first place recognition in the State Junior Memory Work and Bible Drill Lanna Gayle will be the guest of the State Training Union Convention at Cedarmore during Training Union Week, August 5-9.

Lanna Gayle's parents are Mr. and Mrs. Guy Buchanan.

Kentucky Baptist Foundation

It May Be Later Than You Think

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

During the week of April 15, the writer participated in the preparation of FOUR wills in which estates totaling one-half million dollars were involved, the major portion of which will come to the Foundation.

These contacts gave evidence that an ever growing number of people are getting will-conscious. Do not try to make a home-made will. Every day there is in the newspapers a story of litigation centering on a testator's intention, due to his failure to express his will in clear and unmistakable language which leaves no opportunity for doubt as to what was his purpose in the disposal of his estate. Once a will gets into court in litigation and heirs and beneficiaries, apparent and unapparent, are involved, by the time it goes through the legal wringer all that is left is a residue—sometimes too small for the litigants to care about.

Too many detentions got in the way of intentions. In the event you have in mind to remember Kentucky Baptist causes in your will, the secretary of the Kentucky Baptist Foundation will be happy to counsel with you in the preparation of your will, and at no cost to you. Address: Middletown, Ky., or phone Louisville, CH 5-4101.

Student Union

Mountain Youth Revival Team

By J. Chester Durham



Bob Winstead



Evelyn Sue Thomas

The State Department of Student Work is happy to have a part in the selection of the Mountain Youth Revival Team. This team works under the supervision of J. Edward Cunningham and the Department of Missions and Evangelism.

The team will be composed of four members—preacher, song leader, pianist, and advance man.

The song leader is Mr. Bob Winstead, a sophomore at Murray State College. He is studying physics and chemistry.

Mr. Winstead is a native of Madisonville, and has been very active in the BSU program at Murray.

The pianist is Miss Evelyn Sue Thomas, a native of Dry Ridge. Miss Thomas is a student nurse at the University of Kentucky. She is vitally involved in the University of Kentucky BSU.

Christian Education

Shall Our Colleges Serve Only the Intellectually Elite?

By Doak S. Campbell

The desire for admission to college has been greatly stimulated in recent years. This has been due partly to the great emphasis that has been placed upon the urgent need for persons highly educated in mathematics, the sciences and in modern languages. Stimulation through the use of Federal funds has greatly intensified nation-wide interest in these fields of knowledge. At times it has amounted to over-stimulation.

There has been an accompanying wave of emphasis upon the "superior student". And now we see competition on a national scale for high school graduates who rank in the top 5 or 10 percent as determined by one measuring device or another. We hear from time to time, usually from persons not vitally engaged in higher education, of the need for a "crash program" in this or that field of knowledge.

And so, in the face of an enlarged and ever increasing number of high school graduates who desire education beyond the high school, we find the principal interest focused on a small minority who give evidence of some special scholarly ability.

This poses a real problem for colleges in every state. What are we to do with that great body of students who are not the high scorers but who show considerable evidence of promise as indicated by purpose and ability? Shall all higher institutions enforce higher and higher standards of admission? Shall institutions that are somewhat more liberal in their admissions policies be labeled as "substandard", or by some other uncomplimentary term? What is to happen to the growing army of our young people who can profit by further education in college, even though they may not show unusually high academic achievement? These questions cannot be casually dismissed in the name of high academic standards.

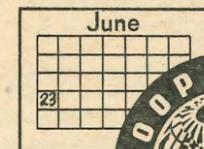
We find ourselves in the peculiar position of making distinctions between those who are to become scholars on the one hand, and on the other hand, a greater mass who are to find their way into the social and economic life

where education beyond the high school is required.

This presents to our higher institutions the possible division into two groups; the "elite", and the "others". In the American tradition such distinctions are anathema. They bespeak a type of classification that would be difficult even if it were possible. One of our major problems, therefore, is to provide higher education appropriate to the needs and capabilities of our multitudes of young people without bowing to the necessity of superior and inferior classification.

Our Kentucky Baptist colleges deserve prayerful support as they endeavor to deal with this difficult problem.

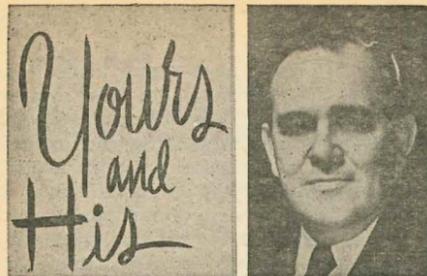
Stewardship



Observe COOPERATIVE PROGRAM Sunday

- June 23 is Cooperative Program Sunday in Kentucky
- Special assemblies in Sunday School and Training Union
- Mission message by pastor
- Distribute "I've Been Wondering" leaflet to membership
- Offering for Cooperative Program

NOTE: The state Executive Board member from your association has your materials. These include leaflets, program resource booklets, envelopes. See him for your materials. If he does not have them, write Stewardship Department, Baptist Building, Middletown.



Hospital Offerings

Mothers' Day, Sunday, May 12, is the time for many of us to make a special offering in our churches for Charity Work at our three Baptist Hospitals—at Paducah, Lexington, and Louisville. All churches are invited to tell our people of the vital Christian healing ministries of our Baptist hospitals—more than 35,000 patients last year.

Most of us would make some contribution if given the opportunity—for we, and certainly now even I know—what a wonderful Baptist hospital means for one who is ill. I can never repay our Baptist hospital for what they meant to me both physically and spiritually. But many people do not have the money necessary to get the medical treatment they need. They must have it. Someone must pay for it.

Our Baptist hospitals have to absorb all charity work which is not paid for by someone—that is where our Baptist mission and love opportunity comes in. We can pay for charity work in the name of Jesus, our Great Physician.

So, on Mother's Day, do not forget our hospital offerings. Send them all to my office in Middletown. We will arrange for the distribution to all hospitals through the Hospital Commission.

SOUTHERN BAPTIST CONVENTION

As you read this, many of your pastors and leaders will be in Kansas City for the Southern Baptist Convention. Pray for our people, for our fellowship, for the mission advance with the gospel of our blessed Lord through the Co-operative Program. We trust that our theological differences will not divide us in spirit, but that we all may come to the unity of the faith "once for all delivered to the saints" and given in the Bible.

Also, remember our Executive Board Meeting in Middletown May 13-14. The new budget for 1963-64 and Five-Year Goals will be considered. We are on the threshold of a great new advance for Christ. Pray that we will not falter!

Harold G. Sanders

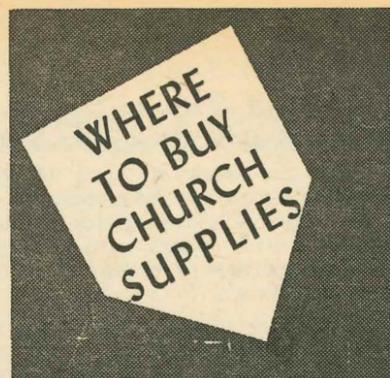
Second of Hopkinsville To Build New Mission In Indian Hills

A contract has been signed by the Second Baptist Church of Hopkinsville for the construction of a new \$88,000 mission building in the Indian Hills sector. The new building will be of brick construction, and will be air-conditioned. It will occupy a 4-acre lot at Noel Avenue and Clover Drive.

A name for the new chapel has not yet been decided. The new building will continue to serve as an educational building even after a later auditorium is erected. Gilbert Henderson gave the original portion of the Indian Hills property, and Second Church later made an additional purchase.

This is the second mission the Second Church has started, the previous one being what is now the Edgewood Baptist Church, J. H. Maddox is the pastor of the Mother Church.

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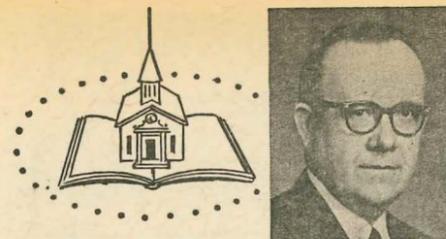
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DELIVERANCE IN TROUBLE

Psalm 91:1-6, 9-16

The Ninety-first Psalm emphasizes the safety of those who put their trust in God and the protection which they enjoy continually. It has been one of the most comforting and encouraging portions of the Bible, and especially to those who have learned by experience that trouble is a real part of life. We bring some troubles upon ourselves, and others are caused by situations over which we do not have any control. Because troubles are real we must deal with them realistically. Regardless of the perplexities and the perils that the future may bring, those who consciously, resolutely and habitually trust in the Lord will be prepared for the storms and crises of life. Trusting in God and committing one's life to Him will enable one to enjoy true happiness.

There is no place that can compare with "the secret place of the Most High" than to flee to it when an emergency arises. Failure to live in close fellowship with God deprives a Christian of numerous blessings and an unspeakable joy. Dwelling in the secret place with God, about which the mere nominal Christian does not know anything, causes one's soul to be lost in wonder, love and praise. One cannot abide in unbroken fellowship with God by spending only an hour a week in worship. With surrendered hearts and yielded wills let us "abide under the shadow of the Almighty."

The Psalmist declared that Jehovah was his refuge. A refuge is a place to which one flees when protection is needed from the storms of life. God is just that to all of His children in every age. He also stated that God was his fortress. A fortress is a place of shelter, protection and defense when a strong enemy makes a bitter attack. God is ready and able to resist the attacks of the enemy, and for that reason He deserves our confidence, reverence, affection, praise and obedience. We can always trust Him as our refuge in distress and our fortress in danger.

God also keeps His own from being ensnared by Satan. "Surely he shall deliver thee from the snare of the fowler." A fowler is one who catches wild birds in a net or trap. It requires skill on the part of the fowler to set snares so as to catch birds. They have to be baited astutely, after ascertaining the habits of the birds and knowing what kind of food they like. As the

SUNDAY SCHOOL LESSON

By H. C. Chiles

For May 19, 1963

fowler ensnares birds in his traps Satan ensnares people in his net. Satan's schemes are devised in a most clever fashion, and his temptations are subtle and insidious. If we will trust and obey God, He will deliver us from the devil's snare. So many times He keeps us from getting into the snare of Satan by furnishing us adequate spiritual strength. In some cases when we walk into Satan's net, God then uses our losses, troubles and griefs to break the net and to set us free.

The "noisome pestilence" was probably a reference to a current devastating epidemic of wide proportions, for such contagious and deadly pestilences always receive widespread publicity. God delivers His own from the ruinous contagion of sin.

As a mother hen gathers her chicks under her wings for their protection when a hawk appears in sight, so does God take His children under His protecting care. He protects His children from physical harm as long as they are in the center of His will. Under His outstretched wings of power and love they are concealed, protected, refreshed, nourished and cherished.

These promises of shelter and security do not mean that external calamities will never be visited upon God's children. These hard experiences of life come to us as well as to those who are not the children of God. However, we differ from them in that we have resources of soul to meet and triumph over these adverse experiences. In the trying situations we discover the resources of the grace, love and strength of God and through them overcome the misfortunes of life.

When one becomes a child of God and makes the Most High his habitation, he regards Him as affording him what a dwelling-house affords its possessor—free access with boldness and confidence, necessary provision, sure protection and sweet repose. He carries his wants to God, casts all of his cares upon Him and enjoys a peace which passes all understanding. No evil shall befall the person who makes God his habitation. Fully commit yourself to God and you will not have anything to fear here or hereafter. Any sufferings that you may be called upon to endure will work for your good in this life or in the one beyond the grave. God will have His angels to bear up His children much as nurses carry little children

with remarkable tenderness. His providential watchcare will overshadow those who have placed their trust in Him. He always protects those who are in their divinely appointed courses.

Some temptations that we encounter along the pathway of life are like the lion in that they are not secretive, but they roar, assault and rend. We know the lion that flares up in us and causes us to lose our tempters, to the loss of our dignity and self-respect. We know that association with some people involves temptation along carnal lines. A strong appeal to the fleshly appetites is not easy to withstand and overcome. For example, the way to overcome the lion of alcohol is total abstinence.

In some respects the lion is not as dangerous as the adder. This creature coiled along life's pathway strikes at us from under cover, without warning and when we least suspect his presence.

To anyone with spiritual discernment it is unmistakably clear that the wonderful blessings in the closing verses are guaranteed to the saved only.

Because the believer has set his love upon the Lord, he is assured of protection and deliverance from danger, temptation and sin. He delivers from the penalty, the power and the presence of sin. Because he has known God's name, he has the promise that he will be exalted to a lofty position of safety. God will make him high in honor and in happiness. To those believers whose hearts are fast on God and the main trend of whose lives is Godward He has given the specific promise of answered prayer. They may not get what they fancy they should have, but they will get what they need and what is best for them. God promised His presence with His children in their troubles, and His presence is the supreme good. After taking believers out of the bondage of sin and bringing them into His family, He promises to promote the ones who are faithful in the discharge of their duties to Him. He always promotes and honors those who honor Him. As in other Old Testament passages, God here promises length of days as a special reward for obedience. However, length of days alone does not satisfy. Something else is necessary for complete satisfaction. Let us, who have received His salvation and been the daily beneficiaries of His goodness and mercy, live in submission to His will to such an extent that when we come to the end of life's road can say, "It is enough! Let thy servant depart in peace!"



Dr. Hugo H. Culpepper, associate professor of missions at Southern Baptist Theological Seminary, and recently named to occupy the new William O. Carver Chair of Christian Missions and World Religions, studies chapel addresses of the late W. O. Carver as he sits before his portrait. Dr. Carver was professor of missions and comparative religions at the seminary for 48 years, and taught other subjects ten other years, making a total of 58 years before his death in 1954. Culpepper came to the seminary in 1959 to teach after having taught in a Chilean Seminary during 1947-51, and as professor of theology and church history at the International Baptist Seminary, Buenos Aires, Argentina, during 1951-59. His first missions assignment was to the Philippines in 1941 after language study in Peiping, China. He spent three years in a prison camp on the Islands when the Japanese invaded the Philippines at the outbreak of World War II.

Lyttleton Building is Dedicated Debt-Free

MANCHESTER, Ky., April 25—The Lyttleton Baptist Church was dedicated debt free on March 24, 1963, at a special dedication and note burning service. A. B. Colvin, secretary of missions and evangelism, delivered the message to an almost capacity congregation.

Lyttleton Church—one of the 30,000 Movement—had its beginning on July 26, 1959, as a mission of the Manchester Baptist Church. The first Sunday 35 people were enrolled. As the attendance grew, plans were made for a building suitable to handle a congregation of 200 to 250. Ground breaking services were held for this structure in July 1960, and

by Christmas the mission was holding services in the basement of their new Roman brick structure. The auditorium was completed in July, 1961, and the mission started full time services as a second year anniversary celebration.

The mission was officially organized into the Lyttleton Baptist Church on August 20, 1961, with 45 charter members.

The generosity of this country church, with a membership of 59 (of which only 20 are wage earners) is deserving of highest commendation. The church has been self-supporting from the beginning. Of the estimated \$20,000-value of the building and property, about \$12,500 has been given by the members, the balance coming from Manchester Baptist Church, the WMU of Kentucky, and other friends.

The church contributes to all associational, state and southwide causes through the budget. Last year's budget of more than \$7,200, was met and this year's budget of more than \$8,000 is being met through tithes and offerings.

G. R. Pendergraph has recently led the church in a survey and enlargement campaign, and B. G. Painter, father of Pastor Omer Painter, has just completed a revival in which the membership was almost doubled.

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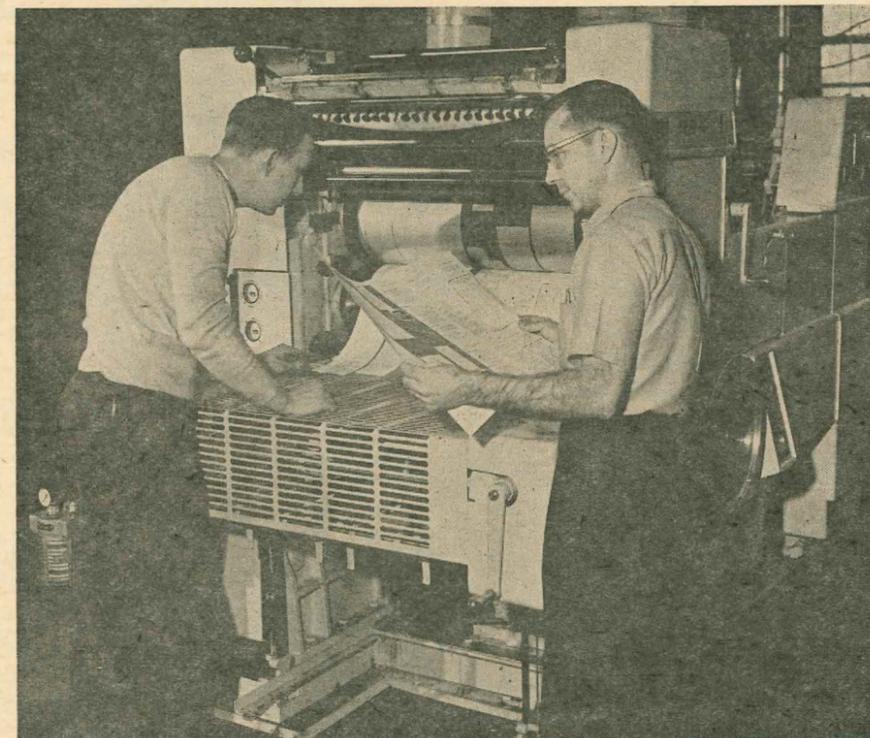
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An \$800,000 Student Union Building is planned for the Georgetown College campus. The new structure, scheduled for 1964, will house the cafeteria, grill, bookstore, post office as well as recreational facilities and student organizations offices. This is one of the three buildings planned by Georgetown as a result of the projected \$12,000,000 campaign sponsored by the Kentucky Baptist Convention.



NEW PRESS DEDICATED TO BETTER PRINTING SERVICE FOR KENTUCKY BAPTISTS—The Western Recorder adds a new offset press at a cost of \$21,500, which opens up an entirely new field of printing service for Baptist churches and various denominational agencies in the state. The Western Recorder Print Shop is now equipped to do two-, three- or four-color process work in its own plant at a cost far below that of commercial printers. Remember, the press belongs to Kentucky Baptists. Let us use it. Shown in the photograph are (right) Charles Henry Reed, superintendent and (left) Jerry Huddleston, pressman, analyzing the impression of a proof form before proceeding with the run.

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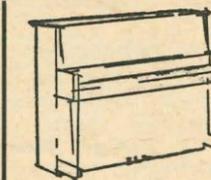
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AN APPEAL TO EXECUTIVE BOARD MEMBERS
from the Convention President



E. Keevil Judy, President
 Kentucky Baptist Convention, and
 Chairman of the Executive Board

On Tuesday, May 14, you will be coming to the regular semi-annual meeting of the Executive Board. When you arrive, you will find resource materials packaged for each church to use on Cooperative Program Sunday, June 23.

We are asking that this year each Executive Board member be responsible for distributing these materials in person to the churches in his association. This will not only save a considerable amount of postage — but it will also give the Board member a personal contact with each of the pastors.

Let me suggest that when you first arrive at the Baptist Building on May 14 that you load your materials into your car. Packages will be clearly marked for each church and association. I am sure we can count on your cooperation!

Wm. C. Elliott Dies at Barbourville

Funeral services were conducted for **William C. Elliott**, 81, of Barbourville, at the New Hope Baptist Church on Sunday, April 7, by **Pastors James Prichard** and **Arnold Petrey**. He was a deacon and Sunday school superintendent of the New Hope Church. He taught in the Knox County Schools for more than 49 years, and was a past member of the Knox County Board of Education. Survivors include his wife, **Ella Prichard Elliott**; four daughters, **Mrs. Neva Gibson**, Lancaster; **Mrs. Ilena Spivey**, London; **Mrs. Mabel Gray**, Barbourville; **Mrs. Vivian Walden**, Louisville; two sons, **Herman**, Columbus, Ohio; and **William G.**, Lawrenceburg; 15 grandchildren; 22 great grandchildren; and two brothers, **Asel**, Barbourville; and **Thomas**, Chicago, Ill.

New Mission Stations in Shelby

Four new institutional mission points have recently been established by Baptists in Shelby County. They include weekly services at three nursing homes and a Sunday school class at the local hospital. Churches participating are: Pigeon Fork, Cropper, Mt. Moriah, Dover, Burk's Branch, and First Church of Shelbyville. In addition, First Church has just opened its Clear Creek Mission, located near the place where a similar work was started in 1941, which later became the Highland Baptist Church. Sunday school and morning services started April 28, with 31 present. All five of these qualify for inclusion in the 30,000 Movement. **Lyman C. Austin**, associational missionary for Shelby County, took the lead in developing them.

T. H. Harding At Stanford

T. H. Harding, pastor of the First Baptist Church of Hazard, was the evangelist in a revival at the Stanford Baptist Church. **Pastor Paul C. Lawson** reports that it was one of the greatest church revivals he has ever experienced. There were 51 decisions in all, 29 for baptism, 5 by letter, 15 rededications, and 2 called to full time church related vocations.

Lebanon's Rowlett at Lexington

Porter Memorial Baptist Church, Lexington, has just finished a revival in which **Pastor Herman E. Rowlett**, of the Lebanon Baptist Church, was the evangelist. **Pastor Charles W. Holland, Jr.**, feels that it was one of the finest revivals they have had because a great number of the members were drawn close to the Lord, and a great revival spirit was felt. There was a total of 41 decisions.

Claybrook in Lenoir City Revival

Retired **Pastor Lyn Claybrook**, 1461 Woodston Road, Memphis 17, Tenn., and formerly pastor for eight years of the Oneida Baptist Church in Kentucky, has just concluded a revival with **Pastor John W. Stott** at the Oral Baptist Church at Lenoir City, Tenn.

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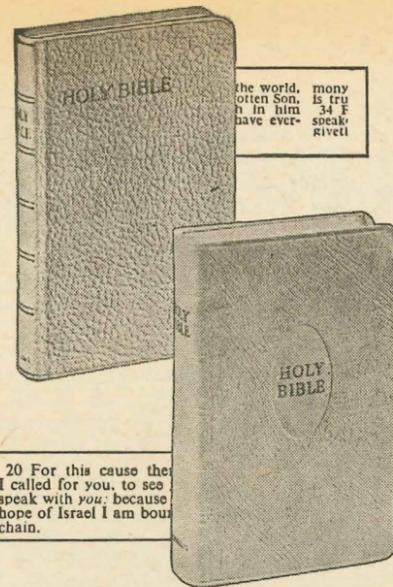
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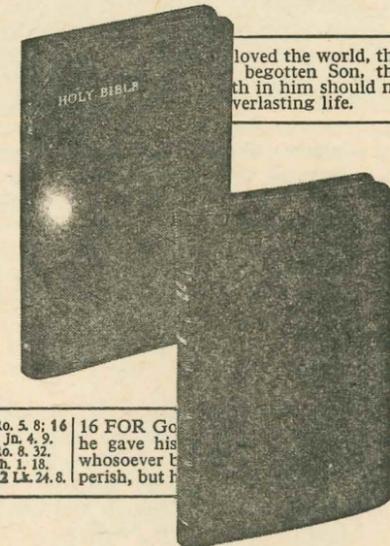
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20 For this cause the
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Ro. 5: 8; 16
 1 Jn. 4: 9
 Ro. 8: 32
 Ch. 1: 18
 22 Lk. 24: 8

16 FOR GO
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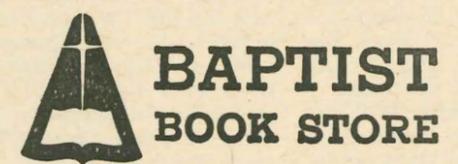
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GHOSTS OF GOSHEN

By Marie Case Lancaster

EDITORIAL NOTE: *Goshen Church is in Anderson County. It was the first Baptist church in that area, having been constituted in 1812. Mrs. Case, who lives in Lawrenceburg, describes her visit to her home church in such a delightful way as to remind many readers of the church of childhood experiences.*

Last night I visited the church of my childhood. Arriving early and it not yet being dark, I went to the cemetery at the rear, and paused briefly at the graves of those who, long ago, lovingly labored there. Father, Mother, Sister, Brother, Aunt Ann, Bessie, Lenora, and many other relatives and friends of yore, now lie peacefully and silently in their narrow beds. Hastily, I brushed aside an errant tear and started thoughtfully back toward the building.

The path back led by the parking lot, with its maze of multi-horse-powered cars of every hue. I thought of the shiny new surrey we had when I was a child. Nell, Ruth, and I always rode in the back seat, usually giggling, while Papa and Mama sat sedately up front. Gentle, one-horse-powered Old Tige, pacing leisurely along, carried us to our destination.

This brought to mind another gaited horse and proud owner. I could almost see Miss Katie, skilfully riding her elegant mount up to the old stile-block, dismounting adroitly from her cherished side-saddle, hitching White Foot to a nearby tree, and walking briskly toward the entrance, greeting friends along the way with characteristic brusqueness.

Glancing back over the parking lot, I imagined it again as a shady grove, teeming with spirited horses: blaze-faced bays, gold trimmed sorrels, stately dapple grays, and sleek black beauties. Highly polished buggies, with tops which could be raised or lowered, and with glistening red, yellow or black wheels which made enchanting circles with each revolution, completed the outfit. An equipage for a king!

With these fond memories of yester-years, I entered the sanctuary. Inside, I found strange faces, except for a few who also had come back home. Some changes had been made in the auditorium and many of the pews had been rearranged. It was hard to picture this as Goshen until Mr. and Mrs. Hammond came in and were seated in their accustomed place. Closing my eyes, the years rolled swifly back and myriad other familiar faces filled the room. I saw Mama, bearing her latest love-gift to the altar: a beautifully embroidered cloth for the communion table, fash-

ioned by her own artistic hand. I saw Aunt Nannie and Annie, always together, walking down the aisle with fans so gay. There was Aunt Alice, gentle and petite; and Uncle Levi, with merry twinkle and pleasant manner. Then there were Aunt Mattie, "Aunt" Lydia, Cousin Addie and Mable, Mrs. Smith, Mrs. Cunningham, Mrs. Phillips, and many others.

On the men's side near the front sat Papa, with head bowed and eyes closed, as if asleep, but missing not one word. Farther back, sat Mr. Jim Smith, with head held high, rapturously gazing into the speaker's face, as if literally drinking at the fountain of Life. Mr. Cammack was sitting by the second window from the pulpit. Seated among these were Cousin Webb, Cousin Jimmie, Mr. Penney, Mr. Gash, and numerous others.

The center row of benches was filled with young folk of the community. Lovely maidens, blushing prettily, and walking timidly down the aisle with their beaux, always sat in this row. First there were the Case girls and boys: my older sisters and brothers, and Uncle Bruner's children. Then there were Ada and Elva, Rama and Cecil, Robert and Susie, Culvin and Fred, Bertha and Ernest, Malcolm and Hallie, and scores of others. Vibrant, carefree, exuberant youth!

Reality returned as the young pastor arose and invited a layman to lead in prayer. But upon closing my eyes, the voice of the speaker became that of a saintly deacon who long in the churchyard has lain. The speech was perhaps more cultured and confident but the praise and petition were the same.

A young minister and his wife, from a neighboring church of another faith, sang the offertory hymn. As the offering plates were being passed I recalled the quaint collection boxes once used there. They were rectangular, wooden boxes mounted on long handles, much resembling old fashioned corn-poppers. These were serviceable. Then Mama wove her magic about them! She covered the outside with emerald green velvet; lined the inside with shirred, pink satin, and placed a dainty bow at the base of the handle. Here were two of the most beautiful boxes imaginable! I watched with pride each time they were passed among the congregation, and listened eagerly for the delightful tinkling sound made by each coin dropped into the lovely containers. Last night, as the usher reached my pew, I dropped in my heaviest coin, half expecting to hear that same intriguing sound, but it slipped noiselessly down among the paper notes. The new plates were sound-proof.

And then they sang! The same spontaneous, joyful, worshipful singing for which Goshen has long been famed. In my reverie I saw Elizabeth Smith seated at the old pedal-organ. Mr. Hendrix was standing near, leading a houseful of singers in perfect time. I heard Walter's clear, sweet tenor soaring easily above the others, while John's and Victor's bass thundered far below the rest. The old organ pealed forth in majestic splendor, far exceeding that of costly present-day organs. As the music progressed it became clearer and sweeter and swelled to the top of the rafters. Then it billowed on, almost unbearably beautiful, enfolding us in its strength and melody, and carrying us onward and upward to the very throne of God.

The reverie was interrupted as the speaker quietly and reverently mounted the rostrum. He was young and stalwart; not at all like Brother Moore. But as he preached from the Word, his voice became that of our beloved pastor. Again I was a child, sitting on a high bench with Flora, Ruby, Margaret, and Martha. When the congregation sang, we swung our feet to the rhythm of the music, and sang as loudly as our small lungs would allow. When Brother Moore preached beyond our comprehension, we sat silently and respectfully, though our thoughts may have been far away. But we listened in wide-eyed wonderment as he spoke of Heaven, with its walls of jasper, its streets of gold, and its hosts of shining angels, kneeling about the great white throne, worshiping with harp and song.

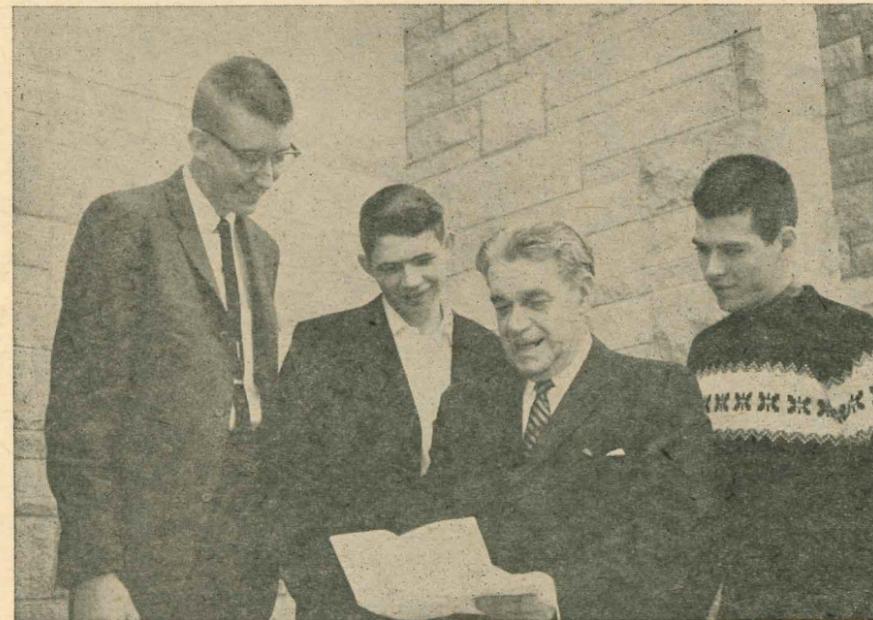
In the solemn hush of the benediction, as we humbly bowed in that historic church, it was as if the saints of years gone by were compassed round about us, rejoicing at our return and urging us to hasten while it is yet day.

After the service I talked with friends who had sat with me long ago, swinging our feet in rhythmic unison and childish abandonment. We spoke softly of those who once were there but are no more. Looking into their faces, I was forcibly reminded of the resemblances there, both physical and spiritual, to those gone before. With swift discernment I perceived that the occupants of those narrow beds in the church-yard are not dead. The fragrance of their immortality lingers, and blossoms anew with each succeeding generation. A distinctive aroma surrounds and permeates the lives of all who follow.

We who lived and grew under the strict, moral precepts of devout and loving parents; the spiritual guidance of a Brother W. D. Moore, and the protective reaches of a Goshen Church, are favored recipients of a rich and enviable heritage. Fortunate are we!



NEW PRESIDENT—Mrs. William McMurry, Birmingham, center, is the new president of the North American Baptist Women's Union. Mrs. McMurry, who retired as promotion director for Woman's Missionary Union of the Southern Baptist Convention, was elected at the continental meeting in St. Louis. Greeting her are Mrs. Edgar Bates, Hamilton, Ont., chairman of the women's department of the Baptist World Alliance (left), and Mrs. J. Lawrence Tyree of the Woman's Convention, auxiliary to the National Baptist Convention, U.S.A., Inc., and secretary of the North American Union. (BP) Photo.



Dr. Paul J. Horner, professor of Bible at Campbellsville College, discusses pre-ministerial courses with three of the high school seniors who attended "Get Acquainted Days" at the college, April 5-6. (Left to right) Richard Shaw of Ninth and O Church in Louisville, Robert Davis of Chaplin Baptist Church in Nelson county and Danny Myers of Pleasant Hill Church in Taylor county are considering a Bible major course in the fall semester. "Get Acquainted Days" at Campbellsville College drew over 200 high school students from many Central Kentucky counties. One delegation came from Dayton, Ohio.

Loyall's Godsey at Burnside

An April 7-14 revival at the First Baptist Church, Burnside, resulted in 11 baptisms, 1 addition by letter and 1 mission volunteer. **Paul Godsey**, pastor, First Baptist Church, Loyall, did the preaching and **Pastor Verner Barnett** led the music. The pastor describes the revival as "a real spiritual uplift to our church."

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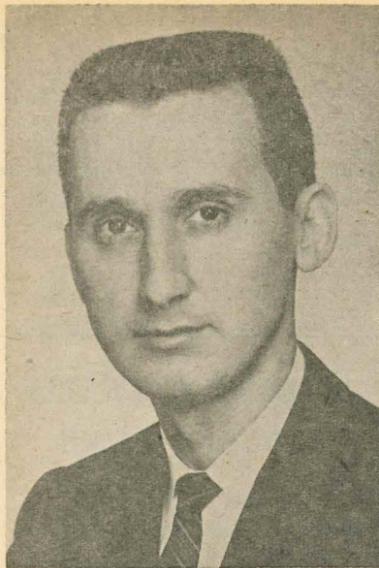
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R. G. Puckett

R. G. Puckett Joins Western Recorder Staff

By C. R. Daley, Editor

R. G. Puckett, pastor First Baptist Church, Dunedin, Florida, will become assistant editor of the *Western Recorder* on June 1. Puckett was editor of the *Ohio Baptist Messenger*, a Southern Baptist periodical, for three and one-half years before going to the Florida pastorate, October 1961.

Born in Greene County, Kentucky, Puckett was reared in Louisville. He attended Campbellsville College and Georgetown College before graduating from Western State College in 1954. He received a B.D. degree from Southern Baptist Theological Seminary in 1957.

He was ordained by the Summersville Baptist Church in 1952. Kentucky pastorates include Lone Valley Baptist and Elkhorn Baptist in Taylor County and Macedonia Baptist and Trammel Creek Baptist in Russell Creek Association. He also served as pastor of the Hubert Avenue Baptist Church, Lancaster, Ohio, for three and one-half years before becoming editor of the *Ohio Baptist Messenger*.

Puckett was married to Robbie Lake of Mackville, Kentucky, in 1955. The couple has two daughters: Janet 5 and Jean 3.

The duties of Puckett will be those now performed by George Raleigh Jewell who will shortly retire after many years with the paper. Jewell will probably continue to render limited services to the Kentucky publication.

Mrs. J. S. Dick, of Williamsburg, Dies

Mrs. J. S. Dick passed away in the Southeastern Kentucky Baptist Hospital, Corbin, Ky., April 3. She was there

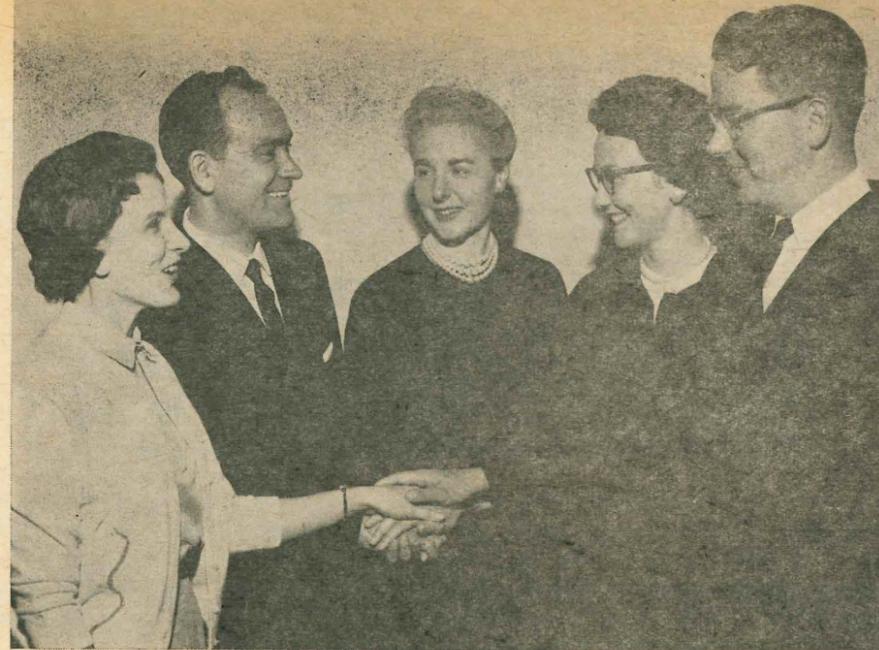
with a broken hip, but died of a sudden heart attack which occurred the day before she was scheduled to return home. She was the wife of the late Pastor J. S. Dick, who was well known and beloved in Southeastern Kentucky, and who died in 1959.

Mrs. Dick was a member of Main Street Baptist Church in Williamsburg for the last 35 years. She had passed her 76th birthday, and her years were filled with many deeds of devoted service, not only to her church, but in the Mt. Zion Association. She was always active in the WMU work and interested in the entire Baptist program.

Her husband was pastor of Main Street Church for 15 years, missionary of Mt. Zion Association for 6 years, and chaplain and field representative for Southeastern Kentucky Baptist Hospital for a few years before his retirement. She was his faithful helper through these years.

Funeral services were conducted by her pastor, Carl Loy, in the Main Street Church, on April 6 at 2:00 o'clock. Interment was in the Somerset Cemetery.

She is survived by two daughters, Mrs. Carrie Hoffman of Wichita, Kansas, and Miss Edna Dick of New York. Also a son-in-law, one grandson, three brothers, and a first cousin who is well known to Southern Baptists—Miss Flora Dodson, long-time missionary to China.



Mr. and Mrs. Ernest E. Brown, Sr., Dr. Ruth Dickerson, and Mr. and Mrs. Bradley D. Brown, newly appointed Southern Baptist foreign missionaries, join in a hand-clasp symbolic of their partnership in the world mission task. The two Browns are brothers.

Kentuckians Among Those Appointed

RICHMOND, Va.—Pastor and Mrs. Bradley D. Brown, of Union Baptist Church, Defoe, Ky., Mrs. Ernest E. Brown, Sr., the former Marian Smith, of Shepherdsville, and Dr. Ruth Dickerson, native of Harrodsburg, were among the 21 new missionaries appointed April 9 in the semiannual full meeting of the Southern Baptist Foreign Mission Board, in Richmond, Va. Mr. and Mrs. Bradley Brown will serve in Liberia, West Africa, Mrs. Ernest Brown and her husband—Bradley's older brother—in the Bahamas, and Dr. Dickerson, in East Pakistan.

The Bradley Browns

Youngest in a family of seven children, Bradley Brown was born in Elberton, Ga., and grew up in Marietta, Ga. He says his family's home life centered around the church. He credits Ernest—nearly 11 years his senior—with "exerting a strong influence for Christ" in his life and traces his sense of call to special Christian service to the summer of 1949, when he visited Ernest at a pastorate in Indiana.

He preached his first sermon as youth week pastor of First Baptist Church, Marietta, when he was 16 years old. A year later he was associate pastor for Ernest for the summer months, and during his senior year in high school he became pastor at Vinings (Ga.).

During college days at Mercer University, Macon, Ga., he was pastor of several Georgia churches. After gradu-

ating from Mercer with the B.A. degree he entered Southern Baptist Theological Seminary, Louisville, where he graduated with the B.D. and M.R.E. degrees. Assistant pastor of Louisville's Baxter Avenue Baptist Church for two years, he has served the Defoe Church since July, 1960.

Mrs. Brown, the former Carolyn Folsom, of Atlanta, Ga., is the daughter of a Baptist minister. She says that through Baptist missionary organizations for girls she received many impressions that later "came to fruition" in her Christian experience. While she and Mr. Brown were dating they discussed their common interest in missions. "We felt God wanted us in foreign mission service and that he had led us together," she says.

Mrs. Brown graduated from Truett-McConnell Junior College, Cleveland, Ga., with the associate of arts degree, from Mercer with the B.A. degree, and from Southern Seminary with the M.R.E. degree. Now a social studies teacher in New Castle, Ky., she was formerly a schoolteacher in Louisville and Macon, organist at Baxter Avenue Church, and B.S.U. summer missionary in New Mexico.

The Ernest Browns

Mr. and Mrs. Ernest Brown now live in Cartersville, Ga., where he is pastor of Gilmer Street Baptist Church. They began discussing appointment with Foreign Mission Board representatives

in 1957. They have been definitely seeking missionary appointment since 1960.

Relating her Christian experience, Marian Brown says that during her girlhood, in rural Kentucky, her life centered in her Christian home, her school, and her church. As a college freshman she attended a B.S.U. convention. There, she says, she heard "God's call to Christian service" and surrendered her life to do God's will. "I did not know just what he wanted me to do; I only knew he had something special," she says. "I never forgot that call or my promise. I waited patiently for God's clear leadership."

She studied at Bethel Woman's College (now Bethel College), Hopkinsville, Georgetown College, where she graduated with the B.A. degree, and Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville.

Now organist and choir accompanist for Gilmer Street Church and teacher of private piano lessons in Cartersville, she previously was church secretary at another of her husband's churches, piano teacher in Louisville, and secretary and summer worker in the Kentucky Baptist student department. She and her husband have two sons, Ernest Emory, Jr., nine, and Paul Carey, seven.

Ernest Brown says his special interest in missions began when he was a seminary student and grew as he emphasized missions as a pastor. (He led several of his churches greatly to increase their contribution to the Lottie Moon Christmas Offering for foreign missions: in one church the offering grew from \$200 to more than \$2,000, in another, from \$400 to \$4,500, and in a third, from \$80 to \$1,045.) He brought furloughing missionaries to speak in his churches. "All of them were used of God to impress the missionary call upon me," he says.

Born in Oxford, Ga., he grew up in seven Georgia towns where his father worked as an insurance agent. He graduated from Mercer University, Macon, Ga., with the bachelor of arts degree and from Southern Seminary with the bachelor of divinity degree.

Dr. Ruth Dickerson

Dr. Dickerson, the third doctor appointed by the Foreign Mission Board for Pakistan, is now living in Fort Worth, Tex., where she is a student at Southwestern Baptist Theological Seminary and attending physician (part time) at John Peter Smith Hospital.

She left Kentucky at the age of 11, when her parents went to Brazil as independent Baptist missionaries. Later she studied at Morehead State College for a year. She graduated from George Washington University, Washington, D.C.,

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 23, 1963

	S.S.	Add.	T.U.
Louisville, Walnut Street	1301	3	342
Missions (3)	300	2	133
Covington, Calvary	987		
Louisville, Crescent Hill	972	5	187
Missions (2)	140		39
Mayfield, First	909		246
Mission	108		
Madisonville, First	907	1	191
Louisville, Carlisle Ave.	875	1	267
Missions (2)	132	2	59
Harrodsburg	869		170
Mission	54		51
Owensboro, Third	863	3	340
Mission	82		57
Hopkinsville, Second	849		188
Lexington, Calvary	819		190
Mission	72		
Bowling Green, First	808	1	210
Mission	72		
Lexington, Grace	795	24	156
Mission	15		
Owensboro, First	789	8	160
Murray, First	748	2	107
Mission	33		
Louisville, Valley Station	710	5	178
Newport, First	703		120
Lexington, Immanuel	691	14	193
Somerset, First	677	2	231
Missions (2)	124	3	160
Louisville, Beechmont	662	1	114
Missions (2)	272		165
Erlanger	645		155
Glasgow	644		
Mission	33		
Winchester, Central	629	34	162
Louisville, Buechel Park	628	1	204
Louisville, Beth Haven	619	2	279
Shelbyville, First	602	10	132
Louisville, Beechland	597		116
Campbellsville	591		207
Missions (3)	119		68
Florence	582	1	105
Louisville, Victory Memorial	577	1	155
Louisville, Green Acres	565		240
Frankfort, First	557	2	49
Mission	78		51

Covington, South Side	550	28	54
Louisville, Rockford Lane	532		133
Bowling Green, Glendale	529	25	213
Mission	67		38
Georgetown	515		152
Mission	34		6
Ashland, Unity	513	1	144
Lexington, Porter Memorial	508	5	149
Louisville, Baptist Tabernacle	499	1	147
Corbin, Central	499	7	133
Ludlow, First	497	1	100
Louisville, Hazelwood	496	1	91
Paducah, Immanuel	473		187
Owensboro, Eaton Memorial	464	13	188
Louisville, Ralph Ave.	459	3	159
Mission	46		
Winchester, First	456	3	108
Missions (2)	121		
Hodgenville, First	453		146
Louisville, Farmdale	448		129
Nicholasville	443		79
Lexington, Central	442	8	123
Lexington, Trinity	438	1	116
Bellevue, First	435	3	90
Walton, First	435		197
Middlesboro, First	432		82
Louisville, Highview	427		133
Frankfort, Thorn Hill	426		131
Mt. Washington, First	419	2	90
Mission	113		38
Central City, First	407	2	178
Corbin, First	406	10	154
Louisville, Clifton	406	1	105
Mission	100		24
Ashland, Pollard	405		125
Mission	44		
Russellville, First	404		101
Mission	53		132
Franklin, First	403		25
Missions (2)	100		
Louisville, 18th Street	402	1	98
Mission	54		30
Lancaster	399		52
Louisville, Fairdale	388	1	103
Mission	44		14
Lawrenceburg, First	387		53
Mission	96		
Bardstown	386		40
Lebanon, First	380		102

Springfield	375		89
Campbellsville, South	366	1	114
Louisville, Immanuel	361	1	83
Louisville, West Broadway	359	6	92
LaGrange			
DeHaven Memorial	359		78
Louisville, Fern Creek	358	31	86
Radcliff, Stithon	354	2	146
Louisville, Chapel Park	353		140
Louisville, Shawnee	350		98
Independence, Hickory Grove	321		62
Mission	9		
Bowling Green, Forest Park	318	10	118
Louisville, Ridgewood	315	1	98
Barbourville, First	314		106
Missions (2)	94		
Lexington, South Elkhorn	313	6	124
Glendale, Gilead	304		198
Falmouth	305	6	
Owensboro, Lewis Lane	299		113
Taylorville, Kings	298		162
Louisville, Valley View	297	1	
Stanford	290		97
Mission	38	34	
Frankfort, Memorial	290		87
Harrodsburg, Bruner's Chapel	280	2	129
Cold Spring, First	276	1	114
Henderson, Audubon	269	3	66
Middletown, First	263		133
Owensboro, Yellow Creek	260		57
Lexington, North View	259	8	113
Hopkinsville, Edgewood	258		95
Hazel	244		
Shelbyville, Highland	243	6	88
Taylorville, First	238		90
Louisville, East Audubon	231	3	61
Owensboro, Crabtree Ave.	215	1	74
Marion	213		1
Ashland, Second	200	1	51
Louisville, Minor's Lane	183	8	64
Burgin	183		55
Greenview	182		90
Cox's Creek	165		98
Owensboro, Seven Hills	153	1	38
Ft. Thomas, Highland Hills	126		48
Mission	15		
Albany, Stony Point	105		51
Frankfort, East	102		54
Owensboro, West Side	56		47

with the B.A. and M.D. degrees. After an internship at the University Hospitals, Oklahoma City, Okla., she was resident physician in internal medicine at John Gaston Hospital, Memphis, Tenn., for two years and staff physician at Pikeville (Ky.) Memorial Hospital for several months.

She says that one Sunday in Memphis she was disturbed by a sermon relating the need for foreign missionaries and the population explosion. "My pastor's words burned their way into my heart," she says. "The idea of mission service, which I had repressed for several years, became agonizingly intense.

"That evening, restlessness caused me to wander down to the dormitory piano, where someone had left a hymnal open to 'Tell Me the Story of Jesus.' As I played, it seemed that multitudes of faces crowded round me with only one request upon their lips: 'Tell me the story of Jesus.' Before finishing the first stanza I knew I must go overseas."

Telling why she chose Pakistan as her place of service, she describes it as a country "where medical need is surpassed only by great spiritual darkness." Southern Baptist medical mission work in Pakistan is still in the planning stage.

The April appointees of the Foreign Mission Board bring its total overseas staff to 1,687 (including 17 missionary associates).

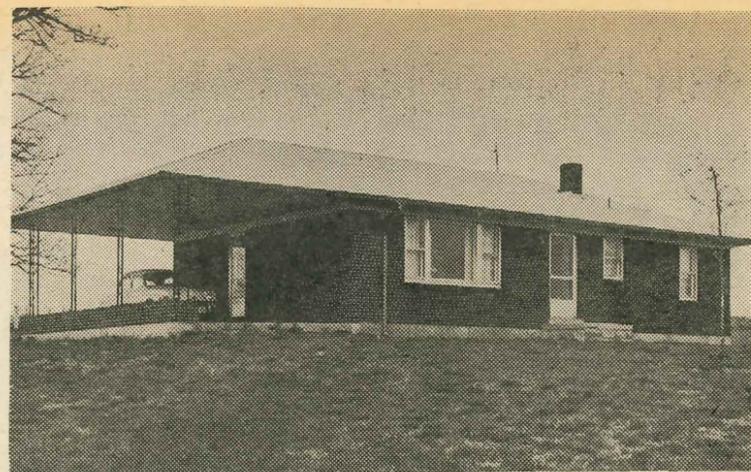
Jewell Tabs Physician and Two Ministers for Degrees

LIBERTY, Mo. (BP)—Three men have been selected to receive honorary degrees by William Jewell (Baptist) College here during commencement exercises May 27.

One, William Carl Hunker, is a 1940 William Jewell graduate and is engaged on the mission field overseas as professor and vice-president of Taiwan Baptist Theological Seminary, under appointment of the Foreign Mission Board of the Southern Baptist Convention. He will be given the Doctor of Divinity degree.

The other two men are Dr. Robert Andrew Hingson, professor of anesthesia at Western Reserve University, Cleveland, Ohio, and Paul Morris Stevens, Fort Worth, secretary-treasurer of the SBC Radio and Television Commission. Doctors of Laws degrees will go to both of these men.

Dr. Hingson will give the convocation address. Stevens is speaker for a world mission service to be held May 26 in the Second Baptist Church, Liberty.



Mt. Tabor Baptist Church, in LaRue County and Lynn Association, had the dedication and note burning service for its new pastorium Sunday, April 14, at the 11:00 o'clock hour. There was an open house with refreshments served by Pastor and Mrs. Cosby A. Dobson after the ceremonies. The pastor's house was built in 1960. It is a three bedroom brick veneer, with full size basement. The Sunday School goal of 135 was reached on April 14.



NEW BOOKS FOR VILLAGE.—Missionary circles of Immanuel Baptist Church bought new books to give to Kentucky Village. Working on the drive were left to right, Mrs. H. J. Hagler, church librarian; Mrs. S. L. Cutter, president of the Woman's Missionary Society, and Mrs. W. H. Harper, library committee chairman of the society. The church earlier gave duplicate books from its library to Kentucky Village. (Herald-Leader Photo).

Prosser Announces Convention Musicians

KANSAS CITY, Mo. (BP)—Musicians for the 1963 Southern Baptist Convention have been announced. Ira C. Prosser, assistant to the pastor of Calvary Baptist Church, Lexington, Ky., is directing the music by appointment of President H. H. Hobbs.

H. Max Smith, organist, Southeastern Baptist Theological Seminary, Wake Forest, N.C., and Rentz Barkley, minister of music, First Baptist Church, Sylacauga, Ala., will be at the organ and piano for the sessions.

School music groups appearing include the A Cappella Choir from Georgetown College, Georgetown, Ky.; the A Cappella Choir from Carson-Newman College, Jefferson City, Tenn.; The A Cappella Choir from East Texas Baptist College, Marshall; The Union University Singers, Jackson, Tenn., and the Chapel Singers from the Baptist Student Union, Carbondale, Ill. All of these colleges named are Baptist colleges. The school at Carbondale, Southern Illinois University, is a state-supported school with a Baptist chair of Bible.

Clifton A. Baker, Oklahoma City, and Bill Sutter, Charlotte, N.C., will have solos.

Baptists Asked to Observe Rural Life Sunday, May 19

ATLANTA, Ga. (BP)—Southern Baptist churches have been asked to observe Rural Life Sunday, May 19, and to emphasize the spiritual values in rural living.

The request came from M. Wendell Belew of Atlanta, secretary of the Department of Associational Missions of the Home Mission Board.

"Soil Stewardship Week, which follows Rural Life Sunday, will stress the need for overcoming rural poverty," Belew said. "It is a time when religious, agricultural and other organizations give attention to total community development."

Orville L. Freeman, secretary of agriculture, has urged participation in the week by all groups. He said, "The greatest peril facing rural areas today is the erosion of human resources through poverty stemming largely from underemployment and unemployment."

"We must focus on people, not programs; on communities, not commodities," Freeman warned. "Churches and

other groups can aid tremendously in this nation-wide effort by helping and inspiring people to help themselves. Leaders can help motivate, generate, and guide action toward improved living for the millions in rural areas with sub-standard incomes."

Additional information concerning the observance can be secured from the Office of Information, U. S. Department of Agriculture, Washington 25, D.C. Publications dealing with the subject are "Rural Areas Development and the Churches," and "Rural Areas Development Revitalizing America Today."

No Address Change For Historical Agency

NASHVILLE, TENN.—The Historical Commission, an agency of the Southern Baptist Convention, located in Nashville, did not move when the other agencies and the Executive Committee moved into the new Southern Baptist Convention Building on James Robertson Parkway. The Historical Commission jointly operates the Dargan-Carver Library with the Sunday School Board, and it was considered best to continue offices in connection with the Library in the 127 Ninth Avenue North Building in Nashville.

The Dargan-Carver Library has one of the largest collections of Baptist historical materials to be found in the nation. It continues to procure rare and out-of-print materials by means of microfilm. The Historical Commission is constantly on the lookout for any printed materials by or about Baptists, and in addition to a wonderful collection of materials on Baptists of America, it has an excellent collection of British materials, German Ana-Baptist materials and other European Baptist materials, including materials from Switzerland, Germany, and Denmark.

One of the important projects of the Commission, aside from procuring printed and manuscript materials, or microfilm prints of the materials, is the building of a union catalog which describes Baptist materials and gives their location for the benefit of students of Baptist history. This union catalog has index cards describing the materials in all Southern Baptist Seminaries and older colleges, and the location of these about or by Baptists from other seminaries and universities. This is a growing project and the Commission expects to add several thousand entries each year.

Baptist Group Seeks World's Fair Photos

By the Baptist Press

NASHVILLE, Tenn., April 22—Like to have one of your photos hang at the World's Fair in New York City next year?

Baptists in North America, including Southern Baptists, are having an exhibit at the fair during its two summer seasons, 1964 and 1965. Planners of this exhibit are looking for top quality photos which depict some Baptist activity, event, emphasis, program, agency, institution or other significant aspect of work.

The pictures do not have to portray Southern Baptist work as such. It may include Baptist work generally, since at least seven Baptist groups in North America may have a part in sponsoring the exhibit.

The scene photographed does not have to be America. It may be in any country provided the work being shown is carried on by Baptists.

Anyone can enter. The entries will not be limited to Baptist church members alone, although the subject matter will be restricted to Baptists. There will be no limit to how many photos you may submit.

Entries must be 8"x10" glossy prints, vertical composition. They cannot be returned.

Each entry must be accompanied by the name of the photographer. It must have a brief paragraph identifying the subject photographed and describing its significance.

All persons submitting entries are asked to have negatives available. Negatives of pictures selected for exhibit will be called for by the selection committee.

Photos chosen for display at the World's Fair cannot be used in any other manner during the run of the Fair (1964-65) without permission from the Selection Committee. The Selection Committee reserves the right to use additional prints from exhibited photos in publicity for the Baptist fair exhibit.

Winners will be announced through publications and press services of the Baptist groups taking part. Individuals who submit winning photos will be notified personally as well.

Deadline for submitting photos for the contest is September 1, 1963. Mail entries to Baptist-World's Fair Photo Contest, 460 James Robertson Parkway, Nashville 3, Tenn.

HOSPITAL COMMISSION

of Kentucky Baptists

H. L. DOBBS
EXECUTIVE DIRECTOR

810 BARRET AVENUE — LOUISVILLE 4, KENTUCKY

May 9, 1963

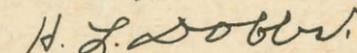
Dear Fellow Baptist:

Among the many wonderful Christian services approved by the Kentucky Baptist Convention is that of the special offering for the Sunday School Charity Fund. This program is true evidence of man's concern for his fellowman. It is the story of the Good Samaritan over and over again. It is a blessing for many pastors in their efforts to help those in need. It is a blessing to your Baptist hospitals because it helps to prevent the turning away of patients for financial reasons. It is a blessing to the needy sick who qualify for admission to the hospital. It is Christianity in action.

We have three Baptist hospitals under control of the Kentucky Baptist Convention. We want them to be available to all people regardless of their financial ability to pay. Most patients are able to individually provide for hospital and medical services, but there are some who can not. The poor get just as sick as those who can pay. With proper financial support of the charity program many can receive hospital care that otherwise they could not afford.

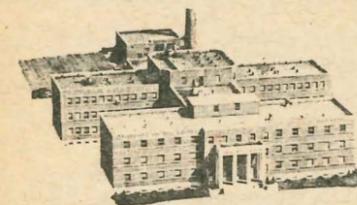
Every member of a Baptist church is urged to make an offering to this cause on Mother's Day, Sunday, May 12, 1963. The offering will be divided among the three hospitals according to the amount given in each area.

Sincerely,



H. L. Dobbs
Executive Director

HLD:no



CENTRAL BAPTIST HOSPITAL - LEXINGTON
HOMER D. COGGINS, ADMINISTRATOR



KENTUCKY BAPTIST HOSPITAL - LOUISVILLE
H. L. DOBBS, ADMINISTRATOR



WESTERN BAPTIST HOSPITAL - PADUCAH
BEN R. BREWER, ADMINISTRATOR