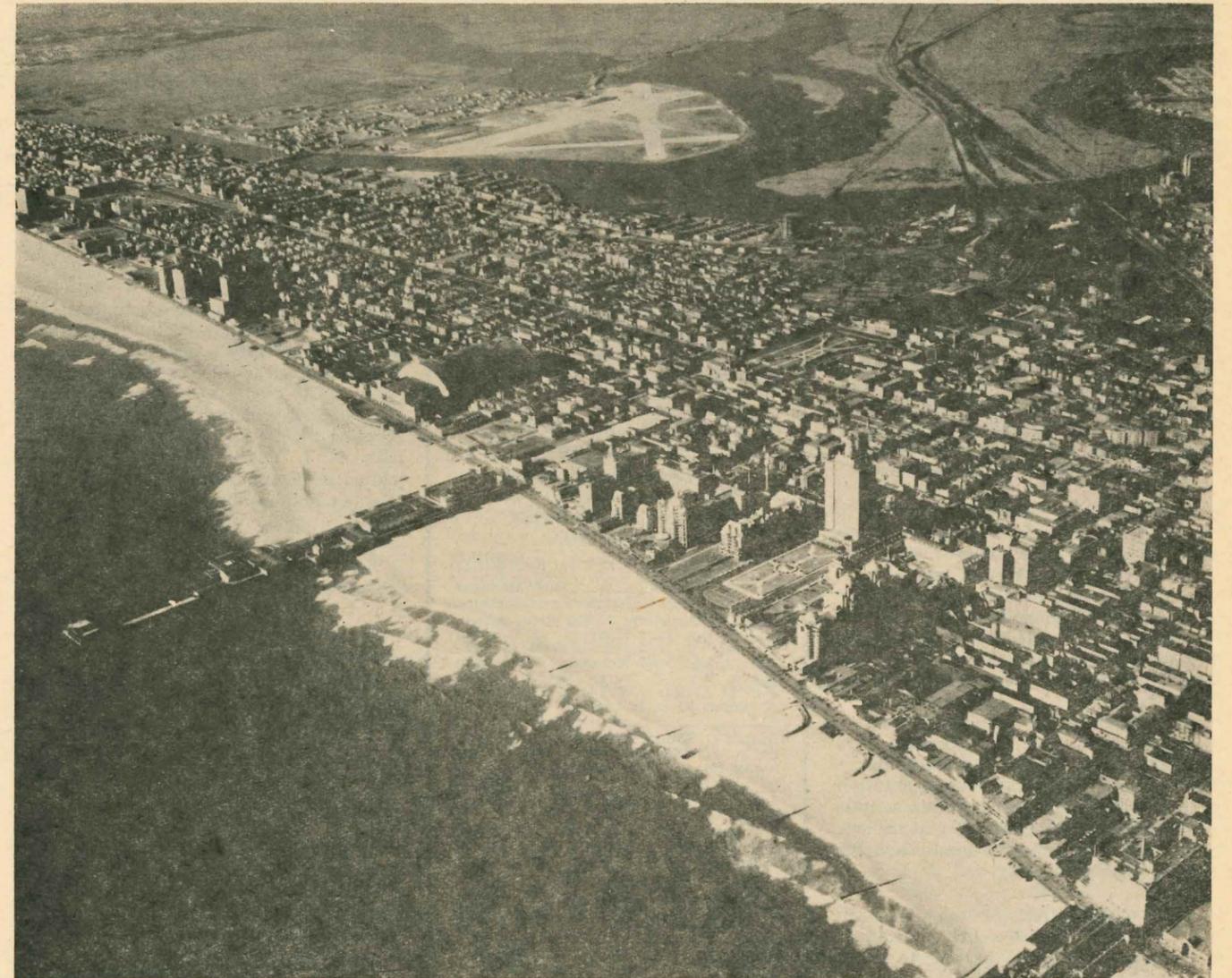




WESTERN

RECORDER

MARCH 12, 1964



AIR VIEW — This air view of Atlantic City, N. J., 1964 Southern Baptist Convention and Baptist Jubilee Celebration city, shows waterfront Convention Hall (left of center); airport (center background), and downtown of the resort city. See Pages 8-9 for programs. (BP) Photo



GLEANINGS FROM THE FIELD

DR. DUKE K. McCALL, president of the Southern Baptist Theological Seminary, is author of an article in the March issue of *The Baptist Student* on the "calling" to the ministry.

HEART DISEASES continue to be the number one killer of Baptist ministers and denominational employees. According to statistics by the Southern Baptist Annuity Board, 56 per cent of all deaths of ministers enrolled in the protection program was caused by some kind of heart trouble. Cancer, the next biggest killer, took the lives of 16%.

CUMBERLAND COLLEGE, Williamsburg, announced the enrollment for the spring semester is 1,032 with 877 full time students and 145 part time students. Kentucky, Tennessee and Ohio lead in the number of students enrolled.

A NEW BANK Building will be constructed on the southwestern corner of fifth and Broadway in Louisville. The library of Southern Seminary once stood on this property when the seminary was located in downtown Louisville. The seminary sold the property shortly after the library was vacated. The Seminary still owns the southeast corner property where the bus terminal is located.

BAPTISMS by churches related to Southern Baptist mission work overseas reached an all-time high of 41,147 in 1963, bringing total church membership to 523,603. The baptisms, 5,638 more than in 1962, represent a ratio of one for every 12.7 church members. The number of churches increased by 160 during the year to reach 3,943.

THE TOPICS of church administration seminars set for November 9-13 and November 30 through December 4 have been changed. The orientation Seminar 100, "Mastering Fundamentals of Church Administration," will replace the courses previously announced for the November meeting.

THE CHAIRMAN of the Southern Baptist Convention Executive Committee will appoint seven persons to study "the effects of the new federal law for higher education on Southern Baptist colleges and universities." The aid bill, passed by Congress two months ago, provides grants and loans to church-related colleges as well as to public institutions. It is the first act of this kind. The

special committee was appointed at the request of the executive secretaries of the state conventions. They considered the matter when they met in Houston in February and later requested the Executive Committee of the SBC to appoint the committee.

PERMISSION for the SBC Home Mission Board to work through the Baptist World Alliance to get mission funds to Cuba has been granted. The U.S. government has restricted the flow of dollars into that country under the Castro Communist regime. However, board Executive Secretary Courts Redford explained money continues to be sent to U. S. citizens on the agency's mission force in Cuba. This, he said, is permitted under foreign policy. There are two American couples on the island—the Herbert Caudills and the J. David Fites.

*Earnestly Contend for the Faith
Which was Once for All Delivered
to the Saints—Jude 3*

Volume 138 No. 11

WESTERN RECORDER

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SIX DUBLIN, GEORGIA, ministers assumed duties of policemen to prove illegal whiskey sales and slot machines operations were flourishing in their county. Their efforts resulted in confiscation of 16 slot machines and "several cases" of whiskey in weekend raids of Laurens County private clubs. The county is officially dry and gambling in any form is illegal in Georgia.

A COLLEGE president and two pastors have received 1963 awards from Freedoms Foundation at Valley Forge for statements on freedom made in public addresses or sermons. They are Leslie S. Wright, president of Howard College, Birmingham, and R. Archie Ellis, First Baptist Church, Columbia, S.C., and Luther Joe Thompson, First Baptist Church, Chattanooga. Each received a George Washington honor medal.

THE SBC Executive Committee has placed its support behind Southern Baptist Convention participation in a North American Baptist Fellowship. A proposal to create a standing committee of the SBC will be put before messengers to the 1964 convention in Atlantic City, N. J. The new committee will be called the Committee on North American Baptist Fellowship. If voted into being, it will include the SBC president, executive secretaries of the SBC Executive Committee and Home Mission Board, and six pastors and four laymen.

WOODLAND AVENUE BAPTIST, Lexington, has retired a \$45,000 note for money borrowed to purchase their property. In January, 1962, the church purchased the property from Immanuel Baptist which relocated and erected a new building. Purchase price was \$125,000. The congregation had only \$5,000 in cash so they placed a mortgage of \$75,000 on the property and then borrowed an additional \$45,000 on the credit and borrowing power of individual members. This \$45,000 has been repaid in two years in addition to meeting other obligations.

KENTUCKY BAPTISTS sent \$82,261 to the Southern Baptist Convention for January. This was an increase of \$9,716 over January, 1963. Kentucky's percentage of increase was 13.39, above the overall convention average of 12.29% increase.

PROFESSOR WRITES:

Mental Illness--Medical or Moral?

by Dr. Robert A. Proctor

There are "stirrings" within the various areas of psychotherapy (the treatment of emotionally disturbed persons) which indicate a movement away from the interpretation which has been widely held for the last century. During that period there developed a "medical model" which views "mental illness" as a medical problem. It suggests that the emotionally disturbed person is "sick" and should be treated as other sick people, that is, "tender, loving care." There is also the implication that since he is "sick" he is not to be held fully responsible for his actions.

This article attempts to present what might be called the "new look" in psychiatry and clinical psychology. Many scientifically oriented persons in the fields are becoming disillusioned with this traditional viewpoint and its suggested forms of treatment.

As early as 1936 Anton T. Boisen, considered by many to be the father of the pastoral counseling movement, suggested that "mental illness" is more likely to be a moral problem than a medical one. More recently psychiatrist Thomas S. Szasz, in his *The Myth of Mental Illness* has said: "It is a colossal and costly mistake" to regard emotionally disturbed and socially irresponsible persons as "ill." Two West-coast psychiatrists, Glasser and Harrington, have suggested that the basic problem in "Mental illness" is irresponsibility.

A British psychologist, Hans J. Eysenck, has shown in an extensive review of international professional literature that results of treatment based on the "mental illness" approach are no better than the recovery of such persons without treatment.

O. Hobart Mowrer (see *The Crisis in Psychiatry and Religion*) has probably been the most provocative voice among American psychologists to challenge the traditional concepts of the cause and cure of emotional disturbances. S. M. Jourard and Willard Mainord are among the growing number of psychologists advocating a similar point of view.

What is this "new look?" First, let us consider the cause of such phenomena. "Mental illness" is NOT something that "strikes" as does cancer or a heart attack. Instead, it is something that the person has brought upon himself by his own foolish decisions and "crazy" behavior patterns. In simplest terms, it is the result of his failure to act responsibly according to his own

Dr. Robert A. Proctor is associate professor of Religious Education at The Southern Baptist Theological Seminary.

accepted standard of values, morals, and life goals. Glasser has said that disturbed people are not irresponsible because they are sick—they are sick because they are irresponsible.

At first this may seem like a harsh and inhumane attitude toward suffering persons. Actually, the opposite is true: such an approach brings new hope. If the neurotic is not responsible for his condition, there is nothing he can do to help himself. However, if "crazy" decisions and behavior brought on his "trouble," he can do something about it. As one woman in a state mental hospital said, "As long as the psychiatrists told me that I was not responsible for my psychosis, it seemed hopeless. When we learned, in group therapy, that we were 'nuts' because of our crazy, irresponsible actions, I became hopeful of doing something about it. That was the turning point!"

SOUTHERN BAPTISTS:

Race View Influenced by Autonomy, Size and Culture

NASHVILLE (BP)—Southern Baptists' belief in church autonomy, their pride in a large denomination, and their identification with a regional cultural way of life have colored their viewpoint on the race issue.

This was the opinion of a Baptist seminary professor who evaluated racial developments during 1963 for the Advisory Council of Southern Baptists for Work with Negroes, meeting here.

Samuel Southard of Southern Baptist Theological Seminary, Louisville, said "statistical success and community mores are very influential in affecting a church's decision" on admittance of Negroes to worship and to membership.

He added, "It seems that a system of bishops or presbyters can challenge a regional structure in religion." On the other hand, congregational self-government has helped to isolate Southern Baptists from national awareness.

"The foundation for Southern Baptist religion has remained regional, while other denominations have moved through their organizations, periodicals or educational institutions in the direction of more national norms," Southard reported.

"Southern Baptist," according to Southard, "is more than a name, therefore. It is the sign of a culture that judges itself by antebellum norms."

He pointed out during Colonial days, Baptists "led the fight for civil rights," enduring jail if necessary on behalf of their struggle for religious liberty "What has happened?" Southard asked.

The moral element in emotional disturbance is that these persons have acted in ways which their own consciences disapprove. David Belgium has called the symptoms of neuroses and psychoses the "amplified and distorted voice of conscience."

What can the church do to help such troubled persons and at the same time prevent others from following in their footsteps? It can recover its prophetic role by teaching individual responsibility for the moral quality of one's own life. It can become a redemptive community, as far as the here and now is concerned, by providing an atmosphere of mutual trust, openness and honesty—a community in which the disturbed member can face and admit his irresponsible and, according to his own values, immoral way of life. It can offer guidance and encouragement as one sets out to recover, by a return to responsible action, his own self-respect and the respect of others.

Faith must be accompanied by works in the sense of obedience to the teaching of Jesus if one is to possess the more abundant life.

"The social situation was reversed, and the Baptists of the 20th Century were reacting to some types of social change like the despised bishops of the Anglican Church in the England of 1830," he continued. In the 1830s, the Church of England segregated worshippers by their economic standing through a system of rents for pews in the church.

The poor who could not afford pew rents were segregated into a section for the poor in the church. Southard said this resulted in demonstrations against the Anglican clergy of that time.

Southard reviewed the significant actions of Protestant denominations and Roman Catholics locally and nationally on the race issue in 1963. He called attention to actions of the Southern Baptist Convention, the SBC Executive Committee and state Baptist conventions during the year.

In an informal poll of churches and pastors, Southard said he concluded whether a person is well off financially or competing economically with the Negro is not necessarily the determining factor in that person's viewpoint as a Christian on the race issue.

"It is the peripheral member, the member who is spiritually dormant, and the social climber who tended to be mentioned most often as those opposed to desegregation in the churches," he stated.

He said the South could once ostracize and silence those who spoke out against its cultural way of life. No

(Continued on Page 15)



A Case of False Economy

The record of Southern Baptist institutions getting their money's worth for every dollar spent is excellent. Usually Baptist dollars go as far or further than any money spent. However, we now face one embarrassing exception.

The buildings on the relatively new New Orleans Seminary campus have been found to be in a deplorable condition (see article on page 7, March 5 issue). These buildings are only from 8 to 13 years old. The campus and buildings have had several different inspections by qualified persons and all are in agreement that the condition is calamitous.

How is this tragic condition accounted for? There are at least three contributing factors. To begin with, the original construction was sub-standard. It was cheaply done and poorly done. Improper drainage provisions caused water to back up and run down the inside of the buildings in many cases causing major damage. Termites thrived under such conditions. It is estimated that 75% of the total damage is due to water. The plumbing was designed for 10 years and has almost completely fallen apart.

The climatic conditions in New Orleans are also a factor. The underground water level makes drainage a problem. The air itself contributes to hasty decay of wood and galvanized pipes. The cheap construction did not fit the unusual weather conditions of New Orleans.

Another failure was in regard to regular maintenance. The failure to spend money for annual maintenance has resulted in the severe crisis now.

The first recommendation from one investigation was to abandon the campus and begin over on another location. An alternative suggestion from the same surveyors was a \$3,600,000 renovation of the existing facilities. Another surveyor says the facilities, exclusive of the student housing, can be brought back to their original state for \$1,500,000. The student housing project at New Orleans is operated by a subsidiary corporation of the seminary.

What course is to be taken? The trustees of the seminary have the final say here. The Southern Baptist Convention, however, has the say as to how much goes to New Orleans from the Southern Baptist Convention budget. The other seminaries also have a stake in that what New Orleans gets seriously affects the other schools.

As a first choice the trustees have requested five million dollars in order to relocate the seminary. If this is unavailable, the trustees want \$3,600,000 for

renovation. The Southern Baptist Executive Committee has sent its capital needs subcommittee to the campus several times and also employed the surveyor who came up with the \$1,500,000 figure for renovation.

This is the basis for the recommendation from the Executive Committee to the Convention in Atlantic City for \$1,600,000 for renovation.

The two renovation figures are not as far apart as appears. One represents considerable upgrading of the property including the student housing. The other is designed only to bring the property back to its original state and exclude student housing since it is under a subsidiary corporation.

The \$1,600,000, if approved by the Convention, is allotted on a project basis. This means that it can be used only for renovation. This does not preclude a decision by the New Orleans trustees to relocate the seminary. If such a decision is made the trustees can come back to ask that the allocation be used for that purpose.

What is to be said about this embarrassing development at New Orleans Seminary? First, let us be slow in assigning guilt. There are no signs of dishonesty or irregularity. There are not even any indications that building codes at the time of construction were violated. Rather it was a mistaken judgment though a costly one. It was shortsighted to construct buildings with such short life expectancy. Maintenance was neglected. False economy is sometimes the result of trying to stretch dollars too far.

Trustees are responsible for the management of our institutions, but our set-up makes it almost impossible for trustees to perform their duties responsibly. Usually trustees are on the campus only about two days each year. They are handed reams of material and expected to vote on proposals they can know little about. As it now works, trustees almost have to take the word of staff members of the institutions and give approval to projects on the basis of confidence in those recommending these projects.

What can we learn from this mistake in New Orleans? There are several obvious lessons. One is that Baptist business men should serve on the boards of our institutions. This is true already in the case of many of our institutions. There should be no exceptions and trustees should speak up, even at the risk of being considered cantankerous. Rubber stamping is always dangerous.

Another lesson is that institutions should refrain from doing business with the trustees of the institution unless it is on an absolutely competitive basis. The original contractor for the New Orleans

committee was a trustee. This was unfortunate. A recommendation from the Executive Committee to the Southern Baptist Convention this year will take care of this from now on.

Finally we learn that the cheapest price is not always the most economical way. Cheap construction can cost more in the long run than higher priced quality construction. As unfortunate as is the New Orleans case, it will be more tragic if it ever happens to another Baptist institution.

1814 and 1964

The most historic and probably most significant meeting of Baptists in this generation is scheduled for May 19-24 at Atlantic City, New Jersey. This is the celebration by Baptists in America of the third jubilee of organized effort.

Interestingly enough the May 19 beginning of the celebration this year misses by only one day the exact date of the first session of the Triennial Convention on May 18, 1814. And Atlantic City is only about 50 miles from Philadelphia where the historic 1814 meeting convened. The 1814 meeting was specifically for the purpose of beginning American Baptist foreign mission efforts, and the 1964 meeting will also have strong emphasis upon foreign missions.

The similarities between 1814 and 1964 are interesting, but the contrasts are even more interesting. The 1814 meeting recorded a total of 33 delegates; Southern Baptists will have more than 10,000 messengers in 1964 and American Baptists, also meeting at the same time in the same hall, will swell the number to 15,000 or more. In 1814 eleven states were represented; Baptists from all 50 states and many foreign countries will attend in 1964.

The 1814 meeting resulted in the appointment of one foreign missionary, Adoniram Judson; Southern Baptists alone now have more than 1,800 foreign missionaries in 53 nations. Money was a major problem for Baptists in 1814; it still is in 1964, but we will spend more for hotel rooms in one week in At-

lantic City this year than these early missionary Baptists could raise in a number of years.

Atlantic City is one of the few places in the world that could accommodate such a joint meeting of Baptists in America and so is a logical choice for a meeting place. One wonders, however, if the contrast in the images of Philadelphia and Atlantic City may not also serve as a contrast between Baptists of 1814 and those of 1964.

The official name of the 1814 group was the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. No wonder they called it the Triennial Convention (Sessions were held only every three years). Though the name was enough to kill it, this organization experienced growing strength and by 1838 had employed 98 missionaries.

It remained for disagreement over slave owners being appointed missionaries and other differences to break up this original Baptist fellowship. In 1845 the Southern Baptist Convention was organized and since then Southern Baptists and those by other names have traveled separate ways.

Preparation for celebrating the 150th anniversary of the Triennial Convention brought at least seven different Baptist groups into discussion and joint endeavors several years ago. Atlantic City will climax this most recent fellowship effort when several of these groups will participate in a joint celebration May 20-22.

Atlantic City will be a most interesting experience. With the Southern and American Conventions going on simultaneously under the same roof, messengers can get a taste of both. Surely it will increase understanding and appreciation for each other though there are no signs that the two groups will ever belong to one convention.

For all Baptists in America the Baptist Jubilee Celebration will afford opportunity for at least three profitable exercises: gratitude for the past, self-examination for the present and dedication to the future.

BAPTIST FORUM



Deplores Trend

Dear Editor:

As a recent college graduate with studies including theology, and a life time liberal Southern Baptist, I have watched with amazement the attempt of some self-styled intellectuals in the convention leadership to change the traditional Baptist beliefs and procedures to that of rituals and concepts strongly reminiscent of Catholicism. I refer to the emphasis being placed on an overly strong central leadership, pomp, rituals, change in music, robes, etc.

I refer specifically to the comments made by the so called "music experts" contained in the enclosed clippings from the local newspapers. Such statements as, "In the theology taught today heaven is an abstraction which makes these old hymns naive by current standards." Have we suddenly changed our beliefs and traditions?

For many years the *Western Recorder* published facts and comments in a middle-of-the-road fashion, allowing the reader to make his own decisions. Now it seems that it has become a propa-

ganda outlet for so called civil rights crusades.

The Southern Baptist has traditionally made his own decisions in his own congregations with the majority ruling. It would seem more appropriate for a religious publication to concentrate on religious matters and let the professional bleeding hearts transmit the propaganda of the Martin Luther Kings and others. I am sure that the average Baptist can search his own heart and make his own decisions on these matters without brainwashing.

Let us pray that the Baptist layman will wake up to the present situation as it exists in the Convention before there is another split, as before the Civil War.

I am interested to see if you will print a criticism as quickly as you do a praise.

Louisville, Ky.

Albert J. Pathnae

Your
and
His



Wave Upon Wave

For 15 years I lived in Florida, near the Gulf Coast and accessible to the mighty Atlantic bosom. As the kids were growing up, we went to the beach at Miami, played in the sand, dashed in the ocean, rode in on the waves. It was fun, real fun in the sun and salt and sand. There's something mighty, majestic, moving about the ocean and the tides: something reminding one of God's hand moving in history.

High tide and low tide come twice each 24 hours. Roughly every 12 hours the high tide washes up green seaweed on the beach, washes out the trash, and makes glad the hearts of children challenging their mighty waves with their frail bodies.

We noticed that "high tide" was a gradual building-up, an apparent succession of high waves—"wave upon wave", then a gradual lessening. But, between coming into "high tide" and going out of "high tide" were a long succession of high waves—sweeping in the rhythm of God's power! A high one, then six a little lower, then another high one! We would play while the lower ones were coming, but **get ready to ride in on the seventh high one!** If you have not had this experience, you have missed one of God's showings of His power. High or low tide, He is in control!

CEA—AGAIN AND AGAIN

God is moving in the hearts of Kentucky Baptists, building up far out to "sea" in their souls a high tide in this crucial year of 1964 for the survival and the support of Christian Education for youth.

March 1 was the FIRST of the high TIDES of God in this our day. At this time 216 churches were "carried in" on the first wave of pledging—bringing \$2.25 million dollars—but we can look out and see the other waves building up—some smaller, then, periodically the "high waves"; but, for a sustained period, we trust there will be "WAVE UPON WAVE" as your church "comes in" with its rich deposits—April, May, July? \$3, \$4, \$6, \$9 million?

Are you coming in? With God?

Harold G. Sanders

Southern Baptists

New Iceland Church Sets Aside 10 Per Cent

NASHVILLE (BP)—The new Southern Baptist church at Keflavik, Iceland has sent \$45.90 as its first contribution to the Cooperative Program, financial plan of the Convention.

"It is the voted desire of the Keflavik Baptist Church . . . that 10 per cent of their monthly income" go to the Cooperative Program of the SBC, wrote Joseph R. Thomas, church treasurer.

The church serves military personnel stationed on the island in the north Atlantic Ocean. The SBC Foreign Mission Board recently appointed a missionary to serve the church.

Convention Treasurer Porter Routh here reported the gift.

Student Directors Elect Maurice P. Willis

NEW ORLEANS (BP)—The State Student Directors Association, related to Southern Baptist Convention work, has elected Maurice Willis of Montgomery as its new president.

Willis succeeds Udell Smith of Alexandria, La.

The new president is secretary of student work for the Alabama Baptist State Convention. Smith holds the same position with Louisiana Baptist Convention.

Truett Sheriff of Albuquerque, who heads student work for the Baptist Convention of New Mexico, was elected secretary. The association does not elect a vice-president.

The 1965 meeting of the association will be held in Louisville in February. Exact dates in the month will be fixed later.

Goerner Says Africa Distorted By Newspapers

by Jack Hillhouse

Newspapers give a "disproportionate emphasis" to political news from Africa, said H. Cornell Goerner at Southern Baptist Seminary. Speaking at the Missionary Day exercises, February 11, the Southern Baptist Foreign Mission Board area secretary for Africa commented on recent head-lined news from east Africa. He stated that the sensational effect of the news features distorted the true situation.

"Many times a local situation is played up beyond its importance," he pointed out. His illustration was a headline a few years ago he read in Salisbury, Southern Rhodesia. It was about a major "riot" there the day before. "But checking the location, I found I had been a block away from it when it had happened. And I had neither seen nor heard it."

Goerner stressed the stability of the new African nations. He indicated that this is contrary to the view given by daily newspapers. The Republic of Congo is the only nation of 15 given independence in 1960 to have significant troubles, he said. Since 1950 independence has been given to 33 African nations, he added. "Never in the history of the world have so many countries become politically independent" in such a short period of time.

He excluded Zanzibar from his summary as it is still too early to assess the situation there for Christian service, he felt.

As for Christian missionary service being curtailed, he said he was not as worried by the thought of a revolution in Dar es Salaam as he was worried about a possible race riot in Birmingham or Atlanta. Dar es Salaam, capital of Tanganyika, was the scene of an army mutiny recently quelled by British troops.

4-Year Capital Needs Near \$9 Million Mark

NASHVILLE (BP)—Capital needs totaling nearly \$9 million have been approved by the SBC Executive Committee here and will be submitted to the 1964 Southern Baptist Convention for adoption.

The allocations cover four years, 1965-1968. The Convention's 1959-1963 capital needs program, which will expire this year, was \$23.5 million.

Funds for church extension loans and church sites, through the SBC Home Mission Board, and for reconditioning the campus of New Orleans Baptist Theological Seminary (see separate story on New Orleans project) take up more than half the \$8,955,000 voted.

The funds will come through the Cooperative Program portion forwarded to the SBC by state Baptist conventions and associations.

Capital funds totaling \$5 million for foreign missions and \$1,775,000 for home missions have been transferred to the operating budget, as well as \$800,000 for producing films at the Radio and Television Commission.

The Home Mission Board aids new churches in buying sites for property and building worship facilities, particularly in pioneer areas where commercial loans are hard to secure because Southern Baptist work is new.

The proposal is to provide \$3,225,000 for building loans and sites—\$606,250 each in 1965 and 1966; \$906,250 in 1967, and \$1,106,250 in 1968.

The \$1.6 million voted New Orleans Seminary will recondition campus property and buildings suffering from water damage and other deterioration causes.

The SBC Radio and Television Commission will have \$600,000 in almost equal installments in 1965, 1966 and 1967 to construct a new office and broadcast center in Fort Worth.

The Brotherhood Commission will get \$40,000 to buy a lot immediately west of its office in Memphis, this in 1967.

Another \$300,000 would be given the Public Affairs Committee to share in cost of a new Baptist Building in Washington housing it and two other Baptist groups. They propose to build it in the near future. This is not to be paid out till site, financing and other matters have been approved by the Executive Committee.

Out-patient clinics at two hospitals would be provided by \$380,000 for Southern Baptist Hospitals, Convention agency operating hospitals in Jacksonville, Fla., and New Orleans. This is a 1968 provision.

Radio-TV Commission Starts Spanish Magazine

FORT WORTH (BP)—A new quarterly religious radio and television publication is being issued by the Southern Baptist Radio and Television Commission here. The 36-page magazine, called "Senales," is the Spanish language counterpart of the commission's monthly magazine, "The Beam." In Spanish, "Senales" means "signal" or "beam."

Purpose of the new quarterly is to extend the ministry of four Spanish radio and television programs produced for Latin American stations by the Radio-TV Commission.

Written and produced by staff members of the commission here, the first issue is being mailed to about 2,500 missionaries and listeners in 15 countries.

Pastor Tells Lesson Of Bombed Church

NASHVILLE (BP)—"Dynamite will not stop the cause of right," the pastor of a Negro Baptist church bombed last year in Birmingham, with four young girls killed, said here.

John Cross said this is one of the lessons learned from the violence which occurred while Sunday school lessons were being taught on "The Love That Forgives" last September.

Cross is pastor of the Sixteenth Street Baptist Church near downtown Birmingham.

Speaking to the Advisory Council of Southern Baptists for work with Negroes here, Cross said there were other lessons learned from the bombing, which is yet unsolved.

One of these, he continued, is that "as Christians and churchmen, we recognize that laws of themselves do not eradicate hatred."



Present for the Church Development Ministry Clinic (left to right) were: J. D. Scott, director, Church Development Ministry, Alexandria, Louisiana; G. R. Pendergraph, Church Survey and Development Ministry, Middletown, Kentucky; Hal Bennett, director of Public Relations and Field Guidance, Graceville, Florida; Lewis W. Newman, secretary of Urban-Rural Ministries, Home Mission Board; William B. Donson, secretary of Evangelism and Missions, Virginia Baptist general board; R. A. Hill, director of Church Development and Survey, Arkansas Baptist State Convention; Leon Emery, associate, Cooperative Missions Department, Mississippi Baptist Convention.

Church Development Directors Meet

In a three-day meeting in Atlanta, state directors of the Church Development Ministry met to discuss ways to aid churches to develop in all phases of missions. The group was unanimous in saying the Church Development Ministry includes the total church mission program and is a part of the association, state, and convention-wide mission emphasis.

The study group recognized that a religious survey enabled the church to see itself. All of the church organizations should be used to help the church minister in a maximum manner to its community and to the world. Extensive plans were made to promote the Church Development Ministry by offering churches assistance from the Home Mission Board in co-operation with state mission boards.

Another is that "when the gospel is not made relevant, it ceases to be effective in the hearts and minds of people," according to Cross.

In the months since the bombing there has been both a sympathetic response to the church and a hardening of feelings, he indicated.

A young white attorney who addressed the young businessman's club in the city and assessed the motives and blames for the bombing is no longer living in Birmingham "because of the stand he took," the Negro minister reported.

Gifts to the bombed church total over \$186,000, "every bit of which has been receipted," Cross said. (This, according to another source, does not include the insurance claim paid on the damaged building.)

The pastor indicated the church hopes not only to repair the damage but also to erect another education building which would be named in memory of the four girls who died.

Cross said he had been accused in an anonymous "gossip sheet" in Birmingham of profiting personally from the tragedy, of "fattening my own pocket."

(Continued on Page 14)



NEW PLACES OF SERVICE—Kale Connor (left) and Ronald J. Wilson have assumed new places of service among Kentucky Baptists.

Connor has accepted the pastorate of the West Side Baptist Church, Berea, Kentucky, and began his work there on March 1. He was previously the pastor of Rose Hill Baptist Church, Rose Hill, Virginia. He is a graduate of Clear Creek Baptist School.

Ronald J. Wilson, a graduate of Cumberland College, class of 1963, has accepted a call to be the minister of education at the First Baptist Church, Shelbyville. Presently a high school teacher, Wilson will begin part-time studies at the Southern Seminary School of Religious education in June. Fred Moffatt, Jr., is pastor at Shelbyville.

Southern Baptist Convention

May 19-22, 1964

Atlantic City, New Jersey

K. Owen White, President

Lee Roy Till, Music Director

GENERAL THEME: "For Liberty and Light"

TUESDAY NIGHT

- 6:45 Pre-session Music
- 7:00 Song Service
- 7:10 Scripture Reading—Hubert D. Keefer, Michigan
- Prayer—Andrew Hall, Arkansas
- 7:15 Address of Welcome—Roy Gresham, Maryland
- Response—O. Norman Shands, Missouri
- 7:25 Report on Registration—Joe W. Burton, Tennessee
- 7:30 Committee on Order of Business—C. W. Farrar, South Carolina
- Congregational Song
- 7:35 Special Music
- 7:40 President's Address—K. Owen White, Texas
- 8:15 Special Music Program
- 8:30 Annual Sermon—Enoch C. Brown, South Carolina; Warren Hultgren, Oklahoma, Alternate
- Benediction—J. C. Clements, Louisiana

WEDNESDAY MORNING

- 8:50 Pre-session Music
- 9:00 Song Service
- 9:10 Scripture Reading—Hankins Parker, Florida
- Prayer—David Grant, Mississippi
- 9:15 Announcements of Committee on Committees, Committee on Resolutions, Tellers
- 9:20 Miscellaneous Business
- 9:45 Executive Committee Report—Porter Routh, Tennessee
- 10:55 Congregational Song
- 11:00 Report of Theological Seminaries
- Southwestern Seminary—Robert E. Naylor, Texas
- Southern Seminary—Duke McCall, Kentucky
- New Orleans Seminary—H. Leo Eddleman, Louisiana
- Seminary Extension Department—Ralph A. Herring, Tennessee
- Southeastern Seminary—Olin T. Binkley, North Carolina
- Golden Gate Seminary—Harold K. Graves, California
- Midwestern Seminary—Millard J. Berquist, Missouri
- 11:55 Special Music
- Address on Theological Education—Robert E. Naylor, Texas
- Benediction—Lamar Jackson, Alabama

WEDNESDAY AFTERNOON

- 1:45 Pre-session Music
- 2:00 Song Service
- 2:10 Scripture Reading—Frank O. Baugh, Oklahoma
- Prayer—David Byrd, Tennessee
- 2:15 Miscellaneous Business
- 2:25 Election of Officers
- 2:40 American Bible Society—John McCombe, New York
- 3:00 Baptist Sunday School Board—James L. Sullivan, Tennessee
- 3:40 Special Music
- 3:45 Address—"Christian Training—A Deterrent to Crime"—U. S. Representative Eugene Siler, Kentucky
- Benediction—Robert R. Crowley, Maryland

WEDNESDAY NIGHT

- 6:45 Pre-session Music
- 7:00 Song Service
- 7:10 Scripture Reading—Cleveland Autry, District of Columbia
- Prayer—Harlan Harris, Texas
- 7:15 Woman's Missionary Union—Mrs. Robert Fling, Texas
- 7:30 Committee on Canadian Baptist Cooperation—Courts Redford, Georgia
- Congregational Song
- 7:35 Home Mission Board—Courts Redford, Georgia
- 8:20 Special Music
- 8:25 Message—"Personal Witnessing—Our Lord's Command"—Owen Cooper, Mississippi
- Benediction—Paul McCray, Oklahoma

THURSDAY MORNING

- 8:45 Pre-session Music
- 9:00 Song Service
- 9:10 Scripture Reading—Col. Wallace Hale, Second Army Chaplain, Fort Meade, Maryland
- Prayer—Chaplain Roy E. Reynolds, Washington, D. C.
- 9:15 Election of Officers
- 9:30 Committee on Boards—Franklin Paschall, Tennessee
- 9:40 Committee on Denominational Calendar—Albert McClellan, Tennessee
- 9:45 Miscellaneous Business
- 10:20 Annuity Board—R. Alton Reed, Texas
- 10:35 American Baptist Theological Seminary Commission—Rabun L. Brantley, Tennessee
- 10:45 Education Commission—Rabun L. Brantley, Tennessee
- 11:00 Committee on Baptist State Papers—Louie D. Newton, Georgia
- 11:10 Congregational Song
- 11:15 Brotherhood Commission—George W. Schroeder, Tennessee
- 11:35 Christian Life Commission—Foy Valentine, Tennessee
- 11:50 Song
- 11:55 Chaplain's Commission—George Cummins, Georgia
- Address—Major General Robert P. Taylor, Chief of Chaplains, U. S. Air Force, Washington, D. C.
- Benediction—Chaplain Cecil Etheridge, Georgia

THURSDAY AFTERNOON

- 1:45 Pre-session Music
- 2:00 Song Service
- 2:10 Scripture Reading—Howard Taylor, Illinois
- Prayer—John Wiles, New Mexico
- 2:15 Miscellaneous Business
- 2:30 Election of Officers
- 2:40 Southern Baptist Foundation—J. W. Storer, Tennessee
- 2:50 Southern Baptist Hospitals—T. Sloane Guy Jr., Louisiana
- 3:00 What's Your Question?—Porter W. Routh, Moderator
- 3:25 Historical Commission—David C. Woolley, Tennessee
- 3:30 Special Music
- 3:35 Address—"Hitherto . . . Henceforth"—J. D. Grey, Louisiana
- Benediction—Carless Evans Jr., Mississippi

- ### THURSDAY NIGHT
- 6:45 Pre-session Music
 - 7:00 Song Service
 - 7:10 Scripture Reading—A. B. Carpenter, Kentucky
 - Prayer—Carroll Chadwick, Texas
 - 7:15 Baptist Jubilee Advance—C. C. Warren, North Carolina
 - 7:30 Stewardship Commission—Merrill D. Moore, Tennessee
 - 7:45 Special Music
 - 7:50 Foreign Mission Board—Baker James Cauthen, Virginia
 - Benediction—Bruce H. Price, Virginia

FRIDAY MORNING

- 9:00 Pre-session Music
- 9:10 Song Service
- 9:20 Scripture Reading—Louis Armstrong, Alabama
- Prayer—Beverly V. Tinnin, Mississippi
- 9:25 Recognition of Fraternal Messengers
- Response—Frank H. Woyke, Executive Secretary, North American Baptist General Conference
- 9:40 Baptist World Alliance—Joseph Nordenhaug, District of Columbia
- 9:55 Committee on Public Affairs—C. Emanuel Carlson, District of Columbia
- 10:15 Committee on Resolutions
- 10:30 Radio and Television Commission—Paul M. Stevens, Texas
- 10:50 Congregational Song
- 10:55 Special Music
- 11:00 Sermon—Billy Graham, North Carolina
- Benediction—John A. Turpin, Kentucky

Woman's Missionary Union Annual Meeting

May 18-19, 1964

Atlantic City, New Jersey

Convention Hall

Mrs. Robert C. Fling, President

Claude H. Rhea Jr., Music Director

THEME: "For Liberty and Light"

MONDAY MORNING

- Meditation: The Baptist Story—Three Hundred Years Ago
- Hymns of Praise and Thanksgiving
- A Hymn of Long Ago—Claude H. Rhea Jr.
- Organization
- Recognition of Hostess Committee
- And Thus It Was Written
- Out of the Past—Eliza Moring Yates, China, 1846
- Into the Present—Mrs. Frank Baugh, East Pakistan
- Solo: Shirley Yang, Hong Kong
- Keynote Address: The Shining Light, Porter Routh, Nashville
- Closing Meditation: For Liberty and Light

MONDAY AFTERNOON

- Meditation: The Baptist Story—Two Hundred Fifty Years Ago
- Hymns of Praise and Thanksgiving
- A Hymn of Long Ago—Claude H. Rhea Jr.
- And Thus It Was Written
- Out of the Past—J. O. Westrup, Mexico, 1880
- Into the Present—Sistie Givens, Brazil
- Solo: Shirley Yang
- The Dick Mefford Family, Mississippi
- The Joe Mefford Family, Spain
- Closing Meditation: For Liberty and Light

MONDAY NIGHT

- Meditation: The Baptist Story—Two Hundred Years Ago
- Hymns of Praise and Thanksgiving
- A Hymn of Long Ago—Claude H. Rhea Jr.
- And Thus It Was Written
- Out of the Past—Mrs. J. Wash Watts, Palestine, 1922
- Into the Present—John D. W. Watts, Switzerland
- Solo: Shirley Yang
- Appreciation of Courts Redford, Executive Secretary, Home Mission Board, Atlanta
- Special Music, Russian and Polish Baptist Band
- Elias L. Golonka, Home Mission Board
- Baker James Cauthen, Executive Secretary, Foreign Mission Board, Richmond, Va.
- "The Lord's Prayer", Malotte, Audience

TUESDAY MORNING

- Meditation: The Baptist Story—One Hundred Fifty Years Ago
- Hymns of Praise and Thanksgiving
- A Hymn of Long Ago—Claude H. Rhea Jr.
- And Thus It Was Written
- Out of the Past—Nannie Bland David, Africa, 1880
- Into the Present—Marjorie Stephens, Nigeria
- The WMU Story
- The Treasured Years—Alma Hunt
- Solo: Shirley Yang
- James D. Belote, Hong Kong
- Dan Kong, Honolulu, Hawaii
- Closing Meditation: For Liberty and Light

TUESDAY AFTERNOON

- Meditation: The Baptist Story—One Hundred Years Ago
- Hymns of Praise and Thanksgiving
- A Hymn of Long Ago—Claude H. Rhea Jr.
- And Thus It Was Written
- Out of the Past—J. W. D. Creath, Texas, 1846
- Into the Present—Nathan Porter, Home Mission Board, Atlanta
- Business—Election of Officers
- Presentation of Honor Guests—Mrs R. L. Mathis, Treasurer
- Women's Department, Baptist World Alliance
- Representatives of the North American Baptist Women's Union, Richmond, Va.
- Solo: Shirley Yang
- Mrs. William McMurry, President, North American Baptist Women's Union
- Closing Meditation: For Liberty and Light

Pastors' Conference

May 18-19, 1964

Steale Pier, Atlantic City

Wayne Dehoney, President

MONDAY MORNING

- 9:30 Song and Praise—Eugene Sutherland, Jackson, Tenn.
- Devotional and Prayer—R. B. Culbreth, Washington, D. C.
- Voice of Welcome—Padgett C. Cope, Baltimore, Md.
- Words of Response—William J. Smith, Quitman, Ga.
- Program Projection—Wayne Dehoney, President, Jackson, Tenn.
- 10:10 Message: "Baptists and the Bible"—John D. Laida, Clarksville, Tenn.
- Congregational Singing and Solo
- 10:45 Message: "The Genius of our Ecclesiastical Tradition"—C. Penrose
- Fort Worth, Texas
- 11:30 Message: "The Truth in the Text"—R. G. Lee, Memphis, Tenn.
- Benediction—W. Henry Crouch, Winston-Salem, N. C.

MONDAY AFTERNOON

- 1:45 Choral Concert
- 2:00 Song and Praise
- Devotional and Prayer—Bill Hinson, Miami, Fla.
- Message: "The Preacher, His Calling and Task"—Kenneth L. Chafin.
- 2:30 Fort Worth, Texas
- Congregational Singing
- 3:05 "How I Do It"—A Symposium on Sermon Preparation—V. L. Stanfield, New Orleans, La.
- 3:35 Message: "The Power of the Gospel"—Tilford L. Junkins, Birmingham, Ala.
- Congregational Singing
- 4:30 Message: "The Primacy of Preaching"—Ramsey Pollard, Memphis, Tenn.
- Benediction—Truett Rogers, Boulder, Colo.

MONDAY NIGHT

- 6:45 Choral Concert
- 7:00 Song and Praise
- Devotional and Prayer—Floyd F. Roebuck, Rome, Ga.
- 7:30 Message: "Great Moments in Baptist History"—Jess Moody, West Palm Beach, Fla.
- 8:00 Congregational Singing
- Election of Officers
- 8:30 Message: "Contemporary Threats to Freedom"—G. Earl Guinn, Pineville, La.
- Congregational Singing
- 9:05 Message: "The Truth That Makes Men Free"—Perry F. Webb Sr., Little Rock, Ark.
- Benediction—E. Warren Rust, St. Louis, Mo.

TUESDAY MORNING

- 9:00 Song and Praise
- Devotional and Prayer—Emmett Johnson, Memphis, Tenn.
- 9:25 Special Message: "The Security of the Believer"—Wayne E. Ward, Louisville, Ky.
- Congregational Singing and Solo
- 10:05 Message: "Baptists and the Ordinances"—Charles C. Bowles, San Antonio, Texas.
- Congregational Singing
- 10:40 "How We Are Doing It—Doubling Our Outreach in Four Years"—Lawrence V. Bradley Jr., Augusta, Ga.
- 11:00 Message: "The Pastor as Teacher"—James L. Sullivan, Nashville, Tenn.
- Congregational Singing and Solo
- 11:45 Message: "Outreach, the Divine Imperative"—W. A. Criswell, Dallas, Texas
- Benediction—Carvin C. Bryant, East St. Louis, Ill.

TUESDAY AFTERNOON

- 1:45 Choral Concert
- 2:00 Song and Praise
- Devotional and Prayer—John C. Huffman, Mayfield, Ky.
- 2:30 Special Music
- The Lordship of Jesus Christ—In Political and World Affairs—Bill D. Moyers, Washington, D. C.
- Congregational Singing
- 3:05 The Lordship of Jesus Christ—In Social and Personal Affairs—Gregory Walcott, Canoga Park, Calif.
- 3:50 The Lordship of Jesus Christ—In Reason and Science—George Schweitzer, Knoxville, Tenn.
- Congregational Singing and Solo
- 4:30 The Lordship of Jesus Christ—In All of Life—H. H. Hobbs, Oklahoma City, Okla.
- Benediction: Clyde Bryan, Mississippi

Religious Education Association

Surf Room, Ambassador Hotel

Atlantic City, New Jersey

May 18-19, 1964

C. Winfield Rich, Memphis, President

MONDAY AFTERNOON

- 1:55 Meditation—W. A. (Bill) Cox, West Palm Beach, Fla.
- 2:10 Program Preview
- 2:20 Message: "The Nature of the Church"—William E. Hull, Louisville
- 2:50 Survey on Spiritual Development
- 3:00 Group Discussions

 1. To what extent is the life of God's people today reflections of the kind of life suggested by the biblical teachings on the church?
 2. At what points do you see significant discrepancies between what we are as a church and what we ought to be?
 3. What changes need to be made in the life of the church today to help the church be more in keeping with the biblical ideals?

Leaders: Keener Pharr, Nashville
Richard Kay, Fresno, Calif.
Ira Bledsoe, Huntsville, Ala.
Listening Team: W. L. Howse, Nashville
Allen W. Graves, Louisville
R. Othal Feather, Fort Worth

- 4:00 Report from Listening Team members

MONDAY NIGHT

- 6:55 Meditation
- 7:05 Survey on Family Relationships
- 7:15 Book Reviews
- 7:30 Report from Spiritual Development Survey
- 7:40 Buzz Groups
- What kind of experiences in your church contribute to your spiritual growth and what kind hinder your spiritual growth?
- 8:00 Report from Buzz Group moderators
- 8:20 Message: "My Spiritual Life"—Chester E. Swor, Jackson, Miss.

TUESDAY MORNING

- 8:55 Meditation
- 9:05 Message: "Conflicts Common — Approaches to Solution"—John M. Price, New Orleans
- 9:35 Conferences
- For the Unmarried—Miss Patsy Driggers, Richmond, Va.
- For Parents of Pre-School Children—Bart Dorr, Richmond, Va.
- For Parents of Children, Ages 6 through 12—Charles M. Lowry, Tampa, Fla.
- For Parents of Teen-Agers—Stanton H. Nash, Atlanta
- For Parents Who Have Emptied the Nest—J. L. Pollard, Alexandria
- 10:30 Fellowship Break—Mrs. Agnes D. Pylant, Nashville
- 11:00 Survey on My Local Church Relations
- 11:10 Book Reviews—"Happiness Is Homemade"—Dehoney
- Reviewer: Wayne Dehoney, Jackson, Tenn.
- "Families in the Church"—Fairchild and Wynn
- Reviewer: Charles F. McMinn, Wheaton, Md.
- 11:25 Reports from Presidents of other Religious Education Associations
- 11:45 Business

TUESDAY AFTERNOON

- 1:55 Meditation
- 2:05 Book Reviews
- 2:15 Report from Local Church Relations Survey
- 2:30 Conferences
- Church Educational Workers—Oliver C. Wilbanks, Atlanta
- College and Seminary Teachers—Harold T. Dill, Fort Worth
- Denominational Field Workers—Ellis M. Bush, Nashville
- Educational Directors' Wives—Mrs. Elmer Bailey, Memphis
- 3:30 Election of Officers and Miscellaneous Business
- 3:45 Address, "The Education of a Church in the Will of God"—A. D. Foreman Jr., Memphis

Church Music Conference

Ritz-Carlton Hotel

Atlantic City, New Jersey

May 18-19, 1964

Eugene M. Bartlett, Oklahoma City, President

MONDAY MORNING

- 9:00 Organ Prelude
- Call to Order
- 9:05 Presentation of Program
- 9:15 Welcome
- 9:25 Worship in Song and Meditation—North Carolina Singing Churchmen, Directed by Joseph O. Stroud, Raleigh, N. C.
- 9:45 President's Address
- 9:55 Worship in Song
- 10:00 Concert—Junior Choir, First Church, Columbia, S.C., Directed by James Ferguson
- 10:40 Reports and Business Session
- 11:00 Premier of Baptist Hymnal Handbook—William Jensen Reynolds, Nashville
- 12:00 Hymn Pantomime—First Church, Orlando, Fla., Directed by Mrs. Alberta Irely, Orlando

MONDAY AFTERNOON

- 2:00 Organ Prelude
- 2:05 Worship in Song and Meditation—Georgia Singing Churchmen, Directed by Paul McCommon, Atlanta
- 2:25 Discussion on "Worship"—Carlyle Marney, pastor, Myers Park Church, Charlotte, N. C.
- 3:00 Concert—Brass Ensemble, Carson-Newman College, Jefferson City, Tenn., Directed by Wesley D. McCoy
- 3:40 Reports
- 3:50 Concert—College Choir, North Greenville College, Tigerville, N.C., Bracey Campbell, Director
- 4:30 Hymn Pantomime
- 4:40 Ministers of Music Singing—William J. Reynolds

MONDAY NIGHT

- 7:00 Concert—Manhattan Church Choir, New York City, Beryl Red, Director
- 7:30 Worship Service—Myers Park Church Chancel Choir directed by James Berry with sermon by Carlyle Marney

TUESDAY MORNING

- 9:00 Organ Prelude
- 9:05 Worship in Song and Meditation—Joe Ann Shelton and Virginia Seelig, Southwestern Seminary, Fort Worth, Texas
- 9:25 Reports
- 9:30 Concert—Baptist Hour Choir, Joe Ann Shelton, Director
- 10:10 "Creative Evangelism"—Kenneth L. Chafin, Southwestern Seminary, Fort Worth
- 10:40 Report of Nominating Committee
- 11:00 Organ Recital—Clyde Holloway, organist, St. Bartholomew's Church, New York City
- 11:50 Hymn Pantomime

TUESDAY AFTERNOON

- 2:00 Organ Prelude
- 2:05 Worship in Song and Meditation
- 2:25 Election of Officers and Departmental Conferences
- 3:10 Worship in Song
- 3:20 Introduction of New Officers
- 3:30 Concert—Singing Churchmen of Oklahoma, James D. Woodward, Tulsa, Director
- 4:10 Hymn Pantomime
- 4:20 Ministers of Music Singing—William J. Reynolds

KENTUCKY BAPTISTS AT WORK

Kentucky Baptist Foundation

Foundation Trust Funds Grow

by A. M. Vollmer

During the month of February several gifts were received by the Kentucky Baptist Foundation.

The family of Miss Mary Ann Logan, in whose memory they have created a trust fund for the education of prospective medical missionaries, added \$600.00 to that fund, which now has a corpus of \$29,781.23.

The Lottie Moon Circle of the W.M.U. of Versailles, delivered to the Foundation a check for \$150.00, representing a gift to be added to the endowment of our three Children's Homes. This is indeed a worthy way to make a gift of perpetual service to a worthy cause. The treasurer of the Circle is Mrs. Nellie H. Edwards, who mailed the check.

Two friends of Mr. and Mrs. Garnett B. Morton placed two additional gifts for \$385.00 and \$220.00, respectively, in the Richard Eugene Morton Memorial Fund. The corpus of this fund will now be \$6,267.12 and the income therefrom will provide an annual scholarship for a worthy student at Kentucky Southern College.

These gifts all represent a purpose on the part of the donors that their influence will outlive their earthly existence.

Baptist Student Union

Campus Notes

by J. Chester Durham
EASTERN

Mr. Dwight K. Lyons, BSU Director, Eastern State College, has received two distinct honors.

Mr. Lyons has been elected president of the Richmond Ministerial Association. This is the first time the presidency has not been held by a pastor of one of the downtown churches.

The Eastern State campus religious workers were organized into a Council in December. Mr. J. Chester Durham chairman of this group. Their biggest project will be a campus-wide Religious Emphasis Week, April 14-16.



We are proud to have BSU Directors who have stature both in the city and on the campus.

BEREA

February 7-8 was the date of the Annual Winter Retreat of the Berea Baptist Student Union. The theme of this retreat was "Social Issues and Christian Responsibility." The feature speaker was Dr. G. Willis Bennett, Associate Professor of Christian Ethics at the Southern Baptist Theological Seminary.

The three major presentations of Dr. Bennett were, "The Church In the Age of Abundance," "The Role of the Church In Rural America," and "Ethical Issues Confronting Twentieth Century Christians."

Brotherhood

Observations On Men's Day

by Forrest Sawyer

As of February 24, 24 churches in Kentucky had reported incidences relative to their observance of Baptist Men's Day on January 26.

In five churches, the men had breakfast together with a combined attendance of 161.

475 men participated in their Brotherhood Chorus for the day.

One church reported 45 men teaching all adult classes with 14 RA's serving as ushers.

Another church reports "Two girls surrendered to Missions Field, one young boy surrendered to the call to preach, and there were four rededications of life".

The reports indicated 4 professions of faith, 12 transferring church memberships, and 25 dedications of life decisions.

Forty-six men were given an opportunity to give their personal testimonies and 61 men combined to be the speakers for the messages in twenty church services.

In the 24 churches reporting, the number of men teaching Sunday school classes, sharing breakfast together, singing in the choir, giving testimonies, bringing messages, visiting unsaved indicates that 1,293 men had specific responsibilities during the day.

There seemed to be more interest in more churches in observing Baptist Men's Day this year than any year our secretary can remember. There are three possible explanations for it.

1) The changing of the date from October to January.

- 2) Church schedules needing a "shot in the arm" this particular time of the year.
- 3) The increased interest in an enlisted, mobilized, and utilized manpower.

Stewardship

Danville First Takes "Confidential" Pledges

by Robert J. Hastings

Max Stitts, pastor of the First Baptist Church, Danville, has come up with a very unique "Forward Thrust Finance Program." He is showing what can be done with a little originality and creativity.



R. J. Hastings

It seems that Danville First has never received pledges—or at least for a long time. So as the visitors (canvassers) go into the homes, they take the pledge cards in a sealed envelope. Members, if they wish, sign the cards and reseal the envelope before giving the cards back to the visitors.

The visitors do a lot more than just take the pledge cards. The church has printed some very attractive materials, including a colorful booklet filled with giving statistics. Each member is shown a giving summary, indicating where he fits in as a giver compared with the rest of the church.

The campaign is also unique in that it is being conducted during March, rather than the traditional fall months. If Max has extra copies of his material, I'm sure he would be glad to send you samples. Address him: Max L. Stitts, Pastor, First Baptist Church, Danville, Kentucky.

Woman's Missionary Union

Report From 1964 YWA Convention

by Sydney Portis

A total of 689 YWA's registered for the 1964 State YWA Convention held at Latonia Baptist Church, Covington, February 21-22.

The five associations with the largest representation were North Bend, 136;

Long Run, 107; Elkhorn, 51; Shelby County, 36 and Campbell County, 30.

During the weekend activities those present had an opportunity to hear messages on MY WORLD, GOD'S WILL, MY TASK; missionary speakers; testimonies from BSU summer missionaries and other students; panel discussion on vocations; attend vocational conferences; and enjoy the fellowship of other YWA's from Kentucky.

"O Give Thanks Unto the Lord . . ." "Rejoice in the Lord alway: and again I say rejoice."

Ridgecrest Information

It will not be too long until YWA's from Kentucky will be gathering with YWA's from all over the Convention for the YWA Conference at Ridgecrest, JUNE 11-17. I hope you are planning to be 1 of 38 on the bus to Ridgecrest from Kentucky.

The cost of the trip will be \$53.00 from Louisville round trip, excluding meals enroute. This will include the week's stay at Ridgecrest including meals.

For those boarding a bus from a place other than Louisville and coming to Louisville to get with the group at Louisville a ticket may be purchased for \$63.00. The extra \$10.00 will include transportation to Louisville and two nights' lodging at the seminary.

A reservation fee of \$25.00 must be sent to the WMU OFFICE, Kentucky Baptist Building, Middletown, Kentucky, by April 25 and cannot be refunded after May 4. The remainder will be paid when boarding the bus at Louisville.

Make up your mind to go—YWA CONFERENCE, RIDGECREST, JUNE 11-17. For further information write the WMU Office.

Church Music

Comprehensive Quarterly Music Calendar

by Eugene F. Quinn

All reported associational music events for the quarter from March 15 to June 15 are listed below. Please find your association and put any dates listed in your personal calendar.

Association . . . Event . . . Location . . . Time

Breckenridge, Hymn Sing; Pisgah, June 14.

Campbell County, Hymn Sing; Main Street, Alexandria, June 7.

Casey County, Hymn Sing; Ellisburg, March 29, 2 p.m.

East Lynn, Hymn Sing; Rolling Fork, March 15.

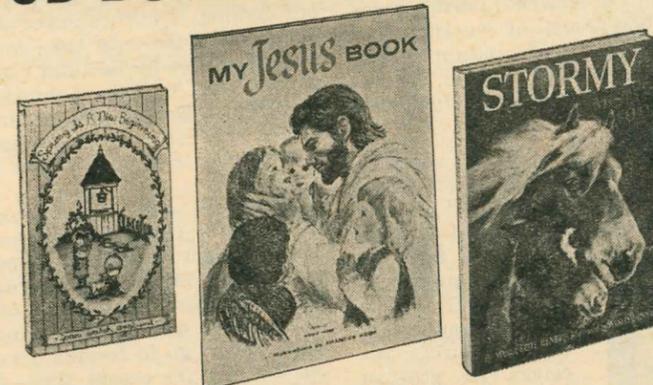
East Lynn, Hymn Sing; Mt. Roberts, April 19.

East Lynn, Hymn Sing; Union Band, May 17.

Graves County, Hymn Sing; March 29, 2:30 p.m.

(Continued on Page 14)

Encourage your children to read GOOD BOOKS Start this spring with these . . .



SPRING IS A NEW BEGINNING

by Joan Walsh Anglund

The tender newness of spring—the feeling of young life everywhere, of flowers unfolding, of sunshine and bird song—fills this lovely little book. It captures the very essence of winter's end and spring's beginning. Gentle, perceptive text, enchanting pictures in color. All ages. (7h) \$1.95

MY JESUS BOOK

by Wanda Hayes

Pictures by Frances Hook, illustrator of the Northern Tissue children. There are 15 charming page-size (8½x11) pictures in lovely color, with Bible story and Scripture reference on opposite page. An ideal introduction to stories from the life of Jesus for ages 4-6. No. 3046 (17s) \$1.50

THAT HAPPY FEELING OF THANK YOU

by Peter Stillman

Gratitude has special sounds, and shapes, and smells. "Thank you is a ride on a merry-go-round when the world is a whiz of colors and the wind and music tickle your ear. . . Thank you is for favorite things. . . Has anyone heard you say thank you today?" This book has a quiet charm that will delight ages 4-8. (5g) \$1.75

STORMY, MISTY'S FOAL

by Marguerite Henry, illustrated by Wesley Dennis

America's best-loved pony, Misty of Chincoteague, now returns in the author's latest thrill-packed true adventure. Inspired by an actual happening—by the violence of a tidal wave, and the courage of the people who experienced it—this will be a favorite of ages 8-14. (2r) \$3.95

THE SILENT STORM

by Marion Marsh Brown and Ruth Crone

The dramatic story of the early life of Anne Sullivan Macy, whose determination to overcome the greatest obstacles enabled her later to guide Helen Keller to a happy, productive life. Ages 11 up. (1a) \$3.25

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CEA TESTIMONY:

Sacrifice is the Key Word in Mountains

by Edward S. French

Editor's Note: Pine Mountain Association is leading the Convention in CEA with 100% of the churches participating and subscribing 100% of the suggested goal. Edward S. French, pastor of the Cumberland Baptist Church, is the associational pastor chairman. He writes the following:

SACRIFICE! This is the key word in our report from the Pine Mountain Association, which includes part of Harlan and part of Letcher Counties. The fruits of faith is sacrificial support of Christian Education. Isn't it strange that God's church receives its greatest loyalty from her people during times or in areas of economic stress? "Give us this day our daily bread", is not seldom heard in times like these.



Edw. S. French

I report no clever plan or specially devised organization that elicited complete support from all churches to make us 100%. As Pastor Chairman, I must say that I have been merely an observer of the amazing sacrificial response from our churches. The fruits of faith are the harvest of prayer, sacrifice, and living what God taught in His Word, and I have witnessed the harvest of faithful stewardship in support of Missions—Christian Education here. They responded as the need was presented.

Through the years, members of the Woman's Missionary Union have taught missions here, led people to pray for missions, and encourage giving for missions. Mission Progress—Christian Education would not be possible without this support. We cannot observe Home Missions Week here and be indifferent to the cause of Christian Education.

Our laymen are now as mission-minded as the women. I am a graduate of a Baptist university and a Baptist seminary and I was enthusiastic about Christian Education Advance, but I be-

came ashamed of my own faith and enthusiasm when I observed that of our laymen. The thoughtful people here believe that the only hope for our area and all of Appalachia (and I am a native of the area, Corbin, Kentucky) is the Christian Education of our Youth on all levels. Perhaps, in the areas of full employment the need is not as recognizable.

Sometimes only laymen, enthusiastically behind CEA, may encourage their church to get behind the Campaign and put it over! Mr. Ted Bumgardner (Pine Mountain Men's Chairman) of Jenkins, First, is the outstanding layman in our CEA Campaign in leading his church to be the first to accept their goal with his own sacrificial pledge, and this testimony challenged all at our associational meeting later. The wife of the pastor of this church, Mrs. J. Lonnie Bradley, is Associational Women's Chairman.

The outstanding pastor in the Campaign is Calvin Trent, Jr., who is pastor of the Stoney Fork and Mt. Olivet churches. He led both churches to subscribe their separate goals in an area where employment is at its lowest.

It must be remembered that the churches in our little association are scattered and isolated. All phone calls are long distance calls, and we have only seven pastors for our churches and no associational missionary.

Some of our churches, with only a handful of wage-earners have said they will give their money-share, although it will take them a little longer. Some of them have many members too poor (not spiritually, you would soon learn) to buy the reasonable necessities of life. However, the thoughtful people are deeply convinced that a sound Christian Education on all levels for the generations of tomorrow is the only hope for our area, and all Appalachia.

We recognize the importance of state schools, but our most vital concern now is Christian Education, for we agree that our society here or anywhere cannot be lifted economically until it is lifted with a Christian culture.

Our only regret is that the present economy here prevents our giving much more than our suggested money-goal, for if we are to survive, Christian Education must survive.

"These are the fruits of faith" here—prayer, sacrifice, and faithful stewardship as taught in His Word. I would challenge others to match not their dollars, but their Sacrifice!

Associations Reporting CEA Pledges

March 4, 1964

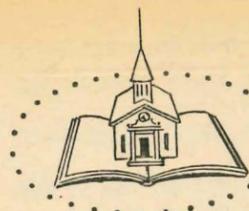
Association	Percentage Of Goal Pledged	Association	Percentage Of Goal Pledged	Association	Percentage Of Goal Pledged
Pine Mountain	100.00%	Warren	8.35%	Liberty	.93%
Mt. Zion	54.85%	Green Valley	7.88%	Bethel	.91%
Breckenridge	38.87%	West Kentucky	7.66%	Boone's Creek	.65%
Laurel River	29.40%	Sulphur Fork	7.40%	Ten Mile	.49%
Bracken	28.16%	Lincoln County	7.17%	Henry County	.40%
Ohio River	24.01%	Long Run	6.96%	Monroe	.21%
Red River	22.08%	Little River	6.22%	South Union	.03%
Lynn Camp	20.40%	South District	6.10%	Christian County	.02%
Shelby County	19.81%	Tates Creek	5.96%	Allen	.00%
Russell Creek	19.56%	Gasper River	5.95%	Anderson	.00%
Ohio Valley	19.20%	North Concord	5.90%	Campbell County	.00%
Three Forks	19.18%	Franklin	5.86%	Casey County	.00%
Enterprise	17.03%	Bell County	5.45%	Crittenden	.00%
Union	16.45%	Blood River	5.10%	East Union	.00%
Severn's Valley	15.40%	Caldwell	5.03%	Edmonson	.00%
Ohio County	15.03%	Central	4.97%	Fulton	.00%
East Lynn	13.60%	Greenup	4.87%	Goshen	.00%
North Bend	13.07%	Nelson	4.80%	Graves County	.00%
Irvine	13.06%	Daviess-McLean	4.69%	Logan County	.00%
West Union	12.29%	Mercer	4.63%	Lynn	.00%
Pike County	10.96%	Owen County	4.57%	McCreary County	.00%
Pulaski County	10.66%	Booneville	1.99%	Middle Fork	.00%
Russell County	10.37%	Upper Cumberland	1.51%	Simpson County	.00%
Freedom	9.91%	Muhlenburg Co.	1.44%	South Concord	.00%
Little Bethel	9.77%	Taylor County	1.30%	Twin Lakes	.00%
Elkhorn	9.57%	Jackson County	1.26%	Wayne County	.00%
Salem	9.52%	Blackford	.97%	White's Run	.00%
Rockcastle	9.07%				

Next Report — March 23

CEA CHURCH PHASE EXTENDED

In order to give additional time to the large number of churches delayed in starting or completing their CEA campaigns, the co-chairmen and Christian Education Committee have set March 23 as another Report Day. As of March 2, 216 churches were reporting to the campaign office, and only a fraction of these had finished—although 40 had passed their suggested goals and were reporting

100% or more of goal. The monetary figures from all sources had reached \$2¼ Million and was rising steadily. The churches have been asked by the campaign office to send in their report cards each Monday—and to aim at March 23 for their campaigns. If needed, another "Catch-Up Day" will be set in April. Meanwhile, progress bulletins will be sent weekly from the CEA office.



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE TWO THIEVES

Luke 23:32-43

Numerous places of historical interest attract multitudes of visitors. Many of these places thrill us and fill us with a deep sense of ecstasy. Among the various Bible scenes, for which we cherish a high regard, none stands out so prominently in the minds of devoted Christians as that "green hill far away" which is called Calvary. It was on that skull-shaped hill a short distance outside and overlooking the city of Jerusalem, where the vilest felons and outlaws were put to death, that "Jesus bore our sins in his own body on the tree."

I. The Criminals.

Two malefactors and participants in crime were crucified with Christ. Both of these criminals had sinned against God and broken the laws of the land, and were suffering the consequences thereof. These robbers were crucified with Christ, the Guiltless One, in an effort to dishonor and disgrace Him. Unconsciously these wicked men were making possible the fulfillment of the prophecy of Isaiah, who penned the statement, "He was numbered with the transgressors" (53:12). In their effort to portray Christ as being the worst of the three, they crucified Him between the two robbers. Of all the means of putting people to death, crucifixion was the most horrible and shameful method of execution.

II. The Crucifixion.

Upon their arrival at the execution grounds, and having removed Christ's garments from Him, His executioners laid Him on His back on the cross which was lying on the ground. Then, they drove the cruel spikes through the palms of His hands, fastening them to the ends of the crosspiece, and they nailed His feet to the upright piece. Half-way down the upright piece was a peg, known as the seat, which gave a degree of support to the body; otherwise the weight of the body would have torn it from the cross. While Christ's blood was flowing, a hole was prepared in the ground, the cross was lifted on end and dropped into the hole with a thud, leaving Him to suffer as the blood dripped from His head, His hands and His feet.

For March 22, 1964

III. The Charge.

It was customary to place an inscription over the cross, stating the crime for which the victim suffered. So, Pilate wrote a superscription containing the accusation against Christ and it was placed above His head. In order that all who passed by might read it, it was written in all the current languages—Hebrew, Greek and Latin—the languages of religion, culture and government, respectively. The accusation or charge against Him did not express all the truth. Christ not only claimed that He was the King of the Jews, but also that He was to be trusted as Saviour and to be obeyed as Lord.

IV. The Critics.

Many passed near the cross and united in inhuman mockery of the Saviour in His dying agonies. They scornfully reminded Him of His own words at the opening of His ministry (John 2:18-21), and sarcastically taunted Him for His seeming failure to fulfill His word. The religious leaders challenged Him to perform another miracle by coming down from the cross. Christ could not come down from the cross, but the reason He could not do so was not the one which His critics had in mind. It was true that Christ could not save Himself if the Scriptures were to be fulfilled, if His mission were to be accomplished, if Satan were to be defeated, if sin were to be put away, and if sinners were to be saved. Christ had the power to save Himself, but had He done so none of these things would have been accomplished, and the Father's will would not have been achieved.

V. The Conversation.

At first, both of the robbers showed the baseness of their character by reviling Christ. As the day wore along, one of them observed the wondrous bearing of the Saviour and listened to the matchless words which fell from His lips. The perfect innocence of Christ touched this robber very deeply. He ceased to rail at Him and a new look came over his distorted features, while the other robber went on reviling Christ. Because of the grace of God, as reflected in the finished work of Christ on the cross, the past record of the peni-

tent robber, who had acknowledged his sin, repented thereof and received Christ as his Saviour, had been blotted out and he had been saved from condemnation. To his partner in crime, who went on reviling Christ, the penitent robber called across the body of Christ to his companion and rebuked him saying, "Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss."

This penitent thus admitted that he had sinned, confessed that he deserved to suffer the punishment which he was receiving and accepted Christ as his Saviour, whereupon he was happily forgiven and gloriously saved by Him.

His prayer, "Lord, remember me when thou comest into thy kingdom," was a marvelous expression of his faith in the person, power and mercy of Christ. To him the Lord Jesus promptly, personally and positively said, "To-day shalt thou be with me in paradise." In those words Christ gave him the assurance of sins forgiven and the fact that he was then and there the possessor of eternal life. Regardless of what anybody may say to the contrary, according to the statement of the only Saviour, that dying robber was saved by grace through faith in Christ, apart from any ordinance or any works. In view of the fact that he was saved in his dying hour, none need despair and none should presume. That very day that contrite sinner went from the cross to paradise, whereas the calloused robber went from the cross to perdition. The latter rejected Christ as his Saviour and died as he had lived—unsaved. What makes it more sad is the fact that he died with the remedy for his sin at hand. With Christ at his very side, he, too, would have been saved had he received Him as his Saviour, as did his partner in crime.

It is extremely difficult for us to understand how anyone could treat Christ as those did who were around and near the cross. And yet, we must not forget that those who reject Christ today, spurning His willingness and longing to save them from hell and take them to heaven, are just as guilty as those mockers at the cross. They, too, absolutely refuse to accept Him as their Saviour, and that after having much additional information.

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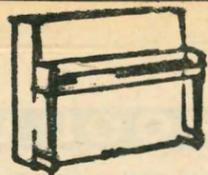
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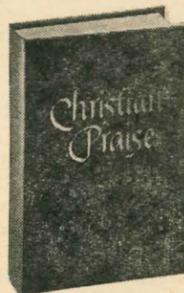
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CHURCH MUSIC

(Continued from Page 11)

Graves County, Music School; Oak
Grove, April 20-24.
Greenup, Hymn Sing; Cattlettsburg,
May 14.
Lincoln County, Hymn Sing; Double
Springs, March 29.
North Bend, Hymn Sing; Burlington,
May 31.
Ohio County, Hymn Sing; Fordsville,
June 11, 7:30 p.m.
Salem, Music Festival; Buck Grove,
March 15, 2:30 p.m.
Salem, Music School; Ekron, April
20-24, 7:00 p.m.
Sulphur Fork, Music Conference;
Sligo, April 19, 2:30.

PASTOR TELLS LESSON

(Continued from Page 7)

The reverse is true, he claimed. "I
have not accepted one honorarium on
any speaking engagement, and I have
used some money out of my own pocket
for personal expenses," he declared.

As for the church itself, the "gossip
sheet" has tried to distort things to
get what it can out of the situation,"
Cross continued.

"We have been careful not to accept
gifts that are questionable," the pastor
said. "We have not sent out one letter
appealing for funds. All gifts have been
voluntary."

He said he has received almost night-
ly "insulting phone calls. One of the
most recent names tagged on me is that
of 'Communist.' I have been called
names I would not dare repeat."

Threatening letters since the bomb-
ing have come from as far away as
California, as close at hand as Birm-
ingham. Typical of them he said is one
which read: "I'm glad it happened to
you niggers. It should teach you a
lesson."

He thanked Southern Baptist church-
es and individuals in Birmingham
which responded to the tragedy.

Cross said progress in race relations
is being made in Birmingham. He con-
cluded by saying the death of the girls,
the blinding of another, and the injury
of 20 more adults and children will
have "been in vain unless I continue to
preach that the wages of sin is death
but the gift of God is eternal life."

**Loan Guarantee Said To
Be Negro Church Need**

NASHVILLE (BP)—Southern Baptist
churches have been asked to help
underwrite building programs of Negro
Baptist churches.

Clyde Hart of Little Rock said, "We
will underwrite Baptist churches in
Arizona and New Jersey and all around

the world but we will let Negro church-
es rot down around us."

Hart, secretary of race relations for
Arkansas Baptist State Convention, said
there are Negro Baptist churches which
cannot get a loan through normal chan-
nels.

It is the practice of many Southern
Baptist churches with established credit
ratings to guarantee loans made to sister
white churches in pioneer states where
conventional loans cannot be secured
locally without such a guarantee.

It was also reported to the Advisory
Council of Southern Baptists for Work
with Negroes that building supply
houses in some localities will not sell
to Negro churches even when the
churches can pay cash for supplies.

The advisory council includes repre-
sentatives from several Southern Bap-
tist Convention agencies and from state
conventions. It is not an official agency
of the SBC or state Baptists.

Meeting together, these denomina-
tional workers are able to help co-
ordinate their work with Negro Bap-
tists.

Victor T. Glass of Atlanta was elected
chairman of the council, to preside at
its 1965 meeting in Nashville. Glass is
associate secretary of the department of
work with National (Negro) Baptists
for the SBC Home Mission Board.

**C. Ford Deusner
Elected President of
Child Care Executives**

C. Ford Deusner, superintendent of
the Kentucky Baptist Board of Child
Care, Middletown, Ky., was elected the
new president of the Child Care Ex-
ecutives of Southern Baptists at their
annual meeting held this year in Ana-
heim, California.

At the meeting, the group considered
the trends in child care. The organiza-
tion brings together denominational
child care leaders but it has no formal
connection to the SBC or to any state
conventions of Baptists which sponsor
children's homes.

The 1965 meeting of the group will
convene in Washington, D.C.

**Bethel Meeting at
Hopkinsville Results
In "No Decision"**

The future of Bethel College was
again considered by those interested.
A special meeting was held Saturday,
February 29, in the college auditorium
in Hopkinsville, but no decision was
reached about the school's future.

Curtis Irwin, pastor of Greenville's
First Baptist Church and president of
the Bethel Board of Trustees, reported
90 persons present, including 38 pastors
and 6 associational missionaries.

The meeting had been scheduled be-
cause of the interested people who
wished another exploratory session to
better understand the future of Bethel.

Earlier, the Mayfield City Council had
agreed to help finance the relocation of
Bethel College in Mayfield through the
issuance of possibly \$1 million in reve-
nue bonds. However, at the meeting on
February 29, no representative from
Mayfield was present nor was any com-
munication received from the Mayfield
City Council.

The Bethel trustees will meet on
March 17.

**POAU Is "... Waiting"
On Proposed Federal Aid
To Parochial Schools**

"Watchful waiting" marks the official
attitude of Protestants and Other Amer-
icans United for Separation of Church
and State (POAU) toward proposals of
Federal aid to experimental "shared
time" projects which would allow pa-
rochial school pupils to study "religi-
ously neutral" subjects, part time, in
public schools.

Franklin C. Salisbury, general counsel
for POAU, in a statement submitted to-
day to the House Committee on Educa-
tion and Labor, said: "The attitude of
our organization is one of watchful
waiting. As more facts are garnered
from increasing experiments with shared
time, we shall have a better basis from
which to generalize observations. Basi-
cally we still feel the most desirable
(and absolutely constitutional) solution
would be for those nonpublic groups
ambitious to conduct schools for their
young people, to do so at their own
expense. But aware of the present fi-
nancial problems of the parochial and
independent schools, we are studying
the various experiments in shared time
to see if they will develop answers con-
sistent with the needs of education and
the freedom secured by church-state
separation."

Asked later if this statement repre-
sented a change in viewpoint for POAU
(which takes a "hard line" against the
use of public funds for sectarian pur-
poses), Executive Director Glenn L.
Archer said it was not really a new
position.

**BASIS FOR RACE ATTITUDES
(Continued from Page 3)**

longer, in the days of Interstate high-
way, the movement of people between
states, and the appearance of television,
is this possible.

"I am more concerned about the at-
titudes of church people than whether
we seat one or two Negroes. These
attitudes will pop out in other places,"
he said.

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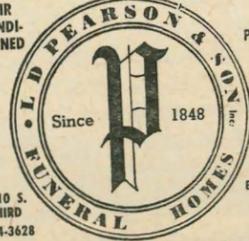
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