

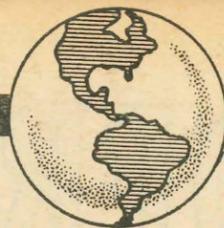


WESTERN RECORDER

MARCH 19, 1964



ARTHUR GIBSON of Chenoa can read. To prove it, this red-haired Bell County, Kentucky, man was presented in a "reading recital" at the chapel services of Clear Creek Baptist School, Pineville, on his 34th birthday. His teacher, Mrs. J. W. Lester, the wife of a professor at Clear Creek, told how she had been teaching Gibson reading, writing, arithmetic and spelling for almost twenty months. When he took his first lesson during a literacy workshop in the summer of 1961, he was a "functional illiterate." In the picture, left to right, are D. M. Aldridge, president of Clear Creek, Arthur Gibson, Mrs. J. W. Lester and Mrs. D. M. Aldridge.



GLEANINGS FROM THE FIELD

COURTS REDFORD and C. C. Warren will receive plaques in recognition of their service to Southern Baptists as executive secretary of the Home Mission Board and chairman of the "Thirty Thousand Movement" respectively. The presentation will be a part of the annual convention meeting in Atlantic City, N. J., in May.

CAMPBELLSVILLE COLLEGE will hold two Vacation Bible School Craft Clinics. The first will be April 3-4 and the second on May 1-2. The purpose of these meetings will be to acquaint all who are interested in crafts in VBS with new ideas and make available supplies at that time. Overnight reservations may be made by writing the college.

EAST GRAND BAPTIST Church, Dallas, Texas, has ordered 1,000 copies of the March "Training Union Magazine," an issue devoted to Baptist heritage, the theme of 1964 as the final year of the Baptist Jubilee Advance. The pastor, M. B. Carroll, offered two reasons for using this special issue. He said that the features were attractive and functional and that the issue would serve to introduce the church's members to a study of Baptist heritage in April.

WAYNE DEHONEY, pastor of the First Baptist Church, Jackson, Tenn., and president of the Southern Baptist Pastors' Conference represented Southern Baptists on Sunday, March 15, when he preached on the CBS network radio program, "Church of the Air." His message was "Spring Housecleaning."

MRS. BESSIE WILLIAMS McGLOTHLIN died February 20, 1964, at the age of 85. She was the widow of the late J. T. McGlothlin who was pastor of churches at Midway, Frankfort, and Anniston, Alabama. He was called from Anniston to be the first business manager of the Sunday School Board in Nashville, Tenn. Her funeral was held in Frankfort, Kentucky, and she was buried in Nashville, Tenn.

CECIL LEA, who for the past 2½ years has served as director of promotion at Kentucky Southern College, Louisville, has recently assumed the role of director of financial aid and placement. He will administer the scholarships, loan funds, and the student em-

ployment program both at the college and for those students who plan to enter graduate schools. Lea was the second staff member elected at the young college. He came to Kentucky from Shorter College, Rome, Georgia.

CONSTRUCTION has started for the new lodge at Cedarmore, state Baptist assembly. The new building will provide space for sleeping quarters, dining facilities, and conference areas. The building is to be completed by summer and used during the assembly season. It will offer year-round assembly opportunities.

VACATION BIBLE SCHOOL enrollment in 1963 was the highest reported in the 38 years that the Sunday School Board as promoted VBS. Total enrollment was 3,176,307, with the attendance of 2,648,844.

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THE STATE BAPTIST WOMEN'S MISSIONARY CONVENTION (National Baptists) and the missions, stewardship and evangelism classes of Simmons University will hold a mass meeting, April 2 at 7:30 P.M. at Zion Baptist Church, 22nd and Walnut Streets, Louisville. The special guest speaker for the occasion will be Mrs. William McMurry of Birmingham, Alabama. She is president of the North American Baptist Women's Union and a member of the Executive Committee of the Baptist World Alliance.

MRS. RACHEL KINNETT, native of Ashland, Ky., and sister of Mrs. Tom Owings of Ashland, died at Baptist hospital in Knoxville, Tenn. Since 1956, when she moved to Knoxville, she had been an employee of the Baptist Book Store. She was the wife of the late A. D. Kinnett, pastor of the First Baptist Church Burlington, N. C., until his death in 1934. Mrs. Kinnett attended Georgetown College and Carver School of Missions. Services and burial were in Burlington, N. C.

JOHN AND FLORENCE GRIGGS, Southern Baptist missionaries to Southern Rhodesia, have moved to Fort Victoria from Gwelo. Mrs. Griggs is the former Florence Sanders, a native of Blue Diamond, Kentucky.

LOYD TURNER was licensed to the ministry by the Springfield Baptist Church on February 12. A Christian for nearly four years, he has been active in the life of the church. He is a first-year student at Campbellsville College. Robert B. Oldham, Jr., is pastor at Springfield.

IMMANUEL BAPTIST TEMPLE, Henderson, Ky., will celebrate the golden anniversary of the church during 1964. Each month of the year has been designated for special emphasis. This year is also the 18th anniversary of the pastor, Lyman Smith Allen. The church was organized August 9, 1914, and George W. Clark was the first pastor. Of the nine former pastors, three are still living and will be recognized in the month of May.

ALLEN W. GRAVES, dean of the school of religious education at Southern Baptist Seminary, Louisville, will visit 10 major graduate schools in the United States this semester, while on sabbatical leave from the seminary.

CHRISTIAN EDUCATION:

"Speaking the Truth in Love"

The following is a digest prepared by the CEA office, of Dr. John R. Claypool's sermon, *Crescent Hill Baptist Church, Louisville, on CEA Sunday, February 16:*

What is the nature and purpose of Christian education?

There is a phrase in the fourth chapter of Ephesians that pretty well sums up my own answer to this question. The writer characterizes mature Christianity in these words: it is the act of "speaking the truth in love" (4:15). It appears to me that right here you have the basic definition of Christian education. It grows out of two concerns: a concern for truth and a concern for people, particularly the loving relationship by which this truth is conveyed. Back of every institution that is worthy of the name Christian, these are the two wellsprings you will discover.

At the foundation of the Church lies the solid conviction that in Christ ultimate truth has broken through. We have glimpsed in Him a vision of Reality. Through His words and way has come a clue to the meaning of existence that confirms itself as valid.

It is out of this conviction, and the desire to share it with all men, that the Church has engaged in Christian education. . . . The only institutions worthy of the name Christian are those which are open to all possibilities, but in the midst of these bear their own conviction that Jesus was right when He said: "If ye continue in my words . . . ye shall know the truth, and the truth shall make you free" (John 8:31, 32). Christian education is essentially the extension of this conviction; having found truth, the Church has endeavored to share it.

THE OTHER MAINSPRING of this endeavor is a love for people which provided the form in which this conviction is to be conveyed. . . . It is never enough just "to speak the truth," added to it must be the continuing and caring relationship in which that truth comes to flower. This is why it takes all five of these words in the Ephesian letter to sum up Christian education; it is "speaking the truth in love." This is the essence of process. If you ask: "Why is the Church involved with schools?" or "What is the purpose of Christian education?" I would answer: "The Church has found what she believes is true, and wants to communicate this in its distinctive form—a loving relationship."

How should Christian education be expressed in today's world? The first thing to be said is that the Church herself is an educational institution. . . . whenever you are speaking of Christian education, no unit is more significant than the local church.

However, there must be opportunities of intensive training, especially during those formative years of personal and vocational decisions that we call "college days."

Obviously, there are two approaches here. One is to attach ourselves to educational institutions which already exist and seek to give a distinctive Christian witness alongside everything else that is being done. I have reference particularly to state schools whose primary purpose is not religious but educational. In my opinion this is an area to which we must give much more attention than we have in the past, both in terms of strategy and financial support. Increasingly, the majority of college students are going to this kind of school, and if we care about them at all, we are going to have to rethink some of our basic approaches. For example, there are about four times as many students at state schools in Kentucky as in all of our denominational schools. Yet if you look at what we are investing in a ministry to these, it is but a tiny fraction of what we are spending on our own schools. If you had a family of fifteen children and spent ninety-eight per cent of your money on three of them and only two per cent on the other twelve, there would be grounds

CHRISTIAN LIFE:

Social Gospel Movement is Dead

NASHVILLE (BP)—The editor-elect of *Christian Century* magazine, Kyle Haselden, told the Southern Baptist Christian Life Commission meeting here that the Church's ministry to social problems is dead.

Speaking on the death of the social gospel movement, Haselden said that 25 years ago in the area of the Church, the social gospel was already dead.

"Now it must be lamented that in the area of social Christianity, the Church is dead," Haselden said.

The social gospel movement in the first part of the 20th century emphasized that the way to bring the world to God is for the Church to minister to social needs of mankind and improve economic and social conditions.

"We need not mourn the death of the social gospel movement, but we must lament the passing of its spirit and its concern," the religious editor said.

Haselden, managing editor of the *Christian Century* who will become editor in September of this year when the present editor retires, was major speaker at the semi-annual commission meeting here.

He told the Commission, which works

for the charge that you were an irresponsible and partial parent. Yet this is exactly what Kentucky Baptists are doing in Christian education today. Certainly an attempt to meet the needs of this generation calls for us to reappportion our strength toward some better balance between the many and the few. An effective religious ministry on a state college campus will call for both dramatically increased facilities and personnel. This is one of the major items in the nine million dollar goal, and is indispensable if we are "to speak the truth in love" to the vast majority of today's college students.

BUT DOES THIS APPROACH mean we should do away with the church-related college? I cannot concur with the extreme position that we should abandon the church-related school altogether. Let me give two reasons for this. First, in our type of society, it is imperative that certain voices remain free to act as correctives and stabilizers. Whenever a totalitarianism gains control, the first thing it does is silence the public press and the private schools. This indicates the role these two entities play in the preservation of a free society. I am certainly not charging our present government with being totalitarian, but we do not know what could eventuate. The best protection I see against such a regimented future is unshackled voices that are free to sit down before truth like
(Continued on Page 14)

in the field of social Christian ethics, it must never repeat the internal weaknesses which killed the social gospel.

"In our concern for the social problems of men," he said, "we must work from solid theological basis."

Recounting four reasons for the death of the social gospel, Haselden said that a major reason for the movement's death was the lack of theological motivation. "I dare not preach about any of the social issues unless I know and am able to state Biblical and doctrinal grounds on which the case is rested," he said.

Haselden, an American Baptist and a graduate of Furman University (Southern Baptist) in Greenville, S. C., warned that Christians today who are concerned about Christian ethics "must be willing and able to withstand critics who would label our Christian passion for the whole of man as some kind of 'ism'."

"Let us be sure that our goal is the reign of Christ and the glory of our God and not a perfected society," he said. "I do not appeal to the gospel because my sole concern is the world, but I appeal to the world in the name of Christ because my sole concern is Christ."



Where to Start in Trimming the Budget

It is reported that a young minister whose church had just lost its building by fire came in desperation to the great preacher, Phillips Brooks, to ask for counsel as to how to lead the church. In answer to the question, "What would you do?", Phillips Brooks said, "The first thing I would do would be to take an offering for foreign missions."

This answer really makes sense when one thinks seriously about it, but it is hardly the answer that most of us would think of in such a crisis. Most churches today would first think of tightening the belt which usually means reducing mission gifts and dropping certain things which are not considered necessities from the church budget.

Does this kind of philosophy really make sense? Is it not short-sighted selfishness? For what does the church exist? Does it exist to be well fed and housed and debt free and then think of the rest of the world? Rather, is it not to be a witness in the uttermost parts of the world under any circumstances? Does the world mission task wait until Jerusalem is completely cared for? Would the rest of the world ever have been evangelized if the early church in Jerusalem had put their home church needs as high as we do ours?

Are our mission gifts to be only the overflow of our full cups at home? Or is our concern for home the overflow of our concern for the rest of the world? Neither one. Our needs at home and needs in the rest of the world ought to be met without partiality out of the same cup. When viewed this way, the cup is most likely to overflow.

As an illustration of selfishness on the part of churches, consider what happens sometimes to the state paper. The state paper never makes it in many churches so far as being put in the budget and sent to the families of the church membership. When it does make it, it is often over the objection of some purse-string holders who really do not see it as a good investment.

Then one day somebody finds a copy in a trash can and this is the end. This is the argument that usually accomplishes the sacking of the paper for everyone, including the hundreds who would profit as well as the one or two who dropped it in the trash can.

Sometimes it works another way. Someone interested in saving money suggests that the church members ought to pay for the paper or at least pay part of the cost. They also argue that only those who think enough of it to ask for it, and to pay part of the cost really deserve it.

What kind of reasoning is this? How about those church members who throw their Sunday school quarterlies away? Did any church ever require Sunday school pupils and teachers to pay for their Sunday school literature? "Oh, but that's different," someone says. "Sunday school literature is more important than the state paper." Is it really?

But consider other free materials from the church. What about offering envelopes? Did any member of a finance committee or deacon ever suggest that the church members pay for their offering envelopes? Hardly! Yet the truth likely is that more offering envelopes are unused and left in dresser drawers than state papers dropped in the trash can.

What then is the difference? It's very simple. The offering envelopes stand to bring in money while it appears on the surface that the state paper is an expenditure. It's a business proposition and the explanation is the selfishness we display in ordering God's business. When all the returns are in, it might be surprising to learn the comparative value to the cause of God of offering envelopes and the state paper.

A humorous yet revealing illustration took place recently at the First Baptist Church in Paducah. A very fine couple from Texas upon joining the church asked Educational Minister Kenneth Dean if the church provided offering envelopes for its new members. Mr. Dean replied, half jokingly, that the church might forget some things to do for church members, but it would never forget to provide them with offering envelopes. Thank the Lord for a church like the First Church in Paducah who is careful to provide offering envelopes for its new members but also is as careful to provide the state paper for all of its families.

One At a Time, Please

Most Baptist preachers are ethical in dealing with pulpit committees, but occasionally one forgets the best ethics. When this happens, he tends to destroy the confidence of laymen in all preachers.

A fine example of admirable conduct in this respect occurred recently in our state. A pastor was under consideration by another church. He happened to learn that on the very day he was to be voted on by the interested church, another pulpit committee, unaware of the situation, was planning to visit his service. He felt that he could not in good conscience talk with another committee while already under consideration.

He did not know the name of any member of the committee planning the visit and so could not call himself. He spent the price of a long distance call to

get someone who knew the committee to ask the members not to come.

This conduct is in sharp contrast to another preacher under consideration recently by a Kentucky church. The prospective pastor was flown in from another state at considerable expense. He accepted the red carpet treatment of the pulpit committee which was encouraged no little by his visit. A little later he removed himself from consideration. Subsequently, he accepted another call and it was learned he had already visited and encouraged the church which called him even before he had made the trip to the

Kentucky church. This sounds like he was playing the field and comparing offers.

Most preachers feel they should talk to one church at a time. They also feel that a church should seriously consider only one prospect at a time. In fact, most preachers will not let their name be considered where they know others are being considered at the same time.

What's good for a church is good for a preacher. Let the preacher be as ethical as the church. Otherwise his sermons on proper conduct will sound very hollow.

BAPTIST FORUM



Right Offering, Wrong Church

Dear Editor:

The other day Dr. J. Chester Badgett called my attention to the article in the *Western Recorder* (January 30 issue) which stated that the (Rice) offering for foreign missions was taken at the Campbellsville Baptist Church. He said this was in error, for the offering was taken by Luther Rice at the Friendship Baptist Church. Of course this is in our church records and in other records and is common knowledge. We are wondering if this can be corrected.

Campbellsville, Ky. L. M. Hamilton

Answer: In addition to your own church records, all other information indicates you are right though there is no specific reference in the two most reliable histories of Kentucky Baptists, *Spencer's and Masters'*. *Spencer* indicates that the Russell Creek Association met with the Friendship Baptist Church (then called Sand Lick) in 1815 and Luther Rice spoke at that meeting. Rice was invited to "preach a missionary sermon on Sunday" at which time he took the offering which amounted to \$114.50. *Masters* only states Rice visited the association but makes no mention of the church.

Keepers At Home

Dear Editor:

What would happen if American ministers preached one Sunday on Titus 2:4-5, "That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands that the Word of God be not blasphemed?" What would happen today if women, even just those who are Christians, took this passage and Proverbs 31 seriously? Unemployment would be solved overnight because working women exceed jobless

men. Widows, single women, those whose families are reared and grown, and the few of remaining ones who genuinely need work for some extenuating reason could continue to work, and there still would be sufficient jobs available for unemployed men. There would be a marked decrease in juvenile delinquency, for many delinquents from all economic strata lacked maternal guidance because Mother's time, interest, and energy were sadly divided during formative years of the child. No mortal can do justice to two jobs; motherhood is still a fulltime one. Webster says a keeper is one who stays close and takes care of something. One need only note the moral and spiritual decay throughout our glorious land to see what long-distance mothering on wholesale level has helped to produce.

It is no wonder that the young people in a Kentucky Youth Conference meeting several years ago chose as their theme song, "Come Home, Mother, Come Home," or that countless authorities, even secular ones, insist it is not juvenile but parental delinquency! While a long list of reasons that impel women to work outside of the home has been compiled, the fact remains that the vast majority work for luxuries and to keep up with the Joneses in the nation's leading marathon. Will it take a third world war, plus servitude, to remove this curse that originated during two wars, to return woman voluntarily to her God-intended role? Sure, progress is change but change is not always progress; it can be retrogression instead of progression, and the Good Book has yet to be improved upon. Multiplied thousands of children and young people lack emotional status, many because the one individual, who by virtue of office is best equipped to provide it, has cheated them and herself as well. Countless boys and girls are poor students, often be-

cause Mother lacks time to assist them or is so preoccupied in attending college herself that she neglects their education in the important early years.

Many divorces can be traced to working mothers, since countless husbands oppose their wives working, putting the welfare of their children before material possessions. The love of money is the root of all evil. No country is stronger than its homes, yet, the U.S. family is falling apart, with one divorce in 3-4 marriages. It was the self-denial and thrift of pioneer families and early national leaders that made this nation great overnight, not wanton spending and excess credit by family and nation. It was their love of God and the individual, not of things, that built the nation whose future today is uncertain because our worst enemies are inside, not external foes. As more women have left home and families to work, fewer are obedient to husbands, whom God in his wisdom made the heads of homes.

Ministers who dare to preach on this topic might pack in advance, though such obedience to the Word would ultimately give a drawing power sadly needed in some modern pulpits.

Mathias, W.Va. Mrs. Edgar R. May

Bravo!

Dear Editor:

Bravo! For your article recently on the present display and promotion of Catholicism by the Catholic Church through the untimely death of former President Kennedy.

Alexandria, Ky. R. Gene Livingood

Baptist Needs in Washington

Dear Editor:

Congratulations are in order for the Roman Catholics, who with only a fourth of our national population, have had the intellectual acuity to nurture seven colleges in our national Capital, including first-ranking Georgetown University and Catholic University. The Methodists also have had the vision to expand their American University, while even the alert but minuscule Seventh Day Adventists maintain a college in nearby Maryland.

(Continued on Page 12)

Three Seminary Programs Outlined For Adoption

NASHVILLE (BP)—Three programs will be listed for Southern Baptist Convention seminaries, subject to approval by the 1964 Convention.

The three programs are leadership training programs—(1) in theology, (2) in religious education and (3) in church music. They have been passed by the SBC Executive Committee.

The Convention operates six seminaries. A description of the degree work at each one is included in the program structure adopted by the Executive Committee.

The three programs, said the Executive Committee, "do not necessarily mean separate schools" for each of the three. At three seminaries, separate schools have been set up for each of the programs.

The program proposed requires Convention approval for any seminary to establish a new school or division of its work.

The program subcommittee of the Executive Committee drafted the seminary program structure as it has for other agencies whose programs the SBC has approved so far. Programs for other agencies will be presented over the next two or three years.

Memphis and Houston Compete For 1969 Meet

NASHVILLE (BP)—Memphis and Houston appear to be the cities from which a choice will be made on site of the 1969 Southern Baptist Convention session.

The SBC Executive Committee here narrowed its choices down to Memphis and Houston and said it would not make a final recommendation until its next meeting just ahead of the 1964 Convention in May.

The Executive Committee has the responsibility of proposing future cities for Convention meetings, after studying suitable auditorium location and seating as well as hotel accommodations available.

John H. Williams, Nashville, who handles Convention arrangements for the Executive Committee, said Memphis expects to have a new auditorium with enough seating ready at its fairgrounds by then.

The question for Memphis, where the Convention last met in 1948, is over adequate hotel accommodations, he added.

If Houston is chosen, the Convention would meet in the same auditorium it used in 1958 there. Several new downtown hotels, within walking distance of

the auditorium, have been built since 1958. A new domed auditorium-stadium, under construction in Houston, is too far from downtown to consider.

Mrs. Gresham Dies At 48 of Cancer

BALTIMORE (BP)—Nearly three years ago, Mrs. Roy D. Gresham underwent the first of several operations which she hoped would cure the cancer the doctors diagnosed.

Despite her valiant fight, the wife of the executive secretary of Maryland Baptists died in a hospital here February 28. She was 48 years old.

For several months before her death, Mrs. Gresham was under heavy sedation as her suffering grew increasingly intense. Despite it, she was conscious and peaceful to the time of death.

Funeral services were held both in Baltimore and in her native home of Greenville, S. C., where she was born Virginia Gertrude Jones. G. W. Bullard, pastor of Gregory Memorial Baptist Church, officiated at both services. Men of the convention staff were pallbearers.

She is survived by her husband, executive secretary of the Baptist Convention of Maryland; three daughters, ages 19, 13 and 10; her father, Guy W.

Jones of Greenville, and three brothers and three sisters, all living in South Carolina.

Because of the family's deep concern for the establishment of a Baptist two-year college in Maryland, the family requested that instead of flowers donations be made to the Maryland Baptist College fund.

Evangelists Announce Atlantic City Meeting

by the Baptist Press

The conference of Southern Baptist Evangelists has announced its ninth annual meeting will be held May 20 in Atlantic City, N. J., prior to opening of the Southern Baptist Convention.

The place is the Holiday Room of Midtown Motor Inn. The hours are 7 to 9:30 a.m. Robert G. Lee of Memphis is president. Lee, former SBC president, and Wayne Dehoney, pastor, First Baptist Church, Jackson, Tenn., will bring the two messages of the morning.

Breakfast will be served during the meeting. While the meeting is primarily for those who are in full-time evangelistic work as preachers or singers, the conference has invited Baptist pastors to attend.

Mississippi Board Says Loud "No" to U.S. Grants

JACKSON, Miss. (BP)—The Mississippi Baptist Convention Board, in a special called meeting voted its overwhelming disapproval of any Mississippi Baptist institution accepting grants under the recently passed U. S. College Aid Bill.

T. R. McKibbens, Laurel, Miss., president, declared that the act was "an expression of feeling" of the board members and not an official binding action.

(Although the board's action was not technically "official," traditionally in Mississippi such action has the effect of being binding.)

The meeting was called to discuss the College Aid Bill," and the action was the result of the morning-long gathering.

The motion, which was not adopted unanimously, was introduced by N. F. Davis, Aberdeen, Miss., who stated:

"I move that the Mississippi Baptist Convention Board go on record as looking with disfavor upon any Mississippi Baptist institution receiving a grant or grants under the education bill recently passed by U. S. Congress, public law 88-204."

A substitute motion, which would have referred the matter to the convention's long-range study committee for further study and a report to the state convention in November, was defeated.



CHURCH-STATE LEADER—James M. Sapp of Memphis, who has been an officer of the Southern Baptist Brotherhood Commission, joins the Baptist Joint Committee on Public Affairs in Washington April 15 as an associate director. He will develop a program of organization and correlation of Baptist influence in church - state relations. (BP) Photo.

The boards of trustees and administrative staffs of the six institutions as well as members of the convention's education commission, long-range study committee and government loan policy committee, attended the board meeting.

All those in attendance were free to enter the discussion with the final action taken by the convention board, which is the convention ad interim (between annual sessions).

Although two of the denomination's colleges, Mississippi College, Clinton, and William Carey College, Hattiesburg, did borrow funds from the U. S. government for building purposes several years ago, as a matter of convention policy all such loans now have ceased.

Cooperative Program Runs 10 Per Cent Ahead

NASHVILLE (BP)—Cooperative Program receipts for Southern Baptist Convention agencies continue to run nearly 10 per cent higher than for the first two months of 1963.

A report from SBC Treasurer Porter Routh here shows \$3,596,533 received in January and February, 1964, from state Baptist convention offices through the Cooperative Program. This is 9.5 per cent above the \$3,284,377 for the first two months of the previous year.

During February, the amount was \$1,768,375 compared with \$1,828,157 in January and \$1,656,377 the previous February.

Lottie Moon Christmas Offering funds for foreign mission continued, too, to pour in from the states. Nearly \$5¼ million in designations during February, 1964, included only about \$30,000 for agencies other than the Foreign Mission Board.

Close to \$7¾ million in designations has been forwarded to the Foreign Mission Board in January and February, 1964—nearly all of that Lottie Moon gifts.

Designations for the two months of 1964 total \$7,768,838, compared with \$7,653,226 for the like period of 1963, a gain of 1.51 per cent.

The Foreign Mission Board's funds for February, 1964, included \$5,213,622 through Lottie Moon and other designations and \$888,785 from the Cooperative Program, according to the treasurer's report.

Eddleman Says Camp Property Under Study

NEW ORLEANS (BP)—Trustees of New Orleans Baptist Theological Seminary discussed here actions to recondition buildings on the campus, or to relocate the seminary.

Seminary officials have been authorized to talk with the New Orleans Levee Board about the future disposition of an Army camp on Lake Pontchartrain, two miles north of the present seminary site on Gentilly Road. The Levee Board controls the property.

The Army is expected to vacate the camp in the summer.

"Camp Leroy Johnson is still under consideration as a possible live option," Seminary President H. Leo Eddleman reported after the annual trustee meeting.

The trustee meeting came a week after the Executive Committee of the Southern Baptist Convention drafted a capital needs budget which includes \$1.6 million to recondition the campus or to finance relocation of the seminary. The budget is subject to SBC approval.

The Executive Committee reported relocation of the seminary was not up to the Committee but was an action for the trustees to decide on. The seminary had asked the Executive Committee for \$5 million to build a new campus, or \$3.6 million for reconditioning.

The Camp Leroy Johnson site covers about 155 acres. The present seminary site occupies 75 acres.

Trustees also elected officers, adopted a record budget, promoted one professor and approved sabbatical leaves.

J. Thomas Gurney, Orlando, Fla., was elected president of the trustees, succeeding T. Odus Winn, New Orleans, whose term on the board expires at the time of the Southern Baptist Convention meeting in May. Gurney was previously vice-president.

A total of \$1,264,000, which tops the current budget by \$147,500, was voted for the 1964-65 fiscal year.

Claude L. Howe of the church history department was promoted from assistant to associate professor. Professors granted sabbatical leaves for 1964-65 are Thomas J. Delaughter and R. E. Glaze, school of theology; Miss Margaret Leverett, school of religious education, and Genter L. Stephens, school of church music.

Alabama Missionary Wins Mountain Awards

PINEVILLE, Ky. (BP)—Lee Gibbs, Henegar, Ala., has been chosen "Mountain Minister of the Year" and given a citation by Clear Creek Baptist School here.

Wendell Belew, Atlanta, secretary of associational administration services for the Home Mission Board of the Southern Baptist Convention, made the presentation and spoke at Missionary Day services.

Gibbs, who is the missionary in Sand Mountain Baptist Association, led churches there to have their first school of missions in the association last March. He has also led in providing Bible schools for Spanish-speaking migrant families for six weeks each summer and in promoting other denominational work.

He was formerly pastor of Pleasant Valley Baptist Church, Attalla; West Point Baptist Church, Jacksonville; and associational missionary in Calhoun County, all in Alabama.

Third Baptist Jubilee Celebration

Convention Hall
Atlantic City, New Jersey
May 22 - 24, 1964

- Theme: "For Liberty and Light"
Presiding: Theodore F. Adams, Richmond, Va.
Song Leader: W. Hines Sims, Nashville, Tenn.
- Friday Evening, May 22**
- 7:00 Congregational singing, Scripture and prayer
Keynote Address: John G. Diefenbaker, Canada
Special Music: "Testament of Freedom," by the Singing Churchmen, Oklahoma
Address
Closing prayer and benediction
- Saturday Morning, May 23**
- 8:45 Congregational singing, Scripture and prayer
Baptist Jubilee Advance, an historical glimpse:
Kenneth Scott Latourette, professor emeritus, Yale Univ.
Baptist Distinctives—a prepared paper, with panel discussion
Congregational singing
Differences Among Baptists—a prepared paper, with discussion
Presentation of message from Message Committee
Closing prayer and benediction
- Saturday Afternoon, May 23**
- 1:45 Congregational singing, Scripture and prayer
- Results of mission work around the world—representatives of each continent
Report on results of Baptist Jubilee Advance
4:00 to 6:00 Boardwalk fellowship (free time)
- Saturday Evening, May 23**
- 8:00 Oratorio (written especially for the Jubilee celebration)
Libretto: Samuel Miller, Harvard University
Composer: Ron Nelson, Brown University
Conductor: Thor Johnson, Northwestern University
Musicians: specially selected
Vocalists: "Singing City" group from Philadelphia, directed by Elaine Brown
- Sunday Morning, May 24**
- 9:00 Congregational singing, Scripture and prayer
Dramatic presentation of the quest for all people for freedom
Action on message
Acknowledgements, announcements, etc.
Morning worship: preacher, John Soren, Rio de Janeiro, Brazil
(president of the Baptist World Alliance)
- Sunday Afternoon, May 24**
- 3:00 Closing Program: Billy Graham, Speaker
4:30 Adjournment

*Yours
and
His*



Jubilee Revivals

We are now joining in a vast revival effort with 22,000,000 Baptists of North America to win millions to Christ during our Jubilee Revivals. Several times Southern Baptists have had simultaneous revival efforts, but this is a "first" for the seven Baptist bodies from Mexico to Canada and Alaska, white and yellow and brown and black Baptists, to join in a Holy Spirit revival during this spring. Let us pray that God will awaken North America to the need for spiritual revival for our Nation.

Southern Baptists have set two two-week periods as guidelines for churches—March 8-22 and March 29-April 10. Churches are encouraged to have a two-week meeting. Many will observe these dates, others unable to get the evangelist they want during these dates, will set others near these. All in all, we pray that revival will come to all our churches.

As I write this, March 8, I am assisting in revival at First Baptist Church, Festus-Crystal City, Mo., George A. Hammon, pastor. March 15, I will assist Rev. John M. Wall, Ashland Baptist Church, Covington, Kentucky. Pray for all of us who preach the glorious gospel of Jesus Christ.

North American Baptists will celebrate our Third Jubilee Year May 20-22 in Atlantic City, New Jersey. Prior to the joint celebration, Southern Baptists will hold their annual Convention (and our W.M.U. meeting) in Atlantic City, starting May 18.

Come to Atlantic City! Be sure to send your pastor and wife, perhaps other staff members. But, come along with them! Baptists are a great people—and we are many. Next year the Baptist World Alliance will meet in Miami Beach. This will be the first opportunity for many Kentucky Baptists to attend a world-wide meeting of Baptists.

Christian Education Advance

This is the most crucial hour in American history for the church-college. It is now or never. Kentucky Baptists believe in trained Christian leadership, in youth, in God. We have set our "hand to the plow" for CEA, and we cannot "look back". We must go on to reach every church, every Baptist, \$9 million in this four-year period. Do your part.

Yours and His,
HAROLD G. SANDERS

Kentucky Baptists

Stratton Paxton Accepts Georgia Pastorate

Stratton Paxton, pastor of the Alton Baptist Church, Anderson Association, for the past three years, has resigned in order to accept the pastorate of the First Baptist Church, Buchanan, Georgia.

Paxton is a native of Georgia, a graduate of Shorter College, Rome, Georgia, and Southern Baptist Theological Seminary.

As a student, Mr. Paxton served as assistant pastor of the Parkland Baptist Church in Louisville. Presently he is the Kentucky Baptist Convention Executive Board member from Anderson Association. The Alton congregation has constructed an educational building during the Paxton pastorate.

Thomas Caudill Accepts Beaver Dam Call

Thomas Caudill, for the past three years pastor of the Simpsonville Baptist Church, has resigned that position to accept the call of the Beaver Dam Baptist Church, Beaver Dam, Kentucky. He began his duties there March 8.

Caudill is a graduate of Pikeville College and the Southern Baptist Theological Seminary. He came to Simpsonville in 1961 from the pastorate of the Oakland Baptist Church, Sparta, Kentucky. While at Simpsonville, he



Thomas Caudill

served in various associational offices and was a member of the Executive Board of the Kentucky Baptist Convention. He was also associational pastor chairman in the Christian Education Advance.

At Beaver Dam, Caudill follows Donald Zuberer who is now pastor of the Parkland Baptist Church, Louisville.

Mrs. Caudill is the former Eveleen Bolen of Floyd County, Kentucky. They have four children, Connie, Tim, Tamela Kay, and Mark.

Beechwood Baptist In Louisville Calls Youth Director

Joe Howard Pierce, a student at Southern Baptist Seminary, has been called as youth director for the Beechwood Baptist Church, Louisville.



J. H. Pierce

Pierce, a native of Pineville, Ky., is a graduate of Cumberland College. While in college, he was pastor of the Newtown Baptist Mission, Monticello, Ky. He served the mission 3½ years before his graduation in 1962 at Cumberland.

He taught in the Williamsburg City High School for one year before entering Southern Seminary in September, 1963, to study for the Bachelor of Divinity degree.

Mrs. Pierce, a graduate of Cumberland College also, is a public school

WHAT THEY SAY ABOUT CEA

Many of our mountain churches have received their Christian Education Advance goals with wonder and amazement. We had almost become convinced by government officials and others that we were destitute. Now we wonder if we are rich.

We can not deny that we have problems. Neither can we deny the abundant blessings which are ours. The majority of the Baptist Mountain people have been permitted not just to live but to enjoy many of the luxuries of life.

I believe we will accept our responsibility as Kentucky Baptists and do our part. The mountain churches are sensitive to the needs of Christian Education and are going to help meet the needs. Where there is much we can give much and where there is little we will give that. One thing is certain, if we do what we are able to do it will be enough. We have the material resources to reach our goals. If we fail it will be due to unconcern or lack of faith. Surely we will not have to admit either of these.



Jesse Bourne
First Baptist Church
West Liberty, Kentucky

music teacher in Oldham County.

The couple make their home at 101 Marshall Drive, Cherry Apartment 4, Louisville 7, Kentucky.

Lewis H. Lynch Moves From Bethel to Clear Creek

Lewis H. Lynch, director of development at Bethel College, Hopkinsville, has resigned that position to accept a position as assistant to Kenneth Clendaniel, director of development at Clear Creek. Clear Creek is a Baptist school for the training of adults, most of which come from the Appalachian Mountains, who enter the ministry.

The primary purpose of Lynch's new position will be fund raising and public relations in connection with a \$5 million campaign to enlarge the institution and build student housing.

Lynch has served Bethel College as chairman of publicity for the recently concluded \$250,000 campaign. He has also worked with churches to raise much needed operating funds for Bethel.

In addition to recruitment responsibilities, he has served churches as supply preacher, interim pastor and in various teaching capacities.

A native of North Carolina, Lynch has served pastorates in Florida, North Carolina and Kentucky. He left a pastorate at Fordsville, Ky., when he accepted the Bethel post.



E. V. HOWELL, pastor of Elsmere Baptist Church for the past 11 years, died January 7, 1964. Funeral services were held in the Elsmere Church and burial was in Forest Lawn Cemetery, Erlanger, Kentucky.

Kentucky Baptists

**TWINS RECEIVE
AWARD**—Mr. and Mrs. Bob Brown look on as Pastor John Redden, First Baptist Church, Clinton, Ky., presents Billy (left) and Bobby (right) with the God and Country Award from Boy Scouts of America.



Twins of Clinton, First Baptist, Receive God and Country Award

Twin sons of an active Baptist couple have been awarded the coveted God and Country Award from Boy Scouts of America.

The twins are Billy and Bobby Brown, sons of Mr. and Mrs. Bob Brown, members of First Baptist Church, Clinton, Kentucky.

The presentation of the awards was made by Pastor John Redden in the First Baptist Church, Clinton.

Mr. Brown has served his church as deacon, trustee, T.U. Director and has been instrumental in helping develop the building plans and program in which the First Baptist Church of Clinton is now engaged.

Pastor Redden writes: "These young men have worked very hard for these awards and certainly deserved them."

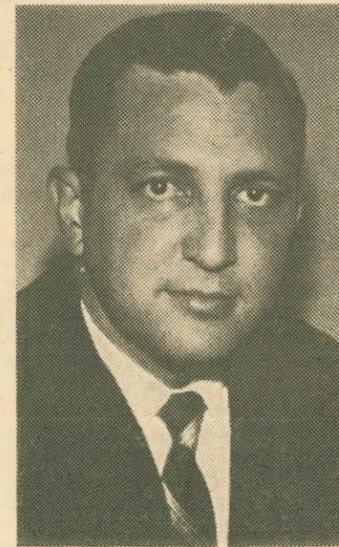
Mrs. Cole is the former Joyce Trout, daughter of Dr. George M. Trout, pastor of Grace Baptist Church, Lexington.

Cole has served on the Kentucky Baptist Convention Executive Board, was chairman of the committee on denominational cooperation of the Board.

Conference on Public Relations, Promotion and Creative Writing Scheduled

Sponsored by the Stewardship Department of the Kentucky Baptist Convention and the *Western Recorder*, a conference on public relations, promotion and creative writing will be held at Cedarmore, Kentucky Baptist assembly, August 24-26, 1964.

Speakers and conference leaders for the three-day meeting will include J. Marse Grant, editor of the *Biblical Recorder*, Raleigh, N. C.; Roy Jennings, curriculum coordinator, Brotherhood Commission, Memphis; and W. C. Fields, editor of *The Baptist Program*, SBC Executive Committee, Nashville, Tenn.



Kenneth Cole

KENTUCKY BAPTISTS AT WORK



Stewardship

Floyd Titsworth, Jr. Praises Envelopes

by Robert J. Hastings

Floyd Titsworth is pastor of the Grace Baptist Church in Shelbiana. He writes:

Our Financial Committee studied the envelope system of giving. Everyone agreed the system was good, but would it work in Grace Baptist Church was the big question. In our area tradition is against tithing. A few years ago our church would have lost its crowd if the collection plate had been passed during a revival.

But the Committee finally decided to recommend the envelope system. There was considerable discussion pro and con in business meeting. At first several thoroughly opposed the offering envelopes. The matter was fully aired and only three actually voted against them.

However, some of our leaders were a little "on edge" when distribution Sunday came. We were hoping ninety percent of the people would accept cartons of envelopes. The system was explained and much to our surprise one hundred percent of the people present voluntarily accepted envelopes. Even the people who voted against the system accepted cartons. No opposition has been heard.

Offerings are up even in the two Sundays we have used the envelopes. The wonder in everyone's mind seems to be now, "Why haven't we used these before?"

If you would like ideas for better utilization of envelopes, drop a card to Stewardship Department, Baptist Building, Middletown. Ask for the free booklet, *Packaged Envelopes: A Proven Tool*. Even if your church now uses envelopes, you will find new ideas in this booklet to get everyone to use them.

Woman's Missionary Union

State Meeting Speakers

by Mrs. Geo. R. Ferguson

Mrs. Archie G. Dunaway, Jr., a missionary nurse and her husband, a preacher, were the first Southern Baptist missionaries to live among the primitive, idol-worshiping Batonus of Nigeria. "When we went to Okuta in 1949 there were no schools, no churches and no modern medical services," she says. "The people had never heard of Jesus."

She began a clinic under a brush arbor, treating general illnesses until the women were willing to trust themselves

and their babies to her care. From this beginning has come the Okuta Baptist Maternity and Child Welfare Center, operated by Mrs. Dunaway and African assistants, with periodic visits by a missionary doctor from the nearest Baptist hospital, 46 miles distant. Besides doing medical work, Mrs. Dunaway works with women's organizations in the churches and preaching points her husband supervises. Mr. and Mrs. Dunaway have also helped reduce the Batonu language to writing and translated Bible portions and hymns.

Mrs. Dunaway was graduated from Tennessee College for Women, Woman's Missionary Union Training School, Georgia Baptist Hospital School of Nursing. She also studied at the Frontier Nursing Service Hospital at Hyden, Kentucky, and became a registered nurse midwife. She practiced nursing in the States before her appointment for foreign mission service.



Miss Davis



Mrs. Dunaway

The Dunaways have four children, two boys and two girls. During their current furlough they have an enlarged family as they are houseparents for missionary children attending high school in Louisville.

Mrs. Dunaway will bring the devotional missionary message at the opening of the Wednesday morning session.

Miss Anne Davis, director of the Baptist Community Center in Lexington, will bring the devotional missionary message on Thursday morning on the theme, "Great Things He Hath Done in the Cities." Miss Davis is a Virginian by birth. She is a graduate of Averett Junior College, Westhampton College and Carver School of Missions and Social Work. During her school years she worked in Baptist Centers near each school she attended. She served as a Home Mission Board summer student missionary in 1956. In 1960 following her graduation from Carver School, she was appointed by the Home

Mission Board as director of the newly established Center in Lexington. This work is sponsored jointly by Elkhorn Association, Kentucky Baptist Convention and the Home Mission Board.

Sunday School

Record Breaking Attendance At State Vacation Bible School Clinics

by Mrs. Lyman Austin

In an effort to make the State Vacation Bible School Clinics accessible to every association, two clinics were scheduled by the Sunday School Department this year. This scheduling along with an innovation in programming, resulted in the largest attendance in Kentucky history. In past years the clinic has consisted of a two-day program in one central location. This year an abbreviated one-day clinic was used.

In Madisonville, on February 25, 556 adults crowded into the auditorium of the First Baptist Church to hear Dr. Frank Voight of Virginia and Dr. C. R. Daley set forth the challenge and opportunity of Vacation Bible School.

The one-day schedule provided 3½ hours of conference time. Conferences were filled to overflowing; facilities were taxed; adjustments had to be made. The host church did a magnificent job in caring for the overflow crowd.

The high spirit of the day was evidenced by keen interest and participation in the conferences and good fellowship at the noon hour. Many expressed appreciation for the program and the availability of the clinic.

On Thursday, February 27, the same wonderful response came in Lexington. Calvary Baptist Church had made every provision to welcome the clinicians and faculty. Their beautiful new auditorium was filled to near capacity. Dr. James Barry of the Sunday School Board spoke of practical matters related to Vacation Bible School. Again, Dr. Daley spoke directly to our hearts, challenging all to real Bible study in Vacation Bible School this year. He directed our attention to some of its implications.

Representatives from 47 associations crowded into overflowing conference rooms. Again, interest was high. Despite the crowded condition, the conferences were both practical and helpful.

Rejoice with us in these two great days. A total registration of 1,060 Bible School workers, plus many children. This represents an increase of 160% over last year's attendance. There was an increase of 19 in the number of associations represented.

As a result of these two days of training, we anticipate more and better Associational Clinics. This should and will result in more and better Vacation Bible Schools in our churches this year.

Foundation

Pastors Praise New Film

by A. M. Vollmer

Following are some of the appraisals of the new film, "God's Will Through Yours."

One of the areas our people need much more information on and interest in is the importance of making a Christian will. It is vitally important that everyone have a will, in order that their wishes will be carried out concerning their material possessions.

It is important that all Christians have a Christian will. I have felt for a long time that many people have missed the point in not seeing the possibility of extending their influence for the Lord long after their death through a Christian will. Many people feel that unless they have a large sum of money, they do not need a will, but in reality everyone should have a will and the Lord's work should be included in it. The film, "God's Will Through Yours," graphically points this out and will certainly make an impact on all who view it.

T. L. McSwain, Pastor
Immanuel Baptist Church
Paducah, Ky.

I found the film, "God's Will Through Yours," very informative, inspirational, pleasingly accepted by our people and would highly recommend that it be shown in every church in our state.

Samuel E. Barker, Pastor
West Irvine Baptist Church
West Irvine, Ky.

First, let me say it is indeed one of the most impressive films that I have seen for a long while. Our people were delighted and impressed with its message and theme. I have heard many of our members comment very favorably about it, and have heard some of them say, "we need to attend to this important matter of making a will that will honor our Lord as well as taking care of my loved ones."

I want to highly recommend this lovely and challenging film to all our Baptist Churches.

Henry M. Downing, Pastor
Crestwood Baptist Church
Frankfort, Ky.

The film is available at the office of the Kentucky Baptist Foundation, Middletown, Kentucky, free. Write for your booking.

Church Music

First 1964 Regional Festival Breaks Record

by Eugene F. Quinn

The first complete report of a 1964 Regional Festival in Kentucky records a record attendance of 1,261 persons. Central Regional Festival had 411 at Carlisle Avenue in Louisville on February 28 and 850 at the First Baptist Church of Shelbyville on February 29. The 42 choirs participating comprised four church choirs, seven youth choirs, 23 junior choirs, seven primary choirs and one beginner choir. In events other than the choral events, 23 hymn players, four soloists, three song leaders, and three ensembles participated.

The participants represented 22 churches in five associations.

Gus Kalos of Louisville is the Regional Director.

The next Regional Festival to be held will meet at the First Baptist Church of Somerset. Adult and youth choirs and other participants will meet on Friday night, March 20. The juniors and younger children will participate

on Saturday morning, March 21.

"What Causes Tensions In Pastor-Staff Relationships?"

This is the title of an article in *The Church Administration* magazine for April, 1964.

Author Bob Burroughs of Oklahoma lists three solutions to such causes, as follows:

- 1) Plan for staff meetings;
- 2) Provide for fellowship among staff families; and
- 3) Learn to give and to take constructive criticism.

The complete article is on page 16 of the magazine. Reading it might forestall future problems.

Church Development

Better Church, Community, World

by G. R. Pendergraph

The slogan for the Church Development Ministry is: A Better Church, A Better Community, A Better World. This is not a new program. It is an effort to motivate our churches to discharge their responsibility as agents of

(Continued on Page 15)

Kentucky Baptist School Directory

Oneida Institute

Oneida Institute, school in the heart of the Cumberland Mountains, for the purpose of building high moral character through Christian education among children of the Kentucky Mountaineers.

DAVID C. JACKSON, President
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J. M. BOSWELL

President

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BAPTIST FORUM



(Continued from Page 5)

The Baptists don't even have an information booth in Washington. What is wrong with Baptists, representing 25 million people in the United States, more adults in fact than the Catholics? Don't we have the foggiest notion of the factors of public persuasion and influence? Will we never aspire to influence the government leaders, the intellectuals, the world's leaders in the thousands that swarm in Washington? I am frustrated beyond words that in my ten years as a career State Department official, I have met less than five Baptists in the diplomatic service. We must get some kind of misguided pleasure that Luther Rice founded Columbian College and that this mortgaged institute was the basis for George Washington University.

The principle of a Baptist University of America has been well-received, but only recently has any attempt been made to raise funds. Recently a Baptist layman liquidated his life's savings to obtain an option on an attractive 140-acre dairy farm in Leesburg, Virginia for a university site. The location is 35 miles from Washington, with access to fine highways and the National Airport, and in an area abounding with Government servants. The Baptist National University Committee needs \$15,000 to save this \$75,000 investment for Baptist education. Land in a parcel of this size is even now almost unobtainable and practically none of it can be subordinated as this property.

We Baptists deserve and urgently need an academic witness to the world in Washington, not to seek any denominational advantage, but to honor the Lord and preserve the separation of church and state.

Fairfax, Va. Lawrence H. Harris

What Can We Do About It?

Dear Editor:

It is becoming more prevalent each day that when a good, saintly person is portrayed on television it is either a Roman Catholic priest or nun.

If and when a minister of any other faith is portrayed he turns out to be a fake and a fraud.

What are we as Baptists going to do about this? Nothing?

Benton, Ky. Mrs. D. B. Lee

Answer: Many others have expressed similar concern. The only answer I know is for Baptists to wake up and train more of our young people for careers in journalism, radio, television,

and other communication media. The Romans did this years ago, and you see the results now.

When Is a Preacher Too Old?

Dear Editor:

I have been deeply concerned about a certain matter, and after much praying I felt it was time to do something about it, and from reading our *Western Recorder* I find others thinking along these lines also.

I would like to know what has happened to our Southern Baptist churches. Why do they no longer want a man as pastor of their church when he reaches the age of fifty? This seems to be the trend in our whole group of Southern Baptist churches. I am greatly disturbed about it, for I just can't believe the Lord is pleased with this situation, for past records show that many a minister's most fruitful years was after he reached the age of fifty.

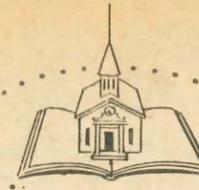
Do you believe that God puts a man on the shelf after he is fifty, when he is still a very healthy and active man, and willing to serve the Lord wherever he leads? Did God cast Moses or Abraham and many others aside because of their age? No, he used them, and they were looked to by many for leadership because of their years of experience.

A minister, like a doctor, spends many years in preparation for his work, and if the churches are going to cast him aside at the age of fifty, he has very few years to serve in that capacity. What is he supposed to do his remaining good years?

In the medical profession many doctors practice to the age of seventy and over, if they have good health. What about a messenger for the Lord, should he not be allowed to do the same? I believe that the same God who calls a man to the ministry will also let him know when it is time to quit.

I would like to ask all these people who are demanding young ministers, in preference to a man with experience (because of his age), how would they feel in their profession if people would say you are too old to run a grocery store, or practice law, or be president of a bank, or work for the government, you will have to step down and let a younger man do it. I might add here, take a look at the age of many of our men in the House and Senate. I could go on and on but need I mention more?

A Concerned Baptist



SUNDAY SCHOOL LESSON

By H. C. Chiles



MARY MAGDALENE AND THOMAS March 29, 1964

John 20:11-18, 24-29

This lesson, which concludes the present series of studies of "Personalities Around Jesus," deals with two important persons in the Gospels—Mary of Magdala on the western shore of the Sea of Galilee, known to us as Mary Magdalene, and Thomas, who was one of the Twelve, both of whom bore witness to the resurrection of Christ. Mary Magdalene was a victim of demon possession until Christ cast out of her seven demons, and thereafter she and other women accompanied Him and ministered to Him. There is no evidence or basis in fact or justification whatsoever for saying that Mary had been a prostitute. Thomas was the apostle who insisted on explanation and full proof, and for that reason has been remembered as a chronic doubter.

I. Mary Magdalene. John 20:11-18.

Certain women observed where Joseph and Nicodemus placed the body of Christ in the sepulcher, and then returned to their homes and rested on the Sabbath. Their hearts were sad because they thought their Lord was gone, never to return. When the Sabbath ended, Mary Magdalene, Mary the mother of James, and Salome bought aromatic spices with which to anoint the body of Jesus. Before sunrise on the morning after the Sabbath, Mary Magdalene went eagerly to the tomb to anoint the body of Christ as a token of her love for Him. Upon her arrival there she was amazed to find that the stone had been rolled away from the entrance, and that the body of Him Whom she sought was not there. Instead of lingering about the tomb in wonder about what had happened, frightened and mystified, Mary Magdalene ran quickly to Peter and John and informed them that the body of Christ was not in the sepulcher, hoping that this disturbing news would arouse their interest and their efforts to locate it. This alarming news caused Peter and John to investigate the matter hastily. They ran to the tomb and entered it, but were amazed when they failed to find His body therein, and they returned to their homes promptly.

Mary Magdalene was unable to remain away from the spot where her Lord's body had been placed. Knowing that His body was not in the tomb, Mary's grief increased tremendously, but it would have been far better had she been rejoicing that His grave was

empty, in proof of His deity and messiahship. Frequently we, like Mary, weep when we should be rejoicing. Mary tarried outside the tomb and gave full vent to her sorrow. She was mourning because her Lord, Who had done so much for her, was missing. She still felt that she could not give Him up, even though Peter and John had already done so and had returned to their homes. To stand by while others do likewise is not difficult, but to remain alone is evidence of real love.

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

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

Thrilled that Christ was alive again, Mary was about to fall on her face before Him and in typical Oriental fashion display her strong emotion by throwing her arms around His ankles and cling to Him when He said to her,

"Touch me not;" (or as it is sometimes translated, "Do not cling to me;") "for I am not yet ascended unto my Father." Then Christ commanded her to go and tell His disciples about His resurrection and forthcoming ascension. She promptly informed them about the glorious victory of Christ over the grave and the fact that she had seen Him. She also told them what He had said.

II. Thomas. John 20:24-29.

When the news reached the apostles that the women had seen Christ alive after His body had disappeared from the sepulcher, it was natural for them to assemble again in the upper room, that place of hallowed memories. While they were assembled there in mourning, Christ came through the closed door and appeared to them as the living One. He uttered again the words, "Peace be unto thee." He then gave them a task to perform: "As my Father hath sent me, even so send I you."

Thomas was not present at that memorable meeting. He should have been there, but he was not. Believing that Christ had stood for a lost cause and that He was dead, Thomas had lost hope. He was not present because he did not expect Christ to be there. Doubtless he would have been present had he known the Lord would be there. Because of his absence Thomas missed the privilege of seeing Christ, the thrill of a great joy, the gift of peace, the commission to a great service and a fresh anointing of the Holy Spirit.

When the other apostles sought out Thomas and informed him that they had seen Christ, Who had arisen from the dead, he refused to believe their testimony and demanded ocular proof saying: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

On the next Lord's Day Thomas was present with the other apostles. Christ appeared to them and reminded Thomas of his statement that he would not believe without positive proof, so He offered to permit him to inspect His wounds. When he did so, Thomas was convinced and immediately gave utterance to the brief but full and great confession, "My Lord and my God." Although he had previously shown the strongest tendency to doubt and unbelief, with one leap Thomas came to the place of the very highest faith.

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SPEAKING THE TRUTH

(Continued from Page 3)

little children and follow the implications wherever they lead. This right to criticize is the role of any responsible Christian college, and the disappearance of all such institutions would gravely impair our way of life.

My other reason for wanting to see church-related schools maintained is the unique ministry they afford in the realm of personal concern. I do not mean to imply that only denominational schools care for the individual. Certainly this can be found in many state universities, but admittedly it is not their chief purpose. However, at a first-rate Christian school, in addition to academic competency there is an added dimension—that constructive concern for the person that grows out of Christian “agape love.” And this factor is often the difference in the making or the breaking of a life.

At this point I can only set before you my own experience. . . . I doubt if I would be here today had it not been for a denominational school where truth and love coincided and enabled me “to find myself in the great plan of the ages.” Because of what such a school meant to me, I feel the Church would be immeasurably hampered without such an instrument.

This is how I understand the nature and purpose of Christian education. In this light, will you consider giving part of yourself—your interest and your money—that such a reality may not perish from our earth?

Christians Lack Faith Of Communists: Judd

WACO, Tex. (BP)—Christians don't care as passionately about their faith as do the Communists, said former Minnesota Congressman Walter H. Judd in a lecture at Baylor University (Baptist) here.

“Communism is a faith,” Judd said. “The conflict between Christianity and Communism is a conflict between two sets of values, two philosophies of life, and two faiths.”

Speaking at the W. R. White lecture series, Judd chided Christians in America because they “are not trying to change the world, but just to enjoy it. . . . They don't really want peace, but only to live in peace.”

A former Methodist medical missionary to China, Judd said Christians in America need to recapture their faith and rediscover their principles.

“We are to ‘seek ye first the kingdom of God’ and not seek first peace, prosperity, security or democracy,” Judd said. “The latter things are by-products. We are to seek first God's right relations,” he said.

The former Congressman and missionary compared the conflict between

America and Communism to a football game, stating that America is too interested in promoting better public relations between the teams, while the Communists are more interested in winning the ball game.

Judd emphasized America was founded by men who believed in God as the Creator who endowed men with certain rights. But the Communists say there is no God—no creator.

“We call their tactics devious and deceptive, but from their point of view, their tactics are proper,” he said.

About 1,000 Baylor students attended.

Annuity Board Creates New Department, Benefits

DALLAS (BP)—The Southern Baptist Annuity Board has created a new department to study the best means and methods for offering a group program that includes hospitalization, major medical and surgical benefits plus sum death benefits.

Executive Secretary R. Alton Reed said the board's aim is to have the program in force by January 1, 1965. Plans call for the department headed by a director, to be in operation by April 1, Reed added.

Reed said the department was created by action of the local board of trustees in a called meeting to comply with the Annuity Board's program structure approved by the Southern Baptist Convention last May in Kansas City, Mo.

The new benefits in the group program would be offered to any Southern Baptist pastor, church or denominational employee in state headquarters, agencies, boards and institutions who hold a certificate with the Annuity Board.

Adding this new group program would be another step in improving benefits offered by the board, Reed said.

Last year, a major step was taken when the added death benefit was given to members under age 40 in the Southern Baptist Protection Plan.

The added death benefit is a lump sum amount equal to the average salary on which the widow's annuity is figured. This benefit could be as much as \$4,000 for a natural death and doubled if accidental death.

Nine widows collected the benefit in 1963 in addition to their regular widow's annuity, Reed said.

The board's program structure as defined by the convention states in part:

“The Annuity Board should support the convention in its objective of the proclamation of the gospel by . . . (3) serving the churches and the convention and its agencies as counselor and, if necessary and desirable, as trustee or agent of any annuity fund, group hospital, or insurance plans.”

KENTUCKY BAPTISTS AT WORK

(Continued from Page 11)

our Lord more effectively. Like an individual Christian, the church should be growing in its ministry, and every new day should find it at a more advanced position than it was the day before and able to accept greater challenges and be a more effective witness for Christ than it was the day before. Some of our churches, however, have not developed any since their organization and many have developed very little. The purpose of Church Development Ministry is to motivate the local body to do a better job in building a better church.

Like the leaven spoken of in the New Testament, the local church should be contributing to the physical and spiritual betterment of the community in which it is located. It cannot be properly functioning as the “spiritual lighthouse” if it is satisfied with its own secure position and does not relate itself to the needs in the community. Jesus said, “Ye are the salt of the earth”, but salt that is kept in the container, does not season nor does it preserve. There are many avenues of service which can be rendered by the church to make for a better community.

It goes without saying that the ministry of the church is not limited to the local community, but has a worldwide responsibility. It is true that no one individual or group of individuals can make a contribution toward the betterment locally without making a contribution toward a better world for it is made up of local communities. However, the church should think in terms of adjacent communities and seek to do something that would for a better world. Hence the slogan: A Better Church, A Better Community, A Better World.

Training Union

Teacher Training Clinics On Baptist Heritage Week

by James Whaley

Five clinics will be held the week of March 23-27 on *How to Teach* the suggested books for Baptist Heritage Week. The clinics will begin at 10 a.m. and close at 3 p.m. In each clinic there will be conferences for each of seven books.

It is suggested that those attending bring a sandwich for the noon meal. The host church will provide the drink.

The dates and places are as follows:

- March
23—Porter Memorial, Lexington
24—First Baptist Church, London
25—Eastwood, Bowling Green
26—Eddyville, Eddyville
27—Beechwood, Louisville

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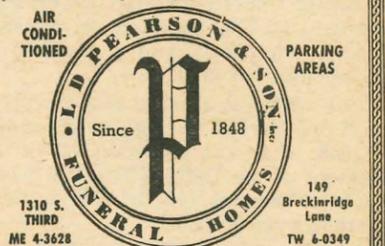
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Five Baptists on Jury For Jack Ruby Trial

by Jim Newton
Baptist Press Staff Writer

DALLAS (BP)—The life or death of Jack Ruby, on trial here for the murder of the accused assassin of President John F. Kennedy, may lie in the hands of five Baptist men and women.

Five of the 12 jurors sitting in judgment of the Dallas nightclub owner are Southern Baptists.

The other jurors include two members of the Church of Christ, a Christian Scientist, an Episcopalian, a Presbyterian, a Methodist, and a member of the Assembly of God.

Ruby, a Jew, is charged with the slaying of Lee Harvey Oswald on November 24, 1963. The shooting occurred in the basement of the Dallas City Hall while television cameras relayed the scene to a nation-wide audience.

The jury, described as a "cross section of the city of Dallas," was selected after attorneys questioned a total of 162 veniremen during a two-week period.

The first juror chosen, Max E. Causey of Garland, Tex., a suburb of Dallas, is a fairly active member of the First Baptist Church of Garland. His wife is a Sunday school worker at the church.

Causey, an electronics analyst, told the court he did not see the televised slaying of Oswald because he was attending services at the First Baptist Church of Garland when it occurred.

Allen W. McCoy, the second juror selected, is a Baptist who searched for an answer to the question of capital punishment in the Bible just before he was named to the jury panel.

McCoy's wife told newsmen following his selection that she saw him sitting up late at night with the Bible, looking for an answer to the disturbing question. Both are active members of the First Baptist Church of Irving, Tex., where they attend "as regular as clock-work," according to a church staff member.

All 12 of the jurors stated they had no religious or moral scruples about meting out the death penalty if the evidence warrants it.

Their statements came during a week when the Texas Baptist Christian Life Commission was beginning a study of the moral and Biblical questions involved in capital punishment. The commission is studying the issue at the instruction of the Baptist General Convention of Texas.

Other Baptists selected for the jury panel included:

►Luther E. Dickerson, 27, vice president of a tile manufacturing company who said he is a member of the Vickery Baptist Church, Dallas. Dickerson lives in Mesquite, a Dallas suburb.

►Mrs. Gwen English, 45, a bookkeeper for an oil company who said she attends Second Baptist Church.

►Mrs. Louise Malone, 58, the last juror chosen, an accountant for another oil company, who told the court she was a Baptist but gave no church membership. A sister living in Dallas said she believed Mrs. Malone "used to be a member of Highland Baptist Church," but was not sure.

A sixth juror, J. G. Holton of Grand Prairie, said he is a Church of Christ member but attends Eighth Street Baptist Church in Grand Prairie with his wife. The church is affiliated with the Baptist Missionary Association, not the Southern Baptist Convention.

Other Ruby-trial jurors and their religious affiliations include Mrs. Mildred McCollum of Garland, Assembly of God; Douglas J. Sowell, Church of Christ; Robert J. Fletcher, of Richardson, Christian Scientist; James E. Cunningham, Richardson, Episcopalian; J. Waymon Rose, Presbyterian; and Mrs. Aileen B. Shields, Methodist.

Baylor Hospital Gets \$100,000 Heart Lab

DALLAS (BP)—A new \$100,000 cardiac laboratory has been added at Baylor University Medical Center here to provide what hospital officials call "the finest equipment available and the most complete diagnostic laboratory service possible."

The laboratory, called the cardiac catheterization room in the radiology department, features a unique X-ray table for heart patients described as a "floating table."

Doctors have complete access to the patient from all sides of the unique table, which is electronically controlled and suspended on ball bearings so that doctors can move even a heavy man with just the touch of a finger.

All X-ray tubes and heavy equipment are suspended from steel girders in the ceiling rather than from the sides of the X-ray table as in conventional X-ray rooms.

During cardiac catheterization, a complicated technique in which long, narrow tubes are passed into the heart to measure pressures and blood flow, doctors can view the heart through an intensified fluoroscope, or on a specially-built television screen.

The list of highly technical equipment for the unique heart laboratory also includes a special 35mm motion picture

camera, an automatic machine to inject fluids into the heart, several types of catheters with microphones so doctors can listen to the heart at any valve or location, and equipment for injecting radio-active gas into the heart to enable doctors to detect holes in the heart.

1964 State Budgets Total \$58,814,778

by the Baptist Press

If state Baptist conventions meet their Cooperative Program budget goals for the fiscal year 1964, they will receive from cooperating churches \$58,814,778.

The states would keep \$36,570,370 to support colleges, children's homes, hospitals, state missions and other work carried out within each individual state.

Another \$1,453,667 would be "preferred items," generally used as promotion funds in the five states having these items in their budgets. There are 28 state conventions.

John H. Williams of Nashville, who compiled these figures from a survey of state convention offices, said the Southern Baptist Convention agencies' share of Cooperative Program funds for 1964 would be a record \$20,790,741, if all budgets in the states were reached.

Williams is financial planning secretary for the SBC Executive Committee.

The SBC Cooperative Program budget for 1964 (the calendar year and fiscal year for the SBC are the same) is \$19,187,355 to meet operating and capital needs. Some capital needs carried over from 1963 would have to be completed also.

However, SBC leaders expect to have \$750,000 to one million dollars during 1964 to distribute as advance funds to home and foreign missions. The advance funds are all receipts after the \$19,187,355 is collected. The advance is a sort of bonus for foreign missions, which get 75 per cent, and for home missions, which get 25 per cent of advance funds.

Williams' survey showed Florida, Oklahoma, Georgia, South Carolina and Maryland to be sharing the heaviest percentage of their Cooperative Program receipts with the Southern Baptist Convention.

Florida and Oklahoma both divide their collections 58 per cent for the state and 42 per cent for the Southern Baptist Convention. Georgia and South Carolina divide theirs 50-50, but first subtract "preferred items" of promotion. Still, 40 per cent or more of Georgia's and South Carolina's receipts are forwarded to the SBC when you compare the SBC allocation against the total year's budget. Maryland has a 60-40 distribution, weighted in favor of state causes.