

JUNE 7, 1962

RECORDER



WESTERN

Pastors and other leaders have
copies of this booklet.

(See page 4.)



PROGRAM RESOURCE BOOKLET

for use on

COOPERATIVE PROGRAM SUNDAY

JUNE 24, 1962

BY
PASTORS, SUNDAY SCHOOL SUPERINTENDENTS
AND CHURCH TREASURERS

KENTUCKY BAPTIST CONVENTION

STEWARDSHIP PROMOTION DEPARTMENT

H.G. SANDERS, Exec. Secy. • R.J. HASTINGS, Stewardship Secy.
BAPTIST BUILDING • MIDDLETOWN, KENTUCKY



Devine Services at Columbia

Pastor Charles W. Devine, of Ralph Avenue Baptist Church, Louisville, was the evangelist assisting Dr. A. H. Phillips, pastor, at the Columbia Baptist Church, Columbia, Kentucky, May 7-13. This revival resulted in 14 for baptism, 2 on promise of letter, and a number made public, warm-hearted response, drawing nearer to the Lord and His work, according to Dr. Phillips.

Editor Staples to College Work

Editor James R. Staples has resigned his work with the Baptist Beacon, Phoenix, Ariz., in order to become executive vice president of Grand Canyon College, in the same city, where he will be associated with President E. N. Patterson. Native of Arkansas, he held pastorates in Arkansas and Louisiana, became pastor of the North Phoenix Baptist Church in 1950, and editor of the state paper in the middle of 1960.

Two New Kentucky Libraries

The Church Library Service of the Baptist Sunday School Board added 57 libraries to its files in April. Georgia led all the states, reporting nine. Texas had seven, California six, North Carolina five, and other states followed with smaller numbers. Kentucky added two libraries—First Baptist Church, Maysville, T. Howard Kingston, pastor, and Mrs. T. Howard Kingston, librarian; and Spring Bayou Church, West Paducah, where William J. Sullivan is pastor, and Miss Margie Davis, librarian.

New England Southern Association

Representatives from Maryland and the six New England States convened in Boston, Mass., for a preliminary organization meeting of what is temporarily being called the New England Southern Baptist Association. Its next meeting will be at Emmanuel Baptist Church, Springfield, Mass., November 2-3, 1962. Owen Sherrill, Springfield, Mass., is interim moderator. Other interim officers are Eugene Trawick, Portsmouth, N. H., vice moderator; and Mrs. Thomas G. Hathcote, Northboro, Mass., clerk.

Dozen Laymen Work in Miami

Lucien E. Coleman, Memphis, Tenn., associate secretary of the Southern Baptist Brotherhood Commission, is directing twelve Southern Baptist laymen from three states in an evangelistic crusade among the Latin-American Refugees in Miami during June 13-17. While there they will be helping Milton S.

Leach, director of Spanish missions in the Miami Baptist Association. The Cubans are pouring into the Miami area at the rate of 2,000 a week, until now there are about 100,000 there.

South Carolina Assistant

Harold Cole is the new associate general secretary-treasurer of the General Board of the South Carolina Baptist Convention. Formerly he was state student director in both South Carolina and North Carolina, and more recently has been executive secretary of North Carolina Baptists' higher education council. He is succeeding, in his new work, Horace G. Hammett, who last November was promoted to the office of general secretary-treasurer.

Vassar Road in Poughkeepsie

Vassar Road Baptist Church was organized at Poughkeepsie, New York, on May 11; from the Poughkeepsie Baptist Mission, and Robert Hildreth, Newburgh, N.Y., has been called as its pastor. It is composed of 35 charter members, and they have stipulated 12% of their gifts for the Southern Baptist Cooperative Program. The church was sponsored as a mission by the Ridgecrest Baptist Church, Newburgh, N. Y., in 1960.

S.E. Baptist R.E. Association

The Southeastern Baptist Religious Education Association Conference will be held at Ridgecrest, N. C., July 25-26. Themes will include human relations, learning processes, adolescent and aging groups, tasks of ministers of religious education, church music, youth and children's directors, week-day schools directors and church secretaries. Program personalities include W. L. Howse, John Sisemore, Miss Nora Padgett, Keener Pharr, Robert Kilgore, Baptist Sunday School Board; Ernest J. Loessner, Findley B. Edge, and Robert Proctor, Southern Seminary; Walton Connolly, Virginia Training Union secretary; Frank Stubbs, Atlanta; Cliff Elkins, Winston-Salem; Alden Angline, Asheville; Joe Burnett, Darlington, S. C., and others.

AP's Cheavans to Baylor Journalism

Baylor University has promoted David A. Cheavans from visiting professor of journalism to director of public relations and chairman of the department of journalism. He was head of the Associated Press's state capitol bureau at Austin, Texas, for 20 years.

Recreation Secretary to Retire

"I plan to be a full-time grandmother to seven grandchildren," says Mrs. Agnes Durant Pylant, as she makes her plans to retire as secretary of the Church Recreation Service of the Sunday School Board July 31, 1962. She was a young people's director in Alabama and Florida churches, and taught dramatics and recreation at Southwestern Seminary, and was head of the Department of Christian Recreation at Wayland College, Plainview, Texas, before going with the Nashville Board. She has occupied her present position since the department was created in 1954. Starting with a staff of two persons, the service now has a staff of nine. When she retires, she will continue to write for the department and will be an approved field worker. She is already slated to teach this August at Glorieta and Ridgecrest Assemblies.

Vol. 136 No. 23 June 7, 1962

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

WESTERN RECORDER KENTUCKY BAPTIST BUILDING Middletown, Ky. Published Weekly by the KENTUCKY BAPTIST CONVENTION C. R. DALEY, Editor ROBERT L. POGUE, Business Manager

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HAROLD G. SANDERS, EXECUTIVE SECRETARY-TREASURER OF THE EXECUTIVE BOARD OF THE KENTUCKY BAPTIST CONVENTION.

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SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

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

Observe Cooperative Program Sunday In Your Church on June 24



I. Present the Cooperative Program Educationally

- 1. Use resource booklet (pictured on cover) to plan assembly programs, etc.
2. Distribute brochures, "Kentucky Baptists Reaching Out" (illustrated on page 16).

II. Take an Offering

- 1. Due to new closing dates, we are behind about \$100,000 on our 1961-62 Cooperative Program budget.
2. Let every church take an over and above love offering for the Cooperative Program on the 24th.
3. Make this truly "over and above" what your church is already giving, and encourage your treasurer to mail it on Monday, June 25, to Executive Secretary-Treasurer Harold G. Sanders, Baptist Building, Middletown.

III. Increase Percentage for 1962-63

- 1. World Missions Year is coming in 1963.
2. This summer and fall is the time your church will decide its 1963 Cooperative Program percentages.
3. Use June 24 to inspire your church to increase by two points the percentage of its total 1963 budget going for the Cooperative Program. For example, if your 1962 percentage is 18 per cent, move up at least to 20 per cent in 1963.

Welcome To This Special Issue

By the time you've flipped to page 4, you've suspected this is a special issue of the *Western Recorder*. And you're right!

As the TV announcer would say, when presenting a special program which took time normally allotted to other programs, "We wish to thank the sponsors of the following programs for relinquishing their time so that we may bring you this special program in living color."

In this case, the "sponsors of the following programs" are the editor, who has given up his highly-prized news columns (except for a few required to keep you up with urgent news), and the special columnists, who have yielded their space for this special edition.

"This special program," or edition, is about the Cooperative Program. What is the Cooperative Program? If you read this issue, you'll find out. Why do we need to have a special report on the Cooperative Program? This edition also answers that question.

People to People

"In living color" is copied from the TV folks but it applies here, too: (1) because this issue is using one color (red) to help make it more attractive to you, and (2) because any time you read about the Cooperative Program, you're reading "local color"—about people who use it to witness for their Lord, as your missionaries.

About people who benefit from it in hearing the word of God, in restored

health through medical missions, in loving care through homes for children and the aged. About people who make this all possible—you who give liberally in response to God's call.

Each year, Kentucky Baptists set aside one day for the observance of Cooperative Program Sunday. This year it is set for Sunday, June 24.

Three major objectives are set for this year. First, to present the Cooperative Program educationally in each of the 2,200 Baptist churches in Kentucky. Second, to overcome a \$100,000 lag in Cooperative Program receipts. Third, to help each church enlarge its vision for World Missions Year in 1963.

Colorful Brochures For You

To achieve the first objective, helpful educational materials have been provided each pastor, Sunday school superintendent, and treasurer. These materials provide useful suggestions for special Sunday school assemblies, messages, etc., on June 24. Colorful brochures entitled "Kentucky Baptists Reaching Out" are to be given to each family present on that day.

To achieve the second objective—overcoming a \$100,000 lag in Cooperative Program receipts—it is hoped each church will receive a special offering on June 24. 200,000 envelopes have been provided the churches for this purpose.

Regular, monthly support of the Cooperative Program in Kentucky is **keeping up** with the budget for the **first time**

Cover Data

Illustrated on the cover is a resource booklet containing ideas for Cooperative Program Sunday, June 24. These booklets are now in the hands of pastors, Sunday school superintendents, and church treasurers. They contain assembly programs on the Cooperative Program and other helpful information.

Use your copy to make Cooperative Program Day a significant occasion in your church. Present the Cooperative Program educationally. Then take a special offering to help make up the \$100,000 deficit in our 1961-62 budget, so that we can begin World Missions Year with all mission items provided for.

in over three years. This is a cause for great rejoicing. However, as far as the annual budget is concerned, we are behind about \$100,000.

Here is how this came about. Last fall the state changed the closing date for receiving monthly mission gifts from the 11th back to the 25th of the preceding month. This meant that the first "month" of the new budget year had only about 15 days. Accordingly, we have been about a half-month behind all this year.

This must be made up before the end of the budget year, which is just a few

(Continued on page 8)



GOSPEL OF TRUST

Isn't it a glorious feeling to trust someone fully? How secure a child feels when he has a daddy and mom whom he trusts for love, food, shelter! It's a good feeling: strong, sweet, sound. Happy such children—and such parents who instill in and merit from their offsprings' trust.

Isn't it a glorious feeling, as pastors and church leaders, to know that church members trust God and trust you as His servants? And how secure members feel with Godly leaders! Just to know that their leaders declare "the whole counsel of God" to them—how to be saved, how to "grow in the grace and knowledge of our Lord," and how to be good missionary stewards by bringing their tithes and offerings to a faithful missionary church! It's a good, Godly, gracious feeling. God gives it when it is merited.

Isn't it a wonderful feeling that a Baptist can trust God for salvation, trust his church for God's treasury, and trust his denomination to do mission work for Christ? Yes, a Baptist who has read Matthew 28:18-20, knows he is committed to preach the Blessed Gospel of Jesus to a lost world—but how? That is a real problem—how? Always, one's search leads him to trust his church and denomination, to pool the Lord's money to do the Lord's mission work. Is there any other way to please God? To win the lost world? Wisdom says "No". History says "No". God says "No other way". Jesus said, "I will build my church—go ye therefore."

Why not major on the missionary "Gospel of trust"? (1) Put the Cooperative (Mission) Program in your church budget for at least 10% of all income—and increase at least 2% more each year up to 50%. (2) On Sunday, June 24, Cooperative Program Day, inform and inspire your church about Baptist missions, and (3) take a special offering to help Kentucky Baptists do all we pledged this year to all mission causes. By a change in our calendar, we have but 9½ months to raise a 10 month's budget—we need \$100,000 plus!

Have your treasurer send me a check to cover the individual special Cooperative Program gifts from Christ's people in your church.

Trusting God and you, I am

Harold G. Sanders

Exec. Secretary-Treasurer
Kentucky Baptist Convention
Middletown, Kentucky



OUR OFFERING—"Bring ye all the tithes." Sunday by Sunday, Kentucky Baptists give of themselves and of their money to evangelize their state, the nation, and the world. On Cooperative Program Sunday, June 24, many Baptists will make an over and above gift for the 1961-62 Cooperative Program state budget. At least \$100,000 is needed.

I Like The Cooperative Program

By Lewis E. Rhodes

I like the Cooperative Program because it is a means to an end. It is not a thing, but a method of work. It is real. There is vitality in it. It has life and spirit. It is not cold machinery.

I like the Cooperative Program because it enables me to speak a foreign language to many nations. I can be in only one place at a time. I can speak only one language. My gift, however, distributed through the Cooperative Program puts me in Africa, Japan, and Brazil to speak through our missionaries the gospel of Christ in the language of the people.

I like the Cooperative Program be-

cause it enables me to become "all things to all men that I might by all means save some."

The Cooperative Program is my life, witness, talent, prayers, love, compassion, knowledge, training, and money added with others throughout our convention. Added together, they are divided and distributed "to all men, as every man has need."

When we do this together, God's people are found, "Praising God, and having favor with all the people. And the Lord adds to the church daily such as should be saved."

I like the Cooperative Program be-
(Continued on Page 23)



LEAD KENTUCKY — The Cooperative Program is the major support of the various agencies and institutions of the Kentucky Baptist Convention. The Convention, in its annual session adopts a state budget for prorating the Cooperative

Program funds for Conventionwide causes and in Kentucky. 1961-62 Convention officers are Verlin C. Kruschwitz (center), president; Elroy Lamb (right), first vice-president; and G. R. Pendergraph (left), second vice-president.



I Was There

Twenty years ago this summer a battle ended which had been going on for many years. It was a struggle between a school teacher in Georgia and the Lord who had called the school teacher to the ministry. The end came on an August afternoon when the school principal surrendered to the ministry and wrote his resignation to the school's board of trustees.

The first problem for this new preacher was further preparation. College training had been at two Baptist schools, both supported by Georgia Baptists. An academic scholarship and a work grant might not have been sufficient for this boy to have a college education without denominational support of the colleges.

The 24-year-old ministerial student arrived in Louisville on the L. & N., having left his wife and baby in Georgia because of scarce living quarters in 1943 in Louisville. He enrolled in Southern Seminary on faith and a work grant. Once again it was Baptists—Southern Baptists this time—who provided a tuition free seminary for an almost penniless preacher to study at the feet of the best in Baptist teaching.

It was two Kentucky Baptist churches that called this student as pastor the next year and made it a little easier for him to be reunited with his wife and two boys by this time. Six years at the seminary were busy but happy ones.

When the preacher was ready to leave seminary, an unexpected door opened. He was invited to teach at a Baptist college. Once again it was Baptists—Kentucky Baptists—who supported a Christian school where a teacher could meet and try to help hundreds of young people in preparing for life. Part of the teacher's salary came from Kentucky Baptist churches and two more boys came along to make a salary all-important.

And then it was a wonderful Kentucky Baptist church where the teacher was invited to become pastor. Here the preacher could help the members see the importance of what they put in their offering envelopes for the Baptist work at home and around the world.

One day into the pastor's study walked a 13-year-old girl who had already married, left her husband, and refused to go back to him or to her own folks for good reasons. She needed help in many ways, including a home and an education. It was a Baptist boarding high school which offered her a chance. She made good and received her high school diploma knowing that Kentucky Baptists were mainly responsible for it.

Then it was college for her, only to break down physically under the long strain. Without money or family to care for her, where would she find treat-

ment except at a Baptist hospital. The huge bill given her upon her release was marked, "Paid in full by Kentucky Baptist Sunday Schools." This hospital is being paid for in part by Kentucky Baptist contributions each week.

Eventually this preacher left the pastorate to be a denominational worker in Kentucky. The same day he started denominational work, the Kentucky Baptist Building in Middletown was dedicated. It had been built and was being paid for with offerings from Kentucky Baptist churches.

As a denominational worker, he has had opportunity to visit some of the Baptist mission fields. In Panama and Arizona he saw home missions in operation. In South America he thrilled at the caliber and dedication of Southern Baptist missionaries. The sight of a dollar in a Baptist offering plate took on new meaning.

On and on this story could go. These incidents mentioned are only part of a story I know well. It's my own story. I cannot review the last twenty years of my life without a humble heart of gratitude for Baptists, in Georgia, in Kentucky, and everywhere else. Whatever I am, I am by the grace of God and Baptists who use a wonderful plan called the Cooperative Program. I'll be thinking of this on June 24 when I'll have an opportunity to express my gratitude.

Most Baptists have never received so much benefit from the Cooperative Program. But it is more blessed to give than to receive, and I hope you'll remember this on June 24.

Southern Baptists These Days

Today Southern Baptists are in annual convention in San Francisco and everyone should say a special prayer—a prayer of thanks and a prayer for guidance. It's a long way we've come as a people of God since 1845 when a small strife-torn group of Baptists met in Augusta, Georgia, to organize the Southern Baptist Convention.

How manifold have been God's blessings! Southern Baptist growth and impact upon American culture have been phenomenal in the eyes of all. No one could have predicted such success by such an unpromising group.

What a contrast between the early struggles of Southern Baptists and the picture of us today! We'll spend more by far getting to and from this year's convention than all Southern Baptists could count in their churches in a whole year back then.

But we are not without our worries these days. Many are wondering if our real woes are not just coming upon us. Are we still humble enough to be used by God or are we so self-reliant as to depend upon our own resources?

Some things don't make sense about us. We act more like the world of greed and selfishness from which we are supposed to be redeemed than we do like children of light.

We have passed the 10,000,000 mark in numbers, but one of every two of us loses the glow in one year. We've preached and taught stewardship, but failed to get our missionary message across because about 90 cents of every offering dollar is kept within the local church.

We've built six seminaries and scores of colleges

but now wonder about what is being taught in them. We talk about love and fellowship but our words and writings about each other sound more like the Psalmist's prayer of vengeance upon his enemies.

The year 1962 might be more critical for Southern Baptists than 1845. Then little of anything was expected of us. Now by our own estimate as well as that of some others, almost nothing is beyond us.

In retrospect it appears God was with Southern Baptists in bright and dark days. What will it look like when San Francisco in 1962 is looked at in retrospect? Need we ask again for prayer?

First Baptist Church, Paris, Kentucky, April 23 through 29. This joy was highlighted not only by the hospitality of the great members of that church, whom you once served as interim pastor, but also by the fellowship and privilege to labor with the pastor of this church, Fred T. Moffatt, Jr.

I have never seen a more wonderful pastor to his people than Brother Moffatt. In my humble opinion, no pastor has a more compassionate heart for the lost and the un-enlisted than he. He has such a marvelous grasp of the truths of God's Word that he can speak them eloquently to adults or tell them simply to a child. The Lord blessed in this revival with thirty-nine for baptism and seven by letter. Six of this number came into the membership of the church on Easter Sunday under the preaching of Brother Moffatt. Since the revival has ended, at least five have come by rededication of lives and one by letter and one young man has surrendered to the ministry. Brother Moffatt knew exactly the right places to take us during the revival where we found people so very responsive to the idea of making public their decisions for Christ.

So often, dear Editor, the state paper only mentions a word about the evangelist, but I think, when results like this have happened, that credit should be given where credit is due and the pastor, instead of the evangelist, should receive credit for the success of this revival. This is proven by the fact that Brother Moffatt had additions the Sunday before the services officially started on Monday night and he has had marvelous results since the special services ended. The rededications that he has had since that time are significant, I feel, in that there were no rededications made public during the time of the revival services even though forty-six additions were experienced by the church.

I have many kind thoughts when I think in the direction of Middletown. Send all unhappy Kentucky preachers to Arkansas, "the Land of Opportunity!"

Devotedly,
Forrest City, Ark. Sameul C. Gash

BAPTIST FORUM



Misses Convention by Choice

Editor:

Permit me, please, to voice a hearty and loud "Amen!" to your editorial of May 24 issue of the *Western Recorder*. I refer, of course, to the "far too distant" meeting of the Southern Baptist Convention in San Francisco.

There may be some of those aspirants of the meeting in 'Frisco who will pass off any opposition to the meeting from us who do oppose it with the comment, "Oh well, they're bitter because they can't go." If this or any such attitude, should be their reaction, then let me say that many of us who are not going COULD go, but for the sake of our mission program, our churches, our charitable and educational institutions, we elect to stay at home. Our money can go for better causes than a "vacation trip" to frivolous 'Frisco.

If the accusation of "bitter" may be the aspirant's reaction, then I must reply—"True!" For, indeed, I am bitter (and not only me but a great host of Southern Baptists) over the way the co-operative dollar is being spent to finance meetings such as this year's convention in places so far away that many of our pastors and institutional workers are embarrassed to ask their churches and respective institutions to pay their way. And, as for the layman—well, he knows it's completely out of his reach unless he owns a Texas oil well!

I'm cognizant here that we've done a tremendous job in some of these areas of building churches and winning respect of the community. However, I also recognize that the job has been done by some outstanding and faithful "pioneer" preachers and their wives and families who have withstood the malicious stares and doubting sneers of some of the townspeople in the pioneer areas, who looked upon these faithful few as if they were a gypsy group unwanted in the community.

While these faithful men and women of Christ's cause, and representing the Southern Baptist movement, were and are, slowly hammering out a place for churches in the pioneer areas, our progress is hampered by the spending of money on far away conventions as well as many other meetings that prove to be unnecessary. If anyone doubts the struggles that some of these pioneer area preachers are having, I refer them to read your recent editorials on the work in Arizona and invite them to investigate the work in Ohio, Michigan, California, Pennsylvania and other pioneer areas.

As for the impressions that might be made by holding our conventions in places like San Francisco, Atlantic City and even Miami Beach, I seriously doubt that such meetings will have much of a positive impact upon the people of these areas insofar as boosting the mission cause. We can create a more favorable impact and a more lasting impression by pouring more of our money into these areas for mission causes.

It seems to me, as well as other Southern Baptists with whom I have talked, that we would be much better off by convening in cities like St. Louis, Kansas City, Houston, Dallas, Fort Worth, and, possibly, Louisville. At least, these cities are fairly equi-distant and they're not recognized as resort or vacation spots. Thus, we could meet in a conducive atmosphere becoming to our way of life and get down to *serious* business.

Thank you for speaking frankly, honestly, and sincerely on not only this one issue but other vital issues within our convention.

Jackson, Tennessee T. Max French

Appreciation for Pastor

Editor:

It was with joy that I fulfilled a revival engagement as evangelist with the

A STEWARDSHIP CULTIVATION PROGRAM FOR BAPTIST ASSOCIATIONS



New Program

A new stewardship program for associations is being used in Kentucky in 1962. Step by step procedures are described in the manual illustrated at the left. Associations already committed to this program in 1962 include Booneville, Breckinridge, Blackford, Caldwell, Casey County, Christian County, Greenup, Green Valley, Laurel River, Liberty, Owen County, Severn's Valley, Taylor County, Three Forks, Upper Cumberland, and West Kentucky.

The program was demonstrated last year in the Green Valley Association. Following last year's test use, the program was published for use by all associations in Kentucky desiring it.

Simply stated, the purpose of the Cultivation Program is to reach every church with the missionary and stewardship message. Specifically, there are three objectives.

First, to interpret the Cooperative Program so the average member in every church will understand and appreciate it. Second, to aid the association in raising its budget. Third, to assist the churches in the latest methods and materials for stewardship promotion.

The plan uses the existing associational organizations as fully as possible, such as the associational Brotherhood and W.M.U. organizations.

In addition to the emphasis on missionary giving on Cooperative Program Sunday, June 24, the use of this Cultivation Program will give added information and inspiration on the Cooperative Program to churches in the associations mentioned above.

Principles for Figuring A Tithe

[Regular Cooperative Program support depends on faithful Christians who week by week set aside the first tenth for their church. In this reprint of a tract published by the Stewardship Commission, you will find the answer to many questions about determining the tithe.]

You want to tithe. You sign a pledge saying you will give one tenth of your total income through your church. Then three problems arise. First, with payroll deductions and various business expenses, you face difficulty in knowing what part of your income to tithe. Second, you wonder how you are going to manage one tenth for your church since most of your present income already goes for living expenses. Third, how to divide the tithe among the children.

If these are your problems, this tract may help you. Remember, however, that the last thing anyone wants to do is write a rule book on tithing. Jesus directed one of his most stinging rebukes at the Pharisees with their detailed plans for figuring the tithe. However, basic principles can be given. Here are some. You may think of others.

Help in Figuring the Tithe

1. *Principle one:* Do not say you are a tither unless you give one-tenth of your total income. This should go without saying, but it is doubtless true that some church members consistently claim to give one tenth, knowing that their actual gifts, Sunday after Sunday, are far below the tithe.

2. *Principle two:* The tithe is not a tax. Unfortunately, some have compared the tithe to income tax, with elaborate

suggestions for figuring deductions, allowances, refunds, etc. One who determines his tithe on the basis of "How little I can give" is likely to violate the whole spirit of tithing.

3. *Principle three:* A tither will give one tenth of all his increase, i.e., of anything that comes into his possession which benefits him in a material way. This increase may come in many forms: as income, gifts, interest, rents, royalties, honorariums, payments, capital gains, bequests, inheritances, bonuses, judgments, awards, etc. Unfortunately, many persons on wages or salaries never stop to consider the amount of their total income. He may think that salary consists only of the amount of money actually received in the paycheck. He often overlooks the fact that the employer is acting only as his agent in withholding enough to pay income tax, Social Security, insurance, etc. But this money is withheld from the employee's earnings to pay the employee's obligations. Someone answers, "But I never have the money in my possession, therefore I do not figure it is my responsibility to tithe it." All right, why not ask your employer to withhold enough to pay your food bill, car payments, etc.? Thus, you could "save" even more on your tithe! Such reasoning, of course, is ridiculous, and is simply mentioned to show the absurdity of saying that money withheld is not a part of one's actual income. A conscientious tither will secure from his employer—if he does not know already—the amount of his total earnings before deductions in making his pledge to tithe.

3. *Principle four:* A tither may logically deduct legitimate expenses in securing his income. (The word "deduct" has some objectionable features, but is used here for lack of a clearer term.) The only problem is in defining "legitimate expenses." In the end, each Christian must decide this in the light of his conscience and the leadership of the Holy Spirit. This may help: A legitimate expense is one that is over and above the normal expenses of daily life that one would expect to incur whether he were digging ditches or building a skyscraper! One would expect, e.g., to spend a nominal amount for transportation to work as a regular expense of "living." But extensive travel in connection with one's work would not be a regular expense of normal living, and hence would not be tithed. One would expect, e.g., to pay taxes and insurance premiums on his home and family as a part of normal living, regardless of his vocation. But taxes and insurance on business property would be a peculiar expense of doing business and would not be tithed. A mother who must work to support her children or an invalid husband might not give a tithe, e.g., on the amount required for a housekeeper or maid. But a wife who chose to work simply to get away from the routine of homemaking would want to give a tithe of the money she spent on extra help. Other examples might be cited, but these should suffice to illustrate the principle.

5. *Principle five:* Those who have the most difficulty in determining the tithe

(Continued on Page 22)

SPECIAL ISSUE ON COOPERATIVE PROGRAM

(Continued from Page 4)

weeks away—Aug. 25. The only apparent way to make up this \$100,000 is for every church—regardless of what it is now giving—to take a special offering on June 24.

Remittances June 25

This year, church treasurers are asked to forward the June 24 offering on the following Monday, and not wait to include it in the regular monthly remittance. Only thus can the effectiveness of the June 24 offering be accurately measured. Special remittance forms will be sent to the treasurers just before June 24 for their use on Monday, June 25.

The third objective is to help each church enlarge its vision for World Missions Year in 1963. It is hoped that the regular monthly (or weekly) Cooperative Program gifts of the churches in 1963 will make possible a great mission advance.

However, most churches will determine the percentage of their 1963 Cooperative Program gifts when they make up their new budgets this summer and fall.

A careful explanation of the Cooperative Program on June 24 will help each congregation to lift its sights when it adopts its 1963 budget later in the summer.

Cumberland College Senior Awarded \$3,000 Chemistry Fellowship by Purdue U.

By Allen Harrod

WILLIAMSBURG, Ky., May 25.—James Meeks, a graduate of Evarts High School, Evarts, Kentucky, and a senior this year at Cumberland College has been awarded a \$3,000 fellowship in chemistry at Purdue University, Lafayette, Indiana.

Meeks has a double major at Cumberland in chemistry and mathematics. He was also an active member of the Student Council and vice-president of the Engineers Club in 1960-1961 and president in 1961-1962.

At Cumberland, he has served as a laboratory assistant in the Chemistry Department and has maintained a "B+" average.

ENVELOPES —

200,000 of these special offering envelopes have been distributed to Kentucky churches. Use them on June 24 to help our state Cooperative Program "catch up" the \$100,000 needed. If you do not have a package for your church, contact your associational missionary. If he has none, write the stewardship promotion department, Baptist Building, Middletown.

EXTRA

My offering for world missions in the Kentucky Baptist Convention and the world through the COOPERATIVE PROGRAM.

Name _____ \$ _____



I make this offering with the understanding that it is over and above any amounts set up in our regular church budget for the Cooperative Program.

What is the Cooperative Program?

Why was it necessary? What is the secret behind its success?

To answer these and other important questions, read the vital material below.

Before the Cooperative Program Was Started

Before the Cooperative Program was started, how did the denomination carry out its missionary work?

Through special offerings. In fact, most everything relied on special offerings. Almost every Sunday, it seemed to many churches, a representative from some worthy Baptist agency was on hand to plead his agency's cause and take an offering for it. Plan ahead? Few agencies could do it effectively. They could not accurately know from year to year what success their appeals would have. Suppose, for instance, they had the misfortune of appearing at churches known for their liberality on the Sunday a blizzard prevented even the hardest from getting to church. Their offering? Little or nothing, even though their cause was very deserving. Someone has said the effort to raise money in these days "was just one big case of mass confusion."

Example, please.

Claud B. Bowen, Greensboro, N. C., minister, tells about his experience. "When I was serving as Educational Secretary of the Foreign Mission Board many invitations came to me to present the cause of world-wide missions. A rural church in Virginia called for me to preach a missionary sermon, after which a collection was to be taken for Foreign Missions. Upon arrival I was told by one of the leading laymen, "Last year we had an \$18 sermon, and I hope you can beat it this year!" I accepted the challenge and when the money was counted, there was \$25. Can you imagine every agency competing each year with the past record and with other agencies? That is exactly what we had before the Cooperative Program. The number of worthy appeals became so great, the churches were forced to neglect some of them, or to neglect their own local work or both."

How did the Cooperative Program begin?

A Special \$75 Million Campaign to raise money for a number of nationwide Baptist objectives was launched in 1918. Although it did not receive its total pledges of more than \$92 million, it collected \$58½ million and demonstrated the need for more system in raising and disbursing the finances of the Convention. A Southern Baptist Convention Committee on Business Efficiency recommended better budgeting methods for the Convention. The Cooperative Program, launched in 1925, provided a unified budget.

What are the two most important reasons for success of the Cooperative Program?

1. It is a joint effort of the state conventions of Baptists and the nationwide Southern Baptist Convention. Kentucky and 27 other state bodies use it as their "unified budget." It also is the "unified budget" of the Southern Baptist Convention.

2. It unifies all the work of the state and national bodies. Every agency of the Kentucky convention receives support from the Cooperative Program. In the Southern Baptist Convention, every agency except two—the Sunday School Board and the Stewardship Commission—receive Cooperative Program funds.

How is the distribution of funds through the Cooperative Program decided?

In the states, a budget committee of the Executive Boards usually drafts a proposed distribution of funds for the year ahead. The Board itself approves the budget and submits it to messengers attending the annual state convention in the fall.

Not only does the Kentucky state budget provide something for each college, hospital, children's home and form of state mission work, but it provides a percentage to be forwarded to the treasurer of the Southern Baptist Convention at Nashville.

How much stays in the state and how much goes to the Southern Baptist Convention?

In Kentucky, all Cooperative Program receipts are divided on a 65-35 basis. In other words, for every \$1 recorded, 65 cents stays in Kentucky and 35 cents goes on to the Southern Baptist Convention. On an average, about one-third of all state Cooperative Program receipts reach the Southern Baptist Convention treasurer.

Then, Kentucky is above average in the amount it sends to work outside Kentucky?

Yes . . . but by no means the highest. Georgia Baptist Convention sends about 44 per cent of its receipts to the Southern Baptist Convention. Florida, Maryland and Oklahoma each send about 40 per cent. Several of the conventions in the North and West, called "pioneer areas" where Southern Baptist work is still young and struggling, send less than a fourth.

Trace the Cooperative Program dollar.

The Cooperative Program dollars come from the gifts of Baptists who see in this plan a way to support the wide variety of missionary causes needed to win men to God in a complex world of the 20th Century. In many cases, the treasurer of a church counts the Sunday offering, figures the Cooperative Program amount from the church's annual budget division and forwards during that week the proper sum to the state Baptist convention treasurer. He makes 52 weekly installments. The state treasurer collects the weekly sums from all the churches and makes a semimonthly or monthly distribution to agencies within the state and to the Southern Baptist Convention. In Nashville, every Tuesday at the Southern Baptist Convention treasurer's office is known as "distribution day." Money received from the states during the week is distributed to the agencies.

Does the Cooperative Program mean I can not designate?

No. All specially designated gifts are used only in the manner for which they were given. While special offerings certainly help, the backbone of the work depends on the Cooperative Program. For

example, while the Home and Foreign Mission Boards vitally need the Annie Armstrong and Lottie Moon Offerings, they also recognize that the basic support for their work is through the Cooperative Program.

How does a church decide what it will give through the Cooperative Program?

Usually this is done once a year, when the congregation adopts its annual budget. Many churches put the Cooperative Program right at the top of their budgets, and increase the percentage they give each year.

What do you mean by "increasing the percentage?"

It works like this. Each church teaches its members that they should give on a percentage basis of all they earn. The suggested starting percentage is a tithe, or ten per cent. Thus, if an individual's income climbs, he gives more. If he is out of work and earns less, then his tithe is less. The same with a church giving on a percentage basis. It votes to give, say, 18 per cent of its total budget income to world missions through the Cooperative Program. Thus, if church income climbs, the treasurer sends more for the Cooperative Program. If church income drops, the number of Cooperative Program dollars drop. Thus the pastor can say when receiving the offering, "Of all we give this morning, a part of each dollar goes for missions."

Are you saying then that a church should "tithe" to missions?

Not at all. Tithing is for individuals, not churches. Some churches avoid giving 10 percent for the Cooperative Program, so members will not get the wrong impression about a church "tithing" to missions. Thus, they set the Cooperative Program percentage at 11 per cent or any percent other than 10. Once a church adopts a definite percentage, it tries to increase that percent each year.



*Sharing Christ
with the Whole World*



BETHEL BANQUET—Dr. Gabe Payne, former Hopkinsville physician now residing in Nashville, relates his experiences in Hawaii while speaking at the freshman-sophomore banquet at Bethel College. Pictured with Dr. Payne is Mrs. Payne, who accompanied her husband and other physicians on a medical mission tour around the world several years ago. More than 190 students attended the annual affair.

Kentucky's Ethel Harmon Begins Missionary Furlough

Miss Ethel Harmon, Southern Baptist missionary to Nigeria, is scheduled to return to the States May 22 for a year's furlough. A native of Rye, she will make her furlough home on Cumberland Falls Route, near Corbin, Kentucky.

Miss Harmon's fellow missionaries and thousands of African Baptists link her name inseparably with Sunday schools and Vacation Bible schools. Since missionary appointment in 1938, she has directed these phases of Christian education for Nigerian Baptists. On occasion she has also taught in Nigerian Baptist schools and directed the Baptist Training Union of Nigeria.

Miss Harmon received her education at Cumberland College, Williamsburg, Ky., Georgetown (Ky.) College, and Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville, Ky. She taught in the public schools of Whitley and Harlan counties, in Kentucky, for ten years before missionary appointment.

Tennessean Retiring

After being for the last 18 years in the Sunday School Department for the Tennessee Baptist Convention, Jesse Daniel is going to retire effective December 31, 1962. Native of Olaton, Ohio County, Kentucky, he has spent 35

years in Sunday school work in Tennessee, for prior to his present work he had been engaged in Vacation Bible School work, and Brotherhood work for Tennessee Baptists from 1938 to 1944, and for six years was secretary of the Sunday School Department of the Sunday School Board. He attended Hall-Moody College, Martin, Tenn.; Union University, Jackson, Tenn.; and George Peabody College, Nashville.

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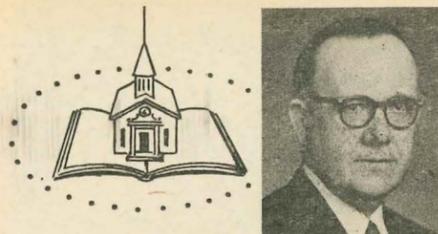
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SUNDAY SCHOOL LESSON

By H. C. Chiles

THE PRAISE OF THE REDEEMED June 17, 1962

Revelation 7:9-17

One of the important activities of an obedient Christian is the expression of his adoration, thanksgiving and praise to God for saving him from his sins. How much time do you give to praising God for His marvelous blessings? Nothing will dispel the blues and disperse the clouds of despair like praising Him. The Bible repeatedly exhorts Christians to praise the Lord.

Through the centuries millions of faithful Christians, living in obedience to the will of God, have been subjected to severe persecution, but God never forsook a one of them. One of those who suffered for Him was John, the penman of the book of Revelation. The circumstances and occasion of the visions of the Lord and directions from Him occurred while John was in exile on the island of Patmos in the Aegean Sea. John had been banished to this island because of his faithful preaching of the Word of God and the gospel of Christ. It was while he was suffering banishment for Christ's sake that he heard God's voice directing him to write what he saw in the visions which God gave to him and send the record to the churches in Asia.

In his vision John saw four angels standing at the four corners of the earth to hold back the four winds lest they break forth in destructive power before the appointed time. These angels represented providential delay in the execution of judgment. Another angel ascended from the east, bringing the seal of the living God, and commanded the other angels not to permit the winds over which they had control to injure the earth, the sea or the trees until the seal was placed upon the foreheads of the servants of God. This seal was a mark which denoted God's ownership and distinguished His servants from all others.

Chapter seven contains the record of what John saw and heard in connection with the sealing of the 144,000 from the twelve tribes of Israel. They were sealed in order that they might not be harmed, but carried safely through any and all danger. The seal of God upon them guaranteed their protection and preservation.

These verses in today's lesson have to do with a specific time and a certain

people in connection with an event yet to take place. Nothing like the deliverance which is described here has ever taken place. This is a reference to a future ingathering of newly redeemed ones from every division of humanity then living on the earth.

Two significant things are here noted about this group, namely, their great number, and their coming from all nations and races in the world. Notice that it will be a great multitude, too numerous for any one person to count.

This innumerable multitude will be standing reverently, confidently and triumphantly before the throne and the Lamb. Their triumph will be the result of their salvation through the blood of Christ and of their consequent faithfulness and obedience to the Lord. They will be standing in token of subjection and of a willingness and desire to serve Him Who sitteth upon the throne. These redeemed ones will have immediate access to God's throne, offering their praise direct. They will be arrayed in white robes, the emblem of righteousness and the only vestments that would enable them to feel quite at home there. These white robes will be the symbol of redemption by means of the blood of Christ, freedom from sin, purity and preparedness to serve in the presence of God. Not a single spot inconsistent with that holy place will be seen on them. Washed in the blood of the Lamb, they will be perfectly at home and at ease before the throne of God. The only thing that can give anybody any standing before God is to be washed in the blood of Christ.

In the hands of this great company will be palm branches, suggestive of previous conflicts and symbols of joyous victories. The people will be waving these palm branches in their hands as emblems of honor and of victory over sin and trouble in the world from which they will have come. The struggle will be over, the conflict will be ended and the victory will be won. This is indeed a glorious picture of complete redemption. All who have been redeemed and who have emerged triumphant will sing joyfully, "Salvation to our God who sitteth on the throne and unto the Lamb."

While the multitudes will be standing and shouting their gratitude and praise, the angels surrounding the

throne will be prostrating themselves in the adoration and worship of God.

Where will this mighty host of people come from? They will be the ones who have been saved and brought out of the great tribulation. They will have been cleansed by the blood of the Lamb, which is the way all men must be saved in every dispensation.

This throng of tribulation saints shall stand "before the throne of God;" shall "serve him day and night;" shall be satisfied for they shall "hunger no more, neither thirst any more;" shall be sheltered for "neither shall the sun light on them, nor any heat;" shall be sustained, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters;" and shall be solaced, for "God shall wipe away all tears from their eyes." Everlasting consolation will be the portion of all God's people.

This great multitude of God's children will be serving Him continually. Moreover, they will greatly enjoy His abundant provision. Thus in the beauty of figurative speech we are assured that God's provision for His children will satisfy completely every need of theirs. They will have divine guidance and everlasting joy. There will not be anything to cause anyone to shed a single tear.

Kentuckian Writes About Luther Rice

Mrs. George E. (Saxon Rowe) Carver, of Louisville, is the author of an article, "A Memory Comes Alive," a story of **Luther Rice**—the Baptist missionary who spent some time in India and then spent the remainder of his life preaching foreign missions in America—for the June issue of *Ambassador Life*, boy's publication of the Brotherhood Commission, Memphis.

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Missionary Couple Feels Presence Of Cooperative Program

By Byran and Vickey Brasington,
Missionaries to Peru

I have never met "Mr. Cooperative Program" as such, but looking back over my life he becomes a very real presence.

During my first G.A. Camp I would have said there were just a bunch of happy-go-lucky girls and their leaders present, but "Mr. Cooperative Program" had an active interest in our activities. I'm sure he was smiling very benevolently behind scenes as we studied missions and frolicked about.

As a teen-ager at DeLand (Florida) Baptist Assembly, where I made a commitment for Home Missions, I met many wonderful people. "Mr. Cooperative Program" was not among them, but now I know he had a part in making that life-changing week possible.

He really began his greatest contribution to my life at Stetson University. When I think of the possibilities it makes me shudder. Without a college education, there would have been no mission service in my future. There would have been no college education without the scholarships, and there would have been no scholarships for me without "Mr. Cooperative Program's" support of our Baptist University. I wasn't aware that I was being prepared for the mission field, but surely "Mr. Cooperative Program" knew that some of the young people trained in our Baptist school were bound to go some day in answer to world need.

Working as a student summer worker with the Training Union Department I didn't realize I was still one of "Mr. C. P.'s" proteges, but I was receiving some real special training while teaching study courses and explaining the Cooperative Program. Teaching in churches in West Florida and South Florida gave me invaluable experience which has served me well on the mission field.

"Mr. Cooperative Program" has no department headed "romance," but I'm sure he's aware a Baptist University is an ideal place to find a Christian mate. Even after Bryan Brasington became the man in my life, "Mr. Cooperative Program" was still with us and "my" story becomes "our" story.

Our Story

While we studied at Southern Seminary and Carver School we were still benefitting from "Mr. C.P.'s" outreach. Even when we graduated and were in a happy pastorate in Umatilla, he didn't forsake us. When we needed help on



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the pastor's salary for our new mission started from the Umatilla Church, we called on the State Mission Board where "Mr. Cooperative Program's" presence is very real.

During all of the preparations for our going to the mission field, our old friend had a part. The examinations, the trips for interviews, all drew some from "Mr. C.P.'s" pocket.

The story of the Cooperative Program reaches even to Peru for its scope is worldwide. It helps make possible the Baptist Theological Institute where our young people are being trained for leadership. One student put it this way:

the Gospel by your gifts through the Cooperative Program. On Cooperative Program Sunday, June 24, Kentucky Baptists will seek to raise \$100,000 to apply toward their 1961-62 mission budget.

"Many of the people in my village have never heard or read anything from the Bible. The Institute is helping to train me and I am looking forward to the time when I can return to my relatives and friends and help lead them to Jesus Christ."

The Cooperative Program helps to make possible radio programs throughout Peru. We often get letters like these: "Today, I heard the Word of God for the first time on your program." "I listened to your program Sunday. I want to know more about the New Testament so that I can repent of my badness."—Reprinted from Florida Baptist Witness.



CONVERSION—Accepting Christ is the greatest decision of one's life. Through your Cooperative Program gifts, you have a part in leading others to make this important decision.

A Word of Explanation

By Marion T. Duncan

Recently a tract was reprinted and mailed to the known pastors of our State. The tract was written sometime before the turn of the century and definitely reflected Baptist polity of that time. It was written by Dr. John A. Broadus, then president of the Southern Baptist Theological Seminary, and entitled, "Should Women Speak In Mixed Public Assemblies?"

It was first printed as an article in the *Western Recorder* but later reprinted in tract form by the old Baptist Book Concern, Inc. In February of this year, before the tract was last reprinted, we were advised by a reliable source from the Baptist Building at Middletown, that out of Christian courtesy we should seek permission from the Sunday School Board of the Southern Baptist Convention since the old Baptist Book Concern, Inc., had been incorporated into the Sunday School Board. This we did and permission was duly granted in a letter from Dr. Clifton J. Allen dated February 19, 1962.

Now, it is felt that two explanations are needed:

First, the tract in no way reflects the opinion of the Sunday School Board in this present day on this particular sub-

ject, nor is it an indication that they lend their endorsement to Dr. Broadus' thesis. They simply grant their gracious permission for its reprinting.

Secondly, it was not reprinted because this church and pastor are opposed to women's work in our churches or Training Union. Both are active organizations here.

But it was done to help thwart a movement which many of us are fearful may develop in the near future, i.e., ordaining women to the gospel ministry. Thus far Southern Baptists have not fallen in with this practice followed by Methodists, Nazarenes, Presbyterians, and American Baptists (North). But there are indications that such a practice may develop among Baptists in time to come.

At our last General Associational Meeting at Danville, Kentucky, a long standing policy of Kentucky Baptists was finally broken. It was voted to recognize women messengers and to give them equal speaking privileges with the men. It was also interpreted by the Moderator (President) that women could hold the office of moderator over our State Convention.

The thing about this that is so upsetting is that either our Baptist fathers have been wrong in their policy, or we were wrong at Danville. The blame must inevitably fall some place. This may be a new day, but the Holy Scriptures show no partiality to any century.

Many of us felt that something should be done. We felt that no "man of God" could speak with greater authority on any Biblical subject in our day than Dr. John A. Broadus. And, thus, this is the reason for reprinting this tract.

It is true that the tract was mailed to the known pastors of Kentucky. Thus far no one single letter stating any opposition, whatsoever, has been received. But many letters have been received expressing words of highest praise and gratitude for the reprinting of this tract.

It is true that it was written more than half a century ago, and perhaps it is not exactly the answer to our problem today, but it is certainly indicative of our trend to drift from truth that our Baptist fathers cherished and held years ago. This is a thesis written by a Seminary president; published in the *Western Recorder*; reprinted in tract form by the progenitor of the Sunday School Board; and read by a receptive public.

This is only one area of our faith that is being attacked today, and perhaps a very incidental one, but if this trend is not stopped, what is the future for our great Convention? In Dr. Broadus' own words, "If Baptists are going to abandon New Testament teachings . . . the very reason for their existence has ceased."

[Editorial Note.—This article is being printed at the request of Pastor Marion T. Duncan of the Missionary Baptist Church in Catlettsburg. It should help

clarify any misunderstanding which has developed relative to a tract distributed by Pastor Duncan and the Catlettsburg Church. A letter from Baptist Sunday School Board Executive Secretary James L. Sullivan informs the editor that connecting the tract with the Sunday School Board is erroneous and the positions expressed therein are not those of the Baptist Sunday School Board.]

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That The World May Know

I

Our world is sick, our world is mad,
All naked and hungry unto death.
It is the night of distress in many a starving land;
Empty hour on empty hour the cry is heard
For a grain of rice, a crust of bread.
Strong men without work and women without homes,
Children without food and youth without hope,
Four billion haunting human eyes,
Living pools of every-dying distress.
Images of God, craven, rejected, despised . . .
Their darkest prison . . . not the curtain's
poisonous iron,
Their deepest wound . . . not the sickle's slashing cut.
Their heaviest weight . . . not the hammer's
crushing blow.
These are the goddess ones: no book of God, no hymns
of praise.
No songs of faith, no house of heaven, no light of law.
Strangers to love, strangers to faith,
Without godliness and we are afraid.
Their strength, the strength of the mad,
I see their haunting human eyes . . .
Craven, rejected, despised, like animals trapped . . .
Enclaves of sorrow, colonies of hell . . .
Who will go to them?
Who will bridge the gulf?
That the world may know . . .

II

What have men of God to say?
Are we equal to our father's faith?
Carey, Judson and Rice,
J. Lewis Shuck and Matthew T. Yates
These were the first of a long heroic trail . . .
Bagby and Taylor, Theron Rankin,
Everett Gill, Beddoe, Bell
Isaac McCoy, Jesse Bushyhead,
Buckner, Gambrell and Murrow and Morrell.
There were martyrs too:
John Westrup in Mexico by Indians,
In China, John Holmes, by bandits for his faith,
Young Rugus Gray in a Philippine jail—
And William Wallace at the end of a Communist rope.
The roll call of the Baptist great . . .
Ambassadors of liberty!
Emissaries of light!
Men who were themselves, unique,
Each performing his work
Above littleness, above self,
They raised their voices,
They gave their all
To overcome the night.
That the world may know . . .

III

Yes, what have men of God today to say?
Can we do less in a world ten times as big and twice as dark?
Can we ignore the need? Can we shut tight the door?
Can we say in shame all for us and none for them?
We will deny the tomb? Will we ignore the Cross?
Must we live as though Carey's God is dead?
Judson's cause is lost or Rice's Bible closed?

Must Wallace have died or Rankin lived in vain?
What shall we say?
More for ourselves and less for the world?
More for the light and less for the dark?
Can we not see the terror of this selfish way?

IV

O Baptist men, why the cross?
Yes, why the church?
Tell us now why do we live?
Have we no word for the world?
Have we no light to give?
Did Christ die for empty cushioned pews?
O men of God, the church! the church!
Let the church be the church!
Let it live by what it gives . . .
to make the whole wide world to know.
O men of God, the church! the church!
Let us see, the church is not the church
That lulls itself to sleep
In air-conditioned peace of empty minds
And barren hearts . . .
We must raise our spires of iron,
We must have our motors and our vacuum tubes . . .
These things must be!
It is the day in which we live!
It is our times! It is ourselves!
But we must raise higher spires of folded hands
To pray for the mercy of God on a darkened world,
And we must raise a higher spire still,
The witness of our sons and gifts—
To other tongues, and colored skins . . .
That the world may know.

V

What is your work? What is your word?
It is this: to name the name of God, to make it plain,
To find his will, to raise your voice for him,
To say his word is real,
To say his Spirit is near,
And man must live by these things or surely die.
It means to stand near the cross, to hear the Son
who cried, "My God, my God, why . . .?"
To find the answer in the empty tomb,
To say to man that God commended his love to him while
he was yet a sinner,
To take your stand on these truths that can make
all men brothers,
To cry out that the world may know the Word,
To live, to live by these principles of life:
We earn by giving, we work by praying,
We live by dying, we build by loving,
We save by losing, we grow by kneeling.
To own the Christ, to own his spirit, to shed his light,
This is our witness, our nearby witness
Under our roof and in our homes,
In our offices, in our cities,
On our farms and in our towns.
This is our faraway witness
In the dark corners
And in the hidden places of our desperate world.
O men of God, the church, the church?
You must share what you have and what you are,
That the world may know . . .
That the world may know . . .

In Two Ways

Churches Give to Missions

Churches give to missions in two ways:

First, there are designated gifts for a specific object. (Such as the Lottie Moon offering in December for foreign missions). The second way is through the Cooperative Program.

Designated gifts go only for the one cause specified. Cooperative Program gifts are divided proportionately among most missionary and educational causes conducted by Southern Baptists.

The Cooperative Program is to the denomination what the local budget is to the church. The basic support of missions is through the Cooperative Program. It is the one way that each church can have a part—however small—in the total mission program.

Most churches could not make a separate gift to the more than 1,500 foreign and 2,000 home missionaries, for example. But by pooling their money through the Cooperative Program, they can help support the total program at one time.

The best way is to set the Cooperative Program in the church budget on a percentage basis. Thus, if the offerings increase, missions benefit accordingly.

If the offerings decline, mission gifts go down too. If your church gives a percentage (say 20% out of each dollar), then you can say to your people, "A part of every dollar you place in the offering plate goes for missions."

Figure on Total Budget

Some churches figure the Cooperative Program percentage on the total income. If the Sunday offering totals \$400, and they are giving 20 percent, then they give \$80.

Other churches have certain preferred items which they take out first before figuring the mission percentage. Thus, church A may give 20 percent of its total \$400 offering (or \$80), while church B says it is giving 25 percent of its \$400 offering (after deducting \$100 preferred item). This means B gives 25 percent of only \$300 or \$75. This makes for an unfair comparison between churches.

Church B says it is giving 25 percent but only gives \$75. Church A gives 20 percent of the total but it means \$80. (Yet Church B says, "We are giving 25 percent while you are only giving 20 percent!") Whatever your percentage is, figure it on the basis of the total income. This is the only way to give a fair picture.

Increase the Percentage

Every year, increase the percentage going for world missions through the Cooperative Program by at least two percentage points.

Example: a church this year gives 20 percent on a weekly budget of \$400, which would be \$80. Next year it steps its budget up to \$450. It also increases the Cooperative Program percentage two points (up to 22 percent from 20 percent). So next year it gives 22 percent of \$450 which would be \$99.

Thus, it increased its dollar gifts from \$80 to \$99, and its percentage from 20 to 22.

Mail Checks Weekly

Some churches like to mail their Cooperative Program checks each week, the same as they meet their other obligations. This speeds the mission money on its way, putting it to work immediately.

Otherwise, the tithes and offerings remain in the church's banking account up to four weeks before they are put to work. Every church should mail its check at least monthly.

How to Contribute

Perhaps yours is one of the churches which does not as yet give through the Cooperative Program. How do you start? Simply make out your check to Kentucky Baptist Convention. Mark it "Cooperative Program." Then mail it to the Kentucky Baptist Building, Middletown, Kentucky. You will receive a receipt by mail, plus a postage-paid envelope for sending your next remittance.

Your contributions will be carefully administered by the Executive Secretary-Treasurer of the Kentucky Baptist Convention, Dr. Harold G. Sanders, in compliance with the budget adopted by messengers from your church to the annual session of the Convention.

When Gifts Decline

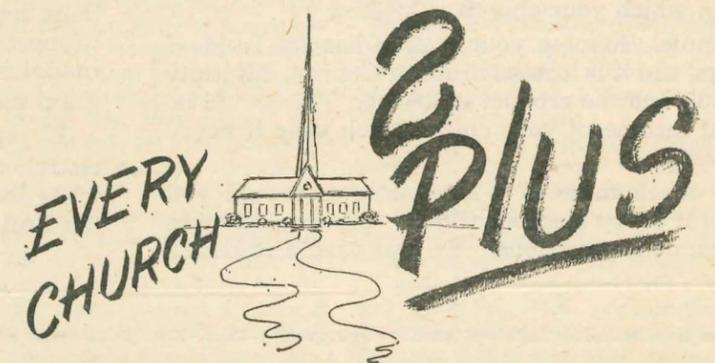
Despite success in securing 17 church sites in Seattle and in Detroit, the last two cities of the "Operation Big Cities," the Southern Baptist Home Mission Board had to curtail the effort this year. Why? Because Cooperative Program gifts did not reach expected goals.

Korea Missionary Praises Support

TRAVIS WIGINTON, of Oklahoma, now a missionary in Korea, says, "Your Cooperative Program gifts make it possible for missionaries to be here, to learn the language, and to help you carry out the Great Commission. During a recent revival your gifts made it possible for the gospel to be preached. In this revival thirty-six people were saved. One of these placed a letter in my hand at the close of a service.

"The letter said in part, 'I am very sorry to write this letter. Last night your sermon is very beneficial to me, sir. I am grown up from orphanage when I was a little boy. My family is all slaughtered by communist. I don't have very much education. If it is not misdemeanor to god, I want kill my self because I think that my life is not good. I looking for job every place and looking for place to live always and all my best but it is not easy for me. Sir, I have simple question to you. If you can would you please help me? I don't know what shall I do from now without your help. From unfortunate human.'

"The next night this 'unfortunate human' became a fortunate human as God's Spirit convicted his heart and led him to trust Jesus. Since that night he has experienced what God's word says, 'Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.' This, plus much more is the work of the Cooperative Program reaching out."



Written for the 1961 National Conference of Southern Baptist Men by Albert McClellan. Reprinted by permission, to deepen Kentucky Baptists' mission awareness on Cooperative Program Sunday, June 24.

Here Is An Interesting Experiment

Have you ever wondered how much your church could give through the Cooperative Program if every member of the congregation tithed?

Here is an interesting experiment for you. In the

Counties Cities	Estimated Average (Per Capita) Tithe (Annual)						
Adair	\$133	Cumberland	133	Jessamine	211	Nelson	276
Allen	152	Daviess	223	Johnson	135	Nicholas	184
Anderson	185	Owensboro	250	Kenton	280	Ohio	155
Ballard	158	Edmonson	124	Covington	277	Oldham	177
Barren	181	Elliott	118	Knott	103	Owen	187
Glasgow	232	Estill	153	Corbin	203	Owsley	119
Bath	148	Fayette	264	Knox	130	Pendleton	200
Bell	145	Lexington	276	Larue	171	Perry	142
Middlesboro	171	Fleming	142	Laurel	134	Hazard	225
Boone	202	Floyd	142	Lawrence	130	Pike	146
Bourbon	217	Franklin	247	Lee	126	Pikeville	264
Paris	282	Frankfort	279	Leslie	125	Powell	120
Boyd	238	Fulton	187	Letcher	139	Pulaski	148
Ashland	263	Gallatin	194	Lewis	148	Somerset	212
Boyle	199	Garrard	175	Lincoln	142	Robertson	189
Danville	244	Grant	169	Livingston	151	Rockcastle	125
Bracken	182	Graves	206	Logan	150	Rowan	153
Breathitt	105	Mayfield	244	Lyon	131	Russell	126
Breckinridge	162	Grayson	139	McCracken	232	Scott	210
Bullitt	186	Green	150	Paducah	254	Shelby	200
Butler	135	Greenup	181	McCreary	118	Shelbyville	242
Caldwell	199	Hancock	154	McLean	154	Simpson	174
Calloway	194	Hardin	267	McLean	154	Spencer	180
Murray	247	Elizabethtown	245	Madison	206	Taylor	167
Campbell	266	Harlan	173	Richmond	254	Todd	154
Fort Thomas	299	Harlan	287	Magoffin	108	Trigg	152
Newport	265	Harrison	202	Marion	162	Trimble	187
Carlisle	149	Hart	148	Marshall	178	Union	200
Carroll	212	Henderson	210	Martin	102	Warren	199
Carter	136	Henderson	236	Mason	203	Bowling Green	232
Casey	122	Henry	182	Maysville	243	Washington	153
Christian	215	Hickman	160	Meade	159	Wayne	120
Hopkinsville	214	Hopkinsville	205	Menifee	105	Webster	182
Clark	209	Madisonville	241	Mercer	181	Whitley	143
Winchester	242	Jackson	119	Metcalfe	134	Corbin	203
Clay	108	Jefferson	287	Monroe	129	Wolfe	120
Clinton	128	Louisville	297	Montgomery	187	Woodford	214
Crittenden	153	Shively	273	Morgan	123		
				Muhlenberg	151		

To find the tithe potential for your church, first put down the resident membership. Then multiply it by the figure in the table opposite the county (or town) in which your church is located.

Example. Suppose your church has 200 resident members, and it is located in Adair County. Multiply 200 x \$133, and the product is \$26,600. This would be the total income of your church each year if every member tithed!

How much **more** of a local program could you carry on if every member tithed? How much **more** could you do for missions? Do you have a responsi-

table that follows, you will find the estimated annual tithe for persons living in the various counties (and larger towns) of Kentucky.

bility to teach your members to tithe? Certainly.

How can you teach and inspire them? Observing Cooperative Program Day is one way. When Christians understand the needs, they are more willing to meet those needs. Another way is to put on an annual stewardship emphasis, using Forward Program methods and materials.

If you would like more information how your church can develop a sound stewardship program, write the Stewardship Promotion Department, Baptist Building, Middletown.

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The dramatic moment when Ted Peveler, chairman of the deacons, lights the note held by Pastor T. L. McSwain at the \$90,000 note burning. W. R. Doyal, Sunday school superintendent, and Ferrell, Training Union director, hold the container while Dewey Kyle, minister of music, and Bill Taylor, minister of education, look on.

THIRD CHURCH, OWENSBORO, BURNS NOTE

The \$90,000 note made in 1957 by the Third Baptist Church of Owensboro, was burned at the Sunday evening worship service, April 22. The note burning culminated a special drive to wipe out the debt. A spirit of real victory prevailed as the goal was reached in the evening service.

Ground had been broken for starting the erection of the Educational Building June 28, 1953. H. B. Kuhnle was pastor at that time, and Fleming Bowlds was chairman of the Building Committee.

The total cost of the Educational

Building, including equipment, was \$257,000. The corner stone was laid October 4, 1953, and the building was completed in August, 1954. Use of the new facilities began with open house held August 23, 1954. The sanctuary was remodeled, redecorated, completely carpeted and air-conditioned in 1957 at a cost of \$58,500.

In April 1957 Third Baptist Church borrowed the \$90,000 to complete payment on the Educational Building and pay for the remodeling. This \$90,000 note was paid in full and burned within five years.

An Unusual Testimony

[Editor's Note—Memorial services for Mrs. Alberta Zeiser were held at the Big Bone Baptist Church, Union, Ky., on April 1, 1962. At the service Pastor James R. Armstrong read the following testimony which was written by Mrs. Zeiser about three months before her death. The spelling, italics, and other typographical peculiarities are Mrs. Zeiser's.]

The scriptures say, "We cannot but speak the things we have seen and heard,—and because I want my testimony to count for Christ, more than anything in this world,—I cannot but speak of the great joy and glorious experiences, that this same Jesus of whom Peter and John spoke, brought into my life since I have come to know him,—first as Saviour, then as my dearest Friend." Oh the wonderful experience of salvation, the beauty of growing older in Christ, both physically and spiritually, the desire to be used by God, to learn of the deeper things of God, and to know that the Holy Spirit reveals the things of God to us!

Oh the magnificence of it!! and the

precious blessing that comes out of the trials and tribulations when God allows them to come into our lives. Only in them, is revealed our complete, utter, dependence upon Him, and we learn more fully how to surrender ourselves (so) completely, that His will becomes our only will. Then comes the sweet peace, the beautiful nearness, the ability to accept all things in the knowledge that God's will, God's way, God's love and sweet peace, passeth all man's understanding.

You who know me know that I have this cancer growing inside me, and that death to my physical body is inevitable unless the Lord intervenes. But,—I want you to know that this sickness has brought more glorious experiences and blessings to my life, that what I am about to say will only be understood by those who have had similar experiences. I have thought about it much and know that God will hold me accountable for my words, but as He is my witness unto the things of my heart,—if it could all be undone and I could go back to the old life, when Jesus was just a name I had heard all my life and God was some-one who seemed to care for every-

one but me, and I was a strong, healthy woman, without sickness of any kind, I'd take the cancer and God my Heavenly Father, and Jesus who has become the lover and delight of my soul!!!

While I yet may grow physically weaker, and God might require of me my soul this night, I know I am spiritually stronger, because I can now say with a happy, hopeful heart, as Paul said it, "to live is Christ, but to die is gain."

You see—I have tasted of God and seen that He was good; and now, I can't get enough of Him. You might even say I have become an addict to the sweet, savory, ardors of God,—of Jesus, my wonderful Saviour, He is my waking thought in the morning, my last thought at night and in closing the prayer on my lips and in my heart is, OH GOD, LET MY TESTIMONY COUNT for CHRIST!!!

West Church of Hickman Calls Hal Shipley



Hal Shipley

HICKMAN, Ky., May 25.—Hal Shipley of Murray, Kentucky, has recently accepted the call to become the Pastor of West Baptist Church in Hickman, Ky., where he follows Pastor Lowell Wright.

Shipley is a graduate of Murray State College and of the Southern Baptist Theological Seminary. He and his wife, Jean, and daughter, Karen, will live in the church parsonage.

They go to West Baptist Church from Spring Creek Baptist Church near Murray where Shipley served as pastor for almost six and one-half years. While there he led the church into a full time work with services every Sunday morning and night. They also have a W.M.S. with R.A. and G.A. organizations for the young people. Last year an active Training Union was also organized.

Dedicated Checks

By Leonard E. Hill

[Church treasurers in Kentucky feel a special kinship to the Cooperative Program. Each week—or month—hundreds of them write checks to the Kentucky Baptist Convention marked "Cooperative Program." This article—a reprint of a tract published by the Stewardship Commission—tells how checks can be dedicated to God's glory. It is specially fitting for this Cooperative Program issue.—Editorial note.]

A young man working his way through college was having a very difficult struggle financing his education. One day, many miles away, a wealthy businessman was inspired to sit at his desk and write out a check for \$100 to send to the deserving student.

But after writing the check he placed it in his desk drawer and forgot to mail it—until three days later.

In a few days the letter was returned. Accompanying it was this note from the dean of the college. "_____ dropped out of school only yesterday because of financial reasons, and as yet we do not have his forwarding address."

The \$100 would have enabled the college student to stay in school, but it was worthless to him many miles away in a desk drawer.

Mr. Church Treasurer, Mr. Finance Committee Member, Mr. Deacon, Mr. Pastor—have you considered that your church may be wasting some of the good it could do for Christ by the way it handles its money?

I speak in particular about the Cooperative Program checks sent from your church.

No matter what amount of money your church contributes through the Cooperative Program, it will do more for missions if you:

Send it first!

Send it fast!

No doubt you have been encouraged many times as an individual Christian first to set aside your tithe and offerings from your income, and then take care of your needs and pleasures. You may also have encouraged your fellow church members to do this.

But suppose your church has a policy of first paying its salaries, maintenance costs, literature bill, building debt, and other necessary items. After all this is done, then the Cooperative Program check is written.

What happens?

Churches who make a habit of writing their Cooperative Program checks last sometimes discover they have already spent all their money on other things.

"Yes, that has happened at my

(Continued on Page 21)



The Church Development Conference March 23 and 24 at Clear Creek Baptist School, Pineville, Ky., included program personnel from several states. Left to right above are Dr. Lewis W. Newman, superintendent of Church Development and In-Service Training for the Home Mission Board, who directed the program; Miss Mildred Blankenship, secretary of Literacy Work, Home Mission Board; Dr. Ralph Norton, pastor of Red Bank Baptist Church, Chattanooga, Tenn., and formerly pastor of Union Baptist Church at Cynthiana, Ky.; Dr. N. C. Bettis, director of In-Service Training, Carson-Newman College; Dr. Foy Rogers, state mission secretary, Mississippi Pastor James McCall, student; and Dr. Walter Draughon, dean, Baptist Bible Institute, Florida. Dr. J. W. Lester is professor of Rural Church and director of In-Service Training for Clear Creek Baptist School.

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TERRY THORPES BEGIN FURLOUGH FROM AFRICA

B. Terry Thorpe, native of Owensboro, and Mrs. Thorpe, Southern Baptist missionaries to Central Africa, were scheduled to arrive in the States April 30 for a year's furlough following their first term of service. They are living in Old Fort, N.C., where he was pastor before missionary appointment in 1955.

Since completing a year of language study in Salisbury, Southern Rhodesia, Mr. and Mrs. Thorpe have lived in Gwelo, Southern Rhodesia, and have done evangelistic work in the Gwelo-Selukwe area.

"Will you come back to Africa?" was a question put repeatedly to the Thorpes as they prepared for their furlough. To the surprise of most questioners, the answer was yes. The missionaries say they witness such a desire to hear the gospel that not even political unrest can make them want to stay away from Africa.

Mr. and Mrs. Thorpe have four children, Penny, Rilla, Danny, and Cindy. Mrs. Thorpe is the former Wilma Waldin, native of Miami, Fla.

Home Mission Receipts Exceeding 1961 Gifts

ATLANTA (BP)—Financial support by Southern Baptist churches for the Convention's home mission work has increased through every channel from which the support comes.

The announcement was made here by Courts Redford of Atlanta, executive secretary of the Home Mission Board. He cited increased giving by the churches through the Cooperative Program, the Annie Armstrong Offering for home missions and designated gifts.

"On every hand, we are witnessing an increased interest by Southern Baptists in missions," Redford said. "This interest is not only manifest in their financial support but also in the more important

areas of personal involvement through prayer and participation in mission work."

The "most spectacular" increase in support was in the special March offering supported by the Woman's Missionary Union, auxiliary to the Southern Baptist Convention. Receipts through April 30 from the Annie Armstrong Offering totaled \$598,235, a gain of 37 per cent over the same period last year.

Church Organized in Bangor, Maine

The Emmanuel Baptist Church was organized in Bangor, Maine, on May 17 with 81 charter members. Gordon Thomas is pastor. Emmanuel was sponsored by the Screven Memorial Baptist Church of Portsmouth, N. H.

Dedicated Checks

(Continued from Page 20)

church," a friend told me recently. "But we always make up the Cooperative Program deficit by the end of the year."

His church is to be commended in "making up" its mission giving deficit. However, it is overlooking another danger.

The church is actually giving its members a lesson in how to be poor stewards. "Our church is more concerned about itself than its mission giving," some will say to themselves. Or they will think, "It's all right for me to follow the example of my church. I'll write my check for my tithe and offerings after all other expenses have been paid—if there is enough left!"

And, of course, some churches never get around to "making up" the mission deficit. And mission causes wait forever on money budgeted for the Cooperative Program, but which is never sent.

This doesn't happen when you "send it first!"

Send it fast!

God's money does very little good in a bank. Money begins to witness when it makes it possible for people to be doing the will of God. Money needs to be translated in missionary salaries, into support for churches in pioneer areas, into seminaries training young preachers and church staff members, and into other missionary tasks.

Your state and Southern Baptist conventions cannot distribute your church's Cooperative Program checks to these vital points until they receive them.

And, your checks will not be received until they are sent!

Individuals are encouraged to bring their tithes and offerings to the Lord's house every Lord's Day. If this helps the individual, the local church and the work of the Lord at home and abroad, it also helps for churches to send weekly the portion that goes to missions.

When your Cooperative Program check is sent weekly, it means:

1. Sending smaller amounts at a time, which is easier for many churches.
2. The church will not be tempted to use mission money for other purposes.
3. The money gets to the mission fields much more quickly.

So send it fast!

When your Cooperative Program check is written first it means:

1. Your church is setting a good example in stewardship.
2. The needs of others are put first.
3. The will of the church members as expressed in adopting a budget is carried out.

Methods To Use Figuring Tithe

(Continued from Page 9)

are often those who do not wish to tithe anyway, and are only looking for ways to "save" on the tithe and still maintain a clear conscience.

Help in Giving the Tithe

Another problem is where to find the money to give the tithe, assuming one is already spending most of what he earns. Here are four suggestions:

1. *Faith*: Your pledge to tithe is a venture in faith. The future is uncertain for all of us: sickness, loss of employment, change in income, retirement, etc. Which means that all of life is a venture. It is filled with uncertainty and change. But the conscientious tither thinks of his life as a partnership with God. He asks God to give him health and strength to work. He knows that he does not face the responsibilities of life alone.

2. *Not presumption*. This does not mean that the tither presumes that God will always provide the money for the tithe, regardless of whether the tither works or tries to budget his money. Tithing is not an unemployment insurance policy. Tithers do not always get a raise in salary to offset their pledges! To depend on such would be presumption, not faith.

3. *Family budgeting*. Most families will find it easier to tithe if they will work out a budget for all their home expenses. The tithe should be listed first as a major item along with food, clothing, insurance, utilities, etc. The amount for the tithe should be set aside for that purpose, and not used for anything else. In developing a budget, distinguish between your family's *needs* and their *wants*. Most of us never catch up with our wants. The more we earn, the more we want. If you wait until you can buy all you *want* before tithing, you will likely never tithe!

4. *Determination*. You can follow the above suggestion by determining to *live on what you earn*. You might like to live better and have more. But until you earn more, accept a standard of living in line with your earnings. You will be much happier, and your family will be more content. You will thus refuse to worship at the shrine of the "adoration of the unpossessed." If this means one must lower his standard of living (shorter vacations, fewer steaks, older cars) in order to tithe, such would not be inconsistent with the example of One who gave not one tenth, but all He had for us and our salvation. Determine your tithe in the shadow of Calvary, and you will not go far amiss. And

remember—if you are unwilling to tithe your present income, it is doubtful if you would tithe a higher one!

Help in Sharing the Tithe

Parents frequently ask how the family tithe is to be divided among the children. The Bible gives no rules on this question. Each family must decide what is best. Here are some ways that families commonly divide the tithe:

(1) Plan A. One tenth of the total family income is divided equally among the parents and children. If there are five in the family, and the weekly tithe totals \$15, each person makes a weekly gift of \$3.

(2) Plans B. Some parents feel it is too great a responsibility to ask a beginner child, e.g., to take \$3 to church. They divide the major part of the tithe between the parents, and a lesser share with the children, depending on their age. With a tithe of \$15, each parent might give \$7, and the remaining \$1 shared with the children.

(3) Plan C. Other parents divide the tithe equally among themselves, and teach the children to give one tenth of their allowances or earnings. Thus, with a tithe of \$15, each parent would give \$7.50. If one child had an allowance of \$1 weekly, he would give ten cents, etc.

Which of the three plans is best? There are good reasons for any one. Each family must make its own decision.

Dottie Lane Writes

DOTTIE LANE of Kentucky, now a missionary in Japan, wrote recently, "Every Japanese worker receives two bonuses per year, one at the mid-year and the other at the year's end."

She reports that one little Japanese girl said that these two bonus times are the very best times of the year. "But the father explained to her that they were fine and did enable the family to do many things otherwise impossible, but that it was the weekly salary that kept the family going; it was the salary week by week that bought food, clothing and shelter for them."

She tells this story to illustrate an important fact regarding the vast mission work sponsored by Southern Baptist churches in the various states, across the homeland, and around the world.

The Annie Armstrong Offering for Home Missions in March and the Lottie Moon Offering for Foreign Missions in December each year, sponsored by the Woman's Missionary Union, are like bonuses.

The mainstay of all our work is the week-by-week support of missionary-minded Baptists through the Cooperative Program.

Bruce Hartsell Recovering From Heart Attack

Bruce V. Hartsell, pastor, Shepherdsville Baptist Church, is recovering satisfactorily from a heart attack suffered on May 10. He is confined to the Kentucky Baptist Hospital in Louisville and will not be released before another week or ten days. Hartsell's ailment was diagnosed as a cardiac thrombosis by the physician.

Hartsell is well known by Kentucky Baptists for his leadership in Baptist affairs in Nelson Association and Kentucky Baptist Convention. He has served at Shepherdsville since finishing the seminary some years ago. Mrs. Hartsell serves on the faculty of the School of Church Music at Southern Seminary. Doctors indicate that Hartsell will not be able to return to his pulpit before August 1.

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Budget planning time will soon be here in hundreds of Kentucky Baptist churches. Some churches plan their new budget in late summer, others in the fall. A wealth of helpful ideas and materials are available from SBC Stewardship Services for use this fall in budget promotion.

The coupon below may be clipped and used to order a sample packet of these materials. Later you can order materials in quantity for your stewardship campaign.

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2. Enlist more tithers and increase your church's income. This will mean more needed funds for local expansion, and for giving through the Cooperative Program.

I LIKE THE COOPERATIVE PROGRAM

(Continued from Page 5)

cause I can operate on a woman in Asuncion, Paraguay, and send her home to her children. Though I have never been in an operating room or held a scalpel in hand, I can operate through our missionary doctor as I give through my church and the Cooperative Program.

I like the Cooperative Program because, through it, I can buy some shoes and food for an orphan child whom I cannot visit. Our missionaries, loving and holding a child, are working where I cannot go. They are doing what I want to see done.

I like the Cooperative Program because I like the things that are done with the money I give through my church as it is distributed through the Cooperative Program.

I like the Cooperative Program be-

cause it emphasizes *interdependence* as well as *independence*. I am not a lone wolf. The church cannot go it alone. Our independence is the basis for our choosing to be interdependent. I need other Christians with whom to worship and work. A local church needs other churches with whom to fellowship and serve.

I like family life better than bachelorhood and I like living with other Baptists better than living alone.—Reprinted from *Baptist Program*.

30,000 Movement

Not in recent years has any church extension movement gripped Southern Baptists as does the current 30,000 Movement. This is an effort to establish 10,000 new churches and 20,000 new missions in the U.S. from 1956 to 1964. Every state and every agency of the SBC are taking part.

W. D. Jagers Accepts Prestonsburg Pastorate

W. D. Jagers, pastor of the First Baptist Church, Jackson, has accepted the call of the Irene Cole Memorial Baptist Church, Prestonsburg. Jagers and his family will move to Prestonsburg in June to assume new responsibilities.

Jagers is a native of Elizabethtown and a graduate of Georgetown College and Southern Baptist Seminary. The Jackson church under his direction during the past several years had developed one of the model missions programs in Kentucky. Jagers has spent much of his time teaching and preaching in the mission points of Breathitt County as well as in the home church. He is a member of the Executive Board of the Kentucky Baptist Convention.

At Prestonsburg Jagers succeeds Ira McMillan who recently accepted the pastorate of the Unity Baptist Church in Ashland. The Prestonsburg Church sponsors nine missions in Floyd County. Most of these missions are under the direction of deacons in the Irene Cole Memorial Church.

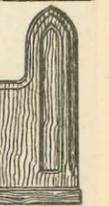
Mrs. Jagers is a native of Mayfield, Kentucky, and is also a graduate of Georgetown College.

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