



**WESTERN**

# RECORDER

SEPTEMBER 3, 1964



**ONE IN A MILLION**—Mrs. Esther Lee McIntyre, left, holding Bible, was the one millionth person to visit the Protestant and Orthodox Center at the New York World's Fair. Presenting the Bible (one of several gifts) to her is a former Miss Utah, Penny McCellan, who works at a Bible society exhibit in the center. Minister at rear is Dan M. Potter, executive director of the Protestant Council of the City of New York. Mrs. McIntyre is a Southern Baptist from Raytown, Mo. She was accompanied by her daughters and husband, at left, and three relatives, standing behind her. Baptists have a booth in the center. (BP) Photo



## GLEANINGS FROM THE FIELD

**A \$70,000 REMODELING PROJECT** has been completed by the First Baptist Church, Harrisburg, Illinois. Pastor of the Harrisburg First Church is Grady Randolph, former pastor of Beechland Baptist Church in Louisville.

**RUSSELL HEIGHTS Baptist Church**, Columbia, Kentucky, has called Curtis Gibson to be pastor. His new address is 902 Jones Drive, Columbia.

**BOB W. BROWN AND LANDRUM HADDIX**, ministers at the Trinity Baptist Church, Lexington, were evangelists in an August revival with Pastor James Baber and the Grace Baptist Church, Flemingsburg.

**BEATTYVILLE BAPTIST CHURCH** has organized a new mission at Lynams Creek. There have been three additions by letter and three for baptism in the new mission. The average attendance is 25. Ernest Cruse is the pastor at Beattyville.

**VANCEBURG'S** First Baptist Church has started a program of prayer and Bible study in the homes of members. Continuous through the summer, there are four groups meeting each week and attendance is more than doubled that of their usual Wednesday night prayer meetings at the church building.

**A GROUP** from Clover Bottom Baptist Church visited the Oneida Baptist School in August. The group took clothing to be used at the school. The twenty-seven-member group had lunch in the cafeteria and then toured the farm and the Burns Memorial Museum. President Jackson and members of the faculty welcomed the Woodford County group.

**J. R. JAMISON, JR.**, is the new pastor of the Hillsdale Baptist Church in Louisville. He assumed his duties in July. He succeeds Louis McNabb who accepted a church in the greater Cleveland, Ohio area.

**THE SCHOOL OF NURSING** at the Kentucky Baptist Hospital, Louisville, welcomed the freshman group with a Big-sister and Little-sister Party. Other activities included a chapel program, faculty reception and a tour of Louisville.

**MT. EDEN BAPTIST CHURCH**, Blackford Association, held their revival July 27 through August 5. The

evangelist was Sim Smith of Knoxville, Tennessee. Joe Singleton, association music director, served as revival song leader. The pastor, John Holland, reports 7 professions of faith and a "successful revival."

**SPRINGDALE BAPTIST CHURCH**, Higbee Mill Road, Fayette County, held their annual homecoming August 30. The homecoming was observed in conjunction with Youth Day at the church. Sam Hall brought the morning message and Sam Rohrer spoke at the evening service. Basket lunch was served at the church following the morning service.

**MARION BAPTIST CHURCH** observed the Third Baptist Jubilee on June 24 with a fellowship supper. The pastor, Shelby R. Beaty, was honored at the occasion. Following the supper,

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

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### WESTERN RECORDER

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a program was presented in the auditorium of the church. Under the direction of the W.M.U., the program included a message on the meaning of the Jubilee in the Old Testament.

**NEW EMPLOYEES** of the Sunday School Board, Nashville, include Young H. Lang and Charles E. Lee. Lang, former pastor of the Lakeview Heights Baptist Church, Tulsa, Oklahoma, will become Broadman Press salesman for the mid-west territory. Lee, a teacher in the Rutherford County (Tennessee) school system, will serve as job and salary analyst.

**LOTHAIR BAPTIST CHURCH** entered their new building with special services to commemorate the occasion. Speakers for the day were Edward Cunningham of the Kentucky Baptist Convention Mission Department and two former pastors, Brothers Gabbard and Clark.

**"UPON THIS ROCK,"** a new sound filmstrip, has been released by the Sunday School Board. It is designed to present the challenge of Sunday school outreach to Southern Baptists. It is available at Baptist book stores and the Baptist Film Center, Louisville.

**THE STAFF** of Ridgecrest (N.C. Baptist Assembly celebrated their annual "Christmas in August" August 5. Christmas is a time of gifts to the Lottie Moon Christmas Offering for Foreign Missions. The staffers, students who have worked there for the summer, gave \$1,300 to the offering.

**JAMES C. SHELLY**, associate editor of *The Maryland Baptist*, state convention weekly of the Maryland Baptist Convention, has resigned to accept a Baptist Student Union position at Florence State College, Florence, Alabama. His new duties will begin September 15.

**THE OHIO** Convention of Southern Baptist churches has planned, through its Executive Board, a new department of Annuity and Brotherhood work. Formerly, the Brotherhood-Royal Ambassador work was joined with the evangelism department. W. Leonard Stigler will continue in the evangelism field and a secretary will be elected for the new department about January 1. An associate in the Sunday school department will be employed about the same time.

## IN THE NATION:

### Divine Spirit and the Democratic State

by Henlee H. Barnette

Freedom is one of the chief characteristics of the Holy Spirit. "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit" (John 3:8). The Holy Spirit is, to use Karl Barth's language, God's freedom "in us" by which men are, in turn, made "free for God."<sup>1</sup> Both the freedom of God for man and freedom of man for God are one, the divine freedom of God, the Holy Spirit.

At pentecost the Holy Spirit came creating a *koinonia*, a sharing fellowship soon to be called the Church, the Body of Christ. Within the Church dwells the Spirit, freely, "as he wills," imparting gifts of ministry (I Corinthians 12:4-11), empowering Christians for action (I Corinthians 6:19-20,) and producing the moral fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22.) Thus, Christian conduct is guided not by servile fear of the law, but in response to the moral nature and action of the Holy Spirit. "Where the Spirit of the Lord is, there is freedom" (II Corinthians 3:17).

In the New Testament Church, the "government of the Spirit" prevailed both in personal experience and Church polity. Congregations were independent self-governing bodies under the impulse of the Spirit. Under the leadership of the Spirit, congregations appointed men for special service (Acts 6:1ff; Acts 13:1ff.); expelled unworthy members and restored those who had fallen away and demonstrated signs of repentance (I Corinthians 5:1-18; II Corinthians 2:6-9). Such decisions were made by the congregation voting, and the vote of the majority decided the case (II Corinthians 2:6). Hence, the primitive Church was "a little self-governing republic" meeting for edification, thanksgiving, worship and business sessions which were carried on in a democratic manner.<sup>2</sup>

**TOWARD THE END** of the first century of the Church the power of the Spirit as its life principle began to fade. The Church became an ecclesiastical organization concerned with itself as an institution and a dominating force in society rather than an instrument of the Spirit. In the Reformation of the 16th century, Luther, Calvin and others partially recovered the role of the Spirit in the Church. However, it was the "Left Wing" of the Reformation or

*Henlee H. Barnette is professor of Christian Ethics at Southern Baptist Theological Seminary, Louisville, Ky.*

"Puritan Protestantism" (Congregationalists, Baptists, Presbyterians, Methodists, Unitarians, Quakers, Disciples and other evangelicals) which fully recovered the primitive Church polity of the Holy Spirit.

The Radical Reformers discovered that in the pattern of New Testament Church each member under guidance of the Spirit must have the privilege and responsibility of interpreting the Scriptures and determining Church polity. By analogy the conception of the Biblical view of the Church was extended to include the demand for religious and political freedom in a democratic state.<sup>3</sup> Thus, the Spirit of liberty, after the pattern of the primitive Church, poured forth out of the Churches into the larger community life, demanding freedom, local autonomy, separation of Church and State, the rejection of coercion and

## CONFERENCE:

### Baptists Challenged To Improve Race Scene

by Jim Newton

Baptist Press Staff Writer

**GLORIETA, N. M. (BP)** — Southern Baptists were challenged here during a Conference on Christianity and Race Relations to take the lead in granting the Negro his God-given rights.

A battery of speakers, including a Negro Baptist educator, spoke during the week-long conference sponsored by the Southern Baptist Convention Christian Life Commission, urging Baptists to apply the word of God in the area of race relations.

Charles E. Boddie, president of American Baptist Theological Seminary in Nashville, Tenn., said if Southern Baptists would apply the gospel to improve race relations, the Negro would not be long in gaining freedom.

The Negro educator, head of a seminary operated jointly by National (Negro) and Southern Baptists, said Baptists have for years been twiddling their thumbs instead of settling their moral responsibility in this area.

Boddie told the conference he was afraid there had not been much progress in the Southern "Bible Belt" towards granting the Negro freedom and full rights of citizenship.

"But I have great hope for the future," he said. "You Southern Baptists, as the nation's largest Protestant denomination, could really lead the way if you would do something about applying the gospel in the area of race relations."

Bill Dyal, Jr., associate secretary in the SBC Christian Life Commission, told

persecution of minority groups. All authority, ecclesiastical and political, was to be responsible to the people and ultimately to God. The Holy Spirit democratized the Church and the political order, bringing about the dispersion of power, wider responsibility, and the principle of democracy.

American democracy, therefore, is not understandable apart from the background of the free churches of the Spirit. For the principle of democracy appeared first in the free churches and not in the state. It was the free church meeting which gave birth to political democracy and not the other way around. In short, free church polity determined the democratic political structure.<sup>4</sup>

Today when our freedoms are being threatened by powerful political and ecclesiastical forces, it is imperative that we discover again the spirit of freedom. If we are to preserve and to project the principle of freedom, the Spirit must again become the norm of the spiritual

(Continued on Page 11)

the conference Baptist pastors must recapture the power and leadership of the pulpit and preach the word of God as it relates to race.

He warned that church congregations should beware of trying to manipulate and control their pulpits lest they find them empty, and find themselves as sheep without a shepherd.

Dyal also warned there is danger today's youth might reject Christianity because of hypocrisy in race relations.

"The youth of today see adult Christians with our hands folded, our lips sealed, our hearts unconcerned, and our church doors closed to people of other races, and they probably will reject Christianity as irrelevant to today's world," Dyal said.

"But the real questions are, 'What is right?', 'What is true?', 'What is just?', 'Who is God?', and 'Who am I?'" Dyal said.

Another speaker, Will Campbell of Nashville, charged that churches of the South have failed, and share the guilt for racial violence in the South.

Campbell, director of the Committee of Southern Churchmen, a non-denominational group, said Christians share the guilt in the deaths of three civil rights workers in Mississippi.

A native of Mississippi, Campbell said he would not sit on a jury and vote "guilty" for those who killed the three civil rights workers, unless church leaders who preach that God is the original segregationist were on trial too.



**Welfare Of Pupils Is First**

A few years ago Wesley Shrader, writing in a national magazine, called the Sunday school the most wasted hour of the week. His charges stung and shocked many. This editor was among those who took issue with Mr. Shrader but experience and observation of many Baptist Sunday schools since then make me wonder how wrong he really was. For while he surely overstated the case, if what goes on in countless Sunday school classrooms every Sunday morning is not the most wasted hour of the week, it is a shameful substitute for effective Bible instruction.

A person with serious intention about vital Bible study has reason for frustration in many Baptist Sunday schools. The difficulty of beginning on time and the consequent result in getting to the actual classes late is all too common. Inefficient and extended record taking, discussion of church activities, absences and other matters of more or less importance leave precious little time before the bell rings ending the period and setting off the unholy commotion which goes on in most churches between Sunday school and the worship service.

The saddest part of all is what often goes on during the short class period. Unprepared teachers sometimes read monotonously from unfamiliar material which was never intended for such use. Pupils and teachers engage in conversation and discussion more suited for a lawn party than a Bible class. Personal opinions of teachers and pupils on current social and political issues are exchanged without much regard for the Biblical basis for moral judgments. Even with this some teachers run out of soap, dismiss their classes early and disrupt other classes.

This does not mean that there is not some very effective Bible study going on in Baptist Sunday schools. Nor does it mean one has to be highly educated to be an able Sunday school teacher. It does mean that in too many instances the minds and souls of Sunday school pupils are being dealt with carelessly.

How can pastors, Sunday school superintendents, and nominating committees go about the task of achieving better quality in Baptist Sunday schools? A good starting point is the goal of using only qualified and dedicated teachers. In recent years we have heard more about grading the Sunday school by ages than the grade of those who staff this enlarged organization. The grading plan calls for training an adequate number of teachers but the truth is we have succeeded more often in dividing classes than providing for able teachers.

A person not willing to pay the price of preparation should not be entrusted with such a serious responsibility as teaching. The challenge for teachers should be on the basis of a God-given ministry and not merely agreeing to take the place because someone must.

It must be recognized that not everyone who will teach can really be a teacher. Some sincere persons who really try, still fail as teachers and should be given other church assignments. This brings the problem of what to do about teachers who are inefficient either due to lack of ability or lack of commitment. They should be removed. But this is easier said than done. In many instances a teacher or Sunday school officer resents any suggestion of a change and a pastor and nominating committee are prone to put up with a bad situation rather than run the risk of offending the sensitive person.

This is unfortunate. The welfare of the pupils and not the sensitivity of an immature church member should be the first concern. Better run the risk of offending such a person than to sin against the impressionable minds and precious souls of Sunday school pupils.

Nor should the pastor alone have to bear the blame when such action is necessary. One offended member too often runs a pastor away or mars his ministry. The church leadership should be kind and gentle but altogether straightforward in such instances.

Imparting the mind of God as revealed in the Holy Bible to pupils in such a way as to change their lives is the high goal of the Sunday school and nothing should be allowed to hinder this. Peace and tranquility are a goal but not a god for churches. And if they are achieved only at the sacrifice of the high goal of Bible teaching, they become idols and false gods.

**Beauty and Baptists In Trigg**

Southwest Kentucky is a place of rare natural beauty and unsurpassed hospitality. It's a land of rivers, old hams, catfish, hickory barbecue and Baptists.

Trigg County and its county seat, Cadiz, are in this unusually blest part of our land. Few places could have such a combination of natural and human resources. To view the fertile fields and lush woodlands of Trigg County lends a feeling of serenity and security. To experience the warm hospitality of its people is to set the heart to singing.

Through Trigg flow the beautiful Cumberland River and the mighty Tennessee River, only a few miles apart. Picturesque Little River comes down from the north, meanders around Cadiz, and empties

into the Cumberland. A landmark for many years and otherwise entering into the worship experience. The large number of high school and college age youth in attendance makes for an unusual preaching challenge.

Last year over forty percent of the church income went to missions and this is indicative of this congregation. They receive and read the *Western Recorder* each week and thus keep up with the world of Baptists.

Cadiz Baptist pastor, Norman Ellis, has chosen the better part for his ministry. Not caught up in the ministerial rat-race for a bigger pastorate every several years, he has been in Trigg County ever since he finished the Seminary in the late 1940's. He first was pastor of rural churches and taught school. When Trevis Otey resigned after a highly successful pastorate, the Cadiz congregation turned to Norman. By now he has become a strong influence for good all over the area.

Ellis, like many of us, came up on a farm in the depression. From a rocky Piedmont farm in North Carolina, he went to Mars Hill, Wake Forest and on to Southern Seminary after a hitch in the Army. Unlike too many seminary graduates, Norman has continued to use his very keen mind and is regarded by all who hear him as one of the ablest Bible expositors among Kentucky Pastors.

Mrs. Ellis teaches first grade in the Trigg County school. David, a son, is an art major at Murray State and daughter, Margot, is a high school junior.

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The remoteness of the between-the-river area of Trigg and Lyon Counties encouraged moonshining and built for it a national reputation. In more recent years Kentucky Woodlands, a U. S. Fish and Wildlife game refuge between the rivers, has become known for its deer, wild turkeys, bobcats, geese, ducks, squirrels and other wild life. Now the moonshiners will finally be dislodged and Kentucky Woodlands absorbed in the gigantic TVA recreational development between the rivers. This will take much of Trigg County, a big hunk of Lyon County as well as a considerable slice of Stewart County in Tennessee.

Churches are an important part of the lives of the people of Trigg County and Cadiz. This was in strong evidence recently when this editor was with Pastor Norman Ellis and his Cadiz flock for a series of services.

Attendance may be a problem for some Baptist churches today but not for Cadiz. Every service found the Lord's house full of people. They warm a visitor's heart by singing joyfully, listening attentively

**BAPTIST FORUM**



**A Reply to John Sampey**

Referring to Mr. John R. Sampey's letter in August 20, 1964 *Western Recorder's* Baptist Forum, he states, "Today the author of untruths is saying 'if you don't bow to this prevalent race and property philosophy you are a race hater.'"

He also states, "God's people have always been a separate people and a peculiar people." I believe "separate" means separated from worldly things not separated from God's creation and He did create all races. I do not believe "peculiar" means prejudice toward God's creation.

As Christians we are to love all people. I believe in Heaven we will all be together praising God no matter what color we are. If we can't love each other here on earth we may not get the chance in Heaven.

I believe we are "reaping what we sowed" when we brought the colored

race from their native land to America as slaves.

God is not a God of confusion. He put each race in the place He intended them to be. It was when man interfered, the confusion began.

One of our missionaries from Africa spoke at Ridgecrest a few years ago, and related this story. One of the natives came to him and said, "You preach Jesus and His love for all people to us and yet His followers (Christians) will not accept us in their hospitals, churches and etc."

We should not preach a gospel we cannot live. Munfordville, Ky. Mrs. V. T. Adams

**Baptists At The Crossroads**

I feel that Southern Baptists today are at a cross-roads. One way is expediency. This road is broad and well travelled, and it offers much in the way of worldly success. This is the way of saying the accepted things and defend-

ing the status quo in all areas of life. This way will mean more numbers and dollars. But the end, thereof, is spiritual death.

The other way is integrity. This road is narrow, and sometimes a little obscure. It is a way that one can easily lose for a while, and he must back up and try again. This is the way where we walk, "not by sight, but by faith." Many times this way loses numbers and money. Sometimes it is expensive and costly, and almost 2,000 years ago it led one to a cruel cross of shame. But the end, thereof, is spiritual life, and God.

Southern Baptists should realize that we cannot give lip-service to integrity, and at the same time walk the road-of-expediency.

Alton, Missouri Bill Nichols

**A Greater Health Hazard**

I noticed in the news recently that Congressman John Watts thinks it might be a good thing for tobacco products to be labeled a "Health Hazard."

His thinking is interesting indeed. His reason for wanting to label the tobacco products a health hazard was the fact that the tobacco industry might be liable for the effect it has on its user.

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**Goldwater Asked For Position On Church-State**

INDIANAPOLIS, IND.—A Protestant leader here today called upon "all lovers of religious freedom" to write to Senator Barry Goldwater urging him to change his apparent stand on the question of Federal aid to parochial schools.

Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, in a speech before the Free Methodist Conference of Indiana, said "Most Protestants in the United States will look with apprehension on Mr. Goldwater's statement that if Federal aid is extended to education, 'it should go on equal terms to all non-profit schools, public and private, secular and parochial.' How can a man who has attempted to build his campaign on grassroots support be so out of touch with the true feeling of most Americans on this subject?"

"Americans of all faiths who appreciate the freedom of our churches have enjoyed from meddlesome government interference for over 180 years should be quick to point out to the bureaucracy-hating Senator that putting a financial gate in the wall of church-state separation is the same as having no wall at all," Archer said.

"Has Mr. Goldwater considered what it would mean to make tax funds available to 'all non-profit schools?' It means that tax money would be available for schools set up by even the Communist fronts or any group that wanted to use the American educational system for its own purposes," Archer added.

"We should call upon Senator Goldwater to be as courageous as our late president when he, too, was a senator running for the same high office. Despite the hurt it might have done him, when asked if he favored government aid for sectarian schools, John F. Kennedy said no, it was unconstitutional. This is the judgment of our Supreme Court too, as we well know, and Mr. Goldwater should receive a deluge of letters to remind him of it," concluded Mr. Archer.

**Missionary Completes Radio-TV Training**

FORT WORTH (BP)—A Southern Baptist missionary to Southern Rhodesia who feels that radio and television is a new approach for evangelism in Africa is getting four months of on-the-job training in radio program production at the Southern Baptist Radio and Television Commission here.

The missionary, Sam Jones, had previously been helping to produce a 30-minute worship program and 10-minute radio devotionals in the Shona language

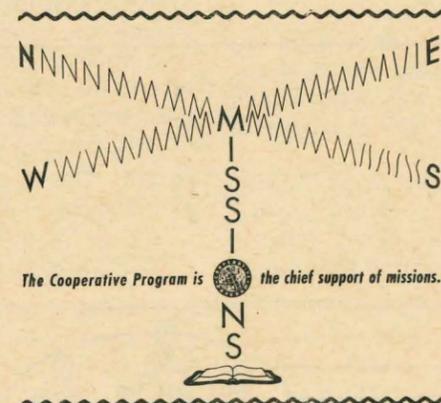
for use in Southern Rhodesia.

Jones, chairman of the radio-TV committee for the Baptist Mission of Central Africa, plans to return to Southern Rhodesia and produce these and other programs in three languages—Shona, Sindebele and English.

He plans to set up a studio in Southern Rhodesia where people can learn to translate the programs into the three languages.

Jones said radio is a great asset to Baptist mission work in Southern Rhodesia. "A family may live in a mud and pole hut, but almost always they will have a transistor radio," he said.

The missionary added radio and television is a new approach to evangelism in Africa. The use of radio also helps to introduce Baptists to mass radio audiences and community leaders, especially since Baptists comprise one of the newest religious groups in Southern Rhodesia.



Jones' training at the Radio and Television Commission office here included program production, tape editing and other aspects of getting a program on the air. He produced two episodes of "The Baptist Hour" and "Patterns" radio programs and substituted for one of the commission's engineers who was on vacation.

**Baylor Lays Groundwork For Religion Doctorate**

WACO, Tex. (BP)—Baylor University here is beginning to lay the groundwork for a future doctoral program in religion.

The announcement was made in a Baylor news release reporting the arrival of Ray Summers, former professor at Southern Baptist Theological Seminary, Louisville, as new chairman of the religion department at this Baptist university.

Summers said the religion department is beginning to work on revision and expansion of their program to lay the groundwork for a future doctoral program.

If and when Baylor establishes a doctoral degree in religion, it would become the first Baptist university to do so.

Six Southern Baptist theological seminaries offer the doctor of theology degree, but none of the 36 senior colleges and universities operated by state Baptist conventions now offers a doctorate in religion.

Summers later told the Baptist Press the proposed religion doctorate at Baylor would by no means set up a study program competitive to the ones offered by Baptist seminaries.

**Midwestern Announces New Education Degree**

KANSAS CITY, Mo. (BP)—Trustees of Midwestern Baptist Theological Seminary have authorized the Southern Baptist Convention institution to offer the master of religious education degree.

After the administration was asked to proceed with plans for offering it, Seminary President Millard J. Berquist said:

"For a number of years we have been receiving more inquiries concerning M.R.E. work and prospective educational directors than on almost any other subject. We believe the time has now come for us to offer a degree in Religious Education, as do all of our other seminaries . . .

"This is being done under the present seminary program structure as adopted by the Southern Baptist Convention at Atlantic City this year."

Berquist stressed "no new Division or School of Religious Education is being set up or contemplated. All the work to be offered is well within the scope of a School of Theology." When the 1957 SBC voted to create Midwestern, it stipulated "that the seminary limit its scope of work to a School of Theology."

**New Director Named For Girls' Auxiliary**

BIRMINGHAM (BP)—Miss Marjorie Jones is the new director of Girls' Auxiliary department for Woman's Missionary Union.

The department, on a nationwide basis, serves the missionary interests of 330,000 girls 9 through 15 years of age in Southern Baptist Convention churches. The parent Woman's Missionary Union is an auxiliary to the SBC.

Appointed in 1955, Miss Jones served for nine years in Nigeria and Ghana as a missionary of the Southern Baptist Convention. She served as such till last June.

In Nigeria, she taught in Reagan Memorial Girls' School. In Ghana, Miss

Jones directed Woman's Missionary Union work—including Girls' Auxiliary—for Baptists in that nation.

A native of Alexandria, La., Miss Jones is a graduate of Louisiana College (Baptist), Pineville. She attended Woman's Missionary Union Training School (later known as Carver School) in Louisville. Before her foreign missionary appointment, she served as Woman's Missionary Union youth secretary in Kentucky and Louisiana.

She will be no stranger to members of Girls' Auxiliary who attended the tripleheader 50th anniversary convention of the group in Memphis last year. There, Miss Jones' work among Baptist girls in Ghana was featured on the opening night pageant.

Miss Jones, who has taken office already, succeeds Miss Betty Brewer who resigned early this summer to be married.

**New Orleans Completes First Renovation Step**

NEW ORLEANS (BP)—A renovated woman's dormitory on the New Orleans Baptist Theological Seminary campus will be the first completed project from a \$1.6 million allocation made to the school at the Southern Baptist Convention meeting in Atlantic City.

Work on the 100-student capacity William Carey Hall was started immediately after the allocation was made in May. The completely replumbed and remodeled dormitory was considered an emergency repair job and was to be ready for occupancy at the beginning of the fall semester in September, seminary officials said.

The entire seminary renovation allocation will be made over a three-year period. Cooperative Program funds were granted the seminary after a two-year study by engineers in consultation with the SBC Executive Committee and seminary officials. Extensive water and other unexpected damages to the 10-year-old, 75-acre campus made the repairs a necessary Cooperative Program budget item.

Because of extensive damages, seminary trustees considered relocating the campus on another New Orleans site. However, in June, Seminary President H. Leo Eddleman said the school would remain in its present location.

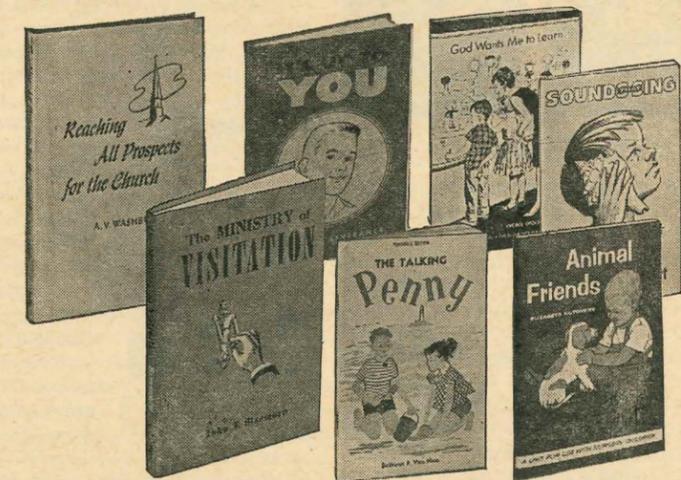
**16 Churches Collect Over \$500,000 Yearly**

First Baptist Church of Dallas, with 13,142 members, received the most total offerings in the Southern Baptist Convention in 1963, but a sister church in west Texas—with half the total collections of the Dallas church—led the SBC in amount for the Cooperative Program.

First, Dallas reported receiving \$1,-

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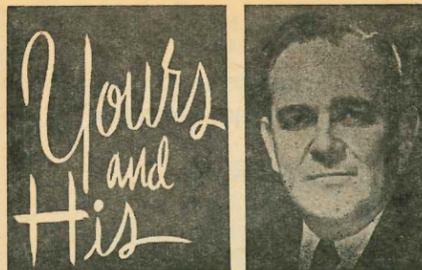
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### Associations Meeting

It is a genuine pleasure to attend many of the Annual meetings of the Associations in the Convention. The attendance has been up from last year, the spirit is marvelous, the reports are good and indicate more interest in missions and Christian Education and evangelism—and in every one I have attended, the dear ladies have prepared those deviled (dressed, spices, open-faced, demon-possessed, or what do you call them) eggs! Thanks for your kindness to me—and I notice that other men and women like them, too. Of course eggs are not the only food on the groaning tables—you brought everything, enough for two more meals!

If your Association has not met, plan to attend—every minute. Take time out. Learn more about your sister churches and members, about the work we are trying to do through missions, education, and benevolence in carrying out the work which Christ did—preach, teach, heal and bless people.

In your Associational Budget for the new year, why not put some money in to send your Moderator, officers, and heads of all departments to Cedarmore for training, to state Baptist meetings for instruction and inspiration? They work hard for you—without pay. Why not make them better workers? Happier? Why not send your entire Associational leadership to Cedarmore for a day or two, a weekend, of concentrated training and planning? Do not forget your missionary. The beautiful new Boone Lodge is an inspiration—have you been out to see it?

#### Church Budgets

We are just closing our State Budget this week, and writing a few days earlier, it looks as if we will make our Cooperative Program Goal again—by the skin of our teeth! Thanks for what you did through your church. Now, 1964-65, our Budget increases \$150,000 to make a goal of \$3-million! If we make that, **your church will send more—at least 2 to 4% more of your total budget than this wonderful year.** Talk about it. Pray about it. Remember, missionaries in your state and around the world wait on you.

Yours and His,

*Harold G. Sanders*

## Kentucky Baptists

### Fourth Avenue Baptist, Louisville, Calls M. R. Barnes

The pastor of the First Baptist Church, Key West, Florida, has accepted the call of Fourth Avenue Baptist Church, Louisville, to become pastor. He succeeds Louis Walters, pastor of Ralph Avenue Baptist Church, and will assume his duties on September 6.



**M. R. Barnes** is a native of Louisville. He attended DuPont Manual High School, Georgetown College, and received a Master of Theology degree from Southern Seminary. He was ordained by the St. Matthews Baptist Church where he and his family were members. His father is a deacon there. Mrs. Barnes is the former Matilda Rarden of Valley Station, Ky.

Formerly the pastor of Southside Baptist Church, Louisville, Barnes was pastor of the Killarney Baptist Church, Winter Park, Florida, before going to Key West.

His denominational ministry includes membership on the Kentucky Baptist Convention Executive Board, moderator of Lincoln County (Ky.) Association and Wekiwa Baptist Association in Florida.

### West Virginia Calls Francis Tallant

**MIDDLETOWN, Ky. (BP)**—Francis Tallant of Middletown has been called to direct religious education on a statewide basis for Southern Baptists in West Virginia, who hope to form a West Virginia Baptist state convention in 1966.

Tallant has been serving as associate in the Sunday school department of Kentucky Baptist Convention here since 1959. He served as pastor of churches in Tennessee and Kentucky more than 20 years before this connection.

The employment of Tallant is a joint venture of the Southern Baptist Convention Sunday School Board, Kentucky convention and the State Convention of Baptists in Ohio. Associations of churches in West Virginia are affiliated with these two neighboring state conventions.

Some churches along the Virginia border cooperate with the state Baptist general association in Virginia and probably will not be a part of a proposed separate state body in West Virginia.

Tallant, whose office will be in Charleston, W. Va., takes the new office October 1. He and home missionary John I. Snedden of Charleston are the only statewide Southern Baptist workers in West Virginia to date.

### Creative Writing Conference Held at Cedarmore Assembly

The conference on creative writing, promotion and public relations closed Wednesday, August 26, with a registration of 40 for the entire three days and another 15 that attended part of the sessions.

Sponsored by the Department of Stewardship and Promotion and the *Western Recorder*, the conference was designed to give practical suggestions to those who wished to do creative writing in church bulletins, denominational magazines and public newspapers.

Out-of-state personalities featured on the program included J. Marse Grant, editor of the *Biblical Recorder*, North Carolina Baptist weekly; W. C. Fields, director of public relations for the Executive Committee of the SBC; and Roy Jennings, coordinator of curriculum materials for the Brotherhood Commission of the SBC.

Kentuckians that assumed program re-

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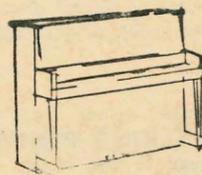
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sponsibilities were Harold G. Sanders, executive secretary-treasurer of the KBC; Robert Hastings, secretary of the Department of Stewardship, KBC; C. R. Daley and R. G. Puckett of the *Western Recorder*; Badgett Dillard, Southern Seminary; John W. Wells, Elkhorn Association missionary; Kenneth Fendley, Georgetown College and Cecil Lea, Kentucky Southern College.

Opportunities at the conference included sessions on various types of writing, messages on journalism and a trip by bus to tour the *Louisville Courier-Journal*.

Response and attendance at the conference led to the decision to hold a similar meeting next year.

### Correction In Assembly Schedule

In the August 27 issue of the *Western Recorder*, the assembly schedules for the Southern Baptist assemblies was printed on page 6. One item was omitted. The WMU Conference at Glorieta and the Sunday School Leadership Conference at Ridgecrest will be held July 22-28. The YWA Conference at Glorieta and the Church Programing Conference at Ridgecrest will be held July 29-August 4.

### BAPTIST FORUM

(Continued from Page 5)

This kind of reasoning would be hilarious, if it were not so serious. If a company is responsible for the effect its products has on its consumers, I wonder what would happen to the whiskey industry if all the broken homes, wrecked lives, and damned souls that they have caused could be brought against them?

I've thought for a long time that whiskey industry ought to have to furnish hospitals for all the alcoholics they cause, since they were the ones who get the profit out of wrecking their lives.

I suggest that Congress Watts do some thinking along that line. I wonder what fellows like him would do, if the tobacco farmers united, and circulated a petition and got 100,000 names demanding fair treatment in the labeling of all products, including all types of alcoholic drinks?

If it is necessary to label tobacco a health hazard, I think it is ten thousand times more necessary to put a cross-bone sign and label all types of alcoholic drinks a narcotic poison, a habit-forming drug, a menace to society, a health problem, and eternal damnation to the soul.

## Kentucky Baptists

I suggest that every farmer who reads this or hears of it write to the Editor of the *Courier Journal*, Louisville, Kentucky.

Albany, Ky.

Tommy Wright

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## Klesis Strengthens Christian Faith Among Youth

by Barry Morris

RIDGECREST—"Now I know more definitely what I believe and why I believe it." That was made by a 15-year-old girl from Memphis, Tenn., as she left one of the Southern Baptist Youth Klesis meetings held this summer at Ridgecrest (N.C.) Baptist Assembly.

And this is what the Klesis was all about—helping older intermediates understand their position in the world and their Christian responsibility to the world. But as the week progressed, the Klesites (the name given young people who attended the conference) found that Christian responsibility includes every area of their lives.

Guidance was given in vocational choices. Young people became acquainted with various vocations—vocations that are definitely church-related and those that are not. Regardless, though, of their vocational choice, Klesites learned that Christ expects every follower to dedicate his vocation to the promotion of his kingdom.

A conference on marriage and group discussion of dating problems were also included in the program. Klesites could choose to attend workshops on communism and on race relations.

Particular emphasis was given to the application of Christian faith. Such subjects as living daily as a Christian, the teen-age church member, and knowing what I believe dealt with the realities of life that Christian young people encounter.

No high-powered conference speakers were used in the Klesis meetings. Instead, young people shared with others their problems and questions. Under the leadership of seminary trained counselors the Klesites learned from each other. One boy from Mississippi explained it this way, "We weren't told what we had to believe, but we were given the opportunity to work out for ourselves what we should believe."

Klesis living groups were kept small. Much of the study and activity took place within the individual living groups. Because of this, the counselor was able to get to know and understand personally the young people in his group. Likewise the young people were able to live with and personally know the dedicated men and women who were their counselors.

This in itself was a challenge to many of the Klesites. One Illinois girl wrote her counselor after arriving home, "I haven't yet decided what I will do with my life, but I pray that I can be just as dedicated to the Lord as you are."

During a seven-week period this summer, 627 young people from 25 states attended Klesis at Ridgecrest and Glorieta (N.M.) Baptist assemblies. This new

event in the lives of Southern Baptist young people was a success. Klesis dealt with problems that teen-agers face every day of their lives and offered practical answers to the problems.

But what was the final effect of the new type of assembly conference? A North Carolina Klesite said this, "During that week I became closer to Christ. Now that I am home, I can see a change in my life. I know it is because I am trying with all my heart to be a better Christian."

Morris is press representative at Ridgecrest Baptist Assembly.

## Extension Department Releases New Guides

NASHVILLE (BP)—Students at Southern Baptist Convention extension education centers will use new study guides this fall, according to word from the Extension Department of Southern Baptist Seminaries here.

Director Ralph A. Herring of Nashville said the new guides, which have been developing for two years, "represent a great improvement over the old ones not only in appearance but also in content."

The Seminary Extension Department sponsors study centers throughout the Southern Baptist Convention, except for Alabama, Georgia and parts of Tennessee and Virginia, where local Baptist colleges are sponsors.

The department, an arm of the six SBC theological seminaries, also will use the new guides in correspondence study. Guides for teachers and students are alike for the most part; a special section has been inserted in the edition for teachers.

The Seminary Extension Department offers 38 courses in four areas of study—Bible, theology, history and "practical subjects," including religious education and pastoral ministries.

The new format in the guides makes use of "approved Adult education methods for self-help and self-testing," the director said. The spiral binding on the guides and extra-wide margins on the pages, for note-taking, were designed to make them more convenient in the classroom.

To help students, the writer of each course has outlined the nature and scope of the course. He has stated the objective and his given his own personal approach to the subject. The course writer also suggested ways in which students should study the particular course.

In the teachers' edition, special helps include lesson plans, review questions and tests.

Those who wrote the courses for the department were "experienced professors from each of the six seminaries," Herring added.

## 16 CHURCHES COLLECT OVER \$500,000 YEARLY

(Continued from Page 7)

459,921 and supplying \$180,000 for state-wide and world wide missions through the Cooperative Program. It is the only church in the SBC with over 10,000 members.

First Baptist Church, Amarillo, Tex., led the SBC in 1963 with its \$209,605 via the Cooperative Program. The year's receipts for this church were \$765,778. It has 7,515 members.

These statistics are based on reports obtained from the research and statistics department of the SBC Sunday School Board, Nashville, keeper of vital statistics for the denomination. There are over 33,000 churches cooperating with the Southern Baptist Convention.

The Amarillo church gave about 27 per cent of its total gifts through the Cooperative Program. First, Dallas gave about 13 per cent.

With 4,202 members, Park Cities Baptist Church of Dallas approached Amarillo, First church in total offerings. Park Cities reported \$760,587. It was fourth largest in Cooperative Program amount with \$135,500 (about 18 per cent).

Also above the \$700,000 mark were Second-Ponce de Leon Baptist Church, Atlanta, leader east of the Mississippi River, and First Baptist Church, Midland, Tex.

Second-Ponce de Leon Church reported \$142,000 via the Cooperative Program, about one-fifth of its total collection of \$712,610. Membership is 4,167.

Midland, First Church, with 5,197 members, had a total income of \$706,573 of which at least \$100,365 went to the Cooperative Program. The Cooperative Program amount is 1962 figure for this church.

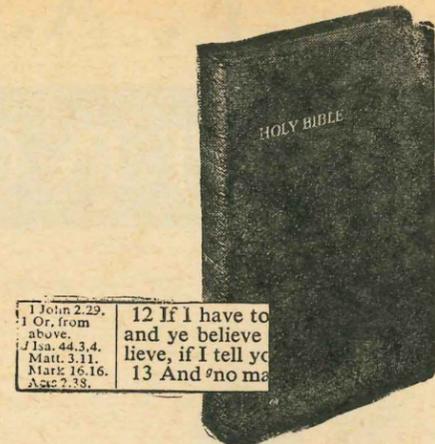
Of churches with 1963 receipts of more than \$500,000, there was one other with over \$100,000 to the Cooperative Program. It was South Main Baptist Church, Houston. This 5,691-member church had total receipts of \$610,200 with \$102,838 for the Cooperative Program.

## DIVINE SPIRIT—DEMOCRATIC STATE

(Continued from Page 3)

and ethical life of the Church. "If we live by the Spirit, let us also walk by the Spirit" (Galatians 5:25).

- 1 Church Dogmatics, 1/2, p. 3.
- 2 See T. M. Lindsay, *The Church and the Ministry in the Early Centuries* (London: Hodder and Stoughton, 1903), Chapter II.
- 3 See James Luther Adams, *Taking Time Seriously* (Glencoe, Illinois: Free Press, 1957), p. 66.
- 4 See G. F. Nuttall, *The Holy Spirit in Puritan Faith and Experience* (Oxford: Basil Blackwell, 1947), Chapter VIII; and James H. Nichols, *Democracy and the Churches* (Philadelphia: Westminster Press, 1951), Chapter I.



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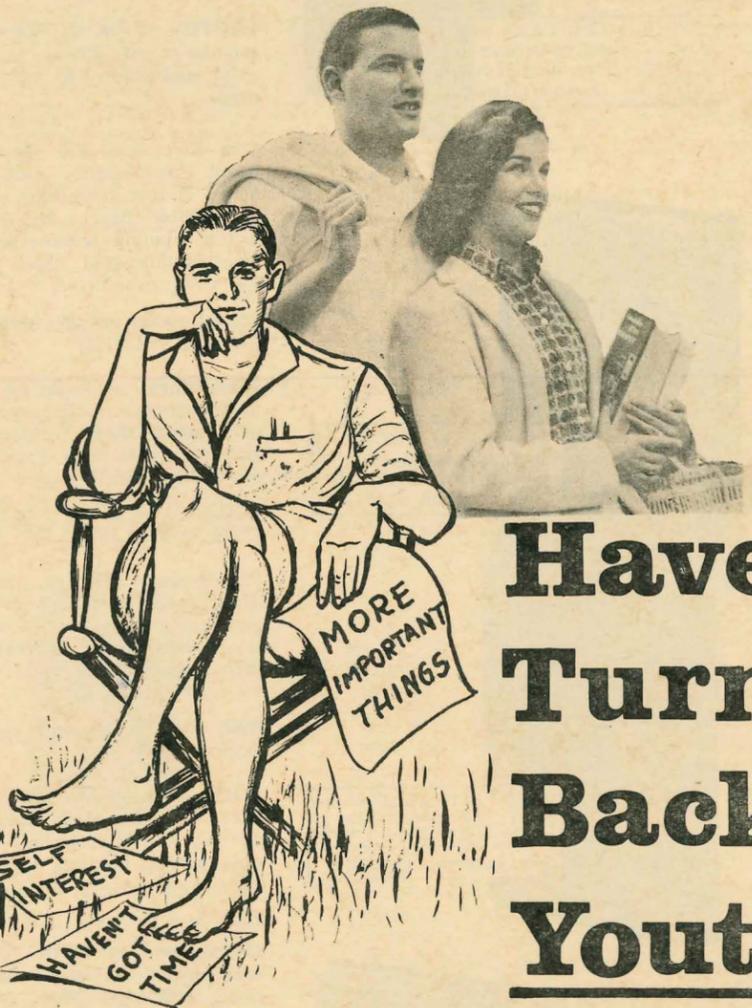
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8 Nevertheless my bret went up with me made th the people melt: but I w lowed the LORD my God.

# C. E. A.



## INVESTMENT IN OUR YOUTH

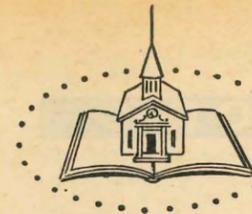


# Have You Turned Your Back On Our Youth?

WE don't believe our Kentucky Baptists have deliberately turned their backs on our youth. It's just that they haven't realized how desperately the youth need their help. The future of these young people is in *your* hands. Their place in the world tomorrow is up to *you*. There is nothing more important . . . you must act now. Your greatest success in this world is to see that our young people, have opportunity. Through C.E.A. they will have that opportunity . . . and C.E.A. needs your help *now*.

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## SUNDAY SCHOOL LESSON

By H. C. Chiles



### A SPOKESMAN FOR GOD

(This Lesson for Sunday, September 13, 1964)

Believing that "children are a heritage of the Lord," Hannah, the wife of Elk-anah, was grieved because she had been deprived of the privilege of being a mother. Hannah was not rebellious against the providence of God in this matter, but she did want very much to become the mother of a son. In her earnest and faithful praying she promised God that, if He would look upon her affliction and give her a son, she would lend him unto the Lord as long as he lived. Her pledge to dedicate her son to the service of God was rewarded, just as we would have expected. God has consistently refused to withhold from those who petition Him for the things that will bring glory to His name. When Hannah's prayer was answered and her son was born, she named him "Samuel," which means "asked of God."

#### I. The Presentation of Samuel. I Samuel 2:19-29.

When Samuel was weaned, Hannah fulfilled her vow by taking him to the place of worship and in genuine thanksgiving presented him to the Lord for His service as long as he lived. Annually thereafter Hannah returned with Elk-anah to offer sacrifices. On each occasion she took a new linen coat, which she had made, for Samuel who appeared more lovely and more winsome each year. After Hannah went to her home in heaven, when Samuel needed a new coat he had it made of the same kind of material and according to the same pattern as the ones which had been woven for him by his mother.

When the parents presented Samuel, Eli blessed them, and then prayed that God would reward them for their dedication of Samuel to Him by giving them additional children, which He did. Under the wise training of Eli, Samuel grew in favor with God and the people of his nation. He became God's trustworthy spokesman to the people of Israel. Samuel held a unique place in the history of the Israelites, in that he was the last of their judges and the first of their prophets, and also performed the functions of a priest. In his task of piloting the nation through a transition period, his chief concern was to perform his duties in a manner which would be the most beneficial to the spiritual interests of the people. Samuel

was a conspicuous example of faith, integrity, patience, self-sacrifice and intercession. He was ready to listen to whatever God might say to him and to render any service that he could for Him.

Samuel soon won the admiration and affection of Eli and the people who came to Shiloh annually to worship. Because of his devotion and obedience to God he earned the respect of the nation. He was God's man for the moment and wielded a tremendous influence over his people. He did his best to make them conscious of their great sinfulness, to get them to acknowledge their follies, and henceforth to worship and to serve Jehovah exclusively.

#### II. The Prayer of Samuel. I Samuel 7:5-6.

Through the long, faithful, effective and influential ministry of Samuel, the Israelites came to realize that their beloved nation was on the brink of disaster. Realizing that they had come to the end of the way, so to speak, they were ready to do something about it. Fortunately, they were brought to the realization that it was mandatory for them to discontinue their worship of the heathen deities of Baalim and Ashtaroth, for their worship of them was nothing less than complete licentiousness under the guise of religious ceremony.

In view of their dissatisfaction with their manner of life and of their genuine desire for a closer walk with God, Samuel issued a call to the nation for a solemn gathering at Mizpeh in order that he, a spokesman for God, might engage in intercessory prayer for them. Note that Samuel did not call this meeting until they had forsaken their idols and had come back on praying ground.

In response to the call of Samuel, the people assembled at the designated time and place for a prayer meeting. Their doing so really amounted to a formal and public repentance before God and His acceptance of them back into full fellowship and favor with Him. Without hesitation the people confessed that they had sinned grievously against God. Who had been so gracious and beneficent to them. After Samuel's great intercessory prayer, they "drew water, and poured it out before the Lord," as a symbol of their repentance. Just as the water which they had poured on the

ground could not be recovered, so they gave themselves to God with complete finality, never to return to their former way of worshiping and serving idols. Their worship and sacrifices were accompanied by fasting and confessing their sins.

#### III. The Plight of the Smitten. I Samuel 7:10-14.

It was a great day when the people assembled at Mizpeh for prayer, fasting, confession of sin and dedication of themselves to God for the doing of His will. However, the Philistines misinterpreted the significance of their assembly. The gathering was a revival, but the Philistines mistook it for a council of war, so they decided to attack the Israelites. As always, when God's people get closer to Him, Satan gets busy.

Knowing that the Philistines were approaching them for battle, the Israelites were filled with fear and appealed to Samuel to pray for them. In response to their request, Samuel prepared and offered a burnt offering and then prayed for them. Prayer to God brought help to the Israelites from Him, renewal of courage in them, and lasting victory to them. In answer to Samuel's prayer, God interposed with a great and terrible thunderstorm which dispersed the Philistines, whereupon the warriors pursued them and drove them from their midst.

In order to remind the Israelites in the years to come that God had been their help in their time of need, and that their victory had come from Him alone, Samuel erected a stone of remembrance, and called it "Ebenezer," meaning "Hitherto that the Lord helped us." This stone was to be a perpetual memorial of their glorious victory, which had come to them as a result of God's help in response to their humility and penitence. Their victory should be a reminder to us that Satan can never defeat God's children when they are right with Him and are giving themselves in earnest prayer to and dependence upon Him. After the Israelites overcame the Philistines, they enjoyed peace during the rest of the days of Samuel.

#### IV. The Position of Samuel. I Samuel 7:15-17.

For many years Samuel continued as a respected, faithful and good judge. He opened up for the people a new era of Progress. His greatest concern was that his people should live so as to be well pleasing unto God.

# KENTUCKY BAPTISTS AT WORK

## Woman's Missionary Union

### WMU Regional Meetings Missionary Speakers September 22-October 2

by Mrs. Geo. R. Ferguson

"Living a life that shows other people the love of God and lets them know that we love them, too" is the first responsibility of a Christian missionary, says Mrs. Roy A. Fowler, who serves in Brazil under the Foreign Mission Board.

Appointed in 1960, Mrs. Fowler and her husband have been stationed in Salvador, fifth largest city in Brazil and capital of Bahia State, since completing a year of language study. City missionary for Salvador, Mr. Fowler leads in the establishment of new missions and churches and directs an annual simultaneous evangelistic campaign. Mrs. Fowler's primary assignment is home-making—caring for her four young children, entertaining, and "seeing that Roy is free to work with the churches."

She also plays the piano, works with children in Sunday school and Sunbeam Band at her church and serves as children's leader for the Woman's Missionary Union of the Baptist association in Salvador.

She is a board member for the Kate White Domestic School, Salvador, and the Bahia WMU and a member of the religious education committee of the North Brazil Baptist Mission.

The former Patricia Ross, of McCracken County, Mrs. Fowler attended Murray State College and graduated from Georgetown College. While a student she worked in Oklahoma under the Home Mission Board one summer and later taught school in Jefferson County for a year.

Mrs. Fowler will be the missionary speaker for the first week of regional meetings in the eastern half of the state.

Mrs. James P. Kirk, Southern Baptist missionary to Brazil describes herself as a homemaker, worker with women's and children's church organizations, and assistant to the executive secretary of the Baptist convention in the state of Bahia. The last title, she says, is "unofficial but real". The executive secretary is her husband.

Their home in Salvador, the state capital also includes four children. Mrs. Kirk keeps busy seeing that her husband and children get where they need to be and serving as hostess to missionaries and others passing through her city.

"The building of a Christian home is the indispensable role of a missionary wife," she says. "She can leave off as many of the other activities as she feels is necessary but the influence of her home—for good or bad—is a reality."

However, Mrs. Kirk doesn't seem to have to leave off many other activities. She is a worker with children and teenagers and an evangelistic visitor for her local church, president of the WMU in the Salvador area, member of the executive committee of the Bahia WMU, member of the permanent literature committee of the Brazilian WMU, which involves writing programs, promotional material and devotionals.



Mrs. Fowler



Mrs. Kirk

Recently she wrote a mission study book on Brazil which will be taught to Intermediates in 1965.

The former Maxis Crawford, she was born and reared in Louisville. She attended the University of Louisville and graduated from the WMU Training School.

Mrs. Kirk will be the missionary speaker during the second week of regional meetings, in the western part of the state.

Watch this column next week for the schedule of regional meetings.

## Training Union

### Growing A Training Union

by James Whaley

#### Prospects Wait on Visitation

There are times when phone calls, letters, and cards are of value in contacting absentees but it is usually necessary to visit a prospect in order to reach him. Bob Cook says that it takes an average of five visits to get a person to visit your union and ten visits to get him to become a member.

When you visit a prospect, be optimistic. Take a quarterly with you. Show him the unit of work you are studying.

Explain to him that he needs the content materials studied in your union.

When you visit a prospect, be systematic. Keep going after him, but have a different person visit him each week. Let him know that everybody is interested in having him become a member of the union.

When you visit a prospect, be persistent. No, don't nag. But in some way continue to let him know you are vitally interested in him.

When you visit a prospect, be prayerful. You are doing God's work.

#### Visitation Must Emphasize Content

On what basis shall we visit people and endeavor to enlist them for the Training Union? Some former methods have included cold duty, right use of influence, help reach a goal, "nag them until they come," etc.

"Content" should be the basis of our enlistment. The Training Union is responsible for five of the nine study programs of Southern Baptists. These study programs are: Systematic theology (a study of our great doctrines such as God, Christ, Holy Spirit, man, sin, salvation, Bible, etc.), Christian ethics, Christian history, Church polity and organization, and train members to perform the functions of the church.

Since there is no over-lapping, the Training Union is the only place to receive these five study programs. Therefore, we can urge people to attend not because they "ought" to, but because of content—what they will learn by attending. The purpose of Training is not to present a "program" but to engage in learning experiences.

#### Content Must Be Planned

A little boy said, "Salt is what makes soup taste bad if it ain't in it." Planning is what makes Training Union bad if it ain't in it.

Good planning includes determining goals as well as choosing, assigning and scheduling activities to accomplish said goals.

Good planning begins with the Pastor, Training Union Director, other General officers and Department officers (or church elected leaders and adult union presidents of non-departmentized Training Unions) making general plans to accomplish the tasks of the church assigned to the Training Union. This general executive committee meeting should be held near the 20th of each month.

Good planning includes the union program committee meeting near the end

of each month to review the Sunday program during the past month and planning each Sunday session for the next month.

Good planning can be done by two or more people meeting together, over the phone, through use of mail, informal contacts during the week.

## Church Music

### Cedarmore Music Camp Enrolls 215

by Eugene F. Quinn

The total enrollment of juniors, counselors, and faculty members for Cedarmore Junior Music Camp amounted to 215 for August 17-21. The enrollment represented 23 churches in 9 associations, namely, Long Run, 13 churches; Elkhorn, 3; and 1 each in Warren, Liberty, Christian County, South District, Severns Valley, North Bend, and Boones Creek.



Eugene F. Quinn

Severns Valley Baptist Church in Elizabethtown had 35 enrolled. Four other churches had 17 each enrolled, namely Beechmont in Louisville, Calvary and Immanuel in Lexington, and Lexington Avenue Baptist Church in Danville.

The camp concluded with a concert by the entire camp personal of juniors, who presented *Lord Most Holy* directed by James Castle.

## Sunday School

### Successful Sunday School Conference, Cedarmore

by Roy Boatwright

Success means experiencing desired accomplishment. From all indications, Cedarmore Sunday School Conference, August 12-14 accomplished what had been planned. The inspirational speakers and conference leaders were exceedingly efficient. The interest and enthusiasm on the part of those in attendance were stimulation.

It was our privilege to have as guests the choir of the First Baptist Church of Shelbyville on Wednesday night, under the direction of Mr. Tommy Storey and the choir of the Salem Baptist Church, Thursday night, under the direction of the pastor, Rev. Dallas Sugg. These two special features contributed much to the spirit of the conference.

There were 23 associations represented, 66 churches and 26 pastors, with a total of 319 registered.

Next year the Sunday School Department will have from Monday through

Friday for its conference at Cedarmore. The date, August 16-20, 1965. It would be advisable for Sunday school workers to make plans now to attend next year. No doubt, you will want to stay in the new, beautiful Boone lodge.

## Announcing—

Two important meetings  
**Regional Sunday School Conventions:**  
October

- 12—First Baptist, Henderson
- 13—First Baptist, Russellville
- 14—Bardstown Baptist, Bardstown
- 15—First Baptist, London
- 16—Central Baptist, Winchester

**Sunday School Superintendents' And Pastors' Workshop**

November 6-7, Cedarmore  
Dr. Wayne Dehoney, President of the Southern Baptist Convention will be our guest speaker at this meeting.

## Baptist Student Union

### Morehead Gets Director

by Judith Williams

Emery Elbert Smith has been employed by the Kentucky Baptist Convention as BSU Director at Morehead State College. He succeeds Mr. Mike Sloane. Mr. Smith, who will begin his work at Morehead August 15, will be under the supervision of the state secretary of Student Work, J. Chester Durham.



E. E. Emith

Mr. Smith comes to Kentucky from Louisiana College, Pineville, Louisiana, where he has been BSU Director since 1962. He is a graduate of Louisiana College and received his MRE degree from New Orleans Seminary. He has also done summer study at Union Theological Seminary, New York City.

While in college Emery was campus BSU president two years, state BSU president, and was listed in Who's Who in American Colleges and Universities.

Mr. Smith is married to the former Amelia Ann Whorton, also a graduate of Louisiana College. They have one daughter, Kimberly Ann, 2 years old.

## State Missions

### Liberty Baptist Church Starts Development Program State Missions

by G. R. Pendergraph

The Liberty Baptist Church, Route 3, Madisonville, Kentucky, just recently entered into the church development ministry. The pastor, Rev. Paul Sullivan, is leading his church to participate

in projects relating to the local church, local community, and world wide missions. The church development ministry enables the church membership to get the proper perspective of its ministry. With a committee studying the needs of the local church and the suggestion goals to be achieved as well as a committee studying the church's relation to the community and suggesting opportunities of service, a committee is also selected to suggest opportunities of world wide service. In addition to these three committees another committee called the Record of Progress Committee is making a written record as well as a record in pictures of what is being done as goals are met. Such an effort not only preserves for the records for a future membership to know what has been accomplished by the church in the past but it becomes means for motivation, as well as director for a church's activity.

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