



**WESTERN**

# RECORDER

SEPTEMBER 10, 1964



NASHVILLE — DR. A. V. WASHBURN AND MRS. HAROLD MARSH examine first copies of the study course book "Reaching All Prospects for the Church" and the teaching guide, recommended for Sunday school preparation week September 20-27. Dr. Washburn, secretary of the Sunday School Board's Sunday school department, compiled the text. The teaching guide was prepared by Mrs. Marsh, a Nashville resident, who is an avocational religious worker and writer for denominational publications. "Reaching All Prospects for the Church" shows how the Sunday school may function in discovering prospects, maintaining visitation, and leading prospects to enrol in Sunday school and other church activities. The text and teaching guide, both Convention Press books, are available at Baptist book stores.—BSSB Photo



## GLEANINGS FROM THE FIELD

**ROBERT E. LaFAVRE**, minister of music and education, First Baptist Church, Greenville, has resigned in order to become minister of education at the Baptist Tabernacle in Atlanta, Georgia. He leaves an outstanding record at Greenville and has also been active in state-wide music and educational activities.

**SALEM BAPTIST CHURCH**, Shelbyville, has passed resolutions, expressing appreciation for Henry B. Boswell. Boswell was killed in a tractor accident August 15. He had been a member of the church since 1933. He had served as moderator since 1940 and had served as deacon and Sunday school teacher. H. Dallas Sugg is pastor.

**MOVIES** are available to Baptist churches for use in programs relating to religious liberty and the separation of church and state. Mr. Warfield Graves, state POAU field representative, is available to bring the film to any church. Address inquiries to him at 912 Darley Drive, Lexington, Ky.

**CAMPBELLVILLE COLLEGE** will begin the fall semester of 1964-65 season with the registration of students September 14. Approximately 800 students are expected, according to Dr. John M. Carter, president.

**T. E. WILLIAMS**, 217 N. E. 2nd Street, Hallandale, Florida, was the evangelist for a recent revival at the Pollard Baptist Church in Ashland. For the past 20 months he has been interim pastor of the New Hope Baptist Church in North Miami Beach, Florida, but now has returned to full-time evangelism.

**DR. W. C. HARRISON**, emeritus Southern Baptist missionary to Brazil, has left the Baylor University Medical Center, Dallas, Texas, where he was a patient for several weeks. He entered Carman Sanatorium, Dallas, and remained there until September 12. He is a native of Shelby County, Kentucky.

**MEMBERS OF THE WOMAN'S COMMITTEE** of Southern Seminary, professors and students will meet in Norton Hall on September 29, at 10:30 a.m. to dedicate a new prayer room, for which the Woman's Committee has raised funds during the past several months.

**THE LARUE COUNTY Hymn Singing** will meet at the Pleasant Grove

Baptist Church at White City, just east of Hodgenville on October 11 at 2:00 p.m. C. G. Milby, a member of the Pleasant Grove Church, is president of the group. The Crusaders Quartet from Logan County will be the guest singers for the afternoon. The public is invited.

**BILL G. FOWLER**, after serving the Thornhill Baptist Church, Frankfort, Kentucky, as minister of music and education for the second time, is now serving the Lone Oak Baptist Church, Paducah, Kentucky, in a similar position. Mr. and Mrs. Fowler have a new daughter, Nancy Carol, born March 27, 1964.

**ALFRED JAMES DICKINSON**, former pastor of the Elkton, Kentucky Baptist Church, died August 23. He

retired from the Elkton pastorate in 1957 and had made his home at Newport News, Virginia. He was a graduate of Southern Seminary and was awarded the doctor of divinity degree from Howard College. He was 65 years and one day old at the time of his death.

**MARY NEAL MORGAN**, Southern Baptist missionary to Japan, may be addressed at 179 Minami Sakuragoaka, Oaza Nishi Yosumi, Takatuki City, Osaka Fu, Japan. She is a native of Mercer County, Kentucky.

**MARVIN E. GULLETT**, pastor of the Liberty Baptist Church, Logan County, served as evangelist in the church for revival. There were seven professions of faith, one addition by letter and numerous rededications. All attendance records were broken on Pack-a-Pew night during the first week of services.

**KENTUCKY CENTRAL HOTEL** and Buckhorn Motel, familiar landmarks in Campbellsville, Ky., will no longer be operating under the same names. Campbellsville College bought these buildings in 1963 for men's dormitory space. They continued to operate them commercially until this year when the entire space was needed for dormitory. A permanent name for the 120-capacity buildings has not been selected.

**RALPH B. CAUTHEN**, son of Dr. and Mrs. Baker J. Cauthen, was married to Miss Jane Campbell, September 5, in Connie Maxwell Baptist Church, Greenwood, South Carolina. Dr. Cauthen is the executive-secretary of the Foreign Mission Board of the SBC. A licensed minister, Ralph has been working at Connie Maxwell Children's Home (the South Carolina Baptist children's home) since returning from a Peace Corps assignment in the Philippines.

**JAMES WHISENHANT**, College, Alaska junior high school coach, has been elected president of the Alaska Baptist Convention at their recent meeting. He is the first layman to hold that position.

**WARNER EARLE FUSSELLE**, pastor of the First Baptist Church, Gainesville, Ga., for almost 10 years, has been elected president of Truett-McConnell College at Cleveland, Ga. He succeeds Joe H. Miller, who resigned in July after a dispute between the administration and faculty and students.

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

Volume 138 No. 36

### WESTERN RECORDER

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### Religious Training In Early Christianity:

## But What About the Children?

by E. Glenn Hinson

Congressman Frank Becker of New York, in support of his proposed bill to amend the Constitution of the United States, has appealed to the parents of the land to save their children for God. His reasoning appears to be that if our states are not allowed to prescribe prayers and reading of the Scriptures in public schools, the children will receive either no or at best inadequate religious training.

Surprisingly, the honorable Mr. Becker has gained support not only from some of his fellow Roman Catholics on this, but also from some Baptists of the "Bible Belt"—supposedly ardent defenders of church-state separation. Congressman M. G. Snyder of Kentucky has reported that 90 percent of his constituency who answered an inquiry on the matter voted for the amendment.

Logic seems to have gotten sidetracked somewhere as cries are raised against advancing "secularism," "atheism," and "ungodliness." Many seem to think that religious training in the public schools has served as the primary or sole flood-wall against these.

Almost totally forgotten or neglected items in this are the thought and practice of the early Church regarding the religious instruction of children. These have a message for our own day.

The forerunner of modern day parochial schools did not make an appearance until the fourth and fifth centuries. These were the monastic and cathedral schools which provided instruction mostly for children who intended to pursue religious vocations.

Prior to this time Christian children attended Roman schools. There they learned the fundamentals along with pagan children. As a basis for most of their instruction they studied the writings of Homer and other Greek and Roman literary greats. Although their parents were concerned about this method of instruction, because it involved the reading of myths about the Olympian gods, they did not withdraw their children from these schools in spite of the risk, for they were confident that they could match false religious instruction with true!

Where? There were three places: the home, the Church and the advanced Christian school.

The home was the fundamental unit

*Editor's Note: Much has been said about the Becker Amendment which now appears lost. Dr. Hinson, assistant professor of church history at Southern Seminary, Louisville, gives insight into the early Christian pattern of religious education.*

for religious instruction just as it had been in Judaism. Christian mothers and fathers knelt beside the cradles of their infants and prayed. When the children reached the "teachable" stage, they read from the Scriptures, taught little prayers, and led them to church. More able parents doubtless engaged their brighter children in discussions about God, man, Christ, the world, salvation, and so on. Precocious children, if one can judge from the childhood of the great Alexandrian teacher Origen, also prodded fathers and mothers with questions.

Such a task of religious instruction was demanding. Its success depended on proper instruction for parents as well as children. Here the Church played its most important role.

Instruction was both direct and indirect. Most churches had daily services. These centered around the reading and explaining of the Scriptures and prayer or meditation. Sundays there were special services. A significant portion of each service was given over to teach-

### American Crisis:

## Civil Rights and Lawlessness

by Ross Coggins

"Civil wrongs won't bring civil rights!" "Demonstrations which violate the law will only hurt their cause." "No one has the right to violate the law, even for a worthy cause."

Comments like these verbalize the growing concern over the deterioration of law and order which sometimes accompanies the civil rights protest movements. Since these protests seem destined to increase rather than decrease, it is important not to blur the distinction between legitimate civil disobedience and that destructive scofflaw attitude which is utterly irresponsible.

### Civil Disobedience

Historically, civil disobedience has an honorable and impressive record. All Americans are beneficiaries of a system of justice made possible by the courageous resistance of others against unjust laws. To cite a hallowed example, the Boston Teaparty was civil disobedience against the injustice of taxation without representation. Again, when slavery was legal, many citizens jeopardized their lives to help runaway slaves escape to free territory. Public demonstrations against child labor, oppressive working conditions, or the denial of female suffrage provide other examples of civil disobedience.

But is it Christian? Is there biblical precedent for civil disobedience? These

ing, for the Church imitated the synagogue. The Jerusalem congregation, one recalls, continued steadfastly in the apostles' "teaching and fellowship." The pattern did not change essentially. There was prayer, reading of portions from both Old and New Testaments, exposition, and observance of the Lord's Supper. All taught a lesson.

Instruction in these services was aimed primarily at the adult. Nevertheless, since children attended with their parents from infancy on, they obviously could not escape some education in addition to that which they received at home.

About A.D. 150 or before, schools providing more advanced instruction began to arise under the leadership of some of the Church's keenest minds. These appealed especially to youths who imitated the Greek and Roman custom of studying first in one school and then another in order to get a well-rounded perspective. Children could enter them as soon as they could read and write fluently, usually at about ages 12 to 15.

In the schools, youths studied all subjects which pagan schools offered—grammar, rhetoric, philosophy, etc. However, they concentrated on the Scrip-

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are the questions which trouble modern believers.

The answer is affirmative. Whenever laws violated the conscience of the early Christians, they declared that they must obey God rather than men. The apostles suffered imprisonment, exile, and death rather than to heed the injunctions against their preaching.

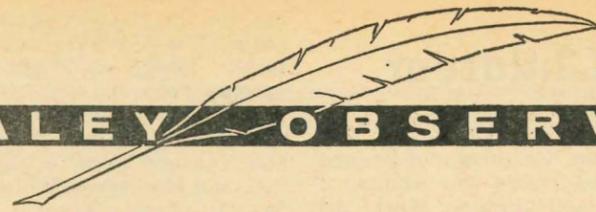
When the first century believers passed the public images of the emperor, they flaunted the Roman law requiring them to confess aloud, "Caesar is lord." Instead they declared, "Jesus is Lord!" Their willingness to suffer and die as a result of this civil disobedience ushered in a new day when no man was required to worship Caesar.

### The Scofflaw Attitude

On the other hand, there is an arrogant disrespect for law and order which is intrinsically different from historical civil disobedience. It is that aimless flaunting of laws which contributes nothing to the establishment of justice. The scofflaw attitude, particularly where it engenders violence, may have solidified opposition to corrective civil rights legislation.

Many young people, both white and non-white, become scofflaws because of the examples set by their elders. When governors block school doors in defiance

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### The High Place of Sunday School

If everything about Baptist Sunday Schools is not good as pointed out in this space last week, certainly everything about them is not bad. A blanket indictment of our Sunday Schools would be as unfair as a wholesale commendation would be untrue. As we begin a new Sunday School year, we do well to consider again the importance and the contribution of our Baptist Sunday Schools.

In many respects the Sunday School has been the most important church organization in modern Baptist history. It has often outstripped the worship services both in attendance and effectiveness. The history of many Baptist churches in our generation has been part-time preaching and full-time Sunday School. The center of life in these churches has been the Sunday School.

The Sunday School has become the work horse of most Baptist churches. It is turned to by the church to get most every job done. In most revival preparations the Sunday School bears the load. In stewardship efforts the Sunday School generally draws the biggest assignment.

For a long time the Sunday School has been the arm of outreach for the church. Most prospects for the church are discovered and enlisted by the Sunday School. Most of our boys and girls are prepared for the acceptance of Christ in Sunday School classes. The majority of Baptists who tithe learn to do so in Sunday School classes.

Like any other school the heart of a Sunday School is the teacher. Organization, administration, methods and materials cannot make up for poor instruction. Reaching the pupil for attendance counts for little unless teaching the pupil counts for much. And while this is our greatest weakness in modern Sunday Schools, still there are thousands of Sunday School teachers who pay the price of training, lesson preparation, and performance required to be an effective teacher.

In some instances more midnight oil is spent in Sunday School lesson preparation by teachers than is used in sermon preparation by pastors. In these instances the Sunday School class is probably more effective than the worship service. This is one reason but likely not the main one that more Baptists generally attend Sunday School than worship services.

Teachers and pupils in Baptist Sunday Schools have excellent materials available for preparing the lesson each week. The quality of Southern Baptist Sunday School materials is indicated by the fact that it is used by many teachers who are not Southern Baptists.

Those who are responsible for planning and producing these materials are some of the most able and dedicated to be found among Southern Baptists. They are ever concerned for improvement.

This new Sunday School year should be one of the most exciting and successful in Southern Baptist history. The new emphasis upon enlistment of adults has great promise. The new optional lesson materials will offer challenging possibilities to some Sunday Schools.

Maybe we're going overboard these days in dedication services in Baptist churches. We dedicate sanctuaries, educational buildings, choirs, organs, pastoriums, etc. But among the objects for dedication, none is more important than the Sunday School teacher. In connection with Preparation Week and Promotion Day this year a dedication service for Sunday School teachers and workers could be meaningful. Every effort should be made to impress Sunday School workers with the awesome responsibility of their task.

### What's the Reason?

A serious problem indeed for Southern Baptists today is the large number of Baptists who do not take their church membership with them when they move to another community. Once in a new community these people establish other relationships immediately. They find a new water company, a new source of electricity, a new doctor to care for their physical ailments, a new groceryman, a repairman, banker, a new school, and on and on. The one thing they find no need for is another church and pastor.

This can say but one thing for these people. Their lives are centered in physical needs and other things which will pass with this life. Their church relationship is without meaning.

What is even more revealing is that in many instances they are not solicited to accept these new services. They seek them out. On the other hand, most Baptists are visited by the pastor and members of at least one church and oftentimes by several churches but decline the invitation.

In this matter of Baptists failing to join churches in their new communities, there is one astounding thing. This is the failure of many who were active church members and even church leaders where they came from to join the church where they moved.

It's really not surprising when inactive Baptists in one place move to another place and remain inactive. But how do we account for those who show all signs of being committed church members in one place but falling out completely in another place?

There are some possible explanations but they don't seem to be sufficient answers. Is it that they were attached to a pastor rather than to the Lord? God forbid! Have we confused religious activism with life consecration so that once out of the activities there is nothing left? Is it social and other earthly pressures that keep us going in our home churches and once we escape these, there is no incentive?

Does it really make sense that we are tired and want to rest awhile? Mothers get tired of cooking, washing, ironing and other home chores but mothers who love their husbands and children don't stop doing these things.

Have we talked too many people into joining a Baptist church and lending their efforts to church programs instead of leading them to a personal experience with the Lord which expresses itself in loving service through his church? Frankly, I have not found a satisfactory answer and many pastors to whom I have posed the question don't have the answer.

Maybe some readers of this column have an idea why active Baptists in one community refuse to be the same when they move to another community. Those who have a possible explanation are invited to share their ideas through the Baptist Forum.

## BAPTIST FORUM



### Questions On Baptist Polity

Dr. Joe Burton's article in "Baptist Forum" (July 2, 1964) and Dr. C. R. Daley's editorial "Convention Could Be Destroyed" rightly express serious concern about alleged ballot stuffing at the recent meeting of the Southern Baptist Convention which, as Dr. Daley suggests, "is a result of a gradual deterioration of the atmosphere and spirit of our Convention sessions." Yet the more fundamental question arises whether this deterioration is not equally as evident in the very fact that the Convention attempts to vote on broad questions fraught with moral, social and even political ramifications. What is the significance, even the purpose, of a vote at the annual meeting of the Convention on any such issues? Does action taken by the Convention make certain positions right and others wrong? And if in a subsequent year the Convention takes a different position on a given question, will that position then become right and the previous position wrong? Does God adjust his standards to conform with the positions adopted from one Convention to the next? What does it accomplish for the assembled messengers to vote on any of these questions other than to suggest to those outside our denomination that this is our denominational position when in theory we profess, even if in fact we have long since ceased to practice, local autonomy?

Recently a friend from another denomination questioned this writer because of the "position" of Baptists with regard to the Supreme Court "prayer decision." It was difficult to explain that there actually is not and cannot be a denominational position about this or any other issue because of our claim of local autonomy. We have to confess in making such explanations that we know not the reason votes are taken on these matters at the Convention and other de-

nominational meetings and that we have no idea as to the meaning of such votes.

In the June 25, 1964, issue of the *Western Recorder* James G. Harris, pastor of University Baptist Church, Fort Worth, Texas, under the caption "What is the Southern Baptist Convention?" writes:

"I am convinced that we as pastors have failed to teach our people what the sessions of the Southern Baptist Convention really mean. They view a Southern Baptist Convention in session like we view our United States Congress, passing binding laws and policies. The annual convention in session is not composed of 'delegates' but of 'messengers.' These members from our churches have not been delegated with any authority to speak for or bind their local churches to any action by the Convention."

It is believed that Mr. Harris seriously errs in assuming that the Baptist lay people consider the Convention as a body authorized to promulgate binding laws or policies. Quite the contrary, the people themselves understand full well that the Convention has no such power and thus not only question the very purpose of the votes taken on these issues but also resent the fact that the net result is to portray Baptists as having adopted certain positions. Mr. Harris proceeds to suggest the significance of these elections in the following language:

"The actions of the Southern Baptist Convention in session simply mean, 'We who are assembled in session this year believe this, and speak to the world that conviction.' . . . Each annual convention is a unit to itself. 'Why does this have to come up every year?' people ask. Because next year the people cannot speak for last year, and, as long as these are burning issues in our day, each convention must speak for itself." This simply accentuates the absurdity of the whole matter and begs again the basic

question. Why is it that each convention must speak for itself on these matters? How are votes on these issue even relevant to the meeting? Does the result of the vote give those who voted with the majority confidence to go back to their respective churches and advocate certain action? God forbid! Yet at this point there is again resentment among lay Baptists because, apparently, the majority of preachers seem to feel a rather strong compulsion to be found in the mainstream of whatever emanates from the denominational leadership in the way of thinking, plans, programs and all other matters so that if the preponderance of denominational leadership is with a certain position, then many pastors would be restless until they were numbered among those who not only find the "accepted position" but also lead their churches in endorsing such position.

Does this writer miss the point completely when he suggests that this discussion involves the very meaning of Christianity? Does Christianity consist in certain groups voting whether certain things are right or wrong, the result of which voting is subject to change the next time a vote is taken? Should Baptists rejoice that they need not look solely to the authority of the Bible to determine God's will but can let matters rest in the resolutions of a Convention? Is Christianity no longer a personal relationship between an individual and Jesus Christ wherein that individual has made Jesus Christ the very Lord and Master of his life and looks continually to God's Holy Word (not to any other source, including any group) to determine Christ's will for all of life?

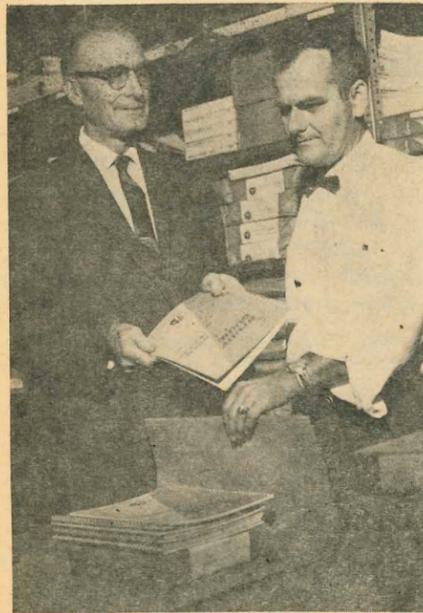
It may be answered that all of this misses the point and that votes on such issues taken at the Convention do not attempt to make right what is wrong or wrong what is right or to project a denominational position either to the public in general or to conforming Baptist pastors in particular. Then the question persists: What is the purpose?

In another editorial in the July 16, 1964 *Western Recorder* Dr. Daley discusses the Christian Life Commission,

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## Our Baptist Work Down Mexico Way

by R. Paul Caudill



**NEW GUIDEBOOKS**—New study guides for the Extension Department of Southern Baptist Seminaries have started their way to extension centers. Ralph A. Herring, left, director of the department, holds copy of one new guide while Thomas C. Grubbs fills an order for mailing from department's Nashville office. (BP) Photo

### Churches Respond To Nonresident Church Member Enlistment Plan

NASHVILLE—From Maryland to California and from Nebraska to Texas, churches and individuals are responding to the Convention-wide Nonresident Church Member Enlistment Plan.

The plan is promoted jointly by the Sunday school department of the Sunday School Board and the division of evangelism of the Home Mission Board.

Since the project was launched as part of the 1964-65 Sunday school program, the Nonresident Exchange Desk at the Sunday School Board, Nashville, has been receiving information on nonresident church members.

This information is being sent to state Sunday school secretaries for distribution in their respective states.

Churches are urged to study their membership roles in an effort to identify their nonresident members and to confirm their present addresses. This information may be sent to a church in the community where the nonresident member is living.

If a church is unknown, the information may be sent to: Nonresident Exchange Desk, Sunday School Department, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.

Baptist labors in Mexico are full of exciting romance. As early as 1862, Baptists were at work in Monterrey, and during the first century of Baptist labors, both Southern Baptists and American (Northern) Baptists gave support to the missionary endeavor. Southern Baptists labored principally in the Western part of the country, while American Baptists have, by and large, labored in the Eastern part of the land. However, significantly, the churches of both groups have been led to cooperate in the formation of a single Baptist Convention, the Mexican National Baptist Convention.

There are today, in all of Mexico, around 250 Baptist churches, with some 500 additional missions or preaching stations. The combined Baptist membership numbers around 16,000. The present ratio of baptisms is around one to ten for the total membership.

Presently, there are three Baptist seminaries in Mexico: one operated by the American Baptist Convention; one by Southern Baptists; and one by the National Baptist Convention of Mexico. There are in these seminaries approximately 60 students in training for full-time Christian work—some 45 of them being men, and the balance women. About 40 of the men are candidates for the ministry.

Since 1956, Mexican Baptists have placed great emphasis upon evangelism. Simultaneous revivals have been held, and numerous clinics have been conducted in Evangelism. Specialists from the United States have contributed no little to this vital ministry.

Baptists have also begun to utilize radio and television in the ministry of preaching the gospel, and have made wide distribution of the literature from the Baptist Spanish Publishing House in El Paso. The Baptist Book Store Corporation has been formed with headquarters in Mexico City, and with branches throughout the Republic in strategic cities.

Southern Baptist missionaries serve in three basic types of work in Mexico. First, there is the field missionary who enters a given area and seeks to help develop a strong indigenous church. There he witnesses, preaches, and serves on an advisory council with the mission and shares in all of the responsibilities incident to the promotion of the work.

The second field of missionary labor is in the field of education. Southern Baptists sponsor "student homes", a sort of "boarding house" for the student away from home, with a view to pro-

viding an environment of worthy discipline and guidance. These institutions are located in Chihuahua, Guadalajara, Mexico City, and Iguala.

Southern Baptist missionaries also engage in the basic missionary ministry of healing. On February 16, 1958, our first Southern Baptist hospital—a modern, well equipped institution—was opened in Guadalajara. On the staff were an accountant, two nurses, a pharmacist, and a doctor who were products of our Baptist student homes. To this hospital, the Foreign Mission Board appointed in 1959 the first professionally trained hospital administrator. In the hospital, the chaplain ministers to the patient just as chaplains do in the home land.

The government guarantees religious liberty to all the peoples of Mexico, and Baptists feel secure, therefore, as they project their exciting plans for the future. They have set a goal of 200 new churches in the next ten years! And we, for one, believe they will reach it.

### Top 18 In Membership Remain From Last Year

By the Baptist Press

No new names appear on the current year's roster of Southern Baptist Convention churches with more than 5,000 members. The list of 18 still is headed by the First Baptist Church of Dallas.

According to records received by the research and statistics department of the Baptist Sunday School Board, Nashville, First Church of Dallas now has 13,142 members. This compares with 12,879 a year ago.

The research and statistics department is the major clearing house for vital statistics in the denomination.

In the first five churches in size of membership, the same churches appear as before. Those in third and fourth spots, respectively, have traded positions.

Second place still is occupied by Bellevue Baptist Church, Memphis, largest church east of the Mississippi River. Its latest membership figure is 8,249 compared with 8,539 in the previous report.

New holder of third place is First Baptist Church, Lubbock, Tex., with 8,086 members. Dropping from third to fourth place in the trade of positions was San Antonio, Tex., First Baptist Church, with present membership of 7,793.

Amarillo, Tex., First Baptist Church continues to maintain fifth place, show-

ing that four of the five largest churches are in Texas. The Amarillo congregation has 7,515 members presently.

The second five consists of the same churches in the same relative positions. First Baptist Church, Beaumont, Tex., is sixth in size with 6,889 members. Next is Dallas' Cliff Temple Baptist Church with 6,704.

Wichita Falls First Baptist Church, the seventh of the top eight to be from Texas, has 6,635 members. Ninth place is held by an Alabama church, Dauphin Way Baptist of Mobile, with 6,232 members. The 10th slot is filled again by First Baptist Church, Atlanta, with 6,193—the third in the top 10 located east of the Mississippi River.

The previous year's report showed 19 churches with over 5,000 members. It narrowed to 18 this year with the drop-out from the roster of First Baptist Church, Jackson, Miss., which held 19th position.

The 15th and 16th position churches traded places, as did the 17th and 18th churches in the listing.

The remaining eight churches, three from Texas, with their current memberships, are:

Tulsa, Okla., First, 6,075; Fort Worth, Travis Avenue, 5,880; Oklahoma City, First, 5,837; Houston, South Main, 5,691; Baton Rouge, La., First, 5,381; Louisville, Walnut Street, 5,264; Midland, Tex., First, 5,197, and Fort Smith, Ark., First, 5,101.

Membership figures are taken from statistics sent in by more than 1,100 district associations of Southern Baptist churches and represent membership as it stood in late 1963, when records were tallied. A state-by-state roster of churches and membership appears in the fall issue of "Quarterly Review," put out by the research and statistics department. (BP)

### Hymn Writing Competition Closes September 30

NASHVILLE—Southern Baptists have until September 30 to enter original hymns in the third Southern Baptist hymn writing competition sponsored by the Sunday School Board's church music department.

Over 200 entries have been received since the competition opened April 1.

"The purpose of the competition is to encourage and stimulate creative hymn writing among Southern Baptists," said Dr. W. Hines Sims, department secretary.

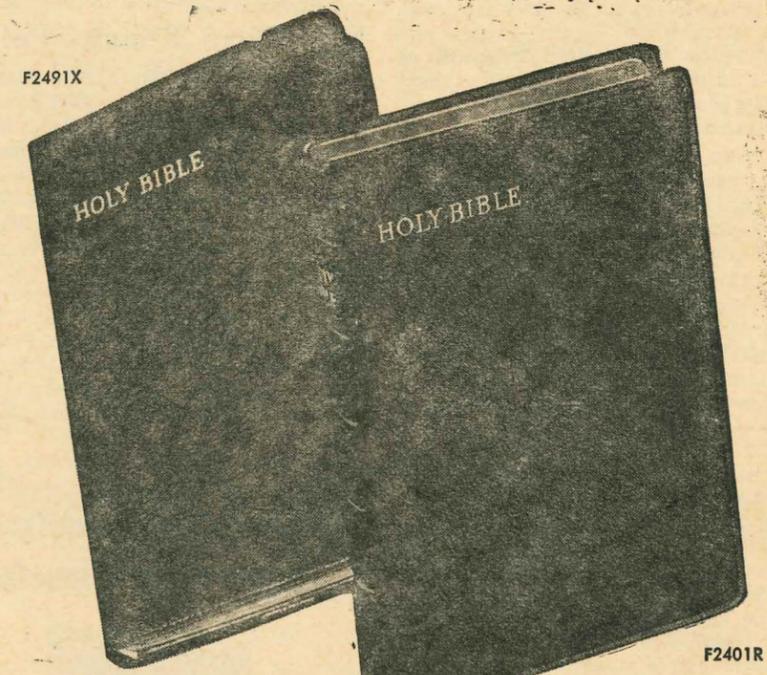
Awards amounting to \$500 will be given for the winning texts which are to be written on the subject of "Christian Service."

Complete details of the competition are given in a folder available from: Hymn Writing Competition, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203.

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**F2491X**—This French morocco leather Bible is slim, flexible, and is printed on ultrathin India paper edged in gold. It has self-pronouncing text, 65,000 center-column references, 8 pages of full-color maps. Size, 4 5/8 x 6 7/8 inches; 7/16-inch thick. (19c) **\$6.75**

**F3491X**—Same as F2491X, but with concordance. 9/16-inch thick. (19c) **\$7.75**

**F2401**—Bound in long-wearing black leatheroid with flexible covers. Printed on fine Bible paper with red-under-gold edges. Contains references, maps, no concordance. Size, 4 5/8 x 6 7/8 inches; 3/4-inch thick. (19c) **\$3.25**

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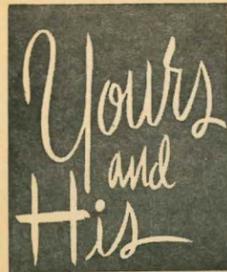
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### Thank Thee, Lord

We pause to praise the Lord for leading us as Kentucky Baptists to pass our goal for the Cooperative Program of world missions again for the third straight year! "To God be the glory, great things He hath done!"

We also thank each Baptist, each pastor, each missionary, each church, each agency and institution which prayed, planned and budgeted, and gave to win a lost world to our Lord.

#### Third Annual Victory in CP

The first report indicates that our Cooperative Program gifts for the year were \$2,852,833.80—our goal was \$2,850,000—thus (1) we will carry out every commitment we made for 1963-64 to foreign, home, state missions—our schools, our homes, our hospitals, our missionaries. (2) We will have \$2,833.50 in the "Capital Funds Phase"—that which is over the operational budget—for some neglected phase of our work. This year, our State Assembly. God is blessing us as we work together in His will for the redemption of the sons of men. Thank you, very sincerely—now, let's start a better year—a bigger budget: \$3 million for the Cooperative Program 1964-65! Each must do more—and we will.

#### Two Plus—Or Four?

Baptist churches are encouraged to grow in percentage-of-their-income giving to world Missions through the Cooperative Program—"Two Plus", i.e., 2% of your total income PLUS what you gave last year. Why not make it FOUR PLUS?

#### Billy Graham Is Coming!

An answer to our prayers for two years, God is sending us Billy Graham and his evangelistic team for the YOUTH NIGHT of the Kentucky Baptist Convention, Friday, November 13, 7:00 P.M., Freedom Hall, Fair Grounds, Louisville. Pray for a great moving of God among us. We have just learned that they can seat 23,000—9,000 more than Lexington last year! So, come—in busses, trucks, wagons, cars—trains, planes, on foot! Bring that Youth CHOIR—write Eugene Quinn, Music Secretary, Baptist Building, Middletown, today!

Yours and His,

Harold G. Sanders

### Garrett Baptist Church Holds Revival Services

Reared in Garrett, Kentucky, Edmon Bolen returned to the Garrett Baptist Church for a revival.

There were 13 professions of faith. Among those baptized at the close of the revival was the evangelist's mother, Mrs. Dovie Bolen.

Song leader for the revival was Garland Wilkerson of the Licking River Baptist Church.

Bolen lives in Ohio. Rush Sloane is the pastor at Garrett.

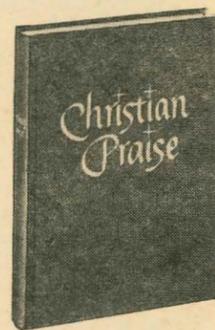
### Sam Sloan Resigns Pollard Baptist Church, Ashland

For the past 8½ years, Sam Sloan has served as pastor of the Pollard Baptist Church, Ashland. He has resigned, effective August 31, to accept the pastorate of the Main Street Baptist Church, West Carrollton, Ohio. He and his family will reside at 309 Ellenwood Drive, Dayton, Ohio 45449.

During his ministry at Pollard, Sunday school attendance increased to an average of 400 from 213. A Training Union was organized in 1956 and average attendance is 109. There have been 408 additions by baptism and 302 by letter.

Sloan has served as moderator of the Greenup Association in 1959 and 1960.

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#### FREE ENVELOPE OFFER—

Robert J. Hastings, secretary of the stewardship department, has announced that the free offer of church offering envelopes has been reopened. A couple of years ago, over 100 Kentucky churches received a year's supply of envelopes without charge. Churches using them reported such spectacular gains in receipts that it has been decided to make the offer again on a limited basis. Churches interested may write to Dr. Hastings at the Baptist Building, Middletown, for details.

### Kentucky Youth Serves In Michigan Mission Work

Wilma Lucille Holton, daughter of Mr. and Mrs. Paul Holton of Munfordville, Kentucky, has recently completed a summer of service in Michigan as a summer missionary.



Wilma Holton

She served in Kansas in the summer of 1962. Summer student missionaries serve for 10 weeks under the Home Mission Board sponsorship or a state Baptist Student Union sponsorship. The missionaries work in Vacation Bible Schools, survey communities for prospects for local Baptist churches and work in revivals. New missions are often started from these efforts and existing churches are strengthened.

A 1960 graduate of Munfordville High School, Miss Holton was in the top section of her class. She graduated from Campbellsville College in 1964. She was a Cum Laude graduate.

Wilma plans to teach third grade this year at Cub Run, Kentucky.

### Youth-Led Revival At Mt. Pisgah, Bremen

by Henry Johns, Pastor

The adults of the Mt. Pisgah Baptist Church in Muhlenberg Association turned over the leadership of their church to their youth for a week of revival August 17-23. These young people, with Dale Vincent as youth pastor, planned and conducted the services each night. Through their visitation they enlisted many adults as well as young people. There were as many as fifty-six youth who joined in the special prayer meetings and as many as fifty who sang in the choir. They chose as evangelist, Assistant Editor R. G. Puckett, of the *Western Recorder*. He preached gospel

messages that were dynamic and soul-stirring. They chose Kenneth Blomquist of the Macedonia Baptist Church, Owensboro, as song leader. He led the junior and youth choirs and the congregational singing in a wonderful way. The revival resulted in six meaningful public decisions and a deepening of the spiritual life of the whole church.

### Ninth and O Baptist Plans Homecoming

Pastor Lewis A. Drummond of the Ninth and O Baptist Church has announced plans for Homecoming Day, September 13.



L. A. Drummond

Drummond, recently called as pastor of the church, has invited former pastors, members and friends to be present for the day-long activities.

Dinner will be provided by members of the church and served cafeteria-style in the church basement immediately following the morning service.

Homecoming Services will launch a revival with the pastor serving as evangelist. The revival will close September 20.

### CP Goal Surpassed Third Consecutive Year

For the third successive year, Kentucky Baptists have exceeded their Cooperative Program goal according to figures released at the end of August by executive secretary and treasurer Harold G. Sanders.

Kentucky churches gave a total of \$2,852,833.80 for distributable Cooperative Program causes for the 1963-64 budget year ending August 31, 1964. This was \$2,833.80 above the goal, which had been set for \$2,850,000.00.

This means that all Cooperative Program commitments to the various agencies, mission boards, schools, children's homes, hospitals, etc., will be met.

Receipts for the year just closed were \$169,706.15 above last year, or a net increase of 6.3%. Budget goals were also reached in 1962 and 1963, with considerable increases each year over the previous period.

The Cooperative Program budget for the coming year represents another challenge for Kentucky Baptists. The 1964-65 goal has been set for \$3,100,000.00.

In announcing the figures, Dr. Sanders said, "For the third year we reached our annual goal! We thank our Lord. We thank our pastors and churches. Now, our new goal is \$3.1 million—challenge your church to a larger share in the victory to come!"

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## Kentucky Baptist School Directory

### Oneida Institute

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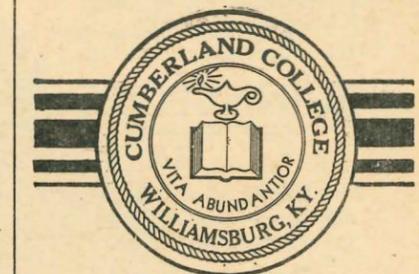
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J. M. BOSWELL President

## Brazilians Welcome Baptist TV Series

Thirty-nine films from "The Answer," Baptist television series, are now available in Portuguese for showing over Brazilian stations, reports Rev. Gene H. Wise, chairman of the television committee for Southern Baptist missionaries in Brazil.

The films were provided by the Southern Baptist Radio and Television Commission, and Portuguese sound tracks were prepared by a studio in Sao Paulo, Brazil, which handles this process for a number of the best-known American television shows. "The synchronization is so perfect it is difficult to tell the films were made in another language," Mr. Wise says. Sound tracks have just been completed for the third 13-week series of films.

After the first of the year, the films will be used to advertise the Brazil-wide evangelistic campaigns to be conducted by Baptists in 1965. All will carry a special spot announcement which Mr. Wise is preparing.

Films from "The Answer," used in Brazil for at least six months, have been seen in seven states. In Parana, the best Saturday night hour was given to the Baptist program one week by a station

which serves most of the state. In Para, the head of a TV station, a Roman Catholic, told a missionary that he considered the Baptist series the best he had carried.

In Ceara, Baptists ran the films for a time and then stopped them. So many people complained that the station manager offered his best hour at a fourth the regular price in order to get the program back on the air. Now Baptists in that state and in Baia have one-year contracts with television stations, even though some of the films will have to be repeated.

A missionary in Rio Grande do Sul reports that Baptist pastors are having "rich spiritual experiences" visiting people who request booklets after seeing the program. One of the first letters received after the series was started in a city of Minas Gerais State was from a group of university students expressing appreciation for the high moral and spiritual content of the films.

Further testimony to the value of the films came from a Japanese man in the state of Sao Paulo, who wrote: "I saw your program a few days ago. Though I'd never given Christianity a second

thought, this film was a real eye-opener for me. It was like a lighthouse which made me see the errors of my way of life. If possible, will you please send me a Bible?"

## Atlanta Church Sale To Muslims Denied

ATLANTA (BP)—A Southern Baptist church here has strongly denied published charges it considered selling its property to a Black Muslim group.

Pastor J. C. Embry of Western Heights Baptist Church said: "Our people absolutely refused to even consider an offer for our property from a local Black Muslim temple. We would never consider selling to such an un-Christian, un-American and anti-white group.

"We will sell our property only to a group that will be a credit to the community. The amount of their offer was never a factor in our refusing to sell to the Black Muslims."

Western Heights Church is one of several in the Georgia capital totally surrounded by Negroes due to changing neighborhoods. The church has already bought property nearer where most of its members have resettled. It will move as soon as its present property sells, and will erect a new building on the new site.

## Wreck Kills Minister

MOORESBURG, Tenn. (BP) — A Georgia Baptist minister and his wife were killed in a five-car smashup near here as they returned home from their daughter's wedding in Charleston, W. Va. Dead are Billy Joe Rowland, 38, pastor of Calvary Memorial Baptist Church, Fort Oglethorpe, Ga., and his wife. Rowland, a graduate of Wayland College (Baptist), Plainview, Tex., served the Georgia church since June.

## WHAT ABOUT THE CHILDREN?

(Continued from Page 3)

tures, which they employed as a guide to every area of life.

One may ask why the early church did not immediately build schools in which to train children from the formative years on. Was it not concerned about secularism and atheism? The answer is both "Yes!" and "No!" Yes—in that Christians were equally concerned as they are today about the moral and spiritual development of their offspring. They did not want them corrupted by pagan myths or morals, something which was far more likely to occur in that day of Christian minority than today. Present day American society at least has the advantage of Christianization!

But they would have answered "No!" on two counts.

1. They did not believe they could Christianize a totally decadent society such as the Roman. They distinguished concern for Christian children from con-

cern for a hopelessly corrupt society. They perceived that at best they could exert a Christian influence to effect some improvements. Whole nations can never become Christian; hence, the Church can only serve as the leaven to redeem an immoral society.

2. They had confidence in their own ability under the guidance of the Holy Spirit to live and to train their children to live dedicated lives. A man or a child, they believed, will always be more religious voluntarily than he will under any form of compulsion. They influenced society by first calling on individuals to be transformed. Their children were not without instruction—not at all! They had the most effective training possible. It broke down at least partly when the state came to the Church's "aid" by forcing conversions *en masse*. It was then that the Church lost control of its task.

Proponents of the Becker Amendment proposal are really raising a query about the ability of the Church and Christians to furnish religious education for their children without the help of the state or society. No one can deny certainly that the Church has not always been a praiseworthy success in this. Here the question is: Has it been *more* or *less* effective when assisted by the state, e.g., during the Middle Ages? Better still, is it either probable or possible that immoral and nonreligious society can make man moral and religious?

What is needed is not state aid, but a greater concentration of effort toward the education of our children in the home, in the church, and in our Christian schools.

## CIVIL RIGHTS — LAWLESSNESS

(Continued from Page 3)

of the law, when Sunday school bombers are unapprehended, when murderers of civil rights demonstrators go unpunished, when hooded mobs beat and intimidate the innocent, when citizens habitually criticize the federal government and the courts, it is vain to hope that the concept of law itself will not be seriously undermined. Present day violence in the streets should teach us that lawlessness inevitably breeds more lawlessness.

## A More Excellent Way

The biblical concept of citizenship provides the best answer to the nation's present dilemma. Believers are not free to neglect the weighty matters of justice, mercy, and love. Christian citizens must gain the initiative in creating just laws, opposing discrimination, alleviating oppression, and demonstrating proper observance of the law. "Let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24, RSV).

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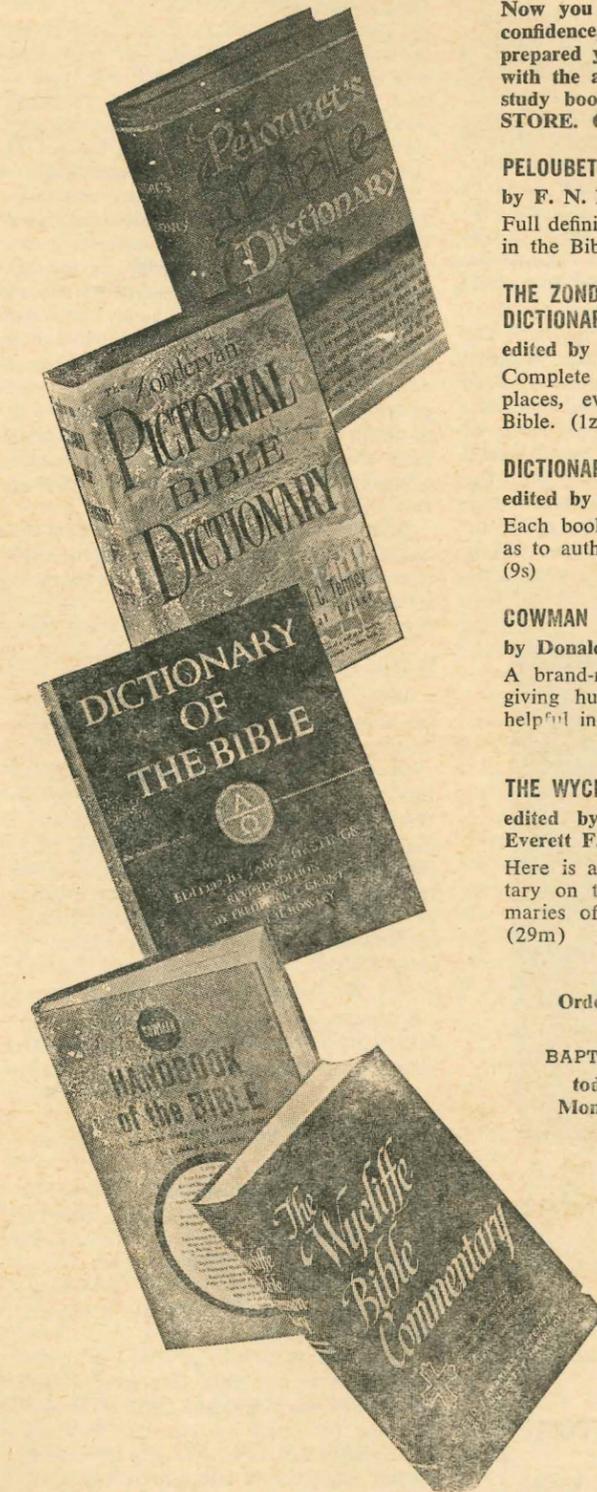
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# Readers Write in Baptist Forum

(Continued from Page 5)

and here lies a related question. What is the purpose of such a Commission? Dr. Daley states:

"The Christian Life Commission is on the cutting edge of our denomination. It performs a needed ministry to Southern Baptists in providing that creative tension which forces us to face up to the issues of our times."

What does this mean? Will not each person who is a genuine child of God "face up to the issues" that confront him and will he not do it on the basis of what God's Word teaches and will he not devote his time and his mind to determining what God's Word (not the Christian Life Commission or any other commission) teaches?

Mr. Foy Valentine in his letter to Dr. Daley in the same issue of the *Western Recorder* refers to the Christian Life Commission "as it seeks to lead Southern Baptists in the practical application of our Christian faith to the great social and moral issues of our time." Does the Christian Life Commission have any other function? Mr. Valentine says the budget of that commission for 1965 is \$71,500 and that this "is still very seriously inadequate." Does \$71,500 of Co-

operative Program money go to a Commission each year "to lead Southern Baptists in the practical application of our Christian faith to the great social and moral issues of our time" when each local church is blessed with many Bibles and the power of prayer? How many other commissions and boards are in our Southern Baptist structure to tell the apparently spiritually impotent and incapable masses of lay Baptists how "to face up to the issues of our times" and how much of the budget of the Cooperative Program is involved?

All of this leads to a final question: What is the purpose of the Southern Baptist Convention itself? Should it not be, essentially and primarily, an agency through which we can pool our efforts, especially financial, to carry out the missionary enterprise of the church? But has it in fact grown to be many bureaus or commissions formulating plans and programs and devising policies and methods and, as is said of the Christian Life Commission, "providing that creative tension which forces us to face up to the issues of our times"?

Many laymen are seriously concerned about the condition of our denomination and the foregoing questions scarcely scratch the surface.

Harlan, Ky. William A. Rice

## Is This the Record?

What Baptist minister holds the record for continuous active years of service in the Baptist Pulpits of Kentucky?

Reverend William Armstrong "Uncle Billy" Cooper born May 4, 1813 in Wayne County, Kentucky, began preaching in 1833 and was ordained in 1835. He remained continuously active until two weeks before his death, on March 13, 1909, a period of approximately seventy-six years. He was pastor of one Wayne County Church, Beaver Creek, for more than fifty (50) years.

Does any one know of a minister who served in Kentucky Baptist Church pulpits for a longer period?

Guy C. Shearer

## Appreciates Cedarmore

Dear Editor:

As a pastor, I would like to express my convictions concerning the Sunday School conference held at Cedarmore August 12-14, 1964. It was a real mountain top experience. Every conference was Bible centered and all messages were highly inspirational.

Particularly, I want to share in grateful thanks to Dr. Roy Boatwright, and for a devoted, dedicated staff of associates, for planning such a fine meeting. With meetings like this surely 'the Adult Thrust' shall be a success in our Convention.

Finally, appreciation could not be

overlooked to Mr. Byrdwell, manager at Cedarmore, for the excellent way in which every person was so graciously treated. Our state convention is indeed fortunate to have dedicated consecrated men serving in such significant capacities.

Erlanger, Ky. E. P. Howerton

## Compulsory is the Keyword

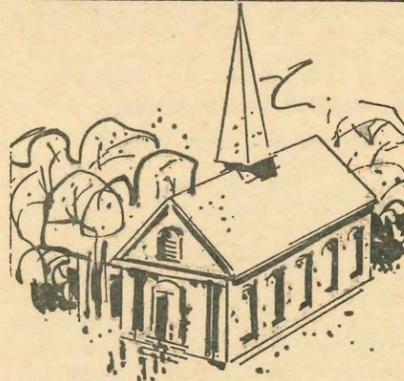
Dear Editor:

There seems to be a lot of confusion concerning the ruling of the Supreme Court about Bible reading and prayer in our schools. The First Amendment of the Bill of Rights plainly states:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; . . ." (Italics mine).

The Supreme Court only outlawed the law requiring Bible reading and a state written prayer. Any person, teacher, pupil or parent does not violate the law when they read the Bible and pray anywhere in the United States or her possessions. "Congress shall make no law . . . prohibiting the free exercise thereof" and this includes the school room.

Russellville, Ky. Reed Rushing



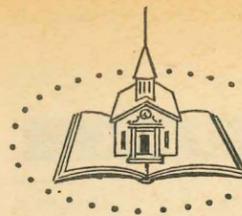
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# SUNDAY SCHOOL LESSON

By H. C. Chiles



## THE PEOPLE DEMAND A KING

I Samuel 10:17-25

(This Lesson for Sunday, September 20, 1964)

After the children of Israel were settled in the land to which God had led them, they noticed that each of the nations about them was ruled by a king. Having grown tired of being a God-ruled nation, they thought that greatness could be achieved through their imitation of the nations around them. So, they asked to have a king to rule over them, too. To be like the other nations was the primary motive for their request. A secondary motive for it was the desire for a visible military leader to go before them in their battles with their enemies rather than just continuing in their dependence on the invisible God. Besides, the leadership of Samuel, the prophet of God and the inspiring and dependable judge of Israel, would soon terminate because of his increasing age. Samuel's sons were so unlike him that they were neither worthy nor capable of assuming leadership. Inasmuch as they were guilty of taking bribes and perverting justice, the people were not willing for them to exercise authority over them, so they boldly informed Samuel of their attitude toward his unworthy, disreputable and wicked sons.

Displeased by the request of the people, Samuel sought the instructions of God. Although God did not want them to have any other ruler than Himself, He granted their request. When any of His people become too self-willed, God frequently permits them to have their way in order that they may learn the folly of dependence on human frailty. However, before God granted their request, He had Samuel to advise the people against having a king like the other nations and to warn them of its consequences. He wanted them to know that their course of action was not in accordance with His desire for them. Thus His permissive will was accompanied by His declaration of judgment. Samuel gave them an opportunity to see the error of their way and to recognize God as their rightful ruler. Unwilling to heed Samuel's advice, they replied, "Nay; but we will have a king over us; that we may also be like all the nations," which was the very thing that God did not want them to be.

### I. The Choice of Saul.

It was revealed to Samuel that Saul would be chosen, so he quietly and privately anointed him with a little vial of oil, and informed him that he would be the first king of Israel. Later, at the call of Samuel, the people assembled at Mizpeh for the public election of their king. During the process of the election, with becoming modesty Saul fled in the opinion that he was not duly qualified to assume the responsibility of guiding the destinies of Israel. He was reluctant to become the king of Israel. Having modestly concealed himself in the midst of the baggage, or portable goods, after his election they brought forth Saul out of his hiding-place for the purpose of acclaiming him as their king. Following the wise words of counsel from Samuel, king though he was, Saul returned home and resumed his work on his father's farm.

Saul was the son of Kish, a member of the tribe of Benjamin, a well-to-do farmer, who had wisely provided useful employment for his son. Saul was exceptionally attractive. He was very handsome—tall in stature, graceful in build, princely in bearing and kingly in appearance. His impressive bearing commanded the admiration and respect of a nation that was fond of pomp and grandeur.

### II. The Coronation of Saul.

Saul led an expedition against the Ammonites and the latter fled in all directions, completely defeated. Following this, Samuel summoned the people at Gilgal and presented Saul to them, whereupon he was installed as king. When this outstanding young man was presented the people shouted, "God save the king," which meant "Let the king live." Before Saul was crowned as king, Samuel delivered another message of rebuke and warning to the people. After virtually charging them with having rejected God, Samuel described to the people the kind of kingdom that God wanted them to have, and wrote his words in a book so that they would not be forgotten.

The coronation of Saul was a brilliant affair, and most of the people were hearty in their approval of the one chosen, but there were a few who were

opposed to the one selected, so they refused to participate in the ceremonies.

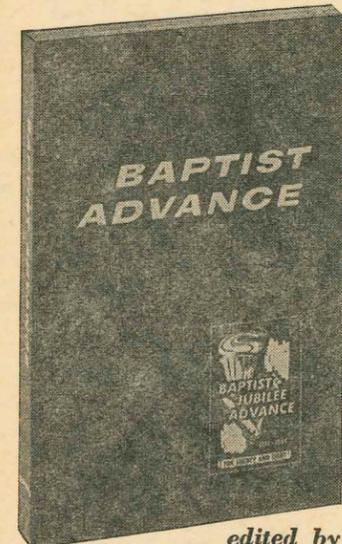
After the coronation King Saul went home, but he did not go alone. "There went with him a band of men, whose hearts God had touched." Those who composed this "band," or group, were united in purpose, plan and organization; in fact, in every element that is required for any great and successful movement. Bound together by the unbreakable ties of brotherhood, they had joined their heads, hearts, hands and strength to support and assist the new king. God's touch upon their hearts was arousing, elevating and strengthening. These men realized that their king needed somebody to get under the load with him and help him in the performance of his great task.

In contrast with this band of willing helpers there were a number of objectors and critics who proudly refused to have anything to do with him. While others went forth to assist with the important tasks at hand, they remained at home and objected, criticized and found fault. Some of their kinsfolk can be found today in every community and in practically every organization.

In true kingly spirit, Saul showed remarkably good sense and true wisdom in completely letting them alone and going on without them. The children of Belial always want to be leaders, but they are never able to get others to follow them. Their descendants today object to the way the churches spend the Lord's money, but they never contribute any of it. They tell how the Lord's work ought to be done, but they never do any of it.

Perhaps Saul's first impulse was to answer these carping critics, who despised him, but his nobler self prompted a far more commendable attitude. It is to his eternal credit that he just ignored the disgruntled people who did not like him. It was said of him that "He held his peace." He acted just as if he did not hear them, and thereby refused to be drawn into a controversy. He thus won a great victory.

Quite frequently it is very helpful to remember the old proverb, "Silence is golden," and be governed accordingly. How much better it would be if many Christians would only exercise common sense and good judgment when they encounter criticism as King Saul did! Because he ignored his critics he was able to lead his forces to victory.



edited by Davis C. Woolley

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# KENTUCKY BAPTISTS AT WORK

## Sunday School

### Dr. E. W. Westmoreland, Inspirational Speaker, Regional S.S. Conventions

by Roy Boatwright

Dr. E. W. Westmoreland, director of the Religious Education Division of the Baptist State Convention of Oklahoma will be the inspirational speaker during the Regional Sunday School Conventions, October 12-16, 1964.



Roy Boatwright

Dr. Westmoreland will speak both in the afternoon and evening services. For many years he served as State Sunday School Secretary for Oklahoma and is regarded as one of the most informed men on Sunday school work in the Southern Baptist Convention. His inspirational messages will be helpful to all pastors and Sunday school workers.

The dates and places of these meetings are as follows:

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

The Sunday School Department has mailed posters, which include the program, to every church in Kentucky. We urge your church to display the poster in

a conspicuous place and call attention to the Regional Conventions and enlist your Sunday school workers to attend.

The program is designed to assist all Sunday school workers and help them become more efficient in their tasks. Approximately one-third of all Sunday school workers are new starting in October each year. These new workers need all the help they can get. Encourage them to attend not only the Regional Sunday School Conventions, but every associational event during the year.

## Training Union

### Training Union Reaches Out by James Whaley

Step 1—"For New Members" and Step 2—"For Absentees" discussed last week.

## For Trained Leadership

Reach out for trained leadership first by enlisting those who are trained or are capable of being trained. The Training Union Director as a member of the Nominating Committee should take a definite part in enlisting department and union leaders. He should endeavor to keep the same workers year after year after year as long as they are doing good work. The Training Union director should serve over a period of many years as long as he is keeping up-to-date and doing good work.

Reach out for trained leadership by training workers. When have you had a study of all the Training Union manuals? When have you given all of your workers the free materials for their departments that you can get from the

Training Union Department?

Reach out for trained leadership by planning to send some of them to the State assembly or Ridgecrest or Glorieta.

Reach out for trained leaders by conducting conferences with these leaders from time to time. Do not put an inexperienced worker in a place of responsibility without periodically checking up on that worker and helping with any questions or problems that arise.

## For Planned Work

Reach out for planned work by setting up objectives. You don't need an organization, an officer or a committee unless you have a job to be done. The job to be done is your objective. Before you can plan to reach this objective you need to study the six tasks of the Training Union to see what your objectives are. Write to the Training Union Department for an explanation of the six tasks of the church assigned to the Training Union.

Reach out for planned work by planning a calendar of activities for 1965 based on the six tasks. In the calendar include your Monthly Executive Committee Meetings. No Training Union director should think of trying to lead his Training Union to do good work without meeting monthly with his Training Union leaders to plan the work.

Include ways to encourage Unions to make definite plans for visitation, activities as follow-up of their study, social events, and etc. These plans can be made at a monthly planning meeting for each union, or as a part of the union's Sunday evening program.

## Stewardship

### A Simple Playlet That Has A Big Message by Robert Hastings

By permission of the Church Recreation Department of the Sunday School Board, we reprint below the playlet, "The Money Cake." This is very easily staged in Sunday school assemblies, midweek services, or anywhere you wish to present a stewardship message. Try it in your church this fall:

#### THE MONEY CAKE by Agnes Pylant

(Man enters with a cake covered with a napkin. He has a cake knife in one hand. He is a very genial person and seems to anticipate with pleasure what

he is about to do. Placing the cake on a table he removes the napkin and says:)

MAN:

Ladies and gentlemen, this cake represents my monthly income. It isn't a large amount, but handled wisely according to a system I have devised, it meets my needs. Some people are always in debt because they don't know how to divide their salary. Now, because you are my friends, I want to share my secret with you. Every month when I get my cake, I call in all my obligations. Come in obligations.

(Nine people enter with placards pinned across them: RENT, GROCERIES, CAR PAYMENTS, DOCTOR BILLS, CLOTHES, RECREATION, INSURANCE, CHILDREN'S SCHOOL EXPENSES, and CHURCH. They line up back of the man.)

(With a big smile MAN cuts a slice of cake. When he turns with it, he finds CHURCH standing by his side with his hand outstretched expectantly. MAN is a little disconcerted. He hesitates a moment and then says:)

MAN:

Oh, Church, Yes indeed you are to get some cake. But would you mind waiting a moment? I must pay my rent or we'll be out in the cold. You know how it is.

(So CHURCH steps back in line and RENT comes up to receive the cake. He goes off the stage eating it.)

(The man cuts the second piece and calls for GROCERIES to come get it. GROCERIES leaves eating his cake.)

(The next time the man cuts a slice, he is again confronted with the patient CHURCH with outstretched hand. Again the man is embarrassed.)

MAN:

Oh, I haven't forgotten you, Church. I am saving a big piece for you. But you must excuse me. This is for Car Payments. I'm too busy a man to walk, you know.

(So the division of the cake goes on. Finally there is one piece of cake and two "Obligations". One of them is CHURCH.

The man doesn't see CHURCH, who is back of him to the left. He turns right and sees RECREATION. With satisfaction he says:)

MAN:

Well, you see how perfectly my plan works? One piece of cake—one Obligation. Here you are Recreation.

(Then, wiping his knife on his napkin, he beams at the audience as he continues to brag on his scheme. Then he feels a gentle tap on his right arm. He turns and sees CHURCH standing with outstretched hand. The man is astonished.)

MAN:

Why, CHURCH. Didn't you get any cake?

(CHURCH sadly shakes his head.)

MAN:

Oh, I'm sorry. I meant for you to have a big piece. Honestly I did. But it's all gone. You can see for yourself. Oh, Church, forgive me.

(CHURCH starts walking slowly off looking at his empty hand.)

(The man can't stand it. He calls him back and into his open palm, he pours the crumbs of the cake which he has scooped up.)

(As CHURCH gets to the steps of the platform a crowd of his OBLIGATIONS arise from the front pew and hold up their hands. They have placards on their backs PASTOR'S SALARY, COOPERATIVE PROGRAM, BUILDING FUND, and many others. As they pass by, CHURCH places one little crumb in the hand of each. The crumbs give out so the last few go by without receiving anything while CHURCH looks sadly after them and back to the man who stands with his head bowed in shame.)

THE END

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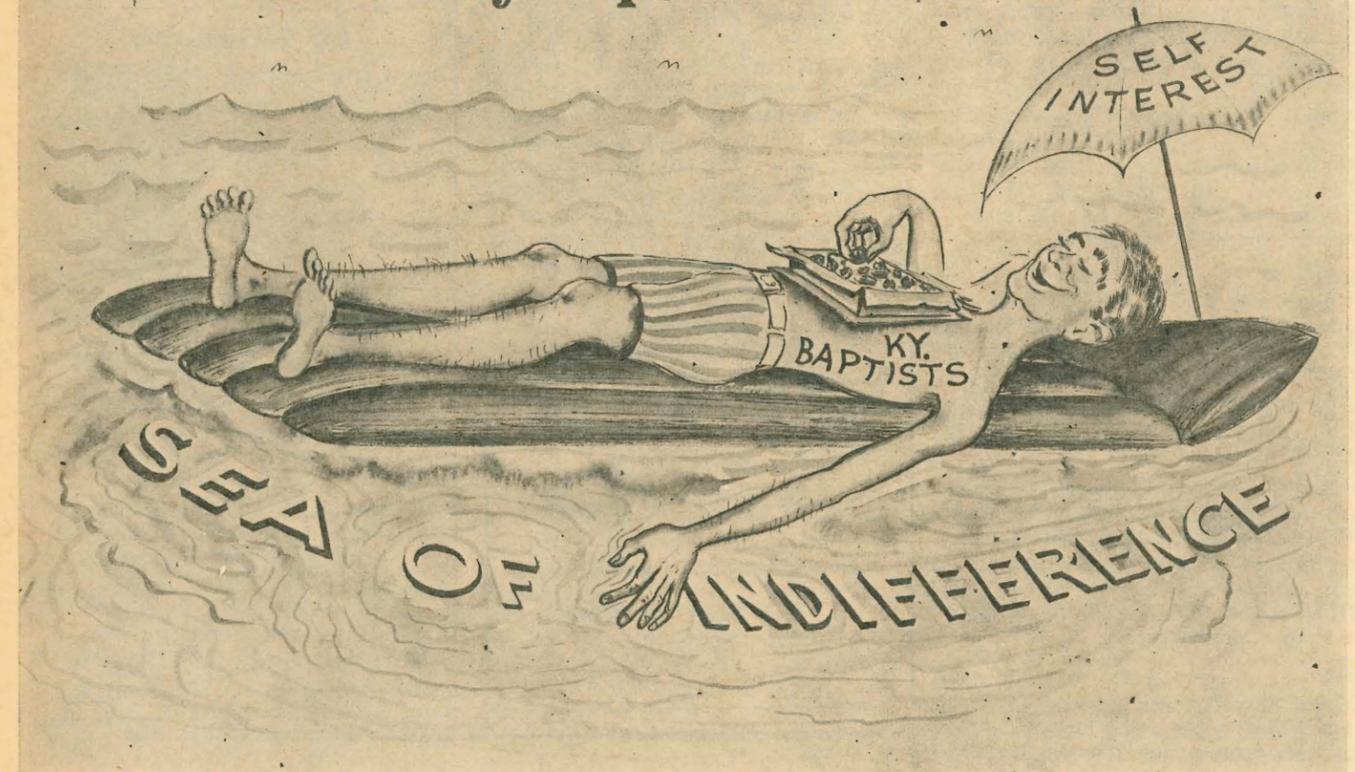
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