



**WESTERN**

# RECORDER

JANUARY 7, 1965

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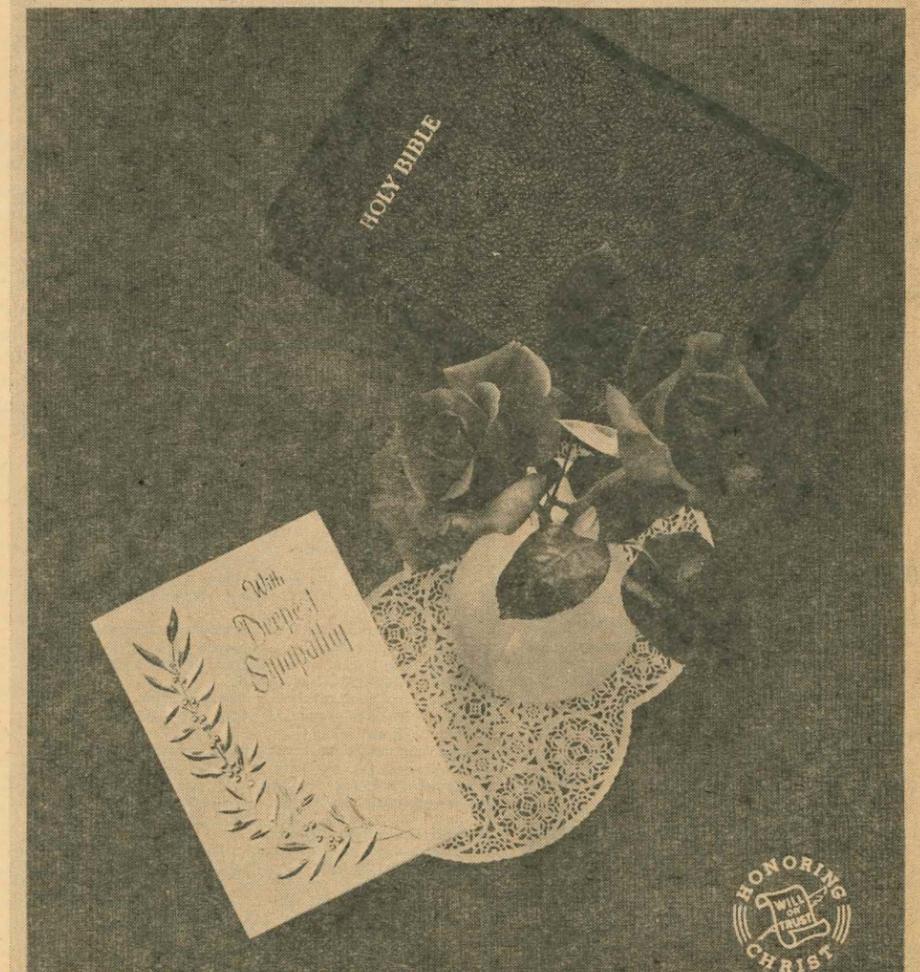
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## *Was There a Christian Will?*



**January - MAKE YOUR WILL MONTH**



## GLEANINGS FROM THE FIELD

**ROSEMONT BAPTIST CHURCH**, Lexington, had the services of Vincent Cervera for a revival. O. W. Yates, pastor, reports more than 50 additions and commends Evangelist Cervera for his ministry.

**BURNSIDE Baptist Church** has called Melvin Gecks as pastor. Previous pastorates include two in Kentucky and one in Ohio. The pastor has already moved on the church field. He and Mrs. Gecks have two children, Dennis 10, and Vicki 8.

**STONEY FORK BAPTIST CHURCH**, Delphia, Kentucky, has changed the name to First Baptist Church of Leatherwood, Delphia. Calvin Trent, Jr., is pastor of the church.

**DAN C. STRINGER**, pastor of the First Baptist Church, Buckeye, Arizona, has succeeded to the presidency of the Arizona Baptist Convention. The presidency became vacant when Charles H. Ashcraft of Las Vegas, Nevada, accepted a call to be the first executive-secretary of the Southern Baptist convention in Utah and Idaho. The Utah-Idaho Southern Baptist Convention came into existence on January 1, 1965.

**McKINNEY BAPTIST CHURCH**, Pularski County Association, has just completed renovation of their auditorium at a cost of \$7,800. Included in the project were exterior bricking, basement with five Sunday School rooms, new porch on the front of the auditorium and an 8,000-gallon cistern. Gerald Lewis is the pastor.

**GEORGETOWN COLLEGE** faculty drafted a statement of appreciation in memory of Dr. John L. Hill who died on November 15. Hill was a member of the faculty until 1922. In 1913 he was made academic dean.

**THE CHARITY FUND** of the Kentucky Baptist Hospital at Louisville, provided care for 27 patients during June, July and August. Cost of the care was \$8,587.15 and was paid in full from the fund known as the Sunday School Charity Fund. In addition to this amount, medical attention received by the patients from staff physicians and surgeons was free. Support for the fund is the Mother's Day Offering, regular designated contributions from churches and special gifts from individuals and groups.

**E. EUGENE CAMPBELL, JR.**, has resigned as minister of education at the Rosemont Baptist Church, Lexington, to accept a similar position with the East Lake Baptist Church, Chattanooga, Tenn. He began his ministry in Tennessee on January 1, 1965.

**SOUTHERN BAPTISTS** have been asked to build on the successes of the 30,000 Movement and produce a mission consciousness in all the church. The challenge was given by M. Wendell Below of Atlanta in a recent meeting of the Home Mission Board there. The secretary of the church extension department for the Home Mission Board of the SBC was speaking to the state Baptist executive secretaries and their associates during their annual meeting with the mission agency.

**FIRST BAPTIST CHURCH**, Asheville, North Carolina, located in the Blue Ridge Mountain resort area of western North Carolina, has voted to leave intact a policy that requires a unanimous vote in receiving new members into fellowship. A Negro woman privately inquired about joining the 3,000-member congregation, third largest among Southern Baptist churches in the state. Cecil E. Sherman, who recently came to Asheville as pastor after being in denominational work among Texas Baptists, asked the church to change its policy requiring unanimous vote for admittance to membership. Proposed as a substitute for the policy was one by which a 75 per cent vote could afford membership status.

**AT A NASHVILLE** meeting, church building consultants from the various state conventions, considered ways to meet the changing population conditions in America. Dr. Chester Quarles, executive secretary-treasurer of the Mississippi Baptist Convention, in an address noted that the United States has changed from a totally rural nation in the 18th century to an overwhelmingly urban one in the 20th century. "The urban population now is greater than the entire population as recently as 1930," he said. "The rural population has been almost static for the past 70 years. The urban proportion was 64 per cent in 1950 and 70 per cent in 1960."

**WAYNE DEHONEY**, president of the Southern Baptist Convention and pastor of the First Baptist Church, Jackson, Tennessee, challenged state Sunday school secretaries and other denominational servants to concentrate on the "people-producing programs of the local church" and to participate in the development of a "strategy for growing a denomination."

**A PLAN** to help new church members, both converts and transfers, understand their relationship to their church was presented at the state Training Union secretaries' meeting at the Sunday School Board in December. The new church member orientation plan will be available June, 1965. More than three years in the making, the plan has already been tested in 37 churches. The plan is an effort to complete the orientation of all new members and transfers to get them involved in the total program of the church they join.

### IN THE SPIRIT:

## A Workable Plan Of Church Discipline

Any workable plan of church discipline must of necessity be based upon a sound method of receiving members into a church. Most of the problems can be solved better at the front door than at the back. It is generally conceded that one can get into a Baptist church more easily than any other reputable organization on earth. Here is where the problem of discipline lies.

While the Scriptures do not lay out a definite standard for church membership, as it does not also state a creed, expediency demands in this day that a church have, not only a clear statement of its faith, but also some statement of conduct and policy. This should avoid rules. Rules provide for a legal status which engender conflict and strife. It is better for a church to have a "custom" rather than a rule in matters of policy and personal conduct except where a definite rule is necessary to meet temporal obligations.

This is very important. A "custom" may be broken without harm; but a rule broken will open opportunity for criticism and claims of unjust treatment. For example, in a certain church they have a "custom" that when one comes forward to indicate a desire for fellowship (membership) in the church, they postpone reception until the pastor and a committee have a talk with the applicant. Sometimes there are cases where this may be unnecessary—where one has been attending church for a long time and a good understanding between the church and the applicant has been achieved. (Even in such cases it is usually better to follow the custom, but there may be instances where it needs to be set aside). In such cases, the church can set aside a "custom" where breaking a rule might bring trouble.

In the statement of faith and conduct, the church should state in some specific way what it is for and against as relates to worldliness and personal walk of the member, so that when one comes for membership, he may understand just how the church stands on matters which affect his life and fellowship. The identification of the church as to denominational cooperation, aims and objectives and all other such matters should be made plain to the applicant. The applicant also should be urged to ask questions about the church and the whole conversation should serve to bring about a perfect understanding between the church and the applicant as to their

*(Editorial Note: The author of this article identifies himself as "a pastor who knows." He chooses to remain anonymous but speaks out of considerable and sometimes painful experience.)*

prospective relationship. In other words, this matter should be considered by the church and the applicant as the most serious step of his or her life, and such emphasis should be given to it as to impress the seriousness of it. Then, too, the glorious part of this relationship should be emphasized, that the church is a divine institution, that the fellowship is a walk in Christ, and therefore it must be serious.

Having brought this part of the discussion to a satisfactory conclusion, the applicant should be presented to the church. The pastor or some other member of the committee should give a brief resume of the conversation and the attitudes expressed. Opportunity should be given for questions from the church members generally, then the statement that the committee recommends the reception of the applicant. If during the conversation between the committee and the applicant the one desiring membership has concluded that he or she does not desire to proceed further with the matter, it can be dropped there. This gives opportunity to have delicate matters "thrashed out" in the committee chambers without submitting them to the promiscuous judgment of church members who do not understand all that is involved. At the same time, it does not hinder freedom of all members in

### BAD DAY:

## Why Missionaries Have Nervous Breakdowns

by William R. O'Brien  
Missionary to Indonesia

Thursday dawned bright and clear in central Java. Missionary G. W. Schweer and family were preparing to leave home for the usual day's activities—mother and children to school for MK's (missionaries' kids) and Dr. Schweer to the Baptist Theological Seminary of Indonesia to teach.

Wanda called back to the cook to bake a cake before lunch.

"Sorry, Mrs. Schweer," came the reply. "The gas has just gone off—can't cook anymore today."

Disappointed, Wanda joined the waiting family in the car—only to learn that the 10-year-old, much-traveled, ever faithful "gospel buggy" could not be started. The car had just been returned from a three-day stay in the garage because of trouble with the ignition and battery cables. But the repairman had also worked on the generator.

Bill found on this fateful Thursday that not only was the battery cable not fixed, but now that the generator had been repaired the lights would not work nor would the motor turn over.

that they have opportunity to make whatever inquiry is necessary in the public meeting. It may be said that this gives opportunity for abuse on the part of some dominating committee member, and, that is possible. But what position of responsibility in a church does not do this? The control of the church here is in the selection of a proper committee.

It would be well to have this statement of faith, along with the church covenant (if used) and any other pertinent information relating to the church and its program or work, printed in a small pamphlet so that the prospective member can have time to assimilate the impressions which the church desires to make.

All that we have said so far is of the common run of thought on church discipline. However, there is a key to this whole procedure which is very important. Put the matter of church fellowship on church attendance (except, of course, for shut-ins and other special cases). In the conversation with the applicant, simply state that attendance at all the services is a must. Say something like this:

"It is our feeling that church attendance lies at the bottom of all our success as a church and your success in spiritual life and growth as well as witness. We can solve any other problem in your life as long as you come to the services. If you drop out and refuse to attend the

(Continued on Page 10)

The family was sent to school by other means and Professor Schweer went to work on the cables. After several minutes of frustrated activity under the hood, he decided to call the repairman to come back for the car.

First, to get all this grease off my hands, thought Schweer. Oops—no water. The city water supply had failed.

To the nail-biting stage, Schweer went to the telephone to call the garage. Oops—dead phone. This is not an uncommon experience, but why, oh why, on this of all days?

Mounting his faithful steed, Vespa, Schweer scooted into town to fetch a mechanic. At 11 o'clock that morning I met Dr. Schweer coming up the front walk of the seminary. His stride was longer than usual, his jaw was set, the expression on his face was nontheological. What a way to start the day!

But wait, that's not all. Mrs. Schweer left town at noon to attend a mission committee meeting in a neighboring city,

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*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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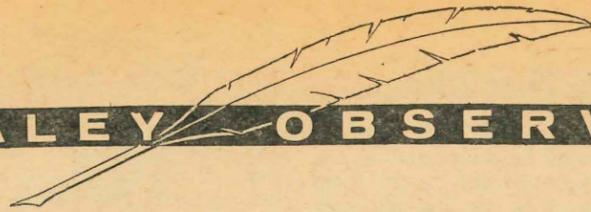
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**Our Brightest Hope**

The greatest hope for the financial undergirding of our Kentucky Baptist schools and other institutions in the future is in the area of will making and bequests. Present methods being used to help our institutions are necessary and good but are not adequate.

Our schools could not do without their income through the Cooperative Program, but this will do well to provide help in operating costs. Special fund raising drives like the current Christian Education Advance Campaign can be undertaken only so often. It remains for some other source to provide long-range financial undergirding.

It is not just a matter of finding resources from will making and bequests to make up for failures in other efforts. Even the very success of other methods will necessitate help from will making and bequests.

Consider, for example, the present efforts to raise nine million dollars for our schools and youth camps. Granted we raise the nine million dollars and we will likely get it one way or the other. This will mean new buildings on every campus. These additional buildings will have to be maintained and will require additional expenses every year. In fact, the more successful we are in Christian Education Advance Campaign, the more need there will be for additional funds for maintenance and operating expenses in the years ahead.

The most promising area for fund raising among Baptists is at the point of will making. The truth is that it requires most of what most of us earn to live considering the high standards we pursue. The church is fortunate when it gets a tithe. But most of us make some kind of provision, however meager, for a rainy day. It may be insurance, equity in a home, or real estate, saving plan or some other way we use to provide for our family members in case the breadwinner passes off the scene.

To most of us the Lord is good and leaves us upon the earth to care for our loved ones. More and more Baptists each year reach retirement age and thus did not have to have the benefits of the plan for the emergency. How will we express our gratitude to the Lord for his goodness? By dividing up our life saving among relatives without remembering the Lord? This is hardly an appropriate manner to give thanks to him who gave all to us.

We usually think of will making and bequests for only those who have a considerable amount of this

world's goods. This is a mistake. Jesus taught that the man given one talent of wealth was required to be as faithful as those with two and five talents. The fact is that only a few Baptists will accumulate much, but many will accumulate a little. It's the joining together of these who have little which will amount to more than a few big bequests.

There are not a dozen Baptists in Kentucky who could and will leave a million dollars to Christian causes. But there are probably a hundred thousand Baptists in Kentucky who could leave a thousand dollars. It would require one hundred leaving one million to equal a hundred thousand leaving a thousand. Which is more likely?

There are over 600,000 Baptists now living in Kentucky. Let us say 100,000 of these left one thousand dollars to our Kentucky Baptist schools. As endowment this would yield about five million dollars a year in interest with the principle never touched. What could we do in our schools with five million dollars a year? The whole thing sounds fantastic, but it is no more unreasonable than New Testament religion.

There are many overlooked things one could do to make a lasting contribution. What about the abundance of flowers used in connection with the burial of most Baptists? Flowers are used to express love, but their use is mostly a holdover from heathen practices. Why not have one appropriate floral piece and let the rest that would be spent for flowers used for the education of young men and women. Which is more importance to the world and to the Kingdom of God, faded flowers in a cemetery or trained youth for this needy world?

January is will making month. Let's not let it pass without taking care of this important matter. Because of the legal nature of such documents, wills should be made with the help of an attorney. Counsel and help in will-making are available upon request to the Kentucky Baptist Foundation, Baptist Building, Middletown.

**On a Winter Morning**

On a winter morning stars in the predawn darkness appear like jagged holes in the sky through which the light of fire beyond comes. The chill of the winter air makes one tingle from head to feet. A walk down a wooded trail in the darkness is easier than it seems and a seat on the ground against a cedar is almost like going back to bed.

The first gray in the eastern horizon appears but

still there are no signs of life except the occasional crowing of a rooster on a distant farm. Then from an overhead bough, comes a sound of a waking bird. He is unaware any human has invaded his world.

Suddenly all of the sounds are overshadowed by the low cluck of wild ducks coming off their roost in bushes along the creek. Then in the gray darkness their graceful forms glide upon the water as they move out in search for breakfast. They are soon out of sight but reveal their location with an occasional quack.

A few feet away the weeds stir and the leaves rustle. Then a sleek, beautifully striped little chipmunk appears within arms reach. He, too, can't distinguish the still human form from a stump or a log leaning against the cedar tree.

Even a wood mouse gets into the early morning activity as he comes out of his warm bed to do his early foraging. Across the creek a squirrel barks and meows like a cat. From a nearby tree he is answered by another bushy tail. Perched gracefully

upon a limb his arched tail has a little jerk for every bark.

A gentle splash on the creek's far edge turns out to be a muskrat. He's an expert fisherman and soon will have his daily quota. He splits the water as he moves gracefully across the creek and leaves a trail in the water like a snake.

The creek water, warm from the recent rains, is alive with life. Even the fish are playful though it's the middle of winter.

The first rays of the sun come like a gleaming arrow through the trees. The bold activity of the creatures of nature diminishes with the brightness of advancing day.

What's it all about? It's an editor on a Saturday morning, finding soul refreshment in the world of nature and a challenge in pursuit of the clever wild duck.

The sounds of God's world of nature on an early winter morn along a beautiful creek in Kentucky—Is there anything to compare with it?



**The Price of State Aid**

by Gainer E. Bryan, Jr.  
Editor, Maryland Baptist

A reporter covering the test case in Annapolis against state grants to church-related colleges heard many strange and paradoxical statements. Presidents and faculty members of the two Protestant and two Catholic colleges took the witness stand and sought to justify the acceptance of direct state aid, despite their church connection. What they said sometimes strained the credibility.

For example, Lowell S. Ensor, president of Western Maryland College, related to the Methodist Church, was on the witness stand. He had conceded that the college is church-connected but was trying to square that concession with the position taken by his attorney, Ridgeley Melvin, that "Western Maryland is not a religious institution."

"Did you mean to imply that Western Maryland is a secular institution?" the lawyer asked his client on re-direct. Dr. Ensor's paradoxical answer was, "Western Maryland is a secular institution with this church relationship."

*Editor's Note: This article is an editorial that appeared in the Maryland Baptist, state Baptist paper of Maryland. It deals with a suit by the Horace Mann League of America to prohibit the use of tax money for sectarian schools. Editor Bryan served in Kentucky prior to going to Maryland.*

Under examination by opposing counsel, Leo Pfeffer, Dr. Ensor freely declared that it would be permissible for a professor at Western Maryland to say in his classes that he did not believe the account of the divine nature of Christ or that the facts of Christ's resurrection were literally true. The only requirement would be that the professor authenticate his statements. If it were reported to the president that a professor were making such statements, would he be required to authenticate them? Dr. Ensor was then asked. "No" came the inconsistent reply. "That is a part of the academic freedom that we have at Western Maryland."

In answer to another question by Mr. Pfeffer, Dr. Ensor, an ordained Methodist minister who has been president of the college for 17 years, said he was "not certain" whether there was a copy of the King James Version of the Bible in the school library.

Some of the answers given by Albert R. Elliott, president of Hood College, were also surprising. Hood is a United Church of Christ institution. At his turn on the witness stand Dr. Elliott described the required chapel exercises at Hood College, which are vulnerable in the suit, giving the precise number of cuts, allowed per quarter. Judge O. Bowie Duckett interrupted to ask what was the penalty for cuts. "None, your honor," was Dr. Elliott's reply. There is only a "loose expectation" that the girls will attend, he said.

Opposing counsel, Walter R. Tabler asked whether it was true that a majority of the parents are attracted to send their children to the school because of its church connection and religious atmosphere. Dr. Elliott replied, "I doubt that, in the case of the majority." He said he would hope that they send them there because they are convinced that they will get "the best possible liberal arts education."

Asked to what extent religious orthodoxy plays a part in the school's courses, Dr. Elliott answered, "Not in any." He said he felt that it is not the school's job to impose religious orthodoxy, but the church's. "We should not interfere with the church's job; the church should not interfere with our job," said the head of this church-related school.

Astonishing, and in some instances revealing, were some of the answers that Catholic nun educators gave on the witness stand. Sister Margaret Mary O'Connell, president of the College of Notre Dame, for example, was shown a chart that the school itself had prepared for accreditation purposes.

The chart, consisting of concentric circles, displayed the words, "Holy Communion, Sacraments and Prayer" on the outer circle. A system of arrows pointed through layers of school activities to the inner circle in which appeared the words, "The Christian Woman." A legend explained that the aim of the school was that its entire life be permeated by the Catholic religion.

Mr. Pfeffer asked the nun whether this statement of aim, prepared in 1959, was correct today. The nun president replied, that it was correct in a general way for those subjects other than "secular" subjects. "It does not affect

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## Staff Exceeds 1,900; 28 Commissioned

by Ione Gray  
Director of Press Relations

The Foreign Mission Board pushed its missionary staff beyond 1,900 with the appointment of 22 missionaries and the employment of six missionary associates at its December meeting. At the end of this last Board meeting of the year the overseas staff totaled 1,906 (including 39 missionary associates). One hundred and fifty-nine of these have been appointed or employed this year, reaching the second highest record in the history of the Board.

The new missionaries were appointed as churches throughout the Southern Baptist Convention observed the Week of Prayer for Foreign Missions and received the Lottie Moon Christmas Offering. In his report, Dr. Baker J. Cauthen, executive secretary of the Board, expressed gratitude for this prayer support and for the offering.

Dr. Cauthen said the Southern Baptist Convention's operating and capital needs budgets for 1964 were met on December 8. All Cooperative Program money received by the Executive Committee of the Convention throughout the rest of the year will be divided between the two mission boards, with the Foreign Mission Board receiving 75 percent. "These funds will make possible additional ministries on the field and construction of necessary buildings," Dr. Cauthen said.

The remainder of his report was devoted to a summary of accomplishments during 1964 and to the outlook for advance in 1965. He gave special attention to what has been done and what is being planned in overseas evangelism in 1965. Campaigns in Ecuador, southern Mexico, Portugal, and Lebanon in recent months resulted in more than 4,000 professions of faith. Preparations are being made for large evangelistic campaigns in Brazil, Malaysia, and Thailand for the spring of 1965.

Dr. Cauthen reviewed the Board's policy regarding special evangelistic efforts overseas: "The Foreign Mission Board sponsors special crusades when they are requested by Missions (organizations of missionaries) and conventions on the field and approved by the Board. This calls for organization of special crusades through the office of the Board's consultant in evangelism and church development and in cooperation with the area secretaries. These special efforts are financed through the regular funds for mission work as they are made available to the Board through the Cooperative Program and the Lottie Moon Christmas Offering."

### New Missionaries

The career missionaries appointed in December, their native states, and fields of service are Ted E. Cromer, Oklahoma, and Bernice Lewis Cromer, Indiana, for Liberia; Marshall G. Duncan and Margie Rains Duncan, Tennessee, for Kenya; Jack L. Gentry and Ruby Hickman Gentry, North Carolina, for Venezuela; E. Gene Medaris, Oklahoma, and Jane Hawkins Medaris, Texas, for Trinidad.

Also, Ira E. Montgomery, Jr., and Mary Gail Couch Montgomery, Texas, for Indonesia; William L. Morgan, Mississippi, and Noretta Smith Morgan, Tennessee, for South Brazil; L. Gordon Ogden, Sr., Oklahoma, and Louise Wood Ogden, Texas, for Zambia; Daniel W. O'Reagan, Texas, and Beverly Broussard O'Reagan, Louisiana, for Japan; George R. Trotter and Martha Wilson Trotter, Virginia, for Indonesia; and Carol A. Veatch, Sr., and Helen Hubbard Veatch, Georgia, for the Bahama Islands.

The new missionary associates are Rev. and Mrs. Frank J. Baker, of Pine Bluff, Ark., employed for Korea; Rev. and Mrs. William J. Guess, of Sanford, Fla., for Germany; and Rev. and Mrs. T. C. Hamilton, of Minden, La., for the Philippines.

### Area Secretaries Report on Travels

Three of the Board's four area secretaries have just returned from mission business in the areas for which they have responsibility.

Dr. Frank K. Means, secretary for Latin America, traveled 5,000 miles within Brazil, where he found missionary morale good and Baptists, missionaries and nationals, excited about the nation-wide evangelistic campaign to be held in 1965.

"The revival has already begun," Dr. Means said. "Mass meetings called evangelistic institutes are being held all over Brazil. Hundreds of professions of faith have already been made, and scores of young people have responded to God's call for lifetime Christian vocations."

"Ten million copies of the Gospels are being printed for the crusade. When one is reminded that 800 Volkswagen buses would be required to transport this vast amount of biblical material, he begins to understand something of the magnitude on which the literature aspects of the campaign have been projected."

In his recent trip Dr. Winston Crawley, secretary for the Orient, looked into the possibilities of opening

Southern Baptist mission work in West Pakistan (missionaries have been working in East Pakistan for several years). He told of mission work being done by laymen and laywomen from the United States who are centered around Mangla, a specially constructed American town on the border of the section of Kashmir which is under Pakistani control. Several hundred American families live there where one of the largest dams in the world is under construction by an American contracting firm.

Dr. John D. Hughey, secretary for Europe and the Middle East, said one of the most disappointing developments of recent weeks or years was the failure of the Vatican Council to vote on religious liberty. "The Catholic and non-Catholic world was waiting for this declaration," he said. (Vote on the religious liberty declaration was delayed until the next Council session.)

## Baptist Calls "Tongue Speaking" A Summons

ATLANTA (BP)—A Southern Baptist seminary professor told the denomination's evangelism leaders here that "speaking in tongues" or glossolalia is a summons for a renewed emphasis on the Holy Spirit.

John P. Newport of Fort Worth, Tex., said, "God is using the Pentecostal movement and the so-called neo-Pentecostal or charismatic revival to summon us not to quench the spirit and to earnestly desire and appropriate the spiritual gifts."

He was addressing the Baptist state secretaries of evangelism in their annual meeting with the division of evangelism of the Home Mission Board.

"One of the greatest needs of our day, if not the greatest need is a rediscovery of the resources of the Holy Spirit," Newport said. "We need the excitement, the joy, and the vigor of the spirit's presence."

He warned that the formal, routine, intellectualized middle class protestant churches "are not adequate vehicles for expressing the total personality commitment in worship for many people."

Newport, who is professor of philosophy of religion at Southwestern Baptist Theological Seminary, added, "this contemporary revival of emphasis on the spirit should have the effect of summoning us to inner growth and outward service and evangelism."

The statements were part of a lengthy paper delivered by Newport on "Speaking With Tongues."

In the paper he presented a study of the New Testament practice of speaking with tongues. He said the apostle Paul states that tongue-speaking may not be forbidden but must be minimized and strictly controlled.

Newport said a central doctrine cannot be made out of something which has so little about it in the New Testament. "In our churches today tongues would not be objectionable if they were controlled," he said. "Pentecostals err when they conclude that evangelicals in rejecting a major emphasis on tongues reject the fact of the indwelling of the Holy Spirit."

"We know the Holy Spirit is active and powerful. We look for the Holy Spirit to manifest himself in our worship service. We look for him primarily to manifest himself, not in spectacular physical demonstrations, but in the Christian graces."

Newport warned that tongue-speech is often accompanied by unattractive actions. Because the experience is so meaningful for some, they feel everyone should experience it.

## Ashcraft Accepts Utah-Idaho Post

Charles H. Ashcraft, pastor of the First Southern Baptist Church of Las Vegas, Nevada, has accepted the position of Executive Secretary and Treasurer of the newly formed Utah-Idaho Southern Baptist Convention. He will assume his duties January 1.



Ashcraft is a native of Arkansas, a graduate of Ouachita Baptist College and Southern Baptist Theological Seminary. He served as a chaplain for three years during World War II. He has served pastorates in Arkansas, Indiana and New Mexico in addition to his present Las Vega, Nevada, pastorate. He was also Brotherhood and Foundation Secretary of the New Mexico Baptist Convention.

Ashcraft is a brother of Dr. J. Morris Ashcraft, professor of Theology at Midwestern Baptist Seminary in Kansas City.

## Love - What Is It?

by A. Donald Bell

Professor of Psychology and Counseling  
Southwestern Baptist Theological Seminary

This month of February always reminds us of love. This includes divine and brotherly love as well as romantic love. Love is the most important relationship in all of life; yet, too few of us understand it. Therefore, this season of the year ought to be a good time for the personal evaluation of our loves—to God, to our brothers, and to family members.

Such an inventory of our loves might

involve answers to the following questions:

Love may begin as a one way thing; but true love looks forward to fulfillment in a two way exchange. The Bible says that God first loved us. Yet, the process is not complete until we return that love. I first love an unsaved person enough to tell him about Christ, but after he becomes a Christian he returns my friendship and Christian love. A

one way friendship ought not go on forever.

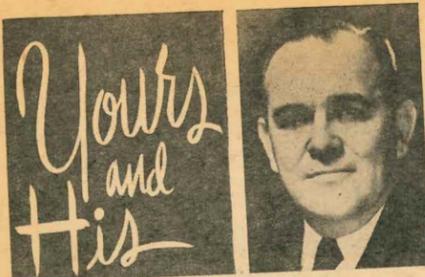
A Christian leader must both love and be lovable. His colleagues and followers accept his leadership when it is based in a two-way relationship of sincere, brotherly love. This "commerce" of Christian love becomes the spiritual "lubrication" between the mechanical parts of human relations.

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## Revised Schedule of 1965 Programs for Assemblies

NASHVILLE—A revised and completed schedule of the 1965 programs for Ridgecrest (N. C.) and Glorieta (N. M.) Baptist assemblies has been issued by Dr. H. E. Ingraham, director of the Sunday School Board's service division. The schedule is as follows:

Ridgecrest	Glorieta
June 10-16	
Student Conference	
Writers' Conference	Southern Baptist Youth Conference (ages 15-24)
June 17-23	
Foreign Missions Conference	Training Union Leadership Conference
	Training Union Youth Conference (ages 13-24)
June 24-30	
Southern Baptist Youth Conference (ages 15-24)	Training Union Leadership Conference
	Training Union Youth Conference
July 1-7	
Music Leadership Conference	Sunday School Leadership Conference
	Youth Klesis (ages 15-18)
July 8-14	
Training Union Leadership Conference	Sunday School Leadership Conference
Training Union Youth Conference (ages 13-24)	Youth Klesis (ages 15-18)
July 15-21	
Training Union Leadership Conference	Music Leadership Conference
Training Union Youth Conference (ages 13-24)	
July 22-28	
Sunday School Leadership Conference	Woman's Missionary Union Conference
July 29-Aug. 4	
Church Programming Conference	Young Woman's Auxiliary Conference
Aug. 5-11	
Sunday School Leadership Conference	Home Missions Conference
	Writers' Conference
Aug. 12-18	
Woman's Missionary Union Conference	Bible Conference
	Church Library Conference
	Church Recreation Leadership Conf.
	Church and Denominational Statistics and History Conference
	Church Buildings and Architecture Conf.
	Christian Life Conference
Aug. 19-25	
Home Missions Conference	Foreign Missions Conference
Aug. 26-Sept. 1	
Bible Conference	Student Conference
Church Library Conference	
Church Recreation Leadership Conference	
Church and Denominational Statistics and History Conference	
Church Buildings and Architecture Conference	
Christian Life Conference	
Sept. 3-6	
Single Adult Conference	Single Adult Conference
<b>CAMP CRESTRIDGE FOR GIRLS</b>	<b>CAMP RIDGECREST FOR BOYS</b>
Ridgecrest, N. C.	Ridgecrest, N. C.
First session: June 9-July 12	First sessions: June 9-July 11
Second session: July 14-Aug. 16	Second session: July 14-Aug. 15
Program folders for the 1965 season at each assembly are available from assembly managers. Folders give information about conference sponsors, rates and accommodations, and other details. Write: Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, N. C., 28770, or E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, N. M. 87535.	



## Ring In The New

The old year is gone forever—but, for us who are here, 1965 is ours to serve the Lord and humanity in His name. Welcome it—with its complex problems, its terrifying challenges, and the greater grace of Almighty God which will give us the victory through Christ our Lord!

Let this be our finest year—in personal Christian maturity, in dedication to a world in need of our Saviour's gift of Eternal Life, and in cooperative fellowship with our fellow Baptists in Kentucky and around the world. God would have it so. We were made ofr this hour of God's visitation in a world of 3,000,000,000 persons for whom Christ died and to whom He sends us with his saving message.

### Burning Hearts To Louisville

Baptist pastors and lay persons with a burning heart—or who need one—will be coming to Louisville's Walnut Street Church January 11-13 for the annual state Evangelistic Conference. Dr. A. B. Colvin has planned a warm and urgent program with leading Baptist speakers who will thrill our hearts and inspire our minds to win more persons to Christ and enlist them in the churches for service. Come! Bring your deacons, evangelism committee, teachers and officers. How we need a revival of concern for souls. Pray for this meeting whether or not you can come. Pray for a great outpouring of God's Spirit upon all Kentucky Baptist flesh—and for the Christian world community: all of God's people.

### High Birth and Low Death

The high birth rate and the low death rate of our day is bringing on a population explosion in America and around the globe. Far more people are being born of the flesh than are being "born of the Spirit". We are not keeping pace, let alone making significant headway in "Sharing Christ with the whole world." Two main avenues are open to us, both born of prayer and empowered by the Holy Spirit of God: (1) win more in personal contact and concern; and (2) win more through our Baptist missionary efforts—through gifts to the **Cooperative Program** of Kentucky and the Southern Baptist Conventions. "How long, how long must they wait?" 10,000 die every day—and 6,666 of them die without Christ. Shame!

HAROLD G. SANDERS

## Nigerian Baptist In Special Services

A Nigerian Baptist couple participated in special missionary services at the Bethel Missionary Baptist Church, Route 1, Gilbertsville, Kentucky, on December 27. Robinson Oteh, a Nigerian Baptist minister, and his wife visited the Bethel Church while spending the Christmas season with the Max D. Sledds, Southern Baptist missionaries to Nigeria. The Sledds, personal friends of the Otehs, are on furlough and are members of the Bethel Church. Mr. Oteh spoke at the regular 11:00 a.m. service and also at a 2:30 p.m. service. A fellowship period followed the service in which the Otehs answered questions concerning their work in their country.

Oteh was born in eastern Nigeria and had all of his education in Baptist missionary schools. After elementary and secondary training, he attended the Nigerian Baptist Theological Seminary. He was awarded a scholarship by the Nigerian Baptist Convention for further study in the United States. He has completed two years of study at Oklahoma Baptist University and is presently studying at Southeastern Baptist Seminary in North Carolina.

The parents of Missionary Sledd are members of the Bethel Church and attend as often as possible. David L. Elliott is pastor of the Bethel Church and made arrangements for these special missionary services.

## Eastwood, Bowling Green, Dedicates New Building

Eastwood Baptist Church, Bowling Green, Kentucky, dedicated the recently completed building on December 13. Cost of the educational unit was \$100,000.

The occasion also marked the 11th anniversary of the organization of the congregation. Dr. James L. Sullivan, executive secretary of the Sunday School

Board of the SBC, delivered the dedicatory sermon.

The new building is the fourth unit in a five-unit building program. The congregation first met in a home when they organized in 1953. The first unit was built in 1954, the second in 1957 and the third in 1960. Membership is 651 with a 1965 budget of \$75,000.

William H. Rogers, now pastor of the Melbourne Heights Baptist Church, Louisville, was the first pastor of Eastwood. Billy DeVasher, the present pastor, delivered his first sermon on May 8, 1962.

The new two-story brick building contains a fellowship hall and dining area to seat 450. In addition to the kitchen and dining hall, there are 29 classrooms, nursery facilities and 3 departmental assembly rooms. Clyde Coatney served as chairman of the building committee.

## J. H. Maddox, Hopkinsville, Will Retire February 1

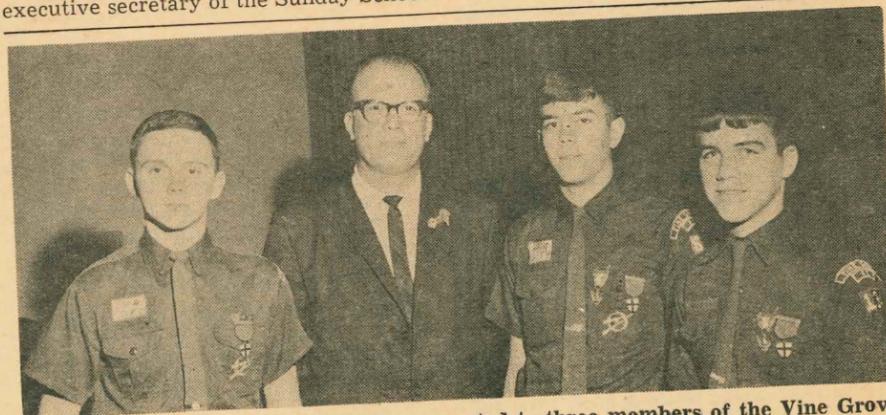
J. H. Maddox, Sr., pastor of the Second Baptist Church, Hopkinsville, for the past 19 years, will retire on February 1. His retirement date will mark his 19th anniversary with the church. His length of service at Second Baptist is unequalled by any other minister in Christian County.



J. H. Maddox, Sr.

During his nearly two decades at the Hopkinsville Church, its membership has grown from 900 to 1,900, the largest church in the area. Building projects have been completed costing more than \$350,000. Two new churches have been started by Second Baptist, Edgewood and Henderson Memorial.

Mr. Maddox will be ending a 44-year career in the pastorate. Prior to assum-



GOD AND COUNTRY Awards were presented to three members of the Vine Grove Baptist Church by Pastor W. H. McGinnis (second from left). The boys are (left to right) Ken Stone, Murrill Kizer and Ron Schieble. This scouting award requires the scout to have a knowledge of his church and participation in its activities.

ing his present pastorate, he served for 10 years as pastor of the First Baptist Church, Metropolis, Illinois.

Maddox has been active in denominational affairs, serving in the association and state convention. In 1963 he brought the annual sermon at the Kentucky Baptist Convention.

He and Mrs. Maddox will continue to reside at 412 Henderson Drive, Hopkinsville. Maddox will be available for supply and limited revival work. He suffered a heart attack two years ago. He was born December 13, 1899.

## Tommy Taylor Ordained At Scottsville First Baptist

Tommy Taylor, son of Rev. and Mrs. Mel Taylor, Scottsville, was ordained to the gospel ministry on November 29 at the Scottsville First Baptist Church.



TOMMY TAYLOR (right) receives a Bible from Pastor Clyde Gordon at the ordination services held in First Baptist Church, Scottsville, November 29.

Those assisting in the ordination were Clyde Gordon, pastor of the Scottsville church, Richard Oldham, Bowling Green, William H. Rogers, Louisville, Bill Ricketts, Bowling Green, and Mel Taylor, father of Tommy.

## The Price of State Aid

(Continued from Page 5)

in any way the secular branches," she insisted.

Sister Margaret Mary also told the court that books on the Catholic Index of forbidden reading are on the required or recommended book lists of the school. The college's biology professor said that in a future course, "I am going to try to give this subject (of birth control, including use of artificial contraceptives) honest and fair treatment." She credited the Vatican Council for her answer.

The Vatican Council was also cited by Sister Rosemary Pfaff, president of St. Joseph's College, as the inspiration

for plans to liberalize the teaching about Martin Luther and the Reformation at her school.

Admittedly, not all of the testimony of the embattled school officials was this liberal. Only the more extreme examples have been selected. However, these excerpts from a reporter's notebook offer illustrations of the lengths to which financially hard-pressed authorities of church-related colleges will go to get money—even tax money.

Most Baptists, reading this, will probably conclude that "separation is best" compared to the price that must be paid for state aid in terms of watered down religious education.

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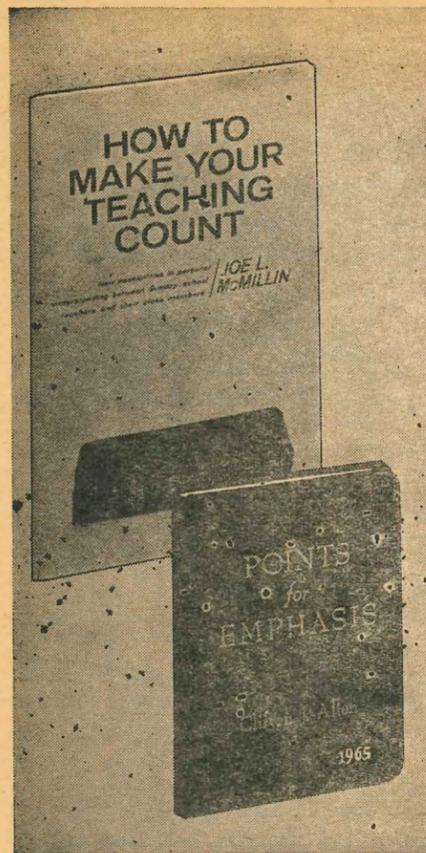
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## Love—What Is It?

(Continued from Page 7)

Love cannot be coerced. A "forced" love is a dead love. I can't demand that people love me. I cannot make lost people love Christ. Even God gives us the power to refuse his love. You must build love by feeding it. We can urge, exhort, encourage, and persuade—but not demand.

Love, being a living and growing thing, must be expressed (fed) regularly. If my loving attitude is consistently expressed in deeds, I can win people. Even as our personal love to Christ must be shown in consistent service, church attendance, and daily prayer, so must our loving attitudes toward people be consistent! One secret of successful marriage, for example, is the continuous expression of love.

A prime characteristic of true love is individuality. Do I make my love personal as I deal with others? "Mass production love" is meaningless. One must show others that he is intimately concerned about them. Jesus expressed his love at the cross of individual lost souls.

Am I "lovable?" As I relate to others in ways which express my love and concern to others, I will receive love. When I meet the real needs of people's lives, they will love me!

Keep reminding yourself of your love of individuals. Do not let it be taken for granted. Love returned is love completed: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (King James Version)

"Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen!" (Phillips Translation)

## Spiritual Church Discipline

(Continued from Page 3)

meetings of the church, there is no problem in your life that we can solve. Any misunderstandings on your part or ours can be resolved if you attend the services; nothing can be solved if you are absent. If we receive you, you belong to this church. It is Christ's body, and you are a part of it. To be absent is to cripple us and destroy your own growth and usefulness. If you plan just to be a casual visitor, coming perhaps on Sunday morning to the worship service, but ignoring the rest, and maybe even that only occasionally, then let us solve this problem right here. Visit us when you can, but don't join. You will do us no good as a member, and we can do you no good as a church. Let the matter be settled here in good spirit and con-

science. But if you plan to be with us regularly, to take part in our services and help us promote the church along with your own spiritual growth, we welcome you."

In the statement of faith and conduct, something like this should be said:

"Attendance at all services of the church, except for reasons approved by God's Word and a spiritual conscience, is a prime expectation of all who join our fellowship. Sustained absence from the services without such reasons will be considered by us a breach of fellowship. We advise all who consider membership with us to reflect upon this matter seriously, and if they mean to be only occasional visitors in the services, let the matter of church membership be postponed until a change of mind has come."

This position is thoroughly scriptural. There is not one reason on earth for anybody to join a church (except in special cases, as mentioned), unless that one intends to attend the services and grow in the church life. The very idea of the word *ekklesia* is assembly. "When the church be come together into one place" is the only possible way it can perform its work. Why should we not have this understanding to start with?

If this principle undergirds our church membership, everything else can be handled effectively. Suppose there arises a case of drunkenness or adultery or some similar outstanding sin. In nearly every case absence from church has preceded it. We should go and see the members who sustain long absences, but even so, the church is not scripturally bound to do even that. Yet, in the search for solution, this would be the brotherly thing to do. If they return to the services, the other sins can be dealt with. If they do not, they make their own decision about their church membership. Of course, such sins as adultery should be dealt with on their own ground, but absence from the services has put the member in a position of no defense, so that whatever the situation, the church is in a position to bring the matter to a head. Usually such members finally make their own decisions. As a last generous resort, the church should notify delinquent members by letter that their absence has been noted, they have been visited, *et cetera*, and have failed to respond to all efforts to restore them to fellowship. There seems to be nothing further that the church can do than to conclude that they do not desire fellowship with them any longer. If within thirty days, let it be stated in the letter, the church has had no response from the member, the hand of fellowship will be automatically withdrawn.

It should not be stated that they will be dropped from the roll. The church gave them the hand of fellowship when they came in; it should withdraw it when they drop out.

No six months or twelve months or any other kind of rule should be made and set up in the church. Let every case be dealt with on its own merits. Sometimes a delinquent member may be trying, may have a good attitude but struggling with difficulties. Let the attitude of the member determine the patience with which he is dealt. There is time to be generous without accumulating a long list of dead names.

Much more could be said about this concept of discipline, but space is already gone. Let the brethren think it over and apply the principle to their own churches. Certainly it will scare some folk away, but it may help the church. Certainly it will bring a "shake-up" inside the church life, and, because of our present state it will be opposed by many. It will produce smaller churches in number, but it will not reduce our strength. Rather, it may increase it. It works admirably if done in the Spirit and the Word.

## Missionary's Bad Days

(Continued from Page 3)

and late in the evening Dr. Schweer decided to take the children out for a scooter ride. While riding around they noticed all the lights in the area getting dimmer and dimmer—a power failure!

They raced home to unplug the refrigerator so it would not burn up. Now, all the lights were out. Fortunately, after half an hour they came back on, so Merilee began her piano practice while Dr. Schweer read.

Outside, their big German police dog began barking viciously and a lot of shooting was heard above the noise. This was not too unusual as military maneuvers in the fields and streets are rather common. But, after minutes, Dr. Schweer sensed something was wrong in the activity so near.

He went out to the front gate only to encounter a military policeman rather angrily shooting at the Schweer gate to get attention, but afraid to enter because of the big dog. We were in an air raid practice, but because of the power failure in that area the siren had not sounded.

The policeman was playing "Paul Revere," warning everyone, but he could not be heard at the Schweer gate. Their lights were the only ones on in the whole area, the family inside happily reading and playing. Now this fateful Thursday was ended in pitch-blackness, with not even the light of a candle to lend encouragement to wounded spirits at the close of a frustrating day.

Admittedly, the Schweers had more than their share of the bad breaks that day. Such days are not uncommon in Indonesia and they can happen in any land.

To the mission candidate at home who wonders about the forces that will be encountered abroad, let me say that seldom is it the big things that get a man down. The combined forces of evil present a challenge that is matched by the promises of God. Political upheavals and Communist aggression only sharpen one's wits and understanding of world issues. But water failure in the house, dead phones, parades blocking streets where you want to go, stores open when you cannot shop and closed when you can, worship services beginning late because the world has not yet learned the American philosophy of time—these and a thousand other little things are the stuff of missionary life. When compounded these minor issues can break your back.

At home or around the world we must measure our own strength in relationship to the responsibilities and simply do what we can. Anyone can see the straw that broke the camel's back, but in the words of one minister, "We must be alert as to what is that next-to-the-last straw."

Oh, by the way, the Schweer family is laughing about that Thursday. The ability to laugh is one of the reasons they have been on the field seven years.



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## Alabama Board Votes Negro College Aid

MONTGOMERY, Ala. (BP)—The Alabama Baptist executive board voted here to furnish Selma University, Negro Baptist school in Selma, Ala., \$8,000 to help it achieve full accreditation.

Other board appropriations went to camp development, Mobile (Ala.) College, and buying property for new churches.

The board changed the date for the 1965 Alabama Baptist State Convention. Formerly November 16-18, it was moved back one week to November 9-11 due to conflicts of schedule. Montgomery will still be meeting place.

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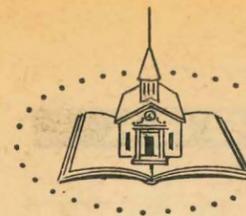
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## SUNDAY SCHOOL LESSON

By H. C. Chiles



### THE KINGDOM IS AT HAND

(This Lesson for Sunday, January 17, 1965)

#### Matthew 4:12-25

After Christ had won His complete victory over Satan, who had assailed Him with all the seductive temptations of the physical senses, such as appetite, adventure and ambition, He began His public ministry. Meanwhile, John the Baptist continued his preaching in the Jordan valley and his baptizing of the converts in the Jordan River.

When John the Baptist reproved and denounced Herod Antipas, the tetrach of Galilee, for discarding his wife and seducing the wife of his brother, and marrying her, he was arrested and imprisoned in a dungeon in the fortress at Machaerus. Later John the Baptist was beheaded at the order of resentful Herod Antipas and due to the influence of Herodias. Upon receiving the news that John's prophetic voice had been silenced by his imprisonment, the Lord Jesus Christ withdrew into Galilee, where it was anticipated that the people would be responsive to His message.

#### I. Christ Chose Capernaum As His Headquarters. Matthew 4:12-16.

When our Lord first returned to Galilee He went to Nazareth, where He had resided as a child, a youth and a young man, but He was rejected by His people there. Upon leaving Nazareth in the sparsely-populated valley and quite some distance from the great highways over which so many traveled, Christ went to Capernaum, which was a populous and a flourishing city located on the northwestern shore of the Sea of Galilee, as well as on one of the major highways, and there He established His headquarters for His ministry in Galilee. From this center He carried on His work and enjoyed an enthusiastic reception for approximately eighteen months.

It is interesting to note that Christ's residing in Capernaum and carrying on His work from that center was a fulfillment of the prophecy of Isaiah (9:1-2). It was truly wonderful for the people who were living in the darkness of unbelief to have Christ, the Light of the World, to come into their midst. This Light could shine more effectively in this darkness than was possible where

the hearts of the people were more obstinate.

#### II. Christ Challenged The People To Repent. Matthew 4:17.

Taking the same theme as the one John the Baptist had used, Christ challenged and urged the people to break with and repent of their sins and turn to God. Christ called upon the people to repent not only of their sins and vicious manner of living, but also of their wrong opinions concerning a temporal kingdom of the Messiah. He admonished them to relinquish their erroneous beliefs concerning justification by works and salvation through the observance of ceremonies. He urged them to accept the gospel plan which proclaims pardon, salvation, peace, righteousness, joy and eternal life as gifts from Christ. His preaching centered around two great doctrines, namely, repentance and faith. Repentance involves consciousness of sin, sorrow for sin and separation from sin by the grace and power of God. Faith involves assent to the gospel truths, acceptance of or trust in Christ as Saviour, and acknowledgment of Him as Lord.

#### III. Christ Called His First Four Disciples. Matthew 4:18-22.

As Christ walked by the Sea of Galilee He saw two pairs of brothers, one pair of whom was fishing and the other was mending nets. His call of them was not to salvation, for they had already believed on Christ, but to service. He challenged them to leave their places, the honorable and profitable work in which they were engaged, the loved ones with whom they were associated, and the interests with which they were surrounded in order that they might follow Him and work with Him. This was not easy for them to do.

Those whom Christ called to assist Him in His work were not learned men from the rabbinical school, but they were busy and humble young men from the common walks of life. Christ called these industrious and co-operative young men to leave their secular work as fishers of fish and to follow Him as fishers of men. It was not a novel task they

were invited to undertake, but a diversion of their labors to a higher service. They were called to the same kind of work, but in another sea. He simply transferred the special qualifications of these men from the natural to the spiritual sphere. They were to use all the skill they had acquired in learning to fish, but in a much higher and nobler sphere. Fishermen they were, and fishers of men they were to become. However, before they could become what Christ wanted them to be, it was necessary for them to follow Him and learn from Him.

Without hesitating or attempting to excuse themselves, Peter, Andrew, James and John gave up their gainful employment, severed their home ties, put their trust in Christ Who called them to assist Him, and went with Him, believing that He was able and willing to supply all of their needs. Their fitness for discipleship was evidenced by their prompt and complete obedience to Christ's call. Because of their obedience to Him, Christ trained, led, blessed and used them in a great way. If any believer follows Christ, he will be a fisher of men. If he is not a fisher of men, he cannot be following Christ closely.

For a Christian to be a successful fisher of men, he must live close to Christ, pray much, study the Bible diligently, let the Holy Spirit guide him, be tactful in his approach, be sympathetic, be courteous, talk with the individual alone, show him his need of Christ and that he can be saved only by trusting Christ, refuse to be drawn into an argument, refuse to become discouraged and give up because of failure at the first attempt, and depend upon the Holy Spirit to do His work.

#### IV. Christ Continued An Effective Ministry In Galilee. Matt. 4:23-25.

In His endeavor to minister to the intellectual, spiritual and physical needs of all the people who were willing to receive His help, Christ devoted most of His time and energy to teaching, preaching and healing. He did much of His teaching in the synagogues. His preaching consisted in the proclamation of certainties, and not any doubts, perhaps, maybes or probablies. Without hesitation Christ declared the will of God. He also healed those who had various kinds of diseases. Such a wonderful ministry attracted widespread attention and many followed Christ.

# KENTUCKY BAPTISTS AT WORK



## Sunday School

### Association Visitation Clinic

by Roy Boatwright

Many churches have used the study, "Sharing Christ Concern for Persons" and the "Prospective Cultivation Leaflets" in connection with the Adult Thrust.

It is suggested that each association have a Visitation Clinic next Spring in connection with the Adult Thrust program.

Select the person in your association to lead this clinic and make sure that he attends the special Visitation Clinic that will be held with the First Baptist Church, Madisonville, February 25, or the Immanuel Baptist Church in Lexington, February 26.

The special Visitation Clinic, conducted by a person chosen by the Sunday School Department, will be held simultaneously with the State Vacation Bible School Clinics. This Visitation Clinic has nothing to do with Vacation Bible School as it is a part of the Adult Thrust.

The man chosen as the leader for the associational Visitation Clinic should be one who does visitation himself and is keenly interested in soul-winning. He must take the necessary time to plan the associational clinic and also to attend the State Visitation Clinic.

## Stewardship

### Annual Conference Set For April 26-28

by Robert Hastings

Each year the Kentucky Baptist Foundation and the Stewardship Department join hands in sponsoring a state conference at Cedarmore.



Robert Hastings

The dates this spring will be April 26-28. Invitations are going out this week to three persons in each association, asking them to participate. These include the associational stewardship chairman, moderator and associational missionary.

The conference is open to anyone, but geared primarily to these three persons in each association.

Those attending receive ideas and information for stewardship emphasis in the various associations during the summer and fall months.

1965 will see a Conventionwide emphasis on "Tithe Now," and this will be featured at the April Conference.

Also, the ministry of the Foundation will be presented, and readers may learn more about this aspect by referring to James C. Austin's weekly column.

## Brotherhood

### Gerald A. McNeely Crusader Royal Ambassador Chapter

by Forrest Sawyer

The Brotherhood of the Nicholasville Baptist Church felt the need of missions training for the boys of their church so strongly that they sent Mr. Emery Troxtel on an all-expense paid trip to Home Missions Week at Ridgecrest, North Carolina. Mr. Troxtel attended the Brotherhood Conference where the emphasis was placed on Royal Ambassador work. At the very next meeting of the Brotherhood Mr. Troxtel gave a detailed account of his trip. The Brotherhood appointed a Royal Ambassador Committee composed of Kenneth Witt, Henry Thompson, and Johnny Buddine. Sonny Johns was elected as Royal Ambassador Leader.

The first meeting of the Crusaders was held at the Church on October 3 with Emery Troxtel as the elected Counselor. There were five boys present for the first meeting. Since that date seven other meetings have been held by this chapter. The chapter has been named for Gerald A. McNeely, missionary to Spain. The Crusaders are anxiously awaiting an answer to a letter that they have sent to Rev. McNeely.

During Royal Ambassador Week, November 1-7, the Crusaders participated in the worship services by serving as ushers. They also held open house of their very own chapter room which they have decorated. During the week they received their registration certificate from the State Brotherhood Department.

For a Community Mission project the Crusaders are making gifts such as tool boxes, bird houses, book ends, and leather purses for the Central Baptist Hospital Gift Shop in Lexington, Ky.

The Gerald A. McNeely Crusaders meet at the Nicholasville Baptist Church every Saturday at 4:00 P.M. Earl Hohman is the pastor and Eugene Coates is the Minister of Music and Education.

## Training Union

### Adult Lesson Course Study Plan In The Church Study Course

by James Whaley

The Lesson Course Study Plan in the Church Study Course is a plan for granting Church Study Course awards credit to participants in units of study in the Training Union lesson courses. Awards are granted to persons who meet the following conditions:

1. Participate in the study of a designated unit or combination of units for the number of sessions planned in the quarterlies.
2. Read a specially approved book in the Church Study Course.
3. Complete the make-up requirements as indicated in the quarterlies.

The approved books for each designated unit will be listed in the quarterly which contains the unit. Credit on only one approved book can be earned in connection with the study of each unit.

Special forms, Request for Book Award—Training Union Lesson Course (Form 583) should be secured from state Training Union departments or from: Church Study Course Awards Section, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee, 37203.

### CURRENTLY DESIGNATED UNITS AND APPROVED BOOKS (1964-65)

January, February, March, 1965

1. "The Tragedy of Unconcern in Baptist Adults" combined with "The Tragedy of Unconcern in Baptist Young Adults" *How to Win to Christ*, Burroughs *Every Christian's Job*, Matthews *New Testament Evangelism*, Hobbs *Personal Soul-Winning*, Sanderson *Soul-Winning Doctrines*, Turner *Winning Others to Christ*, Leavell
2. "The Separation of Church and State" in *Baptist Adults*. *Religious Liberty*, Carlson and Garrett
3. "The Separation of Church and State" in *Baptist Young Adults*. *Religious Liberty*, Carlson and Garrett

## Kentucky Baptist Foundation

### National Known Leaders To Speak On Deferred Giving

by James C. Austin

The Kentucky Baptist Foundation is pleased to join with the Stewardship Department in announcing the Second Annual Stewardship-Foundation Conference at Cedarmore, April 26-28.



James C. Austin

Mr. Sydney Prerau, nationally prominent tax attorney from New York City, will be one of the featured speakers and will conduct conferences. Mr. Prerau has given counsel to the development offices of many colleges and universities throughout the country, through his consultative services and news letters.

All those in Kentucky Baptist life who have endowment and capital giving interests will want to take advantage of this opportunity to learn the best promotional techniques.

There will be several outstanding speakers and conference leaders in this area of the work.

One of our college presidents was in my office today. When he learned about the Stewardship-Foundation Conference, he immediately set aside the dates, saying he would certainly plan to be present, and make certain that his development officer is present. We hope all our institutional and agency heads and their development officers will be present. Baptist attorneys, accountants, and trust officers, from all over the state can benefit much from this series of conferences. These friends contribute much to Baptist work in Kentucky as participating members of the capital giving and deferred giving team.

It is our hope that together we can launch a coordinated promotion program in time to come in behalf of increased endowment for all our Kentucky Baptist institutions and agencies.

### Evangelism Opportunity Called "Greatest" Now

NASHVILLE (BP)—Southern Baptists are more than keeping pace with the population explosion in the United States in winning people to Christ, their denomination-wide evangelism leader reported here.

C. E. Autrey of Dallas said Southern Baptists should have baptized 763,000 converts in 1961, 1962 and 1963 to match the proportionate increase in the nation's population.

"We baptized 1,145,000 people those three years," Autrey added. "This is what our critics forget," the director of evangelism for the Home Mission Board of the Southern Baptist and Southern Baptist Convention officials here "evangelism's greatest opportunity is now at our door."

"Southern Baptists can win America and much of the world to Christ if we don't mind who gets the credit," he said. "Teamwork is essential."

The people he spoke to made up the "teamwork" to which he referred. They included SBC agency heads, executive secretaries of state Baptist work, professional staff of the Sunday School Board—sponsor of the series of meetings here, and others.

Among the department secretaries from the states were those in five areas in which the Sunday School Board makes financial contributions to state Baptist groups to aid in jointly promoted work. These are in the fields of Sunday School, Training Union, church music, student work and church architecture.

Other state representatives included secretaries of evangelism and Woman's Missionary Union.

The group, which the Sunday School Board invites annually, discussed a five-month emphasis in the first part of 1966 on personal witnessing.

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OFFICERS AND LEADERS in the Brotherhood and Royal Ambassador work at the Nicholasville Baptist Church are (seated, left to right) Charles Johns, Emery Troxtel, Frank Cleaver (standing, left to right) Sam Gloff, J. C. VanHook, Herbie VanHook and Danny Johns. Earl Hohman is pastor of the church.

