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**WESTERN**

**RECORDER**

JANUARY 14, 1965



## GLEANINGS FROM THE FIELD

**MRS. C. W. STALLINGS**, Springfield, Kentucky, noted at the occasion of the dedication of Boone Lodge, Cedarmore, that she attended the first assembly at Cedarmore and did not miss any W.M.U. week until recently when her husband became ill and she found it impossible to leave him. Mr. Stallings, the brother of the late William M. Stallings, superintendent of Glen Dale Children's Home at the time of his death, died in December. He was buried at Resthaven Cemetery, Louisville. D. H. Daniel, pastor of First Baptist Church, Belton, South Carolina and former pastor of the church at Dover, Ky., Shelby County, married the daughter of the C. W. Stallings.

**CUMBERLAND COLLEGE**, Williamsburg, will graduate 27 at the end of the present semester. They will receive their degree in the May 1965 commencement exercises.

**THE ADULT BTU** studies during February and March deal with the separation of church and state. POAU movies and literature are available to Kentucky Baptist churches for this series of studies. Warfield Graves, 912 Darley Drive, Lexington, or Bob W. Brown, Trinity Baptist Church, Lexington, may be contacted for the materials or additional information. Movies available are "Milwaukee Reports", "School Aid Crisis", "Boycott", "Captured", "Run-away Bus", and "Vatican Council".

**JACK STEPHENS** has accepted the call and started his work as pastor of the Hilltop Mission and county missionary in Breathitt County. The mission is sponsored by First Baptist Church, Jackson. W. W. Thompson is pastor at Jackson. The Stephens family will live at 233 Sycamore Street, Jackson, Ky.

**HEIDELBERG BAPTIST CHURCH**, Boone's Creek Association, had a baptismal ratio of 1 person baptized for every 3 resident church members. During the associational year the Sunday School enrolment increased 65% and the attendance 78%. James Smith is pastor of the church.

**THE ANNUITY BOARD** of the SBC will hold the 47th annual trustees meeting January 26-27. Representing Kentucky will be Sidney Maddox, pastor of the First Baptist Church, Hopkinsville, and Verlin C. Kruschwitz, pastor of the Severns Valley Baptist Church, Elizabethtown.

**MRS. PAUL O. HALE**, wife of the pastor of the New Union Baptist Church, Bethel Association, died December 16. In addition to her husband, she left 12 children. One daughter is a mission volunteer and two sons are in the ministry.

**HUGHES CLARDY** has resigned as pastor of the Epley Baptist Church, Logan Association, and has accepted the call of the Antioch Church in the same association. His new address is Route 2, Lewisburg.

**CECIL MOBLEY** is serving as interim pastor of the First Baptist Church, Mousie, Kentucky.

**ISLAND CREEK BAPTIST CHURCH**. W. L. Sanders, missionary, has adopted

their first budget. Included in the new budget is the *Western Recorder*, 12% to the Cooperative Program and 3% to associational missions.

**THE HOME MISSION BOARD** of the SBC will launch a new program of reaching people who live in the "high-rise apartment" communities. Cities to have the program include Atlanta, Chicago and Dallas. According to Harold C. Bennett, metropolitan missions secretary, present approaches and efforts of churches are attracting so few who live in this type of apartments, that a new program and effort must be made.

**LOYD CORDER** of the Home Mission Board, Atlanta, has suggested that churches require staff members to be able to speak a second language. Corder contends that many churches would be able to broaden their ministry if they had staff members who could speak other languages in addition to English.

**MISSIONARY CHRISTINE GARNETT**, a 78-year-old native of Sylvania, Georgia, arrived in Mexico City in December after spending 47 years in Cuba. She was on her way to Georgia. Apparently Miss Garnett left Cuba because of growing tensions with certain public officials.

**TWO TEXAS** Baptist universities have been given \$750,000 each by the Sid W. Richardson Foundation to help construct new science buildings. Hardin-Simmons University, Abilene and Baylor University, Waco, will receive the money. Richardson was forced to drop out of school early in life because of financial difficulties. He died in 1959 after creating a foundation for educational and benevolent causes.

**RECOGNITION** of men for outstanding Christian service will occupy a prominent position in the order of services January 24 in churches throughout the Southern Baptist Convention. The occasion is Baptist Men's Day. On this day, congregations will review the work of the men and accord them recognition for their efforts. Begun on a small scale in 1930 as Laymen's Day, it has grown over the years until more than 9,000 churches now observe the special event each year. Observance of Baptist Men's Day is encouraged by the SBC Brotherhood Commission, Memphis, and the state Brothterhood departments.

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

Volume 139 No. 2

### WESTERN RECORDER

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Middletown, Ky. 40043

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IN 1965:

## Godliness Is Akin To Cleanliness

The pharisees were always disturbed because of what they considered to be the lack of cleanliness on the part of the followers of Christ. You will remember that in the days of the Hebrews cleanliness became a ritual—at least certain aspects of cleanliness. One of the problems Christ faced in his day was the fact that the pharisees had become so involved with the form of "cleanliness" that they had forgotten the true and inner cleanliness of man.

### I. Our Own Cleanliness

As one thinks about this, he is reminded that he now lives in a day when (perhaps even beyond the views of the Hebrews) there is more emphasis upon cleanliness than in any other period of the race. If he turns on the television or radio at any time he finds that the American people simply worship cleanliness. People are becoming millionaires and concerns are growing today by selling certain commodities which are used for cleanliness purposes. They are making him wholly "antiseptic".

We have almost come to be a nation of people who are neurotic at this point. We have manias and phobias. We are constantly washing our hands and cleaning ourselves. As a people we have almost come to the place of the pharisees. We have gotten ritualistic in worrying about the cleanliness of our persons, our grooming, our appearance, and the cleanliness of our clothes and our homes. When all along we, like they, may have forgotten the inner cleanliness of the heart, the soul, and the mind.

Look at spring house cleaning. Remember when Grandmother used to take everything that was in the house out of the house. If you went by the old farmhouse when grandmother was doing her spring cleaning, you found everything out in the yard. She then carefully cleaned the inside of the house.

Then in mother's day, we began to use the old Eureka or Hoover vacuum cleaner. She also used brooms, mops, and the very crude washing machine.

Later the cleaning gadgets became more complicated and in more constant use. Today we live in a wonderful miracle age of gadgets. We sanitize, we clean, and we sterilize our houses six days a week. It is a kind of constant spring cleaning. No nation has worshipped cleanliness as we do.

In the magazine section of the Sunday paper you notice little personal tests or inventories for checking on your standard of living. You are supposed to check what you have in your home. If you do that, you notice that most of them are modern conveniences. That is, they were gadgets. It is interesting to notice that

the dominate number of them have something to do with this very thing: cleaning.

We have become a generation of people who have become obsessed with the cleanliness of everything in the world except our minds and our souls.

Go into a modern drugstore and there on the cosmetic counter you will find every kind of salve you can smear on yourself. They have a salve for everything. You can move on from there to the hardware store. Every kind of cleanser, brush, and cleaning compound is available. Yet, after you have circled

by A. Donald Bell

Professor of Psychology and Human Relations  
Southwestern Baptist Theological Seminary  
Fort Worth, Texas

the drugstore, or hardware store, you come to the magazine counter and there you see nothing but filth.

### II. Filth Inside

Maybe we, like the Pharisees, are doing our spring cleaning in our houses and our grooming, emphasizing our personal hygiene, yet we are corrupt in our minds and souls. We are so concerned about keeping our "pots, our cups and our brazen vessels clean!" We are so concerned about keeping everything about us in such beautiful repair—glistening, shining, efficient and beautiful. Yet we are spending a minimum of time cleansing the part of us about which God is really concerned.

Someone has said that Godliness is akin to cleanliness and certainly that is virtuous to say the least. Every Christian should be concerned about his per-

sonal health and personal grooming. One of the things our missionaries are able to take to foreign lands besides the Gospel, is the example of their own personal cleanliness and neatness. That is part of their role as ambassadors for Christ. Yet, this must not predominate!

Recently we had the privilege of attending a State Foundations meeting. It is a meeting where foundations of money in the state set up annual budgets to finance good causes. They study, for two or three days, the needs within the state. Representatives of the various causes come and make appeals to these wealthy people so that they can quietly give away their money wisely.

One of the speakers on the program was famous Dr. Will Menninger whose name is synonymous with mental health. Dr. Menninger, who is head of the Menninger Clinic and Foundation in Topeka, Kansas, was appealing to the people to consider contributing more of their money to the cause of mental health. And to make the need graphic, Dr. Menninger gave this true life example. He said that one hair curling corporation spent more money on research just to improve one curling method than the whole United States spent in that same year for all the research on mental illness! Dr. Menninger ended the example by saying that it seems as though we are more concerned about the curl that is on our heads than that which is in our heads.

Jesus once set up a beautiful example. It was a rather hideous one, but a true one. He said that people are like whited tombs or sepulchres. Remember, in that land they buried people above the ground and built mud and stone tombs over them. And they whitewashed them to make them look clean and nice and neat. But inside those tombs were the

(Continued on Page 14)

## Fresh Emphasis On Tithing In 1965

Throughout the Southern Baptist Convention, churches will be making a re-study of tithing during 1965. This emphasis, spearheaded by the Stewardship Commission, does not include a new plan or method for promoting church budgets. No new techniques are suggested. The aim is to place major stress on tithing in whatever type of stewardship campaign a church chooses.

In other years, strong emphasis has been placed on pledging and reaching a certain budget goal. This procedure is still recommended, but the emphasis will be on each Baptist committing himself to a **lifetime tithing** irregardless of whether the budget goal has already been reached.

To aid Kentucky churches, the state stewardship secretary Robert Hastings has announced that a "Tithe Now" packet is available free for each church

in the state. Each pastor and minister of education will receive an explanatory letter, with a reply card. These cards may be used to request the packet, and to indicate the church's tithing goal for 1965. Included in the packet will be a free filmstrip and recording. Over 2,000 filmstrips have been ordered, to assure copies for each church. The filmstrips may be used throughout the year at department assemblies, WMU meetings, prayer meetings, etc.

Each church may decide when in 1965 to have its tithing emphasis. For most, this will probably come during the regular budget campaign in the fall. A typical tithing emphasis may take the form of a weekend stewardship revival, a graded stewardship study course, the Forward Program, the Growth Program, or a stewardship study by the WMU or Brotherhood.



The Spirit and Not the Letter

Everything that can be said about tithing has probably been said by someone. In fact, we need to stop talking about and start doing something about tithing. But until more Baptists start practicing it, someone will have to keep preaching it.

There is really little that needs to be said. Tithing is the simplest, fairest and most satisfactory way of church finance. Besides that, it's Biblical and that should be enough for any Baptist.

The fact that 86 out of every 100 Southern Baptists don't tithe indicates we are not as serious about following scriptural teaching as we claim. Only a few of the Baptists who don't tithe would argue that it is not taught in the scriptures. They have simply never grown enough in any Christian experience they have had to be willing to give up what God says is His. They don't tithe for the same reason they don't read their Bible and pray daily.

In preaching and teaching tithing in 1965, the year chosen to restudy this Biblical teaching, we should avoid a kind of legalism that keeps the letter but kills the spirit. For while tithing is thoroughly scriptural, the principle, not the details, is important. The application of the principle must be adapted to the situation at hand. This is the Biblical way.

For example, the details of the tithe as given to the Hebrews at Sinai, and as restated 40 years later by Moses on the eve of the Hebrew possession of Caanan, would not do for our day. Then the tithe applied only to the fruits of the land and flock. Nothing is said about tithing on wages or business profits. This was because all the Hebrews were farmers and shepherds.

Besides, the worshipper most often brought the tithe but sat down with the priests and helped eat his own tithe. Only later when the needs were greater for the support of the priest and temple worship did the whole tithe go to the priest. The point is the tithing principle was somewhat flexible even in the Old Testament and was adjusted to the needs of the hour. The principle, however, never changed.

In the New Testament the tithe does not have a central place in so far as teaching is concerned. Why should it? The Hebrews in Jesus' day tithed religiously and needed no injunction in this direction. They needed to know that their legalistic tithing was no substitute for holy living, and Jesus said this to them while commending their tithing.

Tithing has no prominent place in Luke's account of the early church in Acts. Why? It is likely that the Hebrews converted to Christianity at least con-

tinued their tithing. The truth is they did more. The needs of these early days were tremendous and tithing was not enough. Some of these early Christians gave everything they possessed.

A little later Paul speaks of church offerings without conducting a tithing campaign. He did advocate proportionate giving which could well have been tithing in his mind since he too was trained this way. But judging by his own life, it is unthinkable Paul would have thought of discharging his whole responsibility by mere tithing. The New Testament spirit is that grace is so much greater than the old way of law that one should not be restricted in giving to the old legal requirements. These Christians never thought of how little but of how much they could give.

Our trouble is that most of us have never reached the level of the law. This would be a good place to begin but not to end. This makes the 1965, "Tithe Now" emphasis very important. Every Kentucky Baptist church should do something about it. The church is left to do it the way it appears best, remembering that help by way of suggestion is as close as a card to Robert J. Hastings, Baptist Building, Middletown.

Good Counsel

In every church are those sincere Christians who often turn to their pastor for counsel. They ask about everything from whether or not to have an operation to how to vote in a political election. The pastor does not welcome all these requests for advice, but many of these give him a grand opportunity to render a meaningful ministry.

A pastor is often asked to recommend something to do with a certain amount of money a member has to give. Now there is no scarcity of good places to recommend, but recently I heard of a recommendation that was a little unusual but terrific according to my thinking.

The pastor was Dalton Leath, now serving the First Baptist congregation in Winchester. Some years ago when asked by a layman how to use \$150.00 extra he had to give, Dalton suggested that the money be used to put the *Western Recorder* into the homes of the church families. He had been trying to get the paper into the homes of the members for some time and this was the opportunity.

Most interesting is the testimony of this pastor concerning the experience. He says it probably was the best thing ever done for the church.

This sounds a little unusual, but it makes sense. Response is based on motivation, and motivation depends partly upon information. Most of our church members are completely uninformed as to the Baptist world, its challenges and its needs. Until a few years ago the majority of Baptists didn't know Lottie Moon from a college girl the church might have been sponsoring. A super promotion campaign has made a giant out of the Lottie Moon Offering, but this can't be done the same way for all other Baptist causes, some of

which rival foreign missions in importance. But a long range informational and inspirational ministry can be rendered week by week by the *Western Recorder*. This may not produce immediate, sensational results as does the Lottie Moon emphasis, but in the long run it could mean more for Lottie Moon as well as her brothers and sisters.

Does anyone have a little money to give and needs counsel as to how it should be used? Ask Dalton Leath or the *Western Recorder* editor.

BAPTIST FORUM



More On Baptism

Dear Editor:

After reading the pro's and con's concerning the matter of Baptism, it seems to me that in some cases a little affectionate advice would be good if taken. The trouble is that too many don't want any advice, and many of these brethren are overstepping our characteristic in lines which have always been a cooperative practice. Numbers and quantity have taken the place of real Baptist character on these matters. Pastoral psychology and church theology are taking the place of the Baptist characteristic, and disciplined membership.

I personally feel that the attack is or has been at the wrong place, not so much at immersion, which is the only scriptural mode, nor at the proper candidate, as all of us will demand, but the proper authority. The area where some of us serve has all kind of churches called Baptist, or should I say, groups or assemblies called churches. Most of them use immersion as the mode, but fail to measure up to the New Testament Church in other doctrines, or practices accepted by what we (Southern Baptist) say is the New Testament Church. Some go farther in one way, while some do not go as far. Some of the groups have been in some sections of our good state longer than Southern Baptists have. So we cannot say, with any force, that we alone are right and you are wrong, because the older heads will say, where were you back in my young day when the going was tough? The brethren immerse, but don't believe tithing, missions, music, revivals, co-operation, ordination, Lord's Supper and some no baptism. Yet they carry the name Baptist. Brethren if these don't believe the Bible to teach these things, can we take them by letter or statement and expect them to believe what our church believes.

In conclusion let me say, if the affectionate advice of men like J. Clyde Turner in his book, "The New Testament Church Doctrines," George McDaniels' "The People called Baptist", McClellan's "The Faith we Hold" and others can be received, why not the advice orally or written in our Baptist paper be received affectionately. I know as a Baptist I don't have to listen to anybody, but it might be better if I do. I cherish the advice of Dr. Cullen, E. Kevil Judy, Herschel Maddox and Lyman Allen, only mentioning a few. If we fail to have guidelines in the most vital subjects of our faith and order, we break down a characteristic which has the distinctive of Southern Baptists. I fear by experience that many churches will feel the results in the days ahead when a majority rises in a business meeting with an ouster for the pastor, because of his interpretations of the Baptist position. This is due to a failure in church authority spelled out earlier, and now the authority is reversed. Brethren just because the word Baptist is over the door does not necessarily spell like faith and order and fellow Baptists to me the word Baptist does not determine the New Testament, but the New Testament determines Baptist. Let it not be said of us that we "merger or compromise, but that we hold the Baptist character and baptize them into fellowship.

Cumberland, Ky.

Verner Barnett

The Need For Baptist Schools

Dear Editor:

In response to the anonymous letter in the Baptist Forum on December 17, 1964, entitled "Why Baptist Colleges," I want to comment on a few matters. Some of what the anonymous writer has to say is certainly true. I refer to the need for Christian professors in our

state and public schools. However, it is obvious that a Christian professor in a tax supported institution must formulate his instruction so as to avoid any appearance of "religious instruction" because of the First Amendment to our Constitution. While the influence of a Christian professor in a state school is certainly valuable, an avowed instruction in the light of the Christian commitment, in any discipline, is forbidden.

The anonymous writer, however, seems to have a desperately inadequate understanding of the function of Baptist and other independent Christian institutions of higher learning. The primary purpose of Baptist colleges and universities is not to train Baptist preachers, although this is one important function. One of the most important functions of the Baptist school is to provide for the public and tax supported schools and colleges a wealth of Christian teachers and professors. However, the primary purpose of the Baptist and Christian institution of higher learning is to exercise direct influence in the Name of Christ on the total structure of education in America.

The principle of separation of church and state, so greatly cherished by Baptists, nonetheless creates a secular state and, therefore, a secular state educational system to which the Christian faith must address itself. While it is unthinkable that the Christian college or university can expect to educate the majority of American students in coming years, such institutions will remain one, if not the only, direct way that the Christian faith can influence the full scope of liberal arts and science education in the Name of Christ.

Finally, let me assert my agreement with the anonymous writer that some unification of schools, colleges, et cetera, which are presently supported by Baptists, both in Kentucky and out of Kentucky, needs to be effected. Christian stewardship demands it, as well as the increasing demands for quality in higher education.

Middletown, Ky.

Joseph R. Estes  
CEA Secretary

## CHEATIN' BAPTISTS:

# \$53.49 Per Year Is Too Little!

Recent reports show Southern Baptists are forty-eighth on a list of forty-eight denominations in per capita giving. Each of our claimed ten million plus members gave only \$53 and a few pennies to the work of the Lord through the churches during a twelve-month period.

In spite of all the "good" reasons that might be given for this miserable record, the fact remains crystal clear we are falling far short of our minimum responsibility. Only 14 per cent of our members tithe. Our total receipts would multiply fourfold to over two billion dollars annually if all Southern Baptists would honor the Lord with a tithe of their possessions. Per capital giving should be \$200 per year instead of \$53 per year.

### What Are the Real Reasons?

There are some real reasons for this self-made record. We must face them squarely and seek solutions.

**Lax Leadership**—A great host of our elected church leaders do not practice New Testament stewardship. How is it possible for a pastor or deacons to ask others to tithe if they do no more than tithe? The deacons in one church voted to return a minimum of 11 per cent of their total income to the Lord through the church. The twenty deacons influenced seventy other members of the church to join them as tithers-plus. The pastor and finance chairman led the way by pledging 12 per cent of their income to the work of the Lord.

**Legalistic Tithers**—Tithing itself is not legalistic. The way at which the amount of the tithe is arrived may become legalistic. It is not our purpose here to discuss how the tithe should be figured but it is our purpose to condemn the penny-pinching, stingy, illiberal, covetous way

of most of us go about arriving at the tithe. I am quite certain, if it were possible, some people would divide that last penny in thirds.

**Lethargic Members**—One reason for our record of low per capita giving must include the two million and a half members who (for all practical purposes) do not exist and another two and a half million who just barely exist and still another two and a half million who say they exist but give little evidence of it. The other two and a half million do most of the praying, visiting, working and giving. Somehow, someway, the other three fourth of our members must be led to become actively generous in their giving.

During 1965 we are to have our greatest emphasis in several years on tithing. **TITHE . . . NOW!** is to be the theme. Every Baptist A Tither is the objective. Two Million Tithers is the goal for this year. Here are some suggestions on how a church can raise per capita giving and enlist more tithers.

**Adopt a Goal**—The first step is to set a church goal. Some churches should set a goal of 20 per cent of their members. Others should set a goal of 25 per cent, 30 per cent, 50 per cent or higher.

**Elect a General Chairman**—Name one of your best laymen as chairman of your tithes emphasis for 1965. Ask him to serve for the entire year including the annual stewardship emphasis.

**Set a Date**—A "Tithers" Dedication Day should be set. This would be the climax to the church's plan for enlisting tithers and increasing per capital giving.

**Secure Materials**—Order the free "Tithe . . . Now! Planning Kit" from your state stewardship office and pur-

chase the Forward Program or Growth in Christian Stewardship materials from SBC Stewardship Services, 127 Ninth Avenue, North, Nashville, Tennessee 37203 (new materials available April 1, 1965.)

**Plan a Pulpit Ministry**—Nothing can take the place of effective, spirit-led sermons on tithing from the pulpit by a dedicated pastor.

**Involve Members in a Tithe Study**—Members should be led to study God's word on the tithe. Several study course books are available in Category 12 of the Church Study Course Series. Use one or more of them during the year.

**Climax With an Annual Budget Emphasis**—Schedule a budget planning and promotion time. Both the Forward Program of Christian Stewardship and the Growth in Christian Stewardship manuals have been adapted to fit this tithing emphasis.

More detailed suggestions for enlisting tithers and increasing per capita are outlined in a leaflet entitled "Tithe . . . Now! How To Do It," available from your state stewardship office.

## SBC Evangelists Help New Zealand Crusade

**DALLAS (BP)**—The Southern Baptist Home Mission Board division of evangelism here has been asked to help enlist 100 Baptist evangelists and pastors from the United States to participate in a nationwide evangelistic campaign in New Zealand next September.

Evangelists from the Missouri Baptist Convention assisted in the Australian campaign. The New Zealand counterpart will include evangelists from throughout the Southern Baptist Convention.

A committee representing the New Zealand Baptist Union was sent to observe the Australian crusade, and their report prompted the New Zealand Baptist Assembly's vote to hold a similar crusade in 1965.

More than 100 churches in New Zealand have already agreed to participate, and a total of 125 churches may participate when final reports are received.

Eual F. Lawson, Dallas, associate director of the Home Mission Board division of evangelism, will be responsible for recruiting evangelists from the United States.

Lawson said churches will be asked to underwrite expenses of their pastors who participate.

Evangelist Roland Hart of Auckland, New Zealand, has been elected director of the campaign.

Lawson will spend at least two weeks in New Zealand in February working with New Zealand Baptists on details and plans for the campaign.

There are 1.5 million people in the two islands of New Zealand and more than 16,000 Baptists.

No Southern Baptist missionaries serve in New Zealand where British Baptists first began missionary work in 1851. The Baptist Union of New Zealand was formed in 1882, and is now self-supporting.

Lawson urged Southern Baptists to pray for the crusade.

## Churches Not Hurt By Oregon Floods

**PORTLAND, Ore. (BP)**—Southern Baptist churches in Oregon apparently were unaffected by Christmas floods which left hundreds homeless and brought severe damage.

A check by the office of the Baptist General Convention of Oregon-Washington here could find no record of any church, or any pastor's home for that matter, being flooded.

## California Churches Damaged by Flood

(By the Baptist Press)

Two Southern Baptist churches in California have sustained major damage from the Christmas holiday storm and resulting flood which hit northern California and Oregon. A third church may also have been destroyed.

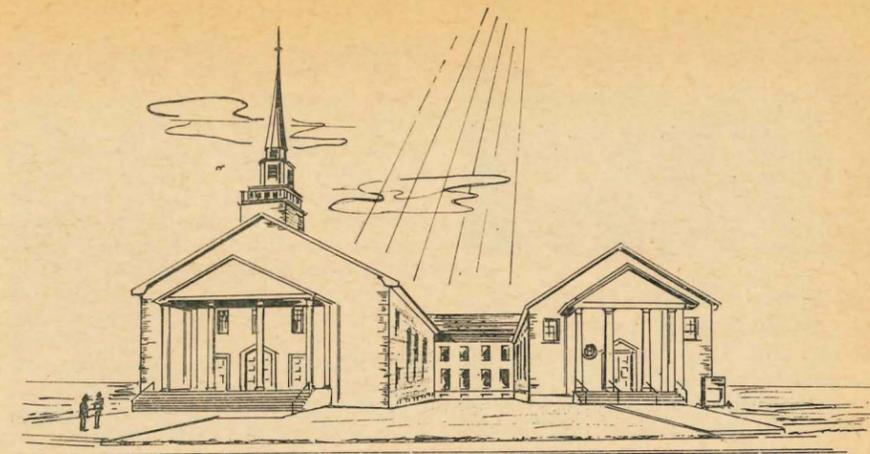
The church building and parsonage of the First Baptist Church of Klamath, Calif., were virtually a total loss. Flood waters rose over the top of the education building and into the attics of other buildings leaving three to five feet of silt when the waters receded. Buildings, valued at \$52,000, were not insured against flood damage.

The First Baptist Church of Hopland received extensive water damage from the flood. Water rose five feet high in the church building and in an apartment used by the pastor on weekends. All furnishings and equipment were lost. The buildings, which had only recently been redecorated, appeared to be salvageable. Wayne Creel, a Golden Gate Baptist Theological Seminary student, is pastor.

The First Baptist Church of Hoopa may have been destroyed. The community was still isolated a week later and no communication had been received from there. It is thought by observers in the area that they almost certainly would have sustained major damage. Harley D. Shield is pastor.

The First Baptist Church of Rio Dell was not damaged although the town was isolated and many of the members of the church lost their homes. The First Baptist Church of Orick sustained minor wind and water damage.

Early reports indicated the town of Klamath was virtually destroyed. Two to six feet of silt covered the entire area and only seven buildings still stood in the city. L. G. Camp, pastor of the



**SOUTH CAMPBELLSVILLE BAPTIST CHURCH** dedicated a new auditorium in November. The building has a seating capacity of 900. Louis Lightfoot is pastor of the church. A new pastorium has been built in the last two years and there were 88 baptisms last year. The church is located at 601 South Central Avenue.

Klamath church, was able to save only a few things from his home. A piano, TV, radio and a typewriter were moved to high ground. Some clothing was saved in their car when the family was forced to flee.

Numerous churches reported many of

their members would be out of work for several months because of the destruction and damage sustained in the area.

The towns are in a 150-mile stretch along or just inland from the Pacific Ocean in northern California. (BP)

# Kentucky Baptist School Directory

## Oneida Institute

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

**DAVID C. JACKSON, President**  
Oneida, Kentucky

## Baptist Bible Institute

Mayfield, Kentucky

Bible centered and approved by the General Association of Kentucky Baptists. A work of faith and thoroughly Southern Baptist.

For information write to:

**O. C. MARKHAM, President**  
P. O. Box No. 601

Mayfield Kentucky

## Clear Creek Baptist School

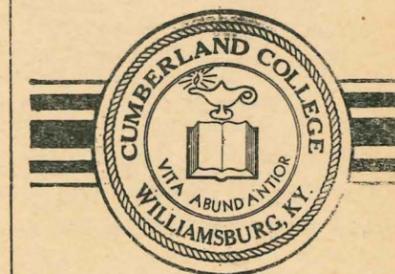
A Three-Year Certificate Course for mature persons preparing for the Gospel ministry and other church vocations.

**D. M. ALDRIDGE, President**  
Pineville, Kentucky

## Cumberland College

Williamsburg, Kentucky

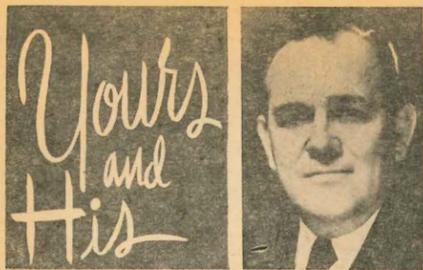
A school recognized for its emphasis on liberal arts and pre-professional education in a religious atmosphere. Costs moderate. A well rounded program of extra-curricular activities.



**J. M. BOSWELL**  
President



**THE YELLOW CREEK BAPTIST CHURCH**, located on Ky. Highway 144 about 2 miles from Owensboro, observed the 75th anniversary of the church and dedicated a new \$60,000 educational building. Organized in 1889, there were 28 charter members of the church. W. H. Dawson was the first pastor. Present pastor is Robert D. Walker. A. Donald Anthony was dedication speaker.



## Churches Must Dream

If Christ is to become the world's Savior, His story must be told by churches who dare dream that "the kingdoms of this world have become the kingdom of God and of his Christ"! Dare dream!—in spite of anything, everything—dare dream that He "must reign"!—dare dream that He can use us—only us—to carry His gospel to all men. Only daring-dream churches will live—all others will be branches bearing no fruit.

### CHURCHES MUST PLAN

God does nothing haphazardly. There is plan in every thing and living being in the world God created. No chance, no guess—all planned, down to the last detail: that is the way God works.

Jesus did the same: "My Father worketh hitherto, and I work"—according to plan. He never wasted a breath, a kinetic measure of energy, an opportunity. He planned. He dreamed.

Christians must do likewise: "As the Father hath sent me, even so send I you", said Jesus to his followers. So they, too, must work and plan, plan and work their plans. We must "redeeming the time", make every breath, thought and dollar produce in the will and purpose of God in Christ.

Long-range planning, followed in logical sequence by detailed plans, is the way Christians in churches should carry out their Lord's work.

### CHURCH PROGRAMMING STARTS

The necessity for winning 2,000,000,000 lost persons to Christ Jesus, the imperative of our hearts to "live as Jesus lived" and be "near to the heart of God", and the desire to waste no time or effort or dollar in aimless obedience—these are the reasons why our leaders are urging all churches to start long-range planning for doing God's will and work. We have called this today "CHURCH PROGRAMMING". It is

- (1) Determining what God wants us to do;
- (2) Deciding to do it; and when; and
- (3) Choosing ways and means of arriving at the goals we set.

Sincerely,

*Harold G. Sanders*

## Seminary Couple Killed in Auto Crash

A Southern Seminary student and his wife were killed in an accident at the intersection of U.S. 25 and Ky. 30, in Laurel County. They are Wendell and Louise Holmes.

Holmes, the first traffic fatality in Kentucky in 1965, died at the accident and his wife died later at Good Samaritan Hospital in Lexington.

Natives of Virginia, the Holmes were in their first year at the seminary. Mrs. Holmes worked in the Seminary Book Store while her husband was a student. Injured in the accident also were their two daughters, Mary Anne, 9, and Sarah Lynn, 6.

Members of the St. Matthews Baptist Church, Louisville, funeral services were conducted for both at the Columbia Baptist Church, Arlington, Virginia.

The couple lived in Seminary Village.

## Kentucky Pastor Ordained in Tennessee Church

David Dean was ordained to the gospel ministry by the Orinda Baptist Church, Orinda, Tennessee, on December 27.

The son of Ray H. Dean who was for nine years pastor of the First Baptist Church, Central City, Dean is a first year student at Southern Seminary and pastor of the Fellowship Baptist Church, Lawrenceburg, Kentucky. Ray H. Dean

## The Front Page



James Lackey of Nashville and Robert Hastings of Middletown talk over the new "Tithe Now" emphasis for 1965. Kentucky has a goal for 100,000 tithers. The stewardship department at Middletown has a free "Tithe Now" kit for each church, available on request. Kit includes a free color filmstrip and recording.

brought the sermon of ordination. J. Cecil Jones was interrogator, Jerry Songer brought the charge to the candidate and L. E. Mason led in the ordination prayer. William Beene is pastor of the Orinda Church.

A graduate of Carson-Newman College, Dean is married to the former Carolyn Songer of Petersburg, Indiana.

## Wildwood Baptist, Ashland, Calls Owen S. Risk, Jr.

Pastor of the Pleasant Grove Baptist Church, Nelson Baptist Association, for nearly two years, Owen S. Risk, Jr., has resigned to accept the pastorate of the Wildwood Baptist Church, Ashland. He began his ministry in Ashland on November 1.



O. S. Risk, Jr.

Risk was pastor in the Nelson Baptist Association for 6½ years. Prior to his pastorate at Pleasant Grove, he was pastor of the Chaplin Fork Baptist Church, near Chaplin, Kentucky.

A graduate of Georgetown College and Southern Seminary, Risk is married to the former Avilene Estell, Lexington. They have one daughter, Manesia Ann.

## Oak Grove Baptist Church Organized December 13

A. B. Colvin, secretary of the missions and evangelism department of the KBC, was the speaker at the organization of the Oak Grove Baptist Chapel into a church.

The organization was held at 2:00 p.m., December 13 and the new church will be known as the First Baptist Church, Oak Grove, Kentucky.

Pastor Harold Skaggs reported the church had 136 charter members at the time of constitution but the rolls were left open until January 3, 1965, and any who joined between the time of constitution and the first Sunday in January would be charter members.

Established in 1954, the mission held their first services in a concrete block garage. The present brick building was constructed in 1960.

Sponsored by the Olivet Baptist Church, the work was supported by the Christian County Association of Baptists and the Kentucky Baptist Convention.

Louis Shepherd, missionary in the Pulaski County Association of Baptists and pastor of the Olivet Church when the Oak Grove Mission was started, was the speaker in the morning worship service.

## Howard Cook Moves From Latonia To Glasgow Baptist

Howard Cook has accepted the call of the Glasgow Baptist Church to become minister of education. He goes to the Glasgow church from a similar position at Latonia Baptist Church. Hicks Shelton is the pastor at Latonia and R. Trevis Otey is pastor at Glasgow.

A native of Springfield, Tennessee, Cook received his training at the University of Tennessee, Southeastern Baptist Theological Seminary and Vanderbilt University School of Divinity.

Prior to his ministry in Kentucky, Cook served as minister of education in Nashville, Tennessee, and Augusta, Georgia. He is presently the vice-president of the Kentucky Baptist Religious Education Association.

Mrs. Cook is the former Betty Jo Edwards of Waynesboro, Tennessee. The Cooks have three children, Karen, Kenneth and Kimberly.

## Crescent Hill Baptist Adds Three Staff Members

Crescent Hill Baptist Church, Louisville, added three new staff members in December. They are Robert Lively, Jr., associate pastor; Robert Gene Kilgore, minister of education; and J. V. Carlisle, business manager.

Lively, a native of Bowling Green, Kentucky, is a graduate of Western Kentucky State College and Southern Seminary. He holds the doctor of theology degree from Southern. He left the pastorate of the Hillview Baptist



Lively

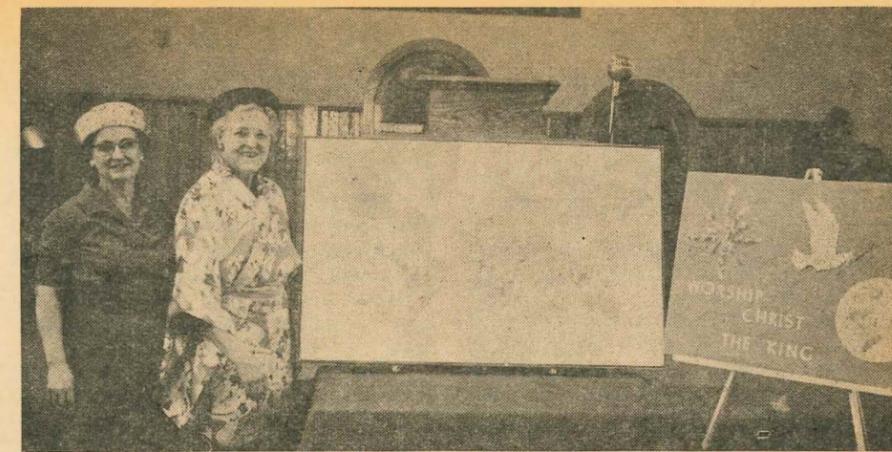


Kilgore

Church, Louisville. Prior to his ministry at Hillview, he was pastor of the Forest Park Baptist Church, Bowling Green. Mrs. Lively is the former Joan Curry of Bowling Green. They have two girls, Martha and Luanne.

Kilgore comes to the Crescent Hill Church from the Baptist Sunday School Board, Nashville. He has served as supervisor in the children's field services unit there.

A native of Oklahoma, he is a graduate of Oklahoma Baptist University and New Orleans Seminary. Prior to his Nashville work, he was minister of education and associate pastor of the First Baptist Church, Bossier City, Louisiana.



The W.M.U. of the First Baptist Church, Russell Springs, Kentucky, used lights on a map of the world to promote their Lottie Moon Offering. The goal was \$982 and \$1,050 was raised. Representing each of the 55 countries where mission work is done, each \$18 contributed caused another light to burn. Miss Rose Marlowe, retired missionary, was the Sunday morning speaker on December 13.

The Kilgores have two sons, Meredith and Michael.

Carlisle comes to Crescent Hill from the Rolling Fields Baptist Church, Jeffersonville, Indiana. Prior to his seven years there, he has served as pastor of the Calvary Baptist Church, Hannibal, Missouri and the First Baptist Church,

Rolla, Missouri.

He has had business and financial management experience. A graduate of William Jewell College and Southern Seminary, he holds the master of theology degree from Southern.

John Claypool is the pastor of the Crescent Hill Baptist Church.

## Why Ministers Do Not Quit!

by H. C. Brown, Jr.

The work of the ministry is difficult. Pressures are insidious. At times they are frightening.

Some ministers fuss, fight, and feud with their people. Others live at peace with all men.

Some ministers are lied to, lied about, and lied to about the lying while others are treated with honesty at all times.

Some ministers are hated, condemned, or tolerated while others are loved and respected.

Occasionally ministers are praised with reason, blamed beyond reason, or ignored without reason.

In the face of such varied emotional pressures what do ministers do? Some

falter, faint, and quit. Most continue to be faithful.

### How Many Ministers Quit?

How many ministers quit? Is the pattern of resignation large? The answer is that not many quit and that the pattern is not large. One evidence of this is the sense of shock which was produced by a recent article entitled "Why I Quit the Ministry." If quitting the ministry were commonplace, little attention would have been given to the article which appeared in a national magazine. The author was an anonymous Presbyterian pastor.

Let no one suggest that the article was unimportant, however. There is concern, sorrow, and heartache involved in each decision to retire from Kingdom service. In spite of the fact that some ministers quit, it is still true that most do not. To state the thesis positively, most ministers serve God faithfully from call to death.

The minister's heart tells him that God calls men. Each minister knows the biblical and historical evidence concerning the divine call. The evidence is indisputable. The minister with peace in his soul concerning his call knows more than biblical and historical facts, how-

(Continued on Page 14)

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## Resignation Reveals Protest At Southeastern

WAKE FOREST, N. C. (BP)—R. C. Briggs, professor of New Testament at Southeastern Baptist Theological Seminary here, has resigned and cited a protest against his teaching procedure and "deterioration of faculty morale" as reasons.

Briggs resigned as of January 2 without any immediate future employment. He told Baptist Press he hopes to remain in the teaching profession.

Simultaneously, the resignation of Denton R. Coker as professor of religious education was learned. Coker left effective January 1 to take a deanship in a Georgia college.

In leaving after 11 years at Southeastern, Coker complained to the Raleigh (N. C.) *News and Observer* about the effect on academic scholarship and theological education at the seminary

the protest by a segment of the faculty has had.

The *News and Observer* story also brought into the picture the names of two more professors. They are William C. Strickland, professor of New Testament, now abroad studying, and Harold H. Oliver, associate professor of New Testament interpretation.

Oliver has resigned effective August 31 to accept a position in the divinity school at Boston University.

Briggs' resignation was first publicized in a one-sentence statement from James H. Blackmore, Wake Forest, seminary public relations director.

The statement said simply, "Dr. R. C. Briggs has resigned as professor of New Testament at the Southeastern Baptist Theological Seminary and his resignation has been accepted with regret by

the executive committee of the board of trustees."

Seminary President Olin T. Binkley commented, "Inasmuch as the president is the official medium of communication between faculty and trustees, this statement is all that professional confidentially permits me to say at this time."

Briggs, however, said the seminary had agreed to continue his salary and benefits for two years.

According to Briggs, the protest over his teaching method dated back four years. He told the Raleigh daily a segment of the faculty, numbering 10 or 12, protested officially to then President S. L. Stealey in 1960 "against the use which I have made of the historical-critical methodology in the area of New Testament interpretation."

Although Briggs would not tell Baptist Press the names of other professors against whom the protest was also lodged, he told the Raleigh paper they were Oliver and Strickland.

"It has been a test of whether one has to square his beliefs with those of his colleagues," he was quoted further as saying. He said several professors used their classrooms as "sort of a podium to attack (my) teaching."

A second reason leading to his resignation, Briggs added, was "the deterioration of faculty morale and personal relationships within the faculty."

Briggs came to Southeastern Seminary in 1957 after 10 years at Union University (Baptist), Jackson, Tenn. However, 18 months of that time was spent at theological schools in Scotland and Switzerland.

At Brunswick (Ga.) College, Coker succeeded a former colleague on the Southeastern faculty, Pope A. Duncan. Duncan moved to another college.

The announcement of Briggs' resignation elicited a strongly worded statement from Coker, according to the *News and Observer*. It quoted Coker as saying,

"In securing the resignation of Dr. Briggs . . . by offering to pay his salary for two years, the president and board of trustees effectively closed the door on the level of academic and theological scholarship which once characterized this institution."

Coker said the trouble began when "six or eight seminary faculty members alleged that Dr. Briggs and two of his fellow teachers of New Testament were disciples of the German scholar, Rudolph Bultmann, and protested their use of his historical-critical method of New Testament study, a method approved by all reputable New Testament scholars today."

The *News and Observer* continued to quote Coker as saying, "Many of the theological allegations (were) motivated by the personal dissatisfaction of a small group of faculty members."

## Robert Holland Begins Pastorate at Baxter Avenue

The Baxter Avenue Baptist Church, Louisville, has a new pastor. He is Robert Holland, a native of Kentucky and a graduate of Georgetown College and Southern Baptist Theological Seminary.



Robert Holland

Holland's most recent pastorate was the Willoughby Baptist Church, near Cleveland, Ohio. He began his ministry there in 1959 and led the church in a building program. The church increased an average of 100 per year while he was pastor.

At the suggestion of his doctor, Holland resigned in July, 1964, and returned to Louisville. After extended surgery, he has completely recovered his health. He is serving on a full-time basis for the Baxter Avenue Church, the first time the church has had a full-time ministry.

Mrs. Holland is the former Doris Martin of Louisville. The Robert Hollands have one son, Bobby, a student at South High School.

Prior to his Ohio pastorate, Holland served the Hawesville Baptist Church and the Salem Baptist Church, Shelby County. While in Ohio, he served on the state executive board and served as chairman of the Child Care Committee.

## Ten Burned Churches Aided With \$27,500

JACKSON, Miss. (BP)—The Mississippi Committee of Concern announced here that \$41,047 has been collected to date and 10 recently burned or damaged churches in the state have been approved for assistance by the committee.

William P. Davis, chairman, said five new churches approved are Mount Charity Baptist, Carthage; Pleasant Ridge Baptist, Collinsville; Rosary Catholic Mission Hall, Hattiesburg; Saint Matthew Baptist, Flowood, and Saint John's Baptist, Canton. Five churches had previously been announced.

The 10 churches will receive \$27,500 of committee funds.

Four churches have already been restored by their congregations, with assistance from the Committee of Concern or other groups, or in some cases claims from insurance, according to the chairman.

A kickoff campaign sponsored by the committee to raise \$50,000 among the Negroes of the state was held in Jackson. A total of \$276 was collected.

The Committee of Concern is an interfaith group of Mississippi Negro and

white church leaders, both clergymen and laymen, organized to help churches in the state reconstruct their buildings.

## Preacher Has Problem: Church-State Separation

CLARKSVILLE, Tex. (BP)—The congregation at the First Baptist Church here faithfully gathered for the morning service.

Between pastors at the moment, they were to hear a visiting preacher, Cecil Sutley of Ouachita Baptist College, Arkadelphia, Ark. When church time came the preacher didn't show up.

And if the folks in Clarksville, Tex., were surprised, you can imagine how Sutley felt when he showed up at the First Baptist Church in Clarksville, Ark. Right church. Wrong state.

## Foundation Directors Hold Semi-Annual Meeting

The Board of Directors of the Kentucky Baptist Foundation met in their regular semi-annual meeting at the Brown Hotel on December 14, 1964.

All officers were re-elected for another year. The Executive Committee of the Kentucky Baptist Foundation consists of:

Mr. C. Wells Burr . . . . . President  
Mr. Thomas E. Pfau . . . . . Vice-President  
Mr. W. A. Baker . . . . . Recording Secretary

The Foundation's affairs are conducted by a board of nine directors. An executive committee of three of the directors exercises the power of the board in the routine business of the corporation.

James C. Austin, executive secretary-treasurer, made his first report since coming to this position on September 1, 1964. Austin reported that assets held by the Kentucky Baptist Foundation, as of August 31, 1964, totaled \$2,244,847.77. When the assets of two additional bequests are in the hands of the Kentucky Baptist Foundation, the corpus will total \$3,500,000.00.

Mr. Austin reported that the Foundation distributed income from investments, for the first quarter, ending November 30, 1964, in the amount of \$26,524.78. This is the highest income for any single quarter in the history of the Foundation. It is anticipated that the total income to be distributed during the 1964-65 Convention year will total about \$145,000.00.

The Board of Directors approved the proposed program and budget presented by Mr. Austin for the calendar year, beginning September 1, 1965. The five programs approved are:

- I. A Program of Foundation Administration
  - II. A Program of Cooperation and
- (Continued on Page 15)

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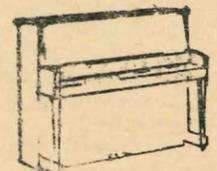
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## BAPTIST WORLD ALLIANCE SUNDAY

February 7, 1965

Jesus said: "If you continue in my word, you are truly my disciples, and you shall know the truth, and the truth shall make you free" (John 8:31, 32). From this Scripture comes the program theme, ". . . and the truth shall make you free," for the 11th Baptist World Congress at Miami Beach next June 25-30.

Christian truth is not a proposition to be proved by argument, but a way of life which demands our obedience (John 14:6). Often we seem content with a statement of faith rather than actual obedience (Romans 16:25-27). But Christ called us to continue in his word, not just to admire him (Matthew 16:24).

This does not mean that statements of faith should be neglected (I Peter 3:15). As Baptists we believe in the sovereignty of God, the Lordship of Christ, the guidance of the Holy Spirit, the authority of the Scriptures, the personal nature of faith, believers' baptism, regenerate church membership, the memorial nature of the Lord's supper, the priesthood of all believers, and the obligation to witness.

Our world is not congenial to the practice of these tenets. The world never has been (John 16:33). But under every political, racial, and economic condition, the follower of Jesus Christ must reflect the truth in Christ. We must seek religious freedom for all people. We must oppose the coercive power of the state in matters of faith and conscience (Acts 4:19-20). We must seek to safeguard the God-given dignity of every man in the midst of problems caused by increasing world population, unemployment, the threat of war, and moral decay (Genesis 1:27; Acts 17:24-28.) We must surmount every barrier of class and race (Galatians 3:62-29) and be actively concerned with one another's welfare (Galatians 6:2).

Peace with justice cannot be maintained on fear. Only if we abide in the word of him who bade us love our neighbor as ourselves can we have an enduring foundation for racial understanding and international goodwill (Luke 1:74-79, I John 4:18-20).

None of us can claim to have all God's truth in Christ wrapped up in our tenets and practices. All of us need to heed the call to humble ourselves and pray (II Chronicles 7:14). Christ is full of grace as well as truth. By his grace we can find forgiveness for our sins through faith, and by his grace we are given ever new incentive to abide in his word. And if we abide in his word we shall know the truth, and the truth shall make us free.

Joao Soren, Rio de Janeiro  
President

Robert S. Denny, Washington  
Associate Secretary

Josef Nordenhaug, Washington  
General Secretary

Erik Ruden, London  
Associate Secretary

## SBC Cooperative Program Gifts Record

NASHVILLE (BP)—Receipts for December, the first \$2 million month of 1964, sent Southern Baptist Convention Cooperative Program income to a year's record \$20,891,636.

This marked the first time receipts through this channel for national and world missions has reached \$20 million. Not only did the SBC reach its \$19,187,355 operating and capital needs budget, but it also provided a holiday bonus of \$1,704,281 to missions.

Funds beyond the budget requirement went exclusively to foreign and home missions. Foreign missions got 75 per cent, home missions 25 per cent of the \$1,704,281 advance.

Treasurer Porter Routh of Nashville noted this meant \$1,278,211 for foreign missions and \$426,070 for home missions beyond the regular budget sums for these agencies.

"The Foreign Mission Board received \$10,921,081 through the Cooperative Program in 1964, the highest per cent of the total in the history of the Cooperative Program," Routh observed.

"The continued and growing confidence in the Cooperative Program as a channel for missionary advance," he continued, "will bring new heart to seminary faculty and students and to missionaries at home and around the world."

Cooperative Program receipts for 1964 were 7.42 per cent larger than receipts of \$19,448,028 in 1963.

Designations for 1964 for SBC agencies reached \$15,959,824, up \$938,963, or 6.25 per cent, over 1963 designations. This included gifts during the year to the Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong offering for home missions.

This is the first year in some time that the percentage rate of increase for the Cooperative Program has been greater than the percentage rate of increase for designations.

Under the procedure of the Cooperative Program, state Baptist groups receive money from churches. They keep, on the average, two-thirds of the money sent from churches. The one-third remaining is forwarded to the SBC.

States which sent more than \$1 million via the Cooperative Program to the SBC budget in 1964 included Texas, \$3,515,269; Georgia, \$1,956,715; North Carolina, \$1,630,802; South Carolina, \$1,452,224.

Virginia, \$1,347,828; Tennessee, \$1,342,562; Alabama, \$1,319,809; Florida, \$1,300,201; Oklahoma, \$1,110,160, and Kentucky, \$1,022,154.

Other states, Cooperative Program amount forwarded, listed alphabetically, are: Alaska, \$11,295; Arizona, \$69,008; Arkansas, \$703,316; California, \$262,907; Colorado, \$31,686; District of Columbia, \$54,625; Hawaii, \$14,253.

Illinois, \$287,301; Indiana, \$47,561; Kansas, \$28,147; Louisiana, \$857,451; Maryland, \$248,234; Michigan, \$38,424; Mississippi, \$927,563; Missouri, \$987,967; New Mexico, \$140,596; Ohio, \$107,736, and Oregon-Washington, \$35,686.

The SBC treasurer's report covers the calendar year 1964. In many states, the fiscal year does not correspond to the calendar year, but closes in September or October. Because of this, there may be a slight variance in the amount a state reports sending to the SBC during a year and the amount the SBC reports from that state.

## LBJ Seeks To Avoid Church-State Issue

WASHINGTON (BP) — President Johnson has sought to avoid the religious issue in a program of federal aid to education.

In his State of the Union message and through administration sources the President has made it clear his aim is "aid to persons." This does not mean, however, there will not remain serious church-state problems in federal aid to education programs.

The specifics of the administration's program will become known in later legislative proposals.

"For the primary and secondary school years we will aid public schools serving low income families and assist students in both public and private schools," the President told Congress.

Administration sources have revealed there will be several major elements in the President's program for education.

There will be an expansion of the concept of aid to "impacted areas." At the present time the government provides funds to assist public schools in areas that are impacted with federal employees and installations. The new concept will be aid to school districts in "poverty impacted areas."

It is reported 80 per cent of the new education funds will be used in this manner through the public school districts.

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Disbursements from the SBC, counting both Cooperative Program and designated gifts which totaled \$36,851,460, to agencies last year were:

Foreign Mission Board, \$23,429,614; Home Mission Board, \$7,399,634; Southwestern Baptist Theological Seminary, Fort Worth, \$1,047,643; SBC Budget Fund, \$200,067; Annuity Board, \$253,729.

Southern Baptist Theological Seminary, Louisville, \$714,656; New Orleans Baptist Theological Seminary, \$799,376; Golden Gate Baptist Theological Seminary, Mill Valley, Calif., \$380,889; Southeastern Baptist Theological Seminary, Wake Forest, N. C., \$651,096.

Other institutions and agencies received the remainder.

In selecting the "poverty impacted areas" three tests will be applied: (1) the number of families with less than \$3,000 annual income, (2) the number of unemployed heads of families, and (3) the number of families on welfare.

It is proposed that a school district in a "poverty impacted area" will be free to use the money in the way to be determined by the district. This is the current policy in federally impacted areas.

Another element in the President's program will be to provide instructional aids to pupils through a state agency. Administration sources insist these are not aids to schools but aids to students.

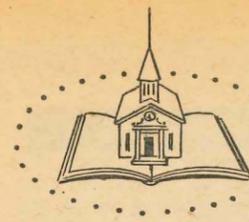
Although full definition of these aids is not yet known, they will include books and other instructional material that will be given or loaned to the school children.

The precedents that are being used for aids to persons in any type of school are free bus rides, the school lunch program and medical care.

Proposals will also be made for educational services to communities that add to the existing educational programs. These could be in the form of institutes or other projects that are available to all the people of the community. These would serve as educational resources for the persons in all the institutions in the community.

During the election campaign President Johnson avoided positioning himself on specific church-state questions in education. He did, however, issue a statement which said:

"I believe in the American tradition of separation of church and state which is expressed in the first amendment to the Constitution. By my office—and by my personal conviction—I am sworn to uphold that tradition. Therefore, I would oppose any federal program—including assistance to schools—which does not strictly conform to this constitutional requirement."



## SUNDAY SCHOOL LESSON

By H. C. Chiles



### CHRIST AROUSES OPPOSITION

(This Lesson for Sunday, January 24, 1965)

Matthew 9:9-13; 10:17-25

At no time during His ministry on earth did sinful men find it easy to appreciate the teachings of Christ or to appreciate His works. From the early days He encountered outspoken opposition, and much of it was expressed by the religious leaders. As Christ continued His ministry opposition to and animosity toward Him increased.

Matthew 9:9-13.

Shortly after Christ healed the palsied man, who was brought to Him in Capernaum by four friends, He went out of the house in which He had performed this miracle, started down through the official quarter of the town, and found Matthew at his post at the receipt of custom.

We are not told much about the early life of Matthew. About his family we know nothing except that he was the son of Alphaeus. Where Matthew was born we do not know, but he lived and worked in Capernaum. He was a Jew by religion and a publican by profession. Publican was the name given to the employees of the Roman government whose duty it was to collect the tribute money. Matthew had sold himself and all that a man thinks worthwhile for the opportunity of making money by this means. In so doing he turned his back upon his people, his religion and his honor for the sake of making money. If he had possessed much self-respect, or if he had cared much for public opinion, he would not have accepted this unpatriotic and ostracized position. As a publican he was despised by both Jews and Gentiles. The Jews despised and scorned him as a traitor, and they feared and hated him as an extortioner. The Gentiles scorned him as a mere time-server, who had sold himself for money. All groups looked upon him as a despicable and contemptible renegade.

Although the scriptures do not so indicate, it is quite likely that Matthew had heard Christ preach and teach. If he had not heard Him personally, he had known of His fame. Certainly he had heard many things about His wonderful words and miraculous works. At any rate, when our Lord passed by

Matthew's booth or place where he collected the taxes, and saw his sinfulness, need of forgiveness and possibilities in God's service, He issued a straight-forward call to Matthew to follow Him. The way in which the Master spoke those two words, "Follow Me," and the look of love in His eyes caused Matthew to know that he should follow the Saviour at once. Christ was not calling Matthew to follow Him on one short trip, but He was calling him to intimate friendship, to holy fellowship and to sacred employment. That call involved the sacrifice of a lucrative post, the surrender of his ill-gotten gains, and the forsaking of his worldly interests and former manner of life.

Even though Christ did not use any persuasion, make any promise or offer any inducement, there was no hesitation whatever on Matthew's part. Instantly, unhesitatingly and resolutely, without a single question, or without waiting to gather up his money, or to sell his possessions, he forsook all, arose and followed Christ. His surrender to Christ was instant and complete. His prompt obedience proved to be the pathway of safety and satisfaction for him.

So great was Matthew's joy and so real was his sense of appreciation and obligation that he sought occasion to make Christ known to his friends. Instead of a feeling of regret upon leaving his paying business, and acting as if he were making a great sacrifice for Christ, Matthew celebrated the event by giving a great feast in honor of his Lord. To this feast Matthew invited many of his friends, whom he wanted to introduce to the Saviour, hoping that they too might put their trust in Him and live for Him.

Christ was present at the feast which was given in His honor. Christ ate with the publicans and sinners, not because He approved their manner of living, but because He wanted to change it. His conduct in eating and drinking with people of questionable occupations and even notoriously bad character was regarded by the Pharisees and religious leaders as being scandalous, but Christ did so in order to save, transform, elevate and bless them. These hypocritical

and hypercritical Pharisees hated Christ for what they considered a violation of their religious rules by associating with those whom they considered to be outcasts. When they demanded an explanation for His eating with them, Christ compared Himself to a physician who does not visit the healthy people, but those who are ill. His remark did not imply that His critics were spiritually healthy, but that they assumed they were. In answer to their criticism, Christ told them in no uncertain terms that He had come to call sinners to repentance and to give them life abundant, and that He intended to continue such a ministry.

Matthew 10:17-25.

Before sending forth the Twelve to preach the gospel, Christ made it clear to them that they would encounter the opposition of those who did not have any consciousness of their need of it and did not want it. To keep them from being discouraged when they encountered this opposition, Christ sought to prepare them for it by warning them of its inevitability, by assuring them of His identification with them, and by suggesting to them certain ways to meet it effectively. He wanted them to know that their lot as His followers would be similar to His own, so they need not expect any favorable consideration from His enemies. To this day true Christians, who make the will of God supreme in their lives, are held in disdain by the enemies of Christ.

Christ told the apostles that they would be tried before religious councils, scourged in synagogues and arraigned before governors and kings. He comforted them with the assurance that the Holy Spirit would prompt them what to say in their defense and as a testimony when the time came. They were sustained in the knowledge that the love, wisdom and power of God would be available to them when the need arose. Moreover, Christ informed the apostles, as well as those who might become Christians in the centuries to follow, that some of them would experience ostracism at the hands of members of their immediate families. Inasmuch as Christ was slandered and persecuted, His followers should not be surprised when they are misrepresented and opposed by His enemies for "the disciple is not above his master, nor the servant above his lord."

# KENTUCKY BAPTISTS AT WORK

## Brotherhood

### Planning Pays Plenty

by Forrest Sawyer

A tremendously important consideration on the part of Brotherhoods across the state is planning. That which follows is the planned work of the Brotherhood at the Munfordville Baptist Church for the year 1964-65 beginning with November of 1964 and going through October 1965.

Program and activities are assigned, for example, in November, World Missions, with the program featuring a missionary on furlough . . . December, Stewardship, a Christmas party which the wives are invited. . . January, Christian Witnessing, and the program feature will be an invitation extending to the Methodist men of this town. . . February, Stewardship, with the program held around the need for Christian education. . . March, Christian witnessing, and the program featuring the practical aspects of how a Christian can witness. . . April, Royal Ambassador emphasis, and will feature an Athletic banquet given for all the boys in the local high school. . . May, will be World Missions, and the program will feature "Ridgecrest" (the Brotherhood plans to see that at least 20 of the young people of the church attend a week at Ridgecrest). . . June, is Christian witnessing, and the program will feature, What Is Worship? . . . July, is World Missions, and will feature pioneer missions. . . August, will be Royal Ambassador emphasis with a banquet for the Royal Ambassador boys. . . September, will be Royal Ambassadors, this is to be identified later. . . October will be on Stewardship and the Royal Ambassadors from the Glendale Baptist Children's Home at Glendale will be guests.

Specific activities to be carried out during the year number twelve. (1) Baptist Men's Day in January, (2) Church Census in January, (3) Prayer Retreat to be planned in March, (4) Softball team beginning in May, (5) Fishing trip in May, (6) Secure tape recorder for use with shut-ins in December, (7) Attend State Brotherhood Convention in October, (8) Invite the men of a nearby Baptist church to their meetings all during the year, (9) Write Herman Brent all year, (10) Continue jail mission all year, (11) Attend Associational Brotherhood meetings each quarter during the year,

and (12) Continue Royal Ambassador Program all year.

Cletus Coats is president of the Brotherhood for the Munfordville Church. I. L. McCubbin is vice-president and Paul Holton is secretary and treasurer.

The four leaders committee chairmen are: Leon Tharpe, Royal Ambassadors; Samuel Smith, World Missions; Sam Doyel, Stewardship; and Dr. V. T. Adams, Christian Witnessing.

No church can be anything other than a better church when that church and pastor has men with foresight to plan their work such as these men have done and as they endeavor to involve men who are on the periphery of the church activities.

## Stewardship

### First Mailing of "Tithe Now" Materials

by Robert J. Hastings

Next week, each pastor and minister of education should receive a letter describing the "Tithe Now" emphasis. A reply card will be enclosed to secure a free packet easily worth \$4.00, including a filmstrip and record. For more "Tithe Now" details, see Dr. Daley's editorial and the article "1965 To Witness Emphasis on Tithing" elsewhere in this issue.



## Godliness and Cleanliness

(Continued from Page 3)

dead and decaying bodies of the deceased. Jesus was saying that some of our lives are like that. We are clean; we are sanitized on the outside, but on the inside we are dying and decaying.

Cleanliness begins with you! Many of us in life keep house like a man—we sweep the dirt—under the rug! How many of us in our spiritual lives are sweeping the dirt under the rug? The psychologist says we are repressing these evil things. We are pushing them down

into our minds. Jesus said that if you will confess before Him, He will forgive and will cleanse. Some of us are running around with guilt feelings like Shakespeare's Macbeth. There are bloodstains on our hands. We are running to and fro trying to wash them away, but only Christ can cleanse.

## Why Ministers Do Not Quit

(Continued from Page 9)

ever. He knows that God has called him.

**Ministers do not quit the ministry because of the needs of men.**

The records of the past teach us that man has great needs.

A friend of mine, a minister who visited the Far East some years ago, came home with tragedy etched indelibly on his soul. He declared that those people out there press their cold, dirty, grimy, hungry faces to the clean, beautiful window of our world and cry, "Help us! Help us!" Indifferent people cry, "Get your dirty faces away from us. Get away from our beautiful world!" The mass of humanity—diseased, hungry, and dirty—troubled my friend and he cried, "In God's name we must help them."

### Sees Trouble and Tragedy

The records of the present repeat the story of man's needs. Each minister sees trouble and tragedy on every side, and he is moved by it. He understands the compassion of God as God revealed it to Moses.

And the Lord said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows: and I am come down to deliver them out of the hand of the Egyptians. . . Now therefore, behold the cry of the children of Israel is come unto me: And I have also seen the oppression wherewith the Egyptians oppress them." (Ex. 3:7-9).

Ministers look upon people troubled mentally, emotionally, physically, and spiritually and hear these people cry, "Is there a word of hope from the Lord?"

God said centuries ago to Isaiah, "Comfort ye, comfort ye my people. . ." Ministers do not quit because they must comfort the battered, bruised, and broken. They do have a word from the Lord.

**Ministers do not quit the ministry because of the nature of God's Kingdom.**

Ministers occasionally lose confidence

in men and occasionally despair concerning the future of God's work. In better moments, however, each minister knows that God's Kingdom travels a winning way, and each man knows that God's Kingdom travels a winning way, and each man knows that God's Kingdom abides. The confidence that the Kingdom is a successful enterprise stabilizes the minister and sees him through discouragement and despair.

## God's Side Is Winning Side

Dr. Perry F. Webb, an able Southern Baptist minister for nearly a half-century, has related an incident from his early ministry. He was returning from a trip to Europe, and as he walked on the deck of the ship early one morning he met an elderly man. They walked and talked together for a while before the young pastor discovered that the man was a Southern Baptist missionary going to America to retire after a life of service in Africa.

The young minister asked, "Sir, on the basis of your life of service as a missionary and in the face of all the discouragement that the world throws against Christianity, do you really think that we Christians are going to win?"

The old gentleman threw his head back and laughed heartily and merrily. "Of course we are going to win," he said, "because we are on God's side."

The assurance that ministers have that they are on God's side and that God is going to win, keeps many men hard at work in God's service. The elderly missionary only echoed the plain biblical teaching that the Kingdom of God is a winning and abiding enterprise.

Rev. 11:15 relates one expression of the confidence ministers have in God's Kingdom: "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

**Ministers do not quit the ministry because of the remarkable challenges of the work.**

In no other occupation or calling on earth does a man have the depth and breadth of challenge which the minister has. Not even the noble astronauts have a more vital challenge than does the minister.

In serving God, preachers confront life directly in the most meaningful way. More than in any other area a man discovers life's true values and meaning.

### Assists in New Birth

The ministry offers the challenge of the significant. The minister confronts true life at its origin. He often is the spiritual doctor, the obstetrician, at the new birth. It is his privilege to witness to lost men and to tell them that Jesus died for their sins. He calls men to re-

pentance and faith in the Lord Jesus Christ.

The minister is often present at a time when men are born for eternity into God's kingdom. If a medical doctor has a significant role in delivering a baby, and he does, so a minister has a significant role in assisting in the new birth. The fleshly child delivered by an obstetrician will in time die, but the soul born into God's kingdom, often with the assistance of a minister, lives forever.

The minister faces the challenge of growth and development. What person has a greater opportunity to lead people to a better understanding of truth? What person has a more direct opportunity to lead people to noble thoughts, depth of devotion, honest convictions, and high aspirations? What person faces a more direct challenge to inspire people to rely on God's grace? What man faces more directly an opportunity to influence ethical conduct and public actions?

The minister lives and works in the area of life, growth, and development. He lives with the significant.

The ministry offers the challenge of the difficult.

Who ever heard of capable, able, and competent men responding to easy challenges! The fact that the ministry deals with the significant and difficult draws and keeps able men.

**Ministers do not quit the ministry because of the sustaining presence of the Lord.**

Did you not hear Jesus say to the disciples when He gave the Great Commission ". . . lo, I am with you always, even to the end of the world." and, have you not read His instructions to the disciples?

*If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;*

*Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you.*

*I will not leave you comfortless: I will come to you.*

*Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.*

*At that day ye shall know that I am in my Father, and ye in me, and I in you. (John 14:15-20).*

### Promise of Abiding Presence

Jesus promised His early disciples that He would be with them. Modern disciples claim this same precious promise. Ministers know that the Lord who called them is with them to sustain them.

Most ministers faithfully serve God from the time of their call to the time of their death. The factors of a divine

call, the tragic needs of men, the abiding nature of God's Kingdom, the challenges of the ministry, and the promises of the Lord's presence sustain and guide ministers in God's service.

Most ministers do not quit.

Most ministers serve God faithfully until the end.

H. C. Brown, Jr., is professor of preaching, Southwestern Seminary, Fort Worth.

## Foundation Directors Meet

(Continued from Page 11)

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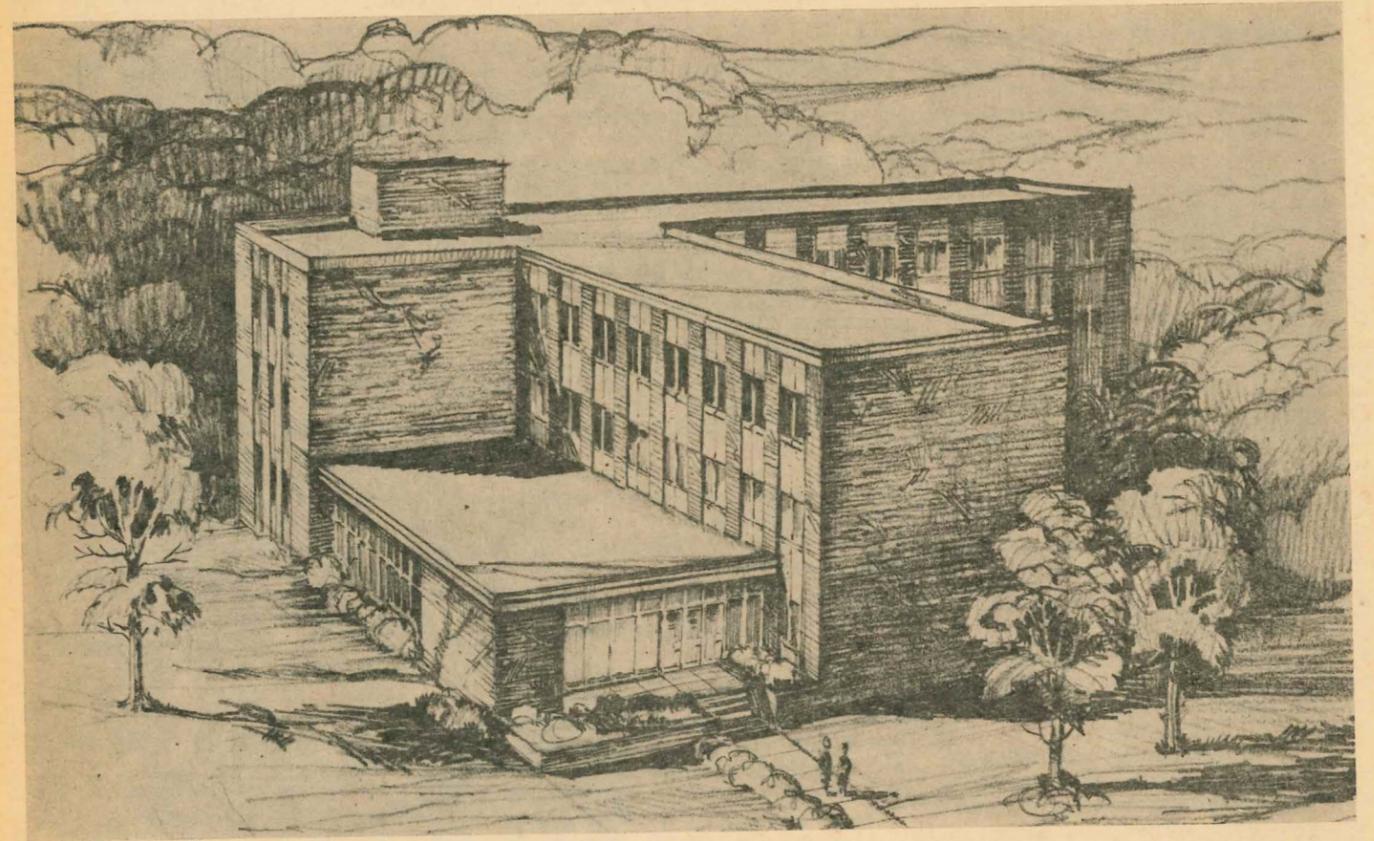
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