



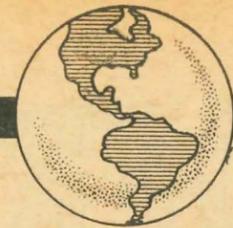
**WESTERN**

# RECORDER

APRIL 8, 1965



MAPLEGROVE BAPTIST CHURCH, Louisville, dedicated this new auditorium April 4. Dr. C. R. Daley, editor of the Western Recorder, was the speaker at the 2:30 p.m. service. Charles Shields is pastor of the 12-year-old congregation that now numbers 340 members. Cost of the new building was \$66,000.



## GLEANINGS FROM THE FIELD

**EIGHTY-TWO** decisions were made in the revival at the Bardstown Baptist Church where Kit C. Yeaste is pastor and T. L. McSwain was evangelist. There were 54 baptisms, 12 additions by letter and 14 rededications and two life commitments for a church related vocation.

**JAMES L. PLEITZ**, pastor of the First Baptist Church, Pensacola, Florida, is in revival this week with the Glasgow Baptist Church. Trevis Otey is pastor and Minister of Music Jacob Ayers is directing the music for the meeting.

**GRACE BAPTIST CHAPEL**, Independence, Kentucky, have passed resolutions of appreciation for Mrs. Lucretia Jennings. Mrs. Jennings, wife of Chase Jennings, superintendent of missions in Northern Kentucky, was killed in an automobile accident while in Washington, D.C., for a school of missions.

**ROBERT C. BRIGGS**, formerly professor of New Testament at Southeastern Baptist Theological Seminary, has been appointed visiting professor of New Testament at the Divinity School of Vanderbilt University, Nashville.

**THE STEPHENSBURG BAPTIST** mission, sponsored by Gilead Baptist Church of Severns Valley Association, has been constituted into a church. The pastor is James F. McKeehan and the new church will be affiliated with the Severns Valley Association.

**A COLLECTION** of 169 Bibles, representing 168 foreign languages, was presented to Golden Gate Baptist Seminary by Dr. Arthur P. Whitney, a representative of the American Bible Society. The collection boosts the number of foreign language Bibles in the seminary to approximately 200, ranging from single books of the Bible to complete versions.

**A TEXAS BAPTIST** workshop on Christianity and Political Action ended in Austin with a plea for Baptists to be more active in politics by supporting, as well as opposing, political issues.

**THE SOUTHERN BAPTIST FOUNDATION**, Nashville, reports trust funds in the amount of \$7,795,000 at the close of 1964. This is a gain of \$741,000. J. W. Storer, foundation executive secretary,

reported a rate of return of 5.09 per cent in 1964. At the same time, the rate of return on the annuity fund was 6.09 per cent. The general fund amounted to \$5½ million, the annuity fund to \$332,741.

**SECRETARIES** for local churches in Kentucky and for denominational agencies throughout the convention are invited to attend the sixth annual Institute for Church Secretaries at Southern Baptist Theological Seminary in Louisville July 12-16. The five-day institute will feature discussions of how church secretaries can help their supervisors manage time, write letters, and prepare sermons. Other conferences will deal with church public relations, financial procedures, staff benefits, job descriptions, filing and record-keeping and editing the church paper.

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

Vol. 139 No. 14

### WESTERN RECORDER

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### KENTUCKY BAPTIST CONVENTION

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**THE HMB OF THE SBC** has produced a filmstrip designed to aid youth in witnessing concerning their Christian faith. "If You Love Me" is a 61-frame, color production on 35mm film, released through Baptist Book Stores.

**WORK** has begun on a new dormitory for girls at Campbellsville College. The two-sectioned building will house 88 women students and is connected by a lounge and reception hall. The building is expected to be ready for occupancy by the beginning of the fall semester, 1965.

**T. L. McSWAIN**, pastor of the Immanuel Baptist Church, Paducah, has been invited to participate in the two-week simultaneous revival crusade in New Zealand, September 12-26.

**J. M. PRICE, SR.**, will receive the doctor of literature degree by the California Baptist College, Riverside, California. Price formerly directed the school of Religious Education at Southwestern Seminary, which he established at the request of the seminary in 1915. It was the second school of its kind in America, and the first among Southern Baptists.

**THE TEXAS** Christian Life Commission of the Baptist convention adopted a statement urging men everywhere to guarantee all Americans the right to vote, and deploring the use of "the machinery of the law to rob men of their basic rights."

**THE ANNUITY BOARD** of the SBC has signed a contract for converting all Protection Program records to electronic data processing, commonly called computer. R. Alton Reed, executive secretary, signed the contract and called it one of the biggest decisions in the 47-year history of the board. Reed said converting of records, billings and other data to computer will start immediately with complete conversion expected in about 3½ years.

**WILLIAM AND BETTY McELRATH**, missionary appointees, were scheduled to leave the States March 23 to begin their first term of service in Indonesia. Their first assignment will be language study in Bandung, where they may be addressed at Djl. Hegarmanah 41, Bandung, Java, Indonesia. Bill is a native of Murray, Kentucky, and Betty, the former Elizabeth Hendricks, was born in Winston-Salem, N.C., and grew up in Greensboro, N.C.

### THE PASTOR:

## See The World: Join The Pulpit Committee

by Jerry Hayner

As sure as the melting snow will cause the creek to rise and the spring rains will make the grass to grow green once again, so it is certain that sooner or later, every minister will either resign, retire, be fired, or die. Then the merry chase for his successor will begin.

The Pulpit Committee will be formed and what a delight it is to be selected as one of its constituency. "Join the Pulpit Committee and See the World" seems aptly stated, because for some reason or another so many committees feel they must fly 800 miles this way to hear this man or 500 miles in another direction to hear that one and on and on the chase goes. Upon their return the congregation listens anxiously to their report. "This one was brilliant, but his delivery was slower than yesterday's horse-drawn milk wagon." "That one surely talked fast enough, but said nothing important." "The other one, well he was too liberal (or conservative, ever what your vantage point might be)." Then someone speaks up and asks, "What do we really want in a minister anyway?" And what answers he receives! Some of course, are honest and pertinent, but "handsome," "good-mixer," "brilliant," etc., hardly seem to be the criteria for the selection of the man of God. That wasn't such a bad question though for after all, what do we really want in a minister?

It was said of the citizens in the parable of the nobleman in Luke 19, that "(they) hated him (the nobleman), and sent a message after him, saying, 'We will not have this man to reign over us.'" (Luke 19:14) If my interpretation of the parable is correct, it seems that this nobleman was Christ (the preacher, if you please) and the citizens of the kingdom (let's say, 'Of the church') did not want him to reign over them or be their leader. With righteous indignation we deride them, "Why, what fools they were to not want Christ to reign over them!" But wait a minute? As members of His church do we really want him to reign over us . . . be our pastor? Let's suppose that Christ were this prospective pastor our committee went to hear.

That beautiful Sunday morning, while some of the members of our church were slipping out with their boats and heading for the lake, our committee went into His church, hardly noticed, scattered ourselves throughout the congregation and waited for him to deliver the message . . . and what a message it was! With what authority he did speak! "Never man spake as did this man." He wasn't a preacherette delivering a watered-down sermonette. Instead, he was so hostile to sin that one would easily get the opinion that if necessary He would die to keep people from it. All of our former pastors have been against sin, but never like this. "I don't know" said one committee member, "He was so pointed in that message that some of our members might get offended." "And what about his statements about a regenerated church membership?" asked another, "And did you notice how He received new members? None of this 'All in favor' stuff. Instead, He put it to them straight . . . 'Are you willing to deny yourself every day, take up your cross of self-sacrifice, and follow God till death? If you are not

relationship between our worship and our work. In Isaiah's dramatic account (Isaiah 6:1-8) the worship experience reached its climax with the Lord's call "Whom shall I send, and who will go for us?" Then came the worshipper's splendid response: "Here am I, send me."

### THE PEOPLE:

## Our Worship And Our Work

by J. T. Ford, Pastor  
First Baptist Church, Alexandria, Va.

It is a great mistake to permit ourselves to lapse into the fallacy that worship—even worship at its best—is an end within itself! We must avoid the pitfall that worship is simply the experiencing of some "good feeling" or emotional pleasure. Worship is confrontation. It should lead to repentance and commitment. It should demand decision!

To be sure, the components of worship should be carefully studied and prayerfully planned. Hymns, prayers, special music, scripture readings and sermon—all should represent the very best which we are capable of offering for the glory of God and the inspiration of man! But none of these ministries is an end within itself.

Worship is an art, but this is no place for "art for art's sake." No worship service should be seen as the occasion for "music for music's sake." And, pity the preacher whose ignorance and ego combine to tempt him to preach "beautiful" sermons for the sake of either his or his congregation's indulgent satisfaction. There is no place in a Baptist church for a so-called "worship service" which is so formal, so introverted and so cold that it is difficult to extend a warm, strong call to discipleship at its close! Let us not get so enamored with liturgy that we lose our urgency!

There must always be a clear-cut

relationship between our worship and our work. In Isaiah's dramatic account (Isaiah 6:1-8) the worship experience reached its climax with the Lord's call "Whom shall I send, and who will go for us?" Then came the worshipper's splendid response: "Here am I, send me."

When we emerge from the house of God with unpurged lips and unyielded lives we are just kidding ourselves if we think we have engaged in an experience of worship. Worship is more than dozing and doxologies. The New Testament knows nothing of communion apart from commitment. Faith without works is dead. Real worship is not asking, "What can God do for me?" Rather, it is asking "What does God want with me?" True worship always leads to work. It hangs a map of the world on the heart. It puts a witness on our lips. God is still calling "Whom shall I send, and who will go for us?" When we have really worshipped we will say "Here am I, Lord; send me."

(Continued on Page 15)



**Birds and Men**

By the calendar it was the first day of spring, but by the behavior of the weather spring was still a long way off. A fresh layer of snow had fallen during the night and brisk frigid morning winds warned of more biting cold yet to come. The only break in the bleakness was the sun striving with its brightness and warmth to overcome the stubborn winter.

Early morning shoppers with upturned collars of winter coats waded the snow through the shopping center's parking lot. Spring seemed the furthest away thought of everyone until suddenly it was springtime.

An evergreen tree stood beside a store entrance and right out on the end of a bough sat a mockingbird in the sunshine. Her feathers were ruffled by the chilling breeze but her voice was raised in joyful song. She went through all her glorious repertoire as if it were June. Passersby, stopping to listen and to be lifted, smiled and reminded each other of the noble efforts of the cheerful creature.

It's the old story of anxious man and the trustful bird. A late spring, a long list of wants, high prices, income tax time and the like filled the mind of man. There was no song in his heart. Not so with the bird. From the sound of her song it was obvious she was dreaming of summer days, a bountiful supply of provisions, a nest, a mate and her offspring.

No wonder Jesus said to men, "Look at the birds of the air". They have always challenged men to live above the marshy flats of earthly worry.

The World War I poet of Flanders Field fame was inspired by "The larks, still bravely singing, fly, scarce heard amid the guns below". Give us, O God, the joyful trust of the mockingbird, who, though buffeted by winter's wind and snow, still bravely sings to lift the hearts of those who plod the snowy earth below.

**Voting Is a Neglected Privilege**

In this time when there is widespread concern that all United States citizens be allowed to register and vote, it is ironic that one of our serious national problems is a small percentage of those already having the voting privilege who even take the trouble to exercise it. The percentage of citizens who vote in most other nations where the franchise is extended puts us to shame. In nearly every instance Americans have more to gain by voting and more to lose by not voting but seem not to regard the right to vote as highly as those who live in other parts of the world.

Many suggestions are currently being made to get more voters out. One of these has caused some concern because it suggests using Sunday for election days. A bill has actually been introduced in the United States Senate calling for Sunday elections.

Baptist observers in Washington feel there is no reason for panic or alarm about the Sunday voting bill. It appears not to be taken seriously by many legislators. If it makes enough progress to pose a threat, Baptists will be informed in time to contact their senators and congressmen.

Another suggestion offered is that national election days be declared national holidays. This also seems unwise. Judging by how most Americans use holidays now, there would be fewer voters to show up at voting places on a holiday than on an ordinary work day.

There is a need for creative suggestions for a solution to this problem. Any answer will likely not be in making it more convenient to vote but by enhancing the importance of it in the mind of the voter.

Many school teachers have always tried to stress to our children the importance of voting when they are qualified. It should also be a vital part of parents' training their children and an occasional sermon on the Christian's responsibility in this area would be most appropriate.

Probably one result of the current struggle for voting rights to Negroes will be a new appreciation of the franchise on the part of all of us. Whatever the answer is for our apathy toward the ballot, it is not in taking the Lord's Day for this purpose. Sunday has already been robbed by too many activities of its divinely given purpose of worship and rest.

**Deacons That Stand Tall**

Recently the telephone rang in a Baptist church. The call came for the pastor. Upon learning that the pastor was conducting a funeral, the caller asked the secretary if Negroes were accepted as members of the church. Upon being told there were no Negro members in the church now, the caller left this message for the pastor: On next Sunday fifteen or twenty Negroes would attend the services and if they were not accepted as members, a sit-in demonstration would be conducted.

The church at the time was in the midst of a revival and the pastor was reluctant to let anyone else in the church know of the call for fear of disrupting the revival spirit. As Sunday approached the pastor wondered what to do. Finally he decided he should

share the message of the caller with the deacons before going into the Sunday morning service.

The deacons discussed it briefly and then said something like this to the pastor: "It does not matter what our personal opinions are. We must do the Christian thing. Even though the Negroes are apparently from out of town and the circumstances of the call give reason to believe the insincerity of their motives, we will go the second mile. If they are Baptists and meet the doctrinal requirements, present them for membership."

Then one of the deacons made this suggestion. "Let's go down and sit together on the front row and give our pastor the moral support that he needs while he is preaching today. Then, too, when the vote is taken, we will be on the front row so the whole congregation can see how we vote."

As the deacons left the conference room, several laid their hands on the pastor's arm and said, "Don't worry, preacher, we're behind you." Another one said, "Here's my right arm, preacher, lean on it."

The promised visit did not materialize, but the effect upon the pastor of this action by the deacons was the same as if the Negroes had appeared. The pastor said, "These men will probably never know how much they mean to me."

In the life of a Baptist church nothing is more important than mutual respect and confidence on the part of a pastor and deacons. In a day when such a relationship is not always present, it is enheartening to hear of this one which doubtlessly could be duplicated in many other Kentucky Baptist churches.

Blessed is the pastor of the church with such deacons! Worthy are deacons who stand so tall!

*Guest Editorial*

**How The Students Do**

Each generation feels that the progeny it has produced are "way out." They deplore the younger generation's wildness, shallowness, question their morality and in other ways paint a glum picture of youth. Something, probably the years and experience, generally contrives to bring the youngsters back to sane moorings and they usually wind up contributing as much if not more to the world's welfare than their parents.

*Newsweek* recently hired a survey firm to find out about the present college generation. Their published report makes interesting reading. For instance today's college youth has more confidence in the scientific community than in anything else and less in the Republican Party than in any other institution tested. The press, television and advertising are almost at the bottom of the list in their esteem and confidence. About two-thirds of them have little confidence in organized religion, the other third, great confidence. Approximately half of them say college did not affect their faith one way or the other. A fourth of them said college strengthened their faith while the other fourth said it weakened theirs.

Encouragingly, those who expressed their desires about the kind of life they hoped for said about the same things their parents were saying a generation back. They want a home, a job with security for themselves and opportunities to contribute to society's welfare, a wife and/or a husband, children, opportunity. More than half of them idealistically championed those they felt were oppressed.

*Illinois Baptist*  
Carbondale, Ill.

L. H. Moore

**BAPTIST FORUM**



**A Better Society**

Dear Editor:  
Is it not true that our society has become more complex every day? Is it not true that young people are now facing problems which no other society has faced?

Our society will not be a weak society if we can educate our citizens to the task of the betterment of mankind, society, and God. We must take into consideration the fact that our people to a great extent are not aware and some are not even concerned about the problems of our day. How many of the citizens of this state really try to realize the critical situations which we are facing in South Viet Nam and in Alabama?

In a recent survey I found that four out of every five citizens asked the question, "Should the United States withdraw or stay in Viet Nam?" either abstained or said that they did not know anything about the situation. Can it be possible that our society is becoming so complex that we are becoming unconcerned about the problems of this nation?

When one faces reality, he must think that we are living in a troubled age, and I firmly believe that the only way to solve these problems is through the combined effort of the peoples of this nation to give themselves to the advancement of education and other activities such as voting rights. I believe that our society can be a much better society for the next generation to live in if we the people of this generation would be willing to give of ourselves to the betterment of mankind. I believe that the problem in Alabama and the education

problem of today will be improved if we educate our people and try with all our might to change the heart of man when it is set in the wrong direction.  
Campbellsville College      Bob Cheak

**Causes of Poverty**

Much has been written about poverty since the passage of the Economic Opportunity Act of 1964 (anti-poverty bill). The present Appalachia Bill is focusing even more attention on the problem in Kentucky.

Anywhere you turn, someone has an answer. As with any problem, there is no simple solution. Complex problems have complex causes and their roots often go deep into the social and cultural patterns of a community.

In commenting on the causes of poverty, C. R. Hooton of the American Council on Alcohol Problems comes up with a striking suggestion. "I think the Johnson Administration researchers will find many of them are rooted in alcoholism," he said, stating there are five million alcoholics and five million "borderline cases" in the United States.

How could alcoholism contribute to poverty? A drinking worker could hardly expect to keep a regular job. A drinking worker could hardly give his best so as to merit promotions. In some homes, money that should be spent on books and school clothes could be going for liquor, so that children fail to get the education and job-training they need.

The jingling liquor commercials which promise so much enjoyment, pleasure, and satisfaction might also stop to mention another by-product: poverty!  
Middletown, Ky.      Robert Hastings

Yours  
and  
His



## Kentucky Baptists

### Marie McIntosh Accepts Seminary Post

Miss Marie McIntosh, dean of women and associate professor of social studies at Grand Canyon College, has resigned her position effective July 1, to accept the post as dean of women at Southern Baptist Theological Seminary, Louisville. The Seminary had been negotiating with her since last summer.

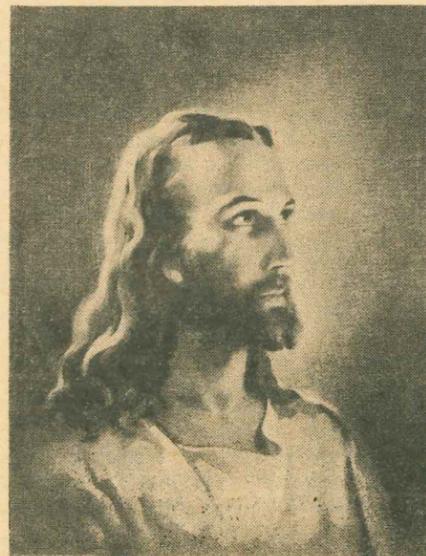
A native of Tennessee, she is a graduate of Carson-Newman College, Carver School of Missions and Social Work and Peabody College for Teachers. From these schools, she received the degrees of B.A., M.R.E. and M.A. respectively.

### Kentucky Cooperative Receipts \$100,000 Ahead Of Last Year

Cooperative Program receipts for the first 7 months of the budget year are more than one hundred thousand dollars ahead of gifts this time last year, according to figures released by Executive Secretary-Treasurer Harold G. Sanders on March 25. \$233,132 was received in March, making a total of \$1,738,178 for the 7 month period of September through March. This is a gain of almost 7% over a year ago, although receipts are below the goal to date in the amount of \$11,822.

### Sallman's Famous Painting Available For All Kentucky Churches

In connection with the observance of 1965 Cooperative Program Sunday on June 20, each church will receive four full-color reproductions of the famed Sallman's Head of Christ in poster form. Two copies will be mailed to each pastor, and two copies to each Sunday school superintendent.



HAROLD G. SANDERS

Any church may order additional copies without cost from the stewardship department, Baptist Building, Middletown. The posters will be mailed around the first of June. Those wishing extra copies may order now, and these orders will be filled in June.

Reproduction rights for this famous painting were secured through the copyright owners, Kriebel and Bates of Indianapolis. The administrative committee of the Executive Board saw the first proofs of the poster at their meeting in March, and gave enthusiastic approval for its use.

The artist, Warner Sallman, is still living, and was born in 1892 of Swedish and Finnish parents in Chicago. While attending some noonday Bible classes at the Y.M.C.A. in Chicago in the early twenties, he began to form in his mind a concept of what Christ might have looked like. Then in the winter of 1924, he drew the famed "Head of Christ" in charcoal. Strange as it may seem, only 1,000 copies were printed, and it took ten years to distribute these.

But when the painting was reproduced in full color in 1941, it gained immediate acceptance throughout the world. The original painting now hangs in the offices of Kriebel and Bates, 4125 N. Keystone Avenue, Indianapolis, Indiana and visitors are welcome.

### Robert Hastings Bound For England

Robert J. Hastings, stewardship promotion secretary for the Kentucky Baptist Convention, will leave the first of May for a three week study-conference tour of Baptist churches and colleges in England. He will deliver a number of stewardship messages in the schools and churches and also have opportunities for personal contacts with stewardship leaders in the Anglican and Methodist denominations as well as Baptist leaders.

He will go first to Leeds for the annual convention of the Baptist Union of Great Britain. While in northern England, he will speak at Union Chapel Church in Manchester, formerly pastored by the famed expository preacher, Alexander Maclaren. Although the present congregation does not occupy the same building, Dr. Maclaren's pulpit is still preserved.

While in Manchester he will also visit Northern Baptist College. From there he will go to Regent's Park College at Oxford, and Spurgeon's College and London Bible College both in London. While in London he will visit stewardship leaders at the Baptist Headquarters, and fill speaking engagements in the Essex area.

A native of Illinois where he pastored before entering denominational work,

Dr. Hastings aided in the development of the Forward Program while with the SBC Executive Committee in Nashville, Tenn. He has served Kentucky Baptists for five years in the area of stewardship, promotion, and public relations. On previous occasions he has conducted stewardship conferences in Brazil, Columbia, Chile, Argentina, and Canada. He is the author of two stewardship books, *My Money and God* and *The Christian Man's World*. *My Money and God* has been selected as a W.M.U. study book, and will be reprinted in paperback this summer for that purpose.

### Kentucky Sets Area Communications Conference

The *Western Recorder* and the Stewardship Promotion department of the Kentucky Baptist Convention will conduct a three-day area communications conference at Cedarmore Assembly next August 23-25.

The conference is aimed at helping church leaders improve their skills in the various communication media, such as radio, television, and newspaper publicity. Helps will also be given to prospective writers who may be interested in preparing material for denominational publications.

Conference leaders include Theo Sommerkamp of the Baptist Press in Nashville; Mrs. Mildred Dunn of the Brotherhood Commission in Memphis; Floyd H. North of the Foreign Mission Board in Richmond; Clarence Duncan of the Radio and Television Commission in Ft. Worth; and Erwin L. McDonald, editor of the Arkansas state paper. Kentuckians will also participate.

This year's conference will also be open to interested persons from the pioneer states of Ohio, Indiana, and West Virginia which border on Kentucky, as well as Illinois.

### Curry Mitchell Ordained At Pineville

Curry Mitchell, pastor of Indian Creek Baptist Church near Barbourville, Ky., was ordained to the ministry in a service at the First Baptist Church Pineville.

Mitchell is a first-year student at Clear Creek Baptist School Pineville. He came to Clear Creek from Brookeville, Md.

Charles Jones, pastor of the Pineville church, was the interrogator. James Mitchell, brother of the candidate and pastor of the First Baptist Church, Mooresburg, Tenn., delivered the ordination sermon. Raymond White, pastor of Mt. Zion Baptist Church Loudon, Tenn., and a student at Clear Creek, gave the charge.

Moderator of the service was Robert O. Fitts, professor of Old Testament at Clear Creek.

## Southern Baptists



MIAMI BEACH, USA, one of the world's famed winter vacation capitals, will open its hotels and convention hall to the 11th Baptist World Congress, June 25-30. Off-season hotel rates will provide reasonably priced accommodations for Congress delegates, expected to come from 70 or more countries. (Southern Baptist Foreign Mission Board Photo by Robert Hart).

### Billy Graham Chair Established - Chafin Named

LOUISVILLE, Ky.—The Billy Graham Chair of Evangelism has been established at The Southern Baptist Theological Seminary and Dr. Kenneth Chafin has been elected by the trustees to occupy it.

The joint announcement was made by Graham and Seminary President Duke K. McCall in Greenville, South Carolina, where Southern Seminary was founded 106 years ago.

Dr. Chafin is presently head of the Department of Evangelism of Southwestern Baptist Theological Seminary, Fort Worth, Texas. Dr. C. E. Autrey, director of evangelism for the Home Mission Board of the Southern Baptist Convention, has described him as "the best combination of scholarship and evangelism in the world today." Autrey said of the appointment of Chafin to the Billy Graham Chair: "It is the greatest development in evangelism in my generation."

Courses in evangelism have been a part of the curriculum of Southern Seminary through the years, but this marks the first time that a professorship has been established specifically in evangelism.

The Billy Graham Chair of Evangelism will be financed for the first three years by a grant of \$30,000 from the Billy Graham Evangelistic Association. During this time, a permanent endowment of \$500,000 will be sought.

Dr. Wayne Dehoney, president of the Southern Baptist Convention, said concerning the announcement of the chair and the appointment of Chafin: "This is the most significant event to occur dur-

ing my service as president of the Southern Baptist Convention."

Dr. Penrose St. Amant, dean of Southern Seminary's School of Theology, noted: "Dr. Chafin's appointment symbolizes our concern to relate the best theological scholarship of which we are capable to the great needs and problems of our time."

He said Chafin's uncommon gifts as a teacher, his interest in the problems of the inner city, and his work in the pioneer areas of Baptist life "fit him in a unique way for the task to which he has been called."

Dr. Chafin is a native of Oklahoma. He is a graduate of the University of New Mexico and Southwestern Baptist Theological Seminary, where he has taught since 1957. He will join the Southern Seminary faculty on June 1 of this year.

### New Orleans Dedicates R. G. Lee Reading Room

NEW ORLEANS (BP)—The R. G. Lee Reading Room in the library of New Orleans Baptist Theological Seminary here was dedicated in ceremonies which included a chapel address by Lee.

The room which will house Lee's 5,000-volume library, has been furnished by friends of the retired Southern Baptist pastor, among them, Mr. and Mrs. Hugh R. Brooks of New Orleans. Brooks is a seminary trustee.

A resolution was presented to the Brooks' by the seminary president, H. Leo Eddleman, on behalf of the trustees.

## Brazilian Crusade Begins; Results Good

A general. A nun. An 80-year-old man. An adolescent.

An unlikely combination—but for two things:

Faith—in Jesus Christ.  
 Courage—to come forward, in previously alien surroundings, publicly to pronounce that faith and the new meaning it has in their lives, amidst tears and smiles—of grief and joy—in Baptist churches, large and small, in cities and towns and tiny communities, in the presence of friends and neighbors and relatives and strangers.

These are the ingredients of a nationwide evangelistic crusade—such as the one now underway throughout Brazil. It is one during which Brazilian Baptists hope to double the number of baptized believers, organize 300 new churches, and see many people respond to the call to Christian vocations.

These four persons—of widely divergent persuasions, stations in life, ages—are but four of the hundreds who have responded since the crusade officially got underway on the state level early in March.

Others responded earlier. The kickoff for the nationwide endeavor was a mass rally in gigantic Maracana Stadium, Rio de Janeiro, on January 31, with a sermon by Dr. Joao F. Soren, Rio pastor and president of the Baptist World Alliance. Countless rallies and meetings have been held throughout the great Latin-American country, as the 250,000 Baptists there planned and prepared for more than a year to implement an idea which took root in the mind of Dr. Rubens Lopes, Sao Paulo pastor and president of the Brazilian Baptist Convention.

Rev. Joseph B. Underwood, consultant in evangelism and church development for the Southern Baptist Foreign Mission Board, now in Brazil to participate in the crusade, reports returns that have already come in from the opening week of the local campaigns. A few examples:

"The First Baptist Church in Londrina, Parana, reported 145 decisions during the first week of the campaign, and 10 young people volunteered for special service in answer to the call of God. For the same week, the Second Baptist Church of Londrina, which has only 108 members, reported more than 90 decisions.

"Dr. Thurmon E. Bryant, a missionary, preached for a revival in the city of Marilia, in the interior of the state of Sao Paulo. There were more than 130 decisions in that church.

"There were between 70 and 80 decisions in the First Baptist Church of Presidente Prudente, also in the interior

of Sao Paulo. In one of the comparatively new churches of the interior of Rio Grande do Sul, there were 95 decisions. There were more than 80 in another, and 51 in still another church."

Mr. Underwood, who directed Brazilian Baptists' first simultaneous evangelistic campaign, in the state of Pernambuco in 1950, preached for the service at which the 80-year-old man came forward. It was in Bauru, Sao Paulo.

"He told us it was the first time he had ever heard the gospel," Mr. Underwood says. "Then, almost crying, he said, 'Just think of all the years wasted, and of my whole life lost, because I never heard the gospel of Jesus Christ.'"

Parades and posters and streamers and signs painted on curbs, proclaiming "Christ, the only Hope" (theme of the campaign), have publicized the opening weeks of the crusade, which is being held in 10 regions, and will climax with special rallies in all major cities on June 13.

"We are eager to have reports from other churches," Mr. Underwood says, "because we know that when these are gathered together from the many states where hundreds of churches have been holding evangelistic meetings, the total number of decisions will be truly thrilling and marvelous." There are 2,000 Baptist churches and 4,000 preaching points in the country.

Turnout for meetings has been good. At the meeting opening the campaign in Sao Paulo State, held in Vila Mariana Baptist Church in the city of Sao Paulo on March 6, approximately 1,800 people assembled to hear Dr. Lopes, who is pastor of that church.

## Mississippi Youths Do Odd Jobs To Earn Way To Baptist Congress

POPLARVILLE, MISS., USA (BWA)—Sixteen young people from Poplarville have already registered for the 11th Baptist World Congress in Miami Beach, June 25-30.

They are cutting all normal expenses and taking odd jobs to help pay for the trip.

Their ambitious plans for participation in the international Baptist meeting began when their pastor, Paul S. Kirke of First Baptist Church, Poplarville, explained that the meeting would bring Baptists from all the world to the USA and that the fellowship and program would be helpful in promoting international understanding and world peace.

The youth council of the church called a meeting immediately and drew up

plans for the trip. Though the church is providing six cars and drivers (two days' driving time each way), the young people themselves must raise money for hotels and meals. The BWA housing bureau in Miami Beach came to their help by reserving hotel rooms at a low rate of \$4 per person per night.

## God Still Calls — Youth Will Respond

by Joe Heacock

Dean, School of Religious Education  
 Southwestern Baptist Theological Seminary

Churches are looking for staff members and many young people are frustrated from their unsettled state resulting from a lack of guidance regarding God's place for their lives.

Samuel could not fully grasp the words God spoke to him in his early years. Moses might have been looking toward the life of a rancher and even when God called him, he thought there was some mistake. Matthew was likely providing for his security in a career of collecting taxes. Every college and seminary has students who are confused in the matter of God's call. This frustration has effected boy-girl relationships as well as the economic status among the youth of our churches.

Southern Baptists were told recently that 1,500 Convention churches were looking for Ministers of Education and 500 more were seeking Directors of Youth and Children's work. During the year September 1, 1963 to August 31, 1964, Southwestern Seminary received 603 calls from the churches and denomination for 18 areas of ministry other than the pastorate.

Figures were available from Golden Gate, New Orleans and Southwestern Baptist Seminary for the same twelve-month period. These three seminaries heard from 470 churches wanting a Minister of Education, 228 wanting a Youth Director, and there were 76 calls for Children's Workers.

Where are these workers who are needed so badly? **They are in our churches.** In Biblical and modern history God has always raised up leaders for the needs of His people. Whether Paul meant one man was to be apostle, prophet, evangelist, pastor and teacher (Eph. 4:11) or whether there is to be a man for each of these assignments, the churches are saying to the seminaries, we need trained helpers for the pastors.

The church has a responsibility to create a climate in which young people can feel, hear and understand God's impressions. Regular participation in the organizations of the churches has for years been used of God to awaken young people to God's call to some phase of the Christian ministry. What the young

people have more often lacked is that guidance which can assist in the appropriation of God's impression.

The pulpit can still proclaim loud and clear God's call and man's response. Special conferences for young people and Intermediates to clear up unanswered questions in this matter are highly desirable. The personal conference may be the answer for many young people. Helpful literature will be made available by the Baptist Sunday School Board upon request.

The call is no longer for pastors and missionaries only, although there is a crying need for more of these. There are multiple ministries for God's called young people. You and your church can help solve this dilemma and make it possible for God's called to be in God's place.

## VBS Cooperative Program Gifts Exceed Half Million Mark In '64

NASHVILLE—For the first time in Southern Baptist history, in 1964 a half million dollars (\$501,789) was given by vacation Bible schools through the Cooperative Program.

This amount represents 80 per cent of the total 1964 VBS mission offering, which amounted to an all-time high of \$627,230.

"Total VBS mission offerings since 1936 (when a mission offering was first received) have amounted to \$7,858,792," said Dr. Charles F. Treadway, supervisor of the Sunday school department's weekday and vacation Bible school unit, Sunday School Board.

"In 1946, emphasis was first placed on the Cooperative Program in vacation Bible schools. Since that time \$5,208,903 or 66.2 per cent of all VBS mission offerings has been given through the Cooperative Program."

## Ex-Kentuckian Ordained

A. Brantley Harwell, former minister of education in two Kentucky Baptist churches, was ordained to the ministry by the First Baptist Church of Marietta, Georgia.

Mr. Harwell has been minister of education at the Marietta church since leaving Immanuel Church in Paducah one year ago. He previously held the same post at Bethany church in Louisville.

He is an Alabamian, a graduate of Howard College and Southern Baptist seminary. Mrs. Harwell, the former Joanne Brindley, is also a Howard graduate and attended the music school at Southern Seminary.

Sharing in the ordination service were I. B. Hall, George F. Brown, John W. Rogers, Jr., Joe Kelly, Fred W. Hood and Jack U. Harwell.

## Questions And Answers On Education Bill

by W. Barry Garrett  
 Baptist Press Staff Writer

The Elementary and Secondary Education Act of 1965 has passed the House of Representatives by an overwhelming majority. The Senate will not waste any time to bring it to a vote. President Johnson has his pen poised ready to sign it. It could be law by Easter.

Much confusion is abroad about the bill. This brief question and answer article will attempt to clarify some of the misunderstandings about it.

Question: What are the provisions of the bill?

Answer: It extends the federally impacted area aid program for another two years. In addition it does the following:

1. It authorizes \$1.06 billion for public school agencies for the education of children of low-income families.

2. It authorizes \$100 million to state public education agencies for school library resources, text books, and other instructional materials for children and teachers in public and private elementary and secondary schools.

3. It authorizes \$100 million to public school agencies for the creation of supplementary educational centers and services available to all the school children in a community.

4. It authorizes \$100 million to be allocated by the U. S. Commissioner of Education to universities, colleges and other public and private research agencies to develop educational research and training.

5. It authorizes \$25 million for grants to states to strengthen state departments of education.

The total of these authorized appropriations is \$1.385 billion.

Question: Does the bill give aid to parochial schools?

Answer: The bill does not authorize any grant of funds or provide for services to private schools. All of the appropriations for elementary and secondary education are to public agencies.

Question: Does the bill give aid to parochial school pupils?

Answer: Yes. If the private school has children from poor families (\$2,000 or less annual income) the public school that receives aid from this bill must provide them "special educational services and arrangements (such as dual enrolment, educational radio and television, and mobile educational services and equipment)" in which private school pupils can participate.

Other aids to private school pupils are school library resources, textbooks and other instructional materials. The supplementary educational centers and services are also available to all school children in a community.

Question: Through what channels or agencies will these aids be available to private school pupils?

Answer: Only through public agencies. The bill requires that the local educational agency will maintain administration and control of the programs available to private school children. It also assures that the title to any property constructed or purchased shall be in a public agency and that a public agency will administer the funds and property for public educational purposes.

According to the report of the Committee on Education and Labor, under the provision for library resources, textbooks and other aids available to all school children, the bill assures that the funds "will not enure to the enrichment or benefit of any private institution" by the following:

1. Library resources, textbooks and other instructional materials are to be made available to children and teachers and not to institutions.

2. Such materials are made available on a loan basis only.

3. Public authority must retain title and administrative control over such materials.

4. Such material must be that approved for use by public school authority in the state.

5. Books and material must not supplant those being provided children but must supplement library resources, textbooks, and other instructional materials to assure that the legislation will furnish increased opportunities for learning.

For the supplementary educational centers and services the grants are made to a public education agency, the property is in a public agency and the program is administered by the public agency.

Question: What has been the position of the Baptist Joint Committee on Public Affairs on the new education bill?

Answer: The Baptist Joint Committee on Public Affairs neither endorses nor opposes federal aid to education. Neither

(Continued on Page 12)

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# KENTUCKY BAPTISTS AT WORK

## Kentucky Baptist Foundation

### "A Wife Looks At Widowhood"

(First of Two Parts)

by James C. Austin

The possibilities of widowhood, with its worries and uncertainties, confronts every married woman.

There are problems she and her husband should consider NOW. "Why shouldn't the widow know more about her husband's will?"

In most cases this is desirable. In the typical family situation the will of the husband-father is truly a family matter. His purpose is to provide for the well-being of the family. The family should know about how much is likely to be available and the manner in which it will be used to meet their needs. Family team-work in estate planning is advisable.

"What is the first thing to be done after my husband dies?" The members of the immediate family will make funeral arrangements. It is well if the widow has a son or daughter or some loved one upon whom she can lean at such a time. Essentially, the funeral is a family affair.

Occasionally the deceased has written explicit directions about his funeral in his will. Unless he has given instructions to his family, the traditional funeral and burial plans have been completed before the will is read.

"Who will arrange for the reading of the will?"

Usually, there is no formal "reading of the will" as we often see pictured in cartoons or dramatized in movies. Arrangement should be made with an at-

torney for the preparation of the necessary papers for the offering of the will for probate, a court ruling that the will is valid. Copies of the will should be made available to the beneficiaries. The family attorney will explain any provisions that need explanation. He will take the lead on all legal points and advise the executor regarding the administrative steps to take. In many instances a Trust Department of a Bank is named executor, and will follow through on the necessary steps.

This article will be continued in this column next week. Careful and prayerful estate planning will enable a Christian to do more for his family and loved ones and more for the Kingdom of God. Contact the Kentucky Baptist Foundation if we can assist you in estate planning which utilizes the facilities of the Foundation.

## Special Ministries

### You Can Help!

by Bill Goble

Have you given any thought to making it possible for the deaf to come into your church family? There are boys and girls who are Sunbeam, GA, RA, and YWA age; what are you doing to enlist them? Before you say, "There are no deaf in my community", ask yourself "Have I made any real effort to locate them?" The only time your church cannot provide a ministry for the deaf is when there is less than one who needs the ministry.

The signs shown below are three of the many that provide the communication system of most of the deaf today; a description of how these are made can be found in the March 25, 1965 issue

of the *Western Recorder*. You as a hearing person now have the opportunity to learn the Language of Signs. It is easy to learn and by doing so you can interpret for the deaf, your church can minister to them, and you can be a better friend.

Beginning April 10, 1965, at 7:30 P.M., sign language classes will be held in the following places: Bowling Green—Forest Park Baptist, 112 College View; Covington—Latonia Baptist, 38th and Church Streets; Danville—First Baptist, 315 Broadway; Lexington—Porter Memorial Baptist, 730 South Limestone; Louisville—Crescent Hill Baptist, 2800 Frankfort Avenue; Owensboro—Crabtree Avenue Baptist, 400 Crabtree Avenue; Prestonsburg—Irene Cole Memorial; Williamsburg—Cumberland College.

There is no charge for these classes. For information write to Bill Goble, Special Ministries, Kentucky Baptist Building, Middletown, Kentucky.

## Direct Missions

### The Voice Of Experience

by G. R. Pendergraph

During the evening service at the Woodburn Baptist Church, Woodburn, Ky., where Brother Hulon Allen is pastor, the survey workers who had been out that afternoon visiting and taking a census in the community were given an opportunity to relate their impressions and observations. Brother W. O. Carter, superintendent of the Woodburn Baptist Church Sunday School, arose to his feet and said, "My visits this afternoon made me aware that I was unacquainted with the spiritual status of my neighbors. I am ashamed that I know so little about their spiritual welfare. Many who live close about are lost and those who claim to be saved are spiritually weak and yet I had never shown any concern for them. After my experience this afternoon, I challenge any of you to start calling upon your neighbors in the name of Christ. I believe that it will have the same effect upon you that it has had upon me. I have resolved that I shall be a more dedicated Christian and will try harder to do God's will."

This is a typical testimony by those who work in our survey programs for it is true that many church members know little about the spiritual status of their neighbors and many of them care less. If there is any compassion in the hearts

of the church folk, it can be fanned into a great conflagration by calling on the people in the church community asking them directly whether or not they are a Christian.

The Woodburn Church has 152 enrolled in Sunday School with prospects above that enrollment of 422+. The number of lost people is 183.

## Brotherhood

### Mt. Zion Association Organizes Brotherhood

by Forrest Sawyer

Dr. W. S. Mory, Corbin; Robert Steeley of Williamsburg; Walter Byrd of Corbin; C. W. Hayes and Lowell Cornelius of Corbin; Dr. J. M. Walker, Williamsburg; Rev. Robert Lockhart of Corbin; Dr. Fred Roth and Dr. Robert Palmer of Williamsburg comprise the roster of Mt. Zion Associational Brotherhood Officers.

The Advisory Committee is composed of Rev. Raymond Lawrence, pastor of the Central Baptist Church, Corbin, and moderator of Mt. Zion Association; Haskell Bolding, pastor of First Church, Corbin; Dr. Robert Palmer, pastor of First Church, Williamsburg; Bro. Carl Loy, pastor of Main Street Baptist Church, Williamsburg; and Howard Wyatt, pastor of Woodbine Baptist Church, Woodbine.

Austin Worley is president of the Brotherhood at Central, Corbin, and his church was host to the organizational meeting of the Mt. Zion Associational Brotherhood on March 16.

Dr. Morey presided over the meeting which found Bro. Haskell Bolding, Fred Roth, Felix Pace, Raymond Lawrence, Carl Loy, and C. L. Dizney appearing on the program. The message delivered to these men present was by Dyer D. Edwards, the associate secretary of the Brotherhood Department of the Kentucky Baptist Convention.

## Sunday School

### Bible Study, Inspirational Speakers Announced!

by Gordon H. Sather

Dr. C. R. Daley, editor of the *Western Recorder*, will be the Bible Study leader for the Cedarmore Sunday School Week, August 16-20, while Rev. Eldred Taylor, pastor of the First Baptist Church, Somerset, Kentucky, will be the featured inspirational speaker.

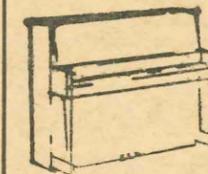
These two men promise the attendants of Cedarmore Sunday School Week, a feast of Bible teaching and inspiration. However, coupled with these men will be such Sunday school specialist as Jesse Daniel, the former State Sunday School Secretary for Tennessee, with his wife, an experienced Nursery worker. Mr. Daniels will be leading the pastors and superintendents in thinking about build-

ing bigger and better Sunday schools. PASTORS . . . SUPERINTENDENTS, don't miss this featured week, planned to aid you and your Sunday school workers, August 16-20, 1965.

**BUT THAT'S NOT ALL**, in addition to Dr. C. R. Daley, Rev. Eldred Taylor, Mr. and Mrs. Jesse Daniel, there will be Mr. and Mrs. Roland Hudlow of the Sunday School Board, Nashville, to lead in specialized conferences for age group workers.

**ADDED TO THIS**, Dr. Roland Crowder of the Church Architecture Department of the Baptist Sunday School Board is coming to spend the week to bring an inspirational message about Church Architecture and to be available for personal conferences with people from your church building or planning committees, and James Rose will represent the Library Service.

**REMEMBER THE DATE:** August 16-20, 1965. You will be rewarded for attending, with Bible study, inspiration and new teaching knowledge.



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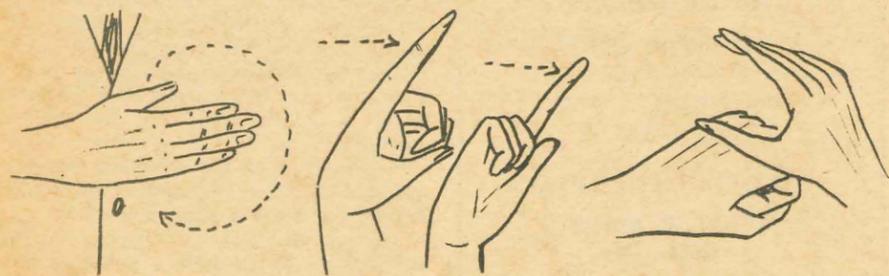
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These Signs Say "Please Come to Church."

**Campbellsville College  
In Reserve Program**

"Campbellsville College will participate in the Army Reserve Officers' Training Corps (ROTC) program of the Kentucky National Guard," Dr. John M. Carter, president, announced recently.

According to this program, the president pointed out, the student may add summer and weekend training to his college studies and receive the commission of second lieutenant as well as his college degree at his graduation.

The student may enlist in the Kentucky National Guard in the second semester of his sophomore year at Campbellsville. During the following summer, he is to take 10 weeks' active duty training at an Army Training Installation.

During his Junior year at college, he takes his regular college courses and attends drill with a nearby National Guard unit one weekend each month. In the summer following his junior year of college, he will enter the Kentucky Officers' Candidate School as a candidate and attend two weeks' OCS school.

During his senior year at college, he again takes his regular college courses

and attends drill at the Kentucky Officers' Candidate School in Frankfort.

When the candidate graduates from Campbellsville College with a bachelor's degree, he will also receive, after a fifteen-day training session, a commission as a second lieutenant in the Army National Guard of the United States.

The candidate may attend a nine-week training course in the branch of the army service he selects (infantry, artillery, signal, etc.), and in so doing fulfill all the military education requirements needed through the rank of captain.

"Campbellsville College is happy to cooperate with the Army and National Guard in this program of preparation for national strength through the military," said President Carter.

**Chile Missionaries Safe**

All Southern Baptist missionaries in Chile are safe following the severe earthquake which shook and shattered a 1,200-mile-long strip of the country at noon last Sunday, killing several hundred and leaving thousands homeless and injured. This news came to the Foreign Mission Board by cable from Dr. H. Cecil McConnell, missionary stationed in Santiago.

There were no Southern Baptist missionaries living in El Cobre, the small mining village which was buried in the tragedy.

**SBTS Professor To Be  
Tenor Soloist At Ridgecrest  
And Glorieta This Summer**

NASHVILLE—Jay W. Wilkey, assistant professor of church music at Southern Seminary, is scheduled to be tenor soloist for two presentations of Handel's "Messiah" this summer.

The presentations will be made during music leadership conferences at Ridgecrest (N.C.) July 1-7 and at Glorieta (N.M.) Assembly July 15-21. They will be under the direction of Dr. Alfred M. Greenfield, director of New York University Glee Club and Associated Organizations, New York City.

Others scheduled as soloists are: Mrs. Eleanor Orosen Ousley, soprano, assistant professor of music, Howard College, Birmingham; Miss Ramona Goff, teacher of voice, school of church music, New Orleans Baptist Theological Seminary; and David M. Ford, bass, oratorio soloist and concert artist of Waco, Tex.

Leading a two hour daily session on "The Hymn and Congregational Singing" at Ridgecrest will be Dr. James R. Sydnor, professor of church music, Presbyterian School of Christian Education, and director of choir, Union Theological Seminary and Presbyterian School, Rich-

mond. At Glorieta Dr. Austin C. Lovelace will lead a similar session on "The Anatomy of a Hymn." Dr. Lovelace is minister of music at Montview Presbyterian Church, Denver.

**Registration Still Open For  
Administration Seminar 100**

NASHVILLE—Registration is still open for two Seminar 100's: Mastering Fundamentals of Church Administration, set for April 26-30 and May 10-14 at the Sunday School Board.

Planned for pastors, ministers of education, ministers of music, and other church staff workers, Seminar 100 places major emphasis on the practical application of successful administrative techniques to current church needs.

For registration information for the seminars, write: Church Administration Seminars, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn.

**Questions and Answers**

(Continued from Page 9)

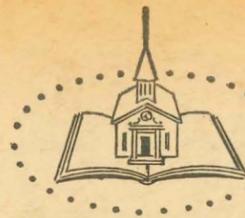
can nor does the Committee attempt to speak for all Baptists on such issues.

However, the Baptist agency played an important role in this legislation. From the first it was evident that Congress would pass an education bill this year. The problem was to get the best bill possible from a church-state viewpoint. The executive director of the committee, C. Emanuel Carlson, testified at hearings before both the Senate and House subcommittees on education. He made many constructive suggestions for the improvement of the proposed bill to safeguard the principles of religious liberty and separation of church and state.

Question: Will there be church-state problems arising in the administration of this bill?

Answer: No doubt there will be. These will be problems, however, that arise largely on the local and state levels. This will shift much of the debate on church-state relations in education from Washington out to the communities where the decisions will be made and the policies worked out. In cases where obvious abuses arise it may be necessary for complaints to be taken to the courts, if community dialogue and efforts toward acceptable practices fail.

Many of the possible abuses, however, may be eliminated by the administrative regulations that will be worked out by the Office of Education of the U. S. Department of Health, Education and Welfare. Legislation cannot foresee or provide for every possible situation that might arise. Sound public policy, sensible public administration, and devotion to constitutional principles can solve many of these problems even before they arise.



**SUNDAY SCHOOL LESSON**

By H. C. Chiles



**THE RESURRECTION**

(This Lesson For Sunday, April 18, 1965)

Matthew 28:1-10, 16-20

With today's lesson we conclude this series of studies in the Gospel according to Matthew. In it we find the master miracle of the ages and that great foundation truth of the Christian faith, the resurrection of Jesus Christ from the dead. Then, after His resurrection and before His departure from this world, the Lord Jesus Christ gave His disciples specific instructions about the work which He committed into their hands and expected them to do in the form of what is usually called "The Great Commission."

**I. The Triumph. Matthew 28:1-10.**

Joseph of Arimathea, a secret disciple of Christ, went to Pilate and obtained permission to remove the body of our Lord from the cross and prepare it for burial. Joseph and Nicodemus prepared the body of Christ for burial. Together they tenderly and lovingly laid their Lord in a new sepulcher which was hewn out of a rock in the garden and had been prepared for Joseph's own entombment. They sealed the tomb and then rolled a huge stone in front of the entrance. Pilate authorized a guard of soldiers to be placed on duty to prevent the tomb from being robbed. How ridiculous for men to attempt to thwart the purpose and power of God! The stone, the seal and the guard could not keep the Lord of life a prisoner to death.

Christ's body remained in the tomb until early Sunday morning, and then He arose, laid aside His grave clothes, and walked out of that tomb a living Lord, triumphant over death and the grave. This was a glorious consummation of all that had transpired and a splendid inauguration of all that is most precious in the present and the future. Through His resurrection we have received the blessed assurance that the grave is not our goal.

Christ's resurrection is one of the proofs of His deity. We are reminded of the little girl who had come to trust Christ as her Saviour, and was then approached by a so-called infidel who challenged her faith. With an expression of pity for her credulity and of disgust on account of her faith, he said: "Little girl, do you know that there have been ten thousand christs? Which Christ do you worship?" Without a moment's hesi-

tation, she replied: "The Christ Who rose from the dead, sir."

As it began to dawn on Sunday, Mary Magdalene and the other Mary, who loved the Lord devotedly, approached the tomb where Christ was buried for the purpose of anointing His body with spices and perfumes. That which they beheld was an impressive scene. There had been an earthquake, an angel of the Lord had descended from heaven, the stone had been rolled away from the entrance to the tomb, and the angel sat upon it. This stone had been rolled away from the door, not in order to allow Christ to escape, for He had already arisen, but to demonstrate to the women and any others who might enter that He was not in the tomb.

When the angel saw how terribly frightened the women were, he said: "Fear not ye: for I know that ye seek Jesus, who was crucified. He is not here: for he is risen, as he said." These words state the biggest fact in all history. The angel invited the women to inspect the place where the body of their Lord had been kept prior to His resurrection. How fortunate they were in being privileged not only to hear the glorious news of His resurrection but also to see the empty tomb!

Having heard the glorious news, and having observed the empty tomb, the women were told to "go quickly, and tell his disciples that he is risen from the dead." Why didn't angels spread that good news? Because that is a work which only the redeemed can do. Saved people must tell others about His wonderful salvation. And the heart of the Christian message is the death, the burial, and the resurrection of Christ. The death of the Saviour would not have been good news without the word of the reality of His resurrection.

And they departed immediately to carry the good news to the disciples. As they went, Christ met them with the greeting, "All hail." It was the presence of Christ that dispelled their doubts and brought them unspeakable joy. Always, when we are in the pathway of obedience to the will of God, we shall enjoy

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.

the delightful privilege of having fellowship with our gracious Lord.

**II. The Task. Matthew 28:16-20.**

In obedience to the command of their Lord, the eleven apostles made their way to Galilee, and there they met the Master. When they saw Him, they proceeded to worship Him, and He readily accepted their worship.

**1. His power was announced.**

Matthew 28:18.

Quietly, but without any hesitation or reservation, Christ announced that to Him had been given all authority over the entire creation. "All authority is given unto Me in heaven and on earth." No greater claim was ever made than that. It is a claim of unconditional and unlimited authority. In the light of this claim, Christians need not be troubled by what they may encounter. Rather, they should ever remember that nothing can be done to them by men or demons without the permission of the Lord.

**2. His program was advanced.**

Matthew 28:19.

Christ has commanded us to go into all the world making disciples for Christ and teaching them His glorious truths. He expects us to evangelize the unsaved and to edify the saved. It is His will that we proclaim His gospel wherever men are found. Christ's program, which is our task for life, is universal in its scope, individual in its appeal, practical in its purpose, and personal in its obligation. We are not expected to bring the whole world to Christ, but we are commanded to take the gospel of Christ to the whole world. In this regard, we must strive to obey this great command of our blessed Lord.

Proclaiming the glorious gospel of Christ to lost people everywhere is the greatest task which the Lord has committed to us. No greater work can occupy the thought, the time, the strength or the substance of the saved than this. What a tragedy that Satan has blinded the eyes of so many Christians to the tremendous privilege and the marvelous responsibility that God has conferred upon us! We are certainly challenged to be faithful and obedient to our Lord in this all-important task by the immediate, cheerful, and enthusiastic response of the early Christians to Christ's program.

**3. His presence was assured.**

Matthew 28:20.

"And, lo, I am with you always, even

(Continued on Page 15)

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## Credentials Committee Proposed To Convention

NASHVILLE (BP)—The naming of a credentials committee has been proposed to assist the Southern Baptist Convention registration secretary "regarding the registration and seating of messengers" to the annual Conventions.

This proposal, coming from the SBC Executive Committee, will be voted on in June in Dallas by the 1965 session of the SBC.

The registration secretary would have the assistance and advice of the proposed credentials committee when someone without credentials wished to register as a messenger, or when there was a question of how many messengers a church was entitled to register, or on other similar matters.

Several changes in the wording of the SBC constitution are recommended and other procedure changes proposed affecting messenger registration. These all developed from the study by a three-member special committee on registration and procedures, authorized by the SBC in Atlantic City.

The committee included two former SBC presidents and a seminary professor of church history. J. W. Storer of Nashville, now executive secretary of Southern Baptist Foundation, an SBC agency, was chairman. The other former Convention president was J. D. Grey, New Orleans. Robert A. Baker of Southwestern Baptist Theological Seminary, Fort Worth, completed the committee.

Other recommendations from the special committee, approved by the Executive Committee for Convention voting in Dallas, include (1) a rephrased statement in the SBC constitution designed to make clearer the method of election of messengers in the churches, (2) pro-

vision for earlier registration of messengers at the Convention city, and (3) microfilming of registration cards of messengers for legal and historical reasons.

The special credentials committee would be named by the SBC president each year in conference with the vice-presidents of the Convention. The committee, appointed at least 30 days before the Convention was to open, would consist of seven qualified members of churches cooperating with the SBC.

The present language of the SBC constitution at one point concerning appointment of messengers in the churches is: "The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10)."

Messenger election would be interpreted thus: "That a messenger to the sessions of the Southern Baptist Convention must be a member of the church that elects him or her. This election to be done in a business session of the church, and the registration card to be signed and dated by either the pastor, moderator or church clerk."

The bylaws of the Convention would be "so interpreted as to allow for Monday registration when said Convention begins its sessions on Tuesday evening."

The special three-member committee said they hoped the credentials committee would have its first effect in 1966 at Detroit.

Storer said the special study group was aided in research by the SBC Historical Commission. This research found that at the 163 Convention in Kansas City, Mo., "only 6,643 of our 32,351 churches were represented or about 20 per cent."

## Michigan Said Ready For Representation

NASHVILLE (BP)—Michigan, where there are now more than 25,000 Southern Baptists, has been recommended to have representatives on Southern Baptist Convention agencies.

The Convention recognizes a state for having representatives on agencies when it reaches that church membership mark. The SBC Executive Committee will tell the 1965 Convention session at Dallas that Michigan has met requirements and should be included.

The SBC Committee on Boards will have Michigan names ready to nominate to the Dallas Convention if the Convention approves the Executive Committee report.

Most, but not all, Southern Baptist Convention agencies have their member-

ship determined by state representation. The Michigan representatives would be elected to those agencies whose trustees, directors or commissioners are based on state representatives.

The Baptist State Convention of Michigan, which cooperates with the SBC, was organized in 1957. Convention offices are in Detroit. Fred D. Hubbs, Detroit, Michigan Convention executive secretary, presented the membership report to the Executive Committee.

## Move Of '68 Convention To New Site Proposed

NASHVILLE (BP)—Moving the site of the 1968 Southern Baptist Convention session from Jacksonville, Fla., to Miami Beach has been recommended.

Because of limited housing close-in to the Jacksonville auditorium and the request of Jacksonville Baptist Pastors' Conference that their city be host at some later date than 1968, the change will be recommended to the SBC at Dallas in June.

Jacksonville was formally approved by the Southern Baptist Convention which met in Kansas City in 1963.

The SBC met in Miami Beach in 1960. The same convention hall there will be used this summer for the meeting of the Baptist World Congress. Miami Baptists said they would welcome the Convention if it were moved to Miami Beach.

The Dallas Convention also will vote on the site of the 1970 Convention session, but no recommendation has been made so far on the 1970 location.

## Astronaut, Heart Doctor To Address Pastors

by the Baptist Press

A United States astronaut and a Florida heart specialist have been included as speakers for the 1965 Southern Baptist Pastors Conference coming May 31-June 1 at the Merchandise Mart in Dallas.

Other program personalities include Baptist pastors, seminary professors, denominational officials and fulltime evangelists.

Astronaut John H. Glenn, of the National Aeronautics and Space Administration (NASA) base in Houston, is scheduled to speak Tuesday morning, June 1.

The West Palm Beach cardiologist, Dr. Donald A. Warren, is on the Monday evening program, May 31, with the topic "The Recovery of Inner Composure."

"Decay or Destiny?" is the theme of the program, announced by conference president Jess Moody, pastor of First Baptist Church, West Palm Beach, Fla. William A. Cox of Miami Springs Fla., will direct music during the two-day

meeting which precedes the annual session of the Southern Baptist Convention.

Grocery executive and layman evangelist Howard E. Butt, Jr., of Corpus Christi, Tex., follows astronaut John Glenn to the speaker's platform.

A series of addresses by SBC officials concludes the 1965 program Tuesday afternoon. The conference opens at 9:25 Monday morning, May 31. Browning Ward of Beaumont, Tex., is the leadoff speaker. (BP)

## Ministers' Wives Seek Nominations

by the Baptist Press

The Southern Baptist Conference of Ministers' Wives plans to make an award this year to a minister's wife who "has made a distinct contribution to the life of the denomination and the Christian community."

The award is called the "Dawson Award" in memory of Mrs. J. M. Dawson of Waco, Texas.

The conference has made similar awards in several past years, though no award was made in 1961, 1962 or 1964. Previously they went to Mrs. Ollin J. Owens, Greenville, S.C.; Mrs. M. Jackson White, Arlington Va.; Mrs. R. G. Lee, Memphis, and Mrs. Dawson (this last one after her death).

Mrs. Henry A. Parker, Orlando, Fla., is general chairman of the selection committee. State chairmen who will receive nominations of women in their states for the honor include:

Mrs. David Browning, Troy, Ala.; Mrs. M. C. McGlamery, Tucson, Ariz.; Mrs. W. O. Vaught, Little Rock, Ark.; Mrs. A. Maurice Norton, San Francisco; Mrs. E. E. Garland, Baltimore, for both Maryland and District of Columbia.

Mrs. Malcolm B. Knight, Jacksonville, Fla.; Mrs. T. E. Dougherty, Decatur, Ga.; Mrs. John R. Claypool, Louisville, Ky.; Mrs. G. Avery Lee, New Orleans; Mrs. W. C. Link, Jr., Liberty, Mo.

Mrs. W. Douglas Hudgins, Jackson, Miss.; Mrs. Julius H. Corpening, Durham, N.C.; Mrs. C. Murray Fuquay, Midwest City, Okla.; Mrs. Edward L. Byrd, Florence, S. C.

Mrs. Luther Joe Thompson, Chattanooga, Tenn.; Mrs. H. J. Flanders, Jr., Waco, Tex.; and Mrs. Howard W. Lee, Danville, Va. (BP)

## Lee Room Dedicated

(Continued from Page 7)

It expressed appreciation for a "unique service to New Orleans Baptist Theological Seminary by coordinating the designing and furnishing of the R. G. Lee Reading Room."

A resolution presented to Lee, a former Southern Baptist Convention president,

states he is "one of the greatest pulpits in the twentieth century and possibly of all time." He "combined incisive scholarship with profound dedication," and has "exerted his influence not only in building a great church in Bellevue in Memphis, Tennessee, but throughout his own and other denominations," it added.

## The Pulpit Committee

(Continued from Page 3)

will hate the one and love the other or else he will hold to the one and despise the other." You talk about a man who challenges you to walk in the straight and narrow . . . well, He's the man. Then, suppose you did everything he said one ought to do, what then? Well, get a load of this. "So likewise, when you have done all these things which are commanded you, say, 'We are not working for profit: we have done that which was our duty to do.'" No backslapper, this man. You know how our Sunday School teachers and deacons are. Many of them like to hear their name praised for this and that and if this man

did not do it, I'm afraid they would all resign and go somewhere else where their work would be appreciated. . . . Are we sure that we would want this man to reign over us, be our pastor?

When your pulpit committee goes out to look for a preacher, they will not find one just like this man . . . but don't you have the strangest feeling that even behind the man who is your pastor, making His demands and issuing His challenge, there is This Man?

## Sunday School Lesson

(Continued from Page 13)

unto the end of the age." If we hope to enjoy His blessed presence, it is incumbent upon us to advance His program. The enjoyment of Christ's presence is conditioned upon our obedience to His commands. If we are obedient to Him, we may expect to enjoy His glorious presence all our days. All who obey His command have the blessed assurance of His abiding presence. His presence with us guarantees constant companionship, fulness of joy, sufficiency in trial, and comfort in sorrow.

# Kentucky Baptist School Directory

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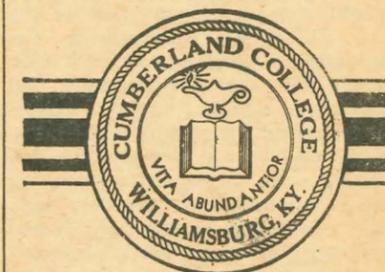
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## The Ministry: Unsung 'Profiles In Courage'

by James Cole

"Prepare yourselves to be the most hated men in America within ten years." So spoke a noted minister-philosopher to a group of Baptist ministers in New Orleans two years ago.

Last month in Atlanta, Georgia, a minister-psychologist told the synodical presidents of the Lutheran Church: "There is a growing loss of 'reverence' for clergymen and attacks on them are going to become more common. Clergymen have been at the end of a long list of 'authorities' who have been attacked or criticized in a number of ways." His list included police, teachers, doctors, and political officials.

Since World War II an anticlericalism has been gaining momentum. No one is more concerned over this development than are ministers, and not for selfish reasons. They are disturbed because of the damage which it is doing to the church, and the backlash of discouragement which it offers those who are contemplating the call of God to the ministry.

Numerous surveys reveal that American young people list the ministry near the bottom of the occupations they would like to enter.

More and more ministers are saying privately (and some even publicly) "I doubt seriously that I would have the courage to enter the ministry, if I were just starting out."

The effort to find answers to the question relative to the deteriorating image of the minister is not easy and it is even harder to articulate. The reasons are varied, and the profession represents an endless variety.

**ONE REASON** for the shattered image is the spirit of revolt throughout the world. The fact is that everyone and everything is a target of criticism. Even the dead are not exempt.

Another reason is the ever-changing role of the minister. Traditionally, he is responsible for the religious life of the members of his congregation, the preaching and propagating of the gospel, officiating at funerals and weddings, and the moral well-being of society. Today, he is required to fill several roles simultaneously, each of which is complex and demanding. He must be a kind of preacher, administrator, teacher, psychiatrist, counsellor, money-raiser, community leader, all-round good fellow and undoubtedly other kinds of people. His responsibility is multifaceted.

*James Cole is editor of the Louisiana Baptist Message. This article was an editorial in that paper which is edited in Alexandria.*

With the invasion of the church by the world and its tag-along yardstick of success, the minister is now expected to excel in each of his roles. The impossibility of the task leaves him vulnerable and his image marred.

He is known not so much as a servant of the Lord and shepherd of the flock, but as a promoter, go-getter and rambler. In the minds of some, he is a hired man who is vicariously to perform their religious duties, especially in the area of sacrifice.

The fact that the secular world is ignoring the church only serves to downgrade the minister's public picture.

The vicious caricaturing of ministers by television and radio entertainers has hurt, but not as much as have self-appointed radio evangelists and exploiters of religion (the moth-eaten variety of the cloth). With intent, they are constantly berating the pastor, creating

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doubts and casting aspersions in an effort to build up their own image, and fill their coffer with gold. Their overwhelming flood of hatespreading, money-seeking, "health"-selling programs have not only distorted but disgraced the Christian faith.

The wanton criticism of ministers by church members, in the home, at the club, and on the street corner, has done irreparable damage to his stature. Unconsciously, they have helped to reduce him to a necessary evil or a fifth wheel in the eyes of the public—who presently look upon him as a giver of the invocation at civic meetings, a solemnizer of marriage ceremonies, an officiator of funerals and a borer of men at the 11 o'clock hour on Sunday mornings.

Many reasons can be listed for the minister's decline and fall from the pedestal he once occupied. It would be unfair, however, for ministers not to accept part of the blame. Most of them do so readily.

There is the confession that they have been too critical of one another, in private, as well as in public. From the Christian viewpoint, ministers should surpass the rigid ethical code of doctors and lawyers, but they sometimes fall short.

Today, the laity has a buyer's market in religion. Consequently, some ministers have used dubious methods to gain for their church a fair share of the market. The heavy premium on pastors to deliver has made them appear as "hucksters" of religion.

**MANY MINISTERS** have been turned aside from becoming studious interpreters of the faith, chiefly because of administrative duties. This has created a dilemma for the average minister since he knows the former should have overriding concern, especially in an age when men act as if the death of God were a reality. It is true that the gospel is relevant for any age, but so must the language be. Therefore, the reliance of some ministers on threatbare cliches and platitudes has served to prove the old adage, "familiarity breeds contempt". The ever rising education level of the average congregation demands more.

Someone has said, "The bulk of the Protestant clergy in the United States, suffer from acute *anomie*."

"The *anomie* of the Protestant clergy takes a fairly typical shape. The minister is responsible to the laity in very immediate ways; but he also is responsible to God. He lacks a clear delineation, however, of the relation of these authorities to each other. He knows that the voice of the congregation is not the voice of God; but he has little to support him if he chooses to speak for God against the will of the people."

The voluntary character of religion in America makes the clergy responsive to the desires and needs of the laity. Therefore, his freedom has become his shackles. However, both the clergy and laity must share the blame, for they know to whom the minister is supremely responsible.

**THE ROLE** of the minister needs to be redefined. It is not what it was 50 years ago, and it is not now what it will be 50 years hence. Yet, the primary objective of the minister will always be that of communicating the gospel. The dimensions of the cross demand "servanthood" of the minister and a readiness to do and to be what love requires.

Ecthed on the statue of the famed Phillips Brooks is the single inscription, "Preacher of the Word of God, Lover of Mankind". This is the unending challenge of the ministry.

Paul expressed it, "Wherefore seeing we have this ministry, we never lose heart." Disenchantment may be a word in the preacher's vocabulary, but it should never be a permanent condition of his mind.

The ministry is lonely, hazardous, but adventurous; yet it offers compensations unknown to the world. It is a life full of glad surprises. And it is the noblest of callings.