



**WESTERN**

# RECORDER

APRIL 22, 1965





## GLEANINGS FROM THE FIELD

**BOB AND JOANN TRAVIS**, having completed language school in Dar es Salaam, will go to Mombasa, Kenya, where he will teach in the high school which Baptists maintain. Their new address as of May 1 will be Box 2990, Mombasa, Kenya, East Africa. The Travis couple was appointed in 1964 while he was pastor of the Bethlehem Baptist Church, Bremen, Kentucky.

**HOPKINSVILLE FIRST BAPTIST** hopes to enter their new sanctuary by July. Sidney M. Maddox is pastor.

**ALTON BAPTIST CHURCH** is in revival this week with Robert E. Hall, area missionary of Southeastern Ohio, as evangelist. James G. Drury of Versailles is leading the singing and Neal Bowman, Jr., is pastor.

**A CONTRACT** for a new organ for the Bardstown Baptist Church has been signed. A unanimous vote approved the purchase of the organ which will cost \$19,256.

**GEORGE M. TROUT** will be the evangelist for a revival meeting at the Harrodsburg Baptist Church April 18-25. A native of Tennessee, Trout has been pastor of the Grace Baptist Church, Lexington, since 1945.

**MERCER C. IRWIN**, pastor of the First Baptist Church, Bogalusa, Louisiana, since 1957, will become the executive secretary-treasurer of the New Orleans Baptist Association on April 27. He is a member of the Executive Committee of the SBC and has served two terms as chairman of the administrative committee.

**THE CURRENT ISSUE** of *A Journal of Church and State*, published three times a year at Baylor University, Waco, Texas, is devoted to discussions of Roman Catholicism and the state. Three Catholic and three non-Catholic scholars have contributed articles which analyze Catholic thought and case studies of the Catholic Church in two modern nation states, Germany and the United States.

**BOBBY AGEE**, pastor of Shively Heights Baptist Church, Louisville, will be the evangelist in a youth revival at the Beechmont Baptist Church, Louisville. M. D. Morton, pastor, announced the meeting will start April 21.

**DR. A. M. VOLLMER**, retired executive secretary of the Kentucky Baptist

Foundation was evangelist for a revival meeting in the East Williamson Baptist Church, Williamson, West Virginia. There were 14 professions of faith and one addition by letter. L. M. Ader is the pastor of this church that is affiliated with the Pike Association of Kentucky Baptists.

**JOHN HUSS**, former pastor of the Latonia Baptist Church, Covington, was evangelist in a revival at the First Baptist Church, Newport, April 5-14. Dudley Pomeroy is pastor of Newport First Baptist.

**IMMANUEL BAPTIST CHURCH**, Paducah, will break ground for their new sanctuary on May 30. Immanuel Church relocated a few years ago and now worships in a part of their total building program. Occupancy of the sanctuary is expected in 1966.

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

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### WESTERN RECORDER

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**THE LOUISVILLE HUMAN RELATIONS** Commission is sponsoring a city-wide interfaith and interracial "Home Visit Day" on April 25. This annual event includes exchange of pulpit of those ministers cooperating in the project.

**HENRY DOWNING**, pastor of the Crestwood Baptist Church, Frankfort, was the evangelist and Gary Griesser of the Northview Church in Lexington led the music in revival services at the Seventh Street Baptist Chapel in Lexington. E. L. Haddox is pastor.

**WAYNE DEHONEY**, president of the Southern Baptist Convention, sent a telegram to President Johnson regarding the arrest of two Southern Baptist missionaries in Cuba, Herbert Caudill and David Fite, as spies. The telegram read in part "May I respectfully request your personal attention and consideration as regards the plight of Southern Baptist missionaries, Dr. Herbert Caudill and Rev. David Fite. . . . Ten million Southern Baptists join in prayerful concern for the safety of these religious leaders and respectfully request the assistance of your prestige and influence in effecting their release."

**DREWRY MEECE, JR.**, pastor of the Mt. Vernon Baptist Church, Jamestown, Kentucky, has successfully passed his final oral examination for the doctor of education degree at the University of Kentucky, thus becoming the first Russell Countian known to earn this degree.

**STUDENTS** at Southern Baptist Theological Seminary, Louisville, have scheduled their third annual observance of William Wallace Week April 29-30 in honor of the late medical missionary to China who was martyred in 1951. This year's week will feature a chapel address and film presentation by Dr. Robert A. Hingson, professor of medicine at Western Reserve University, Cleveland, Ohio.

**CHARLES H. KEATING, JR.**, founder of the National Citizens for Decent Literature, and Commonwealth Attorney Edwin A. Schroering, Jr., will be featured speakers at a public meeting May 5 at 8:00 p.m. in the auditorium of Louisville Police Headquarters. The meeting is sponsored by the Louisville Citizens for Decent Literature.

### ADULTS:

## Should Our Church Members Weep No More

by Caralie N. Brown

How often have you heard someone describe a sinner's conversion with words similar to these, "He made his way to the front of the church with tears streaming down his cheeks"? "With tears streaming down his cheeks!" In the mind of the one reporting the experience, the depth of the conversion seems somehow related to the copiousness of the weeping.

Being a person given to many tears, I have begun to wonder at the validity of using tears as a yardstick of true emotion. While tears overflow my eyes very easily, I do not believe that I feel more deeply than some of my friends who do not cry on similar occasions. It has been a growing conviction of mine that while tears are an outward expression of emotion, they are not a measure of the depth of this emotion.

Crying is produced by a variety of experiences. Look at a partial list: a young lady wins a beauty contest, a football player fumbles the ball and his team loses the game; a three year old falls and skins his knee, a sister is teased by her older brother; a mother learns her son has been killed in battle, a woman is seated in a place of honor at her daughter's wedding; a teenager is "stood up" by her date, a girl receives flowers from an out-of-town lover; a wife discovers her husband is unfaithful, a husband mourns the death of his wife of fifty years. The list could go on and on. Yes, and the list should include those whose religious experiences have produced tears.

C. G. Finney described his conversion with these words: "As I went in and shut the door after me, it seemed as if I met the Lord Jesus face to face. . . I wept aloud like a child, and made such confessions as I could with my choked utterance. It seemed to me that I bathed his feet with my tears. . . ."<sup>1</sup>

Another type of religious experience, described in *Pilgrim's Progress*, also brought forth tears. When Christiana, Mercy, and the boys were led into the best room in the house, they saw a spider on the wall. When they failed to comprehend the meaning fully, the Interpreter explained to them that as this venomous creature was holding to the walls of the best room so sinful men by faith could dwell in the best room of the King's House. After this truth grasped the minds of Christiana and her company, John Bunyan recorded their experience in these words: "Then they seemed all to be glad, but *the water stood in their eyes.*"<sup>2</sup> Even in the realm of religion, tears are produced by a variety of experiences—joy over salvation as well as sorrow for sin.

Jesus is recorded as having wept at

the death of Lazarus (John 11:35) and of having lamented over Jerusalem (Matthew 23:37-39; Luke 13:34). Let us look at some of the emotionally charged experiences when the Gospel writers make no mention of Jesus' weeping. At his baptism, Jesus was given the public approval of the Heavenly Father for his mission, but his deep commitment was not evidenced by tears (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34). Jesus was in such agony of spirit in Gethsemane that his sweat became like great drops of blood but there were no tears (Luke 22:44). At the trial, Peter wept after his denial of his Lord, but Jesus did not weep at this rejection (Matthew 26:75; Mark 14:72; Luke 22:61-62). There were weeping women who followed Jesus to Calvary, but there was no weeping Man on the way to the cross (Luke 23:27-28). During the crucifixion itself (Matthew 27:33-50; Mark 15:22-37; Luke 23:33-46; John 19:17-30), there is the record of Jesus' physical agony, spiritual loneliness, human bereavement, but no testimony by the Gospel writers that he cried. Tears, then, for Jesus were no judge of the intensity of his emotion.

Such outward expressions of emotion as shouting, shaking, and weeping were evident in church services of yesteryear. In the expression of our faith today, we

### YOUTH:

## A Teenager's Opinion: The Number One Sin

by Gary L. Walters

In a recent article written by David Wilkerson, he discussed the **NUMBER ONE TEENAGE SIN**.

If I were to ask you what it is, your answer might be:

Narcotics—Juvenile officers tell us this is a real problem.

Alcoholism—We have but to pick up the paper and read the results caused by drinking.

Smoking—We all know of the damage to lungs and body this is causing.

No, none of these, nor is it the sex sin. Yet it is a sin which will drain your strength and initiative just as these would.

The sin is not cursing or telling dirty jokes. Yet it does warp the mind.

This sin is tragic—because very few young people believe it is wrong.

The **NUMBER ONE TEENAGE SIN**

(Gary, a 14-year-old student at Thomas Jefferson High School, Louisville, delivered this message during youth week at Green Acres Baptist Church.)

are not so outwardly emotional. "Tears streaming down the face" are one of the last remaining outward expressions of our religious emotion. Many have eliminated this. I once had a professor who said that we have shut emotion out of our churches, but our people have sought it in the movie houses and sports arenas. Tears are no measure of the depth of a religious experience, but for some people they do represent an expression of deep emotion. There is no reason to judge tears unfit for church. On the other hand, there is no reason to regard people as unfeeling who do not cry in church.

Tears, therefore, are not an accurate measure of a changed heart. "The real witness of the spirit to the second birth is to be found only in the disposition of the genuine child of God, the permanently patient heart, the love of self eradicated."<sup>3</sup> Should our church members weep no more? People vary. Maybe some Christians should weep more. Only the individual and his God know the reality of his religious commitment. No one can fathom the eternal spring of Christian dedication by collecting tear drops.

1. Charles G. Finney, *Memoirs* (New York: Fleming H. Revell Company, c1876), pp. 19-20.
2. John Bunyan, *The Pilgrim's Progress*. The Harvard Classics, volume 15 (New York: P F Collier & Son), pp. 206-207.
3. William James, *The Varieties of Religious Experience* (New York: Longmans, Green and Co., 1929), p. 238.

IS WASTING TIME. "TIME once lost, is gone forever."

There are ten other sins directly related in the Bible to wasting time. They are: disobedience, stubbornness, gossip, laziness, evil imagination, foolishness, stealing, love of pleasure, selfishness and pride.

Teenagers say, "What I do with my time is nobody's business but my own. The Bible says *No man liveth unto himself, and no man dieth unto himself*. All time belongs to God. In the beginning He measured out an allowance of time for man to repent and accept His will. Then in Revelations we read how John saw a mighty angel who cried, "Time shall be no more."

Not only ministers but scientists and world leaders are talking about the end of the human race. Time is the most important thing you have.

I have only just a minute  
Just sixty seconds in it;

(Continued on Page 15)



**"Fools for Christ's Sake"**

Southern Baptists are shocked by the news of the recent arrests by Cuban authorities of two Southern Baptist missionaries. Dr. Herbert Caudill and his son-in-law, David Fite, have been arrested and charged by Cuban officials with spying for the United States government. The charges are obviously false and trumped up to express contempt by the Cuban communist regime for America and Americans.

The news about Dr. Caudill is especially disturbing to this writer. My earliest memories as a lad in our quarter time church in Georgia recall Dr. Caudill as our pastor. As a young preacher just out of school, he and his wife came to serve our little congregation. While serving there they announced their decision to go to Cuba as missionaries and for nearly forty years their examples have provided challenge and inspiration for me.

By now the Caudills love Cuba and Cubans as if it were their native land. This identification with the country and people along with their sense of mission have made the Caudills very effective missionaries.

In the early days of the Castro revolution Caudill was optimistic about the increased opportunities for Baptist missionary efforts in Cuba. His reports, however, which were so bright at first began to change as it became clearer and clearer that the Castro government was communistic. Following their usual policy in such situations, the Southern Baptist Home Mission Board offered to bring our Cuban missionaries home for the sake of their safety. The Caudills refused the offer, feeling safe in the hands of the Lord.

What the communist regime in Cuba did not accomplish, an eye ailment did. About a year ago the Caudills returned to the States for delicate eye surgery upon Dr. Caudill. Again personal friends and others prevailed upon them to stay in the States where there would be extensive opportunities for their ministry. Again the Caudills found their hearts were still in Cuba and so they returned only months ago to resume their missionary activities. Now comes news of the arrests.

One of our first reactions to the news is a resentment towards the Cuban government and even a feeling that our American government should not tolerate such treatment of an American. Dr. Caudill, however, would probably be the last to want bloodshed over his arrest. He is in Cuba primarily as a Christian, not an American. He looks to the Lord for his protection rather than to the United States Government.

Another natural attitude is to regard the Caudills as foolish for returning to Cuba under the circumstances. To many of us whose first concern is our own safety and security such conduct doesn't make sense. It never has. It didn't make sense to his friends for Jesus to die on the cross. Paul's conduct didn't make sense to the world and he admitted as much saying to the Corinthians, "We are fools for Christ's Sake" (1 Cor. 4:10). But upon such fools God has always depended and always will.

As Christians we sing of the "faith of our fathers living still in spite of dungeon, fire and sword," and we read of those through history who have sealed their testimony with their blood. Most of us, however, never considered having to pay such a price. Who knows but that the day is ahead when to be faithful to Christ will mean persecution even in America?

As we pray for our missionaries in Cuban prisons, let's also pray that we might be willing to be fools for Christ's sake when our testing time comes.

**Revival and Spring in Jellico**

A spiritual revival at the First Baptist Church in Jellico, Tennessee and nature's revival of spring beauty in the surrounding Appalachian landscape arrived the same week. The abundant showers and warm sunshine of early April gave birth to mountain spring time over night. The tender, pale, green leaves seemed to double in size every day and what was but a hint of pink yesterday is a bright red-bud cloud against a green hillside today. Nowhere in the world could the celebration of the Resurrection of God's Son be timed more perfectly with the resurrection of God's world.

And hardly anywhere in the world can be found a church with a more significant past and present. Though now associated with the Tennessee Baptist Convention, Jellico's First Baptist Church began and continued most of its years as a significant part of Kentucky's fellowship. Among its chartered members in 1884 were the names of Smith, Siler and Mahan which are still familiar Kentucky Baptist names, especially in the Williamsburg area. For many years the Kentucky Baptist Mission Board paid part of the pastor's salary of this church which was begun by devout people of God to offset the worldliness that invaded the area with the coming of the lumber and coal boom of eastern Tennessee and Kentucky.

The first church house was a \$700 one room structure. The present building dates from 1913 and is of

exquisite beauty and great usefulness. The Jellico church has had an unusual number of outstanding pastors and this doubtlessly accounts for the high spiritual level of past and present congregations. Another testimony to the caliber of the church is the unusual love that has existed through the years between the people and the pastors.

One of the really significant dates and events of Kentucky Baptists and Southern Baptist history is related to Jellico's First Baptist Church. It was at the 1915 General Association meeting of Kentucky Baptists in Jellico that the Cooperative Program idea was born. Called the Budget System when it was adopted at the meeting, it was used by Kentucky Baptists from 1915 on and later adopted by the Southern Baptist Convention as the Cooperative Program.

Western Recorder editor, J. W. Porter, editorializing on this 1915 General Association meeting in the November 20, 1915 issue, used these significant words: "The most important act of the body was the adoption of the Budget System. This plan will save the needless multiplication of unnecessary collection agencies, and tend to develop proportionate and uniform giving". How prophetic were his words!

The present Jellico congregation lives up to the illustrious past. The love between the congregation and Pastor Dick Allison and his wife, Jane, is something wonderful to behold. Dick and Jane are both Kentuckians. We were first associated at Georgetown College in the early 1950's and later, while Dick finished Southern Seminary and was pastor of Barren Run Church near Hodgenville, Jane was secretary for the **Western Recorder** editor.

The current records of the Jellico congregation reflect noble efforts in the face of difficult circumstances. The lumber has long been gone and the coal which is now mechanically mined requires few workers. The population of Jellico is several hundred less than when the General Association was held in 1915 and a high percentage of the area's population is on welfare. Still the income of the church is higher than ever and most phases of church life have never been so strong.

On his General Association visit to Jellico in 1915, **Western Recorder** Editor Porter said, "The hospitality of the Jellico saints was all that could be asked, and possibly greater than ever before accorded the messengers and visitors". This **Western Recorder** editor found the same in Jellico in 1965.

BAPTIST FORUM



**Children's Homes Outdo Some Parents**

Dear Editor: We hear much sympathy for children who are in orphan homes. But I know, and you do too, that the children in orphan homes are better off in many ways than half of the children who are in their own homes. The reasons for this are: (1) Many parents are so busy with making a living or social affairs that they neglect their children; (2) The people who run orphan homes have to meet a certain minimum requirement and that is something that parents do not have to do; (3) Children in orphan homes are brought in contact with religious and moral instruction and this is very necessary in the lives of children as well as adults. Burning Springs, Ky. James W. Jewell

**Guest Editorial**  
**This Task Must Be Finished Now**

It is probable that no movement in Mississippi history has accomplished more in the field of good race relations in so brief a time, as has the Committee of Concern.

This committee was formed last September to raise funds for the assistance of Negro congregations in the rebuilding of their buildings which had been burned in the racial tensions of pre-

ceding months. Thirty-eight buildings had been completely destroyed. The program to help rebuild these buildings was launched as a Baptist project, but developed into a much larger movement, when other religious leaders asked to be allowed to participate and the Committee of Concern was formed. Dr. William P. Davis, of the Mississippi Baptist Convention Board, was made chairman. The accomplishments of the committee have been tremendous. More than \$80,000 in cash has been received to date, and more funds are received in each mail. These gifts have come, not only from Mississippi, but also from across the nation and from several foreign countries. More than \$50,000 of donated skilled labor, materials, equipment and furniture also has been received. Menonites, Quakers, Mississippi skilled laborers, and student volunteers have assisted in the project.

Nine of the burned church buildings have been rebuilt, twenty-two are under construction, and plans are under consideration for assisting the remaining seven, if enough funds are received. However, the committee does not have enough money now to even finish the amounts they hope to give to the churches whose buildings are under construction.

The Committee's slogan "Beauty for Ashes" is seen in tangible form in these new buildings which are being erected. The average cost for the buildings is around \$12,000. The committee has not provided all of the funds in a single instance, but simply has supplemented funds raised by the congregation, and has given only on the basis of actual need. Grants have ranged from \$1,000 to \$8,000.

Dr. Davis estimates that the committee must have another \$50,000 to complete the job of assisting in the rebuilding of the churches now under construction, and those which have not yet been started.

This money must be raised! The committee's work must not be allowed to be unfinished. The \$50,000 could be given by Mississippi Baptists alone, in one week, if just one out of each 10 Mississippi Baptists would give \$1.00.

Let's finish this task now! Why not put \$1.00 (or more) in an envelope today and mail it to the Committee of Concern, Box 530, Jackson. This will be a witness for Christ, and a real contribution to the Christian solution of problems now confronting Mississippians.

*The Baptist Record* Joe T. Odle, Editor

**Sick Baptists**

Dear Editor: I believe that if you placed all Kentucky Baptists in a spiritual hospital; that 85 per cent of them would be on the critical list. Think about that! Calvary Baptist Alvin L. Hudson Somerset, Ky.

## Sunday School Board Program Info Ready

NASHVILLE (BP)—Messengers to the 1965 Southern Baptist Convention at Dallas will be presented with the longest program statement they have yet been asked to approve for one of the convention's agencies.

The document, which may be 15,000 words long, describes the 25 programs assigned to the SBC's largest agency, the Sunday School Board, with headquarters in Nashville and book stores and other operations from coast to coast.

Copies of the document have been circulated to about 800 SBC leaders. The recommendations will appear in the Book of Reports, available as messengers register.

The statement has received tentative approval of the SBC Executive Committee and is scheduled to have that committee's final approval in a meeting at Dallas immediately before the convention opens. To be authorized for publication in the SBC Organization Manual, however, it must have the approval of the messengers.

The Organization Manual will contain the programs and other descriptive material on the work of every SBC agency.

Two program statements are being presented at Dallas, the Sunday School Board's and the Brotherhood Commission's. Others have preceded these over

a four-year period. Remain to be adopted are two other agencies' statements—the Foreign Mission Board and the Home Mission Board—perhaps in 1966.

The 25 programs proposed for the Sunday School Board reflect the work the agency is already doing. The number of programs here is about twice those assigned to any other SBC agency.

The 25 programs are (1) church literature publishing, (2) Broadman Book publishing, (3) Broadman Film production, (4) church music publishing, (5) Broadman supplies production;

(6) Convention Press Publishing, (7) Baptist book store operation, (8) assembly operation, (9) Sunday School promotion, (10) Vacation Bible School promotion;

(11) Weekday Bible study promotion, (12) Training Union promotion, (13) church music promotion, (14) church administration service, (15) audio-visual education service;

(16) work with college students, (17) family ministry, (18) vocational guidance, (19) Bible and general tract distribution, (20) church architecture consultation;

(21) church library service, (22) church recreation service, (23) research and statistical analysis, (24) cooperative education and promotion work with

state Baptist conventions, (25) Southern Baptist Convention support.

The proposed program statement says, "the Sunday School Board's objective is to support the Southern Baptist Convention in its task of bringing men to God through Jesus Christ by making available Bibles, lesson courses and materials, books, films and filmstrips, music and recordings, and church supplies and by fostering education and service programs which will help the churches to establish, conduct, enlarge and improve their ministries of Bible teaching and Christian training.

"The net earnings from the six programs of publishing and the program of Baptist book store operation, over and above the cost of operation, are available for the 17 education and service programs, capital reserves, capital improvements and working capital. The board strives to break even on its program of assembly operation," the statement adds.

The Sunday School Board is the only SBC agency not to receive financial support through the convention's unified budget, the Cooperative Program.

Through its programs of Southern Baptist Convention support and cooperative education and promotion with state Baptist conventions, the Sunday School Board provides funds from its income to help other denominational activities.

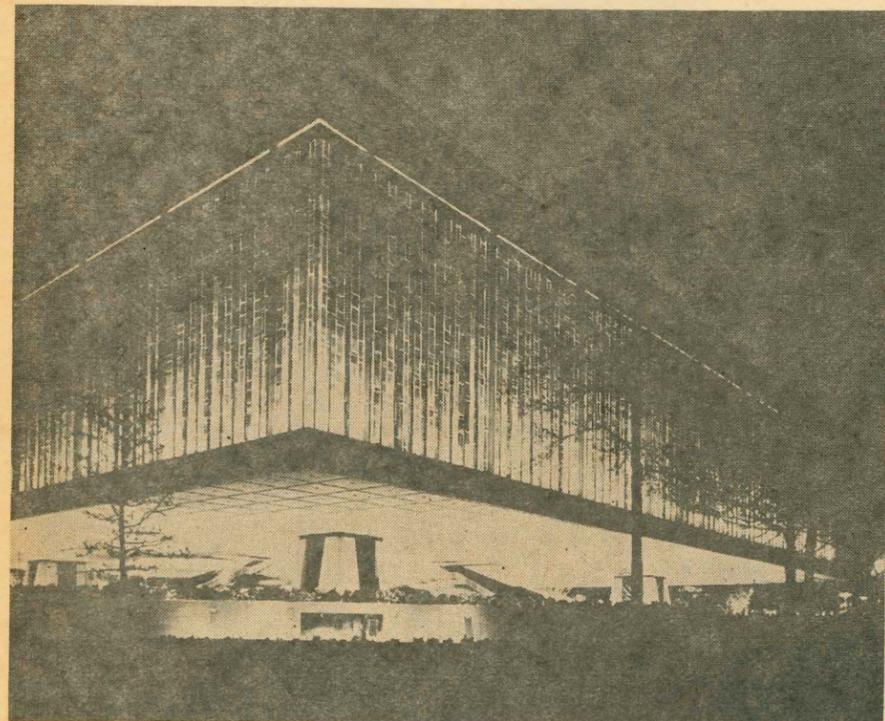
Areas in which it already cooperates with states and provides financial assistance, and which would continue under the program outlines, are in Sunday School, Training Union, student, church music and church architecture work.

However, the board "does not participate in the selection or supervision of the workers" by the state conventions. It mails checks each month to state Baptist boards.

In Southern Baptist Convention support, the board is to forward "an amount equal to one-third of the board's contribution to cooperative education and promotion work with state conventions." This is sent monthly to the SBC Executive Committee.

The Sunday School Board also is to "provide auditorium, conference rooms, and exhibit space" at its assemblies in Glorieta, N. M., and Ridgcrest, N. C., for summer conferences staged by other SBC agencies.

"The Sunday School Board conceives its function and its mission in terms of service—first, to the churches; next, to the convention," the statement continued. "In serving the churches, the board's first responsibility is that of a publishing ministry . . . (and) its second responsibility is that of developing an educational program for use by churches of varying types and sizes."



THE KENTUCKY SOUTHERN COLLEGE CHORALE will present two concerts, one each on April 22 and 23, in the John F. Kennedy Plaza of the United States Pavilion at the New York World's Fair. The Chorale consists of 45 voices.

## Mississippi SBC Pastor Defends South On Race

A Southern Baptist Convention minister in Tylertown, Miss., 34-year-old Clayton Sullivan, has written a two-page article in the April 10 issue of Saturday Evening Post entitled, "Integration Could Destroy Rural Mississippi."

The article is part of the Post's "Speaking Out" series about which it says, "One measure of a democracy's strength is the freedom of its citizens to speak out—to dissent from the popular view. Although the editors often disagree with the opinions expressed in Speaking Out, they dedicate the series to that freedom."

Sullivan, described by the Post as a doctor's degree graduate of Southern Baptist Theological Seminary, Louisville, and student at three other schools, includes this in his defense of racial segregation in Mississippi:

"What can be done to ease racial tension in the rural South and to improve the lot of southern Negroes? . . .

"First of all, the incredible complexity of the Negro problem in the rural South must be recognized. . . . Secondly, the utter hopelessness of the Negro's economic future in the rural South must be recognized. . . . If the Negro is going to be saved, he will be saved in the metropolitan areas of this country which offer jobs in factories and offices.

"Finally, a program of cultural and economic rehabilitation must be inaugurated for those Negroes who remain in the rural South. . . . Negroes as individuals will not be redeemed until the Negro community does something that will win for it the admiration of the world. In the rural South the door is wide open for Negroes to demonstrate their ability to accomplish something admirable. . . .

"And, parenthetically, may I suggest that in the current controversy at least some sympathy be extended to us southern whites, whose lot it is to live among the rural Negroes?"

In its editorial in the same issue, the Post repeats Sullivan's statement, "In the rural South, segregation is a social necessity, a device to stave off cultural disintegration." The Post editors go on to say, however, "And, as Doctor Sullivan knows, whites everywhere must take a great part of the responsibility for the obstacles that keep Negroes from full citizenship."

Because of the Baptist minister's statements on segregation, the executive secretary of the SBC Christian Life Commission in Nashville wrote to the editors of Post. In his letter, Foy Valentine said:

"As a Southern Baptist, I am deeply troubled by Dr. Clayton Sullivan's unblushing defense of racial segregation.

Strangely and unaccountably absent from the statement is the real acceptance of any white Christian responsibility for the wretched conditions prevailing among Negroes. The same old, tired, worn cliches about Negro inferiority are repeated without the redeeming elements of Christian humility, Christian repentance and Christian self-sacrifice. Without these the racial situation is indeed hopeless.

"A vast and growing number of Southern Baptists . . . are basically opposed to the oppressive and vicious system of racial segregation, not because of the Supreme Court's ruling, or the Civil Rights Law, but because it is a sin against God almighty, because it is an offense to the Christian gospel. . . .

"Dr. Sullivan's unfortunate article represents a grievous moral gap and is a tragic misreading of contemporary Christian responsibility." (BP)

## Mississippi Board Plans New Building

JACKSON, Miss (BP)—The Mississippi Baptist Convention board, in a called meeting here, approved location site for a new state Baptist Building and preparations leading to its construction.

In another meeting the same day, the Mississippi Baptist board's executive committee presented a new automobile to Chester L. Quarles in appreciation for his 15 years service as executive secretary-treasurer for Mississippi Baptists.

Quarles became executive secretary of the board on April 1, 1960. The board meeting on his anniversary paid tribute to his service, and made plans for future Baptist expansion under his leadership.

The new Baptist building will be located on property already owned by the board in downtown Jackson at the corner of Mississippi and President Streets, one block east of the present Baptist Building here.

Quarles said that preparations leading to the construction of the building would begin immediately, and that target date for dedication of the building would be the November, 1966 meeting of the state Baptist convention.

Present plans call for the new building to cost about \$900,000.

The building now being used by the state Baptist organization has been inadequate for several years, and will be disposed of with the proceeds applied toward cost of the new building, Quarles said.

Several frame buildings are now located on the property for the new building.

(Continued on Page 15)

Know What You're Talking About...  
*read*

APRIL CHURCH LIBRARY EMPHASIS  
National Library Week  
April 25 - May 1, 1965

NATIONAL LIBRARY WEEK includes an emphasis on church libraries. Select books from your church library!

## Travel Guide, Reception Offered SBC Messengers

ATLANTA (BP)—A mission travel guide for the United States and an invitation to a reception for home missionaries have been offered messengers to the Southern Baptist Convention meeting in Dallas.

The announcement came from Arthur B. Rutledge of Atlanta, executive secretary of the SBC Home Mission Board.

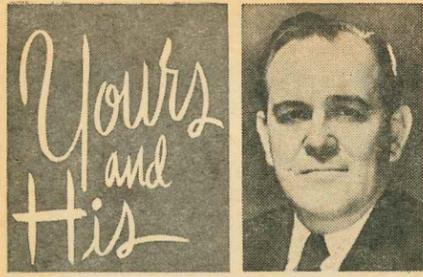
He said messengers were invited to attend a reception honoring the 2,433 missionaries of the agency. The event will be from 3:00 to 5:00 p.m. Wednesday, June 2, in the Terrace Room of the Baker Hotel in Dallas.

Representatives of the mission force will be present for the reception, including Rutledge and others of the administrative staff and the elected board.

The travel guide, available by writing to the agency at 161 Spring Street N. W., Atlanta, presents history and agency locations, as well as hundreds of missionary points in the United States.

"Travel to the Convention in Dallas can be an exciting adventure in home missions for most messengers through use of this guide," Rutledge said.

"Baptists also need to have a physical touch with their history, and a number of these are located and explained in the guide."



### Character Clock

I strolled downtown to look at the clocks. The first, in a newsstand, showed 12:20. The old alarm clock on the colored man's shine stand next door said 12:14. Next, in the travel bureau, 12:18.

Across the street the corner building was unoccupied and the clock on the wall was stopped at 3:24. Then the jewelry store sign with the painted sign-clock which is always the hour that President Lincoln was assassinated—8:17.

I turned to a passerby, "What time is it?" He looked at his pocket watch and said, "Well, what do you know! It has stopped. I must have forgotten to wind it."

In the middle of the block I stopped dead still and looked at myself: Where would I be if I tried to keep my watch set by all those clocks?

The answer: I would be completely confused.

What I do to set my clock is to go to the Western Union. They get their time from observing the heavens.

### Set My Life By Heaven

That is what I must do to set my character clock. Instead of looking to Tom, Dick and Harry to tell me what is right and wrong, I look to the heavens: the Bible, and, since I am a Christian, to the Holy Spirit. My convictions are my character in action, and ready for action. I get my cue from the Bible. The reason is plain: it is in time with heaven; it speaks of the will and way of God; it is the tool of the Holy Spirit of truth.

If I am in time with God and His word, my "hands" will not be pointed in the wrong direction. The hour and

## Kentucky Baptists

minute hands will mean hours and minutes, before and after. My "yea" will be "yea", and my "nay" will be "nay". Both will be determined by the character and teachings of God in Christ.

This crazy world of ours, with its individual rule of thumb, its anarchy, its moral relativity—its confusion; just doesn't know what time it is. It is time to do the will of God.

Yours and His,

*Harold G. Sanders*

### T. A. Prickett Accepts Owensboro Pastorate

T. A. Prickett has accepted the pastorate of Seven Hills Baptist Church, 1709 Alexander Avenue, Owensboro,



T. A. Prickett

Kentucky, and assumed his duties Sunday, April 11, 1965. A native of Alabama, he is a graduate of Starke University School, Montgomery, Alabama; and attended Alabama College.

He will graduate in May, 1965, from Southern Baptist Theological Seminary, Louisville, Kentucky. He has served as pastor of Poplar Springs Baptist Church, Rockford, Alabama; Haysop Baptist Church, Centerville, Alabama; Mount Carmel Baptist Church, West Blocton, Alabama; and assistant pastor of Forest Lake Baptist Church, Tuscaloosa, Alabama. He comes to Seven Hills Church from the Bethabara Baptist Church, Route Three, Philpot, Kentucky.

While pastor of Bethabara Church he led the church in using offering envelopes, established a nursery, kitchen and library, organized an R.A., G.A., and a monthly visitation program, and led in the construction of a \$15,000.00

educational building. He has been active in denominational work in Alabama and Kentucky.

Mrs. Prickett is the former Helen Holland of West Blocton, Alabama. They have one daughter, Panda Genine 6.

### Nurses' Choir Plans Weekend Tour

The Baptist Student Union Choir of the Kentucky Baptist Hospital, Louisville, Kentucky, will take its annual Spring Tour the week-end of April 30 through May 2. The group is composed of student nurses with Mr. Thomas Ivey Storey as their conductor. Mr. Storey is Minister of Music at the First Baptist Church of Shelbyville, Kentucky, and a third year student at the Southern Baptist Theological Seminary School of Music.

Friday night, April 30, the choir will sing at the Immanuel Baptist Church in Lexington, Kentucky. Saturday the group will travel to Winchester, Kentucky, and then that evening they will sing their final concert at the First Baptist Church of New Albany, Indiana.

The program will include hymn arrangements, folk songs, and numbers by Palestrina and Mozart.

Information about nursing and the Kentucky Baptist Hospital School of Nursing will be provided for interested, prospective students as part of the concert program.

The public is cordially invited to these concerts.

### Second Baptist, Greenville, Votes To Build

Odell Leigh, pastor of the Second Baptist Church, Greenville, reports the church's vote to begin immediate construction of a new sanctuary and educational building.

Located on a new site, the building will be brick and stone. The 12,000 square feet building will provide space for 400 people in both sanctuary and educational space.

Of contemporary design, the building will be situated on a three-acre lot and will cost an estimated \$150,000, exclusive of land and fixtures.

Construction will take approximately one year.

### Green Acres Ordains Howard E. Byers

On Sunday evening, March 28, Howard E. Byers became the first man to be ordained to the gospel ministry by the Green Acres Baptist Church, Louisville.



Howard E. Byers

The ordination of Byers came at the request of the Short Creek Baptist Church, Falmouth, Kentucky, which has called him to be their pastor. The message was delivered by A. B. Colvin, superintendent of missions and evangelism, Kentucky Baptist Convention. There was special music given by the Byers family and Mrs. Byers also sang a solo. Steve Kasey, chairman of deacons, Green Acres Baptist Church, presented Byers with a Bible on behalf of the congregation.

The ordination council, composed of James Lewis, Al Sparkman, Ben Mitchell, Darrell Overstreet, Don Randolph, and Lewis Drummond, met March 12 and recommended that the Green Acres Baptist Church ordain Byers.

He is a graduate of Bob Jones University and has also studied one year at Southern Baptist Theological Seminary. Mr. and Mrs. Byers live at 5212 Monaco Lane, Louisville, and have three children: Gail, Billy, and Melonie.

### A Call To Prayer!

by Wayne Dehoney

We call Southern Baptists on Sunday, April 25, to a day of prayer for our pastors and laymen imprisoned in Cuba and for their loved ones in these days of anxiety.

On April 8, Cuban authorities arrested fifty-three Baptists including missionaries Dr. Herbert Caudill, David Fite, and forty pastors of Baptist churches. They were imprisoned and charged with subversion activities. Seven other pastors had been arrested in the weeks preceding April 8.

Southern Baptists have complete trust in the integrity and commitment of their missionaries, who have faithfully ministered to the spiritual needs and welfare of Cuban Baptists for many years.

Since the beginning of Christianity, when the church at Jerusalem prayed for an imprisoned Peter, Christians have



Herbert Caudill



David Fite

expressed their confidence in the power of prayer. Therefore, we ask Southern Baptists and other Christians in their church on Sunday, April 25, to pray for the release of our Baptist brothers imprisoned, for comfort to Mrs. Caudill, Mrs. Fite and other relatives of the prisoners, for the strength of our Christian brothers and sisters throughout Cuba in this time of crisis and for the softening of hearts of those in power in Cuba.

### Westport Road Revival This Week

Westport Road Baptist Church, Louisville, is holding a revival this week with J. D. Fullington, Jr., of Macon, Georgia, as evangelist.



J. D. Fullington

Fullington, the pastor of Pine Forest Baptist Church, is a graduate of Macon University and Southern Seminary. He has served churches in Kentucky, Alabama and Georgia. Mrs. Fullington, the former Betty Jean Doty of Macon, was formerly a secretary at the *Western Recorder*.

Bill Roper, minister of music at Lyndon Baptist Church, Lyndon, is leading the music. A native of Hopkinsville, Kentucky, Roper is a graduate of Austin Peay College, Clarksville, Tennessee.

Glenn A. Igleheart is pastor of this church in East Louisville.

### North Carolina Baptist Chorale Includes Negro

RALEIGH, N. C. (BP)—The North Carolina Baptist Chorale which is touring Europe for three weeks this spring is interracial for the first time.

A young Negro, Miss Louise Johnson of Mobile, Ala., is making the tour, pur-

pose of which is to "bear a Christian witness through music and to have fellowship with European Baptists and with Southern Baptist missions in Europe." according to the chorale's director, Joseph O. Stroud.

Stroud, of Raleigh, is church music secretary for the Baptist State Convention of North Carolina.

He said Miss Johnson, a student at Juilliard School of Music, New York City, was selected "because of her outstanding talent."

The North Carolina Baptist Woman's Missionary Union Convention took an offering for her which totaled over \$800, enabling Miss Johnson to meet expenses of her trip to Europe.

The North Carolina Baptist Chorale is a group of church musicians selected by Stroud. It is a non-profit organization sponsored by the department of church music of North Carolina Baptists.

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# KENTUCKY BAPTISTS AT WORK

## Baptist Student Union

### Kentuckian Selected For Foreign Missions

by J. Chester Durham

We are happy to announce that Mr. Carroll Adams, a student at Western State College, is one of the first young people to be selected for the Foreign



Carroll Adams

Mission Board's Missionary Journeyman Program. This summer Mr. Adams is going to Georgetown, British Guiana as a youth worker. He will serve a two-year term.

Mr. Adams has served as enlistment chairman on the Baptist Student Union council and is

a member of the Glendale Baptist Church in Bowling Green. He served as a student summer missionary in Wyoming in the summer of 1964.

Carroll Adams is the son of Mr. and Mrs. Hayon Adams, Cadiz, Kentucky.

The Missionary Journeyman Program is for Baptist young people under 27 years of age who want to apply their talents to meeting critical, spiritual, physical, and educational needs abroad. Basic qualifications include a required skill, a college degree, good physical health, spiritual maturity, Christian dedication . . . and a desire to serve people in need.

Transportation will be provided to the field and return. Missionary journey-men will receive a living allowance to cover food, clothing, housing and incidentals, plus a small stipend.

## Annuity Board

### More Applications For Retirement Plans

by A. W. Walker

During the month of March we received 24 new applications for participation in the Kentucky Southern Baptist Protection Plan—18 from pastors and six from staff members at Southern Baptist Theological Seminary. This makes a total of 88 new applications received since October 1, the beginning of our fiscal year. We congratulate these people on the wise step they have taken.

We now have approximately 900 churches and 1,050 pastors and ministers of education and/or music activity participating in Kentucky. Unfortunately, this still leaves a large number of UN-PROTECTED pastors who may face actual need in retirement.

We solicit the help of church leaders, pastors and other informed people in getting this important matter before every church for consideration. The Protection Plan not only offers protection for the pastor and his family by providing income to him in event of disability or old age and to his widow in event of his death, but it relieves the church of the responsibility they would feel in any of these situations. By participating regularly in the Protection Plan, the church can shift the responsibility to the Annuity Board, and the pastor and his family will have provision.

## Supplemental Plans

Many of our Kentucky churches are now paying dues into the *Age Security Plan* and/or the *Variable Annuity Fund* to provide additional retirement income above that which pastors have in the basic Southern Baptist Protection Plan. This latter plan covers only a maximum salary of \$4,000 per year. This is most commendable and will certainly be needed in the light of the ever-increasing economic needs of the times.

We will be happy to discuss any of our plans with you personally or to answer any requests concerning them.

## Brotherhood

### Greenup Association Brotherhood Plans Crusade

by Forrest Sawyer

March 20, the Greenup Associational Brotherhood met with the Cannonsburg Church.

Associational Brotherhood President John Arnold and his corps of associational Officers, including the advisory council composed of Bro. John Ivey, the superintendent of missions, and Ira Mc-Millen, Jr., have been concerned with meetings this year pointing toward the July 18-August 1 Greenup Association Crusade in which Dr. Leonard Sander-son will be the evangelist.

The meeting on the 20th featured Homer Bibb, Medley Thompson, Bob Osborne, Burgis Steward, and Dale Miller as they formed a panel in open discussion relative to "Building A Successful Brotherhood."

*The Role of the Father in the Christian Home*, Seminar book, was introduced by Mr. Arnold following the music by Gardner Daniel and the devotional given by A. W. Smith.

The Greenup Associational Royal Ambassador Track Meet was scheduled for Saturday, April 17, and was directed by the Associational Royal Ambassador Leader Dale Miller. This and other associations will have their meetings prior to the first Saturday in May when the State Royal Ambassador Track Meet will be held at Cedarmore.

Greenup Association is potentially one of the strongest groups of men anywhere in our state.

## Church Music

### Kentuckian Is Soloist At Glorieta and Ridgecrest

by Eugene F. Quinn

Kentuckian Jay W. Wilkey will be the tenor soloist for the oratorios that are to be presented at Ridgecrest and Glorieta Music Conferences this summer. A native of Leitchfield, Mr. Wilkey is assistant professor of Church Music at Southern Baptist Theological Seminary in Louisville.

Mr. Wilkey joins other able and well-known soloists in assisting the large oratorio choir at each conference in presenting *The Messiah* by Handel. The oratorios will be under the direction of Dr. Alfred M. Greenfield, director of New York University Glee Club and Associated Organizations, New York City. Dr. Greenfield is an eminent authority on *The Messiah* oratorio, having presented the first unabridged performance of *The Messiah* in America in 1947 at Carnegie Hall in New York.

The oratorios will be presented on the concluding nights of the respective conferences, at Ridgecrest on July 6 and at Glorieta on July 20.

## Festivals Continue To Inspire Hundreds

Festivals in Western and South Central regions, as well as Salem Associational Festival continue to inspire choirs and solo musicians to better musical service for Christ.

The complete report for Western Region, meeting in Owensboro and Henderson on March 26-27, totals a full attendance 760 musicians in 20 choirs. Solo events included 14 hymn players, 4 soloists and 15 song leaders.

These participating groups and individuals represented nine churches in four associations.

Salem Association's annual festival on March 21 at Buck Grove Baptist Church had a total attendance of 209 from 19 churches. A total of 10 choirs, 2 hymn players and 2 soloists contributed to the inspiring well planned program directed by Associational Music Director Katherine McQuary.

The complete report for South Central Region's festivals will be made in the near future.

## Sunday School

### Advanced Standard Sunday School

by Roy E. Boatwright

The Little Union Baptist Church in Nelson Association, under the leadership of Rev. John W. Farmer, pastor, and Mr. Leo Hardin, Sunday school superintendent, with all of their teachers and officers have reached the Advanced Standard.



John W. Farmer

This is not the first year such recognition has been awarded this wonderful church.

All Sunday school people realize that it is not easy to attain such recognition.

There are many Standard Sunday schools in Kentucky but only one Advanced Standard Sunday School at this time.

A Standard Sunday school means a better school. An Advanced Standard school indicates a greater amount of work in such areas as training, visitation and organization.

We wish to congratulate the Little Union Church on this attainment and would say to many other Sunday schools, "go and do thou likewise."

## Kentucky Baptist Foundation

### "A Wife Looks At Widowhood"

PART II

by James C. Austin

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

"How will I live the first few weeks until the estate is settled?"

First, it is hoped that there are assets that sooner or later can be drawn upon. The husband should have a suitable amount of life insurance payable in a lump sum to his widow. Though the bulk of his insurance may be made to her in installments, or set up in a Trust Fund for her benefit, some sum should be made payable to her promptly upon receipt of proof of his death. Perhaps the husband and wife will have a

"household checking account" in the joint names of husband and wife with the right of survivorship.

Faithful executors settle estates as promptly as possible and during the administration the estate's income can be available to meet the beneficiary's needs.

"Should my husband give his executor a list of his assets?"

Emphatically, yes! There should be no "treasure hunt" to identify and locate the assets of the deceased. The Executor must begin by making a precise detailed inventory of the estate assets. Cost and time can be saved if the estate owner will file complete inventories with his executor from time to time.

A very important part of a man's caring and providing for his family involves the preparation of a will. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

A Christian husband and wife will both prepare wills to provide for loved ones and for God's work.

Women facing the dread prospect of becoming widows are beset with questions. Perhaps we can answer some of them. Let us try. Please contact The Kentucky Baptist Foundation, Kentucky Baptist Building, Middletown, Kentucky.

## Stewardship

### How I Came To Tithe

by Mrs. Cecil Adams

Munfordville, Ky.

In my childhood we experienced poverty trying to save our farm during post-war days.

One Wednesday morning, in the 1920's, while walking a mile to school I sought the Lord earnestly to meet a very serious desire. On that day there was no lunch for me to take, nor money to buy anything at the small town. Being hungry when I left home, the thought of having no food for about 8½ more hours was almost more than I could endure. Believing that the Lord could do anything, I began to pray aloud. I asked that He provide some money for my lunch. I did not suggest how He should do it. Of course, I was willing to work. In pleading for help, I did ask specifically for a nickel. (That was the allowance we children received each Saturday.) Being only a child, I prayed something like this: "Lord, if you'll see that I get a nickel, I'll give you a penny for it . . . also, when I grow up, if you'll help me get a job, I'll always give you a tenth or more of my earnings."

That prayer was for real, and I knew He was listening. All of this happened the first half mile on the way to school. Almost immediately, I looked to the ground, and there lay a silver dime. I

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picked it up joyfully, but very carefully. It was as if it came from the very "hand" of the Lord. I held it up and cried aloud: "Thank you, Lord!" I looked at it closely, through my tears, to see if it were genuine American money.

Talking again with the Lord, I said, "This is a serious thing, and I have a problem you'll have to help me with. Please tell me exactly how much of this dime you want!" I also remember thinking, "You'll have to hurry, because I'm getting close to school, and I don't trust myself when I get to town." He did quickly impress me in no uncertain terms. . . "Give me a nickel," I thought, "That much?" Shame filled my heart!

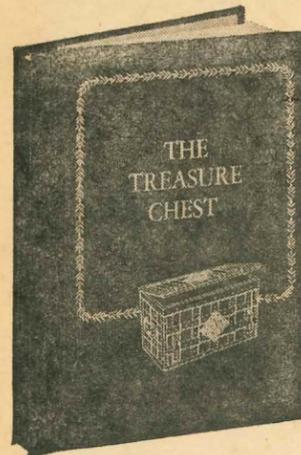
The Lord then gave me this message: "You asked for a nickel. You promised to give me one cent. That would have left you four cents. Now, you give me five cents and you'll have exactly what you asked for, and that to use for yourself. I'll always bless what's left over from the tithe . . . and, as for your future jobs, money, etc., just TRUST ME".

One of the hardest things I ever did was to save that "Lord's nickel" from Wednesday to Sunday. By his help, I was able to drop it in the offering plate Sunday morning.

The Lord has been wonderfully good to me through the years, and tithing has been as natural as life since that day.

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A pastor's letters to an imaginary friend who is trying to understand God's will in human suffering. Helpful reading on the nature of the Bible, the meaning of life, the loving care of God, and the meaning of prayer. (26b) \$1.95

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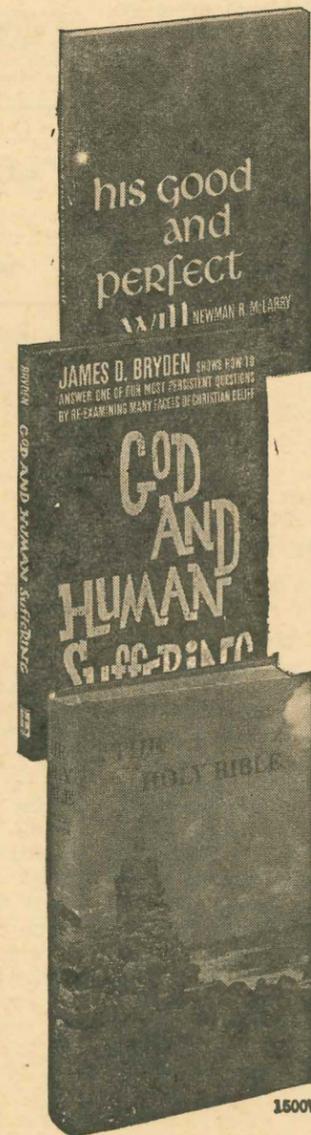
How do you pray? What preparation do you make? What do you pray for? Why do you pray? What happens when you pray? Thoughtful questions and answers on the place of prayer in the Christian's life. (26b) \$1.25

14 ¶ And as Moses lifted up the tent in the wilderness, even so the Son of man be lifted up:

Type sample 1500V

17 For God sent not his Son into the world to condemn the world; but the world through him might

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## DEAREST DEBBIE by Dale Evans Rogers

This book was written after a tragic bus accident on August 17, 1964, which claimed the life of Deborah Lee Rogers, adopted Korean daughter of Roy and Dale Evans Rogers. Written in the form of a letter from Mrs. Rogers to her "angel-child," it is a book you will want to read and pass along to others. (6r) \$1.95

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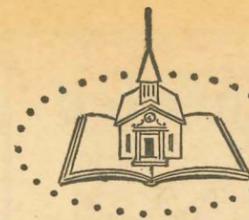
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## SUNDAY SCHOOL LESSON

By H. C. Chiles



## GOD DEMANDS OBEDIENCE

(This Lesson For Sunday, May 2, 1965)

### I Samuel 13:5-14

A new era began when Saul was chosen and installed as the first king of Israel. In the early part of his reign Saul displayed to a remarkable degree the characteristics of humility, initiative, and courage. Ere long Saul found himself torn between the pagan view that a king was superior to all others and therefore responsible to nobody, and the correct view that a king was under an inescapable obligation to be obedient to God. When Saul revealed his unwillingness to rule in compliance with the expressed purpose and will of God, it was obvious that the trouble was inevitable. Obedience to God is a prerequisite to victorious living on the part of any individual, and to the successful leadership of any nation. God certainly has a right to require and to expect obedience of His people in every generation.

### I. The Danger. I Samuel 13:5-7.

Saul's reign began auspiciously, and gave promise of being successful. Possessing a keen military instinct, at the end of the second year of his reign Saul proceeded to organize a standing army in the hope that he might use it to effect the deliverance of his people from the yoke of the Philistines. At the beginning he had three thousand men in his army. Two thousand of these men were with Saul in Michmash, and the others were with Jonathan in Gibeah. The presence of this army restrained the Philistines, who were far more numerous. In the meantime, Jonathan and his men made an unexpected attack on one of the Philistine garrisons and destroyed it. The news of this remarkable achievement reached the remaining Philistines, infuriating them, and kindling in their hearts the determination to retaliate in kind. Without any delay there was a general mobilization of the Philistines. Great numbers of them prepared for an attack of major proportions on the Israelites. Aware of their action and intention, Saul mustered his army to meet the expected attack. The Philistines mustered thirty thousand chariots, six thousand horsemen, and foot soldiers "as the sand which is on the sea shore in multitude." They were numerous, treacherous, skilful and powerful. Moreover, they were bent on avenging what Jonathan and his forces had done to their men at Gibeah.

The general mobilization of the Philistines threw the Israelites into consternation. The Philistines were so numerous and so well equipped that the Israelites were panic-stricken, and many of them fled into various places for safety. They were frightened so badly that many of them hid "themselves in caves, and in thickets, and in rocks, and in high places, and in pits." Distressed and fearing the loss of their lives, they fled into the inaccessible spots on the mountains where they would be the least exposed to the danger of being captured or killed. Many fled across the Jordan River into the rugged country, but some remained with Saul in Gilgal. The ones who remained did so, however, with trembling, due to the overwhelming number of the Philistines and their splendid equipment. Humanly speaking, it appeared to the Israelites that their own defeat was forthcoming and inevitable. Surely their danger and distress were meant to convince them of the error of their way, and to teach them to put their trust in God.

### II. The Disobedience. I Samuel 13:8-10.

Had Saul been a man of genuine faith and earnest prayer, and had he made the discovery and the doing of God's will his first consideration, desire and attempt, he would have passed through that terrible crisis triumphantly and gloriously, for God was able, ready, willing, and waiting to help.

Although Saul was king, Samuel was the man whom God sent to him with His commands as to what he should do. It was Samuel who had instructed Saul to wait at Gilgal for seven days, during which time he would receive the guidance and help of God, which would enable him to avoid taking the wrong course. Samuel promised to arrive there in seven days for the purpose of seeking God's favor by officiating at the offering of the customary sacrifice before their entrance upon the battle.

When Samuel failed to arrive as early as Saul expected, as the Israelites were deserting their king and scattering, and as a massive attack of the Philistines became imminent, Saul's patience was

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

exhausted. At last, in desperation Saul presumptuously assumed the function of priest, in direct disobedience to the command of God, and offered a burnt offering himself. God had ordained that only the priests should offer burnt offerings. Saul's act was an impetuous, daring, and presumptuous deed of self-will, for which there was no justification whatever. He knew that God had forbidden him to do that sort of thing. As is usually the case with those who disobey God, Saul sought to place the blame for his personal disobedience upon Samuel for his delay in coming. Seemingly Saul thought that a sacrifice offered by him, even though it was in disobedience to God, would count for more with Him than none at all. Regardless of how high a position one may hold in the life of any nation, he is under obligation to obey God. His failure to do so not only proves his lack of faith in God, but it also means that he thereby incurs the displeasure of God and that he will be deprived of the divine blessings.

### III. The Denunciation.

#### I Samuel 13:11-14.

It seems that Saul believed that God could be induced to bestow His favor on the condition that he slay an animal and offer it as a sacrifice, and that accounted for his rash act in usurping the task which belonged to Samuel.

Saul got into trouble when he did that which was contrary to the will of God, and which He had forbidden. Concerning his action Samuel said to him: "Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee." Saul's rash act of disobedience to God brought nothing but tragedy. His disobedience to God disqualified him to continue at the head of the nation. His heart was not right with God and his insubordination to His will caused God to announce through Samuel that Saul's kingdom would be forfeited and given to another. That was a high price for him to pay, but disobedience to God is always costly.

## Moving?

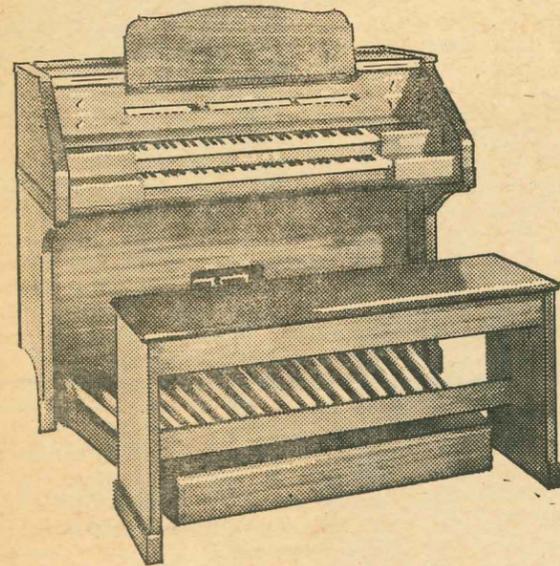
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## Number One Sin

(Continued from Page 3)

Forced upon me—can't refuse it,  
Didn't seek it, didn't choose it.  
I must suffer if I lose it,  
Give account if I abuse it;  
Just a tiny little minute  
But eternity is in it.

God will judge us for 1965. Thousands of teenagers will waste hours, weeks and months. They will never realize they will have to give account of their time.

How do we waste time?

Worthless friends: Hell is a fraternity of friends who dragged each other there. Such friends drain your spiritual life and drag you down to their level. Friends who like you when you have cash in your pocket.

Mr. Wilkerson tells of how he visited a New York gang: As the boys stood there congregated with girls, their arms around them with their marijuana and cheap wine, he asked the boy, "What kind of a girl are you finally going to marry." The boy looked around in disgust and said, "It won't be any of these."

If you are going to be a friend of God you must choose your friends carefully. There is nothing as brave, as wonderful, as true, as real, as a young person who is unafraid to stand for Christ.

Some teenagers make the plans of a nitwit:

They have the energy of a snail  
The ambition of a mule and  
The courage of a mouse.

They goof-off most of the time and never make definite plans for wise use of time.

The clock of life is wound but once  
And no man has the power  
To tell just when the hand will stop—

At late or early hour.  
Now is the only time you own!  
Live, love, toil with will;  
Place not faith in "Tomorrow" for  
The clock may then be still.

## Mississippi Building

(Continued from Page 7)

ing, but these will be removed to make way for the structure, he added.

About 165 guests and board members attended the surprise luncheon honoring Quarles on his anniversary.

W. Douglas Hudgins, pastor of the First Baptist Church of Jackson and chairman of the board's executive committee, made the presentation of the new car to Quarles, and T. R. McKibbens of Laurel, Miss., board president, presented a book of letters of appreciation from friends throughout the Southern Baptist Convention.

All funds used in purchase of the new automobile were given by friends of

the Mississippi Baptist leader, rather than gifts from churches.

Principal speaker for the appreciation luncheon was Robert L. Lee, executive secretary of the Louisiana Baptist Convention, who also brought a gift certificate from Louisiana friends.

## Ridgecrest Student Conference Set

NASHVILLE—"That They May Have Life" will be the theme of the 39th annual student conference June 10-16 at Ridgecrest (N. C.) Baptist Assembly. David K. Alexander, secretary of the Sunday School Board's student department, sponsor of the conference, said that the program will emphasize proclamation and witness on the college campus.

Assembly messages, related to the theme, will include "The Church for Our Time," "Morality and Christian Action," "The Gospel We Proclaim," and "Belief Is Commitment."

The general topic for the evening conferences will be "The Christian and the Arts." Discussion groups will deal with the value of art, music, literature, and drama as media for the communication of Christian truth.

Other series of group conferences will be "Confronting Moral Issues," "What and Where Is the Church?" "Occupation . . . Proclamation," "Confronting Differing Philosophies," "Enlistment and Involvement," and "Person-to-Person Witnessing."

The daily Bible study and worship period will be a consideration of "Christ's Concern for Persons."

Among the speakers and conference leaders will be Jack R. Noffsinger, pastor of Knollwood Baptist Church, Winston-Salem; Cecil E. Sherman, pastor, First Baptist Church, Asheville; John R. Killinger, Jr., academic dean and associate professor of Christianity and literature, Kentucky Southern College, Louisville; William M. Dyal, Jr., director of organization, Christian Life Commission, Nashville; and W. C. Wickramasinghe, president of the Baptist Union of Ceylon and chairman of the Youth Committee of the Baptist World Alliance.

## FMB Orients Folk Singers, Other Summer Missionaries

"If I had a song, I'd sing it . . . all over this land"—so goes a popular folk song. Four musically inclined Southern Baptist young people expect to sing that song, along with others, all over the land of Chile this summer, when they tour university centers in that country with a program of folk songs, gospel songs, hymns, and other selections.

The folk singers were among 77 students from 20 states who attended an orientation conference for summer missionaries at Southern Baptist Foreign

Mission Board headquarters in Richmond, Va., April 2-3. These young people, plus one more student who was kept from the conference by examinations, are being sent out by their state Baptist Student Unions, in cooperation with the Foreign Mission Board, to assist Southern Baptist missionaries in 22 countries during the summer.

During their two days of orientation, directed by Rev. Louis R. Cobbs, associate secretary in the Foreign Mission Board's department for missionary personnel, the summer workers were briefed on travel to the fields, situations they will face overseas (such as other religions, communism, race questions), how to stay healthy, recording their experiences in words and pictures, and reporting on these experiences after they return home.

Dr. Baker J. Cauthen, executive secretary of the Board, talked to them about interpersonal relationships—which conference personnel and students alike seemed to consider the crux of the summer mission program—and Dr. Jesse C. Fletcher, secretary for missionary personnel, spoke on the strategy of missions.

Other members of the Board's headquarters staff, including the four area secretaries, also shared their insights with the conferees. Question-and-answer sessions and group conferences gave the students opportunities to learn about the problems that concern them most.

One-third of this year's summer mission force has been assigned to Jamaica, where Baptists currently are emphasizing youth work. These 26 young men and women, representing Baptist students in 11 states, will team up with Jamaican Baptists (two Americans and two Jamaicans to a team) to conduct Vacation Bible schools.

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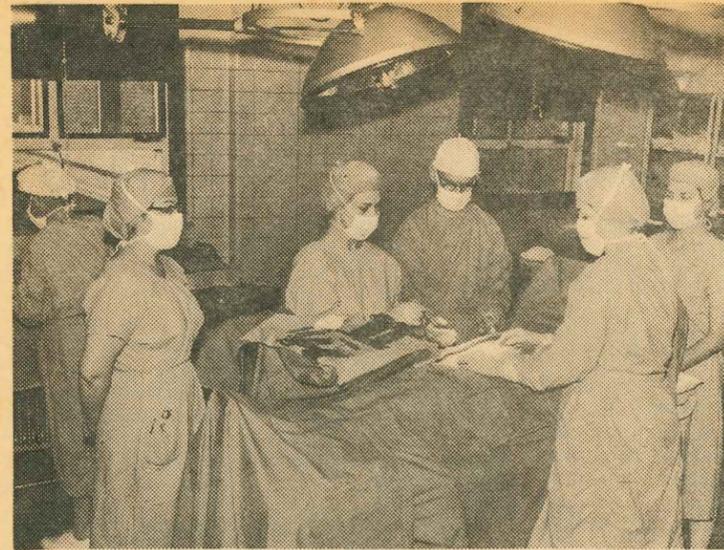
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## What If You Can't Read?

by Frances White

How can you know what you are talking about if you can't read?

This startling question was born in my mind when I read the theme for National Library Week, Church Library Emphasis, April 25-May 1—"Know What You're Talking About . . . Read."

I was reminded of Gary, a fine looking young man and the father of a handsome seven-year-old son. Gary has a good job with one of the few mills in North Carolina that will employ illiterates. His wife works at another mill at a larger salary because her abilities are greater.

Gary is proud of his lovely wife and does not resent her superior ability—literacy-wise.

The family lives in a brick house built by Gary. He's a smart young man, but he just can't read and write.

That is, he could not until recently. Now he is working very hard to learn more because his son is beginning to ask

*Mrs. John L. White (Frances) is the wife of the associational superintendent of missions, Gaston Baptist Association of North Carolina, Gastonia, and a teacher in the literacy program of the Gaston Associational Women's Missionary Union.*

questions about words and numbers.

It isn't easy for a father to tell his son that he doesn't know simple words, so Gary decided to do something about it. He went to a nearby city to seek help and was told the help is available at \$3.00 an hour. The tuition, in addition to the trips and time involved, was beyond his reach.

Then one day Gary heard an announcement about a free literacy class being taught in our association. It was hard for him to understand why anyone would take that much interest in his problem. It was explained to him that the teachers of the class are interested in people and their problems because they are Christians and seek to do what the Lord would have them do.

This is only one of several examples that I could give of the results of work in the seven literacy centers in Gaston Baptist Association of North Carolina. In these classes there are professions of faith, enlistment for Sunday school and church, and opportunities to strengthen home life. Opportunities for witnessing are unlimited. As many as 90 have been enrolled in these classes, which are presently ministering to about 60.

Low-level readers should not be forgotten when a church plans a library for all groups in the church. They may have



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a limited vocabulary, but their horizons are great. They need books that are not "primerized," and there are many from which to choose.

Heretofore, all these people have known is what someone else told them, and they have been exploited often. Now they are beginning to discover many things for themselves because they can READ.

I like the theme for National Library Week because it can be used with "my students"—"Know What You're Talking About . . . READ!"