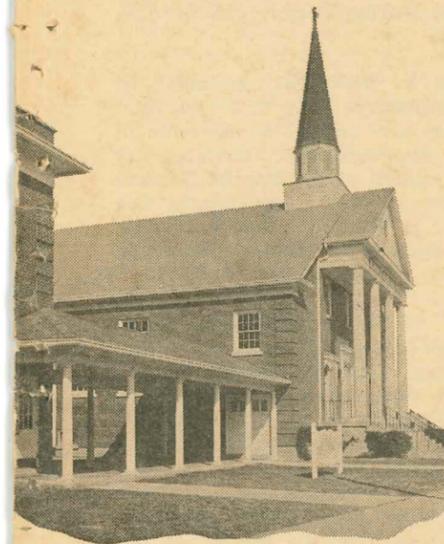




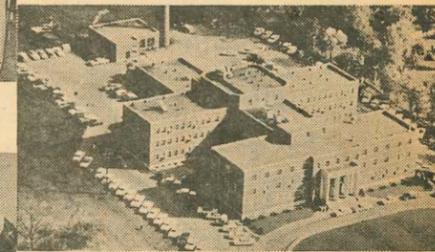
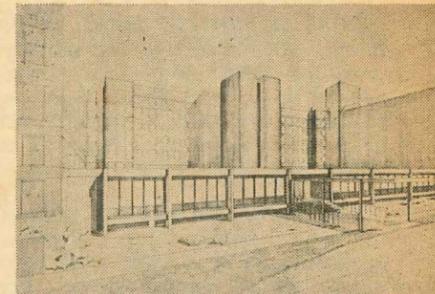
**WESTERN**

# RECORDER

APRIL 29, 1965



**SUNDAY SCHOOL  
OFFERING  
FOR  
HOSPITAL  
CHARITY  
MOTHER'S DAY**



KENTUCKY BAPTIST HOSPITAL •  
Louisville

CENTRAL BAPTIST HOSPITAL •  
Lexington

WESTERN BAPTIST HOSPITAL  
Paducah



## GLEANINGS FROM THE FIELD

**EDWIN F. PERRY**, pastor of the Broadway Baptist Church, Louisville, started a series of sermons on Easter Sunday entitled "The Dynamic of the Resurrection in Our Lives."

**FIRST BAPTIST**, Williamsburg, is in revival this week with Dr. W. Marshall Craig as evangelist. Robert L. Palmer is pastor of this church.

**ROSS H. ROUTH**, brother of Porter Routh, SBC executive secretary-treasurer, has been promoted to brigadier general in the U. S. Army. Stationed in Oklahoma City as U. S. property officer, he is a member of First Baptist Church there.

**RAYMOND LAWRENCE**, pastor of the Central Baptist Church, Corbin, was evangelist for a revival April 11-17 at the Crestwood Baptist Church, Frankfort. Henry M. Downing is pastor.

**PASTOR AND MRS.** August C. Peters of the Carlisle (Ky.) Baptist Church announce the arrival of their third child and second son, Carl Melvin Peters, II. Mrs. Peters is the former Betty Sue Massengill of Middlesboro, Ky.

**TED B. BOLAND**, pastor of the First Baptist Church, Leitchfield, has resigned to accept the call of a church in McRae, Georgia. He will move about the last of April.

**THE SBC HOME MISSION** Board has elected an Atlanta pastor, Paul R. Aiken, to direct the work with the National (Negro) Baptists in the state of Texas. Cooperating in the appointment is the Baptist General Convention of Texas' state missions commission, which had earlier endorsed Aiken's qualifications for the position.

**WILLIAM LLOYD HOOPER** has been named dean of the school of church music at New Orleans Baptist Theological Seminary. The 34-year-old professor has served as acting dean of the school since last September.

**BAYLOR UNIVERSITY**, Waco, Texas, will introduce next fall a master's degree program in study of separation of church and state. The new graduate program will be administered by the J. M. Dawson Studies in Church and State, an endowed research program which embraces the departments of history, political science and religion.

**JAMES COLDIRON**, former pastor of the First Baptist Church, Cold Spring, Kentucky, and most recently pastor of the Compton Heights Baptist Church, St. Louis, Mo., has been named area missionary for the greater Toledo, Ohio, area. This is a joint work between the Home Mission Board of the SBC and the State Convention of Baptists in Ohio. He is a graduate of Georgetown College and Southern Seminary.

**TEN COLLEGE** seniors who will enter Southern Baptist Theological Seminary here this fall have been named Luther Rice and Adoniram Judson Scholars by the seminary. Each will receive a stipend of \$1,000 for first-year seminary studies. Rice Awards go to students who expect to minister in the States and Judson Scholars are chosen from those who expect to become foreign missionaries.

**R. J. ROBINSON**, pastor of the First Baptist Church, Augusta, Georgia, is in revival this week at the First Baptist Church, Madisonville, Ky. Harold J. Purdy is pastor.

**ROBERT NATHAN**, third child of Norman and Martha Lytle, Southern Baptist missionaries to Israel, was born February 20 in Nazareth. Mrs. Lytle is the former Martha Yocum of Louisville, Kentucky.

**ABNER V. McCALL**, president of Baylor University, said that education is the long-term answer to the problem of racial discrimination. McCall, who is also president of the Baptist General Convention of Texas, spoke on "The New Look in Race Relationships" at a Baylor lecture series on the campus in Waco, Tex.

**JERRY SHAW** of Beaumont, Texas, has accepted the position of consultant in the Sunday School Board's church recreation department. He began his work in Nashville April 15 after serving as minister of activities at First Baptist Church, Beaumont.

**A BAPTIST HERITAGE PICTURE SET** will be available for adults and intermediates to use with Training Union units of study on Baptist heritage in July. They should be ordered with the literature for the third quarter.

**SPRINGDALE BAPTIST** Church, Lexington, is in revival this week with Copley Ragland as evangelist. Eddie Hanks is leading the singing and J. C. Offutt is the pastor. The church is located at the intersection of Highbee Mill and Clay Mill Roads.

**ROBERT A. WILLIAMS**, who has one master's degree in social work and another in religious education, has been employed by the Southern Baptist General Convention of California here to direct its revised child care ministry. At the 1964 state convention session, California Southern Baptists voted to switch their child care ministry to a program of child placement in foster homes and to a counseling service.

**TEXAS CHRISTIAN UNIVERSITY**, Fort Worth, will award an honorary doctor of laws degree to Southwestern Seminary President Robert Naylor in June.

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

Vol. 139 No. 17

**WESTERN RECORDER**  
Kentucky Baptist Building  
Middletown, Ky. 40043

Owned and Published by the  
**KENTUCKY BAPTIST CONVENTION**

C. R. Daley ..... Editor  
R. G. Puckett ..... Asst. Editor  
Robert L. Pogue ..... Bus. Manager

Board of Directors: J. Bill Jones, chairman, Harold Wainscott, vice-chairman; Clarence R. Lasseter, secretary; Norman Allen; Earl Hohman; C. Carman Sharp; Winn T. Barr; Dan C. Moore; Jack D. Sanford; W. Lloyd Birch; John A. Wood; Elvin L. Clark.

Harold G. Sanders, executive secretary-treasurer, Executive Board of the Kentucky Baptist Convention.

Second-class postage paid at Middletown, Kentucky.

Cost of making cuts must be borne by those sending pictures for publication. When making change of address, please send a recent label from your paper and the new address.

**SUBSCRIPTION RATES** — Individual subscriptions, \$2.50 plus 3% Kentucky Sales Tax, total \$2.58. Foreign, \$2.75. Church rate, \$1.50 per year. All subscriptions except Church Accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 3% Kentucky Sales Tax.

### WORLD MISSIONS:

## FMB Appropriates \$20,000 For Chile Relief

The Southern Baptist Foreign Mission Board, meeting in Richmond, Va., April 8, appointed 15 missionaries, reappointed two others, appropriated \$20,000 for earthquake relief in Chile, learned that \$10,869,896.76 has been received thus far from the 1964 Lottie Moon Christmas Offering for foreign missions, and heard reports of major evangelistic campaigns in Thailand, Malaysia, Brazil, and Mexico.

The new missionaries, their native states, and fields of service are W. Mack Burriss and Carolyn Thrasher Burriss, both of South Carolina, for Malaysia; W. Arthur Compere and Doris Meek Compere, Mississippi, for Nigeria; A. Jack Green and Gypsy Williams Green, Louisiana, for Brazil; S. Dennis Hale, Georgia, and Judith Greene Hale, Tennessee, for Spain.

Also, Wheeler Kidd and Marie Lansdell Kidd, Alabama, for Malaysia; Harold W. Lewis, Ohio, and Martha Teague Lewis, South Carolina, for Trinidad; Raymond V. Lindholm and Lauralee Horner Lindholm, California, for Nigeria; and Clara Williams, Tennessee, for Brazil.

Rev. and Mrs. Sidney R. Flewelling, formerly missionaries to Ghana, were re-appointed for service in Nigeria. Mr. Flewelling is a medical technologist.

The Southern Baptist overseas mission staff now totals 1,931 (including 43 missionary associates).

Dr. Baker J. Cauthen, executive secretary for the Foreign Mission Board, reporting on the Lottie Moon funds, predicted that before books close on the 1964 offering May 1 the amount received will greatly exceed last year's offering. "This money will mean resources for work being done throughout the world by missionaries in evangelism and church development, Christian education, medical work, literature production, and theological seminaries," he said.

Dr. Cauthen, Dr. Winston Crawley, the Board's secretary for the Orient, and Rev. Joseph B. Underwood, consultant in evangelism and church development, expect to participate in the evangelistic campaign in Thailand (April 11-24) and the one in Malaysia (April 25-May 9). While in the Orient Dr. Cauthen and Dr. Crawley plan to visit Vietnam and Indonesia. Dr. Cauthen called for special prayer for missionaries who are continuing their work with "poise, calm, and commitment" in Vietnam.

### Prayer Asked for Campaigns in Thailand and Malaysia

Giving further information on the Thailand and Malaysia campaigns, Dr. Crawley said that the meetings in the two countries will be conducted in at

least eight languages and led by preachers from at least half a dozen countries. Guest personnel include Baptist musicians and laymen from the States and a leading Baptist pastor from Nigeria.

These mass evangelistic efforts represent "a tremendous undertaking" for the 3,300 Baptists of Thailand and Malaysia, Dr. Crawley pointed out. There are 69 Baptist churches and chapels in these countries, where Southern Baptist mission work began 15 years ago.

Dr. Crawley outlined some of the extensive preparation that has been made, by both missionaries and nationals, since the campaigns were first proposed two years ago (Mr. Underwood had a prominent part in the planning). "We now

### THE GREAT SOCIETY:

## Average Baptist Pastor Below Salary Minimum

by **D. M. Aldridge**  
President, Clear Creek School

The "Great Society" so widely discussed today embodies many interesting proposals. For example, it is advocated that every family have a minimum income of \$3,000.00 per year. It is assumed that families with less than a \$3,000.00 income live on the razor edge of poverty.

When the \$3,000.00 figure was suggested, I immediately thought of many Baptist pastors of Kentucky whose income is less than that amount. A study of the latest (1963) Annual of the Kentucky Baptist Convention reveals some interesting facts about pastors' salaries. It indicates that there are 2,193 Baptist churches in Kentucky. Of that number, 59.3% of all pastors received \$3,000.00 or less for their ministerial services. In other words, the majority of the pastors receive an income that is below the poverty level as determined by the United States Government.

For comparative purposes the figures are as follows:

- 222 (10.1%) pastors received \$2,001 to \$3,000 per year
- 463 (21.1%) pastors received from \$1,001 to \$2,000 per year
- 617 (28.1%) pastors received less than \$1,000 per year

In fact, 128 (5.8%) pastors received nothing at all for their pastoral services. Almost half (49.2%) of all Kentucky pastors received \$1,000 less per year than the poverty level set by the "Great Society". Furthermore only 891 pastors (40.7%) received more than \$3,000.

The reasons for such low salaries are many. However, some are quite evident. Many pastors have failed to teach properly the Biblical doctrine of financial stewardship—tithes and offerings. If the

come to the time when the most important preparation of all must come into play," he continued. "The outpouring of spiritual power awaits the earnest prayers of God's people. That is why we extend to Southern Baptists an urgent plea for continuing fervent intercession for Thailand and Malaysia during the weeks immediately ahead."

Dr. Frank Means, the Board's secretary for Latin America, reported on the evangelistic campaigns underway in Brazil (March through June) and in northern Mexico (April 4-11). "Initial reports from the nationwide crusade in Brazil are very thrilling," he said. "If the pace can be maintained through the rest of the campaign, the results are apt to be phenomenal."

He explained that the evangelistic campaign in northern Mexico is the second half of a nationwide effort which  
**(Continued on Page 15)**

congregations do not adequately understand this doctrine, they will not respond with their contributions. At the same time, many church members have refused to acknowledge the Lordship of Christ.

Too many Kentucky Baptist churches are small in membership. Evidently little is being done to lead such churches to consolidate their efforts with nearby churches. This is especially evident in the rural and mountain areas of the state.

In a number of cases the pastors are paying for the "new church building." The church members express a willingness to pay their pastors a more adequate salary—when the building indebtedness has been paid. Younger pastors with families find this condition especially irritating. It is tragic indeed when churches force their pastors to ignore the scriptural commandment which states, "they which preach the gospel should live of the gospel." I Cor. 9:14.

In the final analysis the blame must be charged to the account of the pastors for their weak leadership. Many have done an adequate job of teaching but many have not because they themselves lack adequate training. Baptist ministers must be trained for leadership in both the small and large churches of the denomination. This calls for long range pastoral leadership training in our Baptist schools followed by a more adequate "in-service" training program for ministers. These areas of Baptist life need to receive careful study.

The "Great Society" ideal is performing a real service to Baptist churches. It is proving what most of us have known for a long time, namely, that Kentucky Baptist pastors "are not preaching for money."



### If Baptists Speak In Tongues

Southern Baptists engaged in recent years in sharp discussion over such matters as theological education, desegregation, and relations with other religious bodies, may be headed for some conflict over another matter. This is the tongue movement which is becoming one of the most widely discussed phenomena on the American religious scene.

A few years ago almost no one would have dreamed that speaking in tongues would ever be found anywhere outside the Pentecostal groups. Then it happened. To the amazement of everyone the experience of tongues appeared, of all places, in such groups as the Episcopalians, Lutherans, and Presbyterians.

An Episcopal rector in Van Nuys, California, was one of the first publicized cases. He threw his congregation and his church superiors into an uproar when he had the experience and led others of his flock to share it. He was demoted by his bishop to an insignificant assignment in the Northwest. Since then very respectable churchmen from several areas of the country have reported their own experience of speaking in tongues.

So far the modern tongue movement has not been widely reported among Southern Baptists. One notable Baptist case is a New Mexico pastor, a graduate of Southern Seminary, who reluctantly told his congregation of his and his wife's tongue speaking experience after the people noticed an increased effectiveness in his preaching.

The congregation divided over the matter and even neighboring pastors and denominational officials became involved. The pastor eventually resigned to prevent further division in the church.

The tongues movement may not invade many Baptist congregations but there are some who are predicting it will. The question is how to deal with it if and when it occurs in a number of churches.

Calmness and common sense instead of excitement and divisive reactions should be our approach. The tongues movement is not new. It broke out in the Corinthian church in the first century and threatened the unity of this New Testament congregation. The Apostle Paul's counsel to the Corinthians in the first century should be followed by Baptists in the twentieth century.

According to Paul there was a place for tongues. The chief value was to the individual in his personal prayers and praises of God. Who could object today to such a use of speaking in tongues? The experience

apparently produces indescribable joy and happiness and we could well use something to give more joy to our oft' joyless religion today.

The gift of tongues which was so highly regarded by some Corinthians was placed by Paul at the bottom of the list of God's gifts. This should be a warning to any Baptist who might tend to be proud or puffed up because of having the experience. Paul also warned of the disorder resulting from tongues speaking in public services and this should be sufficient to guide Baptist congregations as to the use of tongues speaking in worship services.

Every Christian has his own gifts from God and these are different, Paul told the Corinthians. Therefore it would be wrong to expect everyone to have the tongues speaking experience. An understanding of this should prevent those having experience expecting or urging everyone else to have it.

Why fight it? If tongues break out among Baptists, maybe the Lord is trying to say something to us. It could be a judgement upon the coldness, sterility and deadness of too many of our services. Who would try to prescribe how the Lord moves among His disciples in any age? If our order and form ever become so rigid as to rule out invasions of God in whatever form they take, heaven help us!

The advice of Gamaliel to the Jews who were threatening to kill Peter and other apostles for preaching should be our attitude toward the reappearance of tongues, "For if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:38-39)

In the meantime, we can find more use for the tongues we already have and understand to praise and worship our Lord.

### "... A Good Man . . . Full of Faith . . ."

by The Assistant Editor

Editor C. R. Daley has graciously granted me this space to pay tribute to a man whose name otherwise would never be recorded in Kentucky Baptist history.

Known to God but unknown to most men, L. L. Gumm was born August 11, 1883 and slipped silently away in his sleep April 14, 1965. The heart that had loved so much and been so big, finally failed.

While in his late teens, he helped his father and others build the first wooden building for the Summersville Baptist Church, Green County, Ky. He professed faith in Christ and became the first person to join the church after the charter members. He

served as treasurer of the church in difficult years, and as a deacon, later served the church in its greatest expansion. He was known for his faithfulness to be present "every time the church doors were opened."

He laid his hands on my head when I was ordained to the ministry but long before that he had laid his hands on my life and my heart. He was my grandfather.

He was a modest man, retiring from the recognition that most men seek. He was not a man of many words, finding it difficult to lead in prayer in public until his later years. The pastors that served him through the years always knew he loved them and there was a warm bed and good meal at "Brother Lote's".

He did not leave a vast estate of houses and lands but he left a legacy of faith that influenced four generations in his family along with friends and neighbors. He demonstrated daily that faith in Jesus Christ can produce a quality life, but he would be the last to call himself a dedicated man.

He was a patient man, reluctant to reveal any burden he bore and only in the last days was it fully revealed how many and how heavy these burdens were. He had that rare quality of being able to love and help people and his church without demanding control.

Along with others, I often thought of him as a Barnabas, "The son of consolation." He lacked the prominence of a Paul, the prestige of a Peter at Pentecost and even the recognition of a John, the beloved disciple. But "he was a good man . . . full of faith . . . and much people was added to the Lord."

This writer realizes that many of those who read these words could name someone in his family or circle of friends like L. L. Gumm. These words are written with the conviction that he is representative of that vast throng of God's men whom the world never knows by name but whose influence and contribution to Kingdom causes would make us the poorer if we had been deprived of them.

There are the precious memories that will inspire us who remain and there is the expectancy of a grand reunion someday. There is also the admission that "it was easier to live when he was with us."

### A Neglected Opportunity

Medical care for everyone, those able to pay and those unable to pay, is much in the news today. Medical care for the aged through Social Security seems to be a certainty soon and certain medical services are already provided by the state and national governments to many economically depressed.

This trend toward looking to the government for more and more humanitarian services is disturbing to some of us. While it is altogether proper to see that healing services are available to all regardless of ability to pay, there is serious doubt if this responsibility belongs to the state.

Rightfully it belongs to those of us who have been taught we are our brother's keeper and that the essence of true religion is love and concern for our fellowmen as well as for God. Through history the churches have been the fountain head of mercy, compassion and all kinds of benevolence.

The fact that much of this is now being turned over to the state is a sad reflection upon God's people. What we have not voluntarily done we will be doing by legislation.

An illustration may be our failure as Kentucky Baptists to use our fine hospitals for more healing ministries for those unable to pay. The physical and spiritual healing rendered by our three Kentucky Baptist hospitals is the finest that can be found. The trouble is that most of it goes only to those able to pay.

Our annual Mother's Day offerings for charity work in our hospitals have been pitifully low. This is a little difficult to understand. We have done well in recent years in meeting and surpassing our Cooperative Program goals. We have also given about a quarter of a million dollars for our child care work each year and special mission offerings have been good. For charity hospital work we have scarcely exceeded \$30,000.

Once again we have the privilege of giving expression to our concern for this ministry. In the ministry of Jesus physical healing was often associated with spiritual healing. As his disciples we can follow his example in participating in this year's Mother's Day offering for charity hospital work.

## BAPTIST FORUM



### "On The Air"

Dear Editor:

On the basis of some experience in radio and television there are some suggestions I would like to make concerning the church's use of the air waves for presenting the gospel. For one thing, the churches must urge television and

radio officials to "clean up" their programming. The audience must become nauseated, surely, at the infantile programming that is fed into the living room of the average American. See the forty-year-old adult in his easy chair, watching television. He has a fifteen-year-old mind. If he keeps watching the

present diet, he will become a forty-year-old adult with a ten-year-old mind! The churches can do much toward restoring decency and good taste to programs, and can advocate a positive injection of sound Christian principles into their plots, especially into the plots of the long-running soap operas.

Churches can encourage young people to consider seriously the possibility of making the communication arts, such as radio and television, a Christian vocation. In the studios and backstage, Christian technicians and actors can communicate the gospel.

Ministers can do much by way of the  
(Continued on Page 12)

## Most SBC Schools Sign Civil Rights Compliance

by the Baptist Press

More than 70 per cent of junior and senior colleges related to the Southern Baptist Convention have agreed to comply with the federal Civil Rights Act of 1964.

A survey by Baptist Press, news service of the SBC, found that 38 colleges will comply with the act. Six colleges said they will decline to comply with the act.

The four Baptist colleges in Virginia, on church-state grounds, have refused to accept loans from federal sources, either for the college itself or for students, and indicated the question of compliance did not affect them.

Compliance is necessary for the colleges to continue to receive funds from the government through Housing and Home Finance Agency construction loans or for student loans through the National Defense Education Act.

Two colleges told Baptist Press they have not reached a decision on whether to sign compliance with the Civil Rights Act. Another said a decision had been reached but did not disclose what it was.

One college which could not comply because of a charter limiting enrolment to white students only was planning to ask permission of the state Baptist convention to change the charter limitation.

A "no comment" was received from another institution. In all, Baptist Press

contacted each of the 52 junior and senior colleges covering the nation from Richmond, Va., to Riverside, Calif.

All four of Kentucky Baptists' colleges have signed.

Baptist Press's contacts were made first with the presidents of the colleges, who in some cases asked other administrative officers to provide information.

Colleges which sign compliance have already admitted qualified students without regard to race or are willing ultimately to pursue a policy which does not restrict student admission on a racial basis.

The United States Department of Health, Education and Welfare is the government agency involved in the federal loans to colleges and college students.

The department does not keep records on refusals to sign an assurance of compliance with the Civil Rights Act. There is no form to sign for refusal.

There is a form for compliance. If the school takes no action on signing, the school is considered by the department to have taken no action. However, no money would be loaned unless the school signed the compliance with the Civil Rights Act.

If a college which at first failed to sign compliance later decided to comply to get a federal loan, it could sign the compliance agreement at that time.

The document a college signs for assurance of compliance includes this wording:

"... in accordance with title VI of the (Civil Rights) Act and the Regulation, no person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be otherwise subjected to discrimination under any program or activity for which the Applicant (the college) receives Federal financial assistance from the department; and hereby gives assurance that it will immediately take any measure necessary to effectuate this agreement." (BP)

## Americans United Announces Court Test On New Education-Aid Bill

WASHINGTON, D.C. (POAU) — A court test on the constitutionality of the church-state provisions of the Federal Aid to Education bill just signed into law by President Johnson will be initiated by Protestants and Other Americans United for Separation of Church and State, it was announced here today.

The announcement was made at a gathering of the organization's regional leaders from across the nation.

"It is a pity that Congress in rejecting an amendment for judicial review has made a court test more difficult," said Glenn L. Archer, executive director for Americans United. "Nevertheless, a way must be found and will be found to bring these church-state issues to adjudication."

He continued, "The American people deserve a judicial review of certain provisions of this law which would appear to undermine church-state separation in the United States. They are going to get it."

Mr. Archer's statement also raised questions about certain procedures under the Economic Opportunity Act.

"It does appear that here, too, church institutions have been receiving Federal support for their pre-school programs," he declared.

## Alumnus Admits Wrong Act 40 Years Ago

DELAND, Fla. (BP)—A guilty conscience since the 1920's has been relieved.

A former Stetson University student wrote a letter to J. Ollie Edmunds, the Baptist University's president. The writer, not publicly identified, admitted falsifying figures in a Quantative Analysis experiment more than 40 years ago.

The writer explained that during his college days he had falsified the figures

in one experiment in Quantative Analysis when he could not get the experiment to come out within the required range. He said at the time he had excused himself by supposing the chemicals and the laboratory at Stetson were old, and could not give correct results.

However, his conscience had never quite accepted this as the real excuse for his having given the incorrect information.

Upon receiving the letter, President Edmunds checked the registrar's office and found that the former student had made almost straight "A's". "Under our present system of grading, he would now be graduated with highest honors," Edmunds said. "I can't imagine a grade change in one course that would affect that standing to any appreciable extent."

"Your University is proud of you and of your contribution, and does not want you to worry any more about this matter," Edmunds wrote in admiration of the former student's action.

## 'Go Ahead' Given West Virginia Convention

CHARLESTON, W. Va. (BP) — The Southern Baptist West Virginia missions committee recently studied possibilities for a state convention by 1966 and gave themselves a "go ahead" sign.

Meeting with the committee were representatives of four neighboring state conventions, the Sunday School Board and Home Mission Board, agencies of the Southern Baptist Convention.

According to John I. Snedden of Charleston, superintendent of missions for West Virginia, the committee studied requirements which new conventions must meet in order to receive financial assistance from SBC agencies.

The yardsticks for aid, made by the home mission agency in cooperation with other agencies, include membership, mission giving, a regional organization and an established operating fund.

Snedden said only in membership did they find any difficulty, and he expects this to be overcome. States are asked to have 70 churches with 10,000 members or 50 churches and 12,500 members.

West Virginia is expected to have 50 churches, but membership may be less than the 12,500.

There are now 53 churches with a total of 13,500 members, but only 42 churches have committed themselves to participate in the new convention.

Churches are now affiliated with existing state conventions in Kentucky, Maryland, Virginia and Ohio.

The missions committee plans to go ahead with the regional fellowship meeting at Burke Memorial Baptist Church in Princeton, W. Va., October 1-2.

West Virginia churches of the denomination plan to constitute their own con-

vention in the fall of 1966, and begin operating on January 1, 1967.

The fellowship will consider a budget for 1967 in excess of \$100,000, plus a proposed constitution.

The budget provides for three staff positions—an executive secretary who will also be evangelism secretary, a religious education director who will also be the state paper editor, and a missions and stewardship secretary.

West Virginia reports a population of nearly two million, of which a million and a quarter are unchurched. There are also 730 American Baptist Convention churches in the state with a membership of 126,000.

## Brotherhood Program Statement Proposed

NASHVILLE (BP)—A proposed program statement for the Southern Baptist Convention Brotherhood Commission will be put before the 1965 SBC session at Dallas for adoption.

The proposed program statement, however, requires final action at the pre-Convention meeting of the SBC Executive Committee. The Executive Committee will then present the statement for adoption by the messengers, Albert McClellan, Nashville, program planning secretary for the Executive Committee, said.

The statement for the Brotherhood Commission is one of two agency statements scheduled to be voted on in Dallas. The other is for the Baptist Sunday School Board.

According to the program statement as proposed, the Brotherhood Commission, from its office in Memphis, will engage in three programs for the Southern Baptist Convention:

1. A program of Brotherhood promotion.
2. A program of Royal Ambassador promotion.
3. A program of supporting services for Brotherhood and Royal Ambassador promotion.

The first program, Brotherhood promotion, relates to the activities of men in Southern Baptist churches. The Brotherhood is a means of offering them "missionary education and missions promotion" and of pointing out their responsibility "to organize and lead Royal Ambassadors."

Royal Ambassador work is "a means of missionary education and missions promotion for all boys."

Supporting services for these two groups includes securing articles for publication, publishing magazines and other literature, providing aids for planning programs and distributing the materials the commission produces.

In its promotion of Brotherhood and Royal Ambassador groups in churches,



THIS FOLK-SINGING quartet is composed of Jon Breshears, Bill Kesner, and Mattie Stephens, sponsored by the BSU of Florida. They will work with a missionary who serves in the Baptist student program for Chile. He hopes their musical selections—in Spanish and English—will attract people who do not usually frequent Baptist churches. Their drawing card is expected to be the folk songs, which, says the missionary, "go over big" in Chile.

the commission works with the individual churches, district associations of churches and state Baptist conventions, the statement says.

In getting the emphasis on missions, the commission works "directly with representatives of the (SBC) Home and Foreign Mission Boards and with state and associational leaders," according to the proposed statement. The commission also works "closely with other Southern Baptist Convention agencies, and serves their programs when requested as a means of channeling information and emphases to churches."

Its study and research revolves around missions and the participation of men and boys in missions. As an example, the proposed statement says it "studies ways and means to present to Baptist men, young men, and boys the Convention's challenge in meeting its mission opportunities."

Program development includes curriculum containing not only articles on missionary subjects, but also aids for camping, sports, games, and other recreation helpful in missionary education.

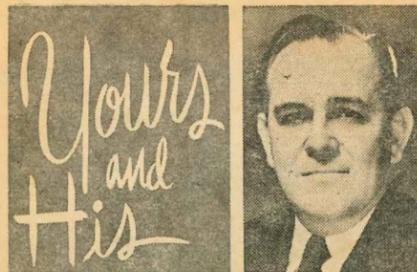
Its field services reach out to state Baptist Brotherhood departments, to district associations of churches and to individual churches.

The Brotherhood Commission's proposed objective is "to support the

(Continued on Page 15)



GRAHAM EVANGELISM CHAIR—Principals figuring in the establishment of the Billy Graham Chair of Evangelism at Southern Baptist Theological Seminary, Louisville, conduct a press conference. At center, answering newsman's question, is Evangelist Billy Graham; at left is Duke K. McCall, seminary president, and at right is Kenneth L. Chafin, Fort Worth, who was named to fill the new chair of evangelism, effective June 1. (BP Photo)



**Cooperative Program Gifts**

For the first six months of the convention year, September 1, 1964 through February 25, 1965, we find a great number of churches and associations are doing world mission work by making contributions through the Cooperative Program. As far as we know, there is no way for a person to participate in the world-wide work of Baptists apart from a gift through the Cooperative Program.

Congratulations to the following Associations which have reported 100% of their churches have made some gift during this first six months period: Bethel, Breckenridge, Mercer, Sulphur Fork, Taylor County, and Twin Lakes.

Congratulations also to those Associations which lack only one church being 100% in giving thus far: Franklin, Henry County, Logan County, North Bend, Red River, Salem, Simpson, Ten Mile, and Whites Run.

Also, we are proud that the following Associations lack only two churches of being 100% for the first six months: Campbell County, Fulton, Green Valley, Nelson, and South District.

**Every Church Missionary**

Surely every Baptist church in Kentucky loves the Lord and wants to do His work in the world. Jesus plainly told us, "Go ye into all the world and make disciples of all nations." People who take Jesus Christ seriously are Christians. People who take Him seriously want to do His will. People who want to do His will must find a way. Certainly Southern Baptists have found a way. We call it the Cooperative Program. It simply means all Baptists may work together to carry on a great world-wide missionary, evangelistic, educational and benevolent ministry. We do it through duly elected boards and agencies. The Kentucky Baptist Convention is the clearing house for Baptist churches in our state. You send your gifts to my office, marked for the Cooperative Program.

We sincerely trust God will put it upon the hearts of the nearly 500 churches in our state last year who did not give through the Cooperative Program. We know they gave some for missions here and there, for particular things, but this many of them (many of them were weak churches) did not contribute anything to the total Baptist mission work, that is through the Co-

**Kentucky Baptists**

operative Program. Won't you talk to the churches in your association, or to your own church, who did not give in this manner and help them to have a part in carrying out the Great Commission this year?

Our goal for the year is \$3,000,000 for our 2,200 Kentucky Baptist churches. When we reach this goal, we have a second goal of \$100,000, called the Capital Funds Phase. This will go to mission work in our state, particularly to the development of our Kentucky Baptist Assembly known as Cedarmore. Furthermore, it will help to pay any of the debt on our Boone Lodge, if the income from the Lodge is not sufficient to retire the debt. We hope we will have such a wonderful response to the Cooperative Program this year that we will not only raise our goal of three million, but pass the second goal of one hundred thousand dollars, so that we may have a great, unifying, educational center at Cedarmore for all of our Kentucky Baptist people.

Yours and His,

*Harold G. Sanders*

**Seminary Graduate Student And Professor To Lead At Summer Youth Conference**

NASHVILLE—A Southern Baptist Theological Seminary professor and a graduate student are scheduled to be on the program during a Southern Baptist youth conference June 10-16 at Glorieta (N.M.) Baptist Assembly.

They are: Dr. Wayne E. Ward, associate professor of Christian theology, and Peter Rhea Jones, graduate fellow, school of theology. Dr. Ward will be Bible study leader for 15- and 16-year-olds and Jones is to be inspirational speaker for 17- to 24-year-olds.

The conference is for noncollege youth and will feature two separate programs for the different age groups Ward and Jones will be leading. There will also be small group work at the conference.

Sponsoring the conference will be the Training Union, Sunday school and church music departments of the Baptist Sunday School Board, Nashville, Tenn.

For reservations, write: E. A. Herron, manager, Glorieta Baptist Assembly, Glorieta, N. M. 87535.

**Curtis Melton Ordained By Nebo Baptist Church**

Curtis Melton has been called as pastor of the Pleasant View Baptist Church near Madisonville. He was ordained April 4 by the Nebo Baptist Church.

Those serving on the Ordination Coun-

cil and the positions they filled are: Ed Bolton, charge to the candidate; J. T. Parrish, charge to the church; G. W. Berry, moderator; H. Bailey Saddler, ordination prayer; David Webster, presentation of the Bible; George Park, interrogator and H. K. Woodward, clerk.

Mrs. Melton is the former Sue Joyner, Nebo. They have three children: Jan, 11, Timmy, 7 and Gloria Lea, 4.

**W. W. Johnson Accepts Mission Post In Muhlenberg County Assn.**

The pastor of the Blue Spring Baptist Church, Cobb, Kentucky, has accepted the position of superintendent of missions in Muhlenberg County Baptist Association. He is W. W. Johnson and he and Mrs. Johnson moved to Greenville and assumed their duties on April 6. He lives in the home owned by the association at 515 Hopkinsville Street, Greenville, Ky.

The Johnsons have two children, Joyce and William. Joyce is married to Jimmy H. Price, pastor of the Cedar Bluff Baptist Church near Princeton, Ky. William is in the Army, serving as a chaplain's assistant. Joyce is a graduate of Georgetown and William has attended Bethel College and Georgetown College. He plans to serve as a minister of music and served as minister of music at the Chevy Chase Baptist Church, Lexington, while a student at Georgetown.

**West Virginia Mission Dedicates Building**

The Southern Baptist Chapel of Welch, West Virginia, sponsored by the East Williamson Baptist Church, dedicated their building on April 4.

The East Williamson Church is affiliated with the Kentucky Baptist Convention and received aid from the Convention for its mission. The commercial building was purchased with the help of \$1,000 from the Kentucky Convention and an additional \$1,000 for remodeling to make it suitable for church use. The building has three floors, is constructed of brick and stone and measures 40 by 95 feet. The cost was \$10,000 and an additional \$10,500 was spent in remodeling which includes hand-blown, colored glass windows.

John Snedden, area missionary for the Home Mission Board of the SBC for West Virginia, was the speaker. Louis Ader is the pastor of the East Williamson Church and Eddie Henson is the pastor of the Chapel at Welch. He works with the mission under the Home Mission Board and the Kentucky Baptist Convention Board of Missions.

**Kentucky Southern College Graduates Nine Women**

Nine women, seven of them mothers with a total of 19 children, received diplomas at the first commencement exercises on April 16 at Kentucky Southern College.

Speakers at the informal ceremony on the campus of the new liberal-arts college included its president, Dr. Rollin S. Burhans, and Dr. John Killinger, academic dean.

Though the graduating class was the first and composed entirely of women, the first student to receive a degree from the school was Charles Edward Day, who finished last August. He was a transfer student from the University of Louisville and had enrolled in Kentucky Southern when it opened in September, 1962.

Several of the lady graduates were graduated with honors and two plan to do graduate work. Two plan to enter missionary work and the remaining five plan to teach.

**Cadiz Woman Elected President of W.M.U.**

Mrs. W. C. White, Cadiz, was elected president of the Kentucky Baptist Woman's Missionary Union as it ended its 62nd annual session at the Harrodsburg Baptist Church. She succeeds Mrs. J. S. Woodward, Lexington, Kentucky.

Other officers named were Mrs. H. C. Randall, Columbia, recording secretary; Mrs. Robert L. Sanders, Louisville, assistant recording secretary; Mrs. W. H. Jaegel, Louisville, treasurer, and Mrs. George R. Ferguson, Louisville, continues as executive secretary with her offices in the Baptist Building, Middletown.

An address by Dr. A. B. Rutledge, executive secretary of the Home Mission Board of the SBC, climaxed the three-day meeting. About 1,700 delegates attended the sessions.

The group voted to hold next year's convention at Calvary Baptist Church, Lexington, and the 1967 meeting at the First Baptist Church, Ashland.

**Wilbur C. Powell Ordained By Oak Grove Church**

Oak Grove Baptist Church, Logan Association, ordained Wilbur C. Powell to the gospel ministry on March 14. Powell has been called as pastor of the Pleasant Hill Baptist Church of Bucksville, Kentucky. There were 11 ministers and 19 deacons present for the ordination.

L. C. Gray, pastor of the Oak Grove Church, served as moderator. L. Ray Powell, brother of the candidate and clerk of the Oak Grove Church, served

as clerk of the examining council. Interrogator was Reed Rushing, associational missionary of Bethel and Logan Associations.

The sermon at the ordination service was brought by Stanford Murphy, Hopkinsville, and charges to the church and candidate were brought by Guy P. Hall and Marvin E. Hines, Sr., respectively. James O. Green led in the prayer of ordination.

A Bible was presented by H. G. Bilyeu, chairman of deacons at the Oak Grove Church. Brodie Simmons, deacon of the church, pronounced the benediction.

On the following Saturday night, March 20, Powell was married to the former Francis Houchins of Olmstead. The Powells are making their home at 886 Armstrong Street, Russellville.

**Robert Elliott Slated For Pinecrest Post October 1**

W. Robert Elliott is slated to become Superintendent of Pinecrest Home in Morehead October 1. The announcement has been made by Kentucky Baptist Board of Child Care Superintendent, Ford Deusner.



W. Robert Elliott

the former Joyce Roberts of Ashland, Kentucky.

Pastoral experience of Elliott includes the care of two missions of the First Baptist Church of Ashland, the Second Baptist Church in Ashland, and Salt River Baptist Church near Danville. Mr. Elliott has resigned the Salt River pastorate in order to begin work with Pinecrest Home. He will serve a period of training between now and October 1 when Mrs. Virginia Fields retires upon reaching mandatory retirement age. In the meantime Mrs. Fields will continue as superintendent with complete responsibility for direction of the home.

**Long Run Youth Worker Appointed Missionary**

Harold W. Lewis, youth and recreation director for Long Run Baptist Association, and Mrs. Lewis were appointed missionaries to Trinidad by the Southern Baptist Foreign Mission Board during its April meeting in Richmond, Virginia.



HAROLD AND MARTHA LEWIS, formerly of Long Run Association, have been appointed missionaries to Trinidad.

Mr. Lewis has worked for Long Run Association since September. He is a student in Southern Baptist Theological Seminary, Louisville, where he expects to receive the bachelor of divinity degree in May.

Born in Hamilton, Ohio, he grew up in southeastern Indiana. Mrs. Lewis is the former Martha Teague, of Woodruff, S.C. They have three children, Michael Wayne, 11, Christopher Paul, eight, and Margaret Ann, one.

In Richmond for appointment and a week of orientation at Foreign Mission Board headquarters, the Lewises said they committed their lives to mission service in December, 1962, during the Week of Prayer for foreign missions.

"While I was leading one of the services that week, God spoke to me with tremendous clarity," Mr. Lewis said. "As I read of mission work in the West Indies the words seemed to leap off the page, challenging me. It was as though the God of Ages were saying, 'This is your place and now is the time for you to go.'"

When he told Mrs. Lewis of his experience he learned that a few days earlier she had come to the conclusion that God wanted her to be a missionary.

At that time Mr. Lewis was pastor of First Baptist Church, North Canton, Ohio, where he served from October, 1958, to June, 1964. Previously he was pastor of churches in South Carolina and Indiana. He has also taught school.

Both he and his wife are graduates of Furman University, Greenville, S. C.

They and the 13 missionaries appointed with them on April 8 bring the Foreign Mission Board's overseas staff to 1,931 (including 43 missionary associates).

# KENTUCKY BAPTISTS AT WORK



## Stewardship

### Associations Plan Stewardship Emphases

by Robert Hastings

This week the moderators, stewardship chairmen and missionaries from over the state are meeting at Cedar-moore to plan better methods for sharing stewardship helps with the churches. Many of the associations will be having stewardship conferences during the summer and fall months in inform the churches of the "Tithe Now" campaign.



Some associations have already held such meetings. Recently I was with the Monroe Association which had a stewardship emphasis at their associational Sunday school meeting. We met at the Akersville Baptist Church near the Tennessee state line and the house was full. The meeting was planned by Lee O. DeeWeese, the associational S.S. superintendent, and Boyd Manion, the missionary. The stewardship chairman is Billy Compton.

On a recent Sunday night I had the privilege of bringing a stewardship message at the Mt. Pleasant Church at Smith Mills, Ky. E. T. Wright, Jr., is the pastor and he has led the church to participate in the free envelope offer. One of our foreign missionaries, Miss Sue Meuth, now serving in Indonesia, grew up in this church where her brother, Joseph W. Meuth is the present treasurer. Dr. Herbert C. Gabhart, president of Belmont College in Nashville, is also a native son of this church.

## Church Music

### Musicalendar For May

by Eugene F. Quinn

#### April

30—Regional Adult-Youth Music Festival, Paducah, First, 7:00

#### May

- 1—Regional Children's Music Festival, Paducah, First, 9:30 a.m.
- 3—Hymn Sing, Logan County Association, New Friendship Church
- 7—Regional Adult-Youth Music Festival, Pineville, First, 6:30
- 8—Regional Children's Music Festival, Pineville, First, 1:30

- 10-14—Music School, Central Association, Bethlehem Church, 7:30 each night
- 11—Song Festival, Warren Association, Area I, 7:30
- 17—Graded Choirs Workshop, Franklin Association
- 21—Hymn Sing, Ohio County Association, Dundee, 7:30
- 23—Hymn Sing, Central Association
- 24—Song Festival, Warren Association, Areas II and III, 7:00
- 25—Hymn Sing, Laurel River Association
- 30—Hymn Sing, Shelby County Association, Grafenburg
- 30—Hymn Sing, Bracken Association, Slaty Point
- 30—Hymn Sing, Bracken Association, Mt. Pisgah

## Direct Missions

### 'Sad, But True'

by G. R. Pendergraph

A Church Survey is very revealing. This can be good and it can be embarrassing at times. Church Surveys are revealing that more of our churches have fulltime programs, more are providing educational space and are developing a more well-rounded program of work. They ought to be commended for this advancement in a progressive age.

Now, here are some facts that are revealed in Church Surveys that should cause us some concern: (1) Many of our churches are baptizing fewer people in the course of a year. (2) There is less concern on the part of many members for the total church program. There is a lack of dedication and commitment by many of the members to the cause of Christ. Another sad note is the fact some of our churches have not equated their pastor's salary with the increase in the cost of living. This situation is making it necessary that some of our pastors supplement their income either by resorting to some profession or occupation other than the ministry, or else committing his wife to work at some job to supplement the family income. Others are seeking "greener pastures". Perhaps they would prefer to stay longer on their present church field in order to be able to do a more thorough job, but they must turn to a more lucrative salary in order to meet the financial demands. Unfortunately, there are some who find themselves in an embarrassing position, because they have had to make

obligations and find that they are slow in being able to meet them or maybe not being able to meet them at all.

According to a recent article written by Garland Hendricks, the average salary for fulltime pastors serving churches having fewer than 400 members each was \$2,792. According to the Anti-Poverty Standard established by our government recently, this is a poverty wage. One consoling fact, however, is that these pastors could qualify for governmental help under the above mentioned program since their salaries are under \$3,000. One pastor with a seminary degree recently told me that he made \$1.11 per hour for the time he put in shepherding his flock, preparing his messages, etc., while his janitor with an 8th grade education was making \$5 per hour for the time he put in cleaning the church, and if he fails to do his job properly, the pastor is still held responsible.

The Scriptures tell us that "A servant is worthy of his hire." As a member of your church, do you know how much you are paying your pastor?

## Sunday School

### Vacation Bible Schools Just Around The Corner

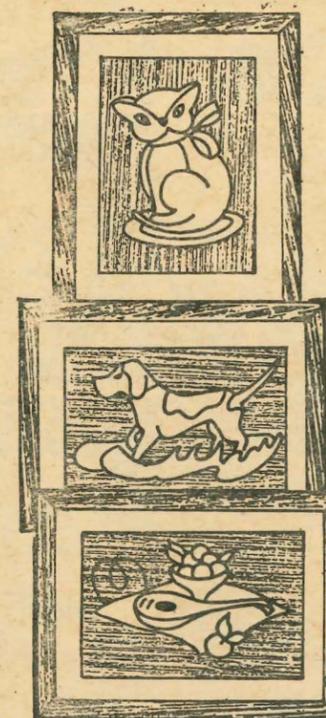
by Roy E. Boatwright

Churches are now engaged in Vacation Bible School faculty training. There will be approximately 35,000 faculty members serving in Vacation Bible Schools this summer. We are anticipating approximately 140,000 boys and girls. Every conscientious Vacation Bible School worker is aware of the value of training, therefore we suggest that every church provide special training sessions for these people. A well trained faculty guarantees a good Vacation Bible School.

Kentucky churches reported last year an enrolment in V.B.S.'s of 165,918 which represents a gain of 536 pupils. There were 16 more schools conducted in '64 than '63. Included in this large enrolment were 17,777 boys and girls who were not enrolled in Sunday school, thus providing an excellent opportunity to increase our Sunday school enrolment through enlisting these boys and girls. We are also delighted to report 2,282 professions of faith. Having had the privilege of attending a large number of associational V.B.S. Clinics, we anticipate a greater interest in Bible schools this summer based on the interest shown in the associational clinics.

# MOST PROMISING CREATIVE MATERIALS

for 1965 Vacation Bible schools . . . for individual use . . . for summer vacations



Colorful! Exciting!  
Easy-to-make Pictures!

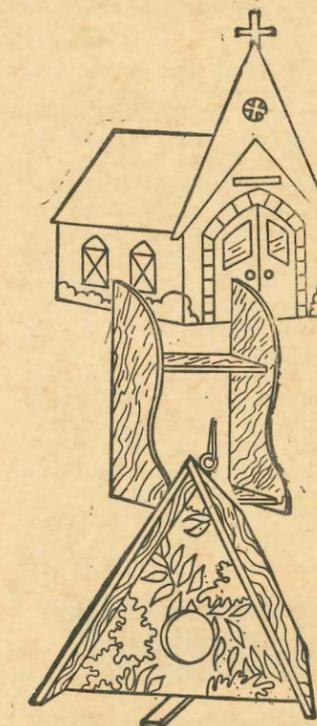
### LUSTER-ETTE MOSAIC KIT

This new kit contains ready-to-assemble wood frames and all materials for making six mosaic pictures, 8½x10½ inches. These materials are lightweight and easy to work with. Each kit contains patterns for making six different pictures (see three designs illustrated above), or six of the same design; walnut-finish panels, wood frames, white mounting mats, six colors of nontoxic plastic gems, glue, carbon paper, instruction sheet, glue applicators, plastic cups and tops, toothpicks, and sandpaper. For ages 5 to 16. Shipping weight, 1¼ lbs. per kit. Shipping charges extra from Baptist Book Store. (13k) Kit of six, No. GP-21, \$2.98



### GEM-ETTE MOSAIC KIT

This is a complete kit for making six colorful mosaic panel pictures using crushed stone. Kit contains six sparkling colors of crushed stone, six double-face panels, 8x10½ inches, and six different patterns for the pictures (see three of the designs illustrated above); or you can design your own. Also included are: glue, instruction sheet, carbon paper, and cord for outlining the designs. It's fun, and makes very attractive pictures which need no frames. Each kit is packaged in a full-color box with the six different pictures illustrated on the box top. For ages 9 to 16. Shipping weight, 3 lbs. per kit. Shipping charges extra from Baptist Book Store. (13k) Kit of six, No. GP-20, \$2.98



New!  
Distinctively Different!  
WOODS 'N PATTERNS

This kit contains eighteen pieces of plywood, size 3½x8 inches. Packed in a full-color box with illustrations and suggestions for making various items (such as the three illustrated above) with these plywood pieces—napkin holder, memo pad, doll bed, key holder, book ends, toothbrush holder, bird house, church bank, etc. The kit also includes sandpaper, and a 32-page, full-color instruction booklet with patterns for making these projects. This is an excellent project for ages 9 to 16. Shipping weight, 2½ lbs. per kit. Shipping charges extra from Baptist Book Store. (13k) Kit of six, No. GP-22, \$1.98

### Other useful items from your Baptist Book Store include:

CONSTRUCTION PAPER (available in 18 colors).....	(1w) Pkg. of 50 sheets, 65c
SCISSORS (blunt point).....	(26b) 20c
MARKETTE (available in eight colors).....	(14j) Each, 69c
HASTY-PASTE (available in three sizes).....	(26b) 29c; 75c; \$1.25
CRAYONS (box of 8 or 16).....	(1w) 15c; 25c



ORDER THESE CREATIVE KITS AND SUPPLIES TODAY!  
from your BAPTIST BOOK STORE



(Continued from Page 5)

process of vocalizing the gospel over the air waves. Many radio preachers rub me the wrong way. They use the same old cliches and the classic "ministerial whine," that monotonous inflection of voice, a steady diet of which will "addle" any mind. I would suggest that we preachers who dream of would-be radio or television glory develop our voices and our presentation of the gospel so that each proclamation of Christ becomes a vital confrontation to Mr. Average Irreligious.

Probably the best method of the communication of the gospel is the use of religious drama, as it portrays real-life situations and seeks to make Christ relevant to those situations. The Radio and Television Commission of the Southern Baptist Convention has done a great work in this field. While some of the dramas have been superficial and

unreal, most of them have lived up to the title of their series, "The Answer".

Maybe one of these days an announcer will come on the air and say, "And now, we bring to you the first live religious broadcast by way of Telstar—", and the massed choirs will fade in with an appropriate anthem, and for the first time in history a major portion of the world will hear the proclamation of Jesus Christ at one time.

That day may not be in the far future, if we heed the "signs of the times." Golden Gate Seminary Tommy Plummer Mill Valley, Calif.

**Concern For Temperance League**  
Dear Editor:

I am sorry about the resignation of Walter House.

We need some way to support this work. Few Christians are interested anymore.

As you are a man of influence, I feel you could introduce a way through our convention to finance this work. We cannot sleep any longer on the job.

Glendale, Ky. Mrs. Earl Cave  
**Makes Recommendation**

Dear Editor:

I submit the following for publication because I feel that the churches of our convention need the services of the two young men that I will mention.

In the January Evangelism Conference many of our people had the privilege of hearing a layman, William Fortner, 7007 Sun Valley Drive, Valley Station, Kentucky (suburb of Louisville), speak, telling what the evangelism of personal soul winning visitation had meant to him.

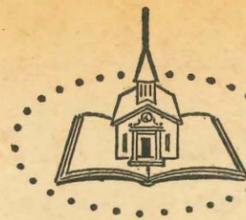
A few years ago Hilliard Adams, 7107 Sunnyvale Way, Valley Station, Kentucky, began praying that God would lead him to someone who could join him in this going out, by twos, to win the lost.

I was so impressed, by the message at the Evangelism Convention, that we used Mr. Adams to give our adults a soul winning demonstration during the Sunday School hour, at Porter Memorial Baptist Church, at Lexington, and Mr. Fortner to bring the message during the regular church service. The results were tremendous and electrifying.

This pastor recommends these young men to any church where instructions in evangelism are needed. They will also motivate people to become soul winners. I recommend them without reservation as two young men banded together to promote the Kingdom of God. Lexington, Ky. Chas. W. Holland



**NASHVILLE — PREACHERS AND BIBLE HOUR TEACHERS** for Sunday school leadership conferences at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies will be: (Row 1) Glorieta, July 1-7: Dr. Gordon Clinard, professor of preaching, Southwestern Baptist Theological Seminary, Fort Worth; Dr. T. T. Crabtree, pastor, Putnam City Baptist Church, Oklahoma City. (Row 2) Glorieta, July 8-14: Dr. M. B. Carroll, pastor, East Grand Baptist Church, Dallas; Dr. M. Ray McKay, professor of preaching, Southeastern Baptist Theological Seminary, Wake Forest, N.C. (Row 3) Ridgecrest, July 22-28: Dr. James S. Potter, pastor, Pritchard Memorial Baptist Church, Charlotte; Dr. Charles W. Treadway, supervisor, weekday and vacation Bible school unit, Sunday School Board's Sunday school department. (Row 4) Ridgecrest, August 5-11: Dr. Charles G. Fuller, pastor, First Baptist Church, Roanoke, Va.; Dr. William E. Hull, associate professor of New Testament interpretation, Southern Baptist Theological Seminary, Louisville.—BSSB Photo



SUNDAY SCHOOL LESSON

By H. C. Chiles



**THE RESULTS OF DISOBEDIENCE**

(This Lesson For Sunday, May 9, 1965)

**I Samuel 18:5-16**

Until Goliath's challenge was met and his power was broken, it was impossible for the Israelites to have any peace. But apparently there wasn't anyone in their ranks who was able to meet him in combat. In the midst of the great fear and distress of the Israelites, due to the overwhelming numbers of the powerful Philistine army, David, the shepherd lad, appeared on the scene and accepted the challenge of the giant, Goliath, to fight in a duel with him, and slew him with a sling and a stone. By slaying the boastful giant he brought to an end the dominion of the Philistines, and won the undying friendship of Jonathan.

After his great victory the conduct of David was most remarkable, and it increased his popularity. When he was summoned before the king for questioning, it was revealed that he was the son of Jesse the Bethlehemite. Though carrying in his countenance the bloom of youth, he revealed the maturity of wisdom and self-control and a fervid faith in God. By the time that David had finished his report, which he gave without any semblance of braggadocio, "the soul of Jonathan was knit with the soul of David."

It was very unusual that a royal prince's dearest friend should be an humble shepherd boy. Because of David's fine qualities, Jonathan loved him despite his humble birth, lowly upbringing and the danger to his own position. While circumstances might have kept Jonathan from having a high regard for him, he loved David as his own soul. He found in him one with whom his heart could have sweet fellowship. Their friendship embraced confidence, appreciation, love and fidelity. No quarrel ever clouded their friendship and only death tore them asunder.

After David had killed the Philistine giant, he automatically became the hero of Israel. Naturally, the people could not forget such a marvelous achievement, nor could they cease to be grateful to him for what he had done. To David they ascribed great praise and upon him they conferred a great honor. Saul decided to utilize David's ability and courage by giving him a high position in his army. David wisely attempted to be loyal and true to the King in every respect. Whatever Saul directed

him to do, he did it with alacrity and dependability. David deserved commendation for doing his job well.

Saul's friendliness toward David did not last very long. Unfortunately women made comparisons between David and Saul. When Saul heard the women singing antiphonally and joyfully, "Saul hath slain his thousands, and David his ten thousands," it was too much for him. He felt that he was being humiliated. Thinking that in all probability David might attempt to usurp his kingdom, Saul became very angry and insanely jealous. His jealousy was fanned into a flame of wrath by the comparison made in the song of the women. He reasoned that since David already had the admiration and love of the people, it would not be long until he would be their king. He could not bear to think of having an unknown stripling elevated above himself, even though he should deserve to be. It is not easy for an older and well-established man to hear the praise of a younger man who threatens to replace him. Only a noble person enjoys hearing his subordinate praised for outstanding achievements. Having been told previously that he would be rejected, Saul was apprehensively watching for another to appear on the scene who would take his place as king.

Observing the spontaneous and enthusiastic demonstration on behalf of David, and fearing that the people were planning to make David their king, Saul became insanely jealous of him and resolved that he would shadow him daily, and then kill him or have it done at the first opportunity. As is usually the case, Saul's jealousy of David hastened his own downfall. Jealousy was the rock on which Saul made shipwreck of his own life.

In spite of David's repeated attempts to soothe Saul with his music, when he had a seizure of bitter and jealous anger, or was afflicted with insane fits of melancholy, the King made two attempts to slay David by pinning him to the wall with the javelin, but he dodged out of the way both times. Due to his bitter hatred of David, Saul dismissed him as

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

his attendant and gave him the assignment of captain of a thousand men, presumably in the army, perhaps wishfully anticipating that his life would be of very short duration on account of the dangers incident to the position. This position of authority over others put David before the people, but did not cause him to be proud and arrogant, which would have been the case had he been a man of small caliber.

On account of his genuine humility before God and his faithfulness to Him, David enjoyed the blessings of the Lord upon his life and work. Seeing in him one who was highly favored and richly blessed of the Lord, Saul feared David. But all of Saul's hatred of David did not diminish in the least the admiration and love of the people for their hero. Moreover, it should be said to the credit of David that he refused to be embittered or made resentful by the many indignities to which he was subjected. He gave a good account of himself throughout the entire period in which Saul was trying to get rid of him.

Recognizing the fact that David enjoyed the favor of God upon his life to a remarkable degree, even though he could not understand why he did, Saul held him in awesome fear. What a tragedy that Saul rebelled against God and allowed Satan to influence him to seek the baser things in life.



**Your Church...**

and nowhere will you find furniture at this low price, with the grace and beauty to match the love you feel for your Church.

Write for FREE CATALOG

**CLEAR CREEK FURNITURE FACTORY**  
PINEVILLE, KENTUCKY

**WOLFE BROS. & CO.**  
PINEY FLATS, TENN.  
Manufacturers of DISTINCTIVE CHURCH FURNITURE  
Since 1888. Write for free estimate.

Serving All Religions  
prices to satisfy every preference and need

AIR CONDITIONED

PARKING AREAS

PEARSON FUNERAL SERVICE  
Since 1848

1310 S. THIRD  
ME 4-3628

149 Breckinridge Lane  
TW 6-0349

MEMBERS OF THE NATIONAL SELECTED MORTICIANS BY INVITATION  
MEMBERS OF THE KENTUCKY FUNERAL DIRECTORS BURIAL ASSOCIATION

## Preaching That Really Crashes Through

by C. DeWitt Matthews,  
Professor of Preaching

Webb B. Garrison, in his suggestive book, *The Preacher and His Audience*, humorously describes the serious plight of religion trying to get itself heard in our highly competitive and secularized day.

"It is as though the preacher turns on his radio and twists the dial rapidly," Webb writes. "He alternates between two stations. One is broadcasting a popular science program, transmitted from a laboratory where an experiment is in progress. One is broadcasting a religious service in which the speaker is praying. This is the message that comes into the preacher's study:

"Let us lift up our hearts to God, then take ten grams of radio-active silver nitrate and place in a retort. . . . We are grateful for thy favor, our Father, and clean our test tubes with scrupulous care. . . . As thou didst shelter Abraham, Isaac and Jacob, we now adjust the

flame of the Bunson burner. . . . So care for us and watch over us, Great Jehovah, that the products of the laboratory will cause mankind to enter a new era of comfort and peace. Amen."

This imaginative story is analogous to any preacher's problem, when discussing religious subjects in a day that is surfeited with secular ones. In fact, scarcely anyone is so naive as is the minister who imagines that from the moment he begins his sermon the average member of his congregation is thinking,

"Now this is what I came to church for; to hear about Abraham's journey through the wilderness. I don't want to miss a word, for time means nothing to me when my pastor is interpreting the Bible."

The truth is that many in the congregation care nothing at all about Abraham. He's too far away from them in both time and geography to have any current appeal, unless the preacher knows how to relate quickly the patriarch's exploits to his congregation's condition. So, at the outset of the sermon, the minister must leap over his people's wall of disinterest.

Admittedly, the preacher may himself believe that Abraham was a never-to-be-forgotten character. But how in the world can he make "the father of the faithful" hold the congregation enthralled?

Let's face it, much Bible material, as too often presented in sermons, is increasingly uninteresting to many secularly conditioned congregations.

Therefore, Richard C. Borden, in his

pocket-sized book, *Public Speaking—As Listeners Like It!*, says that "The first sentence of your (sermon) . . . must crash through your audience's initial apathy." He means that the preacher's message must break into the congregation's mental and emotional interest field. This insistence recognizes that most people's lives are already so loaded down with secular cargo that there is little room left for even a tiny religious idea to land. Besides, far too many preachers seem to imagine that just because they are preaching the gospel, expressing themselves in familiar "preacher terms" and holding in their hands a blackbound Bible, people will automatically be fascinated by their sermons.

But it is far more realistic to picture the congregation as made up of many persons who are definitely bored and distinctly suspicious that the preacher is going to make the situation worse. Therefore, every preacher occasionally needs to see the people before him as saying a big collective, "Ho Hum!" For many of them are thinking exactly that.

Further, it will help the accuracy of our analysis to recognize that church attenders' minds and ears are already saturated with voices outside the field of religion. This makes it all the more difficult for the sermon to make a clearing in the mental jungle they bring to church.

John Ruskin, that incisive nineteenth-century man of letters, had a fine reverence for preaching when done well. He described the time for the sermon as:

"That hour when men and women come in, breathless and weary with the week's labor, and a man 'sent with a message', which is a matter of life and death, has but thirty minutes to get at the separate hearts of a thousand men . . . thirty minutes to raise the dead in!" So, the preacher who gets a sustained hearing in modern life's competitive circumstances has attained a high level in the fine art of communication.

A father, when accompanying his family home from church, asked a teen-aged daughter how she enjoyed the morning's sermon. "I didn't pay much attention to it," she said matter-of-factly, "I seldom do." Was this young church member's attitude toward sermon-listening different from that held by multitudes of others of her age? Or, for that matter, was she expressing thoughts alien to many adults?

Honest, now, are you usually inspired or bored by sermons? To be sure, you ought to listen whether what is said appeals to you or not. For instance, how

often do you take unpleasant tasting medicine just because you have been assured it will do you good? But what a difference in response congregations might make to Christ's challenge if it were always spoken in such a manner as to crash through to the center of people's interests.

But, then, think how often the preacher has to speak and, perhaps, you will be more sympathetic with his inability always to do it interestingly. Besides, if you encourage him more, telling him about some specific ways a sermon "got through to you" maybe he will improve in his communicative ability.

Nevertheless, what would you give to be able to say to a neighbor, "Come go to church with me. You have to listen to my pastor. He not only is talking about the most fascinating subject imaginable, but he knows how to grip and hold your interest while he does it?"

Would it not be highly appropriate to include in your next prayer this line about your pastor and yourself?

"O God, please make him interesting to hear, and make me both an eager listener and an energetic doer of what he is saying. Amen."

### Former Ohio Staffer Returns From Georgia

COLUMBUS, Ohio (BP)—A former convention employee will return to Columbus June 25 to serve as secretary of annuity and Brotherhood promotion for the State Convention of Baptists in Ohio.

He is Darty Stowe, pastor of First Baptist Church, Trion, Ga. He left Ohio three years ago after serving as an area missionary for Southern Baptists and later with the Ohio convention as superintendent of missions and associate executive secretary.

Stowe's coming will enable the Ohio convention executive board to make some shifts in the present department arrangement at its offices here.

W. Leonard Stigler, the convention's present secretary of evangelism and Brotherhood, will transfer his Brotherhood promotion duties to Stowe. He will replace it with stewardship promotion and still handle the evangelism secretary's work.

Stewardship promotion has been carried on to date by several members of the convention staff without a specific assignment to any person. There has been no staff member promoting retirement and annuity plans for church and denominational workers, a convention spokesman said.

Southern Baptist Convention agencies will help with the expenses of promoting annuity and Brotherhood work, it was pointed out.

The Ohio convention executive board,

at the same meeting in which Stowe was elected, also voted to employ "as soon as feasible" a full-time student director for colleges and schools in the Columbus area. The most prominent of these schools is Ohio State University, with an enrolment of 30,000.

Support of the student director will be three-way, from the local association of Southern Baptist churches, from the Ohio convention and from the SBC Sunday School Board, it was announced.

Although the Ohio convention has no Baptist student center building at Ohio State University, the Baptist Student Union there has attendance averaging 100 at its meetings. They are held in the campus student center operated by the university.

The Ohio convention board also voted to take advantage of a Baptist Student Union internship program used by Southern Baptist Theological Seminary, Louisville. As part of their training, students from the seminary will go out into student union work for a semester under faculty supervision.

The Ohio executive board wants a seminary student to work with Baptist college students attending Ohio University at Athens starting this fall. The expenses of the student during the assignment at Athens will be jointly borne by the seminary and the Ohio convention.

### FMB Aids Chile

(Continued from Page 3)

was launched in the southern part of the country last fall.

Dr. Means said that Baptist radio and television ministries, student work, and medical mission work received "a tremendous boost" through functional conferences held in Latin America within the past few months.

Dr. John D. Hughey, secretary for Europe and the Middle East, reported on the situation of Baptists living under Communist regimes in eastern Europe. He recently visited three Communist countries, Romania, Hungary, and Yugoslavia. Southern Baptists once stationed missionaries in these lands, but World War II and the subsequent establishment of Communist governments have made regular mission work impossible for more than 20 years.

On his trip to Romania, Dr. Hughey was accompanied by Dr. Roy F. Starmer, missionary who formerly served in that country. They were the first official Southern Baptist representatives to visit Romania since the war.

### Brotherhood Statement

(Continued from Page 7)

Southern Baptist Convention in its task of bringing men to God through Jesus Christ by fostering programs that will assist the churches in their tasks of leading men, young men, and boys to deeper commitment to missions, to a more meaningful prayer life for missions, to a larger stewardship on behalf of missions, and to a personal involvement in missions."

### HERBERT C. CRALLE FUNERAL HOME

Herbert C. Cralle, Jr.  
Edwin R. Hillock Wallace C. Hatler

Phone 893-5223

Frankfort and Peterson Avenue  
Louisville, Kentucky

This is neither an offer to buy nor sell these securities  
That offer is made through the prospectus

## SIX (6%) PER CENT INTEREST

Invest in OUR BAPTIST GROWTH

FIRST MORTGAGE, SERIAL, SINKING FUND BONDS

Interest Paid Semi-Annually

Denominations — \$100.00 \$250.00 \$500.00 \$1,000

Now Offering Investments in Kentucky Baptist Growth

Maturities Every Six Months from 1 Year to 13½ Years

For Information Write:

### GUARANTY BOND AND SECURITIES CORPORATION

Ed and Jere Huey, Directors

Suite 117 — 1717 West End Bldg

Nashville, Tennessee

KAISER  
ALUMINUM  
HOUSE SIDING

## SIDING

Authorized Dealers

FREE ESTIMATES



J. W. COLVILLE  
Owner

### THE COLVILLE ALUMINUM CO.

4320 Crittenden Drive  
LOUISVILLE, KENTUCKY 40209

Phone  
368-1388  
Area Code 502  
368-1100

Serving . . .  
Kentucky & Southern Indiana

Please send me complete information  
on Kaiser Aluminum Siding including  
free estimates.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Ph. No. \_\_\_\_\_ State \_\_\_\_\_

## Remember When There Was No Cooperative Program?

by W. E. Grindstaff

Forty years ago there was no Cooperative program. Sunday after Sunday special collections were taken for various mission causes.

One Sunday the Foreign Mission Board would appeal directly to the church. A special field man would preach and take an offering. A few Sundays later the church could expect a representative from another cause; in a few weeks, still another.

Usually the best speaker received the most money for his cause. All of the causes presented were dear to the hearts of Baptists, but were awkwardly supported by this method.

### Chaos in the Convention

For many years this was the pattern in our growing denomination. Some churches attempted to raise money for Baptist mission causes by serving dinners to civic groups in the community and by selling various items. Many Baptist women worked hard and long to obtain a few dollars for missions.

Debts had become heavy and denominational credit was strained. Current income was not enough to meet the needs of the Convention. Sane and business-like provisions were searched for. Any other course meant chaos and ruin.

### New Policy Adopted

On May 13, 1925, at Memphis, the Southern Baptist Convention, Convention-wide boards and agencies, and state Baptist conventions entered into a financial policy known as the Cooperative Program.

Creation of this program marked the beginning of a new day for our missionary work.

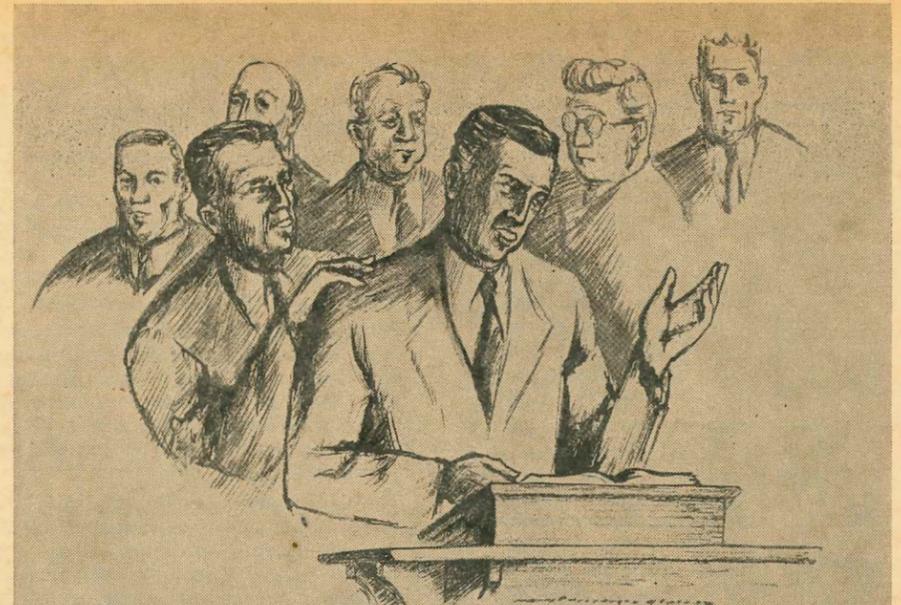
Forty years of use has proved the Cooperative Program to be the best known plan of mission support for Southern Baptists.

It was no longer necessary for schools, agencies, and mission boards to have separate agents on the field raising funds. Every member of every church could make a worthy offering to world missions every week as their church gave through the Cooperative Program.

The Cooperative Program is not a plan for agencies of the Convention to use to raise money from churches. It is a plan devised by Southern Baptists to support Christ's work better.

Through this total missions plan, all the churches pool their resources for world-wide witness. This permits each member to have a part in every activity that Jesus commanded. It enables Baptists to provide for each agency in proportion to its needs.

For forty years the Cooperative Program has demonstrated its effectiveness as an instrument of good service.



## Remember When there was no Cooperative Program?

Special collections were made for various mission causes. The best speaker usually received the most money for his cause. Since 1925 individuals have found it possible to support all the work in their states and in the Southern Baptist Convention through their tithes and offerings.



### How It Works

The Cooperative Program is our denominational budget. It compares to the budget of a church. It is a plan for distributing undesignated gifts through a previously arranged and accepted denominational budget.

It binds all our missionary activities and institutions into one program of support rather than having each agency, institution, and board appealing directly to us.

Today the appeals are centered in our call to Christian commitment. We give to the many causes each Lord's Day because a part of our contributions each week goes to missions through the Cooperative Program.

### Fortieth Anniversary

After forty years the Cooperative Program is no longer on trial. As we celebrate the 40th anniversary of the Cooperative Program, we thank God for this splendid channel of co-operative Christian service.

## Baptists Emphasize Christian Family Life

May 2-9 is Christian Home Week emphasis as suggested by the Southern Baptist Convention. Many Kentucky Baptist churches will be cooperating in this effort to put the role and ministry

of the Christian home in its proper perspective.

Part of the week's opportunities include a Family Life Institute at the Walnut Street Baptist Church, Louisville, on May 3-4.

Edwin F. Perry, pastor of the Broadway Baptist Church, Louisville, has just completed a week with the McGill Street Baptist Church, Concord, North Carolina, in a Christian Family Life Revival. He has written articles about the ministry of his church in this area.

*Home Life Magazine*, under the editorship of Joe Burton, has made contributions through various articles on this emphasis.

## CLASSIFIED ADS

Advertising under these headings is only nine cents per word including initials and addresses.

Minimum charges, \$1.80. Since the above rate covers only the mere cost of publishing we ask that payment in full accompany each order, thus eliminating the cost of postage.

PONTIACS AND CHEVROLETS, also all makes used cars and trucks. Call BILL WIGGINS, Cooke Pontiac, Fifth and York, Louisville. 989-9151. Residence, 895-3724.

BEAUTIFUL BAPTISTRY MURALS Hand Painted, Oil to Fit Your Specifications. William E. Gebhardt, 228 E. 5th Street, Cincinnati 2, Ohio.