



WESTERN

RECORDER

AUGUST 5, 1965

THIS WEEK

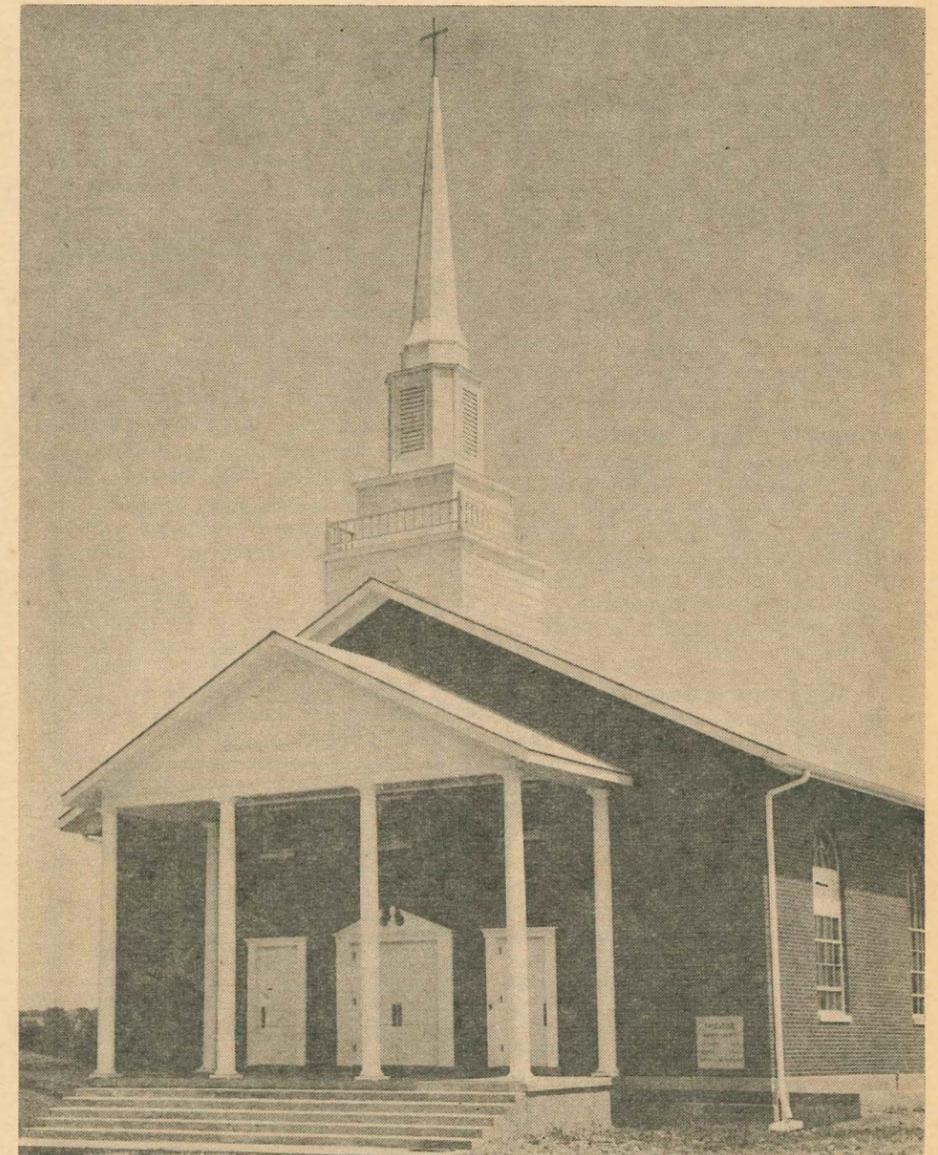
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PALESTINE BAPTIST CHURCH, Taylor County, near Campbellville, dedicated this new Sanctuary. Marshall Black is pastor. See page 8 for the story.



GLEANINGS FROM THE FIELD

WACO BAPTIST CHURCH held a July revival with Chester Irvin as evangelist. The pastor is Maurice L. Bates.

HAROLD J. PURDY, pastor of the First Baptist Church, Madisonville, and Mrs. Purdy are in Oxford, England where Dr. Purdy is studying for a few weeks.

FIRST BAPTIST CHURCH, Somerset, opened Beacon Hill Baptist Mission on South U.S. 27 on July 15. First Sunday services were July 18 with a full program including Sunday school, Training Union as well as two worship services. Eldred Taylor is pastor of Somerset First Baptist.

NOEL DODSON was ordained to the ministry in June by the Pleasantview Baptist Church, Pulaski County Association. He has been called as associate pastor of First Baptist Church, Mt. Victory. Dodson is married to the former Della Taylor, Somerset, Route 2.

THE KENTUCKY delegation to the 25th annual music leadership conference at Ridgecrest (N. C.) Baptist Assembly won fourth place in a recreation tournament.

BOONE'S CREEK Association will hold a revival at the association camp ground August 9-14. Verlin Kruschwitz, pastor of the Severn's Valley Baptist Church, Elizabethtown, will be the evangelist. Ira Prosser, assistant to the pastor at the Calvary Baptist Church, Lexington, will direct the music. The churches of the association are making the revival a joint effort.

J. MURRAY WALKER, member of the faculty at Cumberland College in religion and social studies has been awarded a scholarship by New York University to participate in a post-doctoral worship in the state of Israel during July and August.

THE MOTHER of Mrs. Roy E. Boatwright died July 21. Mrs. D. W. Chenoweth lived in Darlington, Missouri. Roy E. Boatwright is secretary of the Sunday School Department of the KBC.

THE CAMPTON BAPTIST CHURCH WMU paid the cost of a new tape recorder for the church. At first the WMU undertook to pay only half but response to the project was so good,

they were able to pay all. Ray E. Cummins is pastor.

H. C. CHILES, pastor of the First Baptist Church, Murray, Kentucky and writer of the Sunday school lesson for the *Western Recorder* each week, will be the speaker on "Clear Creek Chimes," a fifteen-minute, weekly radio program produced by the Clear Creek Baptist School, Pineville, Kentucky.

CLAYTON AND HELEN BOND, Southern Baptist missionaries to Togo, expect to arrive in early August for furlough in the States. They may be addressed at 1051 E. Kyler Rd., Clute, Texas. Mrs. Bond is the former Helen Terry, born in Stearns, Kentucky.

THE PAUL DAILEYS, formerly of Hazel, Kentucky, and former pastor of

the First Baptist Church, Benton, Kentucky, are leaving for a tour of the Holy Land for four weeks. He has been pastor of the Friendship Missionary Baptist Church, Lincoln Park, Michigan, for the past five years. The church is sending their pastor on this trip.

THE LATEST BOOK, *Shields of Brass*, by C. Roy Angell was released by Broadman Press August 2. This is the fifth book that he has written. He is the retired pastor of Central Baptist Church, Miami, Florida.

MRS. HANNAH KING CUMMINS, a member of the Willow Baptist Church near Foster, Kentucky, for seventy-six years, has died at the age of ninety-two. Aunt Dolly as she was known by her friends, was a Sunday School teacher for over fifty years and a very faithful worker in the Woman's Missionary Union.

EDWARD D. BAKER, formerly of Kentucky, now of Dayton, Ohio, was the evangelist recently in revival meetings at the Cooper Ridge Mission in Adair County and the Fountain Head Baptist Church in Owsley County. The Fountain Head revival resulted in seven for baptism all of whom were adults.

KATHERINE BOSWELL, Guthrie, Kentucky, is serving as a staffer at Ridgecrest Baptist Assembly this summer. Miss Boswell, daughter of Mr. and Mrs. Leland Boswell, is a student at Belmont College in Nashville.

PASTOR PAUL CAMPBELL reports a very successful one-week revival at the Mount Moriah Baptist Church with Bob Shettler, pastor First Baptist Church, Covington, as evangelist. Results included 6 professions of faith and 2 additions by letter. Pastor Campbell highly commends Shettler as an effective personal worker.

BURTON CALICO, 1964 Russell Cave Road, Lexington, reports he is free again to assume a pastorate. Upon his resignation several months ago at East Hickman Baptist Church, Mr. Calico and his wife have been in constant attendance of Mrs. Calico's father who passed away July 16. In the interim, he has been doing supply work, but now can return to the full time ministry.

NATIONALLY:

Legalized Gambling is A Threat to America

by The Christian Life Commission

Many people are saying that the greatest moral danger in America today is the threat of legalized gambling. That this is a great danger cannot be denied. One State, New Hampshire, has already set up a legal lottery to finance its various programs. Other states are studying this means of finance. Every session of Congress has bills introduced setting up a national lottery.

The dangers of legalized gambling can be seen in Las Vegas, Nevada. In their book, *The Green Felt Jungle*, Ed Reid and Ovid Demaris give a shocking account of what comes to a community and state which takes the step of legalized gambling. No community wants the crime, graft, prostitution, and other corruption that goes along with gambling.

THIS IS A SERIOUS PROBLEM, but there is one that is even greater. This is the gambling that goes on in the name of charity and the so-called "friendly" betting and gambling. Many people—in fact, most—would loudly condemn legalized betting at a race track, or legalized gambling houses in their community. They would even cast their votes to keep this evil out. Yet, these same people will take a chance on a boat, or a car for a "good cause," or engage in games of chance for the PTA or like organizations. They would also "match for drinks" as a friendly gesture. In the doing of this they are letting down barriers which eventually lead to legalization. HOW? By creating an atmosphere in which gambling is an accepted way of life.

In a yet to be published article,² Ralph A. Phelps, Jr., of Arkansas describes his leadership of a fight against legalized gambling in his state. This fight was successful, but only after a long, hard, bitter and on the part of those seeking legalization, a dirty struggle. Dr. Philips lists several impressions gained during this time. The most amazing was that many church people did not support his work. They did not even consider it a moral issue. He states, "If American people ever had any real moral convictions on the subject, a large part of them have lost them." He goes on, "Gambling is so much an accepted part of our way of life that people think you are an absolute nut for suggesting that any moral principle is involved here."

He makes further statements concerning the principles of people being based on the dollar sign, but the evidence is clear. People have been brain-washed through the use of chance taking for good causes. If the fight against legalized gambling is to be successful, then

the attack must be made at this point.

There is a need for some clear thinking on the part of Christians on this subject. We must answer the question—"Is Gambling Ever Right?" The answer lies in answering three other questions.

THE FIRST QUESTION is "What is gambling?" (From this point on, I must acknowledge my great reliance upon a fine book by Lycurgus M. Starkey on the subject.)³

Gambling is defined in the dictionary as "Playing at any game of chance for stakes."⁴ There are three elements in gambling. First there is a prize, or payoff. Second, the awarding of this prize depends largely on chance, even though skill may be involved some. Thirdly, the eligibility for the prize comes from a payment of money by the chance taker.

There are many types of gambling. There is the lottery, or buying of chances where the prize will be given on the basis of a drawing. There is dice playing and roulette. Sporting events, good in themselves, become objects of betting. Some play cards, particularly poker, for money. The lottery, however, is the one that looms largest in the "charity gambling."

Let us also say what gambling is not. Gambling is not the same as the ordinary risks of life. Some people try to say that since life is a risk, then gambling is just a part of life. Life does have its risks, but it does not fit the definition of gambling—chance, stakes and payoff based on stakes. Neither is gambling instinctive in life; rather it is a perversion of the true instincts. Some hold gambling to be merely a way of amusement, but to watch real professional gamblers is to see no amusement.

The second question is—"Why is gambling wrong?" This can be answered from three aspects: legally, morally, and spiritually.

1. Gambling is wrong legally in most states. In states where there is legalized gambling it is illegal except at certain places under state control.

2. It is wrong morally because of its social consequences. There are evils that always accompany gambling. Again, Las Vegas is the most prominent case in point. What are some of these side-effect evils? They include embezzlement, murder, prostitution, corruption of government officials, narcotic traffic, and organized crime. In relation to the last named, it seems that organized crime always controls gambling interests. Findings of such groups as the

Kefauver Crime Commission bear this out.

3. Far more important, however, is the truth that gambling is spiritually wrong. It is here that we see why Christians should not gamble. Starkey points out several things in this regard.⁵

First of all, gambling is a denial of the divine order. Gambling, or taking a chance, states that God is not sovereign, and that He is not in control of the Universe. It is a breakdown of faith. Whatsoever is not of faith is a sin according to Romans 14:23. The Christian has committed himself to God and believes that He will keep him and provide for him. Gambling is a denial of that commitment. To be true to his commitment, the Christian must not gamble.

In the second place, gambling is a denial of Christian stewardship. The Christian believes that his possessions are a trust from God, but the ownership remains in His hands. (Luke 12:42ff; Matthew 25:14ff). The use of these possessions is entrusted to the Christian, and he is accountable for his stewardship. Gambling takes these possessions from the right use of providing for one's family, and risks them to chance.

Thirdly, gambling is a sign of covetousness, or greed. The Tenth Commandment is "Thou shalt not covet." Jesus Christ said "Beware of covetousness. . . ." (Luke 12:15). If the Bible speaks out against any one thing it is covetousness. Paul said that covetousness is idolatry. (Colossians 3:5) To gamble is to seek something for nothing. It is an attempt to satisfy greed. For this reason the Christian cannot gamble.

GAMBLING can become an addiction like dope or alcohol. The Christian should not do anything that will bring him under the power of anything, in Paul's words, (I Corinthians 6:12).

In the last place, gambling is wrong spiritually because it bears a bad influence. While one person might gamble just a little, his act could start one on the road to becoming a compulsive gambler. It could also lead on into the evils that accompany gambling. Many children who have learned gambling from parents in the good cause type thing have become compulsive and crooked gamblers. The Christians are admonished to "love thy neighbor." In so doing he will not be a bad influence.

The third question is this—"Does a good cause erase the evil of an action?" Here is the crux of the matter. This brings us back to our original question. "Is Gambling Ever Right?" This really boils down to the question of the ends justifying the means. Does simply being friendly and therefore having a friendly game of poker or matching for drinks make gambling right? The end

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A Discerning Pulpit Committee

Baptist pulpit committees have a reputation for doing many unexpected things. Most often these unexpected actions by pulpit committees are not as noble as one which recently reached this writer's ears.

One of the really fine Kentucky Baptist churches recently lost its pastor. The pulpit committee began its consideration and search for someone to recommend as the new pastor. The committee chairman contacted the *Western Recorder* editor among others.

The chairman said he had noticed from news reports that some good pastors had lost pastorates in some places of the South because of their racial views. He went on to say that since race was not a serious problem in this Kentucky church, he would welcome the names of some of these dismissed pastors for consideration.

What a noble spirit! What a profoundly Christian attitude!

It is generally expected and generally true that preachers who get into trouble for any reason are the last to be considered by a pulpit committee. Just to be controversial is usually enough to keep a preacher from being looked at honestly by a pulpit committee.

But here is a committee with discernment, a committee characterized by true Christian love and truth. This committee knows that a preacher who has never been involved in controversy might never have stood for anything nor spoken his honest convictions.

Upon reflection, where else would a committee have a better opportunity to find a true man of God than to look for one who put his God-given convictions above material security? May the Lord give us more such Baptist preachers and more such Baptist pulpit committees.

What's In A Word?

There's more in a word than meets the eye. Words mean different things to different people. A writer is constantly made aware of the difference between what he thinks he's saying and what his readers think he's saying.

Here's an illustration. A discerning and loyal reader of the *Western Recorder* called attention recently to my use of the word "progressive" in describing certain Baptists. In an editorial following this year's Southern Baptist Convention, I referred to the "... tension between the more conservative and more progressive elements among Southern Baptists." Last year in an editorial I said American Baptists are more

"progressive" than Southern Baptists. Unless the reader understands that the word "progressive" is being used as descriptive of theological viewpoints instead of in the sense of progress in the ordinary sense, misunderstanding could result. A theological progressive is one who has come to challenge a traditional viewpoint which the conservative carefully guards. A more correct description of such a position might be "liberal."

The choice of the word "progressive" over the word "liberal" is intentional on the part of this writer, because the word "liberal" carries some stigma and tends to brand one as heretical in the minds of some. In the true sense there are very few "liberals" among Southern Baptists. We are overwhelmingly conservative, but some are more conservative than others. The less conservative position is what was described as "progressive."

The term "progressive" is more often understood to refer to methods and ways of doing things. In this respect most Baptist churches are "progressive." They have new buildings, modern religious educational methods in Sunday School, etc. And so it is altogether possible for a church to be conservative and progressive—conservative in theology and progressive in methods. This is where most of our Southern Baptist churches are and where they ought to be.

A Much Needed Offer

The Annuity Board of the Southern Baptist Convention has come up with a plan that should meet the needs of many Baptist pastors and employees of Baptist institutions. This is a health benefit plan including hospital, surgical, and major benefits.

Some kind of a hospital and medical insurance is almost a necessity today. Most illnesses these days are treated in hospitals and the cost of hospital care has risen catastrophically. Extended hospital treatment can result not just in financial difficulty, but in financial ruin. Some hospital bills without the help of insurance would require a life time to pay.

Hospitalization plans on an individual basis are considerably higher than those bought in a group. Some pastors and Baptist employees already have group plans which are available. For these the new plan is not as desperately important as it is to those who presently do not have such an opportunity.

The plan of the Annuity Board has some definite advantages as large group plans always do. For one thing it allows for retired persons to continue the plan with the same benefits at the same cost.

At first look the price seems high, but comparison with costs of other plans will remove this impression. To many it will first appear they can't afford to have it. Upon further reflection, they will conclude they cannot afford not to have it.

It's not so important that the Annuity Board plan

be used, but that some plan be used is imperative. The Annuity Board plan is scheduled to be effective October 1, 1965. There must be 5,000 to start this group so it is important that those desiring it make immediate application. This can be done by writing Dr. A. W. Walker, Baptist Building, Middletown.

BAPTIST FORUM



Not Ready To Give Up

Dear Editor:

We have no decision to make concerning our colleges. Just because funds are available from Uncle Sam is no reason for Baptists to take the easy way out. Do we not have any pride in accomplishments for Christ? If we saved pop and potato chip money we would no doubt find ourselves in a different bracket within a thirty-day grace period.

COME ON FELLOW LABORERS WITH CHRIST. Let us give what it takes to glorify our saviour!

Cold Spring, Ky. Ruth E. Harris

The Cry of a Dying Church

Dear Editor:

Recently, in many of our large cities the cry for help has gone out from someone who was being attacked only to be ignored by those who were passing. Many of us condemned those who looked on and did not help. We would have been like Paul when he heard the Macedonian call for help. We would respond to the cry of a dying one calling, "Help!"

University Baptist Mission in Oxford, Ohio, is crying the cry of a dying church, "Help!"

Oxford is the home of Miami University and Western College for Women. During the school year there are nearly 10,000 students plus 10,000 residents. The only Baptist witness in the town is this small mission.

University Mission is sponsored by West Side Baptist Church of Hamilton. The pastor, Brother Carl Hunter, has labored long and hard to keep the witness going. He is concerned but one man can only do so much. West Side Church helps pay the expenses, but their ability is limited. Brother Hunter travels to Oxford, fifteen miles away, twice each Sunday to preach plus preaching and working at West Side. He goes each week to help carry on a visitation program. BUT, this is not enough, they need HELP.

I have been living in Oxford this summer to attend graduate school at

Miami before going to a position at Campbellsville College. Today, since I was not preaching, I had the opportunity to attend the services. My heart was broken. There were fifteen people in attendance and four of these were in my own family. Two families are hanging on, hoping and praying for HELP. I thought of the fine churches throughout our wonderful Kentucky Baptist Convention. I thought of how our Kentucky people started the work in Ohio. I knew within my heart that somewhere in Kentucky there is a church, an individual, or a group that would respond. Surely, I thought, some church can spare enough to pay a pastor for one year. My thoughts overwhelmed me and I stood at the close of the service to promise to try to get some help.

Is there a Kentucky Baptist church that can spare enough money each month to pay a pastor? Is there a pastor who is concerned enough to go to Oxford and work in order to keep the witness alive?

Just think, 20,000 people (10,000 of them college students) and no Baptist witness. Actually, there is no real evangelistic witness of any nature in Oxford.

Will someone please HELP? Contact Brother Hunter today, PLEASE? Oxford, Ohio L. Paul Prather

Pastor's Pen

Ponder and Pray

"Pilgrim's Progress" is a book not read by our generation, much to our loss. Perhaps the language is not understood by people nurtured on comics, movies, and television. Perhaps we are obsessed with digests and cannot stomach the strong meat of the classics. It is to our shame that we have neglected a story that for almost two centuries stood next only to the Bible as household reading for the family. Could it be that the very story itself is offensive to sophisticated moderns? We no longer consider ourselves "pilgrims." We are on no journey. We are at home in this world. Having lost sight of the true homeland we have settled in this

Caanan land and made ourselves comfortable among the pagans.

SPIRITUAL PROGRESS has ceased to be a goal. What is "progress" measured by the average Christian? Could it be that we judge our progress by a society shot through with sin? Secular standards of success are our measuring stick: money, fashionable clothes, two cars, good jobs, popularity, membership in clubs, security, well-kept homes, pleasure—all these have blinded our eyes to what real progress is. We seldom ask, "Am I growing in grace? Am I a better Christian than when I first met the Lord? Am I rendering greater service to Christ? Is Jesus more real to me? Have I gone deeper in the Word of God?" "For a good tonic to whet your sagging fervor, may I suggest you dust off that old copy of John Bunyan's masterpiece and get out of the slough of despond. It'll clear your head, brighten a summer day, and get you on your way rejoicing."

Louisville, Ky. M. D. Morton

A House Nobody Owns

Have you ever lived in a house nobody owns? That such a house should exist, much less be lived in, seems incongruous with the very idea of a house existing at all. A house should be owned by somebody, in some way, especially if it is lived in.

Of course, I suppose that every house is legally, technically owned by somebody, even if it just happens to be that faceless landlord called the Government. But a house should be owned in ways other than simple legal possession. For the dignity of the people who must call it home, a house should be owned in several ways.

A house should be owned profitably. Whether a house is used by the owner as an investment or as his own residence, the owner usually expects to profit from that ownership; if not financially, he expects to profit physically and emotionally. Can you imagine a house being owned without the expectation of any profit to the owner? If he can be called an "owner" of that house, or one of its many "owners," he would be no better off than if he were not an "owner;" or if he should cease to be an "owner" of that house he would not experience any loss. What a strange possession, to have it, but

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Sims and Reynolds Collaborate On Gospel Song Collection

NASHVILLE—Dr. W. Hines Sims and Dr. William J. Reynolds have collaborated on a collection of gospel songs to meet the need for such material in Southern Baptist churches.

"Broadman Favorite Gospel Songs," which contains both familiar and unfamiliar songs, is available now at Baptist Book Stores.

Among the titles are: "All That Thrills My Soul Is Jesus," "His Eye Is on the Sparrow," "I Won't Have to Cross Jordan Alone," "When They Ring the Golden Bells," "Why Should He Love Me So?" "Saved by Grace" and "It Pays to Serve Jesus."

Dr. Sims is secretary of the Sunday School Board's church music department, and Dr. Reynolds is director of the department's editorial services.

New Missionary Program And Baptist Educator Featured On NBC Series

Southern Baptists' new Missionary Journeymen program and a Baptist college president are featured on the National Broadcasting Company's "Faith In Action" radio series each of the five Sundays in August.

The five 15-minute programs are produced jointly by the NBC Radio Network and the denomination's Radio and Television Commission, Fort Worth, Tex.

First program in the series, scheduled for broadcast Sunday, August 1, highlights an explanation of the origin, organization, and purpose of the Journeymen system by Dr. Jesse C. Fletcher, secretary for missionary personnel, Foreign Mission Board.

The August 8 episode presents a panel discussion between two young people appointed under the new program and two missionaries now serving in the countries to which the two youths have been assigned.

Bob Abernathy of the NBC staff moderates the panel, composed of Journeymen Phil Caskey, Stillwater, Okla. (Philippines), Carol Levinson, Benson, N. C. (Nigeria), and Missionaries Bry-

ant Hicks, Philippines, and Ruth Kube, Nigeria.

On the remaining three Sundays in the month, August 15, 22, and 29, Dr. H. Guy Moore, president of William Jewell College, Liberty, Mo., discusses "On Being Alive to This Generation," "What Have You Learned?" and "Remember Who You Are."

Autrey Resumes Preaching Schedule

ATLANTA (BP)—C. E. Autrey of Atlanta, director of the division of evangelism for the Southern Baptist Home Mission Board, announced he was resuming August 1 his preaching schedule after nearly a month's inactivity.

Autrey's physician prescribed a month without preaching when extreme fatigue sent him to the hospital for three days of tests the week of July 5.

The evangelist said he had spent the time in his office here catching up on writing, studying and organizational matters.

"Some thought I had a heart attack," he said, "and I guess if I had continued this might have resulted. I had carried too heavy an engagement schedule for the past year, and the doctor has prescribed 'common sense' for the rest of this year."

Pump Electrocutes Student Pastor

KANSAS CITY, Mo. (BP)—James E. Sands, 30, pastor of the Sycamore Hills Baptist Chapel here, was electrocuted while attempting to pump water from the chapel basement with an electrically-driven pump.

The basement had become flooded from a heavy rainstorm which had broken some basement windows allowing the water to surge into the basement.

Several members of the chapel had worked late the previous night pumping about 18 inches of water from the basement.

Sands graduated from Central Missouri State College, Waynesburg, Mo., in 1961 and had been attending Midwestern Baptist Theological Seminary here. He had been pastor of the chapel four years.

American United Supports Protest of Furman Grant

LANDRUM, S. C. (POAU)—The South Carolina Baptist General Board has been urged in a letter from Americans United in Washington, D. C., to give the matter of Furman University's acceptance of a government grant "the serious consideration it deserves."

The letter, written by John J. Adams, himself a Baptist, was addressed to Dr. James Howard here.

Mr. Adams is associate director and legal counsel for the Washington organization.

"Our action was prompted," says Mr. Adams, "by the protests we have received from both pastors and laymen of South Carolina concerning the university's \$611,898 grant under the Higher Education Facilities Act."

Many of the protests stated that acceptance of such a grant not only violates the principle of church-state separation, but also violates Article IX of the constitution of South Carolina Baptists. That section reads:

"No funds, gifts, or allowances that infringe upon the historic principle of the separation of Church and State shall be accepted by the Convention, the General Board, any institutions or agencies of the Convention. In any debatable instance that may occur the General Board shall interpret this statement subject to the approval of the Convention."

In his letter to the General Board of South Carolina Baptists, Mr. Adams pointed out that "When, a few weeks ago, Baptists of your state objected to the Office of Economic Opportunity in Washington to a grant under another Federal program to another group, this office supported that objection." That grant concerned a school for migrants conducted by the Joint Committee on Migrant Work of Catholic Charities of Charleston, Inc., and the United Church Women of Charleston. He added, "We feel no less an obligation to support the Baptists in your state who now object to the university which they own accepting government funds."

He concluded, "If we can be of any assistance in your deliberations, please so advise."

First SBC Church Organized In Bronx

NEW YORK (BP)—The First Southern Baptist affiliated church, Evangel Baptist, was organized in the Bronx, a borough of New York City, July 9.

The church, a chapel of the First Baptist Church of Brooklyn, held its organization services on the second floor of a Jewish synagogue which it hopes to buy later.

Organized with 48 charter members and four awaiting baptism, the church called Lloyd Rose, who began the work as a Bible class five years ago, as its pastor.

Pastor D. A. Morgan of the mother church, said this was the first of the four chapels of the Brooklyn congregation to become a church.

He said they also sponsored another chapel in Harlem, a French-speaking chapel in the heart of Brooklyn and a chapel of West Indians meeting in the Bronx.

Israel Baptist Center Has International Help

The Baptist Center at Petah Tiqva, Israel, has had help from three groups of young people this summer.

Miss Nancy Armes and Quentin (Chip) Lockwood are spending the summer there as representatives of the Baptist Student Unions of Texas and Kentucky, respectively. They are leading Vacation Bible school and camps for Girls' Auxiliary, Royal Ambassador, and older youth groups. On weekends, they participate in student activities at the Baptist House near the Hebrew University campus in Jerusalem.

Beginning July 1, 24 young people from Scotland, England, Ireland, and Australia spent 10 days in manual labor at the Baptist Center. The boys worked on a silo and the girls cleaned and beautified the grounds.

Known as Highways Holidays Youth Party, they were invited to Israel by Dr. John Tester, director of Edinburgh Mission Hospital in Nazareth. And from the Baptist Center, they went to the hospital for three weeks of gardening and landscaping. The group includes members of the Church of Scotland and of Anglican, Baptist, Brethren, Methodist, and Presbyterian churches.

The third group of helpers was scheduled to arrive at the Baptist Center on July 20 for three weeks of work. Composed of Methodists from the San Bernardino, Calif., area, it was organized by Rev. John Taylor, pastor of Del Rosa Community Methodist Church there. One of this group's big jobs will be clearing ground for a new dining room-chapel unit at the Center's camp site.



SOMETIMES the wind (or a mischievous student) plays tricks with seminary signs. Perhaps all six of the theological seminaries Southern Baptists support through the Cooperative Program might be termed "The Logical Seminary" for the students enrolled.

This year the six seminaries will receive \$3,395,710 from the Cooperative Program funds.

Pictured, left to right, are a cross-section of New Orleans Seminary students: Walter B. Shurden, Greenville, Miss., doctoral candidate; Royce Ballard Prattville, Ala., theology major; K. C. Thomaskutty, international student from South India; and Vivian Pirkle, Atlanta, Ga., religious education major.

(Stewardship Commission Photo by Mary Lane Powell)

FOR FIRST PASTORATE:

Conference Studies Job Training for Ministers

NEW ORLEANS (BP)—The young, inexperienced ministerial student facing his first pastorate no longer has to do it without some expert guidance.

In fact, in many cases now he will not be entirely inexperienced, for he may have taken advantage of intern training, having served for a semester with an experienced and trained pastor.

The guidance and the intern training come from a growing number of in-service guidance ministries offered by Southern Baptist colleges and seminaries.

Cooperating in the ministries are the educational institutions, state Baptist mission boards, and the denomination's Home Mission Board.

Fourteen institutions now offer help through in-service guidance on the campus and in the field to students preparing for church-related vocations.

Directors from most of these institutions met recently at New Orleans Baptist Theological Seminary here to evaluate their ministries and share experiences.

C. Wilson Brumley of Atlanta, associate secretary of the urban-rural missions department for the Home Mission Board, was the conference convenor.

"While this program now reaches only 14 campuses," he said, "we have hopes

all of our 53 colleges and Bible institutes with ministerial students will use this ministry.

"Our first program in this field was started only in 1957, and we feel all of the 4,750 ministerial students now in our schools could benefit from campus and field guidance of this type."

The New Orleans conference studied group dynamics through actual participation, and the directors hope to share their findings with students to help them lead small groups more effectively.

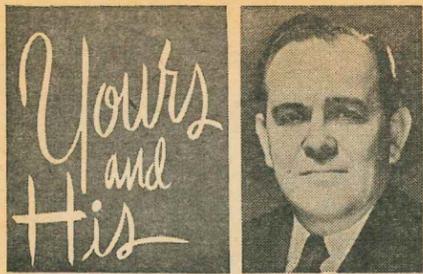
Participants also heard mission specialists, toured mission centers in New Orleans, and studied in depth two of the guidance programs.

Brumley said the role of the mission agency in the ministry is to provide conference opportunities for the directors and to give assistance and guidance to any institution in developing such a ministry.

"One vital product of in-service guidance is the student participation in mission projects," he added. "This is especially true with the seminaries.

"Also colleges often get involved in mission work near them. For example, the University of Corpus Christi has many ministerial students who pastor Spanish-speaking missions, sponsored by Texas Baptists and the Home Mission Board."

EVERY BAPTIST LEADER A WESTERN RECORDER READER



Kum-Ba-Ya, My Lord

An inspiring, haunting melody from the throats and hearts of 80 GA's atop Hopper Ridge at Cedarmore today has been running through my sub-conscious ever since—it was their first evening at the new GA Camp, Janet Morgan from the University of Kansas was leading our girls in that meaningful melody—KUB-BA-YA, MY LORD, Kum-ba-ya . . . O Lord, Kum-ba-ya. The sun was about to set, eyes were misty, God was there—just as the song yearned—for Kum-Ba-Ya means "Come by here . . . My Lord". He came.

What a wonderful prayer, what a wonderful group of girls from churches from Pikeville and Covington to Mayfield and Franklin—learning missionary education—thinking big thoughts—making new Christian friends—growing up into beautiful Christian girlhood!

On the second hill over, in Beaver Dam Bend, Cedarmore, the RA's were likewise learning more about God's wonderful world, God's eternal Word, and about "Fairest Lord Jesus, Ruler of all nature—fairer, purer, than all the angels heaven can boast". It is the new RA Camp for boys.

Proclaim His Word

At the same time, in the Assembly Area of Cedarmore, nearly 300 youth were beginning their first rehearsal of the cantata celebrating our Baptist denominational theme for 1966—"A Church Fulfilling its Mission—through Proclamation and Witness". The State Music Leadership Conference was just beginning—all week they will sing His praises, study the Word, have Christian recreation and fellowship at CEDAR-MORE.

You Were There

Yes, Mr. and Mrs. Missionary Baptist, you were there, too—for your vision and your dollars made it possible. Your children were there. Your Lord was there. Your servants, the leaders, were paid by your missionary dollars—the COOPERATIVE PROGRAM supports the programs of our state Convention, as well as "Tells the Sweet Story of Jesus" to people around the world.

How about your church's part in the Cooperative Program? Do you do enough? Will we save this generation of our own children? Will we "Send the Light" to the lost two billion in our

Kentucky Baptists

day? Not at the rate we are going—let's remember, "The King's Business Requireth Haste". Publish glad tidings, now!

Harold G. Sanders

Palestine Baptists Dedicate New Building

The new sanctuary and educational facilities of the Palestine Baptist Church near Campbellsville were dedicated in special services on July 18. The new facilities replace the old building constructed in 1906.

In the morning service a brief history of the church was read by Mrs. Elroy Griggs. A roll call of the membership was also conducted. The afternoon service of dedication followed a picnic dinner served in the social area of the first floor of the building. Participants in the dedication service included Carl Burtram, New Hope Baptist pastor; Homer Kirtley, moderator of Taylor County Association; C. R. Daley, editor of the *Western Recorder*; and Marshall Black, Palestine pastor. The Gospelsaires, a musical group from the Palestine Church, sang in both the morning and afternoon services.



EDWIN W. REYNOLDS, chairman of the deacons, breaks ground for the Double Springs Baptist Church, Waynesburg, Ky. At left is the pastor, Burney Manning. The pastorium can be seen to the left and the present Sunday school rooms of the church can be seen at the right. The church is planning a new auditorium. The young man to the right was unidentified.

The Palestine Baptist Church was constituted in 1843 with 32 members including two Negroes. The congregation has been served by 39 pastors. The new structure is the third building in which worship has been conducted. The cost of the present building is \$120,000 with two floors for educational space to be added later. Many visitors joined the Palestine members for the dedication occasion.

D. L. Druien Elected Vice-President of Campbellsville College

D. L. Druien, pastor of the Pleasant Hill Baptist Church, Taylor County, resigned after 36 years as pastor to become vice-president and director of development for Campbellsville College. He terminates his service at the church on August 29. He was elected to this newly created office at the college in November, 1964.



D. L. Druien A native of Hart County, Kentucky, Druien attended Buffalo High School, Western Kentucky State College, Bowling Green College of Commerce and Southern Seminary. He has served as moderator of Russells Creek Association, East Lynn Association and Taylor County Association. He has served two terms on the Executive Board of the Kentucky Baptist Convention. He has served as chairman of the board of trustees of Campbellsville College since 1935.

The Druiens will move to their home at 115 College Street in Campbellsville. Dr. Druien will have offices in the administration building of the college.

Waynesburg Church Breaks Ground for New Building

Double Springs Baptist Church, Waynesburg, Kentucky, has broken ground for a new auditorium, the fifth to be constructed in the history of the 162-year-old church. It will be located on the site of the fourth auditorium used by the congregation which was built in 1886.

Expected to cost \$45,000, the new auditorium will be brick veneer, will have a full basement and a baptistry. Plans call for completion and entry by January, 1966.

Burney Manning is the pastor of the church.

Kentuckians Appointed For Nigeria and Brazil

Dr. and Mrs. Robert E. Amis, of Louisville, and Rev. and Mrs. Darrell D. Cruse, of Shepherdsville, were appointed missionaries during the July meeting of the Southern Baptist Foreign Mission Board in Richmond, Va.

Dr. and Mrs. Amis will serve in Nigeria, West Africa. He has been a partner in a private surgical practice in Louisville since last July and a surgery instructor in the University of Louisville School of Medicine since September.

Mr. and Mrs. Cruse are going to North Brazil. He has been pastor of Vine Hill Baptist Church, Shepherdsville, since May, 1963.

All four are natives of Kentucky, Dr. Amis of Corbin (he lived in Barbourville and Lexington during boyhood), Mrs. Amis, the former Joan Skaggs, of Stanton (she grew up in Taylorsville), Mr. Cruse of Sonora, and Mrs. Cruse, the former Elizabeth Louise Brame, of Madisonville (she lived in Henderson when a teen-ager).

In Richmond for appointment at Foreign Mission Board headquarters and a 10-day orientation session, Dr. and Mrs. Amis and Mr. Cruse told of committing their lives to missions while college students. Mrs. Cruse traced her concern for missions to a Baptist girls' camp where she first heard an appeal for mission volunteers.

Dr. Amis graduated from the University of Kentucky, Lexington, and from the Louisville medical school, interned at a Detroit, Mich., hospital, and served a four-year surgical residency at Louisville General Hospital. He attended Southern Baptist Theological Seminary, Louisville, last winter.

Mrs. Amis graduated from the University of Kentucky (with bachelor and master of music degrees), studied briefly in the Cincinnati (Ohio) Conservatory of Music, and took music courses at Southern Seminary intermittently over a number of years. Her vocational experience includes teaching in a Louisville junior high school, directing youth choir for a church in Detroit, and teaching private music lessons.

She and her husband have two children, Jeanne Marie, five, and Jonathan Edward, one and a half.

Mr. and Mrs. Cruse are graduates of Georgetown College, and he also graduated from Southern Seminary. Before going to the Shepherdsville church he was pastor of three other Kentucky Baptist churches, Slatey Creek Church in Beaver Dam, Ewing Church, and Irvingsville Church in Cynthiana. He has also taught school in Fleming and Bullitt Counties. Mrs. Cruse has taught in Fleming, Bullitt, and Jefferson Coun-



ROBERT AND JOAN AMIS (left to right), Darrell and Elizabeth Cruse and Joseph and Frances Pou discuss forthcoming foreign mission assignments during a break in the recent missionary orientation conference in Richmond, Virginia.

ties and worked as a nurses' aide in a Louisville hospital.

They have two daughters, Stacey DeAnn, six and a half, and Melissa Lynn, four.

The Cruses and Dr. and Mrs. Amis were among 29 career missionaries appointed during the Foreign Mission Board's July meeting. The Board also employed 12 persons for short-term service. This group included Mrs. Joseph C. Pou, the former Frances Edwards, who grew up in London, Ky.

Mrs. Pou and her husband were employed for a three-year term as missionary associates in Liberia, West Africa, where they will be associated with Ricks Institute, Baptist school near Monrovia. They now live in Ridge Spring, S. C., where he has been principal of an elementary school and she has taught.

With the personnel added in July, the Southern Baptist overseas mission staff numbers 2,033 (1,932 career missionaries and 101 persons employed for short-term service).

Ronald R. Sholar Moves To Hopkinsville

Ronald R. Sholar, minister of music for the past nine years at the Harlan Baptist Church, has resigned to accept a similar position with the First Baptist Church, Hopkinsville. His ministry in Harlan ends August 15.

Sholar is a native of Hopkinsville. He was a member of Second Baptist Church while living there. He is a graduate of Murray State College and Southern Seminary.

The Sholars have three sons and a daughter.

Morehead Church Plans New \$100,000 Building

The First Baptist Church, Morehead, Kentucky, voted in their July business meeting to accept the basic plans of the architect employed by the church and to proceed as soon as possible in the construction of a sanctuary costing approximately \$100,000. The new building will join the present educational building which was constructed in 1958.

Located on Main Street in Morehead, the church is in the heart of town and ministers to Morehead State College and Pinecrest Children's Home.

Kenneth Cole is the pastor.

Hospital Charity Offering Nears \$28,000

The 1965 Mother's Day Sunday School Charity Hospital Offering is nearing the \$28,000 mark. The funds received during May and June have amounted to \$27,920. About \$2,000 of the total amount was designated for charity work at specific hospitals with the remainder not designated as to which hospital it's to be used.

The hospitals depend upon this fund for much of the charity work they are requested to do. Mr. Burt Dobbs, general superintendent of the hospitals, feels the fund is even more important with the recent medicare legislation. He points out that patients under medicare will have to pay a small amount themselves to get into the hospital and in many instances charity patients do not have such an initial payment.

Our churches which still have not responded to this opportunity are urged to do so.

Retired Mayfield Layman Ready To Serve

Major David A. Strong has retired from the United States Army after twenty years of service. During most of his career he worked in administration and personnel. For seven years he served in the division of recreation and education of the Armed Forces.

Over this span of years Major Strong has served faithfully in Baptist churches in Virginia, Kentucky, Panama Canal Zone, and New Mexico. This forty-six year old veteran has served as deacon, Sunday School superintendent, Training Union director, teacher, and Chairman of the Forward Program of Church Finance in these various churches.

Before his termination from the Army at the Sandia Base, Albuquerque, New Mexico, he served four months as the Minister of Education in the Highland Baptist Church in Albuquerque, and continued six months in this position before returning to Kentucky.

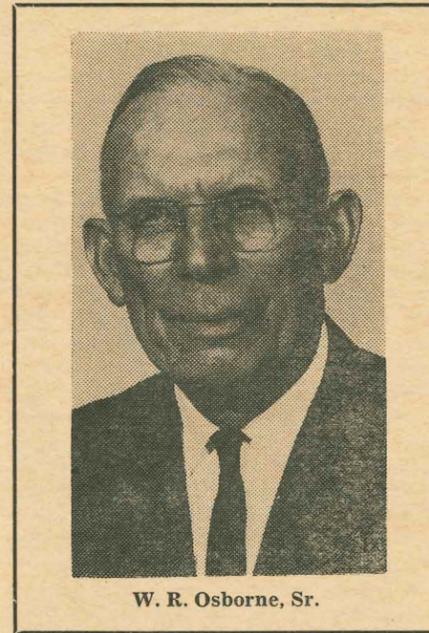
The Strongs are natives of Graves County, Kentucky and are presently living in Mayfield. Brother Strong hopes to find a place of future service as a church administrator or a business man-

ager or perhaps continue as a minister of education in some church desiring an emphasis on recreation and visitation. The home address is 607 Barget Street, Mayfield, Kentucky.

Paducah Church Honors Deacon

On Sunday, June 27th, the Lone Oak Baptist Church of Paducah honored Mr. W. R. Osborne, Sr., with a reception. Mr. Osborne has served the Lone Oak Church as chairman of deacons for twenty-five years. During the morning worship service the deacons presented him with a gift certificate along with an engraved resolution of appreciation.

Having completed twenty-five years of service as chairman of deacons, Mr.



W. R. Osborne, Sr.

Pastor Isaac B. McDonald commenting on Mr. Osborne's years of service said, "Because of his Christian character, his loving diplomacy, his keen insight into church needs, his sweet spirit in dealing with people, his dedicated leadership in every phase of our church program, his deep love for our church and devotion to our Lord, we have all been blessed and will continue to receive an overflow of blessings! Praise God for such a man!"

P. Harris Anderson Rejoins Mercer Staff

MACON, Ga. (BP)—Park Harris Anderson has been named assistant to the president of Mercer University here for denominational relations and assistant professor of Christianity.

"Mercer is fortunate to secure the service of Dr. Anderson," President Rufus C. Harris said. "Mercer is proud of its Baptist heritage, and denominational ties will be strengthened through the dedicated efforts of Dr. Anderson."

Anderson served as dean of denominational extension services and assistant professor of Christianity at Mercer University from 1951 to 1962, when he was named president of Bethel College at Hopkinsville, Ky. The college was officially closed in 1964 and during the past year he has served as assistant to the president of Campbell College (Baptist), Buies Creek, N. C.

The son of missionary parents, Anderson was born in China and has traveled extensively in the Orient and Europe. His father served at one time as dean of Mercer's School of Christianity.

Anderson was president of Bethel College, Hopkinsville, Ky., until the school was closed in 1964.

Coroner Rules Suicide On Newsmen's Death

HOUSTON (BP)—A Houston medical examiner ruled that the booby-trap death of Houston Chronicle Religion Editor Melvin Steakley was suicide.

Dr. Joseph A. Jachimzyk said he based his ruling on physical evidence at the scene, the nature and extent of the injury, and course of the bullet. He said Steakley carried heavy insurance, had financial problems, and no enemies.

Steakley, a Baptist, died May 1 when he pressed the clutch of his small car after editing the paper's church section. A gun rigged to the clutch fired a bullet into his chest.

Jan Morgan, religious editor for the Louisville Courier-Journal, has assumed the role held by Steakley with the Houston Chronicle.

Campbellsville College Names Student Director

Robert Lee Richardson, pastor of the Brownsville Baptist Church, Brownsville, Ky., has accepted the position of Director of Religious Activities for Campbellsville College, Campbellsville, Ky. He will assume the duties of this position on August 15.

Mr. Richardson graduated from Campbellsville College in 1957, Howard College in 1959, and received a Bachelor of Divinity degree from Southern Baptist Theological Seminary, Louisville, in 1963.

Mr. Richardson has served as pastor of the Mt. Olive Baptist Church in north Alabama and the Bowman Field Baptist Chapel in Louisville.

While a student at Campbellsville College, Mr. Richardson served as Baptist Student Union president.

Mr. Richardson is jointly employed by the Kentucky Baptist Convention and Campbellsville College.

In making the announcement of this appointment, Dr. J. Chester Durham, state secretary of Baptist student work, said that Mr. Richardson would be responsible for the work of the Baptist Student Union, counseling, and the general direction of religious activities on the campus.

Coverless Bible Leads Man To Baptist Faith

"I was sure I was on the right road, certainly with the majority."

Thus, Olimpio Ferreira da Silva, a member of a traditionally Roman Catholic family in Brazil, began the story of his conversion from Catholicism to the Baptist faith. Holding an old Bible which had lost its cover, he spoke before the Brotherhood of Second Baptist Church, Macae.

The Brotherhood had asked each member to tell his conversion experience so that all could learn more about soul-winning methods that give results. The method Mr. Ferreira da Silva advocates is distribution of the Scriptures.

"As a Catholic," he said, "it never occurred to me to find out about other religions." When he bought a farm, he built a chapel by the house and enthroned there the image of Santo Antonio, the saint of his devotion. He promoted a feast in honor of his saint each year.

Later he sold the farm, and he and his sons bought an automobile parts business in Macae. While making an inventory of their purchase, he found among various books a package containing a thick volume, coverless and lacking several pages. He took this unfamiliar book home and searched it for

some reference to Santo Antonio.

"Instead," he told the Brotherhood, "much to my surprise I found in Psalm 115 a most strong condemnation of the worship of images. Recognizing my error, I sought to visit an evangelical church." Second Baptist was the church nearest his home.

"I received sufficient enlightenment to change my thinking about true worship of God," he continued. "Thanks to Him, I can affirm that by means of the Holy Bible I am today a member of a Baptist church, and as such I am engaged in the great evangelistic campaign."

Hayner Assumes Duties At Cumberland College

Jerry Hayner, pastor of Baptist Temple, Louisville, Ky., has been named Director of Religious Activities at Cumberland College, Williamsburg, Ky. He will assume his duties on August 1.

Mr. Hayner is a graduate of Cumberland and Georgetown Colleges and is a Bachelor of Divinity graduate of Southern Baptist Theological Seminary, Louisville.

While a student at Cumberland, Mr. Hayner served as Baptist Student Union president.

Mr. Hayner is jointly employed by the Kentucky Baptist Convention and Cumberland College.

In making the announcement of this appointment, Dr. J. Chester Durham, state secretary of Baptist student work, said that Mr. Hayner would be responsible for the work of the Baptist Student Union, counseling, and the general direction of religious activities of the campus.

Mr. Hayner is married to the former Miss Karen Nichols. The Hayners are the parents of one daughter, Kelli Dawn. While a student at Campbellsville College and University of Kentucky, Mrs. Hayner served on the Baptist Student Union councils.

Shelby Naylor Accepts Ivory Hill Pastorate

Shelby Naylor of Elizabethtown, Kentucky has become pastor of the Ivory Hill Baptist Church in Estill County near Irvine. In addition to his pastoral responsibilities, Naylor has been employed to teach in the Hargett School.

He is a 1961 graduate of Campbellsville College and has completed one year at Southern Seminary. Mrs. Naylor is the former Patricia Patterson, who is a Campbellsville graduate and has also attended Carver School of Missions and Social Work. She is the daughter of Mr. and Mrs. T. M. Patterson, Sr., of Sparta, Georgia.

Gambling In America
(Continued from Page 3)

of friendliness is admirable, but does it make evil good? Does the fact that money raised is going to be used for a "good cause" make the gambling, selling chances, right? The end here is admirable, indeed, but does this justify an evil practice?

There is only one answer that we can give here. Good ends do not justify evil means. Emil Brunner points out that we have no right to expect any action to be approved of God unless the means conform to the Divine End, which is holiness in His people. He further states that the ends which are used to bring about a definite good end may be of such bad quality that we have to renounce the undertaking altogether. It is at this point that the Christian must reject gambling as a means for doing good things.

Therefore, we must concede that gambling is gambling, no matter the form or occasion. Gambling is always wrong; it is never right.

The Christian must always leave gambling alone. He must do this in the face of community customs and pressures. When we have developed a conscience about this, then we can better fight legalized gambling.

1. Published originally by Trident Press, but now available through Pocket Books, Ins., New York.
2. Article written by Dr. Ralph A. Phelps, Jr., for the Christian Life Commission of SBC, Nashville, Tennessee.
3. Lycurgus M. Starkey, Jr., *Money, Mania and Morals, the Church and Gambling*, (New York and Nashville: Abingdon Press, 1964).
4. The American College Dictionary, (New York: Random House, 1963).
5. Starkey, op. cit., pages 103-113.
6. Emil Brunner, *The Divine Imperative*, (Philadelphia: The Westminster Press, 1947), page 246.

—Robert G. Thompson, Pastor First Baptist Church, Winfield, Alabama

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Church and Clear Creek School Hit By Flood

A Baptist church and a Baptist school were damaged by the flash floods that swept through parts of eastern Kentucky July 24.

The Bennett's Fork Baptist Church of which Charles Hatfield is pastor was damaged. Two of the Sunday School rooms have mud and debris nearly three feet deep. Floors, ceiling and joists are damaged along with the auditorium.

Those interested in assisting this church or any others damaged by the flood should send their contribution to Dr. Harold G. Sanders, executive secretary of the Kentucky Baptist Convention. The check should be plainly marked "FLOOD RELIEF."

Clear Creek Baptist School, Pineville,

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was damaged to the extent of \$20,000. D. M. Aldridge, president of the school, reports that a bridge was washed downstream and the water was diverted in such a way that it hit the furniture factory. Approximately \$15,000 damage was done to the factory and new furniture in it. The remaining \$5,000 damage was to the campus and facilities in general. Aldridge also reports that several of the students' homes were flooded. This was the first time that the Clear Creek School has suffered flood damage.

A House Nobody Owns

(Continued from Page 5)

have no more and to lose it, but lose nothing! To own a house without a possibility of profiting from it would likely remove any incentive for giving it the expected care and attention a house deserves.

It would seem most practical for a house to be owned individually. If there is no profit incentive in its ownership and no specific individual can be called the owner, who is really going to take a continuing interest in the house? Who will watch over it and tend to its needs? Who can be called upon to face up to its necessary maintenance or proper improvements if everyone can point to others and say, "Not I, maybe they." Who will care for it enough to visit it and look upon it with the loving interest that only individual possession brings? When it is empty, how forlorn; when it is occupied, how ignored—when no one can look upon it and say, "My house".

"What is everyone's business is nobody's business" is a trite but true saying. A house not individually owned likely has no genuine, dependable sense of responsibility presiding over it. That is why a house should be responsibly owned. Someone needs the sense of responsibility, accompanied by interest, vested with authority to answer for its condition and attend to its calls for attention.

If no owners are definitely responsible and the occupants lack the authority

to act without the approval of the indifferent owners, who will mend the hazardous steps at the front door? Who will patch the leaking roof before it damages the interior? Who will cover the peeling paint and aging paper that embarrasses those who try to live with dignity in a place that other people would be embarrassed to call their own? If the resident is forced to live in a house no one wants the responsibility for, why condemn him if he becomes indifferent to its condition? Such sometimes happens to a house nobody owns.

The word, "emotion" has a gossamer quality about it. Emotions seem to some people to have no more stability than a spider's web, nor any more worth than thistledown. But emotions are sometimes deeper rooted than oaks. Because of emotions fortunes have been gained or lost. Emotionally, a house needs an owner if it is to become a home in the finest, fullest sense of the word. In the home, security is established against life's threats. Pride is built to form nobility of spirit, and respect becomes a buttress against beggarly manners. A home is to a family as clothes are to a person. Just as surely and to the extent that clothes make the man, so a home has its elevating or degrading effect upon its residents.

The owners of the house nobody owns never feel ashamed if it becomes shabby, for they avoid it. They can say it is good enough for someone else, if they do not have to entertain their friends in it. The deterioration of the years does not threaten their security, for they can improve their own standards without reference to that house. The emotions that swirl and form in the house nobody owns should be happy and reassuring; too often they are depressing and discouraging.

Have you ever lived in a house nobody owns? I do. It is called a Baptist parsonage.

A Baptist Pastor

Greenup Youth Plan Retreat

The Baptist Youth Crusade, an organization of the Greenup Association young people, is planning a week-end youth retreat at Hudgins Hill for August 20 and 21. Hudgins Hill is the Greenup Associational camp.

This youth organization is comprised of young people of the ages 13-24 and is conducted entirely by young people. Regular meetings are held on the second Saturday night of each month.

The special week-end retreat will feature vesper services, inspirational speakers and youth discussions as well as recreational activities. Miss Patti Craft, secretary at the Ashland's First Baptist Church, is handling the publicity for this activity.



SUNDAY SCHOOL LESSON

By H. C. Chiles



CHRISTIANS GROW THROUGH SERVICE

(This Lesson for Sunday, August 15, 1965)

Paul's method was to lay the foundation and then to build the super-structure, to set forth doctrines and then to emphasize duties, to teach principles and then to appeal for correct practices. Having finished the doctrinal portion of the letter to the Romans, he proceeded with this practical section. This twelfth chapter presents a challenge which Christians cannot ignore.

I. The Will Of God. Romans 12:1-3.

Before Christians can serve God properly they must discover His will for their lives and service. In response to His grace and mercy in making provision for them, it is important that they express their gratitude to Him by faithful service.

Here Christians are urged to give their bodies to God as a living sacrifice. God cannot use a corpse, but He can and will use a living body wholly dedicated to Him. "Present" is a term which means a voluntary giving. This surrender is to be all-inclusive—spirit, soul, and body. God does not want any compulsion in the matter of presenting our bodies to Him except that of the love of the Christian for Him.

This surrender is to be continuous—"a living sacrifice." This kind of surrender and dedication is "reasonable" in view of God's great mercy in redeeming the believer. Because of what the believer was by nature and what he is by grace, and because of the bondage which formerly held him and the freedom he now enjoys in Christ, God asks for and rightfully expects a voluntary surrender.

It is also God's will for believers to be separated from the world for various reasons: because the character of this age is evil, the conduct of those in this age is foolish, the spirit of this age is selfish, and the end of this age is destruction.

Unless a person makes a definite presentation of his body to God, his life plans will be conformer to this world. His aim is apt to be money, fame, pleasure, or power. Conformity to the world is contrary to the will of God for His children. Conformity to the world is one of the blights on the lives of many Christians, and it hampers tremendously

the work of Christ. The call, then, is for nonconformity to the world and for surrender to the transforming grace of God.

God calls upon us to forsake our life plans and to seek His will for our lives because it is good, acceptable, and perfect. To many the will of God is something to be avoided or, at best, to be endured. But, in reality, the will of God for us is always good. The one who lives nearest the center of the will of God for his life is the one who lives the happiest, the most successful, and the most useful life. Nothing is as good for us as compliance with God's will.

II. The Way Of God. Romans 12:9-21.

Here is some of the most practical advice to be found anywhere. It sets forth a high standard for Christian living, and love is the key to the entire matter. In their relationships with their brethren Christians should be characterized by unfeigned and fervent love. Anything that savors of insincerity or hypocrisy is despicable in His sight and should be abhorrent to us.

"Abhor that which is evil" is an appeal for a conscience on the subject of sin. We are admonished to abhor evil, which means to dread it, to despise it, and to abstain from it. Also, we must cling tenaciously to that which is good. Let us manifest our Christian love by our antagonism to the wrong and our devotion to the right. May we never try to hide what we are or pretend to be something we are not.

We must have a real interest in and love for our fellow-Christians. It is just as natural for the children of God to love one another as it is for those who are related by ties of blood to love each other.

No other method will be as successful as compliance with God's will in this matter of loving and blessing an enemy. This procedure may be very displeasing to you, but it is right and best. Christian love is shown by abhorrence of evil,

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

cleaving to the good, an affectionate attitude, preference for others when honors are being bestowed, diligence instead of laziness, prayerfulness, interest in the needs of others, and hospitality.

Love for others is the secret of harmonious living. Unsaved people usually return evil for evil, but the saved are expected to return good for evil. Throughout this life we shall meet rebuffs, unpleasant circumstances in dealing with others, and unkind criticism, but we are urged to bless those who treat us wrongfully. The natural way is to meet blow with blow, but God's way is to meet blow with forgiveness and kindness. One's suffering ill treatment from others is no justification for doing wrong. As far as your part is concerned, "live peaceable with all men." If there is any quarreling, be sure that none of it comes from you and react to it in the spirit of Christ, which is love.

It is natural for people to seek vengeance when they have been mistreated. Doubtless, you have heard others say, and perhaps you have said, something like this: "I will get even with him if it is the last thing I ever do." No Christian has any right to avenge himself for any wrong done to him. To yield to the temptation to get even with an opponent is to lower yourself to the level of the one who has injured you. That method is not the one which Christ exemplified and taught. When a Christian suffers an injustice at the hands of another, he should leave his case in the hands of the Lord and never seek vengeance. "Vengeance is mine; I will repay, saith the Lord." Just when and how He will repay is none of our business, but it is enough to know that He will do so. God's way of righting wrongs will prove to be the best in every case.

Love returns good for evil, endeavors to bring about peaceful relationships, never seeks vengeance, always shows kindness to enemies, and constantly strives to dispel evil with goodness. Love always shows kindness to enemies. Love is the most effective weapon that a Christian can use. Active assistance to those who persecute us will be exceedingly beneficial to them in an area where their needs are great. By actively helping those who do not deserve your helpfulness you can honor Christ and advance His cause.



KENTUCKY BAPTISTS AT WORK

Sunday School

Last Call!

by Roy Boatwright

We extend an invitation to all Sunday school people to attend the Sunday School Conference, August 16-20, 1965.



Jesse Daniel

The program will start Monday night at 7:00 and will conclude on Friday at 12:30 P.M.

We have secured an outstanding faculty and developed a program which will be very helpful to all Sunday school workers.

The Sunday school teachers and officers will especially receive a blessing through information and inspiration gained.

The first period each morning we will study the Bible under the direction of Dr. C. R. Daley, editor of the *Western Recorder*. Following the Bible Hour, various phases of Sunday school methods and materials will be presented. Conferences will be directed by experienced, qualified leaders.

Mr. Jesse Daniel, who for many years served as State Sunday School Secretary for Tennessee and one of the finest Sunday school men in the Southern Baptist Convention, will be among our inspirational speakers. Also, Mr. Roland Hudlow, Sunday School Department and Dr. Rowland Crowder, Architectural Department are special speakers from the Baptist Sunday School Board. Inspirational messages will be brought by Rev. Eldred Taylor, pastor, First Baptist Church, Somerset.

Conference Leaders are:

Nursery—

Mrs. Roland Hudlow, Nashville

Beginner—

Mrs. Aubrey Hearn, Nashville

Primary—Miss Mickey Martin, Ky. Training Union Department

Junior—Mrs. Sibley Burnett, Nashville

Intermediate—Mrs. William McGibney, Morning View, Ky.

Young People—

Mrs. Jesse Daniel, Nashville

Adult—

Roland Hudlow, BSSB, Nashville

Pastors, Superintendents—

Jesse Daniel, Nashville

There will be Special Interest Conferences in the afternoon:

Architecture—

Rowland Crowder, BSSB, Nashville

Library—Chester Henry,

Minister of Education,

First Baptist, Dalton, Georgia

Extension (including Extension Bible

Classes)—Roland Hudlow

Training—Jesse Daniel

Cradle Roll—Mrs. Roland Hudlow

Week-day Religious Education—

Mrs. June Austin, Ky. S.S. Dept.

Mental Retardation—Ronald Simpson,

Chaplain Frankfort State Hospital

It is not too late to make reservations by writing Rev. Marvin Byrdwell,

Cedarmore Baptist Assembly, Bagdad, Ky. Be sure to enclose one dollar registration fee which provides insurance coverage.

Classes)—Roland Hudlow

Training—Jesse Daniel

Cradle Roll—Mrs. Roland Hudlow

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Kentucky Baptist Foundation

Speaking For Christ In Many Languages For All The Ages To Come

by James C. Austin

(An Actual Gift with names deleted.) "If you don't want them to read it, then don't put in in the *Western Recorder*."

A neighbor visiting in the home of these fine Christian friends made this statement to the Foundation Secretary recently. He continued, "I am not surprised at what they are doing since I am treasurer of our church and their giving records for many years indicate their great hearts for Home and Foreign Missions."

These people had learned from this column about the possibility of a Memorial Trust Fund with Kentucky Baptist Foundation, and had requested the Foundation Secretary to call on them.

On the initial visit we discussed the establishment of the MEMORIAL FUND. They gave the Foundation certain church bonds and a substantial check to establish the Fund.

The Trust Agreement reads, "Be it therefore known that () and () the beloved children of () do hereby wish to commemorate and memorialize his memory



James Austin

and perpetuate the Christian witness for which he lived and worked."

The income from the trust will be equally divided between the Home Mission Board and Foreign Mission Board of the Southern Baptist Convention.

On a subsequent visit an additional \$10,000.00 gift was added to this Memorial Fund. The family might have retained the income for the life of the survivor of the two, but both agreed that this fund should begin immediately to benefit Home Missions and Foreign Missions.

They now have the inner peace and joy of knowing that their accumulated possessions will continue to speak for Christ to many thousands of people in many languages for all the ages to come.

Contact us if we can help you realize your stewardship aspirations.

Stewardship

New Per Capita Income Figures

by Robert J. Hastings

Listed below are half of the counties and a number of the cities and larger towns in Kentucky. Also listed is the "per capita effective buying income" of each individual in these areas. What is meant by "per capita effective buying income?" This is a big name for something that really is very simple. It means that this is the amount of money the average person has left over after taxes to spend each year. The average figures given include infants, those on welfare, white, colored, etc.

These figures are too low to use in estimating the tithe potential of your church. But this year we are going to let each church do its own figuring, because in other years readers have said our figures are too high. In other years, we increased this figure by adding income taxes and making allowances for the fact that infants are not Baptist church members.

To use these figures, follow these steps. Adjust the figure for your county upward to compensate for taxes and infants. Then multiply your adjusted figure by your resident church membership. Then take one-tenth of that figure, which is what the income of your church could be next year if every member tithed.

Listed below are the counties from Adair to Laurel. (Lawrence through Woodford will appear next week).

Adair	\$1,185	Elliott	933
Allen	1,204	Estill	1,194
Anderson	1,603	Fayette	2,250
Ballard	1,458	Lexington	1,941
Barren	1,452	Fleming	1,423
Glasgow	1,917	Floyd	1,004
Bath	1,057	Franklin	2,264
Bell	1,036	Frankfort	2,473
Boone	1,990	Fulton	1,446
Bourbon	1,643	Gallatin	1,441
Paris	1,897	Garrard	1,412
Boyd	1,855	Grant	1,614
Ashland	2,159	Graves	1,622
Boyle	1,784	Mayfield	2,121
Danville	2,199	Grayson	1,170
Bracken	1,423	Green	1,517
Breathitt	774	Greenup	1,436
Breckenridge	1,242	Hancock	1,263
Bullitt	1,517	Hardin	1,751
Butler	1,057	Elizabethtown	2,081
Caldwell	1,522	Harlan	1,134
Calloway	1,685	Harrison	1,697
Murray	2,197	Hart	1,266
Campbell	2,209	Henderson	1,618
Newport	1,883	Henderson	1,755
Carlisle	1,543	Henry	1,532
Carroll	1,473	Hickman	1,354
Carter	1,042	Hopkins	1,654
Casey	881	Madisonville	2,015
Christian	1,673	Jackson	920
Hopkinsville	1,900	Jefferson	2,272
Clark	1,820	Louisville	2,166
Winchester	1,883	Jessamine	1,492
Clay	726	Johnson	1,088
Clinton	909	Kenton	2,137
Crittenden	1,339	Covington	1,954
Cumberland	969	Knott	749
Daviess	1,852	Knox	884
Owensboro	2,100	Larue	1,277
Edmonson	1,053	Laurel	1,069

Church Music

New Associational Music Ministry Is Announced

by Eugene F. Quinn

As associational music officers are re-elected, or new officers are elected, this fall, a new associational program to help the churches musically is being launched. This new program comes as a result of years of planning, discussion, and testing of ideas in action in several associations in several states. Now the program is refined and offered to the entire Convention.

Several significant points may be emphasized in regard to this new program. First there is a new approach. While in the past an association usually has adopted a somewhat rigid organizational structure, the new approach is for the church leaders in an association to determine the needs of their churches, how the association can help meet these needs, and then organize themselves to meet these needs.

Second, the new ministry is flexible and adaptable enough to enable leaders in each association to determine and meet the needs of their churches.

Third, an attempt has been made to provide for the development of quality along with quantity of work done.

Fourth, the new ministry assumes that the associational Music Ministry exists for the purpose of service to the churches in helping them accomplish their music tasks.

Associational nominating committees should decide whom they will nominate

as Associational Music Director as soon as possible. The nominee, who is most likely to be elected in the annual meeting later, can then begin thinking, praying, planning, and working with the state music officers to lay the best ground for the most helpful associational music ministry which each association has ever had.

HIGH FIVE ASSOCIATIONS IN MUSIC AWARDS

Association	Awards
Long Run	221
Elkhorn	95
West Union	72
Severns Valley	58
Graves County	53

HIGH FIVE CHURCHES IN MUSIC AWARDS

Church—Association	Awards
First, Paducah—West Union	54
First, Mayfield—Graves Co.	53
Severns Val., E'town—Severns Val.	42
Walnut St., L'ville—Long Run	38
Glasgow—Liberty	37

Woman's Missionary Union

WMU Conferences At Cedarmore

by Mrs. George R. Ferguson

Mr. and Mrs. Bill Fowler, of Lone Oak Church, Paducah, will be in charge of the music for the WMU Conferences at Cedarmore, August 30-September 3 and September 4-6.

Mr. Fowler has been serving as Minister of Music at the Lone Oak Church for the past 1½ years. He is from Sturgis, Kentucky and is a graduate of Union University, Jackson, Tennessee, and the School of Church Music of



Mr. Fowler



Mrs. Fowler

Southern Seminary. He served in West-over Church, Jackson, Tennessee; Central Church, Selma, Alabama, and Thornhill Church, Frankfort, before coming to Paducah. His wife, the former Mabel Martin of Sturgis, is also an accomplished musician. They have three children.

Vesper Services

As announced, summer missionaries from Kentucky who are serving on foreign and home mission fields this year will speak at vesper services at Cedarmore during the WMU Conferences. The following are expected: Tuesday,

Charles Wells, Trinidad; Wednesday, James Hardin, France; Thursday, Ruth Roundtree, North Dakota; Saturday, Quentin Lockwood, Israel; Sunday, Janet Borders, Hawaii.

IMPORTANT ANNOUNCEMENT WMU MATERIALS

The new WMU Year Books, 1965-66 have arrived in the Baptist Book Store and in the State Office. Annual packages are being prepared in the State Office for mailing as the report cards for officers for 1965-66 are being received. Mailing will begin about September 1. Each WMS President will receive a free copy of the Year Book in the annual package. Additional ones for other officers may be purchased from the Baptist Book Store or Birmingham for 25 cents.

Be sure your officers' report card with the name of your president is returned promptly that your name may be on our mailing list for annual packages, quarterly bulletins, week of prayer materials and other valuable materials.

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The Cooperative Program is the Best Way

by Robert S. Scales

A better way of providing for world missions may some day be found, but until it is, the Cooperative Program is the best way I know. There are seven substantial reasons for this conviction.

The Cooperative Program includes the whole world.

When God created, he created the whole world (Gen. 1:1).

When God loved, he loved the whole world (John 3:16).

When Christ died, he died for the the whole world (Isa. 53:6).

When Christ commissioned his churches, he sent them into the whole world (Matt. 28:19-20; Acts 1:8).

A missionary society group planned to have a program on world missions. One member secured a large globe. She was dismayed because the door was too small to bring the globe into the church. Any church with a program so small that it does not include the whole world, has a program unworthy of Christ.

The Cooperative Program is extensive enough for the smallest church to have a world-wide program.

The Cooperative Program includes all causes dear to the heart of God.

The temptation to be too selective in what we support is ever with us. A church with a son or daughter on a mission field may, because of their love for that one say, "Let's send all our support there!" A church located close to an institution, a hospital, or orphans' home, or a school sees how sorely that institution needs all that the church could give.

But through the Cooperative Program a church participates in the support of all causes.

The Cooperative Program means each mission cause will receive its proportion of what is given.

The Cooperative Program provides for equitable distribution of funds. The resources available and the needs are carefully evaluated. The money is used in the most effective way. Each cause is protected while all causes are being supported.

The Cooperative Program excludes the unnecessary and unessential.

The Cooperative Program is concentrated on the essentials. Everyday someone is dreaming up a new project that clamors for support. If these projects were accepted indiscriminately, before long there would be millions of them. No cause could receive adequate support because the resources would be spread so thin among so many.

The Cooperative Program meets changing conditions.

The Cooperative Program is a method, a means to an end. The message and the end never change. The methods may vary from time to time. Nations open and close their doors to missionaries. The Cooperative Program is flexible enough to meet those changing conditions.

The Cooperative Program challenges the bravest.

The Cooperative Program is a daring program. It dares to include the whole cause of Christ in the whole world. It dares to request the support of every church and every church member. It dares to stand as the means of providing a needy world with the saving gospel of Christ.

The Cooperative Program blesses everyone it touches.

Because money is the medium through which the Cooperative Program is supported, we often are tempted to think of it only in material terms. The Cooperative Program is also spiritual. Its

aims and purposes are spiritual. It blesses those who give and those who receive.

The whole success of the gigantic, world-wide Cooperative Program depends upon the missionary compassion of each individual member of the churches.

Clinton First Baptist Calls Robert W. Ivy

Robert W. Ivy, pastor of the First Baptist Church, Centerville, Tennessee, has accepted the pastorate of the First Baptist Church in Clinton, Kentucky. He is a graduate of Union University in Tennessee and the Southern Baptist Theological Seminary in Louisville.

Other pastorates served by Mr. Ivy have been in Tennessee with exception of Lowes Church in Graves County where he was once pastor. He has been outstanding in denominational service in Tennessee. For six years he served on the State Executive Board, three years on the Credentials Committee and is presently a member of the Board of Trustees of Belmont College.

Other members of the Ivy family are his wife, Nancy, and three children: Steven, 12; Michael, 10; and Ligeia, 5.

The BEST WAY

COOPERATIVE PROGRAM

The Cooperative Program 1. includes the whole world. 2. includes all causes dear to the heart of God. 3. means each mission cause will receive its proportion of what is given. 4. excludes the unnecessary and unessential. 5. meets changing conditions. 6. challenges the bravest. 7. blesses everyone it touches.