

W.P.

WESTERN RECORDER

August 12, 1965





GLEANINGS FROM THE FIELD

MT. OLIVE BAPTIST CHURCH, Boone's Creek Association, held a recent revival with Ben Moore, pastor of Tate's Creek Church, as evangelist. Joseph Moore is the pastor at Mt. Olive.

CALVIN C. WILKINS, pastor of the First Baptist Church, Kuttawa, Kentucky, has resigned effective August 15, 1965, to accept the pastorate of First Baptist Church, Oran, Missouri. Wilkins has been pastor at Kuttawa for about 3 years and during that time a new educational building was constructed at a cost of \$40,000.

BETTY JO CORUM has joined the staff of the WMU, auxiliary to the Southern Baptist Convention. She will serve as director of the editorial services department, a position created in a recent staff reorganization. Prior to assuming this position, Miss Corum was editor of intermediate Training Union materials for the Sunday School Board, Nashville.

SOUTHWESTERN BAPTIST Theological Seminary, Fort Worth, has awarded its first doctor of church music degree. Robert F. Wright, instructor of music at East Texas Baptist College, was presented the degree in the summer commencement exercises.

THE EXECUTIVE BOARD of the Washington - Oregon General Baptist Convention has proposed a budget for 1966 of \$341,112. This is \$23,800 higher than last year's budget. The final approval of the budget rests with the convention in its annual session later this year.

CALVARY BAPTIST CHURCH, Boone's Creek Association, will hold their annual Homecoming August 15. Elmer Wilson, a former pastor, will be the speaker for the morning service. After lunch at the church, those present will attend the associational revival at the camp. Verlin Kruschwitz is doing the preaching in the revival and Ira Prosser is leading the music.

RICHARD M. SHIELDS, pastor of the Magnolia Baptist Church, was the evangelist in a revival in the South Fork Baptist Church, Larue County. Larry Adams is pastor at South Fork.

SOUTH JEFFERSON BAPTIST CHURCH, Long Run Association, will

begin a revival August 15 with Louis Walters, pastor of the Ralph Avenue Baptist Church, evangelist. D. E. Jones is the pastor of this Valley Station church.

ROBERT L. STANLEY, assistant professor of journalism at North Texas State University in Denton, Texas, has been named news director at Southwestern Seminary, Fort Worth, Texas.

CONSTRUCTION of a 24-unit student apartment building has begun at New Orleans Baptist Theological Seminary. The three-story solid masonry building, designed for students with three or more children, will be ready for occupancy in January, 1966. All units will be air conditioned and have three or four bedrooms. A high-rise apartment

building, containing 120 units in seven stories, will be built before 1970.

THE STATE MISSION BOARD of the Baptist Convention of New Mexico has voted a record 1966 total budget for denominational work of \$1,209,570. The Cooperative Program or undesignated amount expected to be contributed from the churches is \$591,860. Of this, 27 per cent will continue, as this year, to go to SBC national and world programs.

MAURICE L. BATES, pastor of the Waco Baptist Church, recently preached an 8-day revival for the Locust Grove Baptist Church of Nicholas County where he was formerly pastor. There were a number of additions to the church membership. The music was led by the pastor, Jay Conner, of Georgetown College.

A FATHER-SON TEAM conducted a revival recently at the Fellowship Baptist Church in Anderson County. The father was Ray Dean, retired Baptist pastor and the son was David Dean, Fellowship pastor. Visible results included ten by baptism and two by letter.

BAPTIST TEMPLE, Louisville, gave a banquet on July 28 in honor of Pastor and Mrs. Jerry Hayner. Hayner is moving to Cumberland College to become director of religious activities. The church presented the Hayners with a silver coffee service.

MRS. MARY LANE POWELL has been named director of news services at New Orleans Baptist Theological Seminary. She has worked part time in the news office for more than two years while studying for the master of religious education degree.

J. B. ROUNDS, 89, retired executive secretary of the Baptist General Convention of Oklahoma and pioneer missionary to the Indians in Oklahoma, died in Oklahoma City July 21. Funeral services for the native of Canada were held at Trinity Baptist Church, Oklahoma City. In 1899, Rounds accepted the pastorate of a small church in Bartlesville, Okla. The congregation was made up almost entirely of Indians. Two years later he became a missionary to the Choctaw and Chickasaw Indians. He served with the SBC Home Mission Board until 1951.

ON CAMPUS:

A Baptist Student's Quest for Truth

by Leo W. Smith

Criticism of the spiritual atmosphere is common on the campus of my college, even though the college is sponsored by the Baptist General Convention of Texas. Some students feel that the campus is sinful because every class is not opened with prayer; some feel that the ministerial alliance is curbed because it is a part of the B.S.U. program; others say the teachers are heretics.

The most recent barrage of criticism, however, was triggered because of a misunderstanding by a few students concerning the chapel services. These students felt that the school was catering to the students who were of the Jewish faith, or who belonged to Presbyterian, or Episcopal or other non-Baptist churches because speakers who were Jewish or from non-Baptist churches were asked to be on the chapel programs. These students had failed to realize or had not taken the time to examine the true situation, that actually the first three chapel services of the school year were conducted by Baptist leaders who represented the college and the faculty, and the fact that subsequently other Baptist speakers were scheduled.

During the heat of the controversy echoed statements such as, "The school is ungodly," and "The school is afraid that by having someone from our denomination speak they might offend someone of another belief." Small groups were trying to elevate their own piety at the cost of the school's name. Letters to the editor of the school paper, meetings with the director of religious activities, and trips to the office of the dean were the mode of the day. Three students, with whom I am personally acquainted, even threatened to leave "such a wicked school." The critics carried their accusations into the area churches, causing many sincere but misled people to come, as individual crusaders and as groups, to inquire into the situation and to bring certain pressures upon the administration to make the college more Christian—or dare I say, more Baptist.

THIS CRITICAL CONTROVERSY caused me to reflect upon two-and-a-half years of growing pains that I had to undergo at the college. I had come to this particular college as a weary Baptist looking for a Utopia for my Christian ideals, having previously been a student in two state colleges. I did find a col-

Leo W. Smith lives at Route 2, Box 37, Kenedy, Texas 78119. He is a student at the University of Corpus Christi, Texas.

lege where Christianity was supreme, but I must admit that it was not what I had anticipated.

The first blow to my Christian ideals came when I had to define for myself what a Christian campus really is. My ideal was a place where the iron-clad hand ruled the roost. It was a place that strictly adhered to the outward traditional Baptist principles. Here, there were girls on the campus in very brief attire, boys in burmuda shorts, faculty members and students that smoked, a pool table in the student center, as well as a juke box that did not exactly make for a very Christian atmosphere. Many times the Lord's name was used in vain. The combination of these things made me sick at heart. I well remember saying to myself that this could not be a Christian campus if these things were allowed.

I had come to the college with definite Baptist-bathed ideas, and was seeking ammunition to ground these philosophies

HOME MISSIONS:

A Prevailing Wind in Missions in America

by Gerald B. Palmer
Home Mission Board, Atlanta, Georgia

The most significant change in the language missions picture today is the new awareness of personal responsibility which individual Southern Baptist church members have concerning language groups of the United States.

Many factors have affected the language groups of the United States, bringing changes which have caused adjustments in the mission approaches to the spiritual needs of these people. In the book, *Winds of Change*, I dealt with the factor of relocation which has placed language groups in all of the metropolitan centers, with the factor of educational opportunities which promises a new generation from the youth of such groups as the Indians and Mexicans, with the factor of job opportunities which is raising the standard of living of many groups, with the factor of the improved standard of living all of us are enjoying in the United States, and with the factor of political change which has brought influence to many leaders in language groups.

It is evident that these factors are not "changing winds" but prevailing winds that continue to blow across the American scene. The task of missions, we have come to realize, will never be accomplished until every individual Christian recognizes his responsibility to every person who is without personal

The Cover

"... we do hear them speak in our tongues in the wonderful works of God."

This scripture from Acts 2:11 best describes the ministry of the Home Mission Board to language groups which include little girls like Maria, a Mexican.

Language Missions Week is August 23-29.

—A Home Board Photo

even deeper into my own mind. "Surely every Baptist believes the same, and we must be right," I said to myself. Suddenly I found myself face to face with what I believed, and through a critical eye had to question, search, and even discard many of my sheltered half true concepts in the quest for truth. I had to prove, not only to the professors but to myself, the validity of what I had believed and had accepted blindly for many years.

Having completed a year's work at the college, I felt that I had arrived at the point of becoming a self-appointed critic.

(Continued on Page 11)

faith in Jesus Christ. His individual responsibility can be shared with others through the cooperative endeavors of the church, but it cannot be assigned to others to the point where we are relieved of our personal responsibility.

Lloyd Corder, secretary of the language missions department at the Home Mission Board, says, "As a result of this awakening interest the work of our department has been increased greatly, thus answering the request for guidance in the doings of language missions."

One pastor has said, "We have had to rethink the ministry of our church. It has opened our minds to the needs of not just the language groups but also of other "pockets" of need that we have bypassed."

Another person said, "I have always felt the spiritual need of some of my neighbors of other national background but I never felt that I could do anything but pray. Now I realize I can pray and work."

Language Missions Week, August 23-29, offers an opportunity for each church and every Christian to become aware of the needs of many language persons in their community and to do something about it. I ask you to test the prevailing winds that are blowing in your community.

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

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WESTERN RECORDER

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No Room In The Church

Under what circumstances should any person be refused entrance into a Baptist worship service? What about civil rights demonstrators who come to make a test of segregated Baptist churches?

This is the trying experience of many Baptist churches today. The race revolution has put Baptists on the spot.

The most recent case with national headlines was the First Baptist Church in Americus, Georgia. When Negroes who were obviously outsiders and deliberately testing segregated services sought admittance to the church, they were refused. A Baptist deacon reportedly told them, "If you came down here looking for bloodshed, you're going to get it."

At the Methodist church in the same city on the same day, the would-be worshippers were met by twelve white men who stood on top of the church steps. In answer to the words, "We just want to worship," the Negroes were told, "We don't have room for you."

To one not on the scene in Americus and thus not knowing all the circumstances, such conduct by Baptists and Methodists seems unbelievable. To those not reared in this kind of culture, such behavior also seems unreasonable. These are good people—better than many who criticize them. They are simply caught up in the only way of life known by them for many generations. They simply can't throw off the culture and tradition which the race revolution has doomed. A public official can hardly be expected to use force all the week handling demonstrators and then employ the spirit of Christ in welcoming the same demonstrators into his church on Sunday.

More can be said for the whites in the South. The conduct of civil rights workers is often questionable and provocative. Their purpose often seems to be to needle, antagonize, and irritate. The outsiders are especially resented and whether or not they have business in places like Americus may be debated. That they sincerely wanted to worship when they sought to enter the Baptist church could be questioned.

But none of these considerations nor all of them together justifies the action of turning them away, even if it is granted the intentions were not good. To return good for evil becomes the church of Jesus Christ.

A few weeks ago tears were in the eyes of thousands of Southern Baptists. It was Foreign Mission night at the Southern Baptist Convention in Dallas

and the misty eyes came from hearts moved with admiration and gratitude for young men and women willing to leave loved ones and homeland to take Christ to many of other climes and colors. To give our sons and daughters to go and to give our money to send them to preach Christ to blacks in Africa while threatening to shed their blood if they enter a white church in America just doesn't make sense.

The turning away of blacks by the Baptist church in Americus, Georgia, on August 1, likely did more harm to the Southern Baptist witness around the world than all the good done on the same day by two thousand Southern Baptist foreign missionaries in fifty-seven lands.

From a purely practical standpoint, not to speak of what is Christian, the only sensible approach in such instances, is to welcome civil rights testers. To resist is to play into their hands and accomplish their purpose. This is to expose and dramatize segregation and discrimination. Experience has proven that where churches are open to Negroes, they do not rush in. They want the right more than they want to be there.

But Baptists have more to think of than practical strategy. Our main concern always is the mind of Christ, the Head of the church. What would Christ have done in Americus had He been in charge of worship services on August 1? Would He have said, "We don't have room for you"? Hardly. "There's no room for you" sounds familiar, but it was said to Jesus rather than by Him.

Preachers' Inhumanity To Preachers

Man's inhumanity to man is nowhere more evident than in the ministry. Preachers are probably harder on one another than most any other group.

Every preacher some time or another has the opportunity to pass judgment on his fellow preacher. When he does, he faces two dangers. One is to say good things that are not true or to withhold known facts. The other is to say bad things based on rumor or on superficial knowledge.

Preachers are not perfect. The call of God does not remove our humanity. We make mistakes which should be forgiven when confessed. On the other hand, some preachers have unconfessed sins that follow them and come to the surface wherever they go. They hurt him and usually hurt the church he serves even more. These ought not to be concealed by those asked about him if they are actually known.

For example, if a preacher leaves unpaid debts wherever he goes, this ought to be known by the



church about to call him. To withhold known facts which a church ought to know about a preacher is to be dishonest. This doesn't mean that every mistake a man has ever made must be recounted.

A greater wrong than concealing facts to make a preacher look good is unjust criticism that makes him look bad. This is generally called "blackballing" and too much of it goes on. It's about the meanest, lowest and most unchristian thing one can do.

Nowhere should we be more careful than when talking about a minister of God. His ministry depends upon his reputation. Preachers are especially vulnerable to gossip and just a few words can destroy him.

Preachers really don't have time to know much

about each other if they take care of their own flocks. The most they know is what they hear and this is never reliable. The truth is that when one speaks evil of another, he is often trying to cover a flaw in his own character. Envy or insecurity often motivates criticism of others. A good policy when asked about someone else, preacher or otherwise, is to say all the good we know and remain silent on second-hand information. If we feel constrained to pass on something critical, we should check it out carefully before doing so.

A critical word about another may seem like a harmless thing. Only a few will ever know. But what could be more evil than to destroy one's ministry with careless or irresponsible words?

BAPTIST FORUM



blunders. But don't you know how to get acquainted? Introduce yourself, it wouldn't hurt anything if you got acquainted with another fellow church member.

Why would a man leave his sizeable, entire estate to a small town church which on a given day was such a blessing to his life? I don't know. Neither do I know why folks refuse to make some provisions in their will for a church that has been a blessing to them and their loved ones across the decades of depression and prosperity. Conway, Ark. William T. Flynt

Board Considers Matters From Dallas Convention

RIDGECREST—Two matters of reference from the 1965 Southern Baptist Convention in Dallas were handled by the 61-member elected Sunday School Board in its annual meeting at Ridgecrest (N. C.) Baptist Assembly July 29.

First, the Convention voted to request the Sunday School Board to undertake to produce a one-volume commentary written especially for and by Southern Baptists. No date was set for the completion of this project. In view of the Board's official authorization three years ago that a multivolume commentary be produced, and because the complex work would need to be produced first as a matter of procedure, the Board recommended that the administration continue to pursue the already authorized plan to bring out a multivolume commentary, leaving until a later date the working out of details about the one-volume edition.

On the second matter of reference, the Board voted to make the following report to the 1966 Convention in Detroit: I. Concerning book title selection for

Baptist Book Stores—
The elected members of the SSB recommend rather than treating book selection on a title by title basis at a
(Continued on Page 12)

A Friend Indeed

Dear Editor:

I am sure that most pastors agree that each pastor needs a counseling, confiding, challenging, and casual friend ("Four Friends a Pastor Needs," *The Baptist Program*, March). To meet this need of real friends for each pastor, I propose that the retired pastors of each association be recognized or constituted as a pastor's counseling committee for the pastors of the association. Waco, Kentucky M. L. Bates

From Church Bulletin

My good friend, Jim Coker of Kentucky, tells of a recent occurrence in his small home town in Georgia, where his parents still reside. There came to one of the churches in that community on a certain Sunday in 1955 a man who was lonely. This man was from another section of the country and wasn't a member of any church, but it seems that he had a hunger for a fellowship which he thought he might find among church people.

He must have found it, for he died a few months ago and left his entire estate valued at \$178,000 to that little church. It has been placed in a trust and the annual earnings from the investment will be more than twice as much as the congregation normally gives through tithes and offerings.

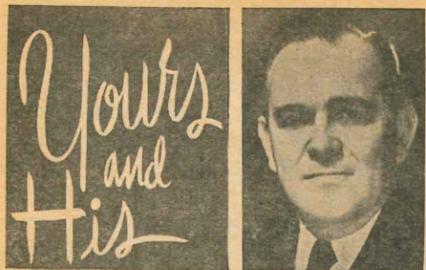
Dr. Coker wrote of this event: "One of the strange things about this is that no one in the congregation remembers anything about this fellow. He must not have impressed them as they did him. Again, their treatment of him must have been a very natural thing. Maybe this is what struck the benefactor. After all, friendliness to a Chris-

tian should be as natural as breathing."

We would like to know more of the details. Was an usher standing outside the door in cold weather greeting the folks, especially the "strangers within the gate" as they approached the place of formal worship? Was the visitor identified in the service and asked to wear a visitor's button on his coat lapel? Possibly such natural courtesies as a nod and a smile from the person he sat down beside and the sharing of a hymn book; a quiet reverence that prevailed during the service and simple but genuine greetings after the service by those seated near him—made him feel a part of a fellowship for which his heart hungered. If someone from that little church would only write a study course book on *The Art and Profit of Saying "Hello,"* maybe some of the rest of us could improve.

I am not being facetious, and I don't want to sound that way. Neither am I being subtly mercenary, in the hope that we might "hit the jackpot" with some lonely visitor. But I am vitally concerned that we come into an awareness of the fellowship of which we are a part when we are together as Christians. The radiance of such a fellowship cannot be contained. The only way one can contain it is to have it. We may improve or change from time to time our methods and techniques of greeting, but there should always be evidence of our individual joy and delight to be with others in God's house.

One common excuse people use for not personally greeting visitors is, "I'm not sure they are visitors. There might be embarrassment to welcome a person who is already a church member." Of course, one should not make needless



Are We Missionary?

The Kentucky Baptist Convention is a missionary group of churches, committed to "Sharing Christ with the World". We are 2,200 strong, with more than 600,000 members—yet our missionary Budget for the year is \$3 million—\$5 per person, per year—1½¢ per day, for the cause of Christ beyond our church doors. Yet, the world cries in the night for the Light of the World. Two billion lost souls agonize. "How long, how long must we wait?" The answer is in your heart, in your tithes, in your church's budget—what will it be?

Many Seem Not To Care

Last year, 456 Kentucky Baptist churches did not make any mission gift through the Baptist Cooperative Program. What did they do beside keep the church going at home? Some gave to one cause or two, but Jesus would say, "Not to leave the other undone."

Some churches do not seem to realize that the *only* method we have to obey the Great Commission of our Lord to "teach all nations" is to *do it together*—in some manner, to send the Light to the dark corners of the earth. Who can do this alone? What church? Shall we be content to keep our church doors open? Or to send a Thanksgiving offering for the children's homes? Or even a gift for Foreign or Home Missions? Missions is one—building strong churches at home, healing through our hospitals, caring for orphans through our Homes, training Baptist leaders in our Colleges and Seminaries, sending missionaries into the cities and mountains and valleys of Kentucky—and, doing the same thing in the West, in Cuba, in Alaska; and, to the "utmost parts of the earth". It's one—it's sharing Christ. Who is wiser than our Lord to "choose" his mission cause? Are souls precious in your neighborhood and not in mine? In America and not in Africa? Who is God? Who commands? Who died on a cross for us? Not one of us.

Let God Be God

He commands, "teach all nations." Jesus said, "If ye love me, keep my commandments."

Our year ends August 31—will your church be listed as a "Missionary" Baptist church?

Harold G. Sanders

Kentucky Baptists

Edward Walker Dies

The *Western Recorder* learned only recently of the death on April 15 of a beloved Kentucky Baptist pastor, Edward Walker. The death resulted apparently from heart seizure in a Bowling Green Hospital where Walker had gone for a physical check-up.

Mr. Walker was 65 years old and had recently retired from the pastorate of Rowlet's Baptist Church in Hart County. He was also a teacher in the Hart County School System. Upon retirement he had moved to Brownsville where he had accepted the position as assistant manager of the Joy Wells Retirement Home.

A native of Arkansas, Mr. Walker had served as pastor of a number of Baptist churches in Kentucky. Burial was in Mackville where the Walkers had formerly lived. Mrs. Walker survives him and is now living in Mackville. Other survivors include two daughters, Mrs. Joe Meriweather, Miami, Florida; and Mrs. Robert Kesterson, St. Clair Shores, Michigan.

Former Cumberland College Professor Dies

A. H. Webb, a teacher at Cumberland College for many years, passed away in the Williamsburg Hospital. He was 78 and a resident of Williamsburg.

Funeral services were conducted at First Baptist Church, Williamsburg, with Congressman Eugene Siler officiating.



SHARON GRUNDY was crowned queen at the age of 13. Others recognized in the G.A. service of the First Baptist Church, Eddyville, were Vickie Crisp, Betsy Galusha and Becky Brightwell.

Interment was made in the Riverview Cemetery in Williston, North Dakota.

He is survived by his wife, Mrs. Martha Webb; two daughters, Mrs. Fred Hapip of Williston, North Dakota, and Miss Margaret Lois Webb of Washington, D.C.; one brother, Eugene Rupert Webb of Washington, D.C.; and two sisters, Miss Sally Webb of Newport, Kentucky, and Mrs. Bruce Williams of E'arn, Kentucky. He had six grandchildren.

Miss Mel Camp Accepts Cumberland Post

Miss Melbaline Camp, youth director at First Baptist Church, Owensboro, has accepted the position as assistant dean of women at at Cumberland College in Williamsburg. Miss Camp will assume her new duties in the latter part of August.



Mel Camp

Miss Camp is a native of Birmingham, Alabama and a graduate of Howard College. She came to Southern Seminary in 1957 and upon completing her seminary training in 1959, she spent one year in Europe living and working with a Swiss family.

She served as youth director for the Severns Valley Baptist Church in Elizabethtown for three and one-half years before going to her present position in Owensboro two years ago. She describes her decision to go to Cumberland as very difficult, but expresses confidence in the leadership of the Lord. She will teach one course in addition to her work as dean of women.

Carlisle Avenue, Louisville, Calls James Abernathy

The new pastor of Carlisle Avenue Baptist Church, succeeding A. W. Walker, is James W. Abernathy. He has been pastor of the Calvary Baptist Church, Evansville, Indiana, since 1959.

A native of Hiddenite, North Carolina, Abernathy is a graduate of Catawba College in N. C. and the Southern Baptist Theological Seminary, Louisville.

He held three Kentucky pastorates before going to Evansville. The last of these was the Beaver Dam Baptist Church which he served for five years.

Abernathy has been moderator of the Ohio County Baptist Association, a member of the Executive Board of the Kentucky Baptist Convention and a member of the Foreign Mission Board.

Mrs. Abernathy is the former Ellen Dishman. They have four children; three girls and one boy.

Whitesburg Calls David Morrow As Pastor

The Whitesburg First Baptist Church has called David F. Morrow of Albemarle, North Carolina, to be pastor.

A native of North Carolina, Morrow has been serving as pastor of the South Albemarle Baptist Church. He is a graduate of Wake Forest College and Southeastern Seminary.

Previous pastorates have all been in North Carolina. Before going to South Albemarle, he was pastor for four years of the Philadelphia Baptist Church, Stanfield, N. C. He was interim pastor of the Pleasant Grove Baptist Church, Oakboro, N. C., for 9 months.

He and Mrs. Morrow have two children.

That Green-Eyed Monster

J. T. Parish
Mayfield, Kentucky

In the "heart of the Western coal field" where I was reared we had a "varmint" scare about once every five years. Someone would see a strange looking animal. Another person would find some unidentified tracks. The story would be passed from person to person, growing more preposterous each time it was repeated. We could all imagine that some wild animal had escaped from a zoo or circus and was lurking among the unsightly spoil banks left by the strip mining companies. Soon women and children were afraid to venture out of doors, and men only went when "armed to the teeth." It usually took an organized search led by the sheriff and accompanied by every able-bodied man in half the county to quiet the fears of the populace. To my knowledge no "varmint" was ever found.

A Real "Varmint"

Since growing into manhood and having occasion to reflect on the "varmint" scares of my childhood days, I have concluded that while those "varmint" stories were not very well founded, that in reality certain "varmints" do exist. One fierce "varmint" is a green-eyed monster. His name is ENVY. He is a destructive creature who is noted primarily for his ability to disrupt the fellowship among brethren.

This green-eyed monster has victimized many illustrious persons. Joseph fell prey to this dangerous beast as it was used by his brothers. It cost him years of physical bondage. "And his brethren envied him." (Gen. 37:11.) It

Kentucky Baptists



UNUSUAL HANDICRAFT was used in the intermediate boys' group of the Vacation Bible School of the Calvary Baptist Church, Glasgow. The boys were instructed in a short course of auto mechanics. Teacher was Joe Harlow (extreme left), auto mechanic instructor at the Glasgow Vocational School. The intermediates were instructed in the function of the engine parts and the assembling of the engine. Left to right, the boys are Wendell Sowers, Larry LeMane, Joe Austin, Larry Jefferies, David Riddle, Ray Baker, Larry Norman, Ernest Williams, and David Thomas.

cost his brothers more years of spiritual bondage. This monster can be cheaply employed, but he has a way of turning on his employer until it is difficult to tell whether a man possesses Envy or whether Envy possesses the man.

This brazen beast dared even land himself to the Jews to be used against Jesus. "For he (Pilate) knew that for envy they (Jews) had delivered him (Jesus)." (Mt. 27:18) No one is safe

when this green-eyed monster is on the prowl.

Paul suffered much because of this destructive "varmint". "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Acts 13:45. "Contradicting and blaspheming accurately describes the attacks made by this envious destroyer.

Protection

Where shall we flee to escape this monstrous animal? You can never be sure that you will not be scratched to shreds by the claws of this catlike monster. But any Christian can avoid employing this green-eyed monster. The Scriptures say, "Love envieth not." (I Cor. 13:4.) When a person loves his brother he does not envy him. Love rejoices over the promotions and successes of another. A liberal dose of brotherly love has been known to completely rout this miserable "varmint". It is only when love is lacking that Envy successfully disrupts the fellowship among brethren.

This destructive monster does his worst within a Church. There he can slow the work for Christ, and almost make pandemonium reign in the house of God. Church members ought always to be on the lookout for this dangerous animal. To paraphrase the Hoosier poet, "Envy will get you if you don't watch out!"



JAMES W. ABERNATHY is the new pastor of Carlisle Ave. Baptist Church.

Scales Resigns Post, Asked To Reconsider

SHAWNEE, Okla. (BP)—Trustees of Oklahoma Baptist University here have asked President James Ralph Scales to reconsider the resignation he offered at the board's July meeting.

In another action, trustees abolished the office of chancellor of the university, effective September 1. Former President John W. Raley has held the post of chancellor since 1961.

Trustees were told Scales has accepted the position of dean of the College of Arts and Sciences at Oklahoma State University, Stillwater. On being asked to reconsider his resignation, Scales said:

"It is an awesome responsibility to carry. I am going to try to get away for a few days to try to decide what is best for OBU. I would not cause any embarrassment to our sister institution which has been kind enough to offer me a post of leadership.

"I shall be conferring with Robert Kamm, acting president (of Oklahoma State), within the next few days."

The announcement Scales would leave the university here brought letters and other messages from alumni, students and friends asking him not to resign. Expressing themselves by formal resolution, the Oklahoma Baptist University faculty urged Scales to stay on as president.

Scales accepted the presidency on June 1, 1961, being promoted from the post of executive vice-president. Except for military service in World War II, Scales has been at Oklahoma Baptist University since 1940, when he came as an instructor.

As a faculty member and as executive vice-president, Scales served under President Raley, who became chancellor when Scales became president.

Raley was named president emeritus. He was granted his full salary, personal benefits and house maintenance until he reaches age 65 on August 15, 1967, after which retirement benefits are effective.

Trustee Chairman Warren C. Hultgren of Tulsa said the action on the chancellor's position was taken "in view of the recent illness of Raley and in order to relieve the pressures and responsibilities of the office." Raley suffered a heart attack in January.

The Oklahoma Baptist University board voted to reaffirm all faculty contracts and to grant a \$500 salary increase this year to all full-time faculty members.

During his career at Oklahoma Baptist University, Scales has served as instructor in history and government, as dean of men, as vice-president and as executive vice-president. He also attended Oklahoma Baptist University as a student.

Howse And Foshee Outline Basic Principles Of Church Programing

RIDGECREST—"The church is the basic unit in all programing," Dr. W. L. Howse told the more than 1,500 church staff members at the second annual church programing conference July 29-August 4 at Ridgecrest (N. C.) Baptist Assembly.

"Church organization exists to carry out church tasks," Dr. Howse, director of the Sunday School Board's education division, said. "And the program precedes the organization."

Church programing, basically, is planning in detail the activities of a church.

"All tasks of the church organizations should be programed and planned in relationship to other organizations," Dr. Howse continued. "A church program organization's relationship to a church's priority task determines its position in the church's plan of organization."

"A church," Dr. Howse concluded, "needs a strategy for properly relating assistance which it receives from the association, state convention and the Southern Baptist Convention. For this reason, these Baptist bodies should work together in developing this strategy."

Howard B. Foshee, secretary of the Board's church administration department, outlined some necessary steps in effective church programing.

Foshee urged beginning with a study of the Bible to understand the nature and functions of a church. Next, he suggested discovering church and community needs and determining in detail the church's objectives.

"Identify areas for advance," Foshee said. "Cite new ministries, significant increases and radical improvements. Then set your goals."

After setting goals, the next step outlined is drawing up plans of action, developing steps in each plan for church organizations in light of their tasks.

Then, Foshee suggested, correlate the activities, produce a calendar of activities and devise a finance plan for supporting the activities.

The final step is obtaining approval of the congregation for the program.

Joint sponsors of this conference for pastors and other church staff members were the Sunday School Board, Nashville, Woman's Missionary Union, Birmingham, and Brotherhood Commission, Memphis, in cooperation with other related SBC agencies.

Furman, Mercer Gain Benefit From Bequest by the Baptist Press

A trust fund in excess of \$1 million has been established for the benefit of Furman University and Mercer University, according to the terms of the will of the late Mrs. Julia W. Croft of North Augusta, S. C.

Announcement of the gift was made by Gordon W. Blackwell, president of Furman. Blackwell gave credit to Furman's President Emeritus John L. Plyler and George Lovell, Conway, S. C., minister, for securing this bequest to benefit the two Baptist universities.

Mrs. Croft, a life-long resident of the Augusta area, died at the age of 102 on November 11, 1964, at Columbia, S. C. She was the granddaughter of the late Iverson L. Brooks, a Baptist minister and one of the original incorporators of Furman University when it was established in Greenville, S. C., in 1850.

According to her will, the Iverson L. Brooks fund has been established for the joint benefit of the two universities.

They will share equally in the income from the trust and use the funds "for the education and training of young people who have dedicated themselves and their lives to be ministers of the gospel or to some other full time Christian service."

The estate consists of properties in North Augusta, real estate mortgages, cash funds and furniture. Mercer, located in Macon, is operated by the Georgia Baptist Convention. Furman is operated by the South Carolina Baptist Convention. (BP)

Indiana Proposes Mission Fund Hike

INDIANAPOLIS (BP) — Indiana Southern Baptists will increase their Cooperative Program goal by about 25 per cent next year, if they approve a proposal of their convention's Executive Board here.

The board recommends a 1966 Cooperative Program budget of \$250,000. The current Cooperative Program budget is \$196,000. Receipts to the 1965 budget have been running about \$1,000 a month over budget needs, when prorated into monthly amounts, E. Harmon Moore, executive secretary here, said.

The State Convention of Baptists in Indiana will have a total budget of \$419,126 for the coming year, compared with \$323,897 this year. The total budget includes the Cooperative Program goal and income from other sources.

The Southern Baptist Sunday School and Home Mission Boards provide funds in the total budget for jointly promoted religious education and state mission activities.

Moore said the board also proposed to increase the share of Cooperative Program receipts going to the Southern Baptist Convention for missions around the nation and world. In 1966, it would be 26.6 per cent of collections compared with 26.4 per cent in 1965.

Smothers Named Sunday School Service Division Director

RIDGECREST—Hubert B. Smothers was named director of the service division of the Sunday School Board, effective March 1, 1966, during the annual Board meeting July 28-38 at Ridgecrest (N. C.) Baptist Assembly.

Smothers will succeed Dr. H. E. Ingraham, who will retire February 28, 1966, at the age of 68.

According to organizational plans announced during the two-day Board meeting, the research and statistics department, Dargan-Carver Library, and Ridgecrest (N. C.) and Glorieta (N. M.) Baptist assemblies will constitute the service division, effective March 1, 1966.

A Tennessean, Smothers is a graduate of Cumberland University, Lebanon, Tenn., where he was selected "Best All Round Athlete," playing both football and basketball.

Smothers came to the Sunday School Board as employment coordinator in the office of personnel in 1958 from Belmont College, Nashville, where he had been director of public relations. In

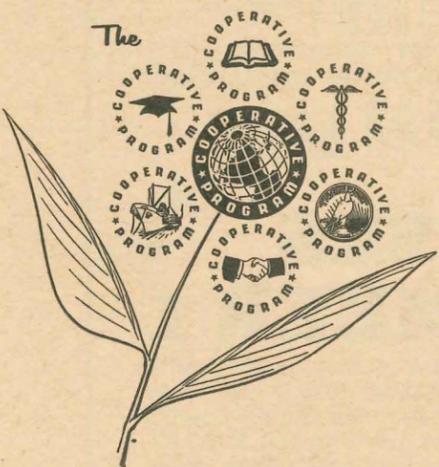
June 1961 he was named assistant to the director of the service division.

Since 1960, Smothers has served as a trustee of Harrison-Chilhowee Baptist Academy, Seymour, Tenn.

Dr. Billy Graham Tells Ridgecrest Staff America Faces Critical Hour

RIDGECREST—Dr. Billy Graham, in a surprise appearance before the Ridgecrest (N. C.) Baptist Assembly staff July 28, said that Americans are facing a critical hour.

Referring to President Johnson's speech, in which the President called for



THE COOPERATIVE PROGRAM has long been called the life-line of Southern Baptist work. Next week's paper will carry a complete report of gifts for the first nine months of this year.

a doubling of the draft, Dr. Graham said, "This is a critical hour that will affect your life and mine. It is a time when we must be concerned with our own personal relationship to God."

Paraphrasing the President, he stated that "we must tighten our belts, both materially and spiritually."

Science, Dr. Graham said, has doubled knowledge in the past five years. It will double and redouble every three to five years for the next 25, he predicted.

"Science," said the evangelist, "has advanced until now we stand on the very threshold of paradise—except for human nature." The problems that are not yet solved, he said are "human iniquity, material desires, and the mystery of death."

Science and education cannot provide all the answers, Dr. Graham said. "Only

when a person is prepared to die is he prepared to live. Christ is the answer."

Dr. Graham also introduced an advanced showing of the film "The Restless Ones," produced by World Wide Films, a company associated with his evangelistic association.

Earlier in the evening, Dr. Graham addressed briefly the Sunday School Board members meeting in annual session at Ridgecrest. Dr. Graham emphasized some of the same points in this speech.

Dr. John H. Parrott Elected Sunday School Board President

RIDGECREST—Dr. John H. Parrott, pastor of First Baptist Church, Roswell, N. M., was elected president of the Sunday School Board at its annual session July 28-29 at Ridgecrest (N. C.) Baptist Assembly.

Dr. Parrott succeeds Dr. John E. Barnes, pastor of Main Street Baptist Church, Hattiesburg, Miss., as president of the 61-member elected Board.

John L. Cottrell of Nashville, a manufacturer's representative, was elected recording secretary.

Theodore C. Chitwood, a certified public accountant who is a group supervisor for the Internal Revenue Service, Nashville, was reelected chairman of the 18-member executive committee of the Board. Composed of members from the Nashville area, the committee meets monthly.

The next annual meeting of the Sunday School Board will be held July 20-21, 1966, at Glorieta (N. M.) Baptist Assembly.

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EVERY BAPTIST LEADER A WESTERN RECORDER READER

When A Pastor Catches His Second Wind

by Ray K. Hodge

This subject has nothing to do with speaking in tongues or how loud a man can preach. Rather, it alludes to the language of the athlete.

Anyone who has run some considerable distance knows how quickly he tires, and how easy it would be to quit, and how tempted one is to stop running. But, as he presses on a bit, there is the pleasant surprise and the exhilarating feeling which comes when a runner catches his second wind. The fatigue seems to leave him and he is able to

press with renewed vigor and strength, and to push on for much greater distance. If the runner can just persist until he catches this second wind, he is on his way. However, if he despairs too soon, he will fall by the way.

There is a valuable lesson here for every pastor, and churches can learn something from this also.

Because of some one issue or some several issues, any pastor will run into strong and serious opposition within a year or two in any pastorate. Most of

us dislike opposition and unpleasantness. The temptation is to avoid this by running to a new situation, by changing pastorates, or in the imagery of this subject by quitting the race. We feel, as pastors and churches, that if we could just make a change all would be well again. This feeling is responsible, in large measure, for our shamefully short pastorates, and for much waste of time and manpower.

There are those who, for one reason or another, did not make a change, but who stayed in the race, and through renewed dedication and effort and working with people, worked through the difficulty, and thereby gained, as it were, their second wind, or came to grasp the situation with renewed freedom and strength. Any pastor who has stayed beyond three years in a pastorate has experienced this test, and this breaking through to this second wind. It is a very rewarding experience and one which would be missed if one gave up too soon.

One pastor told me of being in a situation where the lines were drawn very tightly, and where his position was imperiled. He worked through this

Ray K. Hodge is pastor of the Yates Baptist Church, Durham, North Carolina.

thing and gained the confidence of people, and he said he felt freedom in preaching and greater strength to preach than he has ever known in his ministry.

What a tragedy it would be to miss this feeling, this second wind. What a pity it would be to miss this opportunity of leadership, if one ran away from difficulty too soon. What a shame for a pastor and a church to miss this stage of maturity, which can only come by working through times of difficulty. There is a sense of stewardship, personal satisfaction, and self-respect when a pastor and church stick together in the race long enough to come into this second wind.

The Theo Sommerkamps Appointed By Foreign Board

Theo Sommerkamp, assistant director of Baptist Press (news service of the Southern Baptist Convention), and Mrs. Sommerkamp were employed for a five-year term as missionary associates in Europe. He expects to work with the European Baptist Press Service (news agency of the European Baptist Federation), with headquarters in Ruschlikon, Switzerland.

Sommerkamp is a native of Tampa, Florida and has worked for Baptist Press in Nashville for 10 years. Discussing his decision to go overseas, he

said that his aim as a missionary associate will be the same as in his work in the States—to use his professional training and experience “to lead others to know Christ and to strengthen and encourage Baptist work.”

Mrs. Sommerkamp is the former Jean Childers, of Oklahoma. She worked for the Baptist Sunday School Board, Nashville, for three years.

Quest For Truth

(Continued from Page 3)

just as many others had done. It becomes so easy to sit back and criticize everything from the faculty to the facilities, from the academic program to the spiritual atmosphere. I, too, was one that had paraded in to see the director of religious activities and the dean when things did not go the way I felt they should. In all honesty, I did not even know what I was protesting, but I did know something was not right; and I had to do some serious thinking in order to settle, in my own mind, what the problem was.

I DID NOT FIND A UTOPIA two and a half years ago. I did not find a college that was turning out stereotyped Baptists. But, thank God, I did find a college that challenged a person's individuality rather than forcing him to be like everyone else. Here is where I found myself for the first time since I surrendered my life to God. Yes, here in the atmosphere of loud music, the shorts, the pool table, I found that the problem was within me, for I had expected something of the college that I did not even expect in my own church. I held the Baptist principles high and expected the administration to force them upon several hundred students from various religious backgrounds and from different parts of the country, even foreign countries. I had put so much emphasis upon the external matters that I had overlooked the more important matters of law.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
Matt. 23:23

My attitude had almost become Pharisaic.

Let us take a good look at ourselves as Baptists. Are not many of us like the Pharisees today? We have concentrated so much upon a list of standards that we feel they are now the criteria of Christians. If one is able to adhere to this law then he is spiritual, but if he falls short of this standard, then he is not spiritual. What is the difference between this attitude and that of the

Pharisees of Jesus' day? Jesus said, “Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.” (Matt. 23:25)

As a college student I find the process of growing up very painful, and it is still not complete. The words of James Beattie, “The aim of education should be to teach us rather how to think, than what to think,” made me realize that my college was doing this very thing—teaching people to think rather than making carbon copies of the pupils. The college had captured the words of Emerson, “The secret of education lies in respecting the pupil.” The school had respected those of other faiths and had even brought a greater understanding into the lives of many Baptists through the varied chapel services.

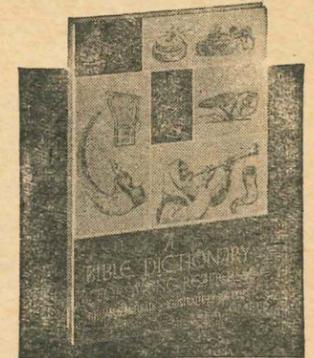
WITHIN THIS FRAME WORK I was able to get a glimpse of the world as I could never have done in the protected society that I had once sought. What a challenge to any Christian! Here was a mission field, wide open, because there were young people and faculty from all over the world gathered in one place, people of every faith and creed working together. This is the type of world in which God has placed us. The field of service is not in some distant land, but here. I realized then as never before that God depends upon individuals rather than upon organization to fulfill his divine purpose. The challenge was to the Christian student and to the faculty to create the spiritual atmosphere of the campus. A spiritual atmosphere does not just happen, but must be created as individuals set their hearts and lives to the task of seeing people changed from within. We know that only God can change one's heart, and that the outward manifestations are only reflections of what is inside a person.

Jesus said to the Pharisees, “. . . Cleanse first that which is within the cup and platter, that the outside may be clean also” (Matt. 23:26). Our task is not to make people stop smoking or to make them stop wearing shorts, but to bring them to Christ for the inward cleansing. Our task is not to force everyone into our own concept of Christianity, even though we believe with all our heart ours is the right concept. Christianity is a personal relationship between the individual and his God. The outward cleansing must come from an inward desire and not simply because one has been told to do so.

I thank God for my college, a school that is practicing genuine Christianity daily. I thank God for a faculty that has respect for the individual, that pro-

(Continued on Page 12)

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Board Considers Matters

(Continued from Page 5)

convention-wide level, that the practice for selecting book titles for distribution through Baptist Book Stores shall remain as follows:

1. Books of outside publishers
 - A. Books selected for cataloging and advertising are reviewed by at least two reviewers representing different geographical sections. If SSB book selection specialists deem a title questionable, it is not cataloged or advertised. Reviews, both favorable and unfavorable, are given to the book stores prior to or immediately following publication dates.
 - B. Books of local interest because of authorship or subject are handled on a store basis.
 - C. Books of a special nature which



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may not be approved for cataloging or advertising, or for stocking in all Baptist Book Stores, are available on a special order basis upon request. Appropriate Baptist Book Stores stock such books at the request of another Southern Baptist Convention agency or auxiliary.

D. Books in categories that are inconsistent with the objectives and mission of Baptist Book Stores are not handled in any way.

2. All Broadman and Convention Press Books are cataloged, advertised in appropriate media and stocked in appropriate stores.

II. Concerning the distribution of *The Message of Genesis* by Ralph Elliott through Baptist Book Stores—

A motion was made at the Southern Baptist Convention meeting in Dallas in 1965 "that the Baptist Book Stores be instructed not to place on sale *The Message of Genesis* by Ralph Elliott."

A substitute motion was made and carried "to refer this matter to the elected members of the Sunday School Board."

The elected members of the Sunday School Board consider *The Message of Genesis* by Ralph Elliott, to be a book of a special nature, as described in section 1, paragraph C, of the statement of practice regarding selection of book titles for distribution through Baptist Book Stores.

Kentuckians On Mexican Tour

Thirty-one Baptist pastors and laymen from 13 states including three from Kentucky will tour Baptist Missions in Mexico September 6-17.

Representing Kentucky will be Donald Chatham, Shelbyville, a physician; J. D. Hodge, Princeton, automobile dealer; and Alva A. Hollon, Hazard, an attorney.

The men will inspect mission work in such cities as Saltillo, San Luis Potosi, Mexico City, Toluca, Morelia, Guadalajara, Zacatecas, Durango, and Torreon.

Most of the men will have opportunity to give their Christian testimonies during night services at the mission points.

The mission education tour to Mexico is the sixth sponsored by the Brotherhood Commission in cooperation with the Foreign Mission Board. The men will pay their own expenses, including travel costs.

There are 274 churches and chapels in Mexico with a total number of almost 12,000 members.

L. E. Coleman, Sr., special projects coordinator for the Brotherhood Commission, will direct the tour with the help of William H. Gray of Saltillo,

Baptist missionary to Mexico.

The tour is part of the Brotherhood Commission's program assignment in the Southern Baptist Convention to provide missionary education opportunities for men, said George W. Schroeder, executive secretary of the Brotherhood Commission.

"We hope this first-hand view of missions will inspire the men to become even better stewards of their energies and gifts when they return home," Schroeder said.

The men will be encouraged to interpret to fellow Baptists the missions accomplishments of their churches through the Cooperative Program and special missions offerings, Schroeder said.

A member of the First Baptist Church, Shelbyville, Dr. Chatham is a deacon; a member of the First Baptist Church, Princeton, Mr. Hodge is a Sunday School superintendent and teacher, and a deacon; and a member of the First Baptist Church, Hazard, Mr. Hollon is a Sunday School superintendent and teacher, Training Union director, deacon, and church treasurer.

Rosemont, Lexington Adds Staff Members

Two staff members have been recently added by the Rosemont Baptist Church, Lexington. They are Bob Curtis, Cynthiana, Kentucky, who has become associate pastor and James Kerrick, Owensboro, Kentucky, who is the music minister. Mr. Curtis has graduated from Georgetown College and will be enrolled in Southern Baptist Seminary. He has served as a staff member of the First Baptist Church, Nicholasville for several years.

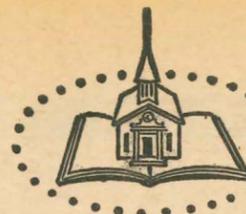
Mr. Kerrick is also a Georgetown graduate and presently is enrolled in the University of Kentucky for graduate work.

O. W. Yates, Rosemont pastor, will complete fourteen years of service in this church this December.

Quest For Truth

(Continued from Page 11)

vides opportunities, that challenges one's individuality to know what he believes and why he believes it. He is led to search the Scriptures that later he will not be swayed by every wind that blows his way. One of my professors well said, "One that walks always looking for the dirt about him, will find it. But when one walks with his head up he can see the sky, the trees, and the beauties about him, even though he is aware of the dirt upon which he is walking."



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE PASSIONS OF THE FLESH

(This Lesson for Sunday, August 22, 1965)

Galatians 5:13-26

Having studied some of the things which promote Christian growth, we now have two lessons dealing with things which hinder it. These hindrances are both internal and external. In this lesson we shall consider the hindrance to Christian growth which arises from "The Passions of the Flesh." It is possible to overcome the passions of the lower nature through determination, watchfulness, prayer and reliance on God for enabling grace and strength.

One of the basic drives of human nature is the desire for freedom. However, freedom is often elusive. Frequently men find that the freedom which they seek is another kind of slavery. In their passion for freedom or liberty men often become the slaves of alcohol, narcotics, and licentiousness.

I. The Use Of Freedom.

Galatians 5:13-15.

Many who are clamoring for freedom actually want license to do just as they please. But the fact that Christians have been set free from the law through the gospel of Christ does not give them license to sin. There is a vast difference between freedom to do as we please and freedom to do what God would have us do. When one is genuinely set free in Christ, he does not have any desire to make that freedom an occasion for selfish and carnal living. Some look upon grace as something which abolishes all restraint and allows the Christian to live carelessly, or to break the laws of God with impunity. In this opinion they are wrong. Because one is saved by grace does not give him license to live in obedience to the lusts of the flesh. Grace delivers from legalism in order to enable the Christian to fulfill the law of love in his life. The idea that when one is free from the law he is free from restraint is erroneous. Freedom from the law should always result in loving service to others, and in the doing of the will of the Lord.

II. The Will Of The Holy Spirit.

Galatians 5:16-18.

In every Christian there is a conflict between the old nature which he possessed prior to his salvation and the new nature which was imparted to him when he was saved. A saved person has a conflict between the flesh and the spirit.

III. The Works Of The Flesh.

Galatians 5:19-21.

The numerous conspicuous and well-known works of the flesh, which are the product of a depraved nature, ruin the lives of individuals and disrupt the churches of which they are members.

In unfolding the meaning of two sets of desires in the same person, Paul contrasts the characteristics of the life in which the flesh holds precedence and the one in which the Holy Spirit has the pre-eminence. He makes it clear that there is a battle between the flesh and the Spirit in the life of every Christian, and each strives to destroy the power of the other. In other words, flesh and Spirit lead in opposite directions.

By the works of the flesh is meant the operation of the carnal nature. Those who choose to live according to the impulses and desires of the flesh will be practicing the sins of sensuality—adultery, fornication, uncleanness or impure thinking and living, and lasciviousness; the sins of false religions—idolatry, witchcraft; the sins of the temper—hatred, contention, jealousy, wrath, strife, factions, envyings and murder; and the sins of dissipation—drunkenness and revellings. Those who habitually practice such things as a settled course of conduct are strangers to God's grace and Christ's salvation.

IV. The Fruit Of The Spirit.

Galatians 5:22-26.

Paul contrasted the "works (plural) of the flesh" with the "fruit (singular) of the Spirit." The works of the flesh are separate acts performed by an individual, but the nine-fold fruit is the creation of the Holy Spirit. When the Holy Spirit comes into one's life, he begins to bear fruit. There can be no fruit apart from Him. The flesh can produce works, but it cannot produce fruit. Works are wrought, but fruit is grown. Works can be produced by man, but only God can produce fruit.

The nine virtues, which constitute "the fruit of the Spirit," fall into three groups:

1. Those related primarily to God:
(1) Love—The Holy Spirit produces in the heart of the believer a deepening sense of God's love and the disposition to love Him in return.

(2) Joy—The fruit of the Spirit is not just merriment but real joy. Joy dwells in the heart of love. Where there is no love there cannot be any joy. Without the proper relationship to the Lord there cannot be any real joy.

(3) Peace—Real peace is not derived from circumstances, but is the product of the Spirit. Peace is enjoyed when one realizes the presence of God in all the circumstances of life, whether painful or pleasant.

2. Those related primarily to others:

(1) Long-suffering—Concerning this Lightfoot said, "It is a patient endurance under injuries inflicted by others." This quality is certainly unnatural to man. It is so easy to be impatient with the faults of others, and to become critical, easily offended and eager for reprisal. Strife within the membership of a church is a sure way to destroy its effectiveness. The sure way to prevent such a possibility is to "walk in the Spirit," for walking in the Spirit will deliver one from pride in what he is, or has, or can do. As Alexander MacLaren said, "It takes two to make a quarrel, and no man living under the influence of the Spirit can be one of such a pair."

(2) Gentleness—Gentleness is that ability, given by the Holy Spirit, to hold all turbulent feelings in check and manifest a kindly disposition toward others. The power of gentleness is irresistible.

(3) Goodness—Goodness, or effective uprightness in heart and life, means Godlikeness, and it always finds expression in deeds.

3. Those related primarily to ourselves.

(1) Faith—A genuine faith in God will cause a child of God to be faithful in the discharge of his duties. When one is full of faith in God, he will prove to be dependable and trustworthy. The Master's "Well done!" is reserved for the "good and faithful servant" alone.

(2) Meekness—Meekness is the very opposite of conceit, pride and self-assertiveness. Although it is contrary to the spirit of our age, it is an evidence of real strength.

(3) Self-control—Self-control is not the result of the energy of the flesh, but it is the fruit of the Spirit.

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



KENTUCKY BAPTISTS AT WORK

Church Music

Cedarmore Junior Music Camp Concert August 13

by Eugene F. Quinn

All interested friends are invited to hear the concert by the 200 voice Junior choir at Cedarmore Junior Music Camp on August 13. The concert will be presented immediately before lunch, from 11:30 to 12:30 in the Tabernacle.

The large choir of juniors will present a new cantata entitled *Let Us Follow Him* by Caldwell. A boys choir and a girls choir will present a pair of selections each also during the hour. Dick Ham of Immanuel Baptist Church in Lexington will direct the group. The soprano soloist is Rose Marie Barrow; and the baritone soloist, George Stansbury, Jr., both being from Louisville.

Plans Suggested For New Associational Program

Emphasis in the new associational music program now being launched will be placed on a suggested sequence of developments as follows:

1. Each associational leader involved in launching the plans will be urged to study available materials carefully.
2. Leaders then will discuss, as a group, the materials. They develop procedures which seem best to them, using suggestions in the materials as guidelines.
3. A study is then made through surveys, conferences, and other media to determine the music needs of the churches within the association.
4. The leaders will then be urged to list the discovered needs, grouping them under the general headings of: (1) congregational area, (2) graded choir area, (3) instrumental area, and (4) cooperative ministries area.
5. A continuing balanced program in each area may then be planned.
6. At this point, and not before, the plan provides for completing the associational organizational structure.
7. Enlistment of officers follows, utilizing established channels and procedures of the association.
8. The program which has been planned, based on discovered music needs, is then implemented by the officers.
9. The program should be cleared through established channels in the association on such matters as calendar time, finances, and facilities.

10. Goals are to be established, and plans are to be made to attain.

11. At various points, evaluation of the work should be carried out.

Associational music leaders desiring to begin this new program this summer may obtain materials to guide them from the state music department at Middle-town.

Kentucky Baptist Foundation

Trouble Follows When You Die Without A Will

by James C. Austin

Too many people die without leaving a will. The result: financial tangles, family squabbles, law suits, disposition of property entirely contrary to the wishes of the deceased.

If the Lord tarries each of us will die. Making a will neither hastens nor retards your death. A properly drawn will by a competent lawyer will prevent the distribution of your estate contrary to your wishes and save a lot of disputes and headaches and heartaches.

The State of Kentucky has laws concerning the disposition of property for those who die without a will. If you die and make no will what happens to your property in this state?

If you leave a wife and young children surviving you your wife is entitled to one-half of the property and the other one-half is equally divided among your children. Your wife must be appointed legal guardian which involves a considerable expenditure from your children's share of the property.

Your wife's share of the property may soon be exhausted trying to support the

children. When your children become of age and receive their inheritance, they may not see fit to support their mother. Sometimes family squabbles continue over many years in regard to dividing property. Some of the heirs may wish to sell, rent or otherwise dispose of the property, while the consent of some brothers and sisters cannot be obtained.

If a man dies and leaves no children but leaves other relatives, then the wife gets only one-half and the other one-half is divided between his parents if they survive him. If father nor mother survive him, then one-half is equally divided among brothers and sisters.

The legal disposition of your estate may be quite contrary to your wishes.

This is an important part of Christian stewardship. Why do so many Christian people leave their estates heavily burdened with death taxes when so much of this could go into the Lord's work?

Some businessmen pay great attention to income taxes but seem unaware of death taxes.

The executive secretary of the Kentucky Baptist Foundation will be pleased to counsel with you and your attorney regarding the preparation of your will.

Woman's Missionary Union

Week of Prayer For State Missions

by Mrs. J. M. Keightley
Committee Chairman

We are approaching the time when we come aside to pray especially for our mission work in Kentucky. The dates this year are September 13-17. The theme for the week is *Bands of Love* taken from Hosea 11:4, "I drew them . . . with bands of love."

To think in terms of Bands of Love seems most fitting at this time when there are so many forces in our society driving us apart. As Christians, we bind ourselves together in loving concern for the lost, the homeless, the sick and the needy. We are constrained by Bands of Love to pray for all these who arouse our compassion.

During the month of September, let us resolve to pray every day for a special mission cause in our State. The Calendar of Prayer printed in the front of the Week of Prayer material will make this more specific. We urge each prayer chairman to **distribute a mimeographed copy of this calendar** to all interested members of her church. This

includes the YWA, the GA's, the Sunbeams, the RA's and the MEN.

From September 13-17 let us lay aside intruding thoughts and study together for an hour each day. Five days is not enough to cover all our missionary endeavors but the Week of Prayer booklet will give you many facts and interesting stories. A closing devotional period will help to guide you in effective prayer.

Many pastors are using the Wednesday program for the mid-week prayer meeting. Because of this trend, we have prepared a playlet for Wednesday that is easily presented in a church sanctuary. This is a time when the entire church can participate in a specific mission emphasis.

This year there will be two beautiful new aids to help you in this observance—a film-strip in color and a poster in color. Each Associational missionary will receive our copy of the film-strip or you may order one by writing to the State WMU Office. There is no charge except the return postage. The poster is being mailed to each church.

After you have prayed earnestly and studied carefully prepare your heart for a love gift to this work. Our goal is \$105,800. It will take real dedication on the part of each one if we are to meet this challenge.

Let us be joined together by bands of love as we pray, study and give, September 13-17 for mission work in Kentucky.

Stewardship

More Income Figures Listed By Counties

by Robert J. Hastings

Last week, we gave "per capita effective buying income" on counties from Adair to Laurel. This week we print those for Lawrence through Woodford. 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 Lawrence to Woodford.

Lawrence	\$ 965	Ohio	1,165
Lee	968	Oldham	1,953
Leslie	702	Owen	1,514
Letcher	1,044	Owsley	799
Lewis	1,117	Pendleton	1,486
Lincoln	1,293	Perry	1,072
Livingston	1,408	Pike	1,051
Logan	1,455	Powell	1,032
Lyon	1,705	Pulaski	1,226
McCracken	2,016	Robertson	1,245
Paducah	2,133	Rockcastle	921
McCreary	698	Rowan	1,313
McLean	1,357	Russell	1,033
Madison	1,618	Scott	1,699
Richmond	1,950	Shelby	1,753
Magoffin	759	Simpson	1,418
Marion	1,186	Spencer	1,276
Marshall	1,582	Taylor	1,595
Martin	826	Todd	1,145
Mason	1,637	Trigg	1,166
Maysville	1,825	Trimble	1,432
Meade	1,375	Union	1,424
Menifee	875	Warren	1,752
Mercer	1,564	Bowling Green	1,987
Metcalfe	1,112	Washington	1,291
Monroe	1,036	Wayne	924
Montgomery	1,380	Webster	1,523
Morgan	917	Whitley	1,089
Muhlenberg	1,380	Wolfe	750
Nelson	1,402	Woodford	1,947
Nicholas	1,302		

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