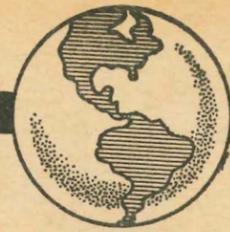




  
**WESTERN** RECORDER  
SEPTEMBER 16, 1965



## GLEANINGS FROM THE FIELD

**THE GREEN RIVER BAPTIST CHURCH**, Ohio County Association, reports an unusually effective revival. Marvin J. Nafus, pastor, was assisted by Hayward Casey of the Gethsemane Church in Louisville. Visible results included fifteen professions of faith and eight additions by letter.

**BARBARA ELLEN BUSH**, a native of Louisville and a graduate of Georgetown College and Southern Seminary, has been appointed by the Home Mission Board of the SBC to work in week-day program in a church in Atlanta, Georgia.

**TWENTY VOLUNTEERS**, all recent college graduates, were commissioned at Ridgecrest Baptist Assembly as the first of Southern Baptists' newly-formed US-2 missions corps. US-2, a term designating the area of service and the number of years of service, is a missionary appointment by the Home Mission Board for recent college graduates. Their appointments were to such areas as Alaska, Hawaii and Panama; to such needs as missions centers and juvenile rehabilitation, and to such service as mission pastors and youth directors.

**DOMINGO MARTINEZ RAGALDO**, 63, Southern Baptist home missionary to the Spanish-speaking people in New Mexico died in August. Funeral services for the native of Texas that had served the Home Mission Board for 20 years were held in Deming, New Mexico. He is survived by his wife and nine children.

**ROY HEATH** of Charleston, S. C., on September 1 became the editor of intermediate materials in the adult-youth unit of the Sunday School Board's Training Union Department. He had been minister of education at the First Baptist Church of Charleston.

**KENTUCKY** was represented at the annual conference of the Sunday School Board's book store division at Ridgecrest (N. C.) Baptist Assembly by Miss Blanche Mays, Louisville store manager, and Mrs. Martha Miner, Owensboro store manager.

**THE KENNETH PARKS** may be addressed at 756 N. 22nd Street, Paducah, until October 27 when they will sail for Chile where they serve as missionaries under appointment by the SBC Foreign Mission Board, Richmond, Va.

**OAK GROVE BAPTIST CHURCH**, Logan County Association, has called Foster Chestnut as pastor. He comes to the Russellville, Route Two, church from Ohio.

**THE DUKE MEMORIAL** Baptist Church, Somerset, ordained Rondal Butt and Kenneth Norfleet as deacons. The council was composed of 42 ordained ministers and deacons.

**PASTOR ARNOLD MOXLEY** of the Friendship Baptist Church, Blackford Association, reports a successful Vacation Bible School and summer revival. There were two professions of faith in the meeting. Moxley says the church was greatly blessed.

**MRS. D. M. ALDRIDGE**, wife of the president of Clear Creek Baptist School, Pineville, attended an August confer-

ence in Syracuse, N. Y. The conference was directed by Dr. Robert Laubach of Laubach Literacy, Inc., concerning the writing of "Training Union Quarterly Simplified." The conferences were arranged by the Training Union Department of the Sunday School Board.

**DR. CHARLES B. HOWARD** will serve as evangelist for a revival in the First Baptist Church, Williamsburg, Ky. Don Bearfield will lead the music. Robert L. Palmer is the pastor.

**RICHARD E. NORTON**, 33-year-old director of student activities at Southwestern Baptist Theological Seminary, died August 30. He had been ill for a long time but had served the seminary and nearly completed requirements for the doctor of theology degree.

**A BUDGET** of \$2,104,163 has been proposed for the Arkansas Baptist State Convention for 1966. Of this, 37 percent will be forwarded to the Southern Baptist Convention. All money received above the budget will be divided equally between the SBC and the Arkansas Convention.

**THE LEE E. CRALLE** Student Center at Georgetown College was completed by the opening of school on September 10. The center is a gift from the Lee Cralles of Louisville. It is the first building in Georgetown's current phase of capital development. Formal dedication of the structure will be Saturday, October 16.

**DR. DALE MOODY**, professor of theology at Southern Seminary, will teach the Book of Revelation at the Woodland Ave. Baptist Church, Lexington, September 19 through 22. Walter K. Price is pastor.

**JACK GOODWIN**, pastor of the Van Buren Baptist Church, Louisville, was struck by a truck. Not seriously injured but confined to the Baptist hospital for two or three weeks, Dr. Curtis L. Nicely was called by the church to serve as interim pastor while Goodwin is recovering.

**THE PAUL H. GROSSMANS** arrived in Liberia August 6 for their first term of overseas service. They have been assigned to Nimba, an iron-mining center near the Guinea border. Their address is Lamco-Nimba, Box 69, Monrovia, Liberia, West Africa. He was pastor of the First Baptist Church, Taylorsville.

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

Vol. 139

No. 36

### WESTERN RECORDER

Kentucky Baptist Building  
Middletown, Ky. 40043

Owned and Published by the

KENTUCKY BAPTIST  
CONVENTION

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Second-class postage paid at Middletown, Kentucky.

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

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

FROM MAYO CLINIC:

## Should the Patient Know the Truth About Death

by B. J. Williamson

One of the most perplexing questions that face a family in the time of terminal illness is the question of "should the patient know?" There are many people who shun the responsibility of telling the patient of the impending death. There are several reasons why people do not want to tell their loved ones about death. Many times the responsible loved one—husband, wife, or other member of the family—is not willing to accept the fact that death is coming. Another reason is that they are afraid that the ill person will not be able to take it. In this case, they might well be afraid of their own response to the person they love.

**DEATH** is a common experience, for daily relationships end (die), experiences end (die), and many things die daily. Death of a life is the same, only it is magnified for us because it is so personal and the death of a loved one is a part of life as is birth. We rejoice at birth because life is beginning, but shrink from death because it means that human experience has ended. This is part of life not after life.

Many medical doctors today insist that the person be told. A Mayo Clinic physician told a group of chaplains in Rochester, Minnesota, "The patient should know of his true condition and the prognosis if it is a terminal case. It is the practice of most doctors that I know here to tell the patient the truth." Jesus said, "Ye shall know the truth and the truth shall make you free." (John 8:32). While He was talking about eternal life there, I think that the truth about death often frees the patient and the family. Let us look at a few illustrations of this point.

A lady, 50 years of age, whose children were married and away from home, was dying of cancer. She had had her second operation and knew the results of the first surgery for cancer, which was thought to be successful. Following the second surgery the family insisted that the doctor not tell the patient. This patient knew what the outcome was when the doctor ordered chemo-therapy, the family nor the doctor did not give her good news, and the pain persisted. Members of the family and the patient withdrew from each other unconsciously. The patient then discussed with her minister her knowledge. It was then that she was able

*B. J. Williamson is Southern Baptist chaplain at Mayo Clinic in Rochester, Minnesota. He is supported jointly by the Baptist General Convention of Texas and the Southern Baptist Home Mission Board.*

to express herself about her coming death. The patient and her minister then told the family and the doctor about her knowledge of her coming death. It was following this experience that the family and the patient were able to communicate again. There were no barriers any longer.

A man was facing death after living 68 years. He had been married for 43 years. His wife insisted that he not be told of his impending death. Three days after the surgery, he said to his wife, "I have not knowingly told you a lie, nor have I known you to lie to me in our marriage. I want to know what they found and how long I have." The wife then told him the truth, they cried together, then asked me to offer a prayer of thanksgiving for the years that they had together. I can testify that I never saw two people closer together than they were when the truth was told. People who love each other should not be afraid to be truthful to each other.

A 47-year-old man was told that he had a brain tumor. His wife had been killed in an automobile accident two years before. He had three children still at home. He immediately set about to get everything in order so that the children would be cared for and that his business would continue to provide for them. In some states it is required of the attending physician to inform the breadwinner of his true condition. The family should also be considered at this point. In some instances, insurance policies that have term coverage with the privilege of converting to a fixed amount, need to be taken advantage of by converting to a life policy. A man should have the opportunity to write or revise his will. The family should have an opportunity to ask any necessary questions about his affairs or he should feel free to discuss his affairs with the family. This cannot be done if the patient does not know the truth.

**I RECALL** reading about a man who insisted that the condition of his father not be revealed to the father. The father died as the doctor said he would. Some years later, this man developed symptoms much like his father's. The same doctor examined him and then tried to assure him that it was nothing serious. This man could not accept the assurance from the doctor because the doctor had not told his father the whole truth.

We Christians talk much about our fellowship one with the other, but we often miss the greatest opportunity for fellowship at the time of death. Death is an experience that can be shared one with the other, and those who survive will be stronger by walking close

## The Cover

**RELAXED**—Time for relaxation does not come often for Baker J. Cauthen, executive secretary of the SBC Foreign Mission Board, who is on the go constantly as director of the work of 2,000 missionaries overseas. When the time does come, the den in his Richmond home is the place, the robe his substitute for a coat, and soft music on the hi fi his accompaniment to Bible study. (BP) Photo by Lawrence R. Snedden.

to death with a loved one. Christ shared the knowledge of His coming death with His disciples so that they were better prepared for it.

**WE CHRISTIANS** should not be afraid to face death. We have the hope of eternal life within us. Paul was able to say, "For me to live is Christ, but to die is gain." (Philippians 1:21). Jesus said, "In my Father's house are many mansions, . . . I go there to prepare a place for you . . . that where I am, there you might be also." (John 14:2, 3).

A professor at a state university was told by his doctor that he had cancer that would claim his life in a few months. At the request of a friend, I tried to visit him several times before I finally met him. The reason for the delays was that he was witnessing to others. A friend later told me that the professor had won over 40 people to the Lord in his last year. He had an urgency because he knew time was short for his Christian witness.

Death is not always an ugly experience. Certainly it is for those who are left behind many times, but it is not always the case. A wonderful Christian lady died of cancer after several months of hospitalization. In my visits to her, I heard her speak of her faith, which was a living faith. This was shown in her death after several weeks of intense pain. As I stood by the bed with her husband, she looked up and motioned for us to lean down. She said, "I have seen the other side and it is beautiful, honey, I'm going home." She closed her eyes in death. Her husband later told me, "I wouldn't take anything for her testimony in death. One day I will be with her."

There are things that are worse than death for the Christian. Death can be a welcomed event when life has been spent in pain. For the family of believers it is just a separation for a time before we are reunited. The sting of death is more often felt by the survivors than by the one who is facing death.

Paul asked in I Corinthians 15:55: "O death where is thy sting? O grave where is thy victory?" Then he answers

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### A Sermon in a Life

The most famous man in the world is dead. Significantly he was not a powerful political figure nor a celebrated scientist, but a humble man who rejected worldly fame for humanitarian service in a remote African jungle.

Dr. Albert Schweitzer was the most revered and beloved person in the world. He was more often used as an illustration in sermons on dedication and purpose in life than any man of this age.

His death and burial were in sharp contrast to the ceremonies customary for famous people. He died quietly and almost privately in a wooden hut of the jungle hospital he built and loved. No long viewing lines filed by his body nor were there days of national and international mourning. Within a few hours after his death his remains were laid away in a grave freshly dug in the red African soil by the hands of grateful natives.

The great doctor was something of a mystery to many of his admirers. As a noted theologian early in life, he was a product of and a contributor to German rationalism which attempted to eradicate the miraculous from the New Testament and reduce Jesus to a mere man. Yet in his life he demonstrated more of the spirit of Jesus than many of the orthodox who criticized him. In his younger days he was a pastor, but in Africa he rejected the traditional missionary role and let the compassion of his heart and the healing of his hands do his preaching.

The life of Schweitzer is a sermon itself to a world which rejects many things he affirmed and considers important many things he shunned. He was no status seeker. As a renowned musician, philosopher and theologian, Schweitzer had the continent at his feet. Concert halls were his for the accepting, university chairs sought him and other honors invited him. He turned down all of these to study medicine and serve suffering humanity in unhealthy, disease-ridden jungles of French Equatorial Africa.

He was not discouraged by the lack of modern facilities. His first hospital was built from a wrecked chicken house with borrowed tools. He believed in primitive treatment for primitive people and resisted to the end modern sanitation facilities generally considered a necessity for hospitals. His hospital was but a group of wooden huts with kerosene lamps for the most part and no telephones or radios. Yet thousands of Africans came great distances passing up modern medical facilities in some instances to be healed by "the great doctor".

Schweitzer's personal philosophy was a strange mixture of New Testament ethics, mysticism and pantheism. He saw God in everything and had an almost unreasonable reverence for life. This reverence for life extended even to insects. His helpers were ordered not to kill flies and mosquitoes and he was reported to have reprimanded the late Adlai Stevenson for killing a mosquito biting his arm. He justified destroying germs only because doing so saved other lives.

In a generation which saw thousands of the innocent destroyed by atom bombs in World War II and now shivers upon hearing of women and children killed in Vietnam by American bombers, there is a place for a man who so reverences life as not to kill a mosquito. For such a man it is fitting that as his body was lowered to its resting place, the last farewell was not sung by a renowned choir but by a band of leporous children who were the recipients of this great man's compassion.

### Moral Instruction for Youth

The suggestions of Campbellsburg pastor Russell Bennett in this week's Baptist Forum deserves serious consideration. The moral instruction of this and coming generations of youth presents one of the greatest challenges to American Christianity today. Several things are obvious. One of these is that public schools cannot be looked to for this task. Required religious instruction is out and chances for its return are slim.

Another obvious fact is that the present picture of morality among American youth is not pretty. The number of unwed high school girls becoming mothers is increasing at an alarming rate. Teenage drinking is not only common but some say almost universal. Sometimes young people tend to exaggerate conditions but one responsible young man said recently that ninety-five per cent of college youth are now drinking. Crime statistics among young people climb every year.

Medical authorities in Kentucky recently expressed alarm over the surge in venereal-disease. There were 5,115 cases reported last year in Kentucky with a 25 per cent increase in infectious syphilis over a year ago and a 298 per cent increase over the year 1957. Teenagers and young adults under twenty-four made up more than half of the cases of infectious venereal disease reported. Medical authorities say these diseases are almost always transmitted by sexual intercourse.

The present situation proves that what we have been doing in public school education and church religious education programs is not getting the job done.

Those working for the destruction of American youth through drinking, immorality and other vice are conducting a more effective educational program by use of clothing styles, lurid movies and pornographic literature than those trying to show young people the Christian way of life.

The conditions call for more than a revamping of our present program. Some kind of revolutionary plan is demanded.

Church schools in place of public schools are not the answer. The morality among Roman Catholic parochial pupils shows no signs of being higher than that of public school pupils. The teaching of church dogma and compulsory participation in formal religious rites don't change many lives. What is required is a new standard of conduct resulting from a regenerated life.

Maybe it's time for American churches to offer their facilities and resources for an extensive religious education program with depth for our youth. At least it's time parents, church leaders and school officials sat down to consider the problem and possible answers.

Why couldn't Baptist churches offer four or more hours of solid Bible study and religious instruction

each week to school age youth? Many city churches already have the space facilities which are vacant all the time except brief periods on Sunday. These churches also have, in many cases, trained religious education directors.

Smaller rural Baptist churches could cooperate in providing space and teachers for religious instruction during week days. Most areas in Kentucky have associational missionaries who could serve to coordinate such a program. Pastors and other qualified church members could do the instructing. Where after school hours would be inconvenient the school children could be released during school hours for such training. This plan has been ruled constitutional by the Supreme Court.

The situation is serious. The hour is late. It's high time we quit blaming the Supreme Court for ruling out a practice which has proved ineffective and it's also high time that we abandoned our smug Baptist complacency and recognized our Sunday Schools and other religious organizations are not getting it done. The pressing need is for bold, adventurous and imaginative efforts to meet the crisis of deteriorating morality in American youth.

## BAPTIST FORUM



### Shall We Teach the Bible?

Dear Editor:

In the August *Adult Teacher* C. M. Suter of Garland, Texas, reports that "the average adult enrolled in Sunday School spent not more than ten minutes each week in Bible study!" He concludes, "Although we are reaching many adults for Sunday School, we are not honestly reaching them for serious Bible study." (p. 7) This same conclusion has been reached by various investigators over the past fifteen years. F. B. Edge proves this from several surveys he reports in *Teaching for Results* (pp. 14-15). A survey of Sunday Schools in Kentucky in 1957 revealed that it took the average adult in Sunday School two years to learn the answer to one more question about the Bible.

The general response to such information is, "We must do a better job in Sunday School." But, can we? Is it possible that Southern Baptists are getting all they can possibly expect 30-45 minutes on Sunday morning? We may be pumping as much water as is possible through such a small faucet. Consequently, some suggest that we must have more Bible teaching at home. But this suggestion goes counter to the times. Public school took academic training out of the home long ago. Besides, parents reared in the tradition of public

school and Sunday School may not be adequately prepared to give Bible instruction to their children. Rapidly we are becoming biblically illiterate. As the blind cannot effectively lead the blind, so we cannot expect those who have not been adequately instructed in the Bible to instruct others.

What can we do? Perhaps Baptists need to make Bible teaching at least equal to public school instruction. Perhaps we ought to offer released-time Bible courses. If we used a local pastor who was a seminary graduate we might be justified in asking the State Board of Education to grant academic credit for such study. Why not allow a half-credit for Old Testament study and a half-credit for New Testament study, if the class room time equalled state requirements? Surely such study is as important as glee club, woodworking, and driver education!

Yes, there are practical examples of the success of such a system. The churches of Paducah, Kentucky, have a small chapel adjacent to the Tilghman High School. Students are allowed to attend there one class period each day for Biblical instruction from a seminary graduate. For acceptable work they receive credit on their report card. A similar program is sponsored in Dallas, Texas.

Who should initiate such a program here? Our state Baptist Sunday School organization is concerned with increasing Bible knowledge. Perhaps they might well invest their efforts in providing class rooms and teachers for our consolidated high schools through the Baptist Associations of our state. Let's restore Bible study to the place of honor it deserves in the lives of our youth. Let's supplement Sunday School with a program of high school instruction geared for our times. Let's enlarge the faucet for the Word of Life.  
Campbellsburg, Ky. Russell Bennett

Guest Editorial:

### Teaching "About Religion" Is Vital

The approach of the season for the reopening of the public schools will revive the question of Bible reading and prayer in these schools.

This question has been a subject of misunderstanding, misinterpretation, and agitation since the United States Supreme Court handed down its two notable decisions, in the historic New York and Pennsylvania cases.

In the New York case, the question was the daily and compulsory reading in the New York public schools of a prayer which had been composed by the school regents. In the Pennsylvania case the question was the compulsory reading of a portion of Scripture daily. In both cases the court was directing its attention to the "compulsory" elements in both practices.

The handing down of these two decisions divided the country into two camps. On the one hand there were

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## Baptists Must Rethink Federal Aid: Phelps

LITTLE ROCK (BP)—If they want to keep a first-class university, Arkansas Baptists will have to rethink their position on separation of church and state, the president of the denomination's college in Arkansas declared here.

Ralph A. Phelps, Jr., of Ouachita Baptist University, Arkadelphia, spoke to a group of about 300 ministers and laymen. The meeting was called to discuss federal aid to education, and the Baptist position on it.

Phelps told the group Ouachita's trustees decided if the university wanted to remain in "the first magnitude," it would have to take part in the Higher Education Facilities Act of the federal government.

The Arkansas Baptist State Convention, when it meets here November 15-16, faces the federal aid issue. It will decide whether Ouachita, which it operates, can accept federal grants for buildings.

However, the State Convention has previously tackled the federal aid issue, though not in the same setting. When the Baptist convention acted before, it concerned the denomination's hospital.

In 1963, the convention voted by a narrow margin to lease a mental health unit which would be partly built with federal funds. A private corporation was to secure Hill-Burton Act construction funds from the government, and the Baptist Hospital here was to lease the new unit from the private corporation.

Opponents of the deal contended this was subterfuge, that the agreement violated the church-state separation principle.

Four years earlier, in 1959, the new hospital in North Little Rock was leased to Baptist management after being jointly financed by federal funds and by a city government bond issue.

Another speaker to the 300 pastors and laymen was R. Orin Cornett of Washington, Baptist layman and educator. He is vice-president of Gallaudet College, former U. S. Office of Education official and former executive secretary of the Southern Baptist Convention Education Commission.

Cornett said there is no "strict separation" of church and state. Ownership of tax-exempt campuses and second-

class postage rate privileges constitute government subsidy for Baptist colleges, Cornett pointed out.

He added most Baptist colleges already are participating in student loan and college housing loan programs operated by the government.

Phelps said Ouachita faces one of three choices:

1. Accept federal funds and try to "maintain our integrity."
2. Refuse federal grants and suffer a "decline in educational standards."
3. Close the school. "Some persons have told me they would rather close Ouachita than accept federal funds," the university's president stated.

Phelps was asked, in a question and answer period afterward, if Baptist criticism of other faiths would not be compromised if Baptists accept federal grants.

He answered that much of Baptist criticism of Roman Catholics had been "inconsistent and ineffective." He said further "It is not a question of Catholics being in one camp and non-Catholics in the other."

He said Harding College (Church of Christ), located in Searcy, Ark., accepted federal funds. Harding has an endowment of \$13 million compared to Ouachita's \$2 million, according to Phelps.

To be "really consistent" on church and state matters, Phelps went on, Baptists would "demand that all their property be taxed and ministers, living in parsonages whose rent is paid by the congregation, would list that rest as income on their tax return."

"I don't see any great rush to do that," Phelps observed.

### Redford Moves To Bolivar, Mo.

ATLANTA (BP)—Courts Redford, for 11 years executive secretary of the Home Mission Board of the Southern Baptist Convention here, has moved to Bolivar, Mo.

"I will be an unofficial good will ambassador for Southwest Baptist College," Redford said. "My time will be my own, but I will assist in student recruitment

and other areas." Southwest College is located at Bolivar.

Redford retired in January from the mission agency and has been named president emeritus of the college. He was the school's president from 1930 to 1943, a position he left to come to the Home Mission Board.

Southwest College recently received accreditation as a four-year, senior college and will graduate its first class in 1967. Robert Craig is president.

Redford will live at 1014 South Lillian St. One of his nine children, Mrs. Roy (Elizabeth) Teters, Jr., also lives in Bolivar.

### More Dollars Arrive, But Don't Gain As Fast

NASHVILLE (BP)—While Southern Baptist Convention Cooperative Program receipts are higher than they were a year ago, a longer-range comparison of percentages shows that the rate of gain has slowed up.

For the first eight months of 1965, Cooperative Program income for SBC agencies amounted to \$14,533,040. This is 5.75 per cent better than income for the first eight months of 1964.

The longer-range comparison shows this. At the end of August, 1964, comparing eight months of 1964 with a similar span of 1963, the rate of gain in Cooperative Program receipts was 8.14 per cent. In dollar amounts, at the end of August, 1963, receipts were \$12,708,539. At the end of August, 1964, they were \$13,743,067.

Designations have shown up differently. They have increased both in dollar amounts and in percentage comparisons. Totalling \$16,339,682 for January-August, 1965, they are running 7.76 per cent above January-August, 1964.

The August 31, 1964 designations total of \$15,163,150 ran only 5.55 per cent higher than the January-August, 1963 total.

SBC Treasurer Porter Routh said here August, 1965 income was \$1,782,452 through the Cooperative Program and \$296,342 through designated gifts. Cooperative Program funds are shared by all SBC agencies but the Sunday School Board, which is supported from its literature sales.

SBC receipts via Cooperative Program and designations do not represent total

church collections during the month, which are many times greater, nor do they include amounts retained by state Baptist conventions for their work.

Foreign missions has gotten \$19,492,254 of the \$30,373,097 given to SBC agencies thus far in 1965 through the Cooperative Program, special offerings and individual designations.

Home missions has gotten \$6,164,101. New Orleans Baptist Theological Seminary, only other agency above \$1 million so far this year, has received \$1,056,742.

### Old Spilman Book Found In Attic At Ridgecrest

NASHVILLE — A 1915 publication, "Baptist Missions in the South" by Victor Masters, D.D., was recently found in the attic of the auditorium at Ridgecrest (N.C.) Baptist Assembly. It will be added to the Ridgecrest museum collection.

The book is signed on the flyleaf: "B. W. Spilman, Kinston, N.C., Baptist Sunday School Board, Nashville, December 13, 1915."

Dr. Spilman became the Board's first field secretary in 1901 and served until retirement in 1940. As chairman of a committee seeking a site for a denominational assembly he founded Ridgecrest assembly in 1907 and served successively as manager, general secretary, and president until 1933. He died in 1950.

The book by the late Dr. Masters, who was then editor of publications for the Home Mission Board of the Southern Baptist Convention, was published under the auspices of the Baptist state mission boards in the South and the Home Mission Board by the publicity department, HMB.

The book was printed by Townley and Co., printers and binders of Atlanta.

### Family Wields Major Role Against Drinking

RIDGECREST, N. C. (BP)—The decision of young people on whether to drink or abstain depends more on their families than it does on the church, a Christian Life Conference on Alcohol was told here.

William S. Garmon of New Orleans told conferees at the Baptist assembly "the best insurance the parent can give to a child against problem drinking and a host of emotional ills is the most wholesome home life possible."

Associate professor of social ethics at New Orleans Baptist Theological Seminary, Garmon delivered a series of nine lectures at the week-long conference. The conference was sponsored by the Christian Life Commission of the Southern Baptist Convention.

He said "much of the (alcohol industry) advertising lately has been directed toward the housewife because she handles most of the family's income. Since 50 per cent of all beer is now sold in supermarkets, beer companies are much concerned about producing a package that will appeal to the housewives. . ."

He then asked, "What is the role of the family in alcohol education?" Garmon's answer: "No other institution has as much influence in determining how the individual child will act or react toward beverage alcohol. It is essential that information about alcohol be imparted to young men and women in the 14 to 21 year age group.

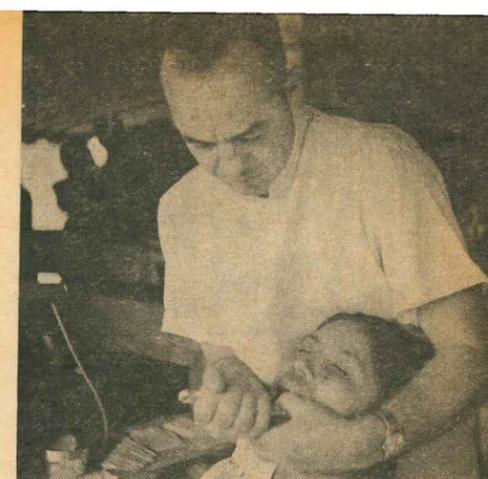
"There seems to be a consensus that alcohol education must start in the home because the home has sanctions the school and church do not have," Garmon added.

Concerning churches' part in alcohol education, the New Orleans professor explained the evidence is "seemingly incontrovertible" that "the churches today have been largely captured by culture and make little difference in the personal lives of the members."

He continued: "Churches are recognizing today that the old legalistic approach to temperance built total abstinence upon a compulsive legalism. . . . There has come a realization that you can have a man who neither smokes nor drinks and his name can still be Adolf Hitler.

"The program of the church directed toward the prevention of drinking should be based on an understanding of why people drink, the scientific facts about alcohol, and the basis for making an ethical decision. The church must deal with real problems," according to Garmon.

"It is real fear, doubt, hate, and despair that must be answered," he said.



DR. NEAL GOSS, Baptist dentist from Florida, extracts decayed teeth in Coban.

### Baptist Dentist, Bibles Attract Coban Fairgoers

As many as 100 people at a time crowded into the big tent in the center of the hustle and bustle of a regional fair in Coban, Guatemala, the first week of August, and others pressed against the sides. The attraction was the Baptist exhibit, and especially Dr. Neal Goss, Baptist dentist from Panama City, Fla. In five days he extracted more than 1,000 decayed teeth from 400 patients while additional hundreds watched.

Hundreds of the fairgoers also crowded around the Bible center in the tent to buy Bibles, New Testaments, Scripture portions, or Scripture records (and record players) in Spanish and the Quiche Indian language. Tracts and other free literature were given to Bible purchasers and onlookers by Southern Baptist Missionary Herbert D. Billings and his Guatemalan Baptist helpers.

One day a man came to speak to people near the Bible exhibit. "I bought a New Testament here yesterday, and they gave me other literature," he told them. "I have been reading the Testament and the literature, and it is beautiful."

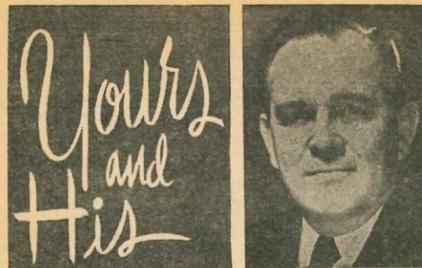
He turned to the missionary and said, "I appreciate what you Baptists are doing, and I wanted you to know it."

The names, addresses, and birth dates of all Bible purchasers were registered for evangelistic follow-up after the fair, says Rev. Hubert N. (Ted) Lindwall, field missionary in Coban and general director of the exhibit. Most of the purchasers, receiving the Bible for the first time, constitute the best prospects for Baptist evangelistic advance in northern Guatemala, he adds.

Recalling Frederick Crowe, a Baptist colporteur who sold Bibles and New Testaments in Coban more than 120 years ago, Mr. Lindwall says: "He would have rejoiced to see the steady stream of Guatemalans leaving the Bible exhibition with their new Bibles. That early pioneer was forced out of Guatemala by ecclesiastical authorities, but

(Continued on Page 15)

EVERY BAPTIST LEADER A  
WESTERN RECORDER READER



### \$3,113,433.04 For Missions

Cause for rejoicing is the final figure on the Cooperative Program receipts for the churches for the year ending August 31, 1965—an all-time high of \$3,113,433.04!

What does this mean? We carried out our full operating budget of \$3-million commitment to all causes in Kentucky and around the world. Then, we paid \$10,000 for promotion of Cooperative Program Sunday; then, the **Capital Funds Phase** of \$100,000 goes to Cedar-more Assembly; then—the **over-the-complete-budget** item of \$3,433.04 by agreement, goes to Christian Education Advance! Never have we done this before. Only concern and unusual cooperation by hundreds of churches and thousands of Baptists made this possible—*To God be the glory, to many souls be eternal life.*

#### Now, This Year Begun

We are already in the 1965-66 year, operating with a state budget for Cooperative Program of \$3,150,000 plus \$100,000 Capital Funds Phase. This is an increase of \$150,000. What part of this will your church contribute? Will we not pray about our church budget or finance plan and give much more this year? This is our prayer.

#### Now, State Missions Offering

We are now observing the Annual WMU Week of Prayer and Offering for State Missions in the churches. Also, on Sunday, September 19, it is "State Missions Day in the Sunday School."

This year, the goal is \$105,800 for the 20 state mission causes so dear to all hearts—including \$30,000 "Annie Allen Fund for Building Churches"—assisting new churches, and weak, struggling churches in their building program. What could we do without this?

AND, all gifts received "OVER-AND-ABOVE" the \$105,800 goal will go to expand our RA and GA Camps begun at Cedarmore this past spring—our Brotherhood and RA's join heartily with the WMU and pastors to encourage all churches to "Double your 1964 offering for WMU State Missions" this month. Let's do this worthy thing now. God loves generous givers for His causes.

*Harold G. Sanders*

## Kentucky Baptists

### Northern Kentucky Baptist Home Plans Expansion

Facilities at the Baptist Home of Northern Kentucky, Newport, will be expanded 200% under an \$850,000 project scheduled to start next April.

North Bend (Kenton and Boone Counties) Association and Campbell County Association gave official approval in their annual sessions last month.

Occupancy of the proposed four-level, 70-room brick and glass building, which will house 100 beds, is expected in August, 1967. The home, which opened in 1952, now has 50 beds in 25 rooms.

As the only incorporated and state-approved Baptist Home for the elderly in Kentucky, the institution provides residential and nursing care, preference being given to Baptists 60 and older.

The Baptist associations have a commitment for a \$850,000 loan from a Covington financial institution. The churches are expected to provide about \$100,000 for furnishings through gifts.

The home is now financially self-sustaining with the exception of an annual gift of \$10,000 under the Unified Program of Northern Kentucky Baptists. Debt on the present building has been reduced to \$85,000. When the new building is completed the present facility will be torn down.

Leo Drake has been home superintendent for seven years. His wife is director of nursing care.

### G. O. Cavanah Marks Fifty Years in the Ministry

G. O. Cavanah, former pastor of several churches in Western Kentucky and former State Mission Board Evangelist from 1923-25, will complete fifty years in the ministry and forty years of marriage on October 3.

Friends of Mr. Cavanah are sending letters of appreciation and congratulations to him in care of Mr. James Hatley, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

These letters will be bound in a *Book of Remembrance*, which will be presented to Mr. and Mrs. Cavanah at a reception Sunday, October 3, 3:00-5:00 p.m. at First Baptist Church, Smithland.

### Carroll County Crusade Scheduled

A county-wide crusade will be held October 4-10 in Carroll County. The meeting will be held in a tent pitched on the fairgrounds in Carrollton.

Orval F. Jordan, a lay minister and evangelist will be the speaker for the crusade which is sponsored by most of the churches of Carroll County. All de-

nominations will be participating in the week-long meeting.

An executive committee was formed with the pastors in the county making its membership. Committees for special needs such as advertising, spiritual preparation, etc., were also formed.

Local contractors are furnishing the material for the platform and choir area. Baldwin Piano Company of Louisville is supplying an instrument. A local automobile agency has offered autos for transportation.

Jordan was formerly in business in the Louisville area and only recently began a full-time ministry.

### Church Recreation Clinic To Be Held In Frankfort

NASHVILLE—A church recreation clinic is scheduled to be held October 18-21 at Thorn Hill Baptist Church, Frankfort.

At the clinic five of the sessions are to be on the subjects "The Why of Church Recreation," "Retreats and Camping," "Senior Adults and Your Church," "Drama in the Church" and "Sports in the Church and Association." A youth group from Crescent Hill Baptist Church, Louisville, will present a demonstration drama. There will also be exhibits and a film entitled "Let's Have a Party."

Conducting sessions at the clinic will be Frank Hart Smith, leadership consultant, church recreation department, Baptist Sunday School Board, Nashville; Dan Dipert, youth director, First Baptist Church, Arlington, Tex.; and Dwight Cobb, minister to youth, Crescent Hill Baptist Church, Louisville.

Jack M. Jones, minister of music and youth, First Baptist Church here, is general chairman of the clinic. The clinic is jointly sponsored by the Frankfort Baptist Association and the church recreation department, Baptist Sunday School Board.

### Columbus History Published

The history of the New Columbus Baptist Church in Owen County has been recently published. The author is James C. Bryant, a teaching fellow, Department of English, at the University of Kentucky.

Mr. Bryant reports that the publication of the church history is a non-profit venture about the New Columbus Church. It sells for \$3.50 per copy and can be purchased from James C. Bryant, 417 Columbia Avenue, Lexington, Kentucky, or from the New Columbus Baptist Church. Bryant, the New Columbus pastor, reports that the work is the result of extensive research including the minutes of surrounding churches and the files of the *Western Recorder*.

### BSSB Representatives At State Conventions

NASHVILLE—The Sunday School Board will have a representative this fall at each of the 29 Southern Baptist state conventions.

Dr. James L. Sullivan, executive secretary-treasurer, said the representa-



Wayne Todd

tives will welcome opportunities to discuss the work of the Board in both formal and informal sessions.

Emphasis will be given to interpretation of the Sunday School growth plan, along with the Life and Work curriculum and other new developments in

programs and materials for churches.

Wayne E. Todd, secretary, church library department, will be the Board's representative, Nov. 10-12, at the Kentucky Baptist State Convention at Emmanuel Baptist Church in Lexington.

### Donald Gowin Ordained To Ministry

Sunday afternoon, August 29, a council convened at the Mill Creek Baptist Church, near Bardstown, to ordain Donald Gowin to the ministry. Charles Daniel of Bardstown served as moderator of the council. John Farmer, pastor of the Little Union Church, Nelson Association, presented the charge to the church. The charge to the candidate was given by William Beard, pastor of Lowell Avenue Church, Campbellsville. The Mill Creek pastor, Dale Bruns, served as interrogator. The candidate's father, Mr. Robert Gowin, led the ordaining prayer.

Bro. Foster Smith, deacon of the Pleasant Hill Church in South District Association where Gowin is now pastor, explained that the candidate would be presented a Bible at a later date. Ordained men from South District and Nelson Associations composed the council.

### Maysville Baptist Wills Money to Baptist Causes

Mrs. Penn Flaughner, a member of First Baptist Church, Maysville, died August 14. Mrs. Flaughner was 85 and had been a Christian for many years. Her funeral was conducted by her pastor, T. Howard Kingston.

Mrs. Flaughner was active in the WMU of Bracken Association for many years. Her pastor reports she was faithful in attendance and stewardship.

In her will, she bequeathed \$10,000 to First Baptist Church, Maysville;

\$2,000 to the Central Baptist Church, Maysville; \$2,000 to the Augusta Baptist Church, Augusta; \$2,000 to the Pine Crest Children's Home, Morehead and \$2,000 to the Glen Dale Children's Home, Glendale, Ky.

Pastor Kingston writes, "Kentucky Baptists lost a great and devoted friend in the passing of Mrs. Flaughner."

### Community Center, Lexington, Holds Open House October 4

The Baptist Community Center, 722 West High Street, Lexington, is holding an open house, Monday, October 4, from 10:00 a.m. to 9:00 p.m. The public is invited to help celebrate the fifth anniversary of the Center.

Miss Mary Poe from Evansville, Ind., will be introduced. She will be working under the Home Mission Board's US-2 program with the Lexington Center. Dr. L. O. Griffith of the Home Mission Board will also be present for the open house.

The Center is the combined effort of

## Kentucky Baptists

Elkhorn Baptist Association, the Kentucky Baptist Convention and the Home Mission Board.

With a membership of approximately 500 people, both children and adults, the Center takes an individual approach, placing emphasis on the problems of the neighborhood, as voiced through those who participate in the program. The acceptance of the organization is reflected in the attendance figures. In 1961, 3,900 enrollees were served. Last year the figure was 15,800.

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## Kentucky Baptist School Directory

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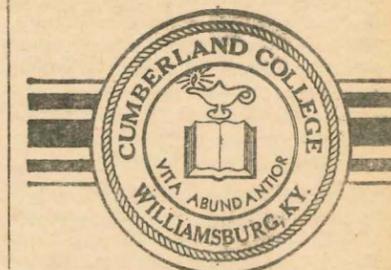
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J. M. BOSWELL

President

# KENTUCKY BAPTISTS AT WORK

## Foundation

### September Is Baptist Foundation Month

by James C. Austin

September is designated by the Kentucky Baptist Convention as "Kentucky Baptist Foundation Month." This was not done by the Convention merely to complete the calendar of denominational emphases.



James Austin

This was done to give Kentucky Baptists an opportunity to become acquainted with this agency and its service to the denomination. We have heard our Baptist friends say, "Why didn't someone tell me sooner about the wonderful services offered us by our denomination with regard to estate planning and will making?"

The Kentucky Baptist Foundation was established to be the investment agency of the convention. The Foundation asks nothing for itself but the privilege of serving our Baptist people and our Baptist institutions and agencies. It promotes all our Baptist causes and solicits, receives and manages contributions for ALL agencies and institutions.

The Foundation seeks to push back the horizons of our members to inspire them to practice a full stewardship. The tithe is too little in many cases. The Bible teaches, "Give as God has prospered." The Foundation provides an avenue by which our members can undergird our missionary agencies and Baptist institutions for all time to come. It encourages capital gifts, trust arrangements, and bequests that will continue to serve to the glory of God long after the death of the donor.

The Kentucky Baptist Foundation will receive gifts, bequests, trusts, and annuities and invest them so that the income goes as the donor designates. In recent months many donors have expressed the desire to participate in all that Baptists do by designating the income from Trust Funds to ultimately benefit the Cooperative Program.

Pastors and church leaders are urged to order and use information pamphlets and tracts about the Kentucky Baptist

Foundation during September. Help your members to become acquainted with the wonderful services offered by your foundation.

## Brotherhood

### State Brotherhood Convention

CARLISLE AVE. BAPTIST CHURCH, LOUISVILLE—OCTOBER 7-8  
by Forrest Sawyer

Last week's Brotherhood column in the *Western Recorder* gave the following as a definition of an organized Baptist Brotherhood and that is . . . It is a fellowship of Baptist men, members of the church, organized to advance the cause of Christ through a program of missionary education and promotion designed to inform, motivate and involve men in the mission task of their church.

May I remind you again that Brotherhood's distinctiveness can be traced to the church's need of an involved manpower and I would go so far as to say that to the extent and degree that Baptist men are involved in the mission task of their churches, just to that extent and degree will a church achieve its purpose under God.

Across the years, the erroneous assumption that adult men will automatically involve themselves in the mission task of their church has made itself quite evident. Consequently, as Baptist Brotherhood (and we use this term here as an over-arching or encompassing terminology to include the men, young men, and boys in a church) we find at least four real objectives as it relates itself to a Brotherhood's obligation to the men.

1) A deeper commitment to Missions.

- 2) A more meaningful prayer life for Missions.
- 3) A larger stewardship on behalf of Missions.
- 4) A personal involvement in Missions. Consequently, in its role for assisting churches in their basic mission undertaking, a Brotherhood must assume its responsibility for informing, motivating, and involving men in the mission task of the church through definite programs and activities. This is done in four basic areas of work.

- 1) **World Missions**—Mission education and commitment.
- 2) **Personal Stewardship**—Mission support.
- 3) **Christian Witnessing**—Mission service.
- 4) **Royal Ambassadors**—Mission advance.

The Brotherhood's organizational structure and pattern of "decency and order" is reflected in its organizational structure which calls for a President, a Vice-President, a Secretary, a **World Missions Leader**, a **Personal Stewardship Christian Witness Leader**, and a **Royal Ambassador Leader** as officers of a church's Brotherhood.

The work of these officers, the time they will do what they do is correlated in at least three different areas of consideration. One is the desire of the pastor and/or minister of education, two is the Planning Committee which is composed of all of the officers of a church's Brotherhood, and the third area is in the matter of its consideration of the other program organizations within a church.

## Annuity Board

### A Heartfelt Thanks

by A. W. Walker

Allow me to take this opportunity to thank all of the many friends for the prayers and expressions of concern for me during the several weeks of my recent illness.

Especially do I want to express my deep appreciation to my fellow staff members of the Baptist Building who have filled and will continue to take my place at many of the annual associations during the period I am convalescing and on a limited schedule.

It is regrettable that I am unable to meet my commitments and carry my part of the work during this busy season. I had looked forward to the warm fellowship of Kentucky Baptists over the

state and greatly miss this opportunity to attend the meetings.

## Fine Response to Health Benefit Plan

Many inquiries have come about the Health Benefit Plan. All who sent in applications with the first month's premium by September 1 will have coverage on October 1.

If you are a salaried employee of a church or agency of the Southern Baptist Convention and **did not** send in your application in time for the October coverage, you will be pleased to know that you can still enroll in the plan with coverage as of January 1, 1966, if you submit your application and one month's premium **before** December 1.

If you need information or application forms, we urge you to contact our office in the Baptist Building, Middletown.

## Sunday School

### Promotion Day

by Roy E. Boatwright

Age-grading of our Sunday school is just as important today as any time in the past. In order for a Sunday school to retain its proper grading it must observe annual promotion. Promotion recognizes the individual growth and development, his difference in levels of ability and capacity and his consequent change of interest due to passing time.

Here are some phases which will help in promotion:

1. Know the principles of promotion.
2. Work out in advance all who should promote.
3. Promote on Promotion Day.
4. Secure cooperation of teachers and officers.
5. For Adults, send a welcome committee from one class to another the Sunday before to get the number, not the names, that will be leaving the class and give some information about the work of the class to which they will be promoted.
6. Have ages placed over doors. Neither magnify class names, nor the outstanding ability of certain teachers as this may tend to minimize others.
7. Sunday schools seldom grow apart from establishing additional departments and/or classes. New units usually assure growth. New units require additional workers. It is still true that the Sunday school will have enrolled approximately ten pupils for every elected teacher and officer.

It is now time for us to return to the old fundamental principles of Sunday school growth. We have not been able to improve on the five famous points of Arthur Flake, therefore, every Sunday school should adopt and use them: (1) know the possibilities, (2) enlarge the organization, (3) provide space, (4) secure sufficient number of teachers and train them, (5) go after the prospects.

If any Sunday school will take the Standard of Excellence, both for the

school and the departments and classes, plus carrying out the five points of Arthur Flake and following through on the seven laws of Sunday school growth, the Sunday school will grow.

## Woman's Missionary Union

### School Days Are Here Again!

by Mrs. C. P. Gunther

What a tragedy it would be if children should neglect to take advantage of the training that is available for them!

Continued study and training are necessary for children in order that they may have an abundant life in the future. Today's process of learning equips them to accomplish worthy purpose and fit into a useful place in the society of tomorrow.

It is equally important for members of Woman's Missionary Society to take advantage of the training opportunities which will help them to accomplish the worthy purpose of Woman's Missionary Union. Well trained leaders can be very useful to fill many places of need in the great task of promoting missions.

There is a place for every woman to serve in her WMS. There is also a leadership training program designed for every member.

As a new year unfolds its new plans, great challenges and added opportunities to observe, how are you going to equip yourself to be used in MISSION ACTION during 1965-66?

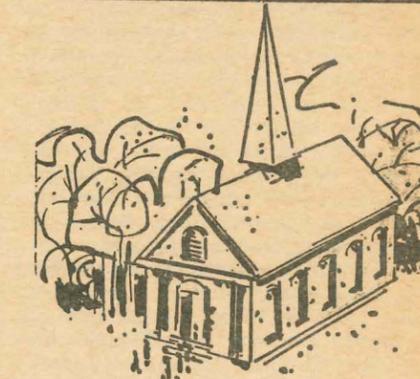
If you are a WMS president, you should have an annual planning meeting of your Executive Board, with regular meetings throughout the year.

If you are a committee chairman, you will accomplish more and better work if you will hold an annual planning meeting of your committee and regular meetings throughout the year.

The basic leadership course will help every member to have a better under-

standing of the TASKS which express the purpose of WMU and the AIMS which help to show how to carry out the purpose.

As a woman becomes trained and takes her place of leadership in Woman's Missionary Society she finds her—  
(Continued on Page 12)



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**Kentucky Baptists At Work**

(Continued from Page 11)

self living the more abundant life through the stewardship of her time, prayers, witness and possessions.

**Training Union**

**The Director of the Baptist Training Union**

by James Whaley

The director has general oversight of all Training Union activities in the church, not as a manager, but as a leader. He should work in consultation with the executive committee, composed of the pastor, minister of education if the church has one, and all general officers and department leaders and directors in department Training Unions (the heads of all unions and Nursery, Beginner, and Primary departments in nondepartment Training Unions).

The director is responsible for leading in the accomplishment of the whole task of the Training Union, as outlined in *The Baptist Training Union Manual*, for department Training Unions; and *Building a Church Training Program*, for non-department Training Unions.

**Enlisting Church Support**

The Training Union is a church agency. A church carries on its training ministry through this agency. A church is responsible for its Training Union. Under the pastor's leadership, every church should set up a church council composed of the heads of all agencies and the chairman of the deacons. Through this council the pastor may lead all of the church leaders to help one another. With the pastor's help the Training Union director has a splendid opportunity in the church council to enlist the church leaders in the Training Union and to get the full support of

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the whole church for the training ministry.

Specifically, church support for the Training Union includes the following:

1. **Co-operation of Church Families**  
Training Union is a family affair. Fathers and mothers should set the example.
2. **Co-operation of Deacons**  
All of the deacons should be members of the Training Union.
3. **Co-operation of Other Church Agencies**

All Sunday School officers and teachers should join and help to enlist all other church members. All WMU and Brotherhood members should be in Training Union.

4. **Financial Support**

All of the needs in this area should be provided in the church budget. Money will be needed for literature, books and other equipment for the children's groups, social activities, record equipment, and cabinets in which to keep literature and supplies.

In the Junior and Intermediate departments movable partitions between alternate classrooms should be provided to make adequate meeting places for all unions.

All age groups should use the same space on Sunday morning and Sunday evening.

**Baptist Forum**

(Continued from Page 5)

those who accused the court of outlawing religion and turning the schools into atheistic compounds. On the other hand, there were those who went to extremes in complying with what they deemed to be the letter and also the spirit of the law.

Subsequent discussion has helped to crystallize the situation. Compulsory Scripture reading and prayer in public schools are definitely ruled out. But teaching about religion in the public schools is not debarred.

This point of view was ably discussed recently by Dr. Arthur Fleming, president of the University of Oregon, speaking to the opening session of an Oregon Conference on Religion in Public Schools. He urged school officials to offer objective studies about religion and the Bible," he said. "A school administrator should be chastised for not including teaching about religion in the curriculum, just as he should be chastised for not offering courses in the sciences, government, political science, and other fields."

Dr. Fleming stressed that the court decision on prayer and Bible reading in public schools provided school officials with guidelines for developing such objective study programs about religion.

He cited a portion of a 1963 court de-

cision which stated: "Nothing we have said here indicates that such study of the Bible or religion, when presented objectively as a part of a secular program of education, may not be effected consistent with the First Amendment."

He believes that "services of worship have no place in schools, but students cannot become educated unless they are exposed to the part religion has played in the development of western civilization. The Supreme Court decisions have provided us with the foundation on which to correct religious illiteracy—which I consider to be one of the most serious problems confronting education today."

Although advocating objective religion and Bible study, he stressed the need for continued church-state separation and denounced any school or governmental power which would "compel students to participate in religious activities."

Jefferson City, Mo. H. H. McGinty,  
Editor *Word and Way*

**First, Shelbyville, Will Hold Homecoming**

First Baptist Church, Shelbyville, will hold their second annual homecoming September 19.

Charles M. Davis, assistant pastor 1954-56, will be the speaker for the morning service. Lunch will be served at the church.

In the afternoon, Mrs. Betty Jean Chatham will direct a musical program.

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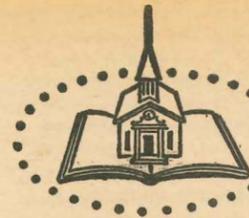
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**SUNDAY SCHOOL LESSON**

By H. C. Chiles



**GROWING IN CHRISTIAN LOVE**

(This Lesson for Sunday, September 26, 1965)

I John 4:7-21

This lesson is an appropriate climax to this quarter's series of studies on "Growing As Christians." Whatever other graces or qualities a Christian may have, he must possess and manifest genuine love or his profession and testimony will not be effective. Of all the virtues with which a child of God should be adorned, love is the greatest and best. Christians must grow in love for God and love for others, which are inseparable.

John dwelt upon the love of God more than any of the other writers in the New Testament. If anyone knew the measure of God's love, it was the beloved disciple.

John learned and understood the basic fact that "God is love." Being God, He is love, and that love is not a passive but an active quality. It is His very nature to love. Love has never been absent from His being and never can be.

God is the source or fountain of love. His love is righteous and just, but also compassionate and sacrificial. To be born of God is to possess His nature. All that is good and beautiful in our lives is but the very life of God flowing through us. We must not think of man as creating love, for it is the gift of God to man. Love is not native to the world, but comes down from above. There cannot be any practical experience and knowledge of the love of God except through the Son of God in Whom that love is revealed and the Word of God in which the message of His love is recorded.

In exercising Christian love towards the children of God, the human will is an important factor. That accounts for the exhortation, "Let us love one another!" As Christians love one another, they give evidence of thier likeness to God. If one does not love others, it is clear that he has never known God personally and experimentally. Love is the test whereby it can be determined whether or not a person has been saved. The absence of love is conclusive proof of the lack of a knowledge of God. "He that loveth not knowest not God; for God is love."

God's love is universal, unparalleled, unmerited, unsolicited, unchanging, un-failing, and unending. His love is infinite, inexpressible, immeasurable, incomprehensible, and inexhaustible.

God wants us to realize fully that we are the objects of His wonderful, yea, almost incredible love. He is anxious for us to live in the devout and habitual contemplation of His infinite love. Knowing that God's love was calculated to excite the admiration, appreciation, and devotion of the readers of this epistle, John challenged them to look at it penitently, appropriatingly, adoringly, and gratefully. We must never forget that God did not bestow His unparalleled, unmerited, and unending love on the amiable, the attractive, the worthy, or the lovable, but upon those who were in active rebellion against Him.

God's marvelous love has been revealed to men in numerous ways, but never so clearly and so fully as when He sent His only begotten Son into this world to suffer and to die on the cross as the propitiation for our sins. Christ Jesus expressed His love for us by dying in our stead, in order that we might have life through Him.

God's love for us was manifested in His giving His Son to die in order that we might live through Him. By means of Christ's precious blood our guilt is covered. Having become the recipients of His love, we should not only love Him supremely, but also, for His sake, love one another and become channels through which His love flows to the unsaved. Not only is love, such as these verses call for, an assurance that we have become new creatures, but it is also a badge of discipleship whereby others may know that we belong to Christ. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Christian love is real proof that one has passed from death unto life. It is very important that we prove our Christian sonship by our love for others. Are you radiating the love of Christ in your daily life, as He rightfully expects you to do?

A realization of the greatness of God's love should inspire us to love Him. "We love him, because he first loved us." The love of God for us precedes and is

the cause of our love for Him. He loved us compassionately when sin was pleasant to us, yea, when neither the thunders of His law nor the pleadings of His gospel had persuaded us to repent of sin and believe on Christ. As we, the children of God, contemplate the love of Christ, revealed on His atoning cross, we should resolve to love Him devotedly. Let us gaze upon the cross of our redemption and meditate upon His atoning sufferings until the first of love for Him burn within our hearts! On that cross Christ did something for us which we never could have done for ourselves, and which no other could have done for us.

How can we express our love for Him Who first loved us? We reveal our love for Him by thinking about Him—His will, His Word, and His way for us. If Christ is pre-eminent in our thinking, we shall become more like Him in His victory over temptation to sin, in His devotion to the Father's will, and in His passion for the souls of men. We express our love for God by speaking frequently about His Son and our Saviour—the beauty of His character, the sinlessness of His life, the infallibility of His teaching, the efficacy of His death, the triumph of His resurrection, the wonder of His salvation, the joy of His fellowship, and the glorious hope of His return. Unquestioning and whole-hearted obedience to His commandments is the best evidence of our genuine love for Him. Christ said, "If ye love me, ye will keep my commandments." A Christ-centered and Spirit-filled life is the supreme expression of love for the Lord. We would do well to remember the statement of Evangelist Gypsy Smith: "Spend more time telling people what God has done for them, and you'll have to spend less time telling them what they should do for Him."

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

## Cracking Ice Stresses Baptism Change Of View

WANTAGE, N. J., 1752 (BP)—River ice was broken in the form of a grave yesterday in Wantage to permit the local "Separate" church to scripturally baptize the pastor and several members of the congregation.

Having come to the conclusion that the practice of infant baptism is in error,

the pastor, William Marsh, renounced the validity of his own baptism which he received as a baby, and was immersed by a member of his congregation, Elkana Fuller. Marsh then in turn baptized Fuller and the others.

This congregation came to Wantage last year after the members moved in

body from Connecticut. The church was originally formed in 1749 in Mansfield, Conn., when, under the influence of the revivalism of the "great awakening," the group withdrew from the established church to form a "Separate" congregation.

Many new churches have been formed all across the middle and New England colonies due to a sharp division among Presbyterians and Congregationalists concerning the methods of the revivalists. Those Congregationalists who favor the evangelism of the "great awakening" have often withdrawn to form "Separate" churches while the Presbyterians are frequently called "New Lights" because of their emphasis on enlightenment by the Holy Spirit.

Many members, ministers, and in some cases, entire "Separate" congregations have renounced the Paedo-Baptist principles of the established Congregational churches and have either joined existing Baptist congregations or formed new Baptist churches of their own.

The movement known as "The Great Awakening" has been Reformed, Presbyterian, and Congregational in its denominational origin. A heretofore small and relatively insignificant group, the Baptists, have benefited the most, however. The great revival leader, George Whitfield, is reported to have said, "My chickens have turned to ducks."

Records reveal that the number of Baptist churches in Massachusetts has grown from six to 30, from four to 12 in Connecticut, and from 11 to 36 in Rhode Island; Baptist churches have been formed in New Hampshire, Vermont and Maine.

It has been charged by the anti-revival forces that these "separate Baptist" congregations are made up of uneducated persons who have fallen under the spell of the loud and monotonously hypnotic "holy-tone" of untrained preachers.

The prorevivalists answer the charges by citing the dramatic spiritual experiences produced by this warm-hearted simple gospel preaching. The revival forces also point out that George Whitefield is a graduate of Oxford, Gilbert Tennent has a Master of arts from Yale and Jonathan Edwards once taught at Yale College.

Baptist growth thus far in the Middle and Southern colonies has been slow, but with continued exodus southward of these zealous Baptists from New England, there is the strong possibility that this sect will rapidly increase in number. It is doubtful that much impact will be made on the rigid establishment of the Church of England in Virginia, however.

Prepared by James Semple, pastor, First Baptist Church, Paris, Tex. Released through Baptist Press by Southern Baptist Convention Historical Commission.

## Manhattan Baptist Church Choir Records 'Music To Learn Music By'

NASHVILLE—In a large multipurpose building in the heart of New York City a group of musicians meets regularly for recording sessions.

Nothing is unusual about this except, perhaps, that they record music in Manhattan Baptist Church, which is a part of the building.

What really sets this group apart from all others is the fact that their recordings of church music are used as curriculum material by choir members and are not promoted in any way as a commercial product.

Who are these musicians? They are members of the adult choir of Manhattan church, a Southern Baptist church affiliated with the Baptist Convention of Maryland. They record the music section of "The Church Musician", monthly publication of the Sunday School Board's church music department.

The names of the choir members, the director and the soloists do not appear on the record labels, and they probably never will. The church music department feels that no individual or group should overshadow the real purpose of the recordings which is to aid choir members in learning music to sing in church.

Buryl A. Red, minister of music at Manhattan Baptist Church and formerly of Little Rock, Ark., directs the choir at the recording sessions. The recording choir is composed of about 12 or 13 singers from the volunteer church choir.

## The Truth About Death

(Continued from Page 3)

in Verse 57: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ!" There is victory in the life of a Christian when he lays aside this earthly body and meets his Lord in a relationship that is not marred by human frailty or weaknesses.

Death is not pleasant for most people to face, but we can face it in the power of the Lord Jesus Christ who gives us the victory. Let the truth help free us from any limitation that might be made by untruths or half-truths.

## Dentist In Coban

(Continued from Page 7)

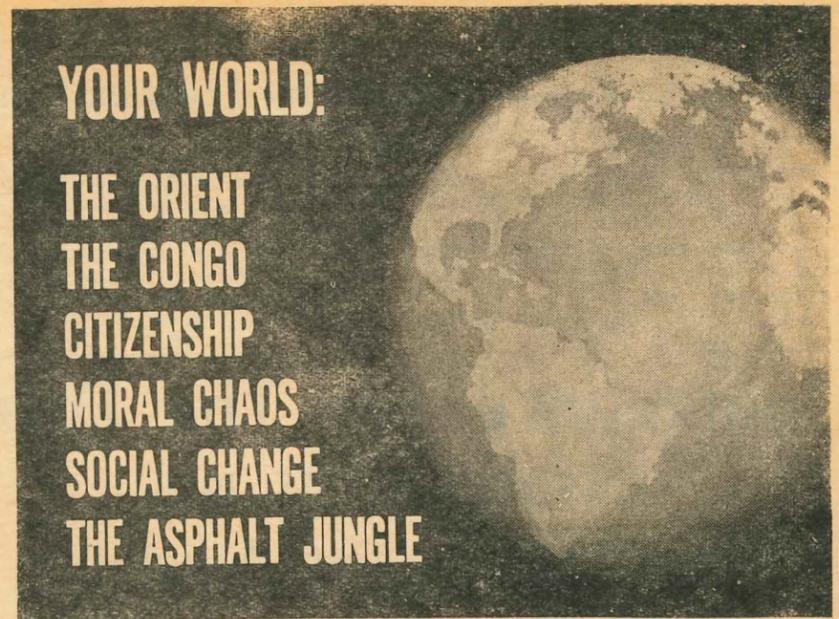
Baptists have now returned to the remote city he once entered with his mules and his Bibles."

This is the fifth time Dr. Goss has flown to Guatemala at his own expense to cooperate with Southern Baptist missionaries there in a dual medical-evangelistic program. He was accompanied on this trip by his 16-year-old daughter, Sigri, who served as dental assistant.

## 1966 Glorieta And Ridgecrest Schedule Announced

NASHVILLE—The 1966 schedule of conferences for Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies has been announced by Dr. H. E. Ingraham, director of the Sunday School Board's service division.

Glorieta	Ridgecrest
<b>June 9-15</b> Southern Baptist Youth Conference (ages 15-24)	Student Conference Writers' Conference
<b>June 16-22</b> Church Programing Conference	Young Woman's Auxiliary Conference
<b>June 23-29</b> Training Union Leadership Conference Training Union Youth Conference (ages 13-24)	Foreign Missions Conference
<b>June 30-July 5</b> Training Union Leadership Conference Training Union Youth Conference (ages 13-24)	Music Leadership Conference
<b>July 7-13</b> Sunday School Leadership Conference	Southern Baptist Youth Conference (ages 15-24)
<b>July 14-20</b> Sunday School Leadership Conference	Training Union Leadership Conference Training Union Youth Conf. (ages 13-24)
<b>July 21-27</b> Music Leadership Conference	Training Union Leadership Conference Training Union Youth Conf. (ages 13-24)
<b>July 28-Aug. 3</b> Woman's Missionary Union	Sunday School Leadership Conference
<b>August 4-10</b> Home Missions Conference Writers' Conference	Sunday School Leadership Conference
<b>August 11-17</b> Bible Conference Church Library Conference Church Recreation Leadership Conference Church and Denominational Statistics and History Conference Church Building and Architecture Conf. Christian Life Conference	Woman's Missionary Union Conference
<b>August 18-24</b> Foreign Missions Conference	Home Missions Conference
<b>August 25-31</b> Foreign Missions Conference	Home Missions Conference
<b>August 25-31</b> Student Conference	Bible Conference Church Library Conference Church Recreation Leadership Conference Church and Denominational Statistics and History Conference Church Building and Architecture Conf. Christian Life Conference
<b>September 2-5</b> Single Adult Conference	Single Adult Conference
<b>CAMP RIDGECREST FOR BOYS</b> Ridgecrest, N. C. First session: June 8-July 10 Second session: July 13-Aug. 14	<b>CAMP CRESTRIDGE FOR GIRLS</b> Ridgecrest, N. C. First session: June 8-July 11 Second session: July 13-Aug. 15



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## Percentage Plan of Cooperative Program Giving

By W. E. Grindstaff

For years many strong Baptist churches have set their Cooperative Program goal in terms of dollars. Each year they increase the number of dollars in their goal. They consistently give more than in preceding years.

But thousands of churches are switch-

ing to a percentage plan. Instead of setting a dollar goal, they decide to give through the Cooperative Program a certain per cent of all undesignated money received by the church. They insist this is the best known plan for giving to missionary causes. Why?

### Easy to Understand

The percentage plan is easy to adopt and carry out. Church members readily understand the percentage principle.

"If our church receives more money, then more will go to world missions through the Cooperative Program. If less money is received in our church treasury, then there will be a corresponding drop in the amount to missions."

"Our folk are willing to walk by faith. If the people give more, then our church will increase her giving. We think this leaves room for God to bless us when we show our faith by increasing the Cooperative Program percentage."

### Fair to All

It is the most equitable plan. With percentage giving the small church can give on the same level as the large one.

"It would be unfair to ask our small church to give the same number of dollars as a large church. But on the percentage plan we often outdo our larger and wealthier neighbor churches. That makes us feel like we are closer to doing our share."

### More Money for Missions

The percentage plan of giving is more productive. It produces more money for world missions.

A pastor of one of the few churches in the country contributing 50 per cent of its undesignated income to missions through the Cooperative Program said, "We give much more on the percentage plan than we would using a dollar goal."

### Increases Are Easier

It is easier to increase a per cent than a flat sum.

"We use the percentage basis because this makes it easier for us to increase the goal each year. Someday soon we will reach a level of giving to world missions through the Cooperative Program which will be pleasing to our Lord. Then we will not be ashamed of how little we give."

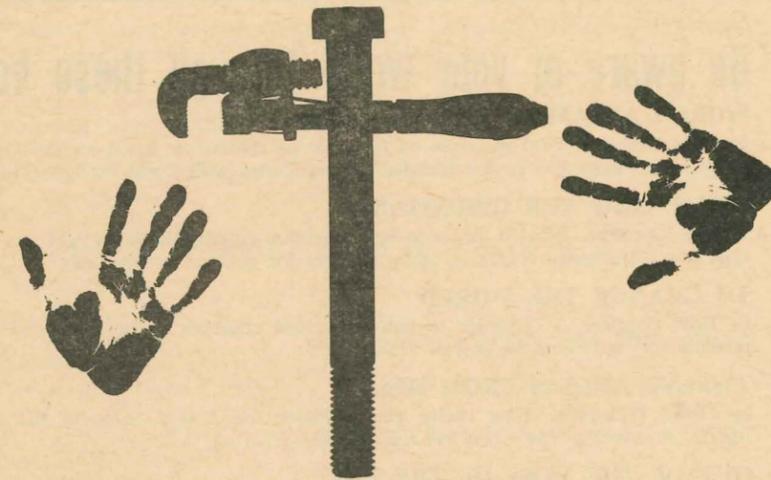
The percentage plan of giving to world missions through the Cooperative Program has been used effectively throughout the Southern Baptist Convention for many years. Several state Baptist conventions have made significant progress by encouraging churches to use this plan. State leaders commend it.

The percentage plan clearly indicates the exact proportion of a church's total budget receipts currently being given to world missions. It provides attainable and regular steps for increasing the proportion of Cooperative Program gifts. The percentage plan permits a much-needed annual increase.

## Conference For The Deaf

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Rev. Bruffey is deaf and is the Home Mission Board missionary to the deaf in Florida

Discussion Leaders -

John Cooper - Home Mission Board missionary to the deaf in the Great Lakes region.

Glen Prock - Home Mission Board missionary to the deaf in Washington, D.C., and Maryland

Roy Cissna - Director of Special Ministries for the Missouri Baptist Convention and author of, *basic sign language*.

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