



WESTERN

RECORDER

OCTOBER 7, 1965

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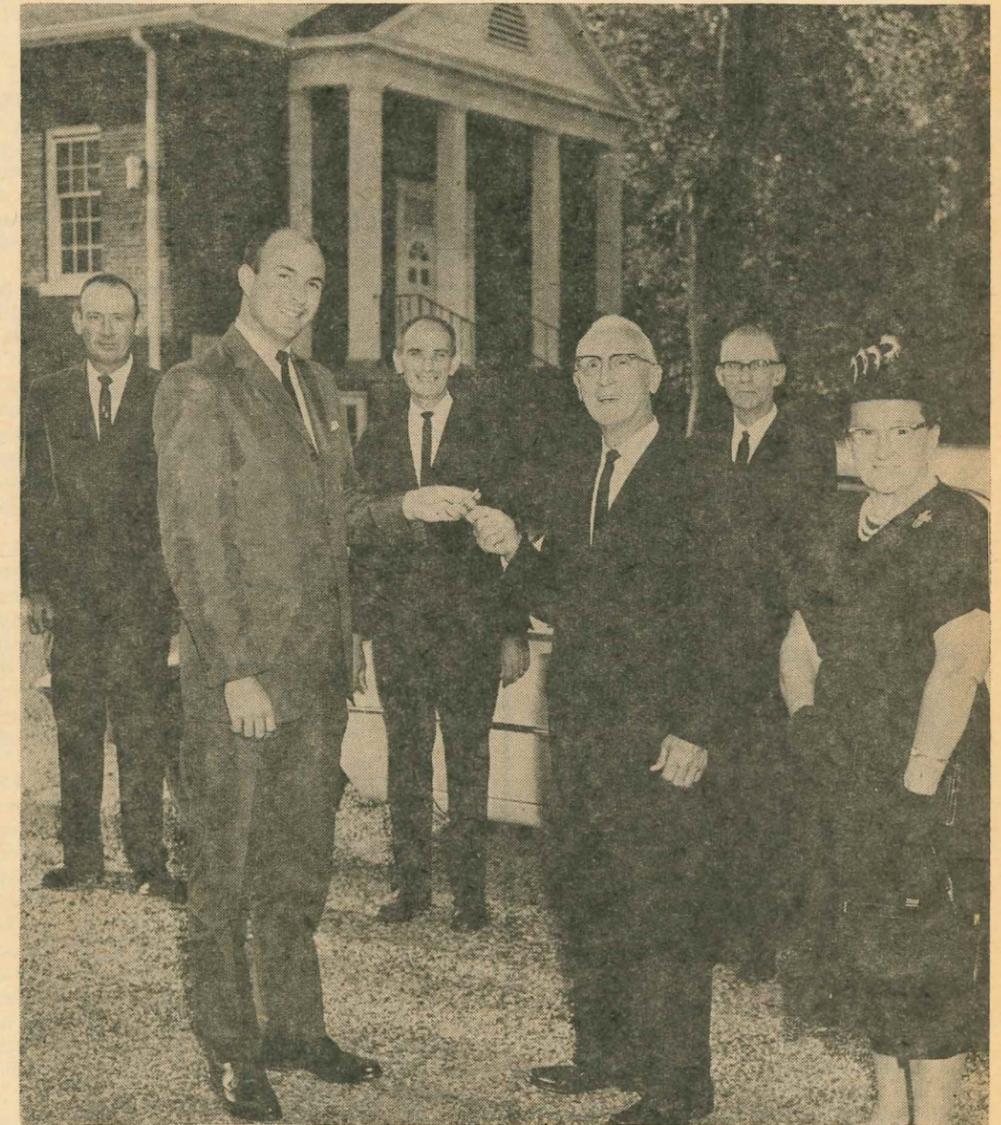
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PASTOR AND MRS. L. W. CARLIN (right) are shown receiving the keys to a new car given them by members and friends of the Bellview Baptist Church, Paducah. J. T. Bowland presents the keys and in the back row, left to right, are W. C. Yancy, Raymond Riley and C. A. Tibbs. See page 12 for an accompanying story.



SUNDAY, SEPTEMBER 12, was Corner Stone Dedication Day for the new sanctuary of the Glasgow Baptist Church. The highly successful day brought a record Sunday School attendance of 983, according to Pastor Trevis Otey.

CARLOS GRUBER, musical evangelist who moved recently from Louisville to Texas, will return to Kentucky for revivals at Carlisle and Whitley City, October 18-31. He also plans to be in Kentucky through November 7 and would be available for another revival. He could be contacted at 623 Sarah Ann, Nacogdoches, Texas.

THE BETHLEHEM BAPTIST CHURCH, Louisville, voted during the summer to build a combination education, activities and fellowship building. Space will provide for an additional 325 in Sunday School. It will provide for basketball, volleyball and badminton along with roller skating. Fellowship areas will accommodate 600 people when seated at tables. Occupancy will be in 1966. Ercil L. Barker is pastor.

THE CARROLL COUNTY CRUSADE is in progress this week at the Fairgrounds in Carrollton. Orval F. Jordan, a lay-minister from Louisville is the speaker. Sponsored by most of the churches of all denominations in the county, other groups are invited to attend the Crusade. Services will continue through October 10.

HUBERT R. PAYTON, a member of the Grace Baptist Church, Lexington, died in August. A native of Munfordville, he died at his home in Lexington after an illness of several months. He is survived by his wife, three daughters, one brother, four sisters and one grandson.

JOHN A. McCORD, after spending 50 years in Pineville, has moved to Hopkinsville, his native city. He recently renewed his subscription to the *Western Recorder* which he has been reading 69 years. He will live at 202 South Main Street, Hopkinsville.

THE LATEST Billy Graham Association film, "The Restless Ones," will be shown at 7:30 p.m. at Memorial Auditorium, Louisville, October 14, 15, 16. There will be a 2:30 p.m. showing on Saturday, October 16. Information concerning tickets may be had by contacting Dr. Ted Hightower, pastor of St.

Paul Methodist Church, Louisville, or calling the Premiere Office at 636-1480.

SALEM BAPTIST CHURCH, near Cave City in Liberty Association, will observe homecoming October 10. All former members, members and friends are invited to worship and bring a basket lunch for the noon meal at the church. Nevi Townsend is the pastor at Salem.

DR. VANCE HAVNER was the evangelist for a revival at Third Baptist Church, Owensboro, September 27-October 3. Well known as a writer and speaker, Havner began preaching at the age of 12 and was ordained to the ministry at the age of 15. Harry Hampsher, minister of music at the Brainerd Baptist Church, Chattanooga, Tennessee, led the singing. Harold Wainscott is pastor.

CLEAR CREEK BAPTIST SCHOOL, Pineville, held the annual homecoming

September 30 and October 1. Speakers included J. S. Bell, Hindman; Charles Jones, Pineville; Ralph Duncan, Bellevue, Ohio; and Arlon Davis, Winchester, who is president of the Alumni Association. Other officers of the Association are Parcel Flannery, Frazer, vice-president and Cecil Fultz, Middlesboro, treasurer.

ADABURG BAPTIST CHURCH, Ohio County, held a revival with G. C. Sandusky serving as evangelist. Pastor Charles Payton reports "... people were saved and received for baptism ..." and a good revival spirit.

TEMP SPARKMAN, former minister of education for the Warrington Baptist Church, Warrington, Florida, has accepted a similar position at First Baptist Church, Bowling Green, Ky. He began his work there October 1. O. O. Smith is pastor of the church.

EARL LEE MURPHY, manager of the Baptist Film Center in Louisville since 1963, has been transferred as of October 1 to the Sunday School Board's Broadman Films department as an audio-visual education consultant. Before going to the Sunday School Board, Murphy was minister of education and music at First Baptist Church, Bryan, Texas.

O. B. MYLUM, pastor of the First Baptist Church, Berea, was the evangelist in a revival at the Seventh Street Baptist Church, Memphis, Tennessee. Mylum is a native of Virginia, a graduate of the University of Richmond (Va.) and has been pastor at Berea for more than 20 years. He has announced his retirement at the end of this year.

AN INFORMAL COMMITTEE of trustees representing 10 Texas Baptist schools agreed that the trustees for each school should decide for themselves whether or not to accept federal funds, whether loans or grants. At a meeting in Waco, Texas, 16 of the 30 trustees present expressed their views on the matter of government aid to Baptist schools. Those present at a recent meeting agreed that the Baptist General Convention of Texas should return to the 10 Baptist schools in Texas the prerogative of accepting federal loans and grants without government controls. Texas Baptist institutions are currently under a mandate from the convention to accept no government funds.

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

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AUTHORITATIVE REPORT:

The Anatomy Of A Hand-shake

by Brooks Faulkner

It is impossible for a preacher to be an authority on as many things as his congregation would like him to be or on as many things as he thinks he is. There is one thing on which he should be an authority . . . Hand-shaking. Preachers and politicians should know about hand-shaking just by the frequency of their experience.

A baseball player has his glove; a surgeon his scalpel; a carpenter his hammer; a musician his instrument; and a preacher his hand-shake. It is the tool of his trade. He may be inept as a scholar, or as an orator, or as a psychiatrist, but if he is inept as a hand-shaker, it is total oblivion. His prophecies will be unheard.

You can tell a lot about a man by the way he shakes your hand. In fact, a preacher can size up his congregation, if he is astute at hand-shaking analysis, by the way he bids them adieu on Sunday morning.

Some people think hand-shaking began as a custom to show that no weapons were being carried. Eventually it became a gesture of friendship and greeting, much in the same way some used the "holy kiss" (see Rom. 16:16; I Cor. 16:20; Th. 5:26) even in New Testament times.

It is a physical act, and a physical act usually indicates what kind of people some people are.

The following types of hand-shakes (or hand-shakers) are available for combat in just about every Baptist church.

(1) Bonecrusher

This is the real cheerful type. . . . Cheerful in that he delights in breaking every bone in your hand. He either wants to show you how strong he is or he wants to show you how weak you are. The only obvious weakness you will find in him is the mental department.

He enjoys being feared. He likes either a phone call or a personal visit at least once a week from his pastor. This sort of keeps the preacher in his place, and reminds him where his bread and beans come from. Why, even a motion to raise the preacher's salary would not be out of character for him. But, if so, the motion would not be forgotten after the reading of the minutes in the next business meeting.

During the course of a deacons' meeting, he yells across the room with deliberate insults and loud boisterous

Brooks Faulkner is pastor of the Faith Baptist Church, Georgetown, Ky.

laughter to a "friend" of his in order to be the object of attention.

When someone is paid a compliment in his presence, he responds with a diversion of the topic of conversation back to himself with, "I am like that . . ." or "I never was like that . . ." or "My wife tells me I'm . . ."

Most bonecrushers are a bore.

(2) Indian Wrestler

The Indian wrestler is the fellow who pulls you off balance when he shakes your hand. He makes you look an utter fool as he pulls you forward and you lurch forth with the dignity of the proverbial bull in a china store. As you struggle to regain your balance, he stands looking at you with a stare of superiority, and in essence, says, "You clumsy idiot, can't you stand up?" There he stands enjoying your ridiculous and ungrateful stance while he is poised and balanced.

He is the bonecrusher type, but even more hostile. He enjoys boxing, especially the part where one boxer lies helplessly on his back. His idea of a moving church is when it squabbles, and he does all he can to keep it moving.

He's a lot of fun in a business meeting. To say he is opinionated is an absurd understatement. He enjoys embarrassing those who are brave enough to make motions in his presence. His idea of the democratic spirit is that all are entitled to an equal share of his superiority.

Most Indian wrestlers should be given back to the Indians.

(3) Trigger-happy

This fellow closes his hand before you have a chance to complete your grip. There you stand, one thumb extended in space, the other four fingers caught in the jaws of a vice.

This kind of trigger-happy hand-shaker indicates something about his personality, too. He is, first of all, henpecked. He is impulsive. He makes quick decisions. (He has learned to make quick decisions because with a little time lapse, his wife makes decisions for him.) If his wife doesn't like the place of the piano in the auditorium, you can count on a motion by him to move the piano. He does not know why, but he is sure it must be done.

This is the character who says, "When Brother so-and-so was pastor, we did it this way, etc. . . ." He is unhappy with most things. (He is unhappy with Brother so-and-so, too). He is nervous, distraught.

It is reasonably certain that a trigger-happy person is going to fire some shots in the wrong direction. The best solution is to take his water pistol away from him and give him back his milk bottle.

(5) Dead-Fish

The dead-fish hand-shake is the limp, lifeless, unmoving, helpless hand. He offers you his hand, martyr-like, to do with as you please.

He is scared of his shadow and the shadow of his peers. He does absolutely nothing to ruffle anyone. He votes affirmatively and/or agreeably with the majority.

Some dead-fish problems can only be solved with burial.

(5) Pump Handle

The pump-handle hand shake indicates a real enthusiasm. It also indicates a real consistency . . . consistently awkward. All things must be done according to the way it has been done in the past. He is like Job's friend, Bildad, who insisted all things had a certain scheme that could not be changed.

He greets new people in the church with a kind of "Aren't you glad you found us?" way of thinking. After he has corrected the circulatory disorder in your arm with his pumping, you will receive a brief historical sketch of his years of service. A display of his Sunday school perfect attendance pin is part of this verbal sketch.

There is a place for the pump-handler hand shaker, but I can't think of it.

(6) Pointer

Are you familiar with the beauty of a bird dog's immobility upon sighting a covey of quail? This fellow, the pointer, shakes hands like that. You both extend your hands, and when you begin to extend your hand up and down, you find it will not move. He has frozen all movement. There you stand, too embarrassed to jerk away, and too surprised to act congenial. So you laugh nervously, and say something foolish like, "I'm happy to see this rain today, aren't you?" It isn't raining.

The pointer is a strange and complicated fellow. He is suspicious of everything. His eyes clearly say, "Don't hit me." He is analytical and cautious. Here is the kind of fellow who asks you to spell your last name. But he is indispensable.

Every church should have a pointer. He can usually spot ruffled reathers, and when things are about to take flight.

(7) Solid

The solid hand shake indicates a warm, honest, reasonable, and discerning man who is a leader of men.

He is a man of deep humility mixed with an abiding confidence. He keeps his mind open on every question until

(Continued on Page 10)



Baptists and the Student Challenge

Anyone doubting that great and good things are happening on our Baptist college campuses and the communities where they are located should spend a week observing first hand. This was my good fortune recently as I joined Pastor Dan Moore and the Georgetown Baptist Church for their fall revival.

Five of the happiest years of my life were spent as a Georgetown College faculty member from 1949 to 1954. Returning to Georgetown was something of a homecoming experience with former college colleagues and townspeople who were fellow church members. The cultural and spiritual riches of the Georgetown community can hardly be measured.

Trying to meet the religious needs of college students these days is one of the most trying challenges Baptists face. Not many years ago students flocked to the local churches as members and worshipers. This is not so today. The spirit of questioning all authority, the rigid re-examination of traditional values and the search for meaning in the space age characterize Baptist youth like other young people. Those who would offer counsel and provide leadership for this generation of college students are sent to their knees in desperate search of divine wisdom.

The three Baptist churches: Georgetown Baptist, Gano Baptist and Faith Baptist are attempting to offer meaningful church experiences to the nearly fourteen hundred Georgetown students. But on any given Sunday only a small percentage of these can be found in the local churches. There are some explanations for this. One of these is the great exodus that takes place almost every week-end on our college campuses. There was a time when students lived on the campus and rarely went home for week-ends. Now many students rarely spend the week-end on the campus, as nearly every school has become a suitcase college. Of those remaining for the week-end, many are planning Christian vocations and are already teaching, singing, preaching or otherwise serving in churches and institutions near and far on Sunday. These are not related to the local churches.

But far too many students sleep in on Sunday or otherwise ignore church. The most reasonable explanation for this is that they fell out of regular church participation long before they came to college and matriculation in a Baptist college does not automatically make for a spiritual revival or a renewed interest in church.

Georgetown, like our other Baptist colleges, offers a variety of religious activities on the campus such as the Baptist Student Union, Ministerial Association and compulsory chapel. An honest evaluation shows that these activities are less effective than desirable. In more recent years persons with special training and abilities have been added to the college staffs to provide leadership for all campus religious activities, for counseling with students and other help. These should prove very helpful.

On our Baptist college campuses the greatest religious influence is the lives of the faculty members. Georgetown College is wealthy in this respect. Most of the teachers are loyal members of the local churches and many of the faculty members were present for nearly every service of the revival in spite of the meetings and activities on the campus during the first weeks of school. President Robert Mills always leads his faculty in this respect coming as near being a model churchman as can be found among Baptists.

The lives of these dedicated Baptist faculty members preach the gospel more effectively than anything ever heard from the pulpit. This is one of the glories of our Baptist colleges and one of the reasons they deserve far more support than we have ever given them.

The leadership of our Baptist churches and the denomination in the next generation largely depends upon what's happening on our Baptist college campuses today. To see first hand what is being done for our youth in Kentucky Baptist schools is to find renewed hope. This was my experience at Georgetown and what's true there is also the case with our other Kentucky Baptist schools.

A Good and a Wise Man

A good man is one who does the right thing. A wise man does the right thing before it's too late. Eureka Whiteker of Cynthiana was both good and wise. He finished making his will a few months ago and died last month.

The last time I saw him was early last spring. He came by to talk about final plans for his will. We had become fast friends several years ago when I served as interim pastor of Cynthiana Baptist Church where he was a faithful and much loved member.

Mr. Whiteker had long since planned to leave his possessions for the Lord's use. His concern was that

these possessions be used for the most glory to the Lord. Not blessed with children of his own, he decided to express his love for relatives with a small portion of his estate but to leave the bulk of it to the Lord's work.

Our conversation that last time together centered around whether he should leave all his resources to specific causes or use the channel of the Cooperative Program for the distribution of some of these. He decided to specify 17 per cent to the Woman's Missionary Union scholarship fund since his wife for many years before her death was a state W.M.U. leader. Another 23 per cent goes to Clear Creek School to train limited educational opportunity preachers. All the rest is to be distributed through the Cooperative Program.

In including the Cooperative Program in his will, Mr. Whiteker left an example worth serious consideration by other Baptists. Specific institutions will continue to need to be remembered in wills to insure their successful operation. Where would our outstanding Kentucky Baptist child care program be without the wills and bequests through the years?

Where will our Baptist colleges be in the future unless more people with resources remember them in their wills?

At the same time it should be remembered that conditions change with time and some needs are more urgent at times than others. Who can say what will be the most crying needs of Baptists fifty years from now? Once specified, an allocation cannot be changed. The Cooperative Program, on the other hand, provides allocations on the basis of needs at the time. To use this method for the future distribution of income from what one leaves is an expression of confidence in the wisdom of Baptists in the coming generations.

An interesting coincidence is that Mr. Whiteker, who so clearly saw the value of the Baptist Foundation, died in September, the month for Baptist Foundation emphasis in Kentucky and all over the Southern Baptist Convention. This serves to remind all of us to make plans now to let our possessions serve the Lord after we have gone as we have in life. The bells will toll before another September for many who read these words. Then it will be too late to be good or wise.



Sunday School the Place to Begin

Dear Editor:

The *Western Recorder* of September 16, 1965 provides us with much food for thought, specifically Dr. Daley's article "Moral Instruction for Youth" and Russell Bennett's comments on "Shall We Teach the Bible." I believe Mr. Bennett expresses an honest concern for the problem. However, he is making the same mistake we have all been making, namely shunning our own responsibility. The public schools could be a big help in religious education, but I will have to agree with Dr. Daley that the church is the best answer. We should not give up on our Sunday School. Rather, we should take inventory and see what is wrong with our present Sunday School methods. To begin, the universal lesson plan is perhaps the best we could hope for. However, that is where the weakness begins. Sunday School should be a time of Bible study but in most classes all we ever do is look at the printed portion of the lesson without trying to fit it into the overall picture. A good starting place would be for everyone to take his Bible to Sunday School. Teachers do not lead their students to other parts of the Bible because students do not have Bibles to follow and students do not bring their Bible because the teacher never men-

tions anything but the printed portion—both are to blame. Before Dr. Daley's plan of extra time in church for religious education will work we must stimulate a desire to learn more of the Bible and the best and only place to begin is in the Sunday School.

Louisville, Ky. Charles E. Cooke

A Mimeograph Machine for Emanuels

Dear Editor:

We want to thank you from the depth of our hearts, for the part that the *Western Recorder* had in procuring for us a mimeograph machine. Quite a number of people saw our letter in the *Western Recorder* and responded, with gifts toward buying one. Miss Jane Kent in Louisville helped to locate us one and helped to get it on the way, sending it directly to New Orleans to be included with our freight. We haven't seen it yet, as our freight was tied up in the strike for about two and a half months and brought great inconvenience; but we rejoice that the strike was finally settled and that the freight is to arrive in Yokohama about September 29. We were beginning to wonder what we would do for winter clothes, as all of those things are in the freight too.

The mimeograph machine will be a big help to us in the work here in pro-

ducing many needed materials. We want to thank again all who had a part in contributing toward this. Hyogo Ken, Japan Wayne E. Emanuel

Sees Excessive Amount Spent At Cedarmore

Dear Editor:

For some time I have been disturbed over the excessive amount of money from State Mission offerings that has gone into Cedarmore. Each year as I see the Cooperative Program budget for Kentucky and the allocations for the State W.M.U. Mission offerings, I get more "fed up." Why is so much of Kentucky Baptist money going into Cedarmore than into church buildings?

The Kentucky Baptist Convention Budget for 1966 lists \$75,000 for Cedarmore and \$15,000 for church buildings, with a notation at the bottom, "plus \$25,000 in expected designated income." Where is this expected to come from, the W.M.U. mission offering? The W.M.U. allocations for the State Mission Offering for 1965 lists \$15,000 for Cedarmore and \$30,000 for Annie Allen Fund for building churches. Are the women of our state the only ones who are interested in building churches for the worship of our God and the winning of the lost by giving thirty thousand for churches while the state budget gives only fifteen thousand for churches and seventy-five thousand for Cedarmore?

It seems to me that someone or some few in Kentucky are more interested in "beautiful, spacious, colorful, carpeted, air conditioned" (all adjectives describing Boone Lodge in the newest bro-

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Oklahoma City Church Accepts First Negro

OKLAHOMA CITY (BP)—The first Negro member ever to belong to First Baptist Church here was accepted by a 3 to 2 majority on a standing vote at a Wednesday night prayer service and business meeting.

Mrs. John Henderson, 66-year-old retired school teacher, is the person received into membership. She transferred her letter from Calvary Baptist Church, a Negro congregation affiliated with the National (Negro) Baptists.

The vote came 10 days after Mrs. Henderson presented herself as a candidate for membership during a Sunday worship service.

Explaining the church action, the pastor, former Southern Baptist Convention President Herschel H. Hobbs, said, "All prospective members present themselves and then are referred to a membership committee. The committee reports back on the matter on Wednesday nights and the congregation votes. This has been the procedure since January 1, 1964.

"Mrs. Henderson is the first Negro to apply for membership since the 1964 procedure was installed," Hobbs, a vice-president of the Baptist World Alliance, continued.

A Negro boy who presented himself a few years ago, prior to the new policy, was turned down for membership. "We did not vote membership for the earlier (Negro) applicant because we felt he did not come for fellowship but for other purposes," according to Hobbs.

The 15-year-old Negro youth's membership application was turned down in a churchwide vote by secret ballot. It was 327 against, and 311 in favor of accepting him in the vote taken in January, 1962.

The boy presented himself in December, 1961 after a series of picketing incidents at several Oklahoma City churches of various denominations.

In the case of Mrs. Henderson, the pastor made a statement to the deacons and then to the church, at the deacons' request, giving Mrs. Henderson's background and explaining the fellowship committee recommend her in line with church policy. She had been attending Sunday School there for several years.

"I further pointed out that the New Testament is our rule of faith and practice. The decision was left to the congregation and was passed by a very sizeable majority," Hobbs added.



MR. AND MRS. HAROLD SNUGGS, retired missionaries from China, are the first South Carolinians to participate in financing the commercial motion picture "Bill Wallace of China." The couple purchased a \$1,000.00 certificate which will render a 7% interest per annum on or before 1970.

Mr. Snuggs says, "I am sold on the movie idea. The story needs to be told, and I am convinced God has laid His hand on Gregory Walcott to see that it is properly done." Dr. Cort Flint, pastor, First Baptist Church, Anderson, looks on.

Bill Wallace lived in the home of Mr. and Mrs. Snuggs in Canton, China, during the time he attended language school. They have provided valuable information for Walcott regarding the character and personal habits of Dr. Wallace.

At the same Wednesday vote, a white family was recommended by the fellowship committee to be accepted as members. They were accepted unanimously.

However, in Mrs. Henderson's case, the voice vote was ruled inconclusive and the presiding officer, the chairman of the deacons, called for a standing vote. The result was a vote by a margin of 3 to 2 to accept Mrs. Henderson into the 5800-member church, one of the largest in the SBC.

The policy of the church requires only a simple majority if there is a division over whether to accept someone into membership.

This policy on voting varies from one church to another around the Southern Baptist Convention. A church in Asheville, N. C., turned down a young Negro woman school teacher applying for membership earlier this year. Although the vote margin was 2 to 1 for receiving her, her application was rejected because unanimous votes are required on acceptance in that church.

FMB To Meet October 11-13

Appointment of a number of new missionaries, adoption of a budget for 1966, election of officers, and further study of suggestions from a mission consultation held earlier this year in Miami Beach, Fla., are among matters to be considered by the 61-member Southern Baptist Foreign Mission Board during its annual meeting in Richmond, Va., October 11-13.

Attending the meeting in the headquarters city will be members of the Board from throughout the Southern Baptist Convention. Kentucky Baptists are represented on the Board by Dr. J. Chester Badgett, pastor of Campbellsville Baptist Church, Campbellsville, and Rev. D. E. Meade, Forest Hills. Dr. Badgett is a member of the Latin-American, missionary education and promotion, and administrative committees, and Mr. Meade, of the Africa committee.

Public Relations Advisory Committee Names Chairman

NASHVILLE (BP)—The executive secretary of the Kentucky Baptist Convention, Harold G. Sanders, was elected here as chairman of the public relations advisory committee for the Southern Baptist Convention.

The 15-member committee, which advises Southern Baptists on public relations matters, re-elected David K. Morris of Montgomery, Ala., public relations director of the Alabama Baptist State Convention, as vice chairman.

Floyd Craig, director of communications for the Baptist General Convention of Oklahoma was elected secretary.

Texas Baptist Editor, E. S. James, To Retire

DALLAS (BP)—The outspoken and influential editor of the *Baptist Standard*, Dr. E. S. James of Dallas, told his weekly newspaper's board of directors recently he intends to retire in approximately one year.

Dr. James was 65, the minimum retirement age, in March of this year. There is no mandatory retirement for the editor's position.

He told the board he was undecided about what he would do when he retired, but he wanted the board to be thinking about a possible successor.

For the past 11 years, he has edited the largest state Baptist newspaper in the nation, and the largest religious periodical in Texas. The *Baptist Standard* has a circulation of more than 370,000.

Dr. James was second vice-president of the Southern Baptist Convention in 1962, and is the immediate past president of the Southern Baptist Press Association composed of editors of Baptist publications from throughout the nation.

The influential editor is known especially for his strong and outspoken editorials, and for his candid answers in the newspaper's letters to the editor column.

He is considered by many as an expert on religious liberty and separation of church and state. Dr. James gained nation-wide fame during the 1960 presidential election when he first editorially opposed President John F. Kennedy, but later did an about face in praising the Kennedy administration for supporting church-state separation.

A native of Oklahoma, Dr. James became editor and general manager of the *Baptist Standard* in 1954 after serving as pastor of the First Baptist Church in Vernon, Tex., for 17 years.

Rumors about his plans for retirement began circulating among Baptists a few weeks ago when Dr. James told the members of First Baptist Church of Vernon that he was thinking of retiring in about a year.

His announcement was made public in the newspaper which he serves as editor.

Before going to Vernon, Tex., as pastor in 1937, Dr. James was pastor of the First Baptist Church of Cisco, Tex., from 1930-1937. He previously had served as pastor of Baptist congregations in Liberal, Kans., and Leerey, Okla.

Both Hardin-Simmons University (Baptist) in Abilene, Tex., and Howard Payne College (Baptist) in Brownwood, Tex., have awarded him honorary doctor of divinity degrees.

He is a graduate of Southwestern State College in Weatherford, Okla., and Butler Oklahoma High School in Butler,



THE NEW AUDITORIUM at Glorieta (N. M.) Baptist Assembly is under construction and is to be finished by June, 1966. Planned to seat 2,600 persons, the new auditorium will be joined to the present one which seats 1,000.

Okla., where he was reared. He was a school superintendent in Oklahoma public schools for two years.

No action has been taken by the *Baptist Standard* directors concerning the editor's plans for retirement, and no successor is expected to be named in the immediate future.

Jacksonville Hospital Marks 10th Birthday

JACKSONVILLE, Fla. (BP)—An open house and special children's party marked the 10th anniversary here of Baptist Memorial Hospital.

The hospital, one of two operated by an agency of the Southern Baptist Convention, was completed and opened September 13, 1955. Construction had been in progress since December 31, 1952.

The special children's party was for 10 children designated as "birthday babies." Since the hospital opened, it has been the practice to call the first baby born on anniversary day—Sep-

tember 13—as the hospital's "birthday baby" for that year.

These 10 children, their parents and their childhood friends were invited for the special party. Refreshments, favors and pony rides were provided.

Employees of the hospital, area ministers, members of the medical and dental staff, their husbands and wives, and other friends of the hospital were invited to the open house.

Through its agency, Southern Baptist Hospitals, the SBC operates the local hospital and one in New Orleans. Other hospitals related to the denomination are operated by local or state Baptist bodies.

773 Converted In First Week In New Zealand

AUCKLAND, New Zealand (BP)—New Zealand Baptist reported 773 converts from the first week of their nationwide evangelistic campaign in which 98 Southern Baptists participated.

Eual F. Lawson of Atlanta, Ga., associate director of the division of evangelism of the Southern Baptist Convention Home Mission Board, said, "There has been excellent interest from the people of New Zealand, and many of the churches report overflow crowds."

Lawson reported 935 other decisions in addition to the 773 conversions.

This was the first national evangelistic campaign for the 16,000 Baptists of the two-island country. Evangelist Roland Hart of Auckland directed the campaign for New Zealand Baptists.

Most of the 125 churches in the nation participated in the crusade, which was patterned after the Australian Baptist Campaign. A committee from New Zealand observed and participated in the Australian crusade.

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CEA Much Alive

While the first two "wave crests" of the CEA Campaign to raise \$9-million for capital needs of Christian Education have passed, the CEA program is being continued in two ways: general solicitation from the state office, and Major gifts drives by the various colleges and schools.

During the campaign through August 31, 1965, the total cash and pledges from all sources was \$2,880,201.05. Of this amount, we received—above all expenses to that date—\$924,632.43 to distribute to our schools, BSU Centers and RA-GA Camps. Only one very large gift was received—\$650,000 for Georgetown, although several substantial gifts came in. Most of the nearly \$3-million (for some cancellations have come in) was given and pledged by modest givers—some 7,800 of them, plus a score of churches which put CEA in their budgets.

Two Ways To Increase CEA

1. Major Gifts drives by the six colleges and schools are in different stages of planning and promotion. They were authorized by the Executive Board in June to promote major gifts drives for themselves—all funds to be a part of the CEA campaign, but all designated funds to go to each school. We urge you to consider a larger gift for the school of your choice, for the BSU Centers or the RA-GA Camps; or, you may give it to "CEA undesignated" to be shared by all eight participants.

2. General Individual solicitation for small or modest gift-pledges will be promoted from the state office and the Christian Education Committee. Leaders are seeking 10,000 persons to make a monthly or quarterly or annual gift to CEA through December 31, 1969. Up to now, 7,804 persons have done this. If 10,000 more would do it, we could have about \$2-million more toward the total. Letters to leaders go out today, asking them to give and to secure pledges from others. You could write to me, stating that you would pledge \$1, \$2, \$5, or more dollars a month. I will acknowledge your pledge and we will send you a letter each month to thank you and keep you posted on your giving for CEA. Why not write me today?

Harold G. Sanders

Kentucky Baptists

Executive Board Recommendations to Convention

LEXINGTON, NOVEMBER 10-12

The Constitution of the Convention, Article VIII, directs that "Thirty days prior to the annual meeting of the Convention, the Executive Board shall publish in the *Western Recorder* its recommendations, except in an emergency that may arise thereafter."

The following recommendations have been voted by the Executive Board (or by the Administrative Committee, indicated by an (*), to be approved by the Executive Board in the pre-convention meeting November 9) for presentation to the Kentucky Baptist Convention in its 1965 annual session meeting November 10-12 (this report on Wednesday afternoon, November 10), in the Immanuel Baptist Church, 3100 Tates Creek, Lexington, for its consideration and approval.

I. PROPOSED BUDGET AND APPROPRIATIONS

State Causes:	1964-65	1965-66	1966-67	1967-68
Cooperative Program Goal	\$3,000,000	\$3,150,000	\$3,300,000	\$3,450,000
Capital Funds Phase	100,000	100,000	150,000	150,000
Convention-wide Causes (to be divided as voted by the Southern Baptist Convention)	1,068,000	1,127,700	1,191,300	1,259,250
	(35.6%)	(35.8%)	(36.1%)	(36.5%)
Distributable to State Causes	1,932,000	2,022,300	*2,108,700	*2,190,750
	(64.4%)	(64.2%)	(63.9%)	(63.5%)
Kentucky Baptist Schools	625,775	655,023		
State Missions (All Departments)	463,842	527,202***		
Security Plans for Pastors, Board Employees	195,000	184,975		
Payment on Hospital Loan	144,000	80,000		
Administration and Promotion (including General Items)	174,567	191,494		
Children's Homes	100,000	100,000		
W.M.U. Operating Budget	58,000	68,928***		
Payment on Building Loans (Cedarmore, Student Centers and Kentucky Baptist Building)	61,228	66,038		
Cedarmore	60,000	75,000		
Church Buildings	10,000	15,000		
Western Recorder	18,000	39,712***		
Convention Fund	9,248	3,988		
Convention Annual Meeting (Minutes, Book of Reports, etc.)	9,940	12,540		
Pioneer Work in West Virginia	2,400	2,400		
	\$1,932,000	\$2,022,300**		

* The detail Budget for these years will be approved by the Executive Board at its May meeting of each year and printed in the Book of Reports for each applicable year.

** This detail approved by the Executive Board May 4, 1965.

*** These figures include for the first time a space-use allocation in the Baptist Building for the Baptist Building. The operational increases for each department and agency were normal ones.

II. GENERAL RECOMMENDATIONS FOR 1966-67

1. If the Cooperative Program receipts exceed the total budget goals for (1) operations and (2) capital funds, all the excess is to be set aside to be distributed in accordance with the Christian Education Advance formula.

2. We heartily recommend that all our churches continue to support the Cooperative Program, and to increase their contributions at least two per cent of the total budget, in keeping with the 2-Plus Plan recommended by the Southern Baptist Convention; more if possible.

3. That Cooperative Program Day be observed on April 16, 1967, or the nearest convenient Sunday. Churches who seldom give or give below their worthy level are invited to take an offering on this day.

4. We further recommend that the Vacation Bible School offerings be given through the Cooperative Program.

5. That we approve the annual Thanksgiving offering for our Children's Home.

6. That we approve the Mother's Day offering for charity work in our three hospitals.

7. That we give approval to the annual offerings of the W.M.U.-Lottie Moon Offering for Foreign Missions; Annie Armstrong for Home Missions; and the State Missions Offering.

8. That we again ask the Sunday Schools to observe Missions Day for Educational purposes only.

9. That we urge all persons who made pledges to the Christian Education Advance program for capital funds honor these pledges on schedule through the

Kentucky Baptists

campaign period; and that others be invited to begin participation in this program. That we approve an offering on Baptist College and Seminary Day.

10. That the Kentucky Baptist Convention does not recognize or approve any other special offerings aside from those mentioned above, and that we heartily disapprove of any other appeals through our churches, organizations in the churches, or lists of members in the churches when such appeals are made by institutions or agencies sharing in the Cooperative Program receipts. We recognize the right of our institutions to approach individuals for gifts, of \$100.00 or more, but these gifts must be considered an integral part of the Christian Education Advance capital needs program.

11. That we instruct all our institutions and agencies sharing in Cooperative Program receipts to furnish before January 1 of each year, a summary of their receipts and disbursements for the past year for publication in our ANNUAL; and a copy of their latest annual audit, made by a Certified Public Accountant, to the office of our Treasurer on or before November 1 of each year. The treasurer is instructed to withhold Cooperative Program appropriations from any institution or agency which does not send in these reports by the dates indicated. Furthermore, in accordance with the CEA Ground Rules, each participating institution will give a monthly report and remittance of all capital funds to the Convention Treasurer. Designated funds will be returned by check to each participant.

III. FORMULA FOR DISTRIBUTION OF CHRISTIAN EDUCATION FUNDS*

In seeking to implement our recommendation to the Kentucky Baptist Convention in 1964

"1. Beginning with the 1965-66 Budget allocation that all senior colleges receive the same basic allocation; 2. And, at that time all colleges receive equal credit for all Students," the Committee felt that no college should receive any less than its allocation for the past year. Consequently we are recommending equal basic allocations to all colleges, a modest increase for Georgetown with major increases to the other colleges on a per student basis. To do so, we recommend this year a fixed portion for Georgetown and divide the remaining funds among the three colleges on a pro rata basis.

Therefore we recommend the following formula:

I. Program of Higher Education (4 colleges)	\$549,423
1. Basic Allocation 25%—\$127,356 (1/4 to each college)	
2. Student Allotment 75%—\$412,067	
Georgetown	\$173,056
Campbellsville	80,188
Cumberland	117,474
Kentucky Southern	41,349
II. Program of Adult Ministerial Training (Clear Creek)	58,880
III. Program of High School Baptist Education (Oneida)	34,800
IV. CEA Portion of IBM Operation (Promotion of CEA from CEA receipts)	12,000
	\$655,023

IV. CHRISTIAN EDUCATION ADVANCE CAMPAIGN CHANGES

The Christian Education Committee and CEA participants met at Cedarmore June 10, and after consideration, recommended the following new approach in the CEA program.

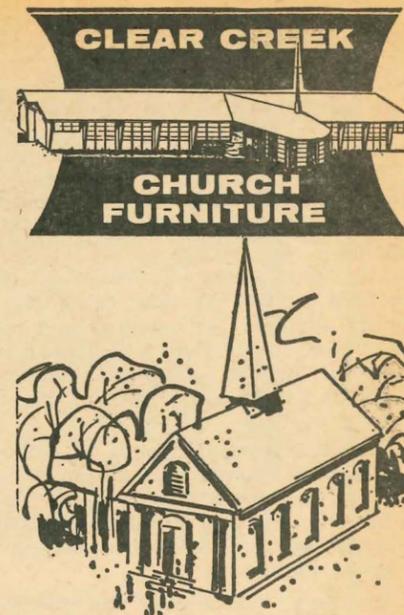
The CEA proposed MAJOR GIFTS CAMPAIGN be delegated to the individual CEA participants rather than under a state campaign director. The Schools, BSU's and Camps be released to go afield for major gifts for their capital needs included in the CEA goals, and their gifts secured will be a part of the CEA Goals. No participant will be penalized for any designated gift received. Of course all the undesignated "across the board" CEA receipts will be distributed quarterly on the formula percentage basis through December 31, 1969. All other Ground Rules will be in effect throughout the four-year period. The Convention will provide such assistance as each or all the CEA participants shall request, including staff counsel, assistance in publicity, conferences and clinics on development techniques, and quarterly reporting of all gifts and the cumulative totals.

If later the Participants desire a new Convention-led Major Gifts Campaign, that this be a possibility for prayerful consideration.

The CEA Campaign Office, therefore, will not be needed since the intensive phase of individual and church solicitation has passed, but the follow-up of all pledges, general promotion of CEA objectives, and the Annual Christian Education Day observance will be under the Christian Education Committee and the administrative office. Continual opportunities will be provided other new friends to make pledge and gifts for the CEA full program, or for any one of the participants. Many churches have indicated they will start supporting CEA, and certainly this is critically needed.

The CEA office will terminate its intensive operation on or before August 31, 1965. Adequate provision has been authorized to prevent any hardship to per-

(Continued on Page 12)



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Georgia May Launch \$10 Million Program

ATLANTA (BP)—The Georgia Baptist Convention executive committee here has approved a new capital needs and endowment program totaling \$10 million.

The funds, which will come from the advance section of the convention's yearly budgets, will amass over an eight-year span. They will benefit all types of Baptist institutions—colleges, hospitals, children's homes and homes for the aged.

Biggest item in the list is \$2 million for Mercer University at Macon to be used on a science center, library and infirmary. Next is \$1,350,000 to help Georgia Baptist Hospital here put up a 250-bed addition.

On money allocated to the colleges, and on some of the other allocations,

the institutions are expected to match through their own fund-raising the amount granted by the Baptist convention.

Half of the convention's grants to colleges under the eight-year program will go for construction, the other half for endowment.

In another action pertaining to Mercer, the university got permission to borrow \$500,000 in federal funds to help finance the science center.

Norman College at Norman Park has petitioned the convention to allow it to change its charter to comply with the Civil Rights Act and admit students without regard to race. It is the only Georgia Baptist college restricted to white students.

The executive committee—which corresponds in authority to an executive

board—put its approval behind the Norman College petition.

Like the \$10 million enlargement program, the college's petition is subject to adoption by the Georgia Baptist Convention at its November meeting.

Also subject to convention approval is the \$4,015,000 Cooperative Program goal passed by the executive committee for 1966. After meeting \$487,800 in preferred items, the \$4 million-plus will be divided 50-50 with the Southern Baptist Convention.

The new budget includes \$40,000 launching a fund to be used for a new headquarters building here for the convention staff. The present building was described as outdated and overcrowded. No site has been selected. A subcommittee will make a study of possible sites, size of building needed and financing the cost of it.

Mississippi Aid Passes First Year

JACKSON, Miss. (BP)—A year after its founding, the chairman of the Mississippi Interfaith Committee of Concern said the committee has collected \$119,257 "to help rebuild the burned Negro churches of the state and to build bridges for better human relations."

W. P. Davis of Jackson, a state Baptist leader and committee chairman, said 29 churches have been rebuilt, and 22 of these churches have been dedicated. Five more are under construction. Of the funds received, \$104,435 has been allocated to rebuilding.

Davis declared \$45,000 will complete the committee's work and that appeals have been made to meet this through contributions. Five burned churches await reconstruction. He added that labor, furniture, supplies and other non-cash contributions would be worth at least \$125,000.

Anatomy of Handshake

(Continued from Page 3)

the evidence is in. He will always listen to the man who knows. Whether the implementation of the church task in the area of carpentering or calendaring, he listens to him who knows. He never laughs at new ideas. Nothing is ridiculous simply because it is new. He knows his strengths and his weaknesses and he makes the most of them. He knows when to refer a problem to an expert. He is optimistic and practical. He does not believe in magic. Best of all, he knows church tasks must have doers.

It would be nice if all persons were like the solid type hand shake. On the other hand, it would not be nearly as much fun to be a student of the types of hand-shakes in a church.



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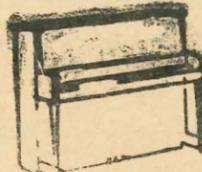
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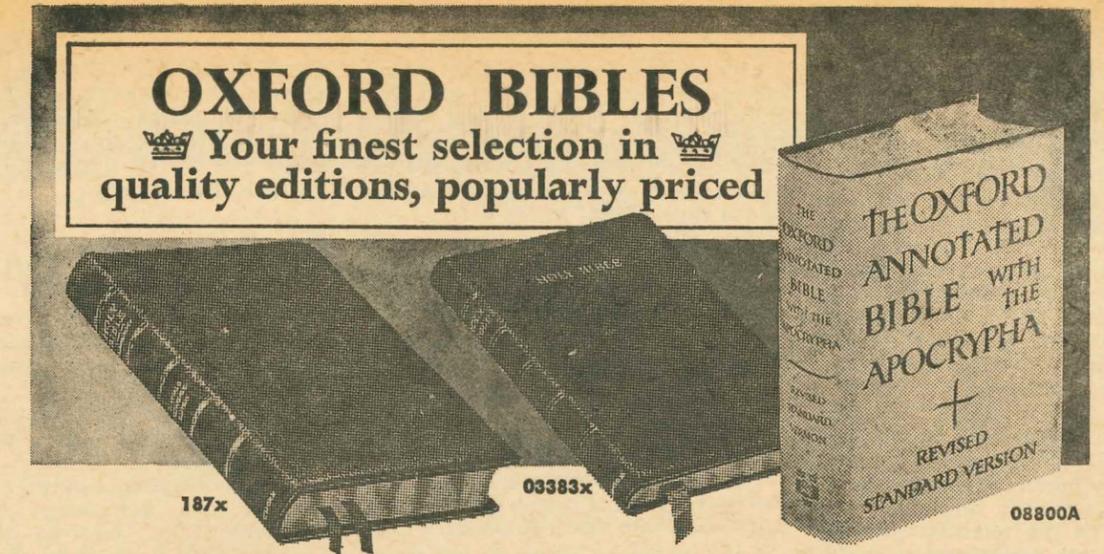
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**Bellview Baptist,
West Union Assn.,
Honors Pastor**

Bellview Baptist Church of West Union Baptist Association in Paducah, Kentucky recently presented to their pastor and his wife, Dr. and Mrs. L. W. Carlin, a new automobile on his seventieth birthday in appreciation of his long pastorate. Pastor Carlin was born September 5, 1895. This gift was purchased by contributions of members and friends.

Carlin first became pastor of Bellview in 1928 and has witnessed consistent growth of the church from 56 members to some 800 members at the present. The church is presently engaged in an extensive enlargement campaign.

Reflecting on his ministry covering a span of 37 years with Bellview, Carlin

attributes this remarkably long pastorate to the grace and love of God shed abroad in the hearts of his people through Jesus Christ, and he feels that he was planted here as the undershepherd of this church under the divine guidance of the Holy Spirit.

"... Mrs. Carlin and I, accept this expression of love and appreciation with deep and profound gratitude to all those who made it possible."

Baptist Forum

(Continued from Page 5)

chure) Boone Lodge than in building churches where some Kentucky preachers who are really interested in lost souls can have a place to preach the Word and bring souls into God's Kingdom.

I am not against camps for our young people. We certainly should be interested in youth of our state. But, instead of preparing G.A. and R.A. facilities at Cedarmore first, those in authority have built a spacious, carpeted, air-conditioned lodge for adults—preachers, state workers, etc., to "relax, meet friends, and enjoy Kentucky home cooking and hospitality at its finest in an atmosphere of comfort and relaxation" (more description of Boone Lodge in the brochure). Jesus did not have a place to lay His head, yet adults of Kentucky must have a place of relaxation first, then "hound" the people of the state for more money for G.A. and R.A. camps. While the 7th highest allocation in the state budget and the 3rd highest in the W.M.U. allocation is for Cedarmore, our state literature continually begs: "Double Your State Mission Offering and Insure Expansion of G.A. and R.A. Camps at Cedarmore"

(Western Recorder cover, September 2, 1965). Why, Why was not our youth considered before adults who want a soft, spacious, glamorous place to relax? Route 8 Mrs. Harlan Fitch Paducah, Kentucky

**Broadman Anthem
Winners Announced**

NASHVILLE—Winners have been announced in the fourth Broadman anthem competition, held from November 1, 1964-April 1, 1965.

First award of \$500 went to James Buffaloe of Florissant, Mo., for "Treasures in Heaven."

Dwight Gustafson, dean of the School of Fine Arts, Bob Jones University, Greenville, S. C., received the second award of \$250 for "Rejoice, Ye Pure in Heart." For "Praise, My Soul, the King of Heaven" James D. Cram, assistant professor of music, Wayland Baptist College, Plainview, Tex., won the third award of \$150.

Philip M. Young, minister of music at First Baptist Church, Henderson, N. C., received \$100, the fourth award, for "I Will Extol Thee." Young was second place winner in the 1963 anthem competition.

The award winning anthems will appear in "The Church Musician," monthly publication of the Sunday School Board's church music department, and will be published by Broadman Press within the next year.

The Broadman anthem competition is held alternately with the Broadman hymn writing competition. The purpose of the competitions is to give encouragement and stimulus to composers of church music for choir and congregation.

Executive Board Recommendations to the Convention

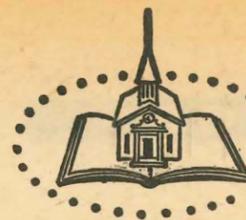
(Continued from Page 9)

sonnel, particularly Joseph R. Estes, CEA Secretary, who has indicated he will seek other employment by August 31. The follow-up pledges will continue through the Business Office.

The Committee voted to convey appropriate appreciation to Dr. Estes and the CEA staff, to the CEA Committee headed by V. V. Cooke, Sr., and Joseph E. Stopher, for the monumental job they have done during the total campaign starting in 1963 which has netted a total of \$2,847,214 in pledges and cash as of May 25, 1965. It is believed that the goal of \$9-million may yet be reached through numerous major gifts and continued involvement of individuals and churches in CEA.

This report of the Committee is submitted to the Executive Board as evidence of its faithful stewardship of this task, and recommends its approval.

(The Administrative Committee approved the Report and voted to poll the Executive Board, which approved the recommendation.)



SUNDAY SCHOOL LESSON

By H. C. Chiles



BEZALEEL: DEDICATED CRAFTSMAN

(Sunday School Lesson for October 17, 1965)

Exodus 35:30-36:3a; 38:22-23

After the Israelites had been delivered from their bondage in Egypt, they came to Sinai. Obviously they needed a place in which they could meet regularly, regardless of weather conditions, for the purpose of worshipping God. If they were to have a worthy sanctuary in which to worship God collectively, it certainly would have to be built by men. Even to this day, such a building has never been erected without the labors of men. God does everything for men which they cannot do for themselves, but He will not do anything for them that they can do for themselves.

God designed the tabernacle which He wanted them to have and to use. While Moses was on Mount Sinai, God gave to him specific instructions about the design and the actual construction of the tabernacle. Following these instructions to Moses about this structure, which would be a symbol of God's dwelling in the midst of His people, God designated the person to whom the oversight of the work was to be entrusted.

When God has any work to be done, He always chooses and calls the person or persons whom He wants and needs for the doing of it. He either selects and calls those who are already prepared, or those who can and will become prepared and qualified for the tasks to which He assigns them. God never calls anybody to any work or service of His whom He does not enable to do that which is to be done. And the preparation for the task may have been obtained far from the scene of the labor.

On the mountain God told Moses that He had personally chosen Bezaleel, who would be under His influence and protection, to be the human architect or the chief master-builder of the tabernacle. He would also be the director or overseer of all the work related to this project. Desirous of having the tabernacle constructed and furnished as soon as possible, Moses descended the mountain and gathered the children of Israel together in solemn assembly and transmitted to them the expressed will of God. The people were commanded to take a part of their possessions, each according to his ability, and present them as free-will offerings to God for use in the erection of the tabernacle.

Cheerfully and willingly they brought their offerings to the Lord to be used in His service and for His glory. They contributed so freely and bountifully that it became necessary to request them not to make any more contributions. What a contrast to the way in which church members contribute to the Lord's work today!

God did not reveal to Moses whom He had chosen as His master-craftsman until He had given to him the instructions about building the tabernacle, and shown him the model, and told him what furniture should be placed therein, who should minister in it, and what clothes they should wear.

God called Bezaleel, whom He had endowed with the gifts of ingenuity and skill in manual arts and mechanical operations, to use his abilities in the building of the tabernacle. This call emphasizes the fact that God has a definite purpose for individuals to whom He has given special talents. His personal call lays upon their hearts a sense of specific mission. God selected Bezaleel to do this important work because he was a craftsman with the unusual ability to make the tabernacle beautiful, as well as appealing to those who might worship in it. Bezaleel was a master-workman in the use of metal, wood, and stone. Aholiab, his associate and first assistant, was very talented in the use of textile fabrics, but it is quite evident that Bezaleel was master of that type of work as well as his son.

Possibly Bezaleel had learned these trades in Egypt, where he had spent the major part of his previous life in slavery. If so, it is very doubtful that, while learning them, he ever had any idea that some day God would present to him an opportunity to do a piece of work of any great significance or importance. But, with all of the native and acquired abilities which he possessed, Bezaleel was in need of the gifts of wisdom, understanding, and knowledge from the Spirit of God in order to superintend this project successfully. It was through the immediate inspiration

of the Spirit of God that he was enabled to direct the others what to do and how to do it. Workmen with native abilities and mechanical minds were to work under the supervision of Bezaleel and Aholiab as they were ordered by them. These two men were to teach them what tools to use and how to use them, how to melt the metals of gold, silver, and brass, and into what forms and shapes to put them, and how to polish them. The difference between Bezaleel and the ordinary artisans was not the skill of his hands, but the spirit that was in his heart. After he was filled with the Spirit of God, Bezaleel tried to the very best of his ability to please God, regardless of what others thought, said, or did about his workmanship. No doubt there were some who criticized the work of Bezaleel and Aholiab, for faultfinders are present in every age, but these two useful and successful men were not troubled in the least by any complainers. When God's Spirit directs His workers and blesses their work for the Lord, the workers can well afford to ignore all complaints of the fault-finders, who do not have the character, inclination or ability to do anything except criticize and find fault.

These craftsmen, whom God called and directed to build the tabernacle, discovered God's will for their lives, and used their talents to the best of their ability in working for the glory of God. Unfortunately, one of the greatest weaknesses in present-day church life is that so many members are patrons of the Lord's work rather than participants in it. And, of course, it is the spectators who furnish most of the criticism. Those who furnish the talents, time, energy, efforts and money for the Lord's work do not have the fault-finding spirit. When the indwelling Holy Spirit controls a Christian, he will cheerfully dedicate his talents and energies unto the Lord to be used in His service as He directs. Bezaleel dedicated his talents unto the Lord, was endowed with the power of God's Spirit, and was enabled to accomplish far more than he ever anticipated. Just as God sanctified and used the ability of this man who dedicated himself to Him and His service in the long ago, so will He do with your talents if you will present them to Him. Just as God blessed Bezaleel with the wisdom, understanding, knowledge, and dexterity which he needed for his work, so will He qualify you for the work to which He calls you.

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

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KENTUCKY BAPTISTS AT WORK

Foundation

A Program Statement

by James C. Austin
(Third of four parts)

In the General Field of Estate Planning A. Consultative and Advisory

1. Advises, on request, any person who wishes to make a will leaving part of his estate to a Baptist cause or causes; or any person who wishes to make an outright gift, a trust arrangement, or a deed to the Foundation for any Baptist cause or causes.

2. Offers advice, as requested, on the purpose and the use of the gift to persons desiring to give to the Foundation.

3. Consults and advises with attorneys, accountants, trust officers, and insurance men, on request.

B. Informational

1. Informs the membership of the Kentucky Baptist Convention on the availability of this service by use of annual reports to the Convention, pamphlets to be circulated on request, articles in the *Western Recorder*, direct mail, personal appearances, brochures, personal visits in the homes of the interested persons, etc.

Brotherhood

State Brotherhood Convention—Carlisle Ave. Baptist Church

LOUISVILLE, OCTOBER 7-8
by Forrest Sawyer

Last week we did, I guess, a little "preaching". We do not retract it this week . . . or ever. We do hope that the realization that one must have at least a vague concept of what an involved manpower could mean to the kingdom of God in order to understand organized Baptist Brotherhood work.

Brotherhood . . . "a fellowship of Baptist men organized to advance the cause of Christ through a program of missionary education and mission promotion designed to inform, motivate, and involve men in the mission task of their church" must have the necessary tools with which to do the job. Not

only must those tools be available and "handy", but they must be used. They will not automatically use themselves or perform the purpose for which they were brought into existence.

Free Materials . . . are available from the State Brotherhood Department, made possible through a cooperative effort with the Brotherhood Commission of the SBC include such items as sample periodicals, organizational helps, etc. etc.

Brotherhood periodicals include . . . *Ambassador Life* . . . a boys' magazine with a world outlook. *Ambassador Leader* a quarterly publication for the men who work with the boys in Royal Ambassadors. *The Brotherhood Journal* . . . a magazine for Baptist men, published quarterly, and *The Church Brotherhood Handbook*. *The Church Brotherhood Handbook* is an annual publication developed for officers of a Brotherhood to assist them in their efforts to "inform, motivate, and involve men in the mission task of their church." All of these materials are available from the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee, 38104.

Activities Tracts . . . These tracts are free from the State Brotherhood Department also. "Men Can Witness," "Witness With a Hand-marked New Testament," "Witness From Your Desktop," "Witness Wherever You Are," "Using the Brotherhood in a Church Revival," "The Brotherhood Conducting Neighborhood Prayer Meetings," "The Brotherhood at Work in the Financial Program of the Church," and "Laymen-Sponsored Revivals."

Royal Ambassador Materials . . . All the materials for Royal Ambassadors (except those of free organizational and promotion nature), are available from the Baptist Book Store. Among others, these materials available from the Book

Store include Counselors Guides and Workbooks for those who are working with the boys in the Crusader, Pioneer, and Ambassador programs. In the Crusader program, there are three manuals—Page (for 9-year olds), Squire (for 10 year olds), Knight (for 11 year olds). The Pioneer Manual (for boys 12, 13, and 14 years old), and then the five booklets for the Ambassadors (15, 16, and 17 years old).

In addition, the Book Store has filmstrips on Brotherhood work (local and Associational) for the various facets of Royal Ambassador work—"Fundamentals of Royal Ambassadors," "Royal Ambassador and Committees," "Royal Ambassador Campercraft," and "The Chapter Meeting." A few other specialty items are available.

Wearing Apparel . . . Wearing apparel for men and boys includes T-shirts, sweatshirts, caps, belts, ties, lapel buttons, cuff links, tie clasps, pen and pencil sets, coin purses, etc., etc. All of these are available from the Baptist Book Store.

As previously indicated, these materials are among those which are vitally necessary for men who are working with men and boys to discharge their responsibility and again we would say that these materials will not "use themselves," but rather, they are going to have to be used by those who have the places of leadership.

Baptist Student Union

Skyrocketing Enrollments

by J. Chester Durham

It would seem that all colleges in Kentucky are to have an increased enrollment for the fall term. The University of Kentucky has an enrollment of 12,326. The breakdown of this figure is more interesting than the total figure.

Here it is:

- 2,813 Baptists
- 2,144 Methodists
- 1,880 Roman Catholic
- 1,274 Presbyterian
- 859 Disciples of Christ
- 617 Episcopal
- 583 Christian Church
- 536 No church
- 304 No indication
- 268 Jewish
- 253 Lutheran
- 176 United Church of Christ
- 130 Unitarian
- 61 Church of God
- 41 Nonconformists
- 39 Christian Scientists

- 38 Greek Orthodox
- 23 Nazarene
- 195 (10 or more other churches)
- 83 Non-Christian religions

Of still more importance is that Catholics with a thousand fewer students are erecting a \$750,000 to \$1,000,000 Student Center. Methodists with 700 fewer students have a \$190,000 investment in a Student Center. Presbyterians with 1,500 fewer students have \$202,000 invested in a Student Center. The EPISCOPALIANS WITH NEARLY 2,000 FEWER STUDENTS HAVE \$120,000 invested in a Student Center. Baptists with the largest number of students endeavor to meet in an obsolete \$42,000 structure.

Baptists do not even have a committee to study this deplorable situation!

Sunday School

The Sunday School Teacher

by Roy Boatwright

It is the conviction of many pastors and Sunday School people that the Sunday School teacher has one of the greatest privileges of any person in the church. This privilege carries with it a great obligation. Many lives are changed as a result of the good work of a consecrated Sunday School teacher. A class member should expect the teacher to study the Bible, methods, and characteristics of the age group with which he works. He should cooperate with other Sunday School workers. The teacher is also expected to visit and encourage others to visit. He should desire for his class members to grow in grace and the knowledge of the Lord in order to become more involved in Christian service.

Many helps are available for the Sunday School teacher. There are a large number of wonderful pamphlets available upon request from the Sunday School Department. The Sunday School teacher should study both the administration and teaching study course books of the age group with which he works. In addition, other general Sunday school books should be studied, plus the books found in Category 17. For a list of these books, write to the Sunday School Department.

In addition to the suggested help, the Sunday School Department provides a full week at Cedarmore in August. This week is designed to give special help to the teachers and officers of the Sunday School. Now would be a good time to plan to attend next August.

Regional Sunday School Conferences held October 11-15, 1965 are always helpful. These are held close enough to all Kentucky churches that Sunday school people may attend. The associational Sunday School organization also exists for the purpose of helping the Sunday School teachers.

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