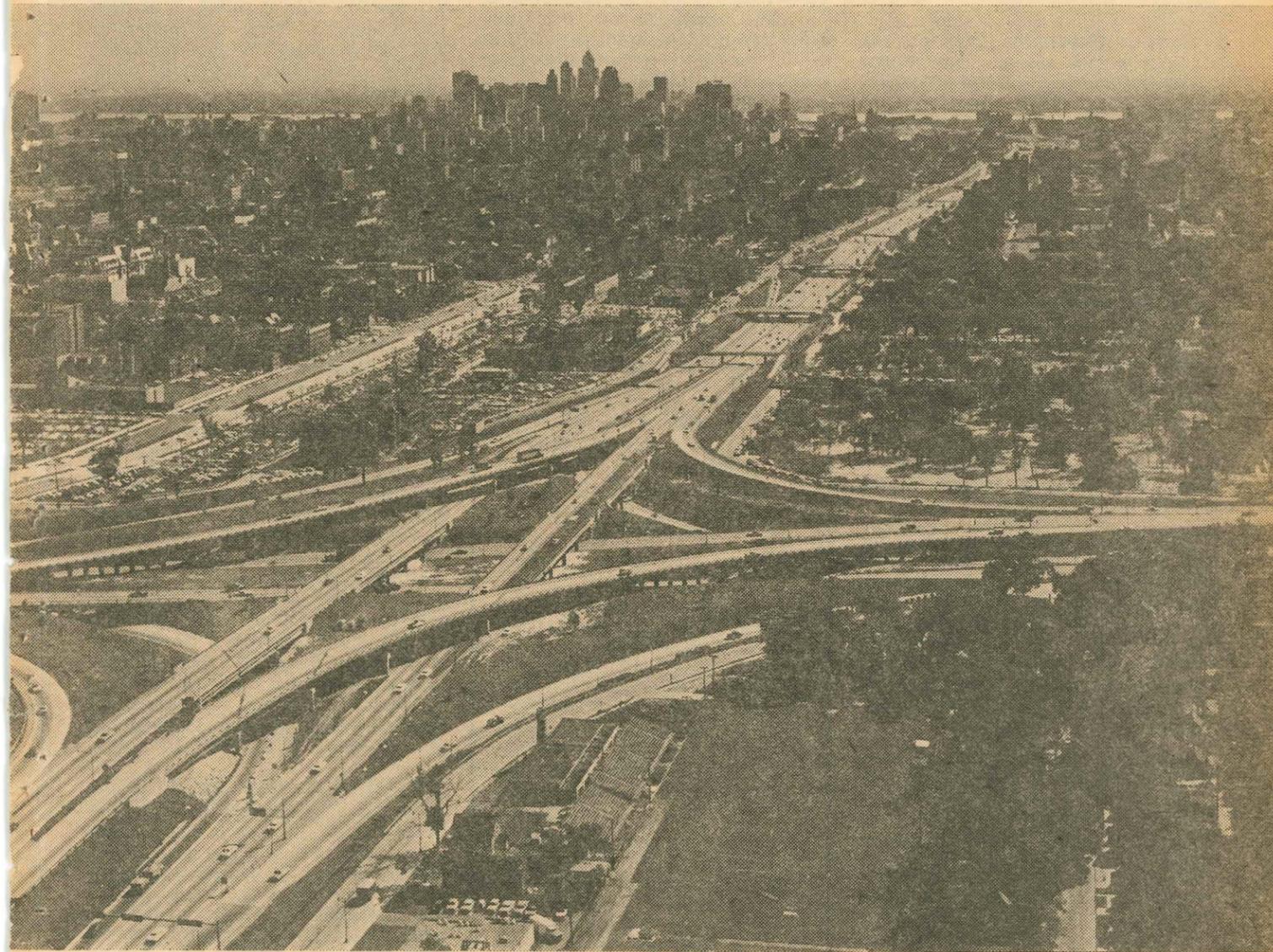




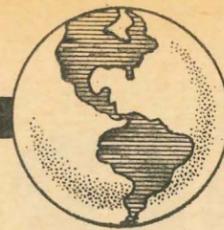
WESTERN

RECORDER

MAY 5, 1966



MOTOR CITY, USA: This is Detroit, site of the 1966 Southern Baptist Convention, May 24-27. Hub of Detroit's freeway system is the John C. Lodge-Edsel Ford interchange. There are 30 miles of freeways within the city limits. Freeways lead directly to parking facilities in the downtown Civic Center where the Southern Baptist Convention will hold its sessions in Cobo Hall. (BP PHOTO)



GLEANINGS FROM THE FIELD

WILLIAM L. COOK, Morgantown, has been called as pastor of the Penrod Baptist Church. He began his work there in March.

HENRY D. STRICKLAND, financial secretary for the Alabama Baptist Convention, was elected chairman of the state Baptist convention business officers at the conclusion of their two-day conference in Dallas, Texas.

BAYLOR UNIVERSITY, Waco, Texas, this fall will become the only Baptist university to offer the doctor of philosophy degree in religion. Ray Summers, former professor at Southern and Southwestern Seminaries, is head of the department of religion at Baylor.

THE NEW COLLEGE of Baptists in South Carolina at Charleston has been given \$100,000 by Clifford Strong Jones, chairman of the board of trustees.

ABNER McCALL, president of Baylor University and immediate past president of the Texas Baptist convention, said he doubts Baptist schools can survive as denominational institutions unless they get additional financial help from individual Baptists, friends and alumni. He made the statements while addressing the conference of business managers of the state conventions, meeting in the Annuity Building, Dallas, Texas.

THE HOME MISSION Board of the SBC has announced appointment of 650 student summer missionaries. They will serve ten weeks and in every state of the union plus Panama and Puerto Rico. The BSU state groups will support about 60 of the total number of appointees. California will get the biggest share of the missionaries with 100 going to that state.

SAMFORD UNIVERSITY (formerly Howard College) of Birmingham will sponsor its third annual Pastoral Care Institute June 27-28 with Wayne E. Oates of Southern Baptist Theological Seminary as principal speaker.

JOHN L. PLYER, president of Furman University (S. C.) from 1939 to 1964, died of a heart attack April 5 at the age of 72.

C. FRED WILLIAMS has been elected director of endowment and capital giving promotion of the Stewardship Com-

mission. He succeeds James C. Austin who resigned to become executive secretary-treasurer of the Kentucky Baptist Foundation.

CONTRIBUTIONS to Southern Baptist Convention world mission causes reached a record \$18.2 million at the close of the first quarter of 1966. Of this amount, \$5,903,716 was for Cooperative Program causes and the balance was designated, mostly for foreign missions as the result of the Lottie Moon Offering in the churches during November and December, 1965.

COURT STREET BAPTIST CHURCH, Montgomery, Alabama, has voted to provide a memorial gift of \$10,000 to the Baptist Foundation of Alabama upon the death of any of its members. The memorial gift will be designated for the

endowment of any Baptist school in Alabama, according to church action.

FOR THE FIRST TIME, the Southern Baptist Religious Education Association and the Southern Baptist Church Music Conference will hold a joint session to open the two respective meetings just prior to the Southern Baptist Convention in Detroit. (See *Western Recorder*, April 21 issue for complete program of these two meetings.) The music conference will feature concerts by four choirs and a bass soloist, along with four major addresses.

THE HOME MISSION BOARD has set aside \$50,000 as a permanent relief fund to assist churches and pastors in areas hit by earthquakes, floods or other such disasters. There are hopes the fund will be increased to \$250,000 eventually. Louisiana will be considered first for aid because of Hurricane Betsy of last year.

CARLYLE MARNEY, pastor of Myers Park Baptist Church, Charlotte, N. C., praised Pope Paul's ruling on Protestant-Catholic marriages, saying it has liberalized marriage requirements that have long been barriers between Protestants and Catholics. He was speaking at New Orleans Baptist Theological Seminary, during the Layne Lectures. Editor E. S. James of the *Texas Baptist Standard* has written an editorial in which he calls the new Roman Catholic position a "sidling approach." Writing in the largest state Baptist publication of 371,000 circulation, James said, "The word (sidling) connotes a stealthy and surreptitious attack on a matter. This is exactly what the pope has done, and the *Standard* considers it a sorry substitute for what Cardinal Cushing and others pleaded at the Council."

WILLIAM M. DYAL, JR., director of organization for the Christian Life Commission of the SBC, spent most of April on a tour of Venezuela to evaluate the effectiveness of the Peace Corps efforts in that country. Peace Corps officials in Washington extended the invitation to Dyal, requesting him to evaluate the total Peace Corps program in Venezuela with a view toward correcting their shortcomings, projecting new programs, and determining the success of the current efforts.

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

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WESTERN RECORDER

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CURRENTLY:

The Great Fact: God Lives

by Baker J. Cauthen

(The following excerpts are taken from a recent talk which Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, made to his staff in a chapel service.)

In recent weeks, there has been considerable comment on the points of view of men who express their concepts in the term "God is dead."

Occasionally, men appear who strike out with a new way of stating an old concept. Sometimes men word their ideas in rather dramatic ways in order to call attention to what they are saying. Sometimes new ideas find expression and capture attention simply because they are new. When we find a statement like "God is dead," it's good to weigh for ourselves what this expression might mean.

Obviously, taken to mean that the God of all creation might pass away, the expression "God is dead" is utterly inconceivable and preposterous. The universe couldn't hold together for one single second except for the reality of the living God. The Bible puts it clearly: "By him all things consist." That means that in God all things hold together. The one great living fact of this universe is the fact that God is.

It is quite true that sometimes Christians act as if God were dead. We Christians sometimes meet our problems as if God were dead. We fall into despair. We come into deep depression. We feel that surely everything must be weighing upon us, and since we can't handle it and since God is not to be found, there's no way at all for us to turn. Christians sometimes act as if God were dead.

It's also true to say that false gods die. In some parts of the world you find poor little carvings or images made of stone, queer little objects. But people can learn enough from science to know they don't need to believe in a little mud idol to which they've been sacrificing chickens. They can learn enough about disease to realize they need not be afraid that the image can cause their baby to die. Those false gods can be eliminated by the growth of knowledge, for they cannot stand real examination.

False gods do die, and it's sad when people find themselves left in a vacuum because their gods have died. As the apostle Paul wrote in Ephesians, they are people "having no hope, and without God in the world." Across our world hundreds of millions of people reach out to false and inadequate gods which crumble away in the light of growing knowledge and information. As men

orbit the earth, people begin to realize that the little mud images, the little idols made with hands, could not have created so vast and wonderful a universe. It's an awful thing for millions to find that their old gods, false gods, have died away and to know of nothing that can fill the vacuum. Then the way is open for the hammer and sickle to take charge unless the message of the cross can be made known.

Furthermore, inadequate ideas of the true and living God can and must die.

Throughout history there have been efforts to possess God, to make him some kind of private possession of somebody's country, somebody's race, somebody's organization—to possess him so that he becomes the exclusive property of somebody.

With this attempt to possess him goes the attempt to contain him, to cause him to live in somebody's structure. Paul had to remind the people of Athens that God doesn't dwell in temples made by hands. But man is always trying to draw little circles and say, "God lives in this circle; God works in this circle." And so we try to possess him; we try to contain him; we try, somehow, to make him the servant instead of the Lord and Master. Someone is always trying to seize upon the things of the Spirit and make them serve secular and material ambitions.

ANNUALLY:

There Are Ample Prospects For Evangelism

by R. Othel Feather

Professor, Education Administration
Southwestern Baptist Theological Seminary
Fort Worth, Texas

Almost everywhere the cry has been heard during recent years, "We do not have many prospects for evangelism attending our church services." or "We have very few unsaved people enrolled in our Sunday schools." There is an element of truth in these assumptions, although they are only relative statements. Such convictions tend to discourage aggressive action in the area of evangelism.

Evangelism is a personal matter and is not altogether dependent on numbers for the desired response. Decisions for Christ are made, one at a time. It does not take many professions of faith to kindle the fires of evangelism. When this happens, always many more unsaved and unchurched people are attracted to the church where people are being won to Christ and church membership. Every new convert goes back

These concepts of God as someone we can possess and make our own, someone we can contain, that we can use—these ideas of God are utterly inadequate and these ideas must die.

A particular thrill comes with living in this part of the 20th century. Science is telling us many, many things about our universe. When you think about these, what happens to your concept of God? It makes your concept of God stretch to greater dimensions than ever before.

This great eternal God, with all his majesty, glory, power, and wisdom, has actually stooped to our need. He has come to us in him who was born in Bethlehem, who died upon a rugged cross, who conquered the power of the tomb, and who ever lives to make intercession.

Because God lives, we live. With all our needs and problems, we can come with boldness to the throne of grace, knowing that there we can find mercy and grace to help us.

"God is dead." Yes, dead gods die; inadequate, false gods die; wrong concepts of God die. Sometimes in our weakness and our folly we act as if God were dead.

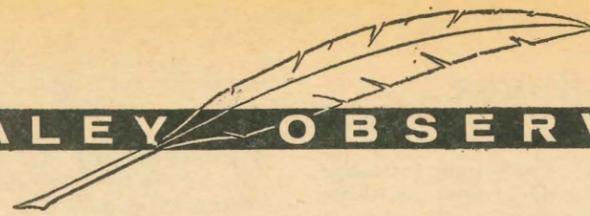
But the one great fact of all this universe is that the Lord God of heaven liveth. The one great fact for you and me to remember is what Jesus said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." That is our privilege as we turn to him with faith, and trust in his grace and in his deed of redemption.

into homes, neighborhoods, business and industry where there are others in need of the same salvation. This the highest motivation for continuous Sunday school enlargement which always provides ample prospects for evangelism.

The Real Truth

What is the real truth about the present evangelistic potential for Southern Baptist churches? The average church is now in contact with at least one prospect for church membership for every four resident church members. Approximately half of these are unsaved and unchurched Sunday school members of junior age or older. The other half are unsaved and unchurched parents (not enrolled in Sunday school) whose children are Sunday school members. These facts should not be treated as fiction. Several thousand Sunday school witnessing campaigns conducted during the past few years have demonstrated that Southern Baptists now have

(Continued on Page 11)



Why Baptist Preachers Quit

It seems that almost every day brings the report of another pastor quitting the Baptist ministry. The Southern Baptist Annuity Board reports that 105 pastors cashed out their annuity plans in 1965 because they were leaving the ministry or joining another denomination. In 1964, 153 pastors quit and in 1963, 130 left our ranks according to the Annuity Board.

Why do preachers quit the ministry? Should we be concerned about this ministerial dropout rate? What, if anything, can be done about it?

The matter is serious enough that our Baptist leaders are pondering the situation. The full explanation will have to await serious and careful study but several general observations might help us with some early insights into the problem.

A number of Baptist preachers get out of the ministry each year because they never really belonged in it. They were not called by the Lord but responded to some high pressure emotional appeal from a forceful speaker. Or they were influenced for the ministry by overly anxious parents or church members. Upon seeing the ministry first hand and examining their own experiences, they decided they made a mistake in entering the ministry.

There are serious personal reasons why some preachers quit. They lapse morally or their wives prove unfaithful and desert them. Divorce and the Baptist ministry make an extremely difficult combination.

Other preachers fail to last in the ministry because they are caught up in the spirit of modern times, especially the vicious spirit of materialism. Except in rare instances, a pastor's pay will not let him enjoy the same standard of living as most of his neighbors. Yet he and his family are not exempt from the American craze for things and sometimes he leaves the ministry for the sake of more income. He admits that he can not afford financially to be in the ministry.

Still another reason preachers are leaving the ministry today is the big gap between the thinking of most Baptist church members and the thinking of some highly trained and educated preachers. A man who spends four years in college and from three to six additional years in a seminary often finds his ideas are so far removed from those of most of his church members who would hear him that he gives up. He is not willing to suffer martyrdom as a heretic for saying what he actually thinks, but he is too sincere to be a hypocrite and mouth traditional theology which he no longer believes. He quits the ministry or be-

comes a minister in another denomination as at least 14 Southern Baptist pastors did last year and 51 did in the two previous years.

One other reason given by quitting pastors is the denominational machinery and institutionalism of Southern Baptists. They say they will not get into the ministerial rat race but conformity to the recommended program and statistical standards determine a pastor's rating. They claim denominational politics put mediocre men in top places and leaves outstanding men in insignificant places.

These are just some of the reasons Baptist preachers give for quitting. What can be done about these? In some instances nothing can nor ought to be done. If a man is courageous enough to admit he made a mistake in entering the ministry, he is to be admired for his honesty and to be encouraged to leave the ministry. Where complex personal problems like immorality and divorce are involved, a preacher needs the compassion and prayers of fellow Christians. Sometimes his ministry can be salvaged, in other instances he would be wise to serve the Lord elsewhere.

There can be little sympathy for a preacher who deserts the ministry "having loved this present world." The church which can but does not adequately support the pastor will answer to God. So will the preacher who worships at the shrine of materialism. If a preacher spends more than his income, he ought to get out of the ministry, as his bad debts will reflect upon the Lord, the ministry and his fellow preachers.

What is to be done with Baptist preachers whose views are somewhat out of step with the generally accepted positions? Should they be encouraged to leave us for other denominations where the doctrinal standard is not so rigid? In some instances the answer is yes. If one rejects the plain teachings of the Bible which is the Baptist guide he has no place in a Baptist pulpit. On the other hand, if he holds to the final authority of the Scriptures but his interpretations differ from traditional viewpoints he should be heard and his views considered. We are needlessly losing some of our brightest and ablest young people because of a spirit of anti-intellectualism. We should remember that Baptist history reveals the heretics of one generation have often been the heroes of another generation.

Most preachers who quit Southern Baptists because of our machinery and politics are ill-informed. As long as we are human there will be room for criticism, but a sensible pastor is helped far more than hindered by the denominational organization. A pastor is re-

spected and admired for taking what he needs and rejecting what he doesn't need from the denominational program.

The amazing thing is not that 91 Baptist preachers quit the ministry and 14 joined other denominations in 1965. The truly amazing thing is that thousands of Baptist pastors stuck to the stuff. The Lord has not deserted the Baptist ministry nor have many of our pastors deserted Him.

A Year to Go and to Stay

Here are two predictions about the 1966 Southern Baptist Convention in Detroit later this month. The first is that the most thrilling and inspiring session of the whole convention will be the last one on Friday night, May 27. The second prediction is that this high hour will be missed by most of the thousands of messengers unless something is done to avoid the usual exodus from the convention on or before the last day.

There are two times when convention messengers, especially preachers, are in a big hurry. One of these is to get to the convention; the other is to leave early. The early arrivers begin filling the hotel lobbies on Sunday afternoon and night. They are anxious to hear all the pre-convention scuttlebutt about who is ahead in the race for president of the convention and the pastors conference and who will be called to the large churches in the convention now without pastors. They are also in line for the front seats on Monday morning for the preachathon called the Pastors' Conference.

By Thursday when all of the convention officers have been elected and most of the stormy miscellaneous business periods are over, many pastors' thoughts turn toward home and Sunday's sermon responsibilities. Then usually there is a rush to change plane reservations to catch an earlier flight home.

This year it should be different. Friday night at the convention will bring the launching of the Crusade

of the Americas scheduled for 1969. In challenge and inspiration it should surpass anything experienced in a convention for a long time.

The Crusade for the Americas could be the answer to the prayers and dreams of so many for a reformation and spiritual renaissance among Baptists of North, Central and South America. The idea was born in the warm and fervent heart of Brazil's Rubens Lopes who led Brazilian Baptists in a national Baptist evangelistic crusade last year which resulted in 100,000 professions of faith. Those who heard this man at the Southern Baptist Convention in Dallas and the World Baptist Congress in Miami last year felt the fervor of his heart and the fire of his soul.

By now the crusade idea has enveloped Southern Baptist Convention President, Wayne Dehoney, who believes the 1969 Crusade of the Americas is the greatest evangelistic challenge ever undertaken by any of God's people in history. The idea was approved last September by the Southern Baptist Convention Executive Committee and the Foreign and Home Mission Boards have been asked to coordinate plans with other Baptist bodies in America for the campaign. More recently the newly formed North American Baptist Fellowship, a committee of the Baptist World Alliance, has endorsed the campaign and encouraged participation of all North American Baptists.

The endorsement of the Crusade by these official Baptist bodies is proper, but all such approval is meaningless apart from the personal conviction of the pastors that this is God's way for the churches they serve. Such personal conviction will most likely come from participation in such a service as is planned for the last session of this year's convention.

This then is the year to go to the Convention and to stay to the end. Especially for Kentucky Baptist pastors there is no reason apart from some emergency to leave the convention until after this inspiring service planned for Friday night.

BAPTIST FORUM



Supports Editorial

Dear Editor:

I read with great interest your editorial (April 21) regarding the training of ministerial students. I am of the opinion that a theologically trained ministry is one of our most pressing needs today, if not the most pressing. At the basis of everything we do as individual churches or as a denomination is the matter of the theological knowledge—or lack of it—of our church members. We have too long been emphasizing the more immediate goals reflected in statistical reports to the neglect of the more basic matter of developing our people in

Christian knowledge and spiritual maturity. Having sown the seeds of neglect we are now reaping the harvest of spiritual apathy and unconcern at the very time of our greatest numerical expansion. Our people need to be taught both "the elementary doctrines of Christ" and "go on to maturity" (He-

Letters of 250 words or less on issues of concern to Baptists are solicited. Letters should deal with issues and not personalities and must be signed though writers' names may be withheld from publication upon request. The editor reserves the right to edit all letters.

brews 6:1), and the key figure in such training is the pastor. Having a theologically trained pastor will not guarantee that he will educate his people—there are many "programs" which are less demanding and require practically no study—but not having a theologically trained pastor will preclude any likelihood that a church will ever advance in its knowledge of what God was doing in Christ reconciling the world to Himself. We need to recover the concept that a disciple in the New Testament was primarily a "learner."

I would like to offer the following suggestion as a means of providing scholarships for all ministerial students: A system of finances could be developed on analogy with the Protection Plan administered by the Annuity Board. A set percentage of the pastor's salary could be paid in by the individual church and perhaps matched by the state convention, administered by an

(Continued on Page 8)



C. E. A.

CEA Money Comes In

by Harold G. Sanders

Maybe you are one of the several thousand Baptists who send in \$5 or \$25 a month to CEA, and you wonder: does my gift make any difference? Am I the only one who cares whether or not our Baptist schools and colleges live or die—or whether there are good BSU directors and buildings on the non-Baptist college campuses for my children or my friends?—or, whether we have great state missionary education Camps for our boys and girls at Cedarmore?

Well, this will encourage you! Each quarter we tally up your \$5 and my \$3 and make distribution to our schools, BSU Centers and RA-GA Camps at Cedarmore.

For the quarter ending February 28th, after expense was paid, we delivered to these CEA beneficiaries \$114,630.16 in good old Baptist God-given cash!

How is it distributed! If you give to the CEA program, it is divided according to a percentage formula between each: the total for the six schools is 88.62%; for the BSU Centers is 7.46%; for the Boys and Girls Camps at Cedarmore 3.92% of each dollar given.

Since most people give to the full CEA program, here was the way you helped

Kentucky Baptists

in that 3-month period: \$29,035.20 to Georgetown; \$23,226.22 to Kentucky Southern; \$15,732.64 to Cumberland College; \$11,617.95 to Campbellsville College; \$3,562.84 went to Oneida Institute; \$2,623.72 went to Clear Creek Baptist School; \$7,222.49 went to BSU Centers on non-Baptist compses; and \$3,795.20 went to build cabins at the new state RA-GA Camps at Cedarmore—a total of “undesignated” CEA gifts of \$96,816.26! That is wonderful. That's what you're being faithful in paying your CEA pledge or making your CEA gift for ALL the causes in CEA.

BUT THAT'S NOT ALL! Some fine Baptists make CEA gifts, but designate them where they have special personal interest—and that's all right, too! So, for the same quarter, we received and sent another \$17,813.90 of “designated CEA” gifts to these same causes: Georgetown, \$6,513.92 (total \$35,549.11); Kentucky Southern, \$4,673.71 (total \$27,899.93); Cumberland, \$1,644.22 (total \$17,376.86); Campbellsville, \$2,475.38 (total \$14,093.33); Clear Creek, \$2,301.18 (total \$4,984.90); Oneida, none (total \$3,562.84); BSU Centers, \$119.50 (total \$7,341.99); RA-GA Camps, \$26.00 (total \$3,821.20). GRAND TOTAL given through CEA in that 3 months: \$114,630.16. Kept up for a year, this would be \$468,520.62! So, “be not weary in your well-doing”! Join the giving gang! Write Harld G. Sanders, Baptist Building, Middletown, Ky. 40043

At Work Again

by Walter Jackson, Chaplain
Kentucky Baptist Hospital

Last summer at the Kentucky Baptist Hospital in Louisville, the Biblical story of blind Bartimaeus was re-enacted “in the flesh”. A skilled craftsman, a plumber by trade, whose wife and six children depended on him for support was stricken blind due to cataracts covering both eyes.

Very rapidly his small savings vanished. Everyone had helped all they could, but no money was available for hospital care. An alert pastor contacted the hospital and he was admitted as a patient under the Sunday School Charity Fund. Three months after his original admission, and after two successful operations, he was at home with his new glasses and able to read his daily newspaper again. His hospital bill was marked, “Paid by the Baptist Sunday School of Kentucky.”

Today as you read this story, a good Baptist layman is again at work at his trade as a plumber supporting his family, serving his Lord in his church—certainly the modern sense of leaping and praising God and following Jesus in the way.

Every Baptist who made any contribution to the 1964 Sunday School Charity Fund offering on Mother's Day had a part in making this man see again.

Parkland Baptist Church Breaks Ground for New Building

Organized in 1886 and relocated in 1965, the Parkland Baptist Church, Louisville, broke ground for a new building April 10. The new building will be located on Old Shepherdsville Road near its junction with the Outer Loop.

The church was started in a car barn in West Louisville and by 1894 had acquired property on Catalpa Street where they remained until 1965. The church has always been noted for its evangelistic and missionary spirit and is the mother of five other Baptist congregations in Louisville.

Sharing in the services of groundbreaking were members of the congregation and Superintendent of Missions Ben F. Mitchell, Long Run Association. There were six spades of earth turned, each by persons who represented various aspects of the church life. The shovel used was also used in the groundbreaking for Ralph Avenue Baptist, the educational building of the Parkland Church while located on Catalpa and the Chapel Park Baptist Church.

Donald L. Zuberer is the pastor of the church.

T. C. Wright Ordained To the Ministry

New Cypress Baptist Church, Muhlenberg County Association, ordained T. C. Wright to the ministry on March 27. He has been called to be pastor of the Mercer Baptist Church.

The council was composed of men from the churches in the area. G. W. Berry brought the message of ordination. The new minister was presented a Bible and led in the closing prayer. James J. Vincent was the interrogator and J. H. Lyon was the host pastor.

Brooks Baptist Church Breaks Ground for New Building

Brooks Baptist Church, located on Highway 1020 in Bullitt County, broke ground for a new educational building planned for completion this summer.

The new building will care for about 300 people. Cost will be \$30,000 with the voluntary labor of members and friends of the church. Constructed of concrete block and brick, the building is designed primarily for nursery through intermediate age groups.

The breaking of ground culminated a long struggle and three years of planning by the church. With less than 100 resident members, the church has named this project “The Five Loaves and Three Fishes.”

Those sharing in the service included members who gave the land and lead in the church program. Henry Woodall is pastor of the church.

Frank F. Norfleet Holds Louisville Revival

Frank F. Norfleet, pastor of the Wor-nall Road Baptist Church, Kansas City, Mo., will be the evangelist for a revival

May 1-8 at the Bethany Baptist Church, Louisville. It will be his second revival at Bethany, having been there about 10 years ago.

Norfleet has served in mission roles as well as pastor of churches in Illinois and Kentucky. He went to his present pastorate from the Immanuel Baptist Church, Paducah.

Mr. and Mrs. Verne Taylor of the Immanuel Church, Paducah, will be directing the music for the revival. Taylor is minister of music and youth at Immanuel and his wife is organist. He has



Norfleet

served in similar capacities in Alabama, Georgia and Texas.

Lloyd Storment is the pastor at Bethany Baptist Church.

William Craig Begins Ministry at Rosemont, Lexington

The pastor of the East Baptist Church, Louisville, became pastor of the Rosemont Baptist Church, Lexington, in March.



Craig

At Rosemont, Craig succeeds O. W. Yates who retired January 1, 1966.

He is William B. Craig, a native of Louisville. Other Kentucky pastorates include Nicholasville Baptist Church where he served prior to the Louisville pastorate.

The Craigs have three children: Donna, Cecilia and Billy.

Olaton Baptist Church Calls Arnold Moxley

The new pastor of Olaton Baptist Church in Ohio County Association is Arnold Moxley.

Moxley is a native of Breckinridge County, a graduate of that county high school in 1961 and has attended Bethel College. He was ordained by the Second Baptist Church, Hopkinsville, in September of 1964.

Beginning his ministry at Olaton in March, Moxley is also pastor of the Friendship Baptist Church in Blackford Association.

Lottie Moon Offering Passes \$12,000,000

As of April 4, receipts for the 1965 Lottie Moon Christmas Offering for foreign missions totaled \$12,213,413.54—nearly \$350,000 more than the total of-

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Kentucky Baptists

ffering received for 1964, according to Everett L. Deane, treasurer for the Southern Baptist Foreign Mission Board.

It is already the largest Lottie Moon offering ever received, and the first to exceed \$12,000,000. The final total for 1965 will not be known until the books close May 1.

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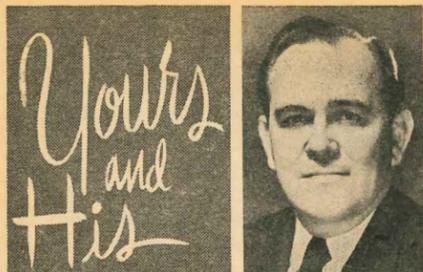
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Tell them. Help them. Inspire them. Come with them! Reserve now.

Harold G. Sanders

Kentucky Baptists

Kentucky YWA Wins First Place

Miss Sylvia Morris, Hodgenville, has won first place in the prose division of the *Window* writing and art contest.



Miss Morris

The *Window* is the magazine distributed convention-wide for YWA members. Sylvia is a receptionist for a local optometrist in Hodgenville and has been very active in her church, the First Baptist Church of Hodgenville where she is President of her local YWA. She is also vice-president of the Severns Valley YWA Council. She gives much credit to her local YWA counselor, Mrs. Evelyn Sandidge, for her interest and involvement in YWA. Her article entitled "What is a Woman" will appear in the June issue of the *Window*.

Miss Juliet Stockdale of Ewin, Ky., won honorable mention in the prose division for her entry entitled, "God in a Space Suit."

Miss Linda Linzy, a recent graduate of Western State at Bowling Green where she served as YWA President won first place in the poetry category. Her poetry also appears in the June issue of the *Window*. Linda is now serving as a US-2 missionary to Lincoln Place Mission in Granite City, Illinois. Linda is a native of Fredonia, Kentucky.

Other articles in the June *Window* of special interest to Kentucky YWAs will be the article on the wedding of Mr. Joao Keidann and Glauca Vasconcelows. Both Mr. and Mrs. Kiedann participated in the 1966 YWA Convention held in Louisville. The "Meet the Missionary" feature in this issue was written by Miss Mary Anne Forehand, Kentucky Sunbeam Band Director.

Baptist Forum

(Continued from Page 5)

agency of the Southern Baptist Convention (perhaps the Education Commission?), to make scholarships available to all ministerial students enrolled at any accredited Baptist college or seminary. This would not place any great burden on any specific church since most of them underpay their pastors anyway. If it were made a prominent part of the church's financial program, like the pastor's retirement plan, it would provide adequate funds for complete scholarships for all qualified ministerial students. It would relieve the burden of finances from the student—a burden I know from experience can be almost unbearable—and it would remove any excuse for a young man entering the ministry without getting a seminary education. In time it would mean that every church could have a seminary trained pastor. It would be voluntary on the part of both church and student; no church or student would have to take part in the plan. A church would still be free to call whomever they wished for a pastor, a seminary trained man or not, and a young man would still be free to go on to college and seminary, or not to if he so wished. Of course, a young man would be free to get his training at whatever school he wished; the scholarships, however, would apply only to accredited Baptist schools. The details of the working arrangement with the participating churches and the schools could easily be worked out.

Something must be done about the financial cost of training our ministry. With rising costs and the demand for higher education of our leadership, finances constitute a prohibitive factor in the education of many young men entering the ministry. Our churches simply cannot afford to pay the spiritual cost of neglect in this area any longer. Morganfield, Ky. Vernon R. Mallow

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. "To preach the acceptable year of the Lord." —Jesus quoting Isaiah (Luke 4:18-19)



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Kentuckians Appointed Foreign Missionaries

Miss Linda Porter, instructor in the Louisville General Hospital School of Nursing, A. Kent Faris, who grew up in Bellevue (near Covington), and James A. Anderson, native of McVeigh (in Pike County), were appointed missionaries by the Southern Baptist Foreign Mission Board in its full spring meeting, April 11-13.

Miss Porter will serve in Nigeria, Mr. and Mrs. Faris, in South Brazil, and Mr. and Mrs. Anderson, in the Philippines.

Faris is now pastor of Eastern Hills Baptist Church, Albuquerque, N. M., and Anderson is pastor of First Baptist Church, Bismarck, Mo.

In Richmond, Va., for appointment and a week of orientation, the new missionaries told of some of the influences that led them to volunteer for overseas service. Summer missions, home missions, and the Week of Prayer for foreign missions were cited.

Miss Porter, native of Robertson County, Tennessee, went to Nigeria in the summer of 1960 as a representative of the Tennessee Baptist Student Union. She told the Foreign Mission Board that experiences in Nigeria affected her life more than anything else since she accepted Christ as Saviour.

"The joys and sorrows, the problems, the good times, the association with missionaries, and, perhaps most of all, the needs of the Nigerian people—each played a part in my decision to be a missionary nurse," she declared.

Mr. and Mrs. Faris said they were working with Indians in Cubero, N. M., as Southern Baptist home missionaries when they realized "the appeal of the masses" and felt God needs them to tell people overseas of his eternal love and saving grace.

Mr. Anderson said he felt a personal call to missions while preparing a sermon for the Week of Prayer in December, 1964. (Mrs. Anderson had been interested in mission service since childhood.)

Miss Porter anticipated missionary appointment when she moved to Louisville in September, 1964, to attend Southern Baptist Theological Seminary. After a year of study she began teaching in Louisville General Hospital.

She is a graduate of Baptist Hospital School of Nursing, Nashville, Tenn., and of the University of Tennessee School of Nursing, Memphis, where she received the bachelor of science in nursing degree.

Mr. Farris was born in Madisonville, Ohio (a Cincinnati suburb), but spent his boyhood in nearby Bellevue. He graduated from the University of Ken-



(Left to right) Mr. and Mrs. A. Kent Faris, Miss Linda Porter, and Mr. and Mrs. James W. Anderson, newly appointed Southern Baptist foreign missionaries, look for information about the countries where they will serve.

tucky, Lexington, with the bachelor of science degree and from Southern Seminary with the bachelor of divinity degree.

He is married to the former Sarah Bullock, of Florence, S. C., whom he met when she was a music student in the seminary. They have three children, Stephen Kent, nine; Tamara Jo, nearly eight, and Bart Harrison, six and a half.

Mr. Anderson lived in McVeigh and in Detroit, Mich., and Mullens, W. Va., while growing up. A graduate of Union University, Jackson, Tenn., and Midwestern Baptist Theological Seminary, Kansas City, Mo., he married a seminary classmate, Yvonne Rae Williams, of Bonne Terre, Mo. They have three children, Barbara Sue, four; Ernest Lee, two and a half; and Mary Jane.

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Southern Baptists

Brooks Hays Announces As Governor Candidate

LITTLE ROCK, Ark (BP) — Brooks Hays, a former United States Congressman from Arkansas and former president of the Southern Baptist Convention, announced here he will be a Democratic candidate for governor of Arkansas.

Hays was president of the Southern Baptist Convention for two years, serving during 1958 and 1959.

For 16 years, 1942 until 1958, Hays was a member of the United States House of Representatives, as Congressman from the fifth district (Little Rock) of Arkansas.

He was a special assistant and consultant to both President John F. Kennedy and President Lyndon B. Johnson.

For the past two years, Hays has been Arthur Vanderbilt professor of government at Rutgers University, New Brunswick, N. J., and also taught at Rutgers Lay School in Newark, N. J.

His announcement as a candidate for Arkansas governor came about two weeks before the deadline for filing. Only two other candidates had announced candidacy at the time.

They are Jim Johnson, a former member of the State Supreme Court, and Ken Sulser, a member of the state legislature. Both are Democrats.

Although he had not officially announced as a candidate, many observers expected Winthrop Rockefeller to announce as a Republican candidate for governor before the deadline April 27. Several others may also enter the race, observers said.

Gov. Orval Faubus has said he will not be a candidate for re-election.

Hays, 68, told the Baptist Press, "I think I can win."

"It would be a capstone for my career of service which began in 1922 when I was a young lawyer serving on county boards in Polk County (Arkansas)," Hays said.

"Since then I've had 16 happy years in Congress. I've served in the executive department as assistant to two presidents, and as director of the Tennessee Valley Authority."

"When I left Congress in 1958, I had a choice between going into private law practice or remaining in the public service. I chose the public service, and I feel that at this stage in my life, I can contribute more than ever to the happiness

and welfare of the people."

Hays was defeated in his 1958 bid for re-election to Congress by Dr. Dale Alford, a Little Rock eye surgeon, who won in a last-minute write-in vote campaign. Dr. Alford, who campaigned as a segregationist on the Republican ticket, won by about 1,500 votes.

Hays had earlier received nation-wide publicity for his role in arranging a meeting between President Dwight D. Eisenhower and Arkansas Governor Orval Faubus to discuss the Little Rock school integration issue. Dr. Alford at that time was a member of the Little Rock school board.

SBC Sessions In Miami, New Orleans, Switched

NASHVILLE (BP) — The Southern Baptist Convention's Executive Committee has voted by mail ballot to switch the meeting sites of the 1967 and 1968 conventions because a new auditorium facility in New Orleans will not be ready in time.

The 1967 convention will meet in Miami Beach, and the 1968 convention will be held in New Orleans, by action of the Executive Committee.

Dates for the conventions adopted by the Executive Committee will be May 30-June 2, 1967 in Miami Beach; and June 11-14, 1968, in New Orleans.

New Orleans had withdrawn its invitation to host the 1967 convention because they feared their new auditorium will not be finished.

Herman J. Penn of the Port of New Orleans Exhibition and Convention Center, recently renamed The Rivergate, wrote SBC officials here saying the new auditorium apparently will not be ready for occupancy prior to August or September of 1967.

Rather than seek a new site completely, SBC leaders suggested simply changing the dates and keeping the already-approved locations.

The SBC constitution authorizes the Executive Committee to change the time and place of the meeting if the entertaining city withdraws its invitation or is unable to fulfill its commitments.

The chairman of the committee, W. Douglas Hudgins, and the executive secretary, Porter W. Routh, felt that the situation created an emergency and that a decision should be made immediately. They polled members of the Executive Committee on the proposed changes.

Dates when both hotel and motel accommodations and auditorium facilities were available were determined and presented in the ballot.

Members of the Executive Committee answering the poll voted unanimously in favor of switching the dates and sites for the convention sessions.

Hood Elected State Secretary By Oregon-Washington Baptists

PORTLAND, Ore. (BP)—Roland P. Hood of Portland, Ore., has been elected executive secretary-treasurer of the Baptist General Convention of Oregon-Washington.

Hood, director of the convention's division of cooperative missions since 1952, will take over officially the position he has held on an interim basis for the past 15 months.

He was elected to the convention's top administrative position in a special called session of the convention here.

The organization's annual Sunday School Convention was being held at the Trinity Baptist Church, and a special session of the "General" convention was declared to be in session for the purpose of electing an executive secretary-treasurer.

Hood will administrate the total program of the convention, composed of 236 Baptist churches with 22,643 members scattered throughout Oregon, Washington, the border of Northern California, the panhandle of Idaho, and three provinces of Western Canada.

The Baptist General Convention of Oregon-Washington was organized in 1948 with R. E. Milam as executive secretary.

When Milam in 1961 resigned to become secretary of capital needs for the convention, Hood served as acting executive secretary until Fred B. Moseley was elected to fill the position almost a year later.

Evangelism Prospects

(Continued from Page 5)

evangelistic prospects in these proportions. The number of prospects for evangelism found through Sunday school increases as the enrolment grows beyond the resident church membership. Almost ninety per cent of all church additions, annually, come from these prospects who are found through the Sunday school. Evangelistic prospects of this type are already exposed to the Gospel through Bible study, worship services and the outreach of the Sunday school.

The Real Problem

There are ample prospects for evangelism to challenge the average church. The chief problem is not a shortage of prospects. The real problem is a shortage of witnesses. Many churches with comparatively low Sunday school enrolments are enjoying an excellent baptismal response when their potential witnesses receive the right encouragement, such as is offered through the Sunday school witnessing plan or other cultivative witnessing procedures. The

Southern Baptists

over-all average for Southern Baptist churches is about one baptism for every twenty resident church members. Nevertheless, some churches with no more than half the usual number of prospects are baptizing one person for every twelve to fifteen resident church members simply by increasing the number of witnesses. The Holy Spirit will bless any sincere, tactful form of lay witnessing even when the witness does no more than express personal concern or bear his personal testimony.

The real test is the number of witnesses on the alert and at work, daily, for the Lord in their various vocations where the unsaved and unchurched earn their livelihood. Recent surveys revealed that the average church elected volunteer worker does not attempt to witness to more than four persons, annually. This spasmodic effort will not win a lost world. On the contrary, when lay members of the churches consistently witness to the unsaved and unchurched who are identified with and through the Sunday schools, God will honor Southern Baptist churches with more prospects. This is the testimony of many churches where they continue to enjoy high baptismal ratios, year after year.

The Real Task

Today, there are over fifty church elected volunteer church workers for every pastor and paid staff member. These are the best potential personal witness and they can become effective in the art of soul-winning if given the proper guidance. This is the real task in local church evangelism. Elton Trueblood says, "We cannot have an effective ministry of housewives, farmers, and merchants simply by announcing it. It is necessary to produce it. The only way in which this can be done is by the education of a gifted few, whose chief vocation is the liberation of the ministerial and witnessing power of the many."

We must remember the Saviour had to send out the twelve and the seventy on their witnessing crusades, as recorded in Matthew 10:1-20 and Luke 10:1-20. Present day Christians will demand no less of their pastors and other paid staff members than the twelve and the seventy demanded of the Saviour during his earthly ministry. Pastors and ministers of education have been called "for the immediate equipment of God's people for the work of service" (Eph. 4:12—Williams).

The Saviour did not say, "pray for more prospects." He repeatedly said, "The harvest is plentiful, but the laborers are few: pray therefore to the Lord of the harvest to send out laborers into His Harvest." (Matt. 9:37, 38; Luke 10:2—RSV)

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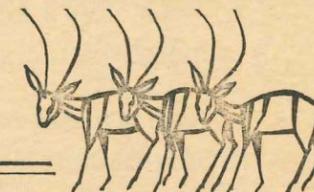
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SUNDAY SCHOOL LESSON

By H. C. Chiles



JEHOIDA SAVES THE HOUSE OF DAVID

(This Lesson for May 15, 1966)

Ahaziah reigned as king of Judah for one year and then was slain. His mother, Athaliah, who was the daughter of Ahab and Jezebel, then usurped the throne and occupied it for six years. This ambitious, unscrupulous, and remorseless woman with frightful audacity and disgraceful brutality overcame her motherly instinct and proceeded to slaughter all of the royal male children. Wicked and infamous as her mother was, Jezebel never descended to the base level of murdering innocent relatives in their childhood. That cruel action on the part of Athaliah was not the result of sudden impulse, but rather of a deliberate purpose. Behind her action was the hatred and influence of her master, Satan. From the day when it was declared that the need of the woman should bruise the serpent's head (Genesis 3:15), Satan had expressed his malice by an unceasing effort to exterminate the seed through whom God had covenanted to give a Redeemer for man.

In some ways Athaliah was more unscrupulous than Jezebel. To destroy the royal seed, including her own grandchildren, was more diabolical, atrocious, and unnatural than any deed committed by her mother. It is extremely difficult for us to conceive of anybody committing such a dastardly crime. However, this notorious sinner and destroyer failed to realize that God had a special concern for and oversight of the house of David, inasmuch as the Saviour was to come from that house. With the redemptive purpose of God enwrapped in the Messiah, God saw to it that one of the royal sons was saved from the terrible slaughter. We ought to remember always that the purposes of God cannot be thwarted and will not fail. His overruling providences are truly wonderful.

Both the priest, Jehoida, and his wife, Jehosheba, considered it their duty to thwart the wicked purpose of Athaliah. They realized that they were in the midst of a crisis, and they were willing to risk their lives for the cause of right. They did what they knew to be right, and trusted God to take care of the outcome. While Jehoida's sphere of activity was in the temple as a priest in the ministry of intercession, his influence was not limited to that place by any means.

Jehosheba, the good and quick-thinking wife of the splendid priest, Jehoida, rescued her nephew, Joash, from Athaliah's massacre and put him and his nurse in a bedchamber. During the next six years he received splendid training. This is another illustration of the fact that frequently a human being proposes and God disposes. It also teaches us that when God needs to use human instrumentality He always has somebody for the task.

II Kings 11:4, 9-12, 17-19.

When Joash reached the age of seven, Jehoida made arrangements for the revolution which he had planned. He was working to the end that Athaliah might be removed from the throne and Joash take her place, which rightfully belonged to him. To this end he summoned the men, divided them into companies, distributed the necessary arms, and assigned them their respective and specific duties. All these arrangements were made without Athaliah acquiring any knowledge of what was taking place. After the priest had bound his forces with an oath, he permitted them to see Joash, the rightful heir to the throne.

Naturally the people stood in amazement when they saw Joash formally inducted into office. When the coronation had taken place, the people publicly proclaimed it by clapping their hands as a token of their joy and shouted, "God save the king." It was their desire that he have a long administration.

When the shouts of the rejoicing multitude reached the ears of Queen Athalia, she went into the court of the Temple, looked upon the impressive scene, saw Joash wearing the crown and surrounded by guards so that she could not do anything about it. She rent her clothes, went into a rage, and cried, "Treason, Treason!" How prone people are to cry out as though they had been wronged when their wicked conspiracies are exposed or thwarted! In reality this was not a case of conspiracy, but rather one in which right triumphed over wrong. Discerning that all ignored

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

her cry of treason, it was obvious to Athaliah that the end of her reign had come, and in all probability it meant the end of her life also.

Jehoida issued orders to the effect that Athaliah be permitted to withdraw through the lines of guards and out through the entrance through which the horses passed to the king's palace. There she was slain. God's righteous purposes had prevailed and another wicked person was removed from the scene of action. The death penalty was a judicial act upon one who had bitterly opposed God and sought diligently to thwart His purpose. With a new king upon the throne strong efforts were made to abolish Baalism and to reestablish the worship of Jehovah. The people were urged to renew their covenant with God and enlist in a great crusade against wickedness.

II Kings 12:2; II Chronicles 24:15-16.

Godly Jehoida wielded a wholesome influence over Joash. The Bible says that Joash "did that which was right in the sight of the Lord all the days of Jehoida the priest" (II Chronicles 24:2). Fortunately, Jehoida enjoyed a remarkably long life, one hundred thirty years in length. He sought to please God and to influence many other to do likewise. He did much good during his long career. Upon his death, after an unusually useful and helpful life, he received the highest honor possible, namely, a royal funeral and then burial in the sepulchre of the kings of Judah at Jerusalem. He had never been a king, but he had been the wise and tremendously influential counselor of Joash. It was not until his death that the people actually realized what a great contribution he had made to his people and his nation.

Soon after the death of Jehoida, Joash became the victim of flattery and was enticed by the princes to do things that were wrong. He lacked the strength and courage to do what he knew was right. He was controlled by those who were devoted to idolatry, so ere long there was a great spiritual decline in the nation. Joash even ordered the slaying of Zechariah, the so nof his good friend and adviser, Jehoida the priest. As one might expect, Joash met a violent death at the hands of his own servants. How much better it would have been had he truly yielded himself to the Lord, been obedient to His commands, and faithful in His service!

KENTUCKY BAPTISTS AT WORK

Special Ministries

Conference for the Deaf June 10-12

by Bill Goble

Kentucky's third Baptist Deaf Conference will be held at Cedarmore June 10-12, 1966.

WHO MAY COME—Anyone, hearing or deaf. The conference will be led both in English and Sign Language.

SPEAKERS—Dr. Orin Cornett, Vice President of the only college in the world for the deaf, Gallaudet College in Washington, D. C., will be the conference speaker.

Robert Kilgore, Educational Director at Crescent Hill Baptist Church, Louisville will lead the Bible study in First John.

For many deaf this is the only opportunity for any real ministry, because no church in their community has accepted the responsibility of providing a ministry for them. If you know of deaf, tell them about the conference. This will give that deaf person a chance to learn about Christ and to have fellowship with other deaf from all over the state.

COST—The cost will vary from \$5.00 to \$9.50 a day depending on where you stay and how many are in a room. Included in the cost are room, meals, and linens. A \$1.00 registration fee should be sent with your reservation to Marvin Byrdwell, Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky.

For additional information write or call Bill Goble, Kentucky Baptist Building, Middletown.

Sunday School

A Space Probe— For Church Advance

by Roy Boatwright

A Space Probe, followed by correlated action, multiplies the opportunities your church will have for witnessing and worship. A study of your church community and church property plus a study of your church building and church program equals a Space Probe.

The type of study required for a Space Probe can be accomplished most effectively by a committee. A planning and survey committee, representative of all church organizations and interests, is the logical group to whom to assign this service. In some churches this is a standing committee which may be known as a future planning committee.

Studying space needs of your church may begin with a study of your church community. This would include an analysis of population and the trend of land use. The projection of this information for periods of five to ten years will be the foundation for studies more closely related to your church.

The second phase of study would be concerned with the present property of your church. Is it a desirable piece of property both in size and location? How does it fit into the overall pattern of community development? Is the property adequate in size to support the building, off-street parking, and outdoor recreation? If more property is required, can it be obtained adjacent to your present property?

All parts of the church program should be studied by the planning and survey committee as a part of the Space Probe. The usual Sunday program as well as weekday activities, both present and proposed, have a place in a Space Probe study. The growth potential of all these organizations determines the need for space.

This study of the church program may reveal the desirability of rearranging areas within the present building. Remodeling of your auditorium may be an immediate need. Adequate provision for the education program may require remodeling of the present building and the addition of more space for educational use. How much of this new space must be constructed now? What portion will be built later?

The summary of your Space Probe study will determine your course of action. A Space Probe work sheet which will be helpful to the planning and survey committee in this study is available upon request from the Sunday School Department, Middletown, Kentucky.

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by James C. Austin

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At the same time, a Gift Annuity Agreement with the Kentucky Baptist Foundation furnishes an assured income in your lifetime. You cannot outlive it! The generous rate of return is based on age and can be as high as 8%.

Gift Annuity Agreements guarantee financial security just as certainly as if your funds were invested in some other type of investment. It may pay you a higher return and there are many tax advantages.

Gift Annuity Agreements are a practical, tried and tested plan of Christian giving.

Kentucky Baptist Foundation offers two kinds of Gift Annuity Agreements:
Single-life

Two lives— joint and survivor

We cordially invite further correspondence and will be glad to supply any desired information.

Kentucky Baptist Foundation, Inc., Kentucky Baptist Building, Middletown, Kentucky, 40043.

Woman's Missionary Union

State GA Camps, Cedarmore by Miss Rosa Fiechter

Our State GA Camp is located at Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky. We will be able to accommodate approximately 1,200 girls during our seven (7) weeks of camp. The schedule for our State GA

Camps is as follows:

June 27-July 1.....Junior GA Camps
July 4-8.....Junior GA Camp
July 11-15.....Intermediate GA Camp
July 18-22.....Jr.-Int. GA Camp
July 25-29.....Junior GA Camp
August 1-5.....Junior GA Camp
August 8-12.....Intermediate GA Camp

Registration blanks were enclosed with the current issue of *Kentucky Notes*. If, for some reason, you do not receive your Registration blank, please, write the WMU Office and you will be sent one. The Registration blank gives the necessary information for registration.

Day Camping Workshops

Day Camping has been one of the exciting new developments in Sunbeam Band work in recent years. This year Kentucky WMU members will have the opportunity to attend the first Day Camping workshops held in our state. The workshops will be held as follows:

May 3—Lexington, First Baptist
May 4—Prestonsburg, Irene Cole
May 5—Pineville, First Baptist
May 6—Crab Orchard
May 10—Owensboro, Bellevue
May 11—Murray, Memorial
May 12—Franklin, First Baptist
May 13—Shelbyville, First Baptist

All meetings will be held at 9:00 a.m. except Prestonsburg and Pineville. These two only will begin at 10:00 a.m.

Features will include the study of a typical day at camp, a "Swap Shop" where leaders may exchange ideas and a demonstration unit on Alaska.

Who should attend? Every Associational President and Sunbeam Band Director, all leaders of World Friends groups and any others who may be interested in Day Camping.

BRING A SACK LUNCH!

Annuity Department

How Is Your Health?

by A. W. Walker

We certainly hope you can answer with a resounding, "Just fine!" And we hope it will continue to be excellent.

What About Your Family? We hope your wife and children are also enjoying the best health.

What if you or a member of your family becomes ill and has a lengthy visit to a hospital with extensive doctor and drug bills?

Many church and denominational employees do not have sufficient hospitalization and major medical coverage to take care of a long term illness or sudden accident that requires lengthy treatment.



Walker

The **Health Benefit Plan**, a Hospital-Surgical, Major Medical Benefits Plan for church and denominational employees will be open for new memberships as of **July 1, 1966**, for those who send in their application and first month's program BEFORE JUNE 1 of this year.

The **Health Benefit Plan** is administered by the Annuity Board and is a group plan convention wide in its operation, which provides the plan with a cost of about twenty percent less than the same benefits on an individual basis. It also means that wherever one may move in the Southern Baptist Convention he can continue with the same benefits and same costs.

There are **NO HEALTH REQUIREMENTS** for membership. Pre-existing conditions (except maternity) are covered immediately.

The **Health Benefit Plan** is underwritten by Blue Cross-Blue Shield of Dallas, Texas. Claims will be processed by them and paid directly to the hospitals and/or physicians through their regularly established procedures. The member identification card will indicate the benefits and will secure services with ease and convenience.

If you want literature or application forms on the **Health Benefit Plan**, please contact the Annuity Department, Kentucky Baptist Building, Middletown, Ky.

Stewardship

Step Forward In Faith

by Mike Speer

Within the next few days every pastor, missionary and associational stewardship chairman will receive one of the 1966-67 Stewardship Planning Kits. This year the theme will be "Step Forward In Faith."



Speer

This theme is used in conjunction with the scripture "... According to your faith be it unto you" (Matthew 9:29b).

This stewardship planning kit will include such helpful items as a pamphlet setting forth the six steps to take in '66 toward a year-round stewardship emphasis; a booklet of stewardship sermon suggestions; a catalog of stewardship materials available through the Baptist Book Store; a catalog of stewardship development materials available from the SBC Stewardship Services in Nashville; Cooperative Program Idea Book; Step Forward in Faith color film-strip and 33 1/3 rpm recording; and material on making a Christian will.

This helpful kit is furnished, without charge by your Kentucky Baptist Convention, to help your church in developing Christian stewards. Look over the

materials carefully, choose those which will be most helpful, and begin NOW to take the "6 Steps in '66" toward developing Christian stewards.

Vietnam Missionaries Safe

All Southern Baptist missionaries in South Vietnam are reported safe in that country's renewed plunge into political turmoil after nine months of fragile stability, according to a cable received at Foreign Mission Board headquarters on Monday, April 11, from Rev. Samuel M. James, chairman of the Vietnam Baptist Mission (organization of missionaries).

Two missionary couples stationed in Da Nang, one of the main trouble centers in the current month-long crisis, have been temporarily evacuated (along with other Americans) as a precautionary measure. The missionaries have simply moved across a river to an American military base. They are Rev. and Mrs. Rondal D. Merrell, Sr., of Tulsa, Okla., and Rev. and Mrs. Lewis I. Myers, Jr., of Boyle, Miss.

Southern Baptist missionaries in Vietnam also serve in Saigon, Dalat, and Nhatrang. The Foreign Mission Board has 24 career missionaries and one missionary journeyman assigned to Vietnam. Six are now in the States on furlough.

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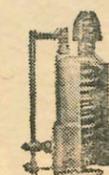
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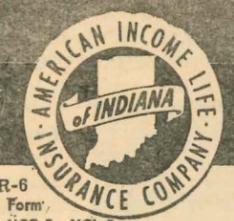
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