

# Western Recorder

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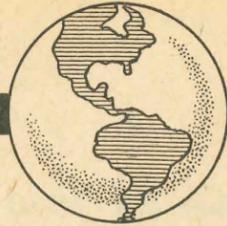
## "HIS PEACE FOR THE MULTITUDES"



**WMU Week of Prayer for FOREIGN MISSIONS**  
NOVEMBER 28 - DECEMBER 2

*Lottie Moon Christmas Offering*

GOAL \$8,700,000



## GLEANINGS FROM THE FIELD

### ITEMS FROM ILLINOIS

►W. C. Dobbs, East St. Louis, Illinois, and formerly pastor of the Virginia Avenue Baptist Church, Louisville, Ky., was re-elected president of the Illinois Baptist State Association at its recent meeting in Rockford, Ill.

►The Illinois Baptist State Association approved the establishment of a new seminary in the northern part of their state at its recent convention in Rockford, Ill., to be started some time during 1965-69, at some place yet to be decided. Also they hope to start a Baptist home for the aged, and relocate their Baptist assembly somewhere in the center of the state.

### FURLOUGHED MISSIONARIES

►Dr. and Mrs. John A. Roper, Jr., Southern Baptist missionaries now on furlough from Jordan, have moved from Six Mile to Greenville, S. C., where their address is 606 Townes St. He is a native of Six Mile; she is the former Ruth Atkinson, of Vineland, N.J.

►Rev. and Mrs. Dewey E. Merritt, Southern Baptist missionaries now on furlough from Nigeria, may be addressed, Box 117, Clinton, Miss. They plan to return to Nigeria early next year. He is a native of Hattiesburg, Miss.; she is the former Elizabeth Cooper, of Louisville, Kentucky.

►Rev. and Mrs. Edward O. Sanders, Southern Baptist missionary appointees for Indonesia, are leaving the States to begin their first term of service overseas and may be addressed, Djalan Sukadjadi, Bandung, Indonesia. Both are natives of Oklahoma, he of Cleveland; and she, the former Jaletta Davis, of Newcastle.

►Dr. and Mrs. A. R. Crabtree, Southern Baptist missionaries emeritus, are returning to the States, where their address is 1878 Carlton Rd., S.W., Roanoke, Va. The Crabtrees, who served in Brazil for 37 years and then spent a brief period in Portugal as fraternal representatives, have been living in Rio de Janeiro, Brazil, since their retirement in 1959. Both are natives of Virginia, he of Russell County and she, the former Mabel Henderson, of Vinton.

### DORMITORIES ON FIRE

►Last week two boys' dormitories were burned on Baptist college campuses. One was a \$10,000 fire at Georgetown College, and the other was at Clarke Memorial College, Newton, Miss., which was completely destroyed. About half the students at the Mississippi school lost all their clothing, and some lost part of their belongings. Some were able to save all their personal things.

### NOSSAMAN RECORDINGS

►Miss Audrey Nossaman, professor of voice at the University of Louisville (Ky.), is featured in two new Broadman Press recordings. One is the first English rendition of Haydn's oratorio "The Creation," recorded by the 500-voice oratorio choir of the Southern Baptist Music Conference at Ridgecrest (N.C.) Baptist Assembly. It is available in monaural and stereo albums. The other is the monaural recording of "Dawn Redeeming Grace," a Christmas cantata by Robert Graham. A selected Ridgecrest choir performs the work.

### OAK GROVE REVIVAL

►Oak Grove Church, Russell Springs, has had a revival in which 20 came forward on profession of faith and baptism, two were added by letter, the church was revived and the attendance and offering have nearly doubled. Ralph Benningfield, pastor of Middleburg Church, did the preaching, assisting the new pastor, James C. F. Porter, at Russell Springs' Oak Grove. The church has started a building program, has added the *Western Recorder* to its budget, and its budget includes all Baptist causes that the church has ever had. The church has also purchased new Broadman Hymnals.

### REVIVAL AT HENDERSON

►Airline Road Baptist Chapel, Henderson, had a revival October 24-30. George D. Park, superintendent of missions of Little Bethel Association, Madisonville, assisted Pastor T. E. Adams in the revival. Excellent preparation had been made and souls were being saved before the evangelist arrived. Airline Road Chapel was started as a mission of the First Baptist Church, Henderson. The members of the mission have recently voted to become an organized church. The First Baptist Church of Henderson showed a fine spirit of co-operation dur-

ing the revival. Norman Gardner, of the First Church, directed the music. Superintendent Park says: "The pastor and his wife are loved by the people of the church. They are doing an effective work in a fast growing section of Henderson." There were 14 additions for baptism and 4 by letter and several other decisions.



*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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## COME, LET US WORSHIP AND BOW DOWN

By MISS NORMA JEAN BAKER, Administrative Assistant  
Carver School of Missions and Social Work  
2801 Lexington Road, Louisville 6, Ky.

Much is being said about the *ineffectiveness* of the Christian church.

Much is being said about the *powerlessness* of Christians.

At this particular time there is a fear among some that our own denomination, though tremendous in size, is *declining in strength*.

In fact, it is easy to make observations which indicate that the Christian church is not making the impact needed for our time.

And this self-criticism is good. We *must* be critical of ourselves. But we must not stop there. We perhaps have felt some virtue in having criticized ourselves and have salved our open wounds by shaking our heads woefully at our plight, in a helpless sort of resignation to what may be the outcome.

What is the clue to our weakness, and which way is recovery?

Can it be that the *crucial problem* of Protestant churches is the *neglect of vital and creative worship*?

Consider our *form of worship*:

(1) In many Protestant churches the order of service is self-centered, rather than God-centered.

True, we bring our sins, our discouragements, our doubts, with us, and we acknowledge them before God. But some services start and end in an encircling gloom, without once striking the note of "victory that overcometh the world, even our faith" . . . that note which points to God and away from ourselves.

Our hymns are too often the subjective ones which turn us in upon ourselves.

One of the famous theses that Martin Luther nailed to the great door of the Wittenburg Church was his plea for congregational singing, the demand that laymen be given the right to sing hymns as a part of worship. This privilege has proved one of the great gains of the Reformation. Luther's great chorale, "A Mighty Fortress Is Our God" helped inspire the German people of the Reformation. The poet Coleridge declared that Luther did as much for the Reformation by his hymns as he did by his translation of the Bible.

Yet modern-day Protestantism often majors on the subjective hymns that have "me" and "I" and "mine" in them much more than they have the name and majesty of God. It should go without saying that the hymns of the Christian church should exalt the Lord Jesus Christ. Of course, the more subjective hymns are helpful for services of meditation. But worship is a transitive verb, and in public worship our hymns

should exalt God, rather than sinful self. Thus, such great objective hymns as "Come, Thou Almighty King," "Holy, Holy, Holy," and "All Hail the Power of Jesus' Name" help a worship service rise to its highest level, both in artistry and in religious effectiveness.

The "Hymn to Joy" from Beethoven's *Ninth Symphony* has only recently found its way into some of our Protestant hymnals. Look at the triumphant note in the words—to say nothing of the music: "Mortals join the mighty chorus, which the morning stars began; Father-love is reigning o'er us, brother-love binds man to man. Ever singing, march we onward, victors in the midst of strife; joyful music leads us sunward, in the triumph song of life!"<sup>1</sup>

Then in the public prayers, the more common direction is again subjective—inward. Certainly we need to pray for ourselves, and there is a time for this. But there needs to be a time of ennobling worship (in most churches, on Sunday morning) in which we corporately and publicly "kneel before the Lord our Maker." In this time we acknowledge His majesty and His greatness—His lordship over us. Much of our public praying is for just *this* hour, for our needs, right *here*, right *now*, with just us.

(2) Another characteristic of our form of worship is the avoidance of symbolism and beauty as aids to worship.

Beauty in worship has a power of appeal, strangely lacking in a bungling, inartistic service. Merely to add stained glass, a picture, a statue, or a bit of pageantry is not necessarily adding beauty to worship. In fact, these may in some cases be substitutes for spiritual worship. But eloquence could be added to our worship with the discerning use of symbolism . . . domes and arches—symbolic of the heavens and majesty of God . . . the altar a symbol of sacrifice . . . the vertical lines of Gothic architecture pointing man upward . . . the Lord's supper as a symbol of fellowship with Christ and his people . . . the cross as the symbol of redemption.

(3) A third characteristic of our form of worship is a lack of provision for the congregation to participate meaningfully.

The congregation in some instances becomes an audience. We have tried so hard not to become ritualistic that we have missed the unifying experience of litanies and responsive readings. We have avoided praying together some of the historic prayers which have strengthened Christians since the days of

Augustine. We have left most of the participation up to the preacher and the choir.

Included in this vacuum might be our failure to link our worship with the worship of other Christian groups through the use of special themes suggested by the great days of the Church Year, and a great gap in not linking our worship with that of Christians down through the centuries of Christian history.

Do many of our youth learn what happened between the end of the Book of Acts and the settlement of the Pilgrims in America?

Can it be that we need to discover the spiritual value in this sense of continuity through the Christian centuries from Christ himself?

But, now, aside from the actual form of worship itself—that for which the leaders of worship are responsible, what about our attitudes as individual worshippers?

(1) Is it that we lack understanding of what worship is? Do we go into the sanctuary and wait for the service to begin? Do we *attend*, instead of *Worship*? The usual custom is to go in and visit with each other or to read the announcements in the bulletin until the prelude begins. We bow when someone leads in prayer, quite often without ever speaking to God ourselves. We sing without letting the words express our own adoration and praise.

(2) Or maybe the fault in our attitudes lies in the fact that we have carefully avoided the mystical or the sense of wonder and awe. We go without a sense of expectancy of a radical, transforming religious experience. We may fear that anyone who has a mystical experience is considered too emotional—unstable.

Our churches have been busily humanizing religion. We have been much concerned with "a full program," with adequate facilities, and with all manner of accessories. These are no doubt justified. But in our humanizing process we may have gone too far. We may have overlooked the Spirit of God in our feverish pace to be sure the records look good.

### So, Where Does Our Recovery of Worship Begin?

It must come as we feel a sense of total dependence upon God. Maybe someone needs to say to us: "Don't just do something! Stand there!" Stand there and listen. Perhaps to stand still and see, to be still and know, is better than our mightiest doing!

It is in this sense of dependence that we can discover that the end of worship is God Himself. We do not worship, in order that we may be better Christians. Indeed, we falsely worship when we "worship, in order that . . ." *We worship God because of who He is.* True, we are empowered for service. But that

1. Words by Henry Van Dyke.

(Continued on Page 12)



### A Memorable Meeting

In a free-wheeling meeting marked with levity and parliamentary procedure which at times was hardly parliamentary, Kentucky Baptists last week faithfully attended to denominational affairs of far reaching consequence in the 123rd annual session of the General Association meeting in St. Matthews Baptist Church. It was a meeting to be remembered for action and not words. The speeches and addresses were not the most scintillating ever heard but the spirit of the messengers was never better and their actions were forthright and progressive.

Most of the motions, questions, and discussion came from a few messengers, as is often the case, but what was said seemed to make little difference with the messengers who knew how they felt about issues under consideration before they were discussed. There were no sharp differences expressed on any matter except the part of the education report relating to Bethel College. Difference of opinion, for the most part, was on methods and not principles.

The Association heard with appreciation and approval reports from two of the hardest working and most effective committees in the history of Kentucky Baptist work. These were the Education Committee and the Survey Committee of the Executive Board.

A new formula for distribution of educational funds to Kentucky Baptist schools is a start in the right direction. It is only a start, however, as we still have a long way to go before our schools are even fairly adequately supported financially.

Magoffin Institute, which is no longer operated as a high school, is still on our hands. What to do with it becomes a problem of the trustees and the Executive Board of Kentucky Baptists now that the Child Care Board has frowned upon using it for a pre-delinquent youth program without a major outlay of funds which are not available.

There was some tinge of sadness in the discussion of the new formula for distribution of educational funds and its effect upon Bethel College. It was a case of having to do something while wishing it could be otherwise. The cut in funds to be suffered by the school due to a small enrolment when the formula goes into effect next school year, cannot be interpreted in any sense to be an effort by the Education Committee to close the school. The committee gave fair consideration to all circumstances and the inescapable conclusion was that more local support must be forthcoming if the school survives. President Burton and other Bethel College supporters conducted themselves in an admirable way under very difficult circumstances.

Ted Gilbert, chairman of the Education Committee, and the other committee members gave a good account of their stewardship, and Kentucky Baptists are fortunate to have their continued services as the committee will continue to operate.

The same can be said for Carroll Hubbard and his survey committee. This committee's work is finished after two years, and has done as much as any group in the life of Kentucky Baptists to move ahead while preserving harmony and good will.

Kentucky Baptists gave a ringing testimony to Christian brotherhood when they endorsed the proposal to integrate fully the three Kentucky Baptist hospitals and the nursing school. Indeed it came as a surprise to many that our hospitals had not already taken this step. It is a little unfortunate that the move came as it did. It would have been far better if the Hospital Commission had taken care of this matter before it became a matter for floor discussion.

The feeling that this was an affair of the Hospital Commission was reflected by the attempt of some to refer the matter to the Commission and the Executive Board. Not one voice was lifted for segregation of the hospitals but there was disagreement on how complete integration was to be achieved. The Hospital Commission faces problems and will need helpful understanding as they implement this ideal.

The messengers also used the better part of wisdom in refusing to advise hotels, restaurants, and other privately owned businesses on the integration issue. Besides the danger of putting our noses in other people's affairs is the embarrassment of realizing that we might be exhorting public eating places to set the table for all races when the church dining rooms of some of those exhorting have negroes only for kitchen help.

In the case of a new moderator the messengers could not have turned to a more able nor more deserving Baptist servant than Verlin Kruschwitz, pastor of Elizabethtown's Severns Valley Baptist Church. In fact, the messengers had the choice of five candidates, all of whom are most outstanding and could have filled the office with grace, dignity, and honor. Harold Tallant, the run-off candidate with Kruschwitz, is one of the most amiable, able, and hardest working leaders among Kentucky Baptists.

Kruschwitz, in no sense, was a dark horse candidate though he did not know he was to be nominated. In this sense, his election might reflect not only the high esteem in which he is held by Kentucky Baptists, but a little resentment by the messengers of hearing the names in the corridors of those supposed to be nominated.

The Association got good press coverage and fair reporting for the most part. The meeting served

for good public relations and helped the public image of Baptists.

One possible exception was the repercussion from one address of the Pastors' Conference which was held as a preliminary meeting to the General Association. This was an unscheduled address added to the pre-arranged program. It dealt with controversial phases of the doctrine of baptism and the Lord's Supper. Most Baptists are in agreement on the general understanding of these doctrines but outstanding Baptists through the ages have disagreed on some of the details of these doctrines. Generally they have not been made a test of fellowship.

With the help of the press and this address, ex-president Harry Truman got back in the news for his world renowned profanity. Most hearers seemed to feel that this Baptist deacon deserved no such honor. The point for the need of church discipline, of which Mr. Truman was used as an illustration, was well taken by the speaker but a resolution later adopted by the Association reaffirmed Baptist belief in discipline only on the level of the local church.

The facilities, accommodations, and helpful hospitality of the St. Matthews Baptist Church could hardly be surpassed. To Pastor Hubbard, the regular church staff, and many voluntary aides the messengers will be long indebted.

From all who expressed themselves, this year's association meeting was a good one. Long remembered impressions will include the unique presiding of retiring Moderator Burhans, the steady and experienced leadership by our beloved and renowned General Secretary W. C. Boone, and the genial and harmonious spirit which prevailed among the messengers.

### What To Call Your Preacher

Call him *Brother*, call him *Pastor*, call him *Mister*, call him most anything else, but don't call your preacher *Reverend*. Of all designations used for ministers, *Reverend* is the most undesirable from the standpoint of correctness and from the standpoint of the preacher's desires. In spite of this, however, it is the most commonly used designation for the preacher.

To begin with one of the basic meanings of the word *reverend* is "to be worthy of worship," and this can apply only to God and never to man. Those who use the word in reference to their pastors, however, do not use it in this sense, and this is not the main objection to it.

*Reverend* is an adjective and can only properly be used in conjunction with other titles as *The Reverend*

### Kentucky Baptists Pledge Prayer Support to President-Elect Kennedy

Kentucky Baptists, meeting in the annual sessions of the General Association last week, pledged prayer support to President-elect John F. Kennedy. The action came in the form of a message approved by the messengers to be sent to the new U. S. President. The text of

the message which was originally proposed by Louisville pastor, Henry Beach, was amended after objection was expressed to some of the wording. The rephrased message was approved unanimously by the messengers present. The text of the message read:

"The messengers from Baptist churches in Kentucky, whose membership exceeds 600,000, pledge you our sincere prayers for your efforts to lead our nation dur-

*Mister* or *The Reverend Doctor*. These are clumsy, however, and otherwise undesirable.

What should a Baptist call his pastor? The most acceptable title is *Brother*. This is in keeping with the Baptist belief in the universal priesthood of believers and suggests a closeness between the pastor and member without undue familiarity.

The next most appropriate title is *Pastor*. A few Baptists use this designation, though it will continue to sound a little strange until it is more widely used. In time this might come to be the most desirable title to use in referring to the preacher. Another perfectly appropriate way to refer to the preacher is *Mister*. After all, he is just another man and likes to be considered so.

Should a pastor be called by his first name by the church members? This depends upon the pastor. It can be done respectfully, but often suggests an over-familiarity with the preacher. A preacher will generally let you know if he desires to be called by his first name. Otherwise, don't presume to do so.

How about *Doctor* as a title? Though proper, this title is subject to misuse and suggests a rank which should not exist. Relatively few Baptist pastors are really *Doctors*, and it's very improper as well as embarrassing to *doctorate* a man who is not a *Doctor*.

This title ought to be left off. The only difference between a preacher who is a *Doctor* and one who is not is three or four years of additional study in an educational institution. Sometimes a *Doctor* knows more than a preacher who is not a *Doctor*, but sometimes he knows less.

Most of those who deserve the title of *Doctor* don't desire it, and most of those who desire it don't deserve it. A preacher with an earned doctor's degree seldom insists upon its use. Some who would like to be called *Doctors* have honorary degrees. While many honorary degrees are deserved, others come by self-seeking and political manipulation. This tends to cast reflection on all honorary doctor degrees and it's better just to forget it.

One rather ludicrous and embarrassing practice is to make *Doctors* promiscuously out of fellows who are not *Doctors*, earned or honorary. This happens too often when just plain Brother Jones or Brother Smith is introduced to a congregation for his speech or some other appearance. In such cases we would do well to stick to Brother. Nothing could be more honorable and democratic.

As Baptists we don't all have to use the same terminology. We can call our preachers whatever we desire, including some things we ought not to call him. But please don't call him *Reverend*.

ing this crucial period, and our support of your every effort to preserve our national heritage."

The message was relayed to President-elect Kennedy by George Raleigh Jewell, secretary of the General Association.

The message to Kennedy from Kentucky Baptists was similar to messages and communications extended him by several of the state Southern Baptist groups meeting at this time.

## "BLESSED ARE THOSE WHO MOURN"

By JOHN R. SAMPEY, Jr.  
Furman University

This is the least quoted of all the beatitudes, and well it might be, for its message runs counter to our frail humanity. Who can rejoice at a time of mourning? Death and failure are the two most frequent causes of mourning, and each brings acute suffering time and time again to all who pass through this vale of tears we call life.

The word, "blessed" has been given many translations, including *happy, joyous, fortunate, blithesome, to be envied, life-joy, spiritually prosperous*, and others. The Amplified New Testament makes it plain that the term blessed has a spiritual, rather than a worldly origin. Those who are blessed are filled with "a life-joy, and satisfaction in God's favor and salvation, regardless of their outward conditions." When we perceive that Jesus is here telling his disciples about a spiritual experience, we have made a beginning toward recognizing the sublime truth in the words, "Blessed are those who mourn, for they shall be comforted."

I had been a Christian a long time before the reality of this experience came to me. The passing of my honored father, whom I had idolized from early childhood, was the keenest loss I ever suffered. I arrived at his bedside only a short time before he lapsed into a coma from which he never rallied. There were no spoken farewells, and not until his physician gave the nurse instructions to give him terminal care, did I realize the end was near.

The late Dr. Ellis A. Fuller conducted the funeral service just as my father had directed. It was a never-to-be-forgotten religious experience for all who packed the Crescent Hill Baptist Church. In spite of the anguish of the final parting, my soul was aflame with the joy of the Risen Christ, and I was never more certain that there is life hereafter for all who die with faith in the Lord Jesus.

Hours of failure of a righteous cause are also hours of mourning. I recall poignantly the suffering of those first few hours after Pearl Harbor. I had been on active duty as a Reserve Officer for almost a year, and I was looking forward to returning to my teaching duties at Furman University with a feeling that I had played a part in keeping America strong and at peace when all Europe was bathed in blood. Then came the sneak attack of the Japanese, and we were plunged into war.

After the first shock, there came the realization that the hour had struck for America to throw its might against the militarists who for a decade had ravaged helpless China. And on the other side of the world we now stood shoul-

der to shoulder with the British and French in their death struggle with a dictatorship bent on enslaving all free men. America had lost the peace, but she was committed unreservedly to a crusade against the forces of oppression and enslavement.

When will Christians bring to the millions who today are plunged into mourning over the death of loved ones and the loss of long cherished dreams, the compassionate words, "Blessed are those who mourn, for they shall be comforted?"

## Enrolments Increase To 52,494 Figure

NASHVILLE—(BP)—A survey here showed that net enrolments at 71 Southern Baptist educational institutions rose to 52,494 for the 1960-1961 school year.

Seminary enrolments have fallen off slightly, according to the report from the Education Commission of the Southern Baptist Convention. Junior and senior colleges, however, showed another gain. Bible schools showed a 14 per cent increase but academies had a minor decrease in net enrolments.

The net enrolment for the current term compared with 50,161 reported at the corresponding time a year ago.

Net enrolments count only full-time students. Total enrolments, which include correspondence students and those taking small course loads, stood at a combined 61,986. This did not materially affect the increase and decrease of seminaries, senior colleges, and junior colleges.

Rabun L. Brantley, executive secretary of the Education Commission here, said, "Many of the Baptist colleges were forced to turn students away this fall. This pressure is expected to increase and Baptists are faced with either limiting their facilities or securing sufficient funds to expand to take additional students.

"A few states are thinking of plans to raise substantial funds for meeting their needs, but this will require in most cases three years or more."

Turning to seminary enrolments, Brantley said, "Seminary administrators are concerned over the general decline in Southern Baptist seminary enrolments. They are making a careful survey of the reasons back of this drop in enrolment and hope to be able to stimulate increases before next year."

Only Midwestern Baptist Theological Seminary of the six S.B.C. institutions showed a gain. The Kansas City, Mo., school increased from 274 students to 310.

Carver School of Missions and Social

Work at Louisville dropped from 56 to 41 students; Golden Gate Baptist Theological Seminary at Mill Valley, Calif., from 310 to 288, and New Orleans Baptist Theological Seminary from 741 to 720.

Southeastern Baptist Theological Seminary, Wake Forest, N. C., reported a loss from 738 to 699 students over the corresponding 1959 figure. The two largest seminaries—Southwestern and Southern—also declined, Southern at Louisville from 976 to 908 and Southwestern at Fort Worth from 1,961 to 1,884.

Baylor University at Waco, Tex., continued to outdistance all other senior colleges with an enrolment of 5,966. Wake Forest College, Winston-Salem, N. C., followed with 2,604.

Campbell College, Buies Creek, N. C., led junior colleges with 1,066. Baptist Bible Institute at Graceville, Fla., topped three other similar schools and enrolled 150. Fork Union Military Academy, Fork Union, Va., was leader in its bracket with 650 students.

## Mrs. Frank H. Leavell Dies in Nashville Following Long Illness

NASHVILLE, Tenn. — (BSSB) — Mrs. Martha Boone Leavell, formerly home life counselor in the Baptist Sunday School Board's family life department, died at Vanderbilt Hospital here November 3 after a long illness.

Mrs. Leavell was the widow of Frank H. Leavell, Sr., who was secretary of the Sunday School Board's student department for many years.

The former Martha Boone, she was born in Clarksville, Tenn. She married Dr. Leavell in 1917.

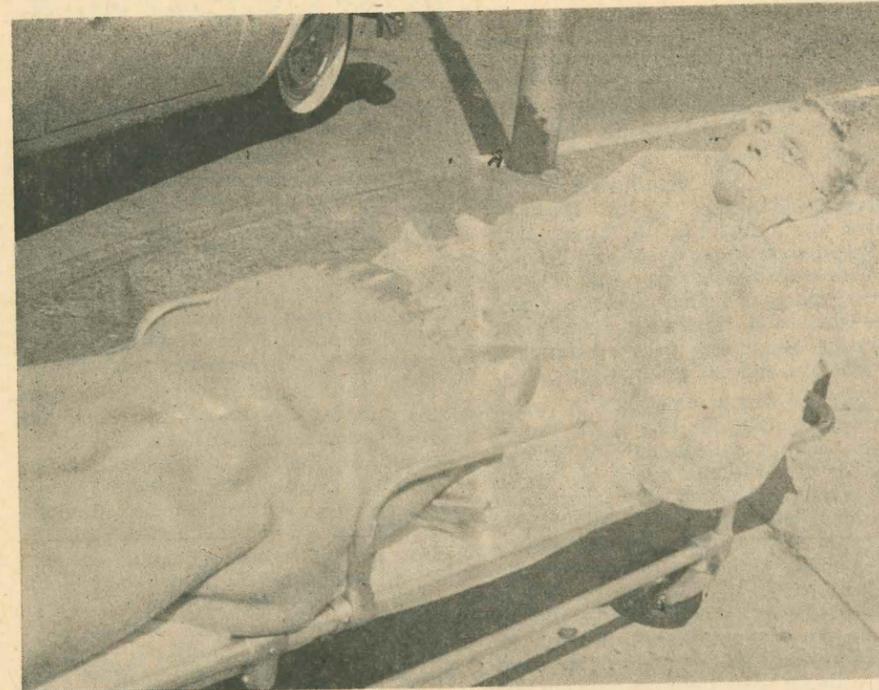
After her husband's death, Mrs. Leavell accepted a position with the Sunday School Board in its family life department, which she held until her retirement in 1959.

Mrs. Leavell was the author of several books published by the Sunday School Board, including "Building a Christian Home," "The Eternal King," and "Christian Marriage."

Survivors are two daughters, Mrs. John P. Newport of Fort Worth, Tex., and Miss Mary Martha Leavell of Nashville; a son, Frank H. Leavell, Jr., of Nashville; a brother, Dr. William Cooke Boone, general secretary-treasurer of the Executive Board, General Association of Baptists in Kentucky, Louisville, Ky.; and five grandchildren.

## MISSIONARY AT HOME

By MRS. EDGAR R. MAY  
Mathias, West Virginia



Miss Ruby Dell Baugher on the way to church services via stretcher and ambulance.

Miss Ruby Dell Baugher, of 606 Oakley Street, Evansville 10, Indiana, really is a missionary at home. Although she has spent the past thirty years on a bed of suffering, she manages to do much for the kingdom by spending several hours daily in prayer, comforting and counseling the many who come to her. Those who journey to her bedside, to see this inspiring invalid, come away with renewed faith in God and man.

She is a radiant Christian. Perhaps her virtues that impress visitors most are her courageous faith and patience over her suffering. Acquaintances never forget the lift they receive when talking to her, or upon reading letters she writes—and her correspondence is heavy. She has many callers, all of whom remember their visits to 606 Oakley in Evansville.

Miss Baugher, who was reared near Morgantown in Kentucky, graduated from Georgetown College in 1925. She had experienced a grave illness in the spring of that year but managed to complete her studies and was graduated *cum laude*. As a child she had missed school three and one-half years, confined to bed and chair. Still, this frail young woman hoped fervently to render service in Palestine as a missionary. Miss Baugher did begin teaching at the age of eighteen. Doctors later convinced her that she would never be physically able to become a missionary. After repeated illnesses and surgery she ulti-

mately became resigned to spending the rest of her life in bed.

Her indomitable spirit was undaunted. Ruby Dell resolved to be self-supporting, never to accept government assistance, or to depend upon others, even when the death of her mother in 1945 left no one to care for her. She continued to make her own way, though bedfast. Pupils came to her for special tutoring. Early in life she had enjoyed writing and had won recognition for literary efforts of various kinds. Later she turned to her typewriter as one means of support.

Today, a well known poet, novelist, and a historian, she has written a total of eighteen books, which, according to their author, have enjoyed only modest sales, but they have enabled her to pay debts incurred during illnesses and to remain independent of others. Several of her inspiring books may be ordered from her today. *The Listening Heart* (\$2.50), a wonderful small volume on prayer, written in prose, and *Spring Grove and Chips of Cedar* (\$2.00), are specially good.

Miss Baugher does her writing flat on her back, in bed. She first completes a manuscript in pen, which utilizes less energy than a pencil does. Then she somehow manages to prop and tilt her typewriter till she can see the keyboard lying in bed. Final drafts are then typed in the bed!

On rare occasions, this brave soul

goes to church, by bed in an ambulance, as seen in the accompanying picture. Since she cannot regularly attend the Calvary Baptist Church in Evansville, her membership remains in the old family church, Woodland Baptist, near Morganfield; but she belongs to the Extension Department of the local church, which keeps in touch with her. Miss Baugher is a dynamic believer, whose influence is felt by all who know her.

Joe Aaron wrote for the Evansville Courier, "I think she is happy as few of us ever are. When she talks you realize that the world IS a wonderful, spectacular, miraculous place, the same that she says it is."

The secret of Ruby Dell Baugher's animation is a sincere and deep love for others, a genuine interest in humanity, a consecration and a dedication to God that are uppermost in her heart, mind and soul, a desire to serve him, even though her cherished girlhood dream of going abroad to a distant land can never become a reality.

Perhaps God needed this missionary more to spread happiness and sunshine here, to heal wounds and broken spirits at home.

## Odell Leigh Moves to Second in Greenville

Odell Leigh, pastor of the Bullitt's Lick Baptist Church, Nelson Association, for the past seven years, has resigned in order to accept the pastorate of the Second Baptist Church, Greenville. Mr. Leigh will assume his new duties on November 27.

The ministry of Mr. Leigh at Bullitt's Lick has been marked by phenomenal growth in all areas of church life, including the construction of a new building. He is presently serving as moderator of the Nelson Baptist Association. A native of Eubank, Kentucky, Mr. Leigh is a graduate of Georgetown College and Southern Seminary.

►Miss Judy Kaufman, 19, sophomore student of Georgetown College, was injured in a traffic accident along with seven other teen age girls, near Dixie Highway, south of Louisville, and died later on November 8 at Louisville General Hospital of a skull fracture and internal injuries. Judy was a daughter of Pastor and Mrs. W. L. Kaufman, 10020 Prairie, Valley Station, Ky. Her father is pastor of the Valley Station Baptist Church. Her sister, Susan Mae Kaufman, 14, was injured in the same accident, but, after hospital treatment, she was taken to her home and is expected to be all right. Judy's funeral was held at Hardy's Valley Funeral Home, 10907 Dixie Highway on November 11, and burial was in Resthaven Memorial Park.

# 1960 -- THE YEAR OF MANY CHANGES FOR BAPTISTS IN KENTUCKY

The General Association of Baptists in Kentucky, at its 123rd annual meeting, which convened this year in the St. Matthews Baptist Church, in the eastern edge of Louisville, probably voted to undergo more changes than have been wrought out in any one year in a long time, if not in the whole history of its nearly a century and a quarter.

On recommendation of the Survey Committee, now at work for several years, it voted to adopt a new Constitution and By-Laws. Included in this document was the proposal to change the name of the General Association of Baptists in Kentucky, Incorporated, used since 1837, to the Kentucky Baptist Convention. This new name had been the exact title of the forerunner of Kentucky's first state-wide fellowship of Baptist churches from 1831 to 1836.

The same new constitution proposed the change of the names of Moderator and Assistant Moderators to President, First Vice President and Second Vice President.

The President will hereafter be limited to one year since he cannot succeed himself in office.

The Board of Directors of the *Western Recorder* was increased from nine to twelve members, "with the understanding that all geographical areas of the state be represented."

Article 4 of the *Western Recorder* proposal adopted read: "That the election and replacement of the editor and business manager of the *Western Recorder* be according to the following procedure: The Board of Directors shall be charged with the responsibility of seeking out and nominating the editor and business manager, subject to the approval of the Executive Board." Heretofore the Board of Directors decided these matters entirely on their own and were not "subject to the approval of the Executive Board."

The job description for the Program of Evangelism was spelled out in a list

of nine principle duties and responsibilities. The secretary for the Department of Evangelism has not yet been chosen, but these nine principle duties and responsibilities will be studied in his selection.

Likewise a job description for the Business Manager of the Executive Board was outlined in the Survey Committee report, under five major headings and sixteen subheadings of his proposed duties, many of which duties and services Garnett B. Morton is already performing. Heretofore he has been called Accountant and Office Manager.

With the change-over from a straight percentage basis for the distribution of funds to the colleges, to a full-time student credit hours basis, means that the colleges that get the students are awarded proportionately. While this might seem to some to discriminate against any college which has a small student body, as a matter of fact the old way was a decided discrimination against the colleges having three to six times as many students. In other words, the colleges with the most students had the least money with which to work, spreading thin the student per capita dollar. On the new basis the college that succeeds in having the most students will have the most money distributed to it. Looking at this in the over-all picture, it seems only the fair and equitable thing to do, and we wonder why someone hadn't thought of it sooner. It ought to have the effect of stimulating the colleges to strive for the maintenance of a full student body, rather than drifting along and being satisfied with just barely existing.

Henry Beech, Louisville, made the motion that the General Association ask our Hospital Commission and the Boards of Trustees of the several hospitals to make available on an integrated basis all facilities of our hospitals for all races, and that all qualified students applying for admission to our Schools of Nursing be accepted on an integrated basis. This motion was seconded, discussed, laid on the table for later consideration at the miscellaneous business session at 4:20 p.m., at which time, because of extended time given to election of officers, there were delays, amendments, discussion, but in the end only the Beech motion, without amendments or substitute motions, was passed.

The same Henry Beech next proposed a motion that the General Association go on record as favoring the opening up of hotels, motels, restaurants and public eating places to all persons regardless of race. On this, after seconding, and discussion, the second Beech motion was

voted down, the messengers feeling that in approving such a recommendation they would be attempting to legislate outside their own Baptist domain, telling other people how to regulate their business when we would resent others encroaching on our private rights.

Verlin C. Kruschwitz, pastor of the Severns Valley Baptist Church, Elizabethtown, was elected moderator of the General Association. Franklin Owen, pastor of Calvary Baptist Church of Lexington, and Carroll Hubbard, pastor of St. Matthews Baptist Church, Louisville, and host pastor this year, were made assistant moderators. George Raleigh Jewell, assistant editor of the *Western Recorder* and Leo T. Crismon, librarian of the Southern Baptist Theological Seminary, were re-elected secretary and assistant secretary respectively.

For the office of moderator, five men had nominated as many men for that office. John C. Huffman nominated Harold D. Tallant, Madisonville; John Wall, Covington, nominated Thomas Hicks Shelton, Latonia Church, Covington; Franklin Owen nominated Verlin C. Kruschwitz, Elizabethtown; Billy E. Roby, Loyall, nominated E. Keevil Judy; John Wallace, Felix Memorial Church, Lexington, nominated Jess C. Moody, First Baptist Church of Owensboro. Each of the five nominated was a man of high standing, which made it difficult for each voter to decide. The two receiving the highest number of votes were Harold D. Tallant and Verlin C. Kruschwitz, but so broadspread was the voting that no one in the first voting received a majority of the votes. When the run-off balloting was counted, the tellers announced that the Severns Valley Church pastor was elected.

The registration showed 805 messengers and 354 visitors, making a total in attendance of 1,159.

The General Association is to meet with the Lexington Avenue Church, Danville, November 14-16, 1961; and with the Third Baptist Church, Owensboro, November 13-15, 1962.

The preacher of the annual sermon in 1961 is to be General Secretary W. C. Boone, Anchorage; and his alternate is to be Thomas Hicks Shelton, Covington.

► Joseph S. Stirman, Jr., formerly of Louisville, son of Mr. and Mrs. J. S. Stirman of 4011 Massie Avenue, was ordained and installed as pastor at St. Stephens Baptist Church, Amherst, Virginia, on October 30. He is a graduate of Kentucky Wesleyan College, where he received his Bachelor of Arts degree, and he was given a Bachelor of Divinity degree by New Orleans Baptist Theological Seminary. His wife, the former Ella Mae Cadd of Roanoke, Virginia, was graduated from Lynchburg College and she received her Master of Religious Education degree from New Orleans Baptist Theological Seminary.

## 1960-61 OFFICERS

### GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY

- Verlin C. Kruschwitz .....Moderator  
Pastor, Severns Valley Baptist Church, Elizabethtown
- Franklin Owen .....Assistant Moderator  
Pastor, Calvary Baptist Church, Lexington
- Carroll Hubbard .....Assistant Moderator  
Pastor, St. Matthews Baptist Church, Louisville
- Geo. Raleigh Jewell .....Secretary  
Western Recorder Office, Middletown
- Leo T. Crismon .....Assistant Secretary  
Southern Baptist Theological Seminary, Louisville

### KENTUCKY BAPTIST MINISTERS' MEETING

- John C. Huffman .....President  
First Baptist Church, Mayfield
- Dan C. Moore .....Vice President  
Georgetown Baptist Church, Georgetown
- Ellis M. Ham .....Secretary-Treasurer  
Gano Avenue Baptist Church, Georgetown

### KENTUCKY BAPTIST MUSIC DIRECTORS' ASSOCIATION

- Louis O. Ball, Jr. ....President  
Music Director, Severns Valley Baptist Church, Elizabethtown
- Harold Reynierson .....Vice President  
Music Director, Calvary Baptist Church, Lexington
- C. Eugene Spencer .....Secretary  
Music Director, Eastwood Baptist Church, Bowling Green
- Hankins F. Parker .....Pastor-Advisor  
Pastor, First Baptist Church, Paducah

### KENTUCKY BAPTIST RELIGIOUS EDUCATION ASSOCIATION

- Ben B. Steele .....President  
Educational Director, Victory Memorial Church, Louisville
- Ray Jenkins .....Vice President  
Education Director, Barbourville
- Miss Nina Martin .....Secretary  
Y.W.A. Leader, W.M.U. Office, Middletown
- Robert Procter .....Faculty Advisor  
Seminary Professor, Louisville

### KENTUCKY BAPTIST ASSOCIATIONAL OFFICERS' MEETING

- Archie W. Allison .....President  
Pastor, Sonora Baptist Church, Sonora
- C. R. Hill .....Vice President  
Associational Missionary, Danville
- Leo T. Crismon .....Secretary  
Librarian, Southern Baptist Theological Seminary, Louisville

## B. E. Settles, Retired Russell Springs Pastor, Dies in Campbellsville

Ben E. Settles, 75, died in a Campbellsville hospital on November 7. His funeral was held in the Campbellsville Baptist Church on November 10. He was a retired Baptist pastor who had served nearly twenty churches in Green, Russell, Taylor, Adair, Marion and Casey Counties. His last pastorate was that of the Russell Springs Baptist Church. He had

been preaching for 48 years. Mrs. Maggie Vick Wathen Settles, his wife, survives him, as do five sons—Ben H. Settles, Jr., Washington; Paul Settles, Clarksville, Ind.; David Settles, Lexington, Ky.; Gaither Settles, Tampa, Fla.; and Bromie Settles, Somerset, Ky.; three daughters—Mrs. Elizabeth Coulter, Louisville; Mrs. Mildred Young, Spokane, Wash.; and Mrs. Hazel Jesse, Fort Pierce, Fla.; and 20 grandchildren, and 2 great-grandchildren. He also leaves two sisters—Mrs. Virgie Short, Louisville; and Mrs. Myrtle Greer, Middletown.

## CLASSIFIED ADS

Advertising under these headings is only nine cents per word including initials and addresses.

Minimum charges \$1.80. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage.

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**PAINTING, DECORATING**, interior and exterior. **WALLPAPER STEAMING.** All work guaranteed. Delbert Masterson, WEST 7-3454, Pleasure Ridge Park, Kentucky.

## Carver School to Have Workshop for Outlining Literacy Materials

A Workshop for the Development of Literacy Materials is to be conducted at the Carver School of Missions and Social Work, 2801 Lexington Road, Louisville, December 2-3, according to announcement made by President Nathan C. Brooks, Jr.

Richard W. Cortright will talk about "The Materials Available for New Literates," and Robert S. Laubach will discuss, "Needs to be Met in Writing for New Literates."

On furlough at this time from his missionary labors in Europe, John Allen Moore, a member of Carver's faculty this year, will talk about "Missionary Opportunities with the Pen."

Mrs. Marjorie Moore Armstrong, of Springfield, Mo., has been invited to return this year as one of the featured speakers. She will talk on "The Discovery and Motivation of Writers in the Field of Literacy."

Each message will be supplemented with panel discussions, emphasizing, enlarging and tying together the points already outlined.

► The new Central Baptist Church of Burma, Kentucky, in Livingston County, broke the ground on Sunday, October 9, for its new church building. G. O. Cavanaugh is leading this congregation after having retired from the active pastorate four years ago.

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# KENTUCKY BAPTISTS AT WORK



## WOMAN'S MISSIONARY UNION

### Week of Prayer

By MRS. GEO. R. FERGUSON

Are your plans completed for a good observance of the Week of Prayer for Foreign Missions?

We trust that you have studied the foreign mission series of books, made definite and worthwhile plans for the Week of Prayer and set a worthy goal for your Lottie Moon Christmas Offering. Remember that our Jubilee Goal for this year is a 13% increase over the amount you gave last year.

A good observance of this important week and a worthy offering are MUSTS as we consider the needs of the world today. How imperative is our need for more, and more vital, praying! The second imperative is a worthy offering to help meet the unprecedented needs. A daily observance during this week will result in more and better praying as well as informed and inspired giving. Remember—"you cheat the missionaries and you cheat yourself when you observe only one day of the Week of Prayer."

The tremendous needs of the world are very apparent when we face the fact that it would take us more than two hundred years to win the lost of the world, at the rate we are now winning them, even if no one died and no one was born during that time.

Eighty-three per cent of our gifts stay in the church; 20% of our members do 80% of the giving. We cannot support World Missions with our present giving. We must do better!

It has been proven over and over again that the Week of Prayer for Foreign

Missions stimulates a missionary spirit and the grace of giving in every church participating in it. Cooperative Program gifts rise along with the increases in the Lottie Moon Christmas offering.

Let us bring a great Christmas Love Offering to the One whose Birthday we commemorate, as our first act of love during the Christmas Season!

### MARGARET FUND STUDENTS

Many have been asking for the names of Margaret Fund students who are studying in Kentucky this year. There is only one. She is Patricia David Stein (birthday, May 27) Murray State College, Murray, Ky. There are five high school students, however, sons and daughters of missionaries in Nigeria, studying in Louisville this year. They are living in the home of Rev. and Mrs. Neville Claxon who are home on furlough. Their address is 317 Crescent Court, Louisville 6. Their names, ages, and birthdays are: Carol Ann Claxon, age 15 (Feb. 19); Gita Richardson, age 16 (July 16); John Whirley, age 15 (June 29); Jim Pool, age 15 (July 29); and Pat Hill, age 15 (Dec. 14).

### BROTHERHOOD

#### Here a Little, There a Little, From Everywhere

By FORREST R. SAWYER

The theme for the 1961 Home Mission studies is "OUR BAPTIST HERITAGE."

The Brotherhood presidents and Royal Ambassador leaders and counselors can order leaflets, relative to the books avail-

able, directly from the Home Mission Board, 161 Spring Street, N.E., Atlanta, Georgia.

James W. Adams is president of the Brotherhood of Baptist Tabernacle Church in Long Run Association, Louisville, for 1961.

Other officers include Phil White, Raphael Burns, W. K. Adams, William Glover, and John Burke.

Mr. Adams speaks highly of the church's educational director, Mr. John Ishee, and his help during the time the church is without a pastor.

Sixty-two of the eighty-two associations in Kentucky have elected associational Brotherhood presidents. The capitulation of the work of the associational presidents (22 out of the 62) reveals the following work done:

Seventy-seven local Brotherhood meetings attended aside from those held of their own. Twenty-five associational Brotherhood meetings attended other than those in their own association.

Seven associational Royal Ambassador meetings attended other than their own. Sixteen local Royal Ambassador chapter meetings other than their own.

Twenty-eight state Brotherhood meetings were attended.

Fourteen convention-wide Brotherhood meetings were attended.

A total of 21,102 miles was driven in the interest of Brotherhood work. Sixty-one churches without organized Brotherhoods were contacted in the interest of organizing.

The Casky Baptist Church, in Christian County Association, observed Layman's Day this past October and used nine men during the day. Pastor John Griggs reports, "A good spirit was demonstrated by all. It was good for the church and the men to have this emphasis."

The Brotherhood Bulletin of the Warren County Association of Baptists, R. B. Hooks, Sr., missionary, and Richard P. Oldham, associational Brotherhood president, states—"MEN ARE GOD'S METHODS."

Harold W. Barnes is pastor of the Augusta Baptist Church, Augusta, Kentucky. This church, although it does not have its Brotherhood organized, observed Layman's Day in October. Three men spoke 10 minutes each.

The South Campbellsville Baptist

Church Brotherhood, in Taylor County, has 38 men enrolled and during a recent three months' period they averaged an attendance of 21. Eleven boys are enrolled in Royal Ambassador chapters.

## KENTUCKY BAPTIST FOUNDATION

### Memorial Gift Accelerated

By A. M. VOLLMER, Exec. Sec'y.-Treas.

In January of the current year, friends and members of the Riverside Baptist Church, in Bell County Association, established a trust fund with the KENTUCKY BAPTIST FOUNDATION of \$1,100.00, as a Memorial to Rev. Ralph Voris, the income to go for the cause of Foreign Missions. Last week another gift, supplementing the original gift, was delivered to the Foundation.

Mention is made of this new gift to publicize the fact that additional sums may be added to all trust funds now being administered by the Foundation.

At the close of each Associational year (October 31), an account analysis is made of the trust funds administered by the Foundation. This recent analysis showed a book value of our assets of \$1,540,030.15 and a market value of \$1,831,154.91, or an increase in value, over the cost, of \$291,124.76. The rate of income on the book value is 4.8%. This is indicative of wise investments.

### Malcolm Leach's Prodigal Parable, Convention Success, to be Re-enacted

"The Parable of a Prodigal," a religious drama will be presented by the students of Southern Baptist Theological Seminary, Thursday and Friday, December 8 and 9, in the Alumni Chapel at the Seminary, 2825 Lexington Road, Louisville.

Dr. Charles J. McGlon, professor of speech at Southern Seminary, said the drama had been such a hit at the Pastors' Conference at the Southern Baptist Convention in Miami Beach that many requests had been made for another production in Louisville. More than 11,000 people witnessed the drama at the Convention.

Dr. McGlon said that the public is invited to the presentation and there will be a free-will offering. The drama will begin each night at 8:00 o'clock.

The drama's cast will include 33 students. They will include both Biblical and modern characters.

According to Dr. McGlon the theme of the drama is, "When times are good, religious leaders are tempted to slide along and in doing so, fail in their calling."

## SUNDAY SCHOOL

### Analysis of Report—Church Study Course For Teaching and Training in Kentucky October 1, 1959—September 25, 1960

By ROY E. BOATWRIGHT

Total Churches .....	2,293
Churches reporting awards .....	1,068
Per Cent Total Churches reporting awards .....	47%
Associations not reporting awards .....	6
Associations not reporting awards in Category 17 .....	14
Total Awards .....	66,964
Average Awards per church reporting .....	63
Awards earned in Category 17 .....	11,724
Average awards per church reporting in Category 17 .....	10
Ranking of States on Per Cent Churches reporting awards .....	14
Ranking of States on average total of awards per church reporting .....	11
Ranking of States on average total awards per church reporting in Category 17 .....	12

### RELEASE DATE ON NEW BOOKS IN CHURCH STUDY COURSE FOR TEACHING AND TRAINING

New Testament Evangelism, Category 1, Section A, No. 0107.....	November 30, 1960
Studies in First Corinthians, Category 2, Section A, No. 0225.....	November 7, 1960
Before Jesus Came, Category 2, Section D, No. 0293 .....	November 4, 1960
Resources For Living, Category 12, Section C, No. 1283 .....	January 5, 1961
Guiding Adults in Bible Study, Category 17, Section A, No. 1758.....	November 22, 1960
Intermediates in Action Through the Sunday School, Category 17, Section C, No. 1782 .....	December 30, 1960
The Associational Music Ministry, Category 19, Section A, No. 1918 .....	November 29, 1960
Makers of Music, Category 19, Section D, No. 1991 .....	November 14, 1960
Hymns We Sing, Category 19, Section C, No. 1986 .....	December 1, 1960

## GIVE BOOKS TO YOUNG READERS

### FAIREST LORD JESUS

by Frances King Andrews

In simple, poetic language, *Fairest Lord Jesus* retells the story of Christ, from the prophecy of his coming to the moment of his ascension. Illustrations in black and white and full color. (26b)

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**COME, LET US WORSHIP**

(Continued from Page 3)

is not the reason for our worship. We worship because we see God high and lifted up. We experience with Isaiah that we are "undone" . . . we have "unclean lips." But God is holy and mighty. Honour and majesty are before him. Strength and beauty are in his sanctuary. And only in this realization can we say with assurance that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. "And we serve the Lord Christ, who is the blessed and only Potentate, the King of kings, and Lord of lords." (I Timothy 6:15)

**Georgetown A Capella Choir Tours Three States**

GEORGETOWN, Ky., Nov. 18—The 37-voice Georgetown College A Cappella Choir, under the direction of Prof. W. Wayne Johnson, has been making seven

appearances in its first tour of this school year during the week of November 12-18.

The tour included a concert for the General Association of Baptists in Kentucky meeting in Louisville's St. Matthews Baptist Church on November 15, and the Ohio Baptist Convention, Cincinnati, on Thursday, November 17. Other appointments included: Calvary Baptist Church, Evansville, November 12; North East Park Baptist Church, Evansville, Ind., and Third Baptist Church of Owensboro on November 13; Rolling Fields Baptist Church, Jeffersonville, Ind., November 14; and First Baptist Church, Henryville, Indiana, November 16.

Members of the choir are:

Sopranos: Adella Dozier, Lexington; Donna King, Fort Thomas; Diana Layson, Harlan; Doris Nourse, Madisonville; Joy Parson, Harrodsburg; Nanci Bowling, Campbellsville; Janet Hodge, Sturgis; Carolyn Kelley, Overpeck, Ohio; Patti

Phillips, Elizabethtown; June Rollins, Middletown.

Altos: Roena Bennett, Hebron; Sarah Henson, Indian Fields; Laurel Kauffman, Louisville; Frankie Vargason, Owensboro; Susan Braden, Louisville; Jo Ann Browning, Hamilton, Ohio; Judith Dills, Oil Springs; Becky Martin, Decatur, Ga.; Judith Wilson, Mayfield.

Tenors: Evans Baird, Manchester, Tenn.; Jerry Bradshaw, Jonesboro, Tenn.; Tom Neuenschwander, Owensboro; Alvin Hardy, Jeffersontown; James Kerrick, Owensboro; Gerald Martens, Bristol, Va.; Tony Whitfield, Madisonville.

Baritones: Don Bivins, Owensboro; Paul Cox, Paintsville; Robert Harris, Hebron; Bill Johnson, Hickory; William McGibney, Morning View.

Basses: Steve Cook, Jeffersontown; Jerry Erion, Covington; Edwin Perry, Jr., Louisville; Eddie Richards, Memphis, Tenn.; Parker Ridings, Louisville; and Dave Walker, Georgetown.



**SUNDAY SCHOOL LESSON**

By H. C. Chiles

**STRENGTH IN GOD**

Ephesians 6:10-20

In this comparison of the armor of a soldier and the spiritual characteristics which a Christian needs in order to cope with Satan and his forces, Paul recorded a detailed, striking and instructive passage on Christian warfare.

The fundamental thing in life is a personal knowledge of Christ. This knowledge centers in an experience which the individual has when he receives Christ as his Saviour. Just as soon as one is saved and becomes identified with Christ a conflict begins, and it must be waged daily against the world, the flesh and the devil. Throughout this conflict, from which there is no discharge for the Christian, there will be a real need for devotion, discipline, courage, determination, ceaseless vigilance and undaunted hope.

**I. The Need of the Armor.**  
Ephesians 6:10-13.

The very fact that the Holy Spirit commands us to be strong in the Lord indicates that we are weak and insufficient. Human strength will never be able to overcome the world, the flesh and the devil. Sufficient strength for victory over these foes can come only from God.

It is our weakness heartily accepted and continually realized and acknowledged that gives us our claim on the strength of Him who said, "My strength is made perfect in weakness."

Paul said, "Be strong in the Lord, and in the power of His might." In other words, let God make you powerful. For us to think that we are sufficiently strong in ourselves to resist Satan is sheer folly. If we would live in a manner that becometh Christians, we must have spiritual strength which only the Lord can provide. There is no substitute for God's power.

None of us can afford to underestimate or to minimize the power of Satan. The Word of God informs us that Satan is shrewd, unscrupulous, deceitful, subtle, resourceful, determined, skillful, aggressive and powerful. He attacks us at our weakest point, and the only way in which we can possibly overcome Him is through the strength given to us by our Lord. Satan is an experienced strategist, but Christ is wiser and stronger than He.

"Wiles" implies deliberate schemes for planned attacks of the adversary, against which the children of God are to stand fast, with the help of their heavenly Father. Under Satan's influence, and ar-

**For November 27**

rayed against the Christian, are principalities and powers, the world rulers of darkness, and the hosts of wickedness. God alone provides sufficient power to enable us to withstand the attacks of Satan through these various channels.

This word "armor" brings to mind the stories of the Crusaders going forth to face the perils of a long and dangerous journey to a far land. They depended on their armor for protection from the foes who sought to injure them. Since this world, through which God's people are journeying, is such an unfriendly place, it is imperative that they be equipped with the proper armor for protection from their numerous, cunning and powerful foes. Our heavenly Father has the exact armor which His children need for their protection.

**II. The Nature of the Armor.**  
Ephesian 6:14-20.

These verses contain a clear description of the armor which every Christian must wear if he is to wage a successful warfare against the foe. This armor, which is the same for everyone, is ready for every Christian. He does not have to make it, to beg for it, or to buy it, but simply to take it by a definite purposeful act of faith and to wear it. To refuse to wear it will spell defeat; to use it will mean victory.

**1. Part of the armor is defensive.**

(1) *For the body.* Verse 14.  
a. The girdle of truth.

A girdle was a strong belt holding the ordinary Oriental attire in place. Without it the loose flowing garments became very cumbersome, flapping about the feet. Thus a child of God should be encased in the truth and have his entire life regulated by it. All truth springs from our Lord just as light emanates from the sun. He is the center and circumference, the sum and the substance of all truth.

b. The breastplate of righteousness.

In Paul's day men fought with sharp swords, long spears and dangerous darts. Therefore, the breastplate of steel was a most important part of a warrior's armor. No soldier would venture into enemy territory or engage in a battle without its protective metal. The primary purpose of the breastplate was to give protection to the vital organs of the body—the heart, lungs and liver.

Far more essential than the breastplate of steel is that of righteousness.

There is only one real righteousness, namely, "the righteousness of God which is by faith of Jesus Christ" (Romans 3:22). As the breastplate protects the heart from danger, so His righteousness, when it is imputed by Him and appropriated by Christians will protect them from the great deceiver.

(2) *For the feet.* Verse 15.

If a soldier is to endure the long marches over rough ground, he must be well shod. If the believer in Christ is to journey over the rough roads through the wilderness of this world, his feet must be shod with the gospel of peace which Christ gives.

(3) *For the hand.* Verse 16.

When the knight donned his armor and started into the battle, he held in front of him a shield that protected his entire body from the fiery darts which were flying thick and fast. If the child of God is to withstand the fiery darts of Satan, he must have as his shield a strong faith in God and in His Word—that simple childlike faith which does not leave any room for doubt or despair. The shield of an unshakable faith in God and an absolute reliance upon His Word will enable us to win victories.

(4) *For the head.* Verse 17a.

The helmet is for the head, which is the seat of intelligence. The assurance of salvation is a wonderful protection for the mind. Both the salvation and the assurance of it come from the Lord.

**2. Part of the armor is offensive.**

(1) The sword of the Spirit. Verse 17b.

This is not only a protection for us, but also a great weapon for conquering. The Word of God is to be used offensively in putting the enemy to flight. Our Lord wielded this weapon most effectively, saying, "It is written, etc."

There is grave danger that the Christian will be so occupied with the defensive armor that he will neglect the use of this valuable offensive weapon. Instead of merely talking about this sword, let us really wield it frequently and skilfully.

(2) The spear of prayer. Verses 18-20.

Prayer is vital to right living and Christian service. The hosts of wickedness are delighted when they can keep Christians from praying. Being utterly dependent upon God for guidance and strength, each of us needs to pray for himself. If we would win our daily battles, we must keep in touch with Him Who is able to make us more than conquerors through earnest, believing and persevering prayer.

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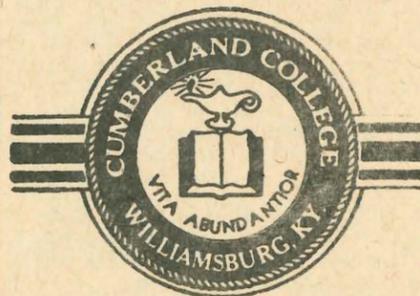
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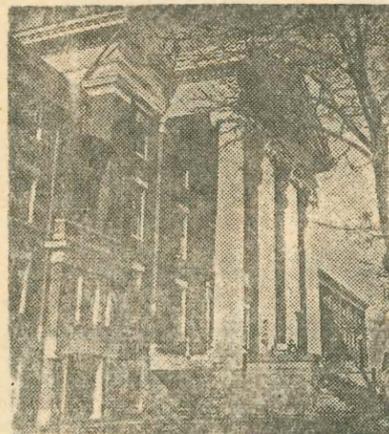
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## First Baptist Church, Lebanon, Celebrates 100th Anniversary

The First Baptist Church, Lebanon, celebrated its 100th anniversary on October 30. The day-long services featured special addresses by visitors and former pastors, and lunch served to more than 300 guests and members.

Special speaker for the morning hour was Robert L. Mills, president, Georgetown College. The service was led by the pastor, Herman E. Rowlett, who introduced Dr. Mills.

The afternoon service featured two

former pastors, A. B. Colvin, state secretary of evangelism and missions for Kentucky Baptists, and Frederick G. Schlafer, pastor, Tabernacle Baptist Church, Paducah, Kentucky. A. B. Morgan, pastor, Woodlawn Baptist Church, also appeared on the afternoon program. Woodlawn is a church which grew out of a mission established by the First Baptist Church.

The evening service of the centennial celebration served as the opening service of a week's revival effort. Visiting speaker for the revival was Joseph R. Estes, pastor, First Baptist Church, Bowling Green, and recently appointed missionary by the Southern Baptist Foreign Mission Board.

The First Baptist Church, Lebanon, was constituted in 1860 with only twenty charter members. The original building served as a hospital during the war between the states. In 1868 the church sponsored the construction of a college known as the Lebanon Baptist Female College. The college program was discontinued after a few years, and the building which had been constructed for the purpose was purchased in 1889 as educational space for the First Baptist Church, and is still being used for this purpose.

The present sanctuary was built during the long ministry of Dr. T. J. Porter. Dr. Porter served as pastor from 1912 to 1946.

Sunday School attendance on the day

of the centennial celebration was 631, and 131 were in Training Union. There were 2 additions by letter. A very interesting history of the church was prepared for the occasion by Mrs. J. T. T. Hourigan, Ronald W. Palmer, educational minister of the church, and Mrs. Palmer.

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