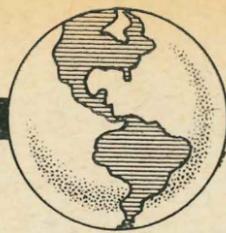





WESTERN RECORDER
NOVEMBER 7, 1963



THE OWOSSO BAPTIST CHURCH, Owosso, Michigan, has requested the *Western Recorder* share their need of a pastor. The congregation numbers about 20 and already has a building in which to worship. According to the information submitted, the opportunity is great. Any Southern Baptist minister interested should write Owosso Baptist Mission, 1201 Corunna Avenue, Owosso, Michigan.

CONCORD BAPTIST CHURCH, Russellville, organized its first Woman's Missionary Society October 17, 1963. Mrs. Raymond Sharp was elected president. A full slate of officers was elected and installed. The organization was organized with 10 charter members. Associational W.M.U. President Mrs. W. O. Wren and James H. Mayes, pastor of the church, assisted in the organization.

BAPTIST PROGRAM, Southern Baptist magazine for the leadership of churches, will feature an article in the November issue on "known diploma mills in the United States." The article lists and discusses the work of schools that exist only for the purpose of granting meaningless degrees. The writer of the article is Jack Gullede, pastor of Emmanuel Baptist Church, Tucson, Arizona.

THE MARYLAND BAPTIST, state Baptist paper for Maryland, will switch to tabloid as of January, 1964. Editor Gainer E. Bryan, Jr., states that twice as much space will be available. The present magazine is eight pages. The paper will be printed by off-set printing process.

MRS. MARTHA BRANHAM, member of Dallas' First Baptist Church, will be the soloist in a revival meeting scheduled for November 17-22 by the First Baptist Church, Shelbyville. Pastor Fred T. Moffatt, Jr., will do the preaching at the request of the church. Mrs. Branham has served as soloist for the Southern Baptist Convention for many years. She participated in the Billy Graham Crusade in Miami and the New Life Movement in Japan.

"WHEN GOD CALLS" is a new film which tells the story of Clear Creek Baptist School. Announced by President D. M. Aldridge, the film was professionally produced by Ralph Rogers of Atlanta, Georgia. It will be distributed free of charge to churches and other

The Cover

Donna Axum, Miss America for 1964, will give her testimony and sing at the Youth Night during the Kentucky Convention in Lexington. She is an active Baptist from Arkansas. The Arkansas state Baptist paper featured her recently with an article by her pastor.

groups who write the school at Pineville requesting a date.

DR. C. E. AUTREY, director of the department of evangelism of the Southern Baptist Home Mission Board, spoke to a joint meeting of field groups at the Southern Baptist Theological Seminary on October 29. Seminary field work groups are composed of students who are pastors of churches, do evangelistic visitation, or teach at churches and institutions in the Louisville area in conjunction with their Seminary studies.

MRS. OPAL WILKINS, 56, Evansville, Indiana, passed away on Thursday, October 10, after a heart attack. Mrs. Wilkins was the mother of Calvin

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

WESTERN RECORDER

Vol. 137 No. 44

Kentucky Baptist Building
Middletown, Ky.

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KENTUCKY BAPTIST CONVENTION

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Harold G. Sanders, Executive Secretary-Treasurer, Executive Board of the Kentucky Baptist Convention.

Second-class postage paid at Middletown, Kentucky.

Cost of making cuts must be borne by those sending pictures for publication.

C. Wilkins, pastor of the First Baptist Church, Kuttawa, Ky. Funeral services were held at Browning Memory Chapel in Evansville. Burial was in Locust Hill Cemetery. Survivors include her parents, Mr. and Mrs. Sam Clark, Sr., Bremen, Kentucky; Onice Wilkins, husband; two sons, three daughters and twelve grandchildren.

ROY AND PATRICIA FOWLER, Southern Baptist missionaries to North Brazil, have a new daughter, Ruth Alicia, their fourth child, born October 9. They may be addressed at Caiza Postal 1316, Salvador, Bahia, Brazil. Mrs. Fowler is the former Patricia Ross of McCracken County, Kentucky.

DR. WILLIAM HALL PRESTON, a name familiar to countless Southern Baptist students, will be honored with the December issue of *Baptist Student*. Dr. Preston will retire next February after 37 years in student work for Southern Baptists.

THE TRAINING UNION Department of the Baptist Sunday School Board is preparing a series of three resource units on family life which will be available for the April-June quarter of 1964.

MARION A. HALL, assistant professor of music at Georgetown College, will present a voice recital on November 8 at 8:30 P.M. in Heck Chapel at The Southern Baptist Theological Seminary. Daniel Tilford will assist at the piano. The recital is open to the public.

BILLY GRAHAM, world-known evangelist, has filmed some scenes for a 90-minute color presentation of the life of Cecil B. DeMille. The production will be shown on NBC television network, December 1, at 8:30-10:00 EST.

W. LOUIS WALTERS, pastor of the Fourth Avenue Baptist Church, Louisville, observed his fifth anniversary with the church October 6. The church recognized the event with a picture of the Walters family on the church bulletin.

NEW LIBERTY BAPTIST CHURCH, New Liberty, Kentucky, has passed a resolution expressing appreciation for Mrs. Maude Gronemia who passed away on August 31. The resolution paid tribute to her life as a faithful church member and dedicated Christian.

Scared to Death or Christian Life?

[Editor's Note: This is the fourth and final of the *Christian Life Commission* features.]

"There are no atheists in foxholes."

This phrase became popular during World War II. The idea is that fear of destruction during warfare makes a believer of the man who had hitherto ignored God.

During recent years, a kind of "fox-hole philosophy" has developed which contends that the way to urge men to serve God is to describe the horrors of the foxhole so vividly that they will respond.

The psychological foxholes may vary from nuclear holocaust to Communist domination, but the eloquent description of the evil is designed to incite men to service to God by appeals to fear.

How does fear relate to a man's dedication to God?

Appeals to fear have always been a part of the message of the pulpit and lecture platform. Modern sophisticated congregations hear little of the descriptions of the flames of eternal hell which characterized the pulpit of yesterday.

The present-day prophet finds plenty of material for this same effect by describing the death-dealing blast of nuclear explosion. The heat and radiation fallout are portrayed vividly with a closing appeal to share the gospel as the best guarantee against nuclear holocaust.

The text becomes "The fear of the H-bomb constraineth me."

Another appeal to fear paints the purple curtain of Roman Catholicism as a threat capable of snuffing out the light of the Gospel. In tracing the evils of religious persecution in Spain and Columbia or reviewing the Spanish Inquisition, the speaker pleads, "If we don't win them, the Catholics will."

The text becomes, "The fear of Romanism constraineth me."

Perhaps the most effective appeal to fear centers in the spectre of communism. Startling statistics can be cited about the gains of communism in the past few decades. Communists are demonstrating a remarkable dedication to their cause of world revolution.

Concentrating upon taking over the world, they are using internal confusion and infiltration as one of the tactics of their conquest. They are capable of any degree of deception in order to win in the struggle. With these facts to cite, the eloquent appeal is made to serve Christ or the Communists will win.

The text becomes, "The fear of communism constraineth me."

by **Jimmy R. Allen, Director**
Christian Life Commission of the
Baptist General Convention of Texas

It would be unrealistic to minimize any of these threats.

No world citizen can get away from the haunting memory of the mushroom cloud of Hiroshima. No believer in religious liberty can forget the avowed purpose of the Roman hierarchy to allow only their version of the truth to be heard wherever they are in domination. No genuine Christian can fail to feel the challenge of communism to his deepest beliefs.

However, there should be a real searching of heart at the point of making any of these reasons the motivation for service to Christ. Should one serve Christ because he is afraid of the loss of his culture, of his fortune or even of his life?

The Church in a Declining America

by **O. O. Smith, Pastor**
First Baptist Church, Bowling Green

The moral crisis in America and in the local community, confronts the church with an unprecedented challenge. What the church does or fails to do has a reverberation world-wide in its scope. In a very real sense we are approaching that type of situation much like that confronted by the Christian church in early New Testament times. But today the church's approach to the moral crisis is a far cry from that of the early church. Then, it was said, the church "out-thought, out-lived, and out-died" their pagan contemporaries. Today, more than we care to admit, moral cowardliness and irresponsibility characterize a great segment of what is called the Christian citizenship of America. In the areas dealing with in-

toxicating beverages, sexual license, the problem of racism, and the problem of church-state relationship with particular reference to religion in the public schools, the church today is resorting to methods which the early church, confronting the same problems, could not and would not think of resorting to. Our reversion to and dependence upon legislation primarily to improve the moral climate of the American community, or at least to keep pagan trends in check, may be in reality not so much an attempt to answer the problem as to evade personal responsibility.

While legislation is good and has its place, it is no substitute for the personal commitments made by the church itself. We would legislate "Blue Laws" respect-

Fear is not the right motive for service.

The stimulus of fear is short-lived. Like adrenalin in the body, it can produce heroic efforts for a brief time, but the human mind is incapable of maintaining a pitch of hysteria without cracking under the strain. It is self-defeating.

Negative reactions are the basis for the motivation of fear. The result is often an attitude of frustration manifested in suspicion, hatred or animosity.

There is a kind of fear which should be in every Christian's experience. This fear centers not in men but in God.

The fear of the Lord is the beginning of wisdom. This fear is an awesome respect for the power and majesty of God. It will drive out lesser fears.

When one becomes aware of God's power to perform his promises, he realizes that God is perfectly capable of accomplishing his purpose despite the opposition of men.

Paul summed up the driving force in his life by saying, "The love of Christ constraineth me" (2 Cor. 5:14).

Christians should witness with urgency of word and consistency of convictions. This witness should come not because of the danger that some other cause will capture men, but because God loves them.

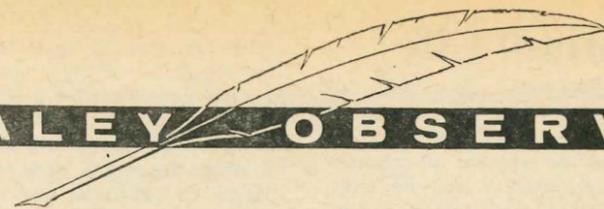
Integrity should be reestablished and justice done not because inner moral decay threatens Western culture but because God is pleased with truthfulness and is concerned for justice. While Christians should be concerned about the fact that the Communists are exploiting inconsistencies between Christian behavior and Christian profession, the deepest reason for repentance should be love for the Christ who is hurt by men's failure to follow him.

Service should be motivated not by the fear of men but by the love of Christ.

A Christian Life Commission, SBC, series.

ing the observance of the Lord's Day, and thus force people to do by law what we cannot persuade them to do in our own churches by the Spirit of Jesus Christ. We would legislate control of alcoholic beverages, when we have no control over the drinking habits of people in our own churches. We will bow to the decision of the Supreme Court with respect to integration, when we dare not take a stand on the subject in our own churches. We will demand legislation permitting Bible reading and prayer in our public schools, but in doing so we ignore two things: (1) That we are doing but little to assume the responsibility for the religious instruction of our children within the frame-

(Continued on Page 14)



Other Important Matters at Lexington

With the grand launching of the Christian Education Advance and the spectacular youth rally scheduled for this year's Kentucky Baptist Convention, it's possible that equally or even more important matters for consideration at Lexington might be overshadowed. At least two of these could involve tremendous financial involvement by the Convention.

One of these is the proposal for extensive improvements and enlargement of Cedarmore, the Kentucky Baptist Assembly. Last December the Executive Board approved preliminary plans for construction of a lodge and the installation of adequate water and sewage facilities at Cedarmore. In May of this year the same group decided to hold up until specific facts concerning construction costs and financing could be presented.

Now the Cedarmore Committee is ready to come again with a recommendation to the Executive Board and thence to the Convention messengers. The recommendation will call for a total outlay of over \$758,000 for new construction. The present indebtedness on Cedarmore is a little above \$70,000. It is proposed that these be put together and a five per cent loan be negotiated for \$831,789.47. The loan would be repaid in monthly payments over a period of 10 years.

The annual requirement for this loan would be \$105,930. It is anticipated this amount would come from room rentals, meals and the regular Cooperative Program budget allotment for Cedarmore.

The need for more adequate facilities for our Kentucky Baptist assembly and camp program is obvious. In this respect we are behind many states of comparable size and strength. When we vote for this, however, we need to remember the heavy financial obligation involved. The plans for self-liquidation from rent and meals could work out as projected, but this would call for very intensive use of Cedarmore. In case income did not come up to anticipation, the payments would still have to be met. We need then to be prepared and not be too surprised if we have to make a much bigger place in our Cooperative Program budget for Cedarmore.

The other matter for consideration at Lexington relates to the report of the Public Affairs Committee on the advisability of Kentucky Baptist colleges seeking government loans for dormitory construction. This matter came up on the Convention floor two years ago at Danville, and was referred to the Public Affairs Committee for study and recommendation last year.

The committee could not come to unanimous agreement on a recommendation last year and so the matter was referred for another year. The committee is still not able to agree on a recommendation for or against these government loans. The report then this year will express a stand against grants and urge caution about excessive debt and especially about government loans that might involve subsidies. In effect the committee, unable to agree on a recommendation, is thrusting the matter back into the hands of the messengers.

This writer has been a committee member who could not agree to the recommendation of such government loans. It is my conviction these loans involve special benefits in extending credit where it would not otherwise be available, in low interest rates and in long-time repayment plans. I believe it would be better for our Baptist colleges to seek needed loans on the regular money market and pay the extra interest rather than become involved with the federal government to this extent.

So far only Georgetown College has used government loans for dormitory construction, but it is fully expected other Kentucky Baptist schools will seek such loans. More than that now that legislation providing for government loans and grants for classroom construction for church related colleges has passed both houses of Congress, Baptists will be tempted further to look to Washington. And it will be hard to borrow and pay back when the money could be a gift for the asking. Trying days are ahead.

In the meantime, we will use our good credit as Baptists for the glory of God, but we will do well to heed the caution about shackling debt. We could go too far. A large number of our local churches in Kentucky are in debt. We still owe part of the cost of our Baptist Building in Middletown. We still owe some on two of our Baptist hospitals and the Hospital Commission is about to ask permission to borrow 3 million dollars for improvements and expansion of our three hospitals. Add to all of this a big mortgage on Cedarmore and several million more for dormitory and/or classroom construction and the pictures could be disturbing.

Churches which have overextended themselves in borrowing should provide a lesson for our denominational institutions and our Convention. In some instances other causes, especially mission giving, have to be sacrificed because of the priority of building indebtedness. Let's stop short of this as churches and as a denomination.

Autumn Glory in the Cumberlands

The beauty of the Kentucky Cumberland Mountains in mid-October is unsurpassed in all nature's glory. McCreary County, one of the economically poor sections of Kentucky, is lavishly rich in natural beauty and grandeur.

Sitting on a Saturday afternoon on a high promontory overlooking a deep gorge in Cumberland National Forest, one is overwhelmed with countless glories of God's handiwork. The soft breeze sings a weird sweet song of approaching winter as it slips through the crispy leaves overhead. The deep crimson of the oaks, the golden yellow of the maples and the dull brown of the hickories blend into a picture that has never been quite captured by poet's words nor artist's brush. All the autumn sights do not speak of death for amid the signs of the coming winter's sleep of nature is the eternal green of the mountain pines testifying to death defying life.

In the far distance is the sound of civilization along U. S. Hwy. 27. Less distant is the ringing of merry laughter of lovers along a nature trail. In full view is

Natural Arch, a challenge to the geologist and an inspiration to the theologians.

Even the honeybee on his last summer round-sounds loud in the sublime silence. A far away bird begins the last chorus of his daily song and the wary squirrel works away at his winter preparation. The autumn sun drops behind the western ridge and approaching darkness brings chilling mountain breezes.

Back to civilization and the Saturday night revival services at the First Baptist Church in Whitley City. The afternoon of autumnal glory had also been a time of mourning for McCreary County. The beloved doctor, G. C. Meece, had died. The multitudes who had experienced the touch of his healing hands and the compassion of his soft heart said goodbye with heavy hearts as he was laid away.

The First Baptist Church was now without a deacon chairman but was praising God for the doctor's memory and moving ahead with the Great Physician's assignment. How wonderful to experience the autumnal glory of God in the Cumberlands, and His power to save and revive spiritually in Whitley City!

BAPTIST FORUM



**Guest Editorial
Neo-Baptist Procedure**

Neo-orthodoxy has not gained much headway among Southern Baptists. More than any other major Christian denomination they have resisted the intrusion of anything new relative to doctrine, and well they might. It is often explosive and devastating. Nevertheless, these same Southern Baptists have allowed themselves to develop a Neo-Baptist procedure in handling church business; and it could be about as costly as the new orthodoxy.

There was a day when most all Baptist groups, churches or conventions, transacted all their business before the entire body. Every member of the group had a voice and a vote in all decisions that were made. If something needed to be said they said it, regardless of whose toes were trampled. Sometimes they had "free-for-all", but somehow they managed to hold together and give the world its finest example of genuine democracy. When old-timers attend a Baptist business meeting today they can hardly realize that it is a Baptist group in session.

Very few things of importance are now decided in the general meetings. They may be voted on by the group, but the decisions have already been made by executive officers, committees, and sub-committees. The people may not

agree with all the recommendations of these committeemen, but they don't have the courage to say so. Most of them just give their assent by a half audible "Aye" or by complete silence. Then they go outside and quarrel about what has been done. It is not popular to oppose a committee recommendation, and Baptists do like to be popular.

Approximately the same pattern is followed from the local church to the Southern Baptist Convention. A matter comes before the church and is referred to the deacons. They refer it to a sub-committee which advises with the pastor and his staff. This little group makes the decisions and reports them back to the deacons. The deacons recommend them to the church, and it accepts them.

The times comes for the annual budget campaign. A director or committee is named (the committee may or may not be deacons), and this group sets up a proposed budget. Then the deacons examine it and offer a few minor changes. Frequently it is presented to the church in such a general form that nobody except the committeeman knows how much money is to go to specific objectives, but the people vote for it rather than ask questions.

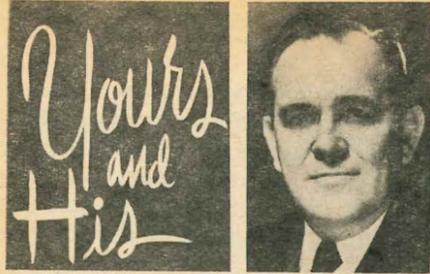
Similar procedures are followed in the state Baptist general conventions. Employees, committees, and sub-committees make most of the decisions. They are

recommended to the executive board and usually accepted by it. If it has the authority to do so it votes the recommendations into convention policies; and if it does not have the authority vested in it, then it carries the recommendations to the state convention where they are almost sure to be adopted by the messengers. In this manner the *unimportant matter of business* can be dispatched quickly and allow time for an additional sermon before the close of the convention session.

In the Southern Baptist Convention the same Neo-Baptist plan is pursued. The plans for promotion, finances, and work are usually made at the committee level. The Southern Baptist Executive Board meets two or three times each year, and whatever is proposed to it is turned over to a sub-committee where the real decisions are made. It reports back to the executive committee, and it is likely to be received as presented. The Executive Board makes the recommendations to the annual meeting of the convention. Most of them are accepted without raising a question, and we are off again for another progressive year of Baptist democracy. All of us voted, but how many of us who did so knew anything about what we were voting? The fact is that a few thousand messengers voted policies for 10 million Southern Baptists that were really determined by less than 50 persons.

Southern Baptists have made quite a descent in their rush to get big things done in a minimum of time. The first step was to invest an executive board or a committee with power to act. The

(Continued on Page 12)



"O Promise Me"

One of the favorite wedding songs is called "O Promise Me", another "I Love You Truly", still another is "O Perfect Love". The music is sweet, the message tender and strong, and the meaning is rich and deep. We love the lover, we are drawn warmly to true love, and we take strength from the pledge of faith one to the other in the strong bonds of human love. What a pledge we make when we join our lives together before God and man, at the marriage altar—"I pledge my troth", I will be true to thee "until death do us part." Then follows the keeping of these vows, whatever may be the cost, in living and loving in the intimate bonds of the family.

So, when we are "married to Christ", the Great Bridegroom: the Lover of our souls tells us of His love for us, asks for a love from us in return, and, if we respond to His love, we become "one" in Him. His Life and ours merge, we in Him and He in us, the sweetest, most meaningful, and most enduring "marriage" in human experience. We make pledges to Him, in response to His pledges to us: in the words of a beloved hymn "I Love Him, because He first loved me."

As in the human family, there are soon more than two—there are children, the fruit of our love, to whom we pledge our love, nurture, protection, and guidance. Our "personal" love becomes "family" in its implications. So, in the family of God, the church. We also love the church—God's family, our family in Christ. We also pledge the church our love in Christ, and promise to give love, protection, nurture and guidance.

This is the time of the year when we renew our pledge of love to Christ and His church. It is stewardship time. Our churches ask for the promise of our love and support of the "family" of God and through it, the blessing of the world yet outside God's family.

Christ is saying through His church to each member, "O Promise Me" that you will love the church as Christ loved the church and "gave Himself for it".

As Pledge Day comes around, count it a joy that you can promise to support the local and worldwide needs of your church through a pledge—a tithe is God's suggested minimum. Then, your love will grow stronger, sweeter in the midst of love expressed.

K. B. C.

Elkhorn City Remains Dry

For the third time in six years Elkhorn City has voted against the sale of legal liquor. The defeat of the wet forces was at the hands of the church people of the community.

According to the report from Elkhorn City Baptist Church Pastor Cleon A. Webb, there have been five local option elections in Elkhorn City in the last 15 years. The first election went to the wet forces by 60 votes. The wets won again three years later by only 12 votes. In 1956 the matter came up for referendum again and the dry forces won by 62 votes. Again in 1959 the dry forces won by 117 votes and on October 5, the greatest victory of all was won by the dry forces when there was a majority of 162 votes against legalized sale of alcoholic beverages.

Kentucky Temperance League Executive Director Walter House was of great help to the dry forces, according to Webb. He met weekly with the com-

munity leadership and provided organizational plans. The election brought out 97% of the qualified voters. Only 16 citizens qualified to vote did not cast a ballot.

Webb reports that all five churches in the town combined their efforts for the victory. These were in addition to the Baptist church: The Church of Christ, Church of God, Methodist and Free-will Baptists.

Landrum Haddix Heads European Baptists

A former Kentucky Baptist pastor, Landrum Haddix, was elected president of the Association of Baptists in Continental Europe at the annual meeting held October 11 and 12 at the Immanuel Baptist Church, Madrid, Spain. Haddix is a native of Kentucky, a graduate of Georgetown College and Southern Seminary. He is pastor of Trinity Baptist Church in Baumholder, Germany, where he was assisted recently by Dr. Franklin

Revival Reports From the Churches

► **W. H. Curl** was the evangelist in a revival at Lower Creek Baptist Mission, a mission of Beattyville Baptist Church, September 30 to October 9. Gary Parker is the mission pastor. There were 20 professions of faith, four additions by letter and 3 rededications.

► **Thomas Baptist Church** in Estill County had James E. Casey, Jr., as evangelist for their revival. Douglas Miller is the pastor. There were 12 additions by letter and two professions of faith.

► **Lloyd Bardowell** was the evangelist for a revival at Eastwood Baptist Church, Bowling Green. There were 28 additions, most of them by baptism. The church reports a genuine spirit of revival. Billy DeVasher is the pastor.

► **Mexico Baptist Church** had the services of R. G. Shelton, pastor at First Baptist, Eddyville, as evangelist for their recent revival. There were 10 additions and 15 rededications. One young man surrendered his life for a Christian vocation. The church is now in a program of growth in Christian stewardship. A. J. Smith is pastor.

► **October 28 to November 3** was revival time for the Auburn Baptist Church. R. Don Gambrell was the evangelist. Gambrell is the pastor of the Northside Baptist Church, Columbia, South Carolina. Prior to his present work, he was pastor in Kentucky for 20 years. Darrell C. Richardson is the pastor at Auburn.

► **Pastor Archie W. Allison** reports a good revival at Edgewood Baptist Church, Hopkinsville. John Wall, pastor of Ashland Ave. Baptist, Covington, was the

evangelist. There were 23 decisions made with 17 additions to the church.

► **James Borders**, pastor of the North-Forty-Second Street Baptist Church of Louisville, was the evangelist during the recent revival at Ottawa Baptist Church, Brodhead, Kentucky. There were five additions by baptism and two by letter plus a number of rededications. Don Downing is the pastor.

► **G. R. Pendergraph**, director of Church Survey and Development Program for Kentucky Baptists, was the evangelist in a recent revival with Earl T. Wright of the Sand Run Baptist Church, Hebron, Ky. There were 10 professions of faith, all of whom were baptized into the church; 2 additions by letter and 5 rededications.

► **Gracey Baptist Church**, Gracey, Kentucky, reports ten additions to their church during their revival. Archie W. Allison was the evangelist. Mark Lowry, dean of Bethel College, is the pastor.

► **Larry Taylor**, San Antonio, Texas, was the evangelist for a revival at First Baptist Church, Loyall, Kentucky. Large crowds attended. There were 24 professions of faith, seven additions by letter and about 50 rededications. Paul J. Godsey is the pastor.

► **Audubon Baptist Church**, Henderson, had twelve additions by baptism in their recent revival. Carl McNeill, pastor of the Pembroke Baptist Church, near Hopkinsville, was the evangelist. There were four additions by letter and 38 rededications. Ted J. Ingram is the pastor.

Owen, Lexington Calvary Baptist pastor, in a revival.

The Association of Baptists in Continental Europe includes six churches in France, 15 missions and churches in Germany, one in Spain and one in Luxembourg. Haddix was also elected moderator of the German District of this group.

Verner Barnett Accepts Cumberland Pastorate

Central Baptist Church, Cumberland, Kentucky, has called Verner Barnett as pastor. Barnett, who has been pastor of the First Baptist Church, Burnside, has already moved to Cumberland.

The Central Baptist Church has recently undergone extensive remodeling of the church and the pastorium. Jack Bruce was the former pastor of the Cumberland congregation and is commended by the congregation for his leadership in many phases of the life of the church.

Errors in Report Corrected

Several errors appeared in the annual Cooperative Program report of the October 3 issue. The Cooperative Program gifts of Immanuel Baptist Church, Severns Valley Association, should have been \$2,000 instead of \$12,000. This means Immanuel was not in the top 100 churches and that the First Baptist Church, Paris, Elkhorn Association, should have been listed in the top 100. Also, Concord Church, North Concord Association, should have been listed for \$333.93 instead of \$288.57 and Elliottsville Mission, sponsored by the First Baptist Church, Morehead, should have been listed for \$241.73 instead of \$266.03.

H. J. Francis, Former Kentucky Pastor, Passes September 27

The former pastor of the Bethlehem Baptist Church, Bethlehem, Kentucky, died September 27. Pastor of the Mt. Carmel Baptist Church, Cincinnati, Ohio, for many years, Brother H. J. Francis had retired from the active pastorate and was serving as interim pastor of Winton Place Baptist Church in Cincinnati.

A native of West Virginia, he attended Southern Seminary. After graduation from the seminary, he served the Kenova, West Virginia First Baptist Church. He went to Mt. Carmel church in Cincinnati in 1934 and served there until 1962.

He is survived by his wife, Emily Keith Francis, two daughters, three sons, one sister and ten grandchildren.

Many pastors and Baptist leaders have paid tribute to Brother Francis and the

contribution of his more than 50 years in the ministry.

First Baptist, Stearns, Calls Lee Mason

After five and one-half years as pastor in Oklawaha, Florida, Lee Mason has accepted the call of the First Baptist Church, Stearns, Ky.

A native of Kansas, he graduated from Ottawa University at Ottawa, Kansas. He holds the Th.M. degree from Dallas Theological Seminary, Dallas, Texas.

The Stearns church ordained Cecil Swain and Dr. Allen Winchester as deacons on October 2. The challenge to the deacons and church was presented by Dr. Fred Roth, professor at Cumberland College.

Corinth Baptist, Providence, Ky., Observes Centennial

The 100th anniversary of the Corinth Missionary Baptist Church, Providence, Ky., was observed on September 1. Pastor Carl Harkins brought the morning message. Dr. C. D. Cole, interim pastor at First Baptist Church, Madisonville, brought the afternoon message. Music was provided by the Silvertone Quartet and a history of the church was read by Mrs. Curtis Townsend.

September 9, Franklin Skaggs, Owensboro, Kentucky, began a revival in the church. There were two professions of faith in the revival.

Jerrell G. White Accepts Popular Springs, Murray

Jerrell G. White, pastor of Mt. Zion Baptist Church, Caldwell Association, has resigned in order to accept the pastorate of Popular Springs Baptist Church, Murray, Kentucky. White will assume his responsibilities at Popular Springs on November 10. He has served the Mt. Zion congregation for two-and-one-half years.

He is a native of Kuttawa, Kentucky, and a graduate of Bethel College, Hopkinsville, Union University in Jackson, Tennessee, and is presently in his second year of work at the Southern Baptist Theological Seminary.

Mrs. White is the former Connie Rogers, also a native of Kuttawa and a graduate of Bethel College, Hopkinsville.

Plan Now!

Attend Every Session of the
**KENTUCKY BAPTIST
CONVENTION**
November 13 - 15

K. B. C.



The Coy Kidds to Serve Campbellsville College

Pastor and Mrs. Coy Kidd have been appointed directors of Carter Hall, the boys' dormitory at Campbellsville College. Mr. Kidd will be boys' counsellor and Mrs. Kidd will be dorm supervisor, President John M. Carter announced.

Mr. Kidd has served several pastorates in nearby Lynn, Liberty, East Lynn, Taylor County and Russell Creek Associations in central Kentucky. He was most recently pastor of the Trammel's Creek Baptist Church in Green County. He served as moderator of the Russell Creek Association and was on the Executive Board of the Kentucky Baptist Convention.

Mr. and Mrs. Kidd have three children: two are married and the youngest, a daughter who graduated from Campbellsville in 1963, is in graduate study at the University of Tennessee. Mr. Kidd attended Campbellsville when it was a junior college and will be a pastor in the area.

Southern Alumni Meeting Scheduled For Lexington

LOUISVILLE, Ky.—All Kentucky alumni of the Southern Baptist Theological Seminary here are reminded of their annual alumni meal scheduled during the state convention meeting in Lexington this year.

The meal will be November 14 at 12:30 p.m. at the Phoenix Hotel in Lexington. Meeting with the group will be Southern Seminary faculty representative Dr. Hugh R. Peterson, administrative dean.

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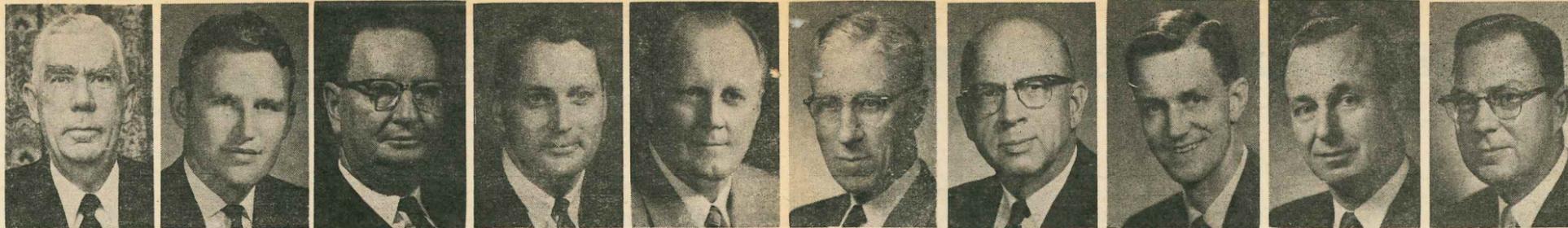
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(George W. Norton, Jr., Louisville, picture not available)

Church Programing Emphasis At Assemblies In 1964

NASHVILLE—In a tradition-shattering move, the Sunday School Board has scheduled church programing conferences at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist assemblies during the summer of 1964.

Dates for the conferences are: Glorieta, June 24-July 1; Ridgecrest, July 16-22.

"The conferences will cut across organizational lines in order to provide pastors and church staff members with specific help in co-ordinating the tasks of all the church educational organizations," commented Dr. W. L. Howse.

Dr. Howse, director of the education division, Baptist Sunday School Board, will be in charge of the conferences.

Another feature of the conferences will be a study of the 1964-5 Southern Baptist Convention emphasis on "The Church Fulfilling Its Mission Through Worship."

"This," said Dr. Howse, "will be especially helpful for associational superintendents of missions, state secretaries, and program leaders of the SBC."

Two general presentations on church programing will be offered each morning. These will be followed by periods of open discussion.

During the afternoons, workshops on church programing will be conducted. Among them will be a workshop on the implications for church programing for associational and state leadership.

The evening session will offer opportunity for worship and Bible study.

"At present these conferences are scheduled for 1964 only," Dr. Howse said. "It will be extremely valuable for as many members of a church staff to attend as possible."



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Kentucky Southern College Plans Open House For New Building

On Sunday afternoon, November 10, from 2 to 5 o'clock, Kentucky Southern College is planning an Open House for the general public. This Administration-Library-Classroom building is the first structure for academic purposes that has been built on the new 238-acre campus located at 9001 Shelbyville Road on U. S. Highway 60 just east of St. Matthews. The college began operation in the new building this past September. Last year's activities were held on the campus of the Southern Baptist Theological Seminary.

The total cost of the new building and equipment was approximately \$2,000,000. The facilities of the offices, classrooms, library and laboratories are the latest

(Continued on Page 12)

KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

What's In Store For '63-'64

by Mrs. Geo. R. Ferguson

You now have your new Year Book. Look for these new things for each organization as you study: WMU watchword and hymn for the year; 1963-64 emphases; Three Point Program for Progress; refresher courses for basic training; program topics; information about Weeks of Prayer for Foreign and Home Missions; new mission study books and plans; new priced materials. See these changes in: WMU By-laws; WMS Aims, GA Forward Steps. Officers and leaders of each organization should study the Year Book carefully and keep it at your finger-tips for ready reference.

Annual packages, year books and Foreign Mission Week of Prayer materials have been sent to all whose names are on our '63-'64 mailing list. Local presidents are responsible for distribution of materials to local leaders. Contact your president for your material. Association Presidents, Association Youth Directors, Region Presidents and Region Youth Directors receive direct mailings. See that your name is in our office for these valuable mailings.

BURNEY GIFTS

Burney Gifts for Margaret Fund students are greatly needed. These gifts which provide Christmas, Birthday, Graduation and emergency gifts total about \$14,000 per year. Last year there was a large deficit. Kentucky wants to provide her share of these gifts. Send yours through your WMS to Mrs. W. H. Jaegle, treasurer, Kentucky Baptist Building, Middletown, plainly marked "Burney Gift".

AIMS FOR ADVANCEMENT

Woman's Missionary Union, SBC, will give recognition on Aims for Advancement only to Honor WMU's. Kentucky WMU will provide recognition for Approved, Advanced and Honor work. Send your report on Aims for Advancement and your application for recognition to your association president. DO IT TODAY if you have not already done so. Association presidents will check your reports and forward them to regional presidents for final checking. We must have these NOW if awards are to be ready for the January associational meetings.

CORRECTION

Word has come from the Melvin Torstricks that they will not arrive home on furlough until shortly before Christmas and will be in Kentucky just a very short time as they will study in New Orleans during the school year. Their Louisville address will be 2296 Ralph Ave. (not 229, as given in the list of missionaries in this column earlier).

Church Music

Curry To Lead Conference On Choral Writing

by Eugene F. Quinn

Dr. Lawrence Curry, music editor for Westminster Press, is to lead two conferences on choral writing at the Nationwide Conference of Southern Baptist Musicians February 12-13 at Convention Hall in Louisville. His experience as a composer and arranger of many anthems for adult and youth choirs and as editor of various choral series and general publications of Westminster Press ably qualifies Dr.



W. L. Curry

Curry for this assignment. In addition to his above responsibilities, he is music consultant for the Presbyterian Board of Christian Education.

His educational background included the Doctor of Sacred Music Degree from Union Theological Seminary. For several years Dr. Curry was conductor of two of the largest choral groups in Philadelphia. He serves as director of numerous choir festivals each year.

The two conferences which will be conducted by Dr. Curry in Louisville will convene at 2:15 p.m. on Wednesday and Thursday afternoons, February 12 and 13 of 1964.

Stewardship

Uncle Deak Writes

Dear ed:

Thet shore wuz an enltnin meetin last nite. Bro. Hunkston, hes the treasure, Sister Hestle, shes the piana player,

and me, i'm the new Deacon head, wuz workin on next years budget. We wuz tryin to figer out jest what to put here and put ther. Bro. Hunkston sed it relly didnt matter no how cause they never did follow it anyways. Sister Hestle sed they jest di dit cause all the other churches wuz and the sociational missionary kep on pesterin until we started. I kind'a lost heart then if'n all this figerin wuz fer nothin. I made a move we put up a copy of the budget by the stove so's ever body could look at it. Bro. Hunkston sed we couldnt do thet. Dont know jest why.

Uncle Deak

(Released by SBC Stewardship Commission)

Sunday School

Motivation . . . Standards

by Gordon Sather

Motivation has been defined as the act of stimulating someone to take a desired course of action.

This, basically is the purpose of the Sunday School Standard of Excellence; to serve as a motivation media, to stimulate better Sunday School work. Never did the originators of the Standard of Excellence think of this as a "means to an end." Rather from its beginning the Standard of Excellence was thought of as a program of work, an objective, an instrument that could be used by the Sunday schools of the Southern Baptist Convention to strengthen the Sunday school ministry.

Last year 138 churches sought to have a better Sunday school ministry with the use of the standards. Your church can also enjoy a more well rounded program of Sunday school work by having the objective of working toward a Standard Sunday School.

Preaching attendance, the use of the Bible, training, are but some of the points emphasized on the standard.

DOES YOUR CHURCH NEED new motivation? New determination? We'd like to recommend the adoption of the Standard of Excellence for your Sunday school to attain higher quality of work.

Order Standard application blanks from the Sunday School Department, Middletown, Kentucky.

Training Union

Study Awards

by James Whaley

Churches in Kentucky receiving the most awards during 1962-63. This report includes all categories of awards 1 through 20.

	Number of Awards
Baptist Church—Association	683
Gethsemane—South District	576
Walnut Street—Long Run	515
Beechmont—Long Run	492
Auburndale—Long Run	492
Stithton—Severns Valley	425
First, Bowling Green—Warren	413
Severns Valley—Severns Valley	408
First, Frankfort—Franklin	401
Ninth and O—Long Run	396
Eastern Parkway—Long Run	378
Immanuel—West Union	326
First, Russellville—Bethel	323
New Salem—Nelson	309
Buechel Park—Long Run	308
First, Hindman—Three Forks	303
Riverside—Bell County	286
Lancaster—South District	283
First, Hazard—Three Forks	281
First, Lebanon—Central	281
Lynn Acres—Long Run	275
Crescent Hill—Long Run	274
Harrodsburg—Mercer	274
Immanuel—Long Run	268
Thorn Hill—Franklin	265
First, Richmond—Tates Creek	250
Campbellville—Taylor County	249
Latonia—North Bend	243
Eastwood—Warren	242
First, Corbin—Mt. Zion	242
Baptist Tabernacle—Long Run	236
First, Winchester—Elkhorn	237
First, Madisonville—Little Bethel	234
Harlan—Upper Cumberland	233
Immanuel—Elkhorn	231
First, Mayfield—Graves County	231
Mt. Pleasant—Logan County	224
Masonville—Daviss-McLean	222
South Jefferson—Long Run	213
Crestwood—Franklin	212
New Friendship—Logan County	210
New Salem—Wayne County	210
Pikeville—Pike	203
Parkland—Long Run	203
Memorial—Franklin	202
First, Somerset—Pulaski County	201
First, Murray—Blood River	198
Green Acres—Long Run	197
Horse Creek—Booneville	196
Gilead—Severns Valley	196
First, Lebanon Junction—Nelson	196
Central City—Muhlenberg	193
Little Union—Nelson	190
Second, Hopkinsville—Christian County	189
Fourth Avenue—Long Run	187
First, Franklin—Simpson	185
First, Newport—Campbell County	184
Rockford Lane—Long Run	181
Shively Heights—Long Run	181
First, Walton—North Bend	178
Lewis Lane—Daviss-McLean	177
First, Mt. Washington—Nelson	174
Porter Memorial—Elkhorn	174
Auburn—Bethel	174
Twelfth Street—West Union	174
East Frankfort—Franklin	173
Fern Creek—Long Run	173
First, Middletown—Long Run	172
First, Carrollton—Whites Run	172
Mt. Zion—Severns Valley	169
First, Pineville—Bell County	169
Second, Madisonville—Little Bethel	168
Corinth—Laurel River	167
First, Henderson—Green Valley	167
Beechwood—Long Run	167
Flatwoods—Greenup	164
First, Taylorsville—Long Run	164
Valley View—Long Run	164
Bethlehem—Muhlenberg	162
Eighteenth Street—Long Run	162
Southside—Long Run	160
Trinity—West Union	157
Immanuel Temple—Green Valley	156
Georgetown—Elkhorn	156
Evergreen—Franklin	155
East—West Union	154
East Williamson—Pike	152
Second, Marion—Ohio River	152
Baxter Avenue—Long Run	151
Salem Baptist Church—Salem	150
Cumberland—Pine Mountain	149
Fairview—Greenup	147
First, Hopkinsville—Christian County	147
First, Fulton—Fulton	146
Hazelwood—Long Run	146
Bethlehem—Long Run	145

Kings—Long Run	145
Fussell First—Greenup	144
Northside—Graves County	144
Audubon—Green Valley	142
Third, Owensboro—Daviss-McLean	142
Beechland—Long Run	141
Audubon—Long Run	139
Vine Grove—Severns Valley	138
Central—Mt. Zion	137
Greensburg—Russell Creek	137
Hall Street—Daviss-McLean	135
Melbourne Heights—Long Run	133
Third Avenue—Long Run	131
Erlanger—Nelson	131
Berea—Tate's Creek	131
Munfordville—Lynn	129
Immanuel—Wayne County	129
First, Shelbyville—Shelby County	127
Shawnee—Long Run	126
Marion—Ohio River	126
First, Sturgis—Ohio Valley	126
Central—Pine Mountain	125
South Campbellsville—Taylor County	124
Fairdale—Long Run	123
Immanuel—Severns Valley	122
Ralph Avenue—Long Run	122
Harmony—West Union	121
First, Shepherdsville—Nelson	121
First, Bellevue—Campbell County	121
Calvary, Lexington—Elkhorn	120
Second, Greenville—Muhlenberg	119
Cox's Creek—Nelson	119
West End—West Union	117
East Union—Muhlenberg	116
Chapel Park—Long Run	116
Buena Vista—Daviss-McLean	116
Dawson—Daviss-McLean	116
Glens Creek—Elkhorn	116
Victory Memorial—Long Run	115
First, Hodgenville—Severns Valley	114
First, Morehead—Bracken	115
Versailles—Elkhorn	114
First, Springfield—Central	114
Pollard—Greenup	113
Rosebower—West Union	111
Burkesville—Freedom	111
Gethsemane—Long Run	111
Clifton—Long Run	109
Lexington Avenue—South District	109
First, Paducah—West Union	109
Highlands—Shelby County	108
Williamstown—Crittenden	108
Grace—Elkhorn	107
Lees Lane—Long Run	107
Pleasant Run—Booneville	106
Hyland—Green Valley	105
Hosman—Bell County	105
Irene Cole—Enterprise	104
Florence—North Bend	104
Doctors Fork—South District	104
Lamasco—Little River	103
Cecilia—Severns Valley	103
Dry Ridge—Crittenden	103
Geneva—Green Valley	103
First, Moreland—Lincoln County	102
Junction City—South District	101
Shively—Long Run	101
Allen—Enterprise	101
First, Arlington—West Kentucky	101
First, Morganfield—Ohio Valley	100
Grant's Lick—Campbell County	100

THE CHURCH —

(Continued from Page 3)

work of the home where it belongs; and (2) were the religious teachings of all other religions in America granted the same privileges by law as are those of the Christian faith, and were our children subjected day by day to those teachings in our public schools, we would be the first to protest and the first to appeal to the Constitution of the United States. We would attempt legislation to elevate the moral climate of our communities, but we are strangely silent with reference to the moral discrepancies and indiscretions within our own churches.

The challenge to the Christian church today is not in the use of her influence to moralize the state or the community. The challenge is to a quality of Christian life within her own ranks that will not compromise. Her business is not pri-

(Continued on Page 14)

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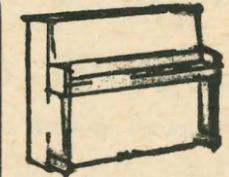
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KY. SOUTHERN OPEN HOUSE (Continued from Page 9)

in design and functional use. The library now has approximately 18,000 volumes which also includes the latest in audio-visual aids equipment and reference books for the various departments of study.

The faculty-student ratio is about one to fifteen with 92% of the faculty holding the Ph.D. degree in their respective fields. The student body more than doubled this fall over last year, giving a total of 258 students enrolled for the fall trimester. At the present rate at which applications are being received, the indications are that more than 500 will be enrolled for the 1964-65 sessions. It is estimated that by 1966 the enrollment will be approximately 1,000-1,200 students. When the facilities of the present building are used to full capacity between 800-1,000 students can be accommodated in classrooms, laboratories and library.

Other buildings to be constructed in the near future include necessary student housing, student union building and gymnasium.

The administration of Kentucky Southern feels that each donor and friend of the college can take justifiable pride in the new building. Therefore, a cordial invitation is extended to every interested person to attend the Open House on Sunday afternoon, November 10, from 2 to 5 o'clock. Personal guided tours will be given all who attend at this time.

NEO-BAPTIST PROCEDURE (Continued from Page 5)

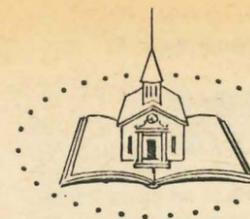
next step was to delegate the work to sub-committees. Now some of these turn it over to a sub-committee of the sub-committee. How much farther is it to the practice of leaving all of it in the hands of one man, and how long will it take to reach the point of saying that he is infallible in his important decisions. It did happen to another denomination.

—E. S. James,
Texas Baptist Standard

Southwestern Professors Write "Steps To the Sermon"

NASHVILLE—Three Southern Baptist seminary professors have approached the subject of sermon construction from a new angle in their book "Steps to the Sermon," recently published by Broadman Press.

Drs. H. C. Brown, Jr., H. Gordon Clinard, and Jesse J. Northcutt, all professors of preaching at Southwestern Baptist Theological Seminary, Fort Worth, are authors of the 202-page book which has already been accepted as a text at three seminaries.



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE POWER OF A DEDICATED LIFE November 17

Paul organized the church at Corinth. He had a strong affection for the members there. In fact, he was always vitally concerned about all of those whom he led to the Lord. He was touched deeply by the many expressions of carnality in the lives of the Corinthian church members. To correct their sinful ways Paul wrote First Corinthians. In that letter he gave them specific instructions about which they needed knowledge as to what they should do. Titus was sent to Corinth to ascertain the effect of this letter upon the brethren there.

Naturally Paul was delighted when Titus brought him the information that his epistle had been very helpful in effecting the correct solution of some of the perplexing problems in the church. However, Paul must have been shocked and deeply grieved when Titus informed him that there were those who questioned and denied his apostleship. Prodded by this attack upon his ministry and led by the Holy Spirit, Paul wrote Second Corinthians with the hope that this epistle would establish his apostleship beyond the possibility of a successful contradiction. That he was anxious to do lest the faith of some be damaged. Consequently, this letter was quite personal in nature, and it revealed clearly that Christ had sustained Paul through all the hardships which he encountered in living a splendid Christian life. Paul experienced considerable distress because some denied the genuineness of his apostleship, but he was grieved even more deeply by those subversive elements which threatened or impeded the full fruitfulness of the gospel seed which he had sown in Corinth.

Three things are set forth in this lesson concerning a dedicated life:

I. Its Mission. II Corinthians 2:14-17.

After mentioning some of his severe trials, Paul turned aside from a narration of these matters and his spirit burst forth in joyous praise and enthusiastic thanksgiving to God for His wonderful blessings upon His people.

With a view to stressing the glorious manner in which God leads Christians to triumph in and through Christ, Paul reminded the Corinthians of an event with which they were quite familiar, namely, a successful Roman general leading his victorious troops home in a magnificent procession. His readers

readily visualized the victorious general riding in a chariot, followed by the captives whom he and his forces had taken, along a route which was lined with the shouting populace. At various places along the way there were little altars upon which incense was burned in honor of the heroic and victorious general. The atmosphere was soon filled with the lovely aroma. This fragrant aroma served as a joyous reminder of victory and honor to the conquering hero and his forces, but to the captives it signified humiliating defeat. Moreover, to them it could mean death at the will or even the mere whim of their conqueror.

From the time that Christ had conquered Paul on the Damascus road, he had given himself unstintingly to the doing of his Lord's will. The Lord had used him mightily in making known His message to many, which knowledge had resulted in spiritual life to all who believed and spiritual death to all who refused to believe. When Paul proclaimed the message in sincerity it proved to be the power of God to all who believed, and the reception of that message was always a sweet odor to God. As the sweet aroma of the incense permeated the atmosphere on the occasions of the triumphal processions in the long ago, so the sweet fragrance of the gospel of Christ must be diffused by His servants in these and all subsequent days. But, who is sufficient for this ministry whose end result will be life or death? Only those who are working under divine appointment and orders, and are the recipients of the enabling power of God.

II. Its Message. II Corinthians 3:1-3.

Paul had established a church at Corinth during his ministry there. Through his influence men and women had come to Christ and received salvation. Moreover, they had forsaken their former wicked practices and had come to walk in newness of life. What greater commendation of his ministry or what greater evidence of the divine authority and power could Paul have had? What Christ had done for, with and through those whom Paul had led to Him constituted the best credential of the Apostle's ministry. Yet, some of the very people whom Paul had led to Christ had joined his opponents in criticizing the Apostle. One of the disappointments

which come to those who are engaged in the Lord's work is that some for whom you do much, and sometimes the most, are those who will oppose you.

Even at the personal risk of being accused of self-praise or self-commendation, Paul reminded the Corinthian critics of the absurdity of requiring him to prove to them the validity of his apostleship. Inasmuch as many of them were Christians because he had lived, labored and witnessed for Christ among them for months, Paul stressed to them the fact that he did not possess any letters of commendation from other apostles or authorities. Since his ministry in their midst had resulted in the salvation of their souls and the transformation of their lives, they certainly did not need any epistles of commendation of him. Rather, the Lord and right-thinking people considered them as epistles of truth, read by those who knew and observed them.

III. Its Ministry. II Corinthians 3:4-6.

Cognizant of the enormity of his task of being a faithful minister and an effective witness for the Lord, Paul emphatically declared that in his asserting the Holy Spirit's seal of approval upon his ministry he was not boasting of any self-sufficiency, but rather of the sufficiency of God Himself. Remembering the grave responsibility resting upon him and upon all other Christians, as they lived before the eyes of the public, Paul readily acknowledged the insufficiency of all human beings. Then, he frankly stated those five memorable and comprehensive words, "our sufficiency is of God."

In declaring that his sufficiency came from God, he was anxious for all believers in all ages to understand that God is the only source of any real sufficiency. He is also the substance of it. It is touching, instructive and impressive to see this man of massive intellect, trained faculties, tremendous knowledge, vast experience and great courage expressing such a profound sense of personal insufficiency. Truly God is our sufficiency for salvation, for service, for separation and for stability. The sufficiency of God gives strength to patience, solidity to hope, constancy to endurance and vitality to effort. In Him is all the wisdom, love and power that we shall ever need. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

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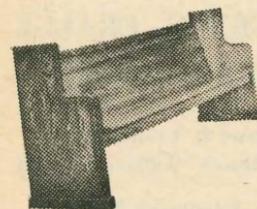
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FIRST BUILT—Pastor Walter C. Heilig, right, points out to Area Missionary Charles E. Magruder of Buffalo, N. Y., that Amherst Baptist Church was the first new building constructed for Southern Baptists in New York state. Church is located in suburb of Buffalo, contains 5,648 square feet. Membership is 116. Many Southern Baptist churches in area buy former plants of Methodist, Lutheran, Presbyterian churches. (BP) Photo.



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THE CHURCH —

(Continued from Page 11)

marily to legislate nor even to Christianize; her business is to evangelize by the witness of the saving grace in Jesus Christ. Though the church is set down within the framework of an environment utterly opposed to her principles, the church must, as the church did in those early years, elevate the moral tone of the surrounding community not so much by example nor by legislation, but by the persuasive power of the Gospel which seeks to open the eyes of the blind, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith. (Acts 26:18)

The church has never had to depend upon favorable circumstances for its success. At the center of its life and mission stands the Cross. We deplore the immoral climate in which we stand, much of which creeps into the church itself. But this immoral climate, far from being what we have said it is—a detriment to our work—actually constitutes our work. Our business is not primarily to clean up the community but to win to Christ, and to witness for Him despite the adverse conditions that prevail.

Last, the challenge to responsible commitment despite obstacles is an imperative. For long now, the Christian church has basked in the privileges afforded her by the so-called Christian state. We have taken pretty much for granted that our religious faith will be protected by the state. This very protection, vouchsafed by the constitution, has in large measure contributed to the loss of a militant type of Christianity. The challenge is for us to search our own hearts. It is entirely conceivable that the day may come that Christianity in America may have neither the support nor the sanction nor the approval nor the protection of the state. We need to learn how to live our faith vibrantly and victoriously without dependence upon any outside support. We need to learn how to witness in the face of opposition. The day may come when we shall utterly stand alone. In the early days, the church witnessed at the peril of death from the state. That time of trial may yet come upon us. If it does and when it does, will the church be strong enough, courageous enough, faithful enough, to stand alone, saying with the three Hebrew Children, "Our God is able to deliver us, but if not—let it be known unto thee—we will not serve thy Gods nor worship the golden image thou hast set up?"

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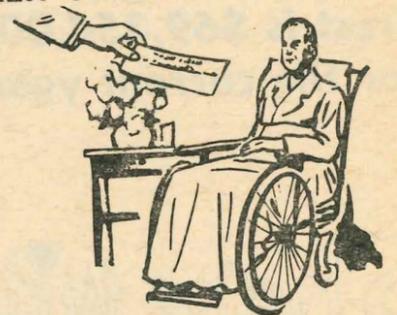
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