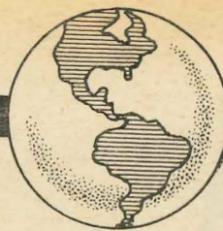


WESTERN RECORDER

NOVEMBER 14, 1963



Share with Me



ASHLAND AVENUE Baptist Church, Covington, experienced two-fold growth recently. Dr. A. M. Vollmer, executive secretary-treasurer of the Kentucky Baptist Foundation, was the evangelist for an eight-day revival which resulted in 34 additions, 32 by profession of faith and 2 by letter. While the revival was held in the basement, workers were laying brick for the walls of the new auditorium. John Wall is pastor.

SIBYLL BELL, church and financial secretary for the Immanuel Baptist Church, Paducah, resigned October 31 to begin work in the Child Welfare Department of the state. She will be working out of the Paducah office.

HOMER CARTER, pastor of Central Baptist Church, Lexington, and Ronald Sholar, minister of music at First Baptist Church, Harlan, led in revival services at First Baptist Church, Morganfield. Earl Hohman is pastor.

BARDSTOWN BAPTIST CHURCH has called Jerry L. Warren as minister of music and education. He assumed his work on November 10. Kit Yeaste is the pastor.

TROY L. MORRISON resigned as pastor of the First Baptist Church, Carrollton, Kentucky, effective October 25. He assumed his new work as pastor of the Southside Baptist Church, Gadsden, Alabama, on November 3.

JOHN A. ISHEE, minister of education at Severn's Valley Baptist Church, Elizabethtown, Kentucky, has resigned. He will become editor of the Adult and Young Adult Quarterlies in the Training Union Department of the Baptist Sunday School Board, Nashville, Tennessee, on November 15. He is a graduate of Austin Peay State College, Clarksville, Tennessee, and Southern Seminary School of Religious Education. Prior to going to Elizabethtown, he was minister of education at Baptist Tabernacle, Louisville.

WINCHESTER'S First Baptist Church has passed a resolution in appreciation of William Rogers Spar who passed away on August 8, 1963. The resolution noted that he was faithful to his church. He taught a Sunday School class for 45 years. For many years the class has borne his name. A. Dalton Leath is pastor.

Western Recorder

Statement of Ownership, Management and Circulation:

The Western Recorder, a non-profit organization, is owned and operated by the Kentucky Baptist Convention, with offices at Middletown, Kentucky. Dr. Harold G. Sanders, executive-secretary of the Executive Board of the Kentucky Baptist Convention, Dr. C. R. Daley, editor and Robert L. Pogue, business manager. Published weekly except the first week in July and the last week of December. Average weekly circulation for the year ending August 31, 1963, is 67,548.

CONCORD BAPTIST CHURCH, Russellville, Kentucky, ordained Lewis Dalton Hinton, Jr., and Lester Renfro as deacons on October 27. James H. Mayes, pastor of the Concord Church, preached the ordination sermon. Rex Ford, pastor of the Muddy River Church, brought the charge to the candidates. James O. Green, pastor of Russellville Second Baptist Church, led in the prayer of ordination.

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

WESTERN RECORDER

Vol. 137 No. 45

Kentucky Baptist Building Middletown, Ky.

Owned and Published by the

KENTUCKY BAPTIST CONVENTION

C. R. Daley Editor R. G. Puckett Asst. Editor Robert L. Pogue Bus. Manager

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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.

BAPTIST TABERNACLE, Louisville, celebrated their tenth anniversary of their building on October 18. Dr. Hugh Peterson, Southern Seminary, was the speaker for the special services.

T. A. THACKER, pastor of Memorial Baptist Church, Murray, Kentucky, was the evangelist in the First Chilhowee Baptist Church, Seymour, Tennessee, for the revival October 7-16. There were 19 professions of faith, 5 additions by letter and 37 rededications. Joe Orr is the pastor.

BETHLEHEM Baptist Church, Bremen, just closed a successful seven-day-revival with Archie Oliver, pastor of Roland Memorial Baptist Church, Greenville, as evangelist. There were 11 additions by baptism and many rededications. Larry Maddox of Owensboro led the music. Robert F. Travis is the pastor.

SOUTHERN SEMINARY reports 929 students enrolled this semester. One hundred thirty-four students are from Kentucky. Students from 38 states and eight foreign countries make up the student body.

JACKSON First Baptist Church ordained three deacons on October 21. They were: Russell Leveridge, T. K. Strong, and John M. Deaton. Churches of the Red River Association were invited. There are seven deacons of the Jackson church now. Ladies of the church served refreshments after the service. W. W. Thompson is pastor.

THE BOARD OF CHILD CARE for Kentucky Baptists has passed a resolution in appreciation of Sam Ed Bradley who passed away in September. Brother Bradley served as superintendent of Child Care until January of this year.

JOHN KRUSCHWITZ, pastor of the First Baptist Church, Versailles, served as evangelist for the Severn's Valley Baptist Church, Elizabethtown. His brother, Verlin, is pastor. The church invited the Versailles pastor for a week of revival November 3-10.

JANE BARNETT returned to Buena Vista Baptist Church, Owensboro, as music and educational director. She served the church in other years but most recently has been in other work. E. E. Hatfield is the pastor.

CONVENTION SERMON:

The Message of the Cross

by J. H. Maddox

In the early days of my ministry I would go out to a rural church to fill my appointment. The people, with a few standing around the organ, would join in singing "Amazing Grace" and "How Firm a Foundation." Then I would call on a brother, usually sitting in the "Amen Corner" to lead in prayer. He would slowly get out of his seat and get down on his knees and pour out his heart to God. Among his petitions he would pray that the preacher would "hide himself behind the cross and preach nothing but Christ and Him crucified." After over 40 years I realize more fully the importance of this petition. We are to preach "not ourselves, but Christ Jesus the Lord".

The central subject of the Bible is the Lord Jesus Christ. "All the light of sacred story gathers round His head sublime". Also the primary truth emphasized relative to him in the scriptures is that he died on the cross for our sins. Beginning in Genesis and on through Revelation, in prophecy, in symbol, in teaching by himself and his inspired apostles, it is made clear that he was born of the virgin Mary, lived about 33 years for one purpose, determined from eternity by the Father—that he might die for our sins, thus making an atonement that we might be reconciled to God.

It is amazing, when we study the epistles of Paul, who was used of God, in giving us about one half of the New Testament, how he magnified the cross. To the Romans he said: "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8. To the Galatians: "But God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14. To the Ephesians: "In whom we have redemption through his blood, the forgiveness of sins." Eph. 1:7. To the Philippians: "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ." Phil. 3:18. To the Colossians: "And you, that were sometimes enemies and alienated in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death." Col. 1:21-22. To the Thessalonians: "For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, who died for us." 1 Thess. 5:9. To Timothy: "Who gave himself a ransom for all, to be testified in due time." 1 Tim. 2:6. To Titus: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Titus 2:14.

Then to the church at Corinth, which was torn by strife and divisions; divided

into parties primarily because they were glorying in the wisdom of men, he said: "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." 1 Cor. 1:22. Referring to the time when he left Athens and first preached at Corinth he said: "For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2.

In our text he is thinking of the message, or the word of the cross, and how it is received, and the power of it in the lives of those who do receive it. "For the word of the cross is to them who are perishing foolishness; but unto us who are being saved it is the power of God." What then is the message of the cross that seems so foolish to the lost, but is the power and wisdom of God to those who have had an experience of grace by receiving Jesus as their Saviour?

I. IT IS A MESSAGE OF A LOST WORLD.

A few years back at Hopkinsville a lady called me and asked me to come and visit her father who was 85 years old, sick, and not a Christian. I went to see him, and he asked me this question: "Why was it necessary for Jesus to come and die on the cross?" I answered—Because this is a lost world. The fact that Jesus humbled himself and became a man, and died on the cross proves that this is a lost world unable to save itself.

The Bible describes man as: "Dead in sins" Eph. 2:1; "Under God's wrath" Eph. 2:3; "Without God and without hope" Eph. 2:12; "Under condemnation" John 3:16; "Blinded by Satan" 2 Cor. 4:4; "Children of Satan" John 8:44; "Eternally lost" John 3:36; "Certain of hell" Rev. 21:8; "Awaiting judgment" Heb. 9:27. This is a lost world!

It should humble us, move us, when we get a vision of conditions as they are today. We have more churches;

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

1 Cor. 1:18

more church-members; more in Sunday School; Training Unions; Woman's Missionary Societies; Brotherhoods; more elaborate church buildings; wonderful choirs and Ministers of music; better educated ministry; greater opportunities for preaching the gospel; more money given—YET we have more crime; more divorces; more broken homes; more juvenile delinquency; lower moral standards; more gambling; alcoholism; sex mania; more worldliness among church-members than ever before. All of this points to the fact that this is a lost world, and the only remedy is found in regeneration through faith in an atoning Saviour.

"Therefore if any man be in Christ he is a new creature: old things are passed away; behold all things become new." 2 Cor. 5:19. We need a renewed vision of the truth that this world is lost, and only Jesus can save.

Further we can see that the cross is,

II. A MESSAGE OF THE LOVE OF GOD.

"God so loved that he gave"; "Herein is love, not that we loved God, but that he loved us and gave his son to be a propitiation for our sins, and not for ours only, but for the sins of the whole world."

An atheist in a certain small town was blaspheming and challenging God to show his existence by striking him dead in three minutes. The time elapsed. Following a pause he said to the crowd: "What did I tell you, there is no God." An elderly lady in the crowd spoke and said: "Do you have any children?" He replied, "Why do you ask?" She said: "If one of your children should give you a knife and say, 'Kill me' would you do it?" Certainly I wouldn't he replied. "Why wouldn't you?" asked the lady. "Because", he said, "I love them too much." "That is the reason", said the lady, "God doesn't kill you. He loves you too much."

When we deserved to die, God sent His Son to die for us that he might redeem us because he loves us so.

(Continued on Page 14)

J. H. Maddox, pastor of the Second Baptist Church, Hopkinsville, Kentucky, was designated at the 1962 convention to preach the convention sermon in 1963. Maddox is a native of Kentucky. He attended old Bethel College, Russellville. Pastor of Second Church, Hopkinsville, for the past 18 years, Maddox has served Kentucky Baptist churches for 37 years. For ten years, he was pastor in Metropolis, Illinois.





Prowling or Seeking

A Southwestern Seminary professor tells of an experience which reveals a distressing attitude among some Baptist pastors and churches today. The professor was in a revival effort with a pastor who had gone into a home, witnessed to and won a lost woman, and committed her to baptism and church membership. The same afternoon another Baptist pastor visited the same lady and persuaded her to be baptized and to join his flock that very night.

This is admittedly an extreme example of unethical and unchristian behavior on the part of a man of God but it serves to show how desperate one can become who possesses a certain concept of success for a church. What is the primary task of a Baptist church? Is it to make disciples or to build a successful congregation with impressive statistics? These two are not mutually exclusive. Really, they belong together. The trouble is we are prone to confuse means with ends. We should build strong churches to be in a position to win many, but we should not make the winning of many a means to having a strong church that feeds our pride and vanity.

When is a church successful? Do we have to have statistical increases every year in every area of church life to be regarded as successful? Are our standards for measuring a church more like General Motors than Jesus Christ?

When the number of members and the size of the budget become our ultimate goals, then our methods have to conform with rules for success in achieving such goals. Too often an unwholesome rivalry instead of a wholesome competition takes place. This is more pronounced in cities where churches are close together and prospects are legal game for all hunters. It is not absent, however, even in the open country where neighboring churches vie against each other for members. In towns it expresses itself in pitting the town church against the country church and *vice versa*.

Where the sparks really fly is in cities where the good Baptists from older sections of the city are constantly moving into growing suburban areas. It is not unusual for three or four, or sometimes more, Baptist churches to conduct intensive campaigns to sell the newcomers on the advantages of joining their particular congregation. The desirability of these prospects is measured by the degree of their loyalty, the level of their leadership ability and the record of their giving. The church is presented to the prospects like

a new super market or a drug store with advantages over other stores the prospects could patronize.

In this setup church members are urged to beat members from other churches to the home of the prospect in order to show the advantages of their church. The pastor becomes an ecclesiastical welcome wagon and feels guilty if he is not around to help unload the moving van of every newcomer in the community.

Two questionable results are often obvious. The prospects are coddled and courted to the point of expecting to find everything to their liking. When they attend the first time, the church is on trial. They watch carefully to see how many people speak to them, how friendly the pastor is, what age group they will have to be in at Sunday school, and other such considerations. The next Sunday they visit another church and make comparisons. They ultimately choose a church the way they do a grocery store or drug store and, like they change stores when they find a little fault, they change churches when things don't go to suit them.

The other temptation in such a competitive approach is to tear down other churches while building up one's own church. It is too tempting to resist making remarks about neighboring churches or even neighboring pastors. Often unfair and even completely erroneous images of other congregations are presented.

This is the very height of unethical and unchristian conduct. This is love turned inward rather than outward. This whole approach makes us wonder if we haven't missed it completely. Jesus came to seek and to save that which was lost and not to build an institution of statistical success and ecclesiastical prestige out of prosperous and influential people. Neighboring Baptist churches can come nearer realizing the Lord's purpose if they join in conflict against the forces of evil rather than beating the devil out of each other trying to get ahead of each other by the world's standards.

Jesus also said that the good shepherd would leave the ninety and nine that were safely in the fold and spend his time seeking the one sheep still lost in the night. Too many shepherds of our day spend more time prowling among the ninety and nine than searching in the desert for the lost sheep. How we get new members might be more important than how many we get.

Key to Victory

In the words of Pastor Cleon A. Webb, the Christian people of Elkhorn City stood strong and tall like the mountains that surround their town. The Baptist pastor was talking about the resounding victory on October 5 of the dry forces in this mountain community over advocates of the legalized sale of alcoholic drinks.

For the third time since 1956 the liquor advocates have forced the Christian people to stand up and be counted. Each time the winning margin has been greater. In 1956 it was only by 62 votes, in 1959 it was by 117 votes and this time it was by 162 votes.

According to Pastor Webb's report two remarkable features characterized the victory. One was success in getting the people to express their convictions by voting. Only 16 eligible voters failed to vote which meant that 97 per cent of the electorate exercised their right of choice in this critical matter.

The other feature was the splendid cooperation of all churches in the community. The Elkhorn Baptist

Church, the Free Will Baptist, Methodist, Church of Christ and Church of God all joined forces for the overwhelming victory against the evil of liquor. This is the way it should be. There are some things we do better as individual churches, but in such matters of common community welfare, we are wise to put shoulder to shoulder without undue concern for doctrinal differences.

Kentucky has a remarkable and enviable record in the amount of dry territory. This is amazing in light of the huge quantity of liquor and other alcoholic beverages made in our state.

The Elkhorn City example should serve to show us what could be done with any social evil in Kentucky if all Christian forces united their strength. Add the 600,000 Kentucky Baptists to the hundreds of thousands of other professing Christians in Kentucky and there would be no limit to what could be done. Unfortunately all professing Christians do not share the same convictions on alcoholic beverages and not even all Baptists can be counted on in the fight against legal liquor.

BAPTIST FORUM

Agreement with Editorials

Dear Editor:

I wish to give a hearty "Amen" to the editorials of October 10. I have been praying for a long time for someone to speak out about these two most important subjects. I feel this is the greatest need of our churches today. It is a shame that so many of our teachers and even deacons do not know the doctrines of the church, and also cannot understand the meaning of Revival as you so well explained it. However, there are a lot of people who feel the same way but are reluctant to speak to their pastor about their convictions. Why?

Why is it that we continually pray for Revelation, by the 'Spirit of Truth', and when the Truth shines through we are reluctant to accept it if it is contrary to tradition? I am praying for the continuation of the fine editorials. Surely they are inspired of God. Praise God for the protection and leadership of the Holy Spirit until our Saviour returns.

Louisville, Ky. Barney A. Morris

Concerning Miss America

Dear Editor:

I have received a poster and other advertisement concerning the Youth Rally which is to be held at Lexington. I wonder how I can promote this rally when there is one on this program who carries the title of Miss America 1964.

I do not write this to pass judgment as to this woman being a Christian. I do think we must realize for her to

have this title it was necessary for her to parade in contest, dressed in such a way that is very questionable for a Christian.

Have we come to believe that our young people are crazy and sold out to Satan in such a way that they will not come to a meeting that is advertised as a Christian meeting, but will only listen to people that follow the ways of the world? I believe that we have today a number of young people that have not sold themselves to Satan and would rather hear someone for what they are rather than who they are in this world.

If we are to win the youth to Christ we must show them Him whose word said that a woman should adorn herself in modest apparel. Also it says "Flee also youthful lust." I don't believe it meant to encourage something that will cause lust.

How can I encourage the young people to go to hear someone that I would discourage them to follow. Again let me say as far as I know Miss America has otherwise a good character.
Mount Vernon Ray Carter

Richardson Cancels

At press time, word has been received that Bobby Richardson will not be able to appear on the program of the Kentucky Baptist Convention. Erroneously, he reserved November 19 for Kentucky, and made an engagement for November 15. He offered to come on November 13, but this would not work into the program that has been arranged.

Kentucky Churches Used to Defend Southern Baptists

Dear Editor:

Two Kentucky Baptist churches were used as examples to defend Southern Baptist desegregation. The European edition of the *New York Herald Tribune* ran a front-page article about the desegregation of a church in Macon, Ga. This newspaper is circulated throughout Europe and some libraries use it to represent American journalism. The article, taken from the Reuters news service, and used by the *Herald Tribune* on Tuesday, September 24, stated:

"The Vinecille (Vineville) Baptist Church here yesterday became the first Southern Baptist church to desegregate when it accepted a Ghanaian student as a member of its congregation."

In a reply letter to the editor, Mrs. John Allen Moore of Thalwil, Switzerland, wrote:

"This is not correct, as the Crescent Hill Baptist Church of Louisville, Kentucky, also a Southern Baptist church, voted more than a year ago to admit to membership people of any race, and soon thereafter admitted as members a Negro married couple from Nigeria. This situation I am personally acquainted with. Two others I have heard of since your article was published. The Georgetown Baptist Church of Georgetown, Kentucky, accepted a Negro from Africa even earlier and the Euclid Avenue Baptist Church of St. Louis, Mo., accepted an American Negro family earlier also. Both churches are Southern Baptist. I would not be surprised if there are others as well."

The Paris-based newspaper printed this letter on Monday, September 30.
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K. B. C.

Muhlenberg County Association Holds World Missions Conference

The First Baptist Church, Greenville, was host to the Muhlenberg County Association World Missions Conference. The conference began Friday night, November 1. The emphasis in that session was home missions. Dr. James L. Sullivan was the speaker. Dr. Sullivan is the executive secretary of the Baptist Sunday School Board, Nashville. The Saturday morning session emphasized state missions. During this session, conferences on foreign, home and state missions were held. Don Frazier and Theodore Cox, foreign missionaries on furlough, led the foreign mission conference, Roy Lewis, loan officer of the Home Mission Board Loan Department, led the conference on home missions, and R. G. Puckett, assistant editor of the *Western Recorder*, led the conference of state missions.

Dr. E. Keevil Judy, pastor of the First Baptist Church, Henderson, and president of the Kentucky Baptist Convention, brought a message on the work and history of Kentucky Baptists.

Lunch was served at the church. The afternoon session majored on associational missions with more conferences and closed with a message by Eldred M. Taylor, pastor of the First Baptist Church, Somerset, Ky.

A Saturday night session climaxed the four-session conference. The theme was "Making Christ Known in the World." The message of the evening was delivered by Theodore C. Cox, missionary to Japan who was home on furlough.

Ben Newell is the associational missionary in Muhlenberg County Association. Henry D. Johns is the moderator and H. Curtis Ervin, pastor of the First Baptist Church, Greenville, was the host pastor.

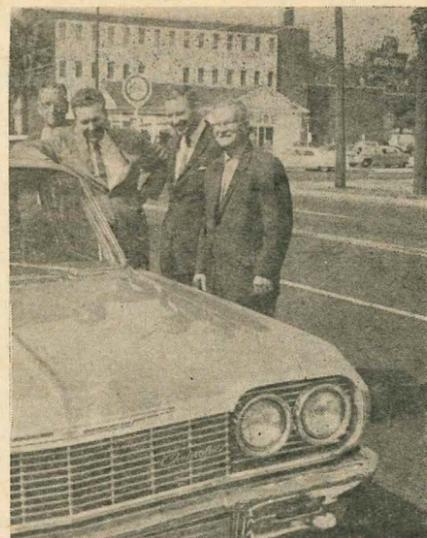
This year's conference was the second in two years.

Church Library Department Announces Year's Gains

NASHVILLE—The church library department of the Baptist Sunday School Board has announced that 1,254 church libraries registered with the department from October 1, 1962, through September 30, 1963.

Church libraries in the Southern Baptist Convention now total 9,512. Wayne E. Todd, department secretary, pointed

(Continued on Page 7)



New Car For Furlough

The congregation of the First Baptist Church, Brunswick, Georgia, has presented a new 1964 Chevrolet to Missionary Clarence Thurman to use during his year of furlough. The First Baptist Church sponsors the Thurmans who are missionaries to Malaya.

Mr. Thurman is a brother of Mrs. Jack P. Lowndes, wife of the Brunswick pastor. Thurman is a native of Louisville and will be making his home in Louisville while on furlough. Pictured on the occasion of the presentation are, left to right, Mr. Joe Owens, automobile dealer; Pastor Jack Lowndes; Missionary Clarence Thurman; and Mr. John Kaufman, Brunswick deacon who made the presentation.

Raymond McDonald Ordained at Greenville

A council formed on October 20 at the Roland Memorial Baptist Church, Greenville, Kentucky, for the purpose



R. McDonald

of examining Raymond McDonald. Officers of the council were: Henry D. Johns, moderator of Muhlenberg County Association, moderator; Austin Rose, clerk; Archie Oliver, interrogator; Fred Fox, ordination prayer; Ben Newell, associational missionary, presented the Bible; and William R. Beard preached the ordination sermon.

Brother McDonald has been called as pastor of the Zion Brick Baptist Church of Slaughters, Kentucky.

(Continued from Page 6)

out that 52 libraries registered in September. This figure represents 18 states, Canada, and the Canal Zone. In Kentucky, Beuchel Park Baptist Church, Louisville, and Lawrenceville Baptist Church, Mason, started libraries during September.

The library department is making an effort to have 10,000 libraries by December 31, 1963. Approximately 450 are needed to reach that number. To stimulate interest in acting now, the department is offering a year's subscription to *The Church Library Magazine* free to every church that registers its library by midnight, December 31, 1963. Only churches that have never received this offer are eligible.

Clear Creek Elects Officers

Arlon Davis, pastor of Northside Baptist Church, Winchester, was elected president of the Alumni Association of Clear Creek Baptist School, a Kentucky Baptist Convention Bible institute for adults. Former students gathered from seven states for the annual meeting here.

Other officers elected were Parcel Flannery, Barbourville, vice-president; Cecil Fultz, Pineville, secretary; Mr. and Mrs. Wallace Starr, Church Hill, Tennessee, assistant treasurer and secretary respectively; W. L. Davis, Pineville, assistant secretary.

Those elected to the executive committee were P. F. DeClue, Betsy Lane; Lester Maples, Tinsley; David Lyons, Manchester. Those on the nominating committee include Lewis Searcy, Verona; David Lyons; and J. R. Holloway, Athens, Tennessee.

Arthur Rutledge To Teach Missions

LOUISVILLE (BP)—Arthur B. Rutledge, division of missions director for the Southern Baptist Convention Home Mission Board, Atlanta, has been appointed visiting professor of missions for the second semester of the 1963-64 academic year at Southern Baptist Theological Seminary here.

As a visiting professor, Rutledge will teach missions with an emphasis on the Home Mission Board's work in North America. He will continue his work with the SBC agency by commuting from Atlanta on weekends and teaching weekday classes on the seminary campus.

"The visiting professorship is part of the seminary's program of having distinguished missionary personnel teach classes and be a part of the faculty each year," President Duke K. McCall announced.

The 52-year-old Rutledge has a master of theology degree from Southern Seminary and a doctor of theology degree from Southwestern Baptist Theological Seminary in Fort Worth.

Before joining the Home Mission Board staff in 1959, he was secretary of stewardship and direct missions for the Baptist General Convention of Texas for two years.

At the Home Mission Board, Rutledge supervises city missions, associational missions, pioneer missions, work with National Baptists and the ministry to language groups within the United States.

A. L. Voris Dies at Danville

A long-time friend of the *Western Recorder* passed away in September at the Friendship House, Danville, Ky. Brother Voris had been active in forming subscription clubs for the Kentucky Baptist paper.

He served in South District Association most of the time. In addition to serving in Baptist associational life, he was active in other denominational affairs.

He is survived by his wife, Mrs. Alice Voris, who resides at Friendship House in Danville.



Georgetown College President Dr. Robert L. Mills is shown admiring a plaque dedicated to the memory of Dr. Baron DeKalb Gray, twelfth president of the school. The late Dr. Gray was secretary of the Baptist Home Mission Board in the twenties. Making the presentation on behalf of Miss Mary Gray and B. D. Gray, Jr., daughter and son respectively, of Atlanta, Ga., is Mrs. H. Church Ford, Georgetown. Mrs. Ford is a member of the College's Board of Trustees, and a life-long friend of the Grays. Dr. Gray was instrumental in establishing an interest by Georgetown College in the Rhodes Scholarship program. This interest has resulted in one of the South's finest records in Rhodes Scholarship production by a liberal arts college.

Attend Your Christian Education Advance Regional Rally

Southeastern No. 1—Friday, November 22—Harlan Baptist, 7:30 P.M. (EST)
Southeastern No. 2—Sunday, November 24—First-London, 2:30 P.M. (EST)
North Central "A"—Monday, November 25—Latonia, 8:00 P.M. (EST)
Western—Tuesday, November 26—First-Owensboro, 7:30 P.M. (CST)
Central "A"—Sunday, December 1—Severn's Valley, 3:00 P.M. (EST)
Southwestern—Thursday, December 5—Tabernacle-Paducah, 7:30 P.M. (CST)
Southern—Sunday, December 8—First-Bowling Green, 2:30 P.M. (CST)
Central "C"—Monday, December 9—First-Shelbyville, 7:45 P.M. (EST)
North Central "B"—Monday, December 9—Georgetown College, 7:30 P.M.
Central "B"—Tuesday, December 10—Walnut Street-Louisville, 7:30 P.M.
South Central—Tuesday, December 10—Harrodsburg, 7:30 P.M.
Northeastern—Thursday, December 12—Louisa, 7:30 P.M. (EST)

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Convention Fellowship

On this date, November 14, the Kentucky Baptist Convention (formerly known as the General Association of Baptists in Kentucky) is in its second day of fellowship in Lexington in the beautiful and spacious Calvary Baptist Church. A large number of messengers from the churches had been expected for all the sessions, and an even greater number of friends and members were expected on Friday afternoon for the presentation of the CHRISTIAN EDUCATION ADVANCE program—a program to prove that Kentucky Baptists truly believe in our Baptist schools and BSU program, as well as our Royal Ambassador boys and Girls' Auxiliaries camps to be built at the site of our Kentucky Baptist State Assembly on Dragon Lake, Cedarmore, Bagdad, Kentucky. The CEA Committee had prayed for at least one car full of leaders from every one of 2,200 Baptist churches, and other friends who could come. This is more than an "Advance" program for Christian Education—it would have been better named as "Baptist Education Survival"—for Baptists cannot stay in the business of training leaders for our churches and the missionary and educational causes unless we do something heroic and substantial now for our schools. Now, the Convention over, the CEA program moves into the Regional, Associational, and church rallies to further acquaint every one of 600,000 Baptists with the unparalleled needs and how we can meet them. So, whether or not you went to Lexington, plan to attend the Rally near you.

YOUTH AND THE FUTURE

Youth Night at the Convention was expected to break all records for attendance and value. Last year at Owensboro, the Sports Center was taxed beyond capacity with about 8,000 getting inside. This year, 15,000 were to do the same to Memorial Coliseum at the University of Kentucky. Miss America, Dr. George K. Schweitzer, Joseph E. Stopher and more than 2,000 of your young people singing the gospel to God's glory—well, this suggests WHY the CEA!

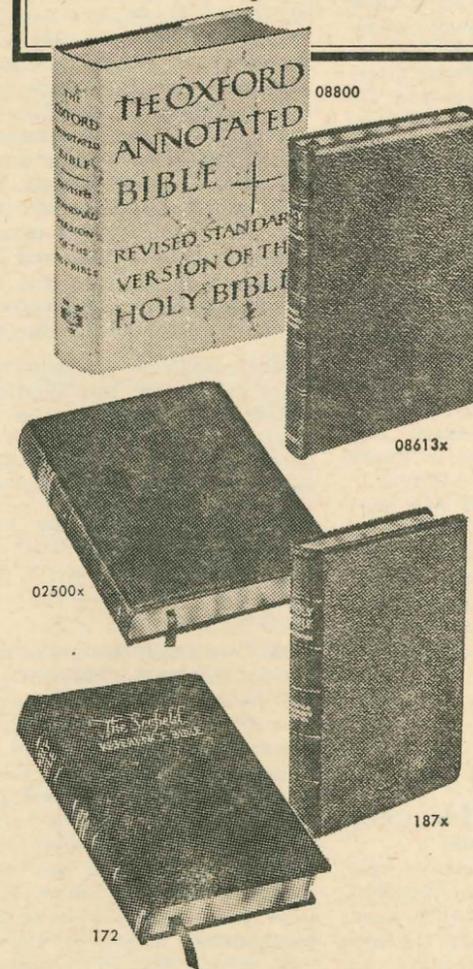
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KENTUCKY BAPTISTS AT WORK

Stewardship

Uncle Deak Writes

Dear Ed:

Dont make no sense to me how some people think. Yesterday Bro. Roblest, the budget head, sed he wuz goin to let everyone tell how much he would give to the church next year. He even had some real purty cards we could sign tellin if we wuz a tither or not. Well, you shoulda herd the upror. Sister Sprakle sed she wernt goin to sign nothin. She fergot she signed up fer thet candy she got from the fund raisin company. Sister Hestle sed she wernt signin nothin neither. I know shes payin fer a fancy piana fer forty-to more months. Bro. Goodster sed weed start gettin duns from the church if we signed. He oughta know bout duns i reckun. Bro. Roblest sed no one had to sign if he didnt wanta, but the Lord gave us all we had and mabe we oughta think on it a little fore we made up our minds.

Uncle Deak

(Released by SBC Stewardship Commission)

Church Music

A Good Example of Church Music Promotion

by Eugene F. Quinn

"Just wanted the state music secretary to know what our church was doing during the Church Music Month", writes Harold R. Grall, part time music director of the Greenville Baptist Church of Florence, Kentucky.

With this statement he concluded a letter which described the fine example which his planning and promotion have set for all of us. The first step in their promotion and preparation for the new year was to conduct a music survey during August 18-23 as a part of the church's observation of the church's observing Music Expansion Week. The results of this survey are helping them plan their work more intelligently.

Posters were the second step in the promotion. Mr. Grall used pictures cut out of various magazines and pasted them on white paper which was mounted on stand-up posters.

At the first of September, Mr. Grall prepared an insert to go into each of the five Sunday bulletins for the month of September. About this he writes, "with the help of *The Church Musician Maga-*

zine, Church Music Month pamphlet, and various other resources, it was very easy to come up with an eye-catching insert.

Along with the five inserts, Harold has begun publishing a music news letter entitled *The Greenview Chorister*, which conveys the music news of the church's music ministry to the congregation monthly.

We congratulate the Greenview Baptist Church on having such an alert and capable music director.

* * *

CHILD DEVELOPMENT SPECIALIST TO CONDUCT CONFERENCE AT LOUISVILLE, FEBRUARY 12-13

Mr. Robert B. Smith, assistant professor of Child Development and Music Education at the University of Illinois,



Robert B. Smith

will conduct conferences on Wednesday and Thursday afternoon, February 12-13, at the Nationwide Conference of Southern Baptist Musicians in Louisville.

Those who have had the privilege of participating in a conference directed by Mr. Smith regard him as one of the nation's leading authorities on the child's voice. A concert pianist, Dr. Smith is presently directing early childhood music research and teaching two college courses in music education at the University of Illinois.

The conferences which he will conduct will be helpful to directors of children's choirs. On Wednesday afternoon the title of his conference will be "Growth and Development of a Child's Voice". On Thursday afternoon his theme will be "Teaching a Song to Children".

Sunday School

Successful Regional Sunday School Conferences

by Mrs. Lyman Austin

The Sunday School Department was gratified by the response to the Regional Sunday School Conferences which were held in ten areas of our state, October 14-18, 1963. Two teams of speakers and conference leaders toured the state, meeting in strategic areas in order to bring at least one meeting within reach of every Baptist Church.

Our records show almost 1,500 people in attendance. A wide-spread representation is also reflected in the fact that seventy-one of our eighty-two associations were represented in one or more of the conferences.

Outstanding speakers gave a spirit of enthusiasm and urgency to Kentucky Sunday school work. The Baptist Sunday School Board was represented by Howard Halsell, superintendent of New Work, Miss Elsie Rives, superintendent of Primary Work and Miss Neta Stewart, superintendent of Junior Work. Coming from other states were two State Sunday School secretaries and one associate: Mr. C. F. Barry, State Sunday School secretary of Florida, Mr. George Fletcher, State Sunday School secretary of Ohio, and Mr. Jack Bagwell, building consultant of North Carolina. Special workers from other states were: Mrs. Roland Hudlow, Nashville, Mrs. C. F. Barry, Florida and Mrs. Edgar Williamson of Arkansas. Two of our own pastors, Dr. Chester Badgett, Campbellsville, and Pastor Jesse Stricker, Frankfort, added much to the meetings along with Kentucky's Approved Age-Group workers who made up the rest of the excellent faculty. We received good reports of worthwhile conferences.

Much credit for the well-planned program goes to Dr. Roy Boatwright, who appeared and spoke in nine of the ten meetings. We are grateful to Dr. Harold G. Sanders who gave his support and speaking ability to the Northern team.

Responsibility for the organization and execution of the tours was under the direction of Gordon H. Sather, Northern team and Francis R. Tallant, Southern team.

May we share this quote from one of our associational missionaries concerning the conferences? It seems to voice the response felt and expressed by many: "May I express to you and the leaders of the Baptists of Kentucky my thanks for the best meetings I have attended in the time I have been in Kentucky. The meeting in Louisville (Evangelism Clinic) and the one in Somerset (Regional Sunday School Conference) gave to all of us something that was unusual, a sense of the power and presence of God. The urgency of the message was more than evident. If this feeling continues through the meeting in Lexington in November, great things will take place for Him."

Woman's Missionary Union

Christian Education Advance

by Mrs. Geo. R. Ferguson

The Christian Education Advance program is the most extensive and the most significant educational effort in the history of the Kentucky Baptist Convention. Kentucky Baptists are making an unprecedented and united effort to meet the most critical educational needs their youth and their schools have ever known. Among the objectives is the raising of \$9 Million in capital funds for our schools and colleges, for BSU facilities, and for RA and GA Camps at Cedarmore.

This campaign is far more than a campaign for funds. It is a united Christian Education program for Kentucky Baptists. While camping does not fall into the category of formal education, it plays a unique and important role in the development and direction of our youth.

This program includes Kentucky Baptists' four senior and junior colleges; a Bible institute to meet the needs of non-college men and their wives who were called late in life to the ministry; and a secondary school to serve the special student on the high school level. Further, a vital ministry in Christian Education is provided by the BSU on seven non-Baptist campuses in our state, a ministry designed to relate the Baptist student to the church and to include the Christian dimension in his formal educational experience.

Facilities for our schools are too limited for the growing number of students and inadequate for modern educational needs. Kentucky Baptists must recognize that the church-related Christian school is essential today, and not optional, in this period of increasing secularization in public education.

We also must see, as never before, the needs of camping programs for girls and boys at Cedarmore to supplement the work in our churches for missionary, evangelistic and recreational purposes. Camping provides opportunity for a concentrated effort (24-hour day, 5-day period) in teaching and training, leading to a definite commitment. This is done with high grade, specially trained leadership for the purpose that girls and boys may "increase in wisdom and stature and in favor with God and man". (Luke 2:52)

Kentucky Woman's Missionary Union believes in Christian Education. We provide scholarships in our Kentucky Baptist schools amounting to a total of more than \$5,000.00 each year. We take houseparties and Queen's Courts to college campuses to acquaint young people with these schools. We spend large sums each year for missionary education at Cedarmore. But much more needs to be

(Continued on Page 12)



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Brotherhood Doubles Twice
by Forrest Sawyer

L. E. Coleman, Sr., former Kentucky Brotherhood Secretary, informed the men assembled at Bowling Green for the annual Brotherhood Convention that Brotherhood work in the churches in the Southern Baptist Convention has doubled twice in the past twelve years. This means number of churches with organized Brotherhoods and number of men enrolled in these Brotherhoods.

Unquestionably, men's interest in Evangelism, Stewardship, Missions, and

Royal Ambassadors has been whetted. For example:

In 1957 Royal Ambassadors became the sole responsibility of the Brotherhood Convention. Nearly every State Convention had, by 1957, assigned the sponsorship and promotion of RA's to their Brotherhood Department. Since 1957 RA enrolment has more than doubled (115,000 to 242,000) and the number of churches with RA chapters only lacks 19 churches of having doubled.

Churches with organized Brotherhoods and/or at least one RA Chapter is now 17,846 (1962 statistics).

Here's Why!

Recently concluded in Green Valley Association was a week of LEADERSHIP TRAINING for Brotherhood officers in a one-week Brotherhood University. Twelve courses of study were engaged in from early morning on into the night. Tom Francis, superintendent of missions, and Bob Gardner, the Associational Brotherhood president, and the faculty had conferences with 26 of the 28 pastors and the majority of local church Brotherhood officers.

In Henry County, under the direction of Wendell Roberts, the Associational Brotherhood president, and his corps of Associational Brotherhood officers, the men had a two-night Brotherhood University at Pleasureville, with more than 50 men participating.

In Tates Creek Association, President Edward L. Johns and Superintendent of Missions W. C. Younce arranged for a two-night University at the First Baptist Church, Richmond, when more than 50 men from 13 churches came together for training. Again, each Associational officer led the conference for the corresponding officer in the local church.

Other Associations have either held or plan to conduct Brotherhood Universities.

The Purpose

- Men Organized For Strength
 - Men Who Will Honor Their Pastor
 - Men Who Respond
 - Men Who Work With Boys
 - Men Who Witness
 - Men Who Practice Total Stewardship
 - Men Who Are Stewards of Their Influence
 - Men Who Are Mission-Minded
 - Men Who Will Mirror Christ
- (Baptist Men's Day—
January 26, 1964, materials)

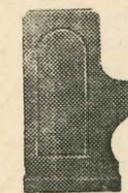
W. M. U.

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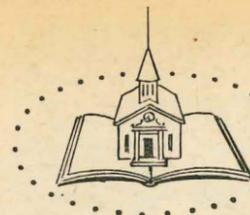
done. Let us give our whole-hearted support in prayers, gifts and efforts to this vitally important Christian Education Advance program.

We are delighted that a large number of our capable WMU members have accepted places of responsible leadership on the women's committee under the able direction of Mrs. Duke K. McCall. Give them your utmost cooperation when they call on you for help.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



THE MINISTRY OF RECONCILIATION November 24

II Corinthians 5:11-21

Men often misjudge the motives, words and deeds of others. Worldly individuals frequently fling depreciatory terms at those who have nobler aims and higher standards than they have. After faithfully proclaiming the unsearchable riches of Christ to them and earnestly striving to get them to conform to God's will for their lives, there were those in Corinth who tried to discredit Paul by denying his apostleship and making false accusations against him.

The realization that every child of God must appear before the judgment seat of Christ gave a tremendous sense of urgency to the ministry of Paul. Because of his holy zeal and intense earnestness in the service of Christ, Paul's critics declared that he was beside himself or out of his mind, but their accusation was false. Interpreting their accusation as a product of jealous resentment, or something of that nature, Paul resolved that he would continue his ministry of reconciliation with the utmost faithfulness. He rejoiced in the fact that God, his judge, knew his motives, aims and deeds, and that was what really mattered so far as he was concerned personally. This fact alone was sufficient reason for him and all others holding God in reverential awe and respect. Paul cherished the hope that his critics and his friends would come to understand that his real purpose was to persuade people to be reconciled to God. It was for the glory of God and the welfare of others that Paul sought diligently to persuade men to accept Christ as Saviour and be reconciled to God.

Paul asserted that it was the love of Christ which impelled him to do the things which they thought were the result of a deranged mind. By the expression "the love of Christ" Paul meant His love for us and not our love for Him. The love which prompted Christ to die for sinners, including Paul, was the basic cause of his devotion to Christ and his service for Him. Christ's love for Paul held him to his task regardless of what the Corinthians or any others thought, said or did.

The love of Christ constrained Paul, or brought his energies within the realm of God's will and work so that he no

longer lived to or for himself. It restrained him from evil habits. It impelled him to thank and talk about Christ, live for Him and die in His service. Christ's constraining love grasped his mind, captivated his thoughts, supplied his motives, controlled his emotions, engaged his affections, commanded his will, formed his character and determined his conduct.

The love of Christ should constrain us to live godly lives, be obedient to His will and faithfully promote His cause. It should shut out of our lives all programs of wrong living and fence into our lives all programs of right living. Christ's love for us, as expressed in His death on the cross for us, should cause us to die to a life of sin and to live for Him.

A soul is either without Christ, in Christ or with Christ. A soul without Christ is in a state of nature. A soul in Christ is in a state of grace. A soul with Christ is in a state of glory. When one becomes a Christian he has that change of heart which transfers him from the state of nature to the state of grace, and makes him a different kind of person. He is in a new position — "in Christ." He is a new person—"a new creature." He has a new perspective—"old things are passed away; behold, all things are become new." He also has a new pursuit. He has broken away from his former evil manner of life and refuses to indulge in his previous sinful habits. The saved person has a new faith, a new joy, a new affection, a new allegiance, a new hope and a new song. He sees differently, thinks differently, feels differently and acts differently from what he did before he became a Christian and began living for Christ. His blessed hope of eventual Christlikeness and dwelling with Him eternally makes him exceedingly happy and appreciative.

The office of ambassador for Christ is one of distinguished honor and of great trust. The ambassadors of Christ are sent to deliver to others a message which they have received from the Lord Jesus. This important work requires dedication, tact and diligence. Effective ambassadors must be devoted, faithful and zealous Christians. They must go in person and employ the most earnest and loving entreaties possible.

As they do so, they have the blessed assurance of the presence of Christ, for He said, "Lo, I am with you always, even unto the end of the world." Is the message which you are delivering for Christ, Christian, the message of true reconciliation?

Verse twenty-one sets forth three tremendous wonders which have to do with our eternal destinies.

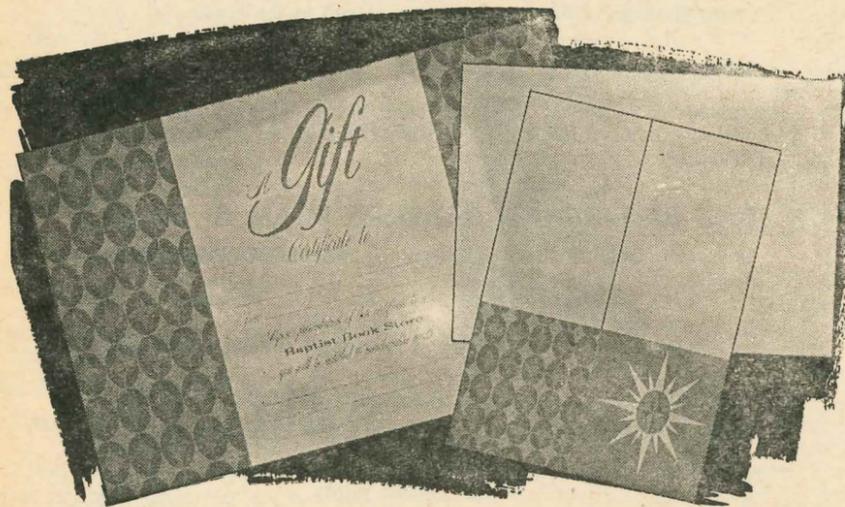
One of these great wonders is that of the sinless Saviour. Among all of the billions who have lived on this earth, there has only been One Who was sinless in His nature and in His conduct, and that was Christ Jesus. Although He was surrounded with sin, while He was here on earth, as with a dense atmosphere, He was never tainted with it in the least. Not a single one of His most critical and bitter enemies was ever able to point out a single flaw in His life.

A second great wonder in this verse is that of a substitutionary sacrifice. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." God Himself, in the Person of Christ, voluntarily took sin upon Himself. Even though He had never experienced sin in thought, word or deed, the judgment for sin which should have fallen on us fell on Him. Christ was not guilty of sin, but was treated as if He were guilty because He willed to stand in the place of the guilty. God was pleased with the substitutionary sacrifice of Christ, therefore, we ought to be.

The third wonder expressed in this verse is that of a saved sinner. Instead of the sinner having to bear the penalty of his sin, that weight was made to rest on Christ, while the righteousness which Christ wrought out was placed to the account of the guilty, so that the guilty are pardoned and treated as righteous. Man cannot fathom or explain the full meaning of the statement, "that we might be made the righteousness of God in him." Christ was made to be sin for us in order "that we might be made the righteousness of God in him." The purpose of His death on the cross was that sinners might be brought into right relationship with God. However, for the righteousness of God to become the actual possession of the sinner, he must accept the substitutionary work of Christ by faith and reckon His righteousness to be his.

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CONVENTION SERMON

(Continued from Page 3)

"To write the love of God Would drain the ocean dry, Nor could the scroll Contain the whole Though stretched from sky to sky."

In the book, *Winning to Christ*, written by the late P. E. Burroughs, he told of a runaway horse with a buggy in a certain town. Alone in the buggy was a girl. As the horse came thundering down the main street, the girl screaming, there was a certain young man standing on the sidewalk who recognized the girl in the buggy as the one to whom he was engaged to be married. Without one thought as to the danger, he ran into the street in front of the horse and succeeded in catching the reins. The horse slung him back and forth, but he succeeded in throwing the horse. The buggy overturned; the girl was thrown out but unhurt. The horse fell on the young man. As the girl knelt beside him, the young man made only one statement: "Mildred, I loved you, didn't I?" Then died.

God points to the cross of Calvary and says to us sinners: "I loved you, didn't I?"

"God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life."

And further, the message of the cross is that,

III. BY HIS DEATH FULL PAYMENT WAS MADE FOR OUR SINS.

"Who his own self bore our sins in his own body on the tree." I Pet. 2:24. One day as John the Baptist was standing with two of his disciples, he saw Jesus approaching and said to the two disciples, "Behold the Lamb of God that taketh away the sin of the world." In Isaiah 53:5 we read: "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement for our peace was upon him and by his stripes we are healed." Paul said to the Corinthians that the gospel he preached was that, "Christ died for our sins according to the scriptures." Peter in his first epistles says: I Pet. 1:18-19, "Redeemed not with corruptible things as silver and gold but with the precious blood of Christ!"

When he died on the cross he said: "It is finished." Meaning the price of our redemption was paid in full. How many of the believer's sins are paid for? All of them; past, present and future. When we trust Jesus, God does not give a parole, but a pardon. We are not saved on the installment plan. Some think we are saved as long as we live right or keep the payments up, but the Bible says we are saved forever.

John 5:24, "Verily, verily I say unto you, he that heareth my words, and

believeth on him that sent me hath everlasting life; and shall not come into condemnation, but is passed from death unto life." John 10:28-29, "And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my Father's hand. My Father which gave them to me is greater than all, and no man shall be able to pluck them out of my Father's hand." Rom. 8:38-39 "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

All who trust Jesus as a personal Saviour are born of God. John 1:12-13 "But as many as received him to them gave he the power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

I Pet. 1:23 "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." That which is born cannot become unborn. Because of sin you may break fellowship, but not relationship.

"The soul that on Jesus hath leaned for repose,

I will not, I will not, desert to its foes; That soul though all hell should endeavor to take,

I'll never, no never, no never forsake." And finally the word of the cross is,

IV. THE GREATEST CALL TO CONSECRATION

"To those who are being saved it is the power of God." The love manifested by the Word dying on the cross for us is the power that leads us, and enables us to live for him. 2 Cor. 5:14-15 "For the love of Christ constraineth us: for we thus judge that if one died for all, then all died in him, and that he died for all that they which live should not henceforth live unto themselves, but unto him who died for them and rose again." He is here saying that such love of Christ for him, to die for his sins, shut him up; put him on the one track of living for his glory. Reminded of what he said to the Galatians: as to the explanation of his dedicated life as a witness—"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I now live, I live by faith of the Son of God who loved me and gave himself for me."

My father died when I was 13 months old. I don't remember ever seeing him. My mother took me and went back to her father's home. She married again when I was five years old. I stayed with my Grandfather Walker and he reared me. He loved me and did everything he could for me. When my grandmother died he was left alone,

and came and lived with me ten years. He lived to be ninety-four. One of the greatest joys to me was doing for him when he was unable to do for himself. I loved him because he had done so much for me.

Jesus left the portals of glory; made flesh, born of the virgin Mary; lived, loved, taught for about thirty-three years; then, according to God's fore-ordained plan, died on the cross for our sins. Buried in Joseph's new tomb, on the third day arose from the dead. After forty days he commissioned the church; leaving to the church the work of making disciples, baptizing, and teaching the word of God. Then he ascended back to the Father, promising to return and receive us unto himself. Surely this should lead us to dedicate our all to Him.

Mahatma Ghandi asked some missionaries who visited him during one of his fasts to sing for him a hymn. They asked, "What hymn?" He replied, "The hymn that expresses all that is deepest in your faith." They sang:

"When I survey the wondrous cross,
On which the Prince of glory died;
My richest gain, I count but loss,
And pour contempt on all my pride.
Were the whole realm of nature mine
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

LOUISVILLE:

Southern Seminary Schedules Mission Week

LOUISVILLE, Ky.—Dr. Eugene A. Nida, secretary for translations of the American Bible Society, New York City, will speak during the annual Missions Emphasis Week at Southern Baptist Theological Seminary here from November 12-15.

The week of special missions emphasis is sponsored annually by the Lizette Kimbrough McCall Foundation which promotes world evangelism through lectures, sermons and other special exercises. The Foundation is named for the late mother of Seminary President Duke K. McCall.

Dr. Nida, one of the foremost linguists in the United States, specializes in the study of languages and dialects of primitive people. He has travelled to more than 60 countries throughout the world, and worked with translators on linguistic problems of more than 120 different languages.

The American Bible Society official has written seven books on linguistics and translations, including *Learning a Foreign Language*, published by the division of foreign missions of the National Christian Council. One book, *God's Word in Man's Language*, is the story of translating the Bible into more than one thousand languages.



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