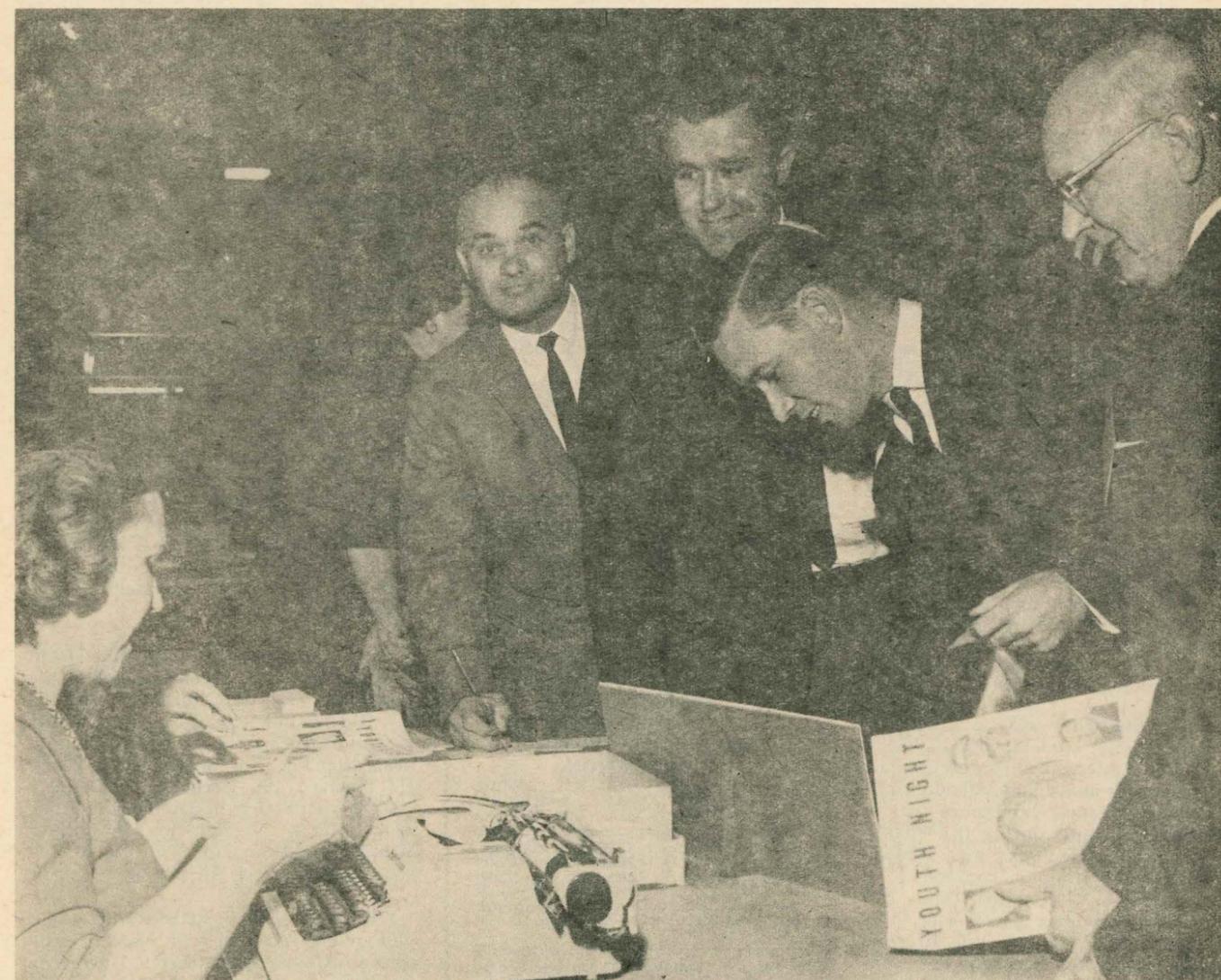




WESTERN

RECORDER

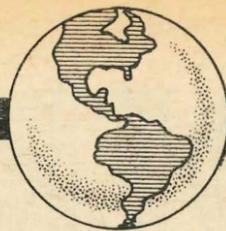
NOVEMBER 21, 1963



MESSENGERS from every area of Kentucky registered at Calvary Baptist Church for the sessions of the Kentucky Baptist Convention held there November 13-15. From western Kentucky came (left to right) Gerald D. Green, Hickman; Jackie Geurin, Cadiz; Paul Sullivan, Madisonville and from the Bluegrass, Ellis Ham, Georgetown. The Convention closed Friday night, November 15, with a giant rally in the Memorial Coliseum on the campus of the U. of K.

Early Convention News and Pictures

See pages 4, 8, 9



GLEANINGS FROM THE FIELD

MRS. CARMEN ASHBY, former housemother at Georgetown College, and now a staff member of Morrison Academy in Taichung, Taiwan has arrived safely in Taiwan after an extended visit to the States. While in the United States she spent time at Franklin, Kentucky, her former home, and in Minden, Louisiana, with relatives. She also visited Georgetown College and other places while in the States. She indicated that she would be pleased to hear from friends in the States. She serves as housemother for Morrison Academy which is located at 100 Morrison Road in Taichung, Taiwan.

EUGENE REYNOLDS, pastor of the Great Crossing Baptist Church, Georgetown, describes a recent revival meeting as "one of the deepest spiritual revivals in many years" at Great Crossing. O. W. Yates, pastor, Rosemont Baptist Church, Lexington, was the preacher and Gary Southard led the singing.

FIRST BAPTIST CHURCH, Frankfort had a Brotherhood banquet at which the wives were invited as the honored guests. Principal speaker for the affair was James C. Austin, director of endowment and capital giving promotion, Stewardship Commission, Southern Baptist Convention.

KENTUCKY BAPTISTS sent \$64,878 to the Cooperative Program for the month of October, according to a report by Porter Routh, executive secretary-treasurer of the Southern Baptist Convention. His offices report this is an increase of \$3,966 over 1962.

THANKSGIVING will be a time for 13 international student conferences in the United States. The conferences are designed to promote understanding and to provide a happy experience for international students during the Thanksgiving season. Kentucky and Tennessee will have a joint conference at Riverside Hotel, Gatlinburg, Tenn., November 29-December 1. Chester Durham and Charles Roselle, state directors of student work for Kentucky and Tennessee respectively, will be in charge along with local directors. Attendance of 350 is expected.

THOMAS TIPTON and his wife, Virginia, left the states on November 5 for their second term of service in East

Africa. Their address is Box 20395, Dar es Salaam, Tanganyika, East Africa. Both are Kentuckians: he was born in Louisville and grew up in Providence Church at Woodlake, near Stamping Ground, and Ashland; she is the former Virginia Dixon, of Ashland.

FOUR NEW COLOR FILMSTRIPS on church-related vocations have been released by Broadman Films. Titles of the filmstrips are: "The Pastor," "The Minister of Education," "The Minister of Music," and "The Church Staff Age-Group Worker." These are available, along with ten-inch recordings for narration, at Baptist Book Stores and the Baptist Film Center, Louisville.

LUTHERAN BOOK CLUB has selected *Bill Wallace of China* to be offered to its members this fall. The club has ordered 700 copies for the initial promotion. Written by Jesse C. Fletcher, the book tells of the life of a Southern Baptist missionary doctor who died in 1951 from severe beatings and other abuses in a Chinese Communist prison.

PASTOR IRLAN SNYDER has just closed a revival at the Nelson Creek Baptist Church, Central City. There

were six conversions and three additions by letter. Following the revival, he and Mrs. Snyder moved into the new home the church purchased for their parsonage.

MR. AND MRS. HARRY L. CARTER, well-known to Kentucky Baptists, have returned from Denver, Colorado to make their permanent home in Jackson, Tennessee. Jackson is the home of Mrs. Carter and the Carters went out to China from the First Baptist Church in Jackson. Harry reports that his health is greatly improved and he plans to visit the Kentucky state convention.

FRANK BLACKMAN, pastor of Fellowship Baptist Church, Tampa, Florida, has entered Mayo Clinic for possible surgery to relieve a very serious heart ailment. While a student at Southern Seminary, Blackman was pastor of Cove Hill Baptist Church in White's Run Association and also served as pastor in Indiana.

A MEMORIAL SERVICE for two ministers who died during the past year was conducted in connection with the annual meeting of the Middle Fork Association. The two deceased ministers were Allen Fugate and Jesse Couch. A world missions offering through the Cooperative Program was made in memory of the two beloved ministers. The offering has been received by the Baptist Building and will be distributed through the regular channels of the Cooperative Program.

W. E. MILLER resigned the Gilead Baptist Church to become pastor of the Fordsville Baptist Church, Fordsville, Ky. He assumed his duties on October 29. Miller has served the Gilead Church, near Glendale, for nearly three years. He received the Bachelor of Divinity degree from Southern Seminary in June, 1962. He is married to the former Wanda Rae Gidcamp. They have two sons, Daniel 9 and Michael 3.

DR. AND MRS. ROBERT G. LEE will quietly observe their golden wedding anniversary on Tuesday, November 26. One of the most beloved of all Southern Baptists, Dr. Lee has kept up almost as rigorous a schedule of preaching appointments as before he resigned as pastor of the Bellevue Baptist Church in Memphis. The Lees now live at 1668 Peach Avenue in Memphis.

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

WESTERN RECORDER

Vol. 137 No. 46

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Middletown, Ky.

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**KENTUCKY BAPTIST
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Second-class postage paid at Middle-
town, Kentucky.

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

IN HIS STEPS:

Christ's Death and Ours

by John R. Claypool

Sometime ago I was reading a simplified version of the life of Christ to my little five-year-old son. When we came to the last part about the crucifixion, I noticed a troubled expression spreading over his face, and this question came from his lips: "Daddy, why would anyone want to kill a good Man like Jesus?" This poignant inquiry has been raised innumerable times in the last twenty centuries, and it deserves some probing thought. This is how I replied to him: "Son, for more than any other reason, Jesus died because of His love for sinners."

Some years ago Dr. John Baillie pointed out to me that this statement is historically as well as theologically true. I had heard from my childhood that Jesus had died for sinful people, but Baillie's suggestion opened a whole new area for my thought; namely, that in a purely historical sense, Jesus' love proved to be his downfall. As I thought back through the Gospels, I came to realize that more than any other issue, this love of His for the "wrong" kind of people had set Him at odds with the religious power structure. You see, the world into which Jesus came was severely fragmented into a number of human divisions. There were Jews and Gentiles, rich people and poor people, Pharisees and unlawful folk. And each of these tight little groups flew the flag of limited love; that is, they invited one to join with them in loving whom they loved and hating whom they hated. It was into this tragically divided situation that Jesus of Nazareth stepped, and He steadfastly refused to limit His concern. The love of His Being overflowed every human barrier. He loved each one as if He had none other to love, and loved all as He loved each. If you walk with Him through the pages of the New Testament, you will find Him involved with every conceivable type of person. One moment He is talking to the respected Pharisee, Nicodemus, but soon after He is giving equal attention to a Samaritan prostitute by Jacob's well. He demonstrated great affection for a rich young ruler; yet He was identically the same in His feeling for beggars and lepers. Gentiles like the Roman centurion were just as important to Him as full-blooded Hebrews like Zaccheus. The high and low, rich and the poor, the righteous and the unrighteous—they were all the objects of His love. And this was the thing about Him that could not be tolerated. The power structure of that day looked on such indiscriminate love as dangerous and disgusting. A religious Man who would dare "to eat with sinners" and be seen mingling with "just anybody" had to be

stopped. So they moved in on Jesus, and demanded that He limit His love along conventional lines, or else. But against this pressure He stood fast. Jesus chose to die rather than to restrict His love to any certain class or race or party. This is why I answered my son as I did. Why would anyone want to kill a good Man like Jesus? Because of His love for sinners, the wrong kind of people, the whole mass of mankind.

It may come as quite a shock to our sentimental ears, but this is nonetheless true: love can be dangerous; love, that is, of the inclusive type like Christ's. If you do not believe this, just attempt to "get out of your place" or cross the chasms that men have dug between themselves. Our world today is just as fragmented as was the world of Jesus, and "hell hath no fury" quite equal to that of little groups whose limited boundaries are not observed. In our day, just as in the first century, there is bitter hostility for anyone who dares to love indiscriminately.

But what is the Church to do in such a situation? We call ourselves "the body of Christ," which means that we are to be the medium of His ongoing

CHINA:

Forty Years of Missionary Ministry

by Forrest Feezor

This is a salute to the Beaver Dam Baptist Church. Forty years ago, with faith in God and a willingness to undergo sacrifice, this noble congregation agreed to support a missionary to China. C. C. Daves, then the pastor, now in heaven, was the moving factor in the event. The story seems worth telling, forty years having elapsed.

Dr. and Mrs. Charles L. Culpepper, Sr., have completed 40 years of missionary service to China. The event was appropriately and impressively recognized by the Jen-Ali Baptist Church of Taipei, Taiwan, of which both Dr. and Mrs. Culpepper are members. Dr. Culpepper is co-pastor of the church

[EDITORIAL NOTE: This article is a moving account of a pastor's dedication, the faithfulness of a church and 40 years of missionary service of a Texas couple. It is told by the beloved Forrest Feezor who took part in the service honoring the Culpeppers for 40 years of missionary ministry. Dr. Feezor, who retired several years ago as executive secretary of Texas Baptists, will return to the states shortly after serving as interim pastor of the Calvary Baptist Church in Taipei, Taiwan.]

reality and purpose. As Christ once worked through the physical organism of Jesus of Nazareth, He now would work through the Church, which is His body. This means, it seems to me, that the Church has but one calling today, and that is to embody the kind of inclusive love for all men that was Jesus Christ. This got Him a cross, you realize, and caused Him immeasurable suffering; but it also started healing, redemptive streams to begin flowing into history. Any Church or Christian who dares to follow Him in this way will undoubtedly encounter what He encountered; yet what else should we expect if we name a crucified One as Lord? It will cost out of our very lives; for such love is dangerous in this kind of world, but how else can one be faithful to Christ?

I am gravely concerned about the attitude of the Church in this area. We seem to be more concerned with saving ourselves than saving the world. Perhaps we should remember that Jesus could have avoided the Cross and saved His own life; but then you and I would never have been saved.

This is the urgent task of the Church of 1963—to follow Jesus Christ. He embraced all men in His love, and was willing to die rather than to limit this. Such love is still dangerous, but it, and it alone, is His way and the hope of our world.

with Pastor Joseph Chang, who arranged for the anniversary event.

Characterized by a spirit of lofty integrity, undeviating fairness to all, singular consecration and marked humility, Dr. and Mrs. Culpepper are strongly loved and highly respected by both the Chinese and Southern Baptist Convention missionaries. In two years, according to Board retirement policy, they plan to return to Texas.

Back of Dr. Culpepper's forty years of service is a stirring story of personal sacrifice and decisive dedication. Let me specify.

When the Southern Baptist Convention met in Kansas City, Missouri, forty years ago, there were 75 volunteers for foreign mission service. But the secretary of the Board announced that there was not money to send even one. The Convention went to the Lord in prayer. The prayer period passed the midnight hour. The messengers began to commit their churches for a missionary; individuals followed.

Out on the Convention floor, on his knees was a Kentucky pastor, C. C. Daves, pastor of the Beaver Dam Church. The spirit moved upon him to

(Continued on Page 15)



At the 1963 Convention

The first snow of the season arrived in Lexington about the same time as did messengers to the 1963 Kentucky Baptist Convention. But the weather is in sharp contrast to the spirit of the early sessions, for the atmosphere of the Convention is as warm as the weather is cold and blustery.

The messengers for the most part never had it better. The Calvary sanctuary and its auxiliary facilities are nearly perfect for the Convention. Even more outstanding than the facilities of Calvary is the cordial reception by Calvary Baptists, and by all other Baptists of Lexington and the surrounding area. Elkhorn Baptist Mission Superintendent John Wells even went so far as to arrange for an especially attractive and informative supplement to the Lexington newspapers featuring the Kentucky Baptist Convention.

The Convention began on a high note of worship. The first session on Wednesday morning was reserved for worship only. One of the greatest loved and respected of all Kentucky pastors, Herschel Maddox, was the preacher. This man of God is without the physical vigor and robust strength he possessed before a serious heart attack a short time ago but seems even more fortified with spiritual power. He even seemed a little out of place away from the affectionate church family which surrounds him at Second Baptist in Hopkinsville and with a manuscript which could never restrict a preacher like this. He will be remembered not only for a strong, sound sermon on the death of Christ, but for a living example of the more excellent way Paul was describing in the 13th chapter of I Corinthians.

The early business sessions found the messengers approving ambitious and far reaching recommendations from the Executive Board. Without discussion the Hospital Commission was authorized to borrow up to three million dollars for additions and improvements to our three Baptist hospitals in Kentucky. A recommendation for a loan for another three-fourths of a million dollars for new construction at Cedarmore had rougher sailing. It was discussed at length Tuesday afternoon in the meeting of the Executive Board. It was approved by the board and wisely taken to the Convention for approval.

The Convention voted also for the Cedarmore recommendation but without a great majority. Even more unfortunate was the number of messengers who abstained when the vote was taken.

The 1963 messengers are showing no reluctance toward facing current moral and social issues. The

Pastors' Conference speakers on Tuesday prodded the minds and consciences of the preachers on current issues like integration and doctrinal differences among Southern Baptists.

A recommendation with specific proposals for more joint activities among white and Negro Baptists in Kentucky which was made in the first miscellaneous business period on Wednesday was referred to the Resolutions Committee for study and recommendation on Friday morning.

What's Happening to Catholicism?

What is to be made of the widespread current reports concerning major changes in Roman Catholicism? Is this hitherto rigid and inflexible religious system being shaken from within by voices challenging historic Roman beliefs and practices? Will the Ecumenical Council, begun by John and continued by Paul, really bring significant changes in Roman Catholicism or is all of the discussion designed to soften the attitude of non-Catholics and woo them into a religious system which is really incapable of major reforms?

By now it is no secret that great battles are going on within Roman Catholicism. Those with intimate knowledge of this religion have known for some time that it was not the strict monolithic system it appeared to be on the outside. Only in recent days, however, has the Ecumenical Council provided opportunity for protesting voices to be heard openly.

How far will this reform movement go? Is the world renowned Protestant theologian, Paul Tillich, right in saying it has already gone beyond the Protestant Reformation? Many of us cannot see this much change. Tillich could be overly optimistic because of his interest in the union of world Christendom.

It is truly significant, however, that current Roman Catholic discussions are in some of the very areas where non-Catholics have thought Catholicism is most wrong. Some decentralization of hierarchial power in Roman Catholicism appears to be a possibility. This is seen especially in the Curia, a kind of cabinet for the Pope, which with the Pope rules the world-wide Roman Church. The Curia has always been Italian dominated, but now may be enlarged to include more Catholics outside Italy.

Even local autonomy which has never been associated with the Roman system is being talked about. This would call for more decisions made by local Catholic authorities and less by Rome. This idea of local autonomy, however, is not akin at all to the Baptist idea of congregational government. The

bishops would still rule the church. The difference would be that more of the control would be in the hands of local bishops rather than in authorities in Rome.

Probably the most significant sign of hope for Roman Catholic reform is seen in a growing emphasis upon Biblical studies. More and more Catholic scholars are searching the Scriptures seriously, and their fruits are recognized and even appreciated by many non-Catholic Bible scholars. It was a Roman Catholic monk named Martin Luther who turned from Romanism to the Bible in the sixteenth century and set off the rebellion that shook Roman Catholicism to its foundations. Is this about to repeat itself?

On a more practical level the Roman Catholic viewpoints on birth control, marriage to non-Catholics and other matters which have been so inflexible are showing signs of some liberalization.

There are two possible dangers so far as the attitude of the non-Catholics to what is currently happening in Roman Catholicism. One is to conclude that major changes have happened or will happen.



SENATOR COOPER OPPOSED CHURCH SCHOOL AID

Dear Editor:

I received your letter regarding the Higher Education Facilities Act, H.R. 6143, and expressing your opposition to the use of appropriations for church-related schools. I want to thank you for writing me.

The bill came before the Senate on October 10, and on Tuesday, October 15, the Senate acted upon the question of appropriations to church-related schools. Among its provisions, the bill provides that loans can be made to church-related schools for the purpose of constructing "academic facilities." The definition of "academic facilities" provided by the bill includes any type of building except those used for: (1) religious instruction or worship; (2) athletic and recreational activities and (3) events for which the public is charged admission fees.

Senator Ervin of North Carolina and I introduced two amendments directed to this portion of the bill, which were voted upon by the Senate. Our first amendment provided that no funds authorized to be appropriated by the bill could be made available for the construction of such "academic facilities" for church-related schools. This amendment was defeated by a vote of 55 to 26.

The second amendment which Senator Ervin and I offered would provide legal procedures by which a taxpayer could bring an action in a Federal District Court to test the constitutionality of such use of tax funds. We introduced this amendment because, without such a specific provision, it is very difficult if not impossible for the constitutionality of a Federal appropriation to be tested. The courts have held that unless a citizens can show a special, personal injury—separate and distinct from the interest of all taxpayers—he cannot get into court to test the validity of an appropriation. I am very glad to say that this second amendment which Senator Ervin and I offered was adopted by the Senate by a vote of 45 to 33.

On the question of Senate passage of the bill as amended, I voted against H.R. 6143 because I believe its authorization of funds for church-related schools contravenes the First Amendment to the Constitution—but the bill passed the Senate on October 21 by a vote of 60 to 19.

Because the second amendment Senator Ervin and I offered was adopted, and changes the House bill, it will now be necessary for the Senate bill and the House bill to be referred to a conference of Senate and House members to see if agreement can be reached on the two measures. As I am not a member

of the Senate Committee on Labor and Public Welfare, which considered and recommended the bill to the Senate, I will not be one of the conferees. If the conferees do agree upon a bill, it will go back to the Senate and House for another vote—but it cannot then be amended, and the only vote possible is "yes" or "no" on the measure as a whole.

I am enclosing a copy of the part of the debate in the Senate during which Senator Ervin and I spoke in support of our amendments. It contains my views on the issue involved under the First Amendment to the Constitution, which has been declared by the Supreme Court to establish a "wall of separation between church and State."

As my speech in the Senate and the first amendment which Senator Ervin and I offered show, I did my best to strike from H.R. 6143 the authorization of Federal funds to build "academic facilities" for church-related schools. I regret that Senator Ervin and I were not successful in securing the adoption of this amendment. But as I have said, if our second amendment is accepted by the House of Representatives, it will give an opportunity to test the constitutionality of such appropriations and to settle this matter. In view of the recent decisions of the Supreme Court, I believe that the Court would rule such appropriations, whether for grants or loans, unconstitutional.

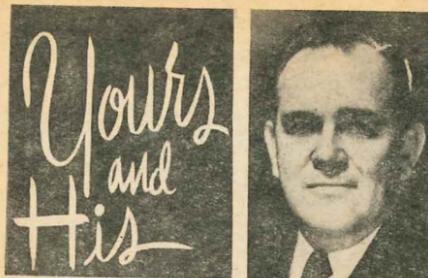
I was glad to have your views on this issue, and I hope you will write me whenever you believe I can help.

With kind regards, I am
Sincerely yours,
John Sherman Cooper
Washington, D.C.

With all the discussions there has been no sign of surrender of such erroneous Roman Catholic beliefs as papal infallibility, the veneration of Mary, the monopoly of the Roman Catholic Church on the saving grace of Jesus Christ or the equality of Roman Catholic tradition with Scriptures. The great differences that separate Catholics and non-Catholics have not disappeared nor show many signs of disappearing.

The other danger is to have a completely closed mind and deny the possibility of any significant changes in Roman Catholicism. Something is happening. Let us hope it is genuine and let us pray that the result may be something more like the New Testament Church than was ever seen in Romanism.

Fortunately, one of the keenest and ablest men among Southern Baptists is now in Rome to try to learn firsthand what is really happening. Mr. Barry Garrett, former Baptist editor in Arizona and now a staff member of the Baptist Joint Committee on Public Affairs, will be in good position to answer some of our questions.



Thanks For Children

"Everybody loves a baby", and few and impoverished are the married couples into whose home comes no baby to bless their lives and to be guided into Christ and into a useful Christian life. In fact, married couples who are childless are almost without exception trying to adopt some; unmarried ladies, feeling the lack of loving little ones, often "mother" a children's Sunday School class, a union, or a Sunbeam group. With all the heartaches which accompany the raising of our young, I know of no sane Christian who would part with one of his own for any wealth of earth. We thank God for our children. We want them to have the best in Christ.

BOARD OF CHILD CARE OFFERING

That's one reason why Kentucky Baptists also have such a fine program of Child Care which they trust to the Baptist Board of Child Care, with C. Ford Deusner as General Superintendent. Last year we "mothered" more than 747 children in our three campuses and in foster and adoptive homes.

We thank God for the privilege of loving children through this varied and vital program. It is Christ loving 747 children through us.

We thank God for the Board headed so ably by W. Ray Moss of Louisville. We thank God for the wonderful Superintendents—J. T. Herndon of Spring Meadows, Ralph McConnell of Glen Dale, and Mrs. Virginia R. Fields of Pine Crest—and for their staff assistants who "substitute for mom and dad" in supplying "nurture and admonition of the Lord" to these children. We thank God for the Baptist churches near our Homes who provide a spiritual home for them with such concern—and such spiritual profit. We thank God for you—Mr., Mrs., and Miss Kentucky Baptist who give dollars in two wonderful ways—(1) \$100,000 this year through the Cooperative Program, and (2) we hope, \$250,000 through the **Annual Thanksgiving Offering**—right now upon us!

"Share With Me"—747 children for whom Christ died speak to you, on Thanksgiving.

Yours and His,

Harold G. Sanders

K. B. C.

E. L. Howerton Dies

E. L. Howerton, prominent East Kentucky churchman and retired pastor of First Baptist Church in Pikeville, died Friday, October 25. He was 82.

Mr. Howerton retired ten years ago after 32 years as pastor of the Pikeville Church. For several years, while pastor in Pikeville, he also served as a local missionary with the Kentucky Baptist State Mission Board.

For nine consecutive years he was moderator of the Enterprise Association of Missionary Baptists. In 1955 he received an honorary degree, the doctor of divinity, from Pikeville College. In 1951, he was selected as the preacher for the annual sermon of the Kentucky Baptist Convention. In 1963 he was presented a "certificate of merit" at the annual Mountain Missions Conference held on the campus of Oneida Baptist Institute.

Funeral services were conducted on Sunday, October 27 at the First Baptist Church, Pikeville. Harold Wainscott, the present pastor, was in charge. Early in 1956, Dr. Howerton had written out explicit directions for his funeral. The sermon was delivered by D. E. Meade, Howerton's "son in the ministry." Others gave testimony of Dr. Howerton's ministry and influence. In lieu of flowers, Dr. Howerton requested contributions be made to Pikeville College.

Mrs. H. E. Shively Honored by Greensburg Baptist Church

On a recent Sunday, the Greensburg Baptist Church honored Mrs. H. E. Shively for fifty years as a teacher in the Sunday school of the church.



Mrs. H. E. Shively

The ceremony was held at the close of the morning worship service. Mrs. Smith Clark, president of her Sunday school class, pinned an orchid on Mrs. Shively. Mrs. Howard Coakley, a member of the class, presented her with a framed picture-poem tribute specially painted for the occasion by a local artist. Paul Calhoun, superintendent, presented her with a bronze plaque from the church with the following inscription: "Special recognition to Mrs. H. E. Shively for fifty years faithful service as a Sunday school teacher, Greensburg Baptist Church."

Mrs. Lettie Durham, Mrs. Philmore Vaughn and Mrs. Hobert Durham were in the first class taught by Mrs. Shively. Daughters of Mrs. Shively, and their

families, from Greensburg and Lexington, were present for the special service. Elvin L. Clark is the pastor.

Dr. Carl Fields Speaks at Waco

Dr. Carl Fields, dean of Georgetown College, brought the message at evening worship, October 27, at the Waco Baptist Church, Waco, Kentucky, in the absence of the pastor, Maurice L. Bates who was closing a seven-day church revival at Calvary Baptist Church, West Irvine, Kentucky.

Earl VanWinkle, pastor of Harris Memorial Mission, preacher at the morning worship hour at the Waco Church, which is the mother of this mission. Mr. Donald Roberts of the Waco Church preached the morning message at the mission.

Associational Missionary W. C. Younce, Associational Brotherhood President Edward Johns, Finley Holbrook, Jr., a Waco boy who recently graduated from the Southern Baptist Theological Seminary and has gone to be pastor of a church in Alabama, and Missionary Eric Clark of Nigeria, West Africa, have all brought messages at the Waco church in recent months.

John W. Wells of Lexington, associational missionary of Elkhorn Association, preached a very successful church revival at the Waco Church this past summer.

J. T. Ford Accepts Call of First Baptist, Alexandria, Virginia

J. T. Ford has resigned an eight-year pastorate in Atlanta, Georgia, to accept the call of First Baptist Church, Alexandria, Virginia, effective January 1, 1964. Alexandria is in the suburbs of Washington, D. C., and the First Baptist Church is the largest Baptist church in the D. C. area.

A native of Western Kentucky, J. T. was ordained by First Baptist Church, Paducah, and was pastor of the First Baptist Church of Sturgis 1946-48. After pastorates at First Baptist Church, Huntsville, Alabama, and First Baptist Church, Birmingham, Alabama, he went to be the first pastor of the newly constituted Wieuca Road Baptist Church in Atlanta in 1955. In these years the church has attained a membership of 1,300 and an annual budget of \$247,000.

Ford has held various positions on the state and convention-wide level and is currently serving as president of the Georgia Baptist Pastors' Conference, secretary-treasurer of the SBC Pastors' Conference, and chairman of the denomination's Evangelism Committee through the Home Mission Board.

Hiseville Baptist Closes One Emphasis, Launches Another

The Hiseville Baptist Church held special worship services on November 10 to close Royal Ambassador Week and at the same time, launched the Thanksgiving offering for the Kentucky Baptist Children's Homes. With Pastor Clarence E. Rose and R.A. Counselor Frank Newberry directing, the Royal Ambassadors led in every part of the morning worship. The pastor brought the message.

Present for the service, to represent the children's homes, were Miss Ruth Stanley, assistant superintendent of Glen Dale Home; Mr. Harry Hornbuckle, Glen Dale's Recreational Director and house father; and Mr. David Brown, director of social service at Glen Dale. Miss Stanley spoke of her duties, outlined a typical day of activities at the home and then presented colored slides of the facilities, staff and children at all three of Kentucky Baptists' homes for children. Mr. Hornbuckle shared some experiences with boys and told of the need for the recreation program. Mr. Brown summarized the total program and its contribution to the lives of the children.

Pastor Rose writes, "These speakers came before our church because of their love for God, devotion to the children they serve and concern for enlightening Kentucky Baptists to this vital mission."

W. A. Sloan, Former Kentuckian, Dies In Arizona

Dr. W. A. Sloan, former president of the Baptist Bible Institute at Mayfield, Kentucky, died on October 31. He had been living in Phoenix, Arizona, since his retirement in 1957.

A native of Scott County, Arkansas, he was a graduate of Southwestern Theological Seminary, Fort Worth, Texas. He earned a doctor of theology degree from Southern Seminary, Louisville.

Pastorates included churches in Texas, Kentucky and Florida. He served on the faculty of the Baptist Bible Institute, Graceville, Florida. He also served on the faculty of Clear Creek Baptist School, Pineville, Kentucky, before becoming president of the West Kentucky

K. B. C.



Contractor J. M. Chick presents Dr. John M. Carter, president of Campbellsville College, with the keys to the new science building just completed on the campus. On the right is Dr. D. L. Druien, chairman of the board of trustees.

Campbellsville College Dedicates New Building

The new science building at Campbellsville College was dedicated Tuesday afternoon, October 22. In the service, conducted beneath the large maple trees on the front campus, Mr. J. M. Chick, general contractor, presented the keys to President John M. Carter.

Dr. Harold G. Sanders, executive secretary of the Kentucky Baptist Convention, brought the dedicatory message on the theme "All truth is God's truth." The speaker declared, "There is no truth foreign to God. Christianity rightly interpreted and science rightly

viewed are in harmony. Both religion and science are necessary to give us a total view of reality."

Other Campbellsville College trustees shared in the program. Bruce Hartsell, pastor of the Shepherdsville Baptist Church, delivered the invocation. R. Trevis Otey, pastor of the Glasgow Baptist Church, pronounced the benediction. Judge J. H. Pickett, mayor of Campbellsville, brought greetings from the community. Dr. D. L. Druien, chairman of the board of trustees, presented the commendations of that group.

Attend Your Christian Education Advance Regional Rally

- Southeastern No. 1**—Friday, November 22—Harlan, 7:30 P.M. (EST)
(Bell County, Middle Fork, Pine Mountain, Three Forks, Upper Cumberland)
- Southeastern No. 2**—Sunday, November 24—First-London, 2:30 P.M. (EST)
(Booneville, East Union, Irvine, Jackson County, Laurel River, Lynn Camp, Mt. Zion, North Concord, South Union)
- North Central "A"**—Monday, November 25—Latonia, 7:45 P.M. (EST)
(Campbell County, Crittenden, North Bend, Ten Mile, Union)
- Western**—Tuesday, November 26—First-Owensboro, 7:30 P.M. (CST)

Inspiration! Information! Dedication!

Baptist Bible Institute, then located in Clinton, Kentucky, but now located in Mayfield.

After retirement, while living in Arizona, he wrote a regular column for the *Baptist Beacon*, the Arizona Baptist

paper. His column was a question-answer type article, dealing with Baptist doctrine.

He was ordained to the gospel ministry at Centerpoint, Texas, in January, 1911. He died at the age of 71.

Report From Lexington Convention

Lexington, Ky., November 14—Messengers from all over Kentucky converged on Lexington this week for the 126th annual session of the Kentucky Baptist Convention. Meeting in the new sanctuary of Calvary Baptist Church, these messengers have come to hear reports of the work done as a state convention and to take action on matters for 1964 and subsequent years. Registration of messengers and visitors at noon Thursday, November 14, was estimated to be near 1,500. Final figures will be announced Friday during the closing sessions of the meeting.

Auxiliary Meetings

Prior to the sessions of the Convention, auxiliary meetings have been in session. The Kentucky Baptist Ministers' Meeting, the Kentucky Baptist Association Officers Meeting and the sessions of the Religious Education Association and Music Ministers of Kentucky Baptists were finished before the Convention got under way on Wednesday. The Ministers' Conference elected J. Frank Young, pastor of First Missionary Baptist Church, Benton, president; Leon Larimore, pastor of Third Avenue Baptist Church, Louisville, vice-president, and David Friedly, pastor of First Baptist Church, Lexington, secretary.

The Religious Education Association elected Mickey Martin, an associate in the Training Union Department of the Convention, president; B. B. Steele, minister of education, First Baptist Church, Frankfort, vice-president and Miss Ella Faye Hayes, educational secretary at Irene Cole Memorial Baptist Church, Prestonsburg, secretary-treasurer.

Officers for the Music Ministers' Conference are William Williams, First Baptist Church, Paducah, president; R. W. Grobe, First Baptist Church, Madi-

sonville, vice-president; Mrs. John Cook, First Baptist Church, Mayfield, secretary; and Wallace H. Carrier, pastor of Harrodsburg Baptist Church, pastor-adviser.

Worship on Wednesday

The opening session of the convention was called to order by Dr. E. Keevil Judy, pastor of First Baptist Church, Henderson, and the retiring president of the convention. By convention action two years ago, the president cannot succeed himself. Except for the presentation of the report on the order of business, no business was considered. New pastors and church staff members were introduced to the messengers by Dr. Harold G. Sanders, executive secretary-treasurer of the Convention's Executive Board. The annual sermon was brought by J. H. Maddox, pastor of Second Baptist Church, Madisonville. His subject was "The Message of the Cross." (See page 3, *Western Recorder*, November 14, 1963 issue for the sermon in print).

Approves Loan

Wednesday afternoon, the messengers heard the report of the Executive Board.

The Board met Tuesday afternoon to make final preparation for the report to the convention. Items recommended and approved included a budget of \$2.85 million for 1964 and a projected budget of \$3.1 million for 1964-65 for the state convention's work. The messengers

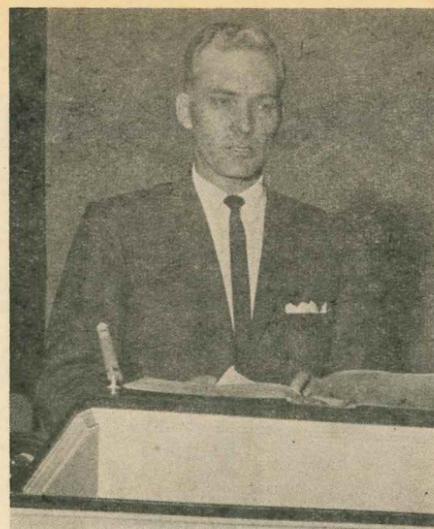


DR. E. KEEVIL JUDY, president of the convention and pastor of First Baptist Church, Henderson, called the meeting to order Wednesday at 10:30 A.M.

heard the report that the gifts to the Cooperative Program for 1963 exceeded the \$2,667,000 budget by approximately \$16,000.

The Hospital Commission reported to the Board that it needed \$3,568,490 for improvements and additions to the three hospitals operated by Kentucky Baptists. The convention approved the recommendation of the Executive Board to borrow \$3 million for the hospitals. In addition to renovations needed, the plans call for additional wings to be built on the hospitals at Lexington, Louisville, and Paducah. The additions would provide an additional 167 beds. The three hospitals now have a capacity of more than 750 beds.

More controversial and resulting in more discussion than other proposals, was the recommendation of the Executive Board to spend \$758,000 on Cedarmore, the state Baptist operated assembly. Present indebtedness would make the total indebtedness over \$800,000. The Board recommended that the present indebtedness be incorporated into a new loan for the expansion and improvements at Cedarmore. Retirement of the debt would be over a ten-year period, with receipts from the operation of the assembly used to help amortize the debt. The messengers approved the



DR. JOSEPH R. ESTES, former pastor of First Baptist Church, Bowling Green, and now on the faculty of Kentucky Southern College, Louisville, brought the closing message of the Ministers' Meeting. Speaking on the race problems that confront our world, he declared, "We must integrate or disintegrate."

recommendation by a narrow margin. Thursday morning, during the miscellaneous business session, Louis Walters, pastor of Fourth Avenue Baptist Church, Louisville, requested the secretary of the convention read a portion of the constitution of the convention which defines the procedure of recommendations from the Executive Board to the annual convention. He then asked that President Judy give an opinion as to whether the recommendation was properly presented. Dr. Judy ruled that the recommendation, finalized on Tuesday before the convention met, was not a violation of the constitutional requirement of thirty days' notice of all recommendations to be voted on at the convention. No messenger challenged the ruling of the presiding officer.

Resolutions Offered

During the miscellaneous business session on Wednesday, a resolution was presented by Harold L. Wahking, chaplain of Central Baptist Hospital, Lexington, calling for a survey of racial progress in the convention's churches and institutions. It also called on the convention to commend the churches which had made any progress in integration.

After discussion, the messengers voted to refer the motion to the resolutions committee, which will bring the report back to the convention on Friday morning. Dr. C. R. Daley, editor of the *Western Recorder* and Dr. John Claypool, a member of the resolutions committee and pastor of the Crescent Hill Baptist Church, Louisville, stated to the messengers that this action would not

bury the resolution but would give opportunity for additional study.

Another resolution was presented to the messengers in the form of a motion by D. Wayland Marler, associate pastor of the Okolona Baptist Church of Long Run Association. The motion had been presented to the Okolona Church in their business session and was unanimously approved. The motion asked the convention to oppose the extreme viewpoint taken by the Supreme Court and Kentucky officials with regard to Bible reading and prayer in public schools. The motion contended that such extreme views and actions that are currently being expressed would lead to a complete divorce of God and the American people. The motion also stated that eventually observance of holidays that had religious significance would become illegal.

President Judy gave the opinion that this matter should also be referred to the resolutions committee. Since the matter had been called a motion rather than a resolution, Dr. Judy's decision was questioned and the messengers were asked to uphold or veto the moderator's decision. Messengers approved the action of the convention president and the matter was referred to the resolutions committee.

Badgett Elected President

J. Chester Badgett, pastor of the Campbellsville Baptist Church since 1950, was elected to serve the convention as president for 1964. Badgett, an active leader in Baptist affairs, served as chairman of the administrative committee of the Executive Board in 1963. Prior to going to Campbellsville, he was pastor of the Beaver Dam Baptist Church. He is a graduate of Southern Seminary in Louisville.

First vice-president for 1964 is Franklin Owen, pastor of Calvary Baptist Church, Lexington, and host pastor for this convention. Second vice-president is Georgetown College's Dean, Carl Fields. Re-elected as secretary and assistant secretary were L. C. Ray and Leo Crismon respectively.

In the election of president, Hicks Shelton, pastor of Latonia Baptist Church, Covington, was nominated. Badgett won over A. W. Walker, Louisville, on the second ballot cast by the messengers at the convention.

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OFFICERS of the Ministers' Meeting are (left to right) **J. Frank Young**, Benton, president; **David Friedly**, Lexington, secretary and **Leon Larimore**, Louisville, vice-president.

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KENTUCKY BAPTISTS AT WORK

Sunday School

Church Building Conferences Show Good Interest

Francis R. Tallant

Kentucky is on the move with new and better buildings. This interest was felt and seen in the two area Church Building Conferences held recently. One was conducted at First Church, Mayfield and the other at First Church, London. There was good attendance with a good number of churches represented in both conferences. The number staying for both sessions, morning and afternoon, was very noticeable.

From the Church Architectural Department, Nashville, Rowland Crowder, Ellis Evans and Paul Johnson came to take part on the program besides our own department representatives.

It is encouraging that more of our churches are asking help from the Architecture Department. The records show that 469 contacts have been made by the Architecture Department in the last twelve months against 397 the year before. Many of these came through the Sunday School Department. This does not count the number of contacts made by phone, during conventions, etc. not included on the report. This will mean better programs in our churches throughout the state.

Plans are already being made for our State Church Building Conferences at Louisville next year, March 6.

Direct Missions

Carrying the Commission

by G. R. Pendergraph

Pastors and churches are constantly searching for better methods of carrying out the Great Commission of our Lord who said, "Go ye and disciple the world". To do this as rapidly as we should, we need some way to increase the spiritual productivity of the non-active or moderately-concerned church members. The Church Development Ministry make possible a practical and workable method of implementing the total church program.

This ministry recommends that our churches should do the following:

- (1) Discover the potential of the church
- (2) Discover the needs of the community

- (3) Adopt immediate and long-range projects to be accomplished
 - (a) Do what can be done immediately
 - (b) Accomplish the more difficult gradually
- (4) Keep record of progress and publicize to the church.

Church Music

Noted Church Musician To Speak At Louisville February 12-13

Dr. Austin C. Lovelace, a national figure in the field of church music, will bring two major messages at the Nationwide Conference of Southern Baptist Musicians in Louisville on February 12 and 13.



A. C. Lovelace

Organist and Hymn Playing and was co-author with William C. Rice of the recent book, *Music and Worship in The Church*.

The messages which Dr. Lovelace will bring in Louisville in February are entitled "The Message of Music" and "Music in Special Ministries of the Church". The former message will come at 10:25 on February 12 and the latter message at 10:30 on February 13. Both sessions will be held in the new Convention Hall in downtown Louisville.

REPORT OF JUNIOR-INTERMEDIATE MUSIC LEADERSHIP CONFERENCES

The four specialized conferences for Junior and Intermediate leaders during October 28 to November 1 had 61 leaders from 26 churches in 14 associations. The demonstration youth choirs were rewarding both to the choir members and to the leaders who observed and discussed the techniques used by Professor W. Wayne Johnson of Georgetown.

The very few department leaders who attended reflect the evident apathy of our song leaders, pianists, and super-

intendents of Sunday School and Training Union department assemblies, for Juniors and Intermediates toward what can be done with music in these assemblies. Let us become more concerned about what music is used, how it is fitted into the program as an integral, appropriate part, and how effectively the music is led and sung.

Woman's Missionary Union

Changes In By-Laws: Kentucky Y.W.A.'s

by Sydney Portis

The following changes in By-laws of Kentucky Y.W.A.'s will be presented for vote during the Y.W.A. State Convention at Latonia Baptist Church, Covington, February 21-22.

1. Article IV

Section 1. The officers shall be president, vice-president, secretary-treasurer. The State Y.W.A. Director shall serve as advisor. Chairmen shall be: program, music, prayer, and a Window-Conference chairman.

Section 2. The officers and chairmen must be active in Y.W.A. They shall not be eligible to serve for more than two consecutive years in the same office. They shall be elected at the state Y.W.A. Convention and shall assume their duties at the annual Y.W.A. Conference. The chairman shall be appointed by the president in consultation with the State Y.W.A. Director.

Section 3. There shall be a program committee composed of the president (as chairman), music chairman, and prayer chairman with the State Y.W.A. Director serving as advisor. Other committees may be appointed as needed.

Section 4. (No Changes)

Section 5. The duties of the officers and chairmen shall be as follows:

The president shall preside at the state Y.W.A. meetings and serve as chairman of the executive committee. She shall meet with the Y.W.A. State Director and the program committee to plan the program for state meetings. She shall meet semi-annually with the executive committee. She shall appoint standing or special committees as needed. She shall in every way possible forward the work of the council. If possible she shall attend the Southwide Y.W.A. Conference at Ridgecrest or Glorieta.

Vice-president (duties unchanged). Secretary-Treasurer (duties unchanged).

(There will be no Window and Conference Representative, pianist, or Music Director.

The duties of the chairmen shall be those assigned by the President in consultation with the state Y.W.A. Director.

(To be continued next week)

Stewardship

Uncle Deak Writes

Dear ed:

Today wuz sign-up day fer the church budget. We shore had one glorius time. Ye know i wrote bout all the upror we had last week. Well, most ever body thot bout it an cided sign up to give wuz jest the writ thing to do. Bro. Roblest sed jest while ago that we already had more money promised than we took in last year, and that we wuz only six dollars an thirty-to sents short of our weekly gole fer our new budget. Lot of folks aint signed up yet so the Sunday school workers is goin out to visit them this week. Some people thot no body should be pressed, but when Bro. Roblest sed ever body oughta have a chance to give they didnt fuss much more. Shore cant wait to find what it all comes to.

Uncle Deak)

(Released by SBC Stewardship Commission)

What a Study of Ephesians Will Do For Your Church

by Albert McClellan

The fiery old apostle Peter, who could be testy at times, once said of his highly intellectual friend, the apostle Paul, that he wrote "some things hard to be understood." (II Peter 3:16) He was, of course, talking about all of Paul's letters. But surely he must have thought this description especially fitted the letter to the Ephesians, because in the six short chapters there are many lofty and intricate ideas which have become the tough lacings that hold together the vast framework of Christian thought. As Peter said, maybe these ideas are hard to follow, but follow them, we must. To understand this book is to understand Christianity; not to understand it is to be forever impoverished in mind and spirit, for Ephesians, short as it is, is one of the basic books of all literature, and no man who has ignored its teachings can call himself educated.

The ideas of this book destroy men, at least this is the impression Peter leaves for he said that here are ideas "which they that are unlearned and unstable wrest . . . unto their own destruction." What he meant was that men destroy themselves as they try to refute

or escape these ideas. To approach Ephesians lightly, to study it cursorily, to read it without thinking, to dismiss it because you don't understand it—these are moral and spiritual self-destruction. But to approach Ephesians prayerfully, to let the mind dwell on it, to weigh its message, to realize that God is speaking profound truth in a meaningful way, to see in it the whole truth of heaven, to come away from it with a sense of having grown, to be always called back to it—these are to find the way of life.

Ephesians, like the moon, should be studied because it is there and no thoughtful man can escape it. It is a tool of logic to combat communism, materialism and indifference. It is the Word of God, not more than James or Hebrews, but pre-eminently the Word of God for Southern Baptists as we move into 1964. It is a ringing call to dedication and discipline. Our churches will do well to immerse themselves in it, not only for January, 1964, but for the whole year. There are many things this book will do for a church.

For the church to know chapter one is to know the Son of God, his place in heaven and earth, to see plainly that he is above "all principality and power."

For the church to know chapter two is to understand the plain way of salvation and its relation to law and grace and the plight of men without him who is their saviour.

For the church to know chapter three is to know God's plan for the ages and to be able to see the sense of the smallest and most out-of-the-way place of Christian service.

For the church to know chapter four is to know the meaning of Christian fellowship and how this fellowship finds its highest meaning in the church as the body of Christ.

For the church to know chapter five is to see the indomitable power of the church in the lives of its members, how that it lifts us above each other and makes us members one of another in "the great mystery."

For the church to know chapter six is to know the Christian walk. It tells how to be strong in the Lord and how to wear gracefully the armour of God.

Churches need this book because they need meat to chew. They need it because they need power and vision and wisdom. They need it as a defence against those who would destroy the church. They need it because here God speaks plainly and eternally of his Son.

A study of Ephesians will put iron into the church's backbone; it will stretch the mind of the church to enable it to wrestle successfully with the powers of darkness; it will make the heart of the church beat with new Christian resolution.

Brethren, let us open our Bible now to Paul's letter to the Ephesians, chapter one, verse one . . .

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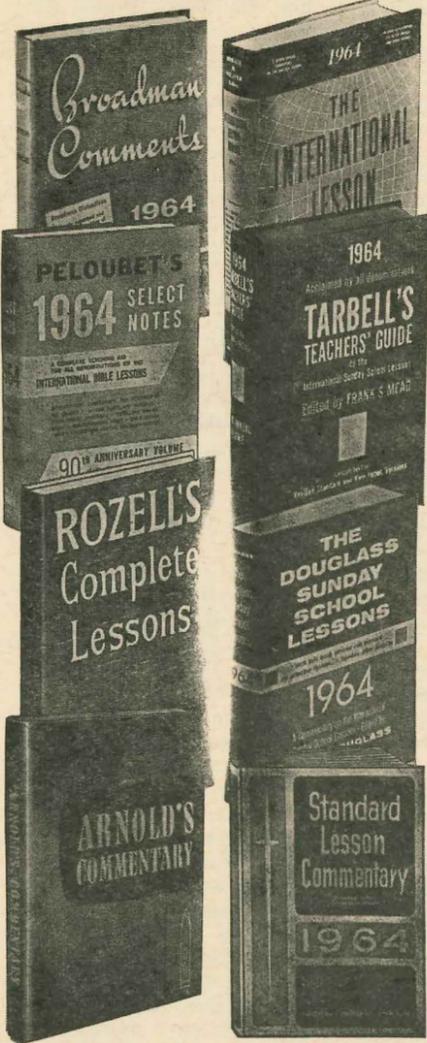
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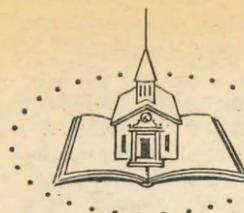
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SUNDAY SCHOOL LESSON

By H. C. Chiles



THE GRACE OF GENEROSITY December 1, 1963

II Corinthians 9:6-15

With an intense zeal for Christ and a fervent love for people, Paul was doing his utmost to collect a generous gift from the Corinthian Christians with which to supply the needs of the poor saints in Jerusalem and Judea, who were suffering from famine, persecution and unfavorable circumstances over which they did not have any control. The Apostle wanted them to cultivate the grace of generosity as a fruit of Christian faith, as a token of Christian love to brethren who were in real need and as an appropriate response to the matchless love of God in Christ. In his effort to arouse this desirable spirit in them, Paul referred to the liberality of others who had set a good example for them, among whom were the Macedonians. The Macedonians had first given themselves unto the Lord and that naturally made the matter of giving their temporal means much easier. Their liberal giving was an expression of their love for Christ and their devotion to Him. Paul was so impressed with their generosity that he could not refrain from reporting it to the Corinthians who had so much more of this world's goods.

Paul was greatly concerned that the Corinthians would have their gifts ready when he and his party arrived. Since he would be accompanied by some of the Macedonians, he did not want his boasting of the liberality of the Corinthians to be nullified by their failure to provide liberal offerings in advance, leaving their gifts to be collected. Paul was hopeful that they would count it a privilege to give voluntarily, cheerfully and bountifully.

I. The Rules For Giving.

II Corinthians 9:6-9.

In teaching the Corinthians how they should support the work of the Lord, Paul likened the method of Christian giving to a farmer sowing his seed. If the farmer sows little, he can only expect to receive a little in return. On the other hand, if he sows much, he may rightfully expect to receive much in return. The harvest is determined by the measure of sowing. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

1. God's children should give generously. Verse 6.

The more God's children give to Him the more abundantly He will bless them. If any Christian expects to enjoy God's favor and blessing, by all means he must be faithful in the realm of his stewardship. If we want an abundant harvest of spiritual blessings from our Christian stewardship, generosity must characterize our giving. Ever remember that it is an absolute certainty that no one can ever out-give God.

2. God's children should give purposefully. Verse 7a.

God wants Christians to give deliberately and systematically. Christian giving should never be a hit-or-miss proposition. Giving to the Lord's work should be the practice of every Christian. Not a one is excluded from this privilege. In all probability no two Christians will have an equal amount to give, but none should be deprived of the privilege or lose out on the blessing which is the result of giving something. Whatever the Christian may have in his possession, whether the amount be small or large, he holds it as a trust from the Lord. In his support of God's work, a believer in Christ should be purposeful in his giving. He should not give in order to receive the praise of men, but because he loves the Lord and is anxious to advance His work. Always give with an eye single to the glory of God.

3. God's children should give cheerfully. Verse 7b.

Gifts should be presented to God with the full and hearty consent of the will, and never as a matter of duty or in a grudging manner. People should not give regretfully as though their gifts had been wrung from them. Giving should be spontaneous and hilarious, for "God loveth a cheerful giver."

God delights in believers who love Him and His work to such an extent that they constantly strive to see how much they can give to His cause rather than how little. When done from the correct motive and in the right spirit, giving is one of the happiest of all the experiences in the Christian life.

God calls on His children to give generously, purposefully and cheerfully to the cause of Christ and for the propagation of the gospel. No Christian will ever regret being faithful to the Lord in his stewardship. On the other hand, any Christian who withholds the Lord's from Him will discover that his soul has shriveled as his means have increased, and that the work of the Lord has been hampered accordingly. There is a real joy that comes from giving to the Lord which many have never experienced.

II. The Results Of Giving.

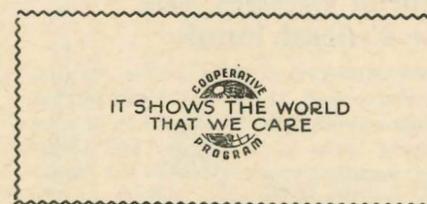
II Corinthians 9:10-15.

Scriptural giving results in numerous blessings to the donors. It especially brings them into closer fellowship with God. No Christian ever regrets being honest with and faithful to God in financial matters. In many and unanticipated ways He will reward every faithful steward.

Scriptural giving provides the means which are needed for carrying on the work of the Lord. It brings down the divine blessing in such a way that one's capacity to give is enlarged. As one expressed it, "The more I give, the more I have to give."

Christian giving stimulates thanksgiving to God. It reminds us of the insignificance of all human giving when compared with the marvelous and boundless grace of God in giving the Son of His love to be our Saviour. It leads us to say with Paul, "Thanks be unto God for his unspeakable gift." "Unspeakable" literally means "not yet fully expounded."

The "unspeakable gift" to which Paul referred was Christ Who came from heaven to earth in order that men might be saved and be admitted into their heavenly home. This gift was unspeakably great, valuable and efficacious. It fully meets our needs. However, as long as we remain here this "unspeakable gift" will never be fully expounded.



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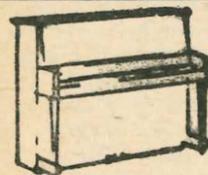
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BSSB Organizational Changes Announced

NASHVILLE—Three departments at the Sunday School Board have recently made organizational changes, according to Dr. W. L. Howse, director of the Board's education division.

The departments are Sunday school, Training Union and church administration. The changes have been made along lines similar to the earlier re-organization of our church music department.

Dr. Howse said this is an effort to improve the services of the Sunday School Board to the churches in these particular areas of work assigned to the Board by the Southern Baptist Convention.

Sunday School department—in the field services section, of which Keener Pharr is director, are these new units and supervisors: adult unit (adult, cradle roll, extension work), John T. Sisemore; youth unit (intermediate, young people's work), Joseph M. Haynes; children's unit (nursery, beginner, primary, junior work), Bob Kilgore; general administration unit, supervisor to be named.

Dr. Charles Treadway and Crawford Howell continue as supervisors of units also formed earlier: vacation Bible school—weekday and associational units, respectively.

In the editorial section, with Dr. Howard P. Colson, editor in chief, are these new units and supervisors: adult unit, Donald F. Ackland; youth unit, Dr. Rice A. Pierce; children's unit, Eugene Chamberlain.

Training Union department—in the field services section, with Harvey T. Gibson as director, are these new units and supervisors: adult-youth unit (adult, young people, intermediate work), Dr. Robert S. Cook; children's unit (junior, primary, beginner, nursery work), Robert S. Cook; children's unit (junior, primary, beginner, nursery work), Robert A. Watts; general administration unit, supervisor to be named.

In the editorial section, with Dr. Raymond M. Rigdon, editor in chief, are these new units and supervisors: adult-youth unit, Dr. LeRoy Ford; and children's unit, Reuben Herring.

An earlier announcement gave the changes in the church administration department.

Church Colleges Ask For Federal Funds

WASHINGTON (BP)—One Baptist university and 11 other church-related colleges applied for \$8,421,875 in college housing loans in September and October, according to reports from the Housing and Home Finance Agency of the Community Facilities Administration.

Shaw University, a Baptist institution in Raleigh, N. C., asked for \$1,066,375.

The other 11 church-related colleges include six Methodist, three Presbyterian, one Lutheran and one Nazarene.

In announcing the applications, Commissioner Sidney H. Woolner said, "While these applications have not yet been processed, their receipts is made public so that private lenders may negotiate with the institutions if they wish to make loans."

During the same period of time a total of \$10,361,000 was approved for 13 church-related colleges. These include eight Roman Catholic, and one each Presbyterian, Reformed Church, Nazarene, Lutheran and Methodist.

Cooperative Program Overtakes Designated

NASHVILLE (BP)—Cooperative Program receipts for Southern Baptist Convention agencies were \$1,678,031 in October, according to Treasurer Porter Routh of Nashville.

Designations for the same 31 days for SBC causes were \$215,995.

The October, 1963 Cooperative Program amount surpasses both September, 1963, and October, 1962, monthly reports. The September figure was \$1,445,239 and the October of the previous year figure was \$1,491,837.

The 10-month SBC financial totals for 1963 stand at \$15,831,810 for the Cooperative Program and \$14,736,325 designated. This means the Cooperative Program sum for the year overtook and passed the designations total.

Designations are launched each January with the heavy inflow of gifts through the Lottie Moon Christmas Offering for foreign missions and boosted a few months later by the Annie Armstrong Offering for home missions.

All states but Hawaii sent in money for the October, 1963 report. State conventions receive money from the churches first. They take out the state shares of the Cooperative Program for their own work and forward the SBC share.

The SBC work gets about one-third of the amount churches budget to the Cooperative Program. But even the state totals do not represent the complete offering collections of the churches because the heaviest use of funds remains in the individual churches.

Heaviest October disbursements of funds went to the SBC Foreign Mission Board—\$792,769 in Cooperative Program funds and \$143,422 in designations; the Home Mission Board—\$271,337 in Cooperative Program support and \$68,143 by designations, and Southwestern Baptist Theological Seminary, \$110,078 from the Cooperative Program and \$1,399 by designation.

FORTY YEARS' MINISTRY
(Continued from Page 3)

announce to the Convention that he would personally support a missionary. His salary was \$1,600.00 per year. He would divide it with a volunteer for missions.

Brother Daves went on to say that the church had just enlarged its plant. It was heavily loaded financially, so he could not ask his church to do more, but he would share his salary and live on half of it. His story stirred the Convention. Near 2:00 A.M. it was announced that enough had been subscribed for 92 salaries.

Brother Daves asked the Board for a Kentucky volunteer. When told none was available, he then asked for one from anywhere who believed all the Bible. C. L. Culpepper of Texas was assigned. Now for forty years he has been supported by Beaver Dam Church.

Upon returning home from the Convention Brother Daves told the church what he had done. He absolved the church of all obligation for his action. This he would do himself, whereupon a deacon arose to say: "Pastor, why do you want all the good from this alone? Let us have a chance to share." The pastor agreed. A box was placed for voluntary contributions. The church shared in the salary and has done so for forty years.

In 1933 Brother Daves went home to be with the Lord. But if he can look down from heaven, he could see his missionary a factor in the great revival that swept North China. He could see the All China Theological Seminary with his missionary as president. He could see his missionary imprisoned by the Japanese, and being repatriated on the Ship Gripsholm. He could see him, the business manager for the Hong Kong Mission, and he could see him the founder of the Taiwan Baptist Seminary and its president now for eleven years. Moreover, he could see him the president of the Taiwan Baptist Mission. He could see the two children of the Culpeppers serving in the Republic of Free China and Japan respectively.

Moreover, Brother Daves would see three of the grandchildren of Dr. Culpepper surrendering this year at Glorieta, for special Christian service.

When Brother Daves went to heaven a young man named James L. Sullivan followed as pastor of Beaver Dam. The mission interest of the Church did not nor has it waned across the years. Beaver Dam Baptist Church, we salute you from the other side of the world! Of you is that Scripture verified: "Cast thy bread upon the waters: for thou shalt find it after many days."

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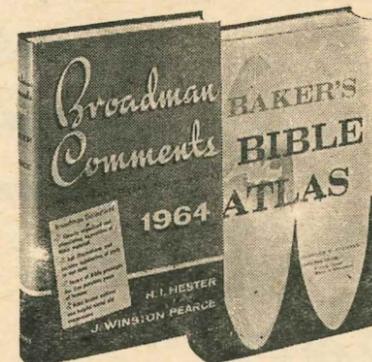
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