



**WESTERN**

# RECORDER

DECEMBER 5, 1963

**THIS WEEK**

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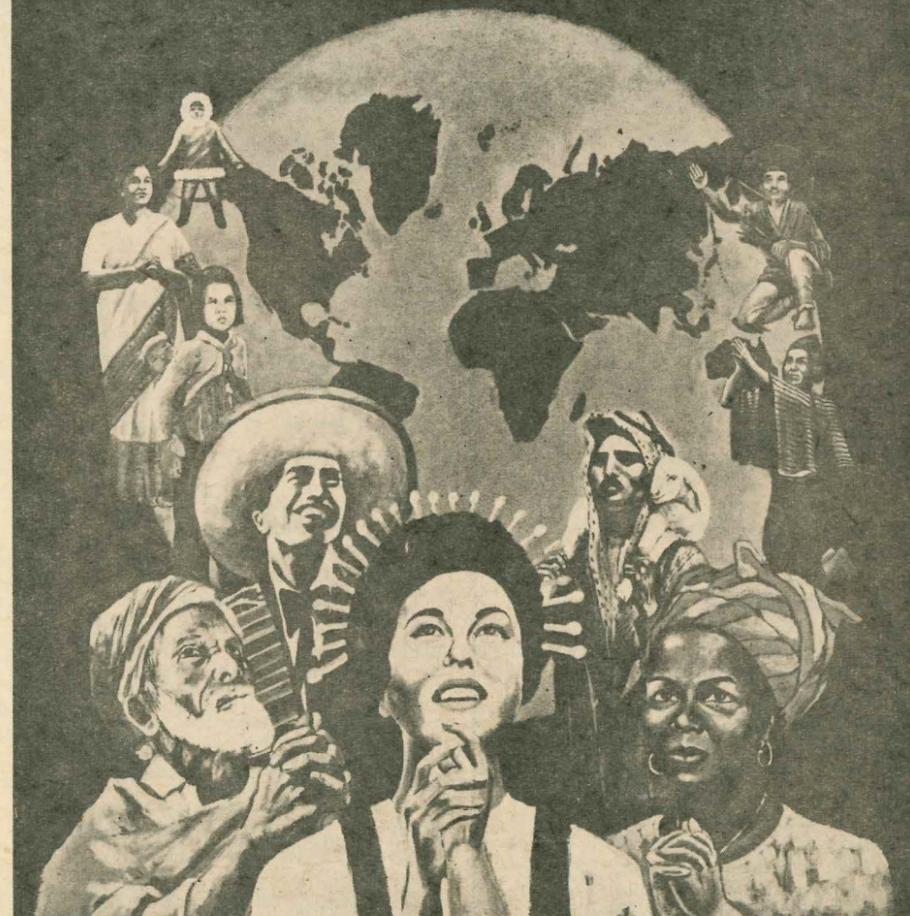
KENTUCKY BAPTISTS AT WORK

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SUNDAY SCHOOL LESSON

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## CROWN HIM LORD OF ALL



**1963 WEEK OF PRAYER FOR FOREIGN MISSIONS**

*Lottie Moon Christmas Offering*

GOAL \$ 11,850,000



**SALT LAKE CITY**—At a meeting here in October, 1964, Southern Baptists in Utah and Idaho expect to organize a new state Baptist convention affiliated with the Southern Baptist Convention. It will be the 29th such convention.

**DELAND, FLORIDA**—Stetson University here boasts of having perhaps the oldest active varsity soccer player in the nation—47-year-old H. V. Mansfield. In college, there is no upper age limit set for athletic competition, so Mansfield, a retired U. S. Army Colonel, is now in his third season as a half-back with the Florida Baptist school's soccer eleven.

**CHATTANOOGA, TENNESSEE**—A house-to-house survey of 150,000 residents of Chattanooga indicated 72.5 per cent are members of churches. Leonard G. Irwin, secretary of the department of survey and special studies for the Home Mission Board, Atlanta, directed the survey.

**FORT WORTH**—Members of the Southern Baptist Radio and Television Commission approved a record budget of \$919,334 for 1964 during their two-day meeting here. The all-time high budget is in keeping with the commission's ever-expanding radio and television ministry.

**WACO, TEXAS**—Trustees of the world's largest Baptist school, Baylor University, voted here to integrate the Baylor system. The trustees approved a committee report which said "neither race or color be a factor to be considered in the admission of qualified students to Baylor University."

**FORT WORTH**—Groundbreaking ceremonies for a new million-dollar activities building at Southwestern Baptist Theological Seminary here were held in late November. The colonial-style activities building will house all eating facilities, including a cafeteria, snack and refreshment areas, a branch Post Office, lounges, a book store, game rooms, meeting rooms, a music room for commuting students, two large banquet areas with a combined seating capacity of 400, and a former reception area for large student-faculty gatherings.

**HOUSTON**—The president of the Southern Baptist Convention, K. Owen

**The Cover**

**Week of prayer for foreign missions and the Lottie Moon Christmas Offering will be observed in churches of the SBC December 8-13.**

White, told a group of Negro and white ministers here the cross of Christ would solve every problem that besets them. White, pastor of the First Baptist Church, which earlier had been picketed by Negroes for refusing to admit colored people as church members, did not directly refer to the racial situation in his message.

**JACKSON, TENNESSEE**—Union University trustees have elected Francis E. Wright as president of the Tennessee Baptist school here. Wright has been acting president since Dr. Warren F. Jones retired July 1. He was academic dean at Union for nine years prior to being named acting president. W. W. Warmath, former pastor of Paducah's (Kentucky) First Baptist Church, is the vice-president.

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

**WESTERN RECORDER**

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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.

**MEMPHIS**—The Brotherhood Commission of the Southern Baptist Convention approved a record 1964 budget of \$348,225 and a staff reorganization plan in their annual two-day meeting here. The new budget is \$23,225 above the 1963 allocation.

**ATLANTA**—The *Christian Index* crusade against gambling machines in Georgia is beginning to pay dividends. An October issue listed 366 holders of federal tax stamps for coin-operated gaming machines. This compares with 702 machines last year.

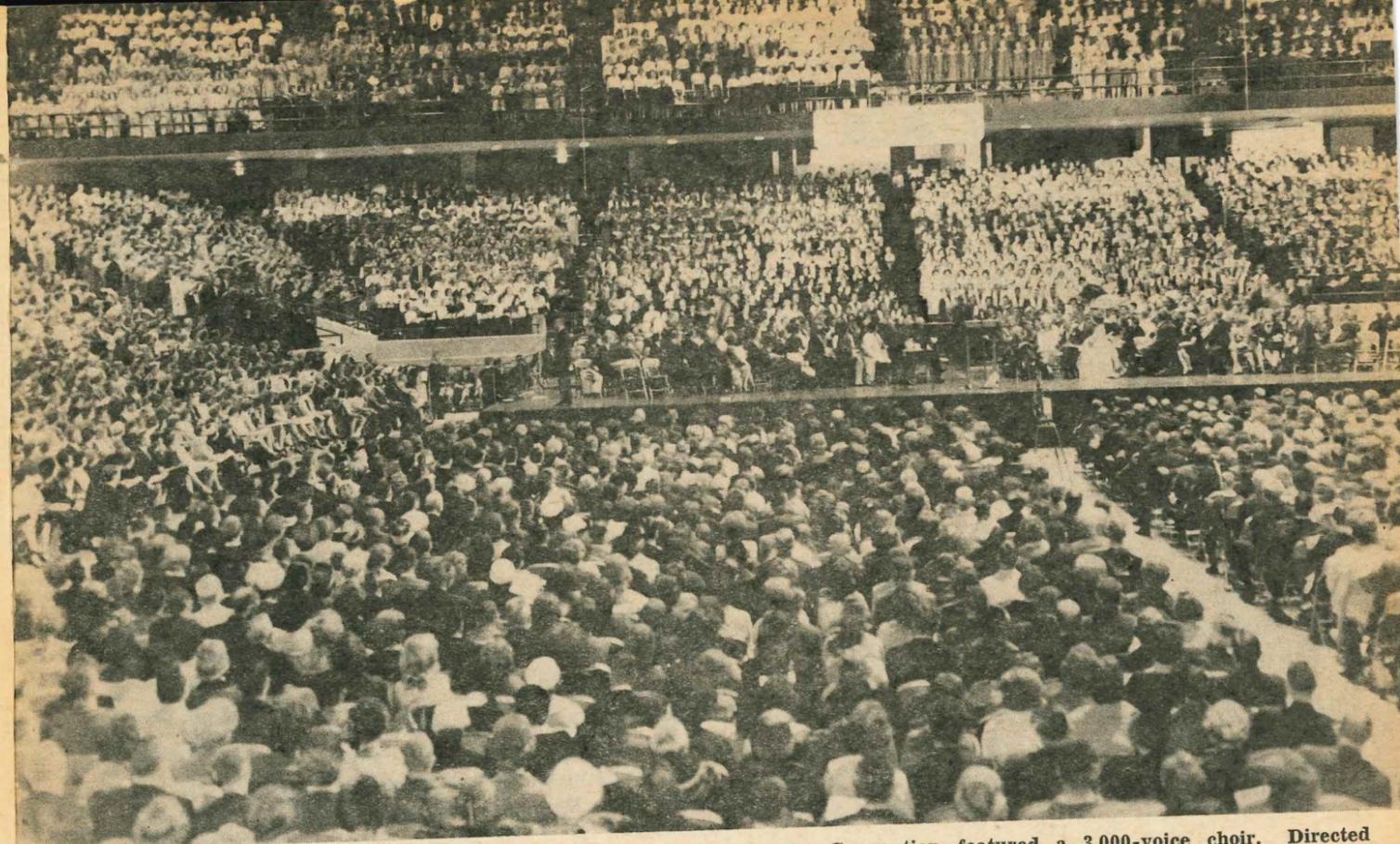
**WAKE FOREST, N. C.**—A visiting professor of Old Testament, John I. Durham, has been named acting dean at Southeastern Baptist Theological Seminary here. The office of dean has been vacant since Olin T. Binkley, selected as dean in 1958, assumed the role of president on August 1.

**NASHVILLE**—An average of 36 requests a day for architectural assistance come to the Architectural Department of the Baptist Sunday School Board. Conferences and workshops for those interested in church buildings were conducted in 27 states by department personnel under the direction of Dr. W. A. Harrell, department secretary.

**FORT WORTH**—Funeral services for Mrs. Effie May Head, wife of E. D. Head who was president of Southwestern Baptist Theological Seminary here, were held here October 24. Mrs. Head died at the age of 75 in a hospital after a long illness.

**EVANGELIST W. K. WOOD** of Ashland reports an unusual revival with the Van Avenue Baptist Church in Evansville, Indiana. The church membership went two by two into homes for prayer meetings and to extend personal invitations to attend the revival. Among the visual results were 37 professions of faith and five additions by letter. Robert A. Yall is the Van Avenue pastor.

**THOMAS E. ADAMS**, pastor of the Airline Baptist Church, Henderson, Kentucky, has resigned in order to accept the pastorate of the First Baptist Church of Johnston City, Illinois. Adams has an outstanding record in Henderson and has been a frequent contributor to the *Western Recorder*.



**YOUTH NIGHT** of the 126th annual meeting of the Kentucky Baptist Convention featured a 3,000-voice choir. Directed by William Reynolds, Nashville, 95 choirs from over the state made up the choir that filled one end of the coliseum.

**BAPTIST PROGRAM:**

**Southern Baptists Should Ask, "How Does God Measure?"**

An essential element in any complete program or organization and administration is the measuring of results. To a certain degree we have done this for years in our churches and in the agencies of the Southern Baptist Convention.

We note with pride or embarrassment our annual letter to the association. We review the reports in the "since I came" column in the state Baptist paper, in the Convention *Annual*, state or Southern Baptist Convention. We count the number of missionaries, the number of churches, the number of ministers, the number of students in our seminaries.

Our measurements as Southern Baptists up to this point have been largely quantitative rather than qualitative. It might be well to review again the experiences of Jesus and the principles of the New Testament in discovering whether or not this is enough.

It is very clear that Jesus always evaluated results in terms of kingdom values. For example, in the Sermon on the Mount (Matt. 5:23): "If when you are bringing your gift to the altar, you suddenly remember that your brother

has a grievance against you, leave your gift where it is before the altar. First go and make your peace with your brother, and only then come back and offer your gift."

If we were to adopt this procedure our gifts might decline for a bit, but I have a feeling that our power temperature would climb dramatically.

Again, in the Sermon on the Mount

By  
**PORTER ROUTH**

Jesus said: "When you do some act of charity, do not let your left hand know what your right is doing; your good deed must be secret, and your Father who sees what is done in secret will reward you."

Even in the matter of prayer, Jesus pointed out that the result is not to be judged on the length. "In your prayers do not go babbling on like the heathen, who imagine that the more they say the

more likely they are to be heard. Do not imitate them. Your Father knows what your needs are before you ask him."

Again, Jesus gave us a sense of values when he stated: "Do not store up for yourself treasure on earth, where it grows rusty and moth-eaten and thieves break in to steal it. Store up treasure in heaven, where there is no moth and no rust to spoil it, no thieves to break in and steal. For where your wealth is, there will your heart be also."

As a matter of fact, the entire Sermon on the Mount is a sermon on values, and we might well use it as a yardstick to measure some of the results we are claiming or we are worried about not claiming today.

One of the most devastating principles announced by Jesus, which knocks into a cocked hat many of our concepts of success and results, is the profound statement (Matt. 10:39), "By gaining his life a man will lose it; by losing his life for my sake, he will gain it."

(Continued on Page 14)



Profile in Courage

A courageous American is dead. John F. Kennedy who never recoiled from danger and who survived many an encounter, fell without a chance even to see his foe. What a Japanese destroyer and fanatical foes failed to accomplish, a sniping assassin succeeded in doing.

There's something sickening about the thought of such a brave man's manner of death. Whether in his PT109 against American foes in the far away Pacific or in the battle for racial equality and justice in his own beloved homeland, John Kennedy never asked for nor gave any quarters. Whether in a debate with a presidential opponent or in handling the thorny questions of reporters, he was ready and able, but he never had a chance against the cowardice of a diabolical and infamously evil assassin.

John F. Kennedy was the personification of the American spirit. Born in surroundings of luxury and plenty which have made playboys of many men of lesser mettle, John F. Kennedy rather chose to follow an inborn and implanted sense of mission which brought him to the highest place of his nation.

For those who agreed with his political philosophy he was a leader without peer. For those who disagreed with him, there could be but admiration and respect. For all Americans, he was our president with brilliance, dedication and ability rarely seen in one person. The president's assassination plunged the nation and the world into shock and mourning within minutes after his last breath. Probably not in history has one death moved more of the world's people more deeply.

Assessments of President Kennedy's death and its effects will be made as long as man tries to interpret history. Even in this early hour after his death, his passing says many things to many men.

Surely it serves to remind the whole world of the power of evil and the utter sinfulness of sin. One demonic act of hate by one diabolical person plunged millions into mourning and shook a nation to its very foundations. The world seldom has realized in such a tragic way the reality of sin and its far reaching effects.

The President's death provides an opportunity for the searching of a nation's conscience. The severe criticisms, the baseless charges and scandalous rumors that Americans are free to direct at and disseminate concerning the President must haunt us in this hour. What they do to produce such a fanatical murderer can never be known, but we must realize the high price of such freedom.

Included in this barrage of charges against Kennedy was a brand of preaching which went out daily over radio stations. Charges of softness on Communism, selling out the nation and the suppression of religious liberty aimed at the President have stirred the emotions and confused the thinking of thousands of Americans who are inclined to equate ill-advised words of a misguided preacher with the truth.

Among the virtues of the dead President was his integrity in living up to his word. Many of us feared Mr. Kennedy could not be a loyal Roman Catholic and completely loyal to the United States Constitution as President. He said he could, and he promised he would uphold the Constitution on the matter of separation of church and state. He kept this promise even in the face of open criticism from the authorities of his own church. This is appropriate to say upon his death, even as it would have been fitting to say if he were living and the issue was raised again.

Not since Pearl Harbor has any incident in American history sent the nation more completely to its knees. More mention of God, the need for divine guidance and the comfort of Jesus Christ must have been heard in a span of three or four days than Americans have been willing to listen to in three or four years. Could this be the redemptive ministry of this tragedy? Could the slaying of the President do what the Graham revivals and the efforts of thousands of preachers and churches have failed to do? The nation stopped in its tracks upon hearing the shocking news. The question is whether we stood still to hear God, or merely to undergo an emotional experience that will endure no longer than is required for grass to appear on the President's grave?

If America is brought on knees to God, the President's death will have been redemptive. If not, he will have died in vain and more tragic hours are ahead for our nation.

Where There's a Will, There's a Way

The current efforts of Kentucky Baptists to raise \$9,000,000 for Christian education got a tremendous boost from the Christian Education Advance kickoff and the youth rally in Lexington on November 15. Almost 5,000 Baptist leaders from churches all over Kentucky were in Lexington to take information and inspiration back to their fellow Baptists. The spirit and inspiration of the youth rally should provide wings with which to soar above the nine million mark.

The fund raising campaign has had the most excellent planning any such project could have. It's

amazing how these experts go about the business of laying the groundwork for such an effort. Equally impressive has been the response of great numbers of pastors, laymen and laywomen in assuming leadership places.

All this seems to say we are as ready for such an effort as we could ever be. Why shouldn't we be ready? We have had generations to get ready. In the long history of Kentucky Baptists, this is the first united drive for our schools.

We have not even been wise enough in the past to set aside any of our income for capital needs. In a real sense the reason we have not done this is not that we haven't had enough wisdom to do so, but we have had to have every penny, we could lay hold on just to operate and maintain our denominational institutions.

This has brought us to the crisis. Like a family which spends all of its limited income on food month after month, the time comes when clothes have to be bought and there is no money. Our schools have gone from year to year living from hand to mouth until the time is upon us when attention must be given to buildings and improvements and there is no money.

Every Kentucky Baptist must search his soul in order to know what he must do in this matter. It is a once-in-a-lifetime opportunity. One should project himself 20 years hence and try to think how this opportunity will appear in retrospect. Our experience usually teaches us that we often are sorry we did not participate in such efforts but that we are seldom sorry we did participate. How many Baptists would

do it a little differently if they could go through the building programs of their own churches again?

Again we ought to view our efforts today as an opportunity to keep faith with our forefathers who began our schools and preserved them at great personal cost. Those who gave us our Baptist schools in Kentucky had little in the way of financial resources. Compared to them we are in much better position to make a contribution, and if our gifts are as generous in proportion as theirs, we will easily exceed \$9,000,000.

We have an encouraging beginning. Three Kentucky Baptists have led the way by making contributions which together exceed a million dollars. It would seem that if three could give more than a million, the rest of us 600,000 Kentucky Baptists could come up with eight million.

One thing is obvious. The nine million can scarcely come from church budgets. Most churches are up to their necks in commitments, and their budgets cannot bear another heavy item. The nine million must come from generous hearts of individual Baptists who love the Lord and believe in Christian education. Their gifts to this special drive should be over and above their regular gifts to their churches or else their churches will be hurting.

Another thing is equally obvious. We have the resources to do this and more. One look around us proves this. Most of us never had it quite so good materially speaking no matter what poverty we plead. The real question is whether we have the will to do what we can do. Where there's a will, there's a way.

BAPTIST FORUM



Colonels through the courtesy of Governor Combs, let me salute Dr. Harold Sanders and all who made this possible. Nashville, Tenn. William J. Reynolds

More About Miss America

Dear Editor: Many of us are still inspired by the State-wide Youth Rally. We were greatly impressed by its appeal to today's youth. Several thousands received a renewed challenge to Christian commitment from Miss Donna Axum and Dr. George Schweiter.

It was disconcerting, however, to read the letter submitted in the November 14 issue of *Western Recorder*. Although persons holding this view are entitled to the right of their views and making them known, their conclusions are subject to question.

In the first place, the judges of the pageant were evidently more just than the person writing because they didn't accept her on the basis of past performances but on what they evaluated after meeting her personally—namely, "what she is, not who she is". Secondly, the presence or absence of clothing is not in itself the cause of "lust". Adam and Eve did not fall because of nakedness. Thirdly, the Bible also contains the ele-

(Continued on Page 12)

Baptist "Closed Doors"

Dear Editor: *The Christian Century* (November 6, 1963) has an article entitled "Evading the Issue" declaring that the "Administrative subcommittee of the Southern Baptist Convention Executive Committee" held a "closed door" meeting on civil rights in Nashville recently and watered down all attempts to issue a resolution of sympathy toward our colored brothers. Is this where Southern Baptists really stand?

Not all of our people are shackled to unprophetic Christianity. My hat goes off to Charles Trentham of Knoxville, Tennessee, who proposed a resolution of sympathy in Nashville, to J. Marse Grant, the editor of the Baptist paper in North Carolina which exposed the "closed door" meeting, and to others such as you who have dared to speak.

Why do we allow such "closed door" meetings? Are Southern Baptists really evading the racial problem? Does our

denomination listen to its church members any more? Can we perform any act of love for our colored brothers in this denomination? Louisville, Ky. Julian E. Compton

In Appreciation

Dear Editor: Would you grant me a small space in your paper to let me express my sincere gratitude to those almost one hundred choirs who made up the massed choir for the Youth Rally in Lexington?

To the directors of these choirs who really made this possible, to all those who contributed of themselves in this effort, and to Dr. Eugene Quinn for his expert co-ordination and planning, I give this word of hearty thanks.

The Georgetown College Band, ably directed by James Moore, was superb, and Daniel Tilford and Dave Bryant were most helpful.

Kentucky can be proud of this great night. As one of the newest Kentucky

*Yours  
and  
His*



### The President Is Dead

The work of the Lord was going on as usual in the Baptist Building at Middletown when the secretary broke into my office to say that Mr. Vollmer reported that President Kennedy had been shot in Dallas, Texas, but was still alive. Soon a TV was set up in the vestibule and we were all hearing reports by Walter Kronkite of the tragic events in Parkland Hospital, sobered and silent. Soon, it was evident from the reporter's face as well as his voice that the President was dead. By this time more than half the staff were in the room. I suggested that we all gather for prayer, and the rest of the workers quickly gathered. We sat for a moment in silent grief, then I led the prayer for Jacqueline and the children and the Kennedy family—that they might have the grace of God sufficient for this tragic hour, that the "peace of God which passeth understanding" might be theirs; for the assassin—that he might receive not only the justice but also the mercy of God for his awful act; for the nation—that we might be forgiven for our part in the spirit of hate which produced such a dastardly crime and took the life of our beloved leader, and that we might dedicate ourselves to both love and law as Christian citizens; for the nations of the world who had lost the great leader of the Free World, that they might learn to live together as one world "under God"; for ourselves, that we might become conscious of our awful capacity for evil and hatred, that we might take from our hearts all anger and malice, and seek to follow Him who said, "Ye are my friends if ye do whatsoever I command you . . . A new commandment give I unto you, that ye love one another."

Throughout the prayer unashamed tears flowed down our cheeks, and the sobs of secretaries and executives and janitors joined together before God and each other. We parted without words, back to our tasks determined to be a little kinder, less critical, and more loving. As David said of King Saul, "How are the mighty fallen!"

Yours and His,

*Harold G. Sanders*

## K. B. C.

### Serving Indiana for 60 Years, G. C. Mitchell Buried in Kentucky

The funeral of Dr. Grover Cleveland Mitchell, 79, was held in the North Vernon Baptist Church, North Vernon, Indiana, and his remains were conveyed to Campbellsburg, Ky., for burial on Thursday, November 14. He died in the Schneck Memorial Hospital, Seymour, Indiana, on Monday, November 11. He had been retired since 1954.

Mitchell was a native of Henry County, Kentucky, and in early life was graduated from Georgetown College and the Southern Seminary. While still a young man he held Indiana pastorates at Lawrenceburg, Switz City, Huntingdon and New Bethel near Indianapolis. For 33 years he was district superintendent for Indiana Baptist Convention work in the southern half of the state, and was in charge of evangelism for the whole state.

He was married fifty years ago to the former Miss Ethelene Hensley, of Lawrenceburg, Ind., and she preceded him in death in February, 1962. They had made their home in North Vernon, Ind., for many years.

### Hopkinsville, Second Licenses Bethel Student

In a regular business meeting, the Second Baptist Church, Hopkinsville, Kentucky, licensed Charles Winn to the gospel ministry. The action was taken on Wednesday night, November 6, at the recommendation of the trustees and deacons.

Mr. Winn is a liberal arts student at Bethel College and is in the second semester of his first year. Presently, he intends to continue his education at Carson-Newman College when he finishes at Bethel.

After graduating from Greensburg High School, Charles worked in a men's store and for the U. S. Agricultural Department. Before transferring his membership to the Second Baptist Church, Hopkinsville, he belonged to the Greensburg Baptist Church.

Mr. Winn's decision to enter the Baptist ministry was made at a recent revival meeting conducted by Dr. E. Keevil Judy at the Second Baptist Church, where J. H. Maddox is pastor. Mr. Winn indicated that he has definitely been called to the ministry, but the type and location are indefinite. It may be to the mission field, since he indicated that his decision had been influenced tremendously by a young lady who is dedicated to the mission effort in Africa. Charles said: "God talked through her to me."

When asked why God called him above everyone else available, he replied that he did not know and added: "does anyone ever know why he is called?"

Mr. Winn is the twenty-year-old son of Mr. and Mrs. T. S. Winn of 315 Columbia Ave., Greensburg, Kentucky.



CHARLES WINN (left) is congratulated by Pastor J. H. Maddox as Associate Pastor Carlson Sills looks on.

### Central Baptist, Ashland, Dedicates Educational Bldg.

The first unit of a new educational building at Central Baptist Church, Ashland, was dedicated at 2:30 p.m., Sunday, October 27. The public was in-



Lee A. Gore

ited to attend the dedication service and an open house was held from 1 to 5 in the afternoon. Cost of the new building was \$80,000. Lee A. Gore has been pastor of the church since 1958. He is the sixth pastor of the church since it was started in 1932. First services were held in a garage on 29th Avenue by Greenup Associational Missionary V. C. Castleberry. The church was organized January 30, 1933, with members from First Baptist Church and the Pollard Baptist Church.

At the dedication service, Sam Sloan, pastor of Pollard Baptist Church, brought the dedicatory message. John A. Ivey, superintendent of missions and John Weaver, Warfield, Kentucky, who was with the Central Church in revival at the time, also shared in the program.

### Palestine Welcomes Fred Richardson

Fred E. Richardson has assumed his duties as the new pastor of the New Palestine Baptist Church on Dawson Springs Road, ten miles north of Hopkinsville. The family has moved into the new redecorated parsonage at Route 3, Crofton.



Fred Richardson

Richardson has formerly served churches in Kentucky and Florida. He was pastor of Burk's Branch Church, Shelbyville, just prior to accepting the Palestine Church.

A native of Dallas, Texas, he lived in Paducah as a young boy. He is a graduate of Georgetown College and Southern Seminary.

Richardson and his wife have two daughters: Sharon Kay, 17, and Lura Dean, 15. Mrs. Richardson is the daughter of Mr. and Mrs. Garlon Sills. Sills is associate pastor of Second Baptist Church, Hopkinsville.

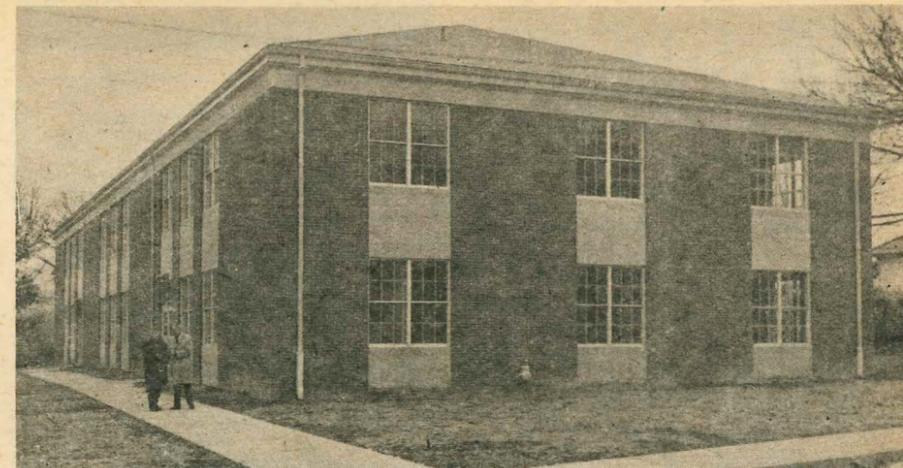
### Three Kentuckians Write For Baptist Student

NASHVILLE—Three Kentuckians, two professors and a student at Southern Seminary, have contributed articles to the January "Baptist Student," Southern Baptists' collegiate magazine.

Dr. Wayne E. Oates, professor of psychology of religion, writes the lead article for the issue. Based on the issue theme of "The Christian Student and His Problems," the article is entitled "Will the Real Me Please Stand Up!" Dr. Oates points up the painful quest for selfhood all men face and goes on to suggest guidelines for developing self-identity.

Ministerial student Dick Hester writes in a humorous vein, "And Then There's Prof. . . ." "He satirized some of the difficult type professors students meet on campus: Dr. Julius Mold, Dr. Daze, Dr. Diffuse, Dr. I. M. Eager, and Dr. N. Fallible Geoffrey Maximilliam.

The month's study articles, run each issue for Baptist student union campus study groups, are contributed by Dr. Wayne Ward, associate professor of the-



Cumberland College President J. M. Boswell describes to science major, Bill Entekin, the interior layout of the recently completed wing of the science building. This wing, with approximately 18,000 feet of floor space is for biology, although it will house the elementary and organic chemistry laboratories until the chemistry wing is constructed. This structure was designed by Baumann and Baumann of Knoxville, Tennessee, and was erected by Johnson and Gaylon, also of Knoxville. It houses eleven classrooms and laboratories, a large storage room and eleven offices. It will be occupied as soon as the new laboratory equipment is installed, within two weeks.

## Attend Your Christian Education Advance Regional Rally

- Southwestern—Thursday, December 5—Tabernacle-Paducah, 7:30 P.M. (CST)
- Central "B"—Sunday, December 8—Walnut Street, 2:30 P.M. (EST) (Long Run)
- Southern—Sunday, December 8—First-Bowling Green, 2:30 P.M. (CST)
- North Central "B"—Monday, December 9—Georgetown College, 7:30 P.M. (EST) (Boone's Creek, Bracken, Franklin, Elkhorn, Owen County)
- Central "C"—Monday, December 9—First-Shelbyville, 7:45 P.M. (EST) (Anderson, Henry County, Shelby County, Sulphur Fork, White's Run)
- South Central—Tuesday, December 10—Harrodsburg, 7:30 P.M. (EST)
- Northeastern—Thursday, December 12—Louisia, 7:30 P.M. (EST)

ology. Part of a four-month study on "What It Means to Be a Man of Faith in the Twentieth Century," January articles deal with "The Man of Faith Beyond the Campus." Dr. Ward treats in five separate brief articles: vocation, church, family, work, and citizenship. "The Baptist Student" is published monthly for the nine months of the school year by the Baptist Sunday School Board, Nashville.

### Kentucky Baptist Convention

(Report continued from last week)  
REPORT OF COMMITTEE ON COMMITTEES—1963

<b>Committee On Nominations</b>	
Jesse A. Hatfield	1965
Isaac B. McDonald	1965
Max Stitts	1965
A. W. Walker	1965
Curtis Warf	1965
<b>Committee On Order Of Business</b>	
John R. Claypool	1965
Herman Rowlett	1965
<b>Committee On Credentials</b>	
Thomas A. Thacker	1965
John T. Wallace	1965

<b>Committee On Arrangements</b>	
M. D. Morton	1965
Tom Nix	1965

<b>Committee On Public Affairs</b>	
E. Keevil Judy	1965
Victor Mantiply	1965

<b>Committee On Obituaries</b>	
Roy M. Gabbert	1965
Fred T. Moffatt, Sr.	1965

<b>Committee On Kentucky Baptist Historical Society</b>	
Ronald Deering	1965
George Raleigh Jewell	1965

<b>Committee On Resolutions</b>	
Carroll Hubbard	1965
Clarence Lassetter	1965

### Committees To Report To Kentucky Baptist Convention In 1964

- \*\*Committee On Direct Missions: Clyde Gordon, Carl Wright, Kit Yeast
- \*\*Recommend calling this Direct Missions to comply with present practice
- Committee On Cooperative Program: Herman Bowers, Wm. Ramsey, J. V. Vittitow
- Committee On Home Missions: T. J. Barksdale, Miss Ann Davis, Richard Shields

(Continued on Next Page)

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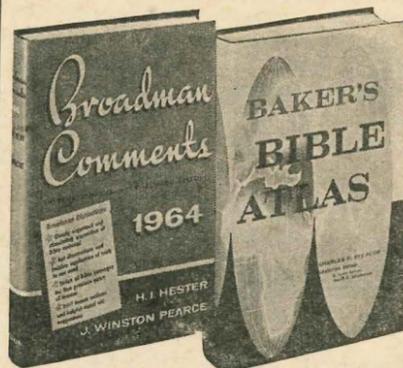
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(Continued from Page 7)

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**Oklahomans Reaffirm  
Biblical Revelation**

OKLAHOMA CITY (BP)—Messengers  
to the Baptist General Convention of  
Oklahoma here adopted a resolution  
affirming "our faith in the infallibility  
of God's revealed word."

The resolution also encouraged Okla-  
homa Baptists to declare "that the Bible,  
in its supernatural revelation, stands as  
the immutable, eternal word of God."

Stewardship, missionary and evan-  
gelistic outreach was the recurring  
emphasis in convention addresses and  
actions.

A record \$2,860,000 Cooperative Pro-  
gram budget objective for 1964 was  
adopted. Of this amount, 42 per cent  
vs. 41 per cent in 1963 is to go to the  
Southern Baptist Convention.

The 1964 budget tops the 1963 figure  
by \$160,000.

The convention adopted a guide  
whereby it will raise its Cooperative  
Program percentage to the SBC as the  
cooperating churches in Oklahoma in-  
crease their church budget allotment to  
the Cooperative Program.

Elected by a two-vote margin as  
president of the convention for the com-  
ing year was J. C. Segler, pastor, Crown  
Heights Baptist Church here.

James Ralph Scales, Shawnee, presi-

dent of Oklahoma Baptist University,  
commented on tension in Baptist life.

"I cannot help but observe that our  
people, distressed at conflict and tension  
in the denomination, do not seem to  
know or understand that such conflict  
has been characteristic of the life of  
Christ's church during her periods of  
growth," he said, "and was the out-  
standing mark of the primitive Christian  
community."

The 1964 meeting will be held in  
Tulsa, November 10-12.

Lowell D. Milburn, Shawnee minister,  
in the convention sermon, warned  
Christians against "sleeping through the  
greatest revolution of history."

He said the "earth-shaking changes"  
are God's providing "the greatest op-  
portunity for evangelism and missions  
since Christ was on earth."

**POAU Presents  
Special Program On  
Funds for Sectarian Schools**

A special hour-long telecast, "The  
Catholics and the Schools," featuring  
POAU leaders, will be presented by the  
CBS Television Network on Wednesday,  
December 18, at 7:30 p.m., Eastern  
Standard Time.

CBS cameramen recently spent a day  
filming officials of Protestants and Other  
Americans United for Separation of  
Church and State, as they expressed  
reasons for opposing tax aid to sectarian  
schools. Interviewed for the program  
were Dr. Louie D. Newton, POAU's  
president and pastor of Druid Hills Bap-  
tist Church, Atlanta, Georgia; Dr. Glenn  
L. Archer, executive director of POAU;  
and Dr. Walter Pope Binns, retired  
president of William Jewell College and  
Vice-President of POAU.

Also appearing on the program will  
be spokesmen for the Roman Catholic  
point of view.

**New Jersey Has 300th  
Anniversary In 1964**

by the Baptist Press

For the state of New Jersey and Bap-  
tists of North America who will meet in  
that state next year, 1964 has special  
meaning—it's an anniversary year for  
both of them.

It will be the 300th birthday—called  
tercentenary—for the state of New  
Jersey. It will be the 150th birthday—  
called sesquicentennial—of organized  
Baptist work on a national scale in  
North America.

Baptists have chosen Atlantic City,  
one of New Jersey's most popular sea-  
shore resorts and convention cities, for  
their Third Jubilee Celebration.

And, if two birthdays aren't enough,  
Baptists who venture to New York City  
for the World's Fair can make it three.  
They will help that city mark a birth-  
day also. Like the state of New Jersey,  
New York City is also 300 years old.

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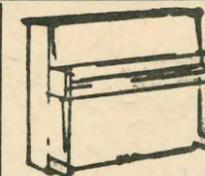
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## Sunday School

### The Letter to the Ephesians

by Roy L. Boatwright

January Bible Study Week, 1964, is a good time to call your church members together to study comprehensively one book of the Bible. This year the book suggested is, "The Letter to the Ephesians," written by W. Curtis Vaughan. This book is for Adults and Young People.

The suggested book for Intermediates is, "Life At Its Best" by Phillis W. Sapp. The Junior book is, "Bible Heroes" by Ethel Hudson Williams. The recommended book for Primaries, "The Story the Bible Tells", Beginners, "Friends Who Help Us" and Nursery, "Good Food to Eat."

January Bible Study Week provides an excellent opportunity for bringing together the entire church family for a week of concentrated Bible study. This week can be a significant experience for any church. It is worthy of the best efforts in preparation.

Since Sunday school has the task of teaching Biblical revelation, it perhaps would be wise to assign responsibility for sponsorship of January Bible Study Week to the Sunday school, although, the entire church is involved in this week of Bible study.

The following suggestions may be helpful to those doing the planning:

1. Set the date for January Bible Study Week. The suggested date is January 6-10, 1964. Plan for class sessions of one and one-half hours each night for five consecutive nights. This plan guarantees much more learning by class members than spacing class sessions over several weeks.

2. Make provisions for all age groups.
3. Enlist the teachers for every book to be taught and give ample time for preparation.

4. Order the study course books and approved units of study from your Baptist Book Store.

5. Order resource materials for the teacher of "The Letter to the Ephesians" from the Baptist Book Store. A film-strip has been prepared for use with the book.

6. Work out attendance goals for each Sunday school department and class, each Training Union department and union, and each choir.

7. Publicize January Bible Study Week through the use of posters, church bulletins, church library display, and

through the department assemblies and church worship services.

8. Uphold the requirements for credit in the Church Study Course and request awards on Form 150, Request for Book Awards-Class Study. If you do not have Form No. 150, please write your Sunday School Department.

Let us make this a real week of Bible study for the glory of God.

## Church Music

### Noted Children's Choir Clinician to Lead Conferences at Louisville

by Eugene Quinn

Mrs. Mabel S. Boyter, well known clinician and music consultant for children's choir work in our churches, will conduct conferences at the Nationwide



Mabel S. Boyter

Conference in Louisville February 12 and 13. The conference period on Wednesday afternoon, February 12, will deal with choral problems for the "Pre - Adolescent". On Thursday afternoon her conference will be "Introducing Part-Singing".

Mrs. Boyter attributes much to leaders in children's choir work because of her rich background of experience and training, as a graduate of Converse College and Eastman School of Music. Her teaching procedures and methods are enthusiastically endorsed by teachers in the field of public school music and by church music leaders.

Everyone who now works with a Children's Choir or who feels the need for developing a Children's Choir Program in his church, should attend these conferences.

## GRATEFUL ACKNOWLEDGEMENT

We are deeply grateful to every pastor, choir director, and other persons who made possible the huge youth choir who presented such inspiring musical message at the Rally at Lexington on November 15.

Everyone of these choirs will be given an opportunity to participate in the Rally at Freedom Hall in Louisville next November 13. To defray expenses, why not set up a "Rally Bank" into which choir members will place a small

amount each week for their personal account toward expenses for the trip and meal at Louisville?

Thank you again!

## Woman's Missionary Union

### Margaret Fund Students

by Mrs. Geo. R. Ferguson

Two daughters of foreign missionary parents who are recipients of Margaret Fund scholarships have chosen Kentucky schools for study during this year. Their names, addresses and birthdays are given that you may add them to your prayer list. You may also want to write to them or remember them in some way on special occasions. They are: Miss Sara Callaway, (January 22) from Japan, who is a student at Kentucky Southern College, 9001 Shelbyville Road, Louisville; and Mrs. Martha Sue (Lingerfelt) Baldrige, (September 14) a student at Southern Baptist Seminary, 2825 Lexington Road, Louisville.

## NATIONAL STUDENTS

Missionary Lewis E. McCall of Thailand tells us that two young ladies from Thailand are students at Georgetown College. Miss Laddawan Suvannakul was Mr. McCall's secretary in Thailand and worked in the Baptist publishing house there. She is taking the liberal arts course at Georgetown. Miss Pearl Dee, a Chinese Thai, who is studying at Georgetown, is a graduate of the Thai Baptist Seminary in Bangkok. Her special interest is music.

Add these names to your prayer list, also.

You may want to invite these national students and Margaret Fund students into your home or perhaps they may be able to come to speak to some of your W.M.U. meetings. We regret that we do not have the birthdays of the nationals.

## ATTENTION PLEASE!

Were you a camper or a counselor in a GA or YWA Camp at Cedarmore at any time during the past ten years who made a special decision for Christ that you would tell us about? If so, the writers of our program material for the State Mission Week of Prayer would like very much to hear from you. Write us about your decision and mail it to our state GA or YWA Director or send it to the executive secretary at the WMU Office, Kentucky Baptist Building, Middletown.

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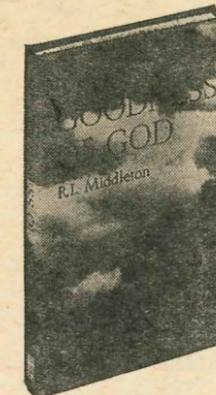
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A book to make Christians aware of the seemingly insignificant blessings of life. (26b) \$2.50

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Brief devotional messages by a veteran missionary for personal or group use. (26b) \$1.95

### Daddy was a Deacon

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### In His Steps

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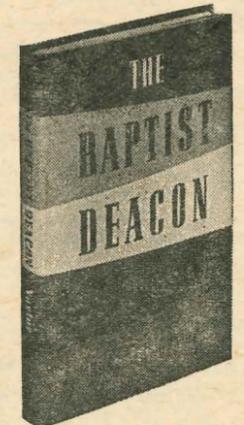
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(Continued from Page 5)

ment of Christian freedom and soul liberty to live as one feels led of God. The other view in practice judges everyone on the basis of its own standards and interpretation of scripture. Fourthly, Miss Axum came highly recommended by her college and home town pastors who know her well. Some would judge her on an impersonal, objective basis and on that ground render her witness invalid. Evidently, she has committed some unpardonable sin but has "otherwise a good character". On what other basis would we select our leaders?  
Louisville Jennings Partin

Dear Editor:

Miss Donna Axum of Arkansas, Miss America of 1964, had just left the twin-cities of Fulton, Kentucky, and South Fulton, Tennessee, as special guest at our First International Banana Festival when she came to the youth rally at Lexington, Ky. Observing her character and hearing her express her belief in God, I feel there can be no better ideal to hold before our youth of today.

She said her most rewarding experience in reigning as Miss America was seeing the awe in the children's upturned faces as she made public appearances, and she will strive throughout her reign to set an example of Christian living for our youth of today.

Certainly it took courage to stand on the stage at Atlantic City and state that her belief in God was the biggest influence in her life.

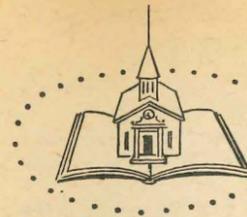
I'm sure that everyone who hears her speak will agree with the residents of Fulton and South Fulton that there is not a finer Christian person anywhere. She is an exemplary young lady and will prove to be an asset to the youth rally.

Personally, it was a privilege for me to see and hear her speak and she is someone I'd be proud for my children to pattern themselves after.  
Fulton, Ky. Mrs. George Brock

**SUNDAY SCHOOL LESSON**

(Continued from Page 13)

sonal experience of salvation on the road to Damascus, his realization of his call from Christ to become a minister of the gospel, his reception of the direct revelation from the Lord, his lack of direction from the other apostles and his personal withdrawal into Arabia for an extended period of prayer, study, communion with and instruction from God. From then until the end of his life Paul was ever grateful that the Lord had saved him and entrusted him with the glorious gospel of Christ, and to the great task of proclaiming it to all who would listen he gave himself unstintingly. Let us see to it that we are faithful in our stewardship of this same gospel which has been entrusted to us!



**SUNDAY SCHOOL LESSON**

By H. C. Chiles



**ENTRUSTED WITH THE GOSPEL December 15, 1963**

Galatians 1:6-17

Prior to the writing of this epistle Paul had established churches in Galatia. In keeping with his usual custom elsewhere, Paul gave the members of these churches numerous instructions which they needed. He also conveyed to them the decision of the Council at Jerusalem, the gist of which was that it was not necessary for the Gentile Christians to observe the ceremonial laws of the Jews. After Paul departed from their midst in order to minister in other places, certain Jews, who had become professing Christians but had remained loyal to the law and zealous for its observance, went into these churches and taught their members that Gentile believers had to submit to the rite of circumcision in order to become Christians and be saved. These Judaizers resented Paul's teaching that salvation was by grace through faith plus nothing, or entirely apart from the works required by the law. Consequently they did everything within their power to discredit Paul in the eyes of those whom he had introduced to Christ and instructed in the will and way of the Lord. They argued that Paul was not a true apostle. Furthermore, they accused him of preaching one thing in some places and another in other places for the sole purpose of pleasing men sufficiently to win them as his followers. Moreover, they charged that Paul's doctrines would encourage unbecoming conduct on the part of his hearers.

Paul was surprised at and astonished by what was happening in the case of many of the Galatians whom he had led to make a public profession of their faith in Christ during his ministry in their midst. With satisfaction he recalled how they had readily and eagerly responded to the gospel which he had preached to them. Naturally he was shocked and grieved that so many of them, whom he had influenced to receive Christ and thereby obtain forgiveness of sin and salvation, had exemplified such an amazing instability by deserting the glorious gospel of the blessed God and turning to the erroneous teachings of the Judaizers which could not meet their needs or those of others.

To the Galatians Paul had preached salvation by grace through faith in Christ, just as he did to all others whom he addressed, but, ere long after his de-

parture from their midst, false teachers had come along insisting that all Christians must keep the old Jewish law also if they were to be saved. Unfortunately there were those who were so unstable that they were in the process of succumbing to those subtle and false teachings of these Judaizers who were doing their utmost to undermine the influence of the Apostle. Therefore, he set himself to the task of halting this perilous drift which was so obvious to all. Paul was determined to gainsay the heresies that were jeopardizing the faith of his beloved converts as quickly and bluntly as possible. Anything that would imperil the doctrine of salvation by grace would quickly encounter his outspoken and uncompromising opposition.

The gospel is good news. However, it should be clear to anybody who can read the New Testament that it is not good news to tell any man that he must save himself by his own works. To tell one that he must work in order to obtain eternal life is neither good news nor good advice. The doctrine of salvation by works has been the basic contention of all of the pagan religions through the centuries. Knowing that good works are always the fruits of salvation and never the roots of it, Paul always insisted that salvation from sin is only and always through the work of Christ for us and the work of the Holy Spirit in us, and never through any merits or works of our own. Read Ephesians 2:8-10. To Paul there was one gospel only, and for anyone to preach something contrary to this divinely revealed good news was to invite the divine wrath. Nobody has any right to alter God's message to the hearts of men.

Quite frequently we hear the contention that the gospel of Christ as proclaimed by Paul, and as preached and believed by countless multitudes since his day, is not relevant to our day. Those having this attitude argue that, for this reason, it should be modified and changed. Many are striving diligently to pervert the gospel, in spite of the fact that Paul reminded every reader of this epistle of the finality of the gospel of Christ. He admonished all of his readers to refuse to give heed to those who come to them with any message which is contrary to the gospel of Christ which is recorded in the Word of God and which he firmly believed and

faithfully proclaimed. In the event that he, for any reason, should bring them any other message than that which he had previously delivered to them, Paul urged them to refuse to believe what even he might say. He was convinced that no possible combination of circumstances could invalidate the gospel which he had preached to them.

How is Paul's insistence upon the finality of the gospel of Christ to be explained? He said, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Instead of the gospel which he preached coming to him through a human intermediary, it was of divine origin and came to him directly from Jesus Christ. Paul was only delivering the message which he had received from the Lord. That message was stated very succinctly by him in I Corinthians 15:3-4. We, too, have the glorious privilege of proclaiming the divine revelation which has been recorded in the Holy Scriptures. God's Word contains His eternal message of redemption and it is relevant to every generation.

In verse ten the question was raised as to Paul's motive in preaching the gospel—as to whether he was seeking the approval and favor of men or striving to please God. His critics, the Judaizers, were seeking to exalt and glorify themselves. Through their strenuous efforts to amalgamate law and grace they were striving to win the approval of their hearers. They did not seem to realize that the most important thing was not what men preferred and wanted, but rather what produced the right results. That which wins the approval of men does not necessarily work. God knows exactly what men need and has made ample provision for their needs. Remember, however, that the superficial desires and the deepest needs of men are not necessarily the same; in fact, very frequently they are entirely different. The only gospel which produces saved souls and transformed lives is the gospel of Christ, which Paul preached so faithfully and effectively, as have many others.

In his defense of the supremacy of the gospel of Christ over the false teachings of his critical opponents, Paul went somewhat into detail regarding his per-

(Continued on Page 12)

## CHRISTMAS SONGS ON RECORDS

The songs *God's Gift* and *Star of Bethlehem*, written by Almeda J. Damron, a member of Pollard Baptist Church, Ashland, Kentucky, and published by Langdon's, 1745 Washington Avenue, Huntington, W. Va., are now available in various music stores on a 45 RPM record, also sheet music. They may also be ordered from the above address. Record \$1.00, sheet music 50¢ postpaid.

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## HOW DOES GOD MEASURE?

(Continued from Page 3)

When we read such words as these, we are reminded of Isaiah 55:8-9:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways

And my thoughts than your thoughts."

George MacLeod must have had something of this in mind when he wrote: "I argue that the cross be raised again at the center of the market place as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves, on the town garbage heap; at a crossroads so cosmopolitan that they had to write his title in Hebrew and Latin and in Greek; at the kind of place where cynics talked smut and thieves cursed, and soldiers gambled. Because that is where he died. And that is what he died about. And that is where churchmen should be and what churchmanship should be about."

We find some comfort in the story of the talents, for here a man is expected to use only what the Lord has given him. We find a greater challenge in the story of the loaves and fishes when the material resources committed to Jesus Christ were used to satisfy the multitudes and to fill seven baskets more.

Another look at the values Jesus elevated is to be found in the experiences just before the Mount of Transfiguration when he asked his disciples, "What will a man gain by winning the whole world at the cost of his true self?"

Jesus emphasized his concern for the individual in his story of the good shepherd, of the lost coin, and the lost son.

Jesus shocked the chief priests and the elders by reminding them that unless they were willing to surrender self to the lordship of Christ, that "tax-gatherers and prostitutes are entering the kingdom of God ahead of you." These were the acknowledged religious leaders of their day, but they had lost a sense of values in determining objectives and in evaluating true results.

This same experience could be illustrated in the lift of the rich young ruler who had everything but the one essential for a godly life.

Another illustration of the judgment Jesus made on results is in the experience with the lady who gave her mite, and also the woman in the house of Simon the leper who poured the fragrant oil over Jesus' head. You will recall, "The disciples were indignant when they saw it. Why this waste? they said. It could have been sold for a good sum and the money given to the poor. Jesus was aware of this and said to them,

Why must ye make trouble for the woman? It is a fine thing she has done for me. You have the poor among you always; but you will not always have me. When she poured this oil on my body it was her way of preparing me for burial. I tell you this: Wherever in all the world this gospel is proclaimed, what she has done will be told as a memorial."

In measuring results, Jesus went behind the profession and the words to examine the deed and the life. Merely to call him Lord was not enough. To be sure, he was concerned about numbers. He wept over the city of Jerusalem, but he knew it was more important to make numbers count.

One of the problems we face is the development of criteria which will help in weighing Baptists as well as in counting them. Do we have less prejudice and more love in the community because of the church? Is the church a community of limited or unlimited love? Is there more fidelity in the home? Is there more honesty and fair play in the membership? These are all questions which need to be answered to truly evaluate results.

## Louisiana Elevates Status of Magazine

LAKE CHARLES, La. (BP)—The Louisiana Baptist Convention, meeting here, voted to elevate the Baptist Message, its weekly newsmagazine, to an institution. The magazine will have its own trustees.

The Baptist Message has been under the convention's executive board since 1920 when it was bought from a private owner. James F. Cole of Alexandria, site of the convention offices and magazine publication, is present editor.

The magazine has a circulation of over 66,000. It recently converted from a tabloid newspaper format on newsprint to magazine format with a more expensive grade of paper.

In other action, Louisiana convention approved a \$2 3/4 million budget for 1964 and an advance goal of \$100,000. The Cooperative Program share of \$863,151, or 31.4 per cent of receipts from churches, is unchanged from 1963.

The convention elected Scott L. Tatum, pastor, Broadmoor Baptist Church, Shreveport, as president. The 1964 time and place are November 10-12, New Orleans. The 1965 convention will meet in Shreveport.

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