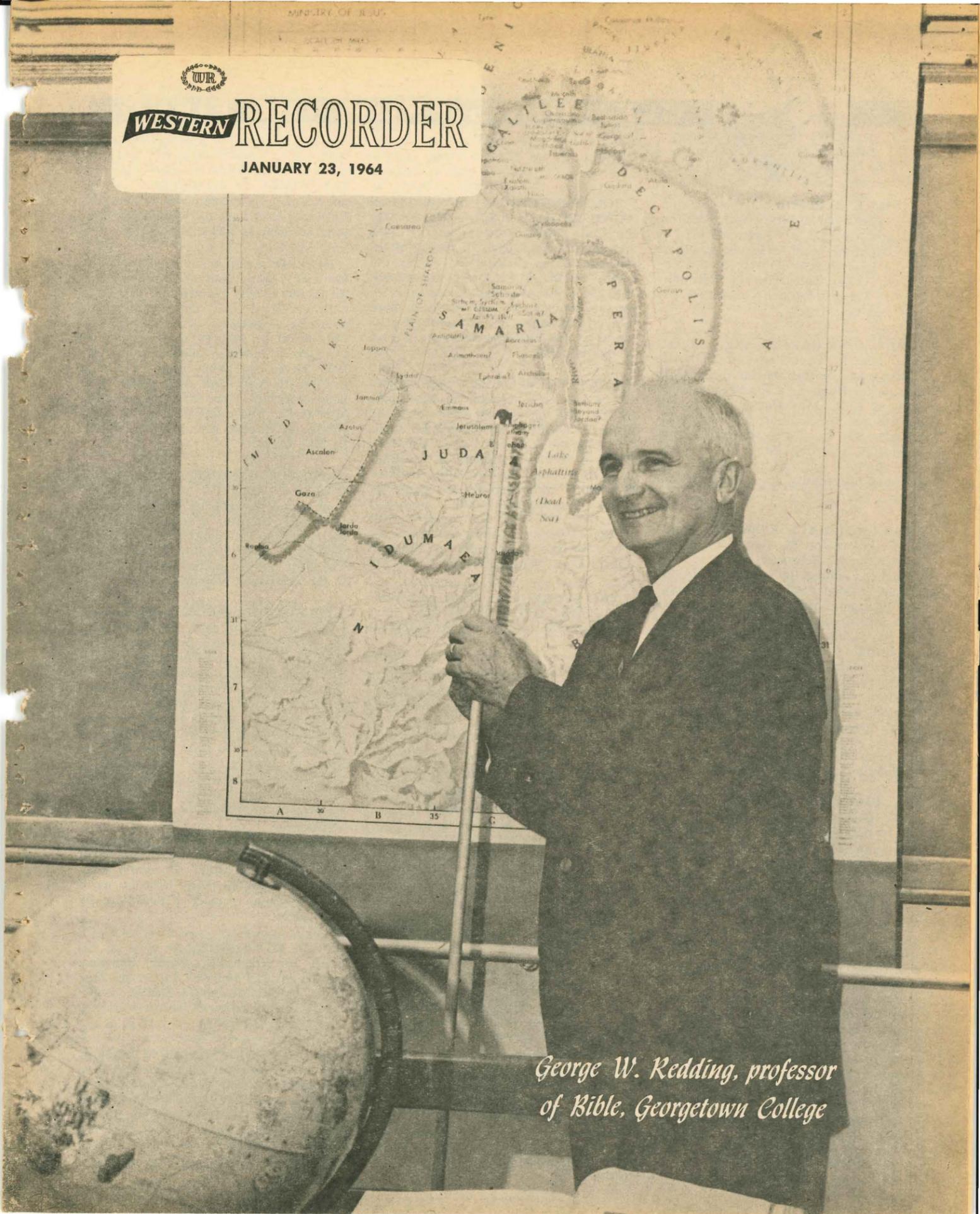
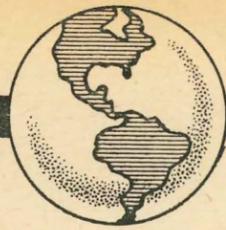


WESTERN RECORDER

JANUARY 23, 1964



*George W. Redding, professor
of Bible, Georgetown College*



GLEANINGS FROM THE FIELD

JOHN L. BLEDSOE assumed his duties as pastor of the First Baptist Church, Calhoun, Georgia, on December 15. For the past three years he served as pastor of the First Baptist Church, Clay, Kentucky. Other pastorates in Kentucky include Long Ridge and Greenup Forks in Owen County.

MRS. JUNE CARTER, wife of President John M. Carter of Campbellsville College, has written the family worship section for *Home Life* for February and July of 1964. Mrs. Carter is frequent contributor to Southern Baptist periodicals. She teaches at the college, has conducted a weekly Bible story period over the local radio station and is active in many community and religious functions.

WILLIAM HALL PRESTON, a student worker for 37 years, writes his farewell in the February issue of *Baptist Student*, a collegiate magazine. In the article entitled "I Knew Them When," Dr. Preston recalls how students with high ideals, convictions and purpose in life have gone on to become great humanitarians. Among the students he names is John Gordon Mein, a graduate of Georgetown College. Mein is now assistant ambassador in Brazil. Dr. Preston will be 68 on his last day at work, February 28. After retirement he will be engaged in recruiting college graduates to go to pioneer areas as teachers and professional leaders.

C. EMANUEL CARLSON and W. Barry Garrett have a new book that will be published February 14. *Religious Liberty*, a Convention Press release, will be for adult use in church membership study week set for April 20-24. During this week, the Baptist Jubilee Advance theme for 1964, "Our Baptist Heritage," will be emphasized.

JAMES C. SHELLY, JR., Baptist student director at Alabama College, Montevallo, has accepted the associate editorship of the *Maryland Baptist*, state Baptist paper for the Maryland Baptist Convention. Shelly will assist Editor Gainer E. Bryan, Jr., with news editing and also will take up some Baptist Student Union duties, working with Sam A. High, Maryland convention student director. The *Maryland Baptist* switched from magazine style to tabloid style on January 1.

SOUTHERN BAPTIST CONVENTION AGENCIES received \$19,448,028 through the Cooperative Program during 1963 and another \$13,020,861 in special offerings and other designations during the year. Southern Seminary, Louisville, was one of the two seminaries operated by the convention, that received more than \$1 million. (For a report of gifts by states for 1962 and 1963, see page 6 of this issue.)

TWENTY-ONE Southern Baptist leaders have been nominated to participate in the National Study Conference on Church and State at Columbus, Ohio, February 4-7, according to C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs. The study conference is sponsored by the National Council of the Churches of Christ in the U.S.A. and under the direction of Dean M. Kelley, executive director of the department of religious liberty of the National Council.

THE STORY of the death of a skid-row "missionary" will be told in a Southern Baptist Convention half-hour

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

Volume 138 No. 4

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television program January 26 over the National Broadcasting Company. The program time is 2:30 P.M., EST.

DESPITE what is believed to be an unusually heavy demand for rooms this far ahead of the Convention, there are still plenty of hotel and motel rooms available in Atlantic City, N.J., for the 1964 Southern Baptist Convention and the Baptist Jubilee Celebration to follow. There are 13,000 rooms available in Atlantic City and only 4,685 have been reserved. Date for the meeting is May 19-22. The celebration of the third jubilee in Baptist life in America will be May 22-24.

WALTER D. HOUSE, father of Walter C. House, executive director of the Temperance League of Kentucky, died December 20 after a long illness. He had been in the Baptist Hospital four months prior to his death. Funeral services were held in Louisville with burial in the Resthaven Memorial Park.

TELEVANGELISM will begin its sixth year soon. In the past, the objective of the 30-minute series prepared by the Radio and Television Commission of the SBC was primarily personal witnessing through which Christians asked unsaved and unchurched people to view the television program and to discuss the spiritual and moral implications presented by the film. "This year," said Paul M. Stevens, director, "we are trying to bring Televangelism to the family and have the film discussions and viewing sessions occur within the family circle."

MARYLAND BAPTISTS hope to occupy a new office building for their state convention staff. Presently situated in Baltimore, they hope to move to Lutherville, a suburb of Baltimore, by October 1.

J. H. MULLINIX, 73, died at his home in Greenville, South Carolina, December 31. He was father of Mrs. Duke K. McCall of Louisville, whose husband is president of Southern Baptist Theological Seminary.

THE RICHARD SNELLS of Wilmore, Ky., have a new son, Mark Edward, born December 24, 1963, at the Central Baptist Hospital in Lexington. Brother Snell is pastor of the Mt. Freedom Baptist Church in Wilmore.

VATICAN II: SESSION II

An Effort to Improve Image of Romanism

The twenty-first ecumenical (universal) council, titled "Vatican II," has now concluded its second session. Its progress has been encouraging in some respects, disappointing in others. One thing is certain, however, it has increasingly engaged the attention of the non-Catholic Christian world.

The untimely death of Pope John XXIII, the apostle of fraternity, on June 4, 1963, less than six months after the first session concluded, left many uncertain concerning the Council's future. The second session was postponed once because of John's ill health; his death could have halted it permanently.

Happily, such has not been the case. The new pontiff, Paul VI, although of a different personal mein—being more reflective, somewhat austere and distant, and shy though not cold—has revealed clearly in both word and deed that he intends to follow in the footsteps of his predecessor. In only one area has he manifested any reluctance—in his dealings with Communist nations.

This second session has made clear the intention of the new pope and an apparent majority of the prelates carrying out the work of the Council. They will continue to try to improve the image of Roman Catholicism.

In the first session there was little positive action, the most significant thing being the refusal of Council fathers to accept a conservative document drafted by Cardinal Ottaviani on the sources of authority. The revised statement has not yet appeared.

The second session has been more active. In an hour long address on the opening day, Pope Paul laid out its principal aims—an internal reform of the Church, a new approach to the Church's encounter with the modern world, and, in its ultimate expression, the union of all Christendom. He welcomed non-Catholic observers warmly, an assurance that John's spirit of fraternity and love were still very much alive.

The Council has considered in this session several matters of real consequence to modern day Catholicism. It approved by a near unanimous vote the use of modern languages in weddings, funerals, prayers, baptisms, the Mass, and other sacraments. Discretion as to the use of the vernacular was placed in the hands of national hierarchies (for example, the use of an English liturgy in the United States would be decided by conferences of bishops here).

Further, the Council argued the role of laymen in the Church. It admitted laymen for the first time to its second session (they number 13), and Belgian Cardinal Suenens urged that their numbers be increased and include women as well as men. Chapter three of a

lengthy document on the nature of the Church called attention to the fact that laymen share directly in the apostolic mission of the Church. Conservatives launched a sharp attack against this statement, however, expressing fear of "great danger to the authority of the hierarchy." One may anticipate some revisions.

Some Council fathers suggested reviving the ancient office of deacon (which would permit some marriages among the clergy) to help shore up a sometimes flagging missionary effort and to strengthen the ministry in general. Reactions to this were mixed.

There has been much debate concerning the hierarchy. Liberals have sought an increase in the authority of bishops and a decrease in that of the Curia, a powerful organization which functions as a sort of papal Cabinet. Council representatives voted by a significant majority to discuss their permanent collective status and their sharing with the pope in the Church's government. However, they shied later at the proposal of Spanish Bishop Rafael Gonzalez Moralejo that bishops should participate with cardinals in the election of a new

by Dr. E. Glenn Hinson

Assistant Professor of Church History
Southern Baptist Theological Seminary

pontiff. The pope himself came to the rescue when it appeared that the question of episcopal authority would flounder, perhaps drown, in debate. He reminded the Council that bishops have "first place" in the hierarchy, an apparent rebuke to the conservatives and to the Curia, then, in his *Pastorale Munus*, made permanent some powers which previously had been granted only temporarily.

A happy note from the Protestant point of view was the refusal, by a close vote, to draft a separate document on the Virgin Mary. Rather, the Council decided to fit its Marian statement into the lengthy document on the nature of the Church, thus reducing a proposed seventeen schemata (subjects) to sixteen.

Significant, too, has been the reaction of the Council as a whole in the area of church-state relations. United States bishops acted in unison to urge deletion of the word "unfortunate" in a reference to the separation of church and state. Delegates applauded loudly text which affirmed the Church's belief in religious liberty. Even more telling perhaps, Cardinal Bea, leading liberal at the Council, and others have attacked anti-Semitism and the Church's blaming of the Jews alone for Christ's crucifixion.

Two prelates called for the abandonment of a law which refuses to acknowledge marriage of a Catholic to a non-Catholic outside the Catholic Church.

Considered as a whole, Vatican II has not thus far put much on record. It has reached a final conclusion on only one of the sixteen topics under consideration—the use of modern languages.

However, this lack of precision should not suggest to us that this session of the Council has achieved little. More significant than its actions, perhaps, is its general tone. The first session spoke primarily of fraternity and love. If I am not mistaken in my observations, this session has interjected, at least underlined, something new—an optimism about the ultimate unification of Christendom.

Whereas in John XXIII's vocabulary the words "love" and "brother" turned up again and again, Paul VI has repeatedly said "unity." Addressing an audience of non-Catholic observers at the Council on the same day that Cardinal Bea attacked anti-Semitism, he declared, "For us the best method is to look not to the past but to the present and above all to the future."

Catholic prelates from many countries hailed with joy the first draft of a document by the Vatican Secretariat for Promoting Christian Unity, headed by Bea. The text recognizes that the Spirit is at work in non-Catholic churches and calls for all Catholics to work for better understanding, mutual respect, and cooperation with other Christians.

Catholic leaders have urged judicious study of Protestantism. Polish Bishop Antoni Baraniak demanded of council delegates, "How can we promote ecumenism if we pay no attention to the suggestions of our separated brethren?" One chapter of a study on the nature of the church stresses affinities of Protestants and Catholics.

Many activities of Vatican II itself fear this implication—an unwillingness to give a central place to Marian dogmas, reconsideration of the role of the laity in the Church, commitment to religious liberty, a re-evaluation of the concept of authority, and so on. This spirit and desire has filtered down even to the rank and file.

Catholic clergymen have been visiting Protestant seminaries, extending in turn invitations to visit theirs. A Catholic college invited evangelist Billy Graham to speak there. In some places there are reports that Catholic laymen are attending services in Protestant churches. There appears to be a willingness to accept and return observations and criticisms. One cannot help but be impressed by the cordiality of it all.

How should we react to this? Having experienced the rebuff of Roman Catholics for many years, Baptists will un-

(Continued on Page 14)



Saving Our Colleges and Our Name

Some things, when they happen, seem more important than they really are. Other things appear less important at the time of occurrence than they really are.

Such may be the case of the Christian Education Advance in which Kentucky Baptists are now involved. Here we are in the critical stages of this momentous effort, and the danger is that we will not realize its true importance until it's too late.

Of course, we could ask and try to answer questions about the Baptist higher education situation in Kentucky from now to the end of time without ever asking and answering all worthwhile questions. Probably some should have been asked and answered which have not been up to now. But we can join forces in undergirding our schools without having all our questions answered. The truth is that some of our questions are answered in relation to and in proportion to the success of the Christian Education Advance Campaign.

For example, why do our Baptist schools cost more to attend than state schools? This question often comes from Baptist parents. The truth is that this is not always the case. Check the cost of attending an accredited Baptist college like Campbellsville College with the cost of attending state supported colleges.

Not all our Baptist colleges, however, have a student industry program like Campbellsville, and it is understandable why the tuition is higher at these schools than at state schools where millions of dollars of tax money are available. Baptist contributions to higher education just don't equal government appropriations for state colleges. They never have and unfortunately probably never will. Somebody must pay the fiddler for the educational tune, and when we don't receive government support, it must come from somewhere else. The most logical place is the pocket of parents or others who believe in Christian education.

Shall we give up our schools and depend entirely upon the state to provide higher education? Informed and wise people say this would be a tragic mistake both as a Baptist denomination and as an American nation. The American spirit and the strong fiber of American manhood are without explanation apart from the contribution of private and church-related colleges.

Some are concerned, and rightly so, about what our boys and girls are taught once they are enrolled in Baptist schools. If the young people who attend our Baptist schools are further away from their

church and less sympathetic with the worldwide evangelistic and missionary efforts of Baptists when they finish our Baptist colleges than when they began, we need to take a careful look.

It's worth remembering, however, that fear of heresy and dire predictions about Baptist schools have prevailed since the day these schools began. Yet these predictions have not come true, and as fine or finer crop of youth is coming from our schools today as ever in their long history.

As long as Baptist schools are controlled by trustees whom we elect, we can say what is taught. As long as we render substantial help in paying the bills, we can have a big part in calling the tune. One of our schools reported a year or so ago that only 12 cents out of each dollar spent by the school came from Kentucky Baptist Convention education funds. This amount doesn't really put us in a position to call all the tunes. In other words, the more successful our current Christian Education Advance Campaign is, the less it will take to go to Baptist schools and the more control we can exercise over them.

Until recently I have considered the Christian Education Advance Campaign would achieve one great thing—the saving and strengthening of our Baptist schools. After hearing the recent words of Mr. V. V. Cooke, Sr., to Kentucky Baptist preachers gathered for the Evangelism Conference in Louisville, I see that another important thing is at stake. This is the good name and the strength of Baptists in Kentucky.

Mr. Cooke has drawn a comparison between Kentucky Baptists in 1920 and 1964 which is revealing, amazing and disturbing. In 1919, Southern Baptists were bankrupt and in debt to the tune of 75 million dollars. They set their hearts to raise the money and save their name as well as their world-wide ministry. This was known as the 75 Million Campaign.

Kentucky's share of the 75 million was \$6,500,000. The Kentucky Baptist leadership set themselves to prayer and consecrated efforts. An amazing result has become a glorious chapter in Kentucky Baptist history. Kentucky Baptists raised \$6,400,000 which was the highest percentage of a goal which any Southern Baptist state achieved. The \$6,400,000 was the third highest amount raised by the states in the Southern Baptist Convention. We were only behind Texas and one other state. Kentucky Baptists numbered less than 300,000 in 1920 and a severe depression was on.

Now we number more than 600,000 and prosperity is with us. Yet we call \$9,000,000 for Christian Edu-

cation a high goal. Mr. Cooke wants to know what has happened to Kentucky Baptists in the 40 years between 1920 and 1960.

He has offered one answer. He believes we have fallen into arguing and debating matters, some of which are not too important, until we have dissipated our energies and fallen woefully behind Baptists in other states. He also predicts that without success in this campaign and strong support financially for our colleges, there will not be a Baptist college under Baptist control 20 years from now.

Of course, Mr. Cooke's analysis is not the whole answer. It is true, though, as Mr. Cooke points out, that our good name as Kentucky Baptists is at stake as well as our institutions. Our self-confidence will be saved or lost by success or failure in the Christian Education Advance Campaign.

The wise man of old said, "A good name is rather to be chosen than great riches" (Proverbs 22:1). As Kentucky Baptists we need a good name and great riches. Our present challenge offers the opportunity to have both.

Time for Action

There are many important issues for consideration by the 1964 Kentucky General Assembly. Some very important issues could be overlooked in the stress and strain of the more obvious issues.

Many are concerned, not only for the future possibilities, but also by the present state of affairs in Kentucky in the area of church-state separation. Two serious inroads have been made in the past years which haunt us today. Such inroads have not been made in many other places and would be utterly unthinkable in some places in America.

One of these is garbed nuns teaching in public schools. The other is tax money being used for parochial school transportation.

Regrettably, both of these have been tested in Kentucky courts and have been upheld, but this need not be the end. Legislation is the best route for repairing these breaks. A law to have garbed nuns banned from public school rooms is in order. Catholics

surely should be able to teach in public schools, but should not be allowed to indoctrinate with distinctive manner of dress. Every part of a nun's attire preaches and teaches Catholic doctrine. This is lamentable. Why should a child be constantly subjected to this kind of indoctrination by a Catholic teacher when a Baptist teacher cannot even read the Sermon on the Mount or lead in the Lord's Prayer? How inconsistent can we be?

Just as inconsistent is the permissive legislation in Kentucky allowing county fiscal courts to use tax money to transport parochial school children. It is admitted that tax funds earmarked for education cannot be used for parochial transportation, but it is argued that tax funds of a county can be thus used. What is the difference, pray tell us? The same tax bill I pay each year provides both the dollars the state uses for public education and the dollars which Jefferson County uses to transport parochial pupils.

Now, why do these conditions continue to prevail? It is mainly because those who ought to be concerned remain silent. Legislators are not to be expected to do anything about it unless they have to do so. As long as a legislator who is an evangelical Christian can please Roman Catholics in his area by making it possible for nuns to teach in public schools and parochial pupils to be hauled at public expense, he is that far ahead. Unless such a legislator is forced to take a stand, he would be a fool politically to do so. But to let him continue without taking a stand makes those of us with convictions the fools.

Too long we have been willing to try only to hold the line against further breaks in the church-state separation wall. It's time to realize that serious breaks that were permitted in the past ought to be eliminated.

How can we go about it? There is but one way. Go directly to our state representatives and senators and ask them to introduce and support legislation to keep garbed nuns out of public schools and keep tax money from being used for parochial purposes.

In the past we have been asleep. Now we are awake to find the house on fire and part of our possessions already gone. Can we afford to go back to sleep?

are helping Baptists, Methodists and many other denominations. The Catholic religion is not forced on any child.

Recently, we had an opportunity to meet a boy who had grown up in Boys' Town. I have never seen a nicer young man than he was. He was not a Catholic. He was a Methodist and many of his friends were Baptists. He knew more about R.A. work than the boys of our own church do.

A Christian's obligation does not end with just his denomination. Where ever we see a need we should do whatever we can to relieve that need.

Morning View, Ky. Lorena Hanks

BAPTIST FORUM



Others Deserve Our Help

Dear Editor:

I was disturbed about the letter from Brother Fred T. Moffatt especially since you seemed to be in full agreement with him.

I think we should support our own church with our tithe and offerings, also give to the three children's homes and

to state, home and foreign missions, not to mention all the special drives that we have during the year, which we also support. After this surely there is nothing wrong in sending a small contribution to Reverend Wegner to help a homeless boy.

I wonder if Baptists know that when we send money to Boys' Town that we

Turn Tragedy to Triumph: Belote

by George Knight

Southern Seminary News Director

LOUISVILLE, Ky.—Dr. James D. Belote, Southern Baptist missionary to China who witnessed that country's close to missionary activity following Communist domination, told students at the Southern Baptist Theological Seminary here that this apparent defeat of our missionary witness can be turned into victory.

The missionary to China was speaker at one of the Seminary's regular missionary days.

"The closing of the doors in China opened the doors of Taiwan, Thailand and other countries in the Orient," Belote noted. "Since 1941, Thailand has been one of our foremost mission fields. Refugees who fled here from the Communist-dominated Chinese mainland have a hunger for God seldom paralleled in history. Their response to our witness proves that defeat has been turned

into victory for the cause of Christ in this country."

Turning to a consideration of mass evangelism, the missionary said he considered the New Life Movement in Japan as most significant in giving Southern Baptist missions a "new thrust" in the Orient.

"The New Life Movement can never replace the individual missionary who plants his life with the people," he continued, "but I believe it has been used mightily of God to spread His word throughout the nations of the East."

Belote is presently serving as visiting professor of missions at Southwestern Baptist Theological Seminary, Fort Worth, Texas, while on furlough from the Hong Kong Baptist Theological Seminary, where he is president.

J. B. Weatherspoon Retires Second Time

WAKE FOREST, N.C. (BP)—J. B. Weatherspoon, pastor and seminary teacher for 57 years, has retired for the second time.

Since 1958, when he retired as professor of preaching at Southern Baptist Theological Seminary, Louisville, Dr. Weatherspoon has filled a visiting professorship at Southeastern Baptist Theological Seminary here.

Now, at 77, he has retired again. He plans to continue to make his home in nearby Raleigh, where he and Mrs. Weatherspoon (the former Emily K. Lansdell, once president of Carver School of Missions and Social Work in Louisville) have lived since their marriage in 1962.

Weatherspoon said he looked forward to freedom from the pressure and hurry of class bells, and wants to write and preach more.

Born in nearby Durham County, N. C., in 1886, Weatherspoon was ordained to the gospel ministry while a student in Wake Forest College (Baptist), which formerly occupied the campus now belonging to Southeastern Seminary.

From Wake Forest College he went to Southern Seminary in Louisville and acquired the doctor of theology degree. He served several churches in Kentucky and North Carolina during this time.

He taught for several years in the 1910's at Southwestern Baptist Theological Seminary in Fort Worth. Between that time and the call in 1929 to a professorship at Southern Seminary, Weatherspoon served the First Baptist Church at Winston-Salem, N. C., and Highland Baptist Church of Louisville.

He was chairman of the old Social Service Commission of the Southern Baptist Convention, since renamed the Christian Life Commission, and preached the Convention Sermon at the 1935 session in Memphis.

Louie Newton Resigns But Is Reconsidering

ATLANTA (BP)—Louie D. Newton, pastor of Druid Hills Baptist Church in Atlanta for almost 35 years, has submitted his resignation but may withdraw it because of appeals from the membership.

The resignation was addressed to the church through the deacons, who by unanimous vote rejected it. Ben Johnson, chairman of deacons, said members of the church finance committee attended the meeting and rejection of the resignation was by 118 men.

The 71-year-old Newton said, "The only thing we're concerned about is doing the will of the Lord." He added "I figured it was time to take out a Model-T and put in a jet. I thought it might be a good thing for the church."

Newton is the second pastor in the history of the 2,837-member church which will observe its 50th birthday in

July. His 35th anniversary will be observed in April. He was president of the Southern Baptist Convention in 1947-48.

Baptist Leaders Visit Russia

WASHINGTON (BP)—Four Baptist leaders flew to Moscow for a visit with Baptists in the U.S.S.R., the Baptist World Alliance has announced.

Two officers of the Alliance, one of them from Argentina, and one representative each from the American Baptist Convention and the Southern Baptist Convention are included in the party.

The trip was planned at the invitation of officials of the All Union Council of Evangelical Christians—Baptists, the Baptist fellowship which lists 560,000 members in 5,000 churches in the Soviet Union.

Those making the trip were:

►Robert S. Denny of Washington, associate secretary of the Baptist World Alliance. Denny heads the international Baptist fellowship's youth division;

►Paul S. James of New York City, first vice-president of the Southern Baptist Convention. He is going in the place of K. Owen White of Houston, president of the Southern Baptist Convention who could not participate because of illness;

►Alfonso Olmedo of San Luis, Argentina, a vice-president of the Baptist World Alliance. He is pastor of the First Baptist Church of San Luis, a city in the interior of Argentina;

►Harold E. Stassen of Philadelphia, president of the American Baptist Convention. Stassen is a former governor of Minnesota and served as disarmament advisor and "secretary for peace" on President Eisenhower's White House staff.

Itinerary within the U.S.S.R. has been planned by Russian Baptist leaders, who will be hosts to the party, and was expected to include several cities. The group was to return to America January 10.

10,000th Library Recognized At Anniversary Celebration

NASHVILLE—At the twentieth anniversary celebration of the church library department of the Baptist Sunday School Board here January 9, the 10,000th library to register with the department was recognized.

Wayne E. Todd, department secretary, presented the free library offer to Allen Owen, pastor of Norris (S.C.) Baptist Church, which registered the 10,000th library.

The free library offer consists of books valued at \$32.64 and a year's subscription to "The Church Library Magazine."

The offer is given to each new church library which meets certain requirements.

Four persons were recognized for their contributions to the department during the last 20 years. They were: Miss Florida Waite of Pensacola, Fla., former department secretary now retired; Mrs. Paul Williams, department office secretary and staff member for 17 years; Dr. H. E. Ingraham, director of the Board's service division; and Todd.

Dr. James L. Sullivan, executive secretary-treasurer of the Board, remarked about the "uniqueness of the department's leadership" since its beginning. He expressed faith in the future of the department's task of guiding Southern Baptists in their reading program.

The special promotional project of reaching 10,000 libraries was carried on by the department from October 31, 1963, through midnight, January 6, 1964. During this time 450 libraries were registered. On January 8 Dr. Ingraham opened the letter from the Norris church, requesting to register its library.

Mr. and Mrs. Owen were guests of the Board for two days. In addition to a tour of the Board and the Southern Baptist Convention Executive Building, they received autographed copies of "The Bible Story Book," Broadman Press's largest and most beautiful book of 1963.

Norris Baptist Church will receive a plaque indicating that it is the 10,000th library to register with the department.

"Dominique" Termed Bigotry Set To Music

by Duke K. McCall
President, Southern Baptist
Theological Seminary

Bigotry has been set to music in the popular song, "Dominique," sung by Soeur Sourire of Ficherfont, Belgium.

This song in the album of singing nuns recalls with pride the inquisition by which the Dominican Order under the two bulls of Pope Gregory IX issued April 20, 1233, persecuted the Albigensians as heretics. With cynical awareness of the inability of Americans to translate the Belgian French of the lyrics of the song, "Dominique," the publishers have given in the album a translation into English which does not follow the French.

In the second stanza, the English translation says "Dominique was . . . fighting sin like anything." A correct translation of the French would read, "Dominique . . . was fighting the Albigensians."

The Albigensians are described by the Encyclopedia Britannica as "an anti-sacerdotal party in permanent opposition to the Roman Church, and raised a continued protest against the corruption of

the clergy of their time." They designated themselves as the "Cathari" or Puritans.

Little is known of the precise beliefs of the Albigensians, except through the writings of their enemies. Even so, the purity of their lives limited the charges against them to "inappropriate theological speculations."

While I would challenge some of the theological speculations by various sectarian groups of the 12th and 13th Centuries who were labeled Albigensians by the Roman Church, I much prefer their character produced by their convictions to the character of their accusers.

(Continued on Page 15)

Comparison 1963 and 1962 Receipts Executive Committee Southern Baptist Convention January - December, 1963

	Cooperative Program 1963	Cooperative Program 1962	Per Cent Increase (Decrease)	Designated SBC 1963	Designated SBC 1962	Per Cent Increase (Decrease)
Specials	23,264	48,636	(52.48)	12,448	7,524	65.44
Alabama	1,252,389	1,180,684	6.07	808,938	741,297	9.12
Alaska	8,687	7,479	16.15	10,102	11,507	(12.21)
Arizona	63,699	53,446	19.18	65,672	59,637	10.12
Arkansas	663,832	659,575	.65	360,170	319,993	12.56
California	225,828	211,859	6.59	221,394	189,007	17.14
Colorado	30,554	33,068	(7.60)	47,037	41,848	12.40
Dist. of Col.	48,969	46,980	4.23	48,190	48,604	(.85)
Florida	1,161,315	1,133,242	2.48	733,877	659,852	11.22
Georgia	1,761,457	1,692,548	4.07	1,207,020	1,073,883	12.40
Hawaii	15,536	10,730	44.79	22,584	22,401	.82
Illinois	247,562	239,392	3.41	167,496	149,282	12.20
Indiana	38,776	34,082	13.77	32,628	27,715	17.73
Kansas	40,053	44,605	(10.21)	46,556	44,999	3.46
Kentucky	955,451	884,446	8.03	538,480	495,706	8.63
Louisiana	820,948	805,757	1.89	604,124	558,865	8.10
Maryland	219,629	209,788	4.69	99,937	85,612	16.73
Michigan	35,621	30,198	17.96	24,906	23,324	6.78
Mississippi	852,629	846,195	.76	737,782	676,158	9.11
Missouri	953,561	910,740	4.75	614,882	523,718	17.41
New Mexico	140,263	141,848	(1.12)	134,117	116,206	15.41
North Carolina	1,555,559	1,551,885	.24	1,558,940	1,406,573	10.83
Ohio	84,273	70,626	19.32	65,302	44,767	45.87
Oklahoma	1,040,970	1,019,204	2.14	581,406	525,484	10.64
Oregon-Wash.	32,277	29,066	11.05	45,445	43,165	5.28
South Carolina	1,297,684	1,256,576	3.27	952,931	842,620	13.09
Tennessee	1,217,074	1,205,995	.92	897,991	819,314	9.60
Texas	3,424,750	3,397,500	.80	3,512,512	3,386,830	3.71
Virginia	1,235,418	1,161,326	6.38	867,994	783,759	10.75
Total	\$19,448,028*	\$18,917,476*	2.80%	\$15,020,861*	\$13,729,650*	9.40%

*Amounts reported rounded to nearest dollar.

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Yours and His



Every Baptist must obey Christ, the Head of the church, who says "Go into all the world and preach the gospel".

Christian Leaders First

Christian leadership is the most important single factor in winning this lost and lonely world to Christ. We must have dedicated, highly trained leaders in pulpit, pew, and mission field for the new age. Such training starts in the home, the church, and the college. We must have leaders "bringing into captivity every thought to the obedience of Christ" (II Cor. 5:10).

Baptist Colleges Necessary

TODAY, MORE than ever before, we must have sound, spiritual colleges. Secular education may—and usually does—produce the malign illuminati, the clever criminal, the false teacher for tomorrow's youth. Apart from the truth and spirit of Christ, any education is a tool in a devil's hand! We must have Baptist schools.

It takes money—Baptist money—for Baptist Schools! We will not, we say, take government money to build and to run our schools: then, where will the money come from? From God, of course, but by way of Baptist people! We have not been giving enough money back to God through our churches to support our schools—some are in the dire condition, all are struggling against odds—serving youth in inadequate buildings, with inadequate tools, and by underpaid Christian teachers. We must have Baptist money—which God gives to us—for Baptist schools and Baptist Centers on other school campuses. Now! Now or never!

What Is CEA?

Kentucky Baptist people making individual gifts, and (most of them) making individual pledges to be paid each of 45 months or 15 quarters, starting February 16 — CHRISTIAN ADVANCE SUNDAY in every church. Together, in four years, will we give \$9 million—and this is above all we are now giving for the local church and Cooperative Program.

Ask your pastor. Read the *Western Recorder*. Read literature your pastor will give you. Hear his messages. Attend your Associational Rally and your church Rally—learn about CEA, and plan to give and pledge starting February 16.

Harold G. Sanders

K. B. C.

Mrs. Katherine Johnson Dies In Virginia

Mrs. Katherine Gaines Johnson, 89, died at Lynchburg, Va., January 7. Native of Port Royal, Henry County, Ky., she lived many years in Louisville. She was the widow of the late Dr. Thomas A. Johnson, then head of the Southern Baptist Theological Seminary Library; pastor of Immanuel Baptist Church of Louisville and First Church, Fort Thomas; assistant editor of *The Baptist World*; and clerk of Long Run Association 1906-17. Her husband died in 1939, and since that time she has resided with her daughter, Miss Mildred Fountaine Johnson, a librarian at Randolph-Macon College, Lynchburg, who survives her; as does her son, Norman D. Johnson, Schenectady, N. Y.; 3 grandchildren; and a niece, Mrs. William F. Simpson.

Contract Awarded For Baptist Lodge

A contract of \$453,065 has just been let for the construction of a 48-room motel-type lodge at Cedarmore Assembly, according to an announcement by Harold G. Sanders, executive secretary of the Kentucky Baptist Convention.

F. W. Owens and Associates, Inc., of Louisville, was awarded the contract which calls for completion in late July of this year. Initial occupants will be the first annual Kentucky Baptist Youth Conference the week of August 3-7.

Cedarmore Baptist Assembly is located on Dragon Lake in Shelby County, and is being developed as a year-around assembly and conference center for Baptist churches of Kentucky. Present facilities care for 262 persons during the summer and 80 in the winter. When the lodge is completed, it will be available for year-around use by church groups.

The lodge will include 48 bedrooms sleeping four persons each, plus nine conference rooms, kitchen, terrace, and dining room seating 250. A second unit will be added later of 48 more bedrooms and additional conference room facilities. The air-conditioned building will be constructed of western cedars, native stone and glass, and will feature a fold-ed-plate roof of prefabricated plywood.

John Kruschwitz of Versailles, chairman of the Cedarmore committee, announced that the next major expansion will be R.A. and G.A. outdoor camps on adjacent sites. These camps are included in the current Christian Education Advance campaign of \$9 Million. Their *pro rata* share is \$316,000.

WHAT THEY SAY ABOUT CEA

I believe in Christian Education and want my church to participate in The Christian Education Advance because:

► Christian oriented education undergirds everything in the kingdom cause of God.

► It is an effort of our entire state that has been discussed and voted on many times. To be a cooperative Baptist everyone of us must participate.

► We need to cooperate with our sister churches, to carry our share of the responsibility.

► The money is certainly desperately needed. Our state as a convention has never built a single building for Christian Education in our entire history. This, we must do now.

► Christian Education is a part of the total ministry of the church, therefore, it is an obligation and responsibility of the church and hence the church member to have a part in this endeavor.

► It will benefit the youth, the future generations, the leaders of tomorrow. Most of us are interested in the youth. If we are sincere in our interest we will show it, and one way to show it is by gifts in the C.E.A.

► It will honor, glorify and benefit God's kingdom. As Christians, we are committed to the Lordship of Christ, therefore, if this will honor, glorify and benefit Him, then it is our duty and responsibility as His subjects or children to participate in C.E.A.



Thos. H. Francis

Thomas H. Francis
Henderson, Kentucky

K. B. C.

Oak Ridge Baptist, Covington, Calls Minister of Music

James E. Chase has been called as minister of music at the Oak Ridge Baptist Church, Covington.



James E. Chase

In charge of the complete music program of the church, he assumed his duties in October after leaving the Union Baptist Church where he was director of music for two years.

Prior to his work at Union, he was with the First Baptist Church, Bellevue. He is a member of the Northern Center Chorus, University of Kentucky.

Chase is a research laboratory technician for Baldwin Piano Company, Organ Research Department. He and Mrs. Chase and their two sons reside in Bellevue, Kentucky.

Georgetown Student To Serve As Summer Missionary

GEORGETOWN, Ky.—Mr. Lee Hamilton, son of Mr. and Mrs. Harl Hamilton, Chicago, Ill., has been selected by the Kentucky Baptist Student Union to serve as a summer missionary in British Guiana this year.



Lee Hamilton

Lee is a junior at Georgetown College, Georgetown, Ky., where he is a member of the Ministerial Association, the Belle of the Blue (yearbook) staff,

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and Lambda Chi Alpha social fraternity. A history major, Lee plans to attend seminary, then seek appointment by the Southern Baptist Foreign Mission Board. In the small South American country,

he and another college student will work in Vacation Bible Schools, conduct evangelism crusades, and assist the one missionary couple Southern Baptists are now supporting there.

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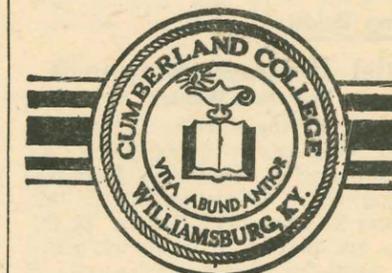
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J. M. BOSWELL

President

KENTUCKY BAPTISTS AT WORK

Brotherhood

Nothing Is Ever Lost

by Forrest Sawyer

One of the fine laymen in one of our Kentucky Baptist Churches shared the testimony that follows with your State Brotherhood Department a few days ago. The joy of the testimony rings clear and points out and up again the fact that few, if any, efforts expended in the Lord's vineyard, when properly motivated, ever fail to produce "fruit in kind". The testimony follows.

"I can never forget the tour by 108 men that Mr. Coleman (former Brotherhood Secretary of Kentucky) arranged. We visited every Kentucky Baptist School, Hospital, and Children's Home. Later I accepted a 'homecoming' invitation to Glen Dale. What a thrill it was to see many lovely couples, at least one of whom had been reared in the home, as they greeted the Home's staff and introduced their families.

Our Sunday school class, of which I am president, gave \$233.70 of our church's \$761.64 for the Thanksgiving Children's Home Offering in 1963."

1964 has been set aside in the Baptist Jubilee Advance as a year for *Liberty and Light*. Heading the list of projections for Associational Brotherhood Proficiency during the year is an item assigned to the World Missions Leader of the Associational Brotherhood Organization designed to *Promote an Associational-wide Mission Tour to State Institutions*. The value of such an effort is apparent and inherent, as evidenced by the fact that the foregoing testimony comes as the result of a "Tour" conducted about ten years ago.

Training Union

Baptist Heritage Emphasis

by James Whaley

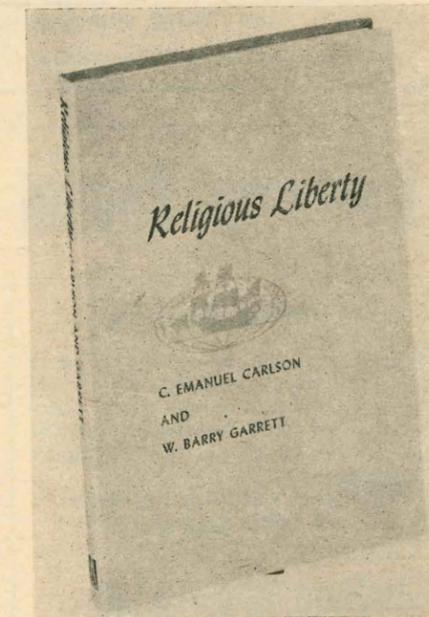
As part of the Jubilee Celebration definite emphasis is being placed on Understanding of our Baptist Heritage. Training Union is cooperating in this emphasis in a number of ways. In the various age quarterlies during the quarter of April-June there will be units of study on Our Baptist Heritage.

The week of April 20-24 has been suggested as Baptist Heritage Week for the entire Convention. There will be new books available for study in the various age groups. These are: *Religious Liberty* by C. Emanuel Carlson and W. Barry Garrett, Adults; *Champions of*

Religious Freedom, Davis C. Woolley, Young People; *Pioneers of Religious Liberty*, Valois Byrd, Intermediates; *My Country*, Mrs. Lee Evans, Primaries.

Juniors will study *Fighters for Freedom*, Margaret Williams. *God's Care in Spring and Summer*, Maurice and Jane Ireland Williams will be used with Beginners. *When I'm at Church*, Ann Huguley Burnette for Nursery children.

During the week of March 23-27 the Kentucky Training Union Department will have one-day clinics on teaching these books. It is hoped that the churches in the state will have selected their teachers by that time, and that these can attend one of the clinics to receive specific helps.



Stewardship

More Stewardship Chairmen Named

by Robert J. Hastings

The following list of associational stewardship chairmen is continued from last week. Each of these chairmen will participate in the first annual Stewardship-Foundation Conference to be held at Cedarmore, May 4-5-6.

Names marked with an * indicate those asked to serve as contact persons where no chairman was elected by the association:

Gasper River: W. Ray Kitchens, Bowling Green
Goshen: Lewis Carter, Leitchfield

Graves Co.: Bob C. Jones, Mayfield
Greenup: Clel B. Rodgers, Flatwoods
Green Valley: Robert D. Green, Spottsville

Greenville: Delbert Moore, Jackson
Henry Co.:

Irvine: Moss Gabbard, Sand Gap
Jackson Co.:

Laurel River: Archie Sealf, Dabolt
Liberty: Ed Foley, Horse Cave

Lincoln Co.: J. G. Floyd, Hustonville
Little Bethel: William T. Taylor, Madisonville

Little River: Wallis Gray, Princeton
Logan Co.: L. C. Gray*, Russellville

Long Run: L. C. Ray, Louisville
Lynn: Duncan Rose, Munfordville

Lynn Camp: C. R. Brock, Corbin
McCreary Co.: Jerome Marcum, Stearns

Mercer: Hayden D. Center, Harrodsburg
Middle Fork: Seldon Davidson*, Saul

Monroe: C. G. Morrison, Glasgow
Mt. Zion: George Baker, Corbin

Muhlenberg Co.: Odell Leigh, Greenville
Nelson: Ray Armstrong, Shepherdsville

North Bend: Robert Zbinden, Independence

North Concord: Quenten West, Barbourville

Ohio Co.: Mrs. S. N. Bell, Centertown
Ohio River: A. J. Smith, Marion

(Continued Next Week)

Church Music

Especially For You, MUSIC EDUCATOR COUNSELOR THERAPIST

At the Nation-Wide Conference of
Southern Baptist Musicians
Louisville Convention Center, Feb. 11-13
by Eugene F. Quinn

Every music student will be especially interested in the following features of the program:

Feb. 12 and 13, 2:15 P.M.—"Hymns and Hymn Tunes" conference led by noted author Austin C. Lovelace and our Southern Baptist Seminary professor Hugh T. McElrath, also "Planning the Worship Service" conference led by Mr. McElrath.

Feb. 12 and 13, 2:15 P.M.—"Choral Writing" conferences led by W. Lawrence Curry, Music Editor for Westminster Press.

Feb. 12 and 13, 2:15 P.M.—"Master Organ Class" led by H. Max Smith of Southeastern Baptist Seminary; and "Master Piano Class" led by Louis O. Ball, Jr., of Carson-Newman College.

Concerts by outstanding Baptist College Choirs and the Baylor University Concert Band on Tuesday night, Wednesday morning and night, and Thursday morning are a thrilling prospect to hear.



Lawrence Curry



Austin C. Lovelace

All of these sessions and conferences are free to each of you. These leaders have a national reputation in their field, so be sure to take advantage of every session possible in your time schedule.

Sunday School

State Vacation Bible School Clinics

by Roy E. Boatwright

We are happy to announce that Dr. Frank G. Voight, State Sunday school secretary for Virginia, will be an inspirational speaker and conference leader



Dr. Frank Voight

during the Vacation Bible School Clinic at Madisonville, February 25. Dr. James Barry, Weekday and Vacation Bible School Section, Baptist Sunday School Board will be the inspirational speaker and conference leader during the clinic with the Calvary Baptist Church, Lexington, on February 27. Other conference leaders and inspirational speakers are: Dr. C. R. Daley, editor of the *Western Recorder*; Mrs. R. B. Hooks, Bowling Green; Mrs. Carl Hunter, Hamilton, Ohio; Mrs. June Austin, Sunday School Department of Kentucky; Mrs. R. B. White, Louisville; Mrs. Thomas Moore, Louisville; Mrs. George Fletcher, Ohio; Mrs. Roy Boatwright, Louisville; Francis Tallant, Gordon Sather and Roy Boatwright, Sunday School Department of Kentucky.

The Vacation Bible School Clinics are great meetings for all Vacation Bible School workers. In addition to the teams from various associations we encourage anyone interested in Vacation Bible Schools to attend. These are one day meetings starting at 9:30 A.M. and closing at 3:30 P.M., places listed above. We encourage all those who attend to bring

January 23, 1964

sack lunches and eat in the building, thus giving additional time to the program.

Woman's Missionary Union

Annual State Meeting

by Mrs. Geo. R. Ferguson

The annual meeting of Kentucky Baptist Woman's Missionary Union will be held at First Baptist Church, Owensboro, April 14-16, 1964. (Please note that the date is later in the month than usual because of simultaneous revivals in the churches.)

This will be the Jubilee Meeting and an unusually fine program is planned. The new president of Woman's Missionary Union, Mrs. Robert Fling of Texas, will be a featured speaker. Other outstanding program personnel will include Dr. Floyd North, editor of The Commission, Mr. Wendell Belew of the Home Mission Board, Miss Anne Davis, director of the Good Will Center in Lexington and foreign missionaries from some of our new fields. Plan now to be there with a large group from your church. Watch this column for details concerning the program, conferences and other plans.

A list of motels and hotels with rates, and the name of the chairman of reservations in homes will be given next week.

Representation

According to our By-laws representation is as follows:

Messengers to the annual meeting shall be (1) members of the Executive Board, (2) regional youth directors, (3) associational representatives not to exceed five, (4) local WMU representatives not to exceed six (5) former state presidents.

You will want to arrange for your representation to be divided between the WMS and the youth organizations insofar as is possible.

The great majority of those attending the meeting will register as visitors. Visitors enjoy all the privileges of the meeting except voting which is reserved for messengers.

Credential Cards

Credential cards will be prepared in the state office for messengers. Please make your request early to allow time for preparation of these cards. Cards will then be on file at the registration at First Church, Owensboro, in accordance with the requests mailed to us, within the limits set by the By-laws.

If one person will write for the cards for all the representatives of your church or association it will greatly facilitate the work in the office. When requesting cards be sure to give name, address, church and association. Requests must come to the state office in advance to save time and confusion at the registration desk in Owensboro.

Visitors are also urged to register on cards furnished at the registration desk.

Remember to pray faithfully for this important meeting.

Student Union

Student Night At Christmas

by J. Chester Durham

The response to Student Night at Christmas was splendid. Nearly 300 churches requested materials for the program. Good reports are coming in daily.

Smith Ordained



Jos. M. Smith

Mr. Joseph M. Smith, BSU Director at Berea, was ordained by the Deer Park Baptist Church, Louisville, on Sunday evening, January 5. Dr. Morgan Patterson brought the charge to Brother Smith and Dr. Eric C. Rust delivered the charge to the church.

Mr. Smith was the feature speaker in Berea College Chapel on November 28.

U. of L.

The University of Louisville BSU gave a Christmas party at the Student Center for the Primary department of Bethel Baptist Mission. Each student adopted a child, gave him a present, and was present at the party with the child.

Murray

Director Jackie Fortune spoke about BSU at the Brotherhood of Memorial Baptist Church in Murray.

Nine faculty members were present for one of the Thursday evening vesper services.

K.B.H.

The Kentucky Baptist Hospital School of Nursing has adopted a student summer missions goal of \$340.

Morehead

The Morehead BSU choir sang at the CEA Rally at Louisa. Director Mike Sloane was the BSU speaker at the Northeast Region CEA Rally. Morehead BSU's also gave a Christmas party for Pine Crest children.

Campbellsville

The Campbellsville BSU gave a monetary gift to a family whose small boy is in the hospital suffering from leukemia. They gave a Christmas party for ten needy children. They were also busy with youth teams during December, and there were ten recorded decisions for Christ.

Bowling Green

During December the Western BSU Choir was active singing at Calvary Baptist and First Baptist Churches in Bowling Green and at the Western vespers. They held a Christmas party for 37 children between the ages of six and ten.

Are Our Institutions Worthy of Our Support Through CEA?

KENTUCKY SOUTHERN COLLEGE

The establishment of a Baptist college in Louisville was the result of a thorough study and the careful weighing of facts.

Realizing the competition that exists for students, especially the top 25% of the high school graduates it was determined that the college should have an attractive campus, the best possible equipment and strive for the highest educational standards possible.

There are several distinctive features in the plans for Kentucky Southern. They indicate vision, knowledge of the latest educational practices and an adventurous spirit of all under the control of basic fundamentals and a Christ-centered concept. Distinctives in these plans are:

(1) **The Trimester Plan**—The calendar of the college is organized on a three trimester basis, consisting of fall, winter, and spring trimesters of fifteen weeks each. Under this plan a student can finish the traditional four years of college work in three years. The advantages are significant.

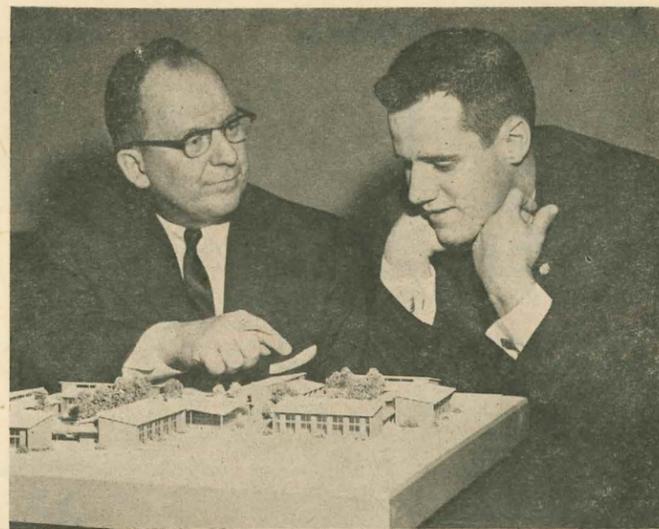
(2) **Interrelations of the Disciplines**—The course is designed to be taught by a team of professors representing the major areas of knowledge with a coordinator whose primary responsibility is to coordinate the offerings and maintain a Christian perspective.

(3) **The House System**—The residences will be built in clusters of eight with 24 students in each house. All students, both resident and non-resident, will be assigned to one of the houses. This organization is to be the basis of discussion groups, student government, intramural sports, forensics, social and religious activities.

Kentucky Southern opened its doors the fall of 1962. Southern Baptist Seminary made space available for offices, classrooms and the housing of 200 students. The Administration Classroom Building on the new 235 acre campus east of Louisville on the Shelbyville Road was ready for use in the fall of 1963. The College is gaining full stature at a rapid



Students have a bird's-eye view of the 235 acre campus from the picturesque catwalk between the two sections of the Administration Classroom Building.



President Rollin S. Burhans shows Dexter Pepper, a student, a model of the Residence Halls to be built. They will be ready for occupancy in the fall of 1964. The House System will group the residences in clusters of eight, each house providing for twenty-four students.

pace. It will have faculty, courses of study and accommodations for a four year school of 600 students by the fall of 1964.

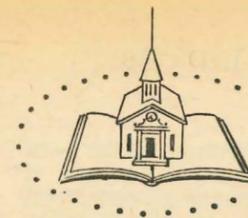


The Library is one of the first indications of quality education. Kentucky Southern's Library is growing fast. It has already passed the 20,000 volume mark.

It is difficult to divide the plans for Kentucky Southern into phases. Construction will continue as funds are available. The next units to be built are:

Men's Residence Houses	\$ 500,000
Women's Residence Houses	500,000
Student Union	600,000
Physical Education Building	680,000
Tower and Assembly Room	220,000
	<hr/>
	\$2,500,000

Toward the cost of these buildings, Kentucky Southern has been allocated \$1,940,104 from the Christian Education Advance Campaign.



SUNDAY SCHOOL LESSON

By H. C. Chiles



THE WOMAN OF SAMARIA

February 2, 1964

Christ's growing popularity increased the envious opposition of the Pharisees, so it became advisable for Him to leave Judea and go to Galilee. Unlike the Jews who were so enslaved by prejudice that they detoured around Samaria in order to avoid any contact with the Samaritans, Christ set forth on the direct route to Galilee. He went through Samaria because He knew there were sin-sick and needy souls in that country to whom He could minister.

In the course of His journey through Samaria Christ came upon Jacob's well, which was about a ten minute's walk from ancient Sychar and the present town of Nablus. It was about noon when He and His disciples arrived there. They were hot, tired, hungry and thirsty. Weary from the journey, the Master sat down on the parapet of the well, while His disciples went into the village to buy food. By this famous well there took place one of the most beautiful, interesting and memorable events recorded in the Bible.

John 4:7-14

Ere long the reverie of the Saviour was disturbed by the coming of a Samaritan woman to the well for the purpose of drawing water. She came at that unusual hour because she did not want to come in contact with the other women who despised her on account of her sinful life. Weary and depressed, she advanced with a look of disillusionment and sadness on her face. Expectation had faded from her face and she was no longer hoping for better days. Embarrassed and disgusted that Christ was sitting there, with a bold and unsympathetic gaze she started at Him.

In spite of her dense ignorance, racial prejudice and terrible wickedness, the Saviour was exceedingly anxious to save this woman. With remarkable wisdom and unusual tact, He asked her to help Him by giving Him a drink, which request awakened her surprise, broke down her prejudice and appealed to her sympathy.

In the course of the conversation which ensued, Christ told her that those who drank water from Jacob's well would thirst again, which fact she had learned already by experience, but that there was something far better than the

water from the well beside which He sat. He told her that the water He gave possessed the quality of satisfying completely all who drank it. His free offer revealed the possibility of her need being met. In fact, Christ never holds out before anyone the prospect of any good without the possibility of its realization. By suggesting that the thirst of her soul might be satisfied thus, He aroused her desire for the living water about which He spoke.

John 4:27-29

When the disciples returned from seeking food, they were astonished to find their Lord engaged in conversation with this solitary, Samaritan woman, but they did not ask Him why He was doing so. Neither did they inquire as to what she wanted. It was very unusual for any rabbi to be engaged in conversation in public with a woman, but more especially with a Samaritan. The amazement of the disciples was understandable in the light of the social standards of their day. Nevertheless, the Master talked nat-

urally, seriously and lengthily with her without a thought of doing anything sensational or out of the ordinary. He refused to turn His back on a sinful and lost woman, who was bound for eternal destruction, simply to conform to the social standards of that day. In fact, He had come into the world for the specific purpose of saving sinners, and here was one such person who might not have another opportunity to be saved. Upon her acceptance of Christ as her personal Saviour, He saved her soul and transformed her life.

In her joyous excitement the Samaritan woman hastened back to her townspeople and gave them a glowing testimony of what Christ had done for her. She wanted them to have the same kind of joy which she possessed. When souls are forgiven and come to know and love Christ, they want others to know Him too. That accounts for their telling others about Christ and inviting them to come to Him, in order that they might have the joyous experience of being saved also.

John 4:39-42

Immediately after her experience of salvation, this happy and grateful woman cheerfully shared her new found joy with all who would listen to her story. That sort of thing was and is the inevitable result of salvation. She fearlessly and faithfully urged her acquaintances and friends to accept Christ as their Saviour, and assured them that, if they would do so, He would give them salvation and complete satisfaction of soul.

A goodly number of the Samaritans believed sufficiently in the woman's testimony that they accepted her urgent invitation to go to Jacob's well and hear the One Who had done so much for her. After hearing Christ in person, many of them believed on Him and were saved. Those whom He saved then besought Him to remain in their midst a while longer. In response to their urgent request, He tarried for a couple of days. During that interval many others listened attentively to Him and were saved. He completely satisfied their thirst for light, life, liberty and love. They knew beyond a shadow of a doubt that Christ was the Messiah and the Saviour of all who would believe on Him.

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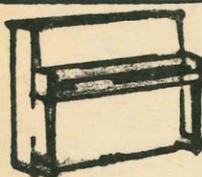
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FOREIGN MISSIONS:

Wisest Mission Investment Is Churches, Says Cauthen

"The major lesson to be learned from the history of the last 25 years of foreign missions is that, in view of national and international circumstances which can greatly affect the work being done in any land, the wisest investment of missionary resources is in the cultivation of New Testament churches," Dr. Baker J. Cauthen, executive secretary, said in his report to the Southern Baptist Foreign Mission Board during its January meeting.

Calling attention to the Board's overseas staff of 1,802 (including 25 missionary associates), Dr. Cauthen listed several ways in which foreign mission advance can be sustained: (1) continued appointment of missionaries, (2) cultivation of missionary support, (3) cultivation of New Testament churches on all mission fields, which includes the training of national leadership, (4) wide-spread witness through intensive evangelistic efforts and the use of radio and television, and (5) medical missions and social services.

In concluding his report, Dr. Cauthen said: "The concern of heart for world missions which God has placed upon Southern Baptists must be interpreted in light of his purposes for us in the world. If we can be faithful in following him, we may discover that the true meaning of our ministry as Baptists is to be realized in worldwide terms. It is with great confidence that we give ourselves to the work of this new year and a new era in foreign missions which now is opening before us."

The Board appointed one missionary in January, Mrs. Jack E. Tolar, Jr. Her husband, a medical doctor, was appointed for Nigeria in August, 1962, several months before they met while attending Southwestern Baptist Theological Seminary, Fort Worth, Tex. They were married last May. Mrs. Tolar is the former Barbara Corrington, of Hot Springs, Ark. Dr. Tolar is a native of San Antonio, Tex.

Hughey Assumes Duties In Europe, Middle East

Dr. John D. Hughey, Jr., at Board headquarters for a round of conferences, gave his first report as secretary for Europe and the Middle East. Summarizing the background against which he will work, he said: "Europe and the Middle East form a very varied area. In it are Latins, Greeks, Germans, Slavs, Jews, Arabs, Turks, Iranians, and other ethnic groups. There is a great variety of languages, cultures, and religions."

"The area is very strategic from the standpoint of religion. It includes the heart of the Roman Catholic world, the heart of Eastern Orthodoxy, the tradi-

tional heart of Protestantism, the heart of the Jewish world, and the heart of Islam. Communism, the greatest threat to Christianity since the rise of Islam, also centers in the area for which I have been given responsibility."

Dr. Hughey said it is not strange that Baptists should have found Europe and the Middle East a difficult area in which to work: Roman Catholics are slow to abandon their customs even when they do not personally practice their religion. The Orthodox do not take readily to a simple, nonceremonial religion. In Lutheran, Reformed, and Anglican countries people are hard to reach with the gospel since they regard themselves as Christians simply because they were baptized in infancy. It is hard to lead Jews to Christ and perhaps even more difficult to influence Muslims with the Christian message ("No thrilling success stories are likely to come from the Middle East").

Dr. Hughey continued: "We cannot send missionaries into Communist countries, but in some instances we can extend a helping hand and we can pray for our hard-pressed brethren. By no means is the Christian cause lost in countries under Communist control.

"We must bear our witness in Europe and the Middle East. The seed must be sown even if much of it falls on stony ground, for it is the power of God. There will be some response to unto salvation. Furthermore, patient witnessing with little response now may prepare the way for a future harvest.

"Some day, I believe, the light of Jesus Christ will shine brightly throughout Europe and the Middle East. Southern Baptists will be among those through whom the light of Christ shines."

Dr. Hughey will maintain an office in Ruschlikon, Switzerland, until summer, when he and his family will move to Richmond, Va.

VATICAN II: SESSION II

(Continued from Page 3)

derstandably receive this new image with some suspicion. Because they will continue to differ for many years to come on such practical matters as public aid to parochial schools, we will remain sharply critical. It is obvious from what has happened thus far that there will be few changes in the doctrines that cause Protestants greatest concern.

Yet we cannot afford to isolate ourselves from the momentous changes that are taking place. The recent tragic assassination of our President should, if anything, teach us that we cannot afford to teach hostility, even hatred, of any.

BIGOTRY SET TO MUSIC

(Continued from Page 7)

Incidentally, the Roman Church used the term "Albigensians" to include the Waldensians, a group of Christians closely related to Baptists in doctrine and practice. (The Waldensians are claimed by some as forefathers of modern Baptist life.)

The ecumenical spirit of Vatican Council II is sharply contradicted by the pride evidenced in this modern popular song in the achievements of the iniquitous Inquisition. Surely, if an evangelical Christian group had referred to Roman Catholics as heretics and "straying liars", many news media would have been quick to apply the label "bigot."

Sounds Greek But It's Southern Baptist

NASHVILLE—The Greeks had a word for it! Paul also had a word for it! And now Lloyd T. Householder, director of vocational guidance at the Baptist Sunday School Board, has a word for it!

The new word in Southern Baptist vocabulary is "klesis," pronounced "claysis." It is a Greek word representing the spirit of Ephesians 4:1—"I therefore, . . . beg you to lead a life worthy of the calling to which you have been called" (RSV).

Eleven youth klesis meetings will be held at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies in 1964. Each youth klesis, with a limited attendance of 350, will be designed especially for third and fourth year intermediates and first year young people.

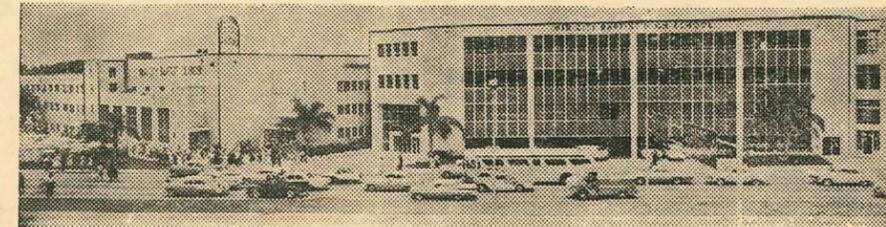
The purpose of the meetings is to help youth understand their calling as Christians and to help them understand how to fulfill their calling.

The program for each week will include study groups, workshops, laboratory experiences, directed recreation, worship, and fellowship. Trained counselors will be provided to direct individual and group activities.

A special section of the assembly dining halls will be reserved for youth klesis registrants, as the meetings will be held simultaneously with other conferences sponsored by the Board.

Youth klesis meetings will be held during these weeks: Glorieta—June 11-17, June 18-24, June 25-July 1, July 2-8, July 9-15, July 15-22; Ridgecrest—June 25-July 1, July 9-15, July 16-22, July 23-29, July 30-August 5.

Cost of each week is \$40 of which \$10 is required as a deposit at the time of registration. Registrations must be made in advance by writing: Director of Youth Klesis, Baptist Sunday School Board, 127 Ninth Ave., N., Nashville, Tenn. 37203. The \$10 deposit will be refunded if the reservation is cancelled by May 1.



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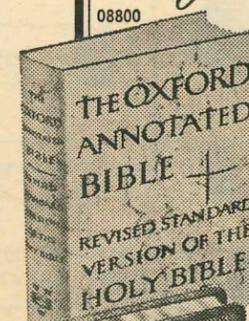
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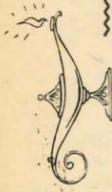
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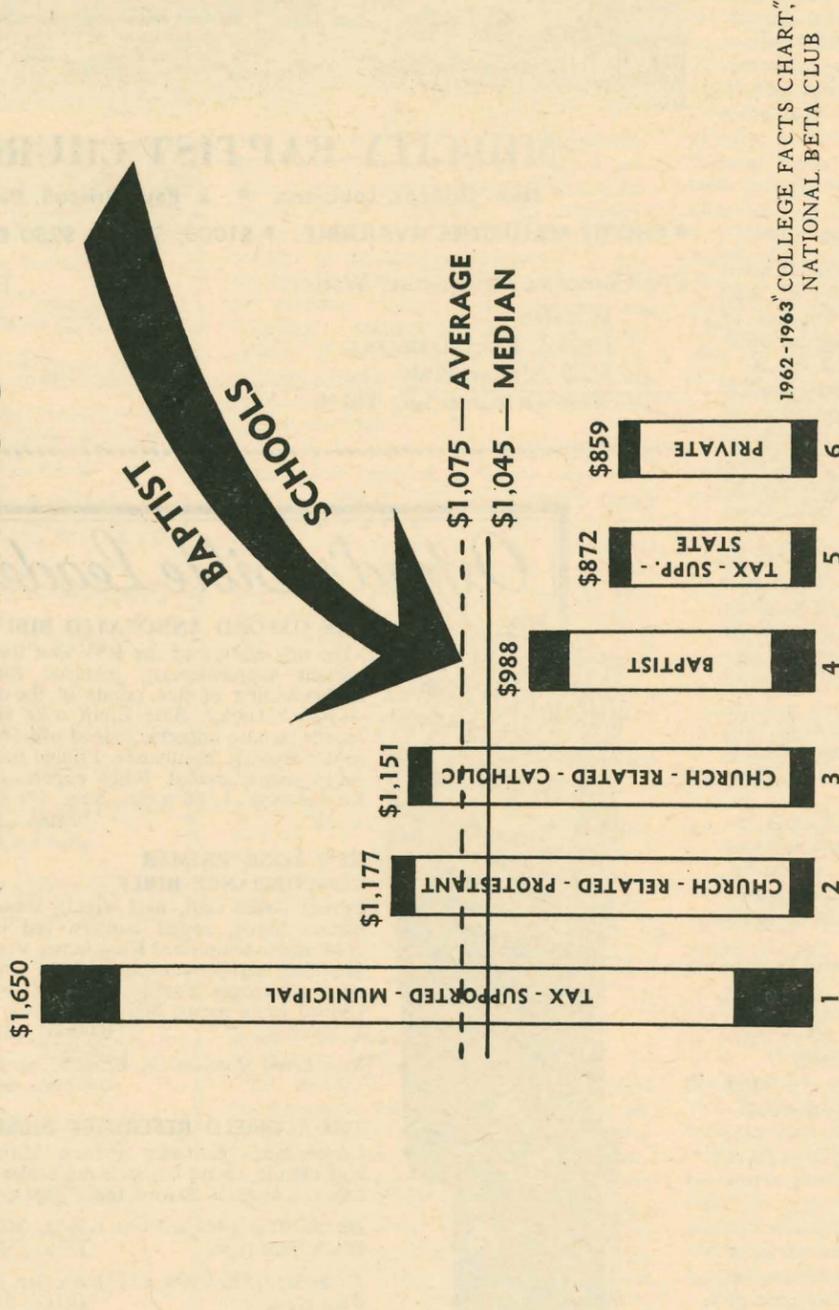
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