



WESTERN

RECORDER

JANUARY 30, 1964

THIS WEEK

PERIOD OF ADJUSTMENT

by Thomas E. Adams

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SUNDAY

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ENOUGH IS ENOUGH

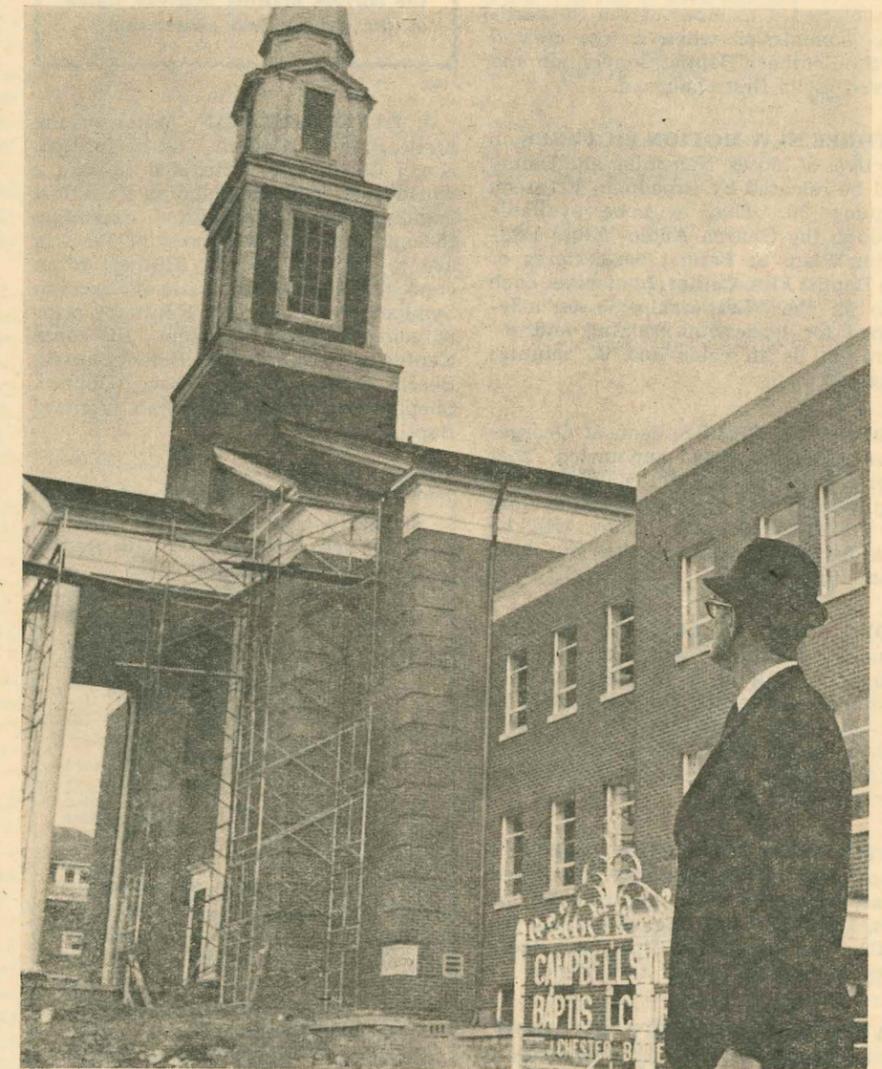
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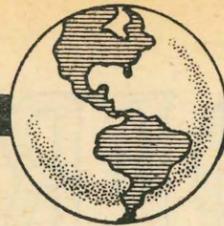
PROFILE OF THE

PRESIDENT

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MAN WITH A MISSION—Dr. J. Chester Badgett, pastor of the Campbellsville Baptist Church, views the steeple and front entrance of the new sanctuary that is nearing completion. The church lost their sanctuary in 1962 by fire. The new building will seat 1,300 and is costing \$550,000. (See story on page 9.)



GLEANINGS FROM THE FIELD

THE STEWARDSHIP COMMISSION of the Southern Baptist Convention has announced plans to present to Executive Secretary Harold G. Sanders a citation for his work in connection with the Stewardship Commission. The presentation is to be on February 17 in connection with the semi-annual Southern Baptist Executive Committee Meeting and the Promotion Conference of the Stewardship Commission. Dr. Sanders was elected a member of the Stewardship Commission when it was created by the Southern Baptist Convention and served as its first chairman.

THREE NEW MOTION PICTURES on the lives of Moses, Nehemiah and Daniel will be released by Broadman Films on January 30. They will be available through the Church Audio-Visual Education Plan, at Baptist book stores or the Baptist Film Center, Louisville. Each film in the "Leadership Series," designed for leadership training and inspiration, is in color and 30 minutes long.

DR. CARL FIELDS, dean of Georgetown College, has announced that twenty-one students will complete their requirements for graduation at the close of the first semester. They will be awarded their degrees with the May graduating class.

DR. JOHN KILLINGER, academic dean of Kentucky Southern College, Louisville, will be a speaker and discussion group leader February 10-14 at the University of Richmond's (Va.) Religious Focus Week. He is one of ten religious leaders present for the week of spiritual activities.

THE WHIPPOORWILL BAPTIST Church, Adairville, Kentucky, has passed a resolution expressing appreciation for Mrs. Linor Hughes. The resolution described her as a "noble Christian", dedicated to church, family and friends.

AUDUBON BAPTIST CHURCH, Louisville, has named each unit of their church building in honor of some prominent Baptist. Since 1964 is the Baptist Jubilee year, the three present units have been named for Rice, Judson and Carey, well-known missionaries 150 years ago. A name has not been selected for the proposed sanctuary.

Please Help!

The Pastors List for the Kentucky Baptist Convention Annual will be completed soon. If there are corrections or changes of address, please write to Dr. Harold Sanders, executive secretary of the Kentucky Baptist Convention. Give the correct mailing address, name of the church and association.

J. DEVEE HILLMAN, pastor of the First Baptist Church, Rutherfordton, North Carolina, is scheduled to take a world mission tour, including Palestine, beginning about May 10 and extending through July 12. Expenses for the trip are to be paid by the Rutherfordton church. Hillman, a graduate of Southern Seminary, was pastor in Kentucky prior to going to North Carolina. His three Kentucky pastorates were Bethel Church, Beech Grove; Beech Grove Church, Shepherdsville; and the Crab Orchard Baptist Church.

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

Volume 138 No. 5

WESTERN RECORDER

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**KENTUCKY BAPTIST
CONVENTION**

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Harold G. Sanders, executive secretary-treasurer, Executive Board of the Kentucky Baptist Convention.

Second-class postage paid at Middletown, Kentucky.

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

When making change of address, please send a recent label from your paper and the new address.

A HYMN WRITING competition, the third of its kind for Southern Baptists, will be held April 1 to September 30, 1964. Awards amounting to \$500 will be given for the winning texts which are to be written on the subject of "Christian Service." According to Dr. Hines Sims, secretary of the church music department of the Baptist Sunday School Board which sponsors this event, the purpose of the contest is to encourage and stimulate creative hymn writing among Southern Baptists.

CHARLES W. CLARK is a new consultant in the Sunday School Board's church administration department. His duties include field engagements, research projects, and the development of administrative processes and materials for use by churches.

ROY AND PATRICIA FOWLER, Southern Baptist missionaries, arrived in the United States January 15 for furlough after their first term of service in Brazil, where Mr. Fowler is city missionary for Salvador, Brazil's fifth largest city. They may be addressed c/o Arden Ross, Rte. 6, Paducah, Ky. Mrs. Fowler is the former Patricia Ross, McCracken County, Kentucky.

BETHEL COLLEGE will have a full program of classes for the second semester. Registration was on January 29 and classes began on January 30. An enrollment equal to the first semester is expected for the spring semester. P. Harris Anderson is president.

TRINITY BAPTIST CHURCH, Lexington, has called E. L. Haddix, pastor of Trinity Baptist Church, Baumholder, Germany, as associate pastor. A native of Lexington, Haddix is a graduate of Georgetown College and Southern Seminary. He is the former pastor at Wilmore and Georgetown. He has served the Germany church for the past three years. He will begin his duties at Trinity on March 1. Bob Brown is the pastor at Trinity.

POAU, Kentucky Division, has established an office at 1099 South Broadway, Lexington. A new state wide program has begun to take shape under the direction of Mr. Warfield Graves, the new POAU field representative for Kentucky.

HONEYMOON OVER: Period of Adjustment

by Thomas E. Adams

A leading American author has written a play entitled "Period of Adjustment". While I personally have not read this particular work, I am told that it deals with the problems of a newly married couple during their first few days together as husband and wife. Although religiously in love, they found to their consternation that there were adjustments to be made on the part of both to insure a happy and permanent marriage.

A pastor's first few months on a new church field are laughingly called the "honeymoon". This tongue-in-cheek expression is used to denote the ecstasy of fewer problems and burdens as he and the church membership bring to the forefront the "P's and Q's" of their best behavior. However, both soon awake to the fact that there are adjustments to be made. This occurrence is just as normal and natural for a church and pastor that God has joined together as it is for two young lovers whom He has led to each other.

The church must adjust to a "different" man. It must remember that he is perhaps opposite in many respects from former pastors. This is a healthy thing and usually welcome. No matter how much a church loved a former pastor, "a change of pace" is generally beneficial for the membership and program.

The new pastor will probably be different in personality. Some of God's servants have an exuberant, extroverted disposition, although others just as sincere and friendly are more reserved. While personality can be changed to some extent, each of us is basically a certain type and must make the best with what his inheritance and environment have given him. Every man must be himself. He cannot imitate the personality of another.

It is also likely that he will be a man of different talents and abilities. Some pastors are pre-eminently preachers and expounders of the Word of God. Others excel in administration, building, visitation, counseling, etc. It is unlikely that a church would find a man this side of heaven who would be an accomplished expert in all of these areas. His strong and weak point may differ from the former pastor. This could be one of the reasons God has brought him to the church. The church should be grateful for his areas of ex-

Thomas E. Adams is pastor of the First Baptist Church, Johnston City, Ill. He was formerly a pastor at Henderson, Kentucky.

A MESSAGE FOR

BAPTIST WORLD ALLIANCE SUNDAY

February 2, 1964

THIS is a year of evangelism for Baptists around the world. Together we seek to win others to faith in Jesus Christ.

Against the background of this common objective, we observe Baptist World Alliance Sunday. Congregations and isolated believers in 115 countries meditate this day on the variety of situations under which Baptists live and work. They sing the hymn, written by Baptist John Fawcett: "Blest be the tie that binds our hearts in Christian love." They pray for each other and rededicate themselves to Christian witness and service.

The world today stands in need of a fresh outpouring of Christian love, for we live in a world of hate and violence. Suspicion and fear engender strife between neighbors, nations and races. This strife has, perhaps, made the world vaguely aware of its need for love, but the world does not seem to expect much help from churches where love is often lacking among those who profess to be Christians.

Let us remind ourselves, this Baptist World Alliance Sunday, that Christian love is rooted in the nature of God and his revelation of himself in Jesus Christ. "God is love" (I John 4:16). "God so loved the world that he gave his only begotten son" (John 3:16). Christ said: "A new commandment I give to you, that you love one another, even as I have loved you" (John 13:34).

Love is a way of life, rather than a mere high-sounding declaration. Love like the love of Christ is sacrificial love. He loved us and gave himself for us (Ephesians 5:2). Paul calls love the "excellent way" (I Corinthians 12:31).

Christian love is a revolutionary force. Love is not satisfied with things as they are (I Corinthians 13:6). Christ's way of love demands that we include in our love not only those who love us but those who reject our love (Matthew 5:44-46). The objective of Christian love, therefore, is not to destroy those who are enemies of God, as once we all were, but to win them for God's kingdom.

Christian love is the invincible motive for all Christian work. Without love our endeavors of evangelism, missions, education, relief and fellowship are in vain (I Corinthians 13:1-3). But with "faith working through love" (Galatians 5:6) we will win. No adverse power can separate us from the love of Christ and we are "more than conquerors through him who loved us" (Romans 8:35, 37).

"So now faith, hope, love abide, these three, but the greatest of these is love" (I Corinthians 13:13).

JOAO F. SOREN, President
JOSEF NORDENHAUG, General Secretary
ROBERT S. DENNY, Associate Secretary
ERIK RUDEN, Associate Secretary
THE BAPTIST WORLD ALLIANCE

cellence and encourage him in them. It should be patient and understanding with his weaker abilities and pray for him and help him to strengthen them. Never should it fall prey to the mistake of expecting its pastor to be a spiritual "Jack-of-all-trades."

It is probable that his methods and techniques will differ. While his ultimate goals will be the same as those of former pastors, he may use a different route to reach them. Just as there are usually several roads leading to the same city, there are various means to reach the same end. The pastor must use those best suited to his training, experience and personality. The church should not expect him to do everything like "Brother So and So" did it.

The pastor must also adjust to a "different" church. He must remember that it will be unlike former pastorates in many aspects.

Since churches have personalities as well as individuals, he must expect a change here. Every church has had its

history, traditions and experiences which have molded its personality. This is not apt to change greatly with the coming of a new pastor.

He must realize that the church has been used to a pastor whose methods, abilities, and personality were different. It will probably take the people a while to transfer completely their love, loyalty and support to him and his program. He must not get alarmed if he is not an "overnight sensation". He must exercise the same patience and understanding with them as he expects from them.

The pastor must not let the green-eyed monster of jealousy arise when he hears some of the members speak endearingly of a former pastor. These saints will probably speak of him in the same manner when he is gone. Neither should his ego be inflated when he is built-up at the expense of criticism of a former pastor. Again these people will probably use the same methods when he is gone.

(Continued on Page 15)



Enough Is Enough

It was entirely appropriate that the funeral services back in November of the late beloved and respected president be shared by television with all Americans. Many of us to whom the Roman Catholic funeral service was unintelligible, and even bizarre, could enter genuinely sympathetically into the grief of his brave widow, his lovely children and the rest of his family. Nor is it to be deplored that Roman Catholicism got a tremendous boost out of the whole affair as millions in America saw a Catholic service for the first time.

But enough is enough, and the nationally televised two-hour solemn pontifical mass in memory of the President on Sunday, January 19 was too much. How many masses are conducted in his memory, and how many prayers are said for his soul are the business of his widow and his fellow Roman Catholics, but to give two hours of national television to one mass two months after his death goes far beyond respect and love for John F. Kennedy. It is nothing less than millions of dollars worth of free publicity for Roman Catholicism. It is doubtful that any other religion in America could get such a religious windfall.

Fortunately, most loyal Baptists and others of evangelical faiths in the same time zone with Boston were in Sunday school and worship services during the telecast. Many others in the central and western areas of America got the full thrust of the Sunday morning telecast.

The whole affair was a master stroke of Catholic public relations. The Boston Symphony Orchestra, the great choir, Mozart's Requiem, Cardinal Richard Cushing and all other Catholic trappings were presented as belonging together and as the ultimate in religion in America.

The truth is that the religious beliefs exalted by the mass are completely alien and objectionable to anyone but a Roman Catholic. A central part of the service was prayers for the soul of John F. Kennedy. This is completely unbiblical, and therefore unthinkable to millions of evangelical Christians in America.

The destiny of John F. Kennedy's soul was determined not by prayers said in Boston on January 19, 1964, but by what he did with God's provision of grace in Jesus Christ while he was alive on earth. The assassin's bullet not only ended his earthly life, but also brought to an end any further opportunity to accept by faith the grace of God. And this grace received by faith determines the destiny of our souls and not masses, prayers or any other good works as the Catholics claim.

Just as objectionable is the teaching in the mass that the bread and wine given as symbols of the body and blood of Christ, according to the New Testament, actually were changed upon the blessing of the Cardinal into the actual body and blood of Jesus as millions watched by television.

When the truth is seen the carefully planned parts of the presentation really didn't go together, though this was the desired image. The music of Mozart performed by the Boston Symphony was unsurprisingly beautiful. Equally inspiring were the choirs and soloists. But when the cameras and microphones switched to the weird performance of the Cardinal and his helpers, it was an abrupt contrast. This is not because a non-Catholic does not understand the symbolism. The more understanding, the more objectionable.

This is not intended for disrespect to the memory of a great man nor bigotry toward a religion which anyone has a right to espouse. It is a voice against what appears to be abuse of American grief and respect for a beloved man for the benefit of a church which seems always ready to make capital of such opportunities. Actually, Roman Catholics are using the death of John F. Kennedy to bring more glory and publicity to his church than he was willing to do while he lived.

Clarification Needed

A recent report that the new attorney general of Kentucky, Mr. Robert Matthews, is preparing an opinion on voluntary Bible reading and prayer in public schools is welcome and encouraging. Confusion in this matter is widespread and further clarification is greatly needed.

It is understandable that this confusion exists. The Supreme Court knocked out required Bible reading and prayer in public schools, but did not rule out voluntary Bible study and prayer. The trouble is the court did not go ahead to specify what constitutes voluntary religious services in public schools which are constitutional.

Some interpretations in local situations have gone too far. An example is a Kentucky school classroom told about by one pastor. At Thanksgiving time the students were told to draw something for which they were thankful. When one child drew the picture of a church, the teacher took it up and informed the student that this could not be done in light of the Supreme Court ruling. Obviously, this teacher had reached wrong conclusions or had been misinformed on the matter.

On the other hand, some teachers and school officials have ignored the whole matter and proceeded as if the court decision had never been rendered. In some cases this includes not only Bible reading and prayer in classrooms but regular Bible classes conducted at regular class periods with official sanction and planning. These are clearly unconstitutional according to the court ruling, and school officials who persist in doing these are acting unrealistically and irresponsibly.

The crux of the matter is to determine between required and voluntary religious activities in public schools. This is not as easy as it might appear, and this is why help from Attorney General Matthews is so greatly needed.

As those of us without the benefit of intricate knowledge of constitutional law read the first amendment, it appears certainly to forbid required religious activities to be fostered under federal, state or local sponsorship, but the amendment just as certainly guarantees voluntary participation in religious activities anywhere and anytime by any citizen. This would seem to mean that any religious activities in public schools which have official sanction and planning are out. Bible reading and prayer conducted by a teacher in a classroom during regular school hours as a part of his or her official duties for which pay is received is therefore out. Anything beyond this should be con-

sidered voluntary, and thus in accord with the court decision.

When it comes to what students can do in the way of religious activities in school, there's obviously much more freedom. A student is not rendering professional services for pay from public funds and is, therefore, not bound as would be a teacher. Any religious activities not interfering with school assignments and not involving a captive audience would seem permissible. This means a student ought to be able to read his Bible at times designed for extra curricular activities and even be joined by other students who so desire. He cannot only ask a blessing before he eats his lunch but can pray anywhere and anytime he is so inclined. And a teacher who would attempt to forbid this or would prevent a student from drawing a church as a symbol of a Thanksgiving spirit needs some teaching himself or herself.

In this matter of Bible reading and prayer in public schools much reaction has been of an emotional nature. Time and thought are needed to work out all the knotty problems of this complex matter. Let's be patient, therefore, and also remember that all those trying to work out the problems are not trying to take God and religion out of American life.

We will prayerfully await any help forthcoming from Attorney General Matthews.

BAPTIST FORUM



the building before I contribute to the building of the same.
Mayfield, Ky. L. R. Riley

Agrees and Disagrees

Dear Editor:

I agree with you that Southern Baptists ought to blush with shame because of our slowness to advocate and champion the cause of the colored race.

But I take issue with David D. Dunn who suggested that we "agitate" the repeal of our laws against mixed marriages. I think they should be strengthened rather than weakened. Because, who made the colors in the human race in the first place? I cite Acts 17:24-26 as the best authority I can find on the colors of the races. I understand from this passage that God made the colors of the races, and set "the bounds of their habitation."

Now, my question is, if God saw fit to make of one blood all nations of men for to dwell on all the face of the earth, and in so doing He gave four distinct colors, the white, the black, the red and the yellow races, who are we to disintegrate them?

I think every race ought to marry in their own color like the Jews to keep their identity. What color God has given "let not man put asunder".
Campbellsville, Ky. Tommie Wright

Deeply Concerned

Dear Editor:

I speak in this brief message as one of the least of all saints, yet I am one of them and I know that I love the Lord and love the Baptist cause. As pastor for several years I always supported our regular Baptist work. I am not one that belongs to the "kicker society" but one who has a deep concern for the work of our churches, that Christ may be made known to the ends of the earth. I now speak in regard to Christian Education. I went to a Baptist school and so did my daughter. Now what do I ask for the things that face us today?

If anyone in the beloved state of Kentucky can give me some information I would certainly like to have it, that I may be one in the ranks of our people, praying, working and paying to promote the true cause of our Lord.

1. If I give money to help build buildings and then inside these buildings the following things are taught, I am responsible to God therefor.

2. Do I have the right to know what is going to be taught in our schools

when asked to contribute to them before I make my contribution?

3. Are we asking for Baptist money to teach that saved Catholics, Protestants and all other saved people are in the same church that I am in?

4. Do I have to contribute to the heresy of "church salvation" that I have preached against all the years of my ministry?

5. Do I have to support the position that man-made societies are just as much New Testament churches as the divine institution Jesus built himself?

6. Is the baptism of a Protestant just as good as that of a Baptist?

If someone who thinks there is a hope for one as dumb as I attempts to enlighten me, will he please help untangle the report that the committee made to the Convention when it said that the church of this world was local and in the next breath said that the New Testament taught that it is universal including all the saved.

I know not what course others may take; but as for me I must know what is going to be taught inside the walls of

CRISIS:

Missionaries, Buildings In Panama Unharmed

CANAL ZONE, Panama (BP)—A Southern Baptist mission official in the Canal Zone reports mission personnel and property unharmed following the first day's rioting there.

The rioting, which had touched points as far apart as 200 miles, brought armed conflict between United States forces and Panamanians. Deaths were reported among both groups.

L. D. Wood, superintendent of Southern Baptist mission work in the Republic of Panama, called to report to Southern Baptist Home Mission Board offices in Atlanta.

Wood, a lieutenant colonel in the United States Army Reserve chaplaincy, was called to active duty for the crisis. He lives in the Canal Zone and the office of Southern Baptist mission work is in the Zone.

Wood reported the U. S. Embassy in Panama City abandoned, the Sears store burned, and automobiles overturned and burned.

"I can definitely report that our forces did not fire on the Panamanians until after some of our men had been killed," he said.

The crisis placed in jeopardy an evangelistic crusade which churches and missions of the Panama Baptist Convention had planned for the first weeks of February.

Pastors and music directors from throughout the United States were scheduled to visit the Republic for the two-week crusade.

In an earlier report to Atlanta, Wood had said, "Communist infiltration is tremendous in the Republic. At this time we do not know what will happen to us in the matter of communism and a thousand other things. We're on a keg of powder holding a torch in our hand."

Southern Baptists support 13 missionaries from the United States in the Republic, as well as nearly 100 national workers. The work is scattered throughout the 400 mile isthmus and the San Blas Islands, with the largest concentration around the Canal Zone.

In addition there are churches in the Zone which serve the United States personnel.

Missionaries from the United States who serve in the area include the following:

Ray M. Douglas, native of Texas, who is area missionary for the Chagres River and the Gatun Lake areas and pastor of the Chagres River Baptist Church; and Mrs. Douglas, native of Texas.

Hubert O. Hurt, native of Mississippi, who serves as dean of the Baptist Theological Institute in Arraijan, Republic

of Panama. Mrs. Hurt is a native of Texas.

Wendall C. Parker, native of New Mexico, who is an area missionary in the Santa Clara area and director of the Cresta Del Mar Baptist Assembly in Santa Clara. Mrs. Parker is a native of Alabama.

Isaac V. Perez, native of Texas, who directs education for the Panama Baptist Convention. Mrs. Perez is a native of Texas.

A. J. Roddy, native of South Carolina, is area missionary in the Bocas Del Toro area. Mrs. Roddy is a native of Ohio.

Miss Helen Stuart, native of Alabama, who is executive secretary of Woman's Missionary Union in Panama.

HOME MISSIONS:

Missionaries To Study Spanish In San Antonio

ATLANTA (BP)—The Southern Baptist Convention Home Mission Board was to start in San Antonio in February a Spanish-language instruction project for its missionaries.

M. D. Oates, missionary to Peru for 10 years and now missionary to Spanish-speaking people in Fresno, Calif., will direct the project.

A maximum of 12 missionaries, both appointees and experienced workers, will make up the first class for the intensive, nine-month instruction.

The project will use space donated by the First Baptist Church of the city.

Lloyd Corder of Atlanta, secretary of the language missions department of the mission agency, said this was part of a general move to increase the language capability of the mission force.

He also announced one missionary will study Italian in Italy; another Russian, in Middleburg, Vt., and one couple is in Brazil studying Portuguese.

"The need for language instruction has existed for years," he added. "We have tried a number of methods, such as using the Foreign Mission Board school in Costa Rica and other schools in the United States, but none has exactly met the need for personnel who will serve in the United States.

"This project in San Antonio is being tailored to meet our needs of intensified study, especially in communicating. It also will allow the missionaries to participate weekends in the work among the Spanish-speaking people near San Antonio."

Besides stressing conversation, the instruction will introduce Latin culture and philosophy and stress significant differences in point of view of Latin and Anglo-American persons in culture, politics, economics, morals and religion.

"We will evaluate the instruction by how it accomplishes our objectives

rather than accreditation," Corder said.

The mission board will move the missionaries to San Antonio for the schooling and continue them on missionary status.

PIONEER MISSIONS:

300th Ohio Church Organizes At Piqua

PIQUA, Ohio (BP)—The 300th church to cooperate with the State Convention of Baptists in Ohio has been organized here.

It is the Favorite Hill Baptist Church, with 91 charter members. It was sponsored by First Baptist Church, Fairborn, Ohio, which will continue to pay \$138 a month as a pastor's salary supplement for the next year.

Organized in July, 1958, the mission at Piqua resulted from summer student missionaries starting a Vacation Bible School in the National Guard Armory.

It is the only Southern Baptist church in Piqua and the immediate vicinity.

Also in the Ohio news was the formation of the 20th association of churches in the convention area. The new West Central Baptist Association includes seven churches and five missions in a 14-county region around Lima, Ohio.

ARKANSAS:

McDonald Counsels Race Book Author

LITTLE ROCK (BP)—Erwin L. McDonald, editor of the Arkansas Baptist Newsmagazine here, was counseling editor in the writing of a new book on race relations which will be published in a few months.

The author is Ralph Creger, a Baptist layman in Little Rock. Doubleday & Co. will publish the book, entitled "A Look Down the Lonesome Road." It is a first-person account of the race problem as faced by Creger and his family, who came from Iowa.

The book deals with race relations as a national and world issue, though much space is devoted to race problems in Little Rock.

PASSES:

Baylor, Once Maryland Secretary, Dies At 98

BALTIMORE (BP)—W. H. Baylor, once general secretary of Southern Baptist work in Maryland, died January 8 at his apartment here. He was 98.

Dr. Baylor was general secretary of the Maryland Baptist Union Association (now the Baptist Convention of Maryland) from 1915 to 1927. He returned

to Virginia, his native state, after his work in Maryland.

He retired in 1941 after a 14-year pastorate of the Park View Baptist Church, Portsmouth, Va. Survivors include three daughters, a son and other relatives.

ATLANTIC CITY:

1964 Convention Offers Period For Questions

By the Baptist Press

"What's Your Question?," a new feature "for dialogue between the messengers and the various executive heads of the Convention's agencies," will be a part of the order of business (agenda) for the 1964 Southern Baptist Convention.

It will meet in Atlantic City, N. J., May 19-22.

The dialogue period will last for 25 minutes and will be on the Thursday afternoon schedule, according to C. W. Farrar, Landrum, S. C., chairman of the Convention's Committee on Order of Business.

Theme of the 1964 Convention is "For Liberty and Light," identical with the theme of the six-year Baptist Jubilee Advance which will climax in a Jubilee Celebration in Atlantic City immediately following the SBC session.

Another innovation on the 1964 agenda is scheduling the address of the Convention president and the Convention Sermon at the same meeting period—on Tuesday night, at the opening period, May 19.

K. Owen White of Houston will deliver his presidential address at 7:40 P.M. Fifteen minutes of special music will provide the interlude between White's address and the Convention Sermon to be preached this year by Enoch C. Brown, pastor, Shandon Baptist Church, Columbia, S. C.

Other major addresses will be delivered by:

—Robert E. Naylor, president of Southwestern Baptist Theological Seminary, Fort Worth. His address on theological education will follow the reports of six SBC seminaries on Wednesday morning.

—Rep. Eugene Siler, R., Ky., and a Baptist layman. His topic Wednesday afternoon will be "Christian Training—A Deterrent to Crime."

—Owen Cooper, Yazoo City, Miss. Cooper, a layman, heads a chemical corporation there. His topic: "Personal Witnessing—Our Lord's Command." It will be delivered Wednesday night following the Home Mission Board report.

—Maj. Gen Robert P. Taylor, a Southern Baptist who is chief of chaplains, United States Air Force, Washington. His address will be coupled to the re-

port of the chaplains' commission of the Home Mission Board on Thursday morning.

—J. D. Grey, pastor, First Baptist Church, New Orleans and former SBC president. Coming Thursday afternoon, it is titled, "Hitherto . . . Henceforth," and follows the Historical Commission report.

—Evangelist Billy Graham, who'll close the Convention with a sermon at 11 o'clock Friday morning.

The messengers will have Friday afternoon free, then join the start of the Baptist Jubilee Celebration in the same auditorium Friday night, May 22. This celebration, whose program has already been distributed, winds up Sunday.

The Foreign Mission Board will have its presentation Thursday night.



ROMANS, a dramatic production, will be presented at Kentucky Southern College, Louisville, February 1, 1964, at 8:00 P.M.

ROMANS:

Corey Presents Second Bible Dramatic Work

"The Book of Job", the biblical play which has virtually become a Kentucky landmark through five summers of outdoor production at Pine Mountain State Park, will have its sequel in the Bluegrass country early next month.

Orlin Corey, creator of "Job", will present his new choric drama, "Romans by Saint Paul", at the Kentucky Southern College, in Louisville on February 1, and at Georgetown College, Georgetown, on February 3.

The two Kentucky performances are a portion of a between-semesters tour

for "Romans" which will also touch at the famed Washington, D.C., Cathedral for two nights, at Jackson, Miss., and Nashville, Tenn., for one each.

Corey, now chairman of the Department of Speech and Drama at Centenary College, Shreveport, La., and director of its Marjorie Lyons Playhouse, is an old Kentucky hand. It was while he was a faculty member at Georgetown College in 1958 that "The Book of Job" first saw the light of day.

Since then the play has been a tourist attraction at Pine Mountain State Park for five straight summers and is scheduled for another from June 25 through August 29, 1964. It has also toured Britain and the Eastern United States, including two long stands at Christ Church Methodist in New York City. It is now under contract for a tour of England and South Africa next fall.

Some of the members of the "Romans" cast will be no strangers to Kentucky soil, either, although they'll come this time as members of the Centenary Jongleurs instead of as members of the Everyman Players of Pineville's "Job".

Harold Proske, who plays Eliphaz in "Job", handles the title role of Saint Paul in the new play. Barry Hope, who was Bildad, is now an Elder of the Church Eternal in "Romans". Others who have doubled in both Corey plays are Paulette James, who will be stage manager for "Romans", and Louella Bains, a Pine Mountain perennial.

PRESIDENT'S ASSISTANT:

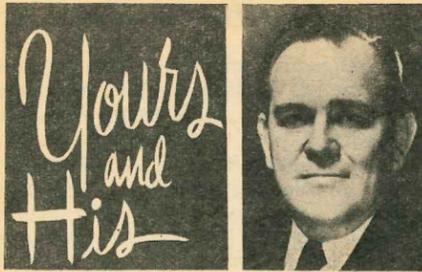
Brooks Hays Accepts Rutgers Post

WASHINGTON (BP)—Brooks Hays, prominent Baptist layman serving as special assistant to the President, has accepted a post as professor at Rutgers University in New Jersey.

Hays, former president of the Southern Baptist Convention, joined the White House staff during the Kennedy administration as special assistant in federal-state relations.

He will become Arthur Vanderbilt professor in the Eagleton Institute of Politics on the Rutgers campus. He will conduct a series of lectures on contemporary problems of government, from March 2 of this year till January 1965. Hays will continue to serve as consultant to the White House.

In a White House press release President Johnson said he was delighted Hays would have opportunity to "share with students his lifetime experiences as a Christian in public service." The release said the president indicated pleasure Hays' service to the government would not be lost during this period.



"Rendezvous With Destiny"

That is the title of a 15-minute, color filmstrip and record just released to pastors and missionaries in our Kentucky Baptist family. It is more—it is our crisis in Baptist higher Education in Kentucky. It is the reason for the CEA—Christian Education Advance program now in the "Church Phase"—the days when all of us should be praying daily, telling our friends, and planning for a pledge-campaign starting Sunday, February 16.

"In the Last Days"

The urgency of "last days" is upon us. Many serious Bible students, therefore, urge us to give our best to win the world to Christ.

Certainly, as Kentucky Baptists, in the CEA campaign, we are in the "last days" for preparation of our hearts to meet this prime need to keep our Baptist School open, and, to strengthen them to serve our young.

God has arranged "Our Rendezvous With Destiny" in this Campaign—is He not saying: "Do you really want your young people given Christian Education? . . . Do you really care about dedicated leadership for your church tomorrow?"

\$1 A Month—Almost Anybody

Yes, almost any Baptist family in Kentucky could give \$1 a month—in addition to his church pledge—to the Christian Education Advance campaign to save and strengthen our Baptist Colleges and schools! That means \$45 in 45 months—and thousands more people could give \$5, \$10, \$25, \$50, \$100, \$200 a month—above their tithes to the church.

Churches In Trouble

You say your church has a large debt? You must build? Do you know that some of the Kentucky Baptist churches with debts over \$500,000 are the first to say, "WE MUST GIVE TO CHRISTIAN EDUCATION ADVANCE IN SPITE OF ALL!" Here is greatness—in pastoral leadership, in lay vision, in Christian stewardship! Large or small, do your part now! Sunday, February 16, is day of dedication!

Yours and His,

Harold G. Sanders

Kentucky Baptists

New Western Recorder Budget Accounts For January 1964

Ten Kentucky Baptist churches began sending the *Western Recorder* to their membership through the Church Budget Plan during the month of January, 1964. The churches are: Macedonia Baptist Church, Jonesville, Ray Berger, pastor; Owsley Fork Baptist Church, Kerby Knob, James Sasser, pastor; Lenarue Baptist Church, Lenarue, Nasby Mills, pastor; New Salem Baptist Church, Valley Station, John E. Rush, pastor; Payneville Baptist Church, Payneville, Blaine Tucker, pastor; Salem Baptist Church, Brandenburg; Cold Spring Baptist Church, Battletown, Larry Johnson, pastor; Bullittsburg Baptist Church, Burlington, Calvin A. Perry, pastor; Bethany Baptist Church, Bowling Green, Charles E. Harris, pastor; and Wilmington Baptist Church, Morning View, William McGibney, pastor.

Hindman Girl Wins In National Contest

NASHVILLE, Tenn.—Ida Charlene Bell, daughter of Dr. and Mrs. J. S. Bell of Hindman, Ky., and sophomore at Belmont College, Nashville, has taken one of the first place honors in a Southern Baptist student writers' contest.

Miss Bell, 19, a biology major, was one of three young people who placed first in the short story category of the recent contest conducted by *The Baptist Student*, collegiate publication of the Baptist Sunday School Board, Nashville.

The contest was open to all Southern Baptist students in institutions of higher learning. Entries could be submitted in three categories . . . short stories, articles and poems. Three winners were selected in each category.

For her short story titled "There Is a Way . . ." Miss Bell will receive \$50 in

cash and her story will be printed in the December, 1964, issue of *The Baptist Student*.



Monticello Boy Scout Gets God and Country Award

In the picture above, Isaac Hucaby, pastor of the First Baptist Church, Monticello, Kentucky, presents Carter Blevins with the God and Country Award. This is an award presented by the Boy Scouts of America. To receive such an award, the scout must study and learn much about his church and his country. Carter is the first boy in Wayne County to receive the coveted award. His mother, Mrs. Elmer Blevins, was presented a miniature of the award. The presentation service was held in First Baptist Church.

WHAT THEY SAY ABOUT CEA



Robt. L. Palmer

"When we were ready to adopt the goal suggested for us, the CEA Committee of our church felt that the amount suggested did not reflect our true interest in Christian Education. We are a church in a college center and always have been interested in Christian Education. On recommendation of the Committee, the church voted unanimously to increase its goal from \$32,815.16 to \$52,815.16. I believe it will do all of us Kentucky Baptists much good in many ways to make a supreme effort in this endeavor. I further believe that any church will be developed and strengthened by giving liberally to Christian Education or Missions and that the plan recommended for us to follow is ideal for this purpose.

Robert L. Palmer
First Baptist Church
Williamsburg, Kentucky

KENTUCKY BAPTISTS, 1964:

Profile of the President

by R. G. Puckett

"I don't know why I stand here unless the rougher element of our convention demands representation"—these were the words spoken by J. Chester Badgett as he was presented to the Kentucky Baptist Convention at the time of his election as president for 1964.

Though his modest words become him and are typical of his humble spirit, they are by no means true. Badgett represents the finest of Kentucky Baptist life. An aggressive, determined leader, he is no stabilizer of the *status quo*. Dedicated to the Southern Baptist way of life, he has the insight to discover the Lord's way and stay with it. As one friend said of him, "He's like a locomotive. Once he is on the right track and knows it, it is near impossible to derail him."

Joseph Chester Badgett was born January 18, 1915, in Casey County, Ky. In 1916 the family moved to Stanford where he attended public school. He graduated from Georgetown College in 1936. He was licensed by the Stanford church and ordained at Stanford by the Georgetown Baptist Church where he was a member during college days.

It was at Georgetown College that he wooed and won Ruth Cloyd. They were married September 15, 1936, and moved

into Whitsitt Hall on the Southern Seminary campus. Several prominent personalities among Southern Baptists such as Porter Routh, executive secretary of the Executive Committee of the S.B.C., Arthur Rutledge of the Home Mission Board and Harold Sanders, executive secretary of the Executive Board of the Kentucky Baptist Convention were residents of Whitsitt that same year. Chester received the master of theology and the doctor of theology degrees from Southern Seminary.

Ruth was born at Manchester, Kentucky, but she and her family moved to Louisville when she was 9 years old. Here she attended public schools, and for a short time, Nazareth College, before entering Georgetown College.

Three Badgett children were born into the family. J. Chester, Jr., better known as Tony, is teaching at North Hardin High School in Hardin County. James Thomas, the only child married, is a student in the graduate school of the University of Louisville. He hopes to teach chemistry in college. Ruth Ann, a student at Campbellville College, is the only child at home. The frequency of visits by a certain young man indicates that she may soon become the second to be married. She is an elementary educa-



DR. BADGETT shows his daughter, Ruth Ann, and Mrs. Badgett the gavel used by presidents of the Kentucky Baptist Convention. The gavel is made of beech wood and was presented to the convention by Southern Seminary.

tion major. Should all the children realize their ambitions, there will be a Badgett teaching on each of the three levels of education—elementary, high school and college.

Chester has been a Kentucky pastor all of his ministry. Of the 29 years he has been a pastor, nearly half of these has been spent at the Campbellsville Baptist Church where he is now pastor. His first church was Clear Creek in Elkhorn Association. From there he went to Little Mount Baptist Church in Spencer County. Before going to Beaver Dam Baptist Church in 1946, he served for 4½ years as pastor of the Utica Baptist Church in Daviess-McLean Association.

In February, 1950, he came from Beaver Dam to Campbellville. In these 14 years the church has experienced a growth and ministry unequalled in her long and illustrious history. One of the 15 oldest churches in the state, the Campbellsville Baptist Church, then known as Pitman Creek Baptist Church, was the scene of an offering taken by Luther Rice for Foreign Missions in 1815.

WHEN BADGETT CAME to Campbellville in 1950 the total gifts were \$28,305 for that year. In 1963 they were \$118,114. The budget for 1964 calls for a total of \$127,000. Approximately 2,900 members have joined the church during his ministry. Sunday school enrollment is 1,275, up from 639 in 1950. The church operates 5 missions at the present time, and one of the younger churches in Campbellville, Lowell Avenue, was started as a mission of Campbellville Baptist.

A new education building was finished and furnished in the mid-1950's. In February, 1962, just a few months after more than \$30,000 had been spent for redecoration on the auditorium that was built in 1916, the building was destroyed by fire. With an indebtedness of nearly \$100,000 and insurance of only \$215,000, this pastor and his people faced the difficult task of building an auditorium that would seat 1,300 and cost more than \$500,000. That sanctuary is nearing completion. The congregation hopes to enter it in March with Dr. Badgett preaching the Baptist Jubilee Revival at the request of the church.

A faithful pastor of his own flock, Badgett has given much time to denominational and civic affairs. He served as chairman of the Administrative Committee of the Executive Board in 1963. He is a member of the Foreign Mission Board of the SBC, a trustee of Campbellville College, and has served for the past year and one-half as chairman of the Taylor County chapter of the Red Cross.

Badgett's concept of the Christian life and service can be summed up in the advice he gave a young pastor in the Taylor County Association many years ago—"If God opens a door, he expects you to go through it."

KENTUCKY BAPTISTS AT WORK



Stewardship

Final Listing of Stewardship Chairmen

by Robert J. Hastings

Listed below are the remaining associational stewardship chairmen for 1963-64. Those marked with an * have been asked to serve as contact persons in associations which did not elect stewardship chairmen.

Ohio Valley: Earl Hohman, Morganfield
Owen Co.: Maurice DeFoor, Anchorage
Pike: Cleon Webb, Elkhorn City
Pine Mountain: Ed French, Cumberland
Pulaski Co.: Eldred M. Taylor, Somerset
Red River: Jesse E. Bourne,
West Liberty
Rockcastle: Robert Bausum, Mt. Vernon
Russell Co.: Kenneth Burke,
Russell Springs
Russell Creek: Truett Murphy,
Campbellsville
Salem: Ray H. Batemon, Ekron
Severns Valley: Harold Bewley,
Elizabethton

Shelby Co:

Simpson: Richard Lankford, Franklin
South Concord: Homer Williams*,
Frazer

South District: Tommy Logue, Danville
South Union: F. M. Bray, Jellico, Tenn.
Sulphur Fork: A. L. Meacham,
LaGrange

Tates Creek: Ben Moore, Georgetown
Taylor Co.: John L. Wagster,
Campbellsville

Ten Mile: Donald Bingham, Elliston
Three Forks: Max Cody, Hindman
Twin Lakes:
Union: Ed Dorsey, Cynthiana
Upper Cumberland: Paul Godsey,
Harlan

Warren: Robert Lively, Bowling Green
Wayne Co.: Tommie Adkins, Monticello
West Ky.: Herverly D. Hudson, Bardwell
West Union: Isaac McDonald, Paducah
Whites Run:

Each of these chairmen will participate in the first annual Stewardship-Foundation Conference at Cedarmore, May 4-5-6. They will be joined by moderators, Executive Board members, and

district, associational, and city missionaries.

Church Music

Especially For You,

Worship Leader
at the

**NATION-WIDE CONFERENCE
OF SOUTHERN BAPTIST MUSICIANS**
Louisville, Convention Center, Feb. 11-13

by Eugene F. Quinn

Worship leaders in our churches, including department superintendent, department directors, song leaders, pianists, program chairman of our organization, and our pastors—special conferences and messages for you are as follows:

February 12, 10:00 a.m.—“The Message of Music” by Austin C. Lovelace, New York.

Feb. 12, 2:15-4:30 p.m.—“Hymns and Hymn Tunes” led by Lovelace.

Feb. 12 and 13, 2:15-4:30 p.m.—“Utilizing Orchestra Instruments” led by Robert Douglas of



Austin C. Lovelace

Texas. Feb. 13, 10:00 a.m.—“Music in Special Ministries of the Church” by Austin C. Lovelace, New York.

Feb. 13, 2:15-4:30 p.m.—“Planning the Worship Service” led by Hugh T. McElrath, Louisville.

You will be rewarded by arranging your schedule so that you can take advantage of these morning and afternoon sessions which contain these messages and conferences especially for you.

Of course you will be greatly thrilled and inspired by the general session at night.

Upper Cumberland Attains “100 Club”

Upper Cumberland Baptist Association, Glenn Durham of Harlan, the Associational Music Director, becomes the first member of the “100 Club” since October 1, 1963. A total of 173 music awards in Category 19, have been recorded for individuals in the churches of that association since October 1.

Fifteen other associations have accumulated 138 music awards during the quarter for a total of 311 for Kentucky.

Woman's Missionary Union

Hotel - Motels, Annual Meeting, First Church, Owensboro April 14 - 16, 1964

Name — Address	No. Blocks Downtown	Price
Cadillac Motel, 1131 W. 2nd St. Phone: 684-2343	13	\$ 6.00-\$10.00
Canary Motel, Highway 60, East Phone: 683-0369	32	5.50- 10.50
Capri Motel, 321 E. 4th St. Phone: 684-7281	2	6.00- 7.00
Colonel House Motel, 1829 Triplett St. Phone: 684-5271	24	8.00- 12.00
Eastway Tourist Court, Highway 60, East Phone 683:4181	32	5.00- 10.00
Holiday Inn Motel, Highway 60, West Phone: 684-7229	24	7.50- 11.50
Holiday Motel, 1228 W. 2nd St. Phone: 684-7229	13	5.00- 6.50
Imperial Motel, 2608 New Hartford Rd. Phone: 684-5207	30	6.00- 12.00
Motor Lodge 231, 1640 Triplett St. Phone: 684-7231	23	6.00- 13.00
Owensboro Motel, 1420 Triplett St. Phone: 684-6281	20	6.00- 8.00
Towne Motel, 316 E. Third St.downtown Phone: 683-7311		6.00- 8.00
Owensboro Downtown Motor Inn, 401 Frederica St....4 from church Phone: 683-2411		6.50- 14.00
Gabe's Motor Inn, 1926 Triplett Phone: 684-8835	25	8.00- 18.00

For reservations in homes write to Mrs. Wallace Thacker, 1722 Freeman Ave. Phone 683-1168, Owensboro. The rate is \$2.00 per night, per person for bed and breakfast. Make your reservations early.

Campbell County, Caldwell, Long Run, and McCreary County are other associations leading in the number of awards earned.

Training Union

Learning Improvement Clinic

by James Whaley

The newest developments in learning for all ages will be presented at the Learning Improvement Clinic sponsored by the Training Union Department of the Baptist Sunday School Board. The two clinics will be held in February. The closest one to Kentucky will be in Greensboro, North Carolina, on February 24-28. A clinic will also be held in Tulsa, Oklahoma, February 10-14.

These clinics are being designed for all workers for all age groups in Training Union as well as for pastors and general officers. Outstanding speakers and educators will be on the program for the general sessions as well as a great deal of time spent in age group work.

A list of hotels and motels in both Greensboro and Tulsa are available from the Kentucky Training Union Department.

Tracts explaining the Kentucky Junior Memory Work and Bible Drill, Intermediate Sword Drill, and Young People's Speakers' Tournament are available. If you have not received the number of tracts that you need, make the request to the Training Union Department, Baptist Building, Middletown, Kentucky.

This year due to the Jubilee Revivals, the dates of the Regional and the State Drills are later in the year than usual. The Regional Events will be held the week of April 27 - May 1. The exact places of these meetings are listed in the pocket calendar that has been mailed to all pastors and training union directors. The three state drills will be held as a part of the state convention meeting May 9 at Bethany Baptist Church, Louisville, Kentucky.

Kentucky Baptist Foundation

Howerton Memorialized

by A. M. Vollmer, Exec.-Sec'y.-Treas.

Last week a letter, with a check for \$825.00, from Mrs. E. L. Howerton, of Pikeville, was received at the office of the Kentucky Baptist Foundation. The letter read as follows:

“In 1950 our church became aware, a new building was needed. An adjoining lot was bought and a building fund started; goal \$75,000.00. That same year, the Philathea Sunday School Class, taught by Mrs. Lacy Fields, (now Mrs. G. H. Johnson, Jenkins, Ky.), wanted a memorial in the new building to Mr. Howerton for his then 30 years as the pastor. Six hundred dollars were given

one Sunday. As time went on, it was decided no memorials would be in the building. The money was kept in the bank until after Mr. Howerton's death, October 25, 1963 and now amounts to \$825.00.

“Because of his great interest in a Children's Home in Eastern Kentucky, this money has been placed with the KENTUCKY BAPTIST FOUNDATION as a Memorial to Brother Howerton, to be called the ‘E. L. HOWERTON MEMORIAL FUND FOR PINE CREST FROM THE PHILATHEA S.S. CLASS, FIRST BAPTIST CHURCH, PIKEVILLE, KY.’ and the income will be delivered, periodically, and perpetually, to PINE CREST.”

The writer wishes to commend all of the fine people in the Pikeville Church who had a part in establishing this Memorial with the KENTUCKY BAPTIST FOUNDATION.

Sunday School

State Vacation

Bible School Clinics

by Roy E. Boatwright

SPECIAL ATTENTION

Associational Vacation Bible School Superintendents! Associational Missionaries!

Secure your Vacation Bible School



James Barry

faculty for your associational V.B.S. Clinic and encourage them to attend one of the State V.B.S. Clinics. First Baptist, Madisonville, February 25 or Calvary Baptist, Lexington, February 27.

The primary purpose of the state clinic is to train associational leaders who will conduct clinics within their respective associations. Many associations have already secured their faculty. It is our hope that sixty-five associations will be represented at the state clinics.

Dr. James Barry, Week-day and Vacation Bible School Section of the Sunday School Board, Nashville, will be one of our guest speakers and conference leaders. He will be on the program in Lexington. Dr. Frank Voight, State Sunday School Secretary of Virginia, appears on the program in Madisonville.

Brotherhood

Men In Revival

by Forrest Sawyer

Prior to a recent revival, a pastor, William L. Kaufman, and a Brotherhood President, John S. Young, expressed to each other a mutual concern. It was . . . How can our men be involved in

the revival? They thought, they prayed, they discussed with others, they rearranged schedules, they made definite prayer projections, they outlined visitation, they continued to check on progress, then . . . they waited. Not long. But they waited.

The meeting started. Forty men in the choir (that's all the seats). A layman introduced the speaker. (One different layman did this each service.) Prior to each service men met, again, and some more, for prayer. The week began to draw to a close. Friday night (homecoming football game night) 38 men were in that choir loft singing their hearts out. W. Donald Ambrose, the song-leader, says, “Men, if you want to sing it like it's written, fine! If you want

(Continued on Page 14)

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To provide a deeper church-centered religious experience through BSU for our students as an integral and related factor in their total educational preparations for life. — III CEA OBJECTIVE

Our BSU department has centers and programs on twenty Baptist and non-Baptist campuses in Kentucky. They make available a BSU program to 12,328 of our 13,894 (88%) Baptist students in Kentucky colleges and universities.

CEA allocations to BSU will build new centers at U. of K. and Morehead and enlarge centers at Berea, Eastern, Murray, University of Louisville, and Western. A total of \$602,000 is designated to our BSU's from the CEA goal.



Franklin Owen, pastor of Calvary Church, Lexington, welcoming a U. of K. student as a new church member.



U. of K. BSU Recreation Room



U. of K. BSU Assembly Room



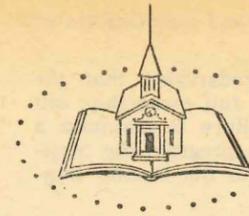
Morehead State College BSU, 900 sq. ft.

The BSU at U. of K. is to serve 2,596 Baptist students and Morehead's BSU 686 Baptist Students.



Episcopal Student Center at U. of K. serves 410 Episcopal students. This is only one of a number of new student centers built by other denominations.

Below: The architect's sketch of the proposed BSU Center for the U. of K.



SUNDAY SCHOOL LESSON

By H. C. Chiles



PETER, JAMES, AND JOHN For February 9, 1964

Each of us needs some intimate friends. That was true of Christ our Lord also. Having won a complete victory over Satan, who had assailed Him with all the seductive temptations of the physical senses, such as appetite, adventure and ambition, and having begun His public ministry, our Lord was ready to call some men to be His intimate friends and to work with Him in behalf of others.

Matthew 4:18-22.

As Christ walked by the Sea of Galilee He saw two pairs of brothers, one pair of whom was fishing and the other was mending nets. His call of them was not to salvation, for they had already believed in Christ, but to service. He challenged them to leave their places, the work in which they were engaged, the loved ones with whom they were associated, and the interests with which they were surrounded in order that they might follow Him and work with Him.

Those whom Christ called to assist Him in His work were not learned men from the rabbinical school, but they were busy and humble young men from the common walks of life. Christ called these industrious and cooperative young men to leave their secular work as fishers of fish and to follow Him as fishers of men. It was not a novel task they were invited to undertake, but a diversion of their labors to a higher service. They were called to the same kind of work, but in another sea. He simply transferred the special qualifications of these men from the natural to the spiritual sphere. However, before they could become what Christ wanted them to be, it was necessary for them to follow Him and learn from Him.

Without hesitating or attempting to excuse themselves, Peter, Andrew, James and John gave up their gainful employment, severed their home ties, put their trust in Christ Who called them to assist Him, and went with Him, believing that He was able and willing to supply all of their needs. If any believer follows Christ, he will be a fisher of men. If he is not a fisher of men, he cannot be following Christ closely.

Matthew 17:1-2.

All great leaders have a select inner circle with whom they discuss the more delicate matters. During the earthly life of our Lord there were three disciples who stood in this peculiar relationship to

Him, and to them were given some of the greatest privileges ever bestowed on human beings. They were Peter, James and John. These three confidants doubtless were the ones who best understood His purposes.

As Christ was transfigured before them, the glory of His person flashed in radiant splendor. His face was aglow with the radiance of heaven, and His raiment was as white as the light. His magnificence flamed and His majesty flashed. His whole appearance became wonderfully glorious. His transfigured appearance caused Peter, James and John to be filled with overwhelming awe. Until death came to them, they never forgot that impressive view of their transfigured Lord. Mortal eyes had never seen such a sight.

Mark 14:32-33.

Christ and the eleven disciples went to a garden which was approximately a mile from Jerusalem. It was to this place that He had retired frequently for the purpose of prayer. The name of this place was "Gethsemane," which means "oil press." Probably a press was there, the purpose of which was to extract oil from the olives in the orchard. It was an emblem of trial, distress and agony. Our Lord's distress as He was approaching the cross cannot be estimated because we do not have anything with which to compare it.

Upon arriving at Gethsemane, Christ divided the disciples into two groups, leaving eight near the entrance of the garden to wait and to watch, and taking the other three—Peter, James and John—into the garden with Him. They were closest to Him in sympathy and in spiritual understanding. Christ chose the three to stand by Him in this solemn hour who had made the loudest claims of friendship, love and loyalty. Merely to have them near Him, and to know that they were there to watch and to pray, even though they could not share His burden, was to be a source of comfort to Him. But even these He did not permit to be with Him when He prayed.

Mark 14:37-38.

The supreme purpose and prayer of Christ was that the will of God might be accomplished in His life. Uncomplainingly and gladly He adjusted or submitted His will to the will of the Father. He knew what all of us should learn, namely, that the very best thing

one can do is to yield his will wholly to the good and perfect will of God. Although the doing of God's will sometimes involves hardship or suffering, it is always best for us, and should be done. Christ's surrender to the Father's will was perfect. How about yours?

Returning to Peter, James and John, whom He had left to watch for His enemies while He prayed, Christ found them sound asleep. Doubtless their physical strength had been taxed and they were tired, but, in addition to that, they did not anticipate the imminent arrest of their Lord. After awaking the three, Christ chided them by saying, "Watch ye and pray, lest ye enter into temptation." That was His way of warning them of the more challenging hours that were yet to come. His words went unheeded, for each time He returned the Lord found the men asleep. If people do not give sympathy and help when it is needed, they never have that opportunity again.

Acts 12:1-3.

Having decided to try his hand at murder, frustrated Herod Agrippa I "killed James the brother of John with a sword." His daring crime in slaying James, one of the three most prominent apostles and the first one of the twelve to die, was greeted with enthusiasm by the Jews. Evidently Herod's primary purpose in persecuting the Christians was to curry favor with the Jews.

Perceiving that the murder of James pleased the Jews very much, Herod had Peter arrested, under the false charge of being a disturber of the peace and of setting forth teachings which conflicted with Jewish traditions, and cast into prison. Thinking that Peter would bear watching, Herod designated sixteen soldiers to guard him. The care with which this unarmed and non-resistant man was kept evidenced the fact that Herod was afraid that he might escape. The soldiers who guarded Peter were answerable with their lives for his safekeeping. Herod intended to execute Peter after the Passover in some manner which would increase his own popularity with the Jews. Firmly believing that his prisoner was secure and would be forthcoming on the day of execution, Herod was reckoning without God. Knowing that the Lord would take care of His faithful servant, Peter laid down and went to sleep. Having committed himself to the Lord, the Apostle was completely resigned to whatever road the Lord had chosen for him.

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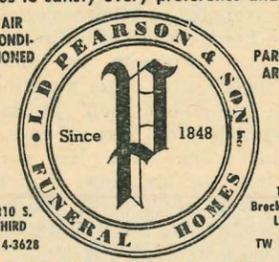
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**Southern Seminary
Graduates 16 Kentuckians**

Sixteen students from Kentucky are listed among the 83 students who graduated from the Southern Baptist Theological Seminary, Louisville, Kentucky, at mid-session commencement exercises January 28. Listed by home-towns and degrees they received, the students are:

James C. Allcock, Jr., Melber, bachelor of church music; Jimmy Burke Benedict, Wickliffe, bachelor of divinity; George Barton Bryan, Owensboro, master of religious education; Richard David Clement, Morton's Gap, B.D.; Vance Willoughby Cloud, Dizney, B.D.; Thomas F. Cox, Louisville, B.D.; Norman Culpepper, Murray, B.D.; Janet Faye Davis, Owensboro, M.R.E.; Shelby Madison Ennis, Elizabethtown, B.D.; Randall Mason Green, Owensboro, B.D.; John Albert Hack, Leitchfield, B.C.M.; Henry Bruce Marksberry, Newport, B.D.; Robert Warren May, Russellville, B.D.; Wallace J. Morris, Livia, B.D.; Charles Thomas Rogers, Cadiz, B.D.; Robert H. Skirwin, Sanders, B.D.; George F. Bennett, Dayton, Th.M.; Clifton Courtney, Jr., Paducah, Th.M.; and Nobel D. Brown, McHenry, Th.D.

**Oneida Trustees
Make Magoffin
Facilities Available**

The trustees of Oneida Baptist Institute are offering the facilities of Magoffin Institute for use by any interested group in Kentucky who would meet certain requirements for a continuing program of religious activities at Magoffin. The Magoffin property was transferred to Oneida by action of the Kentucky Baptist Convention following the closing of Magoffin Institute several years ago.

A number of suggestions for use of the property have been offered but none appears to have been satisfactory. A requirement for continued possession of part of the Magoffin property includes the conducting of a continuous program of religious activities at the site.

The action of the Oneida trustees came in the adoption of the following report:

That the property of Magoffin Institute which contains the following buildings: namely, the school building, the building that houses the church, the girls' dormitory and a residence with the total acreage being about five acres of flat land plus approximately 100 acres of mountain land, be offered to any interested Kentucky Baptist group who is willing to meet the following stipulations:

1. That it be used for a continuing program of religious activities.
2. That the recipient assume respon-

sibility for upkeep and maintenance of the property.

3. That it be understood that the recipient will have full ownership, but that in case of failure to maintain a continuing religious program the property would revert to the Oneida Baptist Institute.

Interested parties can contact Oneida Institute President David C. Jackson, Oneida, Ky.

**Statistics Show Growth of
Retirement Plans in Ky.**

Dallas, Texas—End-of-the-year statistics released by the Annuity Board show that 128 new members were enlisted in the Southern Baptist Protection Plan last year in Kentucky. This brings to 1,026 the total number of pastors and other full-time church workers now participating in the denominational protection program.

The report stated also that 882 churches hold membership in the program. This represents 40% of the state's churches, and is a little below the average of 49% participation for the Southern Baptist Convention as a whole. Approximately 420 of these churches are paying the full cost for church and pastor.

The denominational protection program provides retirement, disability and widow coverage for the financial protection of the church as well as the member.

BROTHERHOOD

(Continued from Page 11)

to sing it some other way, fine! I have one request. If we sing it right, let's do it together. If you want to sing it wrong, let's all do it together." They did.

The last service of the revival . . . 48 men in that choir loft. (No fewer than 31 any night.)

Results? Who knows? There were 27 public decisions during the meeting. There were professions of faith, transferrals of church membership, one surrender to the call to preach, one volunteer for foreign missions, dedications of life to Christian service, and some rededications. Again, who, besides God, knows any result.

Churchmen will help their pastor have a revival.

Bro. Kaufman is pastor at Valley Station, Louisville. The church has about 1,000 members (975), is eight years old, has put up three buildings, averaging about 700 in Sunday School, set a new Training Union attendance record during the revival, and has children and women folk who are proud of their men.

EASTERN KY.:

**The Lower Creek
Baptist Mission**

by James E. Casey, Jr., Pastor
First Baptist Church, Wheelwright

The Lower Creek Baptist Mission of the Beattyville Baptist Church, Beattyville, Kentucky, is a rather unique fellowship in that it is an integrated mission.

The mission is located on the outskirts of Beattyville in one of the oldest sections of the town. The present building was constructed about 1865, on a tract of land given by some white people. The church, for many years, was called the Green Hill Baptist Church. It was an all colored church in its early years. Some of the early preachers were Bro. Yates and Bro. Hines.

In those early days many of the people earned a living from mining coal. But, as coal mining gradually disappeared from the area, many people moved away. It was during this period that the church practically came to a stand still. Mr. Gus Chandler, a colored man, kept the Sunday school going for several years, but he eventually moved to California.

For a number of years the doors on this old church were closed. It was during this period that people bought homes in that area without regard to race or color. However, for awhile many were pessimistic about worshipping together.

In the later 1940's, Bro. E. R. Sams, pastor of the Beattyville Baptist Church, preached in the old colored church and held Vacation Bible School for the children.

In the early 1950's, when Bro. John Hatcher was pastor at Beattyville, he held a revival in the old church and reactivated it as a mission of the Beattyville Baptist Church.

As the years passed the Beattyville church continued it as a mission. Mr. and Mrs. Raymond Norman, members of the Beattyville Church, became vitally interested in the work and Mr. Norman served as Sunday school superintendent until his death in 1962.

In August, 1961, Bro. James E. Casey, Jr., came to pastor the Beattyville Baptist Church. It was during his ministry at Beattyville that the mission was

PERIOD OF ADJUSTMENT

(Continued from Page 3)

It is wonderful that the work of one pastor complements that of another. While one waters and another plants—God gives the increase. May God give pastors and churches the grace to adjust in order that this may be possible!

remodeled and a seminary student was called as pastor.

The mission has grown to a membership of 75 and has a full program. The congregation is about equally divided between colored and white.

Life is still a desperate struggle today for this community. Many of the people live on welfare and government commodities. The common endeavor of

life together with the common destiny of life has over-ridden racial differences. The intense hatred between races as seen in many parts of the world today is definitely not a major problem of the Lower Creek Mission. Could it be that in all this tragedy and hardship God is working out a witness for Baptists not only in Beattyville, but around the world?



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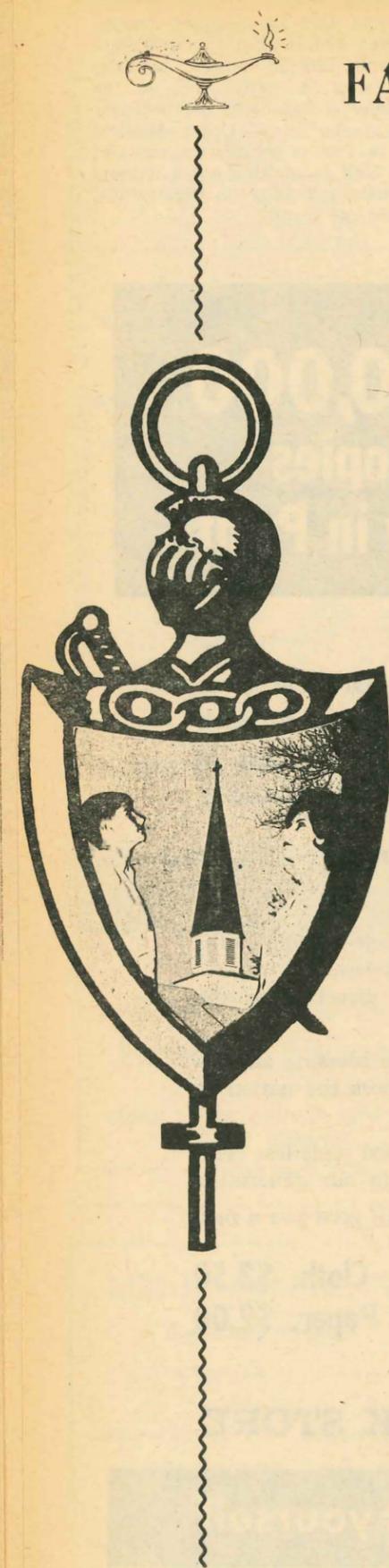
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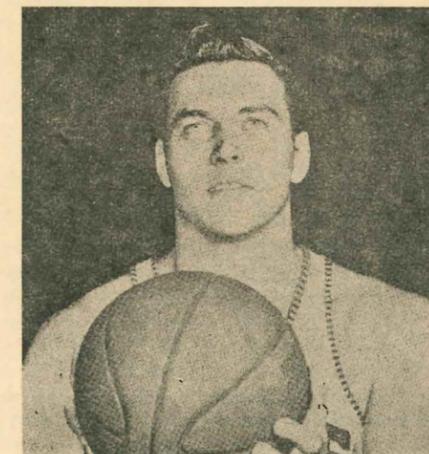
THE BAPTIST STUDENT UNION

When I enrolled at the University of Kentucky in January, 1950, on a Basketball Scholarship, the first person I met was not Adolph Rupp, the famous coach, but a complete stranger and fellow student, Ed Cunningham, inviting me to dinner and then to the B.S.U. What had previously been 3 meaningless letters came alive to me at the Baptist Student Union Open House where I met the student president, upper classmen, wide-eyed freshmen, other athletes—and to my surprise—all Baptist!

My original conception of college certainly didn't include anything remotely pertaining to religion. I was surprised to find an active organization such as the B.S.U. on the University Campus with kids my age accepting a mature role of Christian responsibility.

For the first time in my life I was on my own and could easily neglect the religious side of my education but the B.S.U. went a long way in filling a void that was so necessary during those all important formative years.

Cifford O. Hagan
Professional Basketball Player
St. Louis Hawks



As an undergraduate and graduate student at two of Kentucky's State supported institutions of higher education, I was a member of the Baptist Student Unions. The BSU, its director, and the local churches which gave it their support had an inestimable influence on my Christian growth. The same kind of influence from the BSU emanates each year to hundreds and thousands of young people on our State College campuses. In many cases the counsel of the Baptist Student Director means the difference between a foolish or a wise personal decision.

The encouragement and direction received through the BSU led me to view the choice of my profession in the context of its Christian relatedness. The young people on our College campuses are asking for Christian answers to life's great questions, and they are passing through a time of life when vocational choice becomes an overriding personal problem. The concept that all professions should be Christ-related has helped countless young people, as it helped me, to a mature vocational decision.

Because of these factors as well as the fact of the need for the preservation of a Christian atmosphere on our State College campuses, the Baptist Student Union deserves our wholehearted support on a greatly expanded scale.

Raymond L. Cravens
Dean
Western Kentucky State College

As we begin our youth work we are very much aware of the warning given to us before leaving home. "Now don't try to transplant a B.S.U.!" And upon my word we haven't, and won't, but we (and you) have transplanted us, and the things we share with these young people from Muslim, Jewish, Roman Catholic, Greek Orthodox, and Christian backgrounds, which have become part of us, had their roots in our B.S.U. experience—disciplined daily devotions—shared prayer with a friend—intelligent study of the world and its needs—the value of laughter and joy in the Christian walk—love that requires our best and beyond.

Without fail, so far, these concepts have been accepted with respect, for study. Perhaps only a few will accept them as theirs, but we believe that even brushing shoulders with these ideas will help them in their quest for truth.

Whether the name's the same, or nameless, what we learned from B.S.U. is being shared.

Robert and Eddie Fields
Language Study
Natanya, Israel

