



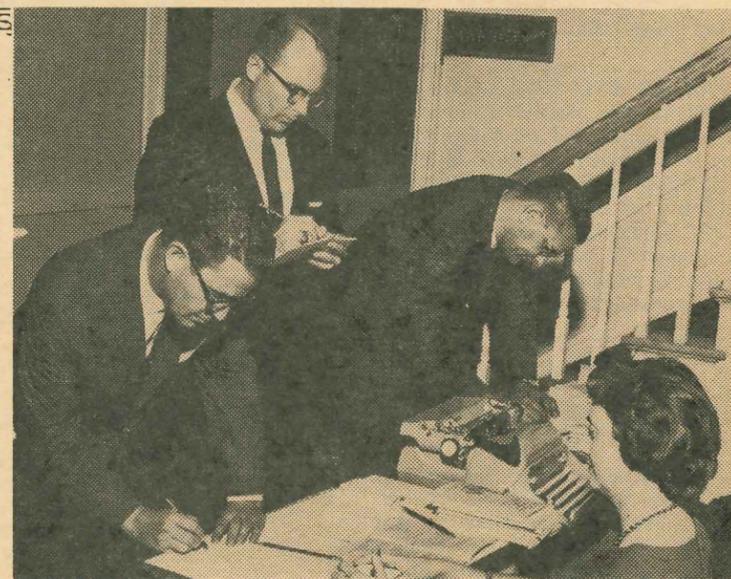
**WESTERN**

# RECORDER

NOVEMBER 19, 1964

## MESSENGERS REGISTER

Mrs. William Radcliffe of the Walnut Street Baptist Church, registers messengers for the 127th annual session of the Kentucky Baptist Convention. Left to right, they are David Nelson, Owensboro, Doyle L. Wetherington, Louisville and Eldon Sturgeon, missionary on furlough.



## ASSOCIATIONAL OFFICERS ELECT

Elected as officers of the Associational Officers Conference are (left to right) Louis Shepherd, Somerset, secretary; Thomas H. Francis, Henderson, president; John Flynn, Paducah, program chairman; and Ray Bateman, Ekron, vice-president.



## GLEANINGS FROM THE FIELD

**HUSTONVILLE BAPTIST CHURCH** had Ted Francis, Sedalia, Missouri, as evangelist for a revival which resulted in 19 professions of faith, one addition by baptism, 3 additions by letter and 26 rededications. Silas Duggins, Gethsemane Baptist Church, Danville, led the singing. J. G. Floyd is the pastor.

**KENTUCKY BAPTISTS** sent \$73,526 to the office of Porter Routh for the Southern Baptist Convention work during the month of October. This was \$8,648 more than the same month in 1963.

**PASTOR AND MRS. ROY LYONS** of the Thorn Hill Baptist Church, Frankfort, were honored on their 35th wedding anniversary by their families. An open house was held from 2-5 p.m. at the home of Mr. and Mrs. William O. Smith, Louisville. The surprise affair was given by Mr. and Mrs. Richard Lyons, Covington. Mrs. Smith is Mrs. Roy Lyons' sister.

**JOHN W. T. GIVENS**, retired minister, has moved to 1006 Nutwood Avenue, Bowling Green, Kentucky. Brother Givens is 95 and widely known and appreciated among Kentucky Baptists.

**A CORRECTION** in the annual Finance Report of the KBC involves the Vernal Grove Baptist Church, Muhlenberg County Association. The report showed the church with gifts of \$719.78 to designated items. Of this amount \$600 was for CEA.

**FRANK H. LEAVELL**, assistant professor of English, Kentucky Southern College, Louisville, has contributed an article to the November issue of the *Baptist Student*. Leavell discusses in "Why I Teach in a Christian College" the rewards of teaching in and the advantages of attending a Christian, rather than a secular, college.

**JAY W. BROWN**, pastor of the Farmdale Baptist Church, Louisville, was the evangelist and Dr. William C. Bushnell of Southern Seminary led the music in an October revival at the Trinity Baptist Church, Lexington. Bob Brown is pastor.

**THE JOHN W. HAYES**, Calvary Baptist Church, Betsy Layne, Kentucky, were honored by friends in the church on the occasion of their 25th wedding anniversary. A Halloween party in the basement of the church was the scene

of the presentation of a tree with \$25 in silver hanging on it. The tree was prepared by the pastor's wife, Mrs. Frank DeClue. The Hayes have three sons: the late Barry Wayne, John Douglas, a member of First Baptist Church, Pikeville; and Roger.

**ELVIS MARCUM**, pastor of the Graceland Baptist Church, New Albany, Indiana, was the evangelist for a revival with the Mill Creek Baptist Church, Radcliff. There were 25 professions of faith and additions by baptism and 3 additions by letter. Pastor Ferrill Gardner writes, "The great concern for lost souls and faithful attendance and visitation on the part of church members accounts for the success of the revival." The church set attendance records in Sunday school in preparation

for the meeting. Attendance was 326 two weeks before the meeting and 258 on the closing Sunday of the revival.

**CHARLES Q. CARTER**, pastor of the First Baptist Church, Whitesburg, has resigned to accept the call of the First Baptist Church, Cherryville, North Carolina. During Carter's ministry the church entered a new \$300,000 building. A week-day mission program was begun in cooperation with the Home Mission Board of the SBC and the Kentucky Baptist Convention. The church presented the Carters with a silver service as they left Whitesburg.

**ROBERT HASTINGS**, secretary of the department of stewardship and promotion for the KBC, has written an article for the December issue of *Home Life*. The title of the article is "Let's Take Time for Christmas."

**THE SOUTHERN BAPTIST ANNUITY** Board paid out more than \$2¼ million in benefits to retired or disabled ministers and other denominational employees or their widows during the first eight months of 1964. R. Alton Reed, executive secretary of the Board, represented the Annuity work at the Kentucky Baptist Convention in its annual session. Dr. A. W. Walker is the Kentucky secretary of annuity, succeeding Bynard Fox who moved to Dallas to work in the new medical and life program of the Board.

**THE YWA** at Western Kentucky State College held their first meeting of the year October 5, in the Baptist Student Center in Bowling Green. There were 91 present. Business meeting and program followed the buffet supper provided by the Flora Dodson and Virginia Wingo chapter of First Baptist Church's Women's Missionary Union. The YWA president is Linda Linzy. Sharon Roby is publicity chairman. The group is known as the Ann Hasseltine Y.W.A. O. O. Smith, pastor of Bowling Green's First Baptist Church, spoke to the group in November. He showed slides of a trip he had made to the Holy Land.

**KAYE ROWLETT**, a junior from Owenton, has been presented a certificate and plaque for the highest academic standing among women students for 1963-64 at Georgetown College by the Woman's Association.

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

Volume 138 No. 46

### WESTERN RECORDER

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Owned and Published by the  
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## HOME MISSIONS:

# Baptists And Eskimos In Alaska

by the Editor

The fifteen day revival at University Baptist Church in College, Alaska, grew in interest and attendance to the last service. The members seemed to welcome two full weeks of services, and not one word about being tired or weary of going to church was heard.

Additions by letter and profession came during the meeting. More than these were the signs of renewed zeal and concern on the part of the members. One of these signs was increased response of volunteer labor to finish the first unit of the new church building now under construction. Work parties had been conducted on Saturdays, but the number of volunteers had diminished with cold weather until only the pastor and two deacons worked on the Saturday before the revival.

On the second Saturday of the meeting eight men showed up including the visiting evangelist and singer. Real progress was made in spite of the fact that the temperature was around zero when work began at 8:00 a.m. in the building where the furnace is not even yet connected. Imagine working in thermal underwear, two or three additional layers of clothes and a hooded parka.

### A Slow and Easy Pace

Worship services in Alaska are leisurely and unhurried like most of other Alaskan life. After the service is dismissed the adults visit with each other while the children scamper to the outside to play in the snow as if it were July. Fifteen or so minutes before ready to go home, the men go out to start their automobiles to let the heater make the car comfortable for the family. After starting the car, they come back for more visiting. After all, what's the hurry? It's usually been dark since 4:00 p.m. and has seemed, at least to a visitor, like eternity before time for the services. Then when one gets home from church services, it's still a couple of hours until bed time.

The slow pace is really a contrast to the frantic rush of life back south. I never rode in an automobile in Alaska going more than 40 miles an hour. One reason is that roads are icy in October and the cost of getting pulled out of the ditch is prohibitive. The main reason, however, seems to be that there's just no hurry. Even the radio and television

*(This continuation of an account of the editor's experiences in the Alaskan Baptist Crusade is carried on this page because editorial space is reserved for the Kentucky Baptist Convention and other denominational matters.)*

programs often run overtime so you can't set your watch by station breaks.

Another attraction of Alaskan life is the almost complete absence of status seeking. In Alaska, clothes don't make the man. You simply can't tell station in life by the clothes one wears, the auto he drives or the house in which he lives. No one seems to be trying to get ahead of the other or trying to impress anyone. Warm sport shirts, sweaters and slacks are the rule for men in church services rather than white shirts, ties and suits. The women are equally sensible in their dress.

### Off to Eskimo Land

Like the Yukon of which Robert Service wrote the poem, "The Spell of the Yukon", Alaska casts a spell over visitors, and it was not easy to say farewell to new friends who became in two weeks to be old friends. The reluctance to leave Fairbanks was abated a little by the thought of a visit following the revival to Kotzebue, an Eskimo village above the Arctic Circle on the Arctic Ocean.

At Kotzebue one is about as far north and west as possible while still in the U.S.A. This village where Eskimos still live in primitive style is west of Honolulu and so far north that the sun does not go down for 37 days in mid-summer.

In November the daylight hours are few and in December they are almost non-existent. The day of my visit was clear and it took hours after the first dim dawn for the sun to rise above the horizon. It never got very high above the horizon and by 3:00 p.m. it was gone again having disappeared slowly like a forest fire into the sea.

The moon shone all day and the night before the northern lights stretched from horizon to horizon. They glowed like a million technicolor sky candles and changed colors while dancing around like Fourth of July fireworks.

### Living Off the Land

Soon after sunrise little Eskimo women made their way with their sleds to their favorite fishing places. They have exactly the kind of fishing holes they want because they make their own by chopping through the ice which was already six inches thick by November 1. Once they have their holes cut, they sit on little boxes and appear to yo-yo in the water beneath the ice. Presently, their faces light up as they pull out a tom cod to add to the pile of fish on the ice beside the hole. Within minutes the floundering fish is quick frozen and when the fishing is over, they are loaded on the sleds like sticks of stove wood

and taken home. The Eskimo cabins are within a few feet of the sea and so the fishing holes appear to be right out in their front yards.

In the meantime Eskimo men are hunting the Arctic fox or the seals. Hunters returning the day of my visit from a week of seal hunting brought in a truck load of the highly prized spotted seals. Worth about \$35.00 to the Eskimo, one seal skin will go for several times that amount when processed.

With no roads to Kotzebue and the sea frozen for about nine months each year, all provisions not brought in by barge in the short summer season have to come by air. The planes to Kotzebue major on freight and take passengers as a sideline.

Prices are higher than high. A loaf of bread baked in Fairbanks and sold in Fairbanks for 50¢ is 75¢ by the time it is flown 500 miles to Kotzebue.

### Religion in Kotzebue

Fur traders and reindeer herders were the first non-Eskimos in Kotzebue. Furs are still bought by the stores and domesticated reindeer still feed on the surrounding tundra. Soon after the traders and herders were the missionaries. The Episcopalians were first and are the leading group today. Catholics, Quakers, Church of God and Southern Baptists are now working in the village.

The Baptist mission is a modern, spacious building by Kotzebue standards. It is in the center of the village and has comfortable missionary quarters in the same building. The full-time missionary left last summer, but a student summer missionary who has spent the last two summers in Kotzebue stayed out of school to take care of the mission until a missionary is secured. The student is Lee Manning from Virginia who was my host.

Lee loves Kotzebue and the Eskimos. He serves like a veteran missionary. When he walks down the main street, which is a quaint little narrow road by the sea, all the little Eskimos call out, "Hey, Lee; Hey, Lee". He has not joined the seal hunters yet but has learned to bag the ptarmigan, an Arctic grouse with completely feathered feet. He eats muktuk, as the whale blubber is called by the Eskimos but has not yet learned to eat another Eskimo delicacy, dried fish dipped in seal oil.

### Home by Way of Anchorage

From Kotzebue it was the beginning of the long return to Louisville. It's a half day flying from Kotzebue to Anchorage by way of Nome, Unalakleet and McGrath. The gold dredges dot the landscape around Nome. A highway is under construction but now from the air only an abandoned miners' trail or a still used dog sled trail is visible in the snow and ice.

(Continued on Page 11)



### The Convention After One Day

The first day of the three-day 1964 Kentucky Baptist Convention is history as this issue goes to press. A full report of the Convention results will come a week hence, but important actions of the first day and early impressions of this year's Convention are included in this issue distributed the last day of the meeting.

Messengers who participated in the early sessions of the Convention got two strong impressions. One of these was the smoothness and efficiency with which the Convention business affairs were conducted. The other was the heat of controversial matters that were not exactly expected to appear, but which have come not to be a surprise in any Baptist meeting.

The Convention business which is mostly planned and recommended by the Executive Board moved more smoothly than in some years. It was very apparent that Executive Secretary Harold G. Sanders, his able staff, the Administrative Committee and the Executive Board had done their homework well. The report of the Executive Board did not even consume all its allotted time on the program and this is a rare occurrence.

Also evident was excellent planning by the Committee on Order. The early sessions at least did not have an agenda which was overcrowded and tiresome. The fewer speakers for each session had a fair opportunity to present their message, and the messengers responded by staying throughout the length of each session in greater numbers than usual. Reforms in planning the order for our Conventions have long been needed, and this year seems to be a good start.

Inspiring, outstanding, magnificent or most any other complimentary adjective could be used to describe the Convention sermon delivered by Harold Wainscott, pastor, Third Baptist Church, Owensboro. The message revealed prayerful preparation, it contained incisive insights and was delivered most effectively. It had what might be described as "unction from on high."

Two matters over which there was sharp difference of opinion showed up the first day of the Convention. One of these were settled off the Convention floor in the Executive Board meeting and other committee meetings. This was the proposed sale of most of the farm acreage at Glen Dale Children's Home in Hardin County. The Child Care Board members had decided that to get out of the commercial farming business and to sell most of the farm land would be helpful in their program of child care for helping more children.

They had actually already sold the cattle from the farm, and the sale of the land, scheduled only a few days away, had been widely advertised.

Representatives from the area in which Glen Dale is located questioned the wisdom of selling this valuable real estate at this time. They brought their case to the Executive Board the day before the Convention. The Executive Board heard the case from both groups and voted overwhelmingly to request the Child Care Board to take the land off the market. The Child Care group unanimously agreed to do so but not without some strong defense of their position.

This incident will serve to remind us all that the Kentucky Baptist Convention always has the right to instruct its agencies and boards. It will also serve to show the importance of agencies conferring with the parent body or its Executive Board on major decisions before proceeding.

Furthermore, it should provide another lesson in the importance of open channels and as complete communication as possible. The Child Care Board overlooked the need for early communication and sufficient time to prepare Kentucky Baptists for their recommendation.

The other controversial matter came in the first miscellaneous business period when a motion was made to "affectionately advise" Kentucky Baptist Convention churches to accept as valid only baptism which is administered on "the authority of a regularly constituted Baptist Church". The approval of this motion was in line with the majority thinking of Kentucky Baptists for many years, but the vote as well as the discussion which went on mainly after the vote had been taken would indicate some churches and more pastors are not in sympathy with the majority position as in past years.

No serious disruption of fellowship is to be expected from this action unless there is an effort to discipline churches who decline to take this affectionate advice. An indication that the Convention is not yet disposed to discipline churches on this matter was seen in the refusal to consider a motion in the same miscellaneous business period calling for a committee to investigate churches in the Convention accepting baptism from other denominations. In discussion as to whether or not this action violates the local autonomy of member churches, Convention President Chester Badgett ruled that it did not and read Article V of the Constitution of the Kentucky Baptist Convention which says, "This body has no jurisdiction

over the local churches or the District Associations, and shall exercise no authority over them".

It was regrettable that since this matter was of such interest to many messengers, discussion of the matter did not actually take place before the vote. What discussion took place was through points of personal privilege after the ballot. This resulted from the process of parliamentary procedure and the failure of persons wanting to discuss the matter to get the floor.

At this point it might do well to consider letting the Committee on Order set a time sometime after their introduction for consideration of such matters except by unanimous consent of the body. The Southern Baptist Convention follows such a policy, and it appears to offer fairer and fuller opportunity for discussion.

The matter of government aid to church schools which also promises some lively discussion was passed by the first day but was scheduled for consideration the second day. Meanwhile the question of who would be nominated and elected the Convention president was wide open and without a favorite only hours before the election of officers and excitement continued to build for the Friday night Youth Rally with Billy Graham.

### A Modern Martyr

Twenty-one years ago a young Baptist preacher from Mississippi graduated from Southern Baptist Seminary in Louisville. Having graduated earlier from Mississippi College, a Baptist school, and loving his home state, he considered the invitation from the First Baptist Church in Belzoni, Mississippi to become pastor as the voice of God. So began the twenty-one year experience of Pastor Chester Molpus and the members of Belzoni's First Baptist Church.

In the followning years Pastor Molpus provided spiritual leadership for his flock. He was with his people in their joys and their sorrows, their successes and failures. He was with them when their children were born, he married the young people growing up in the church, buried the dead, comforted the loved ones.

This pastor was faithful to the Lord as well as to the flock. He studied hard and preached exceptionally well. He sounded the strong demands of the gospel of Jesus as well as the comforts of discipleship. Like a true prophet, he did not fail to apply the gospel to current issues.

Then came the Supreme Court decision of 1954 on school desegregation and the terrific upheaval which followed in the deep south. Pastor Molpus did not become a crusader but would not compromise his

Christian convictions in order to conform to unChristian prejudices and emotional reactions which resulted from efforts to assure all races equal opportunities. Patiently and lovingly he tried to lead his people to find the mind of Christ.

The love and devotion which existed between pastor and people were strong enough to keep them together through the years though disagreement and differences of viewpoints grew wider and wider. Then after nine years the strain became too great and the church moved to silence the man of God they had followed for twenty years. In August 1963 the congregation by official vote declared that their church was for whites only and ordered that no teaching or preaching to the contrary be done.

This was clearly a move to silence the pastor. The pastor replied in kind but firm words that this was not his belief about the New Testament church and that he could not believe Jesus would stand on the steps of a church and turn any man away because of the color of his skin. Earlier he had offered his resignation, but it was not accepted by the church.

In October of this year the martyrdom was completed. The deacons prepared a recommendation to the church to oust the pastor. Being aware of the move, Molpus resigned to prevent a vote which he felt could have split or otherwise injured the church he loved. The resignation was accepted, and Molpus became a preacher without a pulpit, and a pastor without a flock. Furthermore, he became a man without an income with a wife, a son in college and another child in high school.

The words of the deacon chairman in commenting upon the action indicated that more than conflicting views on race divided the pastor and people. It appeared differences had been building up through the years. However, the deacon chairman was very generous and characterized his former pastor as a wonderful man and a wonderful pastor whose laborious and prayerful study had produced sermons for the church that were unexcelled by any preacher in any pulpit.

This is the story of a twentieth century Baptist martyr up to this date. What will be the next chapter? Are there shepherdless churches among the 33,000 in the Southern Baptist Convention which will turn to this gentle but strong man of God for prophetic preaching and loving shepherd care?

In any event here is a man to be recorded in history as sealing his testimony at the cost of his security. He has lost his salary and popular approval, but has saved his integrity and his Christian conscience. This is a good swap, and may God increase his tribe.

### Clinton Dedicates Building

First Baptist Church, Clinton, dedicated their new church building Sunday, November 8, at the 11:00 a.m. worship hour. Dr. Harold G. Sanders, executive secretary of the Kentucky Baptist Convention preached the sermon of dedication.

A noon lunch was served at the church with former Pastor Kenneth Houchin bringing a message in the afternoon. Houchin, a pastor in Fairfield, Alabama, was pastor of the church 1955-58. John Redden is pastor now.

Construction of the new building began in April, 1964 and was completed

in September. First services in the new facilities were on October 4.

Of colonial design, the building is situated on a two-acre site with shaded rolling lawn. Space is provided to park 100 cars. The entire building contains 13,000 square feet of floor space. The auditorium seats 400.

## Baptist Cooperation Seen In BJA Program

WASHINGTON (BP)—A Southern Baptist editor and an American Baptist executive have given personal evaluations of the effectiveness of the Baptist Jubilee Advance within their respective conventions.

Gainer E. Bryan, Jr., Baltimore, editor of the *Maryland Baptist*, and W. Hubert Porter, associate general secretary of the American Baptist Convention, Valley Forge, Pa., gave the evaluations at the third Conference on Baptist Unity, meeting at the First Baptist Church here. The conference theme was "Baptists, the Bible, and Unity."

Others invited to address the group were: Dale Moody, professor of biblical theology, Southern Baptist Theological Seminary, Louisville; Winthrop S. Hudson, professor of church history, Colgate-Rochester Divinity School, Rochester, N. Y.; Paul Allen, editor of *Crusader*, Valley Forge, American Baptist News-magazine; and John Steely, associate professor of historical theology, Southeastern Baptist Theological Seminary, Wake Forest, N. C.

Bryan, from a limited survey of Southern Baptist editors, said most of

the editors felt Southern Baptists cooperated with other Baptists in the jubilee advance. However, he said the editors seemed to believe this cooperation was primarily among the leadership and that the program did not reach the "grass roots."

The Baptist Jubilee Advance was a six-year cooperative program of advance between seven Baptist bodies, climaxing with a joint celebration at Atlantic City in May 1964 commemorating 150 years of nationally organized Baptist work in America.

After pointing out several specific aspects of the Baptist Jubilee Advance, both positive and negative, Bryan said he felt it had helped Southern Baptist "toward more cooperative endeavor with other Baptists." He cited the proposed North American Baptist Fellowship as "the realistic and the ideologically sound approach."

"I do not believe that the idea of organic union will get to first base, and I fear that continued advocacy of it might be a stumbling block to approval of the more limited continental fellowship," he stated.

Hubert Porter described American Baptist reactions as ranging from alarm, hostility and misunderstanding, to appreciation and support. However, he considered it one of the most "significant programs" the American Baptist Convention has undertaken.

While citing some shortcomings, Porter presented the jubilee advance as being a successful program on the whole. He said he believed "enduring results will accrue from the fact that the Baptist Jubilee Advance emphases have invested evangelism with firmer substance and deeper meaning."

Speaking on the subject "The Church is One," Dale Moody said it is necessary to understand the principles undergirding the nature of the church: (1) theological principle, the church as the people of God; (2) Christological principle, the church as the body of Christ; and (3) spiritual principle, the church as the community of the Holy Spirit.

Moody called for a stronger emphasis in the next few years on Christology. Today there is a high view of the church and a low view of Christ, he said, and "we are failing in our ecclesiology because we have a faulty Christology."

Hudson, speaking on "The Church Must Act As One," pointed to two understandings of the Christian faith:

1. The churchly understanding, rooted in the conviction that God's purpose in Christ was to create a people, the body of Christ, and that Christians are dependent upon and need one another.

2. The nonchurchly understandings, rooted in the conviction that God's primary interest is the individual Christian.

"If Baptists are to act as one, they must rediscover the full implications of their calling in Christ, fashion a more faithful and intelligible theology of church order, and then so reorder their denominational life that it may more adequately express the fact that they are one people, God's people, part of the body of Christ, and not merely a collection of autonomous individuals who need not say by-your-leave to anyone," Hudson said.

In discussing the role of the press, Paul Allen told the group it is necessary to recognize and tolerate divergencies among Baptists. At the same time, he said, it is necessary to emphasize what Baptists have in common. He stated that the press could interpret the unwholesome activities of a group constructively, print information that would place the other Convention in a favorable light rather than always looking for the unfavorable, and use editorial columns intelligently.

John Steely, speaking on the role of the seminary, said the seminaries (1) have unique opportunity to dispel misunderstanding of other Baptist groups, (2) should and can affirm the unity that already exists, and (3) can give a true picture of the Christian unity.

## Prospects For Advance Funds Encouraging

by Ione Gray

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, told the Board in its November meeting that special evangelistic meetings just completed in 23 Baptist churches and three missions of Portugal (with a combined membership of slightly more than 1,000) resulted in 688 decisions for Christ.

Similar efforts are now underway in the Baptist churches of Lebanon. Participating in the meetings is Rev. Joseph B. Underwood, the Board's consultant in evangelism and church development.

Both Dr. Cauthen and Treasurer Everett L. Deane reported that the outlook is good for receipt of funds from the Advance section of the Southern Baptist Convention budget. (Cooperative Program money received by the Executive Committee of the Southern Baptist Convention after the Convention's operating and capital needs budgets are met is called Advance Program funds and is to be divided this year 75 percent for the Foreign Mission Board and 25 percent for the Home Mission Board.) The Foreign Mission Board has not received money from this source since 1960.

Dr. Cauthen expressed appreciation to Woman's Missionary Union for the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. The Offering, which has a goal of \$12,590,000 for this year, provides more than \$6,000,000 for the support of missionaries and the reinforcement of ministries of preaching, teaching, healing, and publishing houses, and other necessary structures.

Dr. Cauthen said the Board is receiving a steady stream of volunteers for mission service and that the possibility of sending them depends upon increased resources year by year. "Personnel and finances must grow together," he said.

### Missionaries in Yemen Soon to Open Clinic

The report of Dr. John D. Hughey, secretary for Europe and the Middle East, was concerned with prospects for the beginning of Baptist work in Yemen, where Dr. and Mrs. James M. Young, Jr., Southern Baptist missionaries formerly assigned to Gaza, arrived a few weeks ago. The Youngs, along with a Baptist nurse from Spain, compose the only Christian mission in Yemen, a country whose population of 5,000,000 is 100 percent Muslim (except for a few foreigners living in the country and perhaps 5,000 descendants remaining from the ancient Jewish community there). The missionaries expect to open a medical clinic in Ta'izz before the end of the year.

Following the report on Yemen, Elbert L. Wright, the Board's business manager, who has just returned from a

brief visit to the country, showed slides and gave his impressions regarding prospects for Baptist work there.

### Missionaries in Crisis Areas Concerned with Opportunities

Dr. Winston Crawley, secretary for the Orient, reporting on the main crisis situations in the Orient, the Indonesia-Malaysia confrontation and the guerrilla war in Vietnam, said: "It is always difficult for us to evaluate the extent of crisis in a distant land.

"News is often out of proportion by the time it reaches us. This is due to the fact that we hear about the one act of violence and one disturbed situation but not about the thousand acts of friendliness or thousand peaceful situations.

"Thus it is possible for persons in America to become more excited about some overseas situation than conditions actually justify. Generally the missionaries near a place of crisis learn about it in the same way we do; they read about it the next day in the newspapers or hear it on the radio.

"The tensions involved in living in such areas are quite real. Sometimes there are real physical dangers as well (though it may be helpful to point out that such physical dangers probably do not exceed those involved in travel on American highways).

"The most important aspect of our work in these crisis settings, however, is the spirit of our missionaries. Their main concern is not so much with the crises around them as with the opportunities for Christian witness and work and the need for more help in the doing of it. Southern Baptist missionaries in Indonesia and Vietnam are making plans for expansion of their efforts to new cities."

### Missionary Reports Thrill In Sharing Birth of Zambia

Dr. H. Cornell Goerner, secretary for Africa, reported on the birth of Zambia (formerly Northern Rhodesia) on October 24; the passing of the "most crucial phase" of Rhodesia's recent struggle for independence from Great Britain; organization of the first Christian church (Baptist) in the newly established iron-mining community of Yekepa, Liberia, 125 miles inland; and the growth of English-language congregations in Accra, Ghana, and Lagos, Nigeria.



**OTEE CONFERS**—R. Trevis Otey (third from the left), pastor of First Baptist Church, Glasgow, joins in deliberations of the Public Relations subcommittee of the Southern Baptist Convention Executive Committee in a recent meeting in Nashville. The subcommittee has general supervision over the denomination's press relations; Baptist Press news service; the Baptist Program magazine; SBC Teletype Network; a church bulletin, mat and stencil service, and other public relations activities of the national body. W. C. Fields (back to camera), Nashville, is Public Relations Secretary for the SBC Executive Committee. Other Kentucky members of the Executive Committee are W. R. Pettigrew, pastor of Walnut Street Baptist Church, Louisville, and C. L. Smith, layman of Harlan. (BP) Photo

# Kentucky Baptist School Directory

## Oneida Institute

Oneida Institute, school in the heart of the Cumberland Mountains, for the purpose of building high moral character through Christian education among children of the Kentucky Mountaineers.

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**J. M. BOSWELL**  
President

**EARLY REPORT:**

## President Urges Emphasis On Individual

KBC President J. Chester Badgett, pastor of the Campbellsville Baptist Church, in his presidential address called for a renewed emphasis on the individual rather than the institution.

Speaking to the messengers at the 127th session of the convention representing more than 2,200 churches, Badgett emphasized:

►World missions is the main responsibility of Kentucky Baptists. He called for sacrificial giving to missions and used his own church as an illustration of the need to give more to missions though there are pressing financial needs in the local church. The Campbellsville church was destroyed by fire in 1962 and a new building was erected, but the church gave more to the Co-operative Program each year than in previous years.

►The need of our time is to make individuals more important than institutions in our ministry. He lashed out at an impersonal approach which did not make the individual primary concern.

►That we must apply the gospel to the social issues of the day. He called for "involvement" in the current problems of men. Badgett declared that the regenerated man was "wholly regenerated" and that every aspect of life should come under the influence of the gospel.

In closing, he appealed to the messengers, mostly ministers, "to be less concerned about the reputation of the church and more concerned about the reputation of our Christ."

### Auxiliary Meetings

Before the opening of the Convention on Wednesday morning, the four auxiliary meetings held their annual sessions in the Louisville area. Officers were elected for the coming year. They are:

### Ministers' Conference

H. B. Kuhnle, Lexington, president; Don Randolph, Louisville, vice-president; and David Friedley, Lexington, secretary.

### Associational Officers

Thomas H. Francis, Henderson, president; Ray Batemon, Ekron, vice-president; Louis Shepherd, Somerset, secretary; and John Flynn, Paducah, program chairman.

### Religious Education

John G. Dickinson, Mayfield, president; Howard Cook, Covington, vice-president; and Patsy Moore, Ashland, secretary-treasurer.

### Music Ministers

Richard Ham, Lexington, president; Glenn W. O'Bryan, Somerset, vice-president; Mrs. John E. Cook, Mayfield, secretary; and John R. Claypool, Louisville, pastor-adviser.

An attraction for the ministers' wives was the luncheon held at the Crescent Hill Baptist Church. Arrangements for the luncheon were made by pastors'

wives and members of the Board Wives, the organization of wives of denominational employees. Mrs. Samuel Maddox, St. Joseph, Missouri, was the speaker.

### Worship and Business

The Wednesday morning session closed with the annual Convention Sermon by Harold Wainscott, pastor of the Third



**PRESIDENT J. CHESTER BADGETT, Campbellsville, called the Convention to order at 10:15 a.m. Wednesday, Nov. 11.**

Baptist Church, Owensboro. He used II Corinthians 3:1ff as his text.

The usual matters of seating messengers, adopting an order of business, the welcome by Pastor W. R. Pettigrew and fraternal greetings by A. R. Lasley, Hopkinsville, president of the General Association of Baptists in Kentucky (Negro) were taken care of in the morning session. Just after the president's address, Harold Sanders, executive secretary-treasurer of the Executive Board, introduced pastors and denominational employees that had come to serve in Kentucky since the last meeting of the Convention.

In the afternoon session, the report of the Executive Board was given. Having met last year's budget, Dr. Sanders pointed out the challenge of the 1964-65 goal of \$3 million with a Capital Funds Phase of \$100,000. Any Co-operative Program receipts above the budget go into the Capital Funds Phase. Of the money contributed to the Co-operative Program by Kentucky Baptist churches, 35.6% (\$1,068,000) will go for Southern Baptist causes outside the state. This is an increase of .1% over 1963-64.

### Fireworks at the First

The first miscellaneous business session brought a heated debate on the interpretation of baptism that would guide the Convention in its fellowship with affiliated churches. A motion by Edgar Tandy, Jr. calling for a committee of the Convention to study the matter of baptism as a basis of fellowship was defeated. Wendell Rone, Owensboro, made a motion that the Convention "affectionately advise" all its churches that only immersion administered by "the authority of a regularly organized Baptist church" is valid baptism. The motion carried but sparked immediate debate.

### Farm Not For Sale

An earlier decision by the Board of Child Care to sell the farm at Glen Dale Children's Home in Hardin County was reversed. The farm was scheduled for sale on November 18, 19. A resolution from the Severns Valley Association, Elizabethtown, opposing the sale, was considered in the pre-convention meeting of the Executive Board Tuesday. Though the Executive Board does not make decisions for the Child Care Board, the Executive Board voted overwhelmingly to request the Child Care Board to withdraw the land from sale. Robert Palmer, Williamsburg, the chairman of a liaison committee between the two boards, reported the decision not to sell.

Wednesday night the emphasis was on Home and Foreign Missions. In addition to the reports, speakers were M. Wendell Belew, Samuel E. Maddox and Frank K. Means.

Each session of the Convention begins with a time of worship, arranged by the state Training Union Department, James Whaley, secretary. Southern Baptists will be emphasizing worship in 1965. In each session, Mr. Whaley arranged for a different element in worship to be brought to the attention of the messengers.

### Owen Elected President

Franklin Owen, pastor of the Calvary Baptist Church, Lexington, was elected president of the Convention. He won on the first ballot over Edwin F. Perry, Louisville, who was nominated by Bruce Hartsell, Shepherdsville, and Dudley Pomeroy, Newport, who was nominated by George Munro, Ft. Thomas.



Elected first vice-president was the host pastor, W. R. Pettigrew. Second vice-president is Thomas Caudill, pastor of the Beaver Dam Baptist Church. The secretary and assistant secretary for next year will be the same that served in 1964, L. C. Ray and Leo

Crismon, both of Louisville, who will serve in the respective positions.

### Action on Government Loans

Anticipated to produce much debate and discussion, the matter of whether Kentucky Baptist institutions shall accept government loans and grants was scheduled by the committee on order of business for the Thursday afternoon business session.

In 1963, the Convention tabled a motion calling for the Convention to "prohibit" the institutions from accepting grants or loans. The matter was lifted from the table and discussion got under way.

W. R. Pettigrew offered a substitute motion as follows:

►That the Convention urge the institutions of the Convention shall not ask for or receive grants from government agencies.

►Make every possible effort to finance the current capital needs of the institutions with loans from non-governmental sources.

►President appoint a committee of 15 to work with the Christian Education Committee to provide means for securing from non-governmental sources the necessary funds for the capital needs of the institutions.

During the discussion of the motion, an amendment was offered that would



**ALL DRESSED UP and ready for the "Fashion Show" at the luncheon for ministers' wives are (left to right) Mrs. Wayne Oates, Mrs. Lloyd Bardowell (kneeling), Mrs. A. B. Colvin and Mrs. R. G. Puckett. The Fashion Show was a satirical affair, poking fun at the duties of the minister's wife.**

add the word "loans" to the first point of the motion. The amendment was defeated after debate about two to one.

The Pettigrew motion was put before the messengers and approved without a

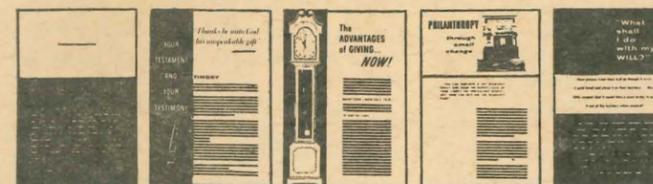
dissenting vote. The decision was made by voice vote.

The Convention closed Friday night with a Youth Program in Freedom Hall. **More details next week.**

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## SBC Could Reach Goal In November

NASHVILLE (BP)—The Southern Baptist Convention could reach its 1964 Cooperative Program budget in late November, and almost surely will by early December, based on the latest SBC treasurer's statement here.

Porter Routh of Nashville reported \$1,852,510 in Cooperative Program funds was received from 28 affiliated state Baptist bodies during October. This brought the 10-month total to \$17,177,207.

The Convention thus is only a little more than \$2 million shy of the year's

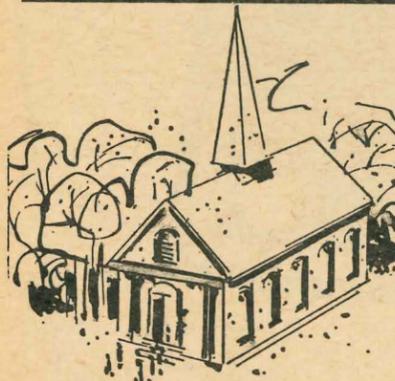
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objective of \$19,187,355. However, stewardship leaders have said the income will reach as high as \$20.7 million if earlier trends continue.

Cooperative Program receipts are running 8½ per cent above the January through October position a year ago, when receipts stood at \$15,831,810. This is a little stronger showing than was evidenced on September 30, when income for the nine months was running 8.27 per cent above the comparative figure for 1963.

Designations—gifts tagged for special purposes by the donors—amounted to \$188,794 in October and swelled the year's total to \$15,567,807. This is 5.64 per cent ahead of the previous year at this time.

Figures do not represent collections at local churches nor funds used by the 28 state Baptist bodies. They are only the amounts reaching the SBC for nationwide and worldwide activities.

### Milbys Work In Gwelo In Bible Book Center

The arrival of Rev. and Mrs. F. Eugene Milby in Gwelo, Southern Rhodesia, has insured the continuation of the Baptist Bible Book Center, which was organized one month before they were appointed missionaries of the Southern Baptist Convention in May, 1963.

The Bible Book Center, the first of its kind in central Africa, was begun by Rev. and Mrs. Marion G. (Bud) Fray, Jr., also missionaries.

When the Frays left city work to go to Gokwe, an undeveloped area in Southern Rhodesia, Mrs. W. David Lockard took over the Center. However, the duties of Mrs. Lockard and her husband as missionary teachers at the African Baptist Theological Seminary 12 miles away prevented them from doing all that needed to be done at the Center.

"We began to pray for someone to come to Gwelo and assume the responsibility," says Mrs. Lockard. "I found the opportunities of the Book Center so great that I became very frustrated as to where my time was needed the most—there or at the seminary."

In October, the Milbys, both from Kentucky, came to Gwelo after a year's language study. Since assuming management of the Center, they have been challenged by opportunities of witness through the printed word. The Center now sells an average of 65 Bibles and Testaments a month, plus a score of books for teachers and church leaders.

The Center, which has the only multi-racial reading room in town, also includes a counseling service. It was opened by the association of Baptist

churches in the Gwelo area in cooperation with what was then the Baptist Mission of Central Africa (organization of Southern Baptist missionaries). With the independence of Malawi then Nyasaland) and the approaching independence of Northern Rhodesia October 24 when it becomes Zambia) there are now three Missions in the area.

### 29th State Group Joins Southern Baptists

by J. D. Cates

SALT LAKE CITY (BP)—The newest state convention to join the Southern Baptist Convention family will be the Utah-Idaho Southern Baptist Convention, which comes into being Jan. 1.

It was organized here by 363 people from the two states and from the sponsoring Arizona Southern Baptist Convention, with whom the two-state area has been affiliated to date.

It is the 29th state convention to cooperate with the SBC, and the first to be organized since Indiana Baptists formed a separate convention in 1959.

The convention's work will be guided by a 19-member executive board which will include four convention-elected officers and 15 other members at large, to come from the various parts of the Utah and Idaho area. These 15 will serve for three years, then rotate.

No executive secretary has been elected yet, though a nominating committee has been chosen. The new convention picked C. Raymond Cearley, pastor, First Southern Baptist Church, Mountain Home, Ida., as its first president.

It adopted a budget of \$149,821 for the first year. Of this, \$59,200 will come through Cooperative Program gifts, state mission offerings this year and next, and funds already saved.

The SBC Sunday School Board will provide another \$12,145 for jointly promoted work in religious education. The balance, nearly \$80,000, will have the SBC Home Mission Board as source, supporting joint state missions work in several fields.

An administrative staff of four is planned. The executive secretary will also serve as evangelism secretary and editor of any newspaper the convention launches. A missions secretary will serve also as associate executive secretary.

There will be a secretary of Woman's Missionary Union work and a secretary of religious education.

Plans also call for two state missionaries, two mountain missionaries and three language missionaries.

The 52 Southern Baptist churches and missions located in Utah and Idaho have a total of 6,500 members. Last year these churches gave \$40,756 through the Cooperative Program. The new conven-

tion has voted to share 20 per cent of future Cooperative Program income with the SBC.

Among the representatives from other Southern Baptist states and agencies at the formation service was Robert L. Lee of Alexandria, executive secretary, Louisiana Baptist Convention. Lee gave the new convention \$1,000 as a gift of the Louisiana Baptist executive board.

Charles H. Ashcraft of Las Vegas, Nev., president of the Arizona convention, was moderator of the constituting service.

J. P. Edmunds of Glorieta, N. M., represented the SBC Sunday School Board. R. Alton Reed of Dallas, executive secretary of the SBC Annuity Board, represented that agency.

From the nationwide Home Mission Board office in Atlanta came Courts Redford, executive secretary, and two other officers—A. B. Cash and Gerald Palmer. C. C. Warren of Charlotte, N. C., director of the movement in the SBC to establish 30,000 new churches and missions, attended.

George W. Schroeder, Memphis, executive secretary, Brotherhood Commission; Frank K. Means, Richmond, area secretary for Latin America, Foreign Mission Board; Harold K. Graves, Mill Valley, Calif., president, Golden Gate Baptist Theological Seminary, and W. C. Fields, Nashville, public relations secretary, Executive Committee, were other SBC officials present.

Charles McKay, Phoenix, executive secretary, participated on behalf of the parent Arizona convention. Miss Billie Pate, Birmingham, represented Woman's Missionary Union, auxiliary to the SBC.

The new Utah-Idaho Southern Baptist Convention expects to have its offices in Salt Lake City, at an address to be chosen later. It will stage its 1965 convention in Mountain Home, Ida., Oct. 28-29.

No decision has been reached on a publication for the new convention.

The Salt Lake Baptist Association of churches puts out a monthly paper, four-page church bulletin size, called "Utah-Idaho Southern Baptist Witness," which has helped inform people about the work there so far.

### Baptists and Eskimos In Alaska

(Continued from Page 3)

Anchorage is the only real city in Alaska and is like most any other American city of 60,000. The frontier atmosphere of Fairbanks is not evident. Only the high prices and panoramic beauty are Alaskan. Surrounded on three sides by exquisitely beautiful mountains, Anchorage looks out over Cook Inlet by which supplies for most of Alaska arrive. The warm Pacific

makes for a year round port and also moderate temperatures compared to Fairbanks, 250 miles inland and across the mountain.

Southern Baptists' work in Alaska began in Anchorage in 1943 through the efforts of seventeen persons including Chaplain Aubrey Halsell. It has thrived, and now there are about fifteen churches and missions in the area. Among these is Grandview Baptist where a Kentuckian, Cliff McConnell, is pastor. Cliff came from Princeton and is brother of Glen Dale Children's Home Superintendent Ralph McConnell.

When I visited Grandview, Cliff and other volunteer workers were hard at work constructing a new building. The fine new building would ordinarily cost \$200,000 in Anchorage, but with the unusual economy and sacrifice of the members, \$60,000 will get it done.

My tour guide in Anchorage was Alaskan Baptist Executive Secretary Bill Hansen. Here is a remarkable man with preparation, dedication and leadership equal to the Alaskan challenge. A Th.D. graduate from Southwestern Seminary, Bill was pastor in Fairbanks before being selected by his brethren for the responsible position of executive secretary.

My hosts in Anchorage were Pastor and Mrs. Ben Windham who have been in Alaska only six weeks. They came to Faith Baptist Church from a pastorate in Portland, Oregon. They came originally from Alabama and treated me to the finest of southern hospitality. Mrs. Windham's biscuits and uncooked raspberry jam make for an unforgettable breakfast.

Only thought of home, loved ones and Kentucky Baptists could entice one from the allurements and challenge of Alaska. Join me next week for a final wrapup and evaluation of the Alaskan Baptist Crusade.

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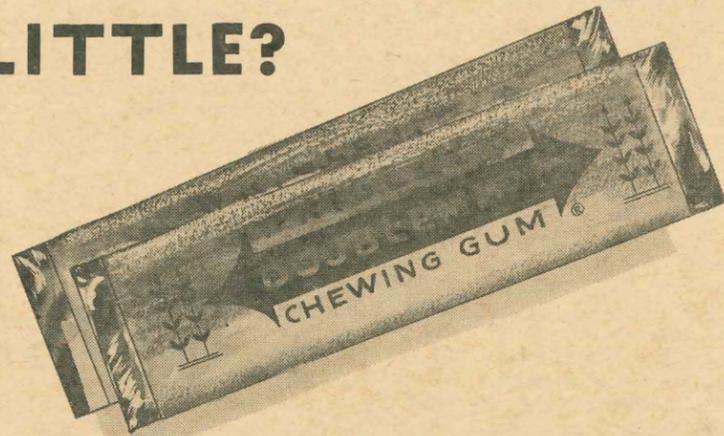
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## SUNDAY SCHOOL LESSON

By H. C. Chiles



### THE GOSPEL OF SALVATION

(This Lesson for Sunday, November 29, 1964)

This lesson is the first of two in the current series from Paul's Epistle to Titus. Authors have not devoted much space to Titus, and yet he played an important part in early Christian history. We do not know where Titus was born and reared, but possibly in Antioch. Both of his parents were Gentiles. We do know that Paul introduced Titus to Christ, and that he delighted to call him "mine own son after the common faith." As soon as Christ saved him, Titus yielded himself to the Lord and became one of Paul's most trusted and highly valued assistants in his missionary endeavors. Paul loved him devotedly and trusted him fully.

#### Titus 1:1-3.

As was frequently the case in his epistles, Paul began this letter to Titus with a brief description of himself. He readily acknowledged that he belonged entirely to God and to Jesus Christ. For the only time in his writings, Paul here called himself "a servant of God." God had done so much for Paul that he considered it a great privilege to be His bondservant. Out of gratitude he wanted God to have the priority in his life. He was anxious to conform to His precious will. Paul also referred to himself as "an apostle of Jesus Christ." He had received his salvation, commission, equipment and assignment from Christ. Grateful for the blessings which he had received from the Lord, Paul considered it his duty to do his very best in service for Him.

Paul reminded Titus that the gospel of salvation which meant so much to them was purposed in the mind of God, prompted by the love of God, prophesied by the prophets of God and provided by the Son of God. God's grace had devised the plan of salvation and provided the Saviour Who gave His life's blood on the cross in order that men might receive the forgiveness of their sins, unspeakable joy and eternal life.

#### Titus 2:11-14.

All of the goodness, love and mercy of God are crowded into the word "grace." To God's children the very word has a sweet sound. To others "grace" is very distasteful because it does away with the merits of sinners.

Man did not deserve salvation. Neither did he solicit it. It was entirely the result of God's grace. His marvelous grace devised the astounding plan, determined the means, made the necessary arrangements, provided the Saviour, delivered the message and applied His salvation to the soul. Grace is the source of all the blessings which we receive from God. We are called, justified, sanctified and kept by His grace. But for the grace of God salvation never would have been possessed by us. No merit of ours ever called it forth, and no work of ours will ever entitle us to receive it as a reward. Only the grace of God can bring salvation.

The grace of God appeared for the benefit of all classes in all ages. It offers salvation to all who will believe on Christ. Since it has been revealed for those of every race, color and clime, it must be proclaimed to all.

Since "the grace of God that bringeth salvation" was revealed to us when Christ came into the world as God incarnate in the flesh, when He gave Himself personally, voluntarily and sacrificially on our behalf, when He died in order that He might redeem, deliver and cleanse us from all iniquity and impart to us a zeal for good works, those of us who are Christians should be engaged in three things:

#### 1. Learning from Christ.

God's grace instructs and disciplines us. The grace of God has come to teach us, to train us and to prepare us for a more developed state. Having been born into the family of God, we must be disciples or learners of Christ. He said, "Take my yoke upon you and learn of me." We learn from Him through the Holy Scriptures, prayer, meditation, reading, godly teachers and various experiences.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life. John 3:36

#### 2. Living for Christ.

The purpose of our learning from Christ is that we may live for Him. Our learning must be translated into living. These verses teach us what we are to cease connection with, namely, ungodly and worldly lusts or desires, and they instruct us what we are to do, namely, to live soberly, righteously and godly in the here and now.

#### 3. Looking for Christ.

"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." What is meant by "that blessed hope"? It is the hope of Christ's second coming in glory, at which time we shall rise from the dead, if we have fallen asleep, and, if we are yet alive, we shall be changed. The hope of Christ's return is a living, glorious, blessed, purifying and comforting one. It is a great incentive to holy living, a strong inducement to patience and a great stimulus to Christian activity.

#### Titus 3:4-8.

In verse three Paul called attention to the previous condition of those who had become Christians. It was far from a pleasant picture that was painted so graphically by the Apostle, but it was a true picture of the unbeliever.

Paul also wrote of the salvation which had been received by those who had been rescued from that terrible condition. The author of that salvation was "God our Saviour." In writing about the means whereby this great salvation was accomplished, Paul made it perfectly clear that salvation did not come through human merit but through divine mercy (verse 5). Works are not involved in imputed righteousness. Salvation is not a result of human deeds. From its inception to its consummation salvation is of the free grace of God. We owe our deliverance from our former miserable condition to our present position in Christ solely to the mercy and the grace of God.

True Christians are then responsible for maintaining good works from the time when they were saved until they are called home. Good works are those which are done by the children of God, in obedience to the commands of God, for the glory of God and for the benefit of others. Good works are the fruits of salvation and a positive evidence that people are in right relationship with God.

# KENTUCKY BAPTISTS AT WORK

## Sunday School

### Vital Sunday School Meetings' Future Dates

by Roy Boatwright

November 30-December 2, 1964:

Pastors Preview of January Bible Study Text, Cedarmore. Dr. Donald F. Ackland will teach the book, *Studies in Deuteronomy*.

Eleven pastors will bring special messages, climaxed by message from Dr. W. C. Boone. Dedication of Boone Lodge to follow.

January 4-8, 1965:

January Bible Study Week in all churches.

February 8-10, 1965:

Simultaneous Conferences at Cedarmore Assembly—Church Library Workshop, sponsored by Sunday School Department and Audio-Visual Conference, sponsored by Training Union Department.

February 25, 1965:

State Vacation Bible School Clinic, First Baptist Church, Madisonville.

February 26, 1965:

State Vacation Bible School Clinic, Immanuel Baptist Church, Lexington.

## Woman's Missionary Union

### Week of Prayer For Foreign Missions

by Mrs. George R. Ferguson

DATE: December 6-13, 1964

THEME: "Worship Christ the King"

SCRIPTURE THEME: Matt. 2:1-2, 11

HYMN: "Angels from the Realms of Glory"

PURPOSE: To develop within the members of our churches a renewed faith in the power of prayer (James 5:16); to inform our people of the needs of our world for the gospel and to inspire individuals to become personally involved in meeting these needs through prayer and giving.

DAILY TOPICS:

Monday—"Without Christ They Have No King" (Worshippers of false gods)

Tuesday—"Heralds of the King" (Missionaries)

Wednesday—"We Follow in His Train" (Opportunities to Witness)

Thursday—"Children of the King" (National Christians)

Friday—"We Have Come to Worship Him" (Dedication)

Preparation for this week is the responsibility of the Prayer Chairman and

her committee. The stewardship and publicity committees will also give assistance.

Make this a week of prayer, not a week of programs. Stress the importance of maintaining an attitude of prayer and worship.

Study suggestions in *Royal Service* and begin preparations early. Involve as many people as possible in the preparations to increase their interest.

A package of supplementary materials was mailed in October to each WMU president for her to give to the prayer chairman.

Order from the State WMU office as many offering envelopes as you can use wisely.

Do your best that this week of prayer may be more meaningful than ever and may lift us to new heights of commitment to the glory of God.

## Stewardship

### "Tithe Now" Helps Ready In January

by Robert Hastings

Those who attended the state convention in Louisville last week saw a giant poster over the platform which looked something like the following:



This slogan will be reproduced many times next year on all kinds of materials. In fact, a whole new array of helpful posters, filmstrips, tithing resource papers, and manuals will be available early in January.

Sometime during 1965, each Kentucky church is encouraged to engage in a tithing emphasis. For some, this may come during the regular budget promotion campaign in the fall of 1965. Others may select alternate plans and dates.

Full details will be provided each church early in 1965. "Tithe now!"

## Church Music

### Kentucky Churches Earn 1,257 Music Awards

by Eugene F. Quinn

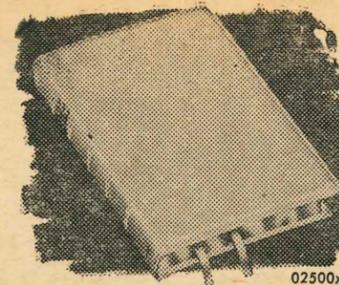
During the year from October 1 of 1963 to September 30 of 1964, Kentucky Baptist churches had a total of 1,257 awards earned in Category 19 (Music). The awards were earned by individuals who completed music classes in their churches, associational music schools, state music schools and camps, and Ridgecrest or Glorieta music conferences.

Plans should be made by church music directors throughout Kentucky now to have music schools in their churches during 1965. For any assistance, please notify State Music Secretary E. F. Quinn of the first and second choice dates preferred for having your music school.

A total of 1,237 in 47 associations accumulated the music awards earned during the past year by carefully planning to involve their people in music training either in classes within their church or sending young people and adults to opportunities for training beyond the church property.

Leading the state in the number of awards earned for an association was Upper Cumberland Association with 353 music awards earned, and Harlan Baptist Church in the same association earned the largest number of awards for any one church—all 353 earned in that association! Other associations which had at least 30 awards earned included Campbell, 37; Elkhorn, 32; Enterprise, 37; Franklin, 30; Freedom, 81; Long Run, 104; Mercer, 79; Nelson, 53; Pulaski, 55; and Severns Valley, 33.

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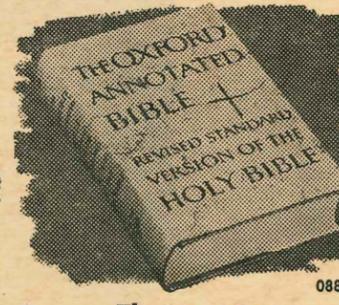
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