



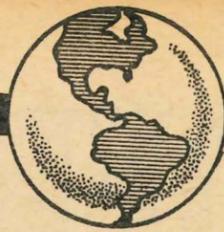
WESTERN

RECORDER

November 26, 1964



KENTUCKY BAPTIST CONVENTION officers for 1965 are Frank Owen (seated), Lexington, president; (left to right) W. R. Pettigrew, Louisville, first vice-president; L. C. Ray, Louisville, secretary; Leo T. Crismon, Louisville, assistant secretary; and Thomas Caudill, Beaver Dam, second vice-president. They were elected at the 127th annual session, Nov. 11-13.



GLEANINGS FROM THE FIELD

OVER 360,000 ADULTS, young people, intermediates and juniors received study course awards for completing study of 1964 January Bible Study Week texts.

DARRELL C. RICHARDSON reports an October revival with R. D. Gambrell and the Northside Baptist Church, West Columbia, South Carolina. A total of 45 decisions were made during the meeting. Gambrell is a former Kentucky pastor, serving churches at Erlanger, Berea and Winchester before moving to South Carolina in 1953.

J. H. MADDOX, pastor of the Second Baptist Church, Hopkinsville, for the past 19 years, will soon observe his 44th year in the pastoral ministry.

R. R. MACHADO, Southern Baptist pastor, died in Cuba, October 25, of a heart condition, according to reports reaching the Home Mission Board offices in Atlanta. Machado belonged to that first group of ministerial students who met with the late Dr. M. N. McCall, then superintendent of Cuban mission work for the HMB of the SBC.

GENE W. MYERS has resigned as pastor of the Harmony Baptist Church, Paducah, to become pastor of the Immanuel Baptist Church, Metropolis, Illinois. He will begin his new pastorate November 29. A graduate of Belmont College, Nashville, Myers attended Southern Seminary.

TRUETT MILLER, former Kentucky pastor, is now pastor of the Middlesboro First Baptist Church. He succeeds James Coates who went to Knoxville, Tennessee, to do associational work.

MORE THAN 9,500 decisions for Christ have been reaped by churches participating in the Latin American Baptist New Life Crusade held in Texas and border areas of Mexico and New Mexico. About 3,700 of the decisions were professions of faith, including 1,687 conversions in local church revivals and 2,056 in central campaigns. E. S. James, editor of the Texas Baptist state paper, said the real significance of the crusade will not likely be fully realized in this generation. "The encouragement given to the Latin American Baptists of Texas is immeasurable," James added.

JAMES HARRISON ROSE, pastor of the Stanton (Ky.) Baptist Church, began his work November 16 at the Baptist Sunday School Board in Nashville, Tenn. At the Board, Rose will be a church library consultant in the church library department. Rose has also been pastor of churches in Oakton and Fulton. Born in Arlington, he attended high school in Clinton. A graduate of the University of Kentucky, he studied at Southern Baptist Seminary.

FIRST BAPTIST CHURCH, Somerset, broke ground for a new educational building to be completed October 1, 1965. Construction is already underway for the \$173,761 building. Bill Ramsey is chairman of the building committee and Eldred Taylor is the pastor of the Somerset church.

WACO BAPTIST CHURCH focused attention on their youth October 30-November 1. Led by college students of the Baptist Student Union of Eastern State College, Richmond, the weekend services included the monthly youth rally for Tates Creek Baptist Association. The activities of the weekend were directed by Dwight K. Lyons, director of BSU at Eastern. Maurice L. Bates is the pastor.

FRANK DECLUE, local missionary and pastor of the Calvary Baptist Church, Betsy Layne, Kentucky, recently preached a revival with Don V. Wideman in a St. Louis church. Wideman was instrumental in DeClue's salvation several years ago. The revival resulted in professions of faith and additions to the church. One person made his decision for the ministry. Several Kentuckians are in the St. Louis church.

MARY FRANCES GOULD, Southern Baptist missionary, has returned to the States from Thailand. She may be addressed at 1383 Voll Rd., Cincinnati 30, Ohio. Born in Dayton, Ohio, Miss Gould grew up in Covington, Ky.

C. L. NICELY, retired minister after 54 years in the pastorate, has moved to Louisville and is now available for supply and interim work. His Kentucky pastorates included Newport First, Harrodsburg, Gatlfif and Bellview. His Louisville address is 223 Brunswick Road and his telephone number is 895-1300.

BAPTIST leaders from all parts of the world will tell their own stories of Christian witness when the Baptist World Congress meets in Miami Beach next June 25-30. Parts of four morning sessions will be devoted to panels in which Baptists will discuss with one another—for the Congress to hear—the hardships and successes of Baptist life in their areas of the world.

GEORGETOWN COLLEGE'S alumni have launched their eighth and most ambitious Loyalty Fund Campaign. John H. Owen, a 1929 alumnus of the college, will direct this year's efforts to raise \$120,000 for the school. This is the third year Georgetown alumni are being asked to support a scholarship program.

CONVENTION SERMON:

Changed By Beholding

(II Corinthians 3:18)

by Harold J. Wainscott

In order to do his best work in class, the young ministerial student was compelled to choose between dropping his part-time church or night-time job. When it was learned he was considering giving up the church, his home pastor who remembered the fervor of the young man's earlier commitment, asked, "why"? The student counselor replied, "I'm afraid he's losing his image as a preacher." Fortunately, the student faced the issue squarely, recovered his image and continued his preparation.

This instance only sharpens the major concern among Baptists over the possible loss, needed recovery, and projection of the proper image; at least, it is a conversation word among us. In fact, we talked about the Baptist image all last year, during our Jubilee Celebration. We saw again the image of lanky, rawbone, young Americans fighting for religious liberty and carving out a place for the Kingdom of God in a new country.

They moved across the country singing, "I am bound for the promised land." They met in brush arbours, and small, sweaty, one-room meeting houses. They multiplied so rapidly that they surpassed numerically every other single non-Catholic group.

TODAY, we no longer reflect the image of a century or even a decade ago. We are well fed, housed, clothed, and worship in fine air-conditioned church buildings for which we are gloriously in debt. We are a bit more formal and colder of heart. We no longer sing, "On Jordan's Stormy Banks I Stand", not that the banks are less stormy—but that we are so satisfied with where we are, that we no longer "cast a wistful eye to Cannan's fair and happy land where our possessions lie." We fit somewhere into a combination of the Ephesian Church which had left its first love, and the Laodicean's which had become "rich and increased with goods, and had need of nothing", sort of Laodephesian Christians. Our music has never been technically better, nor have our programming, planning, administration and buildings. We have never had as many seminaries at home, and missionaries abroad.

But there have been times when our spirit may have been better. After the close of World War II, we were humble. We needed and wanted God's help. In this spirit of humility, we entered an era of revivalism and evangelism. But today, good revivals are harder to come by. We have become more professional. Our worship services have become programs, faultily faultless, icily regular, splendidly dull.

What about this Image? Where do we go from here? Foy Valentine says, "we can't go back home. To do so, would be to go back to the country, back to ignorance, back to provincialism, back to radical sectarianism, back to homogeneity, back to revivalism, back to isolationism, back to cabins in the clearings, back to the frontier, back to all this and much, much, more."

IF WE CAN'T GO BACK, then we ought to "go on to perfection." If we can't recover our lost image, perhaps we can recover a better one.

The Bible presents a worthy Image in our Lord Jesus, and says, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord", (II Corinthians 3:18).

Originally, man was created in the image of God. Sin marred the image. It is God's purpose in redemption to restore it. God's redeeming activity in electing, calling, justifying and predestinating, is that we may "be conformed to the image of His son", (Romans 8:29). It may not now appear "what we shall be, but we do know when He shall appear, we shall be like Him" (I John 3:2).

How shall we be changed into the same Image? Many factors enter into the recovery of the Image: such as the work of God's spirit, the new birth, the power of the word, the indwelling Spirit, the loving discipline of a Heavenly Father and the fellowship of the believer in worship. Today we shall dwell only on the latter. We behold in worship, the glory of the Lord, that we may be changed and in turn, reflect the image of Christ. This year with our emphasis on worship, it may be hoped that through beholding, we may be changed into the same image by the Spirit of the Lord. The command, "Thou shalt worship", comes to us again across the centuries.

Man becomes like the God he worships, hence, the prohibition, "Thou shalt make no graven image." It was when man changed the glory of an incorruptible God into an image made like unto corruptible man and to birds and four-footed beasts and creeping things . . . and changed the truth of God into a lie and worshiped and served the creature more than the Creator, that he became vain in his imaginations, his foolish heart was darkened and he was given over to a reprobate mind and all sorts of vile deeds (Romans 1:23 ff). A sad reflection on where we are, is that our major boast to the communistic countries, is that we have more wheat,

refrigerators, radios and cars than they. Or, our image of ourselves slips a bit when we discover we may be behind in a mad materialistic space race. We have worshiped too long at the shrines of materialism. We must exchange our materialistic Gods, for the Lord Jesus who is the express image of the Father.

We must discipline ourselves in worship in order to see plainly "the glory of the Lord". The artist Whistler disciplined himself to see what he was actually looking at: "Leaning on the embankment wall, he (Whistler) would look long and steadily at the scene that appealed to his fancy, taking in all the details until the picture was stamped in his mind. If he had a companion, he would turn his back to the river and test his memory saying in a spurt, "the sky is lighter than the water, the houses darker. There are eight houses, the second is the lowest, the fifth the highest, the tone of all is the same. If his companion said he was at fault at some point, he would turn around, look again, correct his mistake, turn again and recite once again from memory." A discipline such as this in worship may effect changes in our lives.

MANY BIBLICAL personalities attest the change wrought in their lives by a personal encounter in worship.

Moses' complex was changed from a cringing criminal to a courageous campaigner, competent in the power of the Great "I AM" whom he had met in the Midian desert.

David was changed into a "man after God's own heart."

Isaiah, despondent over the political prospects of the kingdom at the death of Uzziah, saw the Lord and was cleansed, called and involved in the purpose of God.

When Thomas responded to the invitation of his Lord to, "behold my hands", was changed from a doubting absentee to a confirmed believer, exclaiming, "My Lord and my God!" (John 20:28).

Saul of Tarsus after the personal encounter with Jesus on the road to Damascus was changed from the persistent persecutor, to the potent preacher, and when asked the secret, simply explained, "I was not disobedient unto the heavenly vision," (Acts 26:19).

The night our Lord was tried, the soldiers by the fire, clothed in their uniforms, carrying swords and stones, accented the power they represented to pitifully weak Peter. But when "Jesus looked on Peter" and their eyes met for a moment, the spell was broken. Only a fresh view of our Saviour will break the spell for thousands of our current Christians who have become "charmed by the world's delight" and want to join the fireside club.

If we are to be "changed into the same image", then our worship services must be more than purely, pleasantly

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

Volume 138 No. 47

WESTERN RECORDER

Kentucky Baptist Building
Middletown, Ky. 40043

Owned and Published by the
**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.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25, plus 3% Kentucky Sales Tax, total \$2.32. Foreign, \$2.50. Church Budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All Subscriptions except Church Budget accounts payable in advance. Church accounts must have a tax exemption number otherwise they are subject to the 3% Kentucky Sales Tax.



A Good Convention

The 1964 Kentucky Baptist Convention is now history. It has been regarded by many who attended as one of the best in many years. This is the editor's feeling.

To begin with, as was pointed out in last week's early impressions, it was one of the most smoothly and efficiently conducted Kentucky Conventions in a long time. Routine Convention business was well planned and promptly expedited. The Committee on Order did its job unusually well, and the Convention, with rare exceptions, was kept on schedule and this itself is a major accomplishment. President Chester Badgett obviously prayed for, planned for and proceeded with a smooth and mostly tranquil Convention.

Messengers were universally impressed with the caliber of speakers. There were as many helpful and stimulating addresses as are ordinarily heard in two Conventions. To single out outstanding performances is always dangerous, but we still do it. This writer in trying to perform all his duties necessarily missed some parts of the Convention program and so cannot evaluate all addresses. Among those heard which seemed to be far above usual expectations were Joe Dick Estes on Christian Education, Robert Hastings and Southern Baptist Convention Executive Secretary Porter Routh on the Cooperative Program, Harold Wainscott in the annual sermon, Paul Stevens on our radio and television ministry, Barry Garrett on the current Roman Catholic Ecumenical Council and Foy Valentine with his discerning insights and pungent phases on the involment of Baptists in our contemporary world.

One of the most wholesome events in the Convention was the election of officers. Completely free from politics, it was a lovely thing to experience. That Frank Owen was selected for Convention president on the first ballot was a credit to him and to the messengers. A man with more political ambition would not have spoken as he did on the very day before the election on the already defeated side of an issue and messengers with less genuine love for a brother and respect for one of differing opinion would not have been gracious enough to do such a thing.

In the case of vice presidents only one name was offered for first vice president and only two were nominated for second vice president. Our efficient secretaries were re-elected without opposition. Because denominational politics can be some of the

worst kind and because striving for pre-eminence is so out of line with the teaching of Jesus, the picture this year at the Kentucky Convention was unusually encouraging. Come to think of it, it has been this way several years now.

The issue of government funds for Baptist institutions which has plagued us for the last three years and which threw the Convention last year into pandemonium had a happy outcome this year. The messengers spoke strongly and clearly without being unsympathetic with the plight of our schools and dictatorial as to internal policies of these schools.

We now have requested our schools not to consider government loans under any circumstances and to seek non-governmental loans when they have to borrow. While government loans were not finally and forever ruled out, any college official or trustee present for the discussion would be more than foolish to seek government funds of any kind without further consultation with the Kentucky Baptist Convention.

Every Convention has its disappointments and 1964 was no exception. Surely, we all hang our heads in shame and repentance for the loss, however slight, in the number of people baptized by Kentucky Baptist churches last year.

Unfortunate also was the fact that some messengers felt they were misunderstood in their attempts to present a matter to the Convention for consideration. I believe these messengers were not clearly understood, and so I urge all readers to check the Baptist Forum for a clarification offered by some of these.

Next week we'll have more coverage on the Convention, including pictures for which there is not room this week.

Final Alaskan Impressions

Three weeks in Alaska provided me with enough enthusiasm and information to write a book. Unfortunately for me but fortunately for WESTERN RECORDER readers, Kentucky Baptist Convention news and other space demands make it necessary to bring to an end the Alaskan Crusade report. Readers are urged to participate in the Annie Armstrong mission study next March when Alaska will be the subject.

The following evaluation of the Alaskan Baptist scene will be realistic and fair, I trust, and it should serve to stimulate interest and prayers for these fellow Baptists.

No one could visit many Alaskan Baptist churches without soon realizing that it is hard going. In Alaska

people are as much or more materialistic minded as in other states. Besides, many in Alaska went there to escape life as they knew it back in the south 48. This often includes church and they will tell you quickly to leave them alone and that they want no part of church. After working 15 days at the University Baptist Church, I felt like putting it this way. In Alaska the faithful few are more faithful but are even fewer.

This means progress is slow in Baptist work in Alaska. Pastors work harder for fewer results. Membership in churches is small compared to churches back in strong Southern Baptist territory. An attendance of 150 in Sunday School is good. There are only between seven and eight thousand Southern Baptists in about 50 churches and missions in Alaska. This is smaller than many district associations in other states though Alaska has an area equal to one-fifth of the entire 48 states.

And so Alaska is no happy hunting ground for Baptist pastors or missionaries just as it is no get-rich country for treasure hunters. Most of the gold has already been panned literally and spiritually. Many preachers, Baptist and others, went to Alaska wearing rose-colored glasses, failed and are now out of the ministry.

There are not many self-supporting Baptist churches in Alaska. The small congregations simply cannot support a pastor with the high cost of living, build a building and keep up with other church expenses. Consequently, a pastor's salary generally has to be supplemented by some mission board. Earlier it was the Home Mission Board and in more recent years it has been the Alaska Baptist Convention using their own funds and funds provided through the Home Mission Board. As expected and experienced too often among Baptists, misunderstanding between some pastors on the field and mission board personnel at headquarters developed. Bitterness in some instances has resulted which is indeed unfortunate. Probably some of those who went to Alaska to do mission work were not suited for it, and it is also known that our mission boards are not beyond making mistakes.

Those who work in Baptist churches in Alaska, pastors and laymen, have to be patient and long-suffering. A pastor needs as much dedication as a foreign missionary. Indeed he often needs more be-

cause the work is as hard as it would be on a foreign field and he is without whatever glamour and security go with foreign mission service.

Some pastors in Alaska are doing exceptional jobs. Among these are at least three former Kentuckians: J. T. Burdine, Cliff McConnell and John Isaacs. In my opinion J. T. Burdine is in the most strategic spot in Alaska being adjacent to the only state university in Alaska.

Cliff McConnell is a natural for the 49th state. With a hammer in his hand, good sense in his head and the gospel of Christ in his heart, he is working shoulder to shoulder with his members in building a great church in a good location in Anchorage, the only real city in the state.

John Isaacs, who made a name for himself and a mark for Jesus Christ in eastern Kentucky, is doing the same as pastor of the native Baptist mission in Fairbanks. He and Mrs. Isaacs go from dawn to long after dark visiting and working with Eskimos and other low income groups. The literacy program where adults are taught to read and write has met with much success as conducted by the Isaacs and as resulted in a number of conversions. John is a champion gardener in Fairbanks. The growing season is not long enough to grow crops like tomatoes, but John got his picture in the newspaper with his 15 pound turnip raised in the back yard. I saw the turnip!

How can we help our fellow Baptists in Alaska? Pray for them, to be sure, and give generously through the Cooperative Program. The Annie Armstrong Prayer and Offering next spring will be an unusual opportunity to become informed and interested in Alaskan Baptists.

Also the sister church idea would be wonderful for some churches to consider. Many relatively strong churches in other older Baptist states could adopt a struggling Alaskan Baptist congregation and be the difference between success and failure. And it would do the sponsoring church even more good than the adopted Alaskan church.

Finally, how about a family vacation to Alaska? It's a dream trip with a fairly good highway and exhaustless camping possibilities. Upon seeing the Alaskan Baptist challenge first hand, one could never be quite the same.



LAUREL RIVER'S MESSAGE
by Winn T. Barr

As Moderator of Laurel River Association, I wish to offer a clarification of our message to the State Board and Convention. We want our brethren

throughout the state to study the actual motions and memorial that were made, and to note which ones were put to vote.

There was no mention on the floor by us of the name of any church or pastor. There was no mention by us of the au-

thority-issue in baptism. Our sole concern as stated over and over was simply the purpose-issue in baptism. We wanted to know just what we asked: whether baptism is a part of our basis of fellowship, and whether we consider an immersion performed as a means of salvation as a baptism. We saw nothing wrong with that, and still see nothing wrong with that. But apparently the majority of messengers did. Apparently our Kentucky Baptist Convention has no doctrinal basis of fellowship at all apparently immersions done of sav-

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Win or Witness, Which?

by **R. Othal Feather**
Professor, Education Administration
Southwestern Baptist Theological Seminary

The word, "win" has the ring of adventure and anticipated victory to a sports minded world while the word "Witness" implies a bit of uncertainty about the desired outcome. Both infer that there might be opposition. Yet, the first has a much stronger appeal.

Too often we are interested in the number won and baptized without much thought of involving our people in personal witnessing. We preach hard for decisions and teach as though to win. Nevertheless, the multitude of church members who never witness are our responsibility as well as our greatest hindrance to New Testament evangelism.

Involve The People

The Scripture is filled with the entreaty to witness. So imperative was the need for witnessing that the Savior sent out the 12 and the 70 in teams of two. They would not have gone without His compulsion. He even included Judas who was to betray Him. If our Lord needed the help of the 12 disciples and the 70 laymen, we must have the support of our church leadership and laymen in this business of Christian witnessing.

Elton Trueblood has said, "Those on the front lines in the major spiritual and moral struggles of our time are undoubtedly the lay people, but the lay people are not likely to make an effective witness unless they are guided, instructed, and inspired by those engaged in a vital ministry." We subject our laymen—men, women, youth—to serious danger when they hear sermons, study the Bible and read religious literature without an accompanying outlet for sharing their Christian experience with others.

It is impossible to have an effective ministry of housewives, farmers and merchants simply by announcing it. According to Dr. Trueblood, this can only be produced by the education of a gifted few who will in turn be responsible for releasing the witnessing power of many. This was the essence of Paul's statement to Timothy, "... the things which you heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also." (II Tim. 2:2, New American Standard N.T.)

The Sunday School Witnessing Campaign, the Cultivative Visitation Evangelism Program, the Sunday School at Night Emphasis, and other similar activities are designed to educate a gifted few leaders who will be responsible for utilizing the witnessing power of many others within our churches. When these and other such procedures have been carefully and prayerfully followed,

the majority of churches utilizing such plans have reported unbelievable increases in baptisms.

It takes two types of people to produce an evangelistic church, unsaved persons and witnessing Christians. The Sunday School and Training Union can produce these if we are willing to pay the price and take the time to make these organizations function properly. When this is realized the pastor will preach to many more unsaved people and these will have been cultivated for a time of spiritual harvest.

The Sunday School class of 10 to 20 enrolled with one or two unsaved members may be challenged to WIN the lost. Unfortunately this is likely to be interpreted as the teacher's responsibility. On the contrary, what if the other eight to 18 members were led by the teacher, with the proper help from the pastor and other church leaders to become witnesses? The one or two unsaved class members would not escape our witness and many more would be won.

Change The Emphasis

We are concerned about baptisms when we really should be much more concerned about witnesses. Possibly, we have been guilty of "putting the cart before the horse" at this point. The Sunday School of our denomination has very wisely changed the wording concerning its function in evangelism from "win the lost" to "lead all church members to witness daily." This is the New Testament approach to evangelism.



MISS ELEANOR GATHINGS (left) and Mrs. Willis Tassie are two of the four new approved workers of the Kentucky Baptist Music Department.

Miss Gathings is Instrumental Consultant. Churches may request her assistance in keyboard and orchestral music materials and methods.

Mrs. Tassie, as Expansion Consultant, assists churches requesting assistance in establishing new music units and in better organizing their music organizations.

The state music department will provide their assistance upon request.

Dr. W. W. Adams, professor of New Testament at Southern Seminary, when addressing the Second National Conference of Southern Baptist Laymen, Memphis, Tenn., in 1961, said, "We cannot rely on formal church services or evangelistic campaigns to win the world to Christ. . . . We must remove one of the most damaging heresies in all Christian history: the idea that witnessing for Christ is concerned primarily with one day in the week, and with the church buildings and set programs."

Our emphasis has been grossly misplaced for effective New Testament evangelism. We report the number of baptisms, but never the number of witnesses. To be sure, the latter would be difficult to determine under our present system of reporting for the Annual Associational minutes. However, more witnesses would produce more baptisms. Before sending out the 12 and the 70, the Savior said, "Pray ye, therefore, the Lord of the harvest, that He send forth laborers into his harvest." (Matthew 9:30, Luke 10:2b). He also very definitely assured every believer of His presence and help for daily Christian living and effective witnessing in many such passages as, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14:13)

The proverb, "He that winneth souls is wise," (Proverbs 11:30b) bespeaks of the wisest Christian action. Strangely enough, however, it is only one lonely passage from the Old Testament, whereas, there are many passages concerning witnessing in both the Old and New Testaments. "Soul winning" is a confusing term. We do not actually WIN persons to Christ as the result of a contest or a religious argument. On the contrary, we are to witness and leave the convicting and converting to the work of the Holy Spirit.

Preachers Must Not Be Misused

by **Jack Sanford**

Pastor of Florence Baptist Church

We preachers have always claimed that the Gospel of Our Lord should touch all of life, including politics, economics, and education. But the ever present question is, How is the Gospel to enter these areas effectively and bring men to know the grace of the Saviour?

A recent series of events in Florence have demonstrated one way in which the Gospel is NOT to enter these critical areas.

It began about a month ago with the opening of a large discount store in this suburban community of small shops. The policy of this discount center was to open for business during part of the day

on Sundays. This became the practice of the discount owners, and the resulting howl from the local merchants is still being heard. These smaller merchants banded together, sought police support, and cited several employees of the discount store into our local police court. At the original hearing of the cases, they were all continued until a later date. It was at this point that support was sought from the church through the preacher.

I was asked to support these men in their claims that the discount people were violating the law, degrading public morals, and hurting church attendance. I refused to give my support, in spite of several phone calls and a few letters.

I went before my congregation and in essence made this explanation for my action:

1. I interpret the task of the church to be the winning of men to faith in Jesus Christ, which will result in man's transformation. Any action to support observance of the Lord's Day must be the voluntary cooperation of those who love the Lord and are faithful to Him. This loyalty is expressed in many ways, one of which is observance of the Lord's Day.

2. It is my opinion that our local merchants did not have any motive other than the profit motive, and that their action was discriminatory because they were after only the discount store, while ignoring several other places of business which thrive on Sunday. To align the preacher and the church with men who are seeking personal profit is a prostitution of our task of world redemption.

3. The truth of my convictions has become clear because the local merchants have dropped their indictments against the discount store. If their motive had been the simon-pure motive of public good, morality, and church growth, they would have persisted in the face of hell itself. The indictments were taken up and will be pressed, not by local merchants, but rather by the attorneys who represent one of America's largest grocery chains, and another regional chain store grocery.

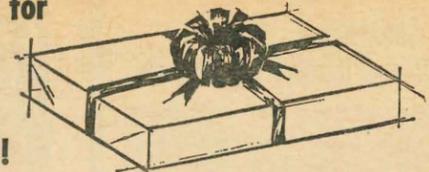
4. The members of our congregation were asked to refrain from commercializing the Lord's Day, and to resist any and every effort brought to bear upon us which would permit men to "use" the church to satisfy selfish ends.

Now the original question of how to deal effectively with economic, political, an educational interests in the community. The only answer for the church is to preach the scriptures as the Word of God, live the gospel in every place, and seek to win men to Christ. This is our mandate in this century, as it has been in every century since Joseph's tomb was burst asunder by the resurrected Lord. May God give us wisdom to see the hand of Satan outstretched, seeking to confuse and blind us.

There's something here for

EVERYBODY

on your Christmas list!



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Enchanting music in a new album of 30 songs—the first record in a series to be taken from the songbook, *Songs for Primaries*. The songs are classified under seven headings: Songs of Praise, Jesus, God's World, Missions and Friends, Hymns of Praise, The Church and the Bible, and God's Love and Care. Many songs are sung through once and then repeated without the voice in order for children to "sing-along." 12-inch. 33 1/3 rpm. Monophonic. (26b) \$3.98

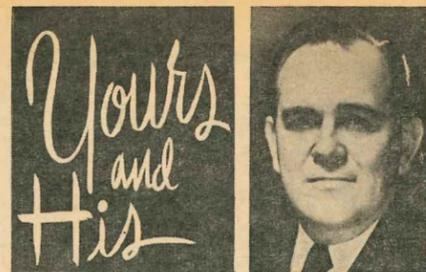
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A Great Convention

Many who have watched the Kentucky Baptist scene for decades say that the November 11-13 Convention was among the greatest. The program personnel were top in their fields, the devotionals giving the elements of worship were inspiring, the business sessions were orderly and brief, and the Youth Night with Billy Graham and 187 Youth Choirs were without parallel. Attendance at the Walnut Street Church passed the 1,200 mark, and at least 33,000 came to hear Youth and Billy Graham—but all did not get in. Some estimated the attendance as high as 40,000. About 1,500 decisions were registered publicly. Kentucky Baptists have much to be grateful for now—and on Thanksgiving.

Evangelism To Be Stressed

To help meet the challenge of evangelism, in the face of decreasing baptisms in the home and an increasing spiritual need around the world, the Executive Board recommended that the 1965-66 budget enable a department and secretary of evangelism to be created. Presently, the departments of Missions and Evangelism are under one secretary, A. B. Colvin.

Now, Give For The Children

Now is the time for all good Baptists to make their Annual Thanksgiving Offering for the work of our Board of Child Care. A goal of \$265,000—about 40% of the operating budget—has been set. Offerings are sent to this office, designated for the Thanksgiving Offering. Let's do our part now, in our churches. The Board of Child Care withdrew the sale of the farm at Glendale.

Plan For January Bible Study

One of the greatest needs today is the need to study God's Word. Church leaders should plan to have January Bible Study Week, January 4-8, or nearby. "Studies in Deuteronomy", written by Donald F. Ackland, is the text—order at Baptist Book Stores, 75¢ now.

Pastors and others who will teach have an opportunity for intense study with Dr. Ackland himself, at Cedarmore, November 30 (4 p.m.) through December 2 (noon). Commute, or make reservations through Marvin Byrdwell, Route 1, Bagdad, Ky., now. Great pastors, including W. C. Boone, will also

speak. This will be followed by Dedication of Boone Lodge December 3, and the Executive Board on December 4.

Dedication of Boone Lodge

Boone Lodge at Cedarmore Assembly will be dedicated Thursday, December 3, 5:15 P.M., followed by a Barbecue for all, and Open House Reception honoring Dr. and Mrs. W. C. Boone, former executive secretary-treasurer, and you are cordially invited to come.

Harold G. Sanders

Bible Study and Dedication Set For Cedarmore

Pastors and others who will teach *Deuteronomy* during the January Bible Study Week will have an opportunity for intense preview study under the author of the text-book in a two-day retreat at Boone's Lodge, Cedarmore, November 30-December 2.

Donald F. Ackland, supervisor, adult unit, editorial section, Sunday School Board, Nashville, will lead seven study periods. A native of England, Ackland will use the Bible and his study course book as a guide for the sessions.

Roy E. Boatwright, Sunday school secretary for the Kentucky Baptist Convention, has arranged for devotionals and sermons by pastors of the state.

The Pastors' Preview Study opens at 4:00 p.m., Monday, November 30 and closes with the noon meal, Wednesday, December 2.

Dr. W. C. Boone, former executive secretary-treasurer of the Executive Board of the KBC and in whose honor the lodge at Cedarmore is named, will bring the closing message of the Pastors' Study. He will also be the speaker at dedication services on Thursday, December 3, at 5:15 p.m.

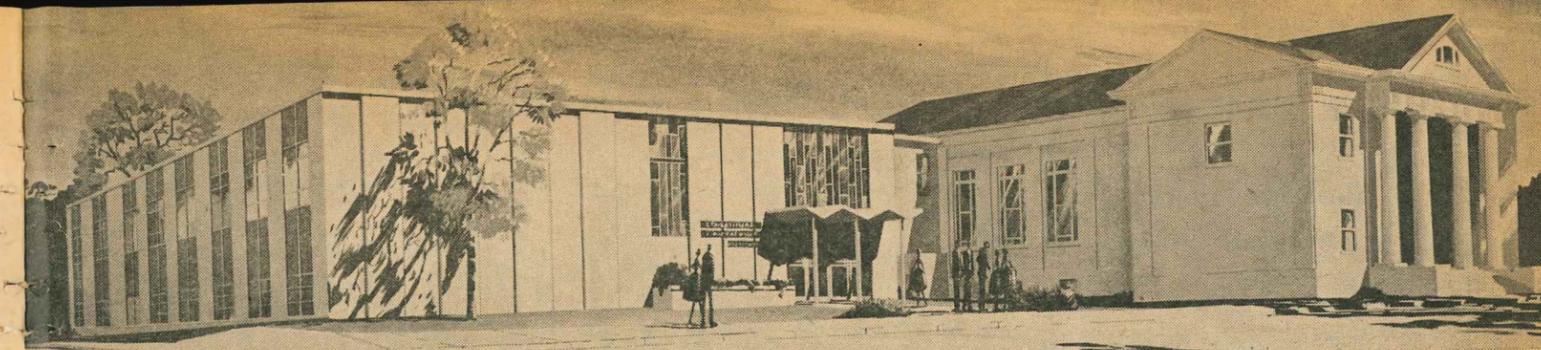
The dedication service will be followed by a Barbecue prepared by the State Brotherhood. An open house is planned at 7:00 p.m. following the meal at 6:00 p.m. The State W.M.U. is planning the open house in honor of Dr. and Mrs. W. C. Boone.

Dr. H. C. Chiles, pastor of the First Baptist Church, Murray, will pay tribute to Dr. Boone. The choir of Campbellsville College will sing. John W. Kruschwitz, chairman of the Cedarmore Committee and pastor of the Versailles Baptist Church, will preside. Elroy Lamb, Albemarle, North Carolina, former Cedarmore Committee chairman, will give the dedicatory prayer.

Those coming for the study sessions



D. F. Ackland



FIRST BAPTIST, CORBIN, has just completed and entered a new education building. The sanctuary was redecorated, including exterior painting of the brick to match the new buff brick of the educational building. An open house was held November 22. First Baptist pastor is Haskell Bolding. Cost of the new building was more than \$200,000.

and/or those coming for the dedication services who desire overnight lodging should write immediately to Marvin Byrdwell, Bagdad, Kentucky. The telephone number at Cedarmore is Area Code 502, 747-8877.

The Executive Board will participate in the dedication services and remain overnight for the December 4 meeting of the Board.

Dr. John L. Hill Dies

NASHVILLE—Dr. John Leonard Hill, 86, noted Baptist author, teacher and editor, died at 12:55 p.m., November 15 at his home in Nashville after a long illness.

Services were at 2 p.m., November 17, at First Baptist Church, Nashville, with Dr. H. Franklin Paschall, pastor, officiating. Burial was in Williamstown, Kentucky.

Dr. Hill served as editor of books and other publications for the Sunday School Board from 1923 to 1950. For the next three years he was director of promotion for Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Assemblies.

A native of Owen County, Ky., Dr. Hill was educated at Georgetown College and Columbia University. He did graduate work at University of Cincinnati, Harvard and Columbia and held honorary degrees from Union University and Hardin-Simmons University.

He was elected president of the Kentucky Baptist Assembly in 1918, served as moderator of the Elkhorn Association and as recording and statistical secretary for the General Association of Kentucky Baptists from 1909 until 1922, when he moved to Nashville.

Dr. Hill joined First Baptist Church shortly after moving to Nashville. He became teacher of the Fidelis Bible Class for Women October 7, 1923, and was still considered teacher of the class at the time of his death.

He became a deacon of the church in 1922 and served as chairman for 16 years.

He was noted for his Sunday school lessons broadcast on WSM radio for more than 25 years.

Baptist Forum

(Continued from Page 5)

ing purpose are increasingly acceptable among us.

Just for the sake of clarity, let me tell briefly the Laurel River story. I had recently carried on an entirely ethical open discussion with one of our pastors on the question of leaving the validity of baptism to the prospect's feeling of satisfaction. This was done in my church bulletin to dramatize the differing types of polity, and help my people weigh this question which comes up repeatedly in our field. Naturally, this material became known among the Baptists of Laurel River Association.

On Saturday afternoon before the Convention, our Executive Board passed a memorial to the Convention. Also, our State Board member determined to ask the Board for a clarification on whether our fellowship knowingly embraces people who believe in sacramental immersion. In order not to spring any confusing surprise, I phoned President Chester Badgett on Monday to ask how he would like us to proceed. He stated that he would like to see the matter held if possible to a study within the State Board, and we accordingly prepared a motion for our member to make along this line.

When it was finally made Tuesday afternoon, to our complete surprise, Chairman Badgett ruled it out of order on the ground that it would exercise jurisdiction over the churches. We feel that this was an inaccurate ruling, because our member's motion did not call for discipline, but merely asked if it were possible or needed. We feel that calling for study is not exercising authority because the committee could rule out wrong procedures. We just wanted a study of whether all kinds of immersions were coming into our fellowship, and whether all kinds of churches that immerse could affiliate with us. The only kind of discipline we know is withdrawal of fellowship, and that is not jurisdiction over a church.

The *Western Recorder* of November 19 mentions a motion to "investigate churches accepting baptism from other

denominations." This was made by Edgar Tandy along with the memorial from our association, but was not considered because Bro. Ray's motion to seat the messengers was already on the floor. Later, in a miscellaneous business session, Bro. Tandy moved to have a year's study on whether baptism is a part of our basis of fellowship, and this was defeated.

Thus, it became clear that at the present time the State Convention has no doctrinal test of fellowship. Our Declaration of Faith is merely an expression of majority opinion, with which we hope and trust our denominational servants will work more or less consistently. Sympathy for the task is our only basis of fellowship. Any church that immerses people could conceivably affiliate with our Convention. In my own thinking, I could not get away from the conviction that there is an unwritten minimum common ground of doctrine that holds us together. Such practices as exchanging letters between churches of like faith and order, and having a Credentials Committee, and urging our colleges to give a distinctive witness—all these are evidence that we do have a common faith and order, albeit unwritten.

At the last minute, therefore, I decided to seek more accurate information about the Credentials Committee with a view to presenting a constitutional amendment to Article 3 defining such essentials of a Baptist church as all of us could agree on. Hence, the questions for information during the time allotted to the Credentials Committee. Hence also, I am trying to formulate with the help of some of my friends an amendment to Article 3 which will in general define our constituency. I have no desire that jurisdiction be exercised over the churches, but I do think we need to settle the antecedent question of what we consider a Baptist church to be. Article 3 says that the Convention is composed of messengers of Baptist churches without giving any definition of a Baptist church.

We ask Kentucky Baptists to pray with us about whether any such amendment is needed.

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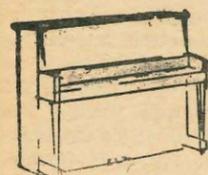
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Changed By Beholding

(Continued from Page 3)

planned programs, properly executed. The dialogue of the messenger must be more than nice things said by a nice man to nice people who have put on their nice Sunday clothes to go to a nice church building to watch the nice service. There must be such pungent proclamation of the truth that it will effect personal encounter with Christ.

Some time ago, I heard Vance Havner say something like this: "We hear a lot these days about modernism and worldliness, but there is a third evil, perhaps worse than both the others. It is a dreadful state of orthodox Christians whose doctrine is sound and who could not be called worldly by any stretch of the imagination, but who have become fed up and heavy and who are harder to arouse than the grossest of sinners. They have read so much and heard so much that nothing surprises them. They have lost their capacity for being stirred.

When one arises to address them he feels a reaction which says, "we have heard all the big preachers. We have read the books, and nothing you can say will be new. We are veterans, we do not propose to get excited over anything."

GENE BARTLETT tells the story of a trombone player who wanted a night off in the symphony, but found it impossible to secure another trombonist to take his place. Finally in desperation he turned to a friend who was not a musician. The other protested that he could not play a trombone, but the musician replied that it would not be necessary. There were two other members of the trombone section and all he would need to do would be to occupy the chair, hold the trombone and watch the others. When they pushed, he could push, and when they pulled, he could pull without making a sound. At last in friendship he agreed. Everything went well until they came to the passage marked, solo for trombones. To their horror they discovered that all three that night were substitutes working on the same principle. It is a painful moment when we discover we have been mere imitators with no one reading the music.

If it is when we "behold the glory of the Lord, that we are changed into the same image", then in the worship services "the glory of the Lord" must be seen.

"Sirs, we would see Jesus", cried the Greeks. It would be well for us to hear and heed the refrain.

Now consider the specific. What will be the distinguishing characteristic when we are changed into the "same image"? I believe the distinguishing characteristic will be love. This element will be the major characteristic of our mature re-

lationship toward our God, toward our enemies and toward our fellow Christians.

It will characterize our response to the Love of God. His love is unselfish. It is a love in which there is no thought of self. Our love is the response of love to love. The submission of love to perfect love. The subjection of a great love to a great love. The submission of a self denying love to a love that denies self. It is the abandonment of all for a love that abandons all. It is a love that has no answer excepted it has been attracted by a greater love.

THIS MATURE LOVE manifests itself in relation to those outside the circle, even to one's enemies. This is the image that Jesus presented when He said, "Be ye perfect (mature) as your Father in heaven", (Matthew 5:48). Sons do what their father does. You do what He is doing. "If you love only those who love you, what are you doing more than others?" This is no evidence of a Son of God. If "you love your enemies", you will be doing what your Father is doing. You will be a son of God and it will be known that you are a son of God.

This image of love is reflected not only in our relation to our enemies, but also in our relation to each other. Jesus made it plain when He said, "A new commandment give I unto you, that ye love one another as I have loved you", (John 13:4), and "by this all men shall know that ye are my disciples, if ye have love one to another," (John 13:35).

John must have caught on because later he wrote, "we know that we have passed from death unto life because we love the brethren", (I John 3:14), and "let us love one another for love is of God, and everyone that loveth is born of God!" (I John 4:7). There should be no question about the major characteristic of the image. It is held up by Jesus for all to see.

To a gifted but divided church Paul presented love as the characteristic of mature Christianity. In a world of hate his words haunt us as he says. "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or tinkling cymbal," (I Corinthians 13:1). Love is the principle characteristic needed by the worker in administering the gifts of the church, whether it be in the pulpit, deacons meeting, teachers meeting, executive board, convention affairs, or institutions. We should see more of this image on our convention floors.

We spend a lot of time begging people to do what they would be doing anyway if they just loved the Lord. In all of our Forward Programs, backward programs, backfiring programs, isn't love the basic motivation which needs

to be exerted? The Bible says at this point we "prove the sincerity" of our love", (I Corinthians 8:3). "God so loved that He gave." Without this underlying principle of love, if we succeed in securing the necessary number of tithers to our programs, we may one day discover we have only raised another generation of legalistic pharisees. Paul explained his actions by saying, "The love of Christ constrains me", (II Corinthians 5:14). Though we give the largest amount through the Cooperative Program, and have not love, it profits us nothing.

When historians objectively record the era of the 1950's and 1960's they will speak of the emergence of the smaller nations and races of the earth. They will also record the attending strife, and the hate groups. This is an unparalleled opportunity to demonstrate the love of Christ. What kind of an image will we leave for historians to depict? In too many instances we have become a part of the problem rather than a part of its solution. We have allowed the spirit of the world to enter our churches and convention decisions.

The refrain of Revelation rebukes us with the words, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works or else I will come unto thee quickly, and will remove thy candlestick out of his place", (Revelation 2:4, 5). We wonder today if the work and labor are still going on, but the love has burned low, and the light is about to be removed.

WE LAMENT the drop in the number of baptisms. Part of the answer may lie in the proportionate drop in love and compassion. God ordained an act of love to precede the birth of a child. An act of love also precedes the birth of a soul into the Kingdom of God. Surely we do not expect our churches to live in hatred and bickering, and then by some mechanical means of artificial spiritual insemination bring people into the Kingdom of God.

Ours is an age of tensions between the races and peoples of the earth, demanding more than the ordinary amount of wisdom, patience and grace for an adequate solution. It is an age of population explosion making it imperative we do the unusual toward winning this generation to Christ. It is an age of unparalleled prosperity, making it possible for us to send more witnesses than imagined means of mass communication ever. It is an age of previously unimagined means of mass communication which project our image and message across the Continents in a matter of minutes.

Only mature men who have been transformed into a likeness of Christ with something of His capacity and warmth of His love will be able to melt

the hate, recruit the necessary number of witnesses, raise the needed support, and win a large portion of this generation to Christ.

Amazing it is that my life may be regulated by His! In the *Northern Christian Advocate* from an unknown author come the following story:

"Traversing one night a city street, I was startled by a sharp clanging above my head. On looking up, I found myself directly beneath the tower wherein a huge clock was striking the midnight hour. I took my watch from my pocket, and lo! the slender, overlying hands were pointing exactly to the hour of twelve. It scarcely seemed possible that that tiny piece of mechanism in my hand could keep time with the huge machinery that filled a whole room of the tower; but the proof was before me, and as I gazed at the two pairs of hands of such diverse proportions I understood as never before that the most insignificant human being needed only to be clean, in running order, and divinely regulated to keep time with Divinity Himself—to be perfect as the Father is perfect."

Yes, it must be possible for a little life down here to be like His up there because Jesus said, "perfect as your Father in Heaven".

J. B. Weatherspoon, 78, Dies Of Heart Ailment

RALEIGH, N. C. (BP) — Dr. Jesse Burton Weatherspoon, who had a 57-year career as pastor and teacher in the Southern Baptist Convention, died here November 11 after a month-long illness from a heart ailment.

Weatherspoon was 78. The place of his death was only about 20 miles from his birthplace in Durham County, N. C. He spent the last days of his long denominational career as visiting professor of preaching at Southeastern Baptist Theological Seminary in nearby Wake Forest, N. C.

Southeastern Seminary, where Weatherspoon spent the years 1959 to 1963, now occupies the campus vacated by Baptist-owned Wake Forest College. Dr. Weatherspoon once covered that same campus in getting a bachelor's degree in 1906 and a master's degree the following year from Wake Forest College.

The college later awarded him the honorary doctor of divinity degree, although Weatherspoon had an earned doctor of theology degree from Southern Baptist Theological Seminary, Louisville.

His long teaching career was spent mostly at the Louisville seminary. He was on the faculty of Southern Seminary from 1929 to 1958, when he first retired. His second retirement, from Southeastern, was at the first of this year.

His first wife was Ada L. Jones of Raleigh, whom he married in 1913. She

died in 1957. In 1962, Weatherspoon married Miss Emily K. Lansdell, who had been president of Carver School of Missions and Social Work in Louisville. She, and a brother, W. Herbert Weatherspoon, both of Raleigh, survive.

From 1944 to 1954, Dr. Weatherspoon was chairman of the SBC Social Service Commission, an agency which has become the Christian Life Commission.

Funeral services were held at First Baptist Church, Raleigh, with the pastor in charge.

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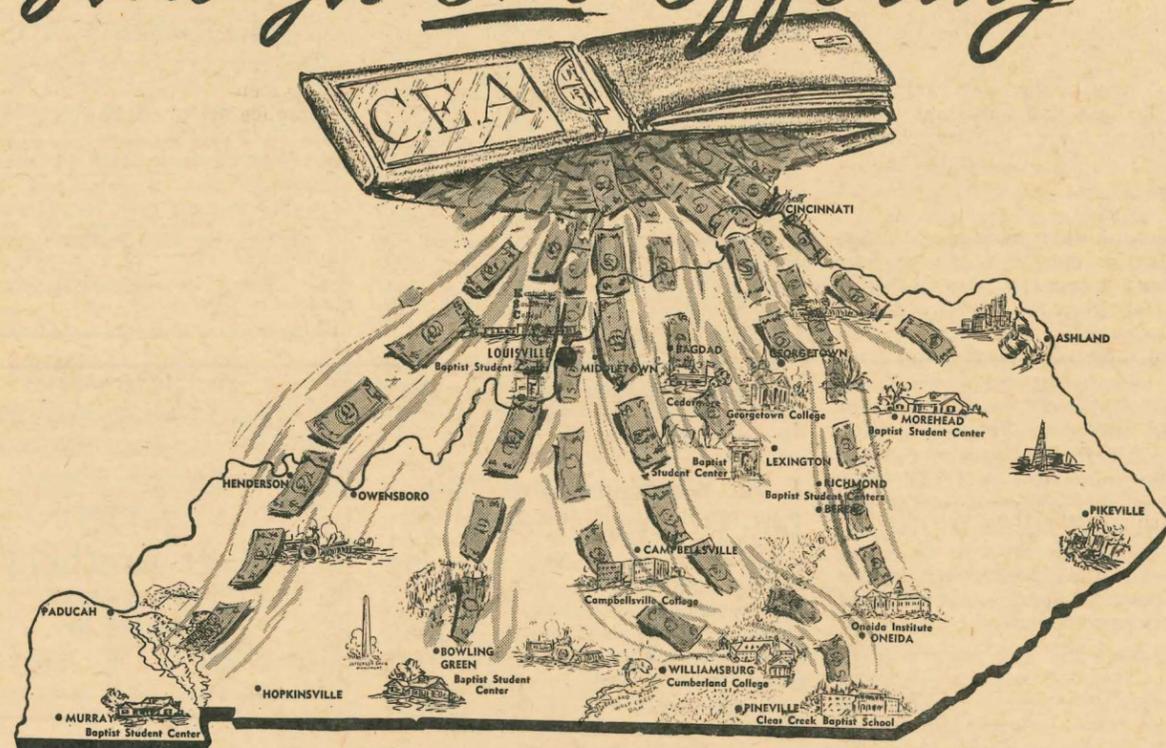
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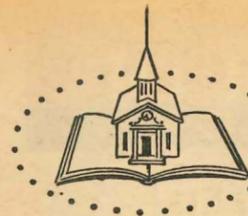


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SUNDAY SCHOOL LESSON

By H. C. Chiles



RIGHTEOUS LIVING

(This Lesson for Sunday, December 6, 1964)

Paul had left Titus on the luxurious and corrupt island of Crete to carry on evangelistic work. The zealous and enthusiastic young pastor soon got tired of the wickedness and hardships which he encountered there. Ere long he indulged freely in self-pity due to the unresponsiveness of the people and the few visible results.

In response to the complaints of Titus, Paul wrote this epistle to remind him that he had not been left there because it was a lovely place to spend a vacation, nor because the Cretans were so congenial, but because his ministry and message were needed so badly. The very things that were so distasteful to Titus constituted the real reasons for his being there, so he dedicated himself to the task at hand and thereafter could not have been dragged away, except by the leadership of the Holy Spirit.

Paul admonished Titus to exercise special care in the selection of the men who would be set apart to the work of the ministry and the pastoral care of the churches. He stated that these men must be above reproach in their personal lives, heads of exemplary homes with one wife each and obedient children of circumspect behavior, faithful in their stewardship of all that God committed to them, not arrogant, quick-tempered, intemperate, pugnacious or greedy for money, but hospitable, lovers of goodness, self-mastered, upright, holy and temperate. Moreover, they were to be sound in both doctrine and deportment.

Titus 1:15-16.

Paul charged his esteemed, trusted and talented young associate to call all of the Christians with whom he labored to forsake the degraded manner of life which was so prevalent in Crete and to devote themselves to the exemplification of purity and righteousness. He wanted him to admonish his listeners to adopt such standards of behavior as would be becoming to the followers of Christ. It is always disgusting to observe those who profess to know and to love God actually living in impurity.

Out of the initial experience of grace or becoming a Christian there ought to flow a stream of godly living which will honor Christ. After one has received salvation as a gift from Christ, he is

expected to refrain from living by the standards of the world or the desires of Satan, and he is obligated to live in a manner that is becoming to one who calls himself a follower of Christ. That which really counts is not profession but practice. One proves what he is by what he does.

Good and evil do not reside in things, but in the heart and mind. Impure thoughts and deeds are repulsive to God and abominable in His sight. Purity must be effected in the heart before it can be manifested in the life. It is possible for one who has a pure heart to live a godly life in a sinful world, but any person with an impure heart will live a bad life.

Titus 2:1-10.

Paul admonished Titus to be faithful in the proclamation of sound doctrine to all of his listeners, even though many of them had been subjected to false teachings and had been living in an environment of gross immorality and debauchery. He wrote about the behavior which is becoming in the various groups of believers. Since the older men occupied positions of influence, more was expected of them than of young and immature men. Calmness of mind, seriousness, temperance, spiritual insight, orthodoxy, love and patience are rightfully expected of older men. Paul exhorted Titus to urge the older women to exemplify the highest type of behavior. He specifically ruled out such things as gossip, slander and imbibing alcoholic beverages. One particular duty

of older women is to instruct their daughters as to their responsibility to their husbands and their children. Older women are responsible for teaching younger women to be discreet, chaste, and devoted to their husbands and their children. Titus was told to teach the young men to exercise self-control and to practice self-discipline.

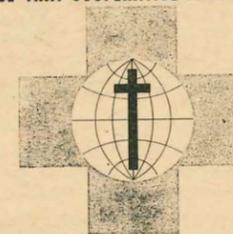
In all these matters Titus was required to be a pattern for others. A pattern suggests something exemplary that deserves to be looked upon as worthy of imitation. Even so, every minister is to be an example for the flock over which the Holy Spirit has made him the overseer. If he is to influence others as he should, he must practice what he preaches. His teachings must be confirmed by his example. He must be a pattern of good works for both the saved and the unsaved to see. This is vital to his usefulness and success in the ministry.

Men and women, both old and young, must present to the view of all the undeniable teaching of a consistent Christian life. Our Lord calls upon all of us to refrain from wrong conduct. He wants us to live chaste and clean lives. He challenges us to see to it that our speech is sound and stimulating. He wants our teaching to be without corruption or compromise. It is His desire that we shall live lives of love—love for those within our households, love for those of the household of Christian faith especially, and love for all.

One cannot be too careful about his life and his teaching. When one's life is exemplary, and his teaching is true, sincere and reverent, his opposers are disarmed. One, who calls himself a Christian, should live in such an exemplary manner that he will be able to silence his enemies by the soundness of the doctrines which he teaches and the consistency of the life which he lives. Every Christian should be a worthy example for those who observe his life.

It is our privilege to "adorn the doctrine of God our Saviour in all things." "Adorn" means to beautify, to grace, to embellish and to ornament. If you are a Christian, you can bring out the suppressed magnificence of the doctrine of God and make it visible and intelligible by your character, your speech and your conduct. However, ignorance, insincerity, indifference and inconsistency prevent Christians from adorning the doctrine of God.

INCREASE THAT COOPERATIVE PROGRAM GOAL!



The percentage plan emphasizes the positive approach.

KENTUCKY BAPTISTS AT WORK

Sunday School

Library Conference— Cedarmore

by Roy E. Boatwright

We are happy to announce a Church Library Conference to be held at Cedarmore, February 8-10, 1965.



Roy E. Boatwright

This is the first of its kind to be held at Cedarmore.

The faculty will consist of personnel from the Church Library Department of the Sunday School Board and other qualified library workers.

In conjunction with this conference there will also be a conference for Audio-visual Aid workers.

Additional information relative to the program will be forthcoming in the Sunday School column of this paper within a few weeks.

Plan now to send your Church Librarian and/or your Library Committee.

Send reservations to: Marvin Byrdwell, Cedarmore Assembly, Bagdad, Ky. Enclose \$1.00 registration and insurance fee. \$7.00 per day, room and meals in Boone Lodge and \$5.25 per day, room and meals in motels, Gracemore, Cedarmore Inn; based on two in room.

Stewardship

Goals Set By States

by Robert Hastings

Southern Baptist stewardship leaders have set a 1965 goal of at least two million titners among the denomination's 10.4 million church members.

This would mean an increase of 600,000 since 1.4 million is the estimated present number of those giving one-tenth of their incomes to religious purposes.

According to the office of the Southern Baptist Convention Stewardship Commission here, state Baptist conventions set their own goals.

These add up to slightly more than two million.

Largest goals were set by Texas, 350,000, and North Carolina, 237,000, these being the largest states in terms of church members in the SBC.

Those in the 100,000 category include California, 192,563; Tennessee, 160,392; Alabama and Georgia, each 150,000; Florida, 139,000; Oklahoma, 120,000; Arkansas, 104,000, and Kentucky and South Carolina, 100,000 each.

The goals of others, alphabetically, are, Alaska, 2,000; Arizona, 12,000; Colorado, 9,000; District of Columbia, 10,000; Hawaii, 1470; Illinois, 35,000; Indiana, 7,500.

Kansas, 10,000; Louisiana, 85,277; Maryland, 11,193; Michigan, 6,750; Mississippi, 99,000; Missouri, 95,000; New Mexico, 25,000; Ohio, 52,828; Oregon and Washington (combined), 6,500, and Virginia, 97,000.

Foundation

Plan Now For Make Your Will Emphasis In January

by James Austin

JANUARY is designated "Make Your Will Month" in the S.B.C. and Kentucky Baptist Calendars.

The Stewardship Commission has made available to the churches of our Convention a plan and a set of materials to help present the idea and pur-

pose of writing a Christian will. This two-week activity is outlined in a manual entitled, **Make Your Will Emphasis For a Local Church**. The manual, mats, posters, and attractive leaflets are available from the Stewardship Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219.

This much needed emphasis can bring to every member's attention both the practical and spiritual need of writing a will.

The objectives of the **Make Your Will Emphasis for a Local Church** are:

1. Develop church members as good stewards of material possessions.
2. Reach more people for Christ and provide more adequately for their welfare and nurture in the Christian faith.
3. Increase endowment and capital gifts for all Baptist agencies and institutions.
4. Provide for the welfare of the families of church members. Family members can be spared the possibilities of embarrassment, conflict, confusion and perhaps substantial federal and state taxes by a properly drafted will.
5. Encourage church members to make wills which remember the Lord's work.
7. Acquaint church members with the services offered by the KENTUCKY BAPTIST FOUNDATION.

Too long, there has been a "zone of silence" regarding stewardship of estate.

Plan now for a "Make Your Will Emphasis" in January. Contact the Foundation office to reserve one of the fine will-making films, "God's Will Through Yours," or "Treasures in Heaven."

Crittenden Association Church Gets New Pastor

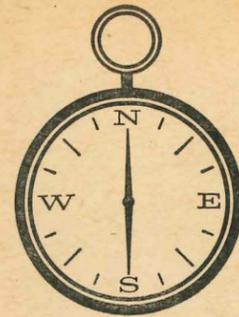
Turner Ridge Baptist Church in Crittenden Association has called Deems Timothy Herring as pastor. He began his work with the church October 26.

A graduate of Georgetown College, Herring has attended Southwestern Baptist Seminary, Fort Worth, Texas. He has served as pastor of the First Baptist Church, Bryantsville, Kentucky and Cedar Grove Baptist Church, Stamping Ground.

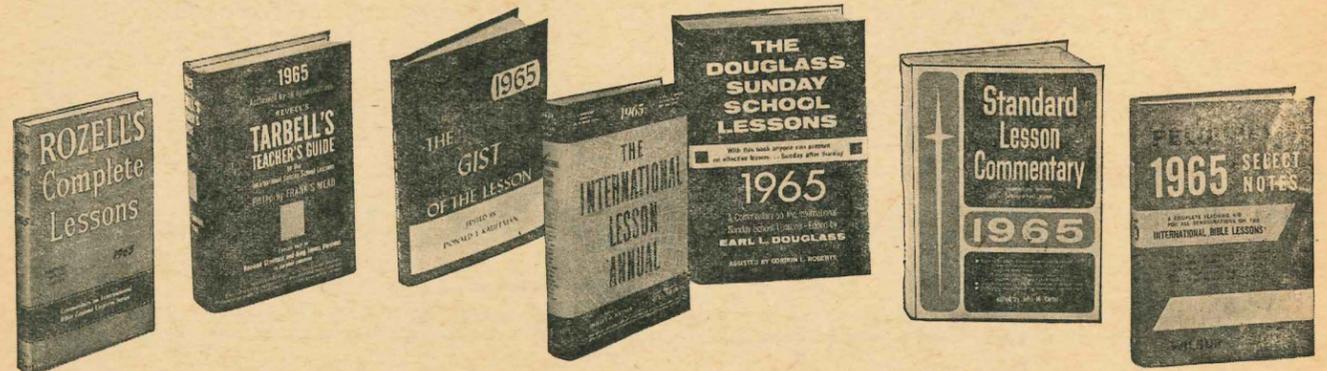
Mrs. Herring is the former Dixie Lee Carrier, daughter of Pastor and Mrs. E. V. Carrier, Muldraugh Hill Baptist Church, Lebanon, Kentucky.



NASHVILLE—STUDENT NIGHT AT CHRISTMAS will be observed in many Southern Baptist churches December 27. Through the 1964 theme "The Churches' Outreach to the Campus," friends at home will hear students share experiences of Christian growth made possible by the joint efforts of churches and Baptist Student Unions.—BSSB Photo



"Chart Your Course" with the Aid of These 1965 SUNDAY SCHOOL LESSON COMMENTARIES



Baptist Book Store offers you this convenient summary of seven Sunday school lesson commentaries for 1965. Compare, and select the commentary best suited to your individual needs as pastor, teacher, or layman. Order some for gifts, too!

ROZELL'S COMPLETE LESSONS

edited by Lydia Rozell and Bill Austin

Rozell's commentary is unique because: each lesson is complete, King James and Revised Standard Version texts are used, outlines are in bold type, latest teaching methods are built into the material. Also includes applications, introductions, conclusions, and illustrations. (12) \$2.95

TARBELL'S TEACHER'S GUIDE

edited by Frank S. Mead

Teachers of all denominations acclaim this book as their most valuable resource in teaching preparation. With each lesson: Revised Standard Version and King James texts, historical and geographical backgrounds, suggestions for teachers, outlines, and illustrations. (6r) \$2.95

THE GIST OF THE LESSON

edited by Donald T. Kaufman

Concise summaries, lesson backgrounds, outlines, applications, in a compact pocket commentary. (6r) \$1.25

THE INTERNATIONAL LESSON ANNUAL

edited by Horace R. Weaver and Roy L. Smith

Representing the best in scholarship and interpretation, this 1965 edition includes complete texts in both King James and Revised Standard Versions, explanations of special meanings in biblical

passages, application of Bible texts in terms of life today, and teaching suggestions. (1a) \$2.95

THE DOUGLASS SUNDAY SCHOOL LESSONS

edited by Earl L. Douglass and Gordon L. Roberts

Dr. Douglass' book offers you: King James Version text, practical, detailed exposition of biblical text, helpful hints for classroom procedure, choice of excellent audio-visual aids to supplement each lesson. ". . . For the teacher who desires to do a better-than-average job."—*Christianity Today*. (9m) \$3.25

STANDARD LESSON COMMENTARY

edited by John M. Carter

Eight big pages of help for every week in 1965. Features King James Version text, verse-by-verse explanation, lesson background, lesson aim, discussion, application, teaching plan, maps, and illustrations. (17s) \$2.95

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edited by Wilbur M. Smith

Peloubet's gives a comprehensive insight into the Scriptures and stimulates effective use of this knowledge. The explanation of each lesson includes introductory suggestions for the teacher, lesson plan, exposition with quotations from many authors, and editor's comments. This volume also has a bibliography of related materials, index, and audio-visual guide. (14w) \$2.95

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At Thanksgiving

Old Dutch Melody
Arranged by Kenneth Downing
(after the version of Eduard Kremser)

Slowly, with fervent feeling

Voice

Piano or Organ

pp sempre e legato

mf

We gath - er to - geth - er to ask the Lord's bless - ing,



AND TO BRING OUR
ONE DAY'S PAY THANKSGIVING OFFERING
FOR
GLEN DALE • SPRING MEADOWS • PINE CREST