



WESTERN

RECORDER

DECEMBER 3, 1964

THIS WEEK

GLEANINGS FROM THE FIELD

Page 2

FEATURE ARTICLE

Page 3

EDITORIALS

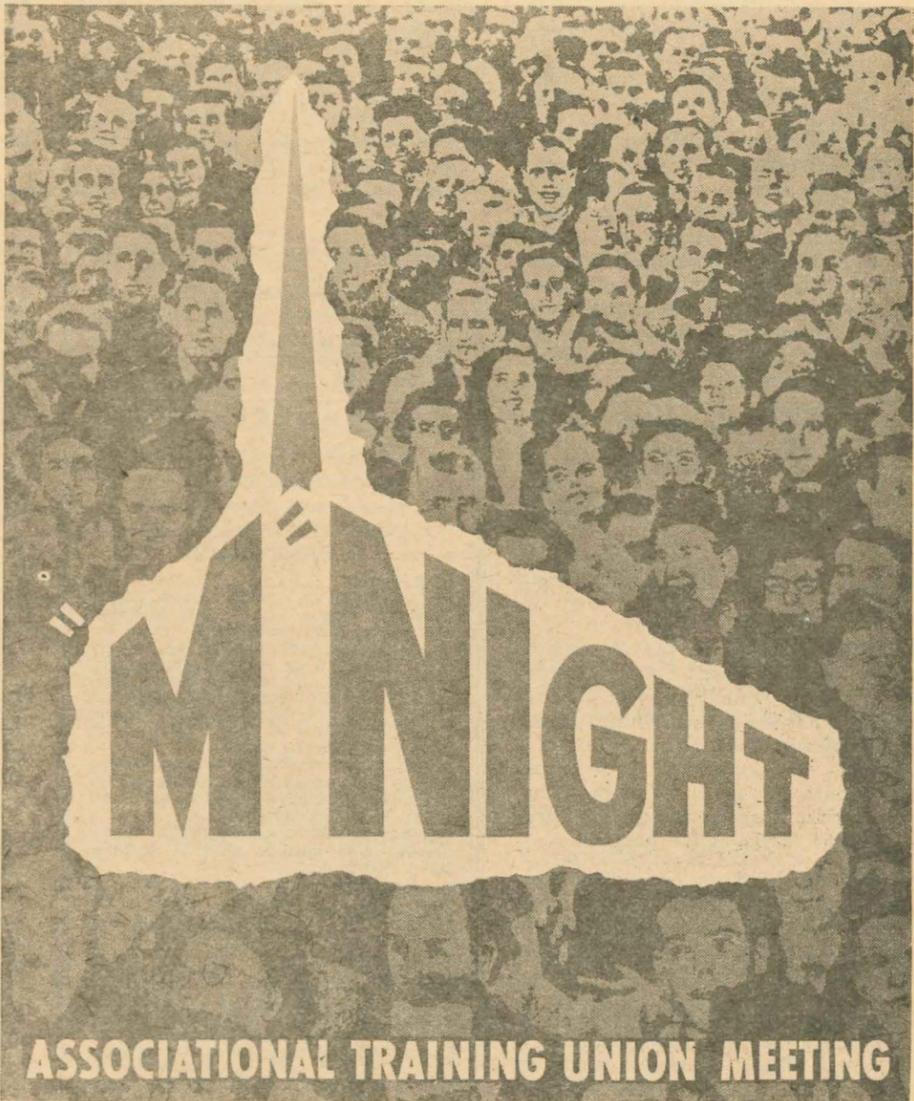
Pages 4, 5

BAPTIST FORUM

Page 5

KBC PICTURES

Pages 8, 9



ASSOCIATIONAL TRAINING UNION MEETING

See Page 14 for a list of "M" Night services and the speakers.



GLEANINGS FROM THE FIELD

C. ROY ANGELL served as evangelist in a revival at the Williamsburg First Baptist Church, November 1-8. There were 21 additions by letter and two by baptism. Of 41 rededications, 5 were life service decisions. David Clayton, music teacher at Cumberland College and minister of music at the church, led the singing. Robert L. Palmer is pastor.

ALLEN H. MEEKS of North Little Rock, Arkansas, has accepted the call of the Alaska Baptist Convention to serve as its secretary of religious education. He will move to the Convention offices in Anchorage from the Baring Cross Baptist Church, North Little Rock, where he has been serving as minister of education.

JOHN H. BUCHANAN, JR., a Baptist minister, has won a seat in Congress as a Republican representing metropolitan Birmingham, Alabama's largest city. Although he has regularly preached since that time, Buchanan resigned from the full-time pastorate two years ago when he made his first bid, an unsuccessful one, for a seat in the House of Representatives.

CONSTITUTIONAL amendments designed to permit legalized gambling were decisively rejected in the general elections by voters in Arkansas and California. In both cases, an intensive campaign was waged and the issues widely debated. The Southern Baptist state papers in each state dealt with the issue thoroughly.

RONALD WILBURN, minister of music at Clifton Baptist Church, Louisville, and Julia Ann Shirley of Owensboro were married in the Walnut Street Baptist Church, Owensboro. Wilburn is a graduate of Georgetown College and Mrs. Wilburn is a graduate of the Kentucky Baptist Hospital School of Nursing and now works at the hospital.

MISSISSIPPI'S State paper *The Baptist Record*, has passed the 100,000 mark in circulation for the first time in the paper's 88-year history. Joe T. Odle of Jackson is the editor.

ELKHORN CITY BAPTIST CHURCH, Pike County, Ky., has just concluded a revival with Emory Register, pastor of the Meta Baptist Mission, as evangelist. There were 16 professions of faith and one addition by letter. Gene Davis was in charge of the music. Cleon A. Webb is pastor of the church.

JAMES W. COX, associate professor of preaching at Southern Baptist Theological Seminary, Louisville, has become the interim pastor of the Manhattan Baptist Church, New York City. Cox is on sabbatical leave from the seminary and doing post-graduate work at Princeton Theological Seminary in Princeton, N. J.

BUENA VISTA MISSION, Pulaski County Baptist Association, broke ground on October 18 for a new \$38,000 building. The pastor is William Harris.

WHITE PLAINS Baptist Church celebrated homecoming on November 8. It was the sixtieth anniversary of the church. Pastor J. T. Parrish delivered the morning message. In the afternoon, former pastors Gifford Berry, Roy Francis, L. B. Wice and former church

members Roy Barnhill and Harry Crafton gave testimonies. Mrs. Maude Pendley, a Sunday school teacher in the church for most of its 60 years, spoke also. An offering was received to apply to the debt on the educational building recently completed.

WACO BAPTIST Church and her mission, Harris Memorial, have purchased for the mission an additional lot joining the present property. A one-year option has been taken on another lot. The mission has installed a new gas furnace.

NET ENROLMENT at Southern Baptist seminaries, colleges, academies and Bible schools has reached a record 62,000, according to a report released in Nashville by the Educational Commission of the SBC. This is 4,391 above a year ago.

MESSENGERS to the 1964 session of the State Convention of Baptists in Indiana helped get the convention's 200th church underway. Located in suburban Gary, the Lincolnway Baptist Church had 35 charter members.

GEORGE W. REDDING, head of the department of Bible at Georgetown College, is author of *Exploring the Old Testament*, which has been published by Convention Press, Nashville. Redding wrote his book specially for study by intermediates during January Bible Study week in Southern Baptist churches.

MISS NELLE ARNOLD, a retired employee of the Sunday School Board, died October 26 at her Nashville home. She was office secretary in the student department for 33 years before her retirement in 1961. Funeral services were in Nashville. Graveside services and burial were in Georgetown, Ky.

CAMPBELLSVILLE COLLEGE received a grant of \$1,000 from Sears, Roebuck, and Company. The unrestricted gift was presented to President John Carter of Campbellsville College by Mrs. Richard Bower, local representative of the Sears-Roebuck Foundation. Unrestricted gifts totaling \$700,000 are being distributed by the Sears-Roebuck Foundation under a new program of aid to privately supported colleges and universities. Mrs. Bower said that 20 participating colleges and universities in Kentucky will share in the grants.

A Satirical Look At Church-State Involvements

To The Commissar Of Religion

This strange document alleges to be the secret report of a spy charged with promoting Communism in American churches. It was reportedly found in a hollowed-out Bible picked up on the street near an Iron Curtained embassy in Washington.

Intelligence Section
People's Commissariat of Religion

COMRADES:

My recent trip across the United States has shed new light on our failure to capture American churches for our socialist world struggle.

Our approach has been wrong. In our unsuccessful attempt to infiltrate the clergy, we have been hitting at their point of greatest strength, not weakness. I blame it on that incomplete American revolution of 1776, following which they tried to avoid church-state problems by making churches independent of the state. Thrown out early to shift for themselves, American churches learned to survive without tax support. As a result, many today are strong and vigorous.

We can only wish that U.S. churches were like those in the Old World, where churches traditionally allied themselves with the state, together often oppressing the masses. Even mild attempts at reform always foundered on the rock of church-state union. Change could only come through violent revolution.

(These simple Americans have never understood the political advantage of tying religion to the purse strings of the state. They have not observed how even our atheist regimes keep ministers of religion on the public payroll. Religionists have a way of falling into line when they find that to exist their church must look to the state and not their God!)

However, I have learned of a hopeful new development which, if encouraged, may yet turn whole denominations into useful instruments of the workers' revolution. *Many churches now accept tax money for their sectarian institutions!* Even some of the loudest declaimers of church-state separation!

They are well on the way to identifying the goals of their religion with those of the state—which is a good first step toward stripping religion of its supernatural claims. Many bullets are saved this way. They are on the path which leads to that red-letter day when their houses of worship are turned into anti-religious museums.

Eventually these churches will find themselves married to the state and saying, "Whither thou goest, I will go." (Pardon the scripture, Comrades, I use it in a good cause.) And go they shall.

When one falls, so will the other. During good times the masses may tolerate rich clerics getting fat at the public treasury. But when there is war, or depression, or rebellion against high taxes, the people will see such religion for what it is. This will make our task easier. Robbed of power over men's lives, the churches will offer no serious obstacle to the establishment of our People's Republic.

In saboteur school they taught us how one well-placed bomb can destroy a wall. Comrades, believe it or not, these people have put a time bomb under their ancient wall of church-state separation! We did not have to pay an agent to do this for us. Their own church leaders are getting money for these suicidal efforts from their capitalist government. And they are doing it in the name of religion! (If there were a devil, he could not have planned it better himself!)

Some of the programs under which the American Government is in partnership with religion are these: aid to

by **GAYLORD BRILEY**
Director of Publicity
Protestants and Other Americans United

church colleges, grants to church hospitals, valuable grants of land in urban renewal projects, and large donations of surplus Federal lands and buildings.

Since a new college aid bill passed Congress, authorizing tax funds for the teaching of nonreligious subjects only, it is surprising to me how unreligious some of these church colleges claim to be. Traditionally they have been supported by the faithful who have been led to believe that the only reason their college exists is to teach everything with a special religious emphasis. If the curriculum is really so devoid of religious content, things may be better for us than we have thought.

So far, the boldest blending of church and state has taken place in cities where the government forced workers to sell their homes to an agency which demolishes the buildings and sells the cleared-off sites to favored "buyers"—including many church institutions. This is called "urban renewal" in public and "boodle" in private. (For being a capitalist country, the Government is not very smart. Instead of selling this property for a profit, it always sells it at a loss.)

I see little to stop the trend to church dependence on tax revenues for social, educational, and religious works. While there is always the chance of what some churchmen call a "revival" upsetting things, I think the possibility is remote.

Still, if the laymen in these churches ever discover how deeply committed some of their leaders are to pocketbook alliance with the state, there might be such a revolution as would do your hearts good to see, comrades—were it not confined to pulpits and pews.

I judge the greatest danger to our plan to be publicity which might anger taxpayers by revealing how foolishly trustful Uncle Sam becomes when dealing with churches.

Publicity of this sort, while bad for the churches, is actually worse for us. It might cause taxpayers to turn off the flow of funds with which American churches are debauching themselves. We need to encourage the suicide of "spiritual" religion by getting the churches to mind earthly things. As a matter of policy, therefore, we should counteract all publicity that would call attention to the growing dependence of church programs on state financing.

If a church-state debate threatens to get national publicity, we must divert public attention by setting up, say, spontaneous ink-bottle-throwing demonstrations against U.S. embassies in South America. This will get on the front pages and bury church news inside.

On another matter, comrades, I note that you wish my opinion of the recent Supreme Court rulings on compulsory religious practices in the public schools. My full analysis will come with the next courier. Meantime, view it as a setback for us. The Court threw back on home and church the responsibility for religious training of children. Unfortunately, this is where such training is most effective.

Had the Supreme Court left well enough alone, daily inoculations of watered-down, lowest-common-denomination public school religions could have immunized much of the rising generation to that wholehearted belief in God that has been so troublesome to us. As it is, we may have to spend considerable time to re-educate any religious people who survive the revolution they are letting their churches help bring about.

COMRADE DEMAS

The Preacher's Changing Image

by Jack Gullede

What is happening to the image of the modern-day preacher? He is viewed in a different light than his predecessor of a generation ago. To the world-at-large he is no longer characterized as a sad-sack in blue serge, but rather an ecclesiastical business man in gray flannel.

Ironically, whether this present statue is an improvement or deprecation is highly debatable and remains yet unanswered. Time will tell.

(Continued on Page 10)

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

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Branding Is Wrong and Unfair

One of the dangerous tendencies of our day is to brand everybody with some kind of label. Usually there are only two classifications, and everybody has to be put into one or the other. This is often wrong and very unfair.

We have just passed through an example of this in the world of politics. Everyone was regarded as a conservative or a liberal in the recent presidential election. Actually, this was not so. Everyone who voted for the Republican candidates was not a conservative, at least the kind thought of in connection with the candidates. And not everyone who was for the Democratic candidates was a liberal in the sense the candidates were liberal.

No where is categorical labeling more inaccurate and unfair than in the area of theology. Here again we tend to put everyone in one camp or another. He is a liberal or a conservative. A person makes one statement, or we hear one report about him and we brand him. Actually if we heard him out, he might turn out to be just what we thought he wasn't.

The theological terms "conservative" and "liberal" are relative. Actually it is according to who is using them. Whether one is regarded as a liberal or a conservative sometimes even depends upon geography. The theological climate is different in different areas.

For example, among Southern Baptists the eastern seaboard states have a much more liberal theological atmosphere than that in Texas or Kentucky. A liberal in Texas might be regarded a conservative in Virginia with his same doctrinal position. A conservative in Virginia migrating to Texas might be regarded a liberal.

Again it is often inaccurate to classify a person because he might be conservative at some points and liberal at others. Here is an example. A certain seminary professor has expressed decidedly conservative views on some matters. He is strong against "alien" immersion, apparently believing that only Baptist baptism is valid. At the same time he advocates that Southern Baptists belong to the World Council of Churches which is regarded by most Southern Baptists as a very liberal position. Is he a conservative or a liberal?

Again there are degrees of liberalism and conservatism. Not many Baptists would regard themselves as altogether conservatives or altogether liberals. There are liberal liberals, and conservative conservatives, and there are conservative liberals and liberal conservatives. It could be that a liberal conservative is

more liberal than a conservative liberal or vice versa.

In theological discussion among Baptists today, the doctrine of the church is a lively subject. One of the questions is whether the church exists only as a local, visible body or exists also in the universal sense including all believers of all times. Often those holding strongly to the local church idea are called "landmarkers" because the historic landmark movement put strong emphasis at this point. Those who speak of the church in the wider sense are regarded as the "universal, invisible church" bunch.

The tendency is to classify everybody as a "landmarker" or "a universal, invisible" advocate as if there is no other place to stand. This is wrong and unfair. Not everybody who holds to some of the same conclusions found in landmarkism can be fairly called a "landmarker". The reasons for their convictions are not the same as the reasons of landmarkism.

On the other hand, some who hold to the church as the body of Christians embracing all true believers of all ages have just as high or higher regard for the local church as the "landmarker".

For the sake of being accurate and also for the sake of being fair to our fellowman, we should be careful in applying labels and in trying to brand everybody as a liberal or conservative.

Should Parsonages Be Taxed?

The recent action of a Presbyterian church in Louisville in waiving its tax exemption on two parsonages and requesting that they be put on the tax rolls raises again the question of tax exemption for church property. The Meadowview Presbyterian Church took the action in light of the present financial plight of the Louisville and Jefferson County Schools and expressed the hope that other churches would follow.

What about tax exemption for church property? There are at least two considerations in arriving at a conclusion. One is constitutional provisions; the other is conscience as to right and wrong.

Section 170 of the Kentucky Constitution provides for tax exemption of church property. The constitution was written long ago when most churches were still one room buildings located in rural communities. It did not take into account modern churches, multiple staffs needing living quarters, large parking lots and extensive recreation areas. Certainly in the minds of those writing the constitution, it did not occur that churches would own as extensive property as is now the case.

A new constitution is being drafted at this time and will be presented later for consideration by Kentucky voters. It will be very interesting to see how it reads at this point.

What about conscience on this matter? Most of us would hold that the church buildings actually used for worship and religious education should remain tax free. To permit the state to tax such property would be dangerous. With this power the state could conceivably raise the tax so high as to destroy the church. Beyond the buildings actually used for worship and religious education, a lot of difference of opinion exists. Some would regard the parking lot as essential to worship as the Sunday School classrooms. Others would not. What about the houses in which the pastor and staff members live? Are they to be considered necessary in providing for worship?

Maybe a good place to draw the line would be with the property actually used for worship and religious education. At least there is no conscience violations at this point; beyond this point, some of us have real reservations.

The suggestion that other churches follow the example of Meadowview Presbyterian is worthy. It would surely create a better atmosphere among the citizens who so far have refused to approve a tax increase for public schools in Louisville and Jefferson

County. Many feel that there are too many tax loopholes now, and these ought to be plugged before those already paying property taxes are taxed even more.

Another of our questionable practices presently followed is the use of public tax money for providing parochial school transportation in Jefferson County. This is a tax leak which takes around \$100,000 each year. This very practice of giving tax funds to Roman Catholic schools for school transportation has been ruled unconstitutional in a number of other states.

It is just as important to keep the church out of the public treasury once tax is collected as it is to see that tax is collected on property not actually used for religious purposes.

One final observation about the action of this Presbyterian church. The press reports connect its actions with the present plight of our schools. This is not the highest possible motive, though it is admirable. If it is right for parsonages to be on the tax rolls, it is right on the basis of principle and not just because the schools are in a financial crisis. To the credit of the church is the fact that the question of exemption of parsonages in general as "a violation of the cardinal principle of separation of church and state" was raised. Every church should be as honest and as subject to self-examination.

BAPTIST FORUM



Every pastor and every church should work together in examining their technique. Lay less emphasis upon time, entertainment, talking about school days, and much more time in prayer, personal work and general visitation. It is certainly in line with the will of God that we lead more and more of our lost people to a saving knowledge of Jesus Christ.

Lexington, Ky. O. W. Yates

Baptists and Government Loans

Dear Editor:

I was amazed to read the discussion on this matter at the Baptist State Convention. A thing is either wrong or right. If it is wrong, all the argument in the world cannot make it right. I quote from the statement of Dr. Burhans:

"It is the feeling of every college president that we do not want to turn to the government unless it is a life or death matter." Why this feeling? If it is right, why not take the money? Does not the fact that Dr. Burhans has this feeling indicate that he fears that there is something wrong in taking it? Then he will have twinges of conscience in taking it. If it is wrong does the fact that it is a life and death matter make it right? Is it that important that he is willing to sacrifice principle and honesty for expediency, that he is willing to resort to the old theory that the end justifies the means?

Lexington, Ky. W. M. Nevins

Observations on Decline

Dear Editor:

I am writing this to you, hoping that it might find the way to do some good among Baptists and to help us arise from our evangelistic slump.

For a year or more many people have expressed themselves in writing, giving a concern for the fact that Southern Baptists are in a decline in soul-winnery is not forthcoming until an analysis of the situation is made and something better is offered. Southern Baptists have been evangelistic in their emphasis all the way through and certainly have no good reason to decline approximately 30,000 conversions in one year.

Would we be willing to analyze the changes that have come in the last twenty-five years and see if our technique is as effective as it should be. Many years ago we referred to "protracted meetings" and had one a year in which the service protracted with many times very little done; then we began to think about revivals. This word itself refers to the necessity of Christian people being revived and then as a result,

lost people were saved. Now we speak of evangelistic crusades and the like.

Another change that has come is that many of us undertake to have a revival every Sunday and then two revivals a year for a much shorter period. Many times they are planned just for one week or less. In this period the unenlisted are scarcely touched and the lost are not enlisted. The devil has so many attractive places for those who are not Christians, as well as many who claim to be Christians, that by our modern day technique we are unable to get them to church to hear the gospel and come under the power of the Spirit.

Another technique reaches deep into our trouble. Many of our churches leave it with the pastor to select their help for the revival. They select those that are their personal friends; sometimes very young and inexperienced. Many times they bring their wives with them and make the revival a period of fellowship with practically no personal work and very few souls saved. The people receive nothing new and the Spirit of God is not given a chance to do His work.



Lottie Moon Offering

We move quickly from the Thanksgiving Offering for our Baptist Board of Child Care into the annual Week of Prayer for Foreign Missions, commonly known as the "Lottie Moon Offering". Baptists have many opportunities to give to the Lord's "special causes" this time of the year, but it is a good time for it. It is well to give the Lord his Christmas present in advance of our family, and the Foreign Missions Offering is just that. So, in your church, make a worthy effort to understand what Baptists are doing, pray for our leaders and missionaries, and give to put feet to our prayers!

Cooperative Program Now

Since the Southern Baptist Convention budget year is January through December (our state is September through August), and we have now reached the SBC budget, all that comes in for the Cooperative Program in Kentucky, that is our portion for SBC causes, will go to MISSIONS: 75% for Foreign, and 25% for Home missions. So, check with your church treasurer—send any back CP dollars, and if you have surplus in your treasury, make a special year-end gift to world missions through the Cooperative Program.

Raise Your CP Pledge?

Have you raised, or will you raise your church's pledge for world missions through the Cooperative Program in your 1965 budget? We sincerely pray so—our state budget is \$150,000 more than last year: we have only what the churches send us. Raise your budget at least 2% more than last year—of your total income. If you are just beginning to give through the Cooperative Program, start at 10% of your income, and add 2% more each year!

Can We Top Freedom Hall?

At least 28,000 persons inside Freedom Hall for Youth Night of the Kentucky Baptist Convention this year—and 5,000 more outside. Can we top this? Well, it is the largest building in Kentucky; and to let more hear Evangelist Howard But next year would mean an outdoor football stadium service—and weather might make that painful. We could have two nights. But, we want to remember Louisville is the population center, and perhaps half the crowd came from here.

So, in Lexington next year, Memorial Coliseum full and overflowing into Calvary Church would be as big as this one. Plan to come—November 12, 1965!

Harold G. Sanders

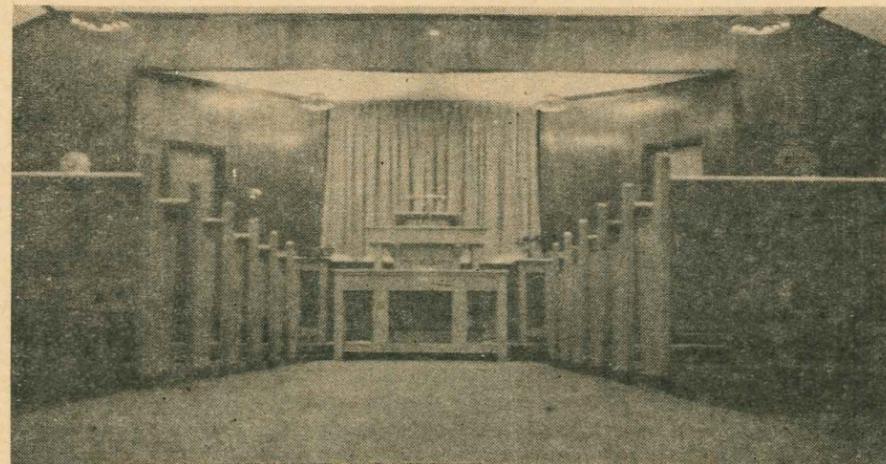
Harrodsburg Baptist Foundation Receives Gift

The Harrodsburg Baptist Foundation has received a bequest of \$4,500 from the estate of Otto Redwitz, former director of the foundation. Officers report that there may be more yet to be realized from the estate of Mr. Redwitz for the Foundation. Mr. Redwitz was a long time member of the Harrodsburg Baptist Church and one of the persons responsible for the organization of the foundation.

Assets of the foundation now exceed \$48,000. The income from the investments of the foundation goes as follows: 45% to Kentucky Baptist Children's Homes, 45% to missionary and ministerial education and 10% to the Harrodsburg Baptist Church. The foundation currently is providing a scholarship for a missionary and a minister enrolled in Campbellsville College.

Madisonville Has Successful Revival

A recent report from Pastor Harold J. Purdy of the First Baptist Church, Madisonville, indicates unusual success in a fall revival. The pastor characterizes it as a genuine revival in every sense of the word and expresses the belief that the unseen results will be even greater than those that are visible. Visible results include 33 for baptism, 7 additions by letter, 1 by statement, 8 for full-time Christian Service and a large number of rededications.



WOLF CREEK Baptist Church, Leon, Kentucky, dedicated a new auditorium on September 6. Speaker for the morning service was Harold G. Sanders, executive secretary of the Executive Board of the Kentucky Baptist Convention. John A. Ivey, superintendent of missions in Greenup Association and several pastors attended the all-day-affair which included dinner. Charles E. Boyd is pastor.

The Mel Dibble Evangelistic Team led in the revival services. The team included, in addition to Evangelist Dibble, Mrs. George Dibble, Mel's mother, along with Johnny and Bobbie Landgraf, who furnished special music and worked with the youth.

The First Time It Has Ever Happened

by Joe Simpson
Pastor, Brooksville Baptist Church
On Sunday morning, November 1, 1964, there was not a dry eye to be found in the Brooksville Baptist Church.



Garry Insko

The tears were those of joy and rejoicing by the congregation on behalf of Garry Insko who made public his conviction that God was calling him into the gospel ministry. Garry is the first person ever to respond to the Brooksville Baptist Church. This experience was especially meaningful to the Brooksville congregation because the church itself is approximately one hundred years old.

Garry is presently attending Georgetown College along with his twin brother Larry. Garry plans to prepare himself academically for the gospel ministry. Both boys have always been a vital part of the Brooksville Baptist Church and well loved in the community. They were both superior students at Bracken County High School.

It is a great privilege for the pastor and the congregation of the Brooksville Church along with other caring people

(Continued on Page 10)

REPORT OF NOMINATING COMMITTEE

Approved by
KENTUCKY BAPTIST CONVENTION
1964
STATE EXECUTIVE BOARD

(* laymen)	Association—Name and Address	Term Ends
	Bell County—Cecil Fultz, Middlesboro	1967
	Blackford—J. T. Miller, Whitesville	1967
	Blood River—Jack Jones, Murray	1967
	Booneville—Raymond Flynn, Manchester	1967
	Bracken—Wayman Hayes, Mt. Olivet	1966
	Caldwell—J. Wm. Jones, Princeton	1967
	Casey County—S. E. Jeffries, Liberty	1967
	Christian County—Archie Allison, Hopkinsville	1967
	Daviess—McLean—Wilburn J. Abbott, Owensboro	1967
	John Cain, R. 1, Utica	1967
	Bill R. Tichenor, Calhoun	1967
	Elkhorn—Charles Holland, Lexington	1967
	Lloyd Birch, Lexington	1967
	Eugene Reynolds, Georgetown	1967
	Freedom—Wilbert Taylor, Albany	1966
	Graves County—Herman Luter, Mayfield	1967
	Green Valley—Billie C. Wright, Henderson	1967
	Liberty—Ed Foley, Horse Cave	1967
	Little Bethel—Harold J. Purdy, Madisonville	1967
	Little River—Norman Ellis, Cadiz	1967
	Logan—Amos Kirkwood, Auburn	1967
	Long Run—James B. Lewis, Louisville	1965
	Robert Alston, Louisville	1965
	Carroll Hubbard, Louisville	1967
	Leslie Sanders, Louisville	1967
	Robert Hill, Louisville	1967
	Ralph B. White, Louisville	1967
	Jay Brown, Louisville	1967
	J. L. Fuller, M.D., Louisville	1967
	Harold G. Meers, Louisville	1967
	*Lynn—Duncan Rose, Munfordville	1967
	Herbert Brooks, Hardyville	1967
	Lynn Camp—S. R. Helton, Corbin	1967
	Mercer—Larry Duke, Salvisa	1967
	Mt. Zion—Raymond E. Lawrence, Corbin	1967
	Muhlenberg—Henry Johns, Bremen	1967
	Odell Leigh, Greenville	1967
	North Bend—Wm. Cubine, Burlington	1967
	William Hodge, Covington	1965
	North Concord—M. A. Reese, Barbourville	1967
	Ohio River—S. R. Beaty, Marion	1967
	Ohio Valley—Curtis H. Warf, Sturgis	1967
	Pike—R. H. Hobbs, Pikeville	1967
	Pine Mountain—Edward S. French, Cumberland	1966
	Pulaski—Ira P. Singleton, Ferguson	1967
	Red River—W. W. Thompson, Jackson	1967
	Rockcastle—E. K. Cook, Somerset	1967
	Russell County—Kenneth Burk, Jamestown	1967
	Russell Creek—Eutre Hammett, Summersville	1967
	Salem—Ray H. Bateman, Ekron	1967
	Shelby County—Fred T. Moffatt, Jr., Shelbyville	1967
	Dallas Sugg, Shelbyville	1967
	Simpson—Carl Price, Franklin	1967
	South Concord—Stanley Young, Cooper	1967
	South District—Robert Lanham, Perryville	1967
	South Union—Raymond Meadors, Williamsburg	1967
	Sulphur Fork—Norman Shockley, Crestwood	1967
	Tates Creek—Jack Bruce, Kirksville	1967
	Ten Mile—Paul Hatfield, Warsaw	1967
	Union—L. Edward Dorsey, Cynthia	1967
	Upper Cumberland—Verner Barnett, Cumberland	1966
	Warren—Truman Johnson, Bowling Green	1967
	Wayne County—Isaac Hucaby, Monticello	1967
	West Union—J. Howard Sutton, Kevil	1967
	Robert N. Solomon, Paducah	1967
	Billy G. Hurt, Benton	1967
	Whites Run—Ted Huckaby, Carrollton	1967

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3-year terms—12 members
Terms Ending 1967:
Lloyd Birch, Lexington
Earl Lee Hohman, Nicholasville
J. Bill Jones, Princeton
Harold Wainscott, Owensboro

KENTUCKY BAPTIST FOUNDATION—BOARD OF DIRECTORS
3-year terms—9 members
Terms Ending 1967:
C. B. Coats, Ashland
*William A. Baker, Valley Station
*Paul B. Massey, Franklin

BOARD OF CHILD CARE
4-year terms—20 members
Terms Ending 1967:
Kenneth Cole, Morehead
Terms Ending 1968:
Larry Maddox, Paducah
*Dewey Honaker, Pikeville
*Hobart Hines, Elizabethtown
Harold Pike, Elizabethtown

BETHEL COLLEGE—BOARD OF TRUSTEES
4-year terms—24 members
Terms Ending 1966:
Franklin Owen, Lexington
*Gene Myers, West Paducah
H. Curtis Erwin, Greenville
*W. C. Lindley, Hopkinsville

CAMPBELLVILLE COLLEGE—BOARD OF TRUSTEES

4-year terms—24 members
Terms Ending 1968:
*Irvin Ratcliffe, Campbellsville
*Claude Purvis, Louisville
R. Travis Otey, Glasgow
*Joe Asher, Benton
*Marshall Lyon, Campbellsville
*Lawrence E. Ross, Valley Station

CUMBERLAND COLLEGE—BOARD OF TRUSTEES
4-year terms—16 members (9 must live in Whitley County)
Terms Ending 1966:
Haskell Bolding, Corbin
Terms Ending 1968:
Robert L. Palmer, Williamsburg
*R. D. Sanders, Williamsburg
*Keith Smith, M.D., Corbin
Mrs. N. B. Perkins, Williamsburg

GEORGETOWN COLLEGE—BOARD OF TRUSTEES
4-year terms—36 members
Terms Ending 1967:
*James B. Stith, M.D., Lexington
Terms Ending 1968:
V. C. Kruschwitz, Elizabethtown
*W. T. Chapin, Louisville
*Robert W. Hindman, D.D.S., Russellville
*George Hays, Jr., Louisville
William Austin Roberts, Danville
*W. D. Kelly, Paducah
E. E. Hatfield, Owensboro
*Edward S. Wilson, M.D., Pineville
*Paul McCandless, Louisville

KENTUCKY SOUTHERN COLLEGE—BOARD OF TRUSTEES
4-year terms—32 members
LOCAL TRUSTEES:
Terms Ending 1968:
*John D. Brown, Louisville
*Fred Beckner, D.M.D., Louisville
Nathan Brooks, Louisville
Alvis B. Carpenter, Louisville
*V. V. Cooke Sr., Louisville
*Badgett Dillard, Louisville

Terms Ending 1965:
Mrs. Joe Cross, Louisville
STATE AT LARGE:
Terms Ending 1968:
*J. Edmund Bickell, M.D., Owensboro
*Compton Crowe, Madisonville

CLEAR CREEK BAPTIST SCHOOL—BOARD OF TRUSTEES
3-year terms—18 members
Terms Ending 1965:
Earl Bell, Harlan
Terms Ending 1966:
*John Hughes, Danville
J. William Hall, Mt. Vernon

Terms Ending 1967:
*Jack Stewart, Pineville
*E. J. Farris, Pineville
*William Rice, Harlan
*Warren Robbins, Barbourville
Truett Miller, Middlesboro
M. A. Reese, Barbourville

ONEIDA BAPTIST INSTITUTE—BOARD OF TRUSTEES
3-year terms—15 members
Terms Ending 1966:
*Benny Smith, Manchester
Terms Ending 1967:
*Preston Baker, Oneida
*Encil Deen, Lexington
*Seymour Hopper, Barbourville
*Carl Stinson, Manchester
Charles F. Jones, Pineville

HOSPITAL COMMISSION
4-year terms—16 members
Terms ending 1967:
*James Moss, Louisville
Terms Ending 1968:
*Kelly Rogers, Atty., Lexington
*James Collier, Atty., Elizabethtown
*W. G. McConnell, Hopkinsville
Harold J. Purdy, Madisonville

TEMPERANCE LEAGUE OF KENTUCKY—TRUSTEES
(Elected to represent Baptists of Kentucky)
3-year terms—15 members
(Not under Kentucky's rotating system)
Terms Ending 1965:
I. Houston Lanier, Sturgis
Jay Brown, Louisville
Terms ending 1967:
John Redden, Clinton
A. L. Meacham, LaGrange
Darrell Richardson, Auburn
Joe Carrico, Russellville
T. L. McSwain, Paducah

Respectfully submitted,
NOMINATING COMMITTEE
Dudley Pomeroy, Chairman
Homer D. Carter
Winn T. Barr
Bob C. Jones
*L. S. Jagers
Jesse A. Hatfield
Isaac B. McDonald
Max Stitts
Curtis Warf



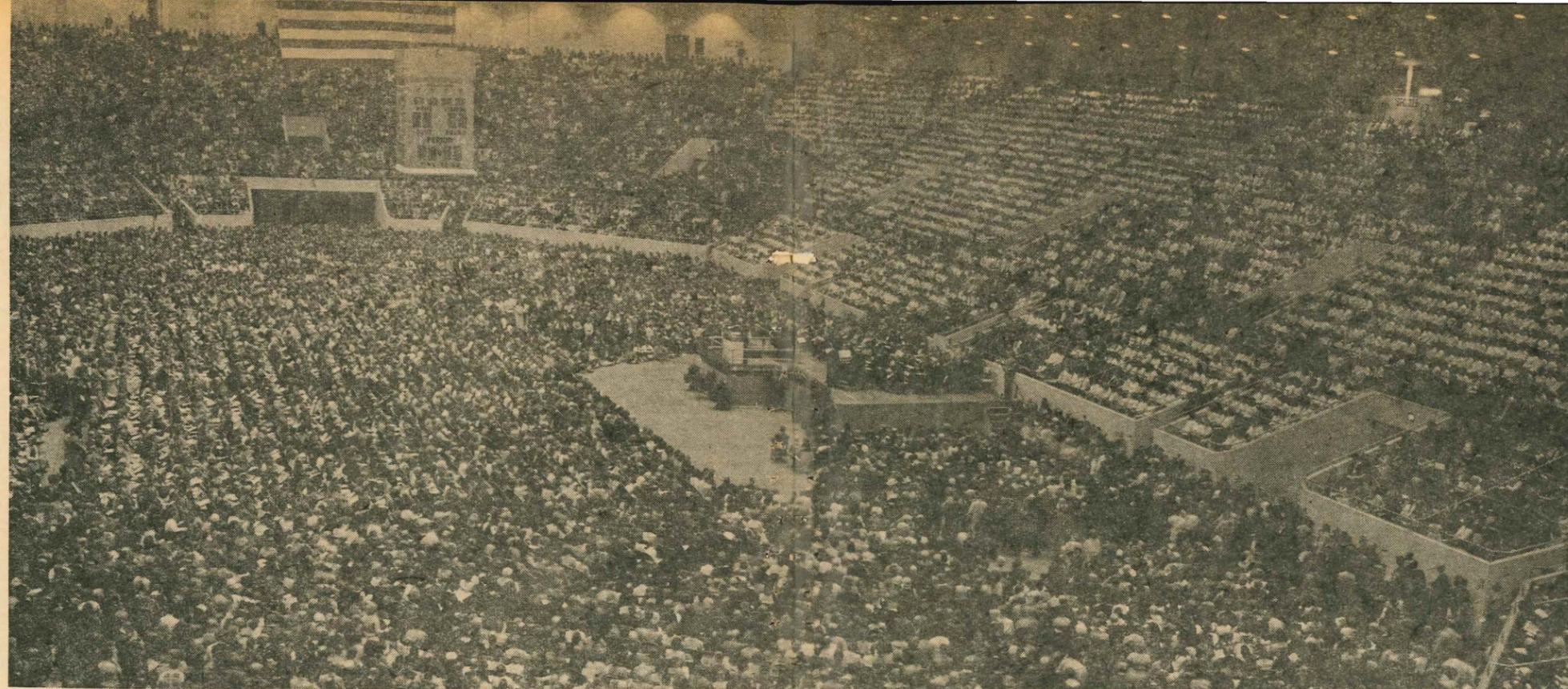
BILLY GRAHAM challenges group to meet "the tough, hard Christian" demands of the world in which we live.



HAROLD WAINSCOTT, Owensboro, delivered the convention sermon Wednesday morning.



CARL FIELDS, dean of Georgetown College and second vice-president of the convention, presided over some sessions.



A SEA OF FACES overflowed Freedom Hall on closing night of 127th annual session of Kentucky Baptist Convention. An estimated 33,000 came to Youth Night Service to hear Graham.

1964 Kentucky Baptist Convention In Pictures



BEFORE BENEDICTION by Franklin Owen, Lexington, retiring President J. Chester Badgett (right), Campbellsville, presents him with gavel, symbol of responsibility of president of Convention.



HAROLD G. SANDERS, executive secretary of the Executive Board of KBC, and J. Chester Badgett (right), convention president, chat with Evangelist Billy Graham before Youth Night Service. The entire Graham Team was present for the service, except soloist George Beverly Shea who was ill.



ABOVE: Christian Education Advance Luncheon speaker was President Robert L. Mills, Georgetown (Baptist) College.

BELOW: The Ky. Baptist Hospital School of Nursing Choir was one of several that sang. Tommy Storey directs the choir.



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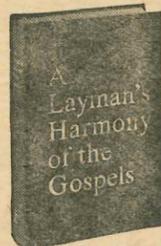
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The Preacher's Changing Image

(Continued from Page 3)

A national religious magazine poll reported that one of the two main reasons emphasized by an overwhelming majority of seminary presidents for the alarming decline in seminary students was:

"The image of the ministry is obscured, diffuse, undramatic, purposeless. In the eyes of the coming generation the task of the minister is ill-defined."

The image of the clergyman has undergone revolutionary transitions in the past decades. It has not resolved itself as yet.

This truth was forcefully illustrated recently. In drawing up a psychological test for seminaries for the Rockefeller Brothers program, the Educational Service sent a questionnaire to 1,000 lay leaders in various denominations, asking them to mention adjectives and to give profiles that represented their own concept of "an outstanding minister." This data was then turned over to another group of psychological testers, who were not told who was being described. These testers were asked, "Who do you think is being described?" Their answer: "A junior vice-president of Sears-Roebuck."

What is the mental picture of the preacher-pastor-clergyman to the man on the street? Is the "man of the cloth" still a force to be reckoned with? Does the influence of his ministry help shape the moral structure of civilization? Or is he being relegated to limbo of irrelevant obsolescence? Is his image so blurred that he appears to be a form without life, a symbol without significance, a position without purpose?

Has the Bible prophet allowed the production-line technique to creep in and push him into a stereotype mold of a religious public relation representative? Some think so!

Such a person is Peter Beger, a Lutheran sociologist, who argues that "seminaries have become so concerned with trying to provide for the short-term institutional needs of the church that they are in danger of forgetting what a Protestant minister really ought to be: first and foremost, a theological scholar."

"Theology has become 'dry-functional,'" Beger goes on to say, "to the demands of the religious establishment... what is important is that he (pastor) effectively promote the program of the organization in a situation in which inevitably, he is competing with others for members. The minister's flock seeks merely 'edifying oratory, the competent performance of certain vaguely understood ceremonies, the exercises of moral influence upon the young, personal counseling especially in time of crisis and last but not least, the half-way

plausible exhibition of a morally exemplary life which one cannot seriously imitate but which one can vicariously imitate."

The present-day preacher feels close akin to the one-man business that specializes in a dozen fields. It's the same man with 12 different hats.

Has the preacher accepted the plush position of a religious "specialist"? And like the physician who has office hours, and feels that "house calls" are outdated, the clergy enjoys the convenience of contemporary trends.

There's one hitch. The product is disappointing.

Obsolescence occurs when a thing becomes outdated and no longer fills a particular need. It has no purpose to merit its existence. When this happens the only dignified classification left is "antique—something that has no use, but kept for ornamental purposes or old time sake."

The true Bible image of the preacher will never be out of date. It is timeless. The "called out" servant is a preaching prophet with a dynamic message from God to the people. Any other image that blurs or obliterates this mental picture condemns the ministry as having gotten off the main-track!

The preacher who "specializes" in any other field, to the neglect of his primary task—preaching—has left his "first love."

The church that makes preaching a secondary concern for their prospective pastor, is guilty of ignoring the commission of Christ in propagating the gospel to the ends of the earth.

Remember, the Apostle Paul said, If I do anything else at the failure of this one supreme task—preaching the genuine gospel—let me be accursed!

Make no mistake about it. The preacher today is in the critical gaze of the world. His actions are being evaluated. The chronicles of history will record his image.

God grant that some way will be found to fulfill the true Bible image of His ministers, so desperately needed in this confused world of "specialists."

The First Time

(Continued from Page 6)

who know and love the Insko twins to share our joy with you that your joy may be more complete.

We at Brooksville feel that God has laid His hand upon a very wonderful young man. We feel confident that God is going to use him in a great way to advance His cause in the world. We want all Kentucky Baptists to join with us in prayer that God will continue to lay His hand upon choice young people to carry on His and our ministry of reconciliation.

CORRECTIONS IN FINANCIAL REPORT

(Mr. G. B. Morton, business manager for the Kentucky Baptist Convention, released these corrections in the annual financial report of the Convention. Any additional changes should be called to Mr. Morton's attention.)

Church and Association	Item	Amt. Reported	Amt. Should Have Been
Sonora Baptist Church Severns Valley Assn.	Cooperative Program	\$ 3,000.00	\$ 2,000.00
	Designated	1,283.45	1,258.45
	CEA	202.50	227.50
Shelbyville First Shelby Co. Assn.	Cooperative Program	17,701.52	17,701.52
	Designated	5,748.30	5,750.85
	CEA	11,444.05	11,441.50
Lancaster Baptist South District Assn.	Cooperative Program	5,100.00	5,100.00
	Designated	2,415.50	1,867.50
	CEA	2,229.75	2,777.75
Cumberland River Bapt. South Union Assn.	Cooperative Program	230.83	230.83
	Designated	54.16	44.16
	CEA	30.00	40.00
Monticello First Wayne Co. Assn.	Cooperative Program	1,957.73	1,957.73
	Designated	1,456.23	1,410.23
	CEA	94.00	140.00
New Charity Wayne Co. Assn.	Cooperative Program	60.00	60.00
	Designated	114.93	92.59
	CEA	.00	22.34
Owensboro Third Bapt. Davies McLean Assn.	Cooperative Program	41,578.84	41,463.70
	Designated	6,204.64	6,204.64
	CEA	5,925.00	5,925.00
Rolling Hts. Mission Davies-McLean Assn.	Cooperative Program	338.54	453.68
	Designated	.00	.00
	CEA	.00	.00
Blackford Association	Cooperative Program	.00	.00
	Designated	47.00	27.00
	CEA	.00	20.00
Poplar Grove Baptist Blackford Assn.	Cooperative Program	.00	.00
	Designated	.00	.00
	CEA	12.00	.00
May's Lick Baptist Bracken Assn.	Cooperative Program	575.00	575.00
	Designated	1,301.15	1,301.15
	CEA	1,654.50	1,604.50
Maysville First Bracken Assn.	Cooperative Program	2,416.38	2,416.38
	Designated	953.93	953.93
	CEA	20.00	85.00
Shively Baptist Long Run Assn.	Cooperative Program	8,292.53	8,292.53
	Designated	2,341.99	2,341.99
	CEA	706.00	746.00
Erlanger Baptist North Bend Assn.	Cooperative Program	13,755.58	13,755.58
	Designated	4,962.24	4,832.24
	CEA	2,966.02	2,996.02
Madison Ave. (Covington) North Bend Assn.	Cooperative Program	5,846.60	5,846.60
	Designated	1,809.33	1,609.33
	CEA	.00	200.00
South Side North Bend Assn.	Cooperative Program	6,928.00	6,928.00
	Designated	1,334.61	1,333.36
	CEA	.00	1.25
Fleming Baptist Pine Mountain Assn.	Cooperative Program	316.22	316.22
	Designated	75.98	51.98
	CEA	.00	24.00
Oak Grove No. 2 Pulaski Co. Assn.	Cooperative Program	47.31	47.31
	Designated	51.29	31.29
	CEA	14.13	34.13
Brodhead Baptist Rockcastle Assn.	Cooperative Program	1,006.55	1,005.55
	Designated	440.83	339.83
	CEA	.00	101.00
Mt. Vernon First Rockcastle Assn.	Cooperative Program	1,582.40	1,582.40
	Designated	2,097.38	952.38
	CEA	100.00	1,245.00
Ottawa Baptist Rockcastle Assn.	Cooperative Program	316.17	316.17
	Designated	269.20	228.10
	CEA	8.00	49.10
Rock Haven Baptist	Cooperative Program	129.38	129.38
	Designated	88.40	74.50
	CEA	84.80	98.70
Severns Valley Baptist Severns Valley Assn.	Cooperative Program	38,157.35	38,157.35
	Designated	5,821.79	5,446.24
	CEA	9,776.03	10,163.58
Middlesboro First Bell Assn.	Cooperative Program	5,693.63	5,693.63
	Designated	1,346.77	1,446.77
	CEA	263.44	163.44
Pineville First Bell Assn.	Cooperative Program	10,915.20	10,915.20
	Designated	6,370.07	6,520.07
	CEA	3,713.66	3,563.66
Forest Grove Baptist Bethel Assn.	Cooperative Program	652.17	652.17
	Designated	440.85	440.85
	CEA	172.00	160.00
Russellville First Bethel Assn.	Cooperative Program	15,358.48	15,358.48
	Designated	6,554.54	6,554.54
	CEA	1,670.50	1,682.50
LaCenter Baptist West Union Assn.	Cooperative Program	2,071.61	2,071.61
	Designated	806.15	805.65
	CEA	245.00	245.50
Oscar Baptist (Omitted) West Union Assn.	Cooperative Program	---	683.80
	Designated	---	190.87
	CEA	---	39.55
Twelfth Street Baptist West Union Assn.	Cooperative Program	4,837.00	4,837.00
	Designated	865.93	860.68
	CEA	8.00	13.25
Vicco Missionary Bapt. Three Forks Assn.	Cooperative Program	227.10	277.10
	Designated	270.45	270.45
	CEA	175.00	175.00



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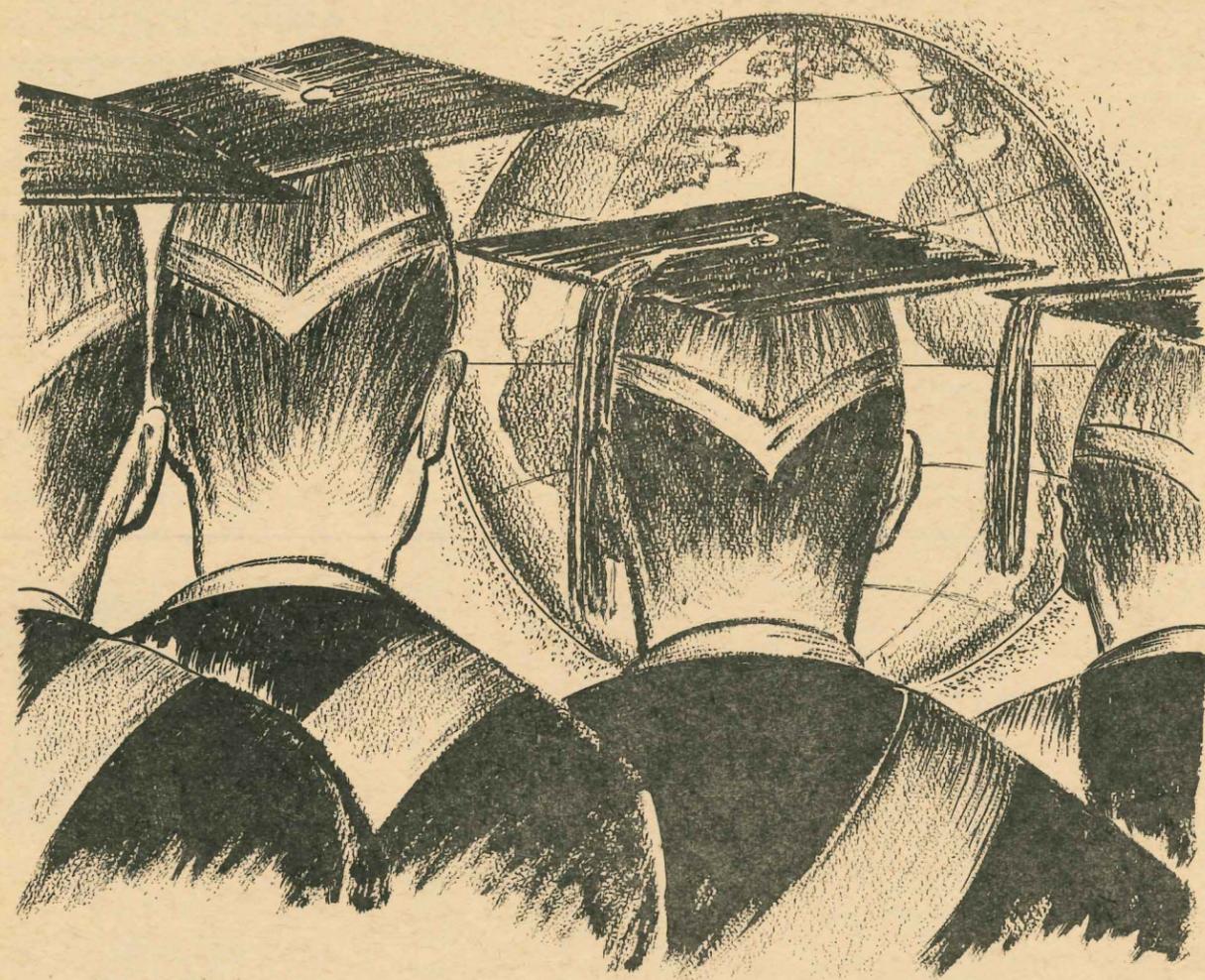
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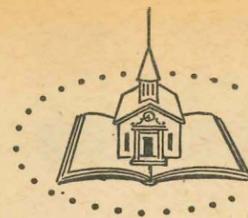
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SUNDAY SCHOOL LESSON

By H. C. Chiles



ON BEHALF OF A SLAVE

(This Lesson for Sunday, December 13, 1964)

Philemon 8-21

While Paul was a prisoner in Rome he wrote this very brief, tender, beautiful, charming and significant letter to his dear friend, Philemon. This letter sheds a beautiful light on the character of the writer, indicating that he was a thoughtful, ethical and devoted personal friend of Philemon, in whom the Apostle had implicit confidence. In this letter Paul also set forth what grace does for the sinner.

As was typical of Paul, he included Timothy in the salutation of the epistle which he addressed to Philemon, to Apphia, who was probably Philemon's wife, to Archippus, who was likely their son, and to the church in the house of Philemon. In concluding the salutation, Paul expressed his desire that those whom he named therein might be the recipients of grace and peace from God the Father and Christ the Son.

I. The Recommendation.

Paul's opening statements revealed his deep appreciation of and thanksgiving for Philemon's hospitality, love, fellowship and faith. Paul was grateful for Philemon's faith in Christ and his love for the Christians. These things he demonstrated in his dedicated Christian life and by his entertainment of the saints in his home and by his befriending them in so many ways. Paul expressed his gratitude to Philemon for his noble Christian character. He also informed him that he continually prayed for him.

All that we know about Philemon is what is revealed in Paul's letter to him. It is reasonable to assume that he was a native and a resident of Colosse in Phrygia. Evidently he was introduced to Christ by Paul during the ministry of the Apostle in Ephesus. The ties of love which bound them together ever after were a constant source of joy and comfort to Paul.

Philemon was in comfortable circumstances, at least, and perhaps a man of wealth, because his house was large enough to provide ample room for holding the regular church services there. Through the centuries true Christians have counted it a joy to open their homes for the proclamation of the gospel of Christ. Doubtless Philemon gave

self and substance cheerfully and generously in the service of Christ, but it is entirely possible that he rendered his greatest service to the cause of Christ through the proper use of his material possessions.

This well-to-do man owned one or more slaves. Onesimus belonged to him. He had appropriated some of his master's property and then ran away. Fearing punishment for having stolen something of real value from his master, Onesimus fled to the city of Rome, within the confines of which he hoped to get lost in the crowd and be beyond the reach of anyone who knew him. Due to Divine Providence, this fugitive slave, who was haunted with the constant fear and dread of detection and arrest, came at length into the presence of Paul, who led him into a saving knowledge of Christ and then sent him back to his Christian master, Philemon, to confess his sin and to be not merely a slave, but "a brother beloved." What a pity that he had not been won to Christ earlier and never have yielded to the temptation to steal!

II. The Request.

Remembering full well that the slave's master could legally inflict on him the most extreme punishment, that of death by crucifixion, should he be so inclined, Paul wrote this letter to Philemon and sent it to him by the hand of Onesimus.

Paul approached the master which occasioned this letter very tactfully. He indicated that he was about to make a request, but did not say bluntly, at first, what it was. He asserted his right to enjoin or to command, but he declined to exercise that prerogative. Instead, he preferred to follow the Christian principle of beseeching on the ground of grace. Love always shrinks from commanding.

Being a Christian gentleman, Paul absolutely refused to keep Onesimus, whose ministrations to him were exceedingly valuable, without the knowledge, consent and approval of Philemon. With pleasure he would have retained him as a personal attendant, but under no circumstances would he do so without first obtaining the permission of Philemon. Thoroughly convinced of the salvation, sincerity, integrity and

dependability of Onesimus, Paul persuaded him to go back to Philemon and to the lot from which he had fled.

These verses contain the earnest request of Paul that Onesimus be received back into full standing in Philemon's household and, also, as a brother in Christ. His plea was tender and heroic, as well as majestic and appealing. His request indicated the fact that it was not only eminently desirable, but that, as a Christian, Philemon was under obligation to do so. Had he declined to do so, he would have been chargeable with a flagrant neglect of his duty.

III. The Reimbursement.

Paul revealed a tenderness toward the offender and at the same time a full awareness of his guilt and the real need of restitution. Through the transforming power of Christ, Onesimus had been changed from an unprofitable slave into a most profitable servant. Paul assured Philemon that Onesimus was able to prove himself profitable to him as a Christian servant and a brother in Christ. Onesimus was a splendid illustration of the fact that when people become genuine Christians they are not willing to make restitution, but are also trustworthy and useful.

Paul expressed his personal willingness to assume all responsibility for any indebtedness which Onesimus had incurred. He voluntarily took upon himself the task of reimbursing Philemon for any loss which he had suffered on account of the theft which had been perpetrated by his slave. He promised to reimburse Philemon in full for whatever indebtedness Onesimus could not repay. "If he hath wronged thee, or oweth thee ought, put that on mine account," said he.

In substance Paul said, credit me with what you think of him, or reckon to me his demerit, and look upon him as you look upon me, or reckon to him my merit. What a beautiful picture this is of the New Testament doctrine of imputation. It is a splendid illustration of the substitutionary work of Christ. "The Lord hath laid on him the iniquity of us all."

It is interesting to note that when Paul appealed to Philemon to be considerate of Onesimus and to forgive him heartily, he very tactfully reminded him of his own indebtedness to Paul. He did not make any reference to a financial debt, but rather an obligation beyond the possibility of meeting.

KENTUCKY BAPTISTS AT WORK

Stewardship

Convention Message To Be Available

by Robert J. Hastings

A number have spoken appreciation for my message, "A Garden or a Jungle?", which was given at the state convention, and have asked if it is available in printed form.



Robert Hastings

At the present, it is not in printed form, but it will be available early in 1965 as a part of the "Tithe Now" emphasis. Many helpful ideas—including a color film-strip and recording—will be sent free to all churches in January. It is not the thought that all churches will plan a "Tithe Now" emphasis in early 1965. Most churches will probably wait until the fall of 1965, when they normally promote their budgets.

But the "Tithe Now" materials will be mailed in early 1965, so pastors and ministers of education may study and schedule them for use later in the year. Too, the color filmstrip which all churches will get free can be used over and over throughout 1965—at prayer meetings, WMU meetings, Brotherhood meetings, Sunday School and Training Union assemblies, etc.

The 30-minute color film "Heartbeat," also shown at the Convention, is available for free use. Why not schedule it for your Watch Night service, or some other time during the holidays? To reserve your print, write Tract Room, Baptist Building, Middletown. Please give a second choice of date in case we cannot furnish it the date you request.

Brotherhood

Brotherhood News Briefs

by Forest Sawyer

Pastor Darrell Overstreet of the Little Flock Baptist Church, Shepherdsville, Ky., is walking on cloud nine as a result of the 50 men and boys present for the father-son banquet during Royal Ambassador Week.

The four men working with the boys, according to Pastor Overstreet, are providing outstanding leadership.

Concluding Royal Ambassador Week in the Little Flock Baptist Church saw Royal Ambassadors in charge of the opening Assembly in the Intermediate Sunday School Department. They presented an outstanding program.

RA Week at the Crittenden Baptist Church began Sunday, November 1, and on Friday, November 6, the boys presented an Organizational Open House, at which time 20 boys received recognition for their advancements and awards were presented.

Special recognition was given to Mr. Charles Chambers who has worked with Royal Ambassadors at Crittenden for more than 12 years. Two new Counselors were also recognized and encouraged in the work.

Associational Brotherhood President, Norman Doane, who is also Counselor for the Ambassador Chapter at Crittenden

Training Union

"M" NIGHTS IN ASSOCIATIONS IN KENTUCKY

Attend "M" Night in your association. It is Kentucky Baptists' largest meeting. The theme this year is "That Men Shall Worship Him."

Association	Date	Place	Speaker
Blood River	Dec. 7	First Missionary, Benton	Larry Maddox
Bracken	Dec. 7	Carlisle Baptist Church	Dale Moody
Casey County	Dec. 7	First, Liberty	Harold Jones
Christian County	Dec. 7	Kaufman Jr. High School	Thos. L. Lewis
Crittenden	Dec. 7	Dry Ridge Baptist Ch.	Milton Lowery
Daviess-McLean	Dec. 7	Hall St. Baptist Church	John W. Carlton
Franklin	Dec. 1	First Baptist Church	
Graves	Dec. 7	First, Mayfield	John Huffman
Greenup	Dec. 7	Unity Baptist, Ashland	Harold Kuhnle
Liberty	Dec. 7	Horse Cave Baptist Ch.	Harold Sanders
Lincoln County	Dec. 14	Fairview Baptist Church	D. E. Jones
Little Bethel	Dec. 14	First, Earlington	Joseph Estes
Logan	Dec. 7	Mt. Pleasant, Lewisburg	John Christian
Long Run	Dec. 8	Convention Centre	Wayne Ward
Mercer	Dec. 7	Harrodsburg Baptist	Clyde Francisco
Muhlenberg	Dec. 7	Calvary, Central City	Paul Sullivan
Nelson	Dec. 7	Mt. Washington	Inman Johnson
Ohio County	Dec. 7	Beaver Dam Baptist	Paul G. Horner
Pine Mountain	Dec. 7	Central, Cumberland	Andy Reese
Pike	Nov. 30	First Baptist, Pikeville	Letcher Reid
Pulaski	Dec. 7	First, Somerset	R. Trevis Otey
Red River	Dec. 7	Campton Baptist	C. R. Daley
Rockcastle	Dec. 7	First, Mt. Vernon	Charles Jones
Russell County	Dec. 14	Jamestown Baptist	C. Wyman Copass
Russell Creek	Dec. 7	Greensburg Baptist	Herman Rowlett
Salem	Dec. 7	Phillips Memorial Bapt.	Ralph McConnell
Severns Valley	Dec. 7	Stithton Baptist	Harold Purdy
Shelby County	Dec. 7	First Shelbyville	Lowell Ragains
Sulphur Fork	Dec. 7	Crestwood Baptist	Nolan Howington
Upper Cumberland	Nov. 16	Harlan Baptist	J. Chester Badgett
Wayne County	Dec. 7	Immanuel Baptist	
Warren	Dec. 7	Glendale Baptist	J. R. Estes
West Union	Dec. 8	First, Paducah	George Sweitzer

den says, "We feel that our work in this area is growing day by day as we more fully realize the need for missionary education for young people."

Counselors receiving refresher leadership courses at Crittenden were Charles Chambers, Jim Younger, Mike Livingood, Asa Hollon, Freddie Livingood, and Mr. Doane.

Woman's Missionary Union

Queen's Courts

by Miss Rosa Fiechter

Intermediate GA's who have completed Queen, Queen-in-Service, Queen-With-A-Scepter, Queen Regent, Queen Regent-in-Service steps since last Queens' Court in March, 1964 should begin now to plan to attend one of the three Queens' Courts which will meet at the following locations: Cumberland College, March 12-14

Georgetown College, March 19-21
Campbellsville College, March 26-28

Things To Remember:

1. Girls desiring to attend Queens' Court must have completed their steps before requesting reservations.

2. Complete information must be given for each girl before the reservation will be accepted.

3. The cost will be \$1.00 Reservation Fee (sent to WMU Office) plus meals in college cafeteria (approximately \$6.00).

4. Complete information will be sent to those making reservations.

5. An adult must accompany a group of five or fewer girls.

6. NO RESERVATIONS WILL BE TAKEN BEFORE JANUARY 1, 1965.

7. GIVE FIRST, SECOND, AND THIRD CHOICES.

Registration Blank

The Registration Blank will be found in the *Girls' Alert* in *Kentucky Notes*. Cut it out and fill it out completely. Then send the filled-out Registration Blank to the WMU Office, Kentucky Baptist Building, Middletown, Kentucky.

ATTENTION!

We will not be using the book *Learning to Pray* as was printed in the Year Book. The book *George and the Chinese Lady* by Myra Scovel will be ready for the book stores after the first of the year. This will be a reading book for the girls.

Miss Mary Christian has been asked to write supplementary materials with teaching helps for the book. This material will be printed in *Tell* during the months of July, August, September.

Alcohol Branded

Major Accident Cause

A Christian Life Commission Report

Alcohol and unlicensed drivers have been singled out as major factors in highway accidents in an address by one of the nation's leading spokesmen for traffic safety. George F. Kachlein, Jr., President of the American Automobile Association, called for "community action on a home rule basis" in an address to the annual meeting of the 8,500,000-member Association.

The AAA official cited some disturbing statistics relating to drunk driver:

Item: "The names of 458,182 drivers whose licenses were revoked for driving while intoxicated between July, 1961 and July, 1964, are in the files of the National Driver Register, compiled by the U. S. Department of Commerce."

Item: According to Mr. Kachlein, the American Medical Association estimates that "at least half of all fatal accidents are due to drinking drivers."

Item: In Chicago, an investigation into one-car accident fatalities showed that alcohol was found in the blood of 76% of the dead drivers and in 56% of the cases blood alcohol was above the

legal standard at which a person is presumed to be intoxicated.

Item: During 1962, the state of New Jersey found that more than 50% of its traffic fatalities tested had been drinking prior to the accident.

Item: A year-long study of drinking in fatal accidents in California showed the following: 62% of the drivers responsible for the accidents had been drinking and 53% were "under the influence" of alcohol as compared with only 20% and 13% respectively for drivers not responsible for the accidents.

The California study showed also that among 310 fatally injured pedestrians, 40% had been drinking, and 32% were "under the influence" with the percentage figures higher for those under 65 years.

Charles N. Wilcox Moves to Lincoln County Association

Charles N. Wilcox, who for the past three and one-half years has served as Superintendent of missions for the Lincoln County Baptist Association at Stanford, has accepted a similar position with the Three Forks Association at Hazard.

Before coming to Lincoln County, he served as pastor of several Kentucky Baptist churches in Muhlenburg, Butler, Grayson, and Logan counties, as well as superintendent of missions in Russell and Casey counties. He is a graduate of Western Kentucky State College and the Southern Baptist Theological Seminary. He is married to the former Margaret Garnett of Mayfield. They have one son who is 10 years old.

The Three Forks Association is composed of the 51 Southern Baptist churches and missions in Leslie, Perry, Knott, and part of Letcher counties. He will be giving leadership to the churches in the areas of church development and extension, leadership training, and Christian stewardship.

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