

Western Recorder

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UTICA BAPTIST CHURCH

The new edifice of the Utica Baptist Church, in Daviess County, near Owensboro, which seats 525 people. It was recently dedicated, with Dr. Clifton J. Allen, Nashville, Tennessee, bringing the dedicatorial message. Pastor Curtis H. Warf says that on the Sunday before the old church burned he had preached on "Gain Through Loss," but he did not know that they would see this truth come to pass in their own church.



GLEANINGS FROM THE FIELD

MACON'S FIRST DECADE

►Editor Leon Macon has completed ten years with the Alabama Baptist, Birmingham. The circulation in that decade has doubled, now being 106,765.

A HIGH PERCENTAGE

►Pastor John W. Kloss taught the Bethel Baptist Church, Paducah, Ky., in its Bible Survey Study Course plan beginning with the associational year. At the end of May a church recognition service was held at which time John R. Flynn, superintendent of missions, was the speaker. They had 29 enrolled in the first class, with 24 average attendance for the entire period; 29 receiving awards, including 2 additional courses, making a total of 166 awards. One person received 8 awards; nine received 7 each; eleven received 6 each; one received 5; two received 4 each; one received 2; and 14 received 1 each. What other church of 150 resident members can excell them?

NEW DRY RIDGE PASTOR

►Kenneth R. Cole has been called to the pastorate of Dry Ridge Baptist Church and he has accepted. A graduate of Georgetown College, he has taught in Dry Ridge High School as basketball coach, served in Air Force in Japan, after which he was graduated from Southern Seminary in the Class of 1959. He has been pastor of Mount Moriah Church, Mt. Eden, Ky., since 1958. He is a son of Pastor and Mrs. Walton R. Cole, Dayton, Ky. His father has served that church for more than 30 years. Mrs. Cole is the former Joyce Trout, daughter of Dr. George W. Trout, pastor, Grace Baptist Church, Lexington, and Mrs. Trout. At Dry Ridge Young Cole succeeds Fred E. Richardson, now gone to be pastor at Plant City, Fla.

NAMES WANTED

►Now, as it happens every year, the College Avenue Baptist Church, Annapolis, Maryland, wants to know the names of young men from anywhere in the Southern Baptist Convention who are going to be midshipmen of the U.S. Naval Academy at Annapolis. The rules of the Academy forbid the furnishing of this information from their office, so the church has to find out their names from the pastors and families back home. W. David Cooper, graduate of Southern Seminary, is the new pastor there, and Martha G. Stone, education and B.S.U.

director is a graduate of Southwestern. The chief chaplain of the academy this year is Capt. J. W. Kelly, who is a Southern Baptist. They would appreciate your help at Annapolis, so they may get in touch personally with the new young men.



The First Baptist Church of Shelbyville has called Bob Davis, of Lula, Mississippi, as educational director. Davis is a graduate of Mississippi College and recently received the Master of Education Degree from the Southern Baptist Seminary. He was formerly the education director at the Kenwood Baptist Church in Louisville. On July 23, he is to be married to Miss Harriett Black of Saluda, South Carolina. She also received her degree in Education from Southern Seminary in May.

PRINCE GOES TO KNOXVILLE

►Jack Prince, pastor of Crestwood Baptist Church, Crestwood, Ky., has accepted a call to be pastor of West Hills Branch of First Baptist Church, Knoxville, Tenn., effective August 1. Prince graduated magna cum laude from Carson-Newman College in 1953. He received a B.D. degree from Southern Seminary. He has held associate pastorates at West Broadway, Louisville, and at First Baptist Church, Oak Ridge, Tenn. While in Louisville, Prince was president of Carson-Newman Alumni Association of Greater Louisville Area, vice president of the Louisville Baptist

Pastors' Conference, and a member of the Executive Board of the General Association. West Hills Branch, started a year ago, now meets in the West Hills Elementary School. The church has secured property and started a building fund.

Western Recorder

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

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THE CHILEAN EARTHQUAKES

By WILLIAM P. ANDREWS
Southern Baptist Missionary to Chile

[Chilean missionaries report that Baptist churches, organizations, and individuals desiring to help in Chilean relief can do so by sending contributions to Dr. W. C. Boone, Treasurer, Kentucky Baptist Building, Middletown, Ky. These gifts should be earmarked FOR CHILEAN RELIEF. Such contributions will be forwarded to the Southern Baptist Convention Foreign Mission Board, Richmond, Va.—EDITOR.]

The first earthquake occurred May 21 just after six o'clock. We were 200 miles from the epicenter but were practically jolted out of bed by the brusque shaking motion. Two of us (missionaries) hastened, just a few hours later, with food, water, and enough gasoline for the round trip, to Concepcion to confirm the radio reports of the city almost completely destroyed. (Concepcion is the largest industrial center of South Chile. Baptists have 10 churches and as many missions in the area. There are two missionary couples—the Joe Poe and the Evan Holmes families, stationed there.) Most of the information had come indirectly through short-wave operators; electricity and all communications were cut off.

Reports were unfortunately true—though exaggerated at first. Practically every building that had withstood the 1939 earthquake in the Bio-Bio district was either down or leaning—our large Baptist (First) church sanctuary included. Bridges, telephone wires and a tangled mass of debris greeted us in the streets of Concepcion. Water service was not restored for over a week, a fact that plunged the entire area (over 200,000 people) into a mad frenzy of trucks and buckets and pots and pans—all in search of the vital liquid.

We were grateful to learn that although many of our Baptist congregations in the area were without homes and material possessions, not one casualty had been registered among them. (We have later learned of a family of four that was killed.) Deaths were numerous but relatively few compared with the enormous amount of material damage. The hour of the quake, Saturday morning, saved thousands of lives. Most of the old buildings fell onto the sidewalks and streets that hours before had been crowded with shoppers and pedestrians.

Upon returning to Temuco, our home town, we were confronted with the fact that in our absence a second quake, of longer duration, had "destroyed Temuco and points south." Such was the report of panic-stricken citizens who cautioned us against returning to Temuco. Upon closer observation, however, we were grateful to learn that while Temuco had been hard hit—bridges were down, lights were out, etc., there was nothing to compare with the destruction that we had seen in Concepcion.

Such was not true further south. Temuco, it seems, is on a solid plateau between Concepcion and Valdivia. Small

coastal towns only a few miles from Temuco, (Tolten, Puerto Savoedra and others) were not only shaken loose by the seven minute nightmare, but they were further subjected to the terrific lashing of 18 to 30-foot tidal waves that literally swept them clean. Witnesses stated that a frightening roar from the depths of the sea and a strange color of the water prompted them to flee to the hills. From there they watched as the waves came again and again to claim their prey. When relative calm settled down on them, only a few lop-sided dwellings stood where minutes before a town had existed.

Two other large coastal towns in the southern islands of Chile suffered similar experiences, plus a third—fire. Without water pressure to combat the blaze, startled and shocked from the earthquake and tidal waves, the remaining inhabitants stood helplessly by to see entire city blocks go up in smoke. Figures are still incomplete as to how many were carried out to sea.

And so it was up and down the southern half of the shoe-string Republic. Valdivia and Puerto Montt, the former a large industrial center built along a river, the latter a seaport—were partially destroyed by the dual effect of the catastrophe. Within minutes the salt water rushed in from the sea and converted Valdivia from a fresh-water to a salt-water port. The city sank 8 feet. Factories and warehouses tumbled in or seemed to melt into the enlarged basin while the city rocked and reeled, shivered and shook, under the impact of the quake.

I can never forget the sight that confronted us as we arrived in Valdivia hours after word reached of the damage done by the second quake. People were walking around in a daze. Rain was beating down mercilessly upon homeless, bewildered people looking frantically for a shelter.

We unloaded the food and clothing brought down from Temuco and began to investigate the situation. No Baptist people had died. Several had lost houses. Of the three Baptist church buildings in the city, two would have to be demolished. The third suffered approximately \$4,000 worth of damage but could be used. That proportion seemed to hold throughout the city. Everywhere we saw heartbreaking destruction. But again, the mercy of God could be seen in the fact that the quake occurred on

Sunday afternoon when no workers were inside the demolished factory buildings and no children were inside the damaged school buildings. A small shake, only minutes before, warned the people of the impending danger and sent them scurrying into the streets. Here again, had it occurred on a work-day, multiplied thousands would have been counted among the dead.

Little wonder that the people of these particular towns rather nonchalantly refer to the "other damage" that awaits them. High in the Andes a large lake is rising some 30 inches a day. Its spillways dammed by landslides, groaning with the increased weight of torrential rains, it awaits the moment when the dams will give way and it will race some sixty miles to the sea. All along the path of the river there are ghost towns. Homes and business houses have been evacuated, stripped of windows and doors and the people wait on the surrounding hills to see whether or not they will have houses to which they might return. June 26 is set as the deadline. Hundreds of machines and men are doing everything possible to divert the water. Already there are vast areas of the city of Valdivia under water. Box-cars pulled up on high sidings furnish shelter for some. Others are in tents, lean-to constructions or whatever they can find. Many have long since fled to the cities and towns to "sit-out" the timeless wait. Temuco, Santiago, and many cities here in the south are bulging with school houses and homes full of evacuees and homeless.

As well as can be calculated at present our Baptist church buildings and property have suffered material damage exceeding \$150,000. (The figure mounts with each official inspection of city authorities.) Five church buildings will have to be rebuilt from the ground up. One pastor's home was destroyed. Our school building in Temuco will have to have a new front and the orphans' home will need extensive repair. Many church buildings suffered damage that can be repaired without tearing down the buildings. Scores of brethren are homeless and jobless—temporarily cut off from the economic stream of life as roads and railroads become inoperative and impassible. Chilean Baptists have heroically undertaken the task of helping their less fortunate brethren. They have contributed tons of used clothing, food and generous money gifts. Many nations of the world have sent vital equipment and supplies. The U.S.A. has maintained an air bridge over which have come hospitals, medicine, clothing, money, and most of all—a sense of oneness with the Chilean people in this hour of distress. Baptist churches in other countries are collecting money and clothing. And through it all the Chilean Baptist people have shown tremendous Christian courage.



ON THE WAY TO RIO

I See A Mountain

Our last stop on the way to Rio was beautiful Montevideo in tiny Uruguay. We came the 150 miles from Buenos Aires by hydroplane, a new experience for most of us. Our hotel window overlooked Montevideo's world famous harbor, full of ships. Just outside the harbor the waves were breaking over the rotting and rusty remains of the unsinkable German pocket battleship, the Graf Spee, scuttled by the Germans in 1939 after being severely damaged by the British navy.

The temperature hovered around 40 degrees and brisk winter winds kept up in the first afternoon, but we had a delightful though hurried tour the next morning. Our guide, Mabel, was one of the most wholesome and admirable South Americans we've met. A senior in college, she is majoring in agriculture and hopes to study in the States.

Uruguay is one of the most advanced countries in South America. The government is by a council of nine men rather than a president. The council members serve six years and are not eligible for re-election. The Uruguayan Congress has two houses much like the United States and is housed in a building as magnificent as anything in Washington. It is constructed of native marble of more than 50 shades of color.

The main product of Uruguay is wool. The smallest nation in South America and one of the smallest in the world, Uruguay is fifth in the world in wool production. The government of Uruguay is likely the most stable in South America and no revolution has taken place since 1931. Public education is compulsory through the sixth grade and all education, including the four universities of Uruguay, is free. It is financed by taxes on government controlled gambling in the form of lottery.

Catholicism is the predominant religion in Uruguay but is not vital. Our Baptist work is small but vigorous and bright in prospect. We have 22 churches, 15 missions, an elementary school, and a Bible Institute. The building for the institute is so new the landscaping is not finished. It is unbelievably beautiful and commodious for \$30,000. Robert Carlyle of Mississippi is director of the institute and has the help of a corps of dedicated missionaries.

Montevideo means, "I see a mountain" and this is the way most of us feel about the future of Uruguay and Baptist work.

Rio At Last

Two and a half weeks out of Miami, we reached Rio but it was forty-five minutes after we arrived before we saw it. The pilot announced we were over Rio at

5:15 P.M. but had to wait our turn to land. Between then and 6:05 seemed like eternity. It was as thick as soup outside and the ceiling was almost zero. The crew was calm and we laughed and joked between prayers, but there was some concern on our part as we thought of the mountain peaks of Rio.

No doubt there would have been some fainting if we could have seen the next day's headlines. At the time we were circling Rio, a Brazilian plane was also trying to land at another airport in the city. This plane didn't make it and all fifty on board perished as the plane crashed in the bay.

Rio's three million people vary from the richest to the poorest, but most are poor. Some live in hovels unfit for livestock in Kentucky. They say Brazil is aborning but her labor pains are great and her delivery is some time off. The masses are illiterate and the politicians and Roman Catholic hierarchy seem to like it that way.

Brazil is also proud and nationalistic. Brazilians mostly prefer to do everything their way instead of letting anyone show them. I learned that Brazilians have accepted surplus food from the U.S.A., but inefficiency and bureaucracy let much of it rot before distribution. Rich in untold undeveloped resources, many in Brazil still want handouts rather than technical assistance. Larger than continental U.S.A., Brazil could be one of the great nations of the world.

Rio is known as the "City Marvelous." It is doubtful if any city in the world has Rio's natural beauty. One of her jagged peaks rises 2,400 feet above the city. Atop is the world-famous statue of Christ the Redeemer. Weighing 1,145 tons and reaching 110 feet high, this statue of Christ looks down on Rio with outstretched arms.

Even more popular is Sugar Loaf Mountain jutting right out of the Atlantic Ocean 1,600 feet high. Tourists reach its top by a cable car which looks no larger than a lunch box from my hotel window.

The modesty and reserve of women and men so noticeable on the Pacific side of South America all disappears in Rio. Maybe it's because we are on the famous Copacabana Beach, but the ways of dress and conduct rival Miami Beach or Atlantic City.

We have long since learned that patience is the first word to learn and practice in South America. Mrs. Frank Wilson of our group says this is the first time in her life that she has rushed in order to wait. We are kept on schedule by Dr. Boone, but Brazilians, faced with many tourists, don't know about schedules. A comfort several times has been that, when we have become weary from waiting, we have learned the bus wasn't coming after all and we had the remainder of the time of the scheduled event to rest.

Most visitors in Rio realize that when in Brazil, they should do as Brazilians do, but it would take several years to get used to it.

This is not to say that Brazilian Baptists are not standing on their heads to do everything possible for their visitors. The Baptist story of Brazil is one of the most thrilling in the world and deserves a separate treatment. The rush of the early days of the Congress has kept me from taking the Baptist tours in Rio.

First Sunday In Rio

My first Sunday in Rio was not unlike most Sundays back in Kentucky. I attended Sunday School, preached twice, and attended a Baptist meeting in the afternoon. My invitation to preach came from a church in the city of Niteroi, the capital city of the State of Rio, located across the Guanabara Bay from Rio.

My guide and interpreter was at the hotel by 7:30 A.M. He proved to be a brilliant Brazilian whose ancestors came from Kentucky. He is an employee of the American embassy working with the Point Four program, and taught me more about Brazil in several hours than I could learn in a classroom in six months.

We took a taxi from the hotel to the ferry boat. There with hundreds of others we boarded an antiquated ferry boat made in New Orleans. This is the only link between the City of Rio and the City of Niteroi. The boats made for 1,000 are often jammed with 3,000 and when the ferry crews went on strike recently, the thousands of stranded workers rioted and set fire to the terminal.

Once across the bay we found another taxi and were soon at the church. Sunday School classes were just about to assemble and I joined the men. Everything was familiar about the class except the language. The men participated energetically in the class discussion.

After church the fellowship was heavenly. The people lingered and we talked as we used to do in the

old country church. I met doctors, lawyers, school teachers, and many other wonderful people. One of these was a Methodist preacher who invited me to preach for him at an evening service. This I agreed to do if he would attend the opening session of the Baptist World Congress with me and take me to his church.

Following the thrilling opening of the Congress, the pastor and I made our way to his little congregation in the same section of Rio as my hotel. The little Methodist congregation has no building and borrows a meeting place for one hour on Sunday night. As we waited for the service to begin, I was introduced to a middle aged lady whose religion shone through her face like the beauty of a rose. I could tell she was pleading with me for something. It turned out she thought I was a Methodist preacher and was begging me to come back to the States to raise money for a church building for their little congregation. When she learned I was a Baptist preacher, she put an arm around me and said, "What matters most is that we are one in Christ." I felt a flush of tears in my own soul. It was an unforgettable moment.

My interpreter for the evening service was a young Methodist missionary from the State of Washington. She's been in Brazil only 7 months. I struggled to preach, she struggled to interpret, but all together we communicated and worshipped. I walked 15 blocks back to the hotel and passed literally thousands who strolled on the famous beach of Copacabana. Their only care seemed to be a moment of worldly pleasure; their deepest need the gospel of Jesus Christ. It is not easy to go to sleep after such a day.

I'm preparing a brief report, some photographs, and editorial reflections on the Baptist World Congress for the Western Recorder. I'm fully aware that it's impossible to convey in writing the thrills experienced by the editor on the way to Rio and in Rio, but I trust the readers have not become too wearied with the abundance of material.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SUNDAY, JUNE 19, 1960			
Louisville, Walnut Street	1159	7	270
Missions (3)	288	5	149
Hopkinsville, Second	893	2	175
Louisville, Carlisle Avenue	852	1	206
Missions (2)	112	--	45
Madisonville, First	844	--	205
Mayfield, First	837	--	178
Mission	88	--	--
Bowling Green, First	830	--	180
Mission	169	--	--
Elizabethtown, Severns Valley	774	--	180
Missions (2)	70	--	--
Lexington, Calvary	723	--	194
Mission	30	--	--
Covington, Calvary	722	--	--
Harrodsburg	703	--	159
Mission	53	--	28
Lexington, Immanuel	669	--	208
Mission	26	--	--
Louisville, Crescent Hill	664	4	166
Missions (4)	116	--	48
Glasgow	625	2	108
Missions (2)	168	2	36
Louisville, Parkland	607	--	167
Lexington, Grace	591	2	179
Mission	18	--	--
Newport, First	588	--	133
Missions (2)	87	--	19
Campbellsville	583	--	169
Missions (3)	97	--	34
Louisville, Beechland	563	1	151
Mission	153	--	34
Somerset, First	534	--	226
Mission	60	--	25
Lexington, Rosemont	509	3	125
Shelbyville, First	509	--	86
Paducah, First	491	--	95
Louisville, Buechel Park	482	--	102
Erlanger	480	1	117
Central City, First	449	--	203
Lexington, Porter Memorial	448	2	113
Ashland, First	438	1	108
Missions (2)	118	--	35
Florence	433	--	111
Franklin, First	427	--	113
Mission	67	--	27
Louisville, Shively	424	1	281
London, First	420	1	124
Nicholasville	412	2	124
Louisville, Green Acres	411	4	172
Owensboro, Hall Street	411	--	183
Louisville, Bethany	407	5	107
Hodgenville, First	405	--	151
Winchester, Central	402	--	103
Mt. Washington, First	397	--	106
Louisville, Beth Haven	397	--	131
Louisville, Rockford Lane	395	--	280
Paducah, East	390	2	125
Louisville, Hazelwood	383	2	69
Louisville, Southside	382	--	86
Louisville, Third Avenue	380	--	131
Jeffersonton, First	375	--	104
Louisville, Valley Station	373	7	98
Ludlow, First	373	2	81
Covington, South Side	370	--	75
Louisville, Eighteenth Street	361	--	92
Mission	45	--	49
Springfield	359	--	96
Louisville, Highland	358	2	135
Walton, First	353	1	163
Lawrenceburg, First	341	--	57
Mission	41	--	--
Louisville, Bethlehem	340	2	104
Morganfield, First	332	--	102
Louisville, Beechwood	329	6	126
Scottsville, First	324	--	64
Bardstown	323	4	37
Mission	46	5	29
Corbin, Central	321	--	118
Mission	65	--	36
Louisville, Shawnee	320	1	123
Hazard, First	319	1	87
Hima, Horse Creek	318	--	--
Versailles	312	--	81
Benton, First	310	--	110
Louisville, Valley View	299	--	91
Paris, Central	296	2	87
Hazel	291	--	--
Louisville, Immanuel	288	1	110
Frankfort, Crestwood	284	3	92
Frankfort, Thorn Hill	283	--	109
Corbin, First	283	--	128
Middletown, First	282	15	116
LaGrange, DeHaven Memorial	278	--	68
Earlington, First	275	--	104
Hawesville	273	--	84
Sonora	272	--	84
Ashland, Pollard	272	--	105
Missions (2)	73	--	--
Campbellsville	--	--	--
S. Campbellsville	269	1	88
Bowling Green, Eastwood	262	--	89
Dawson Springs, First	256	1	48
Cold Spring, First	250	--	109
Owensboro, Lewis	244	--	114
Barbourville, First	234	1	197
Missions (3)	222	--	--
Marion	222	--	65
Lebanon Junction, First	217	--	82
Louisville, Gethsemane	217	--	122
Folsomdale, Liberty	213	--	64
Frankfort, Memorial	211	--	94
Owensboro, Seven Hills	205	--	48
Owensboro, Wing Avenue	187	2	70
Owensboro, Temple	144	--	42
Williamson, E. Williamson	114	--	47

Riverside Baptist Church is operating mission Sunday schools at Ivy Grove and Midway Baptist Churches.

Planning or Chaos in Christian Education

The following proposal was submitted to the Education Committee of the General Association of Kentucky Baptists by Dr. John M. Carter, president of Campbellsville College, and referred to a subcommittee for further study. It is written with the two-fold purpose of presenting information and inviting comment from readers of the Western Recorder. It is felt that the proposal is worthy of further study both by the Committee and by Kentucky Baptists:

Kentucky Baptists have long realized the urgent need for a planned program for Kentucky Baptist colleges. The Booz, Allen and Hamilton Survey was authorized largely because a great number of Baptists realized that the need for an over-all plan was becoming even more acute. After the 1958 General Association meeting at Elizabethtown we still had no positive plan. We determined there only what WE WOULD NOT DO. We did not determine what we would do. In the words of an editorial by Dr. C. R. Daley: "It would seem that we have three problems in Christian education. The first is money, the second is money, and the third is money. If this be true, maybe we have a fourth problem. This is to choose between finding more money or charting our course according to our means. It doesn't help to go round and round nor to choose a destination for which we do not have the money to buy the ticket."

If we are to chart our course according to our means, the most obvious solution is to reduce the number of colleges. Some who have studied the problem believe this is the best possible answer. There is, however, another plausible and perhaps better solution that is held by an increasingly large number of people. The purpose of this article is to explain this plan.

This plan is already being used by more and more universities. The main purpose of the plan is to promote quality education and yet provide quantity education in as far as possible. Such a plan strikes at the very heart of the problem faced by Kentucky Baptist colleges. First, we must steadily and increasingly improve the quality of our colleges. Secondly, we must also provide facilities for a college education for as many students as possible. Quality education for the greatest possible number of students can be advanced by eliminating needless and expensive duplication.

Many universities faced such a problem and adopted this plan. First and second year college level work is offered at several different locations. Expensive and needless duplication is avoided by bringing all the third and fourth year level students together into one college.

In some courses of study the total number of students taking third and fourth year work in all of our Kentucky Baptist colleges could be trained at less expense in one college.

Kentucky Baptists could adopt such a plan with variations as follows:

1. All colleges could offer the basic first and second year work.

2. Each senior college could offer on its own campus third and fourth year work only in fields of study in which enough students are enrolled to insure a strong department.

Where several colleges are operating weak and extremely expensive departments, these could be combined into one strong department on one of the college campuses. This is not the commonly accepted procedure among church-related colleges today. Usually each college sets up its curriculum independently of the other colleges. The consequence of following this procedure is that many courses are being duplicated in the colleges with Kentucky Baptists footing the bill for buildings and instruction. The tragedy of this is that we shall be operating four mediocre departments in four different colleges at a tremendous cost to Kentucky Baptists and an irreparable loss to the students enrolled in these courses of study.

3. The cost of operating a college is directly related to the number of majors offered by that college. In order to support any particular major, there are at least four necessary expenditures:

- (1) Buildings and classroom space
- (2) Library holdings
- (3) Equipment (varies greatly)
- (4) Faculty and staff

The cost of offering any particular major is substantially the same whether there are three students graduating in this major or twenty. In some special majors in the college curriculum there will be only one to three students graduating. Of course, it costs as much to teach a class of three students as it does twenty.

The inevitable conclusion is that certain special majors (in which few are enrolled) in the third and fourth year (Upper Division) cost Kentucky Baptists all out of proportion to the benefits received by Kentucky Baptist youth as a whole. The cost of offering such majors in several colleges is avoided by the universities bringing these majors into one location. Many of the advantages gained by doing this could also be achieved by denominational colleges if they would be willing to correlate their programs.

The small colleges above all must have

quality. We cannot consider any plan that does not improve the quality of instruction and of facilities. Quality is not achieved by duplicated weak mediocre departments in four different colleges on inadequate income.

The colleges need more money and this need must be met. If it is true "Our problem may be to choose between finding more money or charting our course according to our needs," then we may get the answer from combining the two. We should not then spend all of our energy on the first. Some of our thought and effort must be put on the second—how to get the most for the money we have.

Much is being written today by leaders and educators concerning the lack of economy and waste of faculty and facilities caused by small classes and needless duplication.

Beardsley Ruml, author of the federal pay-as-you-go tax plan, took a hard look at U. S. liberal arts colleges. His findings were published in a book, *Memo To a College Trustee*. Ruml concluded:

"The plain fact is that new money is not needed in anything like the amounts presently estimated. Many of the necessary funds are already at the disposal of the colleges or can be made so; but they are being dissipated through wastes in the curriculum, wastes in methods of instruction, wastes in administration, and in the use of property and plant. . . ."

There are too many courses and too many small classes. R. L. Brantley in the Southern Baptist Educator for March, 1960, states: "It is true that knowledge has increased and there are new areas that have to be included in the curriculum, but certainly there has not been added enough knowledge or history to justify such a big jump in the number of courses. Small classes have dogged college administrators through the years. Perhaps some of the small classes result from offering courses remotely related to a basic curriculum. Note also that the small classes are usually taught by the most expensive teachers."

Kentucky Baptist colleges need now to examine their curriculum offerings in the light of these facts and work out a desirable course of study on a state-wide level.

A move in this direction could bring about a state-wide system of Baptist colleges, each co-ordinating its program and co-operating with the others. The end result would be a program in each college geared to meet the state-wide needs of our young people.

This plan could be adopted and yet permit each college to remain autonomous:

1. All needed courses of study should be included in this state-wide program and offered in at least one college. These courses should be known as support

courses. (Support to each college should be given on the basis of enrollment in these support courses.) Some courses should be duplicated on all campuses on the basis of needs. (Many courses will be offered on all campuses.)

2. In courses of study where the total number of students is no greater than could be taught on one campus, Kentucky Baptists would determine which school could provide the greatest service and best program. That college, and only that one, should receive support for that course of study.

3. Each college should be free to offer any course it desires without prejudice, but Kentucky Baptists should be expected to support only courses in each institution approved as part of an accepted program. Kentucky Baptists have a right to refuse support for duplicate programs of mediocre calibre on several campuses when students desiring these courses could be trained on one campus.

If the colleges co-ordinate their curricula as of above, it is not beyond the realm of possibility that Kentucky Baptist colleges might eventually be organized into a system with a central board to evaluate and administer the total education program. If this co-operation and organization of the colleges could be brought about, then the ultimate in quality education could be achieved.

To summarize, Kentucky Baptists might start with Plan One and eventually arrive at Plan Two.

Plan One:

The colleges could arrive at a voluntary determination to eliminate needless duplication and unnecessary courses. Each college could still remain autonomous.

Plan Two:

1. The colleges could become parts of one unified system. In this event the organization could be set up with the advice of the Commission of Southern Association of Colleges and Secondary Schools, and all requirements of that organization be met. Contacts have already been made with the officials of that organization. There are no insolvable problems. Unusual advantages could be gained, in many areas, in the event that one central board could be set up.

2. Even in the event of one central board, the local board could also be retained. The property rights could be vested in the local board. The allocation of funds would rest in the over-all board. A balance of power would result which could be very desirable. However, it should be remembered that Plan One could be put into effect without even an over-all board.

Plan One could be carried out immediately with each college determining its own part and contribution toward an over-all state program.

It is extremely doubtful that Kentucky Baptists will provide enough

money to operate each school independently as now planned. Other comparable Baptist colleges are receiving through their state conventions over two hundred dollars per year per student. All Kentucky Baptist colleges combined are receiving less than one hundred dollars per student from convention receipts. The only two other states providing less than two hundred dollars per student are Tennessee and Georgia. Tennessee gives \$197.84; Georgia gives \$179.87; and Kentucky gives \$98 per student. (See Southern Baptist Convention Annual, 1959, pp. 404-407.)

But, even if we did provide more money we should demand that the colleges eliminate expensive duplication of majors in which only a few students are enrolled and improve the quality of instruction.

If Kentucky Baptists have the courage to ignore precedent, tradition, sectionalism, and school loyalty, history might record not one, but two beginnings in our beloved state of Kentucky—the beginning of the Cooperative Program and the beginning of the Co-operative Program for Christian Education.

Respectfully submitted,
ALLEN W. GRAVES, Chm.
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KENTUCKY BAPTISTS AT WORK

BAPTIST STUDENT UNION

Missionary Records

By CHESTER DURHAM

Dr. Eugene L. Hill, secretary, Department of Missionary Education and Promotion, The Foreign Mission Board of the Southern Baptist Convention, has released some very important information regarding our missionary personnel. In a letter dated January 1, 1960, Dr. Hill says:

"I am enclosing a report of an up-to-date study we have just made concerning the educational training of 1,618 foreign missionaries. (This number includes our active staff and approximately 171 emeritus missionaries.) Although this is not a complete report of all the missionaries appointed by the Board since its organization, I think you will be interested in having the information. The study was made of those missionaries pictured in the 1959 edition of the *Missionary Album* and includes all others appointed up to January 1, 1960.

"You are free to use this study in any way it will benefit others. We trust it will be of interest and help to you."

Dr. Hill points out in this study of 1,618 missionaries over the period of 1900-January 1, 1960, the following important considerations:

"Some missionaries have more than one college or seminary degree and most of them have attended more than one college or seminary. Some of them have attended more than one Baptist college. Therefore, the numbers indicated in the totals for Baptist senior colleges or the totals for a particular state do not necessarily represent the actual number of persons."

Dr. Hill further points out that of the 1,618 missionaries whose records were examined, 1,162 attended a Baptist college, 978 attended other than Baptist schools, and 1,458 attended a Baptist seminary or training school. Of the 1,162 missionaries who attended a Baptist college, 869 were granted B.A. and B.S. degrees. It can be assumed that most, if not all, of the others did not actually receive a degree from a Baptist college.

The record shows that Kentucky ranks sixth in the number of missionaries being considered in this study. The report shows that Kentucky had 176 missionaries involved in this study. Texas was first with 725. This was followed by North Carolina—279, Tennessee—264, South Carolina—211, and Georgia—209. Kentucky was next with 176, followed by Mississippi with 175.

This study reveals that of the 176 missionaries from Kentucky, 95 attended non-Baptist schools and 81 attended Baptist schools (Junior and Senior colleges).

The table below consists of the states having a total of 50 or more missionaries attending Baptist or non-Baptist colleges. A careful study is very revealing.

SUMMARY BY STATES OF BAPTIST SCHOOLS AND OTHER INSTITUTIONS ATTENDED

State	Attending Non-Baptist Schools	Attending Baptist Schools*	Total
Texas	265	460	725
North Carolina	87	192	279
Tennessee	161	103	264
South Carolina	146	65	211
Georgia	126	83	209
Kentucky	95	81	176
Mississippi	60	115	175
Missouri	72	91	163
Oklahoma	77	67	144
Alabama	62	75	137
Louisiana	53	59	112
Virginia	58	39	97
Illinois	61	35	96
New York	77	—	77
Arkansas	21	55	76
Florida	44	23	67
Totals	1,465	1,543	3,008

*—Junior and Senior Colleges.

WOMAN'S MISSIONARY UNION

Important Announcement

By MRS. GEO. R. FERGUSON

The Sunbeam Band Workshop that has been scheduled for the Severns Valley Baptist Church in Elizabethtown for November 1-2 has been cancelled.

This was a difficult decision for the Executive Board of Kentucky W.M.U. to make and it was only reached after a long discussion. The reasons for this action are based in the great success that our leaders have had in giving the basic leadership course to the women in the associations. Also, it was less than a year ago, at Cedarmore, that a workshop which included Sunbeam Band work was held using personnel from Birmingham. The leaders in the associations were encouraged to go back home and do likewise. Many have done this. The response has been great. For this reason we feel that, at present, there is not sufficient need to offer such a workshop.

We wish to express our appreciation to the Severns Valley Church for their co-operation in the past few months in the preliminary planning that has been done.

TIME FOR NOMINATIONS

Have you ever been approached by a nominating committee and asked to accept nomination for a place of service for God? Probably most church members have had such an experience. The way a person reacts to such a request may reveal much about that person. Of course, a committee can be mistaken; but to be thus approached on behalf of one's church is, at least, a challenge to one's best thinking and highest loyalty.

To all nominating committees, we would offer a few simple suggestions: (1) Depend much upon prayer. (2) Be sure to get yourself and all your selfish wishes out of the way so the best interest of the work can prevail. (3) Let nothing in the way of personal opinions, likes or dislikes, prevent you from nominating the most capable and worthy person who is available for each position. (4) Consider some of those good people who have not yet been recognized as leaders. (5) Remember that no one person can do everything. Avoid putting too many responsibilities on any person. (6) Be patient with those who decline to accept or defer a decision. They may be wiser and better than you know. (7) Consider your task as a sacred one,

and keep at it until it is done to the best of your ability.

To other members, we would suggest: (1) Give serious consideration to what the committee asks. This might be God's open door for you. Accept it if you can. (2) Be honest about it all and do not accept a position to which you are not willing to give your best. (3) Avoid pride. If you are asked to do a seemingly small thing, it may be bigger than you think; and it might grow under your efforts. (4) Pray about it, and follow the promptings of your mind and heart. (5) If you must decline, do so in good spirit; and you might be able to give the committee a good suggestion.

—Adapted from S. H. Jones in The Baptist Courier

SUNDAY SCHOOL

One Plus One Vacation Bible School Program

By ROY E. BOATWRIGHT

The One Plus One Vacation Bible School Program is simply for each church to conduct a Vacation Bible school and in addition conduct a mission school.

Most of our Vacation Bible schools are now history. A great challenge lies immediately before us in July and August. Many of our churches are in the position to conduct a mission Vacation Bible school.

Here are several steps which are suggested:

1. Contact your associational missionary or your Vacation Bible school superintendent or your associational Sunday school superintendent and inquire concerning the possibility of a mission school somewhere relatively close to your church.
2. If you have information on the need for mission Bible schools close to your church, notify your associational missionary.
3. Enlist from your church the faculty that will be needed. Use anyone in the community that may serve as helpers in the mission school.
4. Set the date and place.
5. Secure all of the necessary materials. A great deal of the materials which were left over in your Vacation Bible school may be used in the mission school.
6. Put on a visitation program, inviting boys and girls to attend the mission school.
7. If possible plan a ten-day school.
8. Make a special effort to see that each mission school's report is completed and mailed to the proper persons.

Last year there were 158 mission schools conducted in Kentucky. Our goal for 1960 is 250.

Your church could not engage in a more worthy mission program than to conduct one or more mission Bible schools.

BROTHERHOOD

Muhlenberg County Brotherhood Meets

By FORREST R. SAWYER

President Joe Oates presided over the Muhlenberg County Associational Brotherhood meeting at Coon Range Lodge June 4. The inspirational message for the evening was delivered by Robert Bozardh. Other men appearing on the program included C. W. Devine, Claude Rickey, Bill Tucker, Randall Green and J. W. McDonald. Twenty churches were represented by



F. R. Sawyer

some 100 men.

It is encouraging to those who have the responsibility of promoting Brotherhood work on a state-wide basis to find associational Brotherhood presidents the caliber of Joe Oates and to feel the respect and admiration that the men of the churches in the association have for their chosen leader. When that condition exists you can know that a great spirit of Christian love will permeate such a meeting and gathering of men as was the case of the Muhlenberg County meeting on June 4.

Mr. Oates is one of eight or nine Kentucky Baptist men who in September will make a tour of Baptist Mission work in Mexico. This tour is sponsored by the Brotherhood Commission of the Southern Baptist Convention. The men in Brotherhoods of the association are having part in seeing to it that Joe can go.

We make one quote from Bob Bozardh's message: "There ought to be a Christian man standing in the doorway of every home in America."

SULPHUR SPRINGS CHURCH

Ellis Clayburn, secretary of the Brotherhood of Sulphur Springs Baptist Church, Simpson Association, reports an average attendance of 18 from an enrollment of 32.

Harvey C. Love, pastor, and Billy Jeff Cherry, Brotherhood president, encouraged the men of this Brotherhood in their endeavors. There are two Royal Ambassador chapters and they have the leadership of Jimmy Jennett, James Blewitt and John King, Jr.

MUNFORDVILLE CHURCH

The Brotherhood of Munfordville Baptist Church, Lynn Association, Ralph McConnell, pastor, and B. T. Adams, president, maintain regular jail and mission services.

Secretary Hubert Line says, "Our Brotherhood is not too large, but the

men are willing to try anything for Christ."

To date it has never been the "host" who gets the job done for the Lord, but rather it is the consecrated and dedicated group of men in each and every Baptist church that causes the work to go forward. The Munfordville men, in addition to their evangelistic efforts, engage in education, benevolence and Royal Ambassador activities most effectively and efficiently.

CHURCH MUSIC

Dave Hampton Joins State Music School Faculty

By EUGENE F. QUINN



Dave Hampton

Mr. Dave Hampton, Minister of Music of Southside Baptist Church in Louisville, has recently joined the faculty for the State Music Leadership School at Georgetown College July 25-29. Mr. Hampton will teach a conducting class during this school, and direct the recreation program for the week.

TO TEACH PASTORS AND MUSIC DIRECTORS

Dr. Robert L. Palmer, pastor of the First Baptist Church of Murfreesboro, Tennessee, will serve a double duty at the State Music Leadership School at Georgetown July 25-29.



Robt. L. Palmer

Dr. Palmer will teach the new Southern Baptist Study Course entitled *Music In Worship* which was prepared as a text book by Dr. Morris Ford of Texas. Dr. Palmer will teach this course at 11:00 a.m.

on Tuesday through Friday mornings and at 6:30 p.m. on Monday through Thursday nights at the Georgetown College Campus.

Pastors and music leaders are both invited to drive in for this particular class, if they cannot participate in all of the classes which are being offered, since this class is especially designed for training our pastors and music leaders to plan the music adequately for the worship services.

Dr. Palmer is one of nineteen men who are serving as faculty members in this 1960 State Music Leadership School for Kentucky Baptists.

Dr. Palmer will also take part in the

concert by the three choirs of the School which will be presented on Friday night, July 29 at 7:30 p.m. in John L. Hill Chapel on Georgetown College Campus.

KENTUCKY BAPTIST FOUNDATION

Helping Baptists and Their Lawyers in the Making of Wills

By A. M. VOLLMER
Executive Secretary-Treasurer

During one week in June I contacted and counseled with NINE people in the preparation of their wills, in each of which the FOUNDATION was made a beneficiary. All nine bequests will total over \$100,000. Arrangements for these contacts were made by pastors and interested friends. There are literally thousands of Baptists in Kentucky who would welcome an opportunity to confer with the executive secretary, relative to putting the Will of God in their Wills, if some interested person would serve as the liaison.

During the same week I received an inquiry from an attorney, in central Kentucky, seeking information for the benefit of one of his clients who was planning to make the KENTUCKY BAPTIST FOUNDATION a beneficiary in their will. I welcome such inquiries and will gladly give any counsel at my command, in aiding individuals in making wills that will carry out the wishes and stand the tests of contests in the courts. For usually where there is a will, there is a relative.

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►Trinity Baptist Church of Lexington ordained Mr. Herb Brown, Mr. Les Parke, and Mr. Talmadge Saunders as Deacons on June 26.

►Gilbert Thornhill has resigned the care of the Kosmosdale Church, Valley Station, Ky., and has accepted a work at Pines Missionary Church in Northern California. The work at Kosmosdale was started by Brother Thornhill, they had seven members, but now this has been increased to 343 in five years. L. H. Foley, a blind man, teaches the young boys' class there, and they have appreciated his teaching, according to Brother Ed. Jupin.

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►Pleasant Ridge Church, Crittenden Association, had Brother and Mrs. G. H. Clark, missionaries from Malaya, now on furlough, for an all-day meeting June 19. Brother Clark is a former pastor at Pleasant Ridge. Pastor Lewis E. Searcy reports that there were 194 in Sunday school and 153 in Training Union, and large crowds packed the auditorium both morning and evening.

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SUNDAY SCHOOL LESSON

By H. C. Chiles

GOD DESIRES STEADFAST LOVE For July 24, 1960

Hosea was a prophet of the Northern Kingdom in the closing days of Israel's independence. The message of this prophet of love was essentially the same as that of Amos, while his manner and method were in sharp contrast to those of the prophet of Tekoa.

Heartbroken over the sins of his people, Hosea delivered God's message to them, even though they had little or no concern about spiritual matters. In his prophecy we read about his marriage to Gomer and the black tragedy of their home life. Instead of sharing the purposes of her patriotic and godly husband, Gomer gave herself to the gay life of her day. She finally deserted Hosea and her children and became a prostitute in the temple of Baal. Finally, she was offered for sale in the open slave market. Hating her glaring sin, Hosea loved her still and bought her at public auction. His tragic experience taught the prophet that his own pity and love for Gomer constituted a faint similitude of the yearning love of God for His erring people, who had not kept their plighted troth.

I. The Resistance. Hosea 4:1-3.

Hosea summoned the people of Israel to appear at God's tribunal. They had covenanted to be His people and He had covenanted to be their God. They had broken their covenant and had practically excluded Him from their thoughts. They closed their eyes to the truth and refused to be taught. They were averse to knowing God's will because they wanted their own way. They were proud, unstable, worldly, corrupt, ungodly and idolatrous. God had a controversy with the people of Israel because of their gross violations of His law, their inexcusable idolatry and their desperate incorrigibility. A Calamity was inevitable for these stupid people, who had drifted thoughtlessly into ease, extravagance and debauchery. Moreover, the time-serving priests were unfaithful to their trust and allowed the people to perish for lack of knowledge. So far had they strayed from their functions as moral teachers that they connived at, if they did not directly foster, the sinfulness of the people.

It is a disgrace for a true priest to become like the people, and it is also a disgrace for a people to become like a bad priest. A spiritual leadership will tend to develop a spiritual people, and

a spiritual people will aid also in the development of a spiritual leadership. Definite responsibility for both needs emphasis today.

II. The Result. Hosea 5:15

With tender insight and sympathetic approach Hosea laid bare the sins of the people, sins so terrible and so persistent that God was compelled to withdraw His presence, care and favor from them. Their sins had broken their fellowship with Him, and forced God to leave them to their own devices, and to eat the fruit of their own doings. The people had thought that other nations might help them. They had even recognized idols when all the time they should have been putting their trust in God alone. And they knew better! Of course God was grieved because they acted that way!

It was understood that when their afflictions became sever enough the people would be brought to a full realization of the error of their ways. These afflictions would stimulate them to such an extent that they would feel their need of God, acknowledge their sins against Him, seek His forgiveness, ask for His gracious favor which they had forfeited and His help which they had despised, and plead with Him to be merciful to them again. Such suppliants would not seek His face in vain. Those who approached God in humble and sincere confession and genuine penitence were assured that they might expect a gracious pardon and a glorious restoration.

III. The Request. Hosea 6:1-6.

Hosea cried, "Come and let us return unto the Lord." In this request he expressed the conviction that true repentance would lead to three things: 1. Restoration. "He will heal us" (6:1). 2. Revival. "After two days will He revive us" (6:2). 3. Resurrection. "In the third day He will raise us up" (6:2b). God's loving heart always yearns after wayward men. Though they have turned from Him in backsliding, yet He sends His messenger to convey His gracious invitation. No more beautiful word can be spoken than "Come." It speaks of an open door, of a forgiving spirit and of a desire for renewed fellowship.

Hosea appealed to wayward, rebellious Israel to return unto God Who,

having punished them because of their transgressions, would in the hour of their sincere repentance heal their wounds, raise them up from their state of death and bestow such a spiritual refreshing upon them as could be compared with the renewal of the earth caused by much-needed showers of rain. Have you ever seen the dry earth drinking in the refreshing showers that descend at the end of a blistering hot day? That is what the grace of God is like to the tired soul that, sick of its sin, turns its weary steps toward Him.

After fully reviewing their iniquities and the results that were certain to follow, God through His prophet gave His promise to the people that, if they would return to Him with confession and the forsaking of their sins, he would receive them. He also would heal their backsliding and restore them to His tender care and full protection. There would not be any limits to His love for them or His gracious dealings with them. Once their sins were forsaken, His anger would not be felt by them, because it was against their sins rather than them.

Addressing Ephraim as the entire kingdom of Israel, God responded by speaking through His prophet, Hosea, of the sad conditions which prevailed in their midst. We note the startling interjection of the agonized heart of God sobbing in the grief of His spurned love, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is a morning cloud, and as the early dew it goeth away." In other words, said He, your goodness is far too evanescent.

With patience He continually bore with the man diligently sought to arrest them in their downward course and to restore them to His fellowship. He was grieved deeply because their religious leaders were so degraded. What He wanted, and had a perfect right to expect from them was genuine love, complete surrender and faithful obedience. He longed for piety of life on their part instead of their numerous and meaningless sacrifices which they gladly offered with a view to averting punishment.

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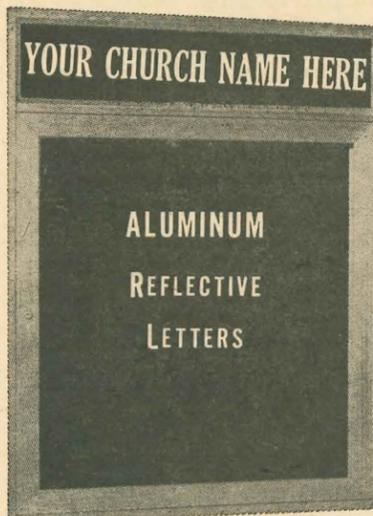
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Layman President Of American Baptists

ROCHESTER, N. Y.—(BP)—A layman, a pastor, and a Negro pastor's wife were elected officers of the American Baptist Convention here.

C. Stanton Gallup, president of Gallup Lumber Co., Plainfield, Conn., was elected to succeed Herbert J. Gezork, of Andover Newton Theological School, Newton Centre, Mass., as president of the Convention.

First vice-president is Roger Fredrikson of Sioux Fall, S. D. He is pastor of First Baptist Church there.

For the first time in American Baptist Convention history, a Negro was elected to a top-level post in the Convention, according to Associated Press. Mrs. Ruth McKinney of Cleveland was named second vice-president. She is the wife of Wade H. McKinney, pastor of Antioch Baptist Church, one of the largest Negro churches in the nation.

Gallup has been active in denominational affairs as president of Connecticut Baptist Men, president of the National Council of American Baptist Men, and

two years as president of the Connecticut Baptist Convention.

Also active in civic affairs, Gallup has served as governor of district 789 of Rotary International. He has taken an active part in Boy Scout work and has traveled around the world visiting mission fields.

►Mr. and Mrs. Roy L. Lyon have moved from Torreon, Mexico, to Mexico City in order that Mr. Lyon may become director of the department of city missions of the Mexican Baptist Convention. Their address is Miguel Angel Quevado 906, Mexico 21, D.F., Mexico. Both are natives of Texas, he of Waco and she, the former Alma Ruth Madden, of San Antonio.

►Rev. and Mrs. Stephen P. Jackson are returning to their work in South Brazil after furlough in the States. Their address is Rua Marechal Floriano 318, Manhuassu, Minas Gerais, Brazil. The son of missionaries, Mr. Jackson was born in Santa Rita do Rio Preto, Baia, Brazil. Mrs. Jackson is the former Pauline Sheriff, native of Gould, Okla.

►Janette Marie Myers, daughter of Dr. and Mrs. Karl J. Myers, Jr., Southern Baptist missionaries to Nigeria, died Friday, June 3, in University College Hospital, Ibadan, Nigeria, two days after her birth in Ogbomosho. Burial was in Ogbomosho on Saturday, June 4. Dr. and Mrs. Myers' address is Baptist Hospital, Ogbomosho, Nigeria, West Africa.

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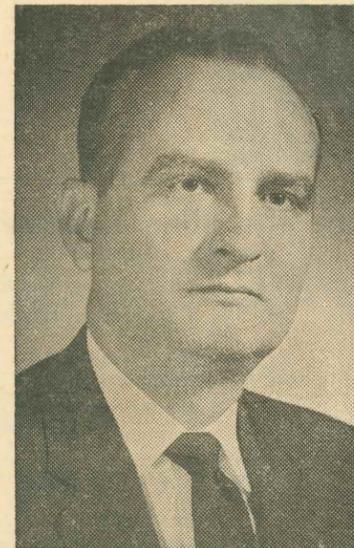
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Kentuckians Now on Trip For Study in Israeli



Dr. Elroy Lamb

Dr. Elroy Lamb, pastor of the Lexington Avenue Baptist Church, Danville, Kentucky, and Dr. J. J. Owens, professor of Old Testament at the Baptist Theological Seminary, Louisville, Ken-

tucky, have received scholarships through New York University to study in Israel this summer. They left July 1 and will return on September 13.

This award is given annually to fifteen scholars and clergymen who are primarily interested in a comprehensive study of Israel as the scene of the Bible. This professorial post-graduate workshop deals with modern Hebrew archaeology and the historical sites of Old-New Israel. The academic work will be supplemented by an extensive and scientific tour of the Holy Land.

In addition to their study in Israel, they will visit mission stations directed by the Southern Baptist Convention in Israel and other nations. They will attend the European Baptist Pastors' Conference to be held in Turin, Italy, September 6-10. Other countries Dr. Lamb and Dr. Owens will visit are Jordan, Lebanon, Egypt, Greece, Spain, Switzerland, West Germany, France, England and Scotland.

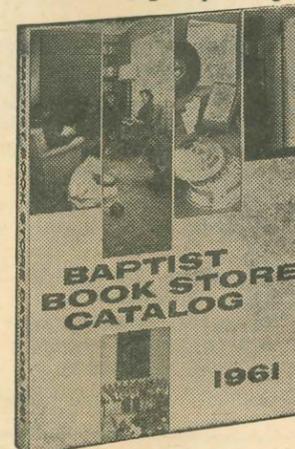
The Lexington Avenue Baptist Church

has granted Dr. Lamb leave of absence for this period of time covered in his trip. Dr. Owens will resume his teaching duties at the Seminary on his return.

►Frank C. Campbell has been elected president of Magoffin Baptist Institute, Mountain Valley, Ky., to succeed James E. Brown, resigned. He is going to Magoffin from the pastorate of Bullitsburg Baptist Church, Burlington, Ky., where he served for two and a half years. He is a native Virginian and is a graduate of Roanoke College, Salem, Va., and Southern Baptist Seminary, class of '55. Mrs. Campbell is from Lyndon, Kentucky, attended Blue Mountain College, in Mississippi, and Eastern Kentucky State Teachers' College, Richmond, Kentucky. She is to be secretary and bookkeeper at Magoffin. They have one son, Byron Alexander, 3½ years of age.

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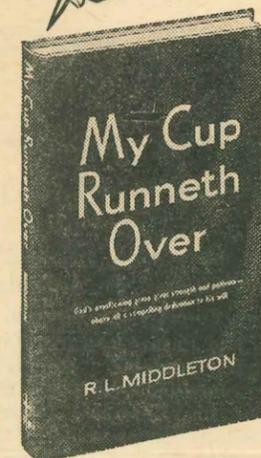
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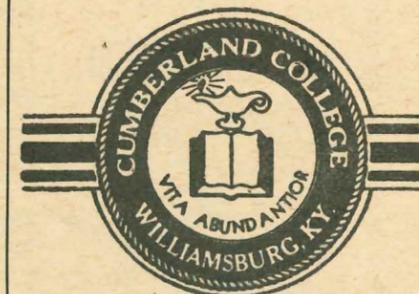
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►Mrs. Ella Musson Johnston, 81, for 30 years president of the Rolling Fork W.M.U., near Gravel Switch, Ky., died May 3, following four days of illness in the Lebanon Hospital. Seven years ago she donated land for the Gravel Switch Baptist Church, and was a charter member of the new church. At that place she was instrumental in the organization of a new W.M.S., and served as its president for two years. For many

years she was an Intermediate Sunday school teacher. Dr. Brownie E. Nichols, pastor, Forest Lake Church, Tuscaloosa, Ala., and Pastor Edward Walker, Gravel Switch, officiated. Her late husband, J. R. Johnston, who was a former member of the Kentucky Legislature, died in 1948. She is survived by three daughters—Mrs. W. L. Mounce and Mrs. O. J. Guthrie, Gravel Switch, and Mrs. Roy Milburn, Perryville.