



SEPTEMBER 28, 1961

WESTERN RECORDER

RETURN POSTAGE GUARANTEED
WESTERN RECORDER
MIDDLETOWN, KENTUCKY

THIS WEEK

LADIES BOOST BAPTIST
WORLD MISSION CAUSE

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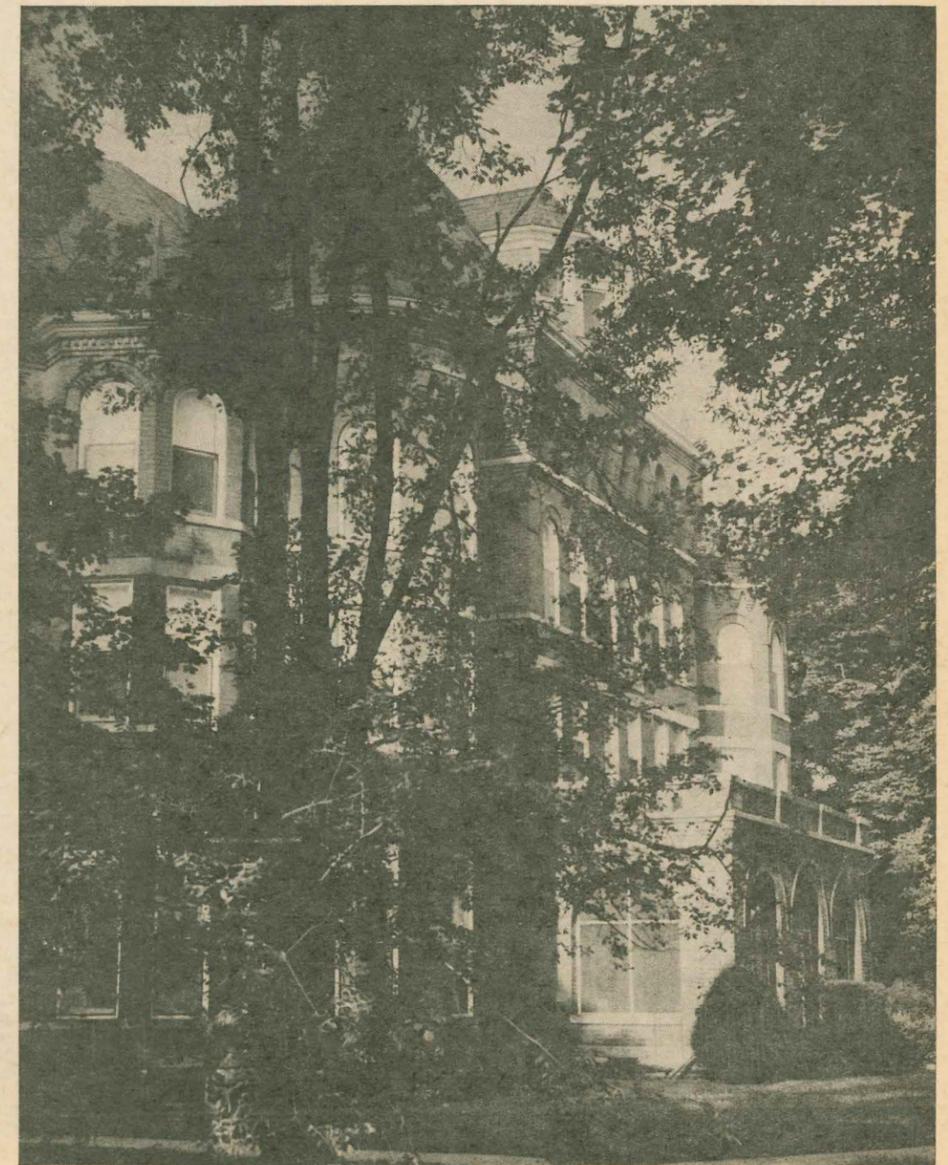
CORPORATE CARELESSNESS

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Shown here, in its 66th year, is Georgetown College's Rucker Hall, one of the South's oldest dormitories for women on a co-education campus. The Hall is undergoing some radical changes. This summer new tile floors have been installed throughout. This is the second phase of a complete refurbishment program for Rucker. The Hall was re-wired in the summer of 1959 at a cost of \$25,000. The very interesting French Provincial architecture makes this Hall a frequent item of conversation. It is named in honor of Professor J. J. Rucker who taught Mathematics and Physics at Georgetown College 55 years. He was a champion of co-education for Georgetown and was successful in raising the funds to make this Hall possible. Georgetown was the first College in the South to provide a program of co-education.





Whelans to Pusan

Dr. and Mrs. Willie E. Whelan, Southern Baptist missionaries to Korea, have moved from Seoul to Pusan. Their address for airmail is Baptist Mission, APO 59, San Francisco, Calif., and for other mail, Baptist Hospital, P. O. Box 76, Pusan, Korea. He is a native of Meade County, Kentucky; she is the former Elaine Power, of Yonkers, N.Y.

Missions Secretary Dies

Leibert Garland Frey, familiarly known as "L.G.", retired head of the Missions Department, Tennessee Baptist Convention, Nashville, Tennessee, died September 3. He has undergone an extended period of sickness.

Muslim Points Way to Christ

While hunting in the bush of Northern Nigeria, a pagan met a prominent Muslim from Kaduna who tried to convert him to Islam. But the pagan insisted that if he left his idols he wanted to follow Christ. Whereupon the Muslim gave him the name of his Southern Baptist missionary friend in Kaduna. The pagan then walked 18 miles into the city to find the way to become a Christian, and within four hours after his arrival he accepted Christ as his Saviour. He was among 93 people baptized by the Baptist churches and missions in Kaduna on a recent Sunday. Each of these new Christians had attended a weekly inquirers' class for at least six months and passed an oral exam before being accepted for baptism.

Kentuckian Back Home



Nick Beaver

Nick Beaver, of Hanson, Kentucky, attended the Young Men's Missionary Conference at Ridgecrest, North Carolina, August 17-23. As a Royal Ambassador now working on his ambassador extraordinary projects, he represented the State of Kentucky during the mission conference. He is fifteen years old, a sophomore at Madisonville High School and a member of Hanson Baptist Church of which his father is pastor.

Frankfort Pastor to Wilmore

D. Richard Snell has resigned as pastor of Pleasant Ridge Church, Frankfort,

after almost six years, to accept the pastorate of the Mt. Freedom Church, Wilmore. A son, David Richard, Jr., was born to Pastor and Mrs. Snell at the Central Baptist Hospital, Lexington, on August 23. The Snells reside at 208 North Maple Street, Wilmore, Ky.

Tenth Anniversary Recognition

Bethany Church, Louisville, gave a surprise reception and gift shower to Dr. and Mrs. Eugene I. Enlow on the date of their tenth anniversary—September 3—as pastor and wife at Bethany. A thing of note was that on the pastor's tenth anniversary there were ten additions to the church at the Sunday morning worship hour. An estimated 350 people crowded into the Fellowship Hall for the program, refreshments and receiving line. The King's Quartette sang several numbers, and gifts were spread on two large tables. Also recognized were Mr. and Mrs. Charles H. Hicks. Mr. Hicks was completing his work as assistant pastor to enter the University of Louisville to pursue graduate studies. He has served in the capacity of staff assistant and assistant pastor for more than three years. Bethany's extensive building program was completed this past spring and a Dedication Week is planned for October 29-November 5.

Sheldon Smith Ordained

Sheldon Smith was ordained to the Gospel ministry Sunday afternoon, September 10, at the Liberty Baptist Church, Folsomdale (P.O.—Rt. 1, Hickory), Kentucky. The council called by the Liberty Baptist church was composed of 15 ministers and 13 deacons. J. H. Currin, Mayfield, was elected moderator of the council; and Thomas E. Wilkins, clerk of the ordaining church, was elected clerk. By request of the candidate, James Green, Pembroke, was interrogator; and W. W. Johnson, pastor of the candidate, brought the message. Others who took part in a special way were: James Sanderson, led the ordaining prayer; James Tharp gave charge to the church; Jewell Chapman, chairman of deacons of host church, presented the Bible on behalf of the church. Smith has been called as pastor of Hickory Baptist Church, Hickory, Kentucky, and it was by request of that church that Liberty Baptist church arranged the ordination. He is a second-year student in Bethel College, Hopkinsville, and his home church is predicting a useful ministry for him.

New Owensboro Pastor



Norman Dingmore

The Panther Creek Baptist Church, Livermore Road, Owensboro, has called Norman Dingmore as its pastor. Dingmore and his wife, Joyce, are both natives of Texas, and have been for the past two years at the Southern Baptist Theological Seminary in Louisville. Dingmore was formerly the pastor of the Blue River Island Baptist Church, near Brandenburg. The Dingmores' have one son, Larry, age three. They will reside in the Panther Creek pastorium.

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WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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WESTERN RECORDER

Ladies Boost Baptist World Mission Cause

By Dot Weeks, for Baptist Press



Global concern for winning men and women to Christ is the spirit of Woman's Missionary Union. Many missionaries received their first impressions of world need for Christ through its organizations. (BP) Photo.

Recently a doctor in Birmingham, Ala., asked his patient where she worked.

When she told him Woman's Missionary Union, the doctor answered, "So you work for W.M.U.!" He went on to say he was reared a Baptist, but "I joined another church with my wife."

"I was a Sunbeam," he declared, and with that he sang out the words of the familiar song, "Jesus Wants Me for a Sunbeam," the song which children in Sunbeam Bands have learned by heart.

No matter where she travelled—to conferences in all parts of the country, or to the doctor's office at home—this staff member of Woman's Missionary Union knew she would meet former members of youth organizations sponsored by Woman's Missionary Union.

These members would still be thankful for their early missionary impressions and experiences. Home and foreign missionaries serving Southern Baptists have felt their first call from God while members of Sunbeam Band, Girls' Auxiliary or Young Woman's Auxiliary.

The parent organization and its youth groups have won a permanent place in the ranks of Southern Baptists. But when the organization was launched in 1888, the going was rough.

Even as the ladies gathered in one church in Richmond, Va., the menfolk

[Editor's Note: This is the first in a series of feature articles Baptist Press will offer on the work of Southern Baptist Convention agencies and other related groups.]

were assembled in another several blocks away. The men were wondering what would happen if the ladies organized.

Would they take control of the money? Then they might want to be deacons . . . even preachers. Pretty soon they would run the whole Convention, according to some brethren.

Only a humorous story on the dangers of wildly supposing too much helped still the brethren's objections.

Meantime, the 32 women voted to organize. "We want to be a helper to the denomination," the delegates said as they searched for the right words to describe their relationship to the Convention.

In 1890, they officially adopted the name, "Woman's Missionary Union, auxiliary to Southern Baptist Convention."

The purpose drafted at the organizational meeting reads: "to distribute missionary information . . . stimulate efforts . . . encourage systematic co-operation of women and children in collecting and raising money for missions."

Seventy-three years later the name and purpose remain unchanged.

Four organizations make up the "union." They are Woman's Missionary Society for women over 25 years of age, Young Woman's Auxiliary (ages 16-24), Girls' Auxiliary (ages 9-15) and Sunbeam Band for children (boys and girls) birth through eight.

The women conduct missionary programs, mission study, community missions activities and weeks of prayer. They promote the Lottie Moon Christmas Offering for Foreign Missions, Annie Armstrong Offering for Home Missions and other stewardship emphases.

Through these, women and children are led to pray, give and witness.

Program material and promotional aids appear in the four magazines published by Convention-wide Woman's Missionary Union.

Royal Service is for Woman's Missionary Society members, The Window for Young Woman's Auxiliary members and Tell for Girls' Auxiliary. These are monthly periodicals.

Sunbeam Activities is published quarterly for leaders of Sunbeam Band.

Realizing the Cooperative Program is the vital lifeline of the denomination's mission endeavor, Woman's Missionary Union has written into its basic organizational plan, direct and specific promotion of the Cooperative Program.

While Woman's Missionary Union of

Southern Baptist Convention receives no direct Cooperative Program assistance, some state Woman's Missionary Union offices do. In one large state alone, for instance, the state organization receives \$46,050 a year from Cooperative Program funds, considerably more from that state's part of the Cooperative Program than they return to it for work in the state.

Yet Woman's Missionary Union receives no direct financial assistance from Cooperative Program receipts. Ninety-two per cent of its million-dollar plus budget comes from magazine subscriptions and the sale of manuals, yearbooks and other supplies which it sells.

The remaining 8 per cent is given by the Foreign and Home Mission Boards of the S.B.C.

Directing the work of Woman's Missionary Union is Miss Alma Hunt, executive secretary. Over 100 employees work with her in the headquarters at Birmingham, Ala.

Some of these people travel to conferences and conventions, edit publications and take care of its administration.

Others package and ship thousands of pounds of free and priced materials as they fill orders for magazine subscriptions and supplies.

Modern office machines speed the mailing out of over six million magazines per year. Still other employees spend their time answering 20,000 letters a year. Here is a typical one:

"I have been elected president of a W.M.U. that is as dead as a door nail. Now I don't know how to be a president, but if you will send me literature that will be helpful I'll sure try to bring it to life." The helpful literature went in the next mail.

One man sent his picture with a letter saying he was looking for a wife. Though most employees (98 out of 106) are women, there were no formal applications for the job!

Today it would be hard to picture Baptist life without the Woman's Missionary Union. Certainly Baptist response to the Great Commission would not be what it is now without the women who kept attention focused on worldwide missionary needs and opportunities.

Resigns Maysville Church

Edward Roehl, for the past three years pastor of Calvary Church, Maysville, has resigned and is now available for supply work. His address is 527 Pelham Street, Maysville. Pastor W. L. Crumpler says "Brother Roehl has been a good neighbor and I hope work will open up for him. He is a capable preacher and pastor."



Corporate Carelessness

Confidence of our Baptist people in the committees and boards which have to do with the allocation and the spending of our mission funds is a precious thing, and should be jealously guarded and carefully enhanced at every opportunity. A little carelessness and lack of forethought could tear down what many years have been required to build up.

Baptists have very fixed ideas about how their contributions are to be spent. This goes especially for mission funds. What little money Baptists ever come to send beyond their local church, they expect to be used to feed homeless children, preach the gospel in foreign lands, and similar activities. When expenditures not in keeping with these ideas come to their attention, objection is raised.

This probably is as it should be. At least, it's the way we have led our people to think. Early in our history of cooperation, Baptists gave to specific causes like foreign missions, Christian education, and children's homes. Some causes suffered while others were relatively prosperous. Then we appealed for unified giving and equitable distribution.

Since there was some tendency not to trust committees and boards, the willingness of Baptists to give through the Cooperative Program was real progress.

But what happens under the Cooperative Program plan? The Baptist body using it still retains the right to decide how much goes to each cause, but this is a right seldom exercised by the whole body. As it works out, in the General Association of Kentucky Baptists, for example, a small committee arrives at a proposed budget. This budget in turn is approved by the Executive Board and is passed on to the General Association. Not once in the memory of most of us has the budget been changed by floor action of the General Association. Furthermore, the budget is approved in broad outline and the detailed spending is up to the Executive Board.

Does silence when the budget is presented mean everyone is always happy with the way all the money is spent? By no means, judging by the editor's mail and churchyard discussions. The ordinary Baptist holds denominational officials and those on important committees responsible for how our mission funds are spent.

Fair or unfair, this is the case and therefore we must be doubly careful. This goes for setting salaries, expense allowances, etc. One questionable expenditure injures the whole morale.

A very able and sincere pastor with college and seminary training recently registered objection on behalf of his people and himself to some denominational expenditure. He concluded that such practices would

cause churches to designate all their mission gifts. This would be tragic.

Part of the explanation is what could be called corporate carelessness. A committee member will sometimes vote for a committee expenditure which he would not vote for if he were a one-man committee. As a group we tend to spend money we would not spend individually.

This seems to happen in the case of our national budget. Huge governmental expenditures are often voted by men who would be much more careful in spending their individual funds. It just seems easier to spend money which belongs to the group than that which belongs to the individual.

We must be doubly careful with the spending of money entrusted to our care by others. If we are prone to spend any money for debatable causes, it ought to be our own and not some trust fund. Otherwise, our corporate carelessness could cost many fold.

A Church With a Mission

Main School—119, Town Hill—79, Hill Top—39, Quicksand—29, Watts—22, Hurst Lane—9, Total 297. Thus read the September 17 Sunday School attendance register at the First Baptist Church, Jackson, Kentucky. It's news even for missionary Baptists when 60% of the Sunday School attendance of a church is in its missions. This is the way it runs every Sunday at Jackson, and it's not unusual for mission Sunday School attendance to be 70% to 75% of the total.

The story of Jackson and Breathitt County is the story of many areas in eastern Kentucky. The Red River Baptist Association, to which Jackson belongs, comprises seven counties with only eight cooperating Baptist churches. And yet Baptists are considerably stronger than any other denominational group in the area. If these areas of our state are depressed economically, they are distressed spiritually. Indeed, their spiritual poverty is more evident than their economic need.

No Baptist church was ever set in a more challenging situation in Kentucky than the church at Jackson, and few if any churches anywhere ever went about so seriously and sacrificially to meet their challenge.

Not many years ago the Jackson church was mostly a women-and-children affair. It was not uncommon for men to be so scarce that women had to pass the offering plates. Then came Pastor D. Chester Sparks, now president of Oneida Institute. Things looked up under the ministry of Sparks and continued so under Pastor K. S. Clendaniel, now teaching at Clear Creek.

Today the aggressive ministry of the church centers around Pastor Bill Jagers. I remember when Bill came to Georgetown College. Coming from a fine

Baptist background with his father a trustee of Georgetown, being blessed with a good mind and an outstanding personality, Bill had the world at his feet as a student. He was very popular with his fellow students and with faculty members. It was easy to predict success for him, especially when he wooed and won one of the most attractive and dedicated coeds on the campus.

The only thing that would not have been predicted was the sense of mission Bill and Dodie felt when the Jackson church extended the call. Nowhere I ever visited did the church and pastor seem to be more devoted to each other.

Up until not long ago, the state mission board contributed regularly to the Jackson church in recognition of the unusual amount of mission work done by the church. Now the church bears the whole load financially and is doing even more mission work.

How does a church come to do so much? It's a matter of looking for doors and going through them. Two recent illustrations are typical.

Jagers learned that no services at all were being conducted at the Negro Baptist church in town. The dwindling Negro population had resulted in the discontinuation of all services at the church. The building was falling down. Jagers and his men offered to help, and now repairs have been made to the building and a Sunday School is regularly conducted.

A real thrilling story is the Hill Top Mission. Beyond Jackson on the way to Hazard is a little village called Haddix. Around Haddix and up the creeks and hollows live hundreds of people, many of whom have no passable road from the highway to their houses. When Jagers and his helpers surveyed the area and found hundreds of lost people with no church of any

kind in the area, they faced a decision. At that very time the Jackson congregation was contemplating some much needed improvements and redecorating for the home church. The floors sorely needed refinishing, the aisle carpets were ragged-edged and theatre chairs in the sanctuary needed replacing with pews. What would the members do? Beautify the sanctuary or build the mission so badly needed?

The answer is on the side of a hill beyond Haddix where now stands the Hill Top building, a concrete construction with an auditorium and four Sunday School classrooms. Jagers conducts Sunday School and worship there every Sunday morning and arrives back in Jackson just in time to preach at the home church.

Soon after lunch he is off to Town Hill, the mission on the edge of town that often has more in attendance than the main church. Four preaching services a Sunday, leading singing for most of these, teaching several Sunday School classes, leading one Training Union, and two or more mid-week prayer services are routine for Jagers each week.

It's not by any means a one-man operation. By the side of Jagers is a small but consecrated group of men and women who know the meaning of sacrifice.

Among them is Homer Kendrick, a high school teacher who came to Breathitt County from up east several years ago to be a self-supporting missionary. He's just that and uses his musical talent to make a tremendous team with Jagers.

The one regret of Jagers and his church at this time is that they are not able to do more for world missions through the Cooperative Program. Anyone needing a lift spiritually can have it with a visit to Jackson and the First Baptist Church.

BAPTIST FORUM



Very Cold Toward Fans

Editor:

I believe we can agree that the task of the Church must always be to indicate the value of the spiritual over the material and to promote the spiritual welfare of the individual human being as opposed to the materialistic interests of the various profit-making groups in his society. We must therefore agree that the church is no place for the presentation of commercials on the behalf of any profit-making organization.

The June 17 issue of the *Saturday Evening Post* carried an article entitled "The High Cost of Dying" which revealed facts about the modern mortician's business which have of late become increasingly obvious. The Church has aided this one profit-making organization in at least two ways: (1) it has

given its sanction to the removal of the funeral service from the church sanctuary to the funeral-home, thereby allowing the impression to be created that there is something sacred about a funeral parlor; (2) more obviously still, the church has given its recommendation to funeral homes by allowing them to advertise within the church, in exchange for paper fans.

These paper fan commercials have been with us so long that we no longer think of them as advertisements; but we would be highly offended if some Sunday morning our church pews were found to contain fans advertising the local grocer, garage, or drycleaner, etc. Many people have recently objected to the presence of advertisements along the highways, on the grounds that billboards are offensive to the aesthetic sense. Such advertisements are objectionable within the walls of the church not only on

aesthetic but also on moral grounds, since (1) the sanctity of the church has thereby been compromised, and (2) the Church has thereby compromised itself on a moral issue.

Is there some logical reason why the Church should give funeral homes special privileges over other businesses?

Would it not be better for the churches to return the fans to the funeral homes and purchase their own instead of compromising on such a vital moral issue? Danville, Ky. Sloan Lister, Jr.

Appreciation For Professor McGlon

Editor:

Dr. Charles A. McGlon is a good man and a good teacher. His contribution to my life and ministry is much. I am sure that this is true of many others that he has taught.

Dr. McGlon is now a patient at Baptist Hospital, room 436. His illness has been long and severe. Let me encourage his former students to write him a note of appreciation and concern. Fort Worth, Texas James W. Hatley

EDITORIAL NOTE: Dr. McGlon is now at his residence, 711 Lyndon Lane, Box 42, Lyndon, Ky., east of Louisville. Write him there.

Baptist Beliefs -- God

By Herschel H. Hobbs

The Bible does not seek to prove the existence of God. It declares Him (Gen. 1:1). Belief in God, or a divine Being, is practically universal. The Bible dismisses the atheist with one terse verse: "The fool [unthinking person] hath said in his heart, There is no God" (Psalm 53:1). Note that he says it is his "heart," the seat of his will. In his mind he knows better. But knowing it, he wishes that there were no God."

Doctor E. Y. Mullins gives us a definition of God. "God is the supreme personal Spirit; perfect in all his attributes; who is the source, support, and end of the universe; who guides it according to the wise, righteous, and loving purpose revealed in Jesus Christ; who indwells in all things by his Holy Spirit, seeking ever to transform them according to his own will and bring them to the goal of his kingdom."

There are three basic names for deity in the Old Testament; "God" (*Elohim*, Gen. 1:1); "Lord" (*Adonai*, Joshua of Israel as the true God and as Redeemer (confer Exodus 3:14; Isaiah 42:8). In the New Testament *Theos* corresponds to *Elohim*; "Lord" corresponds to *Jehovah*; "Jesus" means "*Jehovas* is salvation."

God is one Person (Deut. 6:4) who 7:10) "Jehovah" ("Lord" in King James reveals Himself in three manifestations as Father, Son, and Holy Spirit. He is a personal Spirit (John 4:24). He has no material body, except in His incarnation in Jesus Christ, nor is He limited by or to matter.

Biblical theology speaks of the "attributes" of God, which are usually divided into seven "natural" and four self-existence (from no source outside Himself); immutability (unchanging character, nature, and purpose); omnipresence (present in all space and time); immensity (not confined to space or its laws); eternity (past, present, and future equally known to Him; He inhabits eternity, Isaiah 57:15); omniscience (God knows everything simultaneously); omnipotence (unlimited power in keeping with His nature, character, and purpose). God's "moral" attributes are holiness (supreme moral excellence or the sum majesty and power. The second (340 "moral" qualities relating to God's Person. The "natural" attributes are His times in Old Testament) is a plural of version, Gen. 2:4). The first (2,550 times in O.T.) is a term of personal relationship, and is used often as a cognate of "Jehovah." The third (6,823 times in Old Testament) defines the God

[NOTE.—Dr. Herschel H. Hobbs is president of the Southern Baptist Convention and pastor of the First Baptist Church, Oklahoma City, Oklahoma.]

of His other moral qualities); righteousness (self-affirmation of the right as opposed to the wrong); truth ("source and ground of all forms of knowing, and all objects of knowledge," Mullins); love (self-imparting nature of God seeking the highest good and complete possession of His creatures). Love is the attribute which envelops all others.

To conceive of God with respect to any one of His attributes apart from the others is to have only a partial picture of God. He reveals Himself fully in and through Jesus Christ, who is interpreted to us by His Word and through His Holy Spirit.

Cranford Recalled to Washington

Calvary Baptist Church of Washington, D. C., has voted to call Dr. Clarence Cranford back to his former pastorate. Last March he became pastor of the United Baptist Church, Lewiston, Maine. At this writing he has not given his answer. He has been pastor at Calvary previously for nineteen years.

Princetonian to Georgia

James L. Martin, minister of music and youth activities at the First Baptist Church, Princeton, Kentucky, has received a call from the First Baptist Church of Hawkinsville, Georgia, to serve as minister of music and youth education. Martin and his family have already moved to Hawkinsville to assume his duties there September 16. Martin is a graduate of the School of Church Music at Southern Seminary and has served the First Baptist Church of Middletown as well as the First Baptist Church of Princeton, Ky.

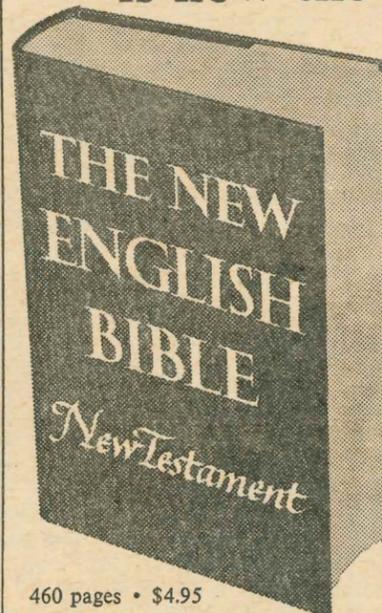
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New Facilities For Parrish Avenue, Owensboro

The newly constructed facilities of the Parrish Avenue Baptist Church, Owensboro, were dedicated in an afternoon service on September 10. Attending the service along with the members were many friends and visitors.

The impressive dedication services were under the direction of Pastor Larry Maddox. Program personalities included Mr. James Lovelace, of Lovelace Construction Company; Clyde Voyles, pastor of Macedonia Baptist Church and moderator of the Daviess-McLean Baptist Association; George Pruden, chairman of the building committee; Lucian Bristow, chairman of the deacons; Donald Anthony, superintendent of missions of the Daviess-McLean Baptist Association; and *Western Recorder* Editor C. R. Daley.

Planning for the new facilities started in June of 1960. Total cost to date amounts to more than \$62,500. These facilities bring to 400 the capacity in Sunday school and the sanctuary seats 350.

Maddox became pastor five years ago while still a student at Southern Seminary. During the five years, unusual progress has been made in every area of the church life. Among other projects, a new pastorium has been constructed adjoining the church.

The Parrish Avenue Church grew out of a mission begun in the old building of the Parrish Avenue school. William Samuel Coakley began the work after resigning as pastor of the Walnut Street Baptist Church. First services of the mission were on September 26, 1945, following a revival led by Wendell H. Rone, then pastor of the Seven Hills Baptist

Church. The church was constituted December 30, 1945, with 23 charter members, and became a member of the Daviess-McLean Association on October 16, 1946.

Chapel Park Church Organized on Dixie

The Chapel Park Baptist Church, 2600 Dixie Highway, Louisville, Ky., was constituted on Sunday afternoon, September 10, 1961. This is the same group started some years ago by the Parkland Baptist Church, and called the Parkland Baptist Chapel. Superintendent Ben F. Mitchell was elected chairman of the council, and later elected permanent chairman of the congregation in session. Alvis B. Carpenter, Audubon Baptist Church, was elected clerk. R. F. Doll moved that the constitution and by-laws be approved and that the council recommend that the body be duly constituted into a Baptist church. Dr. Nathan P. Brooks, Jr., president of Carver School, has been serving as interim pastor. All of the officers of the new body who have been serving heretofore were elected to their offices permanently. Dr. A. W. Walker, Carlisle Avenue Church, led the organization prayer. Dr. David A. Nelson, Highland Church pastor and moderator of Long Run Association, extended greetings, and Dr. Verlin C. Kruschwitz, Elizabethtown, moderator of the General Association, preached the sermon. Ercil L. Barker, pastor, Bethlehem Church, pronounced the benediction. The charter membership is made up of more than 450 members.

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Missions (3)	289	2	165
Covington, Calvary	1024		
Hopkinsville, Second	1001	2	185
Owensboro, Third	982	3	290
Lexington, Calvary	934	13	235
Chapel	78		
Bowling Green, First	933		239
Mission	36		
Mayfield, First	895		179
Mission	108		
Madisonville, First	894	4	186
Louisville, Crescent Hill	884	14	184
Missions (2)	128		37
Elizabethtown, Severns Valley	871		207
Missions (2)	81		
Murray, First	836	3	96
Mission	38		
Harrodsburg	811		164
Mission	49		
Glasgow	808	26	127
Mission	26		
Louisville, Beechland	758	64	200
Mission	221	13	107
Campbellsville	724		277
Missions (4)	106		73
Somerset, First	702		204
Mission	112		26
Louisville, Beechmont	681	1	131
Paducah, Immanuel	667		190
Georgetown	659	90	271
Newport, First	651		154
Louisville, Green Acres	613	58	258
Lexington, Rosemont	606	6	139
Louisville, Valley Station	589	6	127
Louisville, Victory Memorial	588	3	155
Erlanger	588	2	154
Lexington, Trinity	566	4	214
Louisville, Rockford Lane	561		173
Ashland, First	538		77
Missions (2)	118		
Henderson, Immanuel	525		90
Missions (2)	186		
Louisville, Bethlehem	518	7	163
Shelbyville, First	506	2	72
Owensboro, Hall Street	506		227
Louisville, Beth Haven	501		231
Louisville, South Side	481	2	110
Louisville, Shively	478		147
Ludlow, First	478		100
Jeffersonton, First	472		122
Owensboro, Buena Vista	468	4	156
London, First	468		107
Franklin, First	466		135
Mission	60		47
Louisville, Farmdale	456		139
Corbin, Central	455	2	105
Mission	87	1	23
Winchester, Central	451		126
Louisville, Hazelwood	447	3	107
Nicholasville	439		99
Central City, First	439		178
Richmond, First	435	5	98
Louisville, Beechwood	429	5	147
Hodgenville, First	429		142
Ashland, Unity	423	1	84
Corbin, First	411		126
Danville, Gethsemane	411		205
Mt. Washington, First	404		104
Mission	60		
Morganfield, First	402		91
Ashland, Pollard	401		113
Missions (2)	125		
Louisville, Eighteenth Street	393	3	91
Mission	34		33
Lebanon, First	389		115
Hazard, First	389		46
Greenville, First	386	2	131
LaGrange			
De Haven Memorial	384		94
Bellevue	380		74
Walton, First	372	2	190
Versailles	372	3	85
Lexington, Central	372	3	127
Louisville, Ralph Avenue	372	2	117
Louisville, High View	370		111
Earlington, First	366		115
Lawrenceburg, First	366	3	58
Mission	69		
Springfield	362		59
Covington, South Side	361		63
Frankfort, Crestwood	361		84
Louisville, Immanuel	356	1	90
Louisville, Valley View	351		114
Bowling Green, Eastwood	343	1	108
Scottsville, First	339	4	83
Bardstown	334	6	56
Bowling Green, Glendale	328	16	185
Mission	39		25
Louisville, Shawnee	325		94
Louisville, West Side	322	1	104
Hawesville	312		75
Barbourville, First	311	8	190
Missions (3)	188		
Falmouth	285		35

Mission	33		
Dawson Springs, First	279	2	67
Stanford	276		116
Glendale, Gilead	272		192
Cold Spring, First	270	1	108
Frankfort, Memorial	269	2	101
Dayton, First	268		40
Middletown, First	261		84
Marion	245		58
Greensburg	242		104
Louisville, East Audubon	239	1	73
Mission	16		7
Taylorsville, Kings	238	1	129
Hazel	238		
Carrollton, First	233	10	49
Owensboro, Seven Hills	233		62
Folsomdale, Liberty	230		66
Shepherdsville, Little Flock	215		54
Taylorsville, First	215		39
Middlesboro			
East Cumberland Ave.	200		
Mt. Vernon, First	191		57
Missions (2)	53		
Louisville, Fourth Avenue	187	3	61
Carlisle	174		90
Glasgow, Calvary	170	1	55
Ft. Thomas, Highland Hills	113	6	

Georgia Baptist Board Approves Record Budget

ATLANTA (BP) — The Executive Committee of the Georgia Baptist Convention approved a record budget for 1962 which tops the 1961 budget by \$114,040.

The operating budget, to be voted on by the Convention in November, totals \$3,317,600, with a total budget goal of \$3,500,000. All over the operating budget goes to a capital improvements program for six Georgia Baptist colleges.

The budget will be divided 50-50 between Georgia and Southern Baptist Convention causes after deduction of some administrative and promotion costs.

Religious News in Review

Southern Baptist Convention News

All Southern Baptist seminaries are down in enrollment 5% to 10% with the exception of New Orleans, which is about the same as last year, according to a recent report. Enrollment figures are not final due to late registration.

Twenty-nine Baptist Student Union Conventions will be held this fall throughout the Southern Baptist Convention. The Kentucky B.S.U. Convention will be held November 17-19 at the First Baptist Church, Bowling Green.

L. G. Frey, 68, of Nashville, died there September 3. Retired, he gave 18 years of service to Tennessee Baptists, as secretary and manager of the business office, and as recording secretary of the Convention.

The Southern Baptist Theological Seminary has extended a special invitation to retired Baptist ministers to use the housing facilities available in Seminary Village, a seminary-owned housing project. According to an article published in the alumni magazine, there are about 50 single bedroom apartments available for families of retired ministers.

Robert M. Turner has been named to a new position as manager of Organization and Methods at the Baptist Sunday School Board. A native Tennessean, Turner holds the B.S. degree in higher accounting from Bowling Green Business University, Bowling Green, Kentucky, and is a Certified Public Accountant. Turner came to the Sunday School Board in 1958 from a business firm in Nashville.

Dr. Ray Summers has been named the new director of graduate studies at the Southern Baptist Theological Seminary. Dr. Summers, professor of New Testament Interpretation, joined the faculty at Southern in 1959 after more than 20 years of teaching at Southwestern Seminary in Ft. Worth, Texas.

Charles A. Sammons of Dallas has given Baylor University Medical Center a gift of \$125,000 to establish one of the Southwest's first virology laboratories. The new laboratory will provide regular service in early diagnosis of virus diseases by isolation and identification of various types of viruses.

H. O. Hester, pastor of the 85th Street Baptist Church, Birmingham, has been elected secretary of the department of missions to special groups, with the Alabama Baptist State Convention. The department will include work with Negro Baptists, work with Indians, and work with the deaf.

Luther C. Pierce, educational director at Flagler Street Baptist Church, Miami, has been named executive director of the Greater Miami (Fla.) Council of Churches.

Miss Vanita Baldwin of Montgomery, Alabama, has been elected executive secretary of Woman's Missionary Union for the Baptist Convention of New Mexico. The new secretary for New Mexico W.M.U. has served for the past six years as associate in the W.M.U. in Alabama.

Two Baptist college football teams are scheduled to have their game televised in November. The game between Carson-Newman College, Jefferson City, Tennessee, and Mississippi College, Clinton, Mississippi, is scheduled for television by a Jackson, Mississippi, television station.

In Kentucky

Two new church libraries were started in Kentucky Baptist churches during August. They are: First Baptist Church, Fisherville, Harold Skaggs, pastor, with Mrs. Henry Smith as librarian, and First Baptist Church, Mt. Sterling, Delbert Butts, pastor, with Mrs. Neil R. Maxey as librarian.

The South Jefferson Baptist Church, Valley Station, Kentucky, D. E. Jones, pastor, has voted to organize the Dixie Dale Chapel into a church on November 12. This will be the third church South Jefferson has sponsored within the past eight years.

Pastor Samuel Clelland Gash led the First Baptist Church, Forest City, Arkansas, in triple dedication services September 10. A pastorium, the music-education minister's home, and an old armory building used for education and recreation were all dedicated in the same service. Gash, a native of Harrodsburg, was pastor of Union Baptist Church, Harrison County, and associate pastor of the First Baptist Church, Owensboro, before going to Arkansas pastorate.

Brotherhood Commission Approves Record Budget

MEMPHIS (BP)—The largest budget in the 54-year history of the Brotherhood Commission—\$303,460—was approved here by commissioners of the Southern Baptist Convention agency.

Their annual two-day meeting preceded the opening of the Second National Conference of Southern Baptist Men.

Of this amount, \$179,000 is expected to come through the Southern Baptist Convention Cooperative Program. The remainder will be earned by the Commission from sales of magazines, books and other supplies.

Doyle E. Carlton, Jr., son of a former governor of Florida, was elected chairman of the Commission to succeed Plaford David of Effingham, Ill., who was rotating off. Carlton is a citrus grower and cattleman of Wauchula and has been active in politics.

Elected vice-chairman was R. N. Landers, owner of the Landers Laundry, Inc., of Atlanta, Ga.; recording secretary was Joe Burnetter, administrator of the Baptist Home for the Aging at Darlington, S.C.

George W. Schroeder of Memphis, who has served for ten years as executive secretary-treasurer, was re-elected.

Revival at Green Acres

Green Acres Baptist Church, 5189 Popular Level Road, Louisville, has just experienced a wonderful revival, led by Evangelist Clyde Chiles, of St. Louis, Mo. The eight-day meeting began on September 10, with the last services held on Sunday, September 17. There were 38 professions of faith, 20 additions by letter and 23 rededications. The music was directed by George A. Mills, Jr., minister of music at Green Acres, who is a student at Southern Seminary. Don M. Randolph is pastor.

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KENTUCKY BAPTISTS AT WORK

Sunday School

New Worker for Kentucky

By Roy E. Boatwright

Gordon H. Sather, former pastor of the First Baptist Church of Leitchfield, assumed responsibility as associate in the Sunday School Department of Kentucky Baptists on September 15.

A native of Wisconsin and a veteran of World War II, he holds a B.A. degree from Mississippi College, a B.D. and an M.R.E. from Southwestern Baptist Theological Seminary, and has completed residence work for an M.A. from Baylor University. While a seminary student,



Gordon H. Sather

he and his wife spent one summer of archeological study in Europe and the Near East.

In addition to pastorates in Mississippi, Texas, and Kentucky, the new associate has served as educational director for First Baptist Church of New Albany, Mississippi, and six years as superintendent of missions in Mississippi and Kentucky.

During his ministry in Leitchfield, the Sunday School was graded, moving from 9 to 16 departments, and the rotation plan of deacons was effected. A church library has been established, and a new mission, the Main Street Baptist Chapel, was begun last month. During the three year period, all previous records were broken in Sunday School and Training

Union attendance and in financial receipts of the church. The indebtedness on the educational building was reduced by \$55,000.00. During his three year ministry in Leitchfield, 122 were baptized into church membership, and 81 were received by transfer.

Married to the former Margarette Jeffcote of Mississippi, he is the father of two sons, age 5 and 8.

Brotherhood

Native of Texas' Henderson to Speak at Kentucky's Henderson

By Forrest R. Sawyer

There will be one Hendersonian on the program of the Kentucky State Brotherhood Convention which meets at Henderson, Kentucky, October 5-6, but he is not coming to his native heath when he appears on the program. He is



R. Alton Reed

Dr. R. Alton Reed, since 1955 the executive secretary of the Annuity Board, Southern Baptist Convention, Dallas, Texas, a native of Henderson, Texas. He will be introduced to the Kentucky group of laymen and others by Baynard F. Fox, Kentucky-Tennessee representative of the Annuity Board, who has his headquarters in the Kentucky Baptist Building, Middletown, Ky.

Dr. Elmer S. West, a native of Mayslick, Kentucky, a graduate of Cumberland College, Williamsburg, former pastor, currently secretary of missionary



Elmer S. West

personnel, Foreign Mission Board, S.B.C., visitor to 27 countries in the Orient, Europe and Latin America who has led in the evaluation of more than 750 Southern Baptist overseas missionaries, will be in Henderson for the Brotherhood Convention.

Training Union

Subtract 976 From 7,000 To Make Progress

By Stanley Howell

What is progress? Henry Ward Beecher proclaimed that, "We should so live and labor in our time that what came to us as seed may go to the next generation as blossom, and what came to us as blossom may go to them as fruit. This is what we mean by progress."

Kentuckians have made progress in organizing new Training Unions. But we still have a long way to go. The 7,000-Movement has been launched in the Southern Baptist Convention. This movement promises to stimulate even greater interest in reaching the last church that does not have a Training Union. The goal is to organize a Training Union in

the approximately 7,000 churches in the Convention without Training Unions.

Approximately 976 churches in Kentucky reported that they did not have a functioning Training Union in 1960. The 976 churches are classified according to location: Open Country, 731; Village, 164; Town, 41 and City, 40. Therefore, it is evident that Kentucky Baptists in every area of the state, urban and rural, are faced with a major missionary opportunity.

How can we organize Training Unions in the 976 churches? It will not be easy. The starting place is with you. Kentucky Baptists must have the conviction that every Baptist church can and should have a Training Union.

Pastors of churches that do not have Training Unions should contact the Associational Training Union Director to get help in organizing one. The associational director has a faithful corps of workers who stand ready to go to the aid of any church. They can give valuable guidance in helping to organize a new work in the right way. These officers will point out the values to be realized by a study of the Training Union leadership manuals before they attempt to organize.

Progress will be made in Kentucky by subtracting 976 from 7,000. At the same time Kentucky Baptists will add 976 to 1,247, giving a total of 2,223 Baptist churches with Training Unions.

Our generation has received the "blossom." We will give the next generation the "fruit"—over 2,223 Baptist churches with a Training Union in every church! This is progress!

Woman's Missionary Union

Foreign Series

By Mrs. Geo. R. Ferguson

The time has come for your planning for the study of the fall series of mission study books in preparation for the Week of Prayer for Foreign Missions. Good publicity has been given in the W.M.U. magazines concerning the titles and prices of the books which are to be ordered from our Baptist Book Stores, including the teaching guides.

Teachers will be interested to know that there is a "Leader's Packet on Europe" available free upon request to the Department of Missionary Education and Promotion of the Foreign Mission Board. The packet will contain seven selected items, each of which is designed for the purpose of supplementing the teaching of each of the five age-level books. In answer to many questions that have been raised, just remember that there will be only one packet for each book. Please remember also that these are to be ordered from the Foreign Mission Board, P.O. Box 6597, Richmond 30, Va., and not from

the State Office. The books and the teacher's guides are available from the Baptist Book Stores.

Mission Study chairmen, be sure to plan your classes far in advance to insure good teaching and good attendance. Teachers, begin now to gather your materials for this important study on Europe, the mission field that is in the headlines of all the world today.

Kentucky Baptist Foundation

A Timely Memorial Received

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

After two years of litigation, the terms of the will of Miss Susie Stuart Darnaby who lived in Lexington, Ky., have been perfected. From the will, the KENTUCKY BAPTIST FOUNDATION received a first installment of \$35,000. An additional amount, bringing the total to nearly \$50,000 is anticipated in the near future. The income from the investment of the principal will be used to promote *State Mission Work*.

The Foreign Mission Board will receive double the above amount for mission work in South America.

Of interest is the following paragraph of Miss Darnaby's will:

"The principal or corpus of these two bequests shall be kept permanently as endowment, and invested for the purpose of producing income; and the net income from each of said shares shall be devoted by the donee thereof toward the payment of salaries of missionaries; and these gifts to these two missionary boards or bodies are made by me in memory of, and are to be kept as perpetual memorials to my father, John H. Darnaby and my mother, Mary Stuart Darnaby."

First Baptist, Lawrenceburg, Dedicates New Building

The First Baptist Church, Lawrenceburg, Kentucky, dedicated the new Educational Building on July 23, 1961, with an open house and special dedication services. Inspirational messages were brought by W. C. Boone, retiring secretary of Kentucky Baptists and James McCluskey, pastor of Wallace Memorial Baptist Church, Knoxville, Tennessee, and former pastor at Lawrenceburg. The new Educational Building was constructed by R. L. Robertson, Owensboro, Kentucky. The building is two stories in height and is concrete and steel construction. Acoustical tile ceilings and asphalt tile floors were used in the new building. One outstanding feature is the "Fireside Room" which is joined by a fully equipped modern kitchen. The new church lounge, office, and pastor's study are outstanding features of the first story.

Extensive improvements were made in

the church auditorium. An air-conditioning system has been installed. A new carpet and new pews have been placed in the auditorium. The balcony has been reworked and resealed. The balcony floor has been covered with carpeting. The seating capacity of the auditorium was greatly increased in the remodeling program.

The building committee consisted of the following: Duke Young, chairman, Jim Boyd, Dr. Boyd Caudill, Garnett Carter, James Freeman, Elliott Garrison, Walker Gretter, Marion Stucker and Everett Taylor. Ray Brown acted as building fund treasurer throughout the building program. Carl E. Wright is pastor.

Texan Goes to California

Dr. Cecil Hyatt, former teacher of Bible at East Texas Baptist College, and a former pastor of First Baptist Church, Port Lavaca, Texas, is to be a teacher of Old Testament in the California Baptist College, Riverside, Calif.



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Walter K. Price Going To Woodland Ave. Baptist Church in Lexington

Evangelist Walter K. Price of Danville, Ky., has accepted the pastorate of the newly formed Woodland Avenue Baptist Church of Lexington. The church will be permanently located at the corner of Woodland and High Streets when it occupies the property vacated by another Baptist church next summer.



W. K. Price

Mr. Price is a native of Lexington, a graduate of the University of Kentucky and of the Southern Baptist Theological Seminary. He is the former pastor of the David's Fork Baptist Church, Fayette County; and the First Baptist Church of Danville; and has been engaged in evangelistic work in the Southern Baptist Convention for the last four years. He is the author of a new book to be released by Zondervan Publishing Co., of Grand Rapids this fall. The book, an exposition of the first eight chapters of the Epistle of Romans, is entitled *Revival in Romans*.

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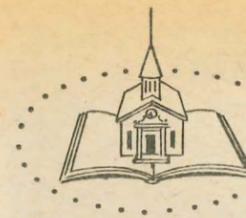
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SUNDAY SCHOOL LESSON

By H. C. Chiles

HOW JESUS GREW

Luke 2:39-52

With this lesson we begin a new series entitled "Christian Growth." Growth is something that is normal. When a child does not grow we become alarmed, and rightfully so. Every Christian is expected to grow in grace and in the knowledge of Christ. If one fails to do so, it is simply because he will not use the means which God has provided for his growth.

If we are desirous of proper spiritual growth, it is well for us to observe and seek to emulate the example of our Saviour.

Not much is recorded in the Scriptures regarding the childhood and youth of Christ Jesus, but what is told is certainly full of interest.

I. His Growth Was Declared.

Luke 2:39-40.

Jesus Christ lived in Nazareth. In His home the Word of God was honored and obeyed. His mother and Joseph were godly, so their influence over Him was very wholesome.

After all, the home is ever the foundation of society. In the home the foundation is laid for honesty, uprightness, respect for authority, and everything else which makes a community a desirable place in which to live. It is in the home also that the foundation is laid for disrespect for law, crime and violence.

This lesson portrays Christ's perfect humanity. Throughout His childhood Christ's body kept on growing in strength and sturdiness. His mental development kept pace with His physical growth. His powers unfolded in a marvelous fashion, while He enjoyed the normal development of a healthy and happy child, thus proving that the grace and blessing of God were upon Him.

II. His Growth Was Demonstrated.

Luke 2:41-50.

These verses contain an account of a visit which Jesus Christ made to Jerusalem for the Feast of the Passover when he was twelve years of age. It was a custom among the Jews that at this feast the boys who had attained the age of twelve were recognized as "sons of the law," and thereafter they were morally and spiritually responsible.

Even though Joseph and Mary were poor, and lived many miles from Jerusa-

[Dr. H. C. Chiles is pastor of the First Baptist Church, Murray, Kentucky.]

For October 1, 1961

lem, they were regular in their attendance at this feast. They took Jesus Christ with them to the Passover when He was twelve years of age. When this particular feast was over Joseph and Mary started home in company with relatives and friends. It was the custom in those days for men to travel in one group in a large caravan, and women to travel in another group, and the children went with the group which they preferred and played together as they went along. Because of this custom, it was only natural for Joseph and Mary to be free from anxiety about the Lord Jesus even though they did not see Him during the first day of their journey. Alas, people frequently take far too much for granted.

At eventide Joseph and Mary discovered that Jesus Christ was not with them. They sought Him among their kinsfolk and acquaintances. Not finding Him there, they decided to return to Jerusalem and seek to discover His whereabouts. Having to wait until the next morning to start, one can imagine that, after a sleepless night, they were ready to depart quite early.

After three days—one for the journey from Jerusalem, one for the return and one spent in frantic and fruitless search through the streets of the city—they found the Lord Jesus. Instead of playing with the children about the temple courts, He was in the temple listening to the wise teachers, asking them questions and surprising them by His marvelous understanding. In a most respectful manner He listened to the doctors and then propounded His questions to them. His desire to get all the information possible from them about the things of God was most commendable. These eminent teachers were amazed that He should manifest such a great interest in the deep things of God. They were also astonished at the quickness of His mind in grasping such great truths at that tender age.

To their great relief and joy, Mary and Joseph found Him in the temple conversing with the teachers of the law. Of course, they were astonished that He should venture into such an august presence and converse with them. Reproving Him for His seeming lack of thoughtfulness for her and Joseph, in remaining behind and causing them so much

anxiety and inconvenience, His mother inquired, "Son, why hast thou thus dealt with us?" However, her reproach was quite tender, as if she felt sure that He could explain the matter satisfactorily.

Without any attempt to excuse Himself, Christ gently reproved their inordinate solicitude about Him. His dignified, yet tender, reply, "Wist ye not that I must be about My Father's business?" indicated that Mary should have realized His mission. He made it clear that, regardless of what any others might do, He intended to be about the business of His Heavenly Father. His supreme task was to do the will of His Father.

III. His Growth Described.

Luke 2:51-52.

From Jerusalem, which was on high ground, Christ went down to lowly Nazareth with Mary and Joseph, where the three had lived in a humble home since their return from Egypt. Knowing that He had come on a divine mission, and having informed Joseph and Mary that He had a Father in heaven in whose business He must be engaged, Christ voluntarily set a worthy example for all of filial subjection to parents. He yielded a ready obedience to their commands, while living with them and working under and for them. Children today should emulate His example. During the eighteen years of His obscurity in Nazareth, He increased in wisdom, in stature, and in favor with both God and men. We, too, should grow intellectually, physically and spiritually.

Boston to Birmingham

Carl J. Giers has resigned as pastor of Tremont Baptist Temple, Boston, Mass., to become pastor of Shades Mountain Baptist Church, Birmingham, Ala.

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Note Burning and Home Coming at Immanuel, Louisville, October 1

The Immanuel Baptist Church, Louisville, is to have a home coming and note burning October 1, according to announcement just made by Pastor Roy A. Hamilton. The day's plans call for Sunday school at 9:30 in the morning, with George and Roberta Wheeler being special guests. At 10:40 a former pastor, Robert F. Doll, will bring the message and Jim Williams the special music. After the noon lunch a music festival will be held at 2:00; and the note burning will take place at 2:30, at which time another former pastor, Robert H. Alston, and George E. Wheeler will speak.

Immanuel Baptist Church was founded seventy-one years ago as the Logan Street Baptist Church. Its name was changed about the turn of the century when they moved to their present address at Clay and Oak Streets.

Pastor Hamilton wishes former members and friends to return to Immanuel for the celebration on October 1.

GLOBE-TROTTING WITH GINNY

They Died With Their Treasure Beside Them

By Virginia Harris Hendricks

POMPEII, Italy (BP)—When Pompeii was destroyed by 24 feet of burning cinders, boiling rain, and sulphurous fumes, thousands of its inhabitants escaped by sea. I wondered why the 2,000 who died here did not escape!

The excellent preservation here makes it easy to guess at some of the answers. Excavators have forced plaster into the cavities left behind by the bodies as they deteriorated, making it possible to make reproductions so complete that even the nails in the sandals of the Roman sentries on duty are shown.

Leather belts worn only by slaves show that many slaves died by remaining with their masters. Two men bound in the stocks were forgotten in the excitement. A woman's body lay in the street of escape, an infant clutched in her arms.

One characteristic seems common to most of those who stayed behind. Nearly all bodies had treasures beside them.

One woman who went back for her jewels threw her treasures on the floor when she lifted her arms to ward off the falling ceiling. Another woman clinging to her jewels climbed six or seven feet up the cinders as they began to bury her, but finally she was overcome. A merchant was holding the key to his strong box as he searched for his treasure. His slave died holding a lamp for his master.

As we explored the dead city, I wondered what my town would leave behind if suddenly destroyed without warning. Would we be clinging to the material wealth that seems to take the place of God in so many homes?

A still more sobering thought came: The Bible warns me some unannounced day destruction will fall upon the entire world: Will such advance warning be heeded?



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Church Colleges May Profit From Tax Funds

WASHINGTON (BP)—Both public and church-related colleges will be helped if the higher education bill is approved by Congress.

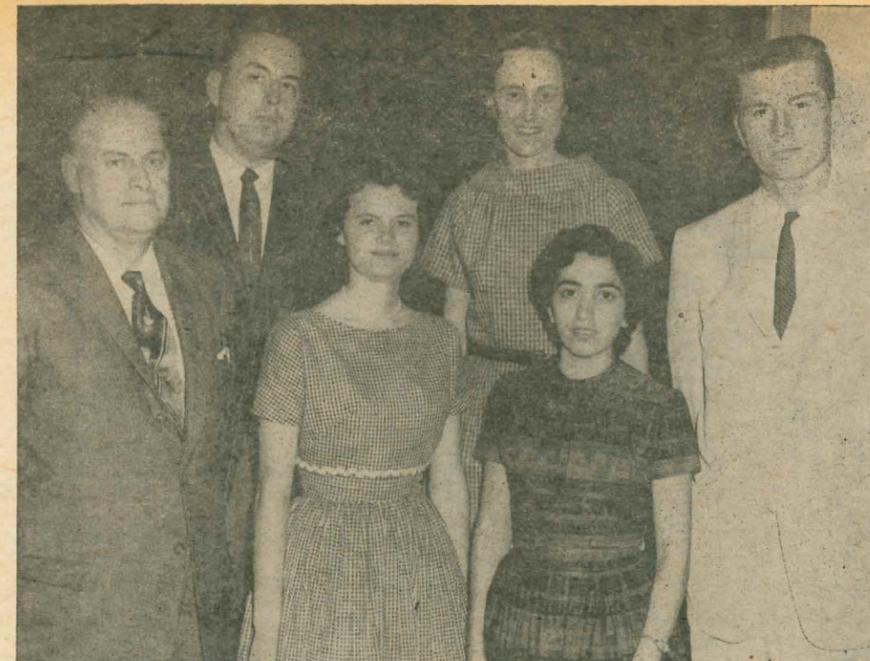
The House Committee on Education and Labor has already approved a bill to provide \$1,500,000,000 in grants and loans to colleges. Consideration by the House is awaiting action by the Rules Committee, which governs the flow of legislation.

The purpose of the bill, sponsored by Mrs. Edith Green (D., Ore.), is to assist colleges in "the construction, rehabilitation, or improvement of needed academic and related facilities, and to authorize financial assistance for undergraduate study in such institutions."

The higher education bill would assist both existing and new colleges.

The House committee partially recognized the church-state problems in the bill when it prohibited the use of any of the funds for buildings "used for sectarian instruction or as a place for religious worship" and for "any part of a program of a school of divinity."

According to the bill both loans and grants will be available to church-related colleges.



New faculty members at Georgetown College. From left to right are: John Drake, Business Administration; Fred Tanner, Education; Mrs. Anita Garnett, English; Mrs. William McGuirt, Biology; Miss Macy Akel, Psychology; and Fred T. Moffatt, Jr., History.

Ex-Kentuckian in Air Service

Billie M. Hargrove has resigned as minister of religious education at Augusta Road Baptist Church, Greenville, S. C., where he has served for two years. He has been recalled to active duty with the 77th Troop Carrier Squadron as a navigator and acting chaplain. He enters the Air Force October 1 and will be stationed at Donaldson A.F.B., Greenville, for the present time. While attending Southern Baptist Theological Seminary Mr. Hargrove was minister of education at Pleasant Grove Baptist Church, Anchorage, Ky., and at Antioch Baptist Church, Bedford, Ky.

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STEWARDSHIP OF SORROW

by Douglass Scarborough McDaniel

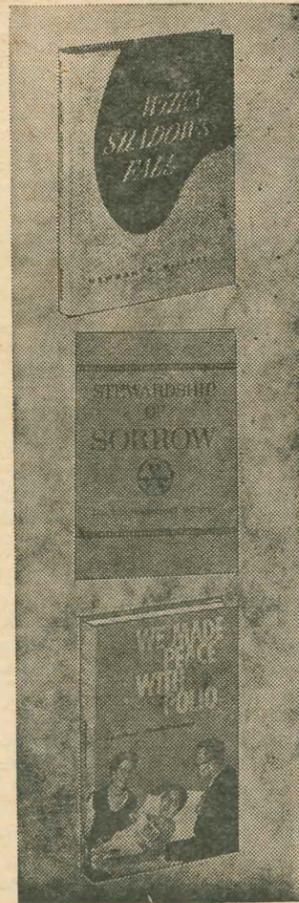
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by Luther Robinson

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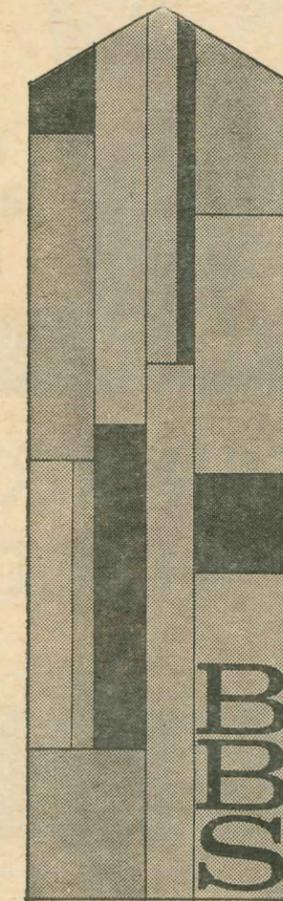


Lewis County Church Breaks Out in Revival

Revival fires broke forth in a small rural church that has not had a baptism in almost four years, and the result is that there are now 27 awaiting baptism as the result of one week's revival effort. The church is the Oak Ridge Baptist Church of Lewis county, a one room, open country church which claims 54 resident members. It had gone for a year without a pastor, and has recently been served by a layman, F. Ross Figart, Sr., of Lexington, Ky., who is acting as pastor. The evangelist for the revival services was Sam Hatton, pastor of the Glen's Creek Baptist Church in Woodford county.

In a church that does well if they have 35 in Sunday School they had upwards of 300 attending during the revival. Farmers left their tobacco housing to go visit the lost, and store keepers closed their doors so all could attend services. There were decisions made at every service but one, and most of those who came were adults and young people.

The revival was immediately preceded by a Vacation Bible School that was also the best in the history of the church. There was an enrollment of 97 in the school, which was led by Bracken Associational Missionary Reginald W. Johnson. The Bible School was held August 13-23, the revival August 27-September 3.



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