



JUNE 21, 1962

WESTERN RECORDER



The 1962 Southern Baptist Convention in San Francisco had a messenger attendance of 10,600. This crowd at the Civic Auditorium entrance gives indication of the prominence of family groups at this year's Southern Convention.



GLEANINGS FROM THE FIELD

Miss Lovan Returns to Ghana

Miss Nadine Lovan, Southern Baptist missionary who has been on furlough in the States for some months, left for Ghana on May 25. Her address is Box 1933, Kumasi, Ghana, West Africa. She is a native of Calhoun, Ky.

The Jesters Visit South Carolina Soon

Dr. and Mrs. William L. Jester, missionaries to Nigeria, are scheduled to arrive in the States for furlough June 25. They may be addressed in care of Captain Duane F. Denton, 2011 Audubon Ave., Columbia, S. C. He is a native of Bonne Terre, Mo.; and she is the former Daisy Hicks, of Clay, Ky.

The Baptist Hour

The July subjects of Dr. Herschel H. Hobbs over The Baptist Hour radio programs are as follows: July 1—"O'er the Ramparts We Watch," 8—"The Eternal Word," 15—"The Eternal God," 22—"The Eternal Christ," and 29—"The Eternal Spirit." Watch your local newspapers for radio station and time nearest the reader where this program may be heard.

At Kentucky's Mt. Vernon

Clyde Finley, Marshall, Va., served as the evangelist in a revival at the Mt. Vernon Baptist Church in Rockcastle County, Kentucky, resulting in 33 baptisms, several by letter and a number of rededications, for a total of 86 decisions, according to Missionary Raymond Abbott. Pastor J. William Hall had a week of prayer and visitation before the revival began.

Cumberland Teacher Selected

President J. M. Boswell has announced that Dr. William B. Wilder, head of the Department of Biology at Cumberland College, has been selected as one of 30 botany and biology teachers in American colleges to participate in the National Science Foundation's Summer Botany Conference, to be held at the U. of N. C., Chapel Hill, July 23-August 10. He is a graduate of Cumberland; and was granted B.S. by Western Kentucky State College, and M.S. and Ph.D. by Purdue University. He has been at Cumberland since 1955.

Elizabethtown Baptist Dies

William Bond, 89, prominent retired businessman, died at his residence in Elizabethtown on May 14. He was a member of the Severn's Valley Baptist Church, Elizabethtown. He was a brother of Mrs. W. P. Stewart, Puritan Apartments, Louisville, long prominent in Kentucky State W.M.U. circles. He is survived by three daughters, Mrs. H. Franklin Yellig, Copenhagen, Denmark; Mrs. A. B. Patterson, St. Petersburg, Fla.; and Miss Lucille Bond, Elizabethtown, Ky.; and by one brother, Oscar Bond, Louisville.

"The Majority Rules", or Does It?

The Kansas Supreme Court has ruled that the First Baptist Church of Wichita may not be withdrawn from the American Baptist Convention and related groups even though a majority of the congregation voted for such an action. Reversing a decision of a state district court, the Supreme Court declared that "not even in an autonomous Baptist church may the denomination of the church be changed by a mere majority vote." Two years ago the congregation, then the largest in the denomination, voted 739 to 294 to withdraw from the American Baptist Convention. The Supreme Court also issued an injunction barring the majority group from using the church plant.—J. P. Edmunds, in The Survey Bulletin.

Truett Papers to Southwestern

Mrs. Thomas W. Gilliam, Lynchburg, Va., and Mrs. Robert Milliken, Dallas, Texas, daughters of the late Dr. George W. Truett, have presented a collection of 1,000 items to the Fleming Library at Southwestern Seminary. These items were presented to the library in the trunk Dr. Truett took to Europe in 1918 on a six-month preaching tour. He had been selected by President Wilson as one of 20 American preachers to "deliver their messages of patriotism and religion to the Allied armies." The items include manuscript sermons, letters from Gen. J. J. Pershing, President Woodrow Wilson, 1897 diploma given him by Baylor University, pictures, clippings, two honorary doctorates, manuscripts, and notes, flag, passport credentials, and many other things. They will be placed in the Heritage Room, soon to be opened. Some 5,000 of his books were presented to Southwestern Seminary Library at the time of his death in 1944.

Campbellsvillians Get Married

The wedding of Miss Corine Lee Borich and Mr. Jerry Olen Rogers took place at the Beech Grove Baptist Church, Campbellsville, Ky., on June 15. The bride is a daughter of Rev. and Mrs. Frank E. Borich, Campbellsville, and the groom is a son of Mr. and Mrs. Olen Rogers, Greensburg. Both young people are students in Campbellsville College.

Missionaries Return

Mr. and Mrs. Walter B. McNealy, missionaries, sailed from Brazil on June 7 for a furlough in the United States, and may be addressed at 196 Jules Avenue, Jefferson Branch, New Orleans, La. He is a native of Catlettsburg, Ky.; she is the former Ymogene Alexander, of Lynchburg, Va.

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

WESTERN RECORDER

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The Gospel For Our Time

By H. Franklin Paschall

Southern Baptist Convention Sermon delivered at San Francisco

(Continued from Last Week)

The Gospel is an announcement to man that he is more than an animal, that he was made in the image of God, that he is above beast or bug, that he is capable of fulfilling God's purpose for him. It further declares that everybody is somebody, more than a number, more than a machine, more than a drifter or conformist. God knows and loves everyone as a person. He proved this love in sparing not His Son, but delivering Him up for us all. "God commends (proves) his love toward us in that while we were yet sinners Christ died for us" (Romans 5:8). "The Lord laid on him the iniquity of us all" (Isaiah 53:6) God is seeking always to bring each man not only to realize what he is as a sinner but what he may become as a saint. When man "comes to himself" and accepts the fact that he is one whom the Father loves, and for whom Christ died, and trusts the Lord Jesus Christ, he has promise of the life that now is and of that which is to come. The sin problem is solved; the lost is saved.



H. Franklin Paschall

There is the dark area of guilt. The Freudian probe has unveiled "an abyss within man, full of new embarrassments and a new terror." The number of emotionally disturbed and mentally sick people is increasing at an alarming rate. A vast proportion of our population depends on sedatives and tranquilizers for "peace of mind." Sin is to blame for much of this wretchedness. But the Gospel gives assurance of complete forgiveness and leads into the land of beginning again. It furnishes a basis on which to work out life's problems and bestows a new dynamic for "the living of these days."

There is the dark area of unrighteousness. This is an age of low morals and high crime. Nietzsche said, "Unless the Christians show that they are redeemed, I will not believe in their Redeemer." But Christians can and should do exactly that. The Gospel was given "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit" (Romans 8:4). The pure, consistent, starry life of a Christian is the Bible's clearest interpretation, Christianity's unanswerable argument and the community's greatest asset.

Another dark area in the world today concerns human relations. Technology has so changed the world that human beings must somehow live in a new intimacy. Hatred between races, strife between capital and labor, oppression and injustice among nations cannot continue where the Gospel idea prevails. Man's

relationship to man is not like two dots on each end of a line. Rather it is like the base angles of a triangle with God at the apex. No human relationship is right without God as the third party.

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"Beloved, if God so loved us, we ought also to love one another" (I John 4:11). The Gospel which we believe demands that we regard every man as a person with dignity and possibility. And Jesus says, "Thou shalt love thy neighbor as thyself" (Matthew 19:19). He further declares, "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another" (John 13:34). We not only should love others as much as we love ourselves, but we should love them more. Jesus loved us more than He loved Himself in that He laid down His life for us. His commandment to us is, "Love one another as I have loved you."

One of my members, Orville Hooberry of the Nashville Fire Department, died recently while fighting a fire. He was a genial, genuine, generous Christian. In the district where he served, all the people loved him, especially the children. He was always giving them something—a smile, a mint, candy, shoes, clothes. When he died the children of the community—colored and white—put together their pennies and bought a wreath of flowers to express their abiding affection and appreciation.

Finally, there is the dark area of the "space probe." The whole world is afraid

that man's new power to colonize the stars will turn demonic and destructive. Bomb and fallout shelters are being constructed everywhere. Billions of dollars are spent annually not only to increase our retaliatory power in case of attack but also to develop an interception system to keep the enemy weapons from reaching us.

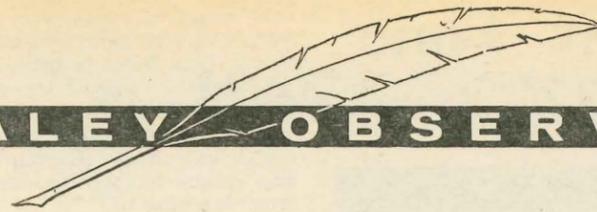
Now the Gospel is the power of God. It is greater than the power of the modern rockets of all the nations combined. If the Gospel were believed and received the world around, if the Gospel idea prevailed at the United Nations and among lawmakers everywhere, if the Gospel were to inspire the world's thinking and mobilize the world's power, a new day of peace with justice would dawn upon us and the new powers of science would become a blessing to all mankind. So with hope let us proclaim this glorious gospel to every creature.

There has never been a time when Christians were in the majority. Dr. Baker James Cauthen tells us that the world is less Christian today than it was a decade ago. One third of the world's population is under the heartless and criminal rule of Communism. Terrible judgment is about to fall upon the world because of Christians' failure to bear a faithful witness and because of the gross wickedness of the people. We must intensify our mission effort at home and abroad.

Dr. L. A. Crutcher Dies

While we hope, work, pray and wait for a brighter day, the Gospel banishes fear. Jesus said to John, "Fear not: I am he that liveth and was dead and behold I am alive forevermore" (Revelation 1:17, 18). Christians are not afraid to live, to think, to suffer, to die. Nothing can separate us from the love of God which is in Christ Jesus our Lord. And One Day the kingdoms of the world shall become the kingdom of our Lord and His Christ.

The funeral of Dr. L. A. Crutcher, 78, was conducted at the Herbert C. Cralle Funeral Home, Louisville, by his pastor, Dr. John R. Claypool, on Wednesday morning, June 13, 1962. Dr. Crutcher was a physician at 3500 W. Broadway, until his health compelled him to retire several years ago. He was an active Baptist, and for many years has been a member of the Crescent Hill Church. Native of Spencer County, he resided at the time of his passing at 4109 Taylorsville Road. He was a brother-in-law of the late Miss Pearl Hedden, secretary to Robert L. Pogue and in charge of advertising at the Western Recorder. Dr. Crutcher is survived by his wife, Mrs. Ruby Hedden Crutcher, by one daughter, Miss Alene Crutcher. Also, he leaves one sister, Mrs. Edna Johnson, Shelbyville.



Laudable and Lamentable

Southern Baptists left San Francisco much closer together than when they arrived, and no desire for a split in the Convention was evident. Those who came, including an unusual number of reporters from over the nation to see a bloody fight among Baptists and a split, went away without seeing it.

But Southern Baptists did not leave 'Frisco until saying firmly they did not plan to tolerate damaging liberalism among the ranks of their seminary teachers. This they said in mild and kind words, though the spirit of discussion was not always mild.

What happened at this year's Convention had to come and that it came without damaging divisiveness is to the credit of men who did not let deep convictions that differed become sources of harmful conflict. It was inevitable that the progressive trends among some Southern Baptists of the last few years would result in a reaction from others. We are a theologically conservative people and it is apparent we intend to remain so. We also like to voice our convictions and every few years we are heard on some matter.

This reaction was strengthened by the meeting of the Convention in San Francisco. The west and south-west are regarded as more conservative in theology than other areas though every area of the Convention is predominately conservative in doctrinal matters. Over and over it was obvious that many messengers had come to the Convention with one consuming passion—to preserve the Bible from damaging liberalism. Nobody nor nothing could deter them.

When the heat subsided and the smoke settled, it was apparent the messengers were not far apart. On the motion relative to infallibility of the Scriptures, the vote was unanimous. The vote on the motion requesting the trustees of seminaries to be vigilant in the matter was overwhelming in the affirmative.

It was indeed fortunate that the attempt to ban the publication and sale of Professor Ralph Elliott's book on Genesis was unsuccessful. This would have broken all historic precedent of Southern Baptists who have chosen to place publication policies in the hands of their Sunday School Board which has members from every part of the Convention to determine its policies.

It would have also seriously reflected upon Southern Baptists who have historically believed in looking at the facts for themselves and voting their convictions only after they have decided for themselves. Only slightly over 4,000 copies of the controversial book have been printed. Some are still in the warehouse and some are in Baptist book stores over the land. This means that only few Baptists have ac-

tually seen the book and therefore would be voting to ban it on the basis of someone else's opinion or on the basis of excerpts printed here and there.

We ought now to get on with our main task—demonstrating Christian conduct and proclaiming the gospel to the world. Having spoken plainly as to our doctrinal convictions and our expectations of those entrusted with administering our agencies and institutions, further agitation without further provocation would be irresponsible.

One of the good sights at San Francisco was the sizable number of Kentucky Baptists. They were in evidence at every session and gave a good account of themselves otherwise. This was a good year to be present at the Convention for only those there could really know what happened.

And it's a good thing we went this year to California for the west will not likely get the Southern Baptist Convention again in a long time. The sectional complexion of this year's meeting, along with San Francisco's gouging prices, will make messengers think twice before planning to return to the west coast.

Finally there were laudable and lamentable characteristics of the '62 Convention which will be long remembered. It was laudable for Baptists to speak clearly their convictions; it was lamentable one issue overshadowed other important matters in San Francisco. It was laudable for Southern Baptists to express concern for the Bible; it was lamentable to do it with a spirit which at times was less than New Testament brotherly love.

No one who sat through the tense and critical sessions came away without feeling the Lord was with us. Apparently we are still in His will without deserving it and He will use us in spite of ourselves.

The Lord and a Man

The explanation of the happy outcome of Southern Baptist deliberations at San Francisco can be summed up in two words—the *Lord* and a *man*.

History will show that the Lord has a man for every crisis. Southern Baptists were in a crisis at San Francisco and the Lord had a man. He was Convention president Herschel H. Hobbs.

In the months and weeks preceding the Convention, it was apparent that some tall man must give guidance or chaos would result. There was no man in sight. Elderly Baptist statesmen who stood in the gap in other days and other crises were off the scene. Men of stature serving as seminary presidents and agency heads would not do since some institutions and agencies were involved in the crisis.

Then came the Convention president with able, forthright, courageous, and compassionate leadership. He commanded the respect of every messenger and mediated perfectly between groups with differing convictions.

His presidential address was a masterpiece. It avoided baneful generalities sometimes fallen into on such occasions and passed up oratory for a scholarly treatment of the place of Southern Baptists in the current theological world. His presentation demonstrated an unusual grasp of the matter and surpassed anything generally heard from anyone less than one giving full time to theological studies. His

counsel to Southern Baptists and their theological course was in keeping with the best in our history and will go far to save us from extremes which would hurt us.

His handling of the convention was so fair that even tense and emotionally filled messengers found no fault. Even his occasional parliamentary mistakes gave the messengers feeling that he was irresistibly human.

Surely the Lord was with us at San Francisco and nowhere was this more obvious than in the Convention president. Our eternal thanks are due the Lord and Herschel H. Hobbs.

Elkhorn Association Minutes Dedicate Page to Memory Of President S. S. Hill

A page in the printed 1961 Minutes of Elkhorn Baptist Association is being devoted in loving memory of Dr. Samuel Smythe Hill, Sr., eighteenth president of Georgetown College. It will be remembered that Dr. Hill died unexpectedly in Florida last year.

"This leader and visionary led Georgetown College into one of its most productive periods," the text says on this page. "Today many marks of his successful administration can be noted on the campus. He was Georgetown's president eleven years."

Continuing, the Dedication Page says of him: "Before coming to the college, he was a successful pastor in a number of our Kentucky and Virginia Baptist Churches. He was a loyal member of the Versailles Baptist Church before assuming the pastoral duties of the Florida call. He is survived by his wife; a daughter, Mrs. Dan Midkiff,



Dr. Samuel Smythe Hill, Sr.

Versailles; a son, Dr. Sam S. Hill, Jr., head of the Department of Religion, University of North Carolina; three brothers and three sisters."

Bible-Rejecting Communists Reach for Tibetan Bibles

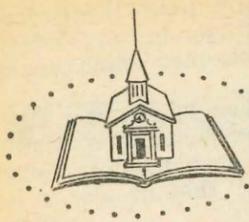
Chinese Communists rejecting the Bible in their own language find themselves reaching for it when they undertake to learn the Tibetan language.

"China's Communists are turning to the Bible to increase their knowledge of the Tibetan language," says the American Bible Society, according to a report they have received from Bishop Chandu Ray, the first Pakistan bishop of the Anglican Church. "The Communists have bought large quantities of a new Tibetan language Bible," Bishop Ray says, "in order to learn the language of the country they have conquered."

Precious little linguistic material has been reduced to writing or pinting for the people living in Tibet. Let us hope that the Chinese translators in their deciphering may be able to understand and comprehend the message contained therein as well as the actual grammar of the Book of Books.



FOREIGN MISSIONARY APPOINTEES. Recently appointed missionaries of the Foreign Mission Board, are presented to the Southern Baptist Convention at San Francisco, California. This is always one of the thrilling moments in the sessions.



SUNDAY SCHOOL LESSON

By H. C. Chiles

JOSIAH'S REFORMS

For July 1, 1962

Josiah, the sixteenth king of Judah, was not only one of the greatest kings that country ever had, but he was also one of the noblest men in the Old Testament.

Josiah succeeded two very evil men. His grandfather, Manasseh, was a sinner of the vilest type. During his reign idolatry was rampant and the true worshippers of God were persecuted cruelly and unmercifully. It was said of him that "he filled Jerusalem with blood from one end to another." Near the end of his reign some slight reforms took place. His son, Amon, succeeded him and found it easy to re-introduce the idolatries, vices and oppressive deeds of Manasseh's earlier reign. During Amon's tenure in office the kingdom was debauched and almost destroyed. Fortunately, his reign lasted only two years. He was murdered by his servants in his own palace.

Josiah ascended the throne at the age of eight. From the outset he had various handicaps, among which were his extreme youth, the degeneracy of the times, and the fact that his father was one of the worst men who ever presided over the destinies of Judah. To be the son of a wicked father, beholding daily his bad example, is a serious handicap to any boy. Fortunately, and strange to say, Josiah did not follow in the steps of his father. Instead of wasting the days of his youth in the service of Satan, "he did that which was right in the sight of the Lord, and walked in all the ways of David his father, and turned not aside to the right hand or to the left."

Where Josiah received his religious instruction and from what source came the influences which made him what he was, we cannot say for a certainty. In all probability his mother was a godly woman, even though she was married to a pagan man. One can visualize her battling constantly for the spiritual welfare of her son against all the debasing tendencies of an immoral court and the influence of his idolatrous and wicked father. As a rule, a boy will follow in the ways of his father, but the grace of God touched this lad's heart and directed him in the right paths. Presumably Hilkiah, the priest, was a good influence in Josiah's life. To say the least, the King had some wise and godly

advisers who loved God sufficiently and were courageous enough to help him lead the people back to God. Josiah consistently obeyed the law of the Lord and persistently followed Him; therefore, his career was unbroken by spiritual lapses. God gave him strength to serve Him in an uncongenial environment and crowned his efforts with success. Just here we should learn the folly of excusing ourselves from serving God because of the circumstances in which we are placed. Each is responsible to God for his own life and conduct, no matter how others may act or what they may do.

Desiring that his people should worship God properly, Josiah gave orders for the house of the Lord to be repaired. In the process of clearing away the rubbish in the temple, workmen found an old scroll which had been lost and buried in the debris for a long time. It was the Book of the Law in the Holy Scriptures. It had been lost for so long that its message was forgotten in large measure.

When Shaphan had read the Book of the Law, he took it to the King and read it to him. This reading convinced Josiah that his people had not only been doing things which they ought not to have done, but they had been failing to do many things which they should have done. Distressed over their sinfulness, he resolved to make some efforts at reformation.

II Kings 23:2-3

Longing for a return to the Lord on the part of his people, Josiah sent messengers throughout the land and summoned the people to assemble at the temple. Prophets, priests and populace assembled in a great mass meeting. To this vast assembly Josiah read, or caused to be read, "all the words of the book of the covenant," in order that the hearers might understand what the Lord required. Without any hesitation or question Josiah stood in a prominent place before his people, dedicated himself to God, humbly and solemnly renewed his vow to the Lord, pledged his loyalty to God and promised to be faithful in his obedience to God's Word to the very limit of his ability.

Falling in line with the noble example of their king, by a rising vote the people solemnly declared their adher-

ence to the covenant which he had made, and pledged themselves to worship, obey and serve God. From this it is evident that God's Word exerted a purifying power, not only in Josiah's personal life but also in the affairs of the nation. Josiah afforded us a splendid example of what God can and will do with a life that is surrendered and obedient to Him.

II Kings 23:21-27

The reading of the scriptures convinced Josiah that his people had sinned greatly by forgetting God and by failing to keep the Passover annually in commemoration of the miraculous deliverance of the Israelites from their Egyptian bondage and as a prediction of the deliverance from sin which the coming Christ would provide. Of course, one of the contributing factors in their ignoring the Passover was the blighting curse of idolatry which had come upon the land. Therefore, Josiah set himself to the important task of eliminating this blight of degrading pagan worship. He sought to replace heathen worship with the homage of the true God. He ordered the idols to be burned or ground into powder. The priests, who had supported these corruptions, were put down with marks of infamy, and many of them were slain with the sword.

So faithful was Josiah in living in compliance with the will of God that verse twenty-five says, "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him." What a wonderful epitaph!

Those who do not care to have their lives shaped by the Word of God usually want it kept out of their way. But it is very important that we learn the great truths of God's Word, make the Bible our guidebook and practice its precepts. His Book has not lost its power or become out of date. It speaks to the needs of people in all days, including our own. Only as it becomes a part of us will our lives be fruitful and be lived to the glory of God.

E. J. Daniels in Paducah

Evangelist E. J. Daniels, Orlando, Florida, is now conducting a revival meeting with Pastor Fred G. Schlafer at the Baptist Tabernacle, Paducah, beginning June 10. The music is in charge of Lowell Leistner, bass soloist.



Feel It In My Bones

Call it a hunch! Say it's intuition! Name it, but don't take it from me, for I've got a feeling down in my bones—something like rheumatism hurting in my joints—that Kentucky Baptists are going to become truly missionary Baptists in our day!

Yes, I know that more than 500 churches did not send me anything for world missions through the Cooperative Program all last year—I don't know how long they forgot to send it to Dr. Boone.

Yes, I know that about the same number of churches did not baptize any saved soul last year—the baptismal waters were not stirred by the body of a believer through their testimony and preaching.

Yes, I know that Kentucky Baptists withheld about two-thirds of God's Holy tithe from Him and His churches last year. I know this and more—which seems like my feeling is false.

But I still feel it down, down deep in my bones—in my heart. Why? As the little boy usually says, "Just be-

Yours and His,

Harold G. Sanders

SOUTHERN BAPTIST CONVENTION ROUNDUP

Doctrinal Discussion Dominates Convention

By C. R. Daley at San Francisco

Messengers to the 105th session of the Southern Baptist Convention made sure the world knows they stand on the infallibility of the Bible. They voted without opposition to reaffirm their belief in the infallibility of the whole Bible. The discussion centered mainly around Midwestern Seminary Professor Ralph Elliott's book, "The Message of Genesis." In the book Elliott questions the Mosaic authorship of Genesis, and suggests Genesis stories might contain parabolic material as well as actual history.

The controversy over the book had been brewing for months. One of the earlier critics of Elliott's book, K. Owen White of Texas, made the motion to the Convention to reaffirm infallibility of the whole Bible and to instruct trustees of our institutions to remedy any situation where such a historic position is threatened. The motion came in the second session, but due to constitutional provisions was set for discussion and vote later.

June 21, 1962

WESTERN RECORDER

cause." I know God wants it . . . the lost world longs to hear the name of Jesus, "sweetest name of mortal tongue" . . . every Christian (down deep, and way back when he first tasted of the sweet forgiveness of God's love and the cleansing power of the Holy Spirit) really wants to be true to Christ and a lost world to whom He sends us . . . and because more Kentucky Baptist churches are sending more money to the Cooperative Program every month! Twice since last October, our monthly receipts topped all records before.

In spite of the \$98,000 shortage from our goal for the year ending August 31, I feel that God is going to move us to make it all up. Every cent we promised God for world missions, on time! We are tired of falling short—sounds like sin (come short of the glory of God). Many Baptists are going to give a special Emergency love-offering for the Cooperative Program next Sunday, June 24, when your pastor or superintendent gives you a red envelope for that purpose. Your treasurer will send all gifts from your church directly to me, apart from your regular mission gifts, so that I will know exactly how much you care—and share that FEELIN' DOWN IN MY BONES—that God is going to give us the victory in our Cooperative Program missionary goal this year!

Among these was Texas Editor E. S. James who said he opposed the book, but considered the proposed action as punitive and unnecessary.

Canadian Question Referred

Another controversial matter was postponed another year by the messengers. This is the request for membership in the Southern Baptist Convention by a few churches in Canada. The Convention constitution restricts membership to churches in the United States. A constitutional amendment to permit the inclusion of Canadian churches was referred to the Southern Baptist Convention Executive Committee. Franklin Owen, Lexington's Calvary Baptist pastor, made the motion to refer.

In comparison with interest in controversial matters, other routine Convention matters received little attention. The usual resolutions on such matters as Communism, Sunday observance, etc., were read and approved without discussion.

New Orleans will be the 1967 Southern Baptist Convention meeting place. Carl E. Bates, pastor of the First Baptist Church, Charlotte, North Carolina, was selected to preach the 1963 Convention sermon at Kansas City, with Ray E. Roberts, Southern Baptist Executive Secretary in Ohio, serving as alternate. The Convention meets in Atlantic City in 1964, Dallas in 1965, and Detroit in 1966.

Convention Officers

Messengers re-elected Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, as president for a second one-year term. Chosen to help him were Grady Cothen, executive secretary of Southern Baptists in California as vice-president and E. S. James of Dallas, editor of the *Baptist Standard*, Texas Baptist weekly newspaper, as second vice-president.

Merger of Carver School Approved

The Carver School of Missions and Social Work asked messengers to approve a merger with Southern Baptist Theological Seminary. This matter which has been under discussion for several months was approved by the messengers without discussion.

The Sunday School Board, largest Convention agency, reported that 16,000,000 pounds of literature were distributed last year to 50 states and 62 foreign countries. This included the 110,000,000 periodicals, 67,000,000 church bulletins and 17,000,000 tracts. The messengers also approved programs of work for the Southern Baptist Foundation and Southern Baptist hospitals.

Numerically, the national meeting of Southern Baptists was somewhat small with an estimated 10,600 messengers attending. This is the smallest gathering of Southern Baptists since the 1957 Convention in Chicago when 9,109 attended. But the attendance was much higher than the 1951 Convention in San Francisco when only 6,493 attended.



W.M.U. Leaders thank opera star. Irene Jordan (left), Metropolitan opera star, receives the thanks of Woman's Missionary Union leaders, Mrs. R. L. Mathis (center), president, and Miss Alma Hunt (right), executive secretary, for the singer's part on the W.M.U. program in San Francisco.

W.M.U. AUXILIARY ATTENDED BY 3,000 WOMEN

SAN FRANCISCO, June 5 (BP)—A group of Southern Baptist missionaries told more than 3,000 women attending the annual meeting of Woman's Missionary Union that the world is engulfed in darkness and misery beyond their imagination.

"We think of disease but not of cities of 30,000 with no doctor or hospital; we talk of spiritual darkness, but we do not visualize cities where no churches are allowed to build within the city wall," said Dr. J. Edwin Low of Nigeria.

Medical superintendent of the Southern Baptist Hospital in northern Nigeria, Dr. Low said missionary opportunities exist throughout Africa.

"The cities and the farms are there; the suffering is there; the people are there; and we are their contemporaries," the medical missionary said.

During the same session, Southern Baptist mission work on the West Coast among thousands of Japanese and Chinese was described by Mr. and Mrs. John Wang of the Chinese Baptist Mission, San Jose, Calif.; Mr. and Mrs. Toshio Sakamoto of Sunnyville, Calif.; and the Peter Chen family of San Francisco.

William M. Dyal, Jr., personnel associate of the Southern Baptist Foreign Mission Board, told the W.M.U. ladies

and a few men that the "frontiers are there, but where are the witnesses?"

"Surely 1,500 witnesses are not enough," Dyal said, referring to the number of Southern Baptist foreign missionaries serving throughout the world.

He said Jesus prayed a prayer which he is still waiting to be answered, "As the Father sent me into the world, so send I you."

The woman's auxiliary meeting was one of four preceding the Southern Baptist Convention.

Schafer-Harrison Engagement

The engagement of Miss Joanna Schafer and Mr. Richard M. Harrison has been announced by her parents, Pastor and Mrs. Henry William Schafer, Victory Memorial Baptist Church of Louisville. Miss Schafer is enrolled as a senior in the School of Nursing, Daviess County Hospital, Owensboro. Mr. Harrison is a graduate of the University of Kentucky, Lexington, and expects to matriculate in the School of Medicine at Wake Forest College, Winston-Salem, N.C., this fall. He is a son of Mr. and Mrs. Carlisle Parsons of Anchorage. The wedding is scheduled at the Third Baptist Church, Owensboro, on August 11.

Kentucky's H. M. Ramey Goes to Wayland College

PLAINVIEW, Texas—Henry Marvin Ramey, Denver, Colo., has been appointed instructor in speech at Wayland Baptist College for the 1962-63 session, according to Dean Robert G. Collmer. Currently he is doing doctoral study with major emphasis on public address and forensics at Denver University where he holds a teaching fellowship.

At Denver University he is personal assistant to Dr. Ellwood Murray and has been teaching "Voice and Speech Personality" and "Sociodrama". He is completing residence requirements for the doctorate in June but will continue his research for the dissertation at Wayland. Of special interest to Texans is Mr. Ramey's choice of subject, "The Rhetoric of Sam Rayburn."

Mr. Ramey, a native of Kentucky, holds the B.S. and M.A. degrees from Murray State College, Murray, Ky. In 1959-60 he held a fellowship in speech at Indiana University.

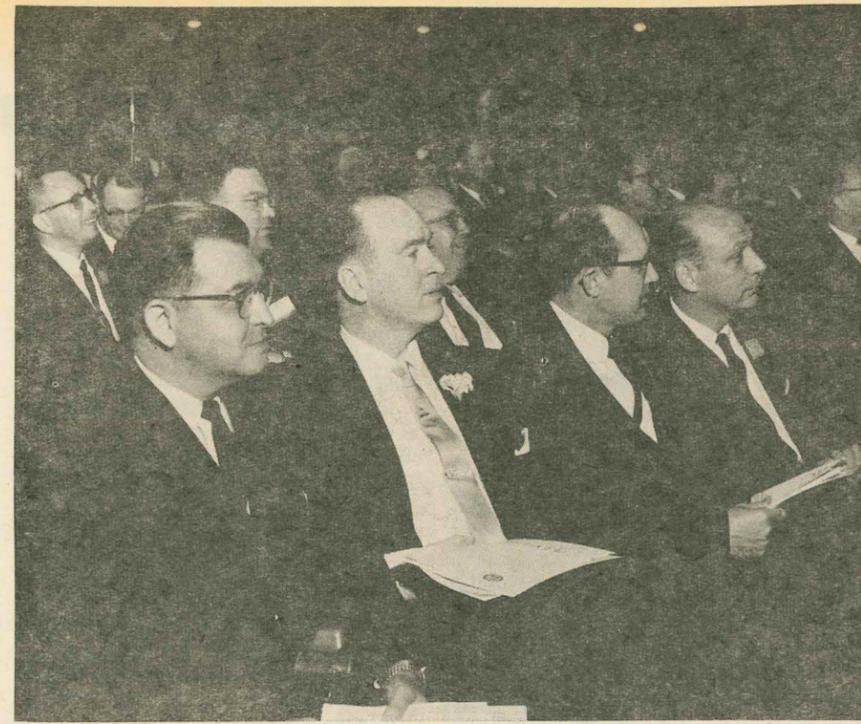
In Denver he has continued his interest in debate in which he made an enviable reputation at Murray State. He has assisted with the intercollegiate debate program, with the Rocky Mountain Speech Conference and with the High School Summer Institute in Forensics.

Membership in the national honorary fraternities, Kappa Delta Pi and Tau Kappa Alpha, have been awarded to him. He is also a member of Speech Association of America.

His teaching experience began in Kentucky where he taught in Salem High School, North Marshall High School and Lyon County High School, from which he was graduated in 1950. Mr. Ramey, an ordained Southern Baptist minister, has held pastorates at Macedonia Church, Kuttawa, Dyer Hill Church, Burna, Zion's Cause Church, Benton, and Sugar Creek Church, Murray, all in Kentucky.

Ten Years at Golden Gate

The tenth anniversary of Dr. Harold K. Graves as president of the Golden Gate Baptist Theological Seminary, Mill Valley, Calif., was observed June 6. Speakers included Brooks Hays, former congressman from Arkansas, two years president of the Southern Baptist Convention, and now special assistant to the president of the United States; Governor Edmund G. Brown of California; Dr. H. H. Hobbs, president, and Dr. Porter W. Routh, executive secretary, both of the Southern Baptist Convention; Dr. Ralph M. Johnson, president of Berkeley Baptist Divinity School; Dr. S. L. Stealey, president, Southeastern Seminary; Pastor John B. Hines, president of Golden Gate's Alumni Association; Dr. Elwin L. Skiles, a trustee; and Dr. Robert F. Naylor, president, Southwestern Seminary.



FRONT ROW MESSENGERS: Kentucky pastors were front row participants in San Francisco Convention. Left to right: Wendell H. Rone, Bellevue Baptist, Owensboro; M. D. Morton, Beechmont Baptist, Louisville; Eldred M. Taylor, First Baptist, Somerset; and John W. Kruschwitz, Versailles Baptist. Taylor and Kruschwitz have sat together a dozen or more years on the front row at Southern Baptist Conventions.

Dr. Clyde L. Breland Dies at 66 After Years of Suffering

Dr. Clyde Lamont Breland, Sr., 66, long pastor of churches in Kentucky and a chaplain in the U. S. Army during World War II, dies of a heart attack on Sunday night, May 27, at his residence, 1481 Cypress St., Louisville.

Native of Philadelphia, Miss., where he was born August 4, 1895, a son of Rosa Lee Johnson and Robert Lee Breland, he was graduated in 1914 from Clarke Memorial College, Newton, Miss.; A.B. in 1922 from Mississippi College, Clinton, Miss.; and Th.M. in 1925 and Th.D. in 1928 from the Southern Baptist Theological Seminary, Louisville, Kentucky.

Dr. Breland was pastor of such Kentucky Baptist churches as Williamstown, Walton, First Church of Richmond, and the Virginia Avenue Church of Louisville.

In early life he, as the saying goes, "got printer's ink on his fingers," having worked in a print shop, and throughout his life he was a writer and contributor to publications as well as being a preacher. He was for a time a member of the Board of Directors of the

Western Recorder, and was author of a book, "Assurances of Divine Fellowship."

His funeral service was conducted by his pastor, Dr. William R. Pettigrew, of the Walnut Street Baptist Church, at the Nunnelley Funeral Home, 4327 Taylor Boulevard, assisted by one of his own successors, Pastor T. P. McGary of the Virginia Avenue Church.

He leaves his wife, Mrs. Bessie Nicholson Breland; two daughters, Mrs. Harold D. (Martha Ann) Lester, Louisville; and Mrs. James H. (Elsie Kaye) Morris, Hampton, Va.; two sons, Clyde L. Breland, Jr., and Robert Elton Breland, both of Louisville; and six grandchildren. He also leaves two sisters, Mrs. Julius Thompson, Hollandale, Miss., and Miss Hazel Breland, Atlanta, Ga.

McQuillen-Parsons Announcement

Mr. and Mrs. Frank McQuillen, Jeffersonton, have announced that their daughter, Miss Janice Louise McQuillen is engaged to Mr. Eddie Carlisle Parsons, Anchorage. Both young people have attended Georgetown College, and Miss McQuillen was graduated this June from the University of Louisville. Mr. Parsons is a son of Mr. and Mrs. Carlisle Parsons. The wedding event is announced to occur August 4.



16 Missionaries to Serve Language, Other Groups

ATLANTA, Ga. (BP)—A native Kentuckian and a former Kentucky pastor were among 16 missionaries formally appointed here by the Home Mission Board of the Southern Baptist Convention.

The appointment service, under the sponsorship of the Atlanta Baptist Association Brotherhood, was held at Atlanta's First Baptist Church on May 10.

The mission board has 1961 missionaries under appointment serving in the 50 United States, Cuba, Panama, and the Canal Zone.

James Eldon Jones of Loyall, Ky., was appointed area missionary for Henryville, Ind. A graduate of Georgetown College and Southern Baptist Theological Seminary, Louisville, Jones was superintendent of missions for Bell County Association, Pineville, Ky., prior to appointment by the Board. He has been pastor in Ellisburg, Knoxville, and Mentor, Ky., and Ft. Mitchell and Phoenix City, Ala. Jones is married and has three children.

Former Salvisa, Ky., pastor, O. Theodore Hagen of Brooklyn, N.Y., was appointed pastoral missionary for Lincoln, Neb. A graduate of Iowa State University, he holds B.D. and Th.M. degrees from Southern Baptist Theological Seminary, Louisville. He has been pastor in Quincy and Dothan, Ala., and was U. S. Navy chaplain for five years. Married to Louise Collier Hagen, they have two daughters.

The Green-Spears Engagement

The engagement of Miss Julia Sue Green, Lexington, and Mr. Philip Valen Spears, Georgetown, has been announced by Mr. and Mrs. Elwood Simmons Green, Lexington. Both young people have been graduated from Georgetown College, and Mr. Spears has also been awarded a master's degree by the University of Kentucky. Mr. Spears is a son of Dr. Woodward Spears, associate professor of English at Georgetown College, and Mrs. Spears. The wedding is being planned for August 10.

KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

YWA's to Cedarmore

By Mrs. Hugo Culpepper

YWA Week End will be held at Cedarmore, July 20-22. New ideas, new vision, and new dedication will come from these days spent at Cedarmore. Both YWA members and counselors will receive much help during this time.

Cedarmore wears a new look this year. The barn has been painted bright red. New curtains, new showers, and new floors are also there. Throughout the camp there are new beds. We know all of this will make your time there more pleasant—not to say anything of the new roads!

Miss Dottie Lane will be the foreign missionary speaker. She is from Sturgis, Kentucky, and has been a missionary in Japan for the past ten years. Her work is a teacher in the Seinan Jo Gayuin school in Kokura. You will learn much from her that can enrich your mission study for the foreign series in December. Mrs. Thomas J. Wade will be the home missionary. She is one-quarter Choctaw Indian and is the wife of a Choctaw Indian, missionary to his own people. There will be several other featured speakers and conference leaders.

The total cost this year is \$8.75. Please send \$1.00 to the WMU Office, Baptist Building, Middletown for each girl who is coming. The other \$7.75 will be paid at Cedarmore on arrival.

Miss Lane will also be the missionary speaker for the G.A. Camps, July 23-27, and July 30-August 3.

Stewardship

Suggestions for Church Treasurers

By Robert J. Hastings

Attention, all church treasurers! Next Sunday, June 24, hundreds of churches in Kentucky will be receiving an emergency offering for the Cooperative Program. Treasurers are requested

to forward these offerings as quickly as possible to Executive Secretary-Treasurer Harold G. Sanders, Kentucky Baptist Building, Middletown.

Please keep these points in mind regarding the June 24 offering:

(1) The emergency offerings received on June 24 are to be over and above any regular amount the church is already giving through the Cooperative Program. That is, the June 24 offering is not to be credited to what the church would normally give in June.

(2) So as to get an accurate estimate of the June 24 offerings, treasurers are asked to mail the emergency offering on Monday morning, June 25.

(3) Also, treasurers are asked to use the special remittance form mailed to them this week. Please use this special form only for the June 24 offering. Do not include any other remittances on this form.

(4) If every treasurer will co-operate by mailing his church's offering promptly, then in just a few days Kentucky Baptists should be caught up on their Cooperative Program goal to date. This will be the first time in more than three years that this has been realized. It will give a glorious feeling of victory and accomplishment to the entire state, as well as enabling all mission work to proceed as planned.

Training Union

A Word About Workshops

By Miss Mickey Martin

The people of the churches where the Nursery, Beginner and Primary Leadership Workshops were held—First Baptist Church, London; Central Baptist Church, Winchester; First Baptist Church, Leitchfield; and First Baptist Church, Princeton—went out of their way to plan, prepare and make us feel welcome.

Music, Sunday School, Training Union Departments and the W.M.U. obtained the best faculty possible to present the ministry of the church to the child.

We enjoyed working together and

with you to make these workshops an actuality.

There were 44 associations represented. The total attendance was 482. We are glad you came. Let us know your reaction to the Workshops.

If you did not get the following helps at the Workshop, write the State Training Union Department for a copy:

"To Help You Lead Nursery Children in Training Union" (4 leaflets)

"How to Use Nursery Curriculum Materials" (4 leaflets)

Nursery Equipment Diagrams

"Materials to Help Beginner Leaders" (9 leaflets)

"How to Use Beginner Curriculum Materials"

Beginner Equipment Diagrams

"Materials to Help Primary Leaders" (6 leaflets)

Primary Equipment Diagrams

Sunday School

Northside, Princeton, First to Report Vacation Bible School

By Roy A. Boatwright

Your Sunday School Department is always anxious to receive the first Vacation Bible School report. The largest number of reports usually come in the third week in June.

One May 28, we received our first Vacation Bible School report from the Northside Baptist Church in Princeton, Rev. R. M. Stovall, pastor. The school had 123 enrolled and an average attendance of 111 with a mission offering of \$20.77 which was given to our work through the Cooperative Program.

The report form has been rearranged to make it easier to fill out. Be sure to report your school within ten days after the school has been held. The increased number of reports received each year indicate a greater concern for Vacation Bible School work. Last year we re-

ceived thirty-three reports over the year before.

When each church and mission V.B.S. report is received, a citation will be filled out and properly signed. These citations will be sent all at one time to the Associational V.B.S. Superintendent, or Associational Sunday School Superintendent, and in some cases to the Associational Missionary. It is suggested that these citations be presented to the churches during the Sunday School Meeting in September, or during the Sunday School report at the Annual Associational Meeting. Public mention should be made of all the standard Vacation Bible Schools.

Baptist Student Union

"Religious Center"

By J. Chester Durham, Student Sec'y.

[Third of a series of The Growth and Development of Student Religious Centers in the U.S.A.]

How shall one describe the meaning of "religious center" in terms of man's ultimate loyalty, basic commitment, or framework of faith by which life is integrated and made whole? These bear witness to man's deep need to unify his life and thought around some ultimate principle, object of loyalty, or subject of faith.

In the earliest history of the modern university, religious form and content provided a "center" for the curriculum and life of its students. Even in the state universities of the early nineteenth century, concern for the development of man's religious knowledge and commitment was central through required chapel, courses, and activities.

The slow disintegration of the pattern through a growing knowledge of religious pluralism and a consequent emphasis on separation of church and state could not help but alter the role and function of religion in the life of the state university. This new development of the state university required a fresh strategy on the part of the community of faith.

The appearance of the religious center in its complexity and diversity bears witness to the experimental response of religious faith to this new and altering university scene. It reflects the confidence that, although the state university cannot enthrone any theology as queen, its students and faculty alike will and must live by some basic loyalty, some kind of religious faith. The religious center becomes thereby a symbol of this central fact. It is a place where persons meet, loyalties are found

and fixed, faith seeks understanding, and the community of faith ministers to students in search of a "center" for life, or fidelity and growth in that already found. It is a fellowship of persons, bound by common concern, steered and stretched by study and service, and transformed and empowered by worship and love.

Brotherhood

"I Am Proud of My Men"

By Forrest R. Sawyer

"I am proud of my men" is a statement which leaps from a report of a Brotherhood meeting held at the Greenview Baptist Chapel, Florence, Kentucky, shared with the State Brotherhood Department by Bob Campbell, pastor.

The Greenview Baptist Chapel has a Sunday school attendance of 150-160. When the Brotherhood met on May 14, there were 47 men and boys present. The goal for the meeting had been set at 50.

The theme for the meeting was *Playing on the Team*, and it featured an emphasis on the athletic teams (including the men and the Royal Ambassador Baseball team) and reached those enrolled in Royal Ambassadors, the fathers of R.A.'s, and other interested men.

"In my few years in the pastorate," writes Pastor Bob Campbell, "I have heard a lot of negative talk about Brotherhood work. I don't believe it has to be this way. If we put no more into Sunday School, Training Union, and W.M.U. than we do in most Brotherhoods, these organizations would fail." Bob suggests four "P's" for success:

(1) *Planning* (Made up of the Planning Committee of a church Brotherhood, the Royal Ambassador Committee, the R.A. Counselors, and boys).

(2) *Participation* (Everyone is involved. All Brotherhood officers were present, all the Royal Ambassador Committee, Counselors, and the boys . . . all had a part.)

(3) *Promotion* (With the observation being made that a meeting worth planning is worth promoting.)

(4) *Pastoral Support* . . . "The pastor that cannot see the need and value of a men's program in the church is blind indeed."

"I have been greatly encouraged by our men and boys and want to share my enthusiasm for this work with you. May the Lord help each of us to be equal to the task of reaching our men and boys

for Christ and His church! . . ."

Basic to the desire, understanding, and success of the efforts of the Brotherhood of the Greenview Baptist Chapel can probably be summated by another statement that Brother Campbell made in his correspondence, which was "WE STUDIED THE CHURCH BROTHERHOOD GUIDEBOOK BEFORE WE ORGANIZED," to which we would add:

Unless a church leadership desires a new life, new light, a new sense of accomplishment, a new vision, more souls born into the Kingdom of God, more denominational loyalty on the part of a church membership, a more understanding and mature church membership . . . the Guidebook should not be studied.

Kentucky Baptist Foundation

A Friend of Mine . . .

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

The following could be a true story in the lives of many Baptists in Kentucky.

He was a friend of mine, but I never suggested to him that he write a Christian Will, because I had never prepared one myself.

He was a friend of mine and when he married I was glad. I knew his wife, too, and I knew they were the kind of people who deserved all the good things in life which a happy Christian marriage brings. But I did not want to embarrass them by suggesting that they should have a Christian Will which would make provision for each other and continue their stewardship after death.

He was a friend of mine and when the twins came along, a year or so ago, I was awfully proud that they gave the boy my name. But I never suggested that he should have a will in which he should make provision for these two fine children, along with a bequest to a Baptist school to which some day they would go for their higher education.

He was a friend of mine and when his car missed the curve, in the storm last night, I was the first one his widow called.

Day after tomorrow I'll be standing beside my friend's grave and I'll be trying to rationalize my failure ever to suggest to him he have a Christian Will that would save his widow an endless and costly series of problems in the settlement of his estate and some material evidences of his Christian Stewardship after death. I'll be thinking, too, even more bitterly than I am now, about the staggering price his family paid for my false pride and foolish sensitivity.

But most of all, I'll be wondering when the time comes to pay my last respects whether, if he could speak, he would say of me as I do of him, "He was a friend of mine."



Miss Dottie Lane



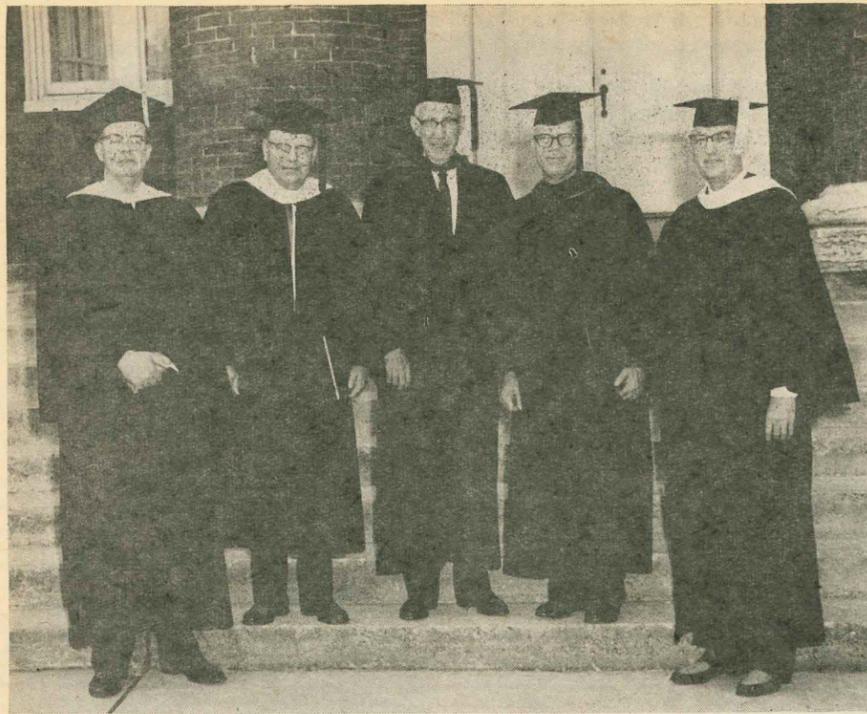
J. Chester Durham



R. A. Boatwright



Mickey Martin



Five of the principals in the 133rd Georgetown College commencement (left to right): Dr. Robert L. Mills, who began his fourth year as president of the institution with this commencement; Dr. J. Chester Durham, Middletown, student secretary of Kentucky, who was awarded a Doctor of Humane Letters degree; Dr. Harper Gatton, Madisonville, commencement speaker; Dr. Ted C. Gilbert, Frankfort, chairman of the Christian Education Committee, who was awarded a Doctor of Laws degree; and Dr. Henson Harris, administrative vice president and dean of the college.

Church Music

What We Have Studied

By Eugene F. Quinn



E. F. Quinn

What have we studied this year? Beside the list of music texts in our Church Study Course, as follows, is the number of awards which have been earned on each book from October, 1961, to March, 1962. The first column of figures shows the awards for the

whole Southern Baptist Convention; and the second column, for Kentucky:

Name of Textbook	S.B.C. Awards	Ky. Awards
The Advanced Vocalist	34	---
The Beginning Music Reader	3,537	335
The Beginning Organist	160	3
The Beginning Vocalist	1,196	29
Christian Hymnody	1,585	79
Church Music Manual	298	18
The Church Pianist	87	---
Graded Choir Handbook	263	---
Hymn Playing	478	23
Music in the Bible	458	50
Practical Music Lessons I	636	---
Practical Music Lessons II	121	---
Technique of Conducting	172	9
The Progressing Music Reader	397	55
The Progressing Vocalist	244	---

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Allen W. Graves (left), dean of the School of Religious Education, Southern Baptist Theological Seminary, Louisville, Kentucky, was elected president of the Religious Education Conference when that organization met in San Francisco. Other officers were (left to right): Vice Presidents—for seminary, Clifford Ingle of Midwestern Baptist Theological Seminary, Kansas City, Mo.; for field workers, Howard Halsell, Sunday school secretary for Kansas, Wichita; for churches, Mark Short, First Baptist Church, Nashville; and Miss Gracie Knowlton, secretary-treasurer, Southwestern Baptist Theological Seminary, Fort Worth.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JUNE 10, 1962

	S.S.	Add.	T.U.
Louisville, Walnut Street	1258	5	305
Missions (3)	266	1	154
Louisville, Ninth and O	1107	—	415
Covington, Calvary	956	—	—
Hopkinsville, Second	919	—	162
Louisville, Crescent Hill	910	—	138
Missions (2)	112	—	47
Madisonville, First	893	—	209
Louisville, Carlisle Avenue	853	3	263
Missions (2)	100	—	55
Owensboro, Third	869	4	275
Mission	49	—	26
Owensboro, First	849	—	152
Elizabethtown, Severns Valley	842	—	190
Missions (2)	80	—	—
Harrodsburg	839	1	188
Mission	38	—	29
Lexington, Grace	727	—	153
Mission	19	—	—
Bowling Green, First	722	—	124
Mission	79	—	—
Lexington, Calvary	695	—	151
Mission	65	—	—
Newport, First	666	1	149
Covington, Latonia	648	—	219
Somerset, First	638	—	181
Mission	99	—	33
Glasgow	635	—	128
Mission	19	—	—
Louisville, Beechmont	623	—	133
Missions (2)	251	—	84
Erlanger	620	—	175
Louisville, Bethlehem	611	2	163
Louisville, Buechel Park	584	2	130
Mission	86	—	46
Lexington, Immanuel	574	—	121
Louisville, Victory Memorial	563	5	125
Campbellsville	546	—	207
Missions (2)	84	—	52
Frankfort, First	539	—	78
Mission	79	1	52
Shelbyville, First	520	—	75
Paducah, Immanuel	518	—	185
Louisville, Baptist Tabernacle	511	—	143
London, First	507	4	135
Louisville, Green Acres	471	—	181
Henderson, Immanuel	470	—	75

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JUNE 10, 1962

	S.S.	Add.	T.U.
Owensboro, Hall Street	464	—	152
Franklin, First	461	—	118
Mission	55	—	38
Georgetown	461	2	108
Mission	25	—	—
Louisville, Farmdale	458	—	136
Louisville, Hazelwood	457	2	84
Walton, First	456	3	183
Louisville, Bethany	455	—	110
Jeffersonton, First	453	2	100
Ashland, Unity	451	2	119
Hodgenville, First	447	—	162
Central City, First	435	5	190
Ludlow, First	427	3	71
Nicholasville	421	1	86
Mission	22	—	—
Corbin, First	419	1	113
Covington, South Side	418	—	45
Owensboro, Eaton Memorial	414	—	181
Louisville, Highview	412	4	118
Russellville, First	407	—	94
Mission	45	—	—
Mt. Washington, First	400	—	96
Mission	110	—	32
Hazard, First	396	2	95
Louisville, Eighteenth Street	386	—	78
Owensboro, Buena Vista	384	—	119
Middlesboro, First	379	—	63
Morganfield, First	376	—	73
Henderson, First	376	3	85
Lebanon, First	372	—	97
Bellevue, First	371	—	56
Greenville, First	366	—	139
Lawrenceburg, First	364	—	48
Mission	92	1	27
Frankfort, Thorn Hill	360	—	—
Louisville, Chapel Park	352	1	112
Ashland, Pollard	347	1	118
Mission	61	—	—
Richmond, First	344	1	52
Louisville, Shawnee	326	—	104
Louisville, Immanuel	320	2	87
Falmouth	319	—	38
Mission	31	—	—
LaGrange, DeHaven Memorial	315	—	97
Glendale, Gilead	302	—	137
Louisville, Ridgewood	300	—	107
Owensboro, Lewis Lane	299	—	110
Shepherdsville, Little Flock	291	—	53
Radcliff, Stithton	282	6	97
Barbourville, First	282	—	175
Missions (3)	204	—	—



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Convention Votes Not to Ban Elliott's Book

SAN FRANCISCO, June 7 (BP)—A motion to ban the book "The Message of Genesis" by Professor Ralph Elliott of Kansas City, Mo., was defeated by messengers to the Southern Baptist Convention here.

More than 8,000 Baptists voted after a half hour of debate. The motion presented by Ben D. Windham, pastor of the Parkrose First Baptist Church of Portland, Ore., read:

"I move that this convention instruct the Sunday School Board to cease to publish and to remove from outlets of distribution all copies of 'The Message of Genesis' by Ralph Elliott."

Principal opposition to the motion was voiced by E. S. James, editor of the Baptist Standard (weekly newspaper of the Baptist General Convention of Texas, Dallas). He called the motion unnecessary, punitive, extreme, coercive, the wrong method, and said it would "distort the Baptist image."

James said that although he personally opposed the content of the book, which some Baptists have labeled as "liberalism, pure and simple," he did not believe the convention should tell an agency of the denomination what it should do and what it should not do.

"It's like waving a red flag in front of a bull to tell a Baptist what he must do. Let's leave our agencies free to make the decisions and let's criticize them if they make the wrong one," he said.

Windham countered that when "The Message of Genesis" was published by the Sunday School Board (through its Broadman Press), the tacit approval of Southern Baptists was placed on a book "which we as Baptists cannot accept."

"This tacit approval needs to be reversed in good grace, but explicitly, not by implication.

"There is nothing particularly extreme about facing a problem squarely, nor anything coercive about it," he said.

G. Allen West, pastor of Woodmont Baptist Church, Nashville, Tenn., said he wondered just how many of the messengers had read the controversial book.

"From the standpoint of polity, we are breaking over if we take this action here," West said.

"You have turned over the responsibility of publishing this book to one agency, and have turned over the teaching responsibility to the trustees of another agency." West suggested that the convention find the solutions in the regular methods of Baptist polity.

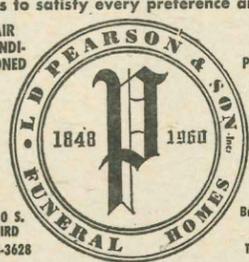
"In the matter of censure, we would be doing something we have condemned for as far back as I remember. We do not believe in book burning and yet we are about to practice something here

that goes back to the fifteenth century."

Messengers also voted with an echoing "no" to defeat a motion by Alvin O. West, Washington, D.C., attorney, to have a special committee define the term "historic Baptist position." Had it been passed, the term would have been defined by a special 25-member committee of state Baptist presidents. They are to report next year to the convention with a possible revised statement of Baptist faith and message, result of an earlier request by the messengers.

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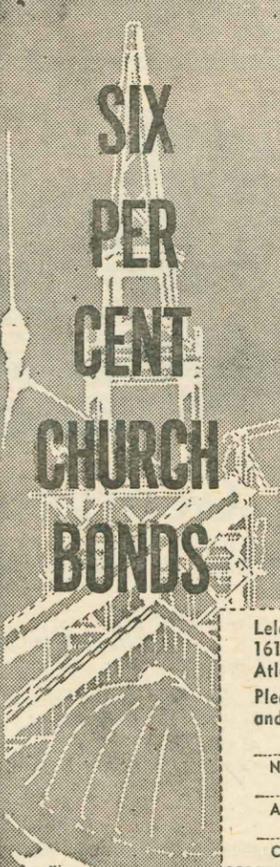
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Hobbs Urges Middle Road

SAN FRANCISCO, June 6 (BP)—Herschel H. Hobbs, president of the 10-million member Southern Baptist Convention told more than 5,000 messengers they must first solve their theological problems if they are really to be God's hope in this generation.

As a solution the Oklahoma City pastor made four suggestions for Southern Baptists to follow.

They are to reaffirm both in faith and practice Southern Baptists' time-honored belief in the priesthood of all believers, recognize and practice principle of unity in diversity, speak the truth in love, and place a greater emphasis upon teaching and training their constituency.

Hobbs emphasized that the priesthood of all believers meant that every believer has the right and responsibility to read and interpret the Bible as he is led by the Holy Spirit.

Hobbs said the principle of unity in diversity means that each Southern Baptist should extend Christian charity to those with whom he differs.

But Hobbs warned that no Southern Baptist is justified in disturbing the fellowship by seeing how near to the edge of the theological pavement he can come and still remain on the road.

Hobbs used his presidential address in an effort to soothe extreme conservative and liberal elements of the denomination and to try to chart a theological future.

The conservative and liberal factions are sharply divided over theological interpretations in "The Message of Genesis," written by Ralph Elliott of Kansas City, professor at Midwestern Baptist Theological Seminary.

The Midwestern Board of Trustees upheld Elliott's right to write such a book. Conservative elements of the denomination have threatened privately to offer a slate of conservative trustees at the meeting here.

Hobbs disclosed he met during the past year with faculties of all six Southern Baptist seminaries and found them worthy of "our trust and understanding."

"This generation of seminary professors is equal in fact or in potential to any in Southern Baptist history," he said. "And they are aware of their responsibility and the trust placed in them by their denomination."

Hobbs said Southern Baptists have a basic philosophy of theological education which is to teach, train and equip men and women for the purpose of providing a Bible-centered and informed leadership for Southern Baptist churches.

"This does not mean that Southern

Baptists expect their seminaries to ignore current trends in theological thought," he said.

Hobbs called for a delicate balance between academic freedom and academic responsibility.

"Southern Baptists on the one hand should never deny to their seminaries the right of academic freedom. But on the other hand, they should never cease to require academic responsibility."

Hobbs said Southern Baptists must look to their colleges and seminaries for guidance in the theological area including an understanding of their present theological vocabulary.

"This is not to say that Southern Baptists will forsake their traditional theological position. They must rather keep pace with the changing scene to interpret and declare it in terms that will find a ready response in the hearts of all men.

"The last word has not been said regarding the revelation of God. The revelation is complete. But man's understanding of it may become ever larger as it is unfolded to him by the holy spirit."



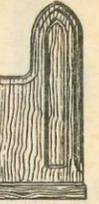
Dr. Nathan C. Brooks, Jr., will be one of the featured speakers at the Pastors' and Laymen's Conference to be held at Bethel College, Hopkinsville, July 9-11; Campbellsville College, July 12-13; and at Jonathan's Creek Assembly, Benton, July 16-18. Dr. Brooks is president of Carver School of Missions and Social work. He came to Kentucky from the First Baptist Church of Pensacola, Florida, where he had been pastor for several years. Dr. Brooks will be the Bible teacher for the conferences.

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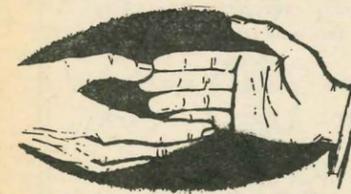
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