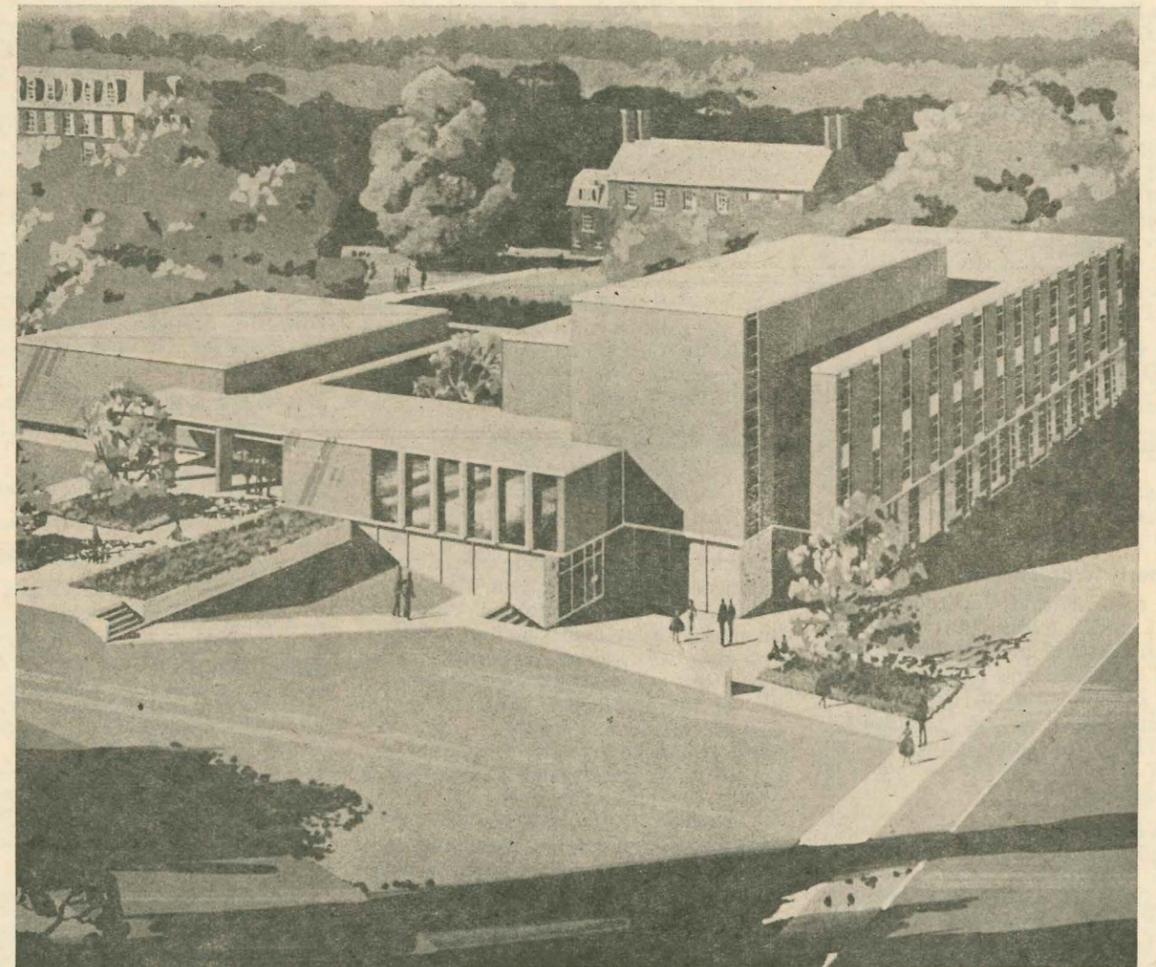




WESTERN

RECORDER

July 26, 1962



Architect's forecast of what the new Science Building will look like when it is erected on the campus of Georgetown College, Georgetown, Kentucky. The new structure is expected to cost about \$1,000,000, and will provide space for the Departments of Biology, Chemistry, Physics and Mathematics.



The Benders In Kentucky

Mr. and Mrs. William D. Bender, missionaries to Nigeria, have returned to the States for furlough and may be addressed Care A. L. Turner, 340 Murrell Avenue, Frankfort, Ky. He is a native of Newton, Kansas; she is the former Novella Chism, of Bagdad, Ky.

The Baptist Hour

The Baptist Hour subjects of Dr. Herschel H. Hobbs during August will be: August 5, "The Eternal Reality;" 12, "The Eternal Redemption;" 19, "The Eternal Gospel;" and 26, "The Eternal Love." See your local newspapers for time and stations nearest you.

One Year An Interim Pastor

E. E. Spickard, Baptist pastor in West Kentucky for many years, has just completed one year as interim pastor of Eaton Memorial Baptist Church of Owensboro. He has been retired after forty years in active pastorates. He will continue to reside in Owensboro at 324 Legion Boulevard.

Graham Film Being Distributed

Glen Dewey, the Kentucky and Tennessee representative for the Billy Graham Film Production, has moved from Minneapolis to Nashville and is residing at 1504 Compton Avenue, Nashville. He is now showing the film "Jerusalem" and may be contacted at the Nashville address for engagements.

New Liberty Woman Dies

Death removed and God received the beautiful spirit of Mrs. Will Edna McNeal Ball recently after a long illness. She was a devoted and faithful member of New Liberty Church, New Liberty, Ky., having been at one time teacher of the TEL Class and active member of the W.M.S. She leaves one son, and other relatives.

Howells Move In Africa

Dr. and Mrs. E. Milford Howell, missionaries to Nigeria, have moved to Ibadan, where he will manage the Baptist Book Store. Their new address is Private Mail Bag 5070, Ibadan, Nigeria, West Africa. They were formerly stationed in Lagos. He is a native of Rochester, Texas, and she, the former Eleanor O'Haver, was born in Plainfield, near Indianapolis, Ind., but she grew up in Florida.

Enormous Music Library Secured

A 7,000-item collection of manuscript and printed musical materials has been

purchased for the Library of the Southern Baptist Theological Seminary School of Church Music, Louisville. The collection comes from Dr. Everett Helm, editor of "Musical America." There are 1,000 books, 75 full conductors' scores, 300 piano and vocal scores, 400 first and early editions, including the complete works of Haydn, rare musical books and manuscripts. They are being sent to Louisville from Helm's summer home in Germany.

Miss Leavell Comes to Kentucky

Miss Mary Martha Leavell, of Nashville, Tenn., is a new field supervisor for Western Kentucky in the Kentucky State Department of Child Welfare. She will have her headquarters in Louisville, and will have four districts which cover 39 counties. Kentucky Baptists have an interest in her in that she is a daughter of the late Dr. and Mrs. Frank H. Leavell, Sr., of Nashville, and a sister of Professor Frank H. Leavell, Jr., teacher-elect of the Kentucky Southern College. Also she is a niece of Dr. W. C. Boone, Jackson, Tenn., formerly executive secretary of the Kentucky Baptist Convention's Executive Board.

Son of Virginia Pastor Dies

George Dewey Stevens, Jr., 27, died suddenly in Virginia some weeks ago. He was in the education field, being principal of the Lord Botetourt High School, Fincastle, Va., taught on a Tuesday, went to the doctor's on Wednesday, admitted to the hospital on Thursday, diagnosed as leukemia victim on Friday, and died before noon on Saturday. He was a son of Pastor George D. Stevens, Sr., of the Pocahontas Bassett Baptist Church, Bassett, Virginia, and Mrs. Stevens. He is survived by his parents, by his wife, Mrs. Jean B. Stevens, a registered nurse at Fincastle, Va., and a son, George D. Stevens III. The father of the deceased was in Kentucky back in the 1920's, and was awarded a Th.M. in 1925 and the Th.D. in 1928.

Dr. Brooks to Highland Church

Dr. Nathan C. Brooks, Jr., president for the last four years of Carver School of Missions and Social Work, has accepted the pastorate of the Highland Baptist Church, Louisville, where he will succeed Dr. David A. Nelson, now gone to the First Baptist Church, Owensboro. Dr. Brooks will continue to reside in the president's home at Carver School for the coming year, and

will also continue as president of the institution of learning until its merger with Southern Baptist Theological Seminary is completed one year hence. These administrative duties will be performed without salary. He will begin as pastor at Highland Church September 1, 1962. Dr. Brooks has made for himself a distinctive place in the Baptist life of Louisville, and this new arrangement will tie him into our fellowship in a splendid way. Baptists of Louisville know him not only for his work as the president of Carver School but also for his labors as interim pastor of the young Chapel Park Baptist Church, on Dixie Highway, where he has during the past year built up a strong, vigorous body of Christ's people. But the most fortunate of all of us will be the members of the Highland Church as they move forward under his ministry.

Vol. 136 No. 29 July 26, 1962

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

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The Baptist Faith and Message

OUR ARTICLES OF FAITH

The Southern Baptist Convention in 1924 appointed a committee consisting of E. Y. Mullins, Chairman, S. M. Brown, W. J. McGlothlin, E. C. Dargan, and L. R. Scarborough to consider the advisability of issuing a Statement of the Baptist Faith and Message. That Committee presented at the meeting of the Convention in 1925 the New Hampshire Confession of Faith revived at certain points and with some additional articles growing out of present needs.

In presenting their report they declared that "the present occasion for a reaffirmation of Christian fundamentals is the prevalence of naturalism in the modern teaching and preaching of religion. Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith."

Introductory to the doctrinal articles which they submitted, they recommended to the Convention the following statements of the historic Baptist conception of the nature and function of confessions of faith in our religious and denominational life. The Convention adopted the suggestions, believing with the Committee that such a statement will clarify the atmosphere and remove some causes of misunderstanding, friction, and apprehension. We quote the statement in full as to Confessions of Faith:

"(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general

instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God and faith in Jesus Christ as Saviour and Lord.

"(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future, Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

"(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

"(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

"(5) That they are statements of religious convictions drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life."

The accompanying statement contains the doctrinal articles adopted by the Convention in session at Memphis, Tennessee, on May 14, 1925, together with the Scripture references later furnished by the chairman of the committee to the Senior Secretary of the Convention.

I. The Scriptures

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried.

Luke 16:29-31; 2 Tim. 3:15-17; Eph. 2:20; Heb. 1:1; 2 Peter 1:19-21; John 16:13-15; Matt. 22:29-31; Psalm 119:1-8.

II. God

There is one and only one living and true God, an intelligent, spiritual, and personal Being, the Creator, Preserver, and Ruler of the universe, infinite in holiness and all other perfections, to whom we owe the highest love, rever-

ence, and obedience. He is revealed to us as Father, Son, and Holy Spirit, each with distinct personal attributes, but without division of nature, essence, or being.

Gen. 1:1; 1 Cor. 9:4-6; Deut. 6:4; Jer. 10:10; Isa. 48:12; Deut. 5:7; Ex. 3:14; Heb. 11:6; John 5:26; 1 Tim. 1:17; John 1:14-18; John 15:26; Gal. 4:6; Matt. 28:19.

III. The Fall of Man

Man was created by the special act of God, as recorded in Genesis. "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

He was created in a state of holiness under the law of his Maker, but, through the temptation of Satan, he transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity inherit a nature

corrupt and in bondage to sin, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

Gen. 1:27; Gen. 2:7; John 1:23; Gen. 3:4-7; Gen. 3:22-24; Rom. 5:12, 14, 19, 21; Rom. 7:23-25; Rom. 11:18, 22, 32-33; Col. 1:21.

IV. The Way of Salvation

The salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who by the Holy Spirit was born of the Virgin Mary and took upon him our nature, yet without sin; honored the divine law by his personal obedience and made atonement for our sins by his death. Being risen from the dead, he is now enthroned in Heaven, and, uniting in his person the tenderest sympathies with divine perfections, he is in every way qualified to be a compassionate and all-sufficient Saviour.

Col. 1:21-22; Eph. 1:7-10; Gal. 2:19-20; Gal. 3:13; Rom. 1:4; Eph. 1:20-23; Matt. 1:21-25; Luke 1:35; 2:11; Rom. 3:25.

V. Justification

Justification is God's gracious and full acquittal upon principles of righteousness of all sinners who believe in Christ. This blessing is bestowed, not in consideration of any works of righteousness which we have done, but through the redemption that is in and through Jesus Christ. It brings us into a state of most blessed peace and favor with God, and secures every other needed blessing.

Rom. 3:24; 4:2; 5:1-2; 8:30; Eph. 1:7; 1 Cor. 1:30-31; 2 Cor. 5:21.

VI. The Freeness of Salvation

The blessings of salvation are made free to all by the gospel. It is the duty of all to accept them by penitent and obedient faith. Nothing prevents the salvation of the greatest sinner except his own voluntary refusal to accept Jesus Christ as teacher, Saviour, and Lord.

Eph. 1:5; 2:4-10; 1 Cor. 1:30-31; Rom. 5:1-9; Rev. 22:17; John 3:16; Mark 16:16.

VII. Regeneration

Regeneration or the new birth is a change of heart wrought by the Holy Spirit, whereby we become partakers of the divine nature and a holy disposition is given, leading to the love and practice of righteousness. It is a work of God's free grace conditioned upon faith in Christ and made manifest by the fruit which we bring forth to the glory of God.

John 3:1-8, 1:16-18; Rom. 8:2; Eph. 2:1, 5-6, 8, 10; Eph. 4:30, 32; Col. 3:1-11; Titus 3:5.

VIII. Repentance and Faith

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convicted of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.

(Continued on Page 14.)



A Good Time To Study Doctrine

Doctrinal matters have not been of as much concern to Southern Baptists in several generations as they are today. This is a result of the recent controversies over certain positions voiced by Seminary professors and others. The climax was reached in the 1962 San Francisco Convention when the matter was aired on the floor and a special committee was appointed to study our present doctrinal statement.

This controversy is bad and good. It is bad in that it creates distrust and suspicion among good men and sometimes results in false accusations. It is good in that it offers opportunity for us to re-examine our faith and to teach our people what we believe.

Knowing what we believe and why is a crying need today. In recent years we have concentrated so on evangelism, enlistment, stewardship, etc., that we have a generation of Baptists who knows little of the doctrinal distinctiveness of Baptists.

This would be a good time for pastors to lead their people in a study of Baptist doctrines. A series of discussions at prayer meeting or even in Sunday worship service would be very helpful and would be well received by the members. A good approach would be a systematic study of the BAPTIST FAITH AND MESSAGE, the generally accepted doctrinal statement of Southern Baptists. It is included in this issue of the WESTERN RECORDER because it is now under study for possible revision as a result of the action of the 1962 Convention. It is also available in pamphlet form.

This BAPTIST FAITH AND MESSAGE is what is called a creed or a confession of faith. But what is a creed anyway? A creed is a statement of what someone believes. For a religious group it is a systematic presentation of doctrinal positions followed by the group.

Baptists have never emphasized creeds as some other religious groups have. We claim the Bible is our only creed, but we go ahead to prepare doctrinal statements saying what we think the Bible teaches. This appears necessary because others whose teachings differ greatly from ours also claim the Bible for their basis. For example, the four classical views of the Lord's Supper are all claimed to be taught by the New Testament. From the New Testament descriptions of the early church observance of the Lord's Supper the Roman Catholics claim transubstantiation, the Lutherans hold to consubstantiation, the Presbyterians find a spiritual view and Baptists see it as a memorial.

What about this Baptist statement of faith now under study? It dates from 1925 when it was approved by the Southern Baptist Convention. This alone might justify looking at it since language meanings change

considerably in 37 years. The introduction to the document makes it clear it is not a final statement and is intended only as a guide.

There has been no serious complaint about this statement of faith. In fact, most Baptists don't even know it exists. When such a statement has been needed, it generally has been used and most Baptists have found out about it when they have had need for a doctrinal statement to be included in the constitution and by-laws of their church.

There has been no objection to it by those accused of teaching contrary to historic Baptist positions. It is the doctrinal statement signed by teachers at Midwestern Seminary and Ralph Elliott, whose views on Genesis have been questioned, teaches in good conscience under this statement of faith. Another interesting use of the document was made in the case of Professor Dale Moody at Southern Seminary whose teaching on apostasy stirred Baptist brethren in Oklahoma and elsewhere. When a trustee committee examined Dr. Moody on his views, they concluded that his position was in line with this 1925 statement of faith.

Will the present committee make any substantial changes in the document? This appears unlikely. It is the product of the best Baptist minds of the last generation and Baptist beliefs have not changed in 35 years. The most that can be expected is some clarification of language and reaffirmation of certain positions.

One thing is certain. The committee of state convention presidents to do the study turned out to be stronger than anyone could have hoped. Of the 24 members, 20 are Seminary graduates and several have graduate degrees. At first it appeared absurd that such a committee did not include some professional theologians like Seminary teachers, but it now is apparent the committee has a number of trained theologians who also have practical pastoral experience. Besides, it is very likely the committee will confer with Seminary teachers and others before reaching any final conclusions.

Dr. Verlin C. Kruschwitz is the committee member from Kentucky and no one in our state is better qualified to serve. This was recognized by Southern Baptist Convention President Herschel H. Hobbs who named him on the subcommittee entrusted with the responsibility to draft the preliminary report of the committee.

All in all the study and revision of the 1925 statement could be helpful if it brings us closer together, though few expect any memorable theological history to be made. Even more important than the study to be made by this group is a study of Baptist doctrines by all our church members.

Committee On Faith Determines Its Task

NASHVILLE (BP)—The special Committee to Study Baptist Faith and Message defined its scope of responsibility during its first meeting here.

Appointed by the 1962 Southern Baptist Convention, the committee found this to be its responsibility, according to Chairman H. H. Hobbs of Oklahoma City.

"It was agreed by the committee that the task delegated to it by the Convention was to make a study of the 1925 (Convention) Statement of Baptist Faith and Message and to bring a report of its findings to the 1963 session. . . .

"The responsibility relates only to a study of this Statement of Faith without direct reference to any individual institution or agency."

The committee, he said, had 23 of its 24 members present. The committee consists of Hobbs as president of the Southern Baptist Convention and the current presidents of 23 Baptist state conventions.

"We believe this is the first time that the president of the SBC and the presidents of the state conventions have met together in any official capacity," Hobbs noted.

W. Douglas Hudgins of Jackson, Miss., president of Mississippi Baptist Convention, was elected vice-chairman and Dick H. Hall, Jr., of Decatur, president Georgia Baptist Convention, was elected secretary.

The committee voted for the chairman to appoint a subcommittee of five members to make "a thorough preliminary study of the 1925 Statement and to draw up an initial draft of a proposed recommendation," Hobbs said.

"In so doing, the subcommittee was instructed to employ the counsel and help of any persons—whether seminary professors, pastors, editors, or country Sunday School teachers—within the Southern Baptist Convention that it felt could aid in making this study," he continued.

Sometime early in the fall, the subcommittee—which will have Hobbs as a sixth member and as its chairman also—will bring its draft to the full committee.

Hobbs did not immediately appoint the five members of the subcommittee but said he will announce them soon.

"It is the purpose of the committee to comply with the instructions of the Convention to release to the Baptist Press its full report by March 1, 1963," according to Hobbs. "In the meantime, progress reports will be given from time to time for the information of our Southern Baptist people."

Hobbs said a "marvelous spirit of unanimity prevailed throughout the meeting" although in discussion several proposed courses of action were studied before arriving at the appointment of a subcommittee.

Kruschwitz Named for Doctrinal Subcommittee

Verlin C. Kruschwitz, Kentucky Baptist Convention president and pastor of the Severns Valley Baptist Church, Elizabethtown, has been named by Southern Baptist Convention President Herschel H. Hobbs as a member of a subcommittee entrusted to draft the first report of the special committee to study the 1925 BAPTIST FAITH AND MESSAGE. The subcommittee is to make "a thorough preliminary study" of the 1925 doctrinal statement.

The subcommittee will draw up an initial proposal to present to the full committee sometime early in the fall. Named on the subcommittee along with Kruschwitz were Nane Starnes, Ashville, president of the Baptist State Convention of North Carolina; James H. Landes, Wichita Falls, president of the Baptist General Convention of Texas; Garth L. Pybas, Topeka, president of the Kansas Convention of Southern Baptists; C. Z. Holland, Jonesboro, president of the Arkansas Convention.

Convention President Hobbs will serve as chairman of the subcommittee which will also have two *ex-officio* members: W. Douglas Hudgins, Jackson, president of the Mississippi Baptist Con-

vention; and Dick Houston Hall, Jr., Decatur, president of the Georgia Baptist Convention. Hudgins is vice-chairman and Hall is secretary of the full committee.

Malcolm B. Knight Outlines Plan Of Seminary Trustees

Jacksonville, Fla. (BP)—Trustees of Midwestern Baptist Theological Seminary in Kansas City, Mo., will have a special meeting in the near future to consider action of the 1962 Southern Baptist Convention, the president of the trustees announced here.

Malcolm B. Knight, pastor, Southside Baptist Church, Jacksonville, said the purpose of the special meeting of the full board "will be to try to determine just what the Convention at San Francisco did say, and to make plans to carry that out."

Knight reported an informal meeting has already taken place with H. H. Hobbs, Oklahoma City, S.B.C. president; Millard J. Berquist, seminary president; Ralph H. Elliott, Midwestern professor,

and Knight attending.

This informal meeting in Kansas City was one of two to prepare the way for the full board meeting later, according to Knight. He said Elliott was invited since he was identified on the floor of the 1962 Convention during controversy over Elliot's "The Message of Genesis."

The second preliminary meeting will be that of the trustee executive committee, Knight added. This committee will work on material to present at the full board meeting to discuss the Convention's action.

Knight said he convened the first informal meeting at Kansas City, at which it was decided to call the trustee executive committee into session before having the full board come together.

"We want to let the people know that we are not ignoring the action of the Convention, but are trying to determine what the seminary trustees should do to implement its action," Knight said.

Hobbs Praises Ban On Governmental Prayers

OKLAHOMA CITY (BP)—The Southern Baptist Convention president has endorsed the Supreme Court rule banning "official" prayers in public schools.

"The Supreme Court of the United States in its decision has struck one of the most powerful blows in our lifetime, maybe since the Constitution was adopted, for the freedom of religion in our Nation," he declared. "And we should be eternally grateful to them," he added.

Herschel H. Hobbs, pastor, First Baptist Church here, expressed his views in a sermon, "What Did The Supreme Court Mean?"

The Court in *Engel vs. Vitale* ruled that the so-called Regents' Prayer in New York State required for recitation in public schools violated the Establishment Clause of First Amendment.

Hobbs explained to his congregation that the newspapers "did not fully convey the intent of this highest legal tribunal in our Nation." After studying carefully a reliable analysis of the Court's decision and extensive quotes from the opinions, the Convention president concluded that the Court acted "for the protection of religion and to guarantee its free exercise."

"What appeared to be a tragedy is now clear to me to be one of the greatest blessings that could come to those of us who believe in the absolute separation of church and state," he said.

Hobbs pointed out the issue in the case. It was, "Is it legal or illegal for a governmental agency to compose a prayer and require that that prayer be said in a public school room." He said that other problems, such as Bible reading and voluntary prayers, were not under consideration. These will be considered in later decisions.

Cave City Baptists Call Charles R. Hawley

The Cave City Baptist Church has called Charles R. Hawley as pastor. The new pastor along with his wife and two children were welcomed by the church at the mid-week prayer service on July 4.

Both Mr. and Mrs. Hawley are natives of Beaumont, Texas, and graduates of Baylor University. He is also a graduate of Southern Baptist Seminary in Louisville.

For the past year Dr. J. Herbert Gilmore, Jr., Carver School professor, has served as interim pastor of the Cave City Church. Gilmore along with his wife and three children were honored on July 1 with a basket dinner on the lawn of Deacon and Mrs. Marvin B. Doyle. Church members presented the Gilmores with a silver tray in appreciation for service accorded the church. Large congregations heard Dr. Gilmore in his final two appearances with the church on July 1.

Seminary Takes First Carver Merger Step

LOUISVILLE (BP)—Southern Baptist Theological Seminary here will begin August 1 to operate the dormitory and chapel building at neighboring Carver School of Missions and Social Work.

This, seminary officials say, is the first phase of the merger of the two Southern Baptist Convention schools. The 1962 Convention session at San Francisco approved the merger.

The missions and social work institution was originally Woman's Missionary Union Training School. The building for students has 65 dormitory rooms. These will house women students for Carver and the seminary during the next year, about 15 enrolled at Carver and 52 from the seminary.

The building also has administration offices and a museum.

Louise Foreman Blount, seminary director of women's activities here, will move her offices into the Carver building. Mrs. Mary Crouch, member of the Carver staff, will continue as house director for the next academic year, according to the seminary.

Trustees for Carver and Southern Seminary each approved the merger before the S.B.C. took action on the plan. Lack of accreditation for Carver was reported to be a major factor leading to the proposed merger.

Carver students will continue to receive their academic courses at the school of missions and social work during the school year beginning in September, 1962.

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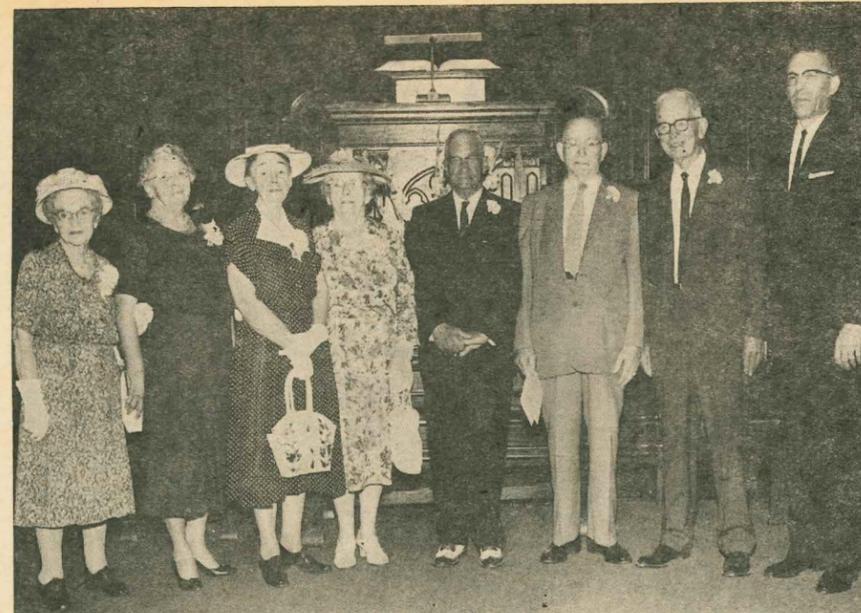
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A DOZEN JUBILEANS.—The First Baptist Church of Lexington, Kentucky, in a special service Sunday morning, July 1, honored twelve members who have held continuous membership in the church for fifty years or more. Shown in the picture above (from left to right) are those present for the service with length of continuous membership in First Church: (1) Mrs. Lora Hodges, 60 years and 5 months; (2) Mrs. Albert Miller, 59 years; (3) Miss Edna Berry, 50 years; (4) Mrs. R. H. Hanson, 59 years; (5) Virgil Kennedy, 55 years and 6 months; (6) S. S. Snedaker, 66 years and 9 months; (7) W. R. Moore, 71 years and 8 months; and Pastor David A. Friedly, Jr. Unable to be present for the service were: (8) Mrs. Roger Moore, 52 years and 3 months; (9) Mrs. Estill Woods, 58 years and 5 months; (10) Mrs. J. H. Shely, 71 years and 4 months; (11) Miss Everlee Herndon, 71 years and 8 months; and (12) Miss Carlotta Herndon, 73 years and 6 months. Dr. Harold G. Sanders, executive secretary of the Kentucky Baptist Convention, was the guest speaker for that occasion.

Two Kentucky Youths Receive Citation

RIDGECREST, N. C. (RBA)—Margaret Baird of Adairville received a citation as "Swordsman of Distinction" in the Southern Baptist Convention finals of the Master Swordsman's Drill at Ridgecrest Baptist Assembly during Training Union Youth Conference, which ended Wednesday, July 11.

This is the first year that the drill has not been conducted on a competitive basis. It is based on knowledge of the Bible, with emphasis upon accuracy and speed. It was directed by Versil S. Crenshaw, director of Intermediate work, Training Union Department, Sunday School Board, Nashville, Tenn.

Hoyt Edge of Louisville received a certificate of participation in the Southern Baptist Convention finals of the Speakers' Tournament at Ridgecrest Baptist Assembly during Training Union Youth Conference, which ended Wednesday, July 11.

The tournament is based on content, composition, and delivery of speech. Carlton Carter, director of Young Peo-

ple's work in the Training Union Department of the Baptist Sunday School Board, Nashville, Tenn., conducted the tournament.

Participants in the Sword Drill and Speakers' Tournament had to place the first in their church, association, regional, and state competitions before coming to Ridgecrest.

Norman Dingmore Kentuckian, is Named Book Store Manager

Norman Dingmore, a Kentuckian, was named manager of the Baptist Book Store, Albuquerque, N. M., at the semi-annual meeting of the Baptist Sunday School Board here July 12-13.

Dingmore succeeds H. C. Reavis, who will retire September 30 after more than 30 years of denominational service.

For the past several months Dingmore has been undergoing training in the Book Store Division of the Board of Nashville as a book store manager.

Dingmore, was formerly pastor of the Panther Creek Baptist Church, Owens-

boro, Ky. Before that he was pastor of the Blue River Island Baptist Church, Battletown, Ky.

Dingmore attended Texas Christian University and Southwestern Baptist Theological Seminary, Ft. Worth, and Southern Baptist Theological Seminary in Louisville.

He will assume the managership of the Albuquerque store October 1 according to Keith C. Von Hagen, director of the Board's Book Store Division.

Wofford Congregation Calls John McConnell

PINEVILLE, Ky.—John McConnell, a third year student at Clear Creek Baptist School, Pineville, has accepted the pastorate of the Wofford Baptist Church, four miles north of Williamsburg.

McConnell is a native of Indianapolis, Indiana. He came to Clear Creek School from Middletown, Ohio, where he was engaged in a television, appliance and service business. An electrical contractor, Mr. McConnell uses this skill to help defray his expenses during his time of preparation.

He and his wife, the former Josephine Whalen, have four children. They will continue to live on the campus at Clear Creek while serving the Wofford congregation.

Foreign Board Meets at Glorieta

The 55-member Southern Baptist Foreign Mission Board will hold a special full meeting at Glorieta Assembly Grounds, in New Mexico, August 16-17. The meeting will begin the annual Foreign Missions Conference at Glorieta, and registrants and visitors are invited to all session. The Board's executive secretary, Dr. Baker James Cauthen, will at that time make a report on his July tour of mission work in Southeast Asia. This is the first time the Board has met in the West, but has held previous meetings at Ridgecrest in 1957, 1958, 1959 and 1961. Next summer it will again meet in Ridgecrest.

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Annual Associations

Once a year we get together—starting in July and continuing through October—for the Annual Meeting of our Association! Eighty-three of them, too, in blessed old Kentucky Baptist Convention, and each will meet for a couple of days and nights for food and fellowship—and facts!

Yes, it's a great time for us all. You meet your neighbors from the church five to fifty miles away whom you haven't seen since the last Annual Meeting. You have those wonderful "spreads," those dinners-on-the-ground, the like of which no modern cafeteria ever dreamed of showing!

I will be seeing many of you for the first time, perhaps. I am scheduled to make as many associations as I can, and I wish I could attend every one. I want to know some of you, to renew friendship with others of you, and together to talk about the deep things of God, the Bible, the church, and the world mission.

Don't miss a single report, speech, session or day! Get it all! Soak it in! Be able to take it back to the folks who did not get to come! Learn about our Kentucky Baptist mission work! Learn about our Southern Baptist mission work! Meet the leaders of many of our institutions—they're common folks, great folks, God's folks—and your chosen leaders for God's work!

So, get your duds on, get the dates and the places straight in your mind, hitch up old Dobbin, and get to your Annual Associational Meeting. If you don't see me, you will see one of the fine Staff members from our Middletown Office to tell you about the whole work of our Convention. Let's make 1963 truly a "World Missions Year."

Yours and His,

Harold G. Sanders

East Hickman, Church of Many Fine Traditions, Has 175th Anniversary

The 175th anniversary of the East Hickman Baptist Church, Lexington, was held on June 24, 1962. Dr. Duke K. McCall, president of the Southern Seminary, was the speaker at the morning worship hour, and Pastor Lloyd Ma-

hanes, of Boone's Creek Baptist Church, was the afternoon speaker.

Boone's Creek Church was started in 1785, and it was the mother church two years later in 1787 of what was then called Marble Creek Church, but that name was changed in 1802 to East Hickman.

Pastor L. H. Tipton had prepared a brochure on the History of the East Hickman Baptist Church, 1787-1962, and had assembled "a small museum" of portraits of former pastors, officers and members of East Hickman for the occasion.

Traditions hang like clusters of grapes around the vineyard arbor of East Hickman. One of the traditions is the Davis family, who, along with their ancestors have been members there for the last 161 of East Hickman's 175 years; and the Abbotts are descended from the Davises. The Mitchells have been members there since 1837, as have the Smiths, so they have been represented in the church for 125 years in continuous succession. Though Baptists do not believe that salvation or church membership can be inherited, they always rejoice when families are united in the bounds of fellowship with God's people, and that the children of one generation after another follows in the footsteps of their Christian forebears. Where, oh where, can one find a church with such precious traditions as these!

One picture hung was that of Isaac P. Shelby, who was clerk from 1864 to 1891—a period of 24 years. He was a member 55 years. He was a grandson of Kentucky's first governor, Isaac Shelby, and was his namesake. The present clerk, Miss Marion Mitchell, has served for the last 17 years. She made the largest gift toward the 175th anniversary celebration by giving a new piano as a memorial to her parents and grandparents.

Furman University Phases Out Greek Fraternities

By Tom McMahan

GREENVILLE, S. C. (BP)—Furman University trustees have decided to remove Greek letter social fraternities from the Baptist campus here within three years.

By a vote of 11 to 10, the trustees ruled that fraternities will not be allowed to receive any more pledges. Thus, when this year's sophomores are graduated, the Greek letter societies will be no more.

The state Baptist convention has asked several times that social fraternities be barred from the Furman campus.

Last November the convention went a step further and directed all state Baptist colleges to amend their charters in order to ban student membership in Greek-letter societies, on, or off-campus.

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Religious News in Review

The Kentucky Scene

Cow Creek Church, Ravenna, experienced an unusually good revival June 25-July 4. Ten professions of faith and two additions by letter were recorded, according to pastor Ruford Sparks. **James E. Casey, Jr.**, pastor at Beattyville was the evangelist.

Deacon Harry Kyle died on May 26, 1962, and the deacons of the New Liberty Baptist Church have adopted resolutions on his passing, thanking "the Father for Brother Kyle's life, leadership and influence in this community and church." The New Liberty Church is near Worthville.

A Bible quiz, "Who Am I?", written by **Ernest R. Vaughn**, a Baptist student at Murray State College, appeared in the May 10 issue of *Baptist and Reflector*, weekly publication of the Tennessee Baptist Convention.

The Tri-County Baptist Ministers' Conference has just been organized by the pastors and other Baptist ministers of Todd, Logan and Simpson Counties. **Darrell C. Richardson** was elected president; **J. V. Case, Jr.**, vice president; **Thomas Lawhon**, secretary; and **W. D. Sharp**, treasurer. The conference meets on the second Monday morning of each month at the First Baptist Church in Russellville.

More of 30,000

Missions begun in Kentucky in recent days include:

Daiblock Baptist Mission sponsored by First Baptist Church, Lothair, Three Forks Association. **James E. Clark** is pastor.

Knob Lick Baptist Mission sponsored by Bethlehem Baptist, Dreyfus, Tate's Creek Association. **Neal Bowman, Jr.**, is pastor.

Petrey Memorial Baptist Mission, sponsored by Petrey Memorial Baptist Church, Hazard, Three Forks Association. **Floyd J. Berry** is pastor.

Martin County Jail Mission sponsored by Inez Baptist, Enterprise Association. **William G. Humphrey** is pastor of Inez and will serve the mission.

Carroll County Nursing Home Mission sponsored by White's Run Baptist Church, Eagle Station, White's Run Association.

Carrollton Nursing Home Mission, sponsored by Cove Hill Baptist Church, Route 1, Carrollton, White's Run Association.

Acup Baptist Mission sponsored by Riverview Baptist Church, Jeff, Three Forks Association. The pastor is **William E. Turner**.

The Duvall Valley Baptist Mission sponsored by Central Grove, Route 1,

Albany, Freedom Association. **Charles E. Dick** is pastor.

Gabbard Ridge Baptist Mission sponsored by White Lick Baptist Church, Berea, Tate's Creek Association. **Craig Holman** is pastor.

Goldenrod Baptist Mission sponsored by Summit Baptist, Route 2, Ashland, Greenup Association. **Charles E. Lewis** is pastor.

Madison County Jail Mission sponsored by Rosedale Baptist, Richmond, Tate's Creek Association.

Personalities on the Religious Scene

Donald V. Roberts, pastor of the First Presbyterian Church in Tonawanda, N. Y., has been named the first protestant chaplain to American residence in Moscow. Appointed by the National Council of Churches, Roberts will minister chiefly to U. S. diplomatic and press personnel and their families now residing in the Russian capital.

Gomer R. Lesch, assistant to the executive secretary-treasurer of the Baptist Sunday School Board, has been named director of the newly created office of denominational relations at the Sunday School Board.

James W. Clark of Nashville has been named manager of the Baptist Sunday School Board's Church Literature Department. Clark, now wholesale sales department manager at the Sunday School Board, will assume his new duties August 1.

John A. Fincher, dean of Howard College (Baptist), Birmingham, is new chairman of the Education Commission of the Southern Baptist Convention.

Ralph C. Atkinson, Jr., has been named church public relations consultant with the Church Administration department of the Baptist Sunday School Board, according to an announcement by department secretary Howard B. Foushee.

J. V. James of Atlanta, Southern Baptist leader in juvenile rehabilitation work, has resigned his position with the Convention's Home Mission Board. James was serving as assistant secretary of the department of city missions and did not indicate his future plans.

Here and There

The Jewish Publication Society of America has announced its intention of bringing out *The Torah*—the First Five Books of Moses—the last of November. This is to be the first section of a completely new translation of the Hebrew Bible. The work has already consumed six years and is not scheduled for completion until about 1970.

A 20% increase in overseas distribu-

tion of the Scriptures for the second consecutive year has been reported at the 146th annual meeting of the American Bible Society in New York. During 1961, the Society distributed over 24,000,000 copies of scriptures in this country and in over 100 other countries on six continents.

The **United States Air Force** will use Baptist assembly grounds at **Ridgecrest, N. C.**, and **Glorieta, N. M.**, for two of its five **Protestant Spiritual Life Conferences**. The conferences are slated for August 30 through September 3 and are held for Air Force personnel and their families. Five Southern Baptist ministers will take part in the Air Force Conferences.

Kentucky reported one new church library during June, according to church library service **Secretary Wayne Todd**. Among 30 other new church libraries started during the month was one reported in Anaco, Venezuela.

CLASSIFIED ADS

Advertising under these headings is only nine cents per word including initials and addresses.

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FOR SALE—1950 Chevrolet school bus, 48 passengers, fair condition. \$495.00. SP 8-5572.

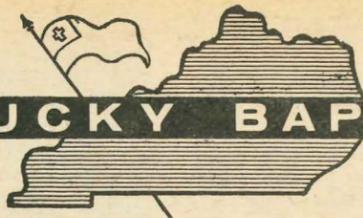
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KENTUCKY BAPTISTS AT WORK



Stewardship

A LOOK AT

OURSELVES



USE
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MATERIALS

SBC Stewardship Services, 127 Ninth Avenue, North, Nashville 3, Tennessee

NOW IS THE TIME FOR EVERY CHURCH TO THINK SERIOUSLY ABOUT ITS STEWARDSHIP EMPHASIS THIS FALL. Just as a church needs periods of revival for winning the lost, so it needs a set time each year to promote its budget, tithing, and pledging.

Forward Program materials will be a big boost to your church this fall in planning, promoting, and pledging your 1963 budget. Each pastor has been mailed an order blank to secure the materials from S.B.C. Services, 127 Ninth Ave., N., Nashville, Tennessee. If you did not receive an order form, write for a free copy to the above address.

A number of the associations are having stewardship clinics in July and August. If it is not possible for your church to be represented at a clinic, write the stewardship promotion department, Kentucky Baptist Building, Middletown, Ky. We will do everything possible to help churches desiring to use Forward Program materials this fall.—Robert J. Hastings, Middletown, Ky.



Norris Hite



Jesse Hatfield

Training Union

Cedarmore Training Union Assembly to Feature Group Learning Techniques

By Robert Wayne

The Cedarmore Training Union Assembly, August 6-10, opens a new field of training for Kentucky Baptists. The week will be centered around the Six Steps in Group Learning. This will be good news to the hundreds of Training Union members who are always seeking ways of having better programs.

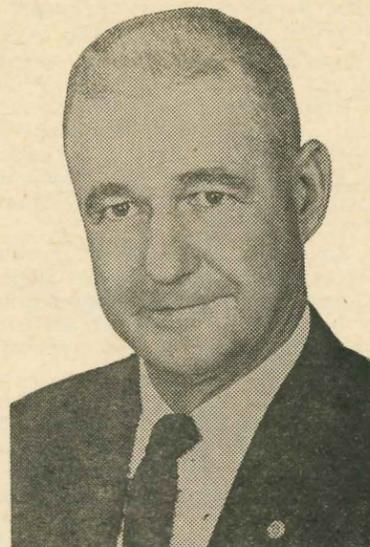
As an example, recently a pastor

who was attending the Pastors' and Laymen's Conference at Bethel College made the remark that his people felt that they got nothing from the programs in Training Union. I asked what they were doing with the programs, and his reply was, "They just get up and read their parts." It was a surprise to him that there are at least 35 other totally different ways of presenting a program. I suggested that he and his leaders go to Cedarmore this year for the clinic in the Six Steps in Group Learning.

Norris Hite, pastor of the First Baptist Church, Scottsville, will be the assembly pastor. He will preach each evening in the improved Tabernacle.

The Bible Study will be led by Jesse Hatfield, pastor of the First Baptist Church, Barbourville. This daily session will be a study of the book of James. Mr. Hatfield has announced that the study will be conducted around the following topics: Redemptive Radiation, The Creative Love That Crumbles Walls, Wisdom That Is Discernable and Reasonable, and a Microcosm of Heaven.

For reservations write: Mr. Marvin Byrdwell, Cedarmore Assembly, Bagdad, Kentucky.



Sam Ferrell, Jr.

Brotherhood

Kentuckian Elected on Brotherhood Commission

By Forrest R. Sawyer

Sam Ferrell, Jr., Danville, Kentucky, was elected Kentucky's representative to the Brotherhood Commission of the S.B.C. at the San Francisco Convention, June 7.

Mr. Ferrell, Mrs. (Marie) Ferrell, Ann and Joe, are members of the Lexington Avenue Baptist Church, Danville, where Dr. Elroy Lamb is pastor.

Sam is currently president of the Kentucky Brotherhood Convention, a member of the State Executive Board, Associational Brotherhood president in South District Association, Sunday School teacher and R.A. counselor at Lexington Avenue.

Mr. Ferrell succeeds Congressman Eugene Siler, Williamsburg, whose length of service required rotation in keeping with the S.B.S. Constitution and By-Laws.

Woman's Misionary Union

Foreign Series

Mrs. Geo. R. Ferguson

Have you made your plans for the study of the 1962 Foreign Mission

Series? It is such a help to teachers of these books if they can know their engagements far in advance and begin gathering materials and current information early.

The theme for this year is "East Asia—Millions on the Move." The books are available now and are: Adult—*New Frontiers in an Old World*, by Winston Crawley; Young People—*Fragrant Harbor*, by Jaxie Short; Intermediates—*To Tell the Truth*, by Donal Culpepper; Junior—*The Talking Snowman*, by Mary Christian; Primary—*Kenji and the Lost Kite*, by Anne Martin. The Teacher's Guides have been written by the following authors: Adult, by Sara Mullins; Young People, by Saxon Carver; Intermediate, by Joan Neal; Junior, by Helen Conger; Primary, by Floy Barnard. The Guides sell for 25 cents each.

There is a "Mission Study Leader's Packet on East Asia." This packet is free on request to the Department of Missionary Education and Promotion, Foreign Mission Board, 2806 Monument Avenue, Richmond 30, Virginia. There is only one packet for either of the five books. Each packet will include the following major items:

1. "Your Key to Mission Study on East Asia," a guide to the titles and authors of all five books and guides, free materials, special visual aids, and how and where each item may be secured.
2. "Your Mission Study Map on East Asia," a two-color map designed to highlight the countries of study, along with concise, demographic data.
3. "East Asia," a 16-page booklet which includes articles and pictures on the background and religions of East Asia. The back cover will present references to issues of "The Commission" which contain articles on East Asia.

Baptist Student Union

Religious Centers

By J. Chester Durham

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

The philosophy of the religious center, in whatever form, is more than a set of ideas. It is a way of life as well, for religion insists that

idea must issue into act and vision into character and community. There is room to mention only three features of the basic philosophy of religious centers. They characterize (1) the climate, (2) the functions, and (3) the ideas that constitute a living philosophy



J. Chester Durham

in forming the religious centers of American campuses.

Religious centers on state university campuses are not so much the product of a finished or fixed philosophy as they are the experimental expression of communities of faith trying to meet new problems in the changing religious atmosphere of the state university.

These needs, at once personal and practical as well as theological, called for some strategy fashioned from the message and ministry of the community of faith, with concerns that are intimate, ultimate, and inclusive.

The intimate concern was to meet and minister to human need at its most personal, decisive, and inward ground: the ground of self-acceptance, self-understanding, self-direction, and self-fulfillment.

The ultimate concern was to meet the students' growing confusion over what is truly ultimate and worthy of his complete commitment.

The inclusive concern was to meet the students' hunger for wholeness in thought and life in an inclusive community—a real *uni-versity*. How could the religious community presume to offer any help? How could it introduce the student to an inclusive community in which all barriers between man and man, and man and God must fall?

The ways in which the religious centers sought to implement these persistent concerns in plans, programs, practices, and personnel range over the entire spectrum of human interest and activity. Space does not permit even rehearsing the variety and range of these functions. It is possible, however, to discern a few central functions which the centers perform, around which much of their activity can be organized and understood. Over simplified but illustrative are three central functions performed in every kind of center and type of program, irrespective of wide theological variations. They are the creation of continuity in life's values and goals, the maturing of life's loyalties, and the clarification of life vocations.

These are to be discussed next week.

Visitors From Georgia

Mrs. John W. Clark and daughter, of Pooler, Georgia, have returned home following a visit to her parents, Deacon and Mrs. J. N. Dupin, members of the West Broadway Baptist Church, Louisville, Ky., of which Mrs. Clark was a member prior to her marriage to Pastor John W. Clark, now at the First Baptist Church of Pooler. The Pooler church recently received plans and specifications for the contemplated new house of worship, and will soon enter upon its construction.

Kentucky Baptist Foundation

Disbanded Church Will Live On

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

A letter from R. Mack Pressley, missionary in Upper Cumberland Association, to the writer, stated that the



A. M. Vollmer

Yancey Baptist Church, in that Association, has disbanded. At the time of the dissolution of the church it had \$416.14 in the treasury. In the letter from Brother Pressley was a check for that amount, with the statement that the church had voted to place this with the Kentucky Baptist Foundation, the income from the investment of which was to be the perpetual contribution of this church to the Thanksgiving Offering for our Children's Homes. While it always sounds a sad note to learn of any Baptist church disbanding, this church acted wisely in using the funds it had on hand to perpetuate its influence.

In the same mail with the above named check was another check for \$500.00, being a gift to be added to the Mary Ann Logan Fund, which is a fund to aid medical students in preparation for foreign mission service.

We wish we could publicly relate other great things that are taking place in connection with the work of the Foundation, but some of its activities by their nature must be confidential.

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Foreign Mission Board Reports to the People

Miss Ione Gray, Director of Press Relations

12 Named Missionaries

Twelve missionaries were appointed by the Southern Baptist Foreign Mission Board at its July meeting, bringing the total overseas staff to 1,587.

New missionaries, their native states, and fields of service are Marion L. Corley, Alabama, and Evelyn Allen Corley, Texas, appointed for Colombia; Lewis M. Krause, Oklahoma, and Adeline Pitney Krause, Missouri, for Germany; Jean H. Law, Oklahoma, and Maxine Guin Law, Texas, for East Africa.

Also, Paul W. Noland and Betty Branch Noland, both of Louisiana, for South Brazil, Jackie G. Partain and Ruth Lloyd Partain, both of Texas, for East Africa; and Carl F. Ryther, South Dakota, and Jean Kelley Ryther, Texas, for East Pakistan.

All the men are ordained ministers, and Mr. Law is also a schoolteacher. He and his wife plan to teach in East Africa. Mr. and Mrs. Krause are the second couple appointed by the Board for English-language work in Germany.

Also at its July meeting, the Board employed Mr. and Mrs. James B. Dotson, of Tennessee (she is the former Gladys Yongley), as missionary associates for English-language work on Okinawa. They bring to five the number of missionary associates employed by the Board under a new cate-

gory of overseas personnel set up last October.

The Foreign Mission Board will hold a special full meeting, with the appointment of missionaries, at Glorieta (N.M.) Baptist Assembly, August 16-17, to open the annual week-long Foreign Missions Conference. "This will provide opportunity to witness the Board in action for large numbers of people who would never have any other occasion to see it," Dr. Baker J. Cauthen, executive secretary, said in his report, read by Dr. Rogers M. Smith, his administrative associate. "This in itself is a valuable part of missionary education."

Secretaries Travel

Dr. and Mrs. Cauthen are making a rapid journey through Southeast Asia during July, visiting missionaries in the Philippines, Singapore, Indonesia, Vietnam, Thailand, and East Pakistan. They will also make brief stops in India and Lebanon before returning to the States July 31. Dr. Cauthen plans to visit the remainder of the Orient mission fields in 1963.

This is the Cauthens' first trip to the Orient since he became executive secretary in January, 1954. Before that the Orient was their home for 13 years, while they were missionaries in China and he was Orient secretary for the

Board. (Mrs. Cauthen was born and reared in China.)

Dr. Frank K. Means, secretary for Latin America, was also overseas at the time of the Board meeting, on a six-week tour to confer with missionaries in Brazil, Argentina, Uruguay, Paraguay, Trinidad (where Southern Baptist mission work is in the beginning stages), and Colombia. He will return to the States August 9.

Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East, has just returned to Board headquarters from nearly 10 months' residence in the areas for which he has responsibility.

Elliott's Book Not to be Reprinted

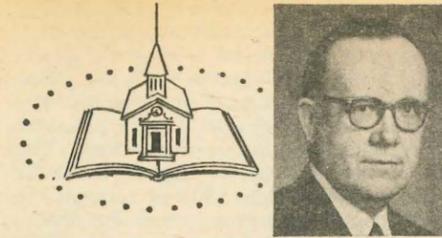
Broadman Press of Nashville will not issue a second edition of "The Message of Genesis," by Ralph H. Elliott.

It has been announced previously by the Administration of the Sunday School Board of the Southern Baptist Convention that authorization for a reprint of the book would not be given without the instruction of the elected trustees.

In their first full meeting since the Southern Baptist Convention, in session here July 12-13 at Glorieta (N.M.) Baptist Assembly, the 55-member elected group voted "to let the matter pass without taking any sort of action."

Steps may now be taken to return rights to the controversial book to the author, who could seek another publisher.

Pursuant to the action taken at the meeting of the Southern Baptist Convention in San Francisco, the elected members of the Sunday School Board of the Southern Baptist Convention, at Glorieta, New Mexico, July 13, 1962, in the annual meeting, reaffirm our belief in the adequacy of the statement of basic theological assumptions which are followed by the editors and the writers of curriculum materials for the Board as set forth on pages 7-12 in the 1961-62 edition of the **Curriculum Guide**, and we reaffirm our belief in the adequacy of the statement of the philosophy which guides the Board in its book publishing ministry as adopted by us in our January, 1962, meeting. After giving consideration to the Convention's directives, we are unaware of any violations in fact or in spirit of these two documents in any area of the Board's life. Through our Plans and Policies Committee we shall continue to be alert to our Board's responsibility in these areas. We desire to express our firm faith in the doctrinal integrity and Biblical loyalty of our Board's professional staff and we assure them of our prayers and support as they lead our denomination in the programs assigned to the Board by the Southern Baptist Convention. (BSSB).



SUNDAY SCHOOL LESSON

By H. C. Chiles

CONQUERED AND EXILED

Earlier passages, such as II Kings 20:17 and 21:12-14, contained the declarations that judgment and punishment would befall Judah because of the rebellious spirit and sinful living of the people. Chapter twenty-four portrays the Southern Kingdom plunging headlong to her doom, the victim of her own folly. The central and most prominent figure in the account of this sad event was Nebuchadnezzar, the king of Babylon. Following his first assault upon Jerusalem, Nebuchadnezzar took King Jehoiakim captive and made Judah a vassal state. That was an experience which Jehoiakim deserved because he had sinned just as his father had done. This is another example of how slow people are to learn the folly and the havoc of sin. After a period of three years as his servant Jehoiakim rebelled against Nebuchadnezzar.

I. The Capitulation of Jehoiachin. II Kings 24:12-14.

Jehoiachin ascended the throne of Judah at the early age of eighteen years, but his reign was quite brief. This illustrates the fact that one never knows how much time may be allotted to him for his career or for any particular task in it. Little did Jehoiachin expect his tenure in office to terminate in approximately three months. What we hope to do for God and for others should be done with haste because our days of opportunity may close before we expect them to do so.

When the forces of Nebuchadnezzar besieged the city of Jerusalem a second time, Jehoiachin readily recognized the futility of resistance. Wisdom prompted him to go out and meet the king of Babylon and voluntarily surrender to him and humbly appeal for mercy at his hands. Along with himself Jehoiachin surrendered his mother, his servants, his princes and his palace officials. This incident shows that one's actions often affect many others in various ways, and this is especially true of the members of one's own household. That is why it is so important that one give due consideration to his influence.

August 5

Not only did the royal household go into captivity, but also the very elite of the nation, including the skilled craftsmen and soldiers whom the king of Babylon could use to good advantage. Continuing in their bold sinfulness, the Babylonians desecrated the Temple by removing therefrom the vessels which had been dedicated to the service of God, which goes to show that sinners do not hesitate to defame the most holy things. For many years God had been warning His people that, if they did not cease their rebellion against Him by worshipping idols and refusing to obey Him, He intended to permit their enemies to take them captive to foreign nations. Due to their refusal to heed His warnings, He allowed their enemies to take the strongest and most competent of them into captivity.

II. The Conquest of Zedekiah. II Kings 24:20-25:1-2, 8-11.

After Nebuchadnezzar had taken Jehoiachin and the most capable of his subjects into Babylon as captives, he proceeded to elevate Zedekiah to the position of king of Judah at the early age of twenty-one. In spite of the divine judgment which had befallen his three immediate predecessors, Zedekiah "did that which was evil in the sight of the Lord." Alas! so many simply refuse to profit by the mistakes and follies of others. Swayed by his advisers, after a reign of eleven years as a puppet king, Zedekiah dared to attempt to break the yoke of the Babylonians. This desperate effort was based on the false hope that he might obtain enough assistance from the Egyptians and others for the attempt to be successful.

Incensed by the treachery which had been displayed in the revolt of Zedekiah, Nebuchadnezzar readily accepted the challenge by deciding that he would personally direct a campaign to bring that sort of thing to an end once and for always. Consequently, he quickly amassed his forces, built forts as near to the walls of the city as practical and laid siege to Jerusalem. His forces also cut off all means of communication with the outside world and prevented any additional supplies from reaching those who were within the city walls. It goes without saying that in due time there was a terrible famine. Within a year

and a half it reached such proportions that the conditions became so terrible and the suffering became so intense that both were actually indescribable.

When Zedekiah fully realized the absolute hopelessness of his foolish venture, he and a number of his loyal men tried to escape, but their attempt failed. He was captured and brought into the presence of the king of Babylon. The last thing that he witnessed, immediately preceding their destruction of his sight, was the slaying of his own sons in the flesh.

King Nebuchadnezzar then commanded Nebuzaradan, the captain of his bodyguard, to destroy Jerusalem. This servant of the king promptly plundered and then burned the beautiful Temple which Solomon had erected at such an enormous cost, destroyed the king's palace and burned the home of all the well-to-do inhabitants of the city. After he had torn down the walls and laid waste the city to the point of utter destruction, Nebuzaradan marched the people into captivity in Babylon, with the exception of a few of the most incompetent.

We must ever remember that sin, whether it be personal or national, always brings judgment. Inasmuch as our beloved nation has been so wonderfully blessed of God, we need to remind ourselves repeatedly that what God said in Proverbs 14:34 is still true, namely, "Righteousness exalteth a nation, but sin is a reproach to any people."

Union Church to Have 75th Anniversary

The Union Baptist Church, Union, Kentucky, will celebrate its 75th anniversary on July 29. The services will begin at 10:00 for the Sunday school hour, and the 11:00 o'clock service will be a regular worship hour. A lunch will be served at the church at 1:30, following which a pageant will be given by the members of the church. This pageant was written by Mrs. C. Woodrow McKay, one of the members. Pastor Ray Stewart is anxious that all friends and former members of the church will attend.

Sunday School

Training Must Take Place Before Growth Begins

By Roy E. Boatwright

At the end of June, our reports showed that all but four of our associations have had some training in a least one church since the beginning of the new Sunday school year. Of our churches, 980 have had training. We are pleased with this number, but are anxious that every church can be included before the end of the year.

Training is vital for the best work in a church. The churches that have grown the most, report special training in them. This study can be in the home by individuals or by churches or associations. We have a number of new books in the Training Course. These can be ordered from the Baptist Book Store.

We are happy to congratulate the following churches and associations for being in the Top Ten with the number of awards earned:

TOP TEN CHURCHES

Louisville, Ninth & O, Long Run.... 278
Harrodsburg, Mercer 222

Stithton, Severns Valley	221
Louisville, Walnut St., Long Run	193
Gethsemane, South District	151
Louisville, Eastern Parkway,	
Long Run	137
Little Union, Nelson	135
Buechel, Buechel Park, Long Run..	135
Princeton, First, Caldwell	124
Louisville, Eighteenth St.,	
Long Run	101

TOP TEN ASSOCIATIONS

Long Run 1	2,249
North Bend	511
Elkhorn	497
Severns Valley	457
Nelson	402
Daviess-McLean	397
West Union	360
Mercer	290
South District	286
Fulton	252

If it's worth doing, it's worth reporting. Please send us your V.B.S. report NOW!

THE BAPTIST FAITH AND MESSAGE (Continued from Page 3)

Luke 22:31-34; Mark 1:15; 1 Tim. 1:13; Rom. 3:25, 27, 31; Rom. 4:3, 9, 12, 16-17; John 16:8-11.

IX. God's Purpose of Grace

Election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners. It is perfectly consistent with the free agency of man, and comprehends all the means in connection with end. It is a most glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. It encourages the use of means in the highest degree.

Rom. 8:30; 11-17; Eph. 1:10; Acts 26:18; Eph. 1:17-19; 2 Tim. 1:9; Psalm 110:3; 1 Cor. 2:14; Eph. 2:5; John 6:44-45, 65; Rom. 10:12-15.

X. Sanctification

Sanctification is the process by which the regenerate gradually attain to moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in their hearts. It continues throughout the earthly life, and is accomplished by the use of all the ordinary means of grace, and particularly by the Word of God.

Acts 20:32; John 17:17; Rom. 6:5-6; Eph. 3:16; Rom. 4:14; Gal. 5:24; Heb. 12:14; Rom. 7:18-25; 2 Cor. 3:18; Gal. 5:16, 25-26.

XI. Perseverance

All real believers endure to the end. Their continuance in well-doing is the mark which distinguishes them from mere professors. A special Providence cares for them, and they are kept by the power of God through faith unto salvation.

John 10:28-29; 2 Tim. 2:19; 1 John 2:19; 1 Cor. 11:32; Rom. 8:30; 9:11, 16; Rom. 5:9-10; Matt. 26:70-75.

XII. A Gospel Church

A church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights, and privileges invested in them by his word, and seeking to extend the gospel to the ends of the earth. Its Scriptural officers are bishops, or elders, and deacons.

Matt. 16:18; Matt. 18:15-18; Rom. 1:7, 1 Cor. 1:2; Acts 2:41-41; 5:13-14; 2 Cor. 9:3; Philip. 1:1; 1 Tim. 4:14; Acts 14:23; Acts 6:3, 5-6; Heb. 13:17; 1 Cor. 9:6-14.

XIII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. The act is a symbol of our faith in a crucified, buried and risen Saviour. It is prerequisite to the privileges of a church relation and to the Lord's Supper, in which the members of the church, by the use of bread and wine, commemorate the dying love of Christ.

Matt. 28:19-20; 1 Cor. 4:1; Rom. 6:3-5; Col. 2:12; Mark 1:4; Matt. 3:16; John 3:23; 1 Cor. 11:23-26; 1 Cor. 10:16-17, 21; Matt. 26:26-27; Acts 8:38-39; Mark 1:9-11.

XIV. The Lord's Day

The first day of the week is the Lord's day. It is a Christian institution for regular observance. It commemo-

rates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, works of necessity and mercy only expected.

Ex. 20:3-6; Matt. 4:10; Matt. 28:19; 1 Tim. 4:13; Col. 3:16; John 4:21; Ex. 20:8; 1 Cor. 16:1-2; Acts 20:7; Rev. 1:1; Matt. 12:1-13.

XV. The Righteous and the Wicked

There is a radical and essential difference between the righteous and wicked. Those only who are justified through the name of the Lord Jesus Christ and sanctified by the Holy Spirit are truly righteous in his sight. Those who continue in impenitence and unbelief are in his sight wicked and are under condemnation. This distinction between the righteous and the wicked holds in and after death, and will be made manifest at the judgment when final and everlasting awards are made to all men.

Gen. 3:19; Acts 13:36; Luke 23:43; 2 Cor. 5:1, 6, 8; Phil. 1:23; 1 Cor. 15:51-52; 1 Thess. 4:17; Phil. 3:21; 1 Cor. 6:3; Matt. 25:32-46; Rom. 9:22-23; Mark 9:48; 1 Thess. 1:7-10; Rev. 22:20.

XVI. The Resurrection

The Scriptures clearly teach that Jesus rose from the dead. His grave was emptied of its contents. He appeared to the disciples after his resurrection in many convincing manifestations. He now exists in his glorified body at God's right hand. There will be a resurrection of the righteous and the wicked. The bodies of the righteous will conform to the glorious spiritual body of Jesus.

1 Cor. 15:1-58; 2 Cor. 5:1-8; 1 Thess. 4:17; John 5:28-29; Phil. 3:21; Acts 24:15; John 20:9; Matt. 28:6.

XVII. The Return of the Lord

The New Testament teaches in many places the visible and personal return of Jesus to this earth. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The time of his coming is not revealed. "Of that day and hour knoweth no one, no, not the angels in heaven, but my Father only" (Matt. 24:36). It is the duty of all believers to live in readiness for his coming and by diligence in good works to make manifest to all men the reality and power of their hope in Christ.

Matt. 24:36; Matt. 24:42-47; Mark 13:32-37; Luke 21:27-28; Acts 1:9-11.

XVIII. Religious Liberty

God alone is Lord of the conscience, and he has left it free from the doctrines and commandments of men which are contrary to his Word or not contained in it. Church and state should be separate. The states owes to the church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not con-

trary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Rom. 13:1-7; 1 Peter 2:17; 1 Tim. 2:1-2; Gal. 3:9-14; John 7:38-39; James 4:12; Gal. 5:13; 2 Peter 2:18-21; 1 Cor. 3:5; Rom. 6:1-2; Matt. 22:21; Mark 12:17.

XIX. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the pure gospel of our Lord. The supreme need of the world is the acceptance of his teachings in all the affairs of men and nations, and the practical application of his law of love.

We urge Christian people throughout the world to pray for the reign of the Prince of Peace, and to oppose everything likely to provoke war.

Matt. 5:9, 13-14, 43-46; Heb. 12:14; James 4:1; Matt. 6:33; Rom. 14:17, 19.

XX. Education

Christianity is the religion of enlightenment and intelligence. In Jesus Christ are hidden all the treasures of wisdom and knowledge. All sound learning is therefore a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. An adequate system of schools is necessary to a complete spiritual program for Christ's people. The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches.

Deut. 4:1, 5, 9, 13-14; Deut. 6:1, 7-10; Psalm 19:7-8; Prov. 8:1-7; Prov. 4:1-10; Matt. 28:20; Col. 2:3; Neh. 8:1-4.

XXI. Social Service

Every Christian is under obligation to seek to make the will of Christ regnant in his own life and in human society; to oppose in the spirit of Christ every form of greed, selfishness, and vice; to provide for the orphaned, the aged, the helpless, and the sick to seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth and brotherly love; to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth. All means and methods used in social serv-

ice for the amelioration of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God in Christ Jesus.

Luke 10:25-37; Ex. 22:10, 14; Lev. 6:3; Deut. 20:10; Deut. 4:42; Deut. 15:2; 27:17; Psalm 101:5; Ezek. 18:6; Heb. 2:15; Zech. 8:16; Ex. 20:16; James 2:8; Rom. 12-14; Col. 3:12-17.

XXII. Co-operation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure co-operation for the great objects of the Kingdom of God. Such organizations have no authority over each other or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Individual members of New Testament churches should co-operate with each other, and the churches themselves should co-operate with each other in carrying forward the missionary, educational, and benevolent program for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people. It is permissible and desirable as between the various Christian denominations, when the end to be attained is itself justified, and when such co-operation involves no violation of conscience or compromise of loyalty to Christ and his Word as revealed in the New Testament.

Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4:4-6; 8:1-4; Mal. 3:10; Matt. 10:5-15; 20:1-16; 22:1-10; Acts 1:13-14, 1:21-26; 2:1, 41-47; 1 Cor. 1:10-17; 12:11-12; 13; 14:33-34, 40; 16:2; 2 Cor. 9:1-15; Eph. 4:1-16; 3 John 1:5-8.

XXIII. Evangelism and Missions

It is the duty of every Christian man and woman, and the duty of every church of Christ to seek to extend the gospel to the ends of the earth. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life. It is also expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods sanctioned by the gospel of Christ.

Matt. 10:5; 13:18-23; 22:9-10; 28:19-20; Mark 16:15-16; 16:19-20; Luke 24:46-53; Acts 1:5-8; 2:1-2, 21, 39; 8:26-40; 10:42-48; 13:2, 30-33; 1 Thess. 1-8.

XXIV. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to him. We have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in our possessions. We are therefore under obligation to serve him with our time, talents and material possessions; and should recognize all these as entrusted to us to use for the glory of God and helping others. Christians should cheerfully, regularly, systematically, proportionately, and lib-

erally contribute of their means to advancing the Redeemer's cause on earth.

Luke 12:42; 16:1-8; Titus 1:7; 1 Peter 4:10; 2 Cor. 8:1-7; 2 Cor. 8:11-19; 2 Cor. 12:1-5; Matt. 25:14-30; Rom. 1:8-15; 1 Cor. 6:20; Acts 2:44-47.

XXV. The Kingdom

The Kingdom of God is the reign of God in the heart and life of the individual in every human relationship, and in every form and institution of organized human society. The chief means for promoting the Kingdom of God on earth are preaching the gospel of Christ, and teaching the principles of righteousness contained therein. The Kingdom of God will be complete when every thought and will of man shall be brought into captivity to the will of Christ. And it is the duty of all Christ's people to pray and labor continually that his Kingdom may come and his will be done on earth as it is done in heaven.

Dan. 2:37-44; 7:18; Matt. 4:23; 8:12; 12:25, 13:38, 43; 25:34; 26:29; Mark 11:10; Luke 12:32; 22:29; Acts 1:6; 1 Cor. 15:24; Col. 1:13; Heb. 12:28; Rev. 1:9; Luke 4:43; 8:1; 9:2; 17:20-21; John 3:3; John 18:36; Matt. 6:10; Luke 23:42.

Bethlehem Baptists, Texas, Ky., Call Joe Pool



Joe D. Pool

The Bethlehem Baptist Church of Texas, Kentucky, has called Joe Dyer Pool as pastor. Mr. Pool comes to the Bethlehem pastorate after having served churches in Ohio and Indiana during student days.

Mr. Pool is a 1957 graduate of Murray State College and received his bache-

lor of divinity from Southern Baptist Seminary on June 1. He is the son of Mr. and Mrs. W. H. Pool of Princeton, Kentucky.

He is married to the former Jacqueline Mitchell, the daughter of Mrs. Willie Mitchell and the late D. T. Mitchell of Paducah and Princeton.

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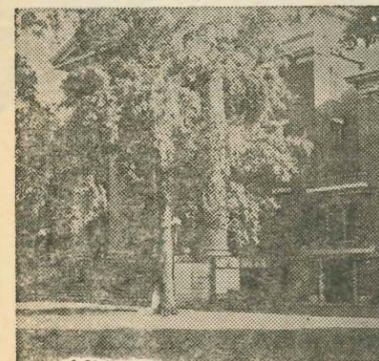
	S.S.	Add.	T.U.
Louisville, Walnut Street	1216	1	150
Missions (3)	268	3	149
Hopkinsville, Second	928	--	140
Madisonville, First	872	--	209
Mission	25	--	--
Mayfield, First	868	--	215
Mission	87	--	--
Elizabethtown	845	--	189
Mission (2)	112	--	--
Murray, First	800	--	101
Mission	60	--	--
Owensboro, Third	787	--	234
Mission	31	--	21
Louisville, Carlisle Ave.	735	--	230
Missions (2)	80	--	40
Bowling Green, First	728	2	142
Mission	71	--	--
Louisville, Crescent Hill	705	--	147
Missions (2)	115	--	31
Covington, Calvary	689	--	--
Owensboro, First	700	--	112
Somerset, First	685	3	175
Mission	76	--	30
Harrodsburg	669	--	129
Mission	36	--	26
Lexington, Grace	635	3	156
Mission	15	--	--
Campbellsville	571	--	162
Missions (3)	55	--	44

Louisville, Beechland	534	--	126
Louisville, Bethlehem	517	1	146
Frankfort, First	499	3	76
Newport, First	487	2	164
Louisville, Valley Station	485	1	105
Louisville, Green Acres	462	8	212
Franklin, First	461	--	115
Mission	58	--	36
Henderson, Immanuel	150	--	--
Mission	69	--	--
Nicholasville	449	1	96
Winchester, Central	443	--	105
Hodgenville, First	438	2	136
Owensboro, Hall Street	416	--	153
Lexington, Porter Memorial	409	4	106
Georgetown	408	--	99
Central City, First	397	2	153
Greenville, First	395	3	147
Louisville, Hazelwood	393	1	80
Corbin, First	390	3	87
Mt. Washington, First	390	1	99
Mission	100	--	33
Owensboro, Eaton Memorial	381	--	198
Hazard, First	373	4	87
Hima, Horse Creek	373	--	--
Russellville, First	372	--	95
Mission	40	--	--
Middlesboro, First	370	--	66
Lebanon, First	365	--	87
Louisville, Eighteenth Street	359	--	98
Owensboro, Buena Vista	352	--	130
Louisville, Ralph Avenue	349	4	105
Louisville, South Side	342	--	68
Ashland, Unity	341	--	95
Louisville, Chapel Park	327	--	116
Bardstown	326	22	48
Frankfort, Thorn Hill	322	--	106
LaGrange, DeHaven Memo.	309	--	86
Louisville, Shawnee	302	4	80
Erlanger	300	1	131
Bowling Green, Glendale	298	--	144
Mission	54	--	34
Barbourville, First	286	--	133
Missions (3)	187	--	--
Ashland, Pollard	284	--	118
Mission	48	--	--
Radcliff, Stithton	280	3	60
Hopkinsville, Edgewood	264	--	51
Middletown, First	258	--	113
Ludlow, First	256	--	88
Stanford	255	1	74
Mission	23	--	--
Hazel	253	--	--
Falmouth	248	--	30
Mission	30	--	--
Owensboro, Lewis Lane	246	--	74
Taylorsville, Kings	243	--	140
Walton	241	--	163
Frankfort, Crestwood	239	1	77
Mission	65	--	52
Louisville, Clifton	236	--	90
Mission	63	--	12
Covington, South Side	232	1	48
Owensboro, Crabtree Ave.	220	2	100
Marion	216	--	45
Somerset, Pleasant Hill	208	--	114
Shelbyville, Highland	204	--	70
Owensboro, Seven Hills	200	--	48
Cold Spring First	198	2	95
Louisville, Fourth Ave.	180	--	58
Glasgow, Calvary	169	--	49
Louisville, Arcade	114	--	44
Ft. Thomas, Highland Hills	103	--	68
Mission	18	--	--

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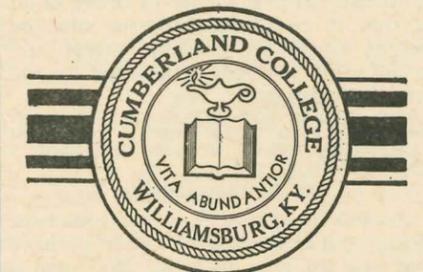
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