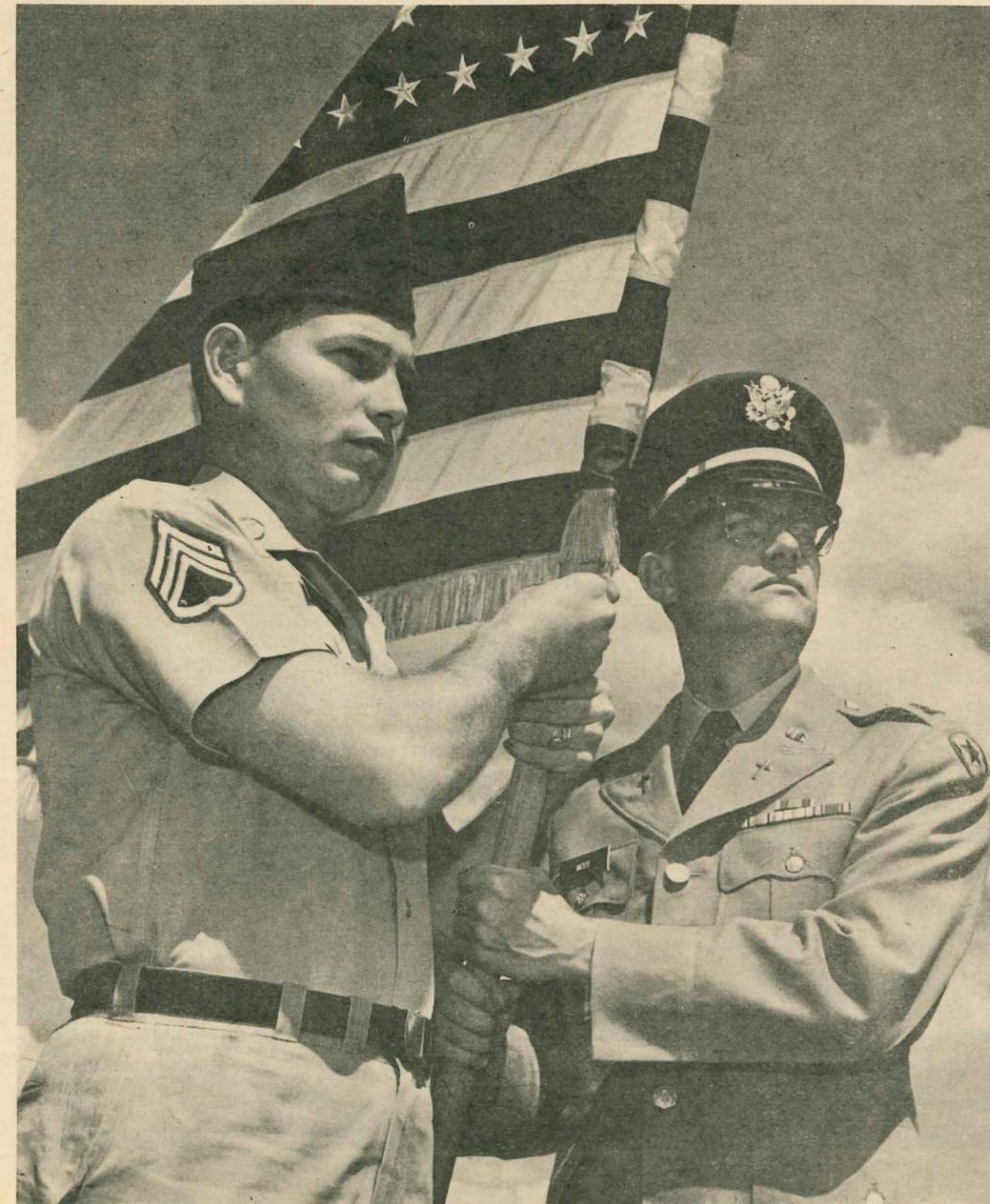




**WESTERN**

# RECORDER

AUGUST 16, 1962



## THIS WEEK

WHAT IS IN  
A NAME?

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WILL WE HAVE  
CHURCHLESS  
COMMUNITIES?

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"IN HIS IMAGE"

Page 14

Sgt. George Peterson (left) and Chaplain Ira G. Moss (right) hold high the American flag. Chaplain Moss is one of 530 Southern Baptist Chaplains who are leading those in the military branches to look to God as their strength and refuge. The Home Mission Board, Atlanta, sponsors the work of chaplains.



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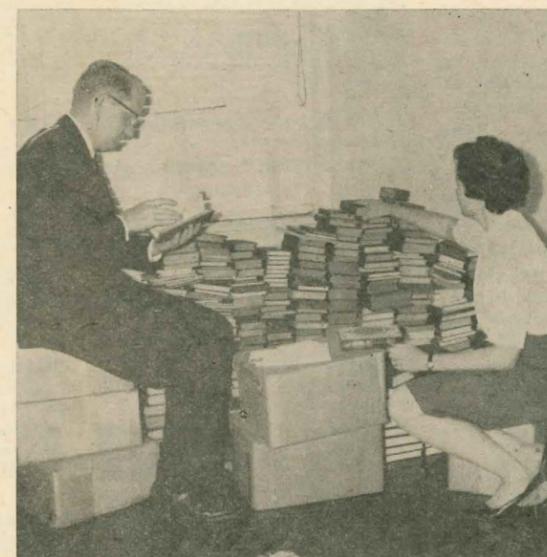
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WESTERN RECORDER

LONG RUN ASSOCIATION EDITION

KENTUCKY SOUTHERN COLLEGE NEEDS BOOKS FOR LIBRARY



Shown here is Mr. George Lewis, Head Librarian, Kentucky Southern College, and Miss Lois Clifford, the Assistant Librarian. They are examining some of the first books that were contributed to the new library for Kentucky Southern. This collection is one of many valuable gifts that have already been made for the library.

At the very heart of the academic enterprise stands the library. The range and depth of its volumes and the professional skill with which the librarian and his staff perform their duties will largely determine the quality of education the college offers.

Obviously, Kentucky Southern College cannot have the largest library in the State at any time soon, but it can have the best "little" library. The real objective is to provide the basic books and periodicals for a great liberal arts library. This library will be wholly adequate for the serious liberal arts student. The librarians at Kentucky Southern are busily at work getting ready as many volumes of books as possible for the opening of school.

It is felt that many of the books that are needed for the Kentucky Southern College library are in the homes of friends and supporters and would be gladly given to the college

when the need is known. Listed on the back cover of the Western Recorder is a partial list of books and periodicals that are needed. Anyone who has books or periodicals to contribute to the library should call Mr. George Lewis, the Head Librarian. The telephone number at the college is 895-4268.

Appropriate gift name plates will be placed in each book and a record kept of the donors. We would like to add your valuable volumes to our library for brilliant young students who will be seeking knowledge and wisdom as they prepare to live noble, fruitful and Christlike lives. We would like to reserve the right to add these volumes to the regular collection in the normal procedure and dispose of duplicate or unfit copies in the most expedient manner. Your support, whether great or small, in this phase of our program will be fruitful and gratefully received.



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WHAT IS IN A NAME?

By Herschel H. Hobbs

In an effort to report the theological issue at the Southern Baptist Convention in San Francisco, the daily press presented it as a struggle between Conservatives and Liberals.

Was this actually the case?

During the discussion in the Convention such terms as "Conservative," "Liberal," and "Fundamentalist" were used. At this juncture it may be well for us to examine these words.

What is a "Conservative," a "Liberal," a "Fundamentalist"? How do these terms apply to varying shades of theological thought found in the Southern Baptist Convention? Do they really explain the issues involved?

This article is not an effort to defend or justify any person or group. It is an attempt to clarify the issues to enable us to arrive at a proper solution to our problems.

Leaving the word "conservative" for later consideration, let us examine the other two. "Liberalism" in its original sense refers to a theological movement during the 19th and early 20th Centuries which rejected the authority and inspiration of the Bible in favor of scientific materialism, humanism, Darwinian evolution, and rationalism as opposed to faith.

Its extreme form in America was known as "Modernism," the fruit of religious humanism and theistic naturalism. This extreme position has long since been repudiated in most theological thought, although, in some quarters in recent years, "a neo-liberalism (new liberalism), less repentant and voicing more of the old optimism (see above), is increasingly vocal," a monograph in the Encyclopedia of Southern Baptists states.

"In recent years the term 'liberalism' has become a theological title intended to characterize a thinker of unorthodox bent who emphasizes free-thinking with regard to the classic doctrinal statements of the Christian faith. Such thinking is usually marked by philosophical and religious idealism, a rejection of the authority of the Scriptures in Christian faith and practice, an interpretation of creation in terms of Darwinian evolutionary pantheism, an emphasis upon the role of Christ as ethical teacher rather than as divine Redeemer and Lord, a superficial view of the seriousness of sin, and a strong repugnance toward the doctrine of eternal punishment for the unrepentant," it continues.

It would be well to gauge a person's theology by this very clear statement in determining whether he is a "liberal." "Fundamentalism" has at least two connotations in American theological

thought. As a theological position it came into being in the early part of the 20th Century in contrast to the extreme liberalism of that period.

It rejected the critical approach to the Scriptures. In opposition to "Modernism" it emphasized the deity of Christ, the sinful nature of man, the vicarious atonement, and the visible return of Christ. Among its literature were produced 12 volumes entitled "The Fundamentals: A Testimony of the Truth (1910-1912)." One of its contributors was Dr. E. Y. Mullins, then the president of Southern Baptist Theological Seminary.

These volumes presented five "fundamental doctrines": (1) the virgin birth of Christ; (2) the bodily resurrection of Christ; (3) the inerrancy or infallibility of the Scriptures; (4) the substitutionary atonement; (5) the imminent, physical second coming of Christ to establish His millennial reign.

With respect to the Scriptures this work denied "all scientific approaches to the Bible and asserted the absolute infallibility of all its historical, cultural, and geographical pronouncements because of its literal 'verbal inspiration,'" again quoting from the Encyclopedia.

Dr. Wayne E. Ward, author of the monograph, notes that "many of the contributors would have interpreted these fundamentals in differing fashion, but upon the bare statement of them they were agreed." That this is true may be seen by an examination of certain teachings by Dr. Mullins in his "The Christian Religion in its Doctrinal Expression" (Baptist Sunday School Board, Nashville, 1917); e.g., his treatment of the inspiration and infallibility of the Scriptures, pp. 142-153.

But in the course of time "Fundamentalism" has taken on a different meaning in Southern Baptist thought. It refers to the Baptist theological and church movement whose principal figure was the late Dr. J. Frank Norris.

Growing out of certain differences within the Baptist General Convention of Texas, it became a severe critic of the Southern Baptist Convention, its agencies and some of its most trusted leaders. Ultrafundamentalist in nature, it raised the cry of "modernism" in Southern Baptist life, a charge which had no basis of fact.

Since Dr. Norris' death in 1952 the movement lost much of its dynamic drive. Some of its churches have since sought co-operation with the Southern Baptist Convention.

Dr. Wilburn S. Taylor notes that "the characteristic difference of the (Fundamental) fellowship lies in its shades of emphasis rather than divergent points

of theology." But the term "Fundamentalist" in Southern Baptist thought still connotes an attitude in opposition to the general program and belief common to the Southern Baptist Convention.

This "fundamentalist" view is also found in certain movements among American denominations other than Southern Baptists.

Which brings us back to the term "conservative." Too often this term is thought of only as the antithesis of "liberalism."

However, this is to misunderstand the use of the word as applied to Southern Baptist theological thought. One may be "conservative" with respect to "Fundamentalism" as well as to "Liberalism."

It is a term denoting the middle-of-the-road theological position held by most Southern Baptists in opposition to extremes in theology either to the right or to the left. Certainly it is not identical with a reactionary Fundamentalism nor with a reactionary Liberalism.

For instance, Dr. Mullins is not to be listed in either extreme camp. Nor is Dr. W. T. Conner. Both were "conservatives," as any examination of their writings will reveal.

Now what may be said of the "conservative" position with relation to "liberalism" and "fundamentalism"? With respect to "liberalism," "conservatism" insists upon the divine inspiration of the Scriptures and their infallibility within the autonomy of religion.

It holds to the unique deity of Jesus Christ, His virgin birth, miracles, vicarious atonement, bodily resurrection and imminent, visible return. It insists upon the depravity of man, heaven for the redeemed and eternal punishment in hell for the lost. It repudiates any system of religion which denies the supernatural as revealed in the Bible.

With respect to "conservatism's" relationship to "fundamentalism" the picture is not so sharply drawn. For the difference between them is not so much one of basic content but of attitude and degree.

For instance, both agree upon the imminent visible, bodily return of Jesus. But they may differ as to the details connected with the event, a difference which exists even within the ranks of "Conservatism." These have never been a test of fellowship among Southern Baptists.

For obvious reasons by-passing the "Fundamentalism Fellowship Movement," let us compare "conservatism" with "fundamentalism" in its original sense.

"Fundamentalism" was opposed to the scientific approach to the Scriptures. "Conservatism" sees in science a companion, not a competitor, although it insists upon the autonomy of religion in its own realm.

It must be remembered, however, that

(Continued on Page 15)



**A Providence Revival**

The summertime revival has passed from the Baptist scene in many places but not everywhere, thank Goodness! For many the nearest thing to Heaven on earth is the annual protracted meeting in the old country church. Such is the case at Providence Baptist Church in Simpson County, near the Tennessee line, on the road between Franklin, Kentucky, and Springfield, Tennessee.

It was this church which expressed unusual faith in young preachers by calling this editor back in 1944 when he was just beginning to try to preach and get a theological education at Southern Seminary. The value of five and one-half years there for this preacher can never be adequately measured. Returning last week for a revival at Providence, I found the same humble, God-fearing saints carrying on the Lord's business in much the same way as when I found them eighteen years ago.

At Providence there is no need for modern advertising or gimmicks in connection with a revival. The "Pack-a-Pew" Plan is out of place since the pews are always packed, even on Monday night. Somehow the word gets out that Providence meeting is on and the people come from far and near.

The time of the meeting is set to hit the slackest time on the farm. The crop is finished so far as cultivation is concerned and the farmers wait gratefully while the ripening splendor of summer brings on a bountiful harvest. Many people long since moved away to distant places, make it back for the revival and reunion with loved ones and friends.

The crowds gather long before the evening service is scheduled to begin. The men in shirt sleeves gather under the maples to talk of recent rains, the sick, and an assortment of other subjects. They are summer-tanned and muscular from healthful outdoor toil. The women generally carry on similar conversations inside the church. Virtue and industry shine through their warm smiles. The children romp and play around the church grounds until time for Junior Choir practice.

Shortly before the service begins, the children practice their songs and the men and women gather in separate prayer meetings to ask the Lord's blessings on the service. Many of those praying now were once on the prayer list used in these services.

Usually extra chairs are up and full by the time service begins. The old familiar revival hymns are sung and fervent prayers are lifted before time for the sermon. Babies from three weeks old are in the congregation, but their crying is remarkably little and of very little disturbance to anyone. Amens are not as common as once in Baptist services but they are

heard. There are no clock watchers in the congregation as the people expect the preacher to deliver the Lord's message, be it thirty minutes or an hour. The hurry and restlessness of the modern world seem far away.

A preacher returning after a number of years is filled with joy and sadness as he looks at the congregation in front of him. Many he leaned upon in days past are now resting in the cemetery behind the church and this brings a tinge of sadness. Their places have been taken by others who have grown in the Lord. The children of those years are now the young leaders and their children unborn then are now in the Junior Choir. What greater joy could come to a former pastor's heart than to see such progress in the Lord?

After the benediction the fellowship seems just to begin. Nobody goes home for a long time and everybody visits with everybody else. When the families finally head for home they begin to think about the pre-bedtime snack which may not be recommended by the doctor but is relished by those who ate early supper before milking time.

Revival cooking is as famous as the singing and preaching. The precious old hams are cut for the occasion and it's not uncommon to have this Kentucky delicacy for all three meals on one day. And it's even known for the love offering of some friends to be an old ham for the evangelist to bring home. There could never be any doubt about the love in such a love offering.

The Sunday following the meeting is a day for the baptizing. The candidates and the congregation gather on the banks of the river for the occasion. After songs like, "On Jordan's Stormy Banks," and "Shall We Gather at the River," the pastor wades out into the river with the candidates who are anxious to testify to the world of their new life in the Lord. Another summer revival is over, but in the hearts of those fortunate enough to be there there are eternal memories.

Baptist customs and traditions come and go but here's hoping the summer revival is one tradition that never passes. If it does, we shall be poorer.

**Will We Have Churchless Communities?**

In early America the founders of a new settlement hewed out logs for a church house soon after they covered their own heads. In modern America whole new communities designed for many thousands might never have even one church house. Most of us living today were born in walking distance, if not in sight, of one or more churches, but our children's children

might well be born in completely churchless communities.

The amazing shift of population from the rural to the urban sections of America has already de-populated much of our American countryside. Many country churches once ringing with the voices of children and prospering with the support of young adults, now resemble homes for the aged, as all but the older couples have moved away. It takes an annual homecoming to have the kind of crowd that once attended week night revival services. And so our country churches are going begging in many instances, and often congregations dwindle to the point that wisdom would dictate consolidation of two or more churches in order to have a full time program.

But what happens to the rural folk who move to town so far as church is concerned? Often they are lost in the move through their own carelessness or because no church of their faith is near by. In many of the rapidly growing sections of our cities there are no churches. Furthermore, in some of them there might never be any churches, and people living there will have to travel miles to find a church. Subdivision developers sometimes make sure there is a space for churches in the development, but this is not always so, especially in places of America where the majority of citizens do not belong to churches.

Real estate developers are oriented in a rough and tough commercial world. Money is generally the measure of all things and so in suburban developments only what will make property sell and what zoning

regulations require are included. Big housing developments today center around a community recreational center including playgrounds, swimming pools, picnic areas, golf courses, etc. Space for schools are also included because they are required by zoning regulations, as are sewage disposal facilities.

But what about space for churches? Generally they are included, but mainly because they make the property more attractive to prospective buyers. Even then, these lots for churches come at a high price and often to whichever religious group is willing to pay through the nose. Those who happen not to belong to the only church which is sometimes included in the development must leave their community to worship.

Not all developers include even one church site in new developments unless they consider it financially profitable. There is no way to require this, nor would it be desirable to require this, considering our belief in the freedom of worship. Yet, it will make for large communities in years to come where children have a place to play, swim, and be educated but no place to worship or be taught the Word of God. Completely churchless communities in the future are a real possibility for our land.

The only solution lies in the appeal of church groups to developers and in the determination of people who buy houses and lots to refuse to live where developers have not included space for places of worship. In this fast changing world some things that are eternal must not be sacrificed to the god of materialism.

**Historic Village Has Baptist Witness**

Ujiji, a strong Muslim center of 20,000 people on the eastern shore of Lake Tanganyika, had no evangelical Christian witness until Rev. and Mrs. Carlos R. Owens held services there the latter part of July. (Ujiji is where, almost 91 years ago, Henry M. Stanley confronted David Livingstone with the words, "Dr. Livingstone, I presume?")

When Mr. and Mrs. Owens, Southern Baptist missionaries, moved to Kigoma, lakeport town four miles north of Ujiji, a year ago they found many villages ready to receive them, but Ujiji held them out. They spent a year praying and seeking just the right opportunity for witness there.

The missionaries have witnessed more than 100 professions of faith at the nearby village of Gungu, another Muslim stronghold, where Baptists now have their own building. Sunday school attendance reached a record of 109 on July 22. Mrs. Owens has found work among the women, who are often forbidden to take part in public affairs, very rewarding.

Mr. and Mrs. Owens travel up and down Lake Tanganyika in their 16-foot motorboat, "Wajumbe," meaning "Ambassador," given them by the Royal Ambassadors of Tennessee.



**In Defense of Professor Elliott**  
Editor:

As a conservative and loyal Southern Baptist, I want to express the hope that the Trustees of Midwestern Baptist Seminary will not interpret the action of the Convention in San Francisco as a mandate to dismiss Dr. Ralph Elliott. I feel that such dismissal would be a tragic mistake.

I was taught to believe in a progressive revelation that only becomes complete in the New Testament and in the person of our Lord, in the historical approach to the understanding of the Scriptures, and in the necessity to rely upon the Holy Spirit as interpreter, at Southwestern Seminary under Dr. L. R. Scarbrough, Dr. H. E. Dana, Dr. W. T. Connor, Dr. W. W. Barnes, and those who worked with them there more than thirty years ago. The present insistence on an officially prescribed literal interpretation of everything in the Old Testament is not the faith of our fathers, and the attack on one of our Bible teachers with quotations out of context and unwarranted charges is not in their spirit.

I think I am as loyal to the Bible as one can be. So I must be free to approach it with all the light I can get, free to be guided by the Holy Spirit in receiving the message God has for me in any particular passage. As I interpret it, this seems to be Dr. Elliott's approach. Whether or not I agree with particular interpretations or even understand all of his findings, I accept his clear statement of his firm belief in the inspiration of both the Old and New Testaments, and in the fact that all the way through God is pointing to the coming Saviour.

I do not know Dr. Elliott, but he seems to me to be a devout, dedicated Old Testament scholar, who believes the Bible is worthy of and will stand the most careful and honest examination. We cannot afford to lose him.

Macon, Ga. Walter L. Moore

*EDITORIAL NOTE: A considerable number of letters expressing the sentiment of this letter has been received since the San Francisco Convention. Since all the letters cannot be published, this one is used as a typical expression. —Editor.*

## 1962 Annual Meetings of District Associations In State of Kentucky

Date	Association	Place
July 25-26	Simpson	Shady Grove & Sulphur Spring
<b>August</b>		
1-2	Blackford	Central & Lewisport
2	Union	Willow
2-3	Monroe	Oak Grove & Indian Creek
7-8	Goshen	Pleasant View & Hopewell
7-8	Bracken	Mt. Olivet & Ewing
7-8	Tates Creek	Union City
7-8	Henry County	Port Royal
8-9	Liberty	Glasgow & Poplar Springs
9-10	East Lynn	Liberty & Mt. Carmel
9-10	Gaspar River	Sandy Creek
14	Mercer	Fellowship
14-15	Casey	Creston
14-15	Ohio River	Dyer Hill & Smithland
14-15	Owen County	Gratz & Pleasant Ridge
15-16	Ohio County	West Point & McHenry
15-16	Russell Creek	Summersville & Wells Chapel
16	Anderson	Mt. Pleasant
16	Ten Mile	Glencoe
16-17	Pine Mountain	Central
16-17	Crittenden	Dry Ridge
16-17	Shelby County	Shelby Co. Camp
22-23	Franklin	Thorn Hill & Buck Run
23-24	Warren	Eastwood & Bethany
27-29	North Bend	Erlanger
28-29	Logan County	Oak Forest
29-30	Muhlenberg	Cedar Grove
30-31	East Union	Pruden & Pleasant View
30-31	Breckenridge	Hardinsburg & McQuady
30-31	Campbell County	Newport, First
30-31	Lincoln County	Fairview & Pollyann
<b>September</b>		
5	McCreary County	Hill Top
5-6	Russell County	Clear Spring
5-6	Allen	Bethlehem
6	Taylor Co.	Mt. Gilboa & S. Campbellsville
6-7	Pike	Mouthcard
7-8	Booneville	Zion
7-8	Bell Co.	Middlesboro, First & Binghamtown
11-12	Mt. Zion	Corbin, First & Highland Park, Williamsburg
11-12	Boone's Creek	Irvine, First & Northside
12-13	Lynn	Mt. Tabor & Munfordville
13-14	Pulaski County	Pleasant Hill No. 2 & Burnside
13-14	Wayne County	Soann Hill
14-15	Jackson County	Grassy Spring
14-15	Lynn Camp	Indian Creek
14-16	Middle Fork	Big Rock Bottom
17-18	Christian County	Hopkinsville, 2nd
17-18	Severns Valley	Stithon at Radcliff
20-21	Greenup	Unity, Ashland
20	Freedom	Stoney Point
20	Upper Cumberland	Kelly St. & Harlan
20-21	Caldwell	Eddyville
20-21	South Union	Crouches Ck. & High Cliff
21-22	Irvine	Mt. Zion
29	North Concord	Artemus
<b>October</b>		
1-2	Sulphur Fork	Harrod's Creek
2	Bethel	Dripping Spring
2-3	Little River	Blue Spring
3-4	Edmonson	New Grove
4	White's Run	Carrollton, First
5-6	South Concord	Cannada's Creek
5-6	Laurel River	New Salem & Green Mount
5-6	Three Forks	Leatherwood
9-10	Daviess-McLean	Buena Vista & Utica
10-11	Little Bethel	Dawson Springs, First & Madisonville, First
12-13	Red River	Sandy Hook, First
15-16	Elkhorn	Lexington, Rosemont & E. Hickman
15-16	Nelson	Bardstown
15-16	Fulton	East Hickman
16-17	Ohio Valley	Northside & Clay, First
16-17	Rockcastle	Fairview & Ottawa
17-18	Central	Mackville & Muldraugh's Hill
18	Enterprise	Garrett
18-19	Salem	Wolf Creek
18-19	West Union	Reidland
18-19	Long Run	Louisville, Eastern Pkwy.
18-19	Graves County	Melber
22-23	Green Valley	Lancaster
22-23	South District	Bethlehem
22-23	West Kentucky	Bethlehem
23-24	Blood River	Murray, First
23-24	Greenville	

## Union Church Observes Seventy-Fifth Anniversary

UNION, Boone Co., Ky.—A near capacity crowd watched the pageant which climaxed the observance of the seventy-fifth anniversary of Union Baptist Church, Union, Kentucky, Sunday afternoon, July 29, in the church's sanctuary. Retired Pastor W. G. Potts, of Louisville, one of the early pastors of the church, preached the morning sermon on a text from the Book of Acts, "They Took Courage and Went Forward." Ray Stewart, present pastor, presided over both services.

Potts, pastor of Union Baptist Church from October, 1919, to October, 1920, noted that his seventy-fifth birthday fell in the same year as the church's seventy-fifth birthday. He was accompanied, Sunday, by his daughter Evangeline and her husband. She was the first baby born in the church's first parsonage.

During the morning service Mrs. Mattie Cook of Erlanger, who became a member of Union Baptist Church during the first year of its organization, reminisced of the early days of the church. She was presented a corsage, in the pageant, by the church's two youngest members, Cindy Stephens and Pamela Tanner.

Between the morning service and the afternoon drama the annual Homecoming basket dinner was eaten.

Nearly 150 people, from surrounding communities as well as the local church, worked together to make the combined Homecoming and Anniversary observance a smooth-running program from kitchen to auditorium. More than half of these took part in the pageant, which began with the historical setting of the early church, pointed up the highlights of its history, and ended with the challenge of the future.

Costumed in the dress of that day, the choir presented the early organizational scenes. Descendants of the original messengers from surrounding churches who helped organize the church in January, 1887, represented their ancestors.

James R. Armstrong, present pastor of Big Bone Baptist Church, with Pastor Stewart depicted the transferral of the deed to the original building from the mother church, Big Bone, to the new body.

Members of the men's classes reenacted snatches of business meetings past and present. The cast of the pageant was widely representative of the entire church and Sunday School. Wanda Carpenter, young member studying to be a missionary, led the responsive reading in the final scene.

Readers for the pageant were C. Woodrow McKay, Donel Tanner, and Mrs. Donald Brown. Mrs. Brown was also assistant director. The pageant was written and directed by Mrs. C. Wood-

row McKay. Music was led by James Chase, church music director, with Mrs. Charles Bowman, church organist, at the console.

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## Clarence Chesnutt, Jr. Added to the Faculty of Campbellsville College

CAMPBELLSVILLE, Ky.—Dr. Clarence Chesnutt, Jr., has been appointed chairman of the National Science Department at Campbellsville College, Campbellsville, Kentucky.

Dr. Chesnutt is a native of Tennessee having graduated from Central High School in Fayetteville, Tennessee, with honor. He received his B.A. Degree in plant sciences from University of Tennessee; his Master's Degree from Michigan State University and his Ph.D. from Oregon State University, where he had received a Graduate Research Fellowship. In Post-Doctoral research work as a Research Associate at the University of Tennessee-Atomic Energy Commission facilities at Oak Ridge, Tenn., he worked with radio-active isotopes, strontium 90 and molybdenum 99.

Prior to joining the Campbellsville College staff, Dr. Chesnutt was associated with the Department of Agriculture, Middle Tennessee State College, Murphreesboro, Tenn., and as an Extension specialist with the University of California, Berkeley, California.

He is a member of Sigma Xi National Science Honorary, Phi Sigma National Biological Honorary, and on the Board of Directors, Kentucky Science Teachers Association.

He is married to the former Natalie Brown, a graduate of Berea College. They have three children, Rod, Benecia and Phillip.

## The William Benders Begin Furlough

Mr. and Mrs. William D. Bender, Southern Baptist missionaries to Nigeria, have returned to the States for a year's furlough and are visiting with Mr. and Mrs. A. L. Turner, of 340 Murrell Ave., Frankfort, brother-in-law and sister of Mrs. Bender, the former Novella Chism. Mrs. Bender grew up on a farm near Frankfort and taught in the Frankfort public schools for four years before her marriage.

The Benders have been stationed in Abeokuta, Nigeria, since 1956, the year after their appointment for overseas service. They work with the Baptist Boys' High School and with churches in the area. Mrs. Bender also teaches two of their children, Angela and Phil. Marcia, the oldest, attends a school in Oshogbo, Nigeria.

Mr. Bender, native of Newton, Kan., is a graduate of Hardin-Simmons University, Abilene, Tex., where he taught mathematics, and of Southwestern Baptist Theological Seminary, Fort Worth, Tex., where he worked in the publicity



John Heaton

## Winchester Music and Education Man Goes to Mt. Healthy in Cincinnati

The First Baptist Church of Mt. Healthy, 1393 Compton Road, Cincinnati 31, Ohio, has called John Heaton as minister of music and education and he has already moved and started on his new work. He has been affiliated with the First Baptist Church, Winchester, Kentucky, for five years. At Cincinnati he is associated with Pastor Harry Lee Wainscott, also formerly of Kentucky. He is married and is the father of three girls.

## Very Much Blessed

By Mrs. Arthur R. Haylock  
Missionary to Honduras

These thoughts had been gradually forming in my mind during my first six months of serving as a "real live missionary" here in the beautiful but poverty-stricken country of Honduras. But it was during the final service of a recent revival in our Tegucigalpa church

office. He was in the U.S. Army for more than two years; and for about four and a half years before missionary appointment he was pastor of Bon Air Baptist Church, Arlington, Va.

Mrs. Bender, native of Bagdad, is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southwestern Seminary. Her preappointment experience included, in addition to school teaching, summer work in Texas and New Mexico for the Southern Baptist Home Mission Board and service as housemother, secretary, and director of religious education at Mexican Baptist Children's Home, San Antonio, Texas.

that I felt impressed to express my feelings in writing.

I happened to glance down at the pretty pink dress my mother had just sent me, and I remembered how often—with 10 or 15 changes of clothing in our closets—we have remarked, "Oh, I can't possibly go to church today because I haven't a thing to wear."

Then I looked at the woman beside me who came to church, not because she had a pretty dress to wear, but who came in her clean but ragged blouse and skirt for the sole purpose of worshiping her Maker. This dear woman is exemplary of all the women of the church.

Next, after glancing at the shiny patent-leather shoes of my two little girls, I looked around me at the children who had walked many miles barefooted that morning to come to the house of the Lord. My little girls in their plainest of cotton dresses look like little princesses in regal attire compared to their classmates each Sunday.

I could not help but notice, too, the handkerchiefs containing true widow's mites. Most of the Christians here bring more than they can afford, although the offering amounts to only about \$4.00 per Sunday from 26 church members. For some, the small gift is a tithe.

Through the window I saw our new green and white Jeep, the only vehicle ever parked in front of our little church. I thought: How privileged I am to have any kind of car in which to ride, while my Christian friends walk for miles and never complain nor indulge in self-pity. We do load our little Jeep to capacity after each service, but still the majority must walk.

And, speaking of walking to the services, our people here aren't content to come on Sundays. The women eagerly attend Woman's Missionary Society every Monday evening. One Tuesday a month we have our church business meeting. On Wednesdays, of course, we come together for prayer service, during which everyone kneels. On Friday evenings there is a special service for the youth, but the adults also attend enthusiastically. And on Saturday evenings our people hold services in various barrios, singing and preaching from God's Word.

As I recalled the faithfulness and enthusiasm of these Christians, I prayed: "Dear Lord, forgive me for ever having complained about going too often to thy house. Thou knowest that I've always had a car to ride in, shoes on my feet, and nice clothes to wear. For me there has never been a reasonable or just excuse for not attending services when I should. Help me to appreciate more my many blessings and the precious privilege that is mine to serve thee in this land." Truly I am a missionary *muchissima bendita* ("very much blessed").



## Will We Do It?

All this year (nine months) we have asked God and the Baptist people in Kentucky to balance the Cooperative Program Budget which ends August 31! "Trust the Lord and tell the people" has been our motto; and "To God be the glory" is our theme.

Hard? Yes! A most difficult assignment to balance our Budget for the ten-month year ending this month! In the first place, it was ten months instead of twelve. Second, we "borrowed" \$155,000 out of this year (November 1-11) to put back into October and the previous year. Third, last year, in spite of putting back the \$155,000, we were \$142,000 short of that budget. Fourth, this year we are asked to close the books August 25 (not going over into September for ten days). So, for four good reasons, it was impossible to balance our budget and carry out our mission promises around the world—unless Kentucky Baptists rose to meet the challenge!

*They are doing it!* With a potential deficit running to about \$350,000, we have done so heroically that our present deficit (July 26) was only \$31,119.43! To God be the glory!

*Can we finish the job?* Only God and you know. To do so, we must send to my office for the Cooperative Program before August 25 the regular monthly budget of \$208,000 plus the \$31,119.43 deficit—a total of \$239,119.43. *This can be done!*

*Praise the Lord!* Last month (ending July 25), through the heroic efforts of many churches making special emergency offerings and others making larger offerings for the Cooperative Program, we reached an *all-time high* for a month—\$256,470.72! Yes, those wonderful Vacation Bible School offerings for the Cooperative Program helped, too!

So, just a few days and the Lord and a lost world will know how much we care! So, pastors and treasurers, VBS principals, Sunday school superintendents—send all the Cooperative Program funds you can and have before August 25! Pray for others—517 churches have not yet sent any gift. And put more in your next Budget at your church for World Missions Year 1963 through the Cooperative Program.

Expecting victory, I am yours and His,

*Harold G. Sanders*

## July Report Shows No Summer Slump

NASHVILLE (BP)—Thus far, Southern Baptists apparently have heeded pleas not to let summer vacations interfere with their church contributions. Cooperative Program gifts reported by the Convention treasurer here show \$1,548,418 for worldwide work came in during July.

This figure does not include an even larger share of the Cooperative Program kept by state Baptist conventions, nor does it show the full offering plate receipts of the churches.

Treasurer Porter Routh of Nashville said the \$1,500,000-plus brings the seven-month total for 1962 to \$10,824,957 compared with \$10,108,746 on July 31, 1961. This is an increase of 7.09 per cent.

Designations—for which the givers have named a certain agency or cause exclusively—also continued strong. The \$342,973 received in July carries the total for the year to \$12,892,926 compared with \$11,520,028 one year ago. This is up 11.92 per cent.

The total for the two types of receipts comes to \$23,717,883 for the year to date, up 9.66 per cent over the \$21,628,775 at this point in 1961.

## New Campbellsville Teacher

Carroll I. Stein, a native of Black River Falls, Wisconsin, has been appointed assistant professor of biology at Campbellsville College. A graduate of George Peabody College of Nashville, Tennessee, Stein received his B.A. from that school and has done extensive graduate work there since then. He goes to Campbellsville from Oakland City College in Indiana where he has taught for two years in his capacity as professor of biology and chemistry. He, his wife Martha, their two daughters, Barbara and Teresa, and two sons, Frederick and Michael, will make their home on Shreve Drive, Campbellsville.

## Ex-Ghent Pastor Goes to Emory

Captain Jordon W. Holland, Jr., United States Army chaplain, will enroll as a graduate student at Emory University in Atlanta in September. Chaplain Holland was pastor at Ghent, Ky., when he was recalled with the 100th Division. He has been located at Fort Chaffee, Arkansas, for the past year. After September 1 his address will be Apartment 4, 848 Clifton Court Circle, Northeast, Atlanta 6, Georgia.

# Religious News in Review

## The Kentucky Scene

►The West Russell Baptist Mission, sponsored by the First Baptist Church of Flatwoods, Kentucky, Greenup Association, began July 29, 1962, according to Flatwoods Pastor Clel B. Rodgers.

►Watson Lane Chapel, Green Valley Association, sponsored by Immanuel Baptist Temple, was constituted as a church May 6, 1962. The Watson Lane pastor is Kenneth Murray.

►Bill Cope, local missionary and pastor at the Macedonia Baptist Church, Clay County, for the past four years has resigned to accept a call from a church in Cumberland County. Cope will begin his new ministry the last of August.

►Goshen Baptist Association met at Pleasant View and Hopewell Churches, on August 7 and 8 instead of August 6 and 7 as previously announced.

►A new research and education project will be undertaken by Southern Baptist Seminary, according to a recent announcement. The project is sponsored by the Southern Seminary Foundation and will involve both ministers and laymen.

►J. H. Maddox, beloved pastor of the Second Baptist Church, Hopkinsville, has been restricted recently in his activities due to illness. Christian County Associational Missionary Tom Lewis and Bethel Professor T. C. Meador have helped to fill in for the ailing pastor.

►Tom Cole, former associate pastor of Latonia Baptist Church, Covington, has been appointed assistant chaplain of the Memorial Baptist Hospital, Houston, Texas.

►Ray M. Gabbert recently served as evangelist in a revival at Central Baptist Church, Cumberland. Gabbert painted a baptistry scene for the church during the progress of the meeting. He also recently painted a baptistry scene for the East Bernstadt Baptist Church and was the preacher in a revival at Liberty Baptist Church, Buckeye, Kentucky.

►Professor H. Y. Mullikin, head of the departments of Astronomy and Physics at Georgetown College, was the principal speaker for a *Personality Weekend* at First Baptist Church, Amarillo, Texas, July 28-29. He delivered five lectures during this period on the topic, "Man and Christianity in the Modern World".

## The Foreign Mission Front

►Seventy-six women from ten African countries, the United States, and Canada attended the third session of the Baptist Women's Union of Africa, held at Sadler Baptist Secondary School in Kumasi, Ghana, in June. Mrs. R. L. Mathis, president of the Woman's Mis-

sionary Union, Southern Baptist Convention, attended the meeting.

►S. B. Stubblefield, Jr., pastor of Providence Baptist Church, Monrovia, Liberia, was killed in an automobile accident July 21. Stubblefield, son of a deacon in Providence Church, was a graduate of Virginia Union University, in Richmond. He was a beloved pastor and recognized leader of Liberian Baptists.

►Seven persons were graduated by the International Baptist Theological Seminary, Cali, Columbia, in its sixth commencement exercises in June. The graduates were from Peru, Ecuador, Costa Rica, and Colombia.

►The Hong Kong Baptist College graduated 99 students on July 10, in its third commencement exercises. Sir Robert Black, governor of Hong Kong, delivered the commencement address. Other commencement personalities included Stetson University President J. Ollie Edmunds and William H. Souther, of New Orleans Baptist Theological Seminary.

►Hungarian Baptists are making plans to celebrate their 90th anniversary next year. Continuous Baptist history in Hungary begins with pioneer Baptist missionary, Heinrich Meyer, in Budapest in 1873.

►A recent city-wide evangelistic campaign in Guayaquil, Ecuador, resulted in 816 professions of faith. One of the converts was a school teacher who received the gospel of John from one of her pupils. Two weeks after the revival the teacher's husband also made a profession of faith.

## Southern Baptist Roundup

►Glynn T. Hill of Hermitage, Tennessee, has accepted a position with the

Church Library Service of the Baptist Sunday School Board. His position is library consultant and he will assume his work August 16.

►Two former youth directors of large Southern Baptist Churches have joined the Church Recreation Service of the Baptist Sunday School Board. They are Frank Hart Smith, former minister of activities at Seventh and James Baptist Church, Waco, Texas, and Leon Mitchell, former director of Christian recreation at the First Baptist Church, Winston-Salem, North Carolina.

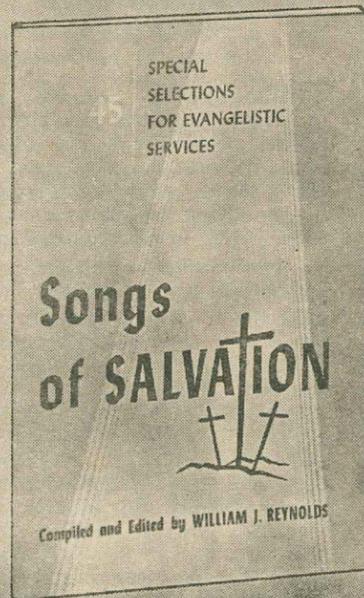
►The Home Mission Board has appointed five new missionaries and called for 229 additional missionaries for work in the Southern Baptist Convention. The most urgent need is in the areas of Spanish and Indian work, according to Home Missionary Personnel Secretary Glendon McCullough.

►Metropolitan Opera singer Jerome Hines will appear as guest soloist on "The Baptist Hour" of the last Sunday this month, according to an announcement of the Radio and Television Commission. This is the first of a series of guest appearances by the Metropolitan Opera star on "The Baptist Hour."

## Changes Georgia Pastorate

Harold L. Sangster, pastor, First Baptist Church, Lakeland, Georgia, since January, 1958, has resigned to become pastor of the Garden City Baptist Church, Savannah, Georgia. Sangster served as pastor of the Fern Creek Baptist Mission, Fern Creek, Ky., while a student at Southern Seminary. Mrs. Sangster is the former Miss Evelyn Fendley of Louisville.

## EVANGELISTIC SONGS FOR FALL--Revival Meetings, Missions, Street Services and Tent Meetings



### SONGS OF SALVATION

Nos. 1 and 2 compiled and edited by William J. Reynolds 45 gospel songs with evangelistic emphasis—for teen-age, young people's, and adult choir groups. Please specify: No. 1 or 2. (26b) Each, 75¢

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# KENTUCKY BAPTISTS AT WORK



## Church Music

### Eleventh Annual Kentucky Baptist Music School

By Eugene F. Quinn

Faculty and students of the eleventh annual Kentucky Baptist Music School gather on steps of Chapel (above) at Georgetown College during the week of July 23-27. A total of 181 persons enrolled for the School. They represented 30 churches from 21 associations. Special guests included a group of 17 from Far Hills Baptist Church in Dayton, Ohio. Ten young people dedicated themselves to God's calling during the week. Nine other young people reaffirmed previous decisions.

## Woman's Missionary Union

### W.M.U. Week-End At Cedarmore Assembly

By Mrs. Geo. R. Ferguson



Dr. Jester



Mrs. Garrett

Many of you cannot spend the week of August 27-31 at Cedarmore but we'll

## REYNIERSON TO DIRECT PREMIERE PERFORMANCE

Minister of Music Harold Reynierson of Calvary Baptist in Lexington, will direct the Cedarmore Junior Music Choir in the premiere performance in Kentucky of the new Junior cantata entitled "Lo! A Star" by Robert Graham. Those interested in hearing the performance are invited to the presentation on Thursday night, August 23, at 7:30 p.m. at Cedarmore Baptist Assembly near Bagdad, Kentucky.



Harold Reynierson

be expecting you for the Labor Day Week-end conference, September 1-3. Don't miss this mountain-top experience beginning at 2:00 p.m. on Saturday!

## Missionaries

Missionary speakers will be Mrs. Marvin L. (Mary-Ellen Wooten) Garrett of Southern Rhodesia and Dr. W. L. Jester of Nigeria. Mrs. Garrett is a Kentuckian, has had wide foreign missionary experience and is an inspiring and captivating speaker. Dr. Jester is also a Kentuckian with many years of missionary experience and has an unusually fine grasp of the political and spiritual needs of Nigeria. Mrs. Garrett will speak on Saturday and Sunday nights and on Monday morning. Dr. Jester will be the preacher for the Sunday morning worship service.

## Music

Music for the conference will be under

the direction of Miss Anna Mary Hack of Leitchfield. Miss Hack is a graduate of Campbellsville College and has taught public school music in the LaRue County School System, Hodgenville, for the past two years. She will attend Southern Seminary School of Religious Education this fall. She has outstanding musical talent and leadership ability. She is dedicated to the work of Woman's Missionary Union as well as the entire work of her church and has been active in the work of all W.M.U. organizations. She made fine contributions in leading the music of our Cedarmore camps this summer.



Miss Hack

## Conferences

Don't miss the conferences. W.M.U. work needs the "know-how" of latest developments, new methods, new materials. Conferences will be held Saturday afternoon from 2:30-4:30 and on Monday morning from 10:00-11:00. There will be a general conference on W.M.S. and Associational work; on the missionary fundamentals of mission study, prayer, community missions and stewardship; leadership of youth organizations; and programs. These will be three-hour simultaneous conferences with the exception of the one for youth leadership which will give one hour to each organization.

## Special Features

Special features will include a presentation of Seventy-fifth Anniversary goals and anniversary priced materials. This will be at the opening session at 2:00 o'clock on Saturday afternoon. The Week of Prayer for State Missions presentation will be on Saturday night and Monday morning. There will be a Seventy-fifth Anniversary banquet on Saturday night at 6:00 o'clock. There will be a Prayer Retreat emphasis each morning and at Vespers on Sunday evening. Make your reservations now by writing Marvin Byrdwell, Manager, Cedarmore Baptist Assembly, Bagdad, Kentucky.

## Something New

Enjoy paved roads, painted and re-decorated buildings, new beds and many improvements at Cedarmore during W.M.U. Conferences!

## Training Union

### Announcing Training Union Resource Units

Three Training Union resource units on evangelism will become available with the other literature for the first quarter, 1963. These units are to be used by the three older age groups. Here are their titles:

"Intermediates Learning to Witness", "Young People Learning to Witness", "Adults Learning to Witness".

These units provide a wide variety of problems to be studied . . . procedures to be used in studying the problems selected . . . suggestions of materials for use in studying the problems.

How may we use the Bible more effectively in soul-winning? This discussion problem is representative of all three units.

A resource unit may be used at any time a union wishes. These first units are suggested for use in January, 1963. A union will spend from four to six sessions on a single resource unit, though it may elect to extend the time. A session should take at least 45 minutes.

The Training Union resource unit is a new and different approach to work with Adults, Young People and Intermediates. A resource unit is an extensive collection of planning suggestions, content materials, and other reserve sources to be used as a guide by persons leading the union in a particular area of study.

A resource unit requires a great amount of initiative on the part of leader and members. Therefore, resource units should be used by those unions that are willing and desirous of doing extra, creative work in order to have a deeper study experience.

Each of the three publications has 36 pages, size 6 by 8½ inches, with an attractive two-color cover. The cost is 30 cents.

They will be listed by title in the regular order form for the Jan.-Mar. quarter, 1963.

## Brotherhood

### Gatherings At Elkhorn, Ohio County Associations and Jonathan Creek Assembly

By Forrest R. Sawyer

Several meetings of particular significance and importance have occurred in Kentucky Baptist Brotherhood circles recently:

The Elkhorn Associational Brotherhood met at the Grace Baptist Church,

July 20, for the Annual Barbecue Supper.

Associational Brotherhood President Ira Prosser and his corps of officers presided over the festivities of the supper and the program which followed in the Church Auditorium.

The program featured the Singing Men of Elkhorn and Dr. Duke K. McCall, president of Southern Baptist Theological Seminary.

Another important feature of the meeting was the reading of the names of Brotherhood Officers for the Association's work for 1962-63. Dr. Robert L. Mills, president of Georgetown College, was selected by the men to serve as their president. Other officers were selected and the roster completing the organization is nearly complete.

The men of Elkhorn Association are looking forward to the State Brotherhood Convention that will meet October 4-5 with the Central Baptist Church, Winchester, Kentucky.

Ohio County Associational Brotherhood, under the leadership of Clyde Brooks of Beaver Dam, experienced a "first" recently when, on July 23 they met with Pastor Robert Wade and the Mt. Carmel Church for their Annual Associational Brotherhood Workshop. President Brooks and his corps of officers "left no stone unturned" to apprise the men of the churches of the fact that they could get some help in their Brotherhood work by attending the Workshop. More than 120 were in attendance.

Mr. Brooks had secured the services of a number of men from outside his Association to be of assistance to him in conducting the workshop. Among those serving as conference leaders were Carl Bryant of Earlington; George D. Park of Madisonville; Upchurch, Tandy Chissom, and Don Bratcher from the Buena Vista Baptist Church in Owensboro, Jim Allen and Forrest Sawyer.

During the business session, Dr. William Long was accepted by the men for his nomination to the Association when it meets in annual session as successor to Mr. Brooks.

The 120-plus present for the workshop made the fifth meeting that Ohio County Baptist Brotherhood has had when there were more than 100 men present. Congratulations and appreciation are in order for Mr. Brooks and his corps of Associational Brotherhood officers.

July 28—Jonathan Creek Baptist Assembly was the scene of a gathering of some 1,200 men from a number of Associations in the western part of the state. One of the significant things of this gathering is the fact that local and Associational Brotherhoods were used for the purpose of preparing for the meeting and also for "rallying" the men. Such an effort is a portrayal of that which could be done by Kentucky Baptists and Kentucky Baptist men for any

worthwhile objective they can set themselves toward.

Dr. Harold G. Sanders, executive secretary-treasurer of the Kentucky Baptist Convention, was the principal speaker on the occasion of the barbecue and rally.

## Student Union

### Basic Ideals

By J. Chester Durham

(Sixth in a series of The Growth and Development of Student Religious Centers in the U.S.A.)

Difficult as it is to simplify the concerns and functions of the rich variety of religious centers at state universities, it is even more difficult to simplify their basic ideas. Careful study of publications, practices, and judgment of the professionals makes it possible to isolate at least three basic ideas at work in all religious centers. They are these



J. Chester Durham

1. The self-transcendent reference in the center's life and work derives directly from its religious function, concerned as it is with God. To be sure, man's understanding of God will vary widely from the religious liberal to the more orthodox.

This serious concern of the religious center—to come to terms with God—serves to judge and instruct man's claim to truth and constitutes a real contribution of the center to the university community. The conviction that all one's seeking and finding is grounded in what is ultimate, however misunderstood, provides a striking unity to the intellectual enterprise and the mental integrity of the student. All the "truths" found in the university must somehow finally relate to the "whole truth."

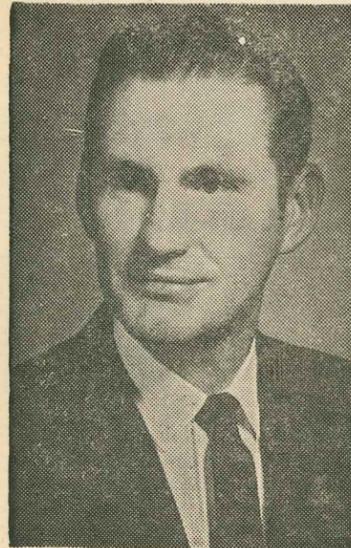
All religious knowledge is "concerned knowledge." The religious man knows in order to do. His seeking is morally earnest, not neutral. His knowing relates to his being and doing in a radical fashion that gets at the roots of motivation.

2. Personal responsibility is the condition for religious discovery. Religious concern cannot be coerced. Before God man is most radically and really himself. There is no place for retreat, deception, or duplicity. This expectation draws the student from a passive spectator role to that of a real participant.

3. Religious maturity requires the interpretation of worship and work. The religious center rejects the hunting dualism that marks the modern world of sacred and secular, of theoretical and practical, and affirms that they belong together in the perfection of whole persons in real community. This rejection is the consequence of the religious acknowledgement that if God is of any importance He is of supreme importance and relevant to the whole of life.

These basic ideas are not fixed or final. They are self-creative and self-corrective.

### Sunday School



Carl Wells

### Taylor County Baptist Association Reaches Sunday School Standard

By Roy E. Boatwright

We offer congratulations to the Taylor County Baptist Associational Sunday School leadership in accomplishing the task of reaching the Standard of Excellence in the associational organization. We commend the officers and the churches for faithful and efficient work.

Carl Wells, minister of education of the Campbellsville Baptist Church, is serving the association as Sunday school superintendent; Pastor T. H. Harding, associational moderator; and Woodruff T. Chandler, clerk.

The following churches have reached the Standard of Excellence: Friendship, Lowell Ave., Mt. Gilboa, Campbellsville, and Good Hope.

We say, "thank you" for a good job well done. Continue in the good work!

### Stewardship



## COOPERATIVE PROGRAM CARD-O-GRAM



August, 1962

VICTORY IN SIGHT! Look at the table below, and you will note that July receipts were an all-time record in the history of the Kentucky Baptist Convention. And this is the third record month this year! Right now we are only \$31,120 under the budget goal. Much credit is due the offering on June 24. So far, over \$32,000 has come in marked "special." Some churches included their special along with regular remittances, meaning the special probably approached \$50,000.

Our budget year closes when the post office at Middletown delivers the Friday, August 24 mail here to the Baptist Building. To close out the year with the budget met, we must receive the regular monthly goal for August plus \$31,120. Will you—as pastor or treasurer—see that all Cooperative Program monies are mailed in time to reach Middletown on Friday, August 24? To do this, your check should be in the mail no later than Wednesday, August 22. That is just a few days away! Let's all pull together and actually reach our 1961-62 budget. If we do, it will be the first time in four years (and the second time in eight years). Remember: books last year closed the tenth following the end of the month. Thus we lose 15 days income on this year's budget unless churches remit by the 24th!

July Cooperative Program receipts	\$ 256,470	
To date this Convention year	1,843,880	(November thru July)
Goal to date for this year	1,875,000	(Under goal: \$31,120)

### W. H. Hinton to Head Houston Baptist College

HOUSTON, Texas (BP)—William H. Hinton, president of Texarkana College in Texarkana, Texas, assumed the presidency of the new Houston Baptist College here on July 15. The temporary head of the college thus far has been Dr. Harvey Daniel Bruce, a Kentuckian, president for many years of the East Texas Baptist College, Marshall, Texas, now retired.

He is chairman of the deacons at the First Baptist Church of Texarkana. The 40-year-old president said soon after his election by the trustees that he was going to do everything possible to have a faculty that is 100% Baptist.

"We will have between 26 and 30 faculty members hired by March, 1963, and I'll fight tooth and nails to see that they are all Baptists," he said.

Hinton added that every area of study will be headed by an educator who has earned a doctoral degree in that field.

A strong advocate of both academic excellence and Christian dedication, Hinton said the school intends to require "the moral discipline you would expect in a Christian college. The entire faculty and administration will assume a personal responsibility in the life and growth of the students individually," he said.

Hinton, president of a municipally junior college in Texarkana for the past two years, served previously as president of Northeast Mississippi Junior College, Booneville, Miss.; and administrative vice-president, Howard Payne College (Baptist), Brownwood, Texas.

He also has been assistant football coach and head basketball coach at Howard Payne, and taught and coached at high schools in San Angelo, Tex., and Olney, Tex.

While a student at Howard Payne, he was an outstanding athlete. He received the bachelor of business administration degree from the Baptist college in 1943.

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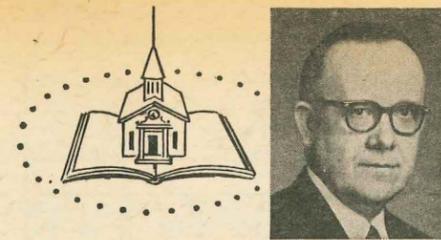
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

### GOOD TIDINGS FOR THE EXILES August 26, 1962

For nearly seventy years the Israelites had been in exile in a strange land. While they were drinking the cup of bitterness to its very dregs, they were convinced of many things. One thing which their chastisement taught them was the fact that their captivity was the natural and inevitable result of the transgressions and impenitence of their fathers, in particular, but of themselves also.

The last twenty-seven chapters of this superb prophecy of Isaiah, which were addressed particularly to the exiles, were designed to arouse the indifferent, to confirm the faith of the wavering, to convince the despairing that God had not forgotten them, and to encourage them with the assurance of their approaching release from their bondage in Babylonia and restoration to their beloved homeland. This section of the prophecy is characterized by a great spirit of anticipation.

#### I. A Comforting Message. Isaiah 40:1-5.

Apparently it has ever been the will of God that His prophets and spokesmen deliver to His people a message of comfort and hope when it is needed. Inasmuch as the disconsolate exiles were in dire need of such a message from Isaiah, God repeated His charge to His prophet, "Comfort ye," in order to emphasize the intensity of the emotion with which these words were spoken. After their long captivity in a strange land, due to the sins of their ancestors, they were sick at heart with hope deferred, so God spoke to them through Isaiah for the purpose of reassuring them of His grace and love.

Note the encouragement in the terms "my people" and "your God" in verse one. The believer belongs to God, and God belongs to him. How blessed it is to be related thus to Him! Even though these exiles had been chastised severely for their sins, God acknowledged that they were still His people and He was still their God. He had not cast them off. His love for them had been constant and His grace was never failing. Therefore, He wanted them comforted with the assurance of deliverance and restoration.

Isaiah was instructed to speak tenderly, but emphatically and publicly, to the chastened people and inform them

that the period of their distresses and conflicts was being terminated, that the punishment which they had suffered for their sins was drawing to a close, that their sins had been expiated by the grace of God, that their iniquities had been pardoned, and that the time of their deliverance from bondage and exile, for which they had been longing for years, had arrived. It is true that they had been subjected to severe chastisement, but not unduly. The divine pardon exceeded the guilt as Paul declared in Romans 5:20: "Where sin abounded, grace did much more abound."

In the countries of the East most of the roads were exceedingly rough in the days of Isaiah. Therefore, when a ruler announced his intention to visit a certain place in his kingdom, it was customary for men who were duly appointed for the task to precede the monarch and make the necessary preparation for his journey. This preparation usually consisted of the actual lowering of the hills, the elevation of the valleys, the straightening of the curves and the smoothing of the road in order that he might travel more safely, easily, comfortably and quickly.

Matthew 3:1-3 makes it very plain that the ministry of John the Baptist was a fulfillment of the promise of Isaiah 40:3. Like the Old Testament prophets, John the Baptist urged the people to repent of their sins, get right with God and be prepared for the first advent of the Messiah, which was drawing near.

When Christ came the first time His glory was revealed to some of the people in Palestine, but when He comes back to the earth "the glory of the Lord shall be revealed, and all flesh shall see it together."

#### II. A Challenging Message. Isaiah 52:7-9.

Now the scene has shifted to the city of Jerusalem. Isaiah tells about the watchmen looking down the road, along which the people had travelled when they went into captivity, and seeing a herald who is approaching with good news or glad tidings. He is bringing the glorious news of the forthcoming deliverance of their beloved city. Not only did this herald announce the forthcoming deliverance of the city, but he also proclaimed that "Thy God reigneth,"

which was the very best news imaginable.

As one would expect, these watchmen begin singing with joy because of these good tidings. Truly these tidings constituted a wonderful message of hope for all of those who had been in the depths of discouragement and despondency. Even the feet of a person who brings good news, such as this herald was bringing, appear to be beautiful to the person who receives such tidings.

The heart of the child of God is made to overflow with gratitude as he thinks of the salvation, peace and joy which he has received from the Saviour. He then delights to tell others what Christ has done for him and is also anxious to do for them.

### Georgetown College Receives New Visual Aids for Class Room Teaching

GEORGETOWN, Ky., Aug. 10. — Georgetown College recently received a series of 1,500 picture slides, "The Arts of the United States", from the Carnegie Corporation. It is available to qualifying institutions at half the \$1,800 cost, the Carnegie Corporation underwriting the other half.

Mr. James McCormick of the college's Art Department asserts, "This series of 1,500 slides documenting all phases of American creativity from the Seventeenth Century to the present is expected to add considerable depth to Georgetown's cultural and historical programs."

The use of these picture slides is not limited to any one academic field. They are relevant to the subject matter covered in history, home economics, and literature courses, for instance.

The individual professor who uses the slides may prepare his own accompanying remarks, or he may employ the printed commentary that the Carnegie Corporation has provided.

This series results from a Carnegie grant to study the arts in the United States.

# "IN HIS IMAGE"

By John R. Sampey, Jr., Furman University, Greenville, S. C.

There are many interpretations among Christians for the Biblical teaching that man is made in the image of his Creator. It does not mean necessarily that we resemble him physically, for God is a Spirit. No man has ever seen the Father, and of the countless thousands who beheld the Son during his thirty-three years on earth, not one has left a word of his physical appearance. Personally, I do not think any of the world's master painters and sculptors have caught his likeness on canvass or in marble, for as a youth I spent six months roaming the art centers of the Old World.

The second of the Ten Commandments warns of making any graven image of the Creator. Has it been the work of the Holy Spirit to insure that there be no physical likeness of God preserved through the centuries?

Many question, too, if In His Image refers to a resemblance in mental make-up. Isaiah quotes the Almighty as saying, "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord."

Man's thoughts are forever confounded by sin and error, and he does not know the whole truth about any subject. Even his physical universe is so immense and complex that it defies comprehension. There are only 3,000 stars visible to the unaided eye, yet through stellar photography the astronomer knows of millions upon millions of heavenly bodies extending along the corridors of space for a billion light-years. One marvels at the colossal conceit of the atheist, Major Titov, in announcing that he saw no god or angels in his recent flight of 159½ miles into outer space.

The complexity of the infinitely small units of the universe are equally baffling. When I was a graduate student forty years ago the atom was made up of only three building blocks, namely, the proton, the electron and the alpha particle, or helium nucleus, while today the physicist recognizes more than thirty units in the makeup of atomic nuclei. The scientist must exclaim with the psalmist, "Such knowledge is too wonderful for me." In the presence of the Omniscient One how can man claim that intellectually he is made in His image?

Surely, it is in man's spirit that he can claim kinship with his Creator. Through the centuries man has been much concerned with the care of his physical body, which, ere three score years and ten, will return to dust, and with the adornments of his mind, the fruits of which often vanish away be-

fore his body disintegrates. How dwarfed and mis-shaped has been the spirit of man, and yet it alone can survive the ravages of time!

For nineteen centuries man has contemplated the pattern of the Perfect One in Jesus of Nazareth, challenging him to loftier realms of the spirit. Through his teachings and his example the Master has indicated three ways by which man can grow in the image of his Creator. The first is through diligent searching of the Scriptures. In the first and only scene we have of Jesus from the time of his birth until He entered upon his public ministry, we see him astonishing the doctors of the Mosaic law with his intimate knowledge and clear understanding of the Old Testament. And throughout the three crowded years of his teaching and preaching He exalted the supreme place of the Scriptures in the molding of character. He taught that in the divinely inspired pages of Holy Writ are to be found the will of his Father for the life of each of his children, and Jesus exhorted his followers to hide their truths in their hearts, and to teach them to their loved ones and friends.

The second way the Master taught His disciples to grow in the image of his Father was through the practice of prevailing prayer. What an example He set to the power of prayer to those who were closest to him. Often He arose early and went apart to commune alone with his Father. On more than one occasion He wrestled the whole night through in agonizing prayer. And before every crisis He fortified his spirit through prayer before opposing the forces of this world and the powers of darkness. How can twentieth century followers expect to grow in the image of the Father apart from the power which is available only through prevailing prayer?

If Bible study and prayer are neglected disciplines of spiritual growth in the fast tempo of modern living, Jesus' third requirement is far more difficult, namely, complete surrender to the Father's will. Man is prone to having his own way from the cradle to the grave. The infant rebels against parental authority. The student and athlete try the patience of teacher and coach. But it is in the realm of moral and spiritual accountability that the conflict of the ages is joined. Carnal man refuses to recognize or obey the Divine Will. Jesus astonished the religious leaders of his day by demanding that, "Ye must be born again." Nothing short of the new birth can bring man's

will under the control of the Divine Will. Then, and then alone, can sinful, selfish man take the final steps in his long and painful journey to be like his Creator. When man can pray honestly, sincerely, and passionately, "Not my will but thine be done", he has arrived.

Is your church today strengthening these sinews of the spirit, or do the feverish activities of organized Christianity merely deepen our prejudices of race and creed, and blind our self-criticism with a veneer of self-righteousness?

The sands of time are running low in these days of a potential nuclear holocaust as we stumble for the true meaning of the theme, IN HIS IMAGE.

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## WHAT IS IN A NAME?

(Continued from Page 3)

Fundamentalism was dealing with an extreme "liberalism" based upon an infant, impudent science which repudiated the Christian revelation in its entirety. The present-day atmosphere between science and religion is quite different. The extreme dogmatism which separated them is gone.

Science has become more reverent, and theology has become less dogmatic. Each regards the other as a companion, within its own realm, in the search after ultimate truth. Many leading scientists today deny the extreme naturalism of 40 years ago. Many of our greatest scientists are men of deepest faith.

Some years ago in an interview in a Chicago newspaper Dr. Arthur H. Compton, leading physicist, declared "In the beginning God created . . ." to be the sublimest words ever penned.

There is no proven fact or tenable theory of science which does not find a compatible atmosphere in the pages of the Bible. The Biblical revelation has nothing to fear from a reverent science, so long as each recognizes the autonomy of the other in its own realm.

The same may be said with regard to historical criticism. In the first quarter of this century "fundamentalism" was confronted by a destructive criticism of the Scriptures. In the intervening years "historical criticism" has proved that it can be constructive insofar as our understanding of the Biblical revelation is concerned.

Had the friends of the Bible not adopted historical criticism as a legitimate tool in Biblical research, it is difficult to imagine what the theological picture might be today. In fact the "friends" of the Bible have seized the weapon of its "foes," and have turned it on them to their consternation and near-destruction.

Two examples will suffice. The destructive critics found many supposed historical "errors" in the writings of Luke. But the friends of the Bible were not content simply to reply, "I believe the Bible."

Armed with the tools of a friendly historical criticism they went forth to battle. The result is that archaeology has completely vindicated Luke, so that one of his former critics, Sir William Ramsey, declared Luke to be a historian of the first rank.

Even when Luke's writings conflicted with the official records of the Roman Empire it was found that the latter were either incomplete or in error, and Luke was right.

A second example has to do with Belshazzar (Daniel 5). The destructive critics noted that the last king of Babylonia was Nabonidus. Therefore, they said that reference to Belshazzar as the last king of that empire was a Biblical error.

Archaeology produced a Babylonian inscription which says that for several years Nabonidus was absent from Babylonia during which time he entrusted the kingship or coregency to the crown prince, Belshazzar. It was during this time that Babylon fell.

So Daniel 5:30 was right in listing Belshazzar as the last king of Babylonia.

Of all the archaeological discoveries throwing light upon problems of Biblical accuracy, every one has vindicated the Bible. The Bible has found a tried and true friend in the scientific approach to its record.

What of textual criticism, the critical approach to the text of the Bible? Obviously some higher critics have created problems which have perplexed us and still do. But the overall effect of textual study has benefited the Bible more than it has troubled it.

For instance, it has enabled us to arrive at the truest text through the discovery (archaeology) and study of the oldest and most accurate manuscripts of the Scriptures. Textual criticism in the hands of reverent scholars has strengthened and clarified the deeper meaning of the Biblical revelation.

There is no basis of fact upon which to place "Conservatism" in opposition to "Fundamentalism" in its original connotation within the American theological scene. In all probability many of these identified with this group 50 years ago would call themselves "Conservatives" today. Indeed many were then, as has been seen in the case of Dr. Mullins.

The difference is more that of terminology than theology. But because of its association with other more extreme movements, the term "Fundamental" has been replaced by "Conservative."

What, then, is a "Conservative"?

He is one who accepts the Bible as the inspired word of God. Within this position there may be differences of opinion as to the process of inspiration, but not as to the product of inspiration.

He accepts the supernatural as being in harmony with God's purpose and work in divine revelation. He recognizes and uses the tools of a scientific and systematic approach to the study of the Scriptures, but also recognizes the right of the Bible to speak the final word on a given problem within the autonomy of religion.

He allows for differences of opinion in areas where tradition alone is involved. But he accepts fully the teaching of the scriptural text itself.

Where textual and/or historical problems remain he maintains an open but inquisitive mind, content to trust and wait until through reverent research the problem is resolved in truth.

The "Conservative" accepts the full and complete revelation of God in Jesus Christ as recorded in the New Testament. He recognizes as truth the Biblical teaching regarding sinful man and God's redemptive work in history.

In short, a "Conservative" is one who accepts "the entire Bible as the authoritative, authentic, infallible Word of God." The San Francisco Convention voted unanimously to adopt a motion affirming such a faith.

Men, women, teachers, preachers and laymen of varying views as to details and definitions joined without a dissenting voice in affirming that they so believed. The Convention rejoiced in its unanimity, and was not surprised that it was so.

Throughout the fellowship of Southern Baptists there went a thrill of delight. The world was apprised of the fact that Southern Baptists still stand where they have always stood—a people of the Book.

Dr. A. T. Robertson used to tell his students, "Let the Bible say what it says." As "conservatives" Southern Baptists must never endeavor to make the Bible say less than it says. Nor should they endeavor to make it say more than it says. In words of Dr. W. T. Conner, as reported by a former student, "The Bible means what it means."

## Tape Recordings of S.B.C.

FORT WORTH, Texas.—"It is important that Southern Baptists everywhere understand what transpired at the recent Convention in San Francisco with regard to the two controversial issues which were discussed and voted on."

This statement was made today by Dr. Paul M. Stevens, director of Southern Baptists' Radio and Television Commission, as he made available to the public the recorded sessions of the Convention in which the book, "Message of Genesis," and the receiving of Canadian Baptist churches into the Southern Baptist Convention were discussed.

The Commission tape-recorded the entire Southern Baptist Convention, including all business sessions, and is offering the recorded facts on a special single tape at the cost price of \$2 as a service to the denomination.

This special tape includes all of the pertinent discussion relating to the Canadian issue and the "Message of Genesis," in condensed form (1 hour).

When ordering refer to "Convention Tape Special No. 2." Cost is \$2.00, either sent with order or billed to the purchaser with the tape.

It is understood that these factual statements are taken out of the context of the total Convention, which included many fine inspirational messages in both sermon and song. For the benefit of a congregation, the best presentation is still the five-tape "Convention Highlights Package," offered at \$12 for 10 hours of W.M.U., Pastor's Conference and S.B.C. sessions.

The Commission address is P.O. Box 12157, Fort Worth 16, Texas.

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**WHAT IS IN A NAME?***(Continued from Page 3)*

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Armed with the tools of a friendly historical criticism they went forth to battle. The result is that archaeology has completely vindicated Luke, so that one of his former critics, Sir William Ramsey, declared Luke to be a historian of the first rank.

Even when Luke's writings conflicted with the official records of the Roman Empire it was found that the latter were either incomplete or in error, and Luke was right.

A second example has to do with Belshazzar (Daniel 5). The destructive critics noted that the last king of Babylonia was Nabonidus. Therefore, they said that reference to Belshazzar as the last king of that empire was a Biblical error.

August 16, 1962

Archaeology produced a Babylonian inscription which says that for several years Nabonidus was absent from Babylon during which time he entrusted the kingship or coregency to the crown prince, Belshazzar. It was during this time that Babylon fell.

So Daniel 5:30 was right in listing Belshazzar as the last king of Babylon.

Of all the archaeological discoveries throwing light upon problems of Biblical accuracy, every one has vindicated the Bible. The Bible has found a tried and true friend in the scientific approach to its record.

What of textual criticism, the critical approach to the text of the Bible? Obviously some higher critics have created problems which have perplexed us and still do. But the overall effect of textual study has benefited the Bible more than it has troubled it.

For instance, it has enabled us to arrive at the truest text through the discovery (archaeology) and study of the oldest and most accurate manuscripts of the Scriptures. Textual criticism in the hands of reverent scholars has strengthened and clarified the deeper meaning of the Biblical revelation.

There is no basis of fact upon which to place "Conservatism" in opposition to "Fundamentalism" in its original connotation within the American theological scene. In all probability many of these identified with this group 50 years ago would call themselves "Conservatives" today. Indeed many were then, as has been seen in the case of Dr. Mullins.

The difference is more that of terminology than theology. But because of its association with other more extreme movements, the term "Fundamental" has been replaced by "Conservative."

What, then, is a "Conservative"?

He is one who accepts the Bible as the inspired word of God. Within this position there may be differences of opinion as to the process of inspiration, but not as to the product of inspiration.

He accepts the supernatural as being in harmony with God's purpose and work in divine revelation. He recognizes and uses the tools of a scientific and systematic approach to the study of the Scriptures, but also recognizes the right of the Bible to speak the final word on a given problem within the autonomy of religion.

He allows for differences of opinion in areas where tradition alone is involved. But he accepts fully the teaching of the scriptural text itself.

Where textual and/or historical problems remain he maintains an open but inquisitive mind, content to trust and wait until through reverent research the problem is resolved in truth.

The "Conservative" accepts the full and complete revelation of God in Jesus Christ as recorded in the New Testament. He recognizes as truth the Biblical teaching regarding sinful man and God's redemptive work in history.

In short, a "Conservative" is one who accepts "the entire Bible as the authoritative, authentic, infallible Word of God." The San Francisco Convention voted unanimously to adopt a motion affirming such a faith.

Men, women, teachers, preachers and laymen of varying views as to details and definitions joined without a dissenting voice in affirming that they so believed. The Convention rejoiced in its unanimity, and was not surprised that it was so.

Throughout the fellowship of Southern Baptists there went a thrill of delight. The world was apprised of the fact that Southern Baptists still stand where they have always stood—a people of the Book.

Dr. A. T. Robertson used to tell his students, "Let the Bible say what it says." As "conservatives" Southern Baptists must never endeavor to make the Bible say less than it says. Nor should they endeavor to make it say more than it says. In words of Dr. W. T. Conner, as reported by a former student, "The Bible means what it means."

**Tape Recordings of S.B.C.**

FORT WORTH, Texas.—"It is important that Southern Baptists everywhere understand what transpired at the recent Convention in San Francisco with regard to the two controversial issues which were discussed and voted on."

This statement was made today by Dr. Paul M. Stevens, director of Southern Baptists' Radio and Television Commission, as he made available to the public the recorded sessions of the Convention in which the book, "Message of Genesis," and the receiving of Canadian Baptist churches into the Southern Baptist Convention were discussed.

The Commission tape-recorded the entire Southern Baptist Convention, including all business sessions, and is offering the recorded facts on a special single tape at the cost price of \$2 as a service to the denomination.

This special tape includes all of the pertinent discussion relating to the Canadian issue and the "Message of Genesis," in condensed form (1 hour).

When ordering refer to "Convention Tape Special No. 2." Cost is \$2.00, either sent with order or billed to the purchaser with the tape.

It is understood that these factual statements are taken out of the context of the total Convention, which included many fine inspirational messages in both sermon and song. For the benefit of a congregation, the best presentation is still the five-tape "Convention Highlights Package," offered at \$12 for 10 hours of W.M.U., Pastor's Conference and S.B.C. sessions.

The Commission address is P.O. Box 12157, Fort Worth 16, Texas.

SUNDAY SCHOOL AND TRAINING UNION  
ATTENDANCE, AUGUST 5, 1962

	S.S.	Add.	T.U.
Louisville, Walnut Street	1229	3	218
Missions (3)	233		132
Louisville, Ninth and O	1007		383
Madisonville, First	932		200
Mission	25		
Covington, Calvary	924		
Mayfield, First	898		202
Mission	94		
Owensboro, Third	856	5	309
Mission	73		26
Elizabethtown, Severns Valley	841		173
Louisville, Carlisle Avenue	810	1	243
Mission	70		29
Owensboro, First	810		154
Murray, First	783	4	105
Mission	60		
Lexington, Calvary	751	12	151
Mission	52		
Bowling Green, First	744	1	159
Mission	69		
Hopkinsville, Second	733		149
Louisville, Crescent Hill	715		152
Missions (2)	138		34
Harrodsburg	711	2	156
Mission	26		
Newport, First	678		126
Lexington, Grace	675		126
Mission	15		
Somerset, First	663	7	199
Mission	91		47
Covington, Erlanger	594	4	136
Paducah, Immanuel	577	1	132
Glasgow	563	2	104
Mission	24		
Lexington, Immanuel	550		128
Louisville, Bethlehem	548	5	168
Louisville, Beechland	540	1	106
Florence	506		104
Mission	113		51
Louisville, Valley Station	503		90
Lexington, Rosemont	501	3	136
Campbellsville	496		227
Missions (3)	102		88
Georgetown	491		110
Henderson, Immanuel	491		68
Mission	77		
Frankfort, First	489		65
Mission	63		32
Shelbyville, First	484		69
Louisville, Beth Haven	474		180
Hodgenville, First	472	2	152
Louisville, Rockford Lane	462	1	127
Louisville, Victory Memorial	449	1	103
Winchester, Central	448		104
Corbin, Central	441	3	83
Lexington, Porter Memorial	440	2	116
Nicholasville	438	3	108
Louisville, Bethany	434		100
Franklin, First	432		103
Mission	73		30
Louisville, Green Acres	430	3	191
Central City, First	429	4	183
Owensboro, Hall Street	429		163
Middlesboro, First	426		86
Jeffersonton, First	425	2	91
Louisville, Hazelwood	423	6	57
Mission	192		59
Russellville, First	419		83
Walton	413	3	197
Ludlow, First	411	1	72
Owensboro, Buena Vista	409	2	139
Corbin, First	407	1	121
Lexington, Trinity	393	1	125
Hima, Horse Creek	392		
Hazard, First	391		77
Owensboro, Crabtree Avenue	384	5	151
Ashland, Unity	381	1	119
Louisville, South Side	380	2	66
Lawrenceburg, First	380	2	56
Mission	96		
Owensboro, Eaton Memorial	378	1	165
Mt. Washington, First	374		70
Mission	68		28
Henderson, First	371		86
Frankfort, Thorn Hill	368		108
Louisville, Eighteenth Street	363	3	70
Mission	43		42
Greenville, First	362	3	139
Ashland, Pollard	359		129
Mission	41		
Bardstown	341		59
Louisville, Chapel Park	340	1	144

Lebanon, First	339		85
Louisville, West Broadway	336		101
Covington, South Side	331		26
Radcliff, Stithon	311	1	101
LaGrange, DeHaven Memorial	305		63
Falmouth	301		30
Mission	30		
Owensboro, Lewis Lane	292		104
Hawesville	290		93
Louisville, Clifton	287		78
Mission	55		9
Stanford	286		90
Mission	21		
Williamson, East Williamson	285		101
Mission	42		
Louisville, Ridgewood	278		75
Louisville, Gethsemane	265	1	109
Hopkinsville, Edgewood	264	2	85
Louisville, Fern Creek	263		85
Hazel	256		
Middletown, First	256		92
Marion	249		67
Cold Spring, First	247	1	87
Barbourville, First	244		107
Missions (3)	194		
Harrodsburg, Bruner	243	1	132
Frankfort, Crestwood	242	1	79
Mission	72		53
Taylorsville, Kings	239	1	125
Shepherdsville, Little Flock	232		40
Independence, Hickory Grove	225		61
Mission	14		
Louisville, Valley View	221		80
Louisville, Bicknell	219		43
Middlesboro, E. Cumberland	207		39
Louisville, Fourth Avenue	203		62
Taylorsville, First	193		61
Cox's Creek	186	5	126
Marion, Second	162		53
Glasgow, Calvary	156		52
Ft. Thomas, Highland Hills	97		67
Mission	16		

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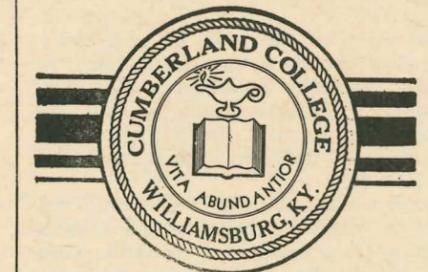
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