



WESTERN

RECORDER

AUGUST 23, 1962

THIS WEEK

NO CREED BUT THE BIBLE

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THE SHOE OF SACRIFICE

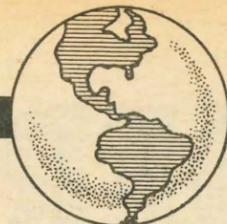
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**ASSOCIATIONS ARE BETTER
THAN EVER**

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Southern Baptist Missionary William E. Lewis, Jr., baptizes a new Christian in a river near Tukuyu, Tanganyika.



Passing of Mrs. Milden Martine

Bethlehem Baptist Missionary Society of Henry County has adopted resolutions on the passing of **Mrs. Milden Martine**, who passed away June 26. She became a Christian at an early age and was a faithful worker in different activities of the church.

Baptist Paper Goes Offset

Editor **Joe T. Odle**, of *The Baptist Record*, Jackson, Miss., and formerly of Paducah, Kentucky, has announced that his Mississippi Baptist weekly is changing over from letter press to off-set printing. They are hoping to make more use of pictures and also of multi-color work.

Misses Hardy & Fredenburg Furlough

Miss **Cora Ney Hardy** and Miss **Mary Evelyn Fredenburg**, Southern Baptist missionaries to Nigeria, expect to arrive in the States for furlough August 22. Miss Hardy, native of Bullitt County, Kentucky, may be addressed at Shepherdsville, Ky. Miss Fredenburg, native of Detroit, Minn., may be addressed at 424 S. Rosalind, Orlando, Fla.

Subcommittee to Meet at Gulfshore

Dr. H. H. Hobbs has called a meeting of the subcommittee to study Baptist Faith and Message. It will convene at Gulfshore Assembly at Pass Christian, Miss., August 29-30. At this meeting, the subcommittee will begin its study and work toward a preliminary draft of a statement to be taken later to the full Convention Committee. **Dr. Hobbs** asks that Southern Baptists pray for this committee as it meets at Gulfshore.

Montgomery Church Rescinds Action

The 3,300-member **Highland Avenue Baptist Church of Montgomery, Ala.**, has voted to rescind its action of a year ago withholding financial support of Southern Baptist Theological Seminary. It said: "... the Highland Avenue Baptist Church recognize(s) and support(s) the sincere effort of the Southern Baptist Convention to assist our seminaries and other agencies in maintaining a strict adherence to the teachings of the New Testament." (BP) **Henry L. Lyon, Jr.**, is the pastor.

Lackey to Stewardship Commission

Merrill D. Moore, executive director of the Stewardship Commission, SBC, has announced that **James V. Lackey**, now with the SBC Sunday School Board, Nashville, is to be director of steward-

ship development, effective December 1. He is 33 years of age, has for about ten years been superintendent of the Young People's work with the Sunday School Department. He is a son of **T. B. Lackey**, executive secretary of the Baptist General Convention of Oklahoma, Oklahoma City. He is a graduate of Southwestern Baptist Seminary's School of Religious Education and Oklahoma Baptist University.

Tharps To Study In India

Arvel D. Tharp, Evansville, Indiana, a senior in the Indiana University School of Medicine, has received a \$3,131 grant to spend eleven weeks of study and work at a hospital in India. Mrs. Tharp, who will accompany her husband to India, is the daughter of Mr. and Mrs. James M. Hart of Louisville. She is a medical technologist and will participate in the study program. The Tharps were members of Carlisle Avenue Baptist Church in Louisville before moving to Indiana. Both were Baptist Student Union council members while in college. Arvel attended University of Louisville and Mildred was a University of Kentucky student. The couple will work at Wanless Hospital in Miraj, a town of about 32,000 in southwestern India.

Riley Cothran Ordained

Riley Cothran, formerly of Princeton and Simpsonville, Kentucky, was ordained to the gospel ministry by the First Baptist Church, Greenville, S. C., on July 29. He is a son of retired **Pastor and Mrs. J. Guy Cothran**. His father was in former years pastor at the First Baptist Church, Arkadelphia, Ark., and the First Baptist Church of Princeton, Ky., and Secretary of Christian Education in Kentucky. Riley was a 1953 graduate of Williamston High School, a 1957 graduate of Furman University, both in South Carolina, and a 1961 B.D. graduate of Southeastern Seminary, Wake Forest, N. C. He has been accepted as a graduate student in the last named institution. He has served as supply pastor for several churches, has been youth director at Calvary Baptist Church, Greensboro, N. C., was assistant chaplain at the Dorothea Dix State Hospital in Raleigh, N. C. He assumed his new duties as minister to youth at the University Baptist Church in Coral Gables, Fla., on August 15.

Harry L. Carter to Visit Kentucky

Retired **Pastor Harry L. Carter**, formerly of Scottsville and Bowling Green, Kentucky, has spent considerable time in the last year at the Veteran's Hospital, and has recently gone back. He suffers much of the time because of his spinal arthritis. He and Mrs. Carter celebrated their 43rd wedding anniversary on July 28. They live at 1741 Dallas St., Denver, Colo., two and a half miles from the VA Hospital. His recent suffering is aggravated by a fall when he missed the bottom stairstep, and fell "like a ton of brick," hurting his chest and right knee. He says he is hungry to preach, but he realizes that right now he is not able. He is looking forward to further opportunities along that line as he improves. Mr. and Mrs. Carter hope to come to Kentucky in September for at least a 3-months' stay. They will spend some time in Bowling Green, and also some with their daughter in Frankfort.

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

WESTERN RECORDER

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The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

No Creed But The Bible

By **C. Dewitt Matthews, Professor of Preaching, Midwestern Baptist Seminary, Kansas City, Missouri**

A certain cartoon depicted a bookstore clerk trying to accommodate a customer's wish by saying, "I'm very sorry, we are all out of Bibles, but we have something just as good."

Doubtless, this was supposed to be amusing. But Baptists, as well as other Bible-believers, are not amused. For their sense of humor does not extend to the Bible. To them, it is much too serious a book ever to be the object of joking.

The view of the Bible that, perhaps, most Baptists hold was finely phrased in that now historic statement of beliefs adopted by the Southern Baptist Convention in Memphis, Tennessee, on May 14, 1925. The opening paragraph on the Bible reads as follows:

"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 tested."

A Book of Religion

But informed Baptists do not claim that the Bible is the authority on **everything**. This statement plainly says that it is "the supreme standard by which all human conduct, creeds and religious opinions should be tested." The Bible, then, speaks with authority in matters of religion, but it does not claim to cover everything else with authority.

But how much damage has been done through the years by those who have tried to establish the Bible as God's authoritative word on everything! It is obvious to discerning Baptists, however, that the Bible's importance does not derive from a consideration of how much it "covers", but that it does, in fact, "uncover" man's religious and moral failures to such an extent that he stands, as it were, naked before a disapproving but a merciful God. The "matter" of the Bible is what the book is talking about, the subject it's discussing. What is that but how God proposes to restore man's relationship to Himself through the mysteries of His grace? When the Bible speaks in this realm it is supreme, authoritative, irrevocable.

It is hard for me to believe that many Baptists, except in the heat of controversy, would claim for the Bible what a seventeenth century Bible-believer

once claimed when he was speaking, specifically, about the Book of Genesis.

"It contains all knowledge human and divine," he said. . . . "It is the source of all sciences and arts—including law, medicine, philosophy, and rhetoric. It contains the essence of all histories, professions, trades, and works."

Is it not clear that this "umbrella view" of the Bible's authority claims too much? Although this position was once advocated by many, is it not seen to be totally unnecessary in establishing the fact of a man's belief that the Bible is God's inspired word?

Confessions Are Only Guides

The committee that drew up the statement of Baptist beliefs which the 1925 convention adopted was composed of E. Y. Mullins, chairman, S. M. Brown, W. J. McGlothlin, E. C. Dargan, and L. R. Scarborough. These men were careful to write an explanation of the difference that discerning Baptists see between the Bible's actual authority and men's confessions of faith concerning their view of that authority. This statement said that Confessions of Faith "are not intended to add anything to the simple conditions of salvation revealed in the New Testament." They then added that "we do not regard them as complete statements of our faith, having any quality of finality or infallibility. . . . Baptists should hold themselves free to revise their statements as may seem to them wise and expedient at any time."

Then these Baptist leaders declared that "Confessions are only guides in interpretation, having no authority over the conscience."

So, Southern Baptists in 1925 understood Confessions of Faith to be only men's efforts to verbalize what they believe the Bible means by what it says. This implies, of course, that such statements for Baptists must not become binding creeds. If this position is valid, then it rules out the periodic efforts of some among us who urge Baptists to spell out our beliefs in some more rigid form than before for fear that some Baptists will deviate from the traditional Baptist view. Fortunately, so far, these efforts have not been successful, for Baptists still love their freedom to interpret the Bible as God gives them light.

The Old Testament, particularly, is sometimes severely criticized because it obviously contains some accounts of low morality and dim spiritual insights. Because of these less than ideal concepts, it is thought by some to be less authoritative than the New Testament. But

Baptists, generally, have believed that the Old Testament is authoritative as God's preparatory revelation. It was speaking to man, "when the race was young," and, therefore, it could not be God's final word. So, the Old Testament must be judged by the religious and moral standards of the New. Both the Old and the New Testaments must be evaluated in the full light of Jesus Christ, who is God's final word to man on faith and morals.

Fence of Faith Is New Testament

Dr. H. H. Hobbs' widely read article, "Are Southern Baptists Facing a Theological Revolution?" pinpoints what he believes is the importance of the Bible and, particularly, the New Testament, for Baptists. He recounts two methods of grazing a cow. One was to stake her out to a post. In this way the cow would graze over less and less ground as she wound the rope about the post. This, he says, is the way a creedal faith restricts man's search for religious truth. Or, he continues, you may build a fence about the pasture and let the cow graze anywhere inside it. Significantly enough, he then adds, "The fence in our faith is the New Testament."

Later, in conversation with him about this homely analogy, I asked him what Baptist or group of Baptists would he choose to erect the fence within which all other Baptists would "graze". Quickly he reiterated what he had written, "The New Testament for Baptists has its own fence."

At this very point, it seems to me, our present disagreement arises. Some among us seem doubtful that the Bible has its own built-in fence, so they think that they, or someone with their particular theological slant, must declare where the "fence" is to be placed. But if the Bible, both the Old and New Testaments, is God's final written record of His religious purposes for man, then Baptists, of all people, must be turned loose in this "pasture" and the Holy Spirit trusted to lead each sincere seeker to ultimate truth. This will, of course, risk that among Baptists there will be some variations in interpretation.

But this has ever been so among Baptists. For, from their beginning, as now, they have not agreed among themselves on some things. But they have, and still do, agree on a central core of revealed truth.

Disagreement on Details

For instance, all Southern Baptists do not see alike on "alien baptism" and "closed communion." But Southern Baptists do agree on the symbolic significance of the two ordinances. Or again, Southern Baptists have never been, and are not now, unanimous on the nature of the church. Some insist that only the local church concept is the New Testa-

(Continued on Page 14)



The Shoe of Sacrifice

One of the oft heard cries among Baptists today is "We must sacrifice more". This is because the spiritual needs of the world seem always to be more than the resources to supply them. We don't have enough money to do all we think we ought to be doing and so we keep calling on each other for sacrificial giving.

The question, however, is who is going to sacrifice. Denominational leaders and officials look at the challenge of the world needs and call upon the churches to be more sacrificial. Many church members, however, look at the seeming prosperity of state and Southern Baptist Convention budgets and feel the leaders and officials could well make some sacrifices.

Of course it always looks different according to where you are when you're looking. Those on whose shoulders rests the responsibility for leadership in the Baptist mission ministry look at our churches where on the average 85 to 90 cents of every dollar from the offering plates never leaves the churches and wonder. Do Baptists really love a lost world? Is a wall-to-wall carpet more important than another foreign missionary on the field? Are million-dollar edifices, gymnasiums, extensive food-serving facilities, recreational programs, etc., justifiable in light of world needs?

On the other hand, denominational officials appear in the eyes of many Baptists to be making few great sacrifices. The kind of homes they live in, the kind of automobiles they drive, their expense accounts and their general standard of living do not indicate many have taken the poverty vow. The constant increase in the number of staff members in denominational offices makes sense to those fully informed, but sometimes appear to many laymen as just creating jobs for someone.

Let's be honest! Few of us from the local church to the last denominational official are setting any examples in sacrifice. The local church generally makes sure that all is well cared for before much money goes away.

On the other hand denominational officials tend to forget the problems of leading church members to give sacrificially though most of these officials were once pastors. Maybe those of us who get our support from a budget we don't have to raise ought to have to be a pastor occasionally and help raise a budget. It's always easy to spend money you don't have to raise.

Maybe we ought also to try to look at ourselves through the eyes of the average church member who is never fully informed about all our work and who often reaches conclusions on appearances and rumors. The ordinary Baptist doesn't get too concerned about sacrificing to meet a convention budget when he hears or reads of \$40,000 homes for denominational leaders.

Nor can he believe Southern Baptists are in financial straits when almost every week brings news of another denominational leader making a round-the-world expense paid trip. If our salary scale is based on the plan of big business where the man that can produce can name his salary, some Baptists don't care about helping pay that salary. Sometimes we decry so many new and expensive local church buildings but those building them have watched huge new buildings go up on seminary and college campuses and for headquarters buildings for our state conventions and south-wide agencies. It's easy to talk about *sacrificing* when someone else is building, but to talk about *strengthening the home base* when we are building.

Two temptations sometimes succumbed to in spending denominational funds are especially dangerous. One is the making certain of spending every cent of the allowed budget for fear of having it cut the next year. Budget committees, in looking where they can cut, do not hesitate to take away any unused funds, and so the best way to keep an allotment or to raise it is to spend all or more than our allotment. This practice can hardly promote sacrifice.

The other practice sometimes resorted to is to say this is not Cooperative Program money we're spending. So what? It all comes out of Baptists' pockets whether it is on the offering plate or income or from Baptist trust funds. The Southern Baptist Sunday School Board receives no Cooperative Program allotment, but its profits from the sale of literature to Baptist churches is as sacred as any other Baptist money.

This is not to say there is wholesale irresponsibility on the part of denominational workers. The budgets of all state and Southern Baptist agencies and institutions are approved at least in outline form by members of our churches who serve as trustees, directors and board members. On the whole there are probably more efficiency and money saving methods in denominational institutions than in local churches, but it still can appear that we cry like paupers and live like kings.

Sacrifice is not a shoe that fits just one foot. In this matter we ought all to wear the same shoe.

Associations Are Better Than Ever

In Kentucky the District Associations are in full swing and this is a great time for Baptists. The vitality of the District Associations has more to do with the progress and success of our Baptist work than anything except the spiritual health of our local churches.

The Associations are not attended like they once were. Some point to this as a sign of spiritual decline among Baptists. This is not so. The Associations used to be about the biggest thing going except the annual

revival. It was one of those rare opportunities for Baptist fellowship. Now it's just another of the many meetings of Baptists.

Years ago it was natural for the messengers to come and stay over two or three days. They had not seen each other for a long time and their mode of travel did not allow for returning home between sessions. Now we see each other at a multitude of Associational events throughout the year and we can go home and back before a host could fry a chicken and make a bed for us.

A few Associations hold to the traditional approach to the Associational meeting but most have adapted the meeting to the changing times. Few long statistical reports are read while messengers doze. Now they're often in Books of Reports to be taken home and studied following the sessions.

Many of the Associations now meet in two different churches, and this seems to be successful. It helps overcome the poor attendance on the second day and relieves the host church of preparing a feast on two successive days.

A night session in addition to the daytime sessions has been added by many Associations. This also has proven popular with usually the largest crowd present for the evening session. One Association has even gone to all sessions at night. This is in the Covington area where it works fine since the majority of the church members have daytime jobs.

Associational meetings in Kentucky are as varied as Baptist meetings are supposed to be. Some are conducted as smoothly as a Southern Baptist Con-

vention while others are conducted with little or no planning. One factor causing schedule interruption is the visit of denominational workers. Some are scheduled to attend, others just show up. With rare exceptions all these visitors are accorded more courtesy than they deserve.

As goes the moderator, so goes the meeting. He can move it along in a pleasing and fair manner or he can make it a hard experience to endure. The caliber of present-day moderators is high and they do a good job of presiding.

For the editor the Associational meetings are a grand experience. It's a one time of the year he personally meets many members of the congregation he visits through the paper each week.

One of the great shames is the wealth of information available at these Associational meetings which never gets to many of the church members. Often not over two or three out of every hundred Baptists attend these meetings. They can't care much about the Baptist world witness without knowing more about it.

How about having reports from the District Associations given to the people back in the local church by the pastor and other messengers? We do this for state and Southwide conventions.

We simply must do a better job of communication to the last church member if we produce motivation for greater response. Incidentally this reminds me that the state paper with the same kind of information available in the Associational meetings could go into every Baptist home in Kentucky 50 times a year for less than the cost of a postal card a week. Talk about communication!

BAPTIST FORUM



Objects to Supreme Court Ruling

Editor:

As many other pastors and Christians in our nation I am very concerned about the recent decision of the Supreme Court in reference to prayer in public schools. I think that it is time we did something and let someone know that we are displeased and desire a reverse of the trend in our public schools. I certainly hope that this is not something that we as Kentucky Baptists will talk about for a few days and let drop until another such decision (only maybe more severe) is made. The time to speak out is before such decisions are made. I wish more of us would have known about it. Maybe all we could have done was pray about it, but many of us weren't doing that because we were not informed. I think that now our policy should be clear in our minds. We should first pray about it, then write letters to our congressmen letting them

know that if nothing else we would like to see the constitution revised. When I think of the Christian and dedicated men who formed that constitution I wonder how men today can twist it to unchristian ideas.

I feel that we need to look at the entire constitution and see that it also allows for freedom of speech. To say that prayer is unconstitutional because of freedom of worship is one thing, but to ignore the freedom of speech of an individual regardless of where or in what capacity is as much disregard of the beloved constitution. I suggest that the Supreme Court look at the entire constitution.

It would be nice if, as President Kennedy suggests, we pray more in our homes. But many children never hear a prayer except in our schools. Is it not better to have prayer in schools than not at all? Our church is in our Vacation Bible School. Each day we teach and lead our children in the pledge to

the flag of the United States and in singing "America the Beautiful." If our churches can teach national patriotism while advocating separation of church and state, cannot our schools at least have prayer to God without violating our rights? Ten years ago while I was in high school we had assembly worship programs each Monday morning. Now we can't even have prayer. Where will this end? I hope no child asks how the world came to be. The teacher will not be allowed to use the name of God if this trend continues. Versailles, Ky. Jerry H. Montgomery

Church Changes Its Name

The LaSalle Avenue Baptist Church, Louisville, has changed its name to the Bicknell Avenue Baptist Church. It is not changing its location. It will remain where it has always been, but is about to erect its new auditorium which will face Bicknell Avenue, formerly called Manslick Avenue. Its building facing LaSalle Avenue will continue to be used as its educational facility. The church is just east of Hazelwood Sanitarium, and a short distance south of the Watterson Expressway, approached from Taylor Boulevard. Carl R. Townsend is the pastor.



KENTUCKY Baptist Hospital administrators get together at the Jacksonville, Fla., meeting, August 1-2, of the second annual Institute for Trustees of Baptist Hospitals. Left to right: George D. Caldwell, chairman of the Kentucky Baptist Hospital Board; H. L. Dobbs, administrator, Kentucky Baptist Hospitals; Homer D. Coggins, administrator, Central Baptist Hospital, Lexington, and president of the Baptist Hospital Association; and Ben Brewer, administrator, Western Baptist Hospital, Paducah.

Warren F. Jones to Resign as President of Union U. Next July 1

Warren F. Jones has submitted his resignation as president of Union University at Jackson, Tennessee, effective July 1 of next year, 1963. By that time he will have completed 18 years of service with the Tennessee Baptist institution and will have reached his 66th birthday. He and his wife, Mrs. Dixie M. Jones, plan to take up their residence when they retire to Winter Park, Florida, where they will be near four of their five children.



Warren F. Jones

Dr. Jones is a native of Henry County, Kentucky. He was graduated from Georgetown College in the Class of 1921; and was an M.A. graduate of the University of Kentucky; and did further post-graduate work at both George Peabody College and the University of Chi-

cago. Georgetown honored him with a doctor of laws degree.

Some of his early years were spent in secondary schools in Kentucky, including superintendent of Pineville City Schools, where he first served as coach; principal of Winchester High School, and later serving as a member of the City Board of Education in Winchester; and chairman of Kentucky's Accrediting Committee for High Schools. He was twice president of Campbellsville College here, and resigned his second term there in 1945 to accept the presidency of Union University.

The plant at Jackson has increased in value 400% and the endowment has been increased during his administration 100%. He was a member of the Education Commission of the Southern Baptist Convention, and for one year of that time he was its chairman. He is now a member of the Board of Trustees from Tennessee for the Midwestern Baptist Theological Seminary, Kansas City, Mo. He was selected as Jackson's Man-of-the-Year in 1951. He is a deacon of the First Baptist Church, Jackson, and teacher of its Adult Class of men.

Mrs. Jones is a member of the faculty at Union, being its professor of elementary education.

Institutional Work In Long Run Association

By Fred G. Tucker, Director

Institutional Ministries
Long Run Association of Baptists

Long Run Association has a department of Institutional work. This field includes hospitals, children's institutions, homes for the aging, prisons. If a pastor, church or family has somebody, at any time, in an institution in the Louisville area and finds it difficult to visit him or her there, if we are notified, as to his name and the institution he is in, we shall be glad to try to see that someone calls on him. This will be done, first in the name of the Lord, then of the pastor, and church or family.

We can be notified by mail at 302 Commonwealth Building, Louisville, or called by telephone, at the caller's expense, at JU 2-2539.

If we can serve thus, feel free to let us know. If one should be here for a very short period, of course he might be gone before we got to see him.

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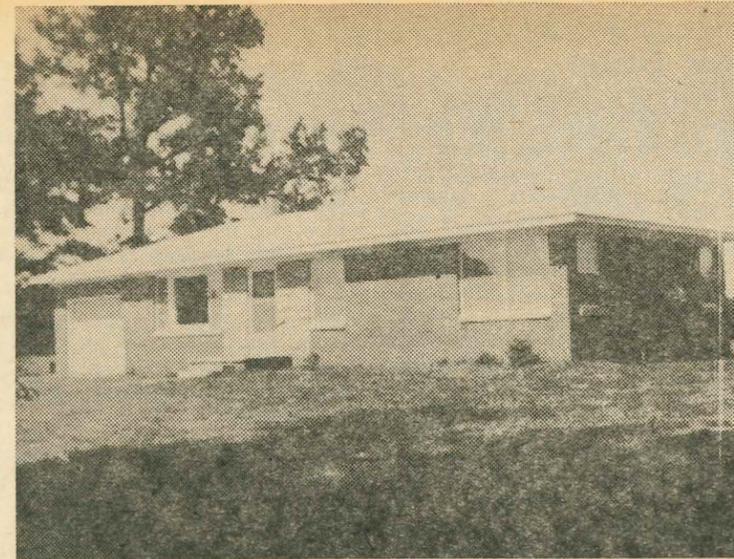
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Parsonage of the Woodland Baptist Church, Morganfield, Kentucky.

Ohio Valley's Woodland Parsonage Dedicated

Woodland Baptist Church, five miles west of Morganfield, Kentucky, has paid off the indebtedness on the parsonage in less than five years. The building is a six-room brick veneer dwelling with attached garage, and is valued at \$15,000.

Eight and one-half years ago the congregation erected a new church building after fire destroyed the old one. Both structures are valued at over \$40,000, and are debt free.

A parsonage note-burning and dedication service was held during the morning worship hour Sunday, August 5, 1962, followed by a basket dinner. Woodland is a missionary church, giving 18% of church budget to Cooperative Program and 3% to the local Association, ranking ninth in size in the association, fourth in designated gifts, and fifth in Cooperative Program gifts. Edward L. Gibson is the present pastor.

Full Accreditation Granted Western Baptist Hospital at Paducah

Ben R. Brewer, hospital administrator, announced today that Western Baptist Hospital has received full accreditation. The Board of Commissioners of the Joint Commission on Accreditation of Hospitals has approved the recommendation that Western Baptist Hospital be accredited for a period of three years or until a subsequent survey is conducted. This is the result of the evaluation of the hospital conducted on July 18, 1962 by Dr. Norris J. Kird, M.D. A copy of the accreditation notice was sent to B. R. Winchester, chairman of the Board of Directors, and Dr. Winfield Stryker, chief of staff.

Dr. Kenneth B. Babcock, director of the Joint Commission on Accreditation of Hospitals commended Western Baptist Hospital for maintaining standards deserving of accreditation and for constant effort to improve the quality of patient care.

Western Baptist Hospital opened October 21, 1953, and received its first accreditation June 4, 1956. There are approximately 3,477 accredited hospitals in the United States. In Kentucky there are about 70 hospitals accredited. Mr. Brewer commends the physicians of Paducah who have worked untiringly with the hospital constantly to improve patient care and meet all the standards required for accreditation. B. R. Winchester, chairman of the Board of Directors, also recognized the splendid cooperation and interest which the medical staff has shown in Western Baptist Hospital and its patients.

Dr. Winfield Stryker, president of the medical staff, stated that the advantages of accreditation accrue to the patient, the physician, the hospital and the community. "The accreditation program represents in a sense the goal toward which we have all been working."

Western Baptist Hospital now has 148 adult beds with sixteen bassinets. Since opening the fourth floor in February, 1962, the number of employees has increased from 250-300 and the gross annual payroll is now \$838,000.00.

Bishop Pike Asks For Constitutional Change

WASHINGTON (BP)—A clergyman and two members of Congress asked for a change in the first amendment of the Constitution in order to reverse the Supreme Court decision on prayer in public schools.

Bishop James A. Pike of the Episcopal Diocese of California proposed his own version of the "establishment clause" of the first amendment. He testified at a hearing before the Senate Committee on the Judiciary.

At present the first amendment reads, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Pike proposed that "the establishment of religion" be restated as "the recognition as an established church of any denomination, sect, or organized religious association."

Rep. Frank J. Becker (R., N.Y.), a Roman Catholic, and Rep. John Dowdy (D., Tex.), a Methodist, also appeared before the Senate committee and asked for a constitutional amendment to provide for prayers, Bible readings and religious observances in the public schools.

The Supreme Court in the New York regents' prayer case ruled that prayer "composed by governmental officials as a part of a governmental program to further religious beliefs" is unconstitutional. The court held that the "official" prayer approved for recitation in New York public schools violated the Constitution.

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Yours and His

I Prayed

Remember the old hymn, "Take Your Burden to the Lord and Leave it There"? Is there anything more comforting in the time of sorrow or disappointment than to get away and pray to the Lord who understands? So in the time of discouragement, failure, temptation, sin. No place on earth, no posture of body, no attitude of the soul compares with that of talking to the Lord.

So, the poor of the world find riches: "If the world from you withhold of its silver and its gold, and you have to get along with meager fare; just remember in His Word how He feeds the little bird—take your burden to the Lord and leave it there!" God has a way of taking care of His needy children who ask Him. Have you ever seen the righteous begging bread? Many beg bread, but the truly spiritual, the child of God who serves Him, will be fed. God will take care of us. God has many children with bread and to spare. They will share in God's name.

So, whatever your need, lift up holy hands to God and the answer must come! The poet, Day, has written:

"I PRAYED

"I prayed—and loads were lifted;
I prayed—and storms were stilled;
I prayed—and hands were strengthened,
Feet were guided, needs were filled.
I prayed—and the doors were opened,
I prayed—and work was done;
I prayed—and hearts were melted.
Lives were changed, and souls were won.
I prayed—and God responded,
His miracles were everywhere;
The world was blessed, the Kingdom hastened—
What power lies within a prayer!"

"If you abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Abidingly yours and His,

Harold G. Sanders

Clear Creek Dean Has New Duties

PINEVILLE, Ky.—K. S. Clendaniel, a member of the faculty of the Clear Creek Baptist School, Pineville, Kentucky, has been named director of development. Mr. Clendaniel has been a member of the faculty of the school for eight years. He will continue to serve as dean, having served in this capacity for the past five years.

In his new position, Clendaniel will work largely in the field of planning and the financial development of the institution. He will give special emphasis to liquidation of the current debt on the Student Industries Building, acquiring new physical properties and expanding the endowment program.

He is a graduate of Washington and Lee University, Southern Baptist Theological Seminary and has done additional study at the University of Washington at Seattle.

Before coming to the Clear Creek Baptist School, Mr. Clendaniel was pastor of the Beech Grove Baptist Church, Beech Grove, Kentucky; First Baptist Church, Eddyville, Kentucky, and the First Baptist Church, Jackson, Kentucky. Currently he is serving the Slate Hill Baptist Church near London, Kentucky.

The William Cowleys Begin Their Second Furlough From Africa

William A. Cowley, native of Meade County, and Mrs. Cowley, Southern Baptist missionaries to Nigeria, are scheduled to return to the States August 15 for a year's furlough. Their headquarters will be De Land, Fla.

Their Nigerian home is in Jos, in the Northern Region. Mr. Cowley is principal of a Baptist high school and adviser for churches in the area; Mrs. Cowley teaches and keeps books for the school and leads in Baptist women's work.

Before moving to Jos in 1959 they taught in Baptist schools in Lagos and Igede, Nigeria. They were appointed missionaries in 1955.

Mr. Cowley is a graduate of Georgetown College and the University of Florida, Gainesville. Mrs. Cowley, the former Audrey Evans, daughter of a U.S. Marine officer, was born in Pensacola, Fla., but lived in several places (including the Central American country of Nicaragua) as a child. She is a graduate of Florida State University, Tallahassee, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Just before going overseas Mr. and Mrs. Cowley were at Georgetown College, where he was assistant professor of speech and she was Baptist student director. He had earlier been Baptist student director and alumni secretary there, minister of music at North Central Baptist Church, Gainesville, a worker for the Kentucky Baptist mission board, and a summer missionary in Alaska for the Southern Baptist Home Mission Board.

She had been youth director and pastor's secretary at Queensborough Baptist Church, Shreveport, La., and Baptist student director at the University of Florida.

Mr. and Mrs. Cowley have two daughters, Carol Elizabeth and Karen Ann.

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Religious News in Review

The Kentucky Scene

► **Executive Secretary Harold G. Sanders** was the speaker for dedication services of the newly decorated First Baptist sanctuary at Pineville on August 12. Charles F. Jones is the pastor.

► The Nicholasville Baptist Church has purchased additional property for future expansion. The newly acquired lot is 190 feet deep with 111 foot frontage on First Street and 69 foot frontage on South Main. The purchase price was \$15,000, according to **Pastor William Craig**.

► **Mr. and Mrs. S. Thomas Tipton** are scheduled to arrive in the state August 29 for furlough after their first term of service as Southern Baptist Missionaries to East Africa. They may be addressed, in care of L. H. Tipton, Route 5, Lexington, Kentucky. Both are natives of Kentucky, he of Louisville and she, the former Virginia Dixon, of Ashland.

► **Dr. Donald Russell Robertson**, director of counseling and psychotherapy at the Christian Counseling Center in Pasadena, California, will lead a Deeper Life Clinic at Owensboro's Third Baptist Church beginning August 26. Some of the topics to be used by Dr. Robertson are: "How to Be a Good Husband and Father," "How to be a Christian Wife and Mother," "Questions Young People Ask," and "How to Find Happiness in Marriage."

► **Miss Bertha Jane Marshall**, Southern Baptist missionary on furlough from Japan, has completed studies at Vanderbilt University, and moved to Evansville, Indiana, where she may be addressed at 216 W. Indiana Steet. She expects to return to Japan shortly.

► **T. Russ Hill**, chairman of the board of Rexair, Incorporated, Detroit, Michigan, and one of Georgetown College's most prominent graduates, will head the school's upcoming sixth Alumni Loyalty Campaign. The goal of this year's drive is \$100,000 to provide 200 full honor scholarships for outstanding students by the 1963-64 school year.

► **Mr. and Mrs. Marshall E. Phillips**, Baptist missionaries to East Africa, have completed language study and moved to Kisumu, Kenya, where their address is P. O. Box 697, Kisumu, Kenya, East Africa. Both are natives of Kentucky, he of Franklin County, and she, the former **Dorsie Murphy**, of Shelbyville.

► Georgetown College granted degrees to 59 candidates at the annual Summer Commencement on August 17. **Franklin P. Owen**, pastor of the Calvary Baptist Church, Lexington, Kentucky, delivered the Commencement address.

Baptist News Elsewhere

► "The Answer," Southern Baptists' television series, has 13 new films ready

for presentation during the first quarter of 1963. Four of the films will have to do with problems of teenagers and young adults, five will tell the story of world missions and Christian service, and three will center around evangelism and life commitment.

► **R. J. Robinson**, pastor of the First Baptist Church of Augusta, Georgia, will represent the Southern Baptist Convention Sunday, September 9, on the "Columbia Church of the Air". The program will be produced by the Southern Baptist Radio and Television Commission.

► A Baptist Sunday school picnic in Shallowater, Texas, ended in tragedy when a passenger train crashed into a carload of teenagers, killing seven. **John E. Lewis**, pastor of the First Baptist Church of Olton, said the tragedy has shocked and saddened the entire community.

From the World of Religion

► The cornerstone for a 25,000-seat **Evangelical Pentecostal** church has been laid in Sao Paulo, Brazil. Believed to be the largest Protestant church building in the world, the church's pinnacle will rise some 400 feet high and will be topped by an open Bible made of concrete, measuring about 50 feet wide and 45 feet high.

► The **Jewish population** in the United States at the close of 1961 was estimated at 5,510,000, or a decrease of 20,000 from the population estimate for 1960. The decrease is primarily due to a lowered estimate of the number of Jews in Greater New York City, where a minimum of 40 per cent of all Jews in the United States reside.

► A record gain of 101,675 converts in one year was reported at the Quadrennial World Conference of the **Seventh-day Adventists** in San Francisco, California, July 26-August 4. To date the Seventh-day membership is 1,307,892.

► A nine-year-old ban on the showing of the film **Martin Luther in the Province of Quebec** has been lifted by the new Quebec Film Censorship Board which is made up entirely of Roman Catholics.

Colombia Missionaries Safe, Reports Indicate

RICHMOND, Va.—Southern Baptist missionaries in Colombia are believed safe following a series of earthquakes which rocked the central and western parts of the country Monday, causing death and destruction in a dozen towns and cities. The Foreign Mission Board received a cable from Rev. Donald L. Orr, missionary stationed in Cali, late Tuesday. It said: "All personnel prop-

erty well. Slight damage First Baptist Church, Cali."

The Board does not know if the cable refers to missionaries in Cali only or if it also includes those living in Bogota, another stricken city where Southern Baptist missionaries are located. Mr. Orr is president of the Colombia Mission (organization of missionaries).

News reports indicate that 30 or 40 people were killed in the quakes and that several hundred were injured.

Hospitals May Face Government Inroads

JACKSONVILLE, Fla. (BP)—Further government penetration into the hospital and medical fields is possible, speakers warned a group of Southern Baptist hospital officials here.

Robert Scates, assistant administrator, Baptist Memorial Hospital, Memphis, said government is a major purchaser of hospital care. Then he added:

"Any mass purchaser of hospital care is going to interfere with the traditional prerogatives of management."

Hargrove Goes to Arizona

Billy Truett Hargrove has resigned as secretary of the survey and special studies department of the Home Mission Board, Atlanta, in order to accept the pastorate of the Southern Baptist Temple, Phoenix, Arizona. The area religious survey is a plan of door-to-door canvass to obtain data on every occupant in a church field. This data is calculated to aid the church in its future operations.

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KENTUCKY BAPTISTS AT WORK

Stewardship

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To demonstrate loyalty and support of my church
To demonstrate gratitude to God for His blessings

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Name _____ \$ _____

Class _____ Dept. _____

Total Contacts _____ Visits _____ Mail _____ Phone _____

(It is hoped each member will give a tithe of one week's income to show what the weekly church income would be if all members tithed.)

PRESENT	
ON TIME	
BIBLE	
OFFERING	
LEBON	
PREACHING	
TOTAL	

DEMONSTRATION DAY OFFERINGS LIFT SIGHTS

A number of churches have found a Demonstration Day offering very helpful in lifting the sights of their members. Here is how the plan works:

1. The church sets a Sunday when a Demonstration Day offering will be received, using the envelope illustrated above.
2. On this one day, each member is asked to tithe, showing what the income could be every Sunday with all tithing.
3. The offering is used for the regular budget of the church. It is **not** a special offering.
4. Members tithing this Sunday do not agree to keep up the practice, but often it can be used to encourage them in so doing.
5. The offering may be taken during one Sunday of the church's budget campaign. Or, it could be set any Sunday in the year.
6. Order envelopes from SBC Stewardship Services, 127 Ninth Avenue, N., Nashville 3, Tennessee. Ask members to use this special envelope on this one Sunday for their regular offering, making it a full tithe if possible.
7. Such an offering has three advantages: First, it gives a big boost to the offering for at least one Sunday. Second, it demonstrates the potential of the church if every member tithed regularly. Third, it encourages some members to start tithing for the first time.

Church Music

Kentucky Has Five "30 Club" Members Now

By Eugene F. Quinn

Five churches have exceeded 30 earned awards in Category 10 of the Church Study Course (the music category) since October 1, 1961. They are as follows:

Baptist Churches	Awards
Covington, Latonia	97
Union, in Gasper River Ass'n....	78

Ashland, Pollard	39
Jeffersontown, First	34
Walton, First	34

Several other churches have earned almost 30 awards and may join the "30 Club" during the next month.

SEVERNS VALLEY ASSOCIATIONAL MUSIC SCHOOL ENROLLS 185

Fourteen churches participated in the Severns Valley Associational Music School in July, with a total enrollment of 185. Ninety awards were earned by

the students on ten musical textbooks in the Church Study Course, except for the two special awards earned in Category 11 by teachers of Junior books. The average attendance was 130.

Congratulations to Associational Music Director Charles Fletcher, of Vine Grove, and Associational Director of Music Training William K. Medlock of Severns Valley Baptist Church.

Sunday School

Gleanings of the Ridgecrest Sunday School Conferences, 1962

By Roy E. Boatwright

Those of Kentucky who had the privilege of attending Ridgecrest Sunday School Conference were most delighted with the wonderful program that was presented and the inspiration and information which they received. Following are some pertinent statements which were made by leading Sunday school men of the Southern Baptist Convention:



R. E. Boatwright

From an employee of the Sunday School Board (not in the Sunday School Department as such): "Next to the pastor, the Sunday school superintendent's job is the most important in the church . . . whatever happens in the Sunday school will determine what is going to be done in the entire church . . . I would rather put my money in Sunday school investment than any other program of the church. If you tell me what you plan for your Sunday school during the year, I can tell you what kind of a year you are going to have in your church . . . If you want to build a great church, give priority to the Sunday school . . . Any Sunday school that really wants to, and is willing to work at it, can increase its membership . . . If you want to build a great church, start with the Sunday school, reach more people for Christ, not just to count them, but that they may count for Christ."

From J. P. Edmunds of the Research and Statistics Department: "Southern

Baptists have discovered that in the direct proportion as we improve the ratio between Sunday school enrolment and church membership, we improve every phase of church life."

Examples: "The Sunday school related to baptisms. Churches whose Sunday schools were 60 per cent or less of the church membership had a ratio of one baptism to 39 members; Sunday school 70 to 80 per cent of church membership, had a ratio of one baptism to 32; Sunday schools, 100 per cent or more had a ratio of 1 to 19 . . . Or, take the matter of giving, Sunday schools 60 per cent or more—\$78.81 . . . Or, take the matter of mission gifts; Sunday schools 60 per cent or less of membership—per capita mission gifts, \$10.84; Sunday schools, 70 to 79 per cent—\$13.55; Sunday schools, 100 per cent or more, \$15.15 . . . If every church in the Southern Baptist Convention had given \$15.15 per capita to missions last year, Southern Baptists would have given \$67,000,000 more to mission causes than they gave. This amount could have financed 9,000 additional missionaries through our Foreign Mission Board."

From a State Sunday School Secretaries "Money couldn't buy from me what I received from the BYPU in my early training. I studied much and my learning came by freight, and some of it just didn't arrive."

From the Executive Committee of the Southern Baptist Convention (an outstanding leader): "I know no task greater than the Sunday school task in teaching the Bible. The church should teach, (1) The content of the Bible, (2) Because of its purpose, (3) Because of the potentials of the gospel's power, (4) Because of the reward which will be given to the faithful."

Brotherhood

Some Quotations Copied Down at San Francisco

By Forrest R. Sawyer

I picked up some fine quotations from the various speakers on the platform at the recent sessions of the Southern Baptist Convention at San Francisco:

Herschel H. Hobbs: "Acceptance of the Lordship of Jesus Christ, not merely a doctrine but as a way of life, would transform the Christian life from duty to devotion. It would change the Lord's work from promotion to privilege."

Allen W. Graves: "Having lost our sense of direction, we have only redoubled our efforts."

H. Franklin Paschall: "Reduced Christianity is the result of a modified gospel."

Henry Allen Parker: "If the church

cannot influence life it might as well go out of business."

Harold K. Graves: "It is in the home, the church, and activities related to them that youth hear, are impressed, and respond to God's call to service."

J. Sidlow Baxter: "Christianity is not merely a creed, or a code, or a cult, or a philosophy, or a system of ethics, or a way of behaviour, or a school of thought, or even a religion—Christianity is a life; a life which, if a man possesses it not, he is dead while he lives; but which, if a man possesses it, he lives even though the body dies."

R. Cal Guy: "Every member of all Southern Baptist churches could be put in one city—Tokyo—and barely equal its current population. We are baptizing one-half million a year—not one per cent of the earth's people, but only one per cent of the annual population increase."

YOUNG MEN'S MISSION CONFERENCE AT GLORIETA By James M. Sapp, Director of Promotion Baptist Brotherhood Commission, Memphis, Tenn.

How does a young person translate the Royal Ambassador Pledge from just a series of high sounding words to meaningful Christian service?

The secret will be revealed at the Young Men's Mission Conference, August 16-22 at Glorieta (New Mexico) Baptist Assembly.

Discussing the elements of the Royal Ambassador Pledge will be W. D. Lawes of Phoenix, Brotherhood secretary for Southern Baptists in Arizona.

Lawes' daily program appearance is one of the highlights of the annual conference held for young men 15 and older who have a special interest in missions.

Norman Godfrey, Assistant Secretary of the Brotherhood Commission, will direct the conference.

If you are interested in attending, notify your state Brotherhood department.

Woman's Missionary Union

Week of Prayer For State Missions

By Mrs. Geo. R. Ferguson

Just two full weeks left for you to do your planning for the Week of Prayer for State Missions! Do make the most of them! Good preparation is so necessary for a worthwhile observance. Study carefully the suggestions for planning as given by Mrs. Carl Liebert, chairman of the Week of Prayer committee, as given in the program material and use as many as you can. Make wise use of announcements, bulletin boards, postal cards, church bulletins, Mobiles, posters, hand-out invitations, banks for offerings, etc. Create in your church a fine build-up

for the program, prayer and offering.

Your preparation should lead to eager ANTICIPATION, which is fallow ground for seeds of program truths; PARTICIPATION, which will increase attendance and learning; and COMMENDATION—our Master's "Well done, thou good and faithful servant."

Spiritual needs in Kentucky are greater than ever before. Don't fail our Master during this week of prayer!

Watch this column for a message concerning the Week of Prayer from Mrs. Carl Liebert, the chairman of the Week of Prayer Committee.

September Is Baptist Foundation Month

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

Each year throughout the Southern Baptist Convention, SEPTEMBER is designated as *Baptist Foundation Month*.



A. M. Vollmer

During this month pastors are requested to inform their people, either from the pulpit or through the medium of church bulletins, what the purpose and work of the Baptist Foundation is. Should a pastor himself not be sufficiently acquainted with the work of the Foundation, a

card to the writer, requesting information, will bring a ready reply.

Many of our Baptist people do not have Christian Wills because nobody ever told them how to go about preparing one.

When a sum of money, either by gift or bequest, is placed with the Foundation, that money becomes a perpetual servant of the donor. No portion of the principal will go to the institution or agency designated by the donor.

We have a total of \$50,000.00 in the Cooperative Program Fund, the income from the investment of which goes through the Cooperative Program. Those people who have made this fund possible, decided rather than supporting one cause, they wanted to support, perpetually, the entire Baptist Program.

The assets of the KENTUCKY BAPTIST FOUNDATION now total more than \$2,000,000.00. Spurgeon said it well: "A man there was and they called him mad. The more he gave, the more he had." Happy is the person who learns that lesson early in life. John Wesley died leaving behind him a silver teapot, two silver spoons, a well-worn frock coat, and the Methodist church. Through his money (which is stored-up manpower) a Baptist can leave behind a missionary

in Africa, a chapel in Korea, a new church in Alaska, a college in Kentucky.

A timely question every Baptist may ask himself is, "What will I leave that will bear testimony after I am gone that will reveal my loyalty to God and my love for the cause for which His Son, Jesus, died?"

Baptist Student Union

Function of Centers

By J. Chester Durham

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

Few religious centers are at the center of the campus. Their location is often a prophecy of their function, linking as they do the community of faith and the community of learning. They are creations of a "boundary situation," with all the torment, frustration, and creativity of borderlines and boundaries.



J. C. Durham

Their situation is further aggravated by sizeable diversities in both the communities of faith and communities of learning. In the former they are due to theological, historical, and practical differences from extreme left to right; and in the latter to local, political, and institutional differences making easy or difficult their relating. The uniqueness of each is expressed primarily in the way in which the message, ministry, and strategy of each center are bound up in a host of local circumstances, personalities, and attitudes making up its life. Survey of the history of different type, program function, personnel and staff, or official status on campus. The persistent function of counseling bears little correlation with the types of building or activity program and reflect more the competence and accessibility of the student worker and co-operation with allied university services. As one might expect, the importance of persons in student and professional leadership, in determining the center's role and significance is substantial.

How, then, shall one arrive at any useful analysis of pattern and function? The "bridging" function of the center, between the community of faith and the community of learning, is suggestive. There are seven discernible patterns. They are characterized not only by building location and fellowship emphasis, but by an underlying philosophy regarding the relation of the community of faith to the state university.

1. The center is adjacent, independent, and isolated. It is not only off campus, but is unrelated in sympathy and fact

with the so called secular university.

2. The center is peripheral but penetrating. It may be off campus, but its ministry is to the campus.

3. The center is marginal but cooperative. Although it may be on the edge of the university, it seeks to work in its midst.

4. The center is informally recognized and complementary. It is informally part of the educational mission of the university, and acknowledged ally to the total enterprise. The center's own autonomy in program, personnel, and support remains unaltered, but it is no longer merely an outsider.

5. The center is formally recognized and officially important. It has official status and administrative recognition.

6. The center is organically important and officially responsible. It figures naturally in the educational process, fulfilling its religious role responsibly.

7. The center is integral and central. It symbolizes recognition of the central importance of religion, its integral relation to learning, and its "essential" mission "in the university."

SUNDAY SCHOOL AND TRAINING UNION

ATTENDANCE, AUGUST 12, 1962			
	S.S.	Att.	T.U.
Louisville, Walnut Street	1229	10	260
Missions (3)	208		112
Hopkinsville, Second	916		160
Madisonville, First	902	3	201
Mission	16		
Covington, Calvary	869		
Owensboro, Third	804		267
Mission	57		41
Mission	41		24
Elizabethtown, Severns Valley	783		173
Harrodsburg	793	2	167
Mission	93		
Owensboro, First	763		133
Louisville, Crescent Hill	759	2	150
Missions (2)	122		36
Bowling Green, First	758		143
Mission	60		
Lexington, Calvary	709	4	137
Mission	48		
Newport, First	688	1	146
Lexington, Grace	679		181
Somerset, First	636		192
Mission	107		47
Glasgow	596		109
Mission	27		

Covington, Erlanger	560	1	157
Lexington, Immanuel	558		132
Louisville, Valley Station	546	2	91
Louisville, Buechel Park	535	2	138
Louisville, Beechland	534	1	99
Lexington, Rosemont	522	4	124
Louisville, Bethlehem	520		178
Florence	514		112
Mission	127		45
Louisville, Rockford Lane	501		126
Winchester, Central	491	2	
Campbellsville	478		177
Missions (3)	74		46
Henderson, Immanuel	477		79
Mission	70		
Shelbyville, First	472		76
Hodgenville, First	467	3	153
Lexington, Porter Memorial	465	2	123
London, First	463		108
Owensboro, Hall Street	456		202
Nicholasville	455	1	101
Ashland, Unity	449	1	129
Franklin, First	447		102
Mission	81		75
Central City, First	433		172
Louisville, Hazelwood	425		74
Louisville, Bethany	424		84
Louisville, Green Acres	424		157
Owensboro, Crabtree Avenue	416	14	141
Russellville, First	413		84
Mission	40		
Louisville, Beth Haven	407	4	192
Jeffersonton, First	407	3	79
Greenville, First	400	1	130
Hazard, First	397	2	74
Walton	393		185
Corbin, First	387		104
Hima, Horse Creek	383		
Bellevue, First	382		80
Mt. Washington	380		72
Mission	67		28
Louisville, Farmdale	371	1	107
Lebanon, First	367		121
Ashland, Pollard	366		116
Mission	39		
Lawrenceburg, First	362	6	49
Mission	88	9	47
Middlesboro, First	361		73
Louisville, Eighteenth Street	358		107
Mission	49		35
Owensboro, Eaton Memorial	358	2	149
Owensboro, Buena Vista	354		138
Bardstown	353		36
Louisville, West Broadway	347		101
Covington, South Side	331	1	44
Henderson, First	331		74
LaGrange, DeHaven Memorial	331	2	74
Ludlow, First	330		70
Louisville, Chapel Park	329	1	151
Harrodsburg, Bruner's Chapel	320	5	101
Louisville, Shawnee	315	2	99
Louisville, Immanuel	313		63
Louisville, Ralph Avenue	305	1	103
Hazel	281		
Stanford	279		92
Mission	42	10	
Radcliff, Stithton	276		73
Louisville, Valley View	271		86
Louisville, Ridgewood	267		71
Hopkinsville, Edgewood	260		65
Louisville, Gethsemane	257	1	99

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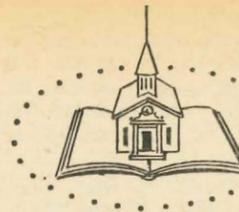
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SUNDAY SCHOOL LESSON

By H. C. Chiles

September 2

REBUILDING THE HOMELAND

God always times events and works all things together for good to those who love the Lord. When He gives His people a work to do, He expects them to perform it. In doing so they may encounter opposition and discouragement, but He will supply that which is necessary for its accomplishment.

I. The Proclamation. Ezra 1:1-3.

God's people had disobeyed Him. Because of their disobedience, He had permitted their enemies to take them into a strange land where most of them were very unhappy. Only by some miracle could they hope for deliverance from captivity, and yet years before through Jeremiah God had said that the Babylonian captivity would be ended in due time. That promise must have been a great source of encouragement to the exiles.

At the proper time, in a manner entirely pleasing to Him, God stirred up the spirit of Cyrus and put it into his mind to issue a proclamation in which he gave the Lord's people permission to return to Jerusalem and to rebuild the house of the Lord there. In his remarkable proclamation Cyrus said that the Jews throughout his dominion had his permission to return to their homeland and rebuild the temple. The permission which he granted them was not a legal requirement, but all could go who desired to do so. He did not force any of them to go, he did give them an opportunity to do so. He instructed those who remained in the land of captivity to support the enterprise with their gifts. It is rather surprising that a pagan monarch would thus help a people who did not have the best reputation as subjects. However, his doing so goes to show that God can and frequently does use even His enemies as instruments in the accomplishment of His purposes. How wonderful when God moves upon the heart of any man to inaugurate any great enterprise for the people of God!

Many of the captives accepted the privilege of returning to their homeland. Their doing so was an acknowledgment that they belonged to the Lord. It was also an indication of their surrender to Him for His service.

II. The Presentation. Ezra 3:1-2.

Seven months were needed to assemble the approximately fifty thousand who wanted to return to Jerusalem. Comparatively speaking, this number

was only a remnant. Many of the exiles had become so attached to Babylonian customs and pleasures that they did not have any interest in leaving. Only those who were constrained by a religious devotion had the courage to brave the hardships and perils connected with their return.

After making the long and difficult journey of some eight hundred miles, the returnees found Jerusalem still in the utter ruin which had been wrought by Nebuchadnezzar. Grieved at seeing the foundation and mere outline of the temple which had been destroyed, and knowing that much time would be required in rebuilding the entire structure, they decided to rebuild the altar on its ancient site and thereon offer their sacrifices. Even though they were living in the midst of people who neither knew God nor served Him, they publicly sought the favor and blessing of God by clearing away the rubbish, rebuilding the altar which had stood in the central court of the temple and resumed the beautiful custom of making daily morning and evening sacrifices thereon.

III. The Program. Ezra 7:6-10.

For the hour of crisis, God always has His men in preparation, who will do their part in awakening the right convictions in the hearts of others as they may be needed. Ever mindful of the needs of His people, God was preparing Ezra, a direct descendant of Aaron, for the task to which He was going to call him at the proper time. It means much to have a noble ancestry, but it is important that the descendants be noble also, as was Ezra.

Ezra was a scribe in the days when his profession was a highly honorable one. This noble order of men came into prominence in the days of Ezra, even though it later played a major and fatal role in the degeneration of Judaism. The training of a scribe started when he was thirteen years of age, but he did not enter upon his official duties until he was thirty, thus providing him with seventeen years' preparation. During those years of instruction Ezra gained the knowledge which was required for his profession before engaging therein.

Ezra was a ready or expert scribe. Because of his acquaintance with the Scriptures, he was well informed concerning God's purpose for His people. Therefore, God called him to render a

much needed service by leading His backslidden people on their journey back to Jerusalem and by striving to get them to repent of their sins. As a believer in the divine providence, Ezra readily acceded to the wishes of the Father and submitted to His leadership. He trusted God fully for the guidance and strength which he needed. His attitude, which should be ours also, was expressed well by Horatius Bonar:

"Thy way, not mine, O Lord,
However dark it be!
Lead me by thine own hand,
Choose out the path for me.
I dare not choose my lot;
I would not, if I might;
Choose thou for me, my God,
So shall I walk aright."

Before Ezra could take any of his people with him and leave the country, he had to obtain permission to do so. In order to know when and how to approach Artaxerxes and make request for this permission, Ezra needed the direction and guidance of the wise God. Of course, this wisdom was available for the asking. Ezra very tactfully approached the king and asked for permission to take his people back to their homeland. Even though several thousand people were involved in this request, the king readily granted it, which was another evidence of the overruling providence of God. This is further evidence that God is ever interested in the very least of His people.

Artaxerxes wrote a proclamation saying that all who desired to return to Jerusalem might take their gifts and go with Ezra. To the offerings of the people the king added his gifts. The treasures which Ezra and his company carried have been valued between four and five million dollars. For his protection the king offered him a military escort, but Ezra preferred to depend on God alone. To accept a guard and rely upon the arm of flesh seemed to contradict his testimony, so Ezra refused the offer. God's guiding, enabling, preserving and protecting hand led them through dangers and difficulties, and after four months Ezra and those who accompanied him arrived in Jerusalem, bringing with them new hope and inspiration.

Ezra specialized in the Scriptures. He sought to discover the will of God, which was contained therein, in order that he might do what the Lord commanded and then communicate His will to others. His grand and noble purpose is certainly worthy of our imitation.

NO CREED BUT THE BIBLE

(Continued from Page 3)

ment norm, while others just as insistently hold that there are various valid views of the church in the New Testament, from local to universal. But Southern Baptists are together on the divine origin and the autonomy of the local church. Still further, Southern Baptists disagree with one another on the details of the second coming of Christ. But they do agree that this doctrine delineates the fact that God will some day bring about a final consummation of this present age. Finally, Southern Baptists have never been unanimous on the exact method of the Bible's inspiration or the nature of the Biblical revelation. So different groups of Southern Baptists have various theories about these great concepts. But Baptists are together in believing that in some mysterious manner, not yet fully comprehended, the Almighty God did communicate his purpose and will to men, and that through the vehicle of language these men wrote down under God's inspiration the divine intent and purpose. But Baptists have never been unanimous on the specific way in which God did this. So, as an example, the plenary verbal theory and the dynamic theory of inspiration are only some men's efforts to phrase what they believed happened when God inspired the Bible. But Southern Baptists disagree among themselves on the "how". Should it not be enough for Baptists to stand together in believing the fact of the Bible's inspiration instead of attacking one another about conflicting views held by Baptists concerning the specific method God used?

Room For Diversity in Unity

If, therefore, this generation of Baptists succumbs to the temptation to try to force all Baptists into a rigid mold of conformity at these, and other points, of divergent interpretations of the Bible, it will, in fact, do what the earliest Baptists never attempted.

The question then arises: Can present-day Southern Baptists, who "graze" inside the Bible and, particularly, inside the New Testament for a guide to ultimate truth, tolerate some inherent diversity of views among themselves while still retaining a dominant unity on the essentials? Their forefathers did this very well. It now remains to be seen if their current descendents are equal to the demand.

If we believe that the Bible is God's inspired record of what His religious purposes for man are, shall we not also allow for the inevitable variations of view that arise because we also honor the priesthood of the believer, the liberty of conscience, the competency of the soul in religious matters, and the unerring leadership of the Holy Spirit?

Baptists have fled from creeds. Some have died rather than submit to them. For them, the Bible was creed enough. Surely, we shall not, then, at this late date, try to write a creed that will bind men's consciences to what any group of Baptists in any period in history and in any particular section of the country say that all other Baptists must believe or be called "heretic, rebel, a thing to flout."

**Dr. Franklin P. Owen
Summer Commencement
Speaker at Georgetown**

GEORGETOWN, Ky., Aug. 10.—Dr. Franklin P. Owen, pastor of the Calvary Baptist Church, Lexington, Ky., and assistant moderator of the General Association of Baptists in Kentucky, was the speaker at the Georgetown College Summer Commencement at 8:00 p.m., presided over by President, August 17, in John L. Hill Chapel. Robert L. Mills, The sixty seniors who received their diplomas this August made up the college's thirty-ninth summer school graduating class.



Franklin P. Owen

Dr. Owens has held pastorates and church positions in Alabama, Georgia, and Missouri, his home state. While the minister of the First Baptist Church of Gainesville, Ga., he served as president of the Georgia Baptist Pastors' Conference.

A 1942 graduate of the Southern Baptist Theological Seminary, Louisville,

Dr. Owen was granted an honorary doctor of divinity degree from Georgetown College in 1956. During World War II, he gave outstanding service as a U. S. Army chaplain. He was awarded the Bronze Star and a War Department Letter of Commendation.

Currently Dr. Owen is first vice-president of the Southern Baptist Theological Seminary's Board of Trustees and the chairman of its Executive Committee. He is a member of the Southern Baptist Convention's Committee on Order of Business.

Dr. and Mrs. Owen have three sons: Franklin P., Jr., John Elbert, and William Burch.

**Midwestern Trustees
Called Into Session**

KANSAS CITY, Mo. (BP)—Midwestern Baptist Theological Seminary trustees will be called into a special session here "as early in the fall as possible to give consideration to the action of the (1962 Southern Baptist) Convention regarding theological education."

This was announced following a meeting of the trustee executive committee in Kansas City.

Malcolm B. Knight, Jacksonville, Fla., president of trustees, said the executive committee discussed the action taken in June at the San Francisco Convention.

James C. Austin is Promoted

James C. Austin is being promoted to director of endowment and capital with the Stewardship Commission, SBC, effective December 1. He was formerly in promotional work with the Southern Baptist Theological Seminary, Louisville, Ky., before going to Nashville two years ago.

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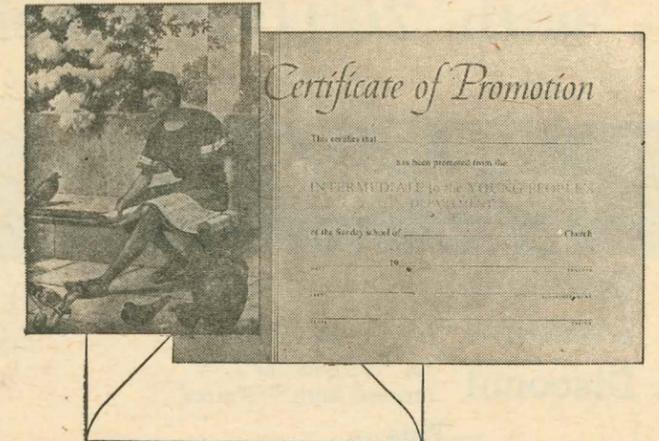
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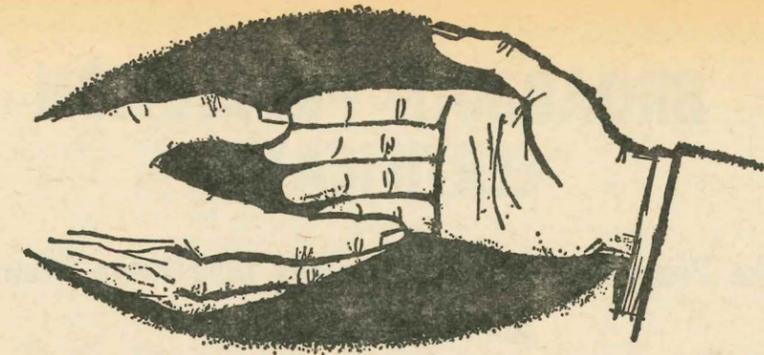
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