



WESTERN

RECORDER

September 13, 1962



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W. W. Thompson to Jackson

W. W. Thompson, pastor at Leatherwood Baptist Church, Three Forks Association, is going to the First Baptist Church, Jackson, in Red River Association, effective September 30, 1962.

Sturgis Pastor Dies

James T. Hall, pastor of the Sturgis Baptist Church, formerly called the Tabernacle Baptist Church of Sturgis, in Ohio Valley Baptist Association, died on the night of August 30.

New Daughter for Dewey Merritts

Mary Ann, second daughter of Mr. and Mrs. Dewey E. Merritt, Southern Baptist missionaries to Nigeria, was born August 19 in Ogbomosho, Nigeria. The Merritts may be addressed at Box 48, Kaduna, Nigeria, West Africa. He is a native of Hattiesburg, Miss., and she is the former Elizabeth Cooper, native of Louisville, Ky.

Elkhorn at East Hickman

The Elkhorn Baptist Association will be entertained this year on September 16 by the East Hickman Baptist Church, on Tate's Creek Road, Route 5, Lexington. This is the final phase of East Hickman's celebration of its 175th Anniversary in 1962. Pastor L. H. Tipton says that when the church anniversary was observed earlier this year there were guests who registered from nine states and three foreign countries.

Cedar Creek to Be Dedicated

The new building of the Cedar Creek Baptist Church, Fern Creek, Route 1, Kentucky, is to be dedicated Sunday afternoon and night, September 30. The dedication service will be given after dinner, and a pageant delineating the history of the church will be given at the night service. The old building has been located on Bardstown Road at the juncture of Cedar Creek Road. The new building has been erected across the road, just north of the juncture of Brentlinger Road, next door to the school house. This community is known as Ashville. W. D. Martin is pastor.

Vatican Invitation Not Encouraged

The Baptist World Alliance's Executive Committee has informed the Vatican Secretariat for Promoting Christian Unity that they "could not agree on the desirability of encouraging an invitation

to send an observer to the Second Vatican Council." However, the Baptist Committee assured the Roman Catholic authorities of its "Hopes and prayers that the forthcoming Council will contribute to an increasing understanding of the will of God and the unity of his people." The BWA action was taken when its Executive Committee met in an Oslo suburb at the Baptist School in Stabekk.

The Thompsons Return

The Western Recorder appreciated a visit on August 27 from Dr. and Mrs. Calvin M. Thompson, II, of Syracuse, New York, where Dr. Thompson has been pastor for a quarter of a century and more at the Delaware Avenue Baptist Church. He is also a speaker over an Upstate Radio network, and has been carrying on this work for many years. Dr. Thompson is a son of the late Dr. Calvin M. Thompson, Sr., in other years pastor of Kentucky churches and whose last work was that of corresponding secretary-treasurer of Kentucky Baptists. Before going to Syracuse, young Dr. Thompson was pastor of the Barbourville Baptist Church, Barbourville, Ky., and held revival meetings at Ninth and O Church, Louisville, and other places. The Thompsons were visiting relatives and old friends in Kentucky.

1,404 Hours in Sunday School

One member of the First Baptist Church, Wickliffe, has a most unusual record for Sunday School attendance.



Mrs. Pollock

Mrs. Callie Pollock is about to pass her 27th year of Sunday School attendance without missing. Mrs. Pollock is the daughter of Phillip Rollins who was a Baptist minister of Ballard County. She became a member of the First Baptist Church in 1935 during the pastorate of Roy Earl Harlan.

She has served as president of her Sunday School class and has been active in other church activities. In reviewing her record she gives gratitude to God for her wonderful health and strength. Roy Jerrell, Jr., is her pastor and the First Baptist Church Sunday School superintendent is Tom Draper.

Sixth Anniversary at Danville

The Danville Advocate-Messenger has recently carried an article about Pastor Henry C. Hedgespeth having completed his sixth anniversary at the Gethsemane Baptist Church. During those six years the church has undergone much progress. A new auditorium seating 500 has been built, and one unit of an educational building has been erected. Plans are now in the offing to complete a second educational unit. Three dwelling houses have been purchased which are being used for teaching. Also a house has been purchased which is to be used for a parsonage. Charles Nichols has become the minister of music and education within the last three months, and the church has purchased a home for him.

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Theological Education And Biblical Interpretation

Heber F. Peacock

There is a major difference between indoctrination and education. Indoctrination presupposes that all truth is known, and all that needs to be done is to convey the "facts" from teacher to student. The learning process is conceived as memorization of facts or, at best, as the acquiring of skills and techniques for conveying known facts.

Education, on the other hand, presupposes that in addition to the truth already known there is yet truth to be discovered. It is not satisfied when "facts" are conveyed, but requires that the learning process issue of the tools whereby men may continue the search for truth yet unknown.

Theological indoctrination may be carried on where answers to all theological problems are predetermined by some infallible authority, whether Pope, church, creed, or tradition. Theological education can exist, however, only where authoritarianism has yielded to the recognition of fallibility in all things human. The specific theological question is then an open one, not yet totally answered, and one that can be answered not from a predetermined position, but in the light of all the information available, including the facts of traditional interpretation. Where genuine education occurs the only recognized authority is Truth itself. All else must play a secondary role.

What does this mean concretely when applied to theological education in a Baptist seminary? It means, above all, that the Bible is recognized as authoritative because it is Truth—and not "true" because it is our authority. Therefore the Bible must be investigated and interpreted; its claims must be examined; its full message must be heard; and its challenge to our doctrinal and practical experience must be made evident.

The Bible is the Word of God, but it is God's Word spoken in human language. It is addressed to man and therefore, of necessity, must use human words and human thought-patterns. But to say this is to admit that the Bible itself is involved in human imperfection by the very use of human language. Human words, like human minds which create them, cannot fully encompass God. "For my thoughts are not your thoughts, neither are your ways my ways, says the Lord" (Isaiah 55:8). What we must confess is that God in His wisdom and mercy, by using imperfect human language and thought, has conveyed Himself to us, has re-

vealed His Truth to us, through imperfect human mediators. It is difficult to see why this should surprise us in the light of the whole record of His revelation. God has come down to man's level, has always used man's language, has met man where he is, even in his sinfulness.

Theological education takes the fact of God's revelation of Himself in Christ Jesus with utter seriousness, without closing its eyes to the fact that God meets man in human form. Thus the Bible must be interpreted as God's Word in human form. This human character is evident in that the Bible is an ancient book, written in the ancient languages of the distant past, written for and by men of ancient culture and manner of life.

Since the Word of God is historically anchored in the past and is not, as such, timeless affirmation, it must be interpreted historically. Christianity is not universal philosophy, unlimited speculation, or timeless wisdom. It is grounded in history—indeed, in human history—and cannot be torn loose from this base. Therefore the Bible must be interpreted historically. Its ancient setting, the way its authors thought, why they wrote, what situations they were addressing, and a hundred other historical questions must be asked if the message of the Bible is to be understood. If it is understood at all in our day it will have to be understood historically. The historical basis of the Christian faith will not permit us to read the Bible as if it did not proclaim historical events, but timeless truths.

Historical interpretation must, of course, seek to answer historical questions. It must answer them not by some a priori of belief, but by application of the methods of historical research. No amount of believing can determine what the historically accurate text of any passage of the New Testament is. Whether or not, for example, Acts 8:37 was written by the author of Acts or added at a later date cannot be determined by faith. It is a historical question, and the truth can be discovered only by the application of the historical method of textual criticism. The history of the transmission of the text must be explored, and a decision made about the truth in the light of that history.

To take one step further, theological education in its application of historical criticism must ask not only about the character of the text, but also about the origin of the text which it seeks to

understand. That is to say, the whole realm of literary interpretation must be brought to the aid of the interpreter. The question of the authorship of II Peter or the question of the sources used by the Gospel of Matthew can be answered only by historical investigation. Questions of historical fact cannot be answered by an attitude of faith. Historical investigation alone can determine what is true in the realm of history.

Historical investigation of the Scriptures must also ask the deeper theological. For example, what is the meaning of the cross for Paul or the other writers of the New Testament? My personal opinion about that question has no validity at all apart from the historical investigation of what the writers taught. My view of the atonement, or any traditional view, must be measured by the historical facts available and, no matter how precious it may be to me, must be discarded if it proves to be out of harmony with the Biblical message. Again, that message is recoverable only by the application of historical methods of investigation.

But the Bible is not only a historical book, it is also a religious book. Its primary import is not as a book of history, but as a historical book which proclaims a religious message. That this religious message is formulated in the language and against the background of the ancient world does not reduce the religious character of the message. It does, however, demand that its religious message be interpreted in the light of the historical situation into which that message came. Genuine interpretation must take into account the framework in which the message is presented.

The Biblical writers believed that the earth was flat. This fact inevitably colored their understanding of this world and its relationship with the heavens, conceived as a series of vaulted spaces above, the flat expanse of earth. The lower heavens, peopled with demonic powers, are contrasted with the higher heavens where the throne of God is located. That it is impossible for us to think in such terms is perfectly evident, but the religious significance of the ancient thought-pattern is as valid now as in the first century. The picture of Jesus "descending on the clouds of heaven" made sense in a flat world under God's over-arching heaven. It still makes sense if we are willing to recognize that the religious message of the return of Christ is the only concern of the writer. He is not presenting a scientific cosmology but proclaiming a religious truth. He has to express this religious thought in terms of the only world-view he knows. That we live in a different world which can no longer use the world-view of the first century does not reduce the religious message

(Continued on Page 14)



Captive Schools Continue

The captive schools of Marion County remain captive and justice continues to be hard to come by for non-Catholics in Marion County. The county school system has been under Roman Catholic control for years with a Roman Catholic as school superintendent and a majority of board members as Catholics.

The end result is a parochial school set-up operated in the name of public schools.

The latest success of the Marion County Board in maintaining this parochial set-up at public expense is the reopening of St. Francis after it was already closed by the courts. The closing order was appealed and a circuit court judge has allowed St. Francis to be reopened pending outcome of the appeal.

The Marion County school situation is one of the most famous cases in America. It has been going on in the courts since 1954 and by now is almost hopelessly entangled in legal involvements.

It was triggered by the closing of the Bradfordsville School which was located in predominantly non-Catholic eastern Marion County. Bradfordsville citizens protested but have never succeeded in getting their school reopened.

They did succeed, however, in proving that St. Charles and St. Francis, left open by the Board in predominantly Roman Catholic western Marion County, were in essence parochial schools. The court found these schools operated at public expense were staffed by garbed nuns, observed Catholic holidays, used Catholic religious symbols in classrooms and otherwise were actually conducted like all other parochial schools.

The School Board was ordered to discontinue such parochial activities and to provide regional high schools including one in the Bradfordsville area or to build one central high school for the whole county. This the Board has failed to do.

Later a merger was proposed for the Lebanon City Schools and the Marion County Schools with more haggling over location of schools. The Kentucky Court of Appeals has held to the requirement of one central school, or a school in the Bradfordsville area if area schools are used.

There has been a claim by Bradfordsville citizens of religious discrimination against their part of the county. They have a good case against the County Board, but there's more to the story. All citizens in eastern Marion are not together on the matter. Some, because of sectional strife and political alignments, have bitterly opposed making Bradfordsville the site for the eastern Marion School. Consequently they have sided with the Catholic Board members rather

than with Bradfordsville citizens. This factional strife in eastern Marion, along with the exhaustion of funds of citizens fighting to have a school in the Bradfordsville area, have made for a disheartening outlook lately.

Things have now taken a bright turn with the renewed support of the national organization known as Protestants and Other Americans United for Separation of Church and State. The Lexington Chapter of this organization, along with the help of the parent group, plans to provide money and other support to see the matter through the courts.

This case is desperately important with far reaching ramifications. It stands to reveal whether a school board can, at public expense, turn a public school system into a parochial system while all along circumventing court rulings by endless appeals of decisions. So far the Board has succeeded, and after eight years Marion County still has captive schools.

The Rains Came

September and the rains came to Kentucky about the same time. September was right on time but the rains were a little late so far as man's ideas are concerned. For the corn is short and the tobacco is light but, compared to most of the world, Kentucky is still a land of plenty.

How welcome were the rains! The trees, already prematurely brown, ceased their early undressing and took a big drink before preparing for a long winter's sleep. The landscape has once more become green and parched fields again have sent their blades heavenward in gratitude to the God of grass and water.

With September the summer lull gives way to school bells and children's laughter in spite of books and teachers. Most won't admit it but children really welcome the smell of chalk and the reunion with schoolmates.

Another blessing of September is known by only those who do business in fishing waters. The cool rains and chilly nights bring the bass to the surface after a summer in the cool depths of the lakes. And when the bass are feeding near the shallow banks it's top-water bait time. Many ways have been devised to get a bass, but none compares with the top-water method. No poet nor author has words to describe the sensation when the fish come to the surface to take the bait.

In Lincoln County for an Associational meeting on August 31, in Berea that night for a banquet with the Adult I Department of the Berea Baptist Sunday School and in Danville on the next afternoon for the wedding of Nancy Chapman and Dick Watkins, the

temptation to try Herrington Lake bass with Mr. Glave Vivion of Harrodsburg was too great to resist.

Now Mr. Vivion is Mr. Baptist in Harrodsburg and for miles around. He has been superintendent of the Harrodsburg Baptist Sunday School since 1917 and today is as progressive and efficient as Nashville. If there is anything he knows as much about as a Baptist Sunday School, it's bass fishing—summer or winter, morning, noon or night. He can fish a man down half his age and nothing suits him better than to fish until 10 p.m., beach the boat, curl up in its bottom and sleep to the sound of the lapping waves until the first break of dawn, and to fish again.

At daybreak on Saturday morning we were at a boat dock on Herrington. A dozen or more fishermen were ahead of us. They roared away up or down the lake with their powerful motors. We eased into a boat with a rod apiece and only oars.

It was one of those days made for fishing. Heavy clouds were overhead and not a leaf even quivered in the early stillness. A few drops of rain helped matters, making a little ripple on the water.

We started laying surface plugs near the shore line only a few yards away from the boat dock. Mr. Vivion likes this fishing area because most fishermen pass it up. We were only a short distance from the dock when the first hungry bass responded. Even the first crow had not awakened to greet the dawn. All the bluegills in the lake must have been awake as they bumped the plugs almost every time they hit the water.

Running out of attractive waters on one side of

the lake, Mr. Vivion picked out a likely looking place across the lake and eased us over. Right off the point he had chosen stood two dead trees about six feet from the shore. A lucky cast and my darter hit in exactly the right spot. The splashes of the landing plug and the striking bass seemed instantaneous. Away he went around one tree and then around the other. Most times he would have succeeded with this tactic but he was well hooked, and, after some struggle Mr. Vivion netted him. He looked unusually full and fat, and well he could be considering what we found in him later. In dressing him we found inside a black animal which we decided was a baby muskrat. Wait a minute now, just ask Mr. Vivion. Anybody got a muskrat plug for sale?

This wasn't the last one but he was the most exciting one. How much did he weigh? Oh, we never weigh them. It's better just to estimate and then you never know for sure but that he really weighed that much.

The pleasure boats and advancing day took over and the finny tribe went back to the deep. But not before an editor and a Sunday school superintendent had thanked the Lord for His creatures of the waters, for September and the rains.

In these days some Baptists claim the early chapters of Genesis are literal and some hold they are figurative, but I like an existential interpretation of at least two statements. "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly. . ." "And God said . . . have dominion over the fish of the sea."

BAPTIST FORUM



News From Miss Ethel Harmon

Editor:

Will you please publish a note in the WESTERN RECORDER asking all who wish to send greeting cards (used) to Nigeria to send them addressed to D. O. Idowu, Sunday School Department, Baptist Building, Ibadan, Nigeria.

These are used with little children and meet a great need. Many have been very faithful in sending them to me and I have received a letter asking to whom to send them while I am home on furlough.

News, also, seems to have gotten out that I am "ill and no engagements". I am not ill. In fact, I do not know when I have returned home from Africa feeling more fit. But I do have a very sick mother and am trying to help with her. I am taking engagements where possible but of trying to stay as close to home as possible. I am deeply grateful

that this is my furlough year when my mother needs me and I can help with her.

Corbin, Kentucky Ethel Harmon

Church Related Colleges are Necessary

Editor:

The following is an answer to the article entitled "Are Church-Related Colleges Necessary?" by James L. Clark.

Church related colleges are necessary for the right kind of education we want for our children as Baptists. While our young people should be strong enough in faith to withstand the instructions of non-believing professors, why should we subject them to that which we do not believe? We have the ability to exercise a certain amount of control over our Baptist institutions, which is not our privilege in state-supported institutions. The instructions of our colleges are the

things that mold the thinking of our leaders of tomorrow therefore, we want to give them the very best possible.

Baptist educational institutions in Kentucky are on a very high plane, as evidenced by the ratio of Georgetown graduates listed in "Who's Who" as well as the record of other Kentucky Baptist colleges, one of which our Governor is a graduate. A high standard of quality is maintained in our schools and must be upheld at all costs.

The cost of an education is not excessively high. For example, a student can attend Cumberland College in Williamsburg at a cost of \$850.00 per year. This includes room, board, and all other expenses. This is just an example, but it speaks of the opportunities available.

The number of rooms available for Baptists is limited perhaps, but this only awakens us to a challenge which lies before us as Baptists to provide an opportunity for a high quality of education for all of our Baptist young people in a Baptist school and at a minimum cost. Kentucky Baptists do believe in higher education. Watch for the forthcoming campaign for the support of Kentucky Baptist Higher Education.

Ralph N. Hopkins
Pleasant View Baptist Church,
Pleasant View,
Whitley County, Ky.



THE JAMES MCKINLEYS BEGIN FURLOUGH—Mr. and Mrs. James F. McKinley, Jr., with their daughters, Cherie (blonde) and Bathy (brunette), arrived in Louisville September 6 for a year's furlough following their first four-year term of service as Southern Baptist missionaries in East Pakistan. They are residing at 106 Crescent Court, Louisville 6, Ky.

Walter Warmath Begins Ministry at Paducah

William Walter Warmath has begun his ministry as pastor of the First Baptist Church, Paducah. He was welcomed by the congregation at a reception on Sunday evening, August 12.



W. W. Warmath

Warmath comes to the Paducah pastorate from El Dorado, Arkansas, where he served the First Baptist Church. Other pastorates include First Baptist Church, Selmer, Tennessee; First Baptist Church, Lexington, Tennessee; Calvary Baptist Church, Jackson, Tennessee; Fifth Avenue Baptist Church, Knoxville, Tennessee.

The Paducah pastor is a native of Humboldt, Tennessee. His college degree was granted by Union University, Jackson, Tennessee, and he received his Th.D. degree from Southern Baptist Theological Seminary.

Warmath has served with high denominational responsibility in Tennessee and Arkansas and has also been on two Southern Baptist Boards. In Tennessee he was a member of the Executive Board and Education Commission as well as trustee of Union University. In Arkansas Baptist Hospital. He has been a

trustee of the Southern Baptist Annuity Board and the Southern Baptist Theological Seminary.

Mrs. Warmath is the former Frances Snider of Knoxville, Tennessee. The four children are: Jerry Shaw Warmath, graduate student, Southern Baptist Theological Seminary, Louisville; Dr. Charles Van Snider, intern, Baptist Hospital, Memphis, Tennessee; Mary Frances Warmath, a senior at Ouachita Baptist College, Arkadelphia, Arkansas; and William Walter Warmath, Jr., now in the fifth grade.

Campbellsville College Adds Three To Faculty

Campbellsville College has added three faculty members in preparation for an enlarged enrollment this fall. The three new faculty members will teach in the field of English, mathematics and chemistry.

The new English teacher is Dr. Aggie Boyet. Miss Boyet, a native of Pennsylvania, will be associate professor in English. She has taught in Oklahoma public schools.

Harlie T. White, Jr., a native of Tompkinsville, Kentucky, has been appointed assistant professor of mathematics. Mr. White received his B.A. degree from Western State College and his M.M. in mathematics from the University of South Carolina.

A new assistant professor of chem-

istry is Mr. William R. Boyd, a native of Somerset, Kentucky. Mr. Boyd has his A.B. degree from the University of Kentucky and his M.A. from the University of Michigan.

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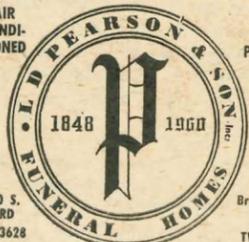
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Mrs. Ray M. (Alice Briggs) Wright has resigned as pianist of the Cox's Creek Baptist Church, where she has been a member for the last fifty-six years, having joined there in 1906. She has been playing instruments there since 1913—forty-nine years, and has been the church pianist since 1929. When she started, she played an old hand-pump organ. Also she has been teacher of the Dorcas and TEL Classes, and other classes. Since the death of her husband, this year, she has disposed of her property at Cox's Creek, and is moving to Jeffersontown. She was born in Sheffield, England, and moved to Washington, D. C., with her

parents when she was a girl. At Washington she was a member of the church of which the late Dr. A. K. Wright was pastor. It was while Ray Wright was visiting his brother in the Capitol City that the two met. They moved to Kentucky and have lived here ever since. At Jeffersontown she will reside near two of her daughters, Mrs. Thomas (Elmira E. Wright) Brannin, who lives there and Mrs. Frank (Hazel Wright) Groom, Louisville; and she also has three sons, Ray Herbert Wright, Hampton, Va.; Quinton Alonza Wright, New Orleans, La.; and Franklin Addison Wright, Cox's Creek, Ky.; 13 grandchildren and 5 great grandchildren.

Albany Church Supports Pastor Amid Race Issue

ALBANY, Ga. (BP)—Albany First Baptist Church leadership has given an unanimous vote of confidence to its pastor who pleads for peace in the south Georgia town torn by racial strife.

Brooks Ramsey describes himself a moderate but segregationists have centered their attacks upon him for his mediation efforts since Negroes launched their campaign last December to break down racial barriers.

Ramsey's future as pastor of the church had been uncertain since he expressed regret for the arrest of three Negroes who tried to enter a Sunday morning worship service. An usher summoned a police officer and preferred charges which resulted in \$200 fines

or 60-day jail sentences.

The 40-year-old minister, who knew nothing of the arrests until after the service, said, "I had hoped that this could be avoided above all things." He added, "This is Christ's church and I can't build any walls around it that Christ did not build, and Christ did not build any racial walls."

Ramsey has given himself freely to efforts toward "channels of communication" between Negro leadership and city officials who are determined to retain racial barriers. His sermons have included appeals for "the underprivileged, the down-trodden" and for "Christian love" without being devoted exclusively to the tense local situation.

The vote of confidence in a resolution from the church leadership, given one week after arrest of the Negroes, declared "the right of our pastor to exer-

cise a free pulpit according to his own sincere Christian convictions even if, at times, such conviction differs from that of some members of the church."

It added: "One of the great strengths of our Baptist faith from its very beginning has been the right of each individual to arrive sincerely at his own Christian convictions on all spiritual matters."

Ramsey said of the resolution, adopted by deacons and the church advisory committee in a special session:

"A free pulpit has been one of the mightiest forces in history for the elevation of society. As long as men can stand under the authority of Christ and Christ alone in delivering the truth, I do not fear for the future of the world."

Ramsey came to the Albany church in July, 1959, from Fort Worth, where he had been pastor of the Ridglea Baptist Church and a teaching fellow while doing graduate study at Southwestern Baptist Theological Seminary. He previously had been a pastor in Augusta, Ga., and Houston, Tex. His college education was at Union University, Jackson, Tenn., and Baylor University, Waco, Tex., both Baptist schools.

Indiana Headquarters to be Moved

The State Convention of Baptists in Indiana have approved the purchase of 4.72 acres of land on the west side of Indianapolis and plan to relocate their Plainfield offices, 13 miles away, into Indianapolis. The new \$26,000 lot is on Interstate Highway 465, making their headquarters accessible to the people within the city and to the people from the various sections of the state.

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How did God do it? By His Holy Spirit and His Word, He showed us "this Gospel of the Kingdom must be preached." He shamed us with our poor showing, our missionary apathy, our disobedience. He honored us by saying "Try again—to obey Me!" Some of us really repented, were forgiven, and have done better! God blessed our efforts and prayers. Our churches sent more, sent all our Budget called for—and rejoiced!

In His name we thank you—each of you who tithed through your church, and put in your nickel's worth in urging that your church give a worthier proportion of the total income to missions through the COOPERATIVE PROGRAM.

To each of you leaders—pastors and treasurers, heads of departments, finance and budget committees. Be faithful now, as we plan bigger things for 1963 World Missions Year.

To all associational and state leaders—missionaries, moderators and executive boards, to the administration and faculties of our Baptist schools, staff our Baptist hospitals, Baptist children's homes; and, especially, to our wonderful "Middletown Men" who serve you in each department and lead you in all things, including the Cooperative Program!

Remember my column some time back, "Feel it in Me Bones", etc? You see, God was assuring me that you were going to send those mission dollars to keep missionary, educational and healing work going all over the earth—through giving every penny we promised them all in our Cooperative Program Budget! I thank Him for giving

Educator Says Baptists Trail Private Colleges

NASHVILLE (BP)—On a percentage basis, the increase in salaries paid at Southern Baptist colleges is greater than the increase at other private colleges in the nation, but Baptist colleges are still behind in terms of dollars paid.

A report in the Southern Baptist Educator published here shows private institutions around the United States upped their salaries from an average of \$6,960 to \$7,260 over the last year—4.3 per cent.

Southern Baptist schools raised theirs 5.7 per cent, but in dollars it rose only from \$5,620 to \$5,940, remaining about \$1,300 a year below the national average.

The article was written by Louis A. D'Amico with the U.S. Office of Education, Washington. D'Amico said he got his figures from data furnished by institutions during a survey.

Faculty salaries in Baptist senior colleges range from the instructor's \$4,580 to the professor's \$7,170, based on 1961-62 averages. Faculties of junior colleges average out on yearly salary at

me advance assurance, for making me believe it and tell you about it, and for rewarding our faith, just as Jesus said: "According to your faith, be it unto you."

How I thank God for you, my fellow Baptist! Let us "grow in this grace" also.

Yours and His,

Harold G. Sanders

P.S. I give particular thanks to C. R. Daley and the Western Recorder for all they have done and will do for the Cooperative Program.

\$4,610, up 9.2 per cent over 1960-61. The Baptist junior college yearly average now is \$570 below the national private junior college average, D'Amico said.

The latest salary figures reveal the president of a Baptist senior college gets \$13,230 on the average, a salary jump from the \$12,260 of the previous year. The president of a Baptist junior college makes, on the average, \$8,860 compared with \$8,630 a year ago.

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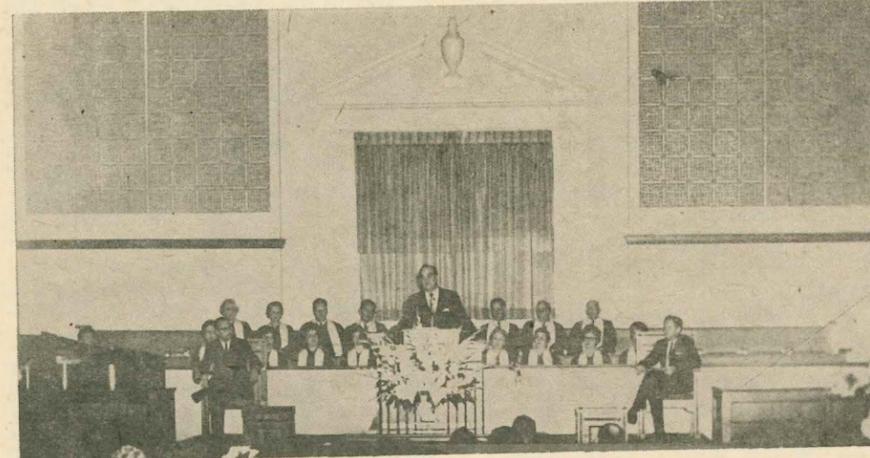
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Proverbs 29:18.



New Auditorium of First Church, Pineville, Dedicated

H. G. SANDERS SPEAKS AT PINEVILLE SERVICE

Dedication services for their newly renovated sanctuary were held Sunday, August 12, by the First Baptist Church, Pineville, Kentucky. Dr. Harold G. Sanders delivered the dedicatory message at the morning worship hour. The formal dedication service was held in the afternoon after the church members and guests enjoyed a bountiful basket lunch together at the noon hour.

The renovation program was completed at a cost of approximately \$85,000, including the installation of a \$28,000 organ to be finished in February. The program included new lighting, carpeting, pews, and public address system, plus the renovation of the educational space of the old part of the church building. Deacons Charles Dean and Dr. Edward Wilson, Jr., have served as co-chairmen of the Building Committee for this program.

Another highlight of the day was the burning of the mortgage on a \$110,000 educational annex which was built in 1956. Charles F. Jones, pastor of the church, said the completion of this work now gives the church one of the most beautiful and adequate buildings in southeastern Kentucky. In addition to

its own program, the church sponsors five missions.

At the noon hour the deacons of the church surprised their pastor by presenting him a birthday cake complete with candles, and singing "Happy Birthday" to him.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 2, 1962

	S.S.	Add.	T.U.
Louisville, Walnut Street	1169	7	225
Missions (3)	251	--	118
Mayfield, First	902	--	243
Mission	132	--	--
Hopkiasville, Second	867	--	171
Owensboro, Third	864	--	292
Mission	59	--	25
Covington, Calvary	862	--	--
Elizabethtown, Severns Val.	825	7	206
Owensboro, First	816	2	144
Murray, First	809	7	88
Mission	49	--	--
Somerset, First	708	5	200
Mission	98	--	34
Campbellsville	614	--	176
Missions (3)	62	--	19
Lexington, Grace	596	4	143
Mission	15	--	--
Covington, Erlanger	557	1	125
Louisville, Beechland	553	--	111
Lexington, Rosemont	550	5	119
Louisville, Bethlehem	487	9	157
Ashland, Unity	482	14	306
Louisville, Rockford Lane	479	--	172
Louisville, Valley Station	479	4	98
Louisville, Green Acres	468	--	210
Owensboro, Hall Street	467	--	196
Henderson, Immanuel	464	2	83
Mission	83	--	--
Central City, First	454	--	200
Louisville, Bethany	451	14	99
Shelbyville, First	445	--	80
Louisville, Hazelwood	418	--	63
Walton, First	417	--	172
Mt. Washington, First	405	1	88
Russellville, First	397	--	88
Mission	45	--	--

Ludlow, First	392	--	82
Owensboro, Eaton Memorial	390	2	142
Henderson, First	381	1	108
Lebanon, First	376	--	103
Ashland, Pollard	355	31	135
Mission	60	--	--
Louisville, Eighteenth Street	370	--	93
Mission	52	--	36
Frankfort, Thorn Hill	341	--	--
Bowling Green, Glendale	336	9	167
Mission	73	--	37
Louisville, Chapel Park	319	2	114
Louisville, Immanuel	313	--	55
Barbourville, First	298	4	117
Missions (3)	185	--	--
Hopkinsville, Edgewood	277	--	77
Louisville, Clifton	273	--	88
Mission	51	--	--
Radcliff, Stithon	269	2	70
Louisville, Valley View	258	--	69
Taylorsville, Kings	240	3	140
Marion	233	--	47
Frankfort, Crestwood	227	--	72
Louisville, East Audubon	195	--	59
Shelbyville, Highland	182	6	58
Glasgow, Calvary	167	1	42
Frankfort, East Frankfort	78	1	50
Ft. Thomas, Highland Hills	106	--	58
Mission	16	--	--

CLASSIFIED ADS

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KENTUCKY BAPTISTS AT WORK

Church Music

Paducah Church Sponsors Junior Music Day Camp

By Eugene F. Quinn

News comes from the Lone Oak Baptist Church of Paducah of a very successful Junior Music Day Camp. The Juniors met at the church at nine each morning and worked on several anthems, hymns, spirituals, and fun songs until ten. The group then went to a nearby park for recreation and lunch. They returned at 11:45 to study the new Junior textbook entitled *Makers of Hymns*. After another brief recreational period they returned to the church for more rehearsal, dismissing at about 2:00 p.m.

The enrollment, reports Minister of Music James E. Driver, totaled 32 and 28 of them earned awards on the textbook. On the following Sunday the Junior Choir presented the special music at both of the services.

Woman's Missionary Union

W.M.U. Calendar, 1962-63

By Mrs. Geo. R. Ferguson

October

1-31 Quarterly Associational Meetings

November

Study Foreign Missions Graded Series

December

3-7 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering

January

1-31 Quarterly Associational Meetings

February

Study Home Missions Graded Series
10-16 Y.W.A. Focus Week
22-23 State Y.W.A. Convention, Henderson

March

4-8 Week of Prayer for Home Missions and Annie Armstrong Offering
15-17 G.A. Queen's Court, Georgetown College

April

1-30 Quarterly Associational Meetings
2-4 W.M.U. State Meeting, First Church, Lexington
22-26 World Missions Week

May

6-7 W.M.U. 75th Anniversary Annual Meeting, Kansas City
12-18 Girls' Auxiliary Focus Week

June

17-21 First G.A. Convention, Memphis, Tennessee

July

8-12 Jr. G.A. Camp, Cedarmore
15-19 Jr. G.A. Camp, Cedarmore
19-21 Y.W.A. Conference, Cedarmore
22-26 Intermediate G.A. Camp, Cedarmore
29-Aug. 2 Jr.-Int. G.A. Camp, Cedarmore
18-24 W.M.U. Conference, Glorieta
25-31 Y.W.A. Conference, Glorieta

August

8-14 W.M.U. Conference, Ridgecrest
11-12 Sunbeam Focus Week
26-30 W.M.U. Conference, Cedarmore
31-Sept. 2 W.M.U. Week-end Conference, Cedarmore

September

9-13 W.M.U. Week of Prayer for State Missions and Offering
17-27 Regional Meetings

Training Union

Wanted: A Parts Department In Every Baptist Church

By Stanley Howell

Have you ever visited a modern garage and observed the efficient methods employed by trained mechanics? You are amazed by the wealth of parts and equipment placed at their disposal.

Every modern garage has a Parts Department. This department is indispensable if the mechanics expect to perform their tasks with speed and efficiency. The parts department is simply a resource center like the church library. Parts and equipment and all sorts of expensive gadgets occupy the many shelves and bins. Some of the parts will remain on the shelves for months before they are used. This is



Stanley Howell

not a waste because the parts manager is reasonably certain that one day an auto will be towed in that will need those parts.

Most of the churches in our state need to invest in a church library which will serve as a resource center. The library is especially important to churches with unions in Training Union that seek to employ the Six Steps in Programming. Members of those unions use the Training Union quarterlies for the basic framework of their learning experiences. Resources in the nature of books, pamphlets, filmstrips and tracts are necessary to supplement the study. The members can make better progress in a given study if the church has a resource center.

The Church Library Service, Baptist Sunday School Board, stands ready to assist any Southern Baptist Church establish a library. Many Kentuckians will be happy to learn that they offer ten free books to any Southern Baptist Church beginning a library for the first time.

If you need material on church library work and information on requirements for the free book offer write: Dr. Wayne E. Todd, Secretary, Church Library Service, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville 3, Tennessee.

Mention the name of your church and association when you write. Do it today!

Baptist Student Union

Function-Study

By J. Chester Durham

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

Even more complicated, though not so difficult to solve, is the matter of study. Obviously this is the primary emphasis of the university, but in the area of religion and in the state university this is complicated indeed. Although more than three-fourths of the state universities have some form of official instruction in religion, the pattern varies immensely.



Chester Durham

The religious centers have developed their strategies. Religious instruction in matters of faith and morals is a central emphasis not only of the Catholic Newman Clubs and the Jewish Hillel Foundations but virtually of all the other religious groups as well. This may vary from loosely organized informal Bible study and discussion classes to formal courses offered by several religious groups and centers, institutes or schools of religion separate but recognized or as an integral part of the university under a director.

Beyond this formal study lies the hinterland of discussion groups, cell groups, social action groups, lectures, panels, and conferences that constitute much of the life of the center. Varying from the popular "Love, Courtship, and Marriage" series to spot talks on "World Affairs and the Christian Faith," the pattern of study seeks to involve and help the student at the level of his interest and need, and in terms that his crowded time will permit.

Some of the problems involved here are duplication of effort, exploitation of students' time, relative degrees of competence, and the age-old tension between propaganda and persuasion, the intent to convert and the intent to inform. Can you be committed yet objective in religious study? How much responsibility shall the university assume in dealing with religious illiteracy? Shall religious centers give courses? Shall they be for credit? By whom shall they be given? How shall they be administered?

Stewardship

What If Everyone Started Tithing?

By Robert J. Hastings

(Continued from Last Week)

Last week, the 1962 per capita tithe was listed for one-half the counties of Kentucky. Below are the remaining tables.

To use this table, find the county or city in which your church is located. Then multiply your resident membership by the figure opposite your county. Example: If your church is in Jessamine County, and you have 100 resident members, then multiply 100x\$201, which would equal \$20,100 (your annual budget if every member tithed). Use these figures to challenge your fellow members to adopt a greatly enlarged budget for 1963. If your county is not listed, see last week's Recorder.

Counties	Per Capita Annual Tithe
Cities	\$201
Jessamine	140
Johnson	283
Kenton	261
Covington	261

Knott	97
Knox	115
Corbin	221
Larue	169
Laurel	139
Lawrence	128
Lee	125
Leslie	91
Letcher	137
Lewis	147
Lincoln	166
Livingston	184
Logan	191
Lyon	232
McCracken	265
Paducah	279
McCreary	90
McLean	178
Madison	216
Richmond	267
Magoffin	94
Marion	156
Marshall	210
Martin	103
Mason	213
Maysville	238
Meade	185
Menifee	115
Mercer	206
Metcalfe	146
Monroe	137
Montgomery	180
Morgan	122
Muhlenberg	180
Nelson	184
Nicholas	185
Ohio	154
Oldham	283
Owen	200
Owsley	103
Pendleton	137
Perry	139
Hazard	252
Pike	135
Pikeville	295
Powell	130
Pulaski	154
Somerset	243
Robertson	165
Rockcastle	119
Rowan	175
Russell	137
Scott	227
Shelby	230
Shelbyville	340
Simpson	182
Spencer	166
Taylor	208
Todd	149
Trigg	149
Trimble	189
Union	189
Warren	232
Bowling Green	262
Washington	171
Wayne	122
Webster	200
Whitley	141
Corbin	221
Wolfe	104
Woodford	257

The Eric Clarks are Home on Furlough

Mr. and Mrs. Eric H. Clark are scheduled to arrive in Kentucky September 2 for furlough after their first term of service as Southern Baptist missionaries in East Africa. The Clarks, natives of England, studied in Kentucky prior to mission appointment in 1959, Mr. Clark receiving degrees from Georgetown College and Southern Baptist Theological Seminary, Louisville. He was pastor of Unity Baptist Church, Pendleton, and Harmony Baptist Church, Beechwood.

They expect to make Lexington their furlough headquarters, but they may currently be addressed at 503 Park Drive, Lebanon, Ky.

Mr. and Mrs. Clark have opened Baptist work in Nyanza Province, Kenya,

on the shores of Lake Victoria, where there are now five churches and 12 preaching points. He preaches, teaches doctrinal classes, and supervises construction of church buildings; she works with the women and children. In recent months they helped distribute Baptist relief supplies to residents of the flood-stricken Kano Plain. Their home is in Kisumu, capital of Nyanza Province.

Jacksonville Group Organizes Seminary

JACKSONVILLE, Fla. (BP)—Several Southern Baptist ministers are backing a new seminary opening here September 11.

It will be known as Luther Rice Seminary and will hold classes in an education building of Central Baptist Church. Robert G. Witty, Central Church pastor, is chairman of the trustees.

President of the institution is Clyde P. Jones, pastor of Macedonia Baptist Church, who recently resigned as president of a Baptist school in Waycross, Ga., to assume the position in Jacksonville.

Robert A. Dunaway, pastor at Hilliard, Fla., and one of the sponsoring ministers, said the seminary will offer bachelor and doctor of theology degrees.

"The closest degree-granting institutions among Southern Baptists in the area are the New Orleans Baptist Theological Seminary and the Southeastern Baptist Theological Seminary in Wake Forest, N. C.," Dunaway said.

Minimum entrance requirement for students working toward a degree will be a high school education. Other students will be accepted on a non-degree basis with lesser qualifications, upon approval of the faculty, he added.

Dunaway said all of the faculty members are ministers affiliated with the Southern Baptist Convention "and we plan to operate in full sympathy with Southern Baptist policies."

John Maguire of Jacksonville, executive secretary of Florida Baptist Convention, said the Florida convention "has no connection with the Luther Rice Seminary nor has it had any approach from the group to participate in any way."

The Florida convention supports Stetson University in DeLand, Fla., a four-year liberal arts school, and Baptist Bible Institute, Graceville, Fla.

Robert F. Yates, Jacksonville, moderator of Jacksonville Baptist Association, reported, "This seminary is not sponsored by the Jacksonville Baptist Association nor does it have any connection with the association."

Officials of the new Luther Rice Seminary said they expect enrolment of 30 to 40 students in September, coming from Florida, Georgia, South Carolina and southeastern Alabama.

Louisville Bible Teaching Clinic

October 8 - 12, 1962

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Allen W. Graves

Brotherhood

An Enlisted Manpower In Baptist Churches

By Forrest R. Sawyer

Dr. Allen Cardwell, Jr., of Louisville, president of the Brotherhood of the Shawnee Baptist Church, is the latest of a growing number of Baptist men in Kentucky who are exerting enough initiative to become serious about this matter of an enlisted manpower in our churches. Evidence of this concern on the part of Dr. Cardwell is his own personal and individual study of *The Church Brotherhood Guidebook*.

Hats off, Allen! And may your tribe increase!

TRAINING IS BEING OFFERED CLEAR CREEK STUDENTS

Dr. J. W. Lester, director of In-service Training at Clear Creek Baptist School, Pineville, Kentucky, provides guidance for ministerial students at Clear Creek in their preparation for the organizational life of the churches of which

they are now pastors or will be pastors in the days ahead.

The Brotherhood officers for 1962-63 are Wayman Hayes, Everett Walters, Fred Whipple, Coy Joiner, William Waddy, and Wilfred McCain, chairman of Royal Ambassador Committee. Edgar Perry, John Ingle, and Paul Anderson are members of the Royal Ambassador Committee.

During the past year, Dr. Lester has led in the study of *The Church Brotherhood Guidebook* and the distribution of 44 organizational packets of material to the students.

On April 18, each of the officers shared the responsibilities of his office with those assembled for the Chapel program.

MAYFIELD MEN ORGANIZE

Highpoint Baptist Church, Mayfield, Kentucky, had 17 men who met on July 26 at 7:30 o'clock in preparation for the organizing for the church's Brotherhood. The men, according to Associational Missionary Orman Stegall, have decided to study *The Church Brotherhood Guidebook* before organizing.

Kentucky Baptist Foundation

Informed Baptists Are Useful Baptists

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

In any field of human endeavor the most informed people are the most useful. Perhaps there is no subject in which there is as little interest as that of **WILL-MAKING**. This truth is borne out by the fact that only ONE PERSON IN FIVE in the United States has a will. People in whose hands God has entrusted lovely children make no provision for their future in a will. Others into whose hands God has placed much of this world's goods, leave nothing in a will for His cause to show their gratitude to Him. Still others permit large sums to be swallowed up in taxes that could be saved for the Cause of Christ in a Will.

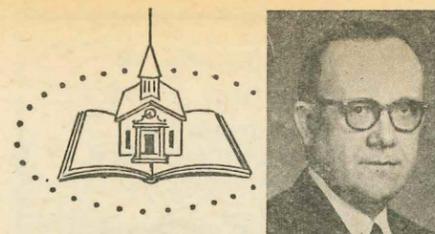
Inevitably when a wealthy person dies, someone asks, "How much did he leave?" And the answer is always the same, "He left it all." This is true alike of the wealthy and the poor. All leave something, and all leave all of that something. No man is so poor but that he leaves some estate, and no man is so privileged and wealthy that he is allowed to take even one crumb when he crosses Jordan. "For we brought nothing into the world, and it is certain we can carry nothing out." This statement from the Bible does not say we cannot leave anything. We can leave the influence of a life well spent and material resources that will help extend God's kingdom throughout the earth.

SEPTEMBER IS FOUNDATION MONTH. Acquaint yourself with the purpose and work of the KENTUCKY BAPTIST FOUNDATION and determine to prepare for yourself a Christian Will. The secretary of the Foundation will be glad to help you.

Bethel's 160th Anniversary

The Bethel Baptist Church, four miles from Frankfort on the Owenton Road, will observe its 160th anniversary Sunday, September 16. Dr. Claude T. Ammerman, Montgomery, Ala., formerly pastor during 1925-32, will speak at the morning service; and Charles F. Gaba, pastor at Bagdad, and recently at Bethel, will speak at 2:00 o'clock following dinner on the grounds. Otto M. Spangler, present pastor, is the first full-time pastor the Bethel Church has had.

WESTERN RECORDER



SUNDAY SCHOOL LESSON

By H. C. Chiles

A CALL TO SPIRITUAL DEDICATION Sept. 23, 1962

Malachi is one of the Minor Prophets whose name means, "My Messenger." The last of the Old Testament prophets, he forms the transition link between the Old and the New Testaments. Who he was and whence he came we are not told. All we know about him is what the study of his prophecy affords.

Malachi prophesied approximately a century after the return of the Jews to their beloved Jerusalem from their exile in Babylon under the leadership of Zerubbabel. Their enthusiasm at first was such as to give one the impression that they were prepared to do whatever might be necessary to establish a new nation upon the faith of their ancestors. However, not long after the completion of the rebuilding of the Temple and of the walls around the city, there was a grave declension in the spiritual life of the people from the fervor which they had manifested in the days of Ezra and Nehemiah.

I. The Reproof. Malachi 2:1-2, 4-9.

These verses contain a stern reproof of both the priests and the people for their sins. Due to His great love and mercy, before inflicting punishment upon them, God sent a message of reproof and warning to the disobedient priests and people through His prophet. As a skillful, spiritual surgeon Malachi diagnosed the condition of the people, laid bare the root of their disease, recognized the tragedy which was inevitable if the disease were not cured, and told them of the improvement and blessing which were in store for them in the event they should receive the remedy.

God had established the priestly system in order that priests might preserve the Scriptures, supervise the temple worship and collect His tithes from the people. As long as the priests proved their trustworthiness in the faithful performance of their duties, God richly blessed their efforts. It was regrettable that, with the passing of time, these religious leaders became unmindful of their covenant relationship with God and grew lax in their labors for Him.

After specifying some of the sins of which these priests were guilty, such as the offering of blind, lame and sick animals instead of only the very best of the flocks as sacrifices, in compliance with the instructions which they had received previously, God through Malachi warned them of the inevitable

consequences of their dishonoring Him thus. Following His stern rebuke of their terrible wickedness and His pronouncement of judgment upon their inexcusable sins, God reminded them that the only way they could avert punishment therefor was by repenting of their sins and walking thereafter in the pathway of obedience to Him.

Since example is always influential for good or evil, the bad example of these priests, who were expected to be and to do right, naturally had a very corrupting influence on the people. However, not all of the blame went to the priests because the people were responsible for their own wrong-doing. Their personal disobedience, though related to and influenced by that of the priests, incurred the displeasure of the holy and loving God Who wanted to restore them to their rightful places of proper relationship to Him and usefulness of service for Him.

II. The Refining. Malachi 3:1-3.

These verses were written in reply to the last question in chapter two. Because good and evil were not receiving an immediate and obvious reward the people cynically asked the question, "Where is the God of judgment?" God's answer to their inquiry was recorded in the first verse of chapter three. In it we observe a promise, a person and a purpose.

According to this passage, the Messiah's coming was to be announced by a messenger or herald. God promised that He would send an advance agent or forerunner to tell of the actual coming of the Messiah. Unquestionably this forerunner was John the Baptist, that great man of God who appeared on the scene in God's own good time and prepared the way for the coming of the Saviour. This dramatic messenger prepared the way by preaching repentance toward God, by baptizing those who had truly repented of their sins, by announcing that the coming of the Lord was near, and by giving Him His rightful place when He did come.

Referring to the Christ, and seeking to arrest the attention and to awaken the interest of the people, John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Shortly after Christ began His public ministry, John the Baptist said, "He must increase, but I must

decrease" (John 3:30). The forerunner bore such a wonderful testimony for Christ that our Lord said, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matthew 11:11). What a remarkable tribute!

Seemingly, both priests and people were not aware of their spiritual condition, and their consequent failures which had been brought about by their departure from the will of God. Malachi made it clear that when Christ appeared He would purge the people of their dross, beginning with the sons of Levi. After the dross was burned out and the stains of sin had been washed away thoroughly, they would be able to present their offerings and render their service in righteousness, which would be acceptable to the Lord.

James Gerrish Accepts Calvary Pastorate



James Gerrish

James C. Gerrish has recently accepted the pastorate of Calvary Baptist Church, Forks of Elkhorn is located just outside of Frankfort on Greogetown Road. Calvary is a member of the Franklin County Association. Gerrish is a graduate of Ouachita Baptist College, Arkadelphia, Arkansas, and is presently attending Southern Baptist Seminary in Louisville. Before accepting the Calvary pastorate, Gerrish served as pastor of the Colesburg Baptist Church, Colesburg, Kentucky. He is married and has one son.

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THEOLOGICAL EDUCATION AND BIBLICAL INTERPRETATION

(Continued from Page 3)

of the New Testament. The task of the interpreter makes it necessary for him to understand the difference between the kernel of religious message and the world-view framework in which the message is conveyed. Greek language must be translated into English and first-century outlook must be translated into twentieth-century world-view if the religious message contained in ancient language and ancient thought-pattern is to be heard as the Word of God.

This leads inevitably to the statement that the Bible is a relevant book. The task of theological education is to interpret the Bible in such a way that it speaks to our human situation in the twentieth century. Although its historical character and its religious character are of supreme importance, they would be meaningless if the Bible were not relevant. This history of an ancient religion may be interesting, but if the Bible is not more than that it may be dismissed. Only if theological education serves to translate God's message out of the framework of the past into the language of the present can it claim to be true to the Word of God. Exactly this is what genuine Biblical interpretation and genuine theological education seek to do. The Bible as historical, religious, and relevant must be studied with full dedication and commitment to the Lord of the Bible. It must be studied with the conscious awareness that only by the leadership of the Holy Spirit, the true interpreter, can its message be understood. It must also be studied with all the intellectual ability with which God has endowed us and with all the tools which he has placed in our hands in the middle of the twentieth century. Only in this way can genuine theological education continue and the Bible be understood as truly God's Word to man.

Hoover Writes Again On Communism

A new book entitled *A Study of Communism* by J. Edgar Hoover will be published October 1 by Holt, Rinehart and Winston. Mr. Hoover is the author of the best seller, *Masters of Deceit*, which appeared in 1958.

In *A Study of Communism*, Mr. Hoover traces the history of international communism from its origins in the mid-nineteenth century until the present day. He explains how the movement was started by Karl Marx and Friedrich Engels, and how it was both developed and modified by V. I. Lenin, Joseph Stalin and Nikita Khrushchev.

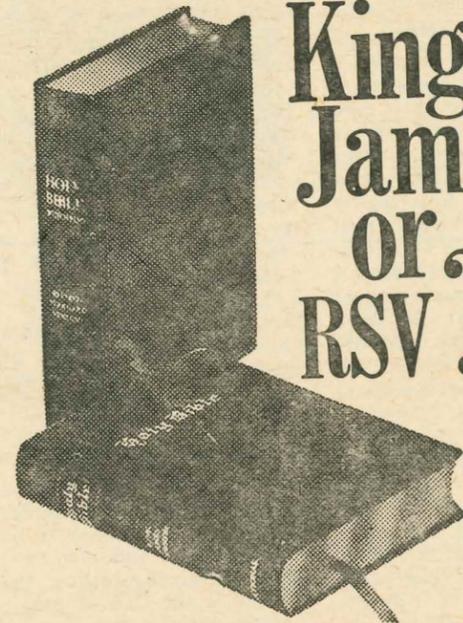
Mr. Hoover's book is designed for both the general reader and use as a textbook. A number of educational systems have already announced plans to utilize the book in their teaching programs.

A Study of Communism stresses the contrast between freedom and communism. Mr. Hoover emphasizes that every American should know more about the communist enemy, and by being better informed he can recognize the evils of this atheistic way of life.

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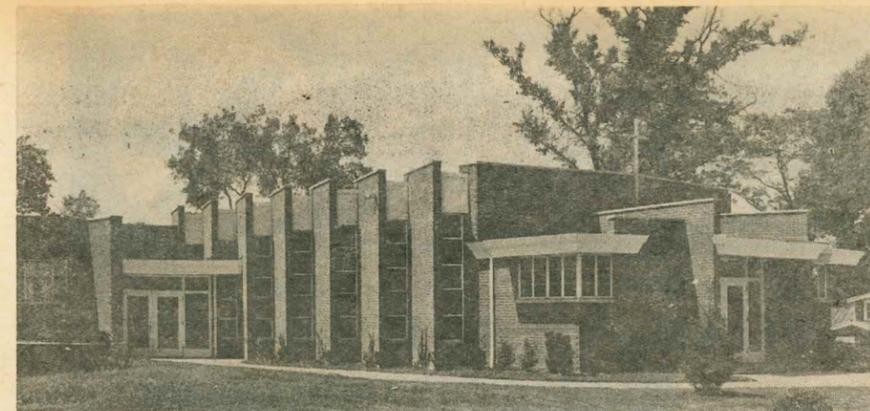
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Sunday, September 2 was an important day for the congregation of the First Baptist Church, Fort Thomas. At a service which started at 2:30 p.m. and at which Dr. Harold G. Sanders was the main speaker, their Highland Heights Mission was constituted into an autonomous Southern Baptist Church. Thus was realized a dream which began nearly eight years ago when the Mission was started in a local school. Charles Minch has been pastor since September, 1957. Under the leadership of Pastor George S. Munro, the Fort Thomas Church in 1958 erected the present building which is strategically located on lots bordered by Highway 27 and which provide for adequate future expansion. The property is valued at about \$90,000.

Bill Dyal Elected to Foreign Board Staff

GLORIETA, N. M.—William M. Dyal, Jr., was elected associate secretary for missionary personnel for the Southern



W. M. Dyal, Jr.

Baptist Foreign Mission Board at its special full session at Glorieta Baptist Assembly, August 16-17. A missionary of the Board since 1953, he has been working with the personnel department on missionary status since February this year when unexpected health problems in the family made it advisable for him and Mrs. Dyal to discontinue their oversease service.

Mr. Dyal will work in the candidate division of the personnel department of the Board, dealing closely with candidates (missions volunteers beyond college years in preparation) in the central and southeastern part of the country, and direct the semiannual orientation conferences for outgoing missionaries.

A Texan, Mr. Dyal was born in Austin but grew up in Houston. He received the bachelor of arts degree from Baylor University, Waco, Tex., and the bachelor of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky. While a seminary student he was pastor of Bagdad (Ky.) Baptist Church.

He and Mrs. Dyal, the former Edith Colvin, of El Dorado, Ark., have two daughters.

Edward Boden, Jr., Returns to Georgetown College as Publicist

GEORGETOWN, Ky.—Edward Boden, Jr., Campbell County native, has been named as assistant in public relations at Georgetown College. Mr. Boden will handle the school's news bureau. He has been a teacher and public relations officer for the past four years at Oneida Baptist Institute, Oneida, Kentucky. He will assume his duties September 1.



Edw. Boden, Jr.

Before that he was a photographer for the Southern Baptist Theological Seminary and the General Association of Kentucky Baptists.

Boden married Miss Helen Pointer of Ludlow, Kentucky, in 1956, the year after he was graduated from Georgetown College. They both taught at Magoffin Institute during their first married year. They have two sons.

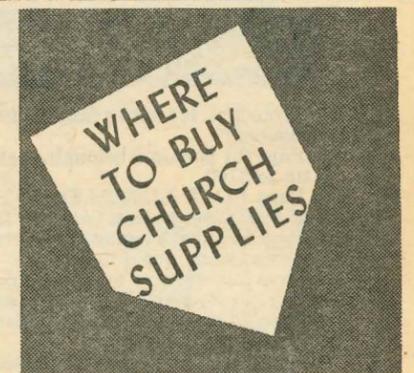
Boden has been active in religious activities. He holds a Master of Religious Education degree from Southern Baptist Theological Seminary. He worked in summer missions in Elliott County, was the interim pastor of First Twelve Mile Baptist Church in California, the vice president of the Kentucky Religious Education Association, and a clerk and Sunday School teacher at Oneida.

Charles H. Mitchell Resigns at Mt. Olivet; Goes to Roanoke

MT. OLIVET, Ky., Sept. 3—Pastor Charles H. Mitchell filled the pulpit of the Mt. Olivet Baptist Church for the last time as pastor on September 2.

He has accepted a call to the Mountain Pass Baptist Church near Roanoke, Virginia. He came to the Mt. Olivet Church after two years of pastoral work in Washington C. H., Ohio. Before that he served Buckner Baptist Church at LaGrange, Ky. Mitchell is a native of Ashland.

He was educated at Georgetown (Ky.) College and Southern Baptist Theological Seminary in Louisville. He was ordained at Crestwood, Ky., on August 28, 1955. The pastor and his wife, the former Gwendell Vick, of Paragould, Ark., are the parents of three sons and a baby daughter. The children are: Michael Wayne, 11, Mark Wesley, 5, Timothy Lynn, 3, and Rebecca Darlene, 7 months of age. Mitchell will begin his duties on his new field of service September 9.



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