



WESTERN

RECORDER

September 20, 1962

THIS WEEK

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DECISIONS DESTROY
BAPTIST AUTONOMY?**

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**TO NEW CHURCH INTEREST
AND ENTHUSIASM**

BUDGET YOUR STATE PAPER THIS YEAR



Revival at Rowletts

Dr. Harold G. Sanders, executive secretary-treasurer for Kentucky Baptists, was engaged recently in a revival at Rowletts Baptist Church with Pastor Edward A. Walker. Fifteen decisions were recorded—nine for baptism and six by letter.

Culpeppers to Louisville

Dr. and Mrs. Robert H. Culpepper, Southern Baptist missionaries on furlough from Japan, have moved from Tifton, Ga., to Missionary Apartments, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Ky. He is a native of Tifton; she is the former Kathleen Sanderson, of Richmond, Va.

An 81-Year-Old Convert

The Baptist Observer tells us that an 81-year-old man was baptized at Burnettsville, Indiana, by Pastor John E. Douglas. The Burnettsville pastor is a Kentuckian, and is one of the boys from Glen Dale Children's Home at Glendale, Ky., who went into the ministry.

Norris Webster Enters Chaplaincy

Norris G. Webster was recently honored with a farewell dinner by the Little Blue River Baptist Church in Indiana in connection with his entering the chaplaincy. He has gone to Fort Slocum, N. Y., to begin training, and his family moved on September 7 to Fort Knox, Kentucky.

Walnut Hill to Lowell Avenue

The name of Walnut Hill Baptist Church, in Taylor County Association, has been changed to the Lowell Avenue Baptist Church, 420 Lowell Avenue, Campbellsville, Ky. The pastor is Henry Parrott.

Stevens Heads Bible Professors

W. W. Stevens, Mississippi College, Clinton, Miss., has been elected president of the Association of Baptist Professors of Religion at its recent meeting at Ridgecrest, N. C. The group will meet next year August 29-30, but the place has not yet been decided. Stevens was formerly pastor of the First Baptist Church, Hodgenville, Ky.

Catron Honored by Stoney Point

The Stoney Point Baptist Church, Albany, Ky., paid signal honor to their

ex-pastor and now retired Pastor T. A. Catron, on Sunday morning, September 9, both because of his 97th birthday and because of his having spent practically all of his adult life in the Baptist ministry in the Clinton County area. The preaching was done by Brother Catron himself. He is a native of Clinton County. Wilbert Taylor is pastor now at Stoney Point.

Dunaways Look After MK's

Mr. and Mrs. Archie G. Dunaway, Jr., Southern Baptist missionaries on furlough from Nigeria, will be houseparents for MK's (missionary kids) attending high school in Louisville, Ky., during the coming winter. They have moved from Nashville, Tenn., to 317 Crescent Court, Louisville, Ky. Mrs. Dunaway is the former Margaret Lanier, of Nashville; he is a native of McComb, Miss. This type of work was formerly carried on in Louisville by Mr. and Mrs. W. Neville Claxon, now returned to their mission field.

Wanted: Reserve and Ex-Army Chaplains

G. R. Pendergraph, of the Survey and Enlargement Division of the Missions and Evangelism Department, Kentucky Baptist Building, Middletown, Ky., is anxious to get in touch with all former U.S. Army chaplains. It is now necessary that they be in training if they are going to qualify for promotional purposes and there may be some in the Reserves who have moved into Kentucky without Brother Pendergraph finding it out. He would like to have them communicate with him so he can give them the necessary and vital information on this subject.

Chaplain R. W. Tapp in Germany

An interesting account of the current activities of Chaplain R. W. Tabb, now stationed in Germany, has been received by Mr. and Mrs. F. M. Perkins of Louisville. Tabb was a paper boy for the Perkinses while a student at Southern Seminary and has written them an interesting letter describing his ministry in Germany. Tabb is located in Kaiserslantern, Germany, and holds regular services in a chapel 18 miles away on the top of a small mountain. He also has an evangelistic service in Kaiserslantern on Sunday evenings and visits eleven small attachments once a month.

Tent Meeting in Bowling Green

Carl L. Miller, pastor, Emmanuel Baptist Church, Bowling Green, has just ended a tent revival in Bowling Green. He reports good crowds every night with an especially large crowd on the closing night. The revival lasted two weeks and resulted in 14 professions of faith and many other decisions. Mr. Miller has been in the ministry for the past seven years. Before this he was a member of the Ninth and O Baptist Church of Louisville, where he served as a deacon before he was ordained to the gospel ministry. He was pastor of the Glen Lily Church before going to Emmanuel. Mr. Miller indicates he is considering entering full-time evangelism.

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Will Recent Court Decisions Destroy Baptist Autonomy?

Danger Ahead!

By Robert A. Baker

In 1 Corinthians 6:1-8 Paul admonishes the Christians not to go to court against fellow-Christians. Baptists today should ponder seriously this plain word from the Scriptures. Court suits are bringing a watershed of problems to Baptists. Not the least of these problems is the question of the independence of a Baptist church. A threat to this central principle of Baptists could have far-reaching and serious consequences in the matter of affiliation with denominational bodies.

A Basic Principle

When this country declared its independence from England and subsequently separated church and state it became necessary to determine some fundamental legal principle in cases involving litigation over church property. There was no established church, as in England, with a judicature for trying ecclesiastical cases under recognized canon law. America's religious bodies varied radically from, for example, Roman Catholics with rigid episcopal church government to Quakers with little external control. What unifying legal principle could be established and consistently followed that would adequately guard the rights of such a variety of religious groups?

A basic principle was established. In essence it provided that each religious denomination would be a law to itself. That is, in litigation involving the Roman Catholic Church the secular courts would attempt to apply the principles of that church in arriving at a decision. Should a case involve the Congregational Church, their principles would apply. There are examples involving these two groups (among others) in the reports of early American legal cases. The Fifth Circuit Court of Pennsylvania in 1798 followed this principle in the Father Francis Fromm case involving the Roman Church. The famous Dedham case of 1820 was determined by the Supreme Court of Massachusetts on Congregational church principles.

Baptists had few cases in these early years, likely because they had little church property, schisms involved personality splits more than doctrinal deviations, and a literal interpretation of Paul's admonition not to go into court was followed.

A Dual Application

But among Baptists also the problem arose. In 1781 the First Baptist Church

Dr. Robert A. Baker is professor of church history at Southwestern Baptist Theological Seminary, Fort Worth, Texas. This article is copied from the Baptist Standard, Dallas, July 11, 1962.

of Philadelphia found itself in difficulty. Because of the shortage of ministers in the country they had extended a call to Mr. Wilhanon Winchester to become their pastor without first becoming thoroughly acquainted with his theological views. After assuming his office Winchester began preaching the doctrines of Universalism which, to say the least, the Baptists in the church believed were detrimental to the dignity and work of Jesus Christ. The leaders in the church were troubled, but many people flocked to hear Winchester, and throngs joined the church under his preaching.

The issue was finally brought to a head. The deacons demanded that Winchester resign from preaching false doctrine. He refused. The matter was taken to the church which sustained Winchester by a majority vote. The Universalist majority could now control the Baptist minority! It appeared that the First Baptist Church of Philadelphia would now become the First Universalist Church of Philadelphia. Winchester, incidentally, was one of the founders of the Universalist movement in both America and England.

The Baptist minority appealed to the Philadelphia Association, who sustained them as the true Baptist church. Litigation was finally begun in Pennsylvania courts, resulting in a decision favoring the Baptist minority as the true church (even though a minority) because they held the doctrines, usages, customs, principles, and practices recognized and accepted by both factions before the schism arose.

Thus, what seems to have been the first Baptist legal case of this sort established the principle that the unifying or dominant factor in a Baptist church is not congregational church government but Baptist doctrine. In this decision one can glimpse an element of the idea of trust (which secular courts hold sacred). Baptist money and life had been put into this property. Should even the majority wish to become Universalist, then those who remain Baptist hold the property. One can also see the court viewing the two parties, not as majority or minority but simply as corporate litigants contending for property. Under these circumstances the court does not bother to count the litigants but endeavors to determine under principles of equity which party deserves to be identified with the undivided church before there was disagreement or schism. Thus, if the minority retains the doctrines and prac-

tices regularly held before the schism they are awarded the property.

This principle has been followed extensively in various states which have jurisdiction. In fact, the Supreme Court of Illinois in the old case of Ferrara vs. Vasconcellos ruled that those leaving Baptist tenets and doctrines forfeit their rights to the property "even if but a single member adheres to the original faith and doctrine of the church." Before 1900 Baptist litigation in Texas followed this principle regularly.

However, another point of view as to the unifying or dominant principle in a Baptist church has been held. This view says that in Baptist life the majority always rules, regardless of whether the doctrines held before the litigation are retained or discarded. Thus, if 100 members out of 150 in a Baptist church vote to change anything—affiliation, liturgy, even doctrine itself—there can be no legal recourse. This was the decision of the Supreme Court of Texas in 1900 in a case involving the First Baptist Church of Paris, Texas. The majority had left the doctrine and practices of the undivided church but was awarded the property on the grounds that it was the majority—and majority always rules. One Baptist historian in Texas was wroth! This decision, said he, will imperil all Baptist churches in the land. The majority, he continued, can divert the property of Baptists to the propagation of antagonistic views like those of Mormonism or Mohammedanism simply by a majority vote.

This dual application of Baptist principles and polity may be noted in decisions of various state courts. Some award property to the majority without giving recognition to the "faithful minority." Others probe the doctrines and practices of the undivided local church to determine which party remained true to the doctrines and practices of the undivided church.

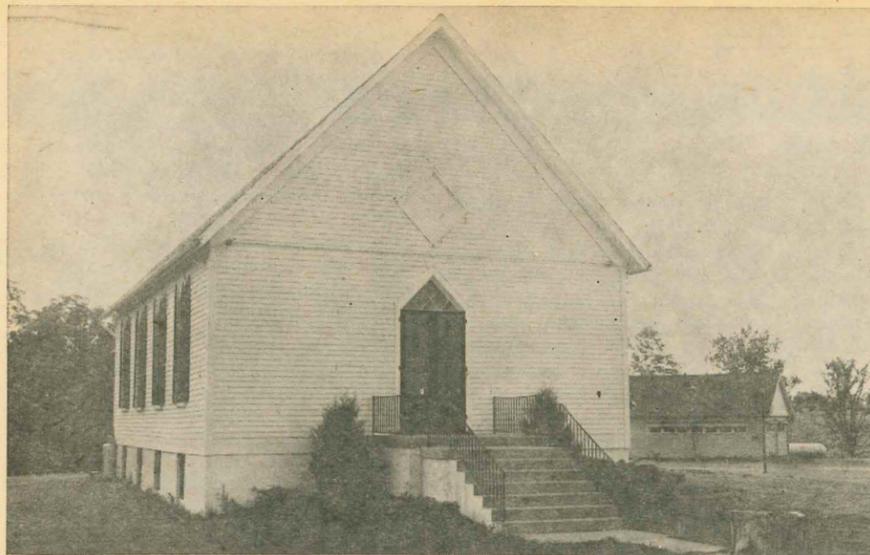
A Growing Danger

It is evident that the dual application of Baptist principles discussed heretofore does not in itself constitute any danger to the independence of Baptist churches. This can be seen clearly in the case of a majority who leave Baptist life completely and join, for example, the Universalists.

But what shall be done in the case of a Baptist church which has a schism and both sides remain Baptist? How much deviation from the practices of the undivided church constitutes grounds for awarding the property to the minority? This is the area now bringing considerable controversy and concern.

One of the outstanding cases involved the North Rocky Mount Baptist Church in North Carolina. On August 9, 1953, at a properly called business conference of the church a vote was taken over

(Continued on Page 23.)



The Dover Baptist Church As It Looks Today in North Shelby County

THE 150TH ANNIVERSARY FOR THE DOVER BAPTIST CHURCH

The Dover Baptist Church, in Shelby County, had its 150th anniversary on August 5, 1962. Russell T. Barker is the present pastor, and he presided over the services throughout the day.

Lyndon W. Collings, pastor of the Haltman Village Baptist Church Muncie, Indiana, preached the sermon in the morning. About 225 persons registered throughout the day.

Dinner was held at the noon hour at the Shelby County Baptist Camp. The group reassembled at the church at 2:00 o'clock, with music being led by Pastor Barker. Two former pastors were present—D. L. White, Harrisburg, Miss., who was pastor during 1947-49; and Orville I. Wilson, of Baltimore, Maryland, pastor during 1956-58. Both of them spoke in the afternoon, as did Lyman Austin, Shelby County field worker. Former members gave testimonies as to what the church had meant to them in the years past.

On the occasion of the centennial of the church in 1912 a brief paper on the history of the church was read by venerable Dr. W. E. Powers, then eighty-eight years of age. Dr. Powers had been raised in the Dover community and was converted under the preaching of E. G. Berry and was baptized by him,

Two American Indians Enroll at Clear Creek

Two Indian nations are represented in the 1962-63 Clear Creek student body. One Apache student comes from Arizona and one Cheyenne enrollee comes from Oklahoma.

The twentieth annual sessions of the Clear Creek Baptist School opened Au-

and ordained by Buffalo Lick at the suggestion of Dover. Though Dr. Powers had never been pastor of the Dover Church, he had been pastor of other nearby churches, and had kept in touch with the Dover Baptists throughout his life. Except for three years, he had been moderator of the Long Run Association from 1880 until 1916—four years after the reading of this paper at the 1912 Dover centennial. That Powers manuscript has been preserved through the years by the Dover Church and was printed in the first part of the History of the Dover Baptist Church, 1812-1962, for this occasion. Miss Catherine Thompson Wise wrote the history from the Centennial in 1912 to the Sesquicentennial in 1962. Dr. Powers had written his history from memory, and Miss Wise wrote much of hers from extrinsic records, since many of the church's Minute Books and Membership Roll Books have been lost or misplaced by the clerks throughout the years, leaving very little with which to work in the way of intrinsic records now in the hands of the present clerk.

There were four people present who were descendants of James Neal who had given the land on which the first building was erected in 1812.

gust 22 with an enrollment which shows a substantial increase over last year.

Two additions to the faculty include Mr. Leroy Peterson who will teach Bible, History, Ethics and Preaching and Mrs. Bernice Glaze who will serve as librarian. Mr. Peterson is a graduate of Southern Baptist Theological Seminary and Mrs. Glaze attended New Orleans Baptist Theological Seminary.

Kansas Board Acts To Save Autonomy

WICHITA (BP)—Reacting to a recent Kansas Supreme Court judgment, the executive board of Kansas Convention of Southern Baptists here has recommended to churches a clause to help protect their autonomy. It reads:

"This church shall determine its convention relationship and control its property by simple majority vote."

By placing the statement in their charter by-laws, Baptist churches will help insure their own future choice by majority vote, the Kansas Baptist board feels.

"We believe the courts will honor this statement," N. J. Westmoreland of Wichita, convention executive secretary, declared.

The Kansas Supreme Court, in a case involving First Baptist Church of Wichita, held that a minority faithful to its affiliation with the American Baptist Convention held the rights to the property and building. The majority—which withdrew from the American Convention over its continued membership in the National Council of Churches—has since formed a new church.

Kansas Baptist leaders said this is the third time the state supreme court has prevented churches from withdrawing from the American Baptist Convention. They added that since 1942, four churches affiliated with the Southern Baptist organization have withdrawn to join other groups.

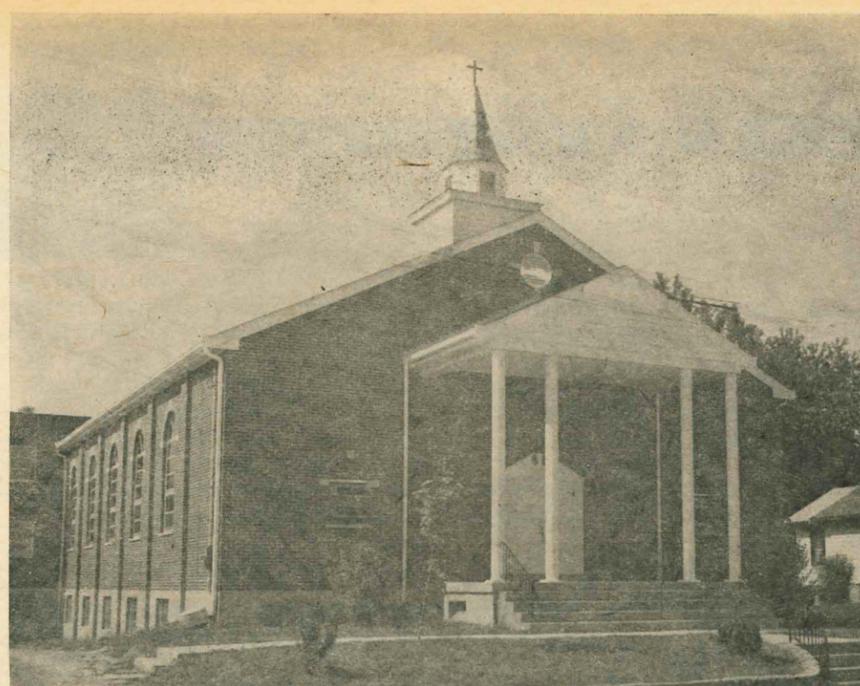
While we regretted to lose their fellowship," Westmoreland said, "we recognized their right to exercise the principle of church autonomy, and to make their own decisions."

Southern Seminary Chooses News Director

LOUISVILLE, Ky.—George Knight, a first-year Theology student at Southern Baptist Theological Seminary here, has been appointed news director in the public relations office of that 103-year-old institution.

He assumed his duties August 29 and will be responsible for the flow to outside media of news concerning the Seminary, her alumni, professors and students.

A native of Lineville, Ala., he took his B.A. degree in journalism from the University of Alabama this past June. While at Alabama, he gained experience in his field by working for one year as a part-time instructor in the typography lab of the journalism department, for one semester as copy editor of the campus newspaper, and for one year as employee of a local Tuscaloosa weekly, *The Graphic*.



New Edifice of the Main Street Baptists, Alexandria

MAIN STREET, ALEXANDRIA, DEDICATES BUILDING

The Main Street Baptist Church, Alexandria, dedicated its new sanctuary on August 26. The new sanctuary completes the building program which was started in 1956 soon after Main Street began as a mission.

A large crowd, including many visitors from surrounding communities, attended the dedication services in the afternoon and were conducted on tours of the building following the service.

The total value of the New Main Street facilities now exceeds \$100,000. The pastor, Merwyn Borders, reports that less of this was spent due to hundreds of hours of voluntary labor and expert supervision by the building committee chairman who is a contractor.

The present membership of the church is 212. It began on January 9, 1955, as

Georgia and Mississippi Lead Student Missions

ATLANTA (BP)—Georgia and Mississippi led all states in the number of students who served as summer missionaries under the Home Mission Board of the Southern Baptist Convention.

Each supplied 69 of the 595 students who served from June through August in almost every state of the United States, in Panama, and in the Canal Zone.

According to Miss Beverly Hammack of Atlanta, secretary of special missions ministries for the mission board, these students supplemented the work of the

a mission of the Trinity Baptist Church, Newport, with 28 charter members. The first pastor was Luther Fox who left in 1957 to become pastor of an Ohio Southern Baptist Church. Chase W. Jennings, city missions superintendent for Covington and Newport, served as interim pastor for several months until the church called the present pastor.

On the day of dedication, Leo Drake, former pastor of Trinity Baptist Church and now superintendent of the Northern Kentucky Home for the Aged, spoke at the morning services. In the afternoon those appearing on the program included Robert Scettler, pastor of Trinity Baptist; Chase Jennings, former Pastor Luther Fox, and Editor C. R. Daley. The service was featured by two choir numbers under the direction of Don Steele.

Southern Baptist missionaries. They led in areas lacking strength by assisting new missions, making surveys, conducting vacation Bible schools, and supervising visitations, camps, and other phases of work.

One couple served as counselors in the Sermons From Science Exhibit at the World's Fair in Seattle; another student came from Hawaii to serve in Oregon-Washington, and there were 44 National (Negro) Baptist students.

Other states with a high number of students serving were Texas with 68 and Tennessee with 53. There were 182 colleges and seven seminaries represented in the nearly 600 students.

The leading college was Mississippi

College (Baptist) at Clinton with 32 students serving. Carson-Newman College (Baptist) at Jefferson City, Tenn., had 21 students. Leading seminary was the American Baptist Theological Seminary in Nashville for National Baptists with 14 students.

All students worked under direction of the Home Mission Board. There were 73 sponsored by Baptist Student Unions, one by a college and the other 521 by the mission board.

Typical of the reaction of the students following their summer of work was the statement of Carol Davolt of Missouri who said, "I've been taken by the beauty of the Northwest. God can be seen in the beauty of creation, but my heart has been burdened for the many who lack the beauty of our Saviour in their hearts."

Or Jacqueline Swink of Texas who said, "For one thing, I have learned missions is wherever there is someone who does not know Christ."

Ordaining Men Not Pastors

By Hal D. Bennett,
Baptist Bible Institute, Graceville, Fla.

"While I was home last week end, my home church ordained me," three students have told me lately.

"Good," I answer, "so you have been called as pastor of a church. Tell me about it, so I can write a news story."

"Oh, I don't have a church; they just ordained me."

The three had hands laid on them in three different states, so don't blame it all on Florida in case this isn't your usual practice. One student explained to me that he thought it would help him to get a pastorate.

It is not for us who deal with student-pastors in Southern Baptist schools, to tell churches or pastors anywhere whom they should ordain.

For your information, though, most churches who help us train students by using them as pastors, don't even ask if the men are ordained. They look for personality, preaching ability, and zeal. More committees each year specify that they want a man who won't mangle the English language.

About ordinations, though: old pastors taught me that as a rule our kind of Baptists don't ordain men who aren't already called as pastors. In other words, the call to be pastor of a church comes before the church's request to ordain him. If I am off-base here, somebody tell me.



Boone County Officials Are Right

The Fiscal Court members of Boone County, Kentucky, and the County Board of Education members are to be commended strongly for their stand against providing transportation for parochial school children in Boone County. They are right in principle and also are faithfully executing the will of the majority of Boone County citizens who voted last November not to provide funds for parochial school pupils.

The court members have been subjected to pressure and criticism by protesting parents who have chosen not to use public schools for which transportation is provided. They choose to send their children to schools where religious indoctrination is a part of every day's schedule yet expect public money to transport their pupils.

The use of public funds for parochial education is clearly unconstitutional and has been declared so by many courts. However, such fringe benefits as free transportation, government commodities for school lunches and free medical and dental services have been provided to parochial schools in some communities in the name of general welfare to the students.

Public sentiment is generated for such unconstitutional practices by emotional appeals such as little children standing in the cold while the school bus passes them up or walking along a busy, dangerous highway to their church schools. Such sentiment ought to be tempered by considering the principle involved.

It is reported that Kentucky Governor Bert Combs favors free transportation for parochial pupils on the basis that if these students went to public schools, we would have to pay for their transportation anyway. (See Baptist Forum letter.) The Governor doubtlessly is sincere but wrong, as I view it. He ought to read or reread the Wisconsin Supreme Court decision in the case of Reynolds vs. Nussbaum:

"—However, this same argument would sustain the use of public funds to pay salaries of parochial school teachers or other direct operating expenses of such schools. Considering the objective sought by the framers of our state constitution . . . we are certain that the determination of whether religious schools receive a prohibited benefit from public funds is not dependent on whether the overall cost to the public treasury would be less or greater by the reason of the operation of such schools than would be the case if all the pupils thereof were to attend public schools . . ."

"The attorney general argues that this act is sustainable on the basis that the transportation of parochial school pupils would promote their health and welfare. It could also be argued with equal plausibility that a direct grant in aid of public funds to

parochial schools promotes the general welfare of the pupils of such schools because it aids in their education . . ."

This decision reflects straight thinking and so does the decision of the Boone County Fiscal Court. Too many Kentucky counties already are appropriating tax money for parochial school transportation. They should follow the example of Boone County, all the pressure and sentiment notwithstanding.

Guest Editorial

Is The Denominational Paper a Luxury?

BY E. S. JAMES, *Editor*
In The Baptist Standard, Dallas

From the place accorded the Baptist state paper in some church budgets one would get the idea that it is a luxury that might be desirable in case something else is not needed. From the smallest church to the largest one provision is made for all kinds of Sunday School, Training Union, Brotherhood, W.M.U. and auxiliary materials. No one would think of omitting any of these, and none should be left out. How does it happen, then, that so many budget committees recommend that the denominational paper be sent to the people if there is enough money left after everything else is provided, and why is it so often true that when receipts decline someone is always ready to suggest that the paper be dropped from the budget first? Is it really a luxury that should be sent to the members only when there is a surplus in the treasury?

One wonders why some of the churches do not try economizing on some other things. Some of the budget committees that are so economy minded about spending a few hundred dollars to put the paper in the homes of the people will not hesitate to spend several times as much for things that are not really necessary in the Lord's work. Apparently it does not occur to them that the state Baptist paper pays more dividends in cash than any other expenditure except the salaries of the workmen. They seem not to remember that people who read the Baptist papers regularly are usually the most faithful members because they are the best informed. Why, then, is it so often true that the paper is included last in the budget and dropped first if retrenchment becomes necessary?

We know the common answers:—"Nobody reads it—The postmaster found some copies in the wastebasket—It is just a promotion sheet for expensive denominational activities." We know what some say, and we challenge the statements. We challenge the

church leadership to check the readership of the state paper against that of any other kind of religious literature placed in the hands of the people. We challenge it to check the labels on the papers found in the waste baskets and see how many of them were addressed to Baptist women whose husbands are not in sympathy with their wives' churches. We challenge them to order organizational literature to be mailed directly to the pupils and then check the post-office to see how many copies of it are discarded after every mailing. We challenge it to check the baskets for other types of denominational literature that are mailed at denominational expense instead of being made a specific item in the local church budgets.

We challenge every church in Texas that does not have the Standard in the budget to put it in this coming year and send it to every home. Then at the

end of the year ask how many of the people want it dropped. Why not give it the same chance in the lives of the people that is given to the other types of good religious literature? We challenge the churches that do not use the Standard to make inquiry of those that do and see how many of them are happy to give it a high rating and a prominent place in the annual budgets. Finally, we challenge those who do not read the state paper to match their knowledge of Christian work around the world with the knowledge possessed by those who do read it regularly.

If your denominational paper is an essential then it is worth more than it costs. If it is a luxury and not worth its price, then let its publication cease. It is a sin to spend church money needlessly, but it could be a sin also to economize at the wrong time and place.

BAPTIST FORUM



An Answer to Liquor Propaganda

Editor:

May 6, 1962, The Courier-Journal [of Louisville] carried an article headlined "Man Jailed in Harlan Slaying." The article was listed as an Associated Press dispatch and closed with the postscript, "Harlan County is Dry."

However, the author did not tell the truth. Cumberland, in Harlan County, is Wet.

The last year (1942) Harlan County had legal liquor county wide (and I now quote Bert Vincent, writing for the Knoxville New-Sentinel, a dripping Wet paper): "There were fifty-three homicides in Harlan County, an average of one homicide each week regularly when Harlan County was Wet. The first year under prohibition in Harlan County there were fifteen homicides; the second year under prohibition there were eight homicides." The third year when Bert Vincent wrote this series of articles at Christmastime, 1944, there had been five homicides.

August 2 issue of Courier-Journal carried an article by Hank Messick, Courier-Journal staff writer, showing what Messick pictures as his hometown church, but looking like an old outhouse with Ickabod Crane and two scarecrow women representing the Christian Dries, and a moonshine-still and moonshiner beside the so-called church house. Then he made an untrue statement that the church people and bootleggers vote the community Dry.

For twenty-five years in Bell County, Kentucky, we've been in every fight against both legal and bootleg booze. Two years ago two bootleggers said they were going to vote Dry. The Wets had them arrested and jailed the night before the election.

We think it's bad enough to help sell booze by advertising it without promoting its sale by false propaganda.

Middlesboro, Ky. Maurice L. Tribell

An Open Letter to Governor Combs

Honorable Bert Combs
State Capitol
Frankfort, Kentucky

Dear Sir:

The Baptist Ministers of Boone, Kenton, and Campbell Counties thank you for your personal efforts in helping clean up northern Kentucky when local officials failed to carry out the oaths of their offices. We continue to cherish your interest in our section of the state. However, we are very disappointed in the judgment you have evidenced by your statement over television and through the press.

We believe that it is beneath the dignity of the Governor to call the actions of the Boone County Board of Education and Boone County Fiscal Court "ridiculous," when they are acting according to the laws of the state and in accordance with the large majority vote of the people of Boone County last November. We believe you owe these local officials of Boone County an apology—especially in light of the fact that the Attorney General had already told the parochial group that it was not a matter for the state to decide but that of the local fiscal court and school board.

It seems that many people can be blinded to the real issues when the welfare of children is played on. All of us know that these children whose mothers choose to walk up and down dangerous highways need safe transportation. The issue is **who is** to provide them safe transportation.

We believe that since (1) the Catholic

Church does not believe in public education for its children, (2) since she has set up her own parochial school system for the purpose of religiously and academically educating her children according to her own interpretation, (3) since she requires her parents to send their children to these schools,—then it ceases to be the responsibility of the public to provide any part of that religious system, of which transportation is an integral part. If transportation is not an important part of an educational system, then why are we spending hundreds of thousands of dollars for public school transportation?

History has proved that when this step of free public transportation for parochial schools is taken, it is only the first step toward paying for the entire parochial school cost. Marion County, Kentucky, has been such a case. It is not cheaper for the state and local governments to support two school systems, which would be the end result.

It would seem to us that if the Governor is interested in helping children who are really in need, he could give some attention to the many mentally and physically handicapped children of the state. These children would gladly attend the public schools if they could, but are not able, and yet have no school to attend unless privately provided and paid for.

Your careful consideration of this letter will be deeply appreciated.

Sincerely,
NORTHERN KENTUCKY BAPTIST
MINISTERS' CONFERENCE, Bob
Couch, S. G. Shepherd, Committee
Copies to: Local Newspapers
Western Recorder

A Statement by the Faculty of the Midwestern Theological Seminary

[EDITORIAL NOTE.—This statement is published upon request of the faculty of the Midwestern Baptist Theological Seminary, Kansas City. According to the acting secretary of the faculty, the statement is a purely spontaneous and voluntary expression of the faculty members themselves which was adopted at the first faculty meeting of the 1962-63 academic year.]

We regret that our basic loyalties and purposes for teaching in a Southern Baptist theological institution seem to have been questioned or misunderstood by some of our constituency in recent days. Each of us profoundly believes that he is here as a result of the call and guidance of God. Therefore, we sincerely hope that the following statement will serve as a positive clarification of the high sense of mission which we feel in our present calling.

Our earnest and constant desire is to be utterly loyal to the Word of God, in both life and teaching. We firmly believe and teach that the Bible is the written Word of God given through men divinely inspired. The Bible's revealed message of redemption in Jesus Christ our Lord is the only hope of the world. Accordingly, this message is the central concern of all our preaching and teaching. We further believe that the Holy Spirit is the only true interpreter of Holy Scripture and that we are dependent upon His guidance for all correct understanding of the Word of God. We would never presume to judge the Word of God and understand, rather, that it always judges us.

We recognize that within our Baptist fellowship there do exist honest differences over the proper methods and procedures for the interpretation of the Bible. In this regard, we would call attention that cherished principle of our Baptist heritage which affirms the right of each individual to interpret the Scriptures for himself. Moreover, we gladly acknowledge our responsibility to our own denomination, and we believe that our interpretations of Holy Scripture are in harmony with the true purpose and meaning of the Articles of Faith adopted by the Southern Baptist Convention in 1925. These Articles of Faith are an integral part of the by-laws of this seminary.

As teachers in this institution, our chief purpose is to aid the development of Christian ministers who are able to bear responsible and relevant witness to the redeeming gospel of Jesus Christ in the context of a highly complex and rapidly changing culture. We could desire nothing more than all men should come to know and love the Lord Jesus Christ, who is revealed in the Bible.

Moreover, our curriculum reflects our primary concern. We wish it to be

widely known that thirty-six semester hours of Biblical studies, including sixteen hours of Biblical languages, are required of all our graduates. This is more than one-third of the entire Bachelor of Divinity curriculum of ninety-six hours. Furthermore, all our courses have a basic Biblical orientation. We strongly encourage serious and diligent study on the part of every student simply because we do believe that the Biblical revelation is relevant and authoritative for our day.

We earnestly solicit the prayers of our Baptist people everywhere for God's guidance and blessings to be ours as we enter the fifth year of instruction at Southern Baptists' newest seminary.

Unanimously adopted by the faculty at its fall retreat on August 28, 1962, with the request that this statement be published in all the Baptist state papers.



Mr. and Mrs. S. Thomas Tipton, Southern Baptist missionaries to East Africa, and their son, Craig, with an African pastor in Bagamoyo, Tanganyika (Photo by Gerald S. Harvey).

Thomas Tiptons Begin Furlough

Mr. and Mrs. S. Thomas Tipton, with their son, Craig, are scheduled to arrive in the States August 29 for furlough after their first term of service

as Southern Baptist missionaries in East Africa. They may be addressed, c/o Pastor L. H. Tipton (Mr. Tipton's father), Rt. 5, Lexington, Ky.

Mr. Tipton was born in Louisville but grew up in Providence Church at Woodlake and Unity at Ashland. He was pastor of Clear Creek Baptist Church, Versailles, for three years. Mrs. Tipton, the former Virginia Dixon, is a native of Ashland. Both are graduates of Georgetown College; he also graduated from Golden Gate Baptist Theological Seminary, Berkeley, Calif. (now located in nearby Mill Valley).

The Tiptons have been stationed in Dar es Salaam, Tanganyika, with responsibility for supervising and developing Baptist churches throughout a broad area. Thus far there are three churches and five preaching points related to their work. At two of these places, where African evangelists are in residence, the Tiptons are developing community centers, which provide adult education classes and youth activities in addition to the usual program of worship and religious education. Mrs. Tipton teaches in one of the centers.

"We use adult literacy classes with all our work," Mr. Tipton says. "We must teach the people to read before they can understand the Bible. Films are invaluable in starting new work; we show films on the life of Christ and social and health films each month. And the key to our efforts is the school for evangelists that other missionaries in Dar es Salaam and I conduct three days a week."

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"Fallen From Grace"

By L. R. Riley, Mayfield, Ky.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Galatians 5:4) Who is Paul talking about, a lost man or a saved man? He is talking about a lost man who is trying to get to heaven by what he does instead of what Jesus does for him. Sad it is, but some never have faith above themselves, which is no faith at all. I have never heard any one preach falling from grace, but I have heard falling from works preached.

This text does not say, "Fallen out of grace" but "fallen from grace." Romans 5:1, 2 says that we are justified by faith through the Lord Jesus Christ by whom we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. "The love of God is shed abroad in our hearts by the Holy Spirit." (Romans 5:5b) We note in I John 4:7 that every one that loveth is born of God and knoweth God. Jesus says in John 14:15, "If you love me keep my commandments" which does not refer to the Ten words of Exodus 20.

Do you know of any one who has been saved and then lost? Does the Bible give any account of such? It does not!

One may lose the joy of salvation, as did David recorded in Psalm 51. One may lose peace in his heart as did Peter. In Matthew 26:75 we find he went out and wept bitterly. A Christian can lose the fullness of the Spirit, which we are warned in Ephesians 5:18 not to do. A Christian can lose fellowship with God, as many have done in all ages, but relationship after birth never changes.

A Christian may lose his influence, as did Lot with the men who married his own daughters, when they refused to listen to his testimony. A Christian can lose his rewards, as is recorded in I Corinthians 3:15, which says that all our works can be burned and we can yet be saved so as by fire.

Rewards are spoken of as certain crowns as follows: The faithful will receive a crown of glory. (I Peter 5:4) The faithful are promised a crown of life. (James 1:12) The faithful are promised a crown of rejoicing. (I Thess. 2:10) This will be given by Jesus at His return. This should encourage his people to keep on as we battle with the trials and conflicts of this life.

Then as we find recorded in II Timothy 4, we are promised a crown of righteousness that all will receive that love his appearing. There are several Bible reasons why the saved will not fall from grace—I am talking about people who have, as is recorded in II Timothy 1:12, committed or deposited

their souls unto Him for His keeping. I am not talking about people whose faith is anchored in themselves and in how good and obedient they have been, but I am talking about those who fully trust in Jesus to the praise of His glory. (Ephesians 1:12)

(1) A child of God cannot lose his salvation because God said so. John 10:28 says, "I give unto them eternal life" which is enough to settle this question forever, but listen, "THEY SHALL NEVER PERISH"—is that so? It is! Some say they wish they could believe it, to which I reply, I do believe it because it is Bible.

(2) A child of God cannot be lost because we are sealed by the Holy Spirit unto the day of redemption. (Ephesians 4:30) I think that is long enough. This harmonizes with Psalm 37:28 which says that the saints are preserved forever. That is a long time.

(3) The saved cannot be lost because Jesus is our advocate. (I John 2:1) What does it mean for him to be our advocate? He pleads our case before God like an attorney does here in our courts.

(4) The saved cannot be lost because of the new birth. (John 3:7) I Peter 1:23 tells us that the new birth is of incorruptible seed. What kind of being does this kind of seed produce? It produces the new man which II Corinthians 4:16 says, "Though the outward man perish, yet the inward man is renewed day by day." If we become stronger and in better health day by day there is not much danger of dying. Can this inner man have pain or be sick? No! Can he sin! Can this inner man die? No! Pray tell me how this inner man that Jesus stood to receive up into heaven while the outer man carried to the cemetery can ever be lost? (Acts 7:56-8:2)

(5) Saved people cannot be lost because of the power of God (Romans 8:38, 39) II Timothy 1:12 and I Peter 1:4, 5, answer one question for us all: Are we persuaded that the Lord is able to keep what we have committed unto him against that day? I am!

(6) The saved cannot be lost because it would destroy every natural law of God. God's laws, both natural and spiritual, must agree. According to Ecclesiastes 3:14 what God does is done forever. A butterfly cannot be changed back into a caterpillar, neither can a son of God be changed back into a child of the devil.

Some will say that a child of God can lose his salvation, but where is the man that can tell you how it can be done?

(7) Last, but not least, if a child of God can be lost it would forever set



Bob C. Jones has recently resigned a four-year pastorate of the Wing Avenue Baptist Church in Owensboro and accepted the pastorate of the Northside Baptist Church in Mayfield, Kentucky. Brother Jones, a graduate of Georgetown College and Southern Baptist Theological Seminary, is one of forty ministers who have been licensed and ordained by the Carlisle Avenue Baptist Church in Louisville. Brother and Mrs. Jones (nee Mary Bondurant) have one daughter, Edna Marie, age two.

aside the oath of God which we learn about in Hebrews 6. The security of all the saved is included in the oath of God from Abel down to the end of time. It will stand forever and never be set aside. In the face of these great truths, should we say that Satan can pluck one soul out of the hand of God, we know he would do so. If he can pluck one out of our Father's hand, can he not pluck all of them out? Certainly so! And if he does not, therefore, would it not be true that there are some he would not want? I doubt that he is that graceful, don't you?

What then can be our attitude toward sin in the light of Bible teaching? Some say that if they believed as we do they would just take their fill of sin. I just wonder how much sin it would take to fill such people. I am talking about saved people who love God with all their heart, soul, mind, and strength. A statement like the above can never come from a heart of love to God. Jesus said, "If a man love me, he will keep my words." (John 14:23) People like fruit trees are known by their fruit. We should say with the poet:

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were a present far too small;
Love, so amazing so divine,
Demands my soul, my life, my all."



The new \$13,000 pastorium of the Gamaliel Baptist Church, Gamaliel, was recently dedicated. Tompkinsville's First Baptist pastor, Nobel Cottrell, delivered the dedicatory message. Open-House was held by Pastor and Mr. C. Wyman Copass on the same day. In recent years the Gamaliel Church has made unusual progress including the beginning of bulletin service and a church newsletter along with the purchase of a new organ, a church bus and the construction of new facilities. Gamaliel has the Western Recorder in the budget and has had 80 additions in the past 18 months.

Group Calls For Policy Change In Foreign Aid

ATLANTA (BP)—The president of Protestants and Other Americans United (POAU) appealed to the Agency for International Development to change its policy so that U.S. dollars from tax sources would not go to church establishments abroad.

Louie D. Newton of Atlanta, president of the group, said the policy remains to be changed despite withdrawal of an earlier policy statement. The statement advised agency offices that applications from church institutions would be acceptable but was withdrawn on directions from President Kennedy. Newton, a former president of the Southern Baptist Convention, issued the following statement:

"All true Americans commend President Kennedy and Director Fowler Hamilton of the Agency for International Development for withdrawing the program policy statement issued by the division. We have no indication that the program itself is being corrected. There will be widespread apprehension and misunderstanding until the program of the international development agency is actually changed to comply with constitutional law.

"It doesn't make sense to use public tax dollars to build church establishments abroad when it is a direct violation of the Constitution to use the public tax dollar this way at home."

Greenville's First Baptist Purchases Store Building

In a special called business meeting, Greenville's First Baptist Church has voted to purchase a commercial building immediately adjacent to the church property. The property, 28 feet across and running from Main Street to the street behind the church was purchased for \$25,000. Purchase of the property is a part of the expansion program now under planning at Greenville.

A dedicated member of the church made property available for the con-

struction of another store building to replace the one purchased by the church. Only through the devotion and hard work of several members of First Church was this purchase and exchange of property brought about.

Greenville's First Baptist recently adopted a set of floor plans for proposed new Educational Building consisting of some 15,000 square feet. Also in the drawing stages are plans for future expansion of sanctuary seating capacity.

Pastor H. Curtis Erwin celebrated his second anniversary with the First Baptist Church of Greenville on August 15.

Proposes Baptist Research Center

WASHINGTON (BP)—A Baptist Research and Continuation Center is being proposed for the Nation's capital to serve the major Baptist groups in the United States.

The proposal is made by a committee of 30 members that has studied the problem the past two years. The group was named by the Maryland Baptist Convention, the District of Columbia Baptist Convention and the Mount Vernon Baptist Association in northern Virginia. The committee investigated the need for a Baptist university in the national Capital area.

After a thorough analysis of possibilities for a Baptist college here and a study of the larger needs of the Baptist movement as a whole the committee recommends:

1. A junior college in Maryland under the initiative and sponsorship of the Maryland Convention; and
2. A Research and Constitution Center in Washington supported by all Baptist groups in the United States, to be studied by the Baptist Joint Committee on Public Affairs.

Irvine Hospital Case Headed For U. S. Supreme Court

By Bob W. Brown, Member, Lexington Chapter, POAU

A Lexington, Kentucky, attorney, Robert J. Turley, has filed for a writ of certiorari in the Supreme Court of the United States on behalf of G. R. Abernathy, et. al., versus City of Irvine, et. al., in the much discussed Irvine Hospital Case.

The citizens of Irvine and Estill County voted \$185,000.00 in bond issues for construction of a hospital. After these levys were passed, they petitioned for, and were granted, \$200,000.00 from the Federal Government Hill-Burton funds for the hospital construction.

The civil authorities then decided they could not operate the hospital, and they leased it to the St. Walburg Monastery of Benedictine Sisters of Covington, Kentucky, for 99 years for \$1.00 per annum. Since they began operation, the Sisters have built a Roman Chapel and a Nunnery at the hospital.

Commenting on this use of public funds for religious purposes, officials of Protestants and Other Americans United for the Separation of Church and State (POAU), have called upon the people of Kentucky to give their support to every effort being made to preserve the wall of separation of church and state in our nation.

Kentuckians are aware today of the captured schools in Marion County through the now famous Bradfordsville case. The Roman Catholic controlled public school board in Marion County arbitrarily closed the Bradfordsville school several years ago. In spite of favorable rulings by the Kentucky

Court of Appeals, the most recent being in June, 1962, the Bradfordsville school has not been reopened, nor has the school board built a new school as the Court directed.

Several Kentucky counties in the past few months have felt the pressure of Citizens for Educational Freedom (CEF), a Roman Catholic Action Group, with headquarters in St. Louis. CEF is making a concentrated effort to secure tax money for parochial schools. CEF came to the Kentucky Legislature last year. Now they come to the Fiscal courts of Kentucky counties. Ten or more Kentucky counties are providing transportation now to the Roman schools.

It appears that Kentucky has been selected as a pilot state for much activity by the Roman Action Groups.

There may be many reasons for this. Our Court of Appeals has not consistently discouraged these violations of the wall of separation, but probably more significant, is an apathy among Protestants about religious liberty.

The recent organization of POAU chapters in Lexington, Owensboro, and Covington demonstrates some renewed interest in the preservation of our freedoms. A state-wide campaign for support of POAU will begin in the fall. In the meantime yearly memberships in the POAU are available for five dollars, sent to this writer, Bob W. Brown, 1671 Strader, Lexington. All members receive the POAU monthly publication, *Church and State Review*.

nary for two years and took both his B.D. and Ph.D. degrees from Duke University.

As visiting professor of missions, Dr. Hunker returns to his alma mater with years of foreign missions experience.

A native of Oregon, the former missionary to the Chinese received his B.A. degree from William Jewell College and took both the Th.M. and Th.D. degrees from Southern Seminary.

Upon completion of his graduate study, he was appointed a missionary to Soochow, China, where he studied language for two years and taught at the Yates Academy in that city.

During the following years, he served as an evangelist among the Philippines, as pastor in Taichung, Taiwan, and as pastor and teacher at the Baptist Theological Seminary in Taipei.

Appointment of these two professors brings to fifty the number of faculty members now teaching on the Southern Seminary campus.



James Baggett

James Baggett to Hawaii

James Baggett, pastor, Junction City Baptist Church, has resigned to do mission work in Hawaii. August 26 was his last day at Junction City.

In Hawaii, Baggett will be pastor of the Kahului Baptist Church and his address will be Box 485, Kalului, Maui, Hawaii. The Kahului Church is a product of the Southern Baptist Mission Program and still is supported by funds from the Cooperative Program. It was started in 1945 and now sponsors a mission. It has a Japanese language service for those who speak only Japanese.

Baggett has been at the Junction City Church for three years and before this was pastor of the Calhoun Baptist Church for five years. He is a 1950 graduate of Georgetown College and 1954 graduate from Southern Seminary, Louisville. He is married to the former Florence Takahashi who is also a 1950 graduate of Georgetown College and a native of Hawaii.

Colleagues of Baggett in the South District Association have expressed appreciation for Baggett terming him "a tireless worker" in many associational capacities.

West Side Softy Champs

The West Side Baptist Girls' Softball Team has won the Louisville Girls' Baptist Softball Tournament for the third straight year. This girls' team has not met defeat in any of its games in the last three years against Baptist competition.

Mrs. Doris Wiggs is the manager of the team and her tireless efforts are credited for the unusual winning record. Team members have expressed their gratitude to Mrs. Wiggs for her devotion to the team. Reports of girls' softball activities have been submitted to the *Western Recorder* by Miss Ginny Ragland.

Southern Seminary Adds Two Faculty Members

LOUISVILLE, Ky.—Two new professors at Southern Baptist Theological Seminary, Dr. John W. Carlton and Dr. William Carl Hunker, will bring years of experience and background to their respective fields when they begin teaching their new appointments this fall.



John W. Carlton

Dr. Carlton has been named associate professor of preaching, while Dr. Hunker will teach for one year as visiting professor of missions.

A native of Texas, Dr. Carlton received his B.A. degree from Baylor University in 1945, attended Southern Semi-

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Mrs. Ethel Taylor, Pineville, Kentucky:

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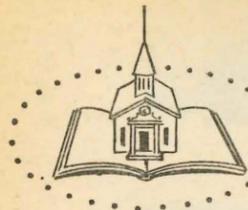
	NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
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2.					
3.					

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes _____ No _____
If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: _____

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date: _____ Signed: **X**

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SUNDAY SCHOOL LESSON

By H. C. Chiles

JOHN HERALDS THE CHRIST September 30, 1962

Luke 3:1-3, 7-18

While Zacharias was performing his priestly duties in the temple, the angel Gabriel appeared to him and declared that, in answer to the prayers of himself and his wife, Elizabeth, who was a cousin of Mary, the mother of the Lord Jesus, a son would be born to them even though they were well advanced in years. In due time this prediction came true, whereupon there was great rejoicing on the part of the parents, their relatives and their friends.

I. The Preparation.

In addition to the instructions which John the Baptist received in the godly home in which he was born and reared, he studied the Old Testament for himself. Then he went into the wilderness where he lived an ascetic life and underwent a discipline which fitted him for the task which he was to perform.

It was not just a happenstance that John the Baptist went into the wilderness to receive his training. In Isaiah 40:3-5 was recorded the prophecy of a divinely appointed herald of the coming of the Messiah. Luke tells us that "the word of God came unto John the son of Zacharias in the wilderness." That in itself was a manifestation of grace.

God needed a man of strong physique, irreproachable character, genuine humility, firm will, absolute loyalty and spiritual insight to be obedient to His will and to deliver for Him a flaming message of judgment. Therefore, He prepared him out there in the wilderness, far from politically decadent Rome and spiritually dead Jerusalem. One is impressed by the amount of time which John the Baptist spent in training for the special job to which God was calling him.

John the Baptist did not choose the ministry as a profession or enter upon it as a means of earning a livelihood, but because he received a personal call from God to preach and to baptize. Concerning his going forth upon his mission, the Bible says, "There was a man sent from God, whose name was John" (John 1:6). God chose, equipped, called and commissioned him for the important duty of preparing the way for the coming Christ. In modern parlance he was the advance man for the Messiah.

His business was to get people ready to receive the Saviour when He arrived on the scene.

II. The Preaching.

This rugged, unique and striking preacher was heavily burdened on account of the prevailing wickedness and the disorders of society. He preached in the wilderness along the Jordan River. His preaching attracted the multitudes. No matter who went to hear him, John the Baptist did not compromise the truth, but proclaimed the Word of God without fear or favor. With righteous indignation flaming at white heat, this fearless preacher denounced sin and rebuked the sinners. He was not adept at using honied words. In charging his hearers with being deceitful, hypocritical and wicked, he called them "a generation of vipers," which language was quite descriptive of their character and actions. The viper's treacherous habit of biting its victim without warning and injecting its deadly poison made the comparison all the more impressive. There are times when such language as he used is needed to awaken people. Our day is in dire need of teachers and preachers like John the Baptist to declare the truth of God with respect to sin and its consequences.

John the Baptist attracted great crowds and stirred the people deeply. He did not do so by his dress or his diet, but with his messages on sin, judgment, repentance and forgiveness. While he condemned sin and warned of judgment, he gave the people assurance of the forgiveness of their sins on the condition of their repentance. He challenged them to change their minds with respect to sin, to God and to self. He not only preached repentance, but he baptized the penitent as an evidence of the fact that they had repented. He taught them that there must be harmony between their profession and their conduct. The unanswerable proof of repentance is ever a thorough-going amendment of conduct. While repentance has to do with a change of mind, it always results in a change of manner of life. Real sorrow for sin is expressed in a manifest forsaking of sin.

It was inevitable that such positive and powerful preaching as John the Baptist did would create an awareness of need on the part of many listeners. Many from various walks of life in-

quired as to what they should do in order to obtain the forgiveness of sins about which he preached so plainly and emphatically. It is wonderful when scriptural preaching causes people to ask what they must do in order to get right with God and to live in accordance with His will. John the Baptist told his inquirers what to do.

III. The Prediction.

The preaching of John the Baptist kindled afresh the Messianic hope in many of the people. In view of what they heard him preach, it is not at all strange that some of the people began to wonder if the preacher himself were not the long-expected Messiah. As soon as he learned what they were thinking, with characteristic humility he at once disabused their minds of that idea by asserting that he was only the "voice of one crying in the wilderness." He knew that his ministry was that of preparing the way for the Lord Jesus.

With commendable humility John the Baptist acknowledged his insignificance in contrast with the Messiah. Whereas, he had baptized many in the waters of the Jordan River as a symbol of a new life and a new allegiance, which was one of the things that made him great in the estimation of so many, he predicted that Christ would baptize them with the Holy Spirit and with a fire which would consume the worthless and leave the imperishable. He boldly declared that Christ would be so superior to him that he would not even be worthy to perform the menial act of a slave in losing the latchet of His shoes.

With great joy John the Baptist spoke about the Christ Who would take away their sins and enable them to live righteously. He told them that as an Oriental farmer separated the grain from the chaff, saved the grain and burned the chaff, so in His ministry Christ would separate the good from the bad. It was the policy of John the Baptist to direct the attention of the people away from himself to Christ. That policy should be ours also. We shall ever admire John the Baptist for his willingness to take second place for the good of the cause. When the popularity of Christ exceeded that of himself, instead of becoming jealous as others might have done, John the Baptist accepted it with joy and remarked, "He must increase, but I must decrease." What a commendable spirit!

Second Annual Mountain Youth Conference to be Held At Williamsburg

The Second Annual Mountain Youth Conference will be held on the campus of Cumberland College, Williamsburg, Kentucky. It begins at noon on Thursday, September 27, and the last service will end at supper Saturday, September 29. This conference is designed to help the mountain young people (15 years old and up) make plans concerning their future. The job opportunities in eastern Kentucky will be studied and the preparation the young people must make if they migrate to more industrial areas will also be presented. It is sponsored jointly by the Missions Department of the Kentucky Baptist Convention and the Home Mission Board of the Southern Baptist Convention.

The key-note speaker for Friday night session will be Congressman Eugene Siler. Dr. Harold G. Sanders, executive secretary of the Kentucky Baptist Convention, will give the closing message on Saturday. Other program personnel include: M. Wendell Belew, secretary of Associational Missions, Baptist Home Mission Board, Atlanta, Georgia; A. B. Colvin, superintendent of the department of Missions and Evangelism; Kentucky Baptist Convention, Middletown, Kentucky; J. Edward Cunningham, director of mountain missions for the Kentucky Baptist Convention, Lexington; and Charlie Dixon, University of Kentucky, Lexington.

All mountain young people are invited to attend this conference. The cost, including room and board, is only \$2.00. Each person must furnish his own linens. Reservations may be made by writing Dr. James Boswell, Cumberland College, Williamsburg, Kentucky.

Two Baptist Schools Get Federal Loans

WASHINGTON (BP)—Two Southern Baptist colleges and eight other denominational schools were approved in August for College Housing Loans, according to Commissioner Sidney H. Woolner of the Community Facilities Administration.

Howard Payne College at Brownwood, Texas, was approved for \$460,000 to build a dormitory to house 180 men students. Howard Payne is owned and operated by the Baptist General Convention of Texas.

Louisiana College at Pineville, La., will receive a loan of \$430,000 to construct additions to a women's and men's residence hall. The school is owned and operated by the Louisiana Baptist Convention.

Among the other denominational

schools getting federal loans were four Roman Catholic schools, two Presbyterian, one Lutheran and one Disciples of Christ.

The Baptist General Convention of Texas voted in 1961 for its institutions not to participate further in federal loan programs because of the church-state principle involved. However, the Howard Payne application was made before the Texas Baptist action, and an exception was made in this case.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 9, 1962

	S.S.	Add.	T.U.
Louisville, Walnut Street	1197	4	278
Missions (3)	261	--	140
Mayfield, First	949	--	244
Mission	103	--	--
Madisonville, First	919	3	192
Mission	27	--	--
Covington, Calvary	876	--	--
Hopkinsville, Second	846	--	166
Owensboro, Third	817	--	283
Mission	41	--	30
Owensboro, First	813	5	160
Bowling Green, First	800	3	165
Mission	81	--	--
Louisville, Crescent Hill	800	13	199
Missions (2)	113	--	26
Lexington, Calvary	792	5	169
Mission	61	--	--
Louisville, Carlisle Avenue	762	2	242
Missions (2)	96	--	53
Elizabethtown, Severns Valley	759	--	--
Harrodsburg	49	--	40
Murray, First	738	3	101
Mission	56	--	--
Lexington, Grace	708	2	152
Mission	15	--	--
Somerset, First	704	4	210
Mission	93	--	35
Paducah, Immanuel	642	--	164
Lexington, Immanuel	589	--	163
Glasgow	555	--	99
Mission	31	--	--
Ashland, First	545	5	143
Mission (2)	145	2	--
Lexington, Rosemont	539	4	130
Louisville	538	1	167
Mission	59	--	--
Campbellsville	532	--	196
Missions (3)	102	--	52
Henderson, Immanuel	513	--	94
Mission	91	--	--
Louisville, Bethlehem	496	3	179
Louisville, Rockford Lane	492	4	180
Louisville, Victory Memorial	488	--	--
Corbin, Central	483	--	94
Frankfort, First	483	--	80
Mission	54	--	39
Lexington, Central	478	1	128
Louisville, Valley Station	474	2	114
Louisville, South Side	468	--	57
Lexington, Porter Memorial	458	5	123
Ashland, Unity	458	4	114
London, First	456	--	104
Shelbyville, First	455	--	102
Georgetown	455	2	124
Mission	22	--	11
Franklin, First	454	--	139
Mission	91	--	31
Jeffersonton, First	448	2	100
Louisville, Green Acres	446	5	236
Nicholasville	438	2	107
Florence	437	1	127
Mission	146	--	53
Russellville, First	416	--	--
Mission	45	--	--
Henderson, First	411	--	116
Central City	410	2	205
Louisville, Hazelwood	403	--	81
Middlesboro, First	403	--	77
Owensboro, Eaton Memorial	401	1	160
Corbin, First	401	--	132
Louisville, Farmdale	396	--	118
Louisville, Bethany	389	6	102
Louisville, Chapel Park	376	--	152
Mt. Washington, First	371	--	86
Hodenville, First	370	6	131
Richmond, First	368	6	71
Hima, Horse Creek	363	--	--
Hazard, First	362	4	62
Mission	67	4	62
Owensboro, Crabtree Ave	361	8	141
Ludlow, First	357	3	91
Ashland, Pollard	353	--	121
Mission	59	--	--

Louisville, Highview	345	4	114
Louisville, Eighteenth St.	332	--	102
Mission	47	--	33
Bellevue, First	327	--	78
Walton, First	323	--	207
Bardstown	314	--	56
Lebanon, First	310	--	97
Barbourville, First	308	1	137
Missions (3)	199	--	--
Middletown, First	306	--	135
Covington, South Side	306	--	44
Owensboro, Lewis Lane	298	--	118
Louisville, Immanuel	297	1	90
Glendale, Gilead	297	--	165
Louisville, Fern Creek	295	--	86
Lawrenceburg, First	287	--	41
Mission	80	--	57
Radcliff, Stithton	282	--	96
Hopkinsville, Edgewood	278	--	89
LaGrange, DeHaven Memo.	271	6	93
Stanford	265	--	107
Mission	25	--	--
Louisville, Ridgewood	262	--	117
Louisville, Valley View	258	--	79
Louisville, Clifton	258	--	88
Mission	47	--	30
Frankfort, Memorial	235	--	85
Frankfort, Crestwood	234	--	82
Marion	232	--	79
Cold Spring, First	231	--	92
Hazel	218	--	--
Louisville, Gethsemane	268	4	125
Louisville, East Audubon	217	--	69
Owensboro, Seven Hills	213	--	69
Taylorsville, Kings	204	--	159
Louisville, Fourth Avenue	191	--	60
Taylorsville, First	187	--	68
Shelbyville, Highland	186	--	82
Marion, Second	186	--	73
Glasgow, Calvary	178	--	47
Ft. Thomas, Highland Hills	106	--	60
Mission	18	--	--
Frankfort, East Frankfort	70	2	51

CLASSIFIED ADS

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KENTUCKY BAPTISTS AT WORK

Stewardship



By Robert J. Hastings

Yes, October is Cooperative Program month throughout the Southern Baptist Convention. Kentucky had a special Cooperative Program Sunday earlier this year, but here is a whole month's opportunity to pray and study concerning this vital ministry. No special offering is asked—only special prayer and study. Pastors already have suggestions for utilizing the four Wednesday nights in October for prayer.

The Stewardship Commission has released this testimony for use in the churches during this special emphasis:

"In years past I often found myself in a quandry when thumbing through the 'special request' letters from various Christian organizations. They all 'appeared evangelistic and worthy of a contribution. My first thought was to send each one a dollar or two, but then I remembered that Malachi 3:10 instructs us to 'Bring ye ALL the tithes into the storehouse, that there may be meat in MINE HOUSE.'"

"When Jesus ascended into heaven, he designated ONE place of worship and service—His bride, the church. I am a member of a local Southern Baptist church. I believe we have the soundest doctrines in the world and the finest program. In our program much attention is focused on foreign and home missions. This appeals to me, but our church is young, and we cannot support a missionary family overseas. However, by subscribing to the Cooperative Program my church can participate collectively with other churches in missions support. Hundreds of churches like ours giving a percentage to the Co-

operative Program results in everyone having a share in missions and each dollar performing a maximum job.

"Now there are good ways of doing things for the glory of Christ, and there is the BEST way. I want to make sure my family's tithe is used in the BEST possible way, and I concluded long ago that giving to the Cooperative Program through my local church is the best way. I base my conviction on the fact that Southern Baptists not only strive to win the lost to Christ, but we have a program of enlisting and maturing them."

—George Walcott, Layman
Beverly Hills First Baptist Church
Star of screen and television



Miss Rosa Fiechter

Woman's Missionary Union New G.A.-S.B. Director Elected for Kentucky

By Mrs. Geo. R. Ferguson

We are very happy to announce the election of Miss Rosa Fiechter, of Louisville, to the position of Director of the work of Girls' Auxiliary and Sunbeam Band for Kentucky W.M.U. She began her work on September 1.

Miss Fiechter is a native of Kentucky having been born near London, where her parents still live. She received the Bachelor's degree from Eastern State

Teachers' College, the Master's degree from the University of Louisville and the Master in Religious Education degree from the W.M.U. Training School, (now Carver School of Missions and Social Work). Her college work was in elementary education and she taught in the public schools between college and the Training School for thirteen years. After graduation from Carver School she was the teaching-principal of Parkland Baptist Elementary School from 1949 until it closed two years ago. Since that time she has been teaching in the public schools in Louisville.

Miss Fiechter has splendid interest and experience in the work of Woman's Missionary Union, as well as in the full program of her church. She served as a summer worker for Kentucky W.M.U. for two summers and has worked as a camp counselor in Cedarmore G.A. camps for four or more summers. She has endeared herself to all who know her by her warm, friendly, radiant personality and her beautiful Christian spirit. Pray for her in this responsible position of leadership.

Brotherhood

Activities in Magnolia And Green Acres

By Forrest R. Sawyer

The Magnolia Baptist Church has organized its Brotherhood. James P. Dale, Jr., is the pastor there.

The officers include: Leonard Dye, Curtis McCubbin, Wilbern Dye, Goble Reynolds, Blain Bowles, Dr. M. A. Douglas, Jr., Charles Lawson, Delland Moor, with Tom Turner, A. M. Catlett and Adrian Russell getting specific attention to the Royal Ambassador work.

The men of Kentucky will be pleased to know that the Magnolia Church has organized its Brotherhood, and they will be praying for the successful enlistment of the men of the church.

GREEN ACRES PUBLISHES MONTHLY BROTHERHOOD BULLETIN

The Brotherhood of the Green Acres Baptist Church, Louisville, where Dan Randolph is pastor, publishes a monthly Brotherhood Bulletin.

At a recent meeting of the men, revealed that boys are now in Royal Ambassador uniforms. Jim Muscott is

chairman of the Royal Ambassador Committee which has Melvin Blakeman, Wilbur Pence, John Flynn, Fred Hawks, Chester White, Charles Ward, Ensel Crenshaw, Holice Minter, Otto Human, Donald Burris, Frank Lye, Don Moreland, Richard Steilburg, Ray Ellis, Bill Davis, and George Mills working with the church's Royal Ambassador program.

A recent meeting was under the direction of World Missions Leader Hiram Taylor. In that meeting, not only was the report of the Royal Ambassador Work given, but the Christian Witness Leader and his committee shared with the men present their plans for some personal evangelism efforts and the Personal Stewardship Leader had tracts on hand to give to the men relative to Stewardship.

Green Acres Baptist Church Brotherhood is to be commended for maintaining a balanced program within the framework of their church that will interest a cross-section of their manpower.

Kentucky Baptist Foundation

A Good Sign

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

Requests from pastors for the use of the film, "Treasures in Heaven," have been so numerous that some have been requested to set several dates for its use. This film sets forth the possible tragedy that may come to a man's family, or to his good intentions for God's work, when he dies without a will.

Here are a few comments concerning the film:

MISS EULA MAE HENDERSON, executive secretary-treasurer, of Texas Woman's Missionary Union, makes this "Treasures In Heaven" is a film which I wish every member of Woman's Missionary Union could see. The cause of missions would certainly benefit. To see this interesting film is to think seriously of the way money can be spent after a person is gone. It has a note of urgency as well as interest and heart appeal."

C. MELVIN RATHEAL, pastor of Trinity Baptist Church, Lubbock, Texas, after seeing the film writes, "I believe that every family, every young couple, every couple with children, and all couples that have property would be definitely interested in seeing this film, and I believe that anytime a church has a chance to use it, it should take advantage of the film. . ."

GLEN NORMAN, pastor of Second Baptist Church, Corpus Christi, Texas, says, ". . . The film offers great help in the realm of extending our own wishes beyond our life and I feel will do much in helping people to see the importance of a Christian will . . . I think it is

highly inspirational, very informative and very practical in a neglected realm of stewardship."

DR. L. H. TAPSCOTT, Brotherhood Department secretary of Texas, tells us, "The film, 'Treasures in Heaven,' presents to Christians and others a matter that touches every family. It has been used numerous times in Brotherhood meetings, always with a deep interest on the part of the men, and with helpful suggestions they can use. Texas men need its message."

The film is available, free, from the office of the Kentucky Baptist Foundation, c/o Kentucky Baptist Building, Middletown, Ky.

Baptist Student Union

Function-Work

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

By J. Chester Durham

The most prolific and perhaps perplexing functions of the religious center is its work—translating faith into action. The problems here again are those of relation, duplication, and administration. The student union and the social clubs have their recreational side. Shall the religious centers omit this feature from their program, or is recreation essential to the "wholeness" of the center's emphasis?

What should be the relation of the religious center to the student council, the interfraternity council, the foreign student adviser, the dean of students' office, and the president or his representative in student affairs?

Most centers insist that the faith they profess must be embodied in significant human service, that love of God entails love of neighbor and vice versa. But shall the center organize as a religious group to work, or shall it work to have the campus organize to serve? Shall it insist on the religious motive for significant human work, or shall it work to make any human service significant, whatever the motive? These are growing questions requiring radical re-thinking.

Training Union

Do You Need To Know?

By James H. Whaley, Sr.

How a Pulpit Committee should organize its work?
Steps to take toward writing a Church

Constitution, By-Laws, or Incorporating?

Who should plan the church calendar?

What's good church news?

The duties of church Recreation Committee?

How a deacon sets an example?

These and other questions are answered in reprints or tracts published by the Church Administration Department of the Baptist Sunday School Board. The publications of this department are distributed through the Kentucky Training Union Department. Listed below are the free tracts now available:

- "When a Church is Seeking a Pastor"
- "Steps to Take Toward Church Constitution, By-laws, Incorporation"
- "The Church Council"
- "Church News Workbook"
- "Church Recreation Committee"
- "The Deacon Sets An Example"
- "The Deacon-Led Spiritual Growth Program"

Mississippi Baptists Release Radio Newscast

JACKSON, Miss (BP)—A 15-minute weekly radio program of Baptist news has been launched here by the Mississippi Baptist Convention.

Eleven radio stations in Mississippi have scheduled the weekly news program, called "The Baptist Record."

The new program marks the first time that a radio show has been produced jointly by a state Baptist convention and the Southern Baptist Radio and Television Commission in Fort Worth.

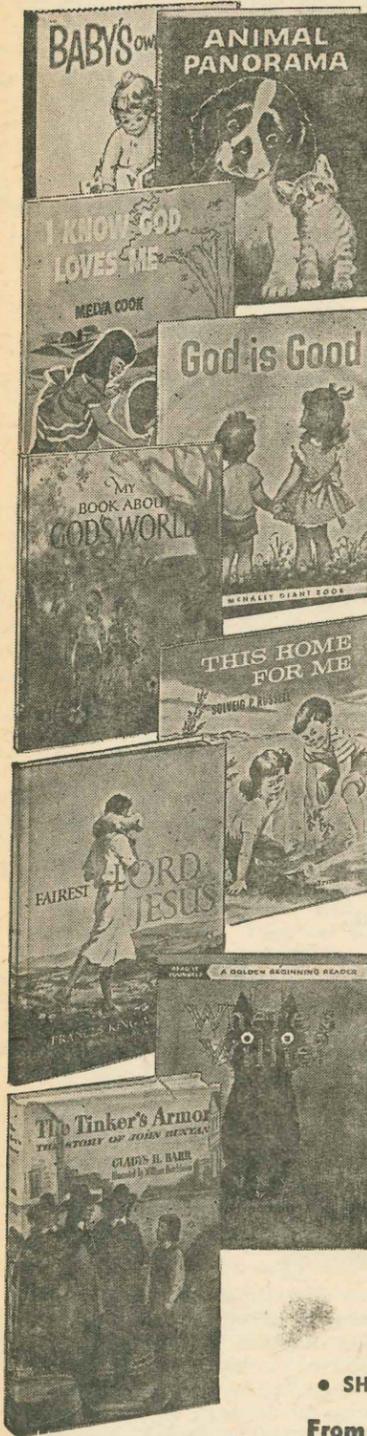
Under the cooperative effort, staff members of the weekly state Baptist newspaper published here, also called the Baptist Record, write and solicit news features and editorials used in the radio program.

Program material is then relayed on the Southern Baptist Teletype Service to the Radio-TV Commission in Fort Worth, where the newscast is tape recorded by a team of announcers. Then it is mailed to the radio stations using the program.

The first broadcast of "The Baptist Record" featured an editorial on Mississippi Baptists by Chester L. Quarles, executive secretary-treasurer of the state Baptist convention; a personal feature on W. Douglas Hudgins, pastor of the First Baptist Church, Jackson, and news of Baptist activities throughout the state.

LOOK AT THE BOOKS!

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A day with baby. Safe, washable cloth book. Ages through 2 years. (13g) No. D103 \$1.00

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Six-foot fold-out zoo of familiar animals in bright colors. Ages 1-3. (13g) No. C702 \$1.00

I KNOW GOD LOVES ME
by Melva Cook
God's love through a child's eyes. Illustrations on every page. Ages 3-5. (26b) Board, 60¢ Cloth, \$1.00

GOD IS GOOD
by Mary Alice Jones
The wonder of the things God planned. Big, colorful pictures. Ages 4-8. (2r) \$1.00

MY BOOK ABOUT GOD'S WORLD
selected by Blanche Mays
Simple verses from the Bible and lovely illustrations tell the Creation story. Ages 4-7. (13g) \$1.95

THIS HOME FOR ME
by Solveig Paulson Russell
A fascinating visit to four-teen animal homes. Ages 4-8. (26b) Board, 60¢ Cloth, \$1.00

FAIREST LORD JESUS
by Frances King Andrews
A timeless story, beautifully illustrated. A book to treasure. Ages 6 up. (26b) \$3.00

WHERE'S WILLIE?
by Seymour Reit
A sniffing, poking, blue-eyed kitten to spellbind beginning readers. Ages 6 up. (18g) \$1.00

THE TINKER'S ARMOR:
The Story of John Bunyan
by Gladys H. Barr
Lively dialogue and stirring action portray John Bunyan—a brave, fun-loving boy, a heroic man. Ages 11-14. (26b) \$2.50

OZARK OBIE
by Virginia Whitman
Adventure galore! Cave exploring and an island rescue. Fine reading for boys 11-14. (26b) \$2.95

CHARLOTTE'S WEB
by E. B. White
Charlotte, the talking spider and Wilbur the Pig are adored by ages 9-12. On all lists of recommended books for children. (9h) \$2.95

THREE-MINUTE DEVOTIONS FOR BOYS AND GIRLS
by William L. Woodall
One-hundred readable, inspiring story-meditations for ages 8-12. (18a) \$2.50

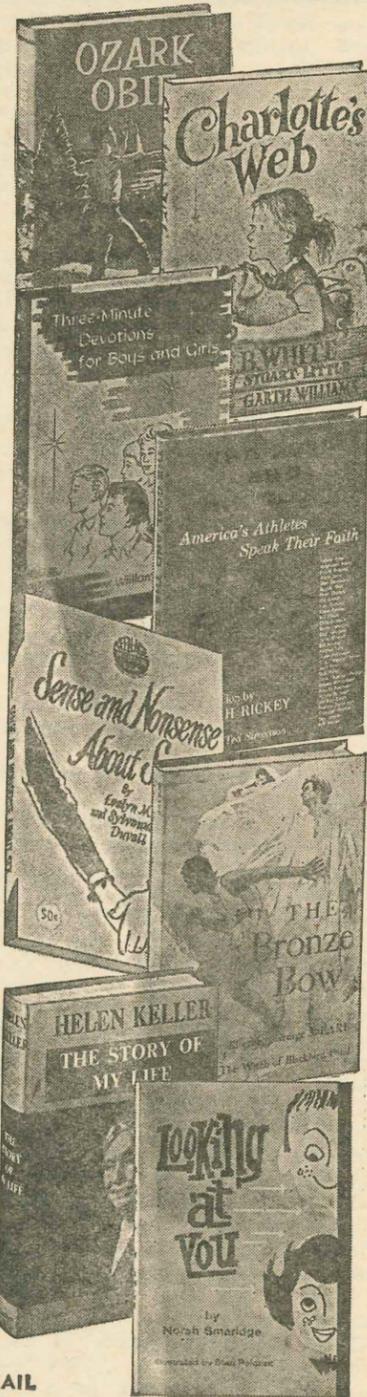
THE GOAL AND THE GLORY
edited by Ted Simonson
Striking Christian testimonies by thirty champion sportsmen. Teen-age up. (6r) Paper, \$1.00 Cloth, \$2.95

SENSE AND NONSENSE ABOUT SEX
Evelyn M. and Sylvanus M. Duvall
Sound counsel for teenagers. Exposes fallacies in popular thinking about love and sex. (18a) Paper, 50¢

THE BRONZE BOW
by Elizabeth George Speare
Dramatic, award-winning novel of how Daniel becomes a follower of Jesus in first-century Palestine. Every teen-ager should read it. (26h) \$3.25

THE STORY OF MY LIFE
by Helen Keller
"No one can know her... without feeling admiration and gratitude." Teen-agers up. (11d) \$3.95

LOOKING AT YOU
by Norah Smaridge
Sane, sensible teen-age guide to self-examination and improvement in friendships, personality, and activities. (1a) \$3.00



for books for toddlers or teens

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Religious News in Review

The Kentucky Scene

Mr. William D. Bender, Southern Baptist missionary on furlough from Nigeria, is studying at the University of Kentucky, Lexington. He and Mrs. Bender have moved to 217 Owsley Avenue, Lexington, from Frankfort, Ky. He is a native of Newton, Kansas; she is the former Novela Chism, Bagdad, Ky.

The Highway Baptist Chapel was constituted into the East Barbourville Baptist Church on September 9 by the First Baptist Church of Barbourville, Ky.

Peter J. Pentz is leaving the pastorate of the Buck Run Baptist Church, Forks of Elkhorn, Ky., and returning to his native South Africa, where he has accepted the care of the Baptist Church at Three Anchor Bay, and where his address will be Melody, 3 Kelvin Road, Three Anchor Bay, Capetown. He will leave in October, and until that time his address will continue to be V-2 Seminary Village, Frankfort Avenue at Findlay, Louisville 7, Ky. While he has been in the United States he has spent two years at Campbellsville College, two years at Georgetown College, where he was awarded his B.A. degree, and three years in Louisville where the Seminary conferred a B.D. degree on him last spring. He has made many friends in Kentucky, and he will be greatly missed by our people.

Thomas G. Nye has been named instructor in biology at Georgetown College, it was announced today by President Robert Mills. Nye, a native of Weston, West Virginia, holds the B.A. degree from Fairmont State College, Fairmont, West Virginia. He was granted the M.S. degree from University of Kentucky in 1962. He served as graduate assistant while completing his studies at the University. During his undergraduate days at Fairmont he was president of the Student Council; and a member of the committee to choose campus representatives to Who's Who. He holds membership in the Society of Sigma Xi, an honorary research society. He assumed his teaching assignment at Georgetown September 15.

The 23rd & Broadway Baptist Church, Louisville, is to celebrate its 75th anniversary October 14, 1962, with a homecoming. The speaker at 10:45 will be Dr. W. Peyton Thurman, dean of students at Southern Seminary. From 2:00 to 4:00 o'clock former pastors, the pastors of missions, choirs and quartets will participate, with a closing address by Supt. Ben F. Mitchell, of Long Run Association. A reception will be held 4:00-5:00, and Robert Wayne, associate Training Union secretary, will speak at 7:30. Pastor Cecil C. Laster and Anniversary Chairman B. T. Kimbrough, Jr.,

are anxious for all former members and friends to return for the occasion.

Outside Kentucky's Borders

The Church Library Conference at Ridgecrest had 404 church librarians from 18 states in attendance, which exactly doubled last year's attendance. Tennessee had the largest representation, with 84; North Carolina was next with 62; Georgia, 52; Kentucky, 46; and South Carolina, 37. This work is directed by Wayne E. Todd, secretary of the church library department of the Sunday School Board, Nashville, Tenn., formerly of Kentucky.

Mr. and Mrs. William Fleming, Fort Worth, Texas, have given \$100,000 of endowment money for faculty increments to Howard Payne College at Brownwood, Texas. The income from this endowment will be used to increase salaries and add teachers, according to President Guy Newman.

Oklahoma Baptist Hospital at Muskogee, Okla., was changed from a general hospital to a chronic and convalescent hospital on September 15. It is to specialize in patients who require long-time treatment and nursing home. Its capacity is to be augmented from 86 to 100 beds.

C.Y. Dossey, Dallas, associate in the Evangelism Department of the Home Mission Board, led the revival campaigns in Hawaii, Honolulu, resulting in 432 professions of faith, and 500 other dedications during a two-week jubilee revival in which 22 churches and 5 missions co-operated. Quite singular was the conversion of 15 of the 17 junior choir members in the Waimanalo Mission, all coming from Buddhist families.

The Foreign Missions Front

English-language Baptist worship services in Rome, Italy, were begun August 12 by twelve people, reports W. C. Ruchti, Jr., Southern Baptist missionary who is helping open this work among Rome's English-speaking community (including an estimated 10,000 Americans). The current meeting place is the first-floor preaching hall at Piazza in Lucina 35, headquarters of the Italian Baptist Union. Before the first service, a bathtub of plaster and a truckload of refuse from the 300-year-old building were taken out of the room, scaffolding and ladders were piled up, and other cleaning was done so people could be seated. "It still looked pretty bad, but we worshipped," says Mr. Ruchti. Among the twelve present that day was Dr. Albert McClellan, program planning secretary for the Southern Baptist Convention's Executive Committee. He led the closing prayer.



My Friend Porter

One of the finest friends I have is one of the laymen of our Southern Baptist Convention leadership in whom we all have great confidence. I met him on "The Beeches"—the tree-beautiful Colonial campus of the Southern Baptist Theological Seminary—when we were both students. We lived in the newly-created married students apartments built in one wing of Mullins Hall, called "Whitsitt Hall." He and Ruth were constant companions of my wife and me. Walt Disney had just brought out "Snow White and the Seven Dwarfs." Nearly every day we would swing together from Whitsitt Hall to Norton to class, "Hi Ho, Hi Ho, 'Tis Off to Work We Go!" Walt Disney.

Now, this layman who took theology in order to be a better layman, Baptist editor, and now executive secretary of the Executive Committee, Nashville, is still a layman—faithful to his church, to his lovely family of four, to his denomination, to his God. "You're in good hands with" Porter Routh.

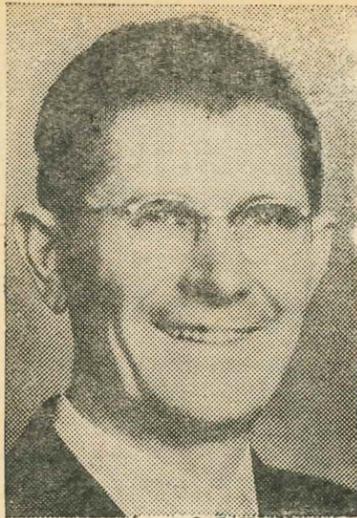
This week I got this personal note which is really to YOU:

"Dear Harold: Congratulations to you and to Kentucky Baptists on going over your goal for your ten-month budget. This is a record which will mean much not only in the lives of those who have so generously given, the churches which have shared, but also in the spirit of the missionaries around the world. Sincerely, Porter Routh."

While reminiscing about old Whitsitt Hall, also with Porter Routh were J. Chester Badgett, Wendell H. Rone, E. C. Masden, William F. McGibney and others. And, in looking over my SBTS graduating picture, I see G. R. Pendergraph, John M. Carter, E. C. Masden, Roy L. Puckett, Dester E. Jones, W. F. McGibney, Sam Ed Bradley, all my good friends, and now, co-workers with you in the Kentucky Baptist Convention! Isn't this a wonderful fellowship?

Yours and His,

Harold G. Sanders



Dr. W. J. Moore

Noted Educators And Others Address The Campbellsville Faculty

Campbellsville College faculty members heard noted educators and Baptist leaders in the faculty conference preceding the 1962 fall semester, September 6, 7 and 8.

Dr. W. J. Moore, dean of Eastern Kentucky College and Dr. Leo Chamberlain, professor of higher education at the University of Kentucky delivered addresses in separate sessions of the conference. Dr. Moore's address was entitled, "The Teacher's Educational Program," and Dr. Chamberlain spoke on, "Self Studies."

Dr. Verlin C. Kruschwitz, Kentucky Baptist Convention president, addressed the faculty members on the subject, "What Kentucky Baptists Expect Of Their Colleges." Another address was delivered by Dr. Hugh R. Peterson, administrative dean of Southern Baptist Theological Seminary. Dr. Peterson's subject was, "The Liberal Arts in the Pre-seminary Program."

The student activity program, student counseling and academic counseling press panel discussions and self studies completed the Campbellsville faculty Conference Program.

Campbellsville College opens the 1962 fall semester with the largest faculty and enrollment in its history. The college has also expanded degree offerings with an enlarged and more diversified curriculum.

Two new degrees have been authorized and approved by the Board of Trustees. They are the Bachelor of Science degree with majors in mathematics, biology and chemistry and Business Administration.

Eight Awards for Luther Rice and Adoniram Judson Scholars at Seminary

LOUISVILLE, Ky., Sept. 15. — One music scholar, four ministerial students and three future foreign missionaries have been presented the Luther Rice and Adoniram Judson Scholar awards for study at Southern Seminary this year.

Recipients of the Luther Rice award are George W. Stansbury, Jr., Muskogee, Okla.; Walter P. Hagenau, Beaufort, S. C.; David Allen Thomas, Valley Mills, Texas; James G. Revels, Jr., Hattiesburg, Miss.; and Cecil G. Mitchum, Anderson, S. C. Those receiving the Judson award were George M. Williams, Jr., Phoenix, Ariz.; Miss Dorothy R. Scott, Dothan, Ala.; and Alford T. Welch, Kansas City, Kansas.

The Rice award is for those students who plan to do church-related work in

the United States, while the Judson award is presented to select students who plan to serve as foreign missionaries.

Applicants are judged on the basis of academic achievement and evidence of scholarship, as well as motivation for the Christian ministry.

All eight students entered Southern Seminary for the first time this fall. Each scholar will receive a grant of \$1,000 for study in their chosen field during the 1962-63 academic year.

Passing of Vernon H. Kelley

One of the devoted members of West Broadway Baptist Church, Louisville, has written of the recent homegoing of **Vernon H. Kelley**, leaving a vacancy in the fellowship which is most keenly felt. "He has served for 33 years as Sunday school secretary, resigning a few years ago," he writes. "He was a deacon, chairman of the ushers, and assistant church clerk at the time of his passing."

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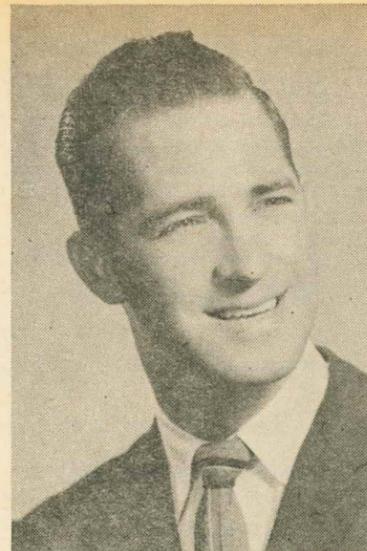
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Calvin C. Wilkins

Kuttawa Calls Calvin C. Wilkins

The First Baptist Church of Kuttawa, Kentucky, has called Calvin C. Wilkins as its pastor and he has already started his new work. Wilkins attended Baylor University and is a graduate of Georgetown College. He resigned from River-view Baptist Church, Berry, Kentucky, after two years, to accept the call to Kuttawa. He also served as pastor of Irvingsville Baptist Church, near Cynthiana, for two years, and Garrison Baptist Church of Garrison, Kentucky, earlier in his ministry.

Wilkins is from Evansville, Indiana, and his home church was Grace Baptist. He is married to the former Norma Lou Parrent, of Evansville, although she was born near Kuttawa in Lyon County. They have three children: David, 8; Rebecca, 6; and Stephen, who will soon be 2.

Dr. Carl Fields Named Acting Dean of Georgetown College

Dr. Carl Fields, head of the History and Political Science Department since 1946, has been named acting dean of Georgetown College, according to an announcement by President Robert L. Mills.

Dr. Fields, who has been a faculty member at Georgetown for 26 years, received the B.A. and M.A. degrees from the University of Louisville and the Ph.D. from the University of Kentucky. A frequent speaker at civic clubs, he is a deacon of Georgetown Baptist Church, a past president of the George-

town Kiwanis Club, chairman of the board of John Graves Ford Memorial Hospital, and a member of the library committee of the Georgetown Public Library.

Dr. Fields succeeds Dr. Henson Harris, who resigned in order to accept the position of dean of instruction at Slippery Rock State College in Pennsylvania.

Dr. Mills has named five faculty members who form the screening committee to assist in choosing a new dean. They are Dr. Coleman Arnold, Dr. Curtis Phipps, Dr. George W. Redding, Dr. Richard Scudder, and Dr. Mary Wharton.

Wedding Bells About to Ring

Announcement has been made by Mr. and Mrs. Ernest E. Bryant, Fisherville, Ky., of the engagement of their daughter, Miss Nancy Belle Bryant, to Mr. James S. Catlett. Mr. Catlett is a son of Mr. and Mrs. Robert M. Catlett, Princeton, Ky. Miss Bryant is an office secretary in the Sunday School Department, Kentucky Baptist Building, Middletown, Ky. The date of the wedding is set for this autumn.

Bobby Bell Named To Bethel Faculty

Bobby G. Bell, pastor of Olivet Baptist Church in Christian County, has been named a full-time instructor in social sciences and educational psychology at Bethel College, Hopkinsville.

The 23-year-old minister, a native of Sturgis, has held the position of part-time instructor for 1½ years while working toward a Master's degree.

Bell served as president of the Bethel Alumni Association last year and is now the organization's first executive secretary.

He is a graduate of Sturgis High School, of Bethel College with an Associate in Arts degree, and of Austin Peay State College with a B.S. and a M.A. degrees. He also has studied at Southern Baptist Theological Seminary, Louisville.

He formerly was pastor of Baker Baptist Church near Marion. He and his wife, the former Angela Chandler of Sullivan, Kentucky, have a two-year-old son, Gregory.

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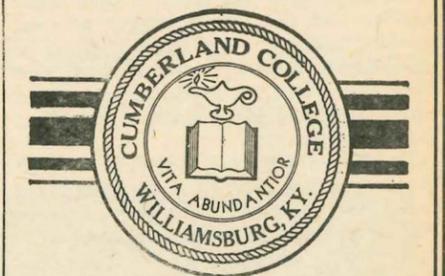
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Says School Religion Not Unconstitutional

WASHINGTON (BP)—The Supreme Court decision banning "official" prayers in New York schools does not apply to Bible reading and recitation of the Lord's Prayer, according to legal opinion in the District of Columbia.

Corporation Counsel Chester H. Gray expressed this view in a formal opinion requested by District School Superintendent Carl F. Hensen.

Gray found that the Supreme Court's June 25 prayer decision says only that government officials may not compose a prayer for classroom use and require children to recite it.

It has been the custom of the District of Columbia schools to begin each day with a Bible reading, the Lord's Prayer and pledge of allegiance to the United States. This practice will continue this fall.

Hansen also had asked Gray whether the Supreme Court ruling invalidated School Board recitation of the flag salute, prayers said by a civic group meeting in a school, silent prayer and school programs observing religious holidays.

None of these was outlawed, Gray replied.

Earlier in the year the Jewish community Council of Washington had asked the School Board to eliminate all religious observances from the D. C. school system. This move was resisted by Superintendent Hansen.

However, the Council of Churches of the Greater Washington Area in a position statement agreed with the Jews that the public schools should not be used for religious purposes.

In Gray's legal opinion he pointed out that the Supreme Court would have an opportunity to clarify the constitutionality of the District school practices if the Court decides to review two cases from Maryland and Pennsylvania.

In the Maryland case, the State Court of Appeals held last April 6 that Bible reading and the Lord's Prayer are not unconstitutional. In Pennsylvania, a three-judge Federal court decided last February 1 that required reading of ten verses from the Bible without comment is unconstitutional.

The District School Board is divided in its opinion on what the Supreme Court may decide in the Maryland and Pennsylvania cases. It appears that until the issue is settled by the Court the District will continue its present practices.

The Supreme Court opinion in the New York Regents' prayer case was delivered by Justice Hugo L. Black for the 6-to-1 majority. It said that constitutional prohibitions against laws respecting an establishment of religion "must at least mean that in this country it is

not part of the business of government to compose official prayers for any group of the American people to recite as part of a religious program carried on by Government."

Baptist Schools Ask For Federal Loans

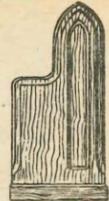
WASHINGTON (BP)—Two Southern Baptist schools were among eight church-related colleges asking for college housing loans in July, according to a report from Commissioner Sidney H. Woolner of the Community Facilities Administration here.

Mississippi College, Clinton, Miss., a Baptist senior college applied for \$200,000. Chowan College, Murfreesboro, N. C., a Baptist junior college, asked for \$550,000.

Woolner said the applications are made public "so that private lenders may negotiate with the institutions if they wish to make the loans."

In the July applications there were also six state colleges, three Roman Catholic, two Presbyterian, one Methodist and three private schools.

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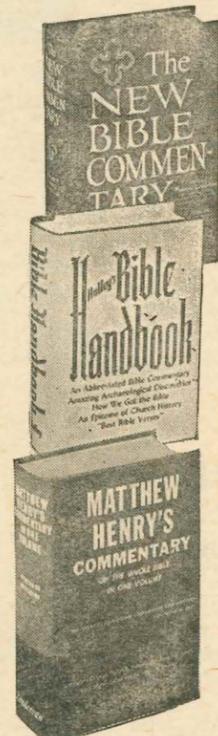
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DANGER AHEAD! (Continued from Page 3)

whether to remain affiliated with the Southern Baptist Convention and its related state and associational bodies or to withdraw. Two hundred and forty-one favored withdrawal under the leadership of the pastor; 144 opposed withdrawal; 100 abstained from voting.

In a lengthy and bitter trial the minority brought in denominational leaders to testify about the "fundamental usages, customs, doctrine, practice, and organization of missionary Baptists." The Superior Court allowed this testimony and awarded the property to the minority. The majority appealed, insisting that withdrawal from the Southern Baptist Convention did not constitute any change in the fundamental usages, customs, doctrine, etc., of the church. The Supreme Court of North Carolina upheld the decision of the Superior Court but made a wise and significant emendation. In essence they said that all denominational testimony was to be eliminated, that denominational affiliation or the lack of it was not the principle issue in the case, and that their decision to uphold the Superior Court was not based upon whether the North Rocky Mount Church remained in or withdrew from affiliation with the Southern Baptist Convention and its related bodies. Their decision, they said, was based only upon changes in the local church in fundamental usages, customs, doctrine, etc., without reference to denominational affiliation and based solely upon testimony from the local body. This was a very important distinction by able judges and followed the original and ancient principle.

However, now Baptists are presented with a serious danger. Two recent cases have brought a climax to deviations from the original principles by which property was awarded to the minority. One was in the case of the First Baptist Church of Normal, Illinois. In this instance the majority, under the leadership of the pastor, voted to leave the American Baptist Convention and join with the Conservative Baptist Association of America. The Circuit Court of McLean County held for the majority, but the Appellate Court of the Third District of Illinois reversed this decision and said: "Severing relations with the American Baptist Convention was a distinct departure from the doctrines, beliefs and practices theretofore followed by the congregation and appears to have been so understood by both groups." The decision was rendered on the basis of denominational affiliation.

The second case moves even farther from the original principles. The First Baptist Church of Wichita, Kansas, in March, 1960, voted 1,174 to 235 to withdraw from affiliation with the Ameri-

can Baptist Convention, the Kansas Baptist Convention, and the Wichita Association of Baptist Churches. The church gave no indication that they would affiliate with any other group thereafter. Ten members of the minority brought suit, but the district court held for the majority. The Supreme Court reverses this decision. Now, the action by the Supreme Court is in itself no change in principle, for, as pointed out previously, the minority has often been awarded the property in such cases.

But the ground of such action is radical. Its principle can destroy voluntary co-operation by Baptist churches which love their independence. The Supreme Court quoted an earlier opinion that

... repudiation by the defendants of the national, state and local associations maintained by the churches of the Baptist faith constituted a departure from the original principles, rules, and practices of church government recognized by the united body prior to the occurrence of any schism therein.

The court then added: "We hold that not even in an autonomous Baptist church may the denomination of the church be changed by a mere majority vote." It should be noted that there is no evidence that this church had planned to affiliate with any other general body. Simply withdrawing from a general body is grounds for awarding church property to the minority.

What does this decision mean? It simply means that in the state of Kansas the general denominational bodies, as well as the state bodies and the association itself, have an interest in the property of every Baptist church affiliating with them. It is likely that even a disavowal of this by the general bodies themselves (as is true in the constitution of the state body affiliated with the Southern Baptist Convention) could not, in the eyes of the courts, bind the minority in any local church. If one person desired to continue in the old affiliation, that one person could hold the property against the remainder of the church. Denominational affiliation has replaced fundamental doctrines and practices of the undivided church as the criterion for awarding church property in these states. In essence, this decision robs an autonomous church of its autonomy.

No true Baptist is happy with this sort of thing. Our Southern Baptist Convention leaders are not pleased with this development. There is little they can do about it. But Baptist churches can do something.

In the first place, Baptist churches would do well not to go to secular courts, as the Scriptures exhort. Secular courts have no jurisdiction until they are called in by one of the contending parties. Several years ago it was suggested that all Baptist churches should seek a disinterested commission of Baptist leaders to arbitrate in case of prop-

erty dispute. This should be done. In reading this decision from the Supreme Court of Kansas in the Wichita case, almost any Baptist can see many errors in historical fact, to say nothing of reasoning. Baptists are better able to understand and arbitrate their own cases.

Furthermore, if this direction is not followed, local leaders in each Baptist church should write into their church constitution a specific agreement that in the event of schism the property will be divided according to the terms stated therein. Secular courts will honor this, and Baptist churches will retain their independence.

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Continental Assurance Company, Ill.	111.37
Equitable Life Assurance Society, N. Y.	105.95
John Hancock Mutual Life Ins. Co., Mass.	109.72
Lincoln National Life Insurance Co., Ind.	115.48
Massachusetts Mutual Life Insurance Co., Mass.	106.27
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Phoenix Mutual Life Insurance Co., Conn.	106.53
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