



**WESTERN**

# RECORDER

September 27, 1962



Dr. Baker James Cauthen (right), executive secretary delivers the charge to the seventeen new missionaries appointed by the Foreign Mission Board in special full session at Glorieta (New Mexico) Baptist Assembly. The Board meeting opened the annual week-long Foreign Missions Conference at Glorieta, which had an all-time high registration of 1,976. Photo by Robert Hart.



The Craigheads in New Orleans

Albert B. Craighead, missionary on furlough from Italy, is studying at New Orleans Baptist Theological Seminary...

Brand Is Georgia T.U. Secretary

Garnie A. Brand, for the last five years at the First Baptist Church, Fitzgerald, Ga., has been elected to be Training Union secretary in Georgia...

The Gillilands in Louisville

W. McKinley Gilliland, Southern Baptist missionary on furlough from Nigeria, is studying at Southern Baptist Theological Seminary, Louisville, Ky.

Frank M. Purser Dies

Frank Moody Purser, retired pastor of the First Baptist Church, Oxford, Miss., and former president of the Mississippi Baptist Convention, died recently in Oxford.

Audubon, Henderson Calls Pastor

Ted J. Ingram has begun his ministry as pastor of the Audubon Baptist Church, Henderson. Prior to going to

Henderson Ingram served the Ages Baptist Church, Ages, Kentucky, in Upper Cumberland Association, Harlan County, as pastor. Ingram is a 1958 graduate of Eastern Kentucky State College...

Liberty Church Calls Ward



Clarence Ward, Jr

The First Baptist Church of Liberty, Kentucky, has secured the services of Mr. Clarence Ward, Jr., as its director of music and youth.

V. Ward Barr Injured and 3 Killed

Dr. V. Ward Barr, pastor of the First Baptist Church, Gastonia, N. C., and formerly a student in Louisville, was injured and is on the critical list following an accident in New Orleans when a car in which he was riding collided with a train.

Death of Charles E. Maddry

Dr. Charles Edward Maddry, 86, for many years executive secretary of the Foreign Mission Board, Southern Baptist Convention, at Richmond, Va., died as a result of a heart attack at Chapel Hill, N. C., on September 17.

Clifton Pastor Returns to Texas

Dr. L. Kenneth Balthrop has resigned his six-year pastorate of the Clifton Baptist Church, Louisville, and is to become pastor of the Second Baptist Church, Odessa, Texas.

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

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING Middletown, Ky.

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

\$12,000,000 Campaign Slated For Kentucky Baptist Institutions

Kentucky Baptists will be asked to approve a \$12,000,000 Capital Needs Campaign which is designed to provide substantial financial aid to all Kentucky Baptist schools and to several related ministries.

Most of the \$12,000,000 is slated to go to Kentucky Baptist schools. A formula for its division was also approved. The school's share is \$10,410,000, or 86 3/4%, with the remaining \$1,590,000, or 13 1/4%, to be divided between the assemblies and camps, the Board of Child Care, Baptist Student Union Centers, a Kentucky Baptist Building addition and the Hospital Commission for providing Nurses' Training.

The Capital Needs Campaign has been in the planning stage for many months. Such a Campaign has been approved at the last two annual sessions of the Kentucky Baptist Convention.

The Campaign will be known as the Capital Funds Phase of the Cooperative Program, and is designed to make way for a Capital Funds Section in the future Cooperative Program budgets. In order to assure that the special Campaign will not injure the Cooperative Program, it is agreed that the full Cooperative Program budget will be guaranteed each year during the Campaign.

The formula for distribution of the Capital funds is based on findings of a survey conducted earlier by Dr. Doak S. Campbell who visited each Baptist school and Baptist Student Union Center in Kentucky.

If approved by the Kentucky Baptist Convention in Owensboro in November, the Campaign will open officially March

1, 1963. A mass simultaneous pledge day in Kentucky Baptist churches will be scheduled in or before March, 1964. The period for payment of pledges will

Table with 3 columns: Object, Amount, Percent. Lists 12 items including Bethel College, Campbellsville College, Clear Creek Baptist School, Cumberland College, Georgetown College, Kentucky Southern College, Oneida Baptist Institute, B.S.U. Centers, Assembly and Camps, Baptist Building Addition, Board of Child Care, and Hospital Commission—Nurses' Training. GRAND TOTALS: \$12,000,000, 100.

Kentucky Southern College Slated To Be A Kentucky Baptist School

The way has been cleared for Kentucky Southern College to join the family of Kentucky Baptist Education Institutions in November of this year. The Kentucky Baptist Education Committee recommended such a step on September 14 to the Executive Board of Kentucky Baptists which unanimously endorsed the proposal and will pass it on to the messengers at 1962 Convention in Owensboro, November 13-15.

Kentucky Southern has been a project of the Louisville-area Baptists since its beginning. The original plans called for the Louisville school to be a Georgetown College branch, but this was changed, making it an independent project of Long Run Association.

Kentucky Southern opened its doors earlier this month on the Southern Baptist Seminary campus. The enrollment of the first semester is approximately 125.

An Administration Building costing \$1,700,000 is now under construction on the Kentucky Southern's Shelbyville Road campus. Earlier the president's home was constructed and President

run through 1967 and 1968. Executive Secretary Harold G. Sanders, in consultation with the Education Committee, will be empowered to delegate any existing staff members to special duties in the Campaign and may employ a firm specializing in church fund raising.

Ground rules for the Campaign were also discussed and approved but will not be released until later. Allocation of funds are scheduled as follows:

Rollin S. Burhans has been occupying the house almost two years.

The Kentucky Southern Administration Building will be paid for with cash raised in a recent highly successful financial campaign among the Long Run Baptist churches. The school hopes to move to its new campus for the 1963-64 school year.

The final proposal for Kentucky Southern to come into the Kentucky Baptist Convention program of higher education came after extensive discussions between Kentucky Southern trustees and the Kentucky Baptist Education Committee. Certain conditions were provided for the new school to insure completion of plans for its beginning and gaining accreditation.

The recommendation of the Kentucky Baptist Education Committee to bring Kentucky Southern into the Kentucky Baptist Educational family this November was based on a report sent from the Long Run Executive Board to the Education Committee. The particulars are as follows:

(1) That following approval by the Convention, Kentucky Southern College shall assume all the responsibilities of membership in the Convention as indicated by its Constitution, By-Laws, and policies; and that the College shall expect and receive all the privileges and

(Continued on Page 6)



### A Decision of Destiny

The statement of Southern Baptist Convention President Herschel H. Hobbs that "Decisions affecting our Convention for a generation may well be made the next eleven months" is not only true but may come in years ahead to be regarded as an understatement. The year 1962 could well be remembered as the year of major directional changes for Southern Baptists.

The 1962 Southern Baptist Convention in San Francisco produced two resolutions designed to halt what many consider to be a drift in recent years toward liberalism in Southern Baptist seminaries and institutions. The San Francisco action was aimed specifically at Midwestern Professor Ralph Elliott and the views expressed in his book, *The Message of Genesis*. The implications of the resolutions, however, reached far and wide since Elliott is not the only one who has been under recent fire for such viewpoints.

One of these resolutions courteously requested the Trustees and Administrative Offices of all Southern Baptist agencies and institutions "To take such steps as shall be necessary to remedy at once these situations where such views now threaten our historic position."

This action has been interpreted by some to be a mandate from the Convention to Midwestern Trustees to dismiss Professor Elliott. Others strongly resist this interpretation and contend Elliott has a right to continue teaching.

The task of the Midwestern Trustees is tremendous and critical. The wording of the San Francisco resolution is not a mandate to dismiss anyone, but the spirit of the San Francisco discussion was much stronger than the wording of the resolution and surely calls for responsible and immediate action by Midwestern Trustees.

The obligation of the Trustees at Midwestern and elsewhere is to determine if and where "our historic position" is threatened. Before any threat is affirmed, what "our historic position" is must be determined, and this is the great task because there is not universal agreement on what is our historic position. Southern Baptist Convention President Herschel H. Hobbs refused to try to define this historic position when the question was asked at the Convention. He said he could only say what his historic position is and this has generally been the attitude of Baptists toward such a question.

Informed sources report that the dismissal of Elliott one way or another is probable. In December, 1961, when Elliott was first attacked, the Midwestern Trustees voted confidence in him as a teacher and

preacher but said nothing on his views. The story may be different now after the election of new Trustees at San Francisco in June. It is reported that the majority of new Trustees are against Elliott. It has even been charged that some of these Trustees were committed in this direction before their election. This is hard to believe and would be deplorable.

Dismissal of Elliott would require a two-thirds majority vote of the Trustees. Such a majority may not be obtained, but a simple majority could request Elliott's resignation. With Elliott could go Midwestern President Millard Berquist who steadfastly stood with Elliott. Others at Midwestern are also known to defend Elliott strongly, and their decisions to go or stay if Elliott goes remain to be seen.

The final decision on Elliott rests in the hands of Midwestern Trustees. This is our duly constituted channel for the administration of our seminaries. All Southern Baptists, however, will have to live with this decision and the direction of Southern Baptist Theological education in the future may be at stake.

The Trustees doubtlessly are fully informed and will act accordingly. They must know by now that Elliott is not a glaring example of heresy among a host of safely orthodox teachers in our seminaries. If he is a heretic, then he is one of many and indeed is not at the head of the line. Professors in all our seminaries know Elliott is in the same stream of thinking with most of them, and is more in the center of the stream than some of them.

Elliott does not deserve a medal for extreme views compared with his fellow Southern Baptist teachers. If he deserves a medal, it is for his courage in writing a book in which he honestly expresses his views. Some teachers who would share his approach to the Bible, though not necessarily his conclusions, feel his only mistake was to write down his conclusions at this time.

This is why the implications of Elliott's fate are so far reaching. If he is dismissed and if all Southern Baptist Seminary teachers who agree basically with his approach, though maybe disagreeing with his conclusions, should also be dismissed, every seminary faculty would be reduced considerably in number. We might as well be honest in admitting this. Elliott's kind of approach to the Old Testament is known as the "historical-critical" approach, and is wide-spread among Southern Baptist Seminary teachers and the younger generation of Seminary graduates. If Elliott's approach is fatal to Southern Baptists, we have reason to be alarmed, for it is wide-spread. Indeed, we are several years late in getting around to the treatment.

Why then don't Elliott's fellow teachers and others come to his defense? What will history say about this conspiracy of silence while a Christian brother is sacrificed? Is it expedient that one should die for

many? Is Elliott the scapegoat to be sent into the wilderness with the sins of many?

Even if it is expedient, will it stop at one dying for many? The critics who call for Elliott's dismissal surely know he is not the only one who is dangerous in their sight. Where will it stop? If other teachers survive, can they live with their consciences if they share Elliott's viewpoints but not his fate?

The Midwestern Trustees will go a long way toward setting Southern Baptist doctrinal directions in their disposition of Elliott. And they face a real dilemma. If Elliott remains, critics will be reluctant to continue support of our seminaries; if he goes, his champions will despair for acceptable theological research and education in our Southern Baptist seminaries. If ever divine guidance has been needed for Southern Baptists, this is the hour.

### What Does Elliott Believe?

What does Ralph Elliott believe? Does he deny the inspiration of the Scriptures and thus try to destroy the Bible as is his popular image in some circles today? Or is he one who is sincerely trying to find richer meaning in the Scriptures which he treasures deeply?

I find both viewpoints expressed by some, but I find many others who are usually well-informed Baptists who don't even know what the issue really is. Only 4,000 copies of his book were printed and these have been seen by only a few people.

For this reason here is an attempt to set forth in simple and brief language the issue. Admittedly it is impossible for one to say what another exactly believes, but as far as I am able to interpret this is what Dr. Elliott holds. Needless to say also, is the fact that only a long and exhausted treatment would be completely fair to Elliott.

Elliott holds to the entire Bible as the infallible Word of God according to his definition of infallibility. He voted for the San Francisco resolution affirming this infallibility, and few would doubt his sincerity. In a recent statement released by the Midwestern Seminary faculty as much is affirmed again by Elliott along with the rest of the faculty members.

Elliott says, "My life and ministry are predicated upon this tremendous foundation."

But Elliott's idea of infallibility is far from that of his critics. To Elliott the early chapters of Genesis—and this is the focal point of the controversy—are not factual history but theological history. They're not infallible in their historical data but in their theological meanings. The early Genesis stories are vehicles used to impart spiritual truth and this truth does not depend upon their historical accuracy, according to the viewpoint of Elliott.

As a result of this approach and intensive study, Elliott reaches some sincere conclusions which his critics strongly resent. Elliott holds to the probability that the first five Old Testament books were not written by Moses, as have been commonly held, but that they are the result of editing of several sources or documents, probably going back to or behind Moses. This is known as the documentary hypothesis and dates the completion of these books by some Hebrew

editor only 400 or 500 years B.C., instead of around 1400 or 1200 B.C. by Moses.

To Elliott "Adam" means mankind instead of one individual, and "day" means an indefinite period of the time instead of 24 hours. The Garden of Eden cannot be located geographically, nor is it an actual place, but a condition of existence between God and man. Genesis Chapters 1 and 2 are basically theology, not scientific treatises, according to this approach.

The flood was probably not universal, according to Elliott, but covered as much of the earth as the writer knew about. He cites archaeological evidence to support his view.

When Elliott comes to Chapter 12 of Genesis, he considers the material as basically historical. From Abraham on he holds to be an actual account of events as they happened with some allowance for the writers' human errors. The heart of the difference between Elliott's view and that of his critics is in the realm of inspiration. Both he and they believe God spoke in the Scripture, but they differ as to how it was accomplished. The more traditional view held by Elliott's critics holds that God overruled the lack of wisdom and human fallibility to give through these authors an account infallible in data as well as in meaning. The other view holds that human error and limitation, as well as human personality were not necessarily eliminated by inspiration, but that God still worked through these fallible writers to give an infallible revelation of truth.

Elliott comes out at practically the same place in his theological conclusions from the Scriptures as those who oppose his approach. He preaches God as Creator and man as sinner as sincerely as anyone could. He believes in the depravity of man and the atonement only in Jesus Christ. Those who hear his preaching are not left with any doubt of his true proclamation of Biblical truth as Baptists have preached it through the years.

Why hasn't Elliott taken back some of the things said in his book? By apologizing or taking back what he has written he could probably survive, but apparently he is not willing to deny what he really believes to be the truth.

Elliott's role in the controversy is made harder for him by his natural temperament. He is a quiet, easy-going person, not built for fighting, and has suffered severely in the experience. Even dismissal could be seen to furnish some relief.

It is not that Elliott has studied and his critics have not. To be sure some of those who criticize him have not had the opportunity to be introduced to a critical study of the Scriptures. But some Old Testament scholars who have gone as deep or deeper than Elliott in the study still hold to the traditional viewpoints on Genesis. How does Elliott stack up in the world of Old Testament scholarship? Compared with Old Testament scholarship generally, he is not liberal but no more than a conservative. Neither would he be considered a liberal by many of his fellow Baptist scholars. But compared with traditional viewpoints heard in Southern Baptist pulpits, and the position of the masses of Southern Baptists, he is quite liberal. This is the generation of Southern Baptists which must DECIDE whether or not such an approach to the Bible is to be permitted in our seminaries.

support which other members of the education family receive—that the Junior College formula of operational support become effective December 1, 1962; and that the College enter into the work and fruits of the Capital Funds Campaign.

(2) That the charter of Kentucky Southern College be amended to reflect proper relationship to the Kentucky Baptist Convention. This is to be accomplished by a joint committee of the Convention and the college, with legal counsel.

(3) That we, as the Kentucky Baptist Convention, "advise and encourage the Trustees of Kentucky Southern College seriously to seek and to gain accreditation as a four-year college by the Southern Association of Colleges, Secondary and Elementary Schools, as soon as possible."

(4) That, while not violating the Constitution (Article IX in particular) with regard to the election of trustees, that we agree that—for the purpose of providing continuity of leadership from the Long Run Board of Trustees who have valiantly built to this point—the Nominating Committee shall plan that "the Kentucky Baptist Convention shall elect all present trustees of Kentucky Southern College as are able (and eligible) to serve on the new board; that these trustees may serve until the college shall gain accreditation, thus providing needed leadership continuity."

The report further states, and we recommend: "Realizing the need for statewide representation on all Boards, it is anticipated that the new charter of Kentucky Southern College will specify a total of 32 Trustees, 24 of whom shall be local members until accreditation be gained."

"The Kentucky Baptist Convention shall elect (also) additional Trustees and replacements according to its policies; maintaining the local-statewide ratio of Trustees until the college shall gain accreditation. Immediately following accreditation, all Trustees shall be elected by the Kentucky Baptist Convention in full conformance to its regular policy for all its schools."

### Diagnosis — Fear

By Dan Stone, Pastor,  
South Side Baptist Church,  
St. Petersburg, Fla.

It is quite obvious—for the American churchman and clergyman have dramatically demonstrated the fact for at least ten years—the American churchman and clergyman is afraid. Why is he afraid? Personally, I find this a most difficult answer to discover. Several causes have lifted their heads for consideration:

Communism is most often cited as a cause for being terrified. At this writing communism seems to be losing some of its theoretical appeal to men's minds due to the cold fact that it is unable to produce on a practical level. However, this does not mean that communism does not possess the ability to plunge a world into war. One of the adherents of that faith, Russia or China, may well take this very course as a face-saving measure covering up basic economic deficiencies. Communism is doomed to failure whether we match Russia's might or even overcome the "missile gap" for men are not liberated nor made creative by being reduced through involuntary slavery.

Another cause for fear cited by many concerns the removal of long standing social customs which became synonymous with the Christian faith. The special customs never were rightfully a part of Christ's teaching nor could they even be inferred from his instruction, but they enveloped a large segment of our people. Class distinction due to race was possibly the most explosive issue to be faced. This idea is dying a very slow death. Because this idea was fostered by many good clergymen and churchmen it became an unpublished part of our Christian life, but it could have no part of Paul's idea of "Christ living in me."

That battle of race is virtually lost and we are responding by being afraid. So fearful are we that when the Supreme Court acted recently on what happens to be considered a religious issue we shouted louder than ever before. We screamed before the ink was dry on the paper and before anyone had studiously read the opinion. Now we see that the decision written by Justice Black stands where Baptists have always stood; that the opinion tips its hat to Baptists for their contribution to the very idea the Court's decision was protecting. We see now that this could possibly be the

greatest boon to the idea of the separation of church and state that we have had in a long time. Personally, if we would be honest, prayer in the public school whether "official" or unofficial has little or no meaning other than ritual, an idea Baptists have always opposed.

Paul admonished the Philippians not to be terrified by adversaries (1:28a). But the question is, "Have we been terrified by Jehovah God?" The Scriptures are full of examples of God circumventing organized religion in order to speak to His people. It is perfectly clear that the organized pulpit has made no contribution in these same areas. Are we afraid because from these signs, plus signs in our own denominational way of counting God's favor, we feel God is passing us on the other side of the street?

We are also instructed that "perfect love casteth out fear." Could not the prescription for our fears be found in this idea—if just once we could arise in the morning and find that we are on God's side in a matter instead of finding ourselves protecting custom and ritual.

Could we not overcome this fear by getting into the Battle for Righteousness instead of cajoling every person who feels that his guarded rights have been disturbed? Could we not overcome our fear by forgetting our institutional churches and once again recover the idea of God's "called out ones" who are willing to share in the suffering of Christ in order that people may truly see what "Christ living in me" can really mean? This is what I mean: If we will return to God, and let the power and presence of Jesus Christ abide in us and in our decisions through the Holy Spirit, we will lose our present characteristic of fear and readopt the principle of doing right for right's and of following God regardless.

# The Authority of Tradition

By Heber F. Peacock,  
Midwestern Baptist Theological Seminary, Kansas City, Mo.

What Baptists have believed in the past is of vital significance to every true Baptist of our day. It is in the framework of a Baptist tradition that he has found Christ as his Saviour and grown in knowledge of His will. Every true Baptist must also, however, be fully aware of the dangers which are inherent in a complete dependence upon tradition.

The authority of tradition has always been limited in Baptist thought by the awareness that God's truth is not hidden in the past, but is a living reality of the present. "The Lord has more light and truth yet to break forth out of His holy Word," is a cry more than once repeated in the history of Baptist thought. It is valid still today. God has not finished His work with us—there is yet much to learn if we would be true to His Lordship and leadership.

The beliefs of Strong, Mullins, Scarborough, Conner, and a host of other Baptists of the past must not be allowed to become a binding fetter on Baptists of the present. Appeal to the witnesses of the past ought to be made as an aid in establishing the guidelines of our thinking. It ought to be made also in an effort to discover the false paths which have at times been followed. Appeal to the past, however, should never be used as a strait jacket for the truth.

Luther's break with the tradition of

the past was a mighty protest against the sterility of external authority, conceived as an infallible tradition. When tradition becomes absolute authority, truth is inevitably suppressed. This has happened repeatedly in the history of religious movements. One of the extreme examples may be found in the Pharisees of the first century. The tradition of the past, no longer conceived as guiding principle but as absolutely authoritative, made it impossible for the truth of God to be heard. Tradition became so much "a hedge about the law" that no holes were left in the fence for the self-disclosure of God.

A proper evaluation of the tradition of the past—of Baptist tradition—is dependent upon a genuine understanding of the work of the Holy Spirit and the nature of the Biblical revelation. The Bible, as the Word of God, interpreted by the leadership of the Holy Spirit, must take precedence over all tradition. "The Word of God is living and active" and because this is true that Word must be allowed to speak its truth as freely in the 1960's as it did in the 1920's or the 1890's.

Baptists should listen to their tradition. They should listen even more carefully to the voice of the Spirit and the Word of God. Baptists need to hear anew the words of Jesus recorded in John 16:13, "the Spirit of truth will guide you into all truth."

He has been active in the affairs of the Crescent Hill Baptist Church, where he holds his membership; president and curator of the Kentucky Baptist Historical Society; has served on many important committees; and somewhere in the busy life he leads he finds time for original research on various subjects. For several years now he has been working on a Kentucky Baptist Atlas which may some day find its way into publication. The dedicated librarian is remembered and loved by as many students and former students as any person now connected with the Seminary.

### Leo T. Crismon Honored For 25 Years Seminary Library Service

Dr. Leo T. Crismon, librarian at the Southern Baptist Theological Seminary, was honored at a surprise reception, upon the completion of 25 years of service to the Southern Baptist Theological Seminary. The reception was planned by the members of the Seminary library staff.

Dr. Crismon completed 25 years of service to the Seminary on August 1. He served as assistant librarian before being made librarian, following in office the late Dr. Thomas A. Johnson, of blessed memory.

At the reception a large silver tray waiter was presented to Dr. Crismon by the library staff members.



Leo T. Crismon

### SBC Gifts Run 8.05 Per Cent Above 1961

NASHVILLE (BP)—Cooperative Program receipts for Southern Baptist Convention agencies now are running 8.05 per cent ahead of an eight-month period in 1961. The total through August 31 is \$12,340,372.

At the end of July, on a seven-month comparison, receipts reported by Con-

vention Treasurer Porter Routh here were only 7.09 per cent above those a year ago.

Income through the Cooperative Program for August amounted to \$1,515,415, compared with \$1,548,418 in July and \$1,312,064 in August, 1961.

Designated funds reaching Southern Baptist Convention agencies came to \$198,727 in August, making the total for the year to date \$13,091,653. This is 11.85 per cent greater than the January to August income of the year before.

Of the August Cooperative Program income, the Foreign Mission Board got \$694,969, largest of any SBC agency. It also received \$108,659 by designations during the month. So far in 1962, its total receipts by both forms of giving have climbed to \$10,134,082.

In second place with total 1962 income agencies is the Home Mission Board with \$2,934,631, including \$244,436 in August Cooperative Program gifts and \$90,378 by designations.

### Correcting An Address

C. C. McNeely, Charlestown, Route 2, Indiana, writes The Western Recorder: "I notice in the August 30 issue you have my son's address incorrect. Will you please correct this to read: Mr. Gerald A. McNeely, Via Augusta 111, Segundo, Barcelona, Spain." We are glad to note the change.

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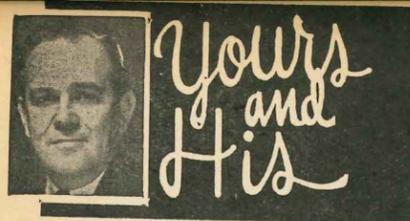
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### Was Jesus Mistaken?

"We must never make an apology for being in dead earnest about world missions . . . we must not retreat until Jesus Christ tells us that He made a mistake in coming into the world to redeem men." Thus, Paul M. Stephens, director of our Radio-Television Commission, speaks and continues:

"If you can face a fact—here's one I hand you as a friend: the mission effort of all denominations and all inter- and non-denominational groups is lagging. Many excuses are being offered, the most common being 'lack of funds.' Money is essential to a far-flung mission enterprise . . . —but that's not the answer.

"Here is the answer—the problems facing Christian missions today are not financial—they are spiritual . . . for, you see, the work of missions from start to finish is a miracle of God's grace . . . so great are the obstacles and the opposition, that if we depend on anything other than complete submission and committal, then our striving—all our striving—will be in vain.

"In the meantime, what I see on every hand is this—God working in and through human agencies—God using the prayers and sacrifices of His people to accomplish His will in radio and television preaching: for this let us thank him and take courage to press on ahead as never before. Your contribution—intercessory prayer in our behalf—is essential, vitally essential to the final result—turning the world toward God. This spiritual dependence on the Holy Spirit will turn failure into marvelous success—let us pray."

World Mission Year, to be successful, must have more of God's money from the churches for the Cooperative Program; but the great need is spiritual. Let us pray. Jesus did not make a mistake. "This gospel of the kingdom must be preached."

Yours and His,

*Harold G. Sanders*

### Kentucky's Ira Prosser

President Herschel H. Hobbs, of the Southern Baptist Convention, Oklahoma City, has announced that Kentucky's **Ira C. Prosser**, minister of music and education for Calvary Baptist Church, Lexington, Ky., has been appointed to direct the music for the 1963 Southern Baptist Convention at Kansas City, Mo.



Ira Singleton

### Ferguson Calls Former Missionary

The Ferguson Baptist Church in Pulaski County Baptist Association has called Ira Singleton as pastor.

Prior to their coming to Ferguson, Mr. and Mrs. Singleton were Southern Baptist missionaries to Central Africa and served in Gatooma, Southern Rhodesia. In March, 1962, Mrs. Singleton suffered a heart attack which caused them to return to the States on medical furlough. After arrival in the States, Mrs. Singleton underwent a thorough examination, and in July medical consultant for the Foreign Mission Board advised that it would be unwise for them to return to missionary service in Africa.

A native of Memphis, Tenn., Singleton received the bachelor of arts degree from Union University, Jackson, Tenn., and the bachelor of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky. Before going to Africa, he was pastor of the First Baptist Church of Barlow, Ky., in West Union Association. He has also served as associational missionary for Beulah Baptist Association, Tiptonville, Tenn., and as pastor of churches in Tennessee, Missouri, and the Central Grove Baptist Church in Ohio County Baptist Association in Kentucky. During World War II he served in Europe with the U.S. Army.

Mrs. Singleton is the former Georgia Lowrance, of Dyer, Tenn. She also received her bachelor of arts degree from Union University and has taught in the public schools of Tennessee, Kentucky, and Missouri.

The Singletons have two children: David, who is a third grader, and baby Ruth Anita, who was born in Africa.

### Jackson and Sims at Broadway, Louisville

Broadway Baptist Church, 4000 Brownsboro Road, Louisville, will have revival services September 30–October 5. **Dr. Lamar Jackson**, pastor at Southside Church in Birmingham, will be the evangelist. Dr. Jackson is a former chairman of the Trustees for Southern Seminary. **Dr. John Sims**, minister of music at Broadway and associate professor of music at Southern Seminary, will lead the singing.

### CLASSIFIED ADS

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WESTERN RECORDER

## Religious News in Review

### In Kentucky

**Mrs. Zula Morrison Emery**, long a member of the Calvary Baptist Church, Louisville, died at her residence, 714 Cannon's Lane on September 4, 1962. Her funeral was conducted by her pastor, Dr. T. J. Barksdale at Owen Chapel on September 6. She was the mother of **Mrs. Wickliffe J. (Thelma Emery) Morrison**, organist at Calvary Church for forty-five years, and the widow of Chas. L. Emery, who had a record of having attended Calvary Sunday School for 46 years up to the time of his death without missing a Sunday.

**S. R. Helton**, associational missionary of Lynn Camp Association, recently conducted a series of revival services with Pigeon Fork Church, in Shelby County, where **Harold Mauney** is in his third year as pastor. This was Helton's second visit to this church, having conducted the Spiritual Growth Week Services there last fall. Pastor and Mrs. Mauney formerly lived at Corbin.

Notes of the late **Dr. William Hersey Davis**, professor of New Testament Interpretation at Southern Seminary until his death in 1954, will be released in book form by Broadman Press soon, under the title, "Davis' Notes on Matthew." It is a logically arranged presentation and exposition of the first book in the New Testament. Dr. Davis was the author of the *Beginner's Greek Grammar*, and joint-author with the late **Dr. A. T. Robertson** of another *Greek Grammar*, and with **Dr. E. A. McDowell** of "A Source Book of Interbiblical History."

**Dr. Samuel Southard**, associate professor of psychology of religion at Southern Seminary, has written "Pastoral Evangelism," a study designed for seminary students, pastors, and laymen who want a depth study into the proper approach to the non-Christian. It is being published by Broadman Press.

**Miss Ora Wise** of Beechwood, Kentucky, and **Miss Evelyn Dungan** of Georgetown, both of whom received \$500 scholarships from Electric Parts Corporation, enrolled at Georgetown College. The girls were chosen from applicants from children of the company's 500 employees. Miss Wise, who attended Owen County High, and Miss Dungan, who is a Georgetown High graduate, were selected on the basis of their scholastic and citizenship records during their high school careers. Each was in the top 10 per cent of her graduating class.

**George T. Nunn**, 88, of Sullivan Baptist Church, Sullivan, Ky., died August

18 at his home. He had served his church as deacon for many years, and was Sunday School superintendent for 22 years. He is survived by one daughter, **Mrs. Louise Elmore**, West Palm Beach, Fla., and one son, **James Nunn** of Sullivan.

### Beyond Our Borders

Two erstwhile Kentucky Baptists participated in the dedication of the University Baptist Church at Fayetteville, Ark., on September 9. This was a new \$160,000 auditorium. **Dr. Erwin L. McDonald**, editor of the Arkansas Baptist Newsmagazine, formerly secretary of Christian Education in Kentucky, was speaker, and **Walter L. Johnson**, native of London, Kentucky, the pastor, presided, and spoke at the evening service.

**Dr. A. F. Crittendon**, executive secretary of Southern Baptists in California, during 1945-50, died on August 28 of a heart attack in a hospital at Colorado Springs, Colo. He had spent more than 50 years in the ministry. Native of Tennessee, he attended Hall-Moody Institute, was given two degrees by Union University, and was graduated from Southwestern Seminary. He is survived by his wife, one daughter, Anne, who with her husband, Charles Martin, serves as a missionary to Japan, but they are now on a furlough in Sylacauga, Ala.; and two sons, Robert and Dr. William F. Crittendon.

**Lyn Claybrook**, for eight years pastor at Oneida, Ky., and for 46 years a pastor in Tennessee, Texas and Kentucky, has retired from the active pastorate and moved to 1461 Woodston Rd., Memphis, Tenn. He will spend the rest of his active life doing supply, interim pastoral and evangelistic work. He is in good health and hopes to be kept busy for many years yet.

Kentucky's **J. T. Ford**, pastor at Wieuca Road Baptist Church Atlanta, Ga., led his church in a week of dedication of their new \$540,000 auditorium, which is the second phase of their overall plan. The new auditorium will seat 850 persons. Speakers for the week included **Baker James Cauthen**, **H. Leo Eddleman**, **Robert G. Lee**, **Herschel H. Hobbs** and **Porter W. Routh**.

**Paul Gebauer**, German-born and a soldier in the German Army in World War I, who came to the United States in 1931 and attended the Southern Seminary in the years following, has spent his subsequent years as a missionary for the North American Baptist General Conference in West Cameroon. A plebiscite was held last year to decide West Cameroon's future, the north-

erners preferring to join Nigeria, and the southerners chose to federate with the former French area. Since October of last year the eastern portion is known as the Republic of Cameroon and the English-speaking western portion the Federal Republic of Cameroon. Dr. Gebauer, in the U.S. for one year, has accepted a position as assistant professor of German at Linfield College, McMinnville, Oregon, for the current school year.

### Anna B. Boone Is Added To Campbellsville Staff

CAMPBELLSVILLE, Ky.—Mrs. Carl J. (Anna B.) Boone has been appointed to the Elementary Department of the Education Division of Campbellsville College.

Mrs. Boone is a native of Los Angeles, California. She received her A.B. degree in mathematics and M.A. degree in elementary education from the University of Kentucky, Lexington, Kentucky.

She is a member of Phi Beta Kappa, Pi Mu Epsilon, Sigma Pi Sigma, and Kappa Delta Pi honorary organizations.

She taught at the School and College of Education, University of Kentucky, and at the Campbellsville City High School.

Mrs. Boone is a member of the Baptist Church and affiliated in a local Baptist congregation.

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# KENTUCKY BAPTISTS AT WORK

## Brotherhood

### 1963 MAJOR BROTHERHOOD ACTIVITIES



#### Developing Mission Minded Boys

1. Encouraging the Royal Ambassador Leader and committee to institute a plan of systematically enlisting all eligible boys into the Royal Ambassador program.
2. Support the Royal Ambassador Leader and committee in enlisting Royal Ambassador counselors and assistant counselors.
3. Provide Royal Ambassador Leadership training opportunities for every counselor, assistant counselor, and prospective counselor.
4. Enable Royal Ambassadors to participate in community and state visits and tours, helping them recognize existing needs and how they are being met.
5. Enable older Royal Ambassadors to attend the Conventionwide Royal Ambassador Congress.
6. Arrange for Royal Ambassadors to have contact with business and profes-

#### Facing Civic Issues

1. Conduct survey to ascertain where men of the church serve in civic organizations and encourage them to use their Christian influence.
  2. Project studies of men's stewardship and influence in such matters as:
    - Separation of church and state
    - Good government
    - Moral issues
    - Civic affairs
  3. Cooperate with other Christian groups on matters involving moral issues confronting the community.
  4. Encourage the church to sponsor a series of doctrinal statements in local newspapers on Baptist beliefs.
- sional men, thus enabling them to understand how these men witness for Christ through their vocations.

The four major areas of Brotherhood activity—Royal Ambassadors, Personal Stewardship, Christian Witness, and World Missions—serve as a backdrop for Brotherhoods across the Southern Baptist Convention to lift specific emphases each year. These groups of men give special attention to those activities which promote that yearly emphasis.

Christian Witness Conserving Results and World Missions Meeting World Needs to be printed later in this series.

## Woman's Missionary Union

### Missionaries in Kentucky

By Mrs. Geo. R. Ferguson

According to information received from our Foreign Mission Board, the following missionaries are now on furlough in Kentucky:

Rev. and Mrs. Wm. D. Bender, 340 Murrell Ave., Frankfort (Nigeria); Dr. and Mrs. Edgar Burks, Jr., 2825 Lexington Rd., Louisville (Nigeria); Rev. and Mrs. Eric Clark, 503 Park Drive, Leb-

anon (E. Africa); Dr. and Mrs. Robert Culpepper, 2825 Lexington Road, Louisville (Japan); Rev. and Mrs. Archie Dunaway, 317 Crescent Court, Louisville (Nigeria); Dr. and Mrs. McKinley Gililand, 2825 Lexington Road, Louisville (Nigeria); Miss Cora Ney Hardy, Shepherdsville (Nigeria); Miss Ethel Harmon, Cumberland Falls Route, Corbin (Nigeria); Dr. and Mrs. Carl W. Hunker, 2825 Lexington Road, Louisville (Taiwan); Dr. and Mrs. W. L. Jester, 2825 Lexington Road, Box 399, Louisville (Nigeria); Rev. and Mrs. James

McKinley, Jr., 106 Crescent Court, Louisville (Pakistan); Rev. and Mrs. L. O'Conner, Carver School, 2801 Lexington Road, Louisville (Korea); Miss Emma Watts, Harrodsburg (Nigeria); Dr. and Mrs. J. W. Carney, T-10 Seminary Village, Louisville (missionary appointees).

#### Retired:

Miss Minnie Berry, Franklin (Home Missions); Mrs. J. D. Franks, 302 W. 17th St., Hopkinsville (Europe); Mrs. R. A. Jacob, Franklin (China); Miss Rose Marlowe, 125 S. Bayly, Louisville (Japan); Rev. and Mrs. Earl Parker, Falmouth (Korea); Dr. and Mrs. W. C. Taylor, Berkeley Hotel, 664 S. Fourth St., Louisville (Brazil); Rev. and Mrs. R. L. Bausum, Box 163, Mt. Vernon (Taiwan).

#### Former Missionaries:

Rev. and Mrs. Harlen McGinnis, Vine Grove Baptist Church, Vine Grove (Ghana).

## Stewardship



Observe  
COOPERATIVE PROGRAM  
Month

By Robert J. Hastings

Again this week we publish a testimony by a prominent person concerning the Cooperative Program. Use this testimony in your bulletin or on Wednesday night as you observe Cooperative Program Month in October:

"The most democratic form of operation with which I am acquainted is a Southern Baptist church. Yet, in spite of their complete independence, they co-operate with one another in an effort to bring about a greater service to the world than if they depended wholly upon each individual congregation.

"The Cooperative Program permits

each of us as Southern Baptists to have a part in the evangelism of many people throughout the world. It permits us to care for those who are in need of physical help in the way of hospitals and medical care. It permits us to provide homes for orphans and for the aged. It permits us to assist in the Christian education of young people in foreign countries, thus preparing them to be missionaries to their own people.

"The Cooperative Program is the tie that binds our hearts, our wills, and our pocketbooks to a common cause of carrying the gospel of Christ throughout the world.

—"Robert S. Kerr,  
"United States Senate."

## Sunday School

### A Corporate Enterprise

By Gordon Sather

"A corporate enterprise, an advance in grade," is what Webster says about promotion. What a challenge for Promotion Day. "United, one body," advancing in grade, advancing in spirit, advancing in enthusiasm and advancing in the Lord's work by new teachers, new pupils, new locations, new departments, new classes and new prospects. This is what PROMOTION DAY can mean to your church.

Planned, deliberate, determined objectives will mean a successful Promotion Day for your church, and a more likely successful Sunday School year. It's not too late to make some specific plans for Promotion Day in your church.

1. Sunday School superintendents call your teachers together. (If yours is a department school, call your department superintendents together.)

(1) Give to each teacher a roster of the class that will be theirs after Promotion Day.

(2) If new room locations will serve to the best interest of the Sunday School, make these assignments.

(3) Urge each teacher to make personal visits to all the pupils of the new class, especially to visit the new pupils.

2. Magnify Promotion Day this Sunday. Tell your pupils what this corporate enterprise will mean to your church.

3. If your church uses Promotion Certificates, emphasize this fact. Make those who will be promoted proud of this accomplishment in their spiritual growth.

4. Many promotion days become highlights in the lives of those who have come to Sunday School for a year without missing a Sunday. If your church uses this plan, if you award pins, compliment and congratulate those who have achieved this goal.

PROMOTION DAY will mean advance for your Sunday school with

planned, deliberate and determined objectives.

CORRECTION: In the September 6 issue we inadvertently omitted Lebanon Junction from the list of Standard Sunday schools in Nelson Association.

## Church Music

### Holcomb To Direct Regional Clinic

By Eugene F. Quinn

Mr. C. A. Holcomb of the Church Music Department of the Baptist Sunday School Board in Nashville will direct the plans and program of a unique Regional Church Music Methods and Materials Clinic at Evansville, Indiana, on November 19-20. In addition to ministers of music and church music directors, the Clinic will have practical and direct conferences for church organists, church pianists, song leaders and accompanists in all Sunday School Departments, conferences for department superintendents of the Sunday school, and for pastors.

Special conferences will be conducted by Mrs. George Baker of Atlanta, and from Nashville Dr. Loren Williams, Saxe Adams, Robert Snead, Paul Bobbitt, Paul Greene, Samuel Shanko, Bill Leach, and Mr. Holcomb.

A special feature of the Clinic will be a 90-to-100-voice choir composed of choir members of churches in the associations surrounding Evansville and Henderson. Paul Greene will conduct this choir in its messages in special music during the Clinic.

Under the many capable leaders, the Clinic offers rich assistance to car loads of church music leaders and other church officers who are responsible for music in their organization.

## Training Union

### The Curriculum Guide Preview Study

By Robert L. Wayne

How often have you heard the complaint that we have too many programs? Could it be that same have never seen the complete picture of Southern Baptist literature? Through a study of *The Curriculum Guide*, individuals can receive an over-all view of what Southern Baptists are trying to do through curriculum material.

*The Curriculum Guide* has been published annually since 1960 by Convention Press. Its publication placed in one volume complete outlines of the study and supplementary materials of the Sunday School, Training Union, and Music Ministry.

A tract entitled, "The Curriculum

*Guide Preview Study*," is available from the State Training Union Department. Complete instructions are given in this tract for studying *The Curriculum Guide* for credit in the Church Study Course for Teaching and Training. The following paragraphs are excerpts from the tract:

"*The Curriculum Guide* is a description of the curriculum materials published by the Sunday School Board of the Southern Baptist Convention. It is suggested for study in group or central training schools in October or in the churches by leaders of the church educational organizations. The pastor, minister of education, minister of music, or some other competent leader should plan, correlate, and conduct the week's activities in a church. The leaders from the Sunday School, Training Union and Music Ministry organizations in the association should be responsible for the week's activities in group or central training schools. . .

"The purpose for the week is to lead workers in all church organizations (also parents and other interested persons) to a deeper understanding and appreciation of the foundations upon which the educational task of a Southern Baptist church is based, the objectives sought, and the curriculum materials provided by the Sunday School Board."

If you desire copies of this tract, write: Training Union Department, Kentucky Baptist Building, Middletown, Kentucky.

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## Harry S. Trover Ordained By First Church, London

LONDON, Ky., Sept. 18.—Harry C. Trover, a full-time evangelist, was ordained to the gospel ministry September 12 by the First Baptist Church of London. He had held a meeting with the church almost a year before which proved to be a turning point in the church's life.

Nineteen deacons of the church sat on the council and participated in the examination with good spirit and discernment, asking some very pivotal questions. The ministers on the council were Dr. A. M. Vollmer, secretary of the Kentucky Baptist Foundation; C. H. Robinson, pastor of the First Baptist Church of Jacksboro, Tennessee; Haskell Bolding, pastor of the First Baptist Church of Corbin; Earl Clark, missionary of the Laurel River Association; and Winn T. Barr, pastor of the London church.

Harry Snyder, a deacon of the church, was moderator of the council; O. L. Spivey, also a deacon, was the secretary; and Pastor Barr was the interrogator. He conducted a long and searching interrogation over both the common doctrines of Christianity and the Baptist distinctives, giving particular attention to technical questions on the church and polity and co-operative work.

Clark offered the ordaining prayer, Robinson delivered the charge, and Vollmer delivered a most inspiring sermon on witnessing in his typical rhetoric of contrast and word-play.

Brother and Mrs. Trover both joined the church at beginning of the service. He has been a Southern Baptist for 2½ years, has been in evangelistic work for six years and plans to continue in the same calling.

## Kentucky's Jay W. Wilkey Awarded Two Fellowships

ABILENE, Texas—Jay W. Wilkey, a member of the music faculty at Hardin-Simmons University, has been named to a Rockefeller Brothers Fellowship and will attend Union Theological Seminary during the 1962-63 school year. He also plans to do some special work at Julliard School of Music.

The fellowship is one of 38 awarded involving graduate students in religion in the United States and Canada. The grants are made to those who demonstrate exceptional ability and have genuine promise for theological teaching.

Wilkey, whose parents reside in Leitchfield, Kentucky, did his first year of college at Western Kentucky State College; graduated from Eastern New Mexico University; took the M.A. at

State University of Iowa; and is presently engaged in the completion of his dissertation for his postgraduate studies at Indiana University.

Wilkey, a Danforth fellow since he began his graduate study, will also receive a grant from the Danforth Foundation for his sojourn in New York. He will have a leave-of-absence from Hardin-Simmons for the year.

## Paul Justice Is South Park Pastor

Paul Justice has accepted a call to become pastor of the South Park Baptist Church in Louisville. He moves to South Park from the Ballardsville Baptist Church, Ballardsville, Kentucky, where he has served as pastor for the past four years.

Mr. Justice was educated at Mars Hill Junior College, Mars Hill, North Carolina; Furman University, Greenville, South Carolina; and is a 1958 graduate of Southern Baptist Theological Seminary.

The two Justice children are Paul Scott, age 3, and Mark Wayne, 8 months old.

### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 16, 1962

	S.S.	Add.	T.U.
Louisville, Walnut Street	1326	10	322
Missions (3)	268	2	144
Covington, Calvary	1008		
Elizabethtown, Severns Valley	986		228
Missions (2)	68		
Louisville, Crescent Hill	976	37	203
Missions (2)	108		42
Hopkinsville, Second	915	12	216
Madisonville, First	887	2	210
Bowling Green, First	866	23	206
Mission	76		
Owensboro, Third	861	3	295
Mission	50		28
Owensboro, First	823	5	149
Lexington, Calvary	750	11	190
Mission	48		
Lexington, Grace	729	3	134
Mission	15		
Murray, First	712		111
Mission	53		
Lexington, Immanuel	681		172
Somerset, First	675	5	211
Mission	88		43
Campbellsville	657		148
Missions (2)	78		53
Newport, First	656		138
Covington, Erlanger	648	1	145
Paducah, Immanuel	625		181
Glasgow	618	3	119
Mission	26		
Georgetown	608	33	207
Mission	23	6	
Louisville, Bethlehem	605	2	181
Florence	578		132
Mission	141	1	60
Lexington, Rosemont	574	2	145
Owensboro, Hall Street	568		223
Louisville, Victory Memorial	563	1	121
Winchester, Central	559		120
Louisville, Rockford Lane	550	1	164
Louisville, Buechel Park	544		146
Mission	82		
Louisville, Beth Haven	541		235
Ashland, First	535	2	132
Missions (2)	135		48
Shelbyville, First	535	1	105
Frankfort, First	525	2	79
Mission	71		53
Ludlow, First	520	2	89
Central City, First	485	4	180
Jeffersonton, First	483		120

Louisville, Bethany	482	2	111
Henderson, Immanuel	478		120
Mission	82		
Ashland, Unity	461		114
Lexington, Porter Memorial	461	1	130
Franklin, First	455		134
Mission	84		31
Louisville, Southwide	454		77
Louisville, Highview	452		102
Louisville, Hazelwood	452	1	89
Nicholasville	449		106
Hodgenville, First	438	1	148
Russellville, First	435		89
Mission	44		
Walton, First	430		191
Louisville, Third Avenue	422		88
Mt. Washington, First	416	2	98
Mission	106	2	42
Bellevue, First	414		70
Danville, Gethsemane	414	3	223
Bowling Green, Glendale	403	13	215
Mission	59		
Greenville, First	403	3	145
Lawrenceburg, First	400		54
Mission	83		
Covington, South Side	395		48
Louisville, Ralph Avenue	388		118
Louisville, Chapel Park	386		136
Lebanon, First	375		87
Ashland, Pollard	369	2	129
Mission	59		
Owensboro, Eaton Memorial	369		155
Frankfort, Thorn Hill	362		
LaGrange, DeHaven Memo.	362	1	97
Henderson, First	358	3	83
Louisville, West Broadway	354		96
Bardstown	353		43
Louisville, Clifton	341	7	114
Mission	58		23
Middletown, First	339	5	139
Owensboro, Crabtree Ave.	333	5	148
Louisville, Shawnee	335	4	105
Corbin, Central	322		89
Sibert, Horse Creek	322		
Hawesville	319		92
Radcliff, Stithon	317	6	80
Owensboro, Lewis Lane	314		114
Henderson, Audubon	308		85
Louisville, Fern Creek	307		86
Glendale, Gilead	302		162
Hopkinsville, Edgewood	297	4	94
Louisville, East Audubon	292		69
Louisville, Ridgewood	288	2	121
Frankfort, Crestwood	288		81
Falmouth	283	1	35
Mission	40		
Louisville, Gethsemane	267	4	118
Shepherdsville, Little Flock	266		62
Barbourville, First	256	2	110
Missions (3)	112		
Stanford	256		90
Mission	27		90
Taylorsville, Kings	256		165
Williamson, West Virginia			
East Williamson	248		114
Mission	20		
Independence, Hickory Grove	244	1	53
Mission	22		
Harrodsburg, Bruner's Chapel	243		118
Marion	232		95
Henderson, Hyland	222	2	91
Shelbyville, Highland	222		93
Taylorsville, First	219		76
Owensboro, Yellow Creek	218		34
Owensboro, Seven Hills	209		64
Louisville, Fourth Avenue	208		61
Hazel	197		
Marion, Second	184	1	81
Glasgow, Calvary	143		46
Ft. Thomas Highland Hills	111		60
Mission	14		
Frankfort, East Frankfort	71		50

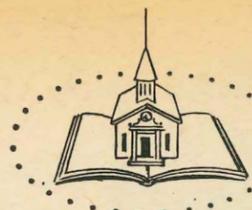
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

### DO BELIEFS MATTER?

The lessons for this quarter have been outlined with a view to giving those who study them an understanding of the "Basic Christian Beliefs." Frequently one hears some thoughtless person make the silly statement, "It doesn't matter what you believe, just so you are sincere and live right." This falsehood is not derived from God's Word. In spite of the fact that some, who are so dogmatic in expressing their doubts and unbelief, consider positive beliefs a mark of ignorance, it is exceedingly important that we believe what is true and right because our beliefs determine what we are, how we live and what we do. Great things have been done for the Lord through the years by those who have stood for the basic doctrines of the Christian faith.

#### John 3:17-18.

Nowhere in all divine revelation is the message of grace and love more beautifully or more fully revealed than in John 3:16-18. As far as language can express it, the height, the depth, the length and the breadth of the love of God are here unfolded. No words are needed to enhance the wonder of the glory of His love, which is universal, unchanging, unending and unailing.

God expressed His love in the matchless and the most gracious gift that was ever made—His only begotten Son. The purpose of this gift was "that whosoever believeth in him should not perish, but have everlasting life." God's love was the source from which provision was made for our salvation. His love has been manifested to the end that all who will may have eternal life.

Christ was sent into the world, not for condemnation but for the salvation of those who were already condemned. In salvation there is deliverance from sin—its guilt, condemnation, power and effects. People are not saved by their own deeds, but by Jesus (Eph. 2:8-10).

If one has not believed on Christ, the verdict is rendered and he is condemned already. The Judge gives the reason for His judgment of the unbeliever, namely, "because he hath not believed in the name of the only begotten Son of God." One who hears the gospel and will not believe on Christ commits spiritual or soul suicide. Nobody has any right to commit suicide, either physical or spiritual. One who refuses the salvation which has been

### October 7, 1962

offered to him by Christ, upon the condition of repentance and faith, simply confirms himself in his own prior state of condemnation. By believing on Christ one accepts the remedy offered him by the Saviour. Nobody is ever justified in putting off the most important matter in life, namely, believing on Christ. Only through believing on Christ or receiving Him as Saviour will condemnation be lifted. It is either condemnation or salvation. Which is it in your case?

#### II Thessalonians 2:13-17.

The Thessalonian believers had not been Christians very long, so they were in need of instruction in the things of the Lord. In these verses Paul expressed his obligation and duty to give thanks to God through whose sovereign grace they had been saved. According to the eternal purpose of God, their salvation was intended to become manifest in their sanctification.

Paul exhorted the Thessalonian Christians to hold fast and live by the truths of the Christian faith, which they had been taught by him, and perhaps by others, which glorious truths had been proved repeatedly to the complete satisfaction of their fathers. He admonished them to remain steadfast in their beliefs, knowing full well that such perseverance would result in right conduct in their lives. Christian conduct will inevitably result in strength and consolation as the need for them arises. For this reason we must never tire of proving our faith by our works.

#### II Peter 3:13-18.

The entire third chapter of Second Peter is concerned with one of the fundamental truths of the Christian faith, that is, the return of Christ, which is the world's greatest coming event. The believers to whom Peter was writing had been disappointed that His second coming had not taken place already. Peter advised them to continue in their belief that Christ will come again, to anticipate with joy His coming and to keep themselves unspotted or above reproach while they waited. In view of the certainty of Christ's return, all Christians should wait in patience, walk in purity, witness in faithfulness, work in diligence, weep in hopefulness and watch in readiness.

Peter exhorted God's children to diligence and steadfastness in the realm of Christian living. Constant watch-

fulness is necessary if the believer in Christ is to be found by Him in peace through the blood and blameless conduct. Christians should strive to live in peace with God and men, the keep themselves unspotted from worldliness and to live so as to receive His approval.

Peter made a tender and beautiful reference to Paul and his writings about the second coming of Christ. While he readily acknowledged Paul's writings as being truly the inspired Word of God, he did not consider it strange that some of the things which came from the infinite mind of God through the great apostle could not be understood easily by the finite mind of man. Yet it remains true that, through the operation of the Holy Spirit in the heart and mind of the believer, the will of God may be understood clearly enough to give the Christian all the wisdom which he needs for living daily pleasing to God.

Thinking of the aspiring souls whom the Holy Spirit had introduced into the sphere of grace, Peter wrote, "Keep growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ." After we have been born into a state of grace, we must keep on growing therein. Salvation is a free gift, but Christlike character is an achievement. Since spiritual growth is a matter of the will and the affections, we can either hinder or assist its progress.

Our growth must be along two lines—in grace and in the knowledge of Christ. Grace here signifies the unmerited love and favor of God and also the consequences of His unmerited love and favor, namely, the beauties and excellencies of the Christian life. Growth in grace is "the process of our becoming what God would have us be." God wants Christians constantly to be getting a broader grasp and a firmer grip on the truth which has its source in Christ.

Keep growing along two lines, but in one direction—toward Christ. Keep growing in grace. That growth is primarily spiritual. Keep growing in the knowledge of Christ. That growth is primarily intellectual. The spiritual is first, and we should keep it there all the time. Our spiritual and intellectual growth should be progressive and continuous. Day by day we should take more of His grace into our hearts, more of His truth into our minds and more of His beauty into our characters. Such an advancement in likeness to Christ will greatly increase our joy, enlarge our usefulness and honor our Lord.

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**T. E. Ploughe, Almost a Centenarian Graduate of Southern, Dies In Indiana**

Thomas E. Ploughe, perhaps the oldest living alumnus for some years of the Southern Baptist Theological Seminary, died on July 4, 1962. Born on his father's farm at Pickard, in Jefferson Township, Tipton County, Indiana, on February 16, 1863, he was 99½ years old at the time of his passing.

He joined the Hills (then Middle Fork of Sugar Creek) Baptist Church when he was ten, and that church later licensed him in 1892 and ordained him in 1895. Whereas most preachers have a tendency to go far away from their place of birth, THE BAPTIST OBSERVER tells us that, except for the few years he was in Louisville attending the Southern Baptist Theological Seminary, he spent his entire 99½ years within fifteen miles of his birthplace. In this day of unlimited travel, that is indeed a distinctive record.

His early life extended so far back into the last century that his ministerial years were spent in the traditional saddlebags and horse-and-buggy era for making his Sunday appointments.

His first pastorate was at his home church, the Hills (then Middle Fork of Sugar Creek) Baptist Church, and years later that church called him back for a second pastorate with them. He was also pastor at Laramie, Dover, Mt. Pisgah, Liberty, Scircleville, Frankfort and Kokomo, Indiana, and his last pastorate was at Fulton, Indiana. While at the last named church he lost his voice, so had to forsake the active pastorate for something where public speaking would not be required of him. He became cashier of the Scircleville Bank, which position he held until his 80th birthday nearly twenty years ago. He kept up his interest in church work, and one of his especial interests was the circulation of his State Baptist paper, THE BAPTIST OBSERVER.

"Mr. Ploughe was truly buried with his fathers," say THE OBSERVER in its concluding paragraph, "since both of his grandfathers, both of his grandmothers, his father and mother, five sisters, his wife, and two daughters are also laid away in Hills Cemetery."

**Bremond Stops Lease Of Catholic School**

BREMOND, Tex. (BP)—The Bremond Independent School District in this Central-Texas community has voted to discontinue operation of the former St. Mary's parochial school as a tax-supported public institution.

The school board's action came one week before the Federal District Court in Waco, Tex., was scheduled to hear a case in which Protestant plaintiffs

charged that it is unconstitutional for garbed Catholic nuns to teach in a public school.

Judge Ben H. Rice of the U. S. District Court in Waco, Tex., ruled that he could not hear the case now that the school board is no longer operating the alleged parochial school with tax funds, but would hold the case in "abeyance" until the February, 1963, session before closing the case.

Attorneys representing the Protestants requested the judge to rule on the constitutional question even though the school board had stopped operating the school, while attorneys representing the school board claimed that the case is now "a moot question."

The school board had been leasing the St. Mary's Elementary School from the Catholic church adjacent to the school for \$1 a year since 1947.

Three years ago, a group of Protestant tax payers filed suit claiming that the school operation violated federal and state constitutions on 24 different counts.

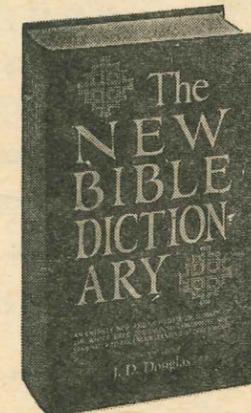
Hearings were held by three state courts and three school administrative bodies, all of which ruled they did not have jurisdiction in the complicated case.

In terminating the lease agreement, the school board said the crowded conditions that existed 15 years ago at the time of the lease were no longer a problem.

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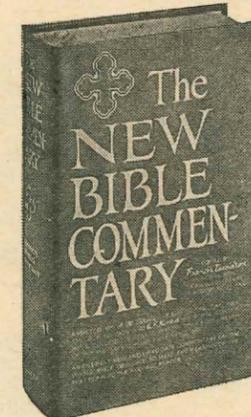
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