



WESTERN

RECORDER

October 11, 1962

THIS WEEK

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KENTUCKY BAPTIST
CONVENTION**

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WESTERN RECORDER

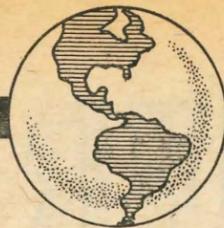
Circulation this week
71,439

Let's make it 75,000 by
January first

For Lack of Information
Thousands of Baptists
Are Groping in the Dark



BUDGET YOUR STATE PAPER



Death of Maud Combs

Sister Maud Combs died August 24, 1962. She became a Christian in her early teens and united with the Gama-liel Baptist Church in 1932, and she has been active there ever since.

Death of Mrs. A. B. Hoover

Mrs. A. B. Hoover departed this life August 28, 1962, and the members of the T.E.L. Class of the Ashland Avenue Baptist Church, Lexington, Ky., have adopted resolutions about her passing.

Change of Address in Italy

Mr. and Mrs. Virgil H. Moorefield, Jr., missionaries to Italy, are moving from Rome to Viale Della Liberta 75, Pavia, Italy. Both are natives of Kentucky—he of Hopkinsville, and she, the former Jane Richardson, of Louisville.

DeBell Goes to Tennessee

Shirley DeBell has resigned as pastor of the Dripping Spring Church, in Bethel Association, to take up work as associational missionary for the Truett Association, Waverly, Tennessee. He began his new work September 1. Brother DeBell is a product of Cox's Creek Baptist Church in Nelson Association, Kentucky.

New Arizona Editor

The new editor of The Baptist Beacon, Phoenix, Ariz., is J. Dee Cates. He has held pastorates in Sweetwater, Malone, Fort Worth and Texarkana, Texas. He became pastor of the Eastside Church, in Phoenix, and was in field promotion work earlier this year. He has succeeded James R. Staples as editor, he having gone to work with Grand Canyon College.

Ministry of James T. Hall Lauded

James T. Hall, a Baptist minister who recently died, has been singled out by fellow Baptists for his faithful labors. Hall served in the Ohio Valley Association of Baptists and was described as a true friend and fellow laborer in resolutions passed by the Executive Board of the Ohio Valley Baptist Association. The resolutions took note of the great loss suffered in the death of the minister and extended sympathy to the minister's family and to the church which he served.

Homecoming at Locust Grove

Locust Grove Church, Nicholas County, held its annual Homecoming August

26, with former Pastor Bill Day—now pastor of Shakertown Baptist Church—preaching at morning and afternoon services. Visitors almost outnumbered the regular attendants. Pastor Ellis M. Ham, Gano Avenue Church of Georgetown, preached nightly following the Homecoming through September 2, with the pastor, Maurice L. Bates, of Scott County, leading the singing. Pastor Bates baptized ten in Licking River—eight from the revival and two from V.B.S.

Kentuckian Dies In Virginia

Mrs. Virgil Butler died in Richmond, Va., August 1, and she was brought to Louisville, Ky., where her funeral was conducted at H. C. Cralle Funeral Home, and burial was in Cave Hill Cemetery on August 3. She is survived by her husband, Virgil Butler, and three children—Cecelia, Linda and Rex Butler, all of Fredericksburg, Va.; by her parents, Mr. and Mrs. L. H. McKercher, Anchorage, Ky.; by three sisters—Mrs. Elroy Lamb, Danville, Ky.; Mrs. John Blair, Pensacola, Fla.; and Mrs. Louis Ader, Williamsburg, W. Va.; and by two brothers—Bruce McKercher, Jamestown, Ind.; and Robert McKerscher, Covina, Calif.

Anniversary No. 160 at Bethel

The Bethel Baptist Church in Franklin Association, observed its 160th anniversary on Sunday, September 16. Otto M. Spangler is the pastor. Dr. Claude T. Ammerman, Montgomery, Ala., a former pastor in 1925-32, was the morning speaker; and Charles F. Gaba, pastor at Bagdad and a former pastor at Bethel, was the afternoon speaker, following dinner on the grounds.

The Lunsfords Move in Brazil

Mr. and Mrs. James A. Lunsford, missionaries to South Brazil, have moved to Brasilia, their new address now being Caixa Postal 558, Brasilia, D. F., Brazil. They formerly labored at Belo Horizonte, Minas Gerais. He is a native of Paducah, Ky.; and she is the former Lena Jewel Conway, of Jackson County, Oklahoma.

Little Rockian at Elizabethtown

Dr. W. O. Vaught, Jr., pastor of the Immanuel Baptist Church, Little Rock, Ark., preached in revival services with Pastor Verlin C. Kruschwitz at the Sevens Valley Baptist Church, Elizabethtown, Ky., September 17-23. The music was in charge of William Medlock.

Ex-Kentuckian Changes Work

Ben C. Fisher, formerly Christian education secretary in Kentucky, and subsequently administrative assistant and public relations secretary for the Southeastern Baptist Theological Seminary at Wake Forest, N. C., has been made executive secretary of the Council on Christian Education for the Baptist State Convention of North Carolina. His new duties will begin November 1. A native of Webster, N. C., he was graduated from Wake Forest College and Andover-Newton Theological School. In other years he was public relations man for Gardner-Webb College, Boiling Springs, N. C. He is author of "A Public Relations Manual for Church-Related Colleges."

Vol. 136 No. 40 October 11, 1962

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

WESTERN RECORDER

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Recommendations To The Kentucky Baptist Convention

The Executive Board of the Kentucky Baptist Convention voted unanimously on September 14, 1962, to present the following recommendations concerning Christian Education and the Capital Funds Campaign to the Kentucky Baptist Convention at its 1962 session in the Third Baptist Church of Owensboro for consideration and approval:

I. Bethel College

In response to the Resolution of the Trustees of Bethel College, dated May 22, 1962, the Executive Board on September 14, 1962, voted to recommend to the Kentucky Baptist Convention:

(1) That we approve Alternative No. 1 of the Campbell Survey Report:

"Alternative No. 1. The Convention can take the position that the operation of the college is a vital part of the Baptist program for higher education in Kentucky and that necessary measures must be taken to try to bring the institution into sound and effective operating condition."

That Bethel College be developed into a first-class, distinctively Christian Junior College with major dormitory facilities as quickly as possible.

(2) That we ask the Trustees to seek local substantial and immediate funds and properties in the amount of \$250,000 by March 1, 1963, to provide an adequate and properly remunerated administration and faculty; and to bring Bethel College up to an acceptable standard in its physical plant and grounds; and that the matter of an adequate site be referred to the Trustees.

(3) Upon affirmative action involved in No. (2), that we recommend a proportionate share in both operational funds annually from the Cooperative Program and a substantial allotment in the special Capital Funds Campaign now contemplated by the Kentucky Baptist Convention (estimated \$810,000).

In response to its request for a four-year Baptist College status, it is our seasoned judgment that such a decision should be deferred until there is a demonstration of a healthy Junior College at Bethel; and a justified student and financial potential be seen. This action is not to be construed as giving prior approval to Bethel as a four-year college.

II. Kentucky Southern College

The Executive Board on September 14, 1962, voted further to recommend to Kentucky Baptists that Kentucky Southern College be admitted into the family of the educational institutions of the Kentucky Baptist Convention. 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 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 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 members 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."

III. Christian Education Capital Funds Campaign

Christian Education is the churches'

primary means of providing Christian leaders for this critical space age.

Realizing the serious lag in providing adequate buildings and equipment for our Kentucky Baptist colleges and schools for today's demand and tomorrow's opportunities, Kentucky Baptists, in their 1960 and 1961 annual Conventions, approved a special campaign for Capital Needs. The Christian Education Committee secured an objective survey of our immediate and future plant needs made by the firm of Associated Consultants in Education. President Doak S. Campbell, a Baptist deacon, personally supervised the survey in March 1962.

The survey covered not only Baptist colleges and schools but also B.S.U. Centers, both in state, private and Baptist campuses. A special detailed survey of Bethel College also was made.

The Christian Education Committee, desiring a great statewide and unified program of all Kentucky Baptist institutions and agencies, also recommended that their minimum Capital Needs be considered in conjunction with the special campaign for "Christian Education." Consequently, such minimal Capital Needs have been added thereto as shown in the report.

The immediate Capital Needs, as recommended by Dr. Campbell, were \$10.4 billion, including the related ministries. The future needs (5 to 10 years) were estimated at \$16.4 million (including for hospitals only a School of Nursing. No other estimate of other building needs has been made). Due to the delay in beginning our campaign and the time required for its preparation and payment period, approximately 5 years will have elapsed and the "future" needs will be urgent. It is therefore thought best to set a campaign goal of \$12 million in order to assure us of Dr. Campbell's list of "immediate" needs, and if highly successful, to include necessary expenses, allow for any shrinkage, and possibly meet a few of the needs listed as future.

Therefore, the term "Campbell Survey Report" is interpreted in a slightly expanded sense. After seven months of consultation with the institution and committee heads, the Executive Board recommends the following allocations as best meeting our current Capital Needs for an unified program for the Kentucky Baptist Convention:

Object	Amount	Pct.
Bethel College	\$ 810,000	6%
Campbellsville College	1,200,000	10
Clear Creek Baptist School	270,000	2 1/4
Cumberland College	1,620,000	13 1/2
Georgetown College	3,000,000	25
Kentucky Southern College	2,400,000	20
Oneida Baptist Institute	360,000	3
B.S.U. Center	750,000	6 1/4
Subtotal	\$10,410,000	86%
Assembly and Camps	960,000	8
Baptist Building Addition	240,000	2
Board of Child Care	240,000	2
Hospital Commission— Nurses' Training	150,000	1 1/4

GRAND TOTALS \$12,000,000 100

(Continued on Page 6)



An Hour Of Opportunity

Kentucky Baptists will have opportunity next month in Owensboro to give enthusiastic endorsement to an ambitious Capital Needs Campaign of \$12,000,000 to undergird our schools and help other institutions. For two years now the Convention has approved a Capital Needs Campaign, but only now has the amount and the procedures been determined. It is not, then, so much a matter of approving the Campaign since this has already been done twice, but now it is a matter of the kind of enthusiastic endorsement which will guarantee the success of the effort.

Compared to our past performance, \$12,000,000 sounds high. Compared with our potential and the needs of our institutions, \$12,000,000 is an altogether reasonable goal.

We simply must face up to it. We have chosen to be luxurious in the number of schools we want, we must be generous in supporting them. In 1956 we gave the go-ahead sign to Louisville Baptists to begin a new college. In 1957 we granted permission to two junior colleges to become senior colleges, which they promptly did. In 1958 we refused to go the route of one major Kentucky Baptist school with the others as branches of this one. Consequently we now have three senior colleges with Kentucky Southern determined to be a four-year college in three more years. We also have Bethel Junior College which has itself considered the possibility of becoming a four-year college. These five colleges along with Clear Creek Baptist School and Oneida Institute give Kentucky Baptists the largest family of Baptist schools outside Texas. Other states with our same level of strength and income support only one Baptist senior college.

And so with us it is now put up or take down. Without a Capital Needs Program in the past, our schools have not been able to keep pace with surrounding schools, especially state colleges into which millions are poured annually. To stay in business, we have to spend more for buildings, equipment and faculty salaries.

To be successful this effort must have the kind of unreserved support some efforts of Kentucky Baptists have not had in the past. We must give up our own little kingdoms for the larger kingdom. We must pool all our resources without selfish concern for personal benefits.

We must face the fact also that a Capital Needs Campaign of this sort is not the most desirable way to get the job done, all things being as they should be. It would be far better to have a Capital Needs section in our regular budget, as is the case in the Southern Baptist Convention and its support of our seminaries.

But since this is not the case, we must resort to

this crash program and crash programs are never highly desirable. They will not succeed over and over, consequently we must look to another type of Capital Needs program for the future.

We can join hands in this campaign in good faith that our leadership is planning a long-range program for the future. Indeed, we have no choice except to do so or kiss some of our institutions goodbye.

Any lack of optimism on the part of anyone can be overcome by spending a little time with Executive-Secretary Sanders. Here's a man whose energy is matched only by his vision and dreams. His is not a fool-hearted optimism but a quiet confidence based on an understanding of the needs, a love for all institutions, a faith in his fellow Kentucky Baptists and a realization of the leadership of God. Now is the time for all of us to become one in purpose and performance with him.

Proud Of The Blame

Southern Baptists along with the National Education Association and the National Congress of Parents and Teachers are being blamed for the defeat of the Higher Education Bill in the House of Representatives. The bill which came from a House-Senate Committee was a compromise between the bills passed by the Senate and the House earlier. It was defeated by only 28 votes in the House on September 20.

Will Southern Baptists be proud of their stand on this proposed legislation or will we rue the day we opposed it? It is certain a critical chapter in the American Higher Education history is being recorded in our day and our children will praise or blame us.

What was objectionable about the legislation? What provisions did we oppose? We particularly opposed two provisions of the bill. One was outright grants to church colleges to build libraries, science and engineering classrooms. The other was federal scholarship grants to students. The legislation provided \$600,000,000 for students; \$480,000,000 as loans and \$120,000,000 as free scholarships. The student loans would be nothing new, the tuition grants would be something new.

The expression of Southern Baptist opposition to this compromise bill took the form of an unanimously approved resolution from the Southern Baptist Convention Executive Committee which happened to be in regular session at the time the bill made a surprise comeback in the House of Representatives. The resolution asked for delay in action on the legislation because "We fear that this legislation involves a definite violation of the principle of separation of church and state." The resolution spelled out the classroom

construction grants and student scholarships as particularly objectionable. The Southern Baptist Convention resolution was transmitted by telegram to every member of Congress.

It is this editor's conviction that the Baptist witness on the principle of separation of church and state in this generation will go down in history along side the strong hands for soul and religious freedom made by Baptists in early American history. The way this principle is being eroded in our day, the days of federal support of church-related schools may be upon us soon. Whether or not Baptist opposition preserves separation of church and state at this point is not as important as that we record our testimony for history.

In the meantime we must be as careful with our practice as we are with our profession. In these days of government give-away it is almost impossible not to stand in line with everyone else. And once we have been in line, our record is written.

This was proven eloquently on the day the Higher Education Bill was up for final vote in the House. Congressman Edith Green of Oregon, in arguing for the bill, read a list of Baptist colleges which she said had already received loans and grants from the federal government.

Included in her list were these Kentucky Baptist schools: Bethel College, \$14,126; Campbellsville College, \$40,547; Georgetown College, \$1,024,678; and Cumberland College, \$84,514.

This is not the first time this list has been used in an effort to embarrass Baptists who oppose federal aid to church related institutions. It seems to be a

list drifting around which makes no distinction between loans, grants, surplus property and payments for services rendered.

Investigation has been made concerning this report of federal aid to Kentucky Baptist schools and the charges appear unfounded. Only one Kentucky school, Georgetown College, has borrowed money from the federal government for dormitory construction and this has been upon approval of the Executive Board of the Kentucky Baptist Convention. Other schools participate in the Government Loan Program to students but these could not in any way be considered loans or grants to the schools. The report apparently covers materials and property made available to schools, hospitals and civil defense units through the War Surplus Act. This Act allows the government to offer materials and property no longer needed by the government to these institutions for the cost of handling.

Several of our Kentucky Baptist schools have purchased such surplus including housing units moved from deactivated military camps. In such cases the schools paid the going government price for the housing units, moved and reconstructed the units on the campuses paying all of the cost involved.

While our schools ought to be exonerated on any charges in these transactions, they serve to show that the government remembers when it does favors and can remind us later. This is all the more reason we must practice what we preach.

I believe Baptists will ever be proud of their stand for separation of church and state in this generation. Let us take the blame and be proud of it.

Midwestern Trustees Are Studying Elliott Book And Convention Action

KANSAS CITY, Mo. (BP) — The Trustees of Midwestern Baptist Theological Seminary here referred for further study the question of how the actions of the 1962 Southern Baptist Convention affected the school.

It was the first full meeting of the trustees since new members were elected by the 1962 session of the convention at San Francisco, where the convention debated theological issues raised by the theology professor's book.

Malcolm B. Knight, of Jacksonville, Fla., chairman of the trustees, earlier said the trustees would meet to try to determine what the convention action meant for the seminary.

The trustees adopted a statement slightly more than 100 words long. It said the Board had "seriously and faithfully studied the problems involved," and would meet at an indefinite future date to hear from a special committee helping to "carry forth investigation and studies looking forward to a solution of the problem."

The seminary has been in the center of the theological debate since Professor Ralph H. Elliott's book, "The Message of Genesis," was published in 1961. His statements about historical accounts in the Book of Genesis were considered too liberal, or modern, in theology by his critics in the convention.

The Trustees' statement follows:

"The Trustees of Midwestern Baptist Theological Seminary are mindful of the concern of Southern Baptists regarding theological education. The Trustees are conscious of and desire to be responsive to the expression of the Southern Baptist Convention in its meeting in San Francisco.

"The Board has seriously and faithfully studied the problems involved. Time has been spent and efforts have been made to bring new members of this Board to familiarity with issues involved. It is the intention of this Board to carry forward investigations and studies looking forward to a solution of the problems.

"The Board has recessed to meet again as soon as possible to consider the findings of a special committee."

First Baptist Church, Danville, Adds A Staff Member

The First Baptist Church of Danville has called a new minister of youth and recreation. He is Bob Stitts, a graduate of Georgetown College. At Georgetown Stitts was active in athletics and served as captain of the varsity tennis squad. Recently he has been directing park and playground facilities in Ohio, but is presently attending Southern Baptist Theological Seminary.

Through the ministry of Stitts the Danville Church plans to make available to its youth the spiritual guidance, leadership training, counseling and recreational facilities to insure the development of a full Christian life.

The new staff worker is brother to the First Baptist Church pastor, Max Stitts.

The J. Robert Grays Return

Mr. and Mrs. J. Robert Gray, Southern Baptist missionaries, were scheduled to leave Nigeria September 24 for furlough in the States. Their address will be 1515 56th St., Langdale, Ala. He is a native of Langdale; she is the former Grace Denney, of Steubenville, Ky.

RECOMMENDATIONS

(Continued from Page 3)

Ground Rules for the implementing the Capital Funds Campaign have been approved by the Christian Education Committee and the Executive Board and will be published in the Book of Reports as a portion of the Report of the Executive Board. The Ground Rules are available in the Executive Secretary's office for review if desired.

Time Schedule For Campaign

The Board recommends that the cam-

paign open officially March 1, 1963; That a graduate and intensive preparation period follow the affirmative action of the Kentucky Baptist Convention at Owensboro, November 13, 1962; That the mass simultaneous pledge day in the churches be in or before the spring of 1964; and That pledges run through 1967 or 1968.

Leadership For The Campaign

It is further recommended that the Executive Board shall implement the

Capital Funds Campaign. Major responsibilities shall rest on the Christian Education Committee, together with the Administration and Trustees of all participating institutions and agencies. The support of all Kentucky Baptists and alumni will be solicited and utilized to the maximum. The Executive Secretary-Treasurer, in consultation with the Christian Education Committee, may delegate any existing staff members to special duty and employ a firm specializing in church fund-raising.

PROPOSED BUDGET AND APPROPRIATIONS

	1961-62 12 Months For Comparison	1961-62 10 Months	1962-63	1963-64	1964-65
GENERAL BUDGET:					
Cooperative Program Goal	\$2,500,000	\$2,083,333	\$2,620,000	\$2,850,000	\$3,000,000
Kentucky Southern College Contingency			47,000		
Total Cooperative Program Goal	\$2,500,000	\$2,083,333	\$2,667,000		
Convention Wide Causes (to be divided as voted by the Southern Baptist Convention 35 1/2%)			930,100		
Kentucky Southern College Contingency			16,685		
Total Convention Wide Causes	875,000	729,167	946,785	1,011,750	1,065,000
Distributable to State Causes (1962-63—64 1/2%)			1,689,900		
Kentucky Southern College Contingency			30,315		
Total Distributable to State Causes	1,625,000	1,354,166	1,720,215	*1,838,250	*1,935,000
State Causes					
Kentucky Baptist Schools	514,740	428,950	550,315		
State Missions (All Departments)	399,260	331,851	422,370		
Security Plans for Pastors, Board Employees	176,000	146,666	198,200		
Payment on Hospital Loan	144,000	120,000	144,000		
Administration and Promotion (Including General Items)	129,600	108,000	140,430		
Children's Homes	96,000	80,000	100,000		
W.M.U. Operating Budget	47,400	39,500	51,072		
Payment on Building Loans (Cedarmore, Student Centers, and Kentucky Baptist Building)	36,800	30,666	36,800		
Cedarmore	30,000	25,000	30,000		
Church Buildings	18,000	15,000	20,000		
Western Recorder	16,000	13,333	17,000		
Contingent Fund	12,000	10,000	5,028		
General Association (Meeting, Annual, Etc.)	5,200	5,200	5,000		
	\$1,625,000	\$1,354,166	\$1,720,215		

* The detail Budget for these years will be approved by the Executive Board at its May meeting of each year instead of the December meeting of each year and printed in the Book of Reports for each current year.

(Note: The Convention approved the 1962-63 Budget last November at Danville but the Budgetary Recommendations for same were not presented at that time.)

BUDGETARY RECOMMENDATIONS FOR 1962-63 BUDGET YEAR

1. If the Cooperative Program receipts exceed the total budget goal, all the excess is to be set aside to be distributed in accordance with the Capital Needs formula.
2. We heartily recommend that all our churches continue to support the Cooperative Program, and to increase their contributions at least two per cent of the total Budget, in keeping with the 2-Plus Plan recommended by the Southern Baptist Convention; more if possible.
3. That Cooperative Program Day be observed on June 23, 1963, or the nearest convenient Sunday, and that churches not now giving systematically through the Cooperative Program be invited to take an offering on that specific date. We further recommend that the Vacation Bible School offerings be given through the Cooperative Program.
4. We reaffirm the Special Campaign for Capital Needs for Christian Education and other ministries twice voted by the Convention and to be known as "the Capital Fund Phase of the Cooperative Program".
5. That we approve the annual Thanksgiving offering for our Children's Homes.
6. That we approve the Mother's Day offering for charity work in our three hospitals.
7. That we give approval to the annual offerings of the W.M.U.—Lottie Moon Offering for Foreign Missions; Annie Armstrong Offering for Home Missions; and the State Missions Offering.
8. That we again ask the Sunday Schools

to give their usual annual offering to State Missions.

9. That the Kentucky Baptist Convention does not recognize or approve any other special offerings aside from those mentioned above, and that we heartily disapprove of any other appeals through our churches, or lists of members in the churches when such appeals are made by institutions or agencies sharing in the Cooperative Program receipts. We recognize the right of our institutions to approach individuals for gifts, but we urge that they limit such appeals to amounts of \$100.00 or more payable at one time, and these must be considered an integral part of the Capital News Program, and this is not to be construed as approving or authorizing any campaign for funds unless such campaign has been specifically approved by vote of the Kentucky Baptist Convention, or its Executive Board.

10. That we instruct all our institutions and agencies sharing in Cooperative Program receipts to furnish before January 1 of each year a summary of their receipts and disbursements for the past year for publication in our ANNUAL; and a copy of their latest annual audit, made by a Certified Public Accountant, to the office of our Treasurer on or before November 1 of each year. The Treasurer is instructed to withhold Cooperative Program appropriations from any institution or agency which does not send in these reports by the dates indicated.

BUDGETARY RECOMMENDATIONS FOR 1963-64 BUDGET YEAR

1. If the Cooperative Program receipts exceed the total budget goal, all the excess is to be set aside to be distributed in accordance with the Capital Needs Formula.

2. We heartily recommend that all our churches continue to support the Cooperative Program, and to increase their contributions at least two per cent of the total budget, in keeping with the 2-Plus Plan recommended by the Southern Baptist Convention; more if possible.

3. That Cooperative Program Day be observed on June 28, 1964, or the nearest convenient Sunday, and that churches not now giving systematically through the Cooperative Program be invited to take an offering on that specific date.

4. That we reaffirm the Special Campaign for Capital Needs for Christian Education and other ministries twice voted by the Convention and to be known as "The Capital Fund Phase of the Cooperative Program." If any special offerings be required, they are hereby approved.

5. That we approve the annual Thanksgiving offering for our Children's Homes.

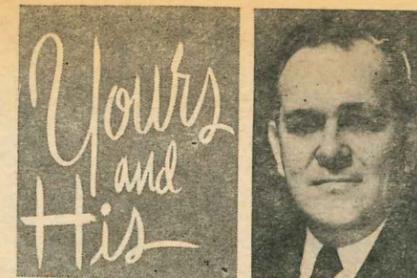
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7. That we give approval to the annual offerings of the W.M.U.—Lottie Moon Offering for Foreign Missions; Annie Armstrong Offering for Home Missions; and the State Missions Offering.

8. That we again ask the Sunday Schools to give their usual annual offering to State Missions.

9. That the Kentucky Baptist Convention does not recognize or approve any other special offerings aside from those mentioned above, and that we heartily disapprove of any other appeals through our churches, or lists of members in the churches when such

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World Missions and You

When our Southern Baptist Convention leaders talk about 1963 being "World Missions Year" in our Baptist Jubilee Advance Program, does it leave you "cold"? Sometimes, as an individual Baptist in a Baptist church, we do not warm up to every program which is suggested to us. We just do not have time to read all the papers and literature sent out to explain it all to us. Consequently, we do not always warm up to every idea.

But, this is one time that we need to catch on, warm up, and do something. World Missions Year means that Baptists are going to major on our main job—spread the Gospel of Jesus at home, abroad. It is the full gospel—faith in Jesus Christ, and obedience to His blessed will! This is the fuller meaning of the Great Commission which Jesus gave us (Matthew 28:19-20). We are to preach the gospel to every creature. We are to baptize those who believe, who are born again. Then, the big task of "teaching them to observe all things, whatsoever I have commanded you!" Every person in the world should hear the Gospel of Jesus. There is no other saving Name given among men. Then, rightly related to His churches, every person saved should be instructed in evangelism, stewardship, and missions. We are saved to serve Him and people. We must, as the old song says, "Trust and obey," for "there's no other way to be happy in Jesus, but to trust and obey."

So, "World Mission Year" means that we are trying to do, on a larger scale than ever before, just what Jesus told us to do. We must (1) win more to a saving faith in Jesus Christ, (2) baptize all who are saved in obedience to His command and example, (3) teach them to DO ALL THINGS He commands us all to do—live holy lives, follow the Bible fully, bring the "tithes into the Storehouse (the church where we belong), and (4) make evangelists and missionaries of every born-again convert.

In this year, 1963, we hope to make a bold, new thrust in missions. It will mean prayer, tithing, and sharing more



T. A. Catron as he looks today.

"Uncle Tom" Catron Approaches 98th Birthday

Stony Point Baptist Church, Route 3, Albany, Kentucky feels that few other churches in the state can boast of a member with the history and background of Brother T. A. Catron. "Uncle Tom" is a retired minister still active in the Stony Point Sunday School and community where he has spent most of his 97 years. He will be 98 December 12 of this year.

"Uncle Tom" has served the Stony Point Church as clerk, song leader, trustee, deacon, Sunday School Superintendent for 21 years and Sunday School teacher for more than 50 years. He introduced Southern Baptist literature to the church, paying for it himself.

"Uncle Tom" was ordained at the age of 57 to the gospel ministry. He served as pastor of his own church for two years, but declined to serve longer even though he was invited to do so. He has also served as pastor in Wayne County Association and Freedom Association, doing a great deal of work in school houses and other mission points.

"Uncle Tom" was married first to Docia Owens, and after her decease, married Cassie Vitatoe, who is also de-

of the church's tithes with the whole world through the Cooperative (Mission) Program. Are you warming up? If so, you can claim His promise, "I am with you always. . ."

Yours and His,

Harold G. Sanders

ceased. Of his 18 children, 12 are still living.

In summing up his life, "Uncle Tom" says, "I'm just an old man of the mountains. I've tried to make good in all places of trust. I have tried to put the Lord's cause above my own."

Wilbert Taylor is the present pastor at Stony Point. This church is located on Highway 90 just outside Albany.

McKinleys Move Again

Mr. and Mrs. James F. McKinley, Jr., missionaries on furlough from Pakistan now in the United States and residing in Louisville, have changed their address since arriving home. They are no longer at 106 Crescent Court, Louisville, as previously published in the Western Recorder, but are now residing at 2927 Grinstead Drive, Louisville 6, Ky. This is across the street from and east of the Southern Baptist Theological Seminary, which they are attending.

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After a long and costly search reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following prices POSTPAID:

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Religious News In Review

Dr. John R. Claypool, pastor of the Crescent Hill Baptist Church, Louisville, Ky., writes on an ever-present problem for Southern Baptist collegians in the November "Baptist Student," published by the Baptist Sunday School Board. Dr. Claypool speaks of the "inevitability of involvement," warns of the "danger of extremes" and explains the "way of individuality" in "The Crowd-Cliche?"

Arthur Bradford, 72, deacon of Spring Bayou Church, Heath, Ky., and retired orchard producer, passed away after a short illness in the Baptist Hospital, Memphis, July 26. He was awaiting a throat operation. Baptized August, 1921, Bradford was ordained a deacon in 1946. He had taught the Older Man's Class since 1953. His wife preceded him in death several years ago. He was the uncle by marriage of Leon Winchester, formerly pastor of Spring Bayou and Pastor B. R. Winchester, Lone Oak.

Mr. and Mrs. Wiley B. Faw, Southern Baptist missionaries who recently arrived in Nigeria, will serve in Jos rather than attend language school as they had planned. Their address is Baptist High School, Box 86, Jos, Nigeria, West Africa. He is a native of Waynesburg, Ky.; she is the former Geneva Willis, of Mars Hill, N. C.

The Aetna Grove Church, Summer-ville, Ky., in Lynn Association, ordained Carl Goff to the Gospel ministry September 22, 1962. The council was composed of 18 messengers from eight churches. Pastor E. L. Clark, Greensburg, served as moderator; Wilbert Bennett, deacon of Aetna Grove, was clerk; and Ferrill Gardner, Aetna Grove's pastor, served as interrogator. The ordination prayer was offered by Abraham Berry, now retired; the ordination sermon was preached by Pastor Noble Cottrell, Tompkinsville; and the Bible was presented by Pastor Clark. Young Goff has been called to be pastor of Providence Church, near Russell Springs, in Russell County. He is a student at Campbellsville College this year.

Mr. and Mrs. S. Thomas Tipton, Southern Baptist missionaries on furlough from East Africa, have moved from Lexington, Ky., to New Orleans, La. (address: 1300 St. Andrew, New Orleans 13). Both are natives of Kentucky, he of Louisville and she, the former Virginia Dixon, of Ashland.

Station WKYB of Paducah, Kentucky, has the distinction of being the 500th radio station carrying the regular weekly program, "The Baptist Hour." This was announced recently by the Southern Baptist Radio and Television Commission which produces the program. The program features the preaching of Herschel H. Hobbs of Oklahoma City, president of the Southern Baptist Convention. Radio programs produced by

the Southern Baptist Radio and Television Commission are now broadcast in all fifty states of the nation for the first time in the 24 year history of the Baptist agency.

Mrs. Rosa Elliott, member of the Ovesen Heights Homemakers' Sunday School Class and the Ovesen Heights Baptist Church, Hodgenville, died August 6, 1962.

Miss Eva Sanders, Southern Baptist missionary, is scheduled to leave Nigeria September 26 for a tour of Africa and the Near East and a furlough in the States. She plans to arrive in Roanoke, Va., her home town, about October 14. She may be addressed at 2607 Carolina Ave., S.W., Roanoke.

SUNDAY SCHOOL AND TRAINING UNION

ATTENDANCE, SEPTEMBER 30, 1962		
Louisville, Walnut Street	1369	7 304
Missions (3)	257	1 138
Madisonville, First	1109	5 255
Mission	33	---
Hopkinsville, Second	1016	3 211
Covington, Calvary	1012	---
Mayfield, First	969	---
Mission	112	---
Elizabethtown, Severns Valley	949	---
Missions (2)	91	---
Louisville, Carlisle Ave.	945	---
Missions (2)	100	---
Owensboro, Third	936	---
Mission	64	---
Owensboro, First	926	1 153
Louisville, Crescent Hill	923	22 221
Missions (2)	146	---
Bowling Green, First	908	8 198
Mission	80	---
Lexington, Calvary	873	31 221
Mission	61	---
Murray, First	866	2 ---
Mission	57	---
Somersett, First	739	2 206
Mission	110	---
Newport, First	724	2 128
Lexington, Grace	716	---
Mission	16	---
Glasgow	702	---
Mission	23	---
Louisville, Buechel Park	675	2 185
Mission	79	---
Campbellsville	672	---
Missions (2)	77	---
Louisville, Beechland	664	---
Erlanger	659	5 173
Louisville, Bethlehem	646	7 199
Louisville, Valley Station	607	---
Frankfort, First	606	---
Mission	74	1 54
Louisville, Victory Memorial	602	3 159

Ashland, First	584	---
Missions (2)	170	---
Louisville, Rockford Lane	583	---
Louisville, Beth Haven	579	2 275
Lexington, Rocemont	575	1 149
Winchester, Central	572	---
Owensboro, Hall Street	565	---
Louisville, Green Acres	552	1 274
Florence	551	3 147
Mission	193	---
Jeffersonton, First	542	---
Louisville, Tabernacle	523	8 149
Louisville, Bethany	506	4 152
Corbin, Central	505	5 112
Henderson, Immanuel	502	9 96
Mission	81	---
Louisville, Farmdale	493	---
Lexington, Porter Memorial	493	---
Louisville, Hazelwood	490	---
Franklin, First	483	---
Mission	62	---
Richmond, First	481	4 102
Central City, First	479	14 228
Ludlow, First	468	1 81
Nicholasville	468	---
Owensboro, Eaton Memo.	456	2 203
Walton, First	455	---
Greenville, First	451	1 169
Covington, South Side	450	---
Corbin, First	445	5 134
Middlesboro, First	445	---
Danville, Gethsemane	444	---
Lexington, Trinity	442	1 125
Louisville, Ralph Ave.	440	4 149
Hodgenville, First	440	---
Louisville, Highview	434	---
Louisville, Chapel Park	426	1 160
Russellville	421	---
Mission	44	---
Mt. Washington, First	418	2 107
Mission	97	---
Bellevue, First	416	4 110
Bardstown	415	---
Henderson, First	412	---
Bowling Green, Glendale	409	4 200
Mission	60	---
Lebanon, First	406	2 98
Lexington, Central	403	6 146
Louisville, Immanuel	396	4 99
Louisville, Valley View	396	---
Lawrenceburg, First	396	---
Mission	84	---
Louisville, Clifton	392	2 139
Mission	75	---
Ashland, Pollard	386	1 142
Mission	62	---
Hazard, First	370	---
Missions (2)	68	---
Louisville, West Broadway	364	10 108
LaGrange, DeHaven Memo.	361	---
Louisville, Fern Creek	356	4 76
Hima, Horse Creek	352	---
Louisville, Ridgewood	349	1 129
Middletown, First	324	---
Radcliff, Stithton	321	4 94

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The Unique Role Of Christian Colleges And Schools

By Ted C. Gilbert
Chairman, Christian Education Committee

The principal mission of our present-day church-related colleges and schools has evolved slowly through the years, and today we find their mission quite different from that of the early years of our nation's history.

Whereas, the church-related colleges and schools (academies, institutes, etc.) were the seeds from which our people's present hunger for knowledge actually grew, the growth soon reached beyond the sole interest of our churches to a point where the general welfare of our country dictated the necessity of man's education at publicly supported institutions. Gradually we have seen many church-related and private elementary, secondary and college level institutions with distinguished records of unselfish service give way to this spreading program of education supported by all and available to all. This has brought about some real study and evaluation on the part of the organizations sponsoring the non-public institutions. It has also created a situation whereby the remaining church-related and private institutions have constantly had to justify their existence through providing a "plus" factor along with a fully accredited program of learning.

Baptist Colleges Have Vital Role

Despite the thinking to the contrary, very few, if any, dedicated public educators have ever questioned the very vital and essential role of the church-related or private colleges and schools in the total pattern of education in America today. However, our church institutions now are generally conceded to be responsible for that facet of education which legally cannot and should not be supported with public tax funds, namely Christian education or denominational leadership training. This means then our Baptist colleges and schools should be assuming the responsibility for providing Christian collegiate training for many of our Baptist young people, especially those whose parents desire such training for their children. Then, we see the Kentucky Baptist Convention's adopted primary objective for our colleges and schools calling for emphasis on the training of Christian leaders is quite pertinent to our continued support of our colleges and schools. To be sure, there are exceptions, but even today the collegiate training of our most effective denominational leaders can be traced to some Baptist campus. This is true with our laymen as well as preachers. To stand by and witness continued deterioration and permit the ulti-

mate closing of the doors of the halls of Christian leadership and learning would be disastrous to our Baptist cause and mission.

Neglect of Our Schools

For years now, we, as a General Association, or now, Kentucky Baptist Convention, have provided such meager financial support as to underwrite in many instances only a minor part of the budgets of our colleges and schools. This limited support has been used only for operational purposes with a complete disregard, from the Convention level, for the very real capital needs of our institutions. The fact is, we have permitted through our neglect the growth of these institutions from which we expect our Christian leaders to come.

It is most important that we broaden our understanding as to the comprehen-

Georgetown College As A Student Sees It

By Judy Hobbs

The class hour was almost over. The students noisily gathered their books to leave, but just before the bell rang, the professor rapped for attention. "Let's bow our heads," he said. Immediately the class was stilled as he quietly prayed a sentence or two. When he closed, they silently left the room. This is Georgetown College where Christian experience is basic. . . .

The transfer student left his dorm early on registration day. He crossed the campus in search of the grill—he knew it was there somewhere—and to his surprise, each person he passed spoke and smiled at him. He eventually found and entered the grill, where he stood bewildered until a boy approached him with outstretched hand, and said, "Hi! You're new, aren't you? My name . . ." This is Georgetown College, where friendliness is a basic part of campus life. . . .

A campus serenade was scheduled on the calendar, but a thunderstorm had threatened to overflow since early evening. The girls in the small, out-of-the-way freshman dorm were sure when the cloudburst erupted shortly after ten o'clock that even if the serenade had begun as planned, it wouldn't get to their house. But about eleven o'clock they heard shouts outside, and there were the boys, singing lustily despite

sive nature of our investments in Christian Education. When we invest in denominational leadership training, we cannot and should not divorce this training from its direct relationship to missions, stewardship, the ministry, all church-related vocations and the future of Christian education itself.

Since 1958, Kentucky Baptists have studied and evaluated this serious problem confronting our denomination and its programs of Christian Education. Other states and other denominations have done likewise. Now, in 1962, we have unified our colleges and schools, and in concerted and deliberate actions have compromised minor problems in an effort to act in the interest of our total program of Christian Education. These actions are embodied in the report of the Christian Education Committee which has been approved by the Executive Board for consideration of the 1962 Kentucky Baptist Convention. In brief, the report merely says we must provide substantial capital funds for our colleges and schools if our children are to drink from wells we have dug and reap grain we, ourselves, have sown. In meeting this challenge we shall make it possible for our institutions to rise up again and provide the unique service of Christian leadership training.

their drenched condition. They gratefully clambered onto the porch while the girls stood inside the door cheering for all they were worth. This is Georgetown College, where no obstacle is too large to be conquered. . . .

The crowd in the gymnasium was turned from a screaming, frenzied mob into a silent, open-mouthed mass of people as the second overtime in the ball game ended. Just after the buzzer began to sound, a wild shot from the center floor spun around and around the opponent's hoop, only to drop in long seconds after the buzzer was silent. No one spoke. The only sound in the gym were the yells of several opposing players as they jubilantly went to their dressing rooms. Still no one moved—for a few seconds more all stood as one, player, cheerleader, coach, spectator, knowing they had tried. It was the last game of the season and the last chance to go to the Kansas City NAIA Tournament, but this is Georgetown College, where loyalty and school spirit are more important than winning the game. . . .

The girl lay still under the transparent oxygen tent, her limp hands folded on the crisp hospital sheets. The doctor shook his head as he stood look-

(Continued on page 12)

KENTUCKY BAPTISTS AT WORK



Woman's Missionary Union

Attention G.A.'s!

By Miss Rosa Fiechter

Have you heard the exciting news? This is the 75th Anniversary of Woman's Missionary Union of which you are a vital part in this important birthday celebration. At the same time Girls' Auxiliary will be celebrating her Golden Anniversary.

In this Golden Anniversary Year we must enlist many more girls in Girls' Auxiliary. We must do our part to achieve the goals set by W.M.U. We must be more faithful in our Bible study, in our prayer life, and in our giving that more people might come to know Christ through our witness.

G.A. 50th Anniversary Convention

All members of Girls' Auxiliary, directors, counselors, and assistant counselors are urged to attend this history-making meeting the first Convention-wide gathering for G.A.'s ever held. Missionaries, outstanding denominational leaders, and special dramatic productions will be featured. Reserve June 18-20, 1963, for Girls' Auxiliary 50th Anniversary Convention in Memphis Tennessee. Watch TELL for more news and for information about registration. When I receive convention news from Birmingham I'll pass it on to you.

G.A. 50TH ANNIVERSARY GOALS

Feature leadership training

Each counselor and assistant counselor holding a current Girls' Auxiliary card of accreditation.

Increase membership

New members during the year unless all prospects are enlisted, Aim II, objective 1; definite activities for reaching absentees and enlisting prospects, Aim II, elective 1.

Focus on attaining recognition

Honor, Advanced, Approved recognition on Aims for advancement

TELL for every member

Aim VII, elective 2

Year-long emphasis on anniversary activities and service projects

Fifty per cent of members participating in one or more service projects or attending an anniversary activity beyond the local church.

ANNIVERSARY ASSEMBLY NORTH AMERICAN BAPTIST WOMEN'S UNION

By Mrs. Geo. R. Ferguson

The North American Baptist Women's Union will hold its Anniversary Assem-

bly at St. Louis, November 13-15, 1962. The meeting begins on the evening of November 13 and closes at noon on the 15th. There will be a luncheon on Wednesday, November 14 at the Sheraton-Jefferson Hotel, the headquarters hotel. The Assembly will convene in the Kiel Opera House. In attendance will be representatives from eight Baptist Conventions in the United States and three in Canada plus those from Nicaragua, Mexico, Jamaica, The Bahamas, Hawaii and the Philippines.

Mrs. Maurice B. Hodge of the American Baptist Convention is president of the Union. Mrs. H. H. Grooms will lead the music with Mrs. Adele Norman Silke as soloist. Representatives of all the conventions will be presented during the program. Other program personnel includes Mrs. R. L. Mathis, Miss Alma Hunt, Mrs. William McMurry, Miss Margaret Bruce. Mrs. Edgar Bates, chairman of the Women's Department of the Baptist World Alliance will also speak.

Registration fee of \$2.00 should be mailed to the treasurer: Mrs. R. L. Mathis, Baylor University, Waco, Texas. Hotel reservations may be made at the Sheraton-Jefferson, The Claridge Hotel, The Pick-Mark Twain Hotel and the Statler-Hilton Hotel.

We regret that the dates of this meeting conflict with those of our Kentucky Baptist Convention.

Kentucky Baptist Foundation

Perpetual Support Through The Cooperative Program

By A. M. Vollmer, Ex. Secy.-Treas.

Mr. J. C. Jones, a faithful Christian and a loyal Baptist who lived at Fountain Run, Kentucky, passed away in 1958. It was the good fortune of the writer to talk with Mr. Jones several years before his death, relative to remembering the Lord's work in his will. After his death, when his will was probated, it was revealed that he had a bequest of \$4,000.00 to the KENTUCKY BAPTIST FOUNDATION, with the income through the Cooperative Program, and a directive that the church at Fountain Run be given credit for the income as a contribution from that church.

Since August 5, 1960, when the money was received by the Foundation, it has

earned \$302.13. The Fountain Run Church has been given credit for that sum as a contribution through the Cooperative Program.

Though Brother Jones is no longer here in the flesh, his interest in the missionary program of Southern Baptists is kept alive through the bequest he had written in his will.

In each twenty years the income will equal the principal. Who can doubt the interest of such a man in the extension of God's kingdom throughout the earth?



E. C. Binder (left), the New Superintendent of Laurel River Association, and Willie D. Greer (right), the former Superintendent.

Sunday School

Laurel River Association Achieves Standard

By Roy E. Boatwright

We are delighted that the Laurel River Associational Sunday School organization has again been successful in reaching the Standard of Excellence. For the past six years the association has been recognized as standard and has done outstanding work under the leadership of Mr. Willie Greer, who is conducting his work as associational Sunday school superintendent. We feel confident the high caliber of work will be continued under the leadership of Mr. E. C. Binder.

We wish to commend Mr. Willie

Greer, Mr. E. C. Binder, and Rev. Earl Clark, associational missionary, for the excellent work which is being accomplished in Laurel River Association.

The following churches have been recognized as standard: Hart, West London, Calvary, Providence, Swiss Colony, East Bernstadt, Corinth, South Fariston, Greenmount, and Pilgrims Rest.

Stewardship



"I love history; it teaches me so many things. In it I can trace the major steps in the progress (or regress) of a body of people. We English-speaking people, for example, largely account for our position in civilization by a succession of charters.

"Southern Baptists, likewise, can look back on the major steps that, in large measure, account for our greatness. Some are: our first Baptist confession of faith in 1611; the charters of Rhode Island; the first district association in England in 1644, in America in 1707, in the South in 1751; the Triennial Convention in 1814; the Southern Baptist Convention in 1845; the Southern Seminary in 1859; the Sunday School Board in 1863; the 75-Million Campaign, which led us to establish the Cooperative Program in 1925. As long as there are Southern Baptists, we will look upon the Cooperative Program as one of the most far-sighted, unifying, progressive steps we ever took. To this date, no program we have adopted has done more for us and the cause we seek to advance."

—Loulie Latimer Owens
"Minnie Belle"
Author and Historian

Training Union

Training Offered for Church Officers and Committees

By Stanley Howell

The annual clinic for training church officers and committee members will be offered by many associations this year. The suggested date is October 30. The

date, however, will vary in different associations because of local factors.

Pastors and church leaders throughout the state have given hearty endorsement to the Associational Clinic for Church Officers and Committees. They see in it an opportunity to give specific training to a group which has often been neglected.

The clinic is an associational project since it is impractical for most churches to have qualified leaders from outside the church to work with their church officers and committees. The clinic is jointly promoted by the Training Union and Church Administration Departments. However, we recommend that a church or group of churches plan and conduct their own clinic if the association does not provide one.

A publication designed to help conference leaders has been prepared by the Church Administration Department of the Baptist Sunday School Board. It is, "Helps for Conference Leaders, Associational Clinic for Church Officers and Committees." In it are suggestions to aid the conference leader in making his conference period more effective. It contains conference outlines and re-

Brotherhood

1962 MAJOR BROTHERHOOD ACTIVITIES



Conserving Results

1. Follow up latest revival by assigning each new member to a Brotherhood man or his family to sponsor for one month in church organizations.
2. Work with the pastor to secure names and addresses of unsaved people and make soul-winning assignments in regular Brotherhood meetings.
3. Encourage men to take the lead in Bible reading and pray daily in their home.
4. Encourage study of the book entitled *Effective Christian Witnessing* by Nelson Tull, from the Brotherhood Leadership and Service Training Program.

Meeting World Needs

1. Present the purpose and work of the Cooperative Program to the men.
2. Cooperate with church leaders in planning opportunities for men to participate in world mission studies.
3. Bring the associational superintendent of missions or a member of the associational missions committee before your Brotherhood to tell about opportunities and needs of your association.
4. Arrange for men to visit mission points in their area.

The four major areas of Brotherhood and 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.

[Columns about Royal Ambassadors and Personal Stewardship were printed on these pages September 27. If you overlooked them, please go back and read them in connection with these two, Christian witness and World Missions.—Forrest R. Sawyer.]

(Continued from page 9)

ing at her. The chart showed her temperature to be dangerously high, and as yet there was no response to treatment. The crisis should come at any time. Well, there was nothing to be done now except wait. . . . Meanwhile, the phones in all twelve dorms on the campus a few short miles away were ringing in the midnight stillness, and in a few minutes, in each living room, pajama-clad students sat in worried groups, praying earnestly for their classmate. They remained until the anxiously awaited phone call came, saying that the dreaded fever had gone down one degree and that the crisis was passed. The next day on campus every one inquired eagerly for news of her. This is Georgetown College, where misfortune to one is the concern of everybody. . . .

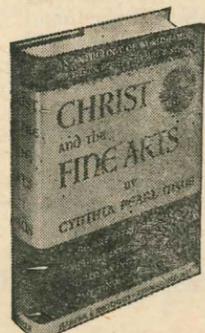
This is Georgetown College! Here we have no class-consciousness. It is not important to us whether your clothes have an exclusive label or if your family name is decades old. Here it is not important whether you have an I.Q. of 100 or 140, or if you can discuss the major and minor philosophies of the German culture to impress a wide-eyed co-ed at a party.

There are many people who do care and who have not stayed long. There are even more who cared when they came, but stayed to turn their attention in other directions. We have an old-fashioned and unique way of judging people here, that only looks at values and attitude before it approves—or disapproves. It is old fashioned because it cares if you have the desire to learn and a willingness to follow Christian principles while you are here, and unique because there are few places like it any more. This does not mean that you must be a "square" in order to get along, nor is it necessary to give "lip service" to anything you can't accept.

Whatever else—above and beyond this—the spirit of Georgetown may be, it is as infectious as a spontaneous grin and as inescapable as semester grades. No matter how far the graduate or former student travels, and no matter how hard he tries, he can never quite rid himself of the memory of the spirit of Georgetown as it was in the "good ol' days" when he was in school. Even though the path was never smooth, and there were problems by the score, "something there is" that pushes away bitterness and makes his face light with recognition whenever he hears the word "Georgetown." This is attested to by the fact that over 70% of all the incoming freshmen in a given year indicate that they heard first and most often of Georgetown from students and alumni. Our spirit is due mainly to the fact

that students come here for perhaps slightly different reasons than most students come to college. The significance of the statistic quoted above is that most of the students come here knowing in advance what Georgetown is like, from their contacts with students and alumni, and arrive already prepared to support and carry on its spirit.

We do not pretend to be perfect. We know that sometimes we allow dogma to curb our Christian outlook, and sometimes unwittingly we breed hypocrisy; but neither these sins nor any other can shake the simple and selfless principles upon which our school is founded; for this is Georgetown College, where youth and life meet first in an atmosphere of Christianity.



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SUNDAY SCHOOL LESSON

By H. C. Chiles

For October 21, 1962

THE SON OF GOD

This lesson portrays the Lord Jesus Christ, Who is both the Son of God and the Son of man, as the Saviour and the Lord of the soul and the life. The Son of man in order that we, who are the children of men, might become the children of God.

John 6:35-40.

Christ's miracle of feeding the five thousand men and numerous women and children from the lad's lunch, consisting of five barley loaves and two fishes, had a profound effect upon those who observed it. They saw in this miracle a remarkable demonstration of divine power. Gratified and excited by His miracle, which had met their wants precisely, the people quickly decided to proclaim Christ as their king. However, their enthusiastic desire and intention were so unwelcome to Christ that He determined to thwart their purpose by withdrawing from their midst.

On the following day those who had seen Him perform the miracle flocked into His presence, actually hoping that He would perform some new and extraordinary miracle whereby they might be fed again. Knowing that they had misconstrued the nature of His mission, Christ taught that materialistic crowd that food for the soul is vastly more important than food for the body. He was anxious for them to receive and to enjoy spiritual food. He wanted them to understand that He was not merely an earthly king to supply the appetites and needs of their bodies only, but that He was a spiritual king.

Bread, which has ever been and continues to be the staff of life, speaks of satisfaction, health and strength. The bread of earth, which those people were seeking, only met their needs temporarily, but the bread of heaven, or Christ, Whom they needed sorely, could meet their needs eternally.

The people thought that if Christ would only continue His miraculous feedings that would put Him in a class with Moses, which was the very thing that He refused to permit. Unique and supernatural, Christ cannot be placed in a class with anybody else.

Christ stated frankly that He is the true bread which God sent down from heaven. How significantly that our Lord declared Himself to be the bread of life! He informed them that God was present with them to feed them with the bread

from heaven. That bread was sent in order that all who might partake thereof would become the recipients of real, satisfying and eternal life. All who believe on Him will come to Him, and to them He will give satisfying and eternal life. Christ here gives us the blessed assurance that there is one thing which He will never do, namely, cast out any soul who comes to Him in simple trust or dependence. But, only those who receive Christ will become recipients of everlasting life.

In the last three verses of this passage Christ places great emphasis on the will of God. He lived in accordance with God's will in every respect. He wanted the Father's will done regardless of what it might be. He was subservient and obedient to it in everything, and that in spite of the fact that Satan offered Him pay and power to substitute sense, sentiment, sensation or something in the place of it. Christ demonstrated what it is to live solely for the purpose of doing God's will. He regarded His life's work as something which had been chosen for Him by the will of God. In the will of God is a plan for your life and mine, and we shall reach our highest happiness and greatest usefulness only as we discover His plan and live in accordance with it. Be submissive to His will always, for it is ever right, safe and best.

Philippians 2:5-11.

Paul challenged the Philippians to imitate Christ in their way of thinking. He said, "Let this mind be in you, which was also in Christ Jesus." "Mind" here has in it the idea of disposition. Christians should be disposed to think, to speak and to act as Christ did, inasmuch as they are His followers. It is their privilege and their duty to have the disposition and attitude toward others which Christ displayed throughout His earthly life. When allowed to hold sway, the mind of Christ will produce a Christ-like life. It is this kind of living which is pleasing to God. It pleases Him because it is characterized by eminent humility, sublime benevolence and supreme devotion.

In His pre-existent state Christ was "in the form of God." His self-abnegation was seen when He "emptied Himself," and became obedient unto death, even the shameful and ignominious death of the cross. But, let us remem-

ber that all of this condescension and humiliation were entirely voluntary on His part. Of this self-emptying Robert Rainy, the theologian said, "This self-emptying on the part of the eternal Son of God, for our salvation, involves realities which we cannot conceive or put in any words. There was more in this emptying of Himself than we can think or say."

Certainly Paul could not have used a better and stronger argument for following Christ than the example of the Saviour, Who humbled Himself, made Himself the form of a servant, and died on the cross for the benefit of all those who would believe on Him. If we have His mind, we will not seek our own wills but His; we will not strive for our own advancement, but for His glory. In every respect Christ has given us a perfect example.

After Christ voluntarily emptied Himself and accomplished the work which He came to do, God saw to it that He was exalted to the highest height. Not only did He raise Him from the dead, but He exalted Him to the highest place, welcomed Him to the glory which He had shared with Him before the world was, and gave Him a name which is above every name. Blessed be that name! It denotes all that He is now known to be. He stands alone, unique and supreme.

Concerning Christ's future exaltation Paul said, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." What a glorious triumph awaits Him when every tongue shall confess that He is more than man, that He is truly Christ and Lord!

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James Sapp (center), promotions director of the Brotherhood Commission, gets a visual idea of the poster program planned when he and 600 other Southern Baptist men participate in a nationwide revival crusade in Japan next spring. Making the presentation are Baptist Missionary William H. Jackson, Jr. (left) and Shuichi Matsamura, director of the Japanese New Life Movement. The visitors were in Memphis on a personal enlistment mission. (Brotherhood Commission Photo).

RECOMMENDATIONS
(Continued from Page 6)

appeals are made by institutions or agencies sharing in the Cooperative Program receipts. We recognize the right of our institutions to approach individuals for gifts, but we urge that they limit such appeals to amounts of \$100.00 or more payable at one time, and these must be considered an integral part of the Capital Needs Program, and this is not to be construed as approving or authorizing any campaign for funds unless such campaign has been specifically approved by vote of the Kentucky Baptist Convention, or its Executive Board.

10. That we instruct all our institutions and agencies sharing in Cooperative Program receipts to furnish before January 1 of each year a summary of their receipts and disbursements for the past year for publication in our ANNUAL; and a copy of their latest annual audit, made by a Certified Public Accountant, to the office of our Treasurer on or before November 1 each year. The Treasurer is instructed to withhold Cooperative Program appropriations for any institution or agency which does not send in these reports by the dates indicated.

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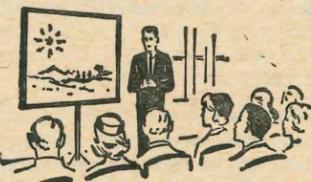
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OFFER EXPIRES DECEMBER 1.



More than 1,000 students waited their turn in registration line at Georgetown College. The college opened its 134th session September 13 with a Faculty Workshop. Dr. C. R. Daley was one of the featured speakers.

Milton Hughes Becomes B.S.U. Director On California Campuses

Milton R. Hughes, pastor, Meridian Southern Baptist Church, El Cajon, California, has resigned after six and a half years to become B.S.U. director at University of California at Los Angeles and the University of Southern California.

Hughes is a native of Louisville, grew up in Parkland Baptist Church, and is a graduate of Georgetown College and Southern Seminary. He went to California in 1956 to begin a Southern Baptist Mission. The mission developed into a church with a membership now of over 350 and Sunday school enrollment of 400. There have been 209 baptisms and the church property value is now at \$150,000.

Hughes will move to Los Angeles soon after November 1. His task will be to establish an effective Baptist Student Union program for these two universities which have a combined daytime

enrollment of more than 36,000 students. Mrs. Hughes is the former Gladys Skeens, also a graduate of Georgetown College. Their children are Larry, age 9, and Janice, age 7½. The Hughes address will be c/o First Baptist Church, Beverly Hills, 9025 Cynthia, Los Angeles 46, California.

Bible Teachers Protest Curtailment Of Book

RIDGECREST, N. C. (BP)—College and seminary Bible teachers meeting here protested the Baptist Sunday School Board's "refusal to reprint the book of Dr. Ralph Elliott."

The book is "The Message of Genesis" by Ralph H. Elliott, professor at Midwestern Baptist Theological Seminary, Kansas City, Mo. Objection to its content helped to create a doctrinal issue at the 1962 session of the Southern Baptist Convention in San Francisco.

The Board, an SBC agency, printed over 4,000 copies of Elliott's book and had sold out. Customer orders for ad-

ditional copies would have required a second printing, which the Sunday School Board at its summer meeting failed to authorize.

The group meeting here, which drafted the protest, was the Association of Baptist Professors of Religion. An officer of the group reported the resolution of protest passed unanimously and that professors from 18 Baptist seminaries and colleges attended the association's resolution:

"Be it resolved that in the midst of current Southern Baptist tension the Association of Baptist Professors of Religion strongly reaffirms its conviction that the historic Baptist principle of freedom of inquiry, belief, and expression is essential to the quest for truth within the denominational institutions as well as on the level of the local church; and in the light of the stated policy of the Sunday School Board to publish through the Broadman Press books representative of various points of view within the Convention without necessarily accepting or rejecting the opinions of the books, we of the association express our surprise and register our protest at the board's refusal to reprint the book of Dr. Ralph Elliott."

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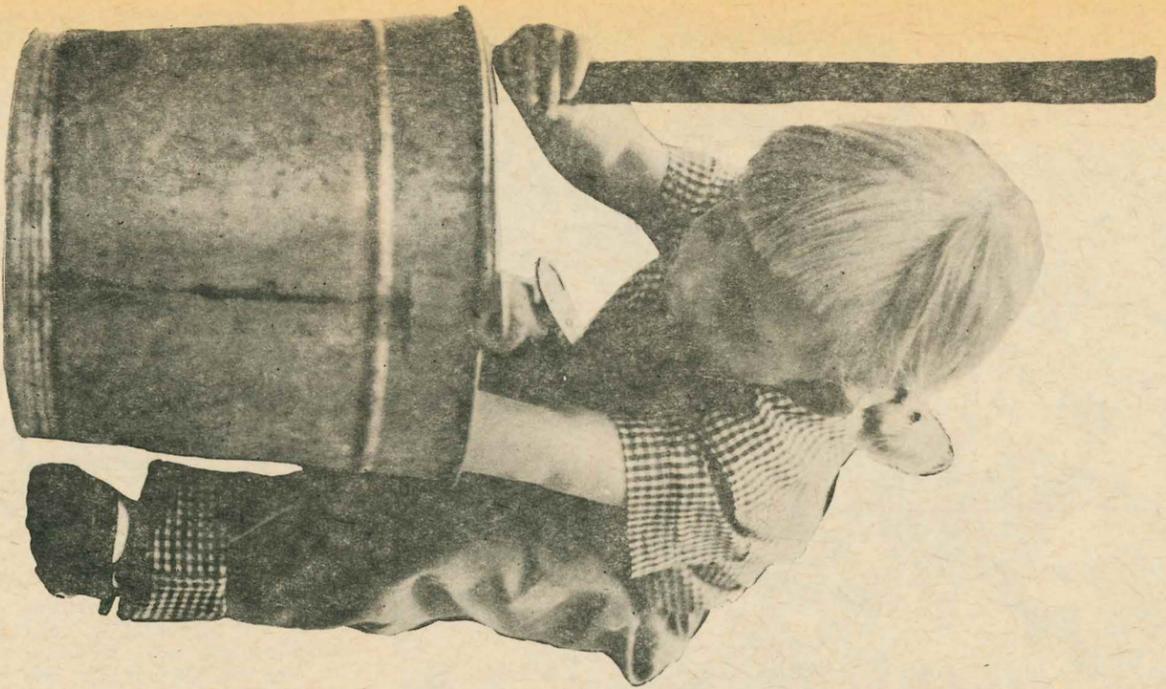
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