



WESTERN

RECORDER

NOVEMBER 8, 1962

THIS WEEK

**KENTUCKY BAPTISTS NEED
CLEAR CREEK BAPTIST SCHOOL**

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**THREE KENTUCKY PASTORS
AND THEIR WIVES
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Dean P. Harris Anderson of Mercer University Denomination Extension Services for the last eleven years, arrived in Kentucky last week and assumed his new duties as president of Bethel College, at Hopkinsville. Native of China, the son of missionary parents and grandparents, he has traveled over much of the Orient, Europe, Egypt, and Canada. His father, Park Harris Anderson, Sr., was a native of Estill County, Ky.





On the Edge of Fort Knox

Stithton Baptist Church, Radcliff, Ky., experienced a great eight day revival, October 7-14. There were 47 public decisions—25 for baptism, 17 by letter, 2 by statement and 3 public rededications. **Sam Sloan** of Ashland, was the evangelist and **Dr. Marion Logsdon** of Radcliff was the song leader. **Pastor Gene Waggoner** reports this as one of the best church revivals he has ever experienced. Public decisions were recorded at every service. Preceding the revival the deacons sponsored and led a week of cottage prayer meetings.

Ashland's Unity 125th Anniversary

The Unity Baptist Church of Ashland observed its 125th anniversary on September 23, 1962, under the leadership of **Pastor Ira McMillen, Jr.** Two former pastors, **C. B. Coots**, Madisonville, and **L. H. Tipton**, of East Hickman, Lexington, were back for the day and occupied important positions on the program. Also appearing on the program was **Walter B. McNealy**, a son in the ministry of Unity and now for many years a missionary in Brazil.

Book Publishers in Israeli

J. P. Edmunds, Nashville, says in his *Survey Bulletin* that there are now 75 book publishing houses in the little state of Israel, which has a population of 2,000,000. "A new title is published annually for every 1,200 inhabitants," he says, "whereas in the United States there is a new title for every 13,000 people." Continuing, he relates: "Book stores outnumber liquor stores about six-to-one. More than 80 per cent of the gifts at birthday parties and other occasions are books, Biblical subjects being especially popular."

Howell and Cartwright in Edgewood

Stanley Howell, of the Training Union Department of the Kentucky Baptist Building, was with **Pastor Archie W. Allison** at the Edgewood Baptist Church, Hopkinsville, September 23-30. **Henry Cartwright** led the singing. Allison writes: "Stanley is a good preacher and we enjoyed large crowds each night and there were 19 decisions during the week, with 12 additions to the church. Edgewood was blessed with the ministry of these two men."

Church Sends Pastor to Northwest

The New Hope Baptist Church, Springfield, sent **Pastor J. E. Hodges** to the Northwest for an evangelistic cam-

paign in Aberdeen, Washington. Hearing of the desire of the church to have their pastor for the revival, the church members paid the pastor's traveling expenses since the Aberdeen church was unable to bear the expenses. The New Hope Church also gave their pastor four weeks off to make the trip west. On his return trip, Pastor Hodges visited and preached in a pioneer Southern Baptist Church in Nebraska.

From Lowes to Gilbertsville

David L. Elliott has resigned as pastor of Mt. Olivet Baptist Church, Lowes, Ky., to become pastor of Bethel Church, Marshall County and Blood River Association, Gilbertsville, Route 1, Ky., effective October 15. Some 36 were received by baptism while he was at Mt. Olivet, and many more were received by letter.

Shelbyville Loses a Deacon

E. H. Franklin, who has served the First Baptist Church of Shelbyville for the last 36 years as a faithful and conscientious deacon, died recently. Accordingly, the deacons on October 8, 1962, adopted a statement about his passing. In part, the statement read: "... His quiet but efficient activities reflected his own conception that a deacon is a servant. Brother Franklin was never unassuming. It was not of his nature to seek prominence for himself. Yet, by reason of his complete consecration and tireless devotion to Christian principles, coupled with his recognized soundness of judgment, he was sought out for and placed in positions of responsibility and leadership. Although he was meek and gentle, he never swerved from his convictions. Brother Franklin maintained a spirit of kindness and love for his fellow Christians, so that his own example often foreclosed dispute among us in the determination of perplexing and trying problems." The paper was signed by **Mark J. Scearce**, chairman of the deacons.

Dr. Lewis Edwin Martin Passes

Dr. Lewis Edwin Martin, pastor of the Pecks Baptist Church at Bedford, Virginia, passed away, Friday, October 19, 1962, following a long illness. Dr. Martin was educated in Ewing College in Illinois; Bethel College in Russellville, Kentucky, and Southern Baptist Theological Seminary. He held pastorates at Second Baptist Church, Hopkinsville, and the Severn's Valley Baptist Church

in Elizabethtown, Kentucky, before going to Lynchburg, Virginia, in 1952 to become pastor of the West Lynchburg Baptist Church. While in Kentucky, he served as assistant chairman of the Board of Managers of The Western Recorder. Surviving are his wife, Mrs. Mary Alice Martin; a son, Lewis Edwin Martin, Jr., of Richmond, Virginia; a grandson; five sisters and one brother. A funeral service was conducted in Lynchburg, Sunday, October 21, by Pastor N. Cecil Clifton, of Inglewood Baptist Church in Lynchburg, with Dr. Joseph R. Johnson, chaplain of Virginia Baptist Hospital assisting. Burial was in Fort Hill Memorial Park in Lynchburg.

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Kentucky Baptists Need Clear Creek Baptist School

By D. M. Aldridge, President
Pineville, Ky.

In a recent report to the trustees of Clear Creek Baptist School, I stated: "We have discussed the possibility of erecting fifty new student homes. If they had been available this fall they would not have taken care of the families which we turned away."

In view of the increasing emphasis on "higher education," there are those who wonder why our institution—an adult Bible institute—finds itself in the position of having to limit enrolment. We are one of more than 250 Bible institutes in North America, and almost every one of these is experiencing rapid growth. Let us explore the reasons for our increasing enrolment.

Better Trained Leadership

The day demands a better trained ministerial leadership than ever before. A steady stream of pulpit committees comes to me for help. Very often they say, "Our former pastor was a good man, but he did not have much preparation for the ministry. Now most of our young people are attending high school and they insist that their pastor be able to lead in every phase of our church life."

Churches today are demanding pastors who can lead in the organizational life of the church as well as preach. The time has passed when Baptists can think in terms of trained leadership for the urban churches only. The smaller churches in both town and country are demanding trained leadership. Yet many of these smaller and financially weaker churches cannot pay the higher salaries offered seminary trained men.

30,000 Movement

The strong emphasis given by the 30,000 movement to establishing new churches and missions has made an increasing demand for more pastors. Our seminaries are not able to train enough preachers to supply this demand. Many of the new churches and missions are in struggling situations where their pastors must have secular employment. The majority of our students are skilled men who have already worked many years and supported their families. So if necessary, they do not hesitate to be "a tentmaker for God" as long as it is necessary in order to help their church. Consequently, many of the "30,000" churches and missions are served by former Clear Creek students.

Missionary to the Core

Clear Creek students are evangelistic and missionary to the core. Wherever they have gone, they have led their churches in a strong program along

these lines. The more than 200 former students who serve as pastors of Kentucky annually report a high percentage of baptisms and missionary contributions. This fact is well known by our smaller churches. Many of our students come from these smaller churches where they have witnessed at first hand the missionary and evangelistic fervor of an alumnus of Clear Creek Baptist School. These students say they chose this school because they want the kind of training that will help them to become skillful soul winners.

Recently a student said to me, "I came to Clear Creek because of a former student who was the evangelist in the church where I was pastor. I had never heard a preacher who handled God's Word so well and who was so effective as this soul winner. I determined to seek that same kind of training."

Longing for Certainty

In this age when even the atmosphere seems charged with uncertainty, everyone wants something to which he can cling. Perhaps never has there been such a time when people long for certainty and the voice of spiritual authority. The graduates of Clear Creek Baptist School are not immature, untried preachers. They are spiritual leaders who are at least ten years older than the average beginning preacher. When our men preach, they do so with a voice of experience and the faith of one who implicitly believes in "Thus saith the Lord."

America Needs the Gospel

This nation stands in peril because of the spiritual and moral deterioration of her citizens. For national defense we need more than educated brains. We need hearts and minds redeemed by grace and committed to the will of God. "Righteousness (the kind that comes from the new birth) exalteth a nation; but sin is a reproach (and the downfall) to any people."

In this tragic hour America needs the Lord Jesus Christ. Her citizens need to be born again, cleansed from sin, filled with God's love and made strong in the moral strength of righteousness. It is the business of the Clear Creek Baptist School to prepare ministers who will declare the life-transforming gospel of Christ and will counteract the soul-searing, character-destroying philosophies encountered today. America, Southern Baptists, and Kentucky Baptists need Clear Creek Baptist School. So let us work together to strengthen its ministry.

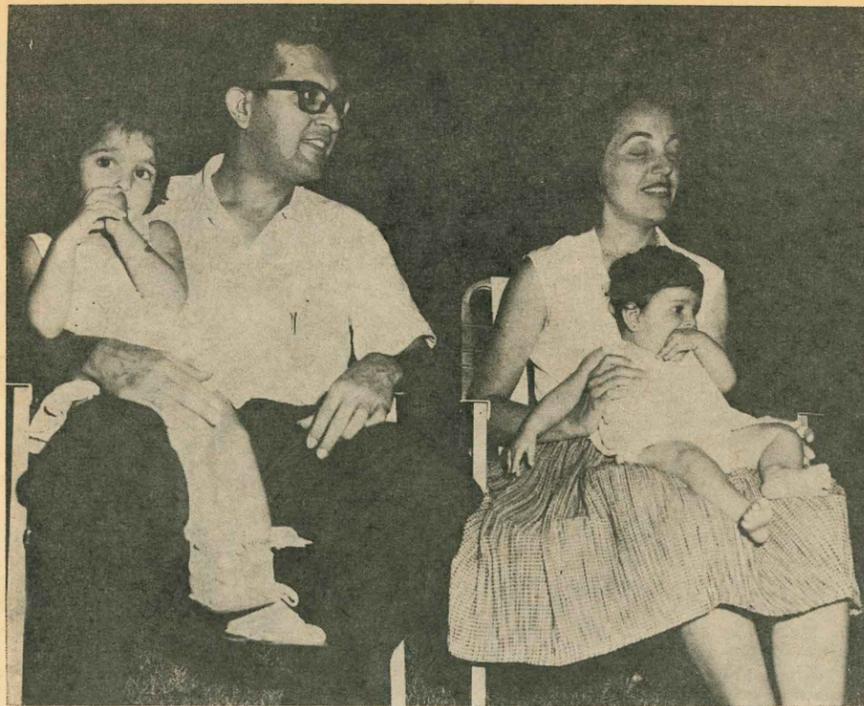


Bicknell Avenue Ground Breaking, showing (left to right) Pastor Carl R. Townsend; Mrs. Florence Rodgers, the oldest charter member; Ralph Copeland, Jr., the youngest member; and Albert Brown, chairman of the deacons.

Groundbreaking Day Held At Bicknell Avenue (Ex-LaSalle Avenue), Louisville

On September 9, Bicknell Avenue Baptist (formerly LaSalle Ave.) Baptist Church) broke ground for its new auditorium and educational building on September 9. Dr. Harold G. Sanders, executive secretary-treasurer of Kentucky Baptist Convention, spoke during the morning worship hour on the subject "Why I Love the Church." After the message by Dr. Sanders the congregation gathered outside where those shown in the picture broke the ground. The rain and umbrellas brought back memories of the early days of the church when they met under a leaky tent during the winter of 1948 before their first unit was erected. Many times the members would "raise their umbrellas" during Sunday School and worship services, and remain during showers and rains.

The church has just completed an \$80,000 bond program and hope to get into its new building of block and yellow brick veneer by early '63. The new building will face Bicknell Avenue and will be connected to the present building by a covered breezeway. The present building will continue to be used for educational space.



SECOND BAPTIST CHURCH, GREENVILLE, KY., SPONSORS CUBAN FAMILY: Rolando Rios, his wife, Melva, and their two daughters, Cairdad, 26 months, and Melvita, 5 months, arrived in Miami, Florida, June 4, where they registered with the Cuban Refugee Center Southern Baptist Home Mission Board for resettlement. The Second Baptist Church of Greenville, where Odell Leigh is pastor, sponsors this family. Rolando is employed by the Green Acceptance Corporation, Greenville, as an accountant. He and his family are living at 209 North Cherry Street, Greenville. Rolando speaks English well, but Mrs. Rios speaks no English, but has obtained home study books to learn the language.

Court Holds Taxable Some Board Property

NASHVILLE (BP)—Employee parking lots and the employee cafeteria and snack bar belonging to the Baptist Sunday School Board here have been held taxable by the Tennessee Supreme Court.

The state's highest court, however, ruled the remaining, and by far the largest, part of the board's property exempt.

Officials of the Southern Baptist Convention agency could not immediately say what the annual tax bill from the City of Nashville—which began assessing the board's holdings three years ago—will be.

They indicated the Supreme Court left it up to a lower court to determine later the evaluation for tax purposes for the board's four parking areas and two employee eating facilities.

The original assessment for the entire Sunday School Board office and operating building was \$5,000,000.

Disappointed at the court's opinion, Sunday School Board officials said they have an opportunity to ask for a rehearing of the case by the court, but

did not know immediately if they would petition for it. An appeal to the United States Supreme Court was considered unlikely.

The court's ruling apparently set a precedent which will affect other denominational publishing agencies located in Nashville, which the city also has sought to tax.

"If finally sustained, the immediate effect of this additional taxation is that our programs of education and field services will have to be curtailed and reduced to the extent necessary to pay these taxes," James L. Sullivan, Nashville, the board's executive secretary, said.

"We are even more disturbed by the implications of this taxation in terms of churches in Tennessee. The door may now be open for municipalities to tax church parking lots, dining areas, and other portions of their buildings and grounds which may be interpreted as being used for other than exclusive religious purposes, even though income is not receive by the churches for such uses," he added.

Sullivan said the board is "disappointed with the ruling . . . that the employee parking and eating facilities

are considered the same as commercial. However, the Sunday School Board has always taken the position that properties owned by it which are not being used exclusively for religious and educational purposes should be subject to taxation. We have always paid taxes on such property."

Paganism In Christian Funerals

By S. L. Morgan, Sr.,
Wake Forest, N. C.

When my wife died a year ago, I told my friendly undertaker I had been a crusader against waste in funerals for fifty years, and I wanted for my wife a casket that would look merely respectable. His cheapest was \$200 (funeral cost), which we felt adequate, and "we" included a son who is a pastor in Washington, D.C., and a daughter who is the wife of a city pastor in Georgia.

My own funeral is to cost only \$150. My undertaker does not keep this cheaper casket in stock, but he took me into the city nearby and arranged to buy it for me—he could have bought one as low as \$100. I'll die happier for knowing my cheap funeral will make it easier for some poor soul to die.

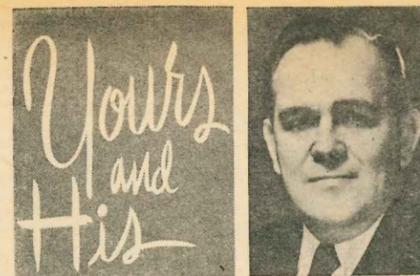
A pastor for 40 years, I can't forget my tenant farmer whose wife died, leaving three little children. The husband owned no property but two mules; these he mortgaged in order to bury his wife in a fine casket with a vault costing about \$750! "She was a good wife; it is the last thing I can do for her!" The public is to blame. I protest!

My undertaker friend believes some funeral director can always be found at hand or nearby who will either have or will help one find how to secure a simple, inexpensive funeral in the manner suggested. Most undertakers are friendly and generous, ready to respond to the appeal of need.

Some sixty years ago a friendly rural carpenter made the "coffin" for my father—it was the custom. Then later "fashion" said a "casket" for my mother at \$100. I'm proud of mine at \$150. None lasts long! Then why not make your funeral simple and make it easier for the poor to bury their dead. It's the well-to-do that set the pace. Resist it!

From Morganfield to Henderson

Edward L. Gibson, pastor of Woodland Baptist Church near Morganfield, Kentucky, for nearly four years, resigned Sunday, October 21, to accept a call to the Watson Lane Baptist Church of Henderson. Watson Lane is a new church, six months old, having been a mission of Immanuel Baptist Church of Henderson for about six years. The Gibsons will move to Henderson after November 11.



Twelve Million—We Are Able

The Kentucky Baptist Convention has twice directed the Executive Board to promote a Capital Funds Campaign for Christian Education and related Baptist causes in Kentucky. Now, the Board comes to Owensboro to "give an account of its stewardship" of planning. Twelve Million Dollars in five years!

They were a little slow. It took more time to plan well, to survey schools, colleges, BSU centers, and other objects; to develop Ground Rules, Goals; to interview Fund-raising Consultants; to bring all our leaders together in a great unified program. We could not get ready for the campaign in 1962; but, we are ready now, and if you approve of the details, we will begin March 1, 1963. You will be pleased with the plans. Have you been reading all about it in the *Western Recorder* each week? It's all there. Also, the whole story is printed in *The Book of Reports* to be given free to each messenger at the Annual Convention November 13-15. Free programs to all other visitors.

Twelve million dollars! More than Kentucky Baptists ever tried to raise at one time! But, we now give that much through our State Office in three years. We give MORE THAN THAT each year through the offering plates on all our churches! Twenty dollars from every Baptist would total \$12,000,000! If Baptists all tithed, we could give \$12,000,000 each year, pay local budgets, build more churches, raise the Cooperative Program Missions Program budget, and have more to spare!

We are able! We have God's money in our pockets. We are stewards. We must give an account of our stewardship to God some day. Why not now? "It is required of stewards, that they be found faithful!"

We have properties, too. Land, houses, stock, bonds, securities, life insurance, cattle and hogs, corn and tobacco, molasses and honey. We can give "things" to the Kentucky Baptist Convention—they can turn them into cash toward the \$12,000,000.

Why? "For Jesus's sake!" This is His work. Our Baptist Schools must be built up for this day of Christ's victory in the world. Our Baptist students (in Baptist and state schools) must be directed toward the church and the mis-

The Story of a Godly Couple in South Jefferson Church

By Dester E. Jones, Pastor
Valley Station, Kentucky

Mr. and Mrs. Henry Voglesong were members and faithful workers in the South Jefferson Baptist Church of Valley Station for a number of years prior to their death. Mr. Voglesong taught the older men's Bible class and Mrs. Voglesong taught the T.E.L. class. During their lifetime, they had given liberally to the church, missions and benevolent causes. Mr. Voglesong preceded his wife in death about nine months, and Mrs. Voglesong was in church the next Sunday with an envelope containing Mr. Voglesong's tithe for the remainder of the year—a period of about six months.

Mrs. Voglesong suffered a heart attack at about 4:00 o'clock, on the morning of January 9, 1960. Realizing what was happening, she wrote out her will in her own handwriting, indicating that her humble home on Blevin's Gap Road, Valley Station, Ky., was to be sold and the proceeds divided as follows: \$1,000 to the Kentucky Baptist children's homes, \$1,000.00 to the Lottie Moon Foreign Missions offering (these two amounts were placed with the Kentucky Baptist Foundation for administration), \$1,000.00 to the Masonic Widows and Orphans' Home, and the remainder, after expenses were paid, to go to the South Jefferson Baptist Church for building indebtedness and new building purposes. She also named this writer, D. E. Jones, pastor of the South Jefferson Baptist Church, as executor.

Mrs. Voglesong passed away on March 15, 1960. She spent a large part of the last three months of her life in the hospital. The will has been probated and the estate has been settled according to the above stipulations. After all

missionary enterprise of Christ. Our Baptist boys and girls must be reared in the "nurture and admonition of the Lord" in RA and GA-YWA camps, in Children's Homes, in the Kentucky Baptist Assembly. Baptist nurses must be trained to "heal humanity's hurt" in Baptist hospitals. We must have more space in our Kentucky Baptist Building—just as a growing church adds to itself.

Time will not wait. "The night cometh"—let us work while it is day.

Yours and His,

Harold G. Sanders

P.S.: Bring 7,000 intermediates and young people to Owensboro, Thursday night, 6:30, Sports Center, closing night of the annual Kentucky Baptist Convention. More than 28 youth choirs will be there.

expenses were paid, the South Jefferson Baptist Church received \$2,749.89. We at South Jefferson thank God for this generous gift and for the wonderful spirit which prompted it.

We praise God for the memory of Mr. and Mrs. Voglesong and for their service of love in our church. Before coming to our church about 20 years ago, they had been members of Clifton Baptist Church in Louisville, where they had in addition to their church activities worked with the Kentucky School For the Blind, 1867 Frankfort Avenue. Mr. Voglesong was a 32-degree Mason and they maintained a consistent interest in the benevolent work of the Masonic Order.

We sincerely hope others will follow the good example of this wonderful couple.

Pastor's Home Is Looted

The home of George Thornton, pastor of the Mt. Eden Baptist Church, located on Highway 44 between West Point and Shepherdsville, was ransacked on October 28. Thieves entered the Thornton home, which is concealed from the highway by trees and shrubbery, while the pastor and his family were at Sunday School and morning worship service and carried away most of their personal and household belongings. The loot included clothes, furniture, electrical appliances and even cooking and eating utensils.

The Thorntons have seven children at home between the ages of 3 and 18. An effort in helping the Thorntons in replacing these necessities of life is being headed up by the Nelson County Baptist associational missionary, Charles E. Daniel. Readers desiring to assist the Thorntons may do so through Charles E. Daniel, 114 Blue Grass Court, Bardstown, Kentucky.

Rockcastle Associational Revival Is Successful

An associational-wide revival held in the late summer by the Baptists of the Mt. Vernon area was highly successful, according to Owen Adwards, chairman of the Steering Committee for the evangelistic crusade. The services were held outdoors in the Little World's Fairground, at Brodhead, Kentucky.

The evangelistic team for the crusade was Dr. C. E. Autrey, of the Southern Baptist Evangelism Department, and J. N. McFadden, a widely-known musician.

The average attendance for the services was approximately 1,200 with an estimated congregation of 2,200 on Sunday night of the first week of the campaign. A total of 168 decisions was recorded during the meeting.

Midwestern Trustees Dismiss Ralph Elliott

KANSAS CITY, MO. (BP)—Trustees of Midwestern Baptist Theological Seminary here voted 24 to 5 to dismiss Professor Ralph H. Elliott effective immediately.

The dismissal was "reluctantly and regretfully" recommended after Professor Elliott refused a request that he not offer for republication his controversial book, "The Message of Genesis."

The seminary will continue his salary and fringe benefits for 12 months.

A special committee of trustees, appointed a few weeks ago to go into the matter further, made the dismissal recommendation. This committee, President Millard J. Berquist, and Elliott were reported in agreement on nine out of 10 desired points of accord.

The nine dealt with historical studies of scripture and seminary teaching. The tenth, on which Elliott declined to agree, was that Elliott withhold his book from further publication at this time.

Originally published by Broadman Press at Nashville, the Baptist Sunday School Board—which operates Broadman—declined this summer to order a second printing of the Genesis book despite a sell out of the first printing and back orders for the next.

It offered the republication rights to Elliott, Midwestern's professor of Old Testament and Hebrew.

At the trustee meeting, which ended at 1:30 a.m., after six and one-half hours, the board created the post of academic dean at the seminary. The academic dean, not yet appointed, would supervise the instructional program of the seminary and be responsible directly to the president.

All trustees were present for the meeting. The vote of the chairman, who was present, was not required because of the vote count.

Berquist, Elliott, some others from the seminary administration, and a representative of the student body at Midwestern appeared before the trustees during the evening.

The student brought in a document allegedly signed by 159 students, or about 70 per cent of the enrolment. It declared the seminary students had been ignored in considering the issue in question. The document said the students stood by Baptists' position of freedom to interpret the Bible but did not specifically ask the trustees to retain Elliott.

Elliott, engaged in a revival in Virginia, was called back to Kansas City for the special meeting of trustees.

The nine points at which the committee and the dismissed professor were said to be in agreement were:

1. The literary, critical and historical approach is valid in Old Testament studies.

2. There are differences of opinion on interpreting Bible passages.

3. The seminary teacher is to approach his work from the viewpoint of a firm belief in the Bible as God's word.

4. We believe the Bible and all parts thereof to be inspired.

5. The task of the teacher is not to proclaim what he doesn't know about the Bible nor to seek by shock methods to startle the students with a negative approach to the Bible. His task is to strengthen the faith of students and help them prepare to present its message.

6. The Bible contains accounts of the miraculous and the supernatural. The fact that miracles do not depend upon the human ability to understand or explain them does not make them untrue. They are acts of God in accordance with his power. This also includes God's use of natural forces.

7. In presenting interpretations of passages and events in the Bible, various views should be given.

8. We reject any theory that the Bible is a book of folk lore and mythology.

9. The Bible is to be taught and it is the task of the teacher to lead students in their teaching and preaching to go out and make known their faith and belief, not to preach something that is in doubt.

President Berquist said, "This (request on republication) was not intended to be a repudiation of the book but to be a precautionary measure to avoid a recurrence of the recent disturbance."

He called attention to the fact the committee recommendation to dismiss Elliott came only after it reached the opinion it was "impossible to come to a mutual working relationship in arriving at a solution of the problem."

Elliott did not offer an immediate statement on his dismissal, nor on his future plans.

Elliott Feels He Made a Concession

By Donald J. Sorensen

KANSAS CITY, Mo. (BP)—For a man who has been the center of a raging religious controversy for more than two years, and whose life work has been disrupted by being fired from his job, Ralph Harrison Elliott remains surprisingly free of bitterness.

Elliott is the author of "The Message of Genesis" and his firm position resulted in the trustees of Midwestern Baptist Theological Seminary here dismissing him from the faculty as professor of Old Testament and Hebrew.

The critical issue, as far as trustees were concerned, hinged on efforts to

have Elliott agree to withhold from republication his book, which has not been reprinted since the first publication of about 4,007 copies was sold out.

It was put out by Broadman Press of the Sunday School Board, another agency of the Southern Baptist Convention. The board declined this summer to order a second printing, despite back orders for them, and offered the second rights to Elliott so he could seek another publisher.

"I felt," Elliott said, "that if I voluntarily withdrew it, it would have the overtones of repudiating my work and suggesting that I did not now share the same perspective."

Elliott, however, also felt he was willing to make a concession of his own. He spoke especially of the suggestion by one of the trustees that Elliott consider voluntarily agreeing not to seek to republish the book if the full board requested him to do so.

Such an action, coming from the full board, would be tantamount to an administrative decision that Elliott would have to obey.

However, nothing more was said about this and Elliott pointed out that he had to remind the trustees of "my voluntary willingness to lay aside and not seek to republish the book if the full board so instructed me."

Even this reminder apparently had little effect. The general idea among some persons close to the issue is that the trustees dropped the idea because if they instructed Elliott not to have the book republished, it would put the trustees in the questionable position of banning books.

Then there is the question of responsibility. Who bears the responsibility for a situation like this?

"I am responsible for the book," Elliott admitted, "and I accept my responsibility for it."

Such groups as the Sunday School Board, the trustees of the seminary, and the Southern Baptist Convention itself also figured in the controversy.

Elliott told of the request made to him by the special committee to agree voluntarily not to have the book republished. When he refused, the committee diluted its request by saying "for the present."

The author said, "When I asked them how long the present meant, they said, 'Two years, six years, maybe forever.' Well, what can you say to that?" He shrugged, referring to the fact that he felt the terms "for the present" had no real meaning.

The ironic part about the republishing of the book is that few other publishers apparently would be willing to republish it. The book stands in the unique position of being too liberal for Southern Baptists and too conservative for other groups, according to some observers.

(Continued on Page 11)

Missions or Colleges?

By John M. Carter, President of Campbellsville College

The title of this article is a reflection of a question that has been raised in the minds of some of our most consecrated leaders. I hope that the reader will pardon the personal references, for, though I have sought diligently, no other setting was found in which these facts could be adequately presented.

I. Colleges Are Missions

Near the completion of our work at the W.M.U. Training School and Southern Baptist Theological Seminary, Mrs. Carter and I saw our plan moving rapidly toward the realization of our long-sought goal. As a result of an interview with Dr. Charles Maddrey, Sr., we were invited to come to Richmond for the long awaited interview. Plans were made for us to go to Recife, Brazil, to work in the seminary there. God did not permit us to go. We returned to Ninth and O Church in Louisville where I was pastor. I was willing to accept His will, but did not fully understand it.

Shortly after this the bombs fell on Pearl Harbor. A few months later, a young volunteer for the Air Corps came to my study. He had completed his training and had suffered a similar disappointment to ours. He had wanted to fly a plane. He failed to make the flight crew, but was given an assignment in the maintenance crew.

Perhaps God sent him our way at that time because his summary of the situation could well have applied to Mrs. Carter and me. He said to me, "It's O.K. I can't fly, but I can be a part of the maintenance crew. We can't all fly. Some must keep the planes in the air."

Often since that time, as one who was and is committed to full-time missionary service, I have had to re-examine my ministry in light of this unchanging divine call to missions.

Ministerial Training Is Missions

I cannot say that I have been able to carry out my desire to be a foreign missionary, but I can say that I have found a place where I have a part in carrying out the great commission. Part of this great commission has been carried out in the training of young ministers to serve in the Judea and Samaria area covered by the great commission.

Recently there was impressed upon my mind in a new way the important task of our college in training men for the ministry. For over half a century Campbellsville College has trained young ministers. In more recent years, because of our industry, the College has accepted many who were financially unable to attend college without the help the industry afforded them.

From the group of recent graduates an unusually large number went to serve in a mission field in an adjoining

state. Within this year the Taylor County Association sent a gift of \$2,400.00 to establish a mission work in this same neighboring state. Sending this money was important, but can we begin to state in terms of dollars the value of the twenty-one college-trained young ministers sent to this same area from the college?

Unto Uttermost Points

Colleges are also often permitted to contribute to mission areas defined in the great commission as "the uttermost parts of the earth." A few years ago as I opened my mail, my attention was drawn to one particular letter—a letter from one of our missionaries in Southern Rhodesia. This letter was recommending a young couple for training in our country. They were native Rhodesians. No money was available for their education. Could the college assume the responsibility of providing for their education? This Campbellsville College did. While in a revival in Barbourville Baptist Church, the people will remember a plea to help with the rent for this couple for one year. The members of this church gladly responded and the rent was underwritten by different members assuming the responsibility for one month each. The college underwrote the other costs, assuming full responsibility for this family. Sharing the rich experiences and faith of this young couple was one of the greatest blessings of our campus life.

This family was followed by another family from Southern Rhodesia on the same terms. Although the college family received far more than we gave, we had the additional joy of knowing that the influence of our college was being felt "even unto the uttermost parts of the earth."

I have thought many times that though I was not permitted to teach in a seminary in a foreign land, that God had given me the responsibility for the support and training of national missionaries on the campus of Campbellsville College.

II. Colleges Can Be Profitable Financially

Colleges do not accept the thesis that their primary contributions are in dollar value returns. There is a natural reluctance on the part of colleges to place this as one of the contributions on which their existence is justified. Therefore, there has been little said on this matter, and silence at this point has led some to erroneously conclude that the colleges cannot justify themselves on the basis of financial returns to their denominations. An honest appraisal will prove that even on the basis of financial returns to the denomination the Chris-

tian college can more than justify its existence. The following facts are pertinent:

The cost to Baptists in Kentucky for operating their colleges last year for the nine month session was \$124.75 per student. The colleges gave back in scholarships \$51.64 per student. (Only scholarships that fall in the same category of scholarships given by many churches to students are included. No athletic scholarships, etc., are counted.) The net cost to Kentucky Baptists as a denomination was \$73.11 per student or \$292.44 for a full four year college education.

1. The investment by Kentucky Baptists to educate 82 students is returned when one student becomes a loyal church member and a tither.

Example—The minimum average salary for a college graduate will exceed \$6,000 per year. A tithe of this is \$600. \$600 per year for 40 years (average span of income years) is \$24,000. The financial returns alone from one student thus won are equivalent to the investment put into 82 students by Kentucky Baptists.

2. The investment by Kentucky Baptists to educate 82 additional students is returned to them when one other student who is already a tither remains true to his faith because he attended a Christian college. Returns here are enormous because the number is great.

3. The investment by Kentucky Baptists to educate 27 additional students is returned to them if another student tither is only aided in increasing his income. (The average increase in income for college graduates over non-college graduates is over \$2,000 per year.) Example—The person's additional tithe will be \$200 per year or \$8,000 for 40 years. Thus, the cost to Kentucky Baptists for 27 students at \$400 each is returned to them.

4. Even in the event that the student never becomes a tither, the church of which he is a member has in its membership a family with an additional income of \$2,000 per year because he attended college.

The number of college students able to get in Kentucky colleges will drop by one-third unless church-related colleges are combined. Baptists along with other denominations and others must take their part of this cost. On a basis of the admissions of the most capable, many who are capable of doing college work will be denied the opportunity.

The startling implications of the above facts compel two observations. One, that college environment shapes lives and molds decisions to a degree that staggers the imagination. Loyalty is won and students do become tithers, and many tithers are strengthened in their convictions on the Baptist college campus. Pastors throughout the state of

(Continued on Page 19)



Silent Consent Is Not Enough

Texas Editor E. S. James makes a good point in a recent BAPTIST STANDARD editorial. He says silence in a Baptist meeting does not always mean consent by those who are silent. He describes the kind of situation where a great number of people doesn't vote on a recommendation which passes. The tendency is to assume that silence is consent and to proceed as if the ones not voting were for the proposal. This is a false assumption because silence more likely means disapproval. Too many Baptists don't express themselves when they have reservations about a matter because they don't want to oppose their leadership and be considered as non-co-operative. They simply sit by, don't commit themselves and consequently never feel any responsibility for helping the approved project.

Such a danger is an appropriate consideration as Kentucky Baptists go to Owensboro next week for final consideration of the \$12,000,000 Capital Funds Campaign. As already has been said, but cannot be said too often, such a project will require a kind of all-out support and effort never before put forth by Kentucky Baptists. This is our greatest undertaking, and with it we stand to have our greatest triumph or grandest flop. We must not fail, but in order not to, we must consider what is necessary not to do so.

It will be necessary to leave Owensboro with major questions about the campaign answered and an enthusiastic commitment from as many Baptists in Kentucky as possible. Of course to wait until every objection by everyone is met, and every question on details is answered would be to wait forever. But to march off with a considerable part of the army left behind is to invite disaster. We must be together on the objects and the goals of the campaign. True, a capital funds campaign has been endorsed by the Kentucky Baptist Convention for two years, but only now have we gotten around to decide how much will be our goal, who will share in the benefits and what methods will be used in raising the money.

The Christian Education Committee has spent many hours working on the plans and the Executive Board looked carefully at some of the details for the first time in the Cedarmore meeting in September. Progress was made, and by now these leaders should be ready to give direction to Kentucky Baptists.

We must decide whether a professional fund raising agency will be called in or our own leadership in this field will be depended upon. If we use a professional agency, we must sell Kentucky Baptists on the wisdom of it. Most Kentucky Baptists have never

had experience with such a group, and some now are outrightly opposed to such methods.

All this is but to say that this year's convention is critically important, and the spirit with which we leave Owensboro will go a long way to determine our future success or failure.

Let's not permit it to be a time of silent consent. Questions and discussions before then and at Owensboro are far better than silent consent, which will mean failure or partial success at best.

Elliott Goes, Problem Remains

Right or wrong, the recent dismissal of Ralph Elliott by the Midwestern Seminary trustees was inevitable. His doom was sealed at San Francisco, in June, at the Southern Baptist Convention. There he was made the symbol of liberal thinking among Southern Baptists. In the eyes of many messengers who had never met him nor had read his book, he became the great enemy and destroyer of the Bible. To be for him was to be against the Bible; to be against him and to eliminate him was to save the Bible.

One group will hail the dismissal as a great stride in saving Southern Baptists from damaging liberalism. Another group will regard it as a dark day when theological education among Southern Baptists was dealt a setback.

Many questions fill the minds of those interested in the progress of the Elliott controversy. Why did the trustees—who were about evenly split on what to do with Elliott as late as three weeks ago—vote 24 to 5 for his dismissal so soon afterwards. What happened to President Berquist who had said repeatedly that the critics would not get Elliott until they got him, but who went along with the dismissal action? What does this mean for the teachers at Midwestern and at other seminaries? Does this settle the matter for Southern Baptists? What will happen to Elliott?

How did trustees who had stood with Elliott come to vote to dismiss him? It came about when Elliott refused to go along with an attempt to ease the tension. This was the suggestion that he voluntarily withhold his controversial book from further publication. Elliott interpreted this as a back-down on the convictions he still conscientiously held. The trustees interpreted it as intractable, unbending and unco-operative on Elliott's part.

This is apparently also the explanation of the change in the thinking of President Berquist toward Elliott. The action of the trustees and Berquist,

though justified in their sight, will be hard to explain to many people and will be the subject of discussion for years to come. At this point it probably ought to be said on behalf of Berquist and the trustees that only those who went through all of it could know how much toil, anguish, criticism, misunderstanding and pressure were involved, and how impossible any satisfactory solution appeared.

One wonders what resolution of the controversy could have been expected if Elliott had agreed not to republish this book. The publishing of the book was only a technicality. The heart of the matter was what Elliott actually believes and teaches in the classroom. And though the majority of the trustees might have voted to retain him if he had promised to withhold his book, this would not have satisfied the critics and the efforts to get to Elliott would have continued.

Elliott might as well have gone the way he did. In doing so, he saved what he considered to be his integrity. He is too honorable not to admit and teach what he believes. If his teaching is not wanted in Midwestern Seminary classrooms, he ought to have gone. The trustees might have been a little more realistic if they had said so rather than to fire him for being intractable and unbending.

As it finally turned out, the case at Midwestern was almost the same as the 1958 Southern Baptist Seminary controversy when friends of the men under fire tried desperately to save them, only to find the teachers would not move that final inch needed for reconciliation. There seems to be a difference of opinion between trustees and teachers as to what is honorable in the way of compromise. One can but admire Elliott who paid the full price for his convictions, but one can also sympathize with trustees who try to defend teachers and their freedom, only to find the teachers unwilling to bend at all. If it were possible, it would be good for a teacher to have to be a trustee for a while and a trustee a teacher for a period. Teachers in our Baptist seminaries and colleges might have to do more in the efforts to bridge the gap between the classroom and the pew.

What does Elliott's dismissal mean for other teachers in Midwestern and at other seminaries? It depends on whether or not the critics will rest with Elliott's dismissal or will press for action against others who share Elliott's approach. It is known that Elliott is not the ring leader of progressive thinking in Southern Baptist seminaries. He was most vulnerable because of his book. It remains to be seen what happens when other teachers release books already written or being written.

Teachers in Southern Baptist seminaries who conscientiously hold to the traditional views of the Bible and those who do not, but do not say they do not, are safe though the latter may have some conscience trouble. Others will probably feel threatened and will probably move out as opportunity provides. The Midwestern trustee action seems to say this to Southern Baptist seminary teachers. The modern literary-historical study approach to the scriptures is valid and teachers are free to pursue it, but not to voice any conclusions reached which are out of line with the traditional Southern Baptist position. The teacher can list the various interpretations of the passage but cannot espouse one contrary to historic Baptist positions.

This does not settle the matter for Southern Baptists. If the action of Midwestern Seminary is followed by other boards of trustees, the gap between those who agree and those who disagree with Elliott's approach will likely widen before it narrows, if it ever does. Those who disagree with Elliott will give stronger support to our seminaries as they are purged of Elliott-like teachers. Those who favor Elliott's approach will tend to look to other places like university graduate schools of religion for theological training.

What will happen to Elliott? He will fit in a number of Baptist pulpits in the Southern Baptist Convention, and he has a year to be placed. His attitude as reported is admirable. In fact, he appears to have unusual peace. One wonders who really won and who needs more sympathy, Elliott or the trustees who dismissed him?

BAPTIST FORUM



Work, Don't Knock

Editor:

At the time of voting bonds by the citizens of Irvine and Estill County, I was a resident and property holder of Irvine, Ky. I voted against the bond issue, as I could not see how the city or county and/or both could operate a hospital. After the people of the city and county overwhelmingly voted the bonds and the hospital was constructed, it was offered to the Baptists and two

Protestant bodies for operation.

This was after the city and county could not or would not operate same. It was then offered—or else the Benedictine Sisters were asked to operate the hospital by the hospital committee.

As bad as the hospital was needed, some narrow or bigoted people would rather the building sat empty than for it to be of service to the people who are paying for it.

As to the operation of the hospital by

Catholics, the Benedictine Sisters are rendering an excellent service, I know from experience.

Under the same conditions as the hospital at Irvine was turned over to the Catholics to operate, we Baptists in Kentucky have taken over and are operating a hospital.

I do not agree with the Catholics in some of their beliefs, but I do agree as to their ministering to the sick, an example being set by our Saviour while on earth.

I did not agree with the Supreme Court in their decision on the Colored question, but I will have to abide by it, whether I like it or not. So in the hospital case, you may as well take it and devote your time to building a stronger Baptist denomination, and that by work—not by knocking.

Harlan, Ky.

H. W. Wood

KENTUCKY BAPTISTS AT WORK



Sunday School



The elected Vacation Bible School Workers of Elkhorn Association: Seated (left to right)—Miss Pauline Roberson, Miss Rita Sparks, Mrs. Don Keen, Mrs. Salin Baker, Mrs. John E. Drake, Mrs. Sam Hatton. Standing—Pastor Homer D. Carter, William Mitchell, Mrs. James Homburg, Mrs. Harry Crawford, Mrs. Coleman Fields, Pastor Paul Mabe, and Associational Missionary John W. Wells.

ELKHORN PLANS V.B.S. PROGRAM FOR 1963

By Roy E. Boatwright

The Elkhorn Baptist Association has already selected the Vacation Bible School department and conferences leaders for 1963.

These workers have already met and made plans for more and better Vacation Bible Schools next summer.

An innovation relative to the V.B.S. work has been introduced by the Elkhorn Association, in that a Vacation Bible School Department has been set up in the association with equal recognition as the other departments of work, and also supported financially through the associational budget.

No doubt, this new organization will be able to extend the ministry of Vacation Bible School work in the association by rendering specialized service through the associational clinic, and individual church conferences. These elected workers will attend the State V.B.S. Clinic held at Elizabethtown, February 21-22, 1963.

We urge all associations to select conference leaders for their Vacation Bible School work as soon as possible and get them committed to attend the State Clinic.

Foreign Mission Board, the Home Mission Board, the Brotherhood Commission, the WMU Department and every department of the Baptist Sunday School Board will co-operate in making this a successful week. Coupled with this will be the combined efforts of all departments, agencies, and commissions of the Kentucky Baptist Convention. World Missions Week will truly be the greatest combined effort ever put forth by Baptists.

New books have been written that will be different from any mission books that have ever been used. These books for Juniors through Adults will give credit in Category 10 of The Church Study Course. The book for Adults will be

Christianity and World Religions. This book contains a study of the world religions and the place of Christianity in the world.

It is suggested that an associational kick-off meeting be held in every association on Sunday afternoon, April 21, in order to launch the work that will be done in each church that week.

A special kit of materials will be made available to each pastor during the month of January, 1963. A tract giving more information about World Missions Week is available upon request from the Training Union Department, Kentucky Baptist Building, Middletown, Kentucky.

Woman's Missionary Union

Recognitions of Queens Regent and Queens Regent in Service

By Miss Rosa Fiechter

The young people whose names appear below have completed the requirements for becoming a Queen Regent or a Queen Regent in Service. They have been approved by the Reviewing Council and by the State W.M.U. Office. These young people are to be commended for their achievements:

Queen Regent:

Armstrong, Carolyn	Morgan, Erma
Baker, Woody Gene	Morton, Diane
Barrett, Elizabeth G.	Myers, Betty
Berry, Marilyn Kay	Myers, Deanna
Bondurant, Mary I.	Noffsinger, Carolyn A.
Bostic, Patti	Norene, Judy
Brannin, Deanna	Owen, Glacye
Brown, Linda Sue	Page, Mary Virginia
Burchett, Fredia	Parrott, Phyllis
Carwile, Marsha D.	Patrick, Sylvia
Clayton, Donna	Pitman, Sharon
Cochrane, Sandra	Priddy, Patricia Ann
Cole, Lynda	Puckett, Donna
Cook, Linda	Raisor, Patsy L.
Coots, Mary Carol	Ravenscroft, Beverly
DeNeese, Gay Nell	Reed, Maretta
Dowdy, Patricia Ann	Richerson, Judy
Egbert, Jane	Royster, Janice Sue
Eichstadt, Beverly	Sebastian, Ruth Ann
Farshee, Diana	Shugart, Elizabeth
Freeland, Brenda	Stibbens, Brenda C.
Ford, Mary Jane	Sutton, Betsy
Fortner, Sharon	Sutton, Clara
Groves, Susan	Taylor, Nancy M.
Hadden, Linda	Tinsley, Diane
Hagan, Judy	Triplett, Joy
Hampton, Patricia	Turley, Irma
Harper, Gloria Kay	Turner, Frances
Hawkins, June	Vahlsing, Ina
Hemphill, Martha K.	Vittitoe, Wanda
Hendricks, Imogene	Waller, Sharon
Holson, Janie G.	Weatherston, Marilyn
Hunt, Glenda	Weaver, Sandra
Jefferson, Ann	White, Ruth Ann
Jones, Nancy	Williamson, Betty
Keith, Jeanette	Wilson, Margaret
Kendrick, Dorothy	Woods, Wanda
Knauer, Lois	Wright, Carol Ann
Maddox, Mary Lynn	Yokley, Becky
Martin, Nancy	Young, Sarah

Queen Regent in Service:

Cornelius, Donna	Lee, Donna
Gatewood, Alana	Mahurin, Pat
Gillock, Patricia A.	Meredith, Kay
Glazier, Meg	Miller, Norma
Hammond, Irene	Morris, Marilyn
Haynes, Hilda	Raisor, Patsy Louise
Hendericks, Judy	Sweeney, Joyce
Latham, Jane	

Church Music



Dr. Franklin P. Owen

Franklin Owen to Speak at Music Ministers' Fellowship Supper at Owensboro

By Eugene F. Quinn

Speaker for the annual pre-Convention fellowship supper of the Kentucky Baptist Music Directors' Association will be Dr. Franklin P. Owen, pastor of the Calvary Baptist Church in Lexington. Dr. Owen will speak on "The Place of Music in the Worship Service" to enrich this concept of the church musicians' ministry.

The fellowship supper is on Monday, November 12, at 5:30 p.m., in the Dining Hall of the First Baptist Church of Owensboro. Between thirty and forty music leaders will be present to hear Doctor Owen.

WELCOME TO BOB SNEAD

Kentucky Baptists extend a cordial welcome to Bob Snead. He is to make his first visit to Kentucky on November



Bob Snead

12 as the principle speaker on that Monday evening session of the Kentucky Baptist Music Directors' Association, meeting at the First Baptist Church in Owensboro. The subject of his demonstration message will be "Vitalizing Congregational Singing". Robert L. Snead is the newest member

of the Church Music Department in Nashville. His responsibilities are to do field work in the area of adult and young people.

Snead to Conduct Conference in Clinic

Mr. Snead will make a further contribution to Kentucky Baptist Music Ministry through his contribution in the Regional Church Music Methods and Materials Clinic at Calvary Baptist Church in Evansville, Indiana, on November 19-20. The titles of his conferences are "Young People and Church Officers and Leaders", on Monday afternoon; "Music for Young People and Adults", on Monday evening; and two sessions entitled "The Young People and Adult Choirs" on Tuesday morning and afternoon. Bob will conclude his contribution at the Clinic by conducting the song service on Tuesday evening. Again, Welcome to Kentucky, Bob!

ELLIOTT FEELS HE MADE A CONCESSION

(Continued from Page 6)

"I think the possibility of republishing the book," said Elliott, "is most remote because it is slanted toward Southern Baptists and is not stiff enough for other groups. In the event such an opportunity for republication did arise, I would desire to make some amplifications and elaborations dealing with certain issues raised by the book."

Elliott recalled he was the first faculty member hired by the seminary, the newest of the six seminaries operated by the S.B.C. "This was just a wide space," he said as he pointed out his window at the seminary grounds. "I really came to spend my life here. I've made the best decision I can to go with my own conscience. I'm not bitter. I have no ill will for anyone."

"I intend to remain a Southern Baptist and hope someone will give me the opportunity to serve." He is currently interim pastor of Calvary Baptist Church here, the site of the temporary classrooms when the institution was first opened.

But the trustees' action leaves a cloud on the future of this position, too.

Elliott, who is 37 years old, spoke of leaving the Kansas City area because it has been the focal point of the controversy. "I don't know what I will do," he added. "At this time, I would enjoy the pastorate again because I like that kind of work."

This reporter had a final glimpse of Elliott walking alone across the deserted campus. It was early in the evening. He was on the way home to his wife and two young daughters, 8 and 13 years of age, who have had to help shoulder the burden of the past months.

He smiled, waved his hand in farewell, and strolled off into an uncertain future alone.

(The Nashville Tennessean quoted

Elliott as saying, "I think this is going to create a great disturbance among all of our professors in our colleges and seminaries. It will create a sense of fear in their teaching."

("As a result, we are not going to be able to deal with the relevancy of the gospel in this highly technical age. I think we are going to lose many in our denomination, and to injure the cause of theological education in general.")

Born to a grocer's family, Elliott grew up in Danville, Va. Known as a good preacher, Elliott was conducting a revival in Danville when he returned to Kansas City for the trustee meeting at which he was fired. Later in the day, he took another plane for Danville to pick up his revival again.

He graduated from Carson-Newman College (Baptist), Jefferson City, Tenn., and received the doctor of theology degree from Southern Baptist Theological Seminary, Louisville.

1,500 Laymen to Witness

The Brotherhood Commission and the Home Mission Board are co-operating in a joint effort July 22-26, at which time more than 1,200 churches in California, Washington and Oregon will be visited by about 1,500 laymen from throughout the territory of the Southern Baptist Convention in a witnessing crusade, seeking to win the lost.

Women and the Day of Prayer

The Baptist women on six continents will observe the Baptist Day of Prayer on December 7 as a time for relieving suffering of people who are hungry, homeless and in need of clothing. Mrs. George R. Ferguson, executive secretary, says that the women of the Kentucky W.M.U. will cooperate in this endeavor.

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Annual Report of the First Baptist Church Of Russell, Kentucky

Submitted by

William L. Kleykamp, Jr., Secretary

RUSSELL, Ky.—In sending in a yearly report of the things the Brotherhood did this past year, I want to bring out the great need for every church to have a Brotherhood.

Here is an organization where men of all ages can work together for the Lord and His church. Through the fellowship of the Brotherhood, we can get a general knowledge of the whole program of the church and denomination.

I know that through Christian men of a Brotherhood praying and working together they can help build a better church. We believe, also, that nothing else that any church offers can do for men all that Brotherhood can do.

Inviting men who are lost to come to the Brotherhood meetings has greatly helped to win them to Christ through the fellowship they had with Christian men, and the better understanding of Christians. I cannot begin to tell you how the Lord has blessed us and how much this fellowship has meant to our church. The fellowship through this organization has helped this church a great deal and I feel will help any church willing to get behind a group of Christian men fighting for the Lord. The following is our Annual Report:

I Royal Ambassadors

1. A yearly summer camping trip. This year boys were taken to Dewey Lake, a state park. Program by leaders on camping trip: (a) Devotions by leaders each day. (b) Camp-craft. (c) Hiking. (d) Swimming (including one lesson in underwater diving by professional divers). (e) Boating and Water Skiing (also lessons to beginners). (f) Games.
2. Brotherhood sponsored two boys to this camping trip from Pine Crest Baptist Home.
3. Set up a Youth Program for weekly play and games.
4. Had Charters drawn up and named two Royal Ambassador groups after the four oldest men of the church. One group—Brandy Perry; Second group—Bruce Lyan.
5. Gave a course to Royal Ambassadors on the handling and use of firearms.

II. World Missions

1. Support pastor who has taken over as supply pastor of a Baptist church to help get it back on its feet.
 2. Brotherhood held Thursday night prayer meetings for this church while he (pastor) was away.
 3. Showed filmstrips for W.M.U. meetings and Brotherhood meetings.
 4. Was able to get a missionary who was home on furlough for Brotherhood meeting.
 5. One Brotherhood member was called to preach and is going to study to be a missionary. This also included his wife.
 6. Making a survey this month (August) to locate possible sites for mission work and open and hold meetings where we find any small church that might be closed without a pastor.
 7. Showed films to home church and at another on mission work.
- (To be continued next week with items for III. Christian Witness and IV. Personal Stewardship. Watch for them!)

B.S.U. Fall Convention At Lexington Next Week

By J. Chester Durham

Calvary Baptist Church, Lexington, will be the scene of the annual fall Student Convention to be held the weekend of November 16-18. The convention theme is "God's Redemptive Love."

Bill Lawson, B.S.U. Director at Texas Southern University in Houston, Texas, is the Keynote speaker. Mr. Lawson is a well known figure among student groups throughout the South.

Dr. Kenneth Chafin, Professor of Evangelism, Southwestern Seminary, will lead the convention in a Bible study at the beginning of each session and will be in charge of the decision service on Sunday morning.

The Saturday night session will be highlighted by a message by Dr. Robert A. Hingson, Professor of Anesthesia, Western Reserve University, Cleveland, Ohio. The subject of his message is "Operation Brother's Brother II, A Light House In Africa's Midnight." Dr. Hingson has directed two medical missions surveys abroad, sponsored by the Baptist World Alliance. Missions and university hospitals were served and studied. He is the inventor of the Western Reserve Midget, a portable anesthesia gas machine and resuscitator. He also developed the hypospray for clinical use and the jet injector for mass inoculation. In forty days he vaccinated 271,000 persons.

Nathan Porter, Personnel Department, Home Mission Board, is to have the major address on Saturday morning.

Other speakers and conference leaders include Dr. Harold G. Sanders, Executive Secretary, Kentucky Baptist Convention; Dr. Franklin Owen, Calvary Baptist Church, Lexington; Rev. Harold Wahking, Senior Chaplain, Eastern State Hospital, Lexington; Rev. Max Stitts, First Baptist Church, Danville; Miss Pitts Hughes, Associate, State Department of Student Work of Tennessee; and Rev. Homer Carter, Central Baptist Church, Lexington.

Lyttleton Church Ordains Five Deacons

The Lyttleton Church, near Manchester, which is only just a year old, has recently ordained five deacons. The Lyttleton Church dates back to the summer of 1959 when it was begun under the auspices of the Manchester Baptist Church, in an unchurched community on the outskirts of Manchester.

The mission began with about 35 in attendance using a dwelling house for a meeting place. A Roman brick structure was completed in July of 1961. This building accommodates 200 in the audi-

torium and has an assembly room and 10 Sunday School classrooms also. The mission was constituted into a Baptist church in August of 1961. Ben Rice, a Manchester Baptist layman, served as pastor until Omer Painter accepted the call to lead the church.

The Lyttleton Church is now averaging more than 100 in Sunday School attendance and 65 in Training Union. There is a very active W.M.U. and Brotherhood with Royal Ambassador work.

The men ordained as deacons were Edward Goins, Jr., Marion Smallwood, Walter Goins, Sr., Walter Goins, Jr., and Ralph Rice. Dennis Rush, Pastor of the Horse Creek Baptist Church, led the interrogation, and W. H. Curl, Louisville, delivered the charge and sermon.

Alliance Asks For Gifts For New Guinea Victims

WASHINGTON, D. C.—(BWA)—Josef Nordenhaug, general secretary of the Baptist World Alliance, said that relief funds are needed for relief of New Guinea Baptists who survived attacks by unbelievers in which 80 Baptists were killed and 90 injured.

The burning of 30 villages destroyed the churches in those villages and also the homes and the income sources of their members.

Dr. Nordenhaug said that although the Alliance, a fellowship organization, does not have a reserve fund for relief causes, a token amount has been offered Australian missionaries in the belief that Baptists from around the world will make adequate contributions for the need which has arisen.

Gifts should be sent to the Baptist World Alliance, 1628 Sixteenth St., N. W., Washington 9, D. C.

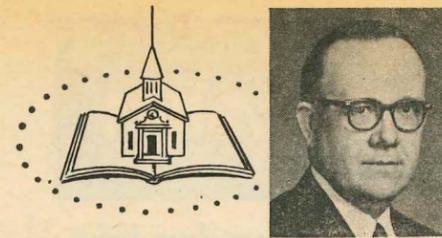
Twyman Begins Work At Sand Springs Church

Louis J. Twyman has begun his new work as pastor of the Sand Spring Baptist Church, Lawrenceburg. The new pastor and his family moved into the parsonage, directly across from the church, recently. Twyman came to Sand Spring from the North Fork Baptist Church in Franklin County.

The new Sand Spring pastor is a native of Louisville, a graduate of Georgetown College and Southern Baptist Theological Seminary. While serving at student pastor, Twyman was very popular as an evangelist for youth revivals.

Mrs. Twyman is the former Louise Grasmick, also a native of Louisville. The Twyman children are Steve, age 5, and Julie, age 1½.

The Sand Spring Church is one of the largest rural churches in the Southern Baptist Convention, having a membership of 869.



SUNDAY SCHOOL LESSON

By H. C. Chiles

REDEMPTION: GOD'S PROVISION November 18

Ephesians 2:1-10

God sent Christ into the world to reveal Himself to men, to redeem men from sin and to reconcile them unto Himself. Today's lesson has to do with God's provision of redemption of man from sin, which is life's greatest blessing, through the shed blood of Christ Jesus. Man's redemption cost God the very best that He had—His blessed Son. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21). Redemption cost Christ His life's blood. "Christ died for our sins according to the scriptures" (I Corinthians 15:3).

I. The Plight of Sinners.

Ephesians 2:1-3.

God's Word deals with man as a sinner and destitute of spiritual life. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). In describing our condition before Christ saved us Paul mentions three things in these verses.

1. *We were dead in trespasses and sin.* 2:1.

While we were physically alive we were spiritually dead. We were dead to everything that pertained to God. Sin was the cause of our spiritual death or separation from God. This teaching that the unsaved man is dead spiritually is hated by many proud hearts today, but it is true nevertheless.

"Trespass" means a deviation from the right path. "Sin" means the missing of the mark. "Sin" is the act of a person in failing to see that his life measures up or conforms to the will of God. "All have sinned (missed the mark), and at present come short of the glory of God."

2. *We were disobedient to God.* 2:2-3a.

We were a part of a world system and were carried along with it. We thought as the world did and lived as it lived. Under the influence of entangling affections, unholy companions and sinful associates, we yielded our allegiance to Satan and did what he wanted us to do. We followed our own evil natures, "fulfilling the desires of the flesh and of the mind." Two classes of lust are here described. One is the coarse and

sensual—the desires of the flesh; the other is more refined and aesthetic—the desires of the mind. We walked according to the standard of the world of which Satan was the head.

3. *We were deserving of wrath.* 2:3b.

In John 3:36 we are told, "He that believeth on the son hath everlasting life: and he that believeth not the son shall not see life; but the wrath of God abideth on him." This wrath rested upon us before we were saved.

God's Word repeatedly reminds us of man's great need of salvation and of his hopeless condition without Christ.

II. The Provision of Salvation.

Ephesians 2:4-8.

Salvation means deliverance from the penalty of sin, the power of sin and eventually from the presence of sin. This tremendous blessing has its origin in the matchless grace and marvelous love of God. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8).

After describing our past condition before we were saved, Paul here tells us about our present position, or what we are in contrast with what we were.

1. *We are quickened from the dead.* 2:5a.

Between our natural state and the one to which we have been brought by grace there is as much difference as that which obtains between death and life in the natural realm.

2. *We are saved from sin.* 2:5b.

Paul taught that "by grace ye are saved" without any mixture of human works. How grateful we are that in mercy and love God intervened and provided a Saviour for us and that we have been saved from sin!

3. *We are raised with Christ.* 2:6a.

When we were saved we were raised up out of the old life of sin.

4. *We are seated in the heavenlies in Christ.* 2:6b.

Not only have the riches of His mercy delivered us from degradation and ruin, but they have raised us into a glorious blessedness. This fact is glorious in achievement, abounding in assurance and decisive in victory.

III. The Plan of Salvation. 2:8-10.

1. *It is by grace.*

"For by grace are ye saved." Salvation was purposed in the mind of God,

prompted by the love of God and perfected by the Son of God. Salvation is never wages for work, or the result of human efforts, but always a gift from God. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Salvation cannot be merited or purchased, for it is a gift from the Lord, without any limitations except that it be accepted. Some try to obtain salvation through personal efforts and meritorious works, but they do so in spite of the fact that God's Word states that it is an utter impossibility. What can be plainer than statements like the following? "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8-8). "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). Man must accept salvation as a gift from God or he will never receive it.

2. *It is through faith.*

Salvation is provided by grace and becomes ours through faith. "For by grace are ye saved through faith." This passage plainly states that salvation is obtained through faith and not by works. Faith is (as it were) the hand that receives the gift which the Lord presents to us. According to the Bible, salvation is by grace through faith plus nothing.

IV. The Purpose of Salvation.

Ephesians 2:10.

This purpose is set forth clearly in the words, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Workmanship" means product. We are the product of His creation and redemption. Our salvation is not the result of what we have done for ourselves, but of what the Lord has done for us, out of His marvelous grace and matchless love. The Lord saves us in order that we may do good works for Him. Good works are those which are performed by the children of God, in conformity to the will of God, for the glory of God and for the good of others. Instead of being a means of salvation, they are always an evidence or a proof that one has been saved. Good works are the fruits which our Lord receives from the salvation which He has given us. He expects us to walk in them habitually.

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One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital . . . 47,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

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Mrs. Mary E. Weaver, Mayfield, Kentucky—"I am satisfied beyond measure with my Gold Star Policy. It is the best protection that ever happened to older people. I am happy to be a Gold Star policyholder."

Chester A. Miracle, Sr., Middlesboro, Kentucky—"I want to thank you all for the wonderful way you paid me when I was in the hospital. That check was a great help. I thank you for your prompt settlement and I will be glad to recommend your Gold Star Plan. Thanks a lot!"

Mrs. E. O. Griffith, Ashland, Kentucky—"Many thanks for the check on my husband's policy. We had intended to drop one policy but have decided to carry both of them because of your courtesy and promptness, and because they were new and you have so generously honored them. It is a pleasure to deal with such a company."

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 My occupation is _____ Age _____
 My beneficiary is _____ Relationship _____
 I also hereby apply for coverage for the members of my family listed below.

	NAME (Please Print)	AGE	HGHT.	WGHT.	BENEFICIARY
1.					
2.					
3.					
4.					

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? Yes No

If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: _____

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

Date: _____ Signed: **X**
 Form GS 713-3

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Cedar Creek Baptist Church in Long Run Association

DEDICATION OF NEW BUILDING OF CEDAR CREEK

Cedar Creek Baptist Church, 7709 Bardstown Road, Fern Creek, Ky., in Long Run Association, dedicated its new Georgian Colonial building on September 30, 1962. This is the sixth building the church has occupied in the last 170 years of its existence.

Pastor Martin preached at the morning hour, Dr. Hugh R. Peterson preached the dedication sermon in the afternoon, and a number of the members gave a re-enactment of the organization of the church under the leadership of Joshua Morris and Joshua Carman in 1792, at the night service. This same Joshua Morris had founded the First Baptist Church of Richmond, Va., before he came to Kentucky, and he had also organized the Cedar Creek Baptist Church in Nelson County, near Bardstown, July 4, 1781.

Founded as the Chenoweth Run Society of Baptists on June 16, 1792, by members of the Brashears Creek Baptist Church of Shelby County, this body of baptized believers was first located on what is now called Billtown Road, twelve miles from Louisville, and considerably east of its present location.

The church has been located near Fern Creek since 1849 facing Bardstown Road at Cedar Creek Road. A fire destroyed its building there November 16, 1940. Four years later a basement was erected, where the church worshipped until the superstructure was placed thereon in 1952. An educational building was added in 1954. Soon the

church found its facilities entirely inadequate, not to mention lack of parking space.

For the present building, the church purchased a 13-acre farm directly across the road at the juncture of Brentlinger and Bardstown Roads, in the community now called Ashville.

The building dedicated on September 30, 1962, is on a slightly rising elevation of the land, well back from the highway. To the north is a parking lot which will take care of 190 cars, and

space is still available for more educational building units and additional parking lot whenever the church decides to go into further expansion.

The church had both an architect for the building and a landscape architect for the grounds. The building was put up at a cost of \$185,000. The old building will henceforth be used for classrooms.

William D. Martin was called to the pastorate of this church in March, 1947, while he was a student in the Southern Seminary. The church has had seminary students as their pastors for years. But when Martin finished the Seminary he stayed on as pastor, instead of running off, as is so often done by students graduating, "to larger churches." Under his leadership the church has grown and expanded, until it is now one of the most aggressive churches on the suburban fringe of Louisville. After 15 years of his leadership the church has become "a larger church," and is still growing larger.

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Religious News In Review

Among Kentucky Baptists

▶Trinity Baptist Church, Lexington, recently celebrated her fifteenth anniversary with Executive Secretary **Harold G. Sanders** as guest speaker. Organized in 1947 with 79 members, Trinity has had more than 1,100 additions in the past four years. Bob W. Brown is the pastor.

▶The executive board of the Liberty Baptist Association has expressed its appreciation for **Missionary Louis H. Shepherd** who has moved to Pulaski County Baptist Association. Liberty Baptist **Moderator Elvis Marcum** characterizes Shepherd as "the pastor's friend, a conscientious worker in the association and a person with unusual ability in his work."

▶**Sherman Swan**, former pastor of the Midway Baptist Church and the First Baptist Church, Paris, is now pastor of the Community Baptist Church, Cabana Colony, Florida.

▶**Dr. Wayne Ward** and **Dr. William Bushnell** of Southern Seminary led revival services recently at the Trinity Baptist Church in Lexington.

▶The Georgetown College Alumni Breakfast will meet at Carroll's Restaurant in Owensboro, Kentucky, Wednesday morning, November 14, at 7:30 o'clock. All alumni members are invited to attend, and those expecting to be present should notify **Kenneth Fendley** at Georgetown College immediately.

▶**Per Norgaard**, a native of Denmark, was the guest speaker at the Hiseville Baptist Church, on November 4. Norgaard has served as Sunday School Board secretary of the Baptist Union, as assistant pastor of the First Baptist Church of Copenhagen and has taught in the Baptist Theological Seminary in Tollose. The Norgaards are living in Louisville where he is a student at Southern Baptist Seminary. **Clarence Rose** is the Hiseville pastor.

▶**Don Brandeis**, scheduled for three appearances at the Kentucky Baptist Convention, is currently engaged in a revival at the First Baptist Church, Mayfield. **John Huffman** is pastor.

▶**Bob W. Brown**, Lexington, and **Bob Hickman**, Florence, constituted the evangelistic team in a recent revival at Burlington Church. Brown grew up in the Burlington Church where **William Cubine** is now pastor.

▶The forty voice Georgetown College A Cappella Choir will make a week long fall tour into Indiana, Ohio and Kentucky, November 8-15, under the direction of **Professor W. Wayne Johnson**. An appearance at the Kentucky Baptist Convention in Owensboro will be the climax of the tour.

▶The Harrodsburg Baptist Church celebrated her 123rd anniversary on No-

vember 4. Executive Secretary **Harold G. Sanders** was anniversary speaker, and Kentucky Southern College President **Rollin S. Burhans** began a week's revival in the Harrodsburg Church on the same day.

▶**Jack Pollard**, associate pastor of the First Baptist Church, Ashland, has resigned to become pastor of the First Baptist Church in Truman, Arkansas.

▶Bethel College, Hopkinsville, has begun an accelerated class in English to accommodate the unusual number of valedictorians and other honor students enrolled this year at the college.

Baptists All Over

▶Offerings taken during Sunday morning worship services at the **Ridgecrest** and **Glorieta** this year totaled \$16,998.08. The amount was divided equally among the 28 state Baptist conventions as a Cooperative Program gift.

▶The General Board of the **South Carolina Baptist Convention** will recommend a new five-year capital needs program with an overall goal of \$3,000,700. The state's five Baptist student centers will receive 8 per cent of the available funds through the capital needs program.

▶**W. Randall Lolley**, associate pastor of the Broadway Baptist Church, Fort Worth, Texas, has accepted the call as pastor of the First Baptist Church, Winston-Salem, North Carolina. He succeeds **Ralph A. Herring**, now director of the Seminary Extension Department of the Southern Baptist Convention.

▶**Edward F. Cole**, father of **Dr. E. Lamar Cole**, Southern Baptist missionary to Mexico, was killed Thursday, October 25, in a hunting accident in Colorado. Funeral services were held in Fort Worth, Texas. Missionary Cole may be addressed at Galeno 1821, Guadalajara, Jalisco, Mexico.

▶The **Baptist General Convention of Oregon-Washington** has voted to accept an offer of 500 acres of land and other assets for Baptist use. The project will be named the **Baillie Memorial Ranch**, in honor of the donors, and will be used for boys in need of a home.

First Baptist, Smithland, Observes 75th Anniversary

The 75th anniversary of the First Baptist Church, Smithland, was observed with homecoming services on October 21. Three former pastors returned for the celebration. They were: J. C. Asbridge, Marion, Kentucky; G. O. Cavanaugh, Smithland; and C. B. Pierce, Fredonia. Another former pastor, L. W. Huntly, was present for the evening at

which time his grandson was among others who were baptized.

Though the First Baptist Church dates back only to 1887, reports are that there was a Baptist church in Smithland prior to this date. Its building was occupied during the War Between the States by Federal troops. The present church was constituted by 14 individuals and the Masonic Building was used for a place of worship until 1912 when part of the present building was constructed. An educational building was added in 1954, and the church has also built a new parsonage.

W. W. Johnson has been pastor since January of this year. He reports that the sanctuary has been recently redecorated, including a wall-to-wall carpet. He also reports a recent revival in which H. D. Hudson, pastor of the East Baptist Church, Paducah, was evangelist and Charlie Hamilton, Paducah, was the song leader.

Sabbatarian Takes Case To U.S. Supreme Court

WASHINGTON (BP)—Has the state of South Carolina abridged the religious liberty of a Seventh Day Adventist when it denies a member of that church unemployment compensation for refusal to take a job requiring work on Saturday?

The United States Supreme Court has been asked to answer this question and to settle a dispute among various state unemployment compensation commissions as to the right of persons believing in strict observance of the Sabbath to refrain from work on the day their faith requires.

The case is brought to the court by attorneys for Miss Adell H. Sherbert, who was discharged after 35 years of employment in the Spartan Mills, a textile firm at Spartanburg, S.C., when she refused orders to come to work on Saturday after the mill went on a six-day week in 1959.

She appealed to the South Carolina Employment Security Commission for benefits but was denied and then appealed to the courts.

The South Carolina state supreme court ruled 4 to 1 against Miss Sherbert, holding that since she was "unwilling to accept work in her usual occupation in the usual and customary days and hours under which the textile industry works . . . and restricted her willingness to work to periods to fit her own personal circumstances, she was not 'available for work' within the meaning of our Unemployment Compensation Law."



Left to right: Ira Prosser, assistant to the pastor, Calvary Church, Lexington; Dewey Bennett, pastor of South Broadway; Dr. Harold G. Sanders, executive secretary of Kentucky Baptists; John W. Wells, associational missionary.

SOUTH BROADWAY CHURCH, LEXINGTON, DEDICATES NEW BUILDING

The South Broadway Baptist Church, Lexington, dedicated its new auditorium and educational building on October 7. The Bedford stone church has all modern facilities including complete air-conditioning. The 29 rooms include a kitchen and a recreational area with furnishings from the Clear Creek Baptist School.

Parochial School Favor Barely Misses Passage

WASHINGTON (BP)—A minor favor to parochial schools barely missed getting through the 87th Congress. It was a proposed amendment to the National Defense Education Act that would have extended partial forgiveness of student loans to teachers in parochial schools and colleges.

According to the National Defense Education Act students who participate in the loan program can get up to 50 per cent of the loan forgiven if they teach in the public elementary or secondary schools.

Efforts were made during the last days of the 87th Congress to rush the bill through both Houses. It was reported out of the Senate Committee on Labor and Public Welfare on September 28 and was passed the following day.

In the House, however, in the confusion of the last days of Congress it

Executive Secretary, Dr. Harold G. Sanders was the guest speaker at the dedicatory service and Ira Prosser, assistant to the pastor at Calvary Church, Lexington, led the music. Associational Missionary John W. Wells had the dedicatory prayer.

Dewey Bennett is pastor of the South Broadway Church.

was impossible for the Committee on Education and Labor to meet with a quorum to vote it out. As a result it died with the adjournment of Congress.

Roman Catholic educators had requested in earlier hearings that the student loan forgiveness policy be extended to teachers in parochial schools because it was a discrimination against young people who wanted to teach in the church schools.

Also the practice of forgiving loans only for public school teachers has a tendency, according to the Catholic testimony, to pull the teachers into the public schools where they get higher salaries. This produces a shortage of teachers in the parochial schools. They also have to pay higher salaries to those they do get.

Bellepoint, Frankfort, Calls Benson

The Bellepoint Baptist Church of Frankfort has called James L. Benson as pastor. Benson presently is serving

as pastor of the Bramlette Church, Sanders, Kentucky. The Bellepoint congregation is one of the newer congregations in Frankfort and has made a special contribution to the Baptist witness in the Frankfort area. The new pastor is a native of Sturgis, Kentucky. He is a graduate of the University of Corpus Christi and Southern Baptist Seminary.

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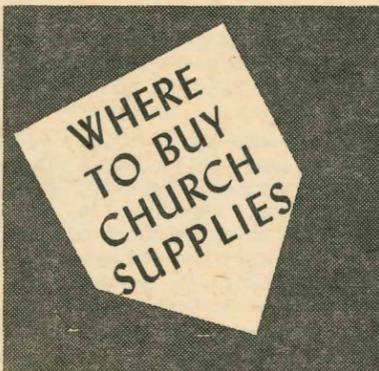
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MISSIONS OR COLLEGES?

(Continued from Page 7)

Kentucky can point to college graduates in their membership who are living testimonies of this fact.

The second observation should be the need for even a greater dedication on the part of college administrations, faculty and staff, and an accompanying joy and satisfaction in knowing that every dollar invested in our college is returning and will continue to return many-fold for the carrying out of the great commission.

Summary

On a financial return basis, there is no opportunity in stocks or bonds or investments or any kind that can bring comparable returns. No other opportunity exists for investments with such great returns as those investments made in young lives on a college campus. Baptists can take a short range view of missions and channel all of our money into putting as many planes into the air today as possible. This, some might be tempted to do, even at the cost of sacrificing the maintenance division. True, in doing this we could fly a few more planes today, but tomorrow we will indeed have a few planes in the sky lanes around the world.

Truly, what is happening on the college campuses today shall in more ways than one determine what we shall be able to do in world missions tomorrow.

It was this conviction that caused Luther Rice, upon his return from the mission field, to raise money for, and to organize Baptist Colleges. He drew no distinction between establishing Baptist colleges and building mission stations. He knew that for missions to survive there must be a constant flow not only of young men and women but of money. The greatest known source of these two indispensables is the Christian college.

The decision facing Kentucky Baptists is not Shall we support missions or Christian education?, but Will we support Christian Education and thus underwrite missions for tomorrow?

CUBAN MISSIONARIES WELL

"All missionaries well and working," read a telegram from Herbert Caudill, superintendent of missions in Cuba who is still in that country. "We appreciate the fact that the prayers of many are going up for our work in Cuba. I believe that the Lord is preparing his people for greater tasks in his name," Caudill said in a letter earlier this month. The Cuban Baptist seminary opened October 1 with 34 students, he reported, including nine new students. (BP).

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by Don Fearheiley
A play for Christmas. The theme—a misunderstanding and reconciliation of a father and his son. Setting is a small living room. 3 men, 2 women. (26b) 35¢

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by Harvey B. Hatcher
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Looking on as the first shovel of dirt is turned by the pastor, Daniel H. Holcomb, are (left to right) James Swindler, chairman of Highland's Missions Committee; Clyde L. Breland, Jr., chairman of Bashford Manor's Building Committee; Dr. R. L. Sprau, chairman of deacons, Highland; and Dr. Nathan C. Brooks, Jr., pastor of Highland Baptist Church, Louisville.

Break Ground For Bashford Manor Chapel, Louisville

Bashford Manor Baptist Chapel, Bashford Manor Lane, near Newburg Road, Louisville, broke ground on Sunday, September 16, in preparation for the construction of its first unit. A two-story brick educational building, the unit will provide educational space for 400 and a temporary auditorium seating 300. It is being constructed by Lurding and Smith Construction Company,

Louisville, at a cost of \$102,890. The architects are Lloyd R. Lotz and Associates, Louisville.

A mission of Highland Baptist Church, Bashford Manor began operation November 20, 1960. Services are held at Bashford Manor Elementary School next to the church property. There are now 107 resident members, 148 enrolled in Sunday School and 66 in Training Union.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, OCTOBER 28, 1962

	S.S.	Add.	T.U.
Louisville, Walnut Street	1366	3	354
Missions (3)	297		168
Louisville, 9th and 0	1288	20	624
Bowling Green, First	1042	7	227
Mission	84		
Hopkinsville, Second	1039	2	246
Mayfield, First	994		117
Owensboro, Third	987	1	316
Mission	74		57
Covington, Calvary	957		
Elizabethtown, Severns Valley	930		264
Missions (2)	103		
Louisville, Carlisle Ave.	917	1	314
Missions (2)	103	2	74
Murray, First	892	3	127
Harrodsburg	871		229
Mission	51		48
Owensboro, First	876	1	164
Lexington, Grace	830	15	845
Somerset, First	747	10	220
Mission	138		48
Glasgow	704		154
Mission	27	2	
Newport, First	698		114
Lexington, Immanuel	695		185
Louisville, Valley Station	694	2	157
Paducah, Immanuel	672	21	203
Louisville, Green Acres	760	44	255
Louisville, Beechmont	670	2	187
Missions (2)	290		122
Campbellsville	669		242
Missions (2)	89		52
Louisville, Beth Haven	668	4	270
Louisville, Buechel Park	660	6	201
Missions	103	2	34
Louisville, Bethlehem	657	8	247
Lexington, Rosemont	635	2	191

Louisville, Beechland	627		152
Taylorsville, King's	627		157
Erlanger	625	1	153
Louisville, Rockford Lane	600	5	189
Georgetown	598	8	174
Mission	41	9	3
Frankfort, First	588		100
Mission	67		38
Ashland, First	577		134
Missions (2)	172		72
Corbin, Central	575	4	150
Florence	565	1	181
Mission	204		54
Shelbyville, First	557	1	101
Jeffersonton, First	546	3	149
Henderson, Immanuel Temple	541		115
Mission	95		
Louisville, Baptist Tabernacle	540		184
Owensboro, Hall Street	537		
Paducah, First	522	5	169
Nicholasville	510	3	128
Lexington, Porter Memorial	507		146
Franklin, First	503		153
Mission	90		43
Louisville, Hazlewood	502	9	122
Louisville, Bethany	501	3	131
Mission	56		
Winchester, Central	496	27	187
Louisville, Southside	491	1	121
Louisville, High View	486		150
Henderson, First	483	1	132
Owensboro, Eaton Memorial	479	16	243
Central City, First	478		239
Danville, Gethsemane	475	5	224
Greenville, First	475		164
Ashland, Unity	466		167
Lebanon, First Baptist	463	5	121
Ludlow, First	463		77
Middlesboro, First	463	1	93
Louisville, Third Ave.	457	11	121

Ludlow, First	463		77
Middlesboro, First	463	1	93
Louisville, Third Ave.	457	11	121
Louisville, Farmdale	456	1	144
Russellville, First	453		106
Mission	52		
Harlan	450		102
Missions (2)	76		
Lexington, Trinity	445	8	175
Hodgenville, First	445		197
Louisville, Ralph Ave.	442	6	177
Mission	47		
Mt. Washington, First	441		140
Mission	83		47
Louisville, 18th Street	438	3	111
Mission	58		48
Covington, South Side	432		51
Richmond, First	426	25	112
Walton, First	424		183
Radcliff, Stithton	414		150
Bardstown	412		70
Bowling Green, Glendale	409	3	190
Mission	51		38
Campbellsville, South	406	3	169
Corbin, First	403	1	159
Lawrenceburg, First	402		53
Mission	86		
Louisville, Immanuel	401	1	88
Hima, Horse Creek	385		
Louisville, Chapel Park	382		139
Ashland, Pollard	378		159
Mission	57		
LaGrange			
DeHaven Memorial	374	2	97
Louisville, Clifton	358		96
Mission	121	5	46
Louisville, Ridgeway	347	1	165
Shepherdsville, Little Flock	348		78
Louisville, Fern Creek	351	11	116
Louisville, West Broadway	346	3	111
Owensboro, Crabtree	343	8	131
Hawesville	340	13	112
Barbourville, First	337		140
Mission (2)	126		
Glendale, Gilead	323		202
Henderson, Audubon	305	1	87
Falmouth	301		
Cold Spring, First	300		105
Middletown, First	299		148
Hopkinsville, Edgewood	299		106
Lawrenceburg, Sand Spring	296	2	85
Stanford	293		116
Mission	37		
Frankfort, Crestwood	289		77
Sonora	281		111
Louisville, East Audubon	264		61
Henderson, Hyland	256		114
Independence, Hickory Grove	255	1	47
Mission	12		
Lexington, North View	254	2	117
Madisonville, Second	254		130
Taylorsville, First	253		79
Owensboro, Yellow Creek	247		74
Marion	247		69
Harrodsburg, Bruner's Chapel	223		111
Florence, Big Bone	222	2	111
Owensboro, Seven Hills	222		55
Hazel	221		
Ashland, Kentucky	192	6	52
Glasgow, Calvary	190	7	47
Louisville, 4th Ave.	187	1	57
Ft. Thomas, Highland Hills	104		42
Mission	18		
Frankfort, East Frankfort	100		59

Charles Blanc Called to Grace

The Grace Baptist Church, Louisville, has recently called **Charles Blanc** as pastor. Blanc, a native of Knoxville, Tennessee, received his B.D. degree from Southern Seminary in May of this year. While a student at Southern, he served as pastor of the Rockhaven Baptist Church, Salem Association. Brother Blanc began his ministry at Grace Church on September 30, and he, his wife and three children have moved into the new parsonage at 1519 Gagel Ave.

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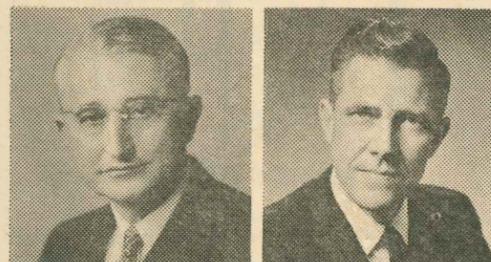
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THREE KENTUCKY PASTORS AND WIVES APPOINTED

These Kentucky pastors and their wives were appointed missionaries by the Southern Baptist Foreign Mission Board at its annual meeting in Richmond, Va., October 9-10. Left to right are: Pastor and Mrs. A. James Powell, appointed for Lebanon; Pastor and Mrs. Robert W. Fields, for Israel; and Mrs. John P. Griggs, for Central Africa. (Photo by Lawrence R. Snedden, Richmond, Va.)

Three Kentucky pastors and their wives were among the 23 missionaries appointed by the Southern Baptist Foreign Mission Board at its annual meeting in Richmond, Va., October 9-10.

Two couples from the Shelbyville area will serve in the Near East. Pastor and Mrs. Robert W. Fields, of Clayville Baptist Church, near Shelbyville, will go to Israel. Pastor and Mrs. A. James Powell, of Mount Pleasant Baptist Church, Todd's Point, also near Shelbyville, will go to Lebanon.

Pastor and Mrs. John P. Griggs, of Casky Baptist Church, Hopkinsville, will serve in Central Africa.

In their appointment testimonies, Mr. Griggs, son of Texas educators, and Mrs. Griggs, daughter of a Kentucky and Tennessee coal-mine foreman, both credited their parents with much of their early Christian training.

Mr. Powell and Mrs. Fields told of Christians who had influenced their lives as young people and adults, and Mrs. Fields said, "God has led me to mission appointment through dedicated leaders and teachers, through Christian friends, through opportunities for learning and serving, and through the daily witness and concern of my husband."

Mr. Fields said that after a summer of student mission work in Illinois, he dedicated his life to missions. "I know that God has more than shown his willingness to care for me and provide for my needs," he said, "so I have vowed

to trust him with my life anywhere in the world."

Several of the others said they also made some decision for Christian service during college years but indicated that their commitment to foreign mission service came later. Mr. Griggs said hers came after she helped with mission work in Mexico one summer and taught school in New Mexico for a year.

While Mr. Powell was enrolled in theological seminary, he and Mrs. Powell were studying together from the Greek New Testament one evening when they translated a passage as follows: "Jesus Christ our Lord has brought to us two inseparable gifts—his grace and his commission to apostleship to the end that there may be obedience of faith among all nations . . . among whom you, even you, are called of Jesus Christ." Mr. Powell said: "When this hit us, we both burst into tears, looked at each other, and immediately knew one another's hearts. This we interpreted as the call of God to foreign mission service."

Both Mr. and Mrs. Fields were born in Covington, although he spent most of his youth in Livingston and Mount Vernon, and she, the former Edwina Wehrmeyer, grew up in Fort Mitchell. Both graduated from Georgetown College and taught school (he in Louisville and she in Louisville and Covington). She was also youth director for Georgetown Baptist Church. Mr. and Mrs.

Fields have two children, Tamira Ann, four, and Edward Todd, one.

Mrs. Griggs, the former Florence Sanders, was born in Blue Diamond, Ky. In Kentucky, she has taught at Leatherwood and at Oneida Baptist Institute. Mr. Griggs has had one other Kentucky pastorate, Muncy Creek Baptist Church, Hyden. He and Mrs. Griggs have two daughters, Dottie, two and a half, and Ruth Ann, five months.

Mr. and Mrs. Powell are natives of Florida; she is the former Harriett Stones. They have four children, Craig, seven; Scott, five; Diana, four, and Laura Lynn, three months.

The men are graduates of Southern Baptist Theological Seminary, Louisville, where Mr. Powell was a teaching fellow while working toward the doctor of theology degree. Mrs. Griggs is a graduate of Carver School of Missions and Social Work, Louisville.

The October appointments by the Foreign Mission Board bring the total of Southern Baptist foreign missionaries to 1,607.

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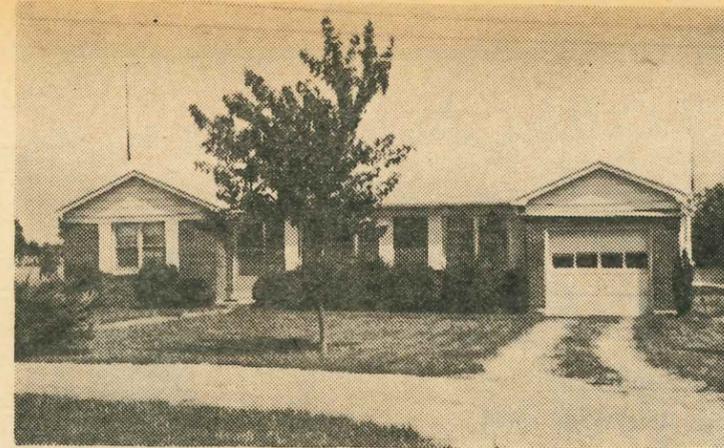
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WESTERN RECORDER



The Greenwood Baptist Church of Bowling Green dedicated its pastorium on the afternoon of Sunday, September 23. The pastorium was built in 1957, and the final payment on the home was made in August of this year. Editor C. R. Daley spoke at the dedication service which was followed by an open house at the pastorium. Bill R. Tichenor is the present pastor. In the morning service Robert C. Holland and Carl H. Stevens were ordained as deacons with Editor Daley delivering the ordination sermon.

Large Crowds Attend Green County Crusade

GREENSBURG, Ky.—For the first time in the history of Green County, all the evangelical churches joined together in a county-wide evangelistic crusade. The meetings were held in an open air tabernacle owned by the Kentucky District of the Church of the Nazarene, in Summersville.

The tabernacle held 1,200 people, but before the meeting was half over it was evident that it was too small. One side of the tabernacle was removed and an auxiliary tent pitched alongside. There were 1,800 people present at the closing service.

The evangelist was Hyman Appelman, Russian-Jewish Southern Baptist preacher. Appelman had just finished a series of meetings in the West Indies, and, after the Green County meeting, flew to Oklahoma City. He plans a tour to Russia in the spring of 1963.

Clay Milby, popular song leader from central Kentucky, led the singing, backed up by his 100-voice choir of volunteers from the churches.

Russell Creek Baptists led in the numbers of those attending the meeting. Baptists held several positions of leadership: Frank E. Borich, pastor of Beech Grove, was chairman of the Extension Committee, Coy Kidd, pastor of Trammel's Creek, was chairman of the Personal Work Committee; Ervin L. Clark, pastor of Greensburg, was chairman of the Advertising and Promotion Committee and also served as Co-chairman of the Crusade; A. H. Phillips, pastor of Columbia, was teacher of the class on Personal Counseling.

Every Baptist church in Green County participated in the meeting and greatly

benefitted from it. The ministerial associations of nearby Campbellsville and Columbia gave their radio time to the Crusade for daily broadcasts during the entire two weeks.

Visitors were recognized from 10 other nearby counties, and other states. Decisions were also registered of out-of-state visitors.

Baptist College Starts Operation In Memphis

MEMPHIS (BP)—Memphis Baptist Bible College began classes for 100 freshmen September 27 in a local Baptist church, Pete Steelman, pastor of Thrifhaven Baptist Church and spokesman for a group of ministers supporting the institution, said.

Steelman said pastors of at least 60 Southern Baptist churches in four states are interested in the college. They have chosen William Earle Greene, former president of Clarke (Baptist) College of Newton, Miss., as president.

Only classes for freshmen will be offered this year, Steelman said. The college will add one grade a year until it reaches a four-year status. The classes are being conducted in Steelman's church.

Plans for the institution were disclosed only two weeks after the executive committee of Shelby Baptist Association here voted to postpone a three million dollar fund raising campaign for a Baptist college.

Fred Wood, pastor of Eudora Baptist Church and chairman of the association's college committee, said Baptist

churches in Memphis were not ready for the financial campaign.

Ralph Moore, superintendent of missions, said Shelby Baptist Association has not endorsed the college in Steelman's church. Actually, it hasn't been consulted yet, he explained.

Bylaws drawn up by the sponsors state the faculty must endorse the articles of faith of the Southern Baptist Convention.

Steelman said Green has the job of securing the faculty and is negotiating with five possible teachers.

H. D. Bruce, former president of East Texas Baptist College at Marshall, has been asked to raise funds for the college in the Memphis area, Steelman said.

LOUISVILLIAN DIRECTING CHOIR

Carroll Logan is now directing the 63-voice B.S.U. Choir at Carson Newman College, Jefferson City, Tenn. A son of Mr. and Mrs. S. Ducan Logan, members of the Walnut Street Baptist Church, Louisville, he is a junior music education major.

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