



WESTERN

RECORDER

NOVEMBER 22, 1962

THIS WEEK

THE MYSTERY OF THE
INCARNATION

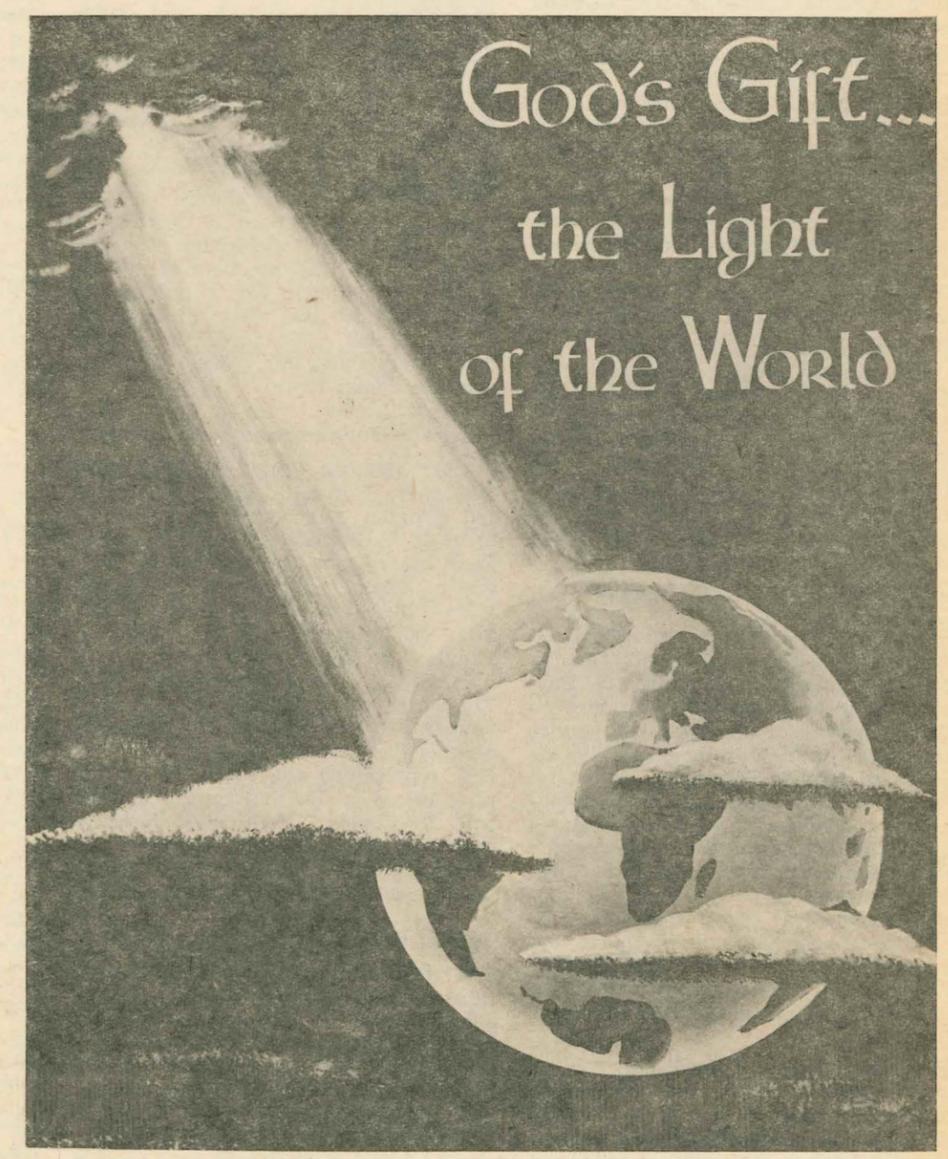
Page 3

KENTUCKY BAPTIST YOUTH
RISE AND SHINE

Page 5

THE ACTION OF
MIDWESTERN TRUSTEES

Page 7



1962 WEEK OF PRAYER for FOREIGN MISSIONS

Lottie Moon Christmas Offering Goal - \$10,700,00



Jerry Songer in Tennessee

Jerry A. Songer began his new pastorate at the First Baptist Church of Greenbrier, Tenn., on November 1, following an 18-months' pastorate at the First Baptist Church, Huntland, Tenn. He was from Petersburg, Ind, and after graduating from Belmont College in 1958, came to Louisville, Ky., to enter Southern Seminary.

The Michael Wilsons at Morrison

Mr. and Mrs. Michael H. Wilson, Southern Baptist missionaries to Taiwan (Formosa), have joined the staff of Morrison Academy, school for missionaries' children in Taichung, Taiwan, following initial language study in Taipei. They may be addressed, care Morrison Academy, 100 Morrison Road, Taichung, Taiwan. He is a native of Chillicothe, Ohio; she is the former Catherine Spillman, of Trimble County, Kentucky.

Dr. Edge in Owensboro Clinic

Dr. Findley Edge, member of the Southern Baptist Seminary Faculty, led a Sunday School teachers' clinic, November 2, 3, 4, at the Third Baptist Church, Owensboro. Dr. Edge is the Basil Manly, Jr., professor of religious education at Southern. He was also the guest speaker at the morning and evening services on November 4.

Dedication at Woodland Avenue

The Woodland Avenue Baptist Church, at High Street and Woodland Avenue, Lexington, observed Dedication Day on Sunday, November 11. Pastor Walter K. Price had with him on that occasion for the morning service Dr. Duke K. McCall, president of the Southern Baptist Theological Seminary. Following Dr. McCall's address, a photograph was taken of the entire congregation on the front steps, after which Pastor Price led in a corner stone ceremony in front of the church. A reception was held at the church from 5:30 to 6:30 o'clock for all members and friends of the Woodland Avenue Church. A goal of 250 in attendance was set for Sunday school and 150 for Training Union.

Mississippi Exceeds Goal

The Mississippi Baptist Convention has exceeded its Cooperative Program goal for the 1962 fiscal year. Books closed October 31 with receipts of \$2,603,136 on a goal of \$2,600,000, according to executive Secretary-Treasurer Chester L. Quarles of Jackson. It was an increase of nearly ten percent over gifts received in fiscal 1961 (BP).

Layman Honored at Russell Springs

The First Baptist Church, Russell Springs, recently honored Velmer Antle, 76-year-old beloved Christian layman, with a fellowship dinner in recognition of his service to the church and community. Mr. Antle has devoted much of his life to Christian work. It is reported that he has filled most all of the various offices of his church. He has been a deacon for more than 30 years,



Velmer Antle

has served as superintendent of the extension department for a number of years, and also was choir director for a long period. Whenever the church doors were open, Mr. Antle could always be found there.

Mexican Seminary Has 45 Students

The Mexican Baptist Theological Seminary, Torreon, which began its fall semester August 27, has an enrollment of 45, including 15 new students. Four other students have had to drop out of school temporarily. A special feature this semester was a series of lectures on Philippians by Dr. James A. Langley, pastor of Pennsylvania Avenue Baptist Church, Washington, D. C. The series ended October 26. In September two students and the president, Southern Baptist Missionary Van Gladen, represented the seminary on the program of a Baptist youth congress held in Puebla. Five other missionaries and five Mexicans make up the current faculty. These will be joined by two new missionaries in December.

Central Citian in Tennessee

W. R. Cook, pastor of First Baptist Church, Central City, Kentucky, was the evangelist for the Sevier Heights Baptist Church, Knoxville, Tennessee, in a revival October 28 through November 4. In addition to a large number of significant rededications, there were 26 additions to the church, 19 on profession of faith. Cook served as a layman in the Sevier Heights Church prior to his ordination by the church to the ministry in 1952. D. Perry Ginn, formerly pastor in Hodgenville and Princeton, Ky., is the Sevier Heights pastor.

Faith Church at Crystal Organized

The Eager Mission of the Beattyville Baptist Church was constituted into a church, November 3, 1962. The mission located at Crystal, Kentucky, chose as its new name Faith Baptist Church. This was the first church to organize from the Beattyville Church in its 100-year history. The new church has 38 charter members and two awaiting baptism. The pastor is Carrol Buchanan, a student at Southern Seminary. A. B. Colvin, superintendent of Missions for the Kentucky Baptist Convention, delivered the constitutional message. Pastor James E. Casey, Jr., of the mother church, says this will strengthen the Baptist cause in Lee County.

Vol. 136 No. 48 - December 6, 1962

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

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

Published Weekly by the
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Entered as second-class matter at the Post-office in Middletown, Ky., accepted for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES—Individual subscriptions, United States, \$2.25; Foreign, \$2.50. Church budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year, plus 3% Kentucky Sales Tax. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

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The Mystery of the Incarnation

By Eric C. Rust

The central affirmation of our faith is that Jesus of Nazareth is the Son of God incarnate. Here is the greatest miracle of all time, the central act of God in human history. He who spoke aforetime through the prophets has in these latter days spoken in a new way, in his Son (Heb. 1:1, 2). His Word was borne on human lips and mediated through human personalities, with all their frailty and weakness. But now the Word has personally identified himself with human flesh and blood. The Eternal Son has become flesh and pitched his tent among us (John 1:14).

Here is mystery beyond our understanding! The Son who was in the bosom of the Father has become a historical person living in the world which was created through him (John 1:3; Col. 1:16). He who is the principle of world order and the source of all meaning has become a part of that order. He who dwells in eternity has subjected himself to our creaturely time with all its transience and dissolution. He who is the source of all life has submitted himself to this realm of death and decay. What we celebrate at the Manger Bed every Christmas is the abiding reality of our Christian life.

With this ambiguous earth
His dealings have been told us. These abide:
The signal to a maid, the human birth,
The lesson, and the young man crucified.

I. The Glory of the Pre-Existent Son

First of all, let us remind ourselves that Jesus of Nazareth is the act of God. His birth of a virgin was a divine act. Man had no part in initiating this human coming, as he does with every other birth. All that Mary could do was to accept the gracious approach of God. "Be it unto thine handmaid according to thy word" (Luke 1:38). Here was God taking up into his own life, in the womb of the Virgin, a human life and making it mysteriously his own.

He who was born of the Virgin was the God-man. At the level of outward being—man. But, in the depths of his personal being, God, very God of very God. Furthermore, this was no case of man growing to such perfection that he became God. The Scriptural testimony is quite clear that we are not to understand any idea of adoption here. From the beginning of his earthly life, nay, from his conception in the womb, Jesus of Nazareth was God as well as man. Hence, the apostolic witnesses are careful to affirm that as Son of God Jesus of Nazareth was eternal. When you and I are conceived and issue from the womb, this is our beginning. Before

Dr. Eric C. Rust is professor of Christian Philosophy at the Southern Baptist Theological Seminary, Louisville, Kentucky. This is the first of a series of four articles.

this, we are not. But John preserves the testimony: "Before Abraham, was I am" (John 8:58), reminding us that the human birth was only the origination in our human history of one who from all eternity was the Son of God. He who is God and who eternally dwells in the triune bliss of the Godhead, He who is the agent of creation and the light that lightens every man coming into the world, has united himself with a human life, taken up into his being a human personality, and lived our life among men.

This is the mystery of the incarnation. No wonder that Paul can describe it as the self-emptying of the Son (Phil. 2:5ff.). The Cross on Calvary's hill is the culmination of the self-giving of the divine love. Such self-giving began in the inner being of God when the Father gave up his beloved Son. It issued in the acceptance of a human mode of existence, with all its limitation and creatureliness, its suffering and its sorrow. He took the form of a servant and walked the way of the Cross. This is what we mean by the grace of God that comes to us in the Lord Jesus.

In *Green Pastures*, Connelly makes the Archangel Gabriel ask Father God for permission to blow the trumpet and bring everything to an end. The world is in such a pass that he sees nothing else to do. But God stands on the rim of heaven and, gazing at the world he has made, refuses to give the word. Love must stand in with those who have rejected it, and suffer, and bring them in. He must go down among his creatures. And so the play finishes with a crowd in the front of the stage and, in the background, a lonely figure carrying a cross up a hill. "Look," someone cries, "Dey going to make him carry dat Cross up dat high hill . . . Oh, dat's a terrible burden for one man to carry!" But it is not his burden. It is our burden, and God carries it in His Son!

II. The Manifestation of True Humanity

We men are not as God intended us to be. We are estranged from God and alienated from our fellows. God created us to be in his image (Gen. 1:26), and this clearly means that he intended us to live in responsible fellowship with himself and in loving responsible relationship to our fellows. He planned to make men into a blessed society of love in which his own love would be reflected back to him, like the image in a mirror. But we have rebelled against him and gone our own paths. This is the deep meaning of sin. We love in a rebellious and estranged world.

In his novel *The Castle*, Franz Kafka is telling us in a symbolic way of this

alienation from God. A Mr. K. is employed by a count who lives in a castle to act as his land agent. He comes to the village beneath the castle and endeavors to make his way to the latter, in order to meet his employer. But as he approaches it, the castle recedes before him, and he can never reach it. At last, he gives it up and settles in the village. But there, too, he finds himself in trouble. He cannot enter into close relationship even with the villagers. He is separated from the castle and separated from them. In being alienated from God and the true meaning for his life (the castle), he is alienated from his fellows.

Man is not as he ought to be. He is a sinner. Human history is the story of rebellion and estrangement. It has gone wrong. But into our human story there has come one man who is also God. In him the divine image has been restored and we see ourselves as we ought to be. Here is man, real man. Let us make no mistake about that! Flesh of our flesh and bone of our bone! So much so that they could utter of him the blessed blasphemy that he was a gluttonous man and winebibber. A blasphemy and yet it reminds us that he was man! He knew what it was to be deserted by his friend, to face a homeless existence in which the foxes might have their holes and the birds of the air their nests but he had nowhere to lay his head, to bear the agony of suffering, and to stare death in the face. He, too, was tempted like as we are, yet without sin (Heb. 4:15). It behooved him to be made in all points like unto his brethren (Heb. 1:17).

Yet what a man! For here was man walking in utter obedience to the Father, giving himself in total self-giving for his fellows, performing God's will to the point of death. Here was love unlimited, the outpouring of personal being that knew no bounds, a compassion as wide as the ocean, a goodness as unobscured as crystal, a righteousness as undeviating as a beam of light, a faithfulness as steady as the rock. Here we see ourselves as God intended us. Here actualized in our human history is a life that is the pattern of all human life. So Paul could call him the second Adam, the new man.

O be prepared, my soul!
To read the inconceivable, to scan
The myriad forms of God those stars unroll
When, in their time, we show to them a
Man.

III. The Unveiling of Inclusive Love

Yet it is not sufficient for sinful man to show himself as he ought to be. Here is not just man but inclusive man, man drawing others into his own being, man re-creating his fellows, because he is more than man. In Jesus the love of God takes human form. Through his human life, men are reconciled to God and drawn into the Father's love. The early Church Fathers sought to describe this when they said that the humanity

(Continued on Page 14)



Early Reflections on the Convention

It will require a wiser observer than this one and more time than press deadline allows this week to evaluate properly the 1962 Kentucky Baptist Convention. More comment will be forthcoming, but here are first impressions from one still perplexed as to what really happened, dizzy over the whirl of ceaseless convention activities and emotionally drained from a youth rally that defies description.

The word "grandiose" might be the only proper one to describe our convention this year. Everything about it was bigger than anything ever seen in the way of a Kentucky Baptist Convention. The two extra sessions made it a big meeting program-wise. Never have so many emphases been emphasized by so many speakers. Each session was loaded to capacity and beyond. It was frustrating trying to get it all, and in this respect it was more like the Southern Baptist Convention than a state meeting.

It was a meeting which produced the biggest challenge Kentucky Baptists have ever faced. The 12-million dollar capital needs campaign clearly dominated discussion in the meeting and outside the auditorium in many smaller discussion groups. As expected, it was approved; as hoped for, it was discussed; as feared, too many were silent in the discussion and voting.

The meeting surely left Kentucky Baptists with their biggest task in history. We went over the first hurdle in approving the 12-million dollar campaign, but this is a 220-yard high hurdle course. The race was started, but not all were warmed up for the start nor completely satisfied with the track condition. It could be the fast runners will have to slow down without cooling off, while the slow ones warm up and catch up before we take off together for the finish line.

It was also a meeting where many Kentucky Baptists for the first time saw the biggest personality on the Kentucky Baptist scene in many years. The dominant spirit by all standards was that of Executive Secretary Harold G. Sanders. Messengers marvelled at his stupendous dreams, his unquenchable zeal, his unbounding optimism and his inexhaustible energy. There were times when his lieutenants could have been of more help to him in presenting the convention business.

It remained for one of the biggest presidents of the convention can ever have to give Kentucky Baptists the biggest piece of good advice. Verlin Krusch-

witz not only presided with amazing ability and unsurpassed fairness but put his finger right on the heart of the matter in his president's address. Considering the gap that still exists between the leadership of the 12-million dollar campaign and those who will be needed to make it successful, Kruschwitz was absolutely right in saying our greatest need is to trust and love one another. Only this will keep some of us from considering others as obstructionists and others of us considering some as steam rollers.

If there was anything bigger than the challenge of the convention actions, it was the inspiration of the messages of the convention and the Kentucky Baptist Ministers' Meeting. For example, no man who understood what John R. Claypool said about the minister and the church in his ministers' meeting address could ever be the same.

Kentucky Baptists will be hearing of the 1962 Convention for a long time to come. WESTERN RECORDER readers will hear more about it in the next issue.

Thanksgiving and Home

In his convention sermon, Executive Secretary Sanders, reminded us forcibly that we could never go home again. Things are never the same upon trying to return home, and so the only direction is ahead.

Surely, this is true — one can never go home — that is, except in dreams. But Thanksgiving is a time to dream, especially for one who is a long way in time and space from the joys of childhood and youth.

Dreaming and reminiscing are next to the real thing. Like a soldier in a far away land dreams of a white Christmas back home, so dreams a city-dweller of Thanksgiving and the rustic scene of field and woodland, the open fireplace and the laden table of childhood memory.

Thanksgiving was a glorious time at my home. It was a time for school holidays, gun and dogs and happy friends for company. Part of every Thanksgiving dinner in my early life was a wild turkey. Back then we thought tame turkeys were tasteless compared to the rich taste of the wild ones fattened on the acorns and berries of the swamp. And so few tame ones were cooked at our house.

It was on a memorable Thanksgiving Day I killed my first deer as a high school student. The eight point antlers are still a prized trophy on the wall of one of our son's rooms. Such memories shame me

when I realize how few such things my sons are given to remember.

To remember is to be thankful, but after all you still can't go home. I'll be home this Thanksgiving, but it will be my home rather than my father's home. Maybe there will be a fire in the fireplace and a turkey on the table, but I'll be the father of the table

instead of the carefree child. This may be why I keep trying to go home.

But let us thank God for this Thanksgiving with its harvest and happiness. Let us make the most of our home of this earth so in the bye and bye where we think of it from our home over there, our memories will be happy ones.

Kentucky Baptist Youth Rise and Shine

By Editor C. R. Daley

Those who were there know for themselves and those who were not can never be told what really took place at the Kentucky Baptist Youth Rally in Owensboro, on Friday night, November 15.

By 4:30 p.m., the chairs on the main floor of Owensboro Memorial Recreation Center were nearly filled. The early comers listened to more than a thousand young trained voices from 30 or more choirs from Baptist colleges and churches rehearse as one choir for their part in the service still two hours from starting time.

At 6:30, when the service began, people were already searching in vain for seats in the 7,000 capacity auditorium. One policeman estimated the huge overflow swelled the crowd to 8,000. The radio announcer familiar with the auditorium said the crowd was more nearly 10,000.

It was like all the inspiration of Ridgecrest and Glorieta coming together in one service. There was some trouble making a sanctuary out of a recreation center, but no trouble at all for Bill Reynolds to make of it a glorious concert hall.

A dozen or more choirs performed separately, and then goose-pimpled thousands of listeners as all the choirs joined together for the "Battle Hymn of the Republic." I found water in my eyes and so did others.

Even deeper joy welled up as two magnificent college young people spoke of their spiritual experience. Tom Cort, one of the most outstanding youths in Georgetown College history, literally radiated the spirit of Christ. So did Nanci Bowling, who is more beautiful in soul than in physical appearance. She said 1962—her year as Miss Kentucky—was thrilling, but not so thrilling as the year she was found and saved by Jesus Christ. She said she knew her beauty crown would fade but not her experience with the Lord. She related how her Christian conviction brought victory in the hours of trial she faced as a Miss America candidate. It was easy to feel that the rest of the program personalities would find it hard to maintain this level of inspiration.

After a touch of the academic by Dr. Doak S. Campbell came Don Brandeis to

relate his spiritual pilgrimage from an atheistic Jew in a prison cell to a flaming evangelist of Jesus Christ. He seemed overwhelmed, as did the other speakers, by the youth, and had difficulty controlling his emotions as he described the love and mercy of Jesus Christ in his soul.

The service was nearly two and one-half hours old when Gregory Walcott stood up. "Jesus loves me, this I know, for the Bible tells me so; little ones to Him belong, they are weak but He is strong" were his first words, and from then on it was hard to think of him as anything other than a warm hearted preacher speaking of things he possessed in his heart.

Walcott described unforgettably how God found him in the darkness of a closet on his knees when, as a broken young man who had failed in Hollywood, and was physically, morally and spiritually bankrupt, he gave his life to the Lord.

Walcott even managed an invitation under most difficult circumstances. As many moved out of the auditorium, many others moved toward Walcott and his invitation for rededication and consecration of life. Known as the "Billy Graham of Hollywood", he lived up to his billing as he turned the front of the auditorium into an inquiry room and dealt personally with scores of young people who lined up down front.

It was a moving thing. I was standing beside one B.S.U. choir during the invitation hymn. Through my own misty eyes, I could see the glistening, watery eyes of almost every choir member. Then came the "Hallelujah Chorus" by 1,000 voices and Bill Reynolds. It was worthy of the heavenly hosts.

Congratulating Kentucky Music Secretary Gene Quinn on his successful part in the service, he suggested to me an editorial entitled, "A Sleeping Giant Awakens." He is altogether right. We had just seen a slumbering giant, Kentucky Baptist Youth, give indication of stirring and the power to move mountains.

There is hardly a place here for giving credit to those back of the scene. Such a response could have only been the result of a team effort, but all of us

on the team rejoiced for such a reward to Secretary Sanders whose dreams were greater than most of ours.

Ten SBC Churches Owe \$750,000 to \$1,400,000

NASHVILLE (BP)—Ten churches affiliated with the Southern Baptist Convention have debts which are \$750,000 or more.

Heaviest in debt is Travis Avenue Baptist Church, Fort Worth, with \$1,433,146. Its property value is \$3,500,000. With 5,697 members, its per capita debt is \$251.

Four other churches owe \$1,000,000 or more. They are First Baptist Church, Orlando, Fla.; First Baptist Church, Dallas; Tower Grove Baptist Church, St. Louis, and First Baptist Church, Atlanta.

The Florida church, with 3,204 members, has a debt of \$1,233,091 on property valued at \$2,450,000. Per member indebtedness is \$381.

Dallas First is the largest church in membership co-operating with the SBC. It has 12,477 members and a debt of \$1,106,000. Its property is reported to be worth \$6,714,911. On a per member basis, it owes \$88.

The Missouri church owes \$225 per member. It has 4,450 members and a debt of \$1,005,266. Its church plant is worth \$2,260,000.

Atlanta First has property reported to be worth \$5,000,000. It owes \$1,000,000. With 5,130 members, its per capita debt is \$194.

Rounding out the ten churches owing \$750,000 or more are First Baptist Church, Beaumont, Tex.; Mid-City Baptist Church, New Orleans; Houston's Second Baptist Church; First Baptist Church, Alexandria, Va., and Houston's First Baptist Church.

The debt, property value, church membership and amount owed per capita for these five churches are:

Beaumont, First: \$915,000; \$2,025,500; 6704, and \$136.

Mid-City, New Orleans: \$907,000; \$1,601,853; 3,076, and \$294.

Second, Houston: \$800,000; \$2,801,798; 5,080, and \$157.

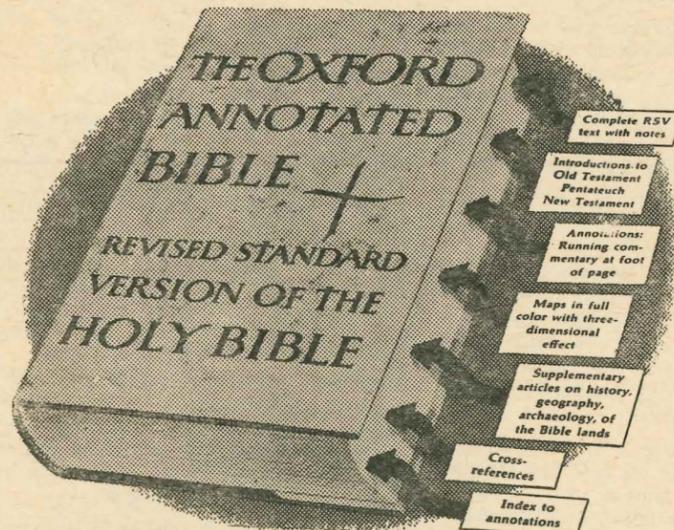
First, Alexandria, Va.: \$780,000; \$4,500,000; 2,664, and \$292.

First, Houston: \$750,000; \$3,000,000;

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The Action of Midwestern Trustees

By Robert E. Humphreys

The problem concerning Dr. Ralph H. Elliott and his book, *The Message of Genesis*, is of such magnitude and significance that one finds it impossible to deal with it adequately in a brief article. Facts and observations are presented which should be helpful to those who want to understand.

The writer has the highest respect for Dr. Elliott's ability, Christian spirit, forthrightness, and courage.

Problems

The problem was not created by the trustees, but the nature of trusteeship made it our responsibility. In June of this year the Southern Baptist Convention requested the trustees and administrative officers "... to take such steps as shall be necessary to remedy at once those situations where such views now threaten, our historic position." The action was not a mandate, neither did it specify what the "steps" should be, but it was an instruction. It was not to be treated lightly or evasively. It has been said the convention was regional and therefore not completely representative. A number of our conventions have been regional. The one to be held in Detroit will be regional. The messengers living within the region of the meeting place are Baptists too. The other actions of the last convention are binding, and the one regarding seminaries is no less binding. It is to be remembered that Southern Baptists, through qualified messengers from local churches, originated Midwestern Seminary. They own, operate, and support it. They appoint the men who are to serve as trustees, and through them employ administrative heads and faculty members. The actions of the trustees are to be guided by the policies and instructions of the Southern Baptist Convention.

Freedom Within Boundaries

As an individual, the scholar has complete freedom. But when he voluntarily becomes a Baptist and thereafter chooses to accept a teaching position in a Southern Baptist Seminary, he has chosen to commit himself to the basic beliefs of Southern Baptists. (Southern Baptists have basic and distinctive beliefs or they have no right to be a separate entity). Beyond these basic beliefs there is room for differences among Baptists and ample room for scholarly research in areas such as original texts, semantics, interpretation, translations, and archaeology.

[Dr. Robert E. Humphreys, 1920 Clinton Place, West, Owensboro, Kentucky, is the Kentucky member of the Midwestern Baptist Theological Seminary Board of Trustees. Dr. Humphreys, a revered Kentucky Baptist leader for many years, has prepared this article upon request, for the sake of a better understanding of the action of the Midwestern Seminary trustees.]

Semantics and communication presented difficulties. This problem is apparent in the book and was present in conferences with the book's author. The meanings of the words "conservative" and "inspiration" are examples. An ultraliberal regards the liberal as a conservative; an ultraconservative considers the conservative as a liberal. This explains why Dr. Elliott regards himself and his book to be conservative. Dr. Herschel H. Hobbs in an article dealing with this problem says: "One may be 'conservative' with respect to 'Fundamentalism' as well as to 'Liberalism.' It is a term denoting the middle-of-the-road theological position held by most Southern Baptists in opposition to extremes in theology either to the right or to the left. Certainly it is not identical with a reactionary Fundamentalism nor with a reactionary Liberalism. For instance, Dr. Mullins is not to be listed in either extreme camp. Nor is Dr. W. T. Conner. Both were 'conservatives,' as any examination of their writings will reveal."

Inspiration According to Elliott

Dr. Elliott affirms his belief in the Divine Inspiration of the scriptures. His affirmation by itself sounds very convincing until the discovery is made that the inspiration to which he adheres is based on the assumption of scholarship's ability to determine what portions of the Bible are or are not divinely inspired. In his book there are a number of instances of this assumption. Reference to four will suffice:

In dealing with the ages of antediluvians, Dr. Elliott states: "In all probability, the Priestly writer simply exaggerated the ages in order to show the glory of an ancient civilization" (Page 59). This is to say that the Priestly writer was divinely inspired up to a point, then suddenly he ceased to be inspired and began to exaggerate.

Concerning the account of Lot's wife becoming a pillar of salt he says: "... though theologically factual, may not be historically factual. . . . This is probably an interpolation or at least an accretion to the original story" (Page 136.)

Writing of "the historical background of the Joseph stories" he says: "Certainly there are elements suggesting folklore. For instance, the account of Joseph's temptation by Potiphar's wife is so closely paralleled by an Egyptian story known as 'The Tale of Two Brothers' that the parallel can hardly be accidental" (Page 177).

In regard to the death of Joseph at the age of one hundred and ten he writes: "The death of Joseph at the age

of one hundred and ten may be seen as a further link with the Egyptian background out of which the Joseph narrative comes rather than a literal figure for his age. The age of one hundred and ten was a common symbol in Egyptian literature as the traditional length of a happy and prosperous life. God had been gracious" (Page 202).

This assumption is further revealed by numerous expressions of supposition, such as the following: "May have been." "If this be the case." "It would appear more probable." "There is certainly the possibility." "In all probability." "Quite possibly." "Is it not possible?" "Perhaps." "This is probably." (Pages 8, 40, 59, 84, 92, 93, 136).

The questions in an editorial by Dr. H. H. McGinty in *The Word and Way* are pertinent: "If the Bible is a mixture of truth and error, if history and myth are found side by side, does this mean that only the scholars can tell which is which? Apparently the laity would not be equipped to make these fine distinctions. If the scholars are the only ones who are capable of interpreting the Scriptures, this brings us around to the camp of the Roman Catholic Church, which has contended all the while that the laity is not capable of understanding the Bible but that it must be interpreted for him by the church. In that case, what becomes of the age-old doctrine of the competency of the individual to read the Scriptures and to interpret them for himself?"

Sincere Efforts Failed

Earnest and repeated efforts were made to reach a general agreement. The literary-critical and historical approach was mutually recognized. Tentative agreements were reached in other areas. Then the committee asked him to agree to withhold his book from republication at this time. To have agreed would have prevented further aggravation of the problem and provided him time for additional reflection looking to clarification and changes which he might deem wise to make. He was unwilling to accede to the request. He stated he would agree, if the trustees should vote to ask him not to republish the book. He felt that any voluntary move on his part to withdraw the book from publication involved academic freedom and the cause of education, whereas the committee (and more than two-thirds of the trustees) was convinced that he should forego republishing the book for the welfare of the seminary and the denomination. Dr. Berquist joined the committee in the fruitless effort to convince him. It became apparent that he would refrain from seeking republication only after the trustees officially instructed him, which would have placed them in the position of arbitrarily banning the book.

(Continued on Page 14)



The three presiding officers at the Kentucky Baptist Convention at Third Church, Owensboro, were, in the order shown above: (1) G. R. Pendergraph, secretary of church survey and enlargement, Kentucky Baptist Building, Middletown, second vice president; (2) Verlin C. Kruschwitz, pastor of Severn's Valley Baptist Church, Elizabethtown, president; and (3) Elroy Lamb, pastor of the Lexington Avenue Church, Danville, first vice president. Each of the three was rotated from time to time in the business of presiding in such a way as to divide the responsibility and prevent one man from having to do all of the work.

Kentucky Baptists Have 125th Session at Owensboro

By George Raleigh Jewell

The messengers of the Kentucky Baptist Convention, in their 125th session at the Third Baptist Church of Owensboro, entered into a lively debate, filled with questions and amendments and substitute motions—all of which led up to the adoption of a \$12,000,000 capital needs program for the next five years, with which it is hoped to expand the Kentucky Baptist schools and colleges, and other organizations of the denomination.

E. Keevil Judy Elected President

This century-and-a-quarter session elected E. Keevil Judy, pastor of the First Baptist Church of Henderson, as its new president, succeeding Verlin C. Kruschwitz, pastor of the Severn's Valley Baptist Church of Elizabethtown.

Four men had been nominated for the highest office in the gift of the denomination. Herman Bowers, pastor of First Church, Frankfort, nominated Franklin Pierce Owen, Calvary Baptist Church, Lexington; J. Chester Badgett, Campbellsville Baptist Church, nominated E. Keevil Judy; James B. Sawyer, Beechwood Church, Louisville, nominated Ted C. Gilbert, assistant superintendent, Louisville Public Schools; and Eugene I. Enlow, Bethany, Louisville, and Eddie Hatfield, Owensboro, nominated A. W. Walker, pastor of Carlisle Avenue, Louisville. The first ballot resulted in no one of the four getting as much as fifty percent of the vote cast, but Franklin P. Owen and E. Keevil Judy received the most votes. After the run-off bal-

lotting was counted the tellers brought in the information that the Henderson pastor was elected.

T. L. McSwain, host-pastor of the Third Church, Owensboro, was elected first vice-president; and Dr. G. David McClure, a physician and surgeon of Louisville, second vice-president. Drs. Lewis C. Ray, retired pastor of Louisville, and Dr. Leo T. Crismon, librarian of the Southern Baptist Theological Seminary, also of Louisville, were re-elected secretary and assistant secretary respectively.

Dr. W. R. Pettigrew, on behalf of the Budget Committee, read the proposed budget and appropriations, which were adopted as follows:

Budget and Appropriations		1962-63
GENERAL BUDGET:		
Cooperative Program Goal	-----	\$2,620,000
Kentucky Southern College Contingency	-----	47,000
Total Cooperative Program Goal	-----	\$2,667,000
Convention Wide Causes (to be divided as voted by the Southern Baptist Convention 35½%)	-----	930,100
Kentucky Southern College Contingency	-----	16,685
Total Convention Wide Causes	-----	\$ 946,785
Distributable to State Causes (1962-63—64½%)	-----	1,689,900
Kentucky Southern College Contingency	-----	30,315
Total Distributable to State Causes	-----	\$1,720,215
STATE CAUSES:		
Kentucky Baptist Schools	-----	550,315
State Missions (All Departments)	-----	422,370

Security Plans for Pastors, Board Employees	-----	198,200
Payment on Hospital Loan	-----	144,000
Administration and Promotion (including General Items)	-----	140,430
Children's Homes	-----	100,000
W.M.U. Operating Budget	-----	51,072
Payment on Building Loans (Cedarmore, Student Centers, and Kentucky Baptist Bldg.)	-----	36,800
Cedarmore	-----	30,000
Church Buildings	-----	20,000
Western Recorder	-----	17,000
Contingent Fund	-----	5,028
General Association (Meeting, Annual, Etc.)	-----	5,000

Total Distributable to State Causes ----- \$1,720,215
In addition to the above the Convention adopted a budget for 1963-64 of \$2,850,000, and for 1964-65 of \$3,000,000 for the Cooperative Program Goal under the general budget. Also for 1963-64 the sum of \$1,011,750 for Total Convention Wide Causes; and \$1,838,250 for Total Distributable to State Causes.

All of the above is for current operations, and is substantially the same as that adopted each year. The \$12,000,000 Capital Needs Funds, discussed elsewhere, is over-and-above this budget and these figures.

Seeking \$12,000,000 More

The \$12,000,000 Fund came up under the report of the Executive Board and the report of the Christian Education Committee, and the most of it (or 86¾% of it) is scheduled for educational causes, but additional amounts (or 13¼%) are for causes outside the field of education. These were all a part of the "Campbell Survey Report."

Plans are for this \$12,000,000 to be a capital funds campaign, the amounts to be used in the erection of new equipment and refurbishing buildings already in use. The amount set aside for the hospital commission is to be used for practical nurses' training at the Paducah and Lexington Hospitals, and the amount for the Board of Child Care is yet to be determined. Another percentage amount is to be used for enlargement of the Kentucky Baptist Building at Middletown.

The twelve items included in the \$12,000,000 project are as follows:

Object	Percent	Amount
1. Bethel College	6-3/4%	\$ 810,000
2. Campbellsville College	10	1,200,000
3. Clear Creek Baptist School	2-1/4	270,000
4. Cumberland College	13-1/2	1,620,000
5. Georgetown College	25	3,000,000
6. Kentucky Southern College	20	2,400,000
7. Oneida Baptist Institute	3	360,000
8. B.S.U. Centers	6-1/4%	7,750,000
(Subtotal)	86-3/4%	10,410,000
9. Assembly and camps	8	960,000
10. Ky. Baptist Bldg. Addition	2	240,000
11. Board of Child Care	2	240,000
12. Hospital Commission—Nurses Training	1-1/4	150,000
	100%	\$12,000,000

Objections were raised in questions and amendments about the wisdom of employing professional money raisers, the size of the amount to be raised, the merit of amounts estimated for certain items, the amount of money to be paid

to the fund-raising firm and the source out of which they would be paid.

Auxiliary Officers

Dudley Pomeroy, pastor of the First Baptist Church, Newport, was elected president of the Kentucky Baptist Ministers' Meeting. J. Frank Young, Benton, is the new vice president, and David A. Friedley, First Baptist Church of Lexington, clerk.

Officers elected for the Kentucky Baptist Associational Officers' Meeting were John Flynn, Paducah, moderator; and Thomas Francis, Henderson, secretary.

The Kentucky Religious Education Association elected Bill Ray, Somerset, president of the group for the coming year. Serving with Ray in this organization will be Bill Taylor, Owensboro, vice-president; Ella Fay Hayes, Prestonsburg, secretary-treasurer; and Sabin P. Landry, Louisville, faculty advisor.

Church and State Items Uppermost

One of the most significant actions of the 1962 convention was the unanimous adoption of a resolution concerning church-state conditions in Kentucky. The resolution called upon Kentucky Baptists to use their influence for correcting certain abuses now existing in Kentucky. Among these described in the resolution are the operation of hospitals constructed with public funds by religious groups, the operation of parochial schools in Marion County by the board of education, the transportation of parochial pupils at public expense and the teaching of garbed nuns in the public schools. The teaching of nuns in public schools has been approved by the Kentucky Court of Appeals. New legislation concerning the matter is being recommended. The resolution also encourages the formation of local citizens' groups to question political candidates on their church-state views, and, when needed, to encourage men with church-state separation ideals to run for public office.

A controversial matter was referred for another year's consideration. The matter of government loans for construction of college dormitories, which was referred to the Public Affairs Committee one year ago, was referred for another year's study. The report of the Public Affairs Committee revealed that a majority of the members does not consider these government loans as involving subsidy and therefore, leaves the way clear for Kentucky Baptist institutions to seek such loans. One member of the committee, Editor C. R. Daley, told the convention messengers he was not ready, at this time, to agree with such loans but did not want to close the door finally on the possibility of help for our colleges from this source. Daley made the motion to refer the matter for further study.

Kentucky Southern Adopted

Kentucky Southern College, Louisville, was accepted from the Long Run

Association into the fellowship of Baptist colleges in Kentucky, hereafter to be supported by the Christian Education Committee of the Kentucky Baptist Convention. The school is this year having its first session on the campus of the Southern Baptist Theological Seminary, and next year will move to its new Administration Building, now in course of construction on the new 236-acre campus on Shelbyville Road near Hurstbourne Lane and east of Whipp's Mill Road.

There were registered 1,207 messengers at this convention, which is one of the body's largest registrations.

Cedarmore Improvements

M. M. Byrdwell, manager of the Kentucky Baptist Assembly, Cedarmore, Ky., estimated that within eighteen months when certain new superhighways will have been completed it will be possible to drive to Cedarmore at Bagdad in Shelby County from any part of the state within four hours or less. He said that Cedarmore is near the state geographical and population centers.

Further concerning Cedarmore, seventy acres have been purchased back of the Tabernacle, and this has the effect of almost doubling the "ridge area"; and a gift of 130 acres has also been made. This latter property is to be used for Royal Ambassador boys camps. It is located in the big bend of Dragon Lake, across from the dam. Cedarmore's long-range plans call for major improvements in present equipment and new buildings and roads.

Ministers of Music Chorus

During one of the sessions Eugene F. Quinn, secretary of the Church Music Department, Middletown, led a male chorus of the ministers of music from the Kentucky churches. Needless to say, they made a profound impression with their singing. At a later time Quinn told about what one of the ladies said to him about their singing, to which he himself replied, "Twenty years ago there were not many trained music leaders in the State. Today we have fifty."

To Lexington in '63; Louisville in '64

In accordance with arrangements made last year, the 1963 meeting of the Kentucky Baptist Convention next year will be held at the Calvary Baptist Church, Lexington, November 12-14. Plans adopted this year call for the 1964 session to be held at the Walnut Street Baptist Church, Louisville, during November.

J. H. Maddox, Sr., Hopkinsville, was selected to deliver the 1963 convention sermon; with E. N. Perry, Richmond, to serve as alternate.

That Big Night at the End

The climax of the entire 125th session was the Thursday night program at the Sportscenter of Owensboro. The people came from everywhere. They came in busses and automobiles. They descended on the place like the Biblical

plague of locusts. The stream of vehicles was slowed down to a snail's pace, for a mile in all directions with everybody being in each other's way. Anarchy was the pattern in parking cars and was everywhere in evidence, with nobody around to tell the frustrated drivers where to park, and no chalk lines to serve as a guide. It was obvious that no one had the faith to believe that so many would come. With most of the messengers already gone home, they missed that which would have been one of the greatest nights in their lives—but where would they have been seated? And how many more young people would their presences have crowded out because there was no more room in the Sportscenter? For more on this, read Dr. Daley's story on page 5.

Southern Seminary Students Protest Elliott's Dismissal

A group of students at the Southern Baptist Theological Seminary has voiced a protest over the dismissal of Dr. Ralph Elliott by the Midwestern Baptist Theological Seminary trustees. The protest statement originated in the student council and was eventually signed by 190 seminary students.

The students statement professes "profound regret and objection to the dismissal of Dr. Ralph H. Elliott by the Midwestern Baptist Theological trustees" The statement also says, "We strongly urge that he be reinstated."

This is another of considerable number of protest statements resulting over the recent action of the Midwestern trustees.

In Appreciation of R. R. Case

Mount Hermon Baptist Church, Louisville, Long Run Association, has expressed sincere appreciation for three and a half years leadership of **Pastor Robert R. Case**. The expression of appreciation included an unusual number of improvements in the physical facilities of the church along with a record of 75 additions to the church membership.

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KENTUCKY BAPTISTS AT WORK

Stewardship



Announcing

Kentucky Baptist Conferences

Place	Date	Time
Campbellsville, college chapel (youth emphasis)	Saturday, January 19	7:30- 9:15
Georgetown, college chapel (youth emphasis)	Sunday, January 20	2:30- 4:15
Lexington, Porter Memorial	Monday, January 21	2:30- 5:00 7:00- 8:45
Williamsburg Cumberland College chapel	Tuesday, January 22	2:30- 5:00 7:00- 8:45
Harlan Baptist Church	Wednesday, January 23	10:00-12:00 1:15- 3:30
Ashland, 1st Baptist	Thursday, January 24	2:30- 5:00 7:00- 8:45
Ft. Thomas, 1st Baptist	Friday, January 25	2:30- 5:00 7:00- 8:45
Hopkinsville, 1st Baptist (Lay emphasis)	Sunday, January 27	2:30- 4:15
Paducah, Immanuel	Monday, January 28	2:30- 5:00 7:00- 8:45
Owensboro, 1st Baptist	Tuesday, January 29	2:30- 5:00 7:00- 8:45
Bowling Green, 1st Baptist	Wednesday, January 30	10:00-12:00 1:15- 3:30
Seminary chapel, Louisville	Thursday, January 31	10:05-10:35
Elizabethtown, Severns Valley	Thursday, January 31	2:30- 5:00 7:00- 8:45
Louisville, Beechmont	Friday, February 1	2:30- 5:00 7:00- 8:45

Attend one nearest you

Dr. Harold G. Sanders, executive secretary, and team, including Evangelist Don Brandeis, will launch 1963 World Missions Year in these conferences.

Sunday School

Try These "2" For Results

By Roy E. Boatwright

Seventy churches engaged in the PASTOR-LED ENLARGEMENT Campaign effort during 1961-62. As a result of these campaigns we have knowledge of 91 new departments and 154 new classes having been started during this past year.



R. E. Boatwright

A PASTOR-LED ENLARGEMENT CAMPAIGN in your Association and church will bring about the desired results of reaching new people, winning more people to the Lord, and training these in being better workers. Your church and association can have a PASTOR LED ENLARGEMENT campaign. Contact the State Sunday School department for full details.

The second factor in improving Sunday school work is the STANDARD. It is gratifying to hear of the number of churches which are already working on the Standard. Three churches in the state are known to be working on the ADVANCED standard. The Standard is a program of work, designed to stimulate teachers, officers, and members of the Sunday school classes to do a better quality of work. The Sunday School standard keeps the work of the Sunday School balanced, and promotes unity.

For a better Sunday school this year, try these two, ENLARGEMENT and STANDARD.

Woman's Missionary Union

Five-Day Observance of Week-of-Prayer For Foreign Missions, Dec. 3-7

By Mrs. Geo. R. Ferguson

THEME: "God's Gift . . . the Light of the World."

Remember that our Anniversary Goals call for a five-day observance of the Week of Prayer. Don't fail to do this, by compromise. This is our goal because of an important purpose—that purpose is, more people praying and more people praying together during

this important week; more information about the needs for more people; more people interested and caring about foreign missions and lost people; more people who are willing to surrender their time (more dedication) during this busy season for the most important purpose in the world. It is not easy to meet for five days. It requires sacrifice of some things you want to do—even good things—but it has been proven to be the best and most effective way.

We hope you have prepared your plans well and far in advance so that you will have an effective service each day. We hope you have studied the foreign series of books in each W.M.U. organization so that your heart is prepared for this week.

Work prayerfully with your pastor to encourage the entire church family to enter into this week of prayer—studying, praying and giving. The stewardship committee will work faithfully in promoting the offering; the publicity committee in keeping the information in the news; the social committee in arranging the room; the enlistment committee in getting the women to attend; the youth committees in helping to lead young people to study, pray and give.

Overlook no one in your distribution of invitations and envelopes. Write or call the State W.M.U. Office for any help we can give.

Make a Five-Day Observance of the Week of Prayer for Foreign Missions and a 15% increase in the Lottie Moon Christmas Offering your personal goal—then do your best to get others to accept this personal goal.

Make your first Christmas Gift in 1962 a gift for Christ and foreign missions.

When your W.M.U. receives the offering, send it promptly to W.M.U. Treasurer, Mrs. W. H. Jeagle, Kentucky Baptist Building, Middletown, Kentucky. Mark it clearly, "Lottie Moon Christmas Offering" and give church and association.

Church Music

Broadman Chorale Choir Features 3 New Recordings

By Eugene F. Quinn

The Baptist Sunday School Board has announced the release of three new recordings by the Broadman Chorale, directed by R. Paul Greene.

"We Praise Thee" features Southern Baptists 12 Hymns of the Month for 1963, including "Praise, to the Lord, the Almighty", "Christ The Lord is Risen Today", "The Solid Rock", and "Angels, From the Realms of Glory".

"The Gospel in Song" is an album containing a collection of favorite hymns and songs such as "Glory to His Name",

"Come, Ye Sinners", "Sweet Hour of Prayer", and "Amazing Grace".

The third recording is a new Easter Cantata by Robert Graham entitled "Golgotha". The artists include Margaret Peeler at the organ and Donald F. Ackland as narrator. Soloists are Faye Thompson, soprano; Denise Jones, alto; Bill Thompson, tenor; and Donnie Adams, bass.

The albums are now available through our Baptist Book Stores and other record supply dealers.

Training Union

"M" Night: What? When? Who? Why?

By Stanley Howell

WHAT: Baptist "M" Night is an annual mass meeting held (simultaneously by associations) throughout the Southern Baptist Convention for the purpose of inspiring Baptists to do better Training Union work.

WHEN: Held December 3 in most associations this year. Several associations hold "M" Night earlier to avoid bad weather.

WHO: Sponsored by the associational Baptist Training Union for all ages. The program content is beamed to every Baptist.

WHY: For the purpose of "MOBILIZING" Baptist Training Union forces for inspiration, information and preparation. The program is designed to spark enthusiasm for complete commitment to Christ as we enter into World Missions Year. Over 29,000 persons are expected to attend in Kentucky. Last year the attendance was 27,209.

The first "M" Night was sponsored by the Atlanta Baptist Training Union Association and was held in 1942 at the First Baptist Church, Atlanta, Georgia. The "M" (Mobilization) was simply a publicity man's idea of "hitching it to a hot headline." The nation had been plunged into a second World War and the word "mobilization" was on every man's lips, in every newspaper headline and on radio.

At the same time Baptist Training Union leaders were being drafted. This created a critical need for recruitment of new workers and spiritual leaders throughout Baptist churches. To meet this need Atlanta associational leaders conferred with Dr. J. E. Lambdin, Secretary, Training Union Department, Baptist Sunday School Board and Dr. Gainer Bryan, Georgia Training Union Secretary. Out of this conference came the idea for the first "M" Night. To capitalize on a current hot headline, Calvin Pratt, Atlanta publicity man and officer of the Atlanta Association, tacked on the "M" Night idea and set up the

first format for the first "M" Night program.

The growth of "M" Night in Georgia was spontaneous and phenomenal. Contributing greatly to its success in Georgia has been the work of Hugh King (Mr. 'M' Night in Georgia), State Associational Director and Wilbur S. Jones of Dublin, former State Training Union president. By 1953 attendance at Georgia "M" Nights had reached more than 56,000 with 1,255 churches represented in 92 "M" Night meetings.

In 1946 the Southern Baptist Convention adopted the "M" Night idea as a convention-wide annual December simultaneous mass meeting. The first one was attended by 75,964 persons. By 1952 the attendance was more than 250,000 representing more than 10,000 Baptist churches. The Convention goal for this year is 600,000. Kentucky's goal is 29,000.

On November 29 the *Western Recorder* will carry a listing of "M" Nights to be held this year. Below are meetings scheduled before that date:

November 26

7:30 Blackford—Hawesville

Henry Schafer

Pike—Meta and Forrest Hills

7:00 Upper Cumberland—Harlan

Eldred M. Taylor

Brad Curry Going to Japan

Dr. V. Bradford Curry, pastor of the Central Baptist Church, Jacksonville, Texas, has been selected to preach in the New Life Crusade in Japan in March. Dr. Curry was formerly pastor of the Shively Baptist Church, Louisville, Ky.

The Baptistry Scene That "Changes"

The new building of the Cedar Creek Baptist Church, 7709 Bardstown Road, near Fern Creek, Ky., has a backdrop Jordanian scene for its baptistry, painted by Pastor Roy Melvin Gabbert, of Kirksville, Ky. The picture is so painted and "framed" that a person seated in the auditorium seems to see a different picture each time he goes to church—provided he sits in a different pew each time. For example, if a person sits on the extreme right, or in the middle, or on the extreme left, the scene looks like "another picture." The middle portion remains constant, but the two side portions taper off into opposite lines, in such a way that the recessed oil painted mural is "framed" by the arching side-walls in the foreground. Viewed from any angle, the picture which any one beholder sees blends in with the actual water in the transparent glass below, to add to its effect of realism. Gabbert has also recently completed a baptistry scene in The Kings Baptist Church, between Mount Washington and Taylorsville.

Yours
and
His



The Fatherless Thanksgiving

"Visit the fatherless in their affliction" is just one Bible reference from many to command Kentucky Baptists to support our three children's homes where more than 700 "fatherless" children were loved, housed, fed, clothed and instructed in the gospel and Christian living last year in our beloved state.

Now, on Thanksgiving Thursday, November 22, or Sunday, November 25, Kentucky Baptist has an opportunity to share in this Christian ministry. How much? Each one will decide. "One day's pay" is a suggestion of leaders. Give it through your church. Your church treasurer will send it through our office here in Middletown, designated for the "Board of Child Care" or "Thanksgiving Offering."

Why do we have such an offering. Are not Spring Meadows, Glen Dale and Pine Crest supported through the Co-operative Program? Yes, in part. The Board of Child Care will receive \$100,000 through the Cooperative Program this year for the three homes; but, this is not enough, and the present plan of the Convention is to take this annual Thanksgiving Offering for our Children in order to support them. In other words, this is Kentucky Baptists' plan. Not a special, but very specially our plan.

So, let's do it! Do it well! Let's go over our top offering of \$247,000 and make it a round quarter million dollars!

Although there are capital needs, we do have some of the most adequate facilities for children in the south. We need more. With more, we can serve more children, and serve them even better. Too, we have a "Foster Home" and an Adoptive service promoted by the Baptist Board of Child Care in Kentucky. Some of these needs will be met in the \$12,000,000 Capital Funds campaign.

But, now, on Thanksgiving, we need \$250,000 for operations—food, clothing, personnel, utilities—the "living" for our children. Give!

Yours and His,

Harold G. Sanders

Brotherhood

Buena Vista Brotherhood In Owensboro Makes A Splendid Report

By Forrest R. Sawyer

The report of the Brotherhood of the Buena Vista Baptist Church, Owensboro (Eddie Hatfield, pastor; Donald Bratcher, president; and Tandy Chissom, secretary), is shared with the *Western Recorder* readers as it was submitted by Mr. Chissom. Incidentally, Mr. Chissom has been elected president of the Daviess-McLean Associational Brotherhood.

The Buena Vista Brotherhood received the Annual Local Church Brotherhood Proficiency Award at the State Brotherhood Convention at Winchester. Mr. Chissom writes:

Where this report should begin and end, I am not in position to say, so, to aid us in getting our bearings and finding a trail to follow, I will review somewhat.

Our Brotherhood, as an "eat, belch, and adjourn" club, or society, had died for a good reason—no purpose other than the one named above and no program of action.

I, along with many others of our church membership, had heard nothing about a new and better Brotherhood program until we sat down in April of 1961 to study the *Brotherhood Guide Book* with our pastor as the teacher. From the 20 men enrolled in the study course came a new birth and a new organization of men to undergird the program of our church.

We have a full cabinet of officers and committee leaders that are active and we hold a planning committee meeting each month, where we complete the plans for the program two months in advance of our Brotherhood meeting. In most cases, we use the talent within our own group and the materials contained in the *Brotherhood Journal*, with the *Brotherhood Handbook* as our guide for programs.

With the above as a background, we will begin with September, 1961, and see what we find by the time this report is supposed to be closed:

September—Action on every front, with Committee meetings at breakfast, at all hours, and in between, too. You guessed it—getting ready for the big event of the year: Laymans Harvest" (Fall revival).

Our extra activity and program for the month consisted of presenting a Christian Witness Program for the Associational Brotherhood meeting. The basis for the program being the results of a survey conducted in

Buena Vista Baptist Church on the Soul Winning ability and practices of the Buena Vista men. The statistics revealed that they had not given the concern to Soul Winning that his phase of Christian Service warranted.

October—Our officers, elected by the church and installed, we find ourselves all ready to roll on a busy schedule. Our year's programs have been planned to place special emphasis on Christian Witnessing and Stewardship while maintaining interest in World Missions and keeping the Royal Ambassador work healthy and vigorating. Several of our members have attended one or more sessions of the Brotherhood Convention in Henderson, and two attended the entire convention.

October 8—The time has arrived and all officers and committees are present and accounted for at our monthly meeting, beginning on Sunday and ending the following Sunday . . . the Laymen's Harvest, with Laymen doing the preaching, giving testimonials, leading the song services, visiting, and praying for one week. There is a different speaker each night, with a different man giving a testimony each service. Another notable feature was the all-male choir for each service, led and directed by a man who does not usually sing in the church choir. The entire choir was composed of men from Buena Vista. The visible and audible results of this program were one profession of faith, three additions to the membership, and remarks such as "I never thought it could be done," "There has never been anything like this in this church before," "I wish it would go on for another month," "I hope they will do this every year," etc. The real results have been manifested over and over in the yeoman service, rendered to the entire church program by the men in the month that followed.

(To be continued)

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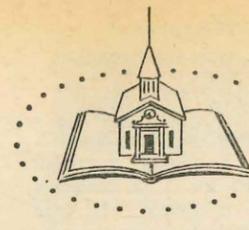
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SUNDAY SCHOOL LESSON

By H. C. Chiles

THE CHURCH

The New Testament church is a congregation of baptized believers in Christ, voluntarily united in the belief of what He has taught, bound together by Christian love and covenanting together to do what He has commanded in perpetuating His ordinances and propagating His gospel to all people.

Acts 2:41-47.

When Peter preached his great and memorable sermon on the Day of Pentecost, the Holy Spirit used it to make those who heard it deeply conscious of their terrible guilt. Conviction for sin is a divine work, and it always precedes concern about salvation. Approximately three thousand of Peter's hearers repented of their sins and believed on Christ as their personal Saviour. After He had saved them, they gladly submitted to baptism as an evidence of their faith in Christ and as an act of loving obedience to Him. Their salvation preceded their baptism and church membership. Scripturally instructed people are not baptized in order to have their sins forgiven, but because they have been forgiven already on the ground of their repentance toward God and their faith in Christ.

Members of the first church in Jerusalem were characterized by devotion to Christ and steadfastness. Regardless of their circumstances and hardships, those early Christians remained steadfast in the things of the Lord. When the apostles instructed them in the things of Christ, the Christians gladly accepted them and put them into practice. A faithful teaching ministry is one of the crying needs in our present-day church life.

Those early church members continued in intimate fellowship with God. Bound together by the unbreakable ties of Christian love, they enjoyed a wonderful fellowship. Instead of indulging in criticism, they prayed for and encouraged each other. True brotherly love prevailed among them. They showed their love for Christ and for each other in many ways. One pagan wrote of them, "Behold, how they love one another."

They were steadfast in the "breaking of bread." This expression is usually interpreted as having reference to their observance of the Lord's Supper. None of them refused to obey the command of their Lord Who was soon to die. What

For December 2, 1962

a pity that so many church members today act as if His command, "This do . . . in remembrance of me," had never been uttered!

Those church members in Jerusalem continued in the attitude and spirit of prayer. Their prayers indicated their reliance upon God. Had they failed to pray their efforts would have been fruitless, but as a result of their praying they were powerful and influential. They were reverent, whereas many of our church services are characterized by the lack of reverence on the part of our members. They were very generous and sacrificial because of their love for their Lord and for others. Recognizing that all gifts from God are trusts, they shared their knowledge and possessions with those who were less fortunate.

Happiness in the Lord and in their work together for Him characterized them. Their gratitude to God for His blessings upon them found expression in praise to Him. Their spirit, fellowship, attitudes, conduct, testimony, labors and service won the admiration, esteem and love of the unsaved around them, and resulted in the salvation of many precious souls and their addition to the church. Fellowship with those who know the Lord and truly love Him is one of the greatest and most glorious privileges which God gives to His children. As they devote themselves to the doing of His blessed will, He delights to fill their souls with joy, to bless them and through them to win others.

I Corinthians 12:12-13.

In this chapter Paul uses the human body with its various members as an analogy to the church, and he deals with the relationship of each member to the other. In the human body each member has its own particular function and the proper functioning of each is necessary to the best interests of all the other members. This is true also of the members of a church. From Paul's comparison of the church with the human body we are to understand that it is a living organism. Therefore, each individual member as a living cell in the organism must be a healthy one so that there will not be any spiritual unsoundness in the entire body.

Even though the various members of the human body are numerous, they compose and belong to but one body.

Each member is in the very best position in which it could be placed for the greatest service and usefulness to the whole. It is the intention of the Lord for us to make the spiritual application of these facts which are very self-evident in the physical realm. Just as a body is healthy and efficient when each of its parts functions properly, so members of the church should respect each other, love each other, sympathize with each other and work with one another. Members of the church should co-operate rather than compete in the work of their Lord. Their unity should spring from the Holy Spirit Who not only regenerates, but imparts one or more gifts to every saved person for the doing of the Lord's work on this earth. I Corinthians 12:27-31.

In these verses eight different responsibilities of church members are enumerated. All church members have a work to do and will be held responsible for doing it. In the case of many church members at Corinth there was a disposition to magnify their own gifts, talents and positions and to minimize and depreciate those of their fellow-members. Such inconsiderateness and selfishness were very displeasing to the Lord. No one has any right to be jealous of another whose talents and opportunities are greater than his. Instead, each should be grateful for the ones which the Holy Spirit gives him, and use them to the fullest for the glory of God and the good of others.

The Holy Spirit does not bestow spiritual gifts and responsibilities upon Christians for the gratification and glory of their recipients and possessors, but always for the glory of Christ, the proclamation of His gospel, the salvation of the lost, the edification of the saved and the extension of His kingdom.

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MYSTERY OF THE INCARNATION
(Continued from Page 3)

of Jesus was a universal humanity, that he was representative man. In these days, we describe it better in terms of human relationships. We are all persons in relationship. We are created in relationship to others. We are made for fellowship, but in our sin we refuse to relate ourselves positively to God and so turn our backs upon our fellows. We reject the way of love. But here came One who was God in man. In him the love of God shone through a human life that was totally open to his fellows. Here was an inclusive love that drew others in, and that ever since, down the story of time, has continued to draw others into loving relationship with himself. God was in Christ reconciling the world to himself (2 Cor. 5:19). Paul was describing the love of Christ in that wonderful hymn of love in 1 Cor. 13. To quote Edwin Markham:

He drew a circle that shut me out,
Heretic, rebel, a thing to flout,
But love and I had the wit to win,
We drew a circle that took him in.

The love that redeems sinners is that love that so identifies itself with them that it loves them unto death and beyond. This is the love of God in Jesus. "Do you know what Christ would say to you, my girl?" asked Roger Falconer of a lost soul in the slums of London. "He would say: Thy sins be forgiven thee." "Would he though? Would he?" she cried, starting up. "Then take me to him, take me to him." And so to this sinful weary world we offer the redeeming love of God revealed to us in the Man of Nazareth.

**THE ACTION OF
MIDWESTERN TRUSTEES**

(Continued from Page 7)

There was no completely satisfactory way to resolve the problem. No action would have ignored the request of the convention and likely brought drastic action in Kansas City in May. The effort to establish a position concerning which there would be mutual agreement was in vain. There were strong desire and extreme effort to find a consistent way to avoid dismissal, but without success.

Facts

During the meetings, September 27-28 and October 25, there were a number of conferences with Dr. Elliott and several statements by him. As the conferences continued he lost support. In the September meeting more than half of the trustees were opposed to the dismissal. Before the meeting concluded, October 25, the vote was 24 to 5 for dismissal.

The membership of the board includes a number of laymen—a lawyer, school administrators, and businessmen. All of them voted for dismissal.

Dr. Berquist, who had staunchly and courageously supported Dr. Elliott all

the way, made a personal and official request that he voluntarily agree to the postponement of republication. "Dr. Elliott continued to maintain that he could not conscientiously accede to the request." Following this, the president agreed to the recommendation of the committee for dismissal.

A number of Baptist scholars have written numerous books during this century, some of which deal with the Old and New Testament. Mullins, Sampey, Robertson, and Conner wrote when conservatism was more prevalent among Baptists than it is today. While it is too much to expect a book to meet with universal approval, it is significant that not one among the many written by Baptists during the last half century has brought such an outburst of protest and opposition as *The Message of Genesis*.

**Missions Emphasis Week
Held At Seminary**

LOUISVILLE, Ky.—Dr. Jitsuo Morikawa, a native Canadian born and reared in the Buddhist faith but later converted to Christianity, spoke to students and faculty members of Southern Baptist Seminary, November 5-9, during their annual observance of Mission Emphasis Week.

Born of Japanese-American parents, the noted evangelist was ordained into the Baptist ministry in 1937, after his conversion in a little Baptist Church in Hammond, British Columbia.

He spoke during chapel at 10:00 each morning, Tuesday through Friday, on the crisis, purpose, frontier and structure of evangelism.

Dr. Morikawa was held in a relocation center in Arizona during World War II, only to be called as minister of the First Baptist Church of Chicago following the war. He received a B.A. degree from U.C.L.A. and a Master of Theology degree from Southern Seminary. He is now secretary of evangelism for the American Baptist Home Mission Society, a position he has held since 1956.

Mission Emphasis Week is brought to the seminary under the auspices of the Lizette Kimbrough McCall Foundation, established in 1954 as a tribute to the mother of seminary president Dr. Duke K. McCall.

The foundation, which promotes world evangelism specifically among Southern Seminary students, has just made its first post-humous sponsorship of Mission Emphasis Week this year. Mrs. McCall died last March.

Members of the student mission emphasis committee, Carlisle Driggers, chairman, presided during the special chapel services and at a discussion period in Gheens Lecture Hall on Tuesday night.

**C. D. Boozer Honored
By Cedar Hill With
This-Is-Your-Life Program**

The Cedar Hill Baptist Church on a recent Sunday had a special surprise service in honor of Pastor C. D. Boozer's fifty years in the ministry. It was also the homecoming day of the church. Brother Boozer was pastor of 18 churches up to the time of his retirement four years ago. He and his wife now live on their "Dun-Rovin Farm" near Owenton, Ky. The program took a This-is-Your-Life turn, in which many from the 18 churches he has served gave their testimony.

Pastor Maurice DeFoor, of Cedar Hill, was master of ceremonies. A bronze plaque was given Mr. Boozer.

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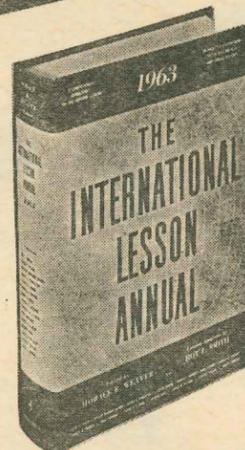


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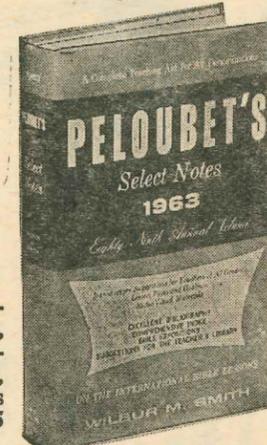


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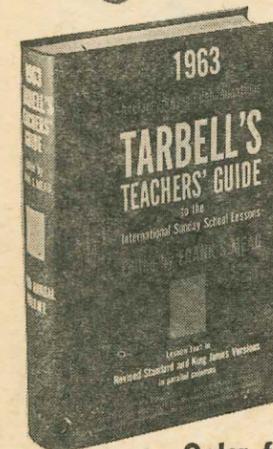


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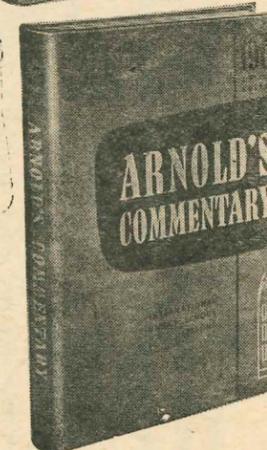
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