



NOVEMBER 30, 1961

**WESTERN**

# RECORDER

**THIS WEEK**

**NEW LOOK APPARENT IN  
FOREIGN MISSIONS**

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HOUSE OF GOD**

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List of Associations and speakers for "M" Night in Kentucky are printed in the Training Union section of the Western Recorder this week.

IN THE BEST CIRCLES...

"M"  
NIGHT



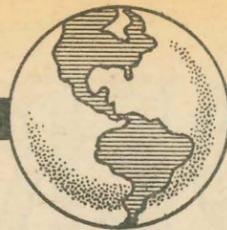
"M"  
NIGHT

"M"  
NIGHT

"M"  
NIGHT

ASSOCIATIONAL TRAINING UNION MEETING

**DECEMBER 4, 1961**



## GLEANINGS FROM THE FIELD

### The James D. Johnstons on Furlough

Mr. and Mrs. James D. Johnston, Southern Baptist missionaries, have returned to the States for furlough following their first term of service in Nigeria. Their address is 2241 Grimmet Drive, Shreveport, La. He is a native of Anchorage, Ky.; and she is the former Marie Havens, of Shreveport.

### Grobers Go Back to Brazil

Mr. and Mrs. Glendon D. Grober, missionaries, are returning to Equatorial Brazil after furlough in the States and may be addressed, Caixa Postal 89, Belem, Para, Brazil. He is a native of Vicksburg, Miss.; she is the former Marjorie Steele, of Ballard County, Kentucky.

### The Baptist Hour

The sermon topics of Dr. H. H. Hobbs for The Baptist Hour During December will be: 3—"The All Inclusive Sin;" 10—"The Commandments in a Capsule;" 17—"The Virgin Birth;" 24—"The First Christian Anthem;" and 31—"Redeeming the Time."

### Pastor's Mother Ill

Mrs. Allney Howard, Utica, Kentucky, was at the point of death during the General Association, according to word received by her son, Pastor Foster E. Howard, of Bardwell, Ky., who was in attendance at Danville. He left early in the session to visit her bedside.

### Indiana Revival

Pastor B. E. Springs led Pleasant View First Southern Baptist Church, South New Washington, Indiana, in a recent revival. The revival efforts resulted in an unusual number of professions of faith, additions by letter, and re-dedications. The church has recently voted to remodel the church and construct additional educational space. The pastor has recently moved to the field and Mrs. Springs has been elected vice-president of the South Eastern Baptist Association W.M.U. of Indiana.

### Mercer Youth Organize

The youth of Mercer Baptist Association have recently organized and plan a meeting in the future on the first Saturday of each month. The first meeting was at the Fellowship Baptist Church

in Harrodsburg. The meeting featured group singing led by Harrodsburg Baptist minister of music, Bill Warder, and the message by Pastor Norman Shockley of the Burgin Baptist Church. Refreshment and fellowship followed the service. Robert Durham is the chairman of the newly organized group and Carolyn Brock is secretary. The December meeting will be at Bruner's Chapel church with Terry Mobley, University of Kentucky basketball player, serving as guest speaker.

### Carter Returns to Alabama

W. Thomas Carter, who has served as pastor of the Bridge Baptist Mission of the Crescent Hill Baptist Church, Louisville, has accepted the call to the Valley Head Baptist Church, Valley Head, Alabama. Carter is a native of Montgomery and graduated from Howard College before coming to Southern Baptist Seminary in Louisville.

### Wedding at Horse Cave

Miss Lynda Eve Bale, a daughter of Mr. and Mrs. Lyndon E. Bale, was married to Mr. Basil D. Howard at the Horse Cave Baptist Church on November 18 at 8:00 o'clock. He is a son of Mr. and Mrs. James M. Howard, Kannapolis, N. C., and is a graduate of Wake Forest College. She attended the University of Kentucky and is a graduate of Stephens College.

### Ben C. Fisher in the News

Member of the staff at Southeastern Baptist Theological Seminary at Wake Forest, N. C., and formerly Education secretary in Kentucky, Ben C. Fisher is to serve as interim pastor at Rowland, N. C., where Richard E. Hicks resigned recently to become pastor at Maiden, N. C.

### Passing of Mrs. Wakefield

Mrs. Irene Bailey Wakefield, 74, died at the Kentucky Baptist Hospital, November 3. She was the wife of Mark A. Wakefield, real estate dealer and business man of Louisville. Mrs. Wakefield was a daughter of the late Pastor B. B. Bailey, in earlier years pastor of the First Baptist Church of Winchester and the First Baptist Church, Shelbyville, and a Baptist evangelist. She was a prominent member of the Broadway Baptist Church, Louisville for the last quarter of a century and resided at 3910

Leland Road. She was a member of the Kentucky W.M.U. Executive Committee in former years. Besides her husband, she is survived by three daughters, Mrs. George (Gladys) Cohn, Jr., and Mrs. Edward G. Isaacs, Jr., Louisville; and Mrs. W. C. Magruder, St. Louis; and by two sons, James B. Wakefield, Louisville, and Mark A. Wakefield, Jr., Baltimore; and 10 grandchildren and 9 great grandchildren. She also leaves a step-mother, Mrs. B. B. Bailey, Sr., Shelbyville; a sister, Mrs. Raymond I. Norris, Richmond, Ky.; and a brother, Dr. Bernard B. Bailey, Jr., Birmingham, Ala. Burial was in Grove Hill Cemetery, Shelbyville. She was an aunt of Pastor Bailey F. Davis, of Amherst, Virginia.

Vol. 135 No. 47 November 30, 1961

### WESTERN RECORDER KENTUCKY BAPTIST BUILDING Middletown, Ky.

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

Published Weekly by the  
GENERAL ASSOCIATION OF BAPTISTS  
IN KENTUCKY

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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. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

**SUBSCRIPTIONS ON THE BUDGET PLAN** are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

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WESTERN RECORDER

# New Look Apparent In Foreign Missions

By the Baptist Press

There is a new look about Southern Baptist foreign missions.

With its eye on the constantly-changing world situation, the Foreign Mission Board of the Southern Baptist Convention has adapted its work in 50 countries to suit the times and conditions.

Among the new developments are these:

1. English-language churches in many foreign cities. One in Tokyo, for instance, rated a column in Time Magazine. (In Germany, an English-language church joined with a German Baptist church to sponsor mission work in Spanish.)

A couple formerly in Richmond, Va., where the board has its offices, has been appointed to develop English-speaking churches in Germany.

There also are English-language churches in Argentina, Brazil and Venezuela.

The need for these churches arose (1) from the large number of American military personnel stationed abroad and (2) from the fact that American industries are sending United States citizens to serve their business interests around the world.

2. Growth of indigenous, or self-maintained, work. The Southern Baptist missionary from America, in whatever country he may be, works toward a self-maintained and self-supported program by the Baptists who were born and reared in that country.

The degree of self-sufficiency varies greatly from country to country. In Brazil, Baptists have a large publishing house in Rio de Janeiro. Baptists in Taiwan sent a missionary of their own to Thailand.

In Japan, Hong Kong and Indonesia, Baptists also have their own printing program.

In still other countries, self-support may be, some time a-coming.

3. The call on Baptist denominational leaders in the United States for professional help abroad.

Merrill D. Moore and Robert J. Hastings from the stewardship office of the Convention's Executive Committee in Nashville (now its Stewardship Commission) visited Asian and South American countries to lead conferences on tithing, church budgeting and stewardship planning.

Similar visits by other specialists from Baptist agencies in the United States have been made from time to time.

In more than one place, missionaries were later to declare, "These visits were one of the greatest things that could have happened to us."

The comparatively new Forward Program of Church Finance, already a success in United States churches, is being adapted to meet the needs and conditions of Baptist churches in other countries.

4. The release to independent state Baptist convention status of the former territory of Hawaii, now the 50th state. This is being completed swiftly, after 20 years of its being a foreign mission field.

5. Periodic visits from laymen—who are not commissioned as permanent appointees of the board—to bolster certain phases of the work. An Oklahoma City doctor spent three months in Nigeria in a medical program.

Laymen at their own expense have visited Baptist mission work in Mexico in a project jointly sponsored by the Foreign Mission Board and the Brotherhood Commission of the Convention.

6. The winning of respect among local people and leaders. Christ-centered humanitarian projects have been going on from the beginning of Southern Baptist foreign missions over 100 years ago.

Schools and hospitals have been quick to follow the advent of missionaries. When the roster of countries is presented in the board's annual report to the Southern Baptist Convention, this is clearly evident in country after country, area after area.

In the Africa, Europe and Near East area, for example, the Baptist Hospital at Gaza, between Israel and Egypt, distinguished itself for medical care of the wounded in a war there.

In Nigeria, one of the strongest mission points of all, plans are under way for a college to follow up the already-acclaimed high schools. Five prominent officials in the new independent government received education in them.

7. The mission force is growing—now more than 1,500 with the goal of 2,000 by 1964. Southern Baptist support of the mission program is growing too through the Cooperative Program although Executive Secretary Baker J. Cauthen of Richmond cites many still unmet calls for service.

"Each year the recommendations which have been placed before the Foreign Mission Board by official action of the missions actually exceed funds avail-

able by \$3,000,000," he told the St. Louis Convention earlier this year.

The Foreign Mission Board, although its basic support comes from the Cooperative Program, also receives sizeable sums through the annual Lottie Moon Christmas Offering for foreign missions.

The Cooperative Program will furnish \$7,250,000 to the board for operations this year, more than half of the total operating funds for all the agencies. In addition, it will supply \$800,000 for capital expansion in foreign missions.

Thus foreign missions receives over \$8,000,000 from the total budget of \$18,500,000.

The last Lottie Moon Christmas Offering brought in \$8,200,000.

8. New countries are opening to service—Pakistan, Vietnam, Guam, and Okinawa in the Orient; Portugal in Europe, and Liberia, Nyasaland and Northern Rhodesia in Africa.

The work of the Foreign Mission Board overseas is divided into three areas—Africa, Europe and the Near East together; Latin-America, and the Orient. Each area has a secretary to supervise the work. The secretary periodically goes to the area of responsibility for residence of several months.

Cauthen is a former missionary to China.

## J. Ed Sandridge II Killed in Collision

CHARLOTTESVILLE, Va. (BP)—Funeral services were conducted here November 6 for James Edward Sandridge II, Virginia Baptist leader, who was killed in an automobile accident three days earlier.

Sandridge, 40, was assistant executive secretary of the Baptist General Association of Virginia.

He was killed when his Volkswagen was involved in a three-car crash on rain-slickened U. S. Highway 33 on the outskirts of Elkton, Va. He had been in Elkton for a school of missions.

A native of Charlottesville, Sandridge lived in Richmond where the state Baptist offices are located. He is survived by his wife, Norma, and by two sons, James Edward III and Stephen Lloyd.

Sandridge graduated from the University of Virginia here and from Southern Baptist Theological Seminary, Louisville. He returned to Virginia as pastor of rural churches near Charlottesville and later as pastor of churches in Norfolk and Roanoke, Va.

After serving as Training Union secretary for Virginia Baptists, he was elected in 1957 as assistant to the executive secretary.

He was also a member of the Southern Baptist Stewardship Commission.

## ASHLAND AVENUE CELEBRATES PASTOR'S 45th ANNIVERSARY

LEXINGTON, Ky., Nov. 12, 1961—Pastor and Mrs. Clarence Walker and members of the Ashland Avenue Baptist Church here celebrated the forty-fifth anniversary of the founding of the church and the ministry of Pastor and Mrs. Walker, Sunday, November 5. A special program honoring Pastor and Mrs. Walker was presented at the eleven o'clock worship service.

Charter members of the church were also honored. Six of the eight living charter members recognized were: Mrs. Sidney Delaney, Mrs. Jess Harp, Mrs. J. Q. Compton, Mrs. James Woodward and Mr. and Mrs. Grover Thompson.

"We Would See Jesus" was the topic of the sermon delivered by Pastor Walker, the first sermon since he suffered a severe stroke in early March of this year. Touching lightly on the past and plans for the future, Pastor Walker urged both members and friends to accept Christ personally as Saviour and Redeemer. Seven persons came forward for church membership and dedication.

Many gifts, letters and telegrams of congratulations received from personal friends and other Baptist churches were acknowledged during the service.

Pastor Walker accepted the pastorate of the church in November, 1916. The church organized in January, 1916, by the First Baptist Church, had thirty-three members and met in an abandoned school building on the present site.

Since 1916 the church membership has grown to nearly 3,000. The present building, built in 1922, has been enlarged twice. The church plant, valued at approximately \$400,000 is completely free of debt.

In 1922 the church began publication of a religious paper, the "Ashland Avenue Baptist," which is edited by Pastor Walker. Present circulation of the paper is 100,000 weekly.

Pastor Walker is the author of several religious articles and books. The book, "Walter Doesn't Live Here Anymore," written by Pastor Walker in 1941, began a missionary work which today is world wide in scope. Over 2,000,000 copies of the book have been sent throughout the world.

The church also sponsors publication of many religious books and papers. "The Trail of Blood," a Baptist history published by the church, is now translated into seven languages.

The church began a Saturday morning religious program in 1931. Presently in its thirtieth year, the program was one of the first to be sponsored commercially.

Ashland Avenue claims the distinction of being the first church to use buses.

The church presently owns and operates three 36-passenger buses.

The Daily Vacation Bible School, organized first in 1927, is said to be the oldest continuous Bible school in the United States.

The Lexington Baptist College and institute, with Pastor Walker as president, was organized in 1950 by the church. Feeling a need for a school for young men of limited means, the church financed the school completely, charging students no tuition. Today about thirty Baptist churches join with the Ashland Avenue Baptist Church in sup-

port of the college which presently has 125 students.

In addition to this independent ministry, the church joins with Kentucky Baptists in support of the Central Baptist Hospital, the Kentucky Baptist children's homes, the University of Kentucky Baptist Student Union, and co-operates with Lexington Baptists in support of the Baptist Center located in Lexington. The church also contributes to Baptist Faith Missions, the Jewish Baptist Missions and to various independent Baptist missionaries abroad.

In completing his forty-five years at Ashland Avenue, Pastor Walker says he is looking forward to conducting the fiftieth anniversary service of the church in a new auditorium, presently in the planning stage.



Allen Baugh, Sunday school superintendent of the Cecilia Baptist Church thinks these 39 people make the Cecilia Sunday School a record holder for the number of people attending Sunday school without missing a Sunday. They must attend or bring satisfactory proof they attended another Sunday school. No sickness excuses are accepted. Represented in the 39 are people who have attended from one to six years without missing a Sunday for any reason. Brian Russell is four weeks over four years old and has his four-year pin. His brother is a little over two and has his two-year pin. Their mother, Mrs. Jasper Russell, hasn't missed in six years. The school had 229 enrolled at the end of the school year. An average attendance of 147—an increase of 20 over the year before.

Front Row (left to right)—Karen Owsley, Brian Russell, Winona Monroe, Jimmy Morgan, Bobby Stark, David Miller, Brad Kerfoot.

Second Row—Mrs. Faurest Nall, Larry Owsley, Pat Owsley, Woodie Nall, Diane Monroe, Linda Stark, Mrs. William Stark, Judi Russell.

Third Row—Mrs. Calvin Miller, Mrs. Charles Stark, Patsy Duvall, Jeannie Miller, Carolyn Wilson, Mrs. E. S. White, Mrs. Carl Wright, Lane Scott Russell (in his mother's arms), Mrs. Jasper Russell.

Fourth Row—Charles Stark, Judy Wood, Mary Edna Woodring, Mrs. Allen Baugh, Donald Morgan, Lewis Noe.

Back Row—Nellie Woodring, William Stark, Allen Baugh, Butch Russell.

Unable to be present when this picture was taken: Mrs. Ida Adcock, Dale Stewart, Lucille Calvert, Debbie Calvert, Larry Calvert.

## Elected by Kentucky Baptist Convention at Danville

### STATE EXECUTIVE BOARD

Association—Name	Term Expires
Bell County—Charles F. Jones, Pineville	1964
Bethel—Earl A. Northern, Trenton	1962
Blood River—H. C. Chiles, Murray	1964
Booneville—Benny Smith, Manchester	1964
Breckenridge—Malcolm W. Rogers, Cloverport	1964
Caldwell—R. G. Shelton, Eddyville	1964
Casey—County—Ed Baker, Rt. 3, Liberty	1964
Christian County—J. Arnold Porter, Pembroke	1964
Crittenden—Kenneth Cole, Dry Ridge	1962
Daviess—McLean—William Tucker, Rt. 2, Utica	1962
Norman Dingmore, Rt. 3, Owensboro	1964
E. E. Hatfield, 101 E. 24th St., Owensboro	1964
T. L. McSwain, 527 Allen St., Owensboro	1964
Edmonson—Gradon Hunt, Oakland	1963
Elkhorn—Donald White, 106 Hall's Lane, Lexington	1964
L. H. Tipton, Rt. 5, Lexington	1964
George M. Trout, 811 Bryan Ave., Lexington	1964
Goshen—Lewis Carter, Leitchfield	1963
Graves County—John C. Huffman, Box 6, Mayfield	1963
J. H. Currin, Mayfield	1964
Green Valley—Lyman Smith Allen, 532 2nd St., Henderson	1964
Greenville—Clell Miller, Elkatawa	1964
Liberty—M. A. Reese, 510 Leslie Ave., Glasgow	1964
Little Bethel—Harold D. Tallant, Madisonville	1964
Little River—Earl Mitchell, Rt. 3, Cadiz	1964
Logan County—Tom Lawhon, Auburn	1964
Long Run—Al Carpenter, 1046 Hess Lane, Louisville	1964
William Dragoo, 938 Franklin St., Louisville	1964
J. V. Carlisle, 814 E. Larkspur Dr., Jeffersonville, Ind.	1964
Henry Schafer, 3205 Southern Parkway, Louisville	1964
Everett Miller, 3201 Taylor Blvd., Louisville	1964
Roy Hamilton, 1121 S. Clay, Louisville	1964
Victor Mantipli, 804 Camden Ave., Louisville	1964
Lynn—Ralph T. McConnell, Mumfordsville	1964
Billy Craddock, Rt. 2, Sonora	1964
Mercer—Wallace H. Carrier, Harrodsburg	1964
Mt. Zion—R. Haskell Bolding, Hamlin St., Corbin	1964
Muhlenberg—H. Curtis Erwin, Greenville	1964
W. R. Cook, Central City	1964
Nelson—Ernest Cruse, Lebanon Junction	1963
North Bend—John M. Wall, Covington	1964
Robert Couch, Florence	1964
North Concord—Jesse Hatfield, Barbourville	1964
Ohio River—Roy C. Lamberth, E. Depot St., Marion	1964
Ohio Valley—Ed Gibson, Morgantown	1964
Pike—D. E. Meade, Forrest Hills	1964
Pulaski—Verner Barnett, Burnside	1964
Red River—W. D. Jagers, 1907 Patton, Jackson	1964
Rockcastle—William Hall, Mt. Vernon	1964
Russell County—Paul Lawson, Jamestown	1964
Russell Creek—Coy Kidd, Greensburg	1964
Salem—David Bratcher, Brancanburg	1964
Shelby County—Thomas Caudill, Simpsonville	1964
Stallard Smith, Rt. 3, Shelbyville	1964
Simpson—J. V. Case, Jr., Franklin	1964
South Concord—Clay Slagle, Rt. 1, Monticello	1964
South District—Sam Ferrell, Jr., 704 Hillcrest Ave., Danville	1964
South Union—Don Reynolds, LaFollette, Tenn.	1964
Sulphur Fork—A. L. Meacham, LaGrange	1964
Tates Creek—Jim Henry, Richmond	1964
Ten Mile—James Heizer, Warsaw	1964
Three Forks—J. S. Bell, Hindman	1964
Union—Carl Sears, Falmouth	1963
Upper Cumberland—E. Keevil Judy, Harlan	1964
Warren—Richard P. Oldham, Bowling Green	1963
Wayne County—Elmer A. Wiley, North Main St., Monticello	1964
West Union—Denzel Dukes, 1249 N. 12th St., Paducah	1964
W. B. Casey, 2809 Clark St., Paducah	1964
Robert M. Dunn, Rt. 7, Paducah (new term)	1964
Whites Run—Johnnie Davis, Ghent	1964

### BOARD OF DIRECTORS—WESTERN RECORDER

Term Ending 1963: Elvin L. Clark, Greensburg.  
Term Ending 1964: J. Bill Jones, Corbin; Harold Wainscott, Pikeville; J. Herbert Gilmore, 2801 Lexington Rd., Louisville; Lloyd Birch, 200 Colony Road, Lexington.

### BOARD OF DIRECTORS—KENTUCKY BAPTIST FOUNDATION

Terms Ending 1964: C. B. Coots, 2320 29th St., Ashland; William Baker, Sr., Louisville; James Baggett, Junction City.

### BOARD OF CHILD CARE

Terms Ending 1963: Darrell Richardson, Auburn; James Coldiron, Highland Heights.  
Terms Ending 1965: Tom Barbee, 1131 Logan St., Louisville; Ira McMillen, Jr., Prestonsburg; John R. Claypool, 2800 Frankfort, Louisville; Thompson R. Bryant, Sr., 241 S. Ashland, Lexington; Herman E. Rowlett, 211 High School St., Lebanon.

### BOARD OF TRUSTEES—GEORGETOWN COLLEGE

Terms Ending 1963: James Sheehan, Danville.  
Terms Ending 1965: John D. Cooke, 501 Culpepper Rd., Lexington; Richard Van Hoose, 618 W. Jefferson, Louisville; R. Harper Gattin, 259 S. Seminary Place, Madisonville; R. H. Hobbs, Pikeville; Roscoe Miller, Rt. 5, London; Thomas Hicks Shelton, 3911 Church St., Covington; Arthur Points, Ashland; Kenneth McCracken, Ft. Mitchell; S. L. Cutter, Lexington.

### BOARD OF TRUSTEES—BETHEL COLLEGE

Terms Ending 1965: Owen Billington, Murray; D. Judson Ellis, 2117 S. Virginia St., Hopkinsville; Mrs. John Blane, Sr., Hopkinsville; Denzel Dukes, 2522 Clay St., Paducah; Earl Northern, Trenton; Wesley O. Hanson, Hartford.

### BOARD OF TRUSTEES—CAMPBELLSVILLE COLLEGE

Term Ending 1963: J. M. Chick, Bowling Green.  
Terms Ending 1965: Leon Larimore, 1726 S. 3rd St., Louisville; Luther Wells, Brownsville; D. L. Druien, 115 College St., Campbellsville; Bert T. Combs, Frankfort; W. E. Davis, Louisville; Leland Caulk, Campbellsville.

(Continued on Page 8)

## Standing Committees Of Kentucky Baptist Convention, 1962

Committee on Nominations: Terms Ending 1962: H. C. Chiles, Murray, Chairman; C. B. Coots, Ashland; Herman E. Rowlett, Lebanon; Sam Ferrell, Danville; J. S. Bell, Hindman.  
Terms Ending 1963: Ira McMillen, Jr., Prestonsburg; O. B. Mylum, Berea; James Coldiron, Cold Springs; Sidney M. Maddox, Hopkinsville; W. R. Pettigrew, Louisville.

Committee on Order of Business: General Secretary Harold G. Sanders, permanent member. Terms Ending 1962: Raymond Lawrence, Shelbyville; George S. Munro, Fort Thomas.  
Terms Ending 1963: Elroy Lamb, Danville; Eldred M. Taylor, Somerset, chairman.

Committee on Credentials: Secretary of the Kentucky Baptist Convention, Lewis C. Ray, Louisville, permanent member. Terms Ending 1962: Marion Duncan, Catlettsburg; Robert E. Humphreys, Owensboro. Terms Ending 1963: H. B. Kuhnle, Lexington; R. Truett Miller, Fulton, chairman.

Committee on Arrangements: General Secretary Harold G. Sanders, permanent member. Terms Ending 1962: James D. Hopkins, Springfield; James H. Currin, Mayfield. Terms Ending 1963: Bob W. Brown, Lexington; Jesse Hatfield, Barbourville, chairman.

Committee on Public Affairs: General Secretary Harold G. Sanders, and Editor C. R. Daley, permanent members. Terms Ending 1962: Edwin F. Perry, Louisville, chairman; Wallace Carrier, Harrodsburg. Terms Ending 1963: Hugh A. Brimm, Louisville; Franklin Owen, Lexington.

Committee on Obituaries: Terms Ending 1962: Ernest N. Perry, Richmond, chairman; R. Perkins Atherton, Paducah. Terms Ending 1963: Fred G. Tucker, Louisville; Ellis M. Ham, Georgetown.

Committee on Kentucky Baptist Historical Society: President of the Society, Leo T. Crismon, permanent member. Terms Ending 1962: O. W. Yates, Lexington, chairman; W. C. Taylor, Louisville. Terms Ending 1963: Charles Hatfield, Georgetown; Wendell H. Rone, Owensboro.

Committee on Resolutions: Terms Ending 1962: D. Perry Ginn, Princeton, Chairman; Robert Palmer, Williamsburg. Terms Ending 1963: John R. Claypool, Louisville; Charles F. Jones, Pineville.

## COMMITTEES TO REPORT TO KENTUCKY BAPTIST CONVENTION, 1962

Committee on State Missions: Lucien E. Coleman, Jr., Louisville, chairman; Leon Larrimore, Louisville; Paul Godsey, Loyall.

Committee on Cooperative Program: Elvin L. Clark, Greensburg, chairman; John Huffman, Mayfield; William Jagers, Jackson.

Committee on Home Missions: P. E. Taylor, Covington, chairman; John Wood, Russellville; Kit Yeaste, Bardstown.

Committee on Foreign Missions: Tom Nix, Jr., Lancaster, chairman; Frank F. Norfleet, Paducah; M. A. Reese, Glasgow.

Committee on Teaching, Training, Enrollment and Assembly: Guy Gordon, Earlington, chairman; J. R. Tackett, Walton; Bill Taylor, Owensboro.

Committee on Benevolences: W. L. Crumpler, Maysville, chairman; John Bradshaw, Stanford; Kenneth Cole, Dry Ridge.

Committee on Conventionwide Education: J. Bill Jones, Corbin, chairman; Carl Sears, Falmouth; Othar O. Smith, Bowling Green.

Committee on Radio and Television: Winn T. Barr, London, chairman; Ben Render, Owensboro; A. W. Walker, Louisville.

Committee on Evangelism: J. C. Stephens, Grayson, chairman; George M. Trout, Lexington; J. H. Maddox, Hopkinsville.

Committee on Retirement Plans: Frank Rhodus, Irvine, chairman; E. E. Spickard, Owensboro; H. G. M. Hatler, Princeton.

Committee on Civic Righteousness and Public Morals: Darrell C. Richardson, Auburn, chairman; Norris G. Hite, Scottsville; Robert Couch, Florence.

Committee on Kentucky Baptist Foundation: Robert L. Mills, Georgetown, chairman; Homer Nieckirk, Somerset; Denzil Probus, Fern Creek.

Committee on Stewardship: Harold D. Tallant, Madisonville, chairman; J. Chester Badgett, Campbellsville; Joseph Nickell, Monticello.



**A Bed-Time Story**

Once upon a time there was a group of people called Southern Baptists. They grew from a small number to a mighty host of people in a shorter time than most other religious groups had ever grown.

These people called Baptists believed strongly in individualism and put great stress on personal freedom. They would have nothing to do with bishops and other ecclesiastical authorities. They thought that every person should read the Bible for himself and with the help of the Holy Spirit, arrive at his own convictions. They considered every church completely in control of its own affairs.

These Baptists had many things in common including the same convictions on the great doctrines found in the Bible, but possessed great varieties of beliefs on many other details of doctrine and polity.

At first most of the Baptist churches because of their individualism and independence went their own way and had little to do with other Baptist churches. Some even believed that it was wrong to join with other Baptist churches in trying to send missionaries or do other things one church could not do by itself. Sometimes Baptists disagreed with some of the professors, but still loved them; some criticized the teachers, but still supported the seminaries. The seminaries continued to prosper, grew in number and attracted many of the brightest young people from Baptist churches.

But before long they learned to love one another and work together willingly. They did this first in order to support missionaries and have schools in which to train missionaries and preachers. This worked so fine that they joined together to build many great institutions and agencies for carrying out the Great Commission. This plan was so successful that only few Baptists and Baptist churches did not join in gladly.

Because Baptists believe so strongly in the Bible, they considered it important to have preachers who could preach and teach the great truths of the Bible. For this purpose they built Baptist schools and seminaries to train their preachers. To these schools and seminaries went thousands of young men and women to prepare for what the Lord had called them to do.

In the early days of the Baptist seminaries, there was a good spirit though there was some criticism.

By and by things changed. Some of the bright seminary students became teachers in the seminaries. They went away to non-Baptist schools for advanced training and heard new and interesting viewpoints and interpretations of the Bible. Some of these things they did not believe; others seemed to them to be nearer right than what they had heard from child-

hood. They were honest enough to say so and this got them into trouble.

Occasionally, a seminary teacher seemed to be immature and carried away with 'most any new viewpoint. He accepted as truth what was only theory and passed it on to students. Sometimes he was even cynical about some beliefs most Baptists held very precious through the years. Most of the seminary teachers, however, diligently and honestly searched for truth and courageously talked about what they found.

In turn there arose a good many critics of the seminaries and these teachers. Some of these critics were either insincere, sincere but misinformed, conscious or unconscious attention seekers, or just plain critics of anything and anybody but theirs and themselves.

Other critics were responsible and sincere. They had justified concern for doctrinal purity and sound Biblical scholarship in Baptist seminaries. They feared the theological liberalism and modernism which had overtaken other denominations.

One of the sad things about all this was that fellow Baptists seemed to lose respect and love for each other. One was not willing to tolerate another unless the other agreed completely with him. Instead of sitting down with the seminary professor to discuss the matter, the critic assumed he understood completely the teacher's position and labeled it heresy.

Sadder still the critics apparently assumed that the presidents and duly elected trustees could not be trusted to save Baptist seminaries from false teaching, and so sent off tirades to all the state papers. The seminary presidents and trustees then had to appeal to the editors not to run the criticism lest it do irreparable damage to the seminary and Baptist work in general. A sad state of affairs!

And so what was the most vigorous and dynamic people of God in America became dangerously close to damaging divisiveness and prospective rupture. Only mutual responsibility for self-correction, love and trust toward each other, and common commitment to God's leadership could save this mighty people. Otherwise a bed-time story would end up a death bed account.

**God's Servants in Government**

As Americans we have many liberties completely unknown to most peoples of the earth. Among these is the highly prized and oft practiced liberty of criticism. And of all things and persons we criticize, none comes in our line of fire more often than government and public officials. This criticism of public officials

includes all ranks from the local magistrate to the president of the nation.

There are many reasons for this criticism. Some are justified and some are not justified. Chief among these reasons is the fact that part of these public officials are shabby politicians who put political expediency above principle. They promise pie in the sky to everyone in order to get elected, but when the pie is cut there is a huge slice for the politician, crust for a few cohorts and the empty pan for the rest.

One common mistake is to generalize and classify all local, state, and national government workers with the shabby politicians. We tend to consider all government workers as leeches living off the public in return for which they give little or nothing.

The truth is that these leeches are in the minority while the majority of our government workers on the state and national level are honest, sincere, able and dedicated people. The ywork harder and longer for less pay than many of their critics.

The number of elected officials is small compared

to the number of trained workers required to run an orderly state or the national government. The burden of carrying on the thousands of state and national services is in the hands of these dedicated people whose names are seldom, if ever, in the news. If the government had to be run only by those who are elected to office, we would be bad off in spite of the fact that many elected officials are honest and very able. We owe more, however, to those who go on from one political administration to another working for the orderly government we enjoy.

Among our debts to these public officials are recognition, appreciation, trust, and prayer. The Bible teaches that government is ordained of God for an orderly society in which Christians are free to obey the Lord's commands. Therefore, those who conscientiously serve in government are the Lord's servants.

In our own state of Kentucky we have many such dedicated men and women. Some of these are the finest leaders in local churches of Baptist and other faiths. They deserve more than they receive when we make blanket criticisms of public officials.

**BAPTIST FORUM**



**Against Dogmatism**

Editor:

In two recent editions of the *Western Recorder* there appeared letters from L. R. Riley and L. V. Henson.

I comment on these two letters because they are typical in representing views that other Southern Baptists find objectionable.

First: Is Christianity an affirmation or a denial? Mr. Henson and Mr. Riley apparently feel that the Christian religion is expressible in negative terms. Both write about positions they are against. Mr. Henson even says that he has spent sixty-one years preaching *against* certain things. If that is an adequate characterization of his preaching, and I have no reason to doubt his word, I wonder what he was for.

Second: Who can make a test of doctrine? I am not opposed to tests of doctrine just as such. Yet, Dr. Moody has the right to his opinion, and the obligation to speak it in his vocational position as a professor of theology. He is not answerable to Mr. Henson, Mr. Riley or even to me: this is the meaning of the historic Baptist doctrine or the priesthood of all believers. I approve of tests of doctrine, if God is the Judge, and He judges also our love.

Third: Do Mr. Henson and Mr. Riley think they are infallible? Mr. Henson and Mr. Riley have a right to their

views, but the objectionable thing about their letters is that they demand that everyone give up his own theological views in favor of their particular orthodoxy. Does their demand for conformity to their viewpoint imply their claim to infallibility?"

Fourth: Can a Christian resort to blackmail? They threaten, at least by implication, to cut off their support of the denomination or Seminary while they are "waiting to see what is going to be done". They certainly have a right to be non-cooperative Baptists if they wish, but their threat amounts to blackmail. Blackmail is a criminal method of extorting by threat something desired, in this case agreement with a doctrinal viewpoint.

Fifth: Shall Southern Baptists adopt a creed? These letters bring up the age-old question of creeds in a reckless manner. I suspect that the two authors would affirm that they disliked creeds. Yet their negative assertions against certain views imply an odd sort of creed. Instead of saying "I believe in . . . thus and so", their creed runs "I am against . . . thus and so."

Sixth: To whom is a scholar responsible? The attack on Dr. Dale Moody is irresponsible and violates Christian love. Mr. Henson admits that his view is hearsay in his words, "It also appears that Dr. Dale Moody . . ." Mr. Henson should check his facts firsthand before

he rushes a letter to an editor. I would remind Mr. Henson that Dr. Moody is responsible to God as an individual for his beliefs. Mr. Henson is also responsible to God for his personal beliefs, and I would suggest, perhaps bluntly but in good Christian conscience, that he mind his own business.

Seventh: What is the place of the thinker in Baptist life? Dr. Moody certainly is not above criticism, but he is a courageous and conscientious Christian theologian and a leader among Southern Baptists. Leadership is his business and he works hard at his job. He needs our support and our prayers more than our uncivil criticism.

Eighth: Can faith inquire or must it dogmatize? Mr. Henson and Mr. Riley represent a viewpoint that is usually described as anti-intellectual. It is here that their real *fear* shows itself. They are afraid to think new thoughts, explore new ways and change their minds. There is not a faith that inquires but one that dogmatizes.

Ninth: Does the Baptist conception of the church require apostolic succession? Both Mr. Riley and Mr. Henson apparently accept the view that the Baptist churches have held "together through the days from Jesus and the apostles down to the present." Such a view is historically untenable and sounds somewhat like the Roman Catholic claim to apostolic succession. If we have Christ, the Spirit, the ordinances and the Book, do we also need apostolic succession?

I am certain that some persons will attack some of the positions I have taken. Yet no attack on me can reflect on the Seminary or Dr. Moody. I owe much to my teachers, but I think my own thoughts.

Murray, Ky. Robert L. Perkins

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the holy BIBLE

10  
lus 3:5  
mes 1:  
18  
Pet. 1: 16 For 'God  
that he gave  
Son, that wl

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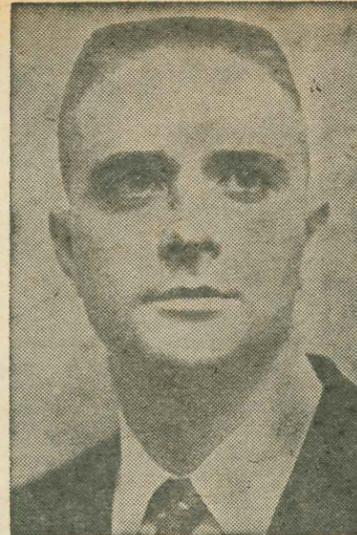
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16 ¶ For God so loved the world,  
that he gave his only begotten Son,  
that whosoever believeth in him  
should not perish, but have ever-  
lasting life.

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Wayne Sandifer



Mrs. Wayne Sandifer

Ministers to Youth At First Baptist, Frankfort, Ky.

Two new additions to the staff at First Baptist Church, Frankfort, Ky., are Mr. and Mrs. Wayne Sandifer. Both are students at Southern Baptist Theological Seminary; Mr. Sandifer is in the School of Religious Education, and Mrs. Sandifer is in the School of Church Music. They are graduates of Mercer University, Macon, Georgia. Mr. Sandifer is from Atlanta, Georgia, and Mrs. Sandifer is a native of Rome, Georgia.

Mr. Sandifer plans and directs the youth program and Mrs. Sandifer is assisting the Minister of Music, Mr. Wendell Pyles, as director of Primary and Junior Choirs.

ELECTED BY KENTUCKY BAPTIST CONVENTION AT DANVILLE  
(Continued from Page 5)

**BOARD OF TRUSTEES—CUMBERLAND COLLEGE**  
Terms Ending 1965: Eugene Siler, Williamsburg; Robert S. Daniels, Corbin; J. B. Gatliff, Jr., Box 239, Williamsburg; Bill Ramsey, Somerset.

**BOARD OF TRUSTEES—ONEIDA INSTITUTE**  
Terms Ending 1964: Joe Moberly, 330 Colony Rd., Lexington; Dennis Rush, Hima; Preston Baker, Oneida; Mrs. Encil Deen, 130 N. Arcadia Park, Lexington; Seymour Hopper, Barbourville.

**BOARD OF TRUSTEES—CLEAR CREEK BAPTIST SCHOOL**  
Terms Ending 1962: John Bradshaw, Stanford; Ted Bumgardner, Jenkins.  
Terms Ending 1964: W. B. Bingham, Middlesboro; Virgil Picklesimer, Whitesburg; Warren Robbins, Barbourville; Charles Dixon, Lexington; E. J. Farris, Pineville; Haskell Bolding, Corbin.

**BOARD OF TRUSTEES—MAGOFFIN INSTITUTE**  
Terms Ending 1964: T. H. Kingston, Maysville; Mrs. F. M. Travis, Frankfort; William Jagers, Jackson; E. Keevil Judy, Harlan; Edwin R. Denny, Lexington.

**HOSPITAL COMMISSION**  
Term Ending 1962: Raymond Schultz, Paducah.  
Terms Ending 1965: George D. Caldwell, Box 1619, Louisville; Fred T. Moffatt, Sr., 4 Adele Place, Frankfort; Chester W. Anderson, LaCenter; George M. Trout, 1014 Kees Road, Lexington.

**TRUSTEES, TEMPERANCE LEAGUE OF KENTUCKY**  
Terms Ending 1962: Darrell Richardson, Auburn; Eugene I. Enlow, Louisville.  
Terms Ending 1964: Harold D. Tallant, Madisonville; T. L. McSwain, 527 Allen St., Owensboro; R. B. Hooks, 1249 Park St., Bowling Green; W. R. Pettigrew, 220 W. St. Catherine, Louisville 3; A. L. Meacham, LaGrange.

**NOTE**—Attention is called to the fact that the foregoing are the names of men and women newly elected or re-elected to serve as indicated. The list does not include those men and women who have already been elected in previous years and will continue to serve until their terms expire.

Kansas City Council  
Allows Liquor Lease

KANSAS CITY, Mo. (BP)—The City Council has authorized negotiations to be started for a liquor concession at the Municipal Air Terminal here. The vote was 6 to 3 on the controversial ordinance

which had found local Baptist laymen and ministers in the forefront of a protest movement against the action.

The ordinance permits the aviation director to work out a lease arrangement for a cocktail lounge in the building. The ordinance was opposed by Mayor H. Roe Bartle and Councilmen Charles C. Shafer, Jr., and Harry S. Davis.

Mt. Carmel Building  
To Be Dedicated Sunday

Mt. Carmel Baptist Church in Ohio County, near Owensboro, will have its dedication service Sunday, December 3. Speaker for the afternoon service will be Superintendent J. D. Herndon, of Spring Meadows, a former interim pastor. A basket lunch will be served in the Church Fellowship Hall after the morning service, and the afternoon events will begin at 2:00 o'clock.

During the recent building program the auditorium was enlarged and completely remodeled and an Educational Building was erected at a cost of \$60,000. The ground floor of the new building houses departments for Primaries, Juniors, Intermediates and Young People. The upper floor includes two nurseries, Beginners Department, Adult class rooms, church office, and pastor's study. The top floor is built for future expansion. The basement of the auditorium includes a modern new kitchen and spacious dining room facilities, and will also serve as a small auditorium.

The church has just held one of its outstanding events of the year. On Thanksgiving Eve each year, the Brotherhood sponsors a barbecued rabbit-chicken supper. All preparation, serving, cooking and cleaning is done by the men, with the ladies furnishing salads and pies. This year 300 persons were served at the supper.

The pastor is R. M. Wade, a native of LaGrange, and a graduate of Georgetown College and Southern Seminary.

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**DOINGS AT DANVILLE.**—Top left: Ronald K. Wells, director of the music throughout the 1961 sessions of the General Association of Baptists in Kentucky (now the Kentucky Baptist Convention) and the minister of music at the Walnut Street Baptist Church, Louisville, led The Carillon Choir in singing and playing the hand bells. This was one of the highlights of the convention, and was probably the first time a musical program of bells has ever been given.

Top Right: Pastor E. Keevil Judy (right) of Harlan was elected president of the Kentucky Baptist Ministers' Meeting, and Pastor A. W. Walker (left) of the Carlisle Avenue Baptist Church, Louisville, was elected vice president of the same group.

Bottom left: Dr. Herschel H. Hobbs, president of the Southern Baptist Convention, who is pastor of the First Baptist Church, Oklahoma City, Okla., and currently the Baptist Hour speaker, addressed the opening session of the General Association.

Bottom Right: Three of the officers of the 1962 Kentucky Baptist Convention—Verlin C. Kruschwitz (middle), pastor of the Severn's Valley Baptist Church, Elizabethtown, who was re-elected to the highest office within the gift of the body; Elroy Lamb (right), pastor of the Lexington Avenue Baptist Church of Danville, who served this year as host-pastor, first vice president; and G. R. Pendergraph (left), secretary of church survey and enlargement at the Kentucky Baptist Building, Middletown, second vice president—Photos by John J. Nave, Danville.



**DOINGS AT DANVILLE (Continued).**—Top Left: Dr. Harold G. Sanders, new General Secretary-Treasurer of the Executive Board of the Kentucky Baptist Convention, Middletown, as he delivered the final message before the convention, bringing its 1961 session to a close.

Top Right: A couple of caucases going on in the basement: Keith Soper, Danville; J. V. Carlisle, Jeffersonville, Ind.; C. A. Richardson, Fairdale Church, Louisville; Clel B. Rodgers, Flatwoods; M. D. Morton, Beechmont, Louisville; Ben Landrum, Wildwood Church, Ashland; and Robert L. Pogue, business manager of the Western Recorder.

Bottom Left: Keith Soper, head of the local committees and two Danville ladies who registered the messengers as they entered the Lexington Avenue Church doors.

Bottom Right: Pastor Thomas Hicks Shelton (left), of the Latonia Baptist Church of Covington, who was elected president of the Kentucky Baptist Associational Officers Group; and Kenneth M. Dean (right), minister of education at the First Baptist Church, Paducah, who was elected president of the Kentucky Baptist Religious Education Association.

# KENTUCKY BAPTISTS AT WORK



## Training Union

### Training Union "M" Nights in District Associations

ATTEND "M" NIGHT IN YOUR ASSOCIATION

Association	Date	Time	Place	Speaker
Anderson	Dec. 3			
Bell County	Dec. 4		First, Middlesboro	Mr. James H. Whaley
Bethel	Dec. 4		First, Guthrie	Dr. Norman Ellis
Blackford	Nov. 27	7:30	Hawesville	Rev. Bob Wayne
Blood River	Dec. 11	7:30	First, Murray	Dr. H. Franklin Paschall
Boone's Creek	Dec. 4	7:30	First, Irvine	Rev. W. Neville Claxon
Booneville	Dec. 4	7:00	Macedonia	Dr. J. Chester Badgett
Breckenridge	Dec. 4	7:30	First, Maysville	Rev. Gerald McNeely
Caldwell Co.	Dec. 4	7:00	First, Princeton	Rev. Stanley Howell
Campbell Co.	Dec. 4	7:15	First, Ft. Thomas	Dr. Allen W. Graves
Casey County	Dec. 4	7:30	First, Liberty	Mr. Robert L. Pogue
Central	Dec. 4	7:30	Springfield	Rev. Robert Wayne
Christian Co.	Dec. 4		Hopkinsville High School	Rev. Norris Hite
Crittenden	Dec. 4	8:00	Dry Ridge	Rev. W. Harlan McGinnis
Daviess-McLean	Dec. 4	7:00	Third, Oweshboro	James Austin
East Union	Dec. 4		Pleasant View	
Elkhorn	Dec. 4			
Franklin	Dec. 4		Memorial, Frankfort	Rev. David Davila
Freedom	Dec. 11		Burksville	Rev. E. C. Dockery
Fulton	Dec. 4	7:00	First, Fulton	Rev. Charles A. Wingo
Gasper River	Dec. 4	7:00	First, Morgantown	
Goshen	Dec. 4	7:00	First, Leitchfield	
Graves County	Dec. 4	7:30	First, Mayfield	Rev. R. Truett Miller
Greenup	Dec. 4	7:30	Pollard, Ashland	Rev. James A. Ivey
Henry County	Dec. 4	7:30	Port Royal	Rev. James E. Jones
Laurel River	Dec. 4			
Liberty	Dec. 4			
Lincoln County	Dec. 4	7:30	Fairview	Rev. Joseph Nickell
Little Bethel	Dec. 4	7:30	First, Earlington	Guy Gordon
Little River	Dec. 4			
Logan County	Dec. 4	7:30	Lewisburg, Mt. Pleasant	Rev. T. L. McSwain
Long Run	Dec. 5	7:00	Freedom Hall	Dr. James L. Sullivan
Lynn	Dec. 4	8:00 CST	Knoxes Creek	Rev. Gordon Sather
McCreary County	Dec. 4	7:00	Hill Top	Dr. Ramsey Pollard (Tape)
Mercer	Dec. 4	7:30	Harrodsburg	Rev. Rhea Gray
Monroe	Dec. 4	7:00	Akersville	
Muhlenberg	Dec. 4	7:00	Central City, First	
Nelson	Dec. 4	7:30	Bardstown	Dr. Nolan P. Howington
North Bend	Dec. 4	7:15	Holmes High School, Covington	Dr. LeRoy Ford
Ohio County	Dec. 4	7:30	Hartford	Rev. Francis R. Tallant
Ohio River	Dec. 4	7:00	Marion	Rev. J. H. Maddox, Sr.
Ohio Valley	Dec. 4	7:00	First, Morganfield	Dr. Hankins F. Parker
Owen County	Dec. 2	7:30	First, Owenton	Mr. Leon Kilbreth
Pike	Dec. 4	7:30	Pikeville	Group I—Bailey Sadler Group II—Bill Jaggers; Rev. William H. Reed
Pulaski County	Dec. 4	7:00	Duke Memorial	
Red River	Dec. 4	7:00	Campton	
Rockcastle	Dec. 4	7:30	Freedom	Rev. Eldred M. Taylor
Russell County	Dec. 4		Welfare	A. B. Colvin
Russell Creek	Dec. 11	8:00 EST	Greensburg	Rev. Stanley Howell
Salem	Dec. 4	7:30	Meade County High School	Mr. Jimmy Karam
Severns Valley	Dec. 4	7:30	Severns Valley, Elizabethtown	G. Allen West
Shelby County	Dec. 4	7:30	First, Shelbyville	Rev. Cecil Lea
Simpson	Dec. 4	7:00	First, Franklin	Rev. Tom Lewis
South District	Dec. 4	7:30	Lexington Avenue, Danville	Rev. James Stricker
Sulphur Fork	Dec. 4	7:30	Sligo	Dr. Robert L. Mills
Tate's Creek	Dec. 4	7:30	Hiram Brook Auditorium	Rev. Bob W. Brown
Taylor County	Nov. 30	7:30	Campbellsville Church	Mr. Charles Norton
Ten Mile	Dec. 9		Warsaw	Dr. C. R. Daley
Three Forks	Nov. 6	7:00	Hazard, First	Rev. W. W. Thompson
Union	Dec. 4			
Upper Cumberland	Nov. 27	7:30	Harlan Church	Dr. O. W. Yates
Warren	Dec. 4	7:30	Glendale	Rev. Henry W. Schafer
Wayne County	Dec. 4	7:00	Immanuel	Hobart Beck
West Kentucky	Dec. 4			
West Union	Dec. 4	7:30	Tabernacle, Paducah	Mr. Leonard Wedel
Whites Run	Dec. 9	7:30	Jordan	Rev. Bob Wayne

## Church Music

### What Have We Learned?

By Eugene F. Quinn

During the period of October 1, 1960, to September 30, 1961, Southern Baptists have studied and earned awards on Church Music textbooks as follows:

Name of Text	Awards Earned
The Advanced Vocalist	202
The Beginning Music Reader	9,775
The Beginning Organist	489
The Beginning Vocalist	3,559
Christian Hymnody	2,750
Church Music Manual	1,263
The Church Pianist	296
Graded Choir Handbook	991
Hymn Playing	1,241
Music in the Bible	1,139
Practical Music Lessons 1	1,581
Practical Music Lessons 2	317

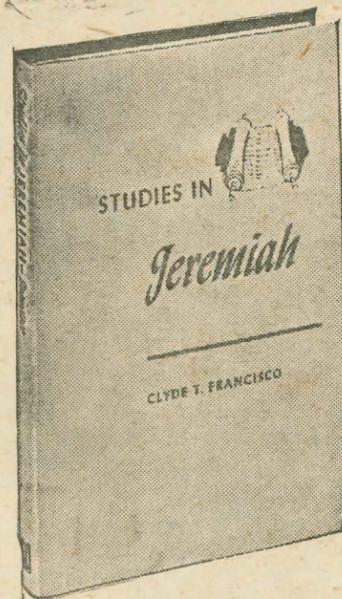
Technique of Conducting	386
The Progressing Music Reader	886
The Progressing Vocalist	1,046
Song Leading	2,358
Music in Worship	2,310
The Associational Music Ministry	155
You Can Lead Singing	1,715
You Can Learn to Sing	3,661
You Can Learn to Play Hymns	831
You Can Learn to Play the Organ	615
You Can Read Music	828
Hymns We Sing	22,264

Grand Total Music Awards Earned... 63,658  
Let's earn even more in 1962!

## Sunday School

### Secure Your Books for January Bible Study Week

By Roy E. Boatwright



Books to be used during January Bible Study week, January 8-12, 1962, are: *Studies in Jeremiah, Exploring the New Testament, Men Who Told His Story, The World We Live In, Friends Who Help Us, and When I'm at Church*. These books are available at the Baptist Book Store.

For additional information on January Bible Study Week, refer to your November 2 issue of the *Western Recorder*.

### PRIMARY BOOK AVAILABLE

We are happy to announce the new Primary book prepared for those who

work with Primary children in the Sunday school, entitled "Working With Primaries Through the Sunday School" by Ann Bradford, is available. All Primary workers should immediately get this book and make a thorough study of it. It is listed under Category 17, No. 1727, Church Study Course.

## Kentucky Baptist Foundation

### The Kentucky Baptist Foundation Receives Balance of Bequest

By A. M. Vollmer

Recently the KENTUCKY BAPTIST FOUNDATION received a third and final installment of the bequest of Miss S. Lillard Witherspoon, making the total \$28,436.24. The income from the investment of this sum will go through the Cooperative Program.

More and more people feel that since they supported more than one cause in life, they want to do the same thing after death. The Cooperative Program is the best way to do this. The Foundation now has \$37,500.00 in this fund, from which the income goes through the Cooperative Program.

## Stewardship Promotion

### January or July, May or November?

By Thomas B. Chaney

Any month of the year is a good time—when a church wants to place special emphasis on stewardship. While the fall months seem to be preferred by many churches, it does not necessarily mean that October and November are the only months in which people can be enlisted.

Many churches are now considering and others are making plans to use Forward Program methods in 1962. Some are planning special emphasis in January and February; others later in the year.

An indication of varied interest in timing among churches was very noticeable in a recent trip across the state. On Saturday evening we presented the Forward Program methods to Craft's Colly Baptist Church near Whitesburg. This church is considering a stewardship emphasis in February 1962. At the morning worship service the next day, following a message on stewardship, a young housewife made a profession of faith in Christ. Incidentally, Pastor Dean Perkins is a student at Clear Creek School. He is on the church field only on week-ends.

The next three days were spent at the Kentucky Baptist Convention at Dan-

ville. On Thursday evening we spoke at the Loyalty Dinner of the Olivet Baptist Church, Paducah. This is the second year Pastor Robert Dunn has led the church in using Forward Program methods in stewardship emphasis.

Friday night we had the pleasure of speaking at the Loyalty Dinner meeting of First Baptist Church, Wickliffe, of which Roy Jerrell, Jr., is pastor.

On Sunday morning it was our privilege to speak at the Harmony Baptist Church, Grahamville, Kentucky, and in the afternoon to conduct a conference on the Forward Program. Pastor Gates Bowman and his people are considering the possibility of a stewardship emphasis in the fall of 1962.

Winter, spring, summer or fall—either is a good time to use Forward Program methods and materials. Even a few months' delay is costly. A delay will cost many members the joy and blessings that come from the practice of the Christian religion. It will cost the church a sizeable increase in income which could be used to meet human need both here and around the world.

For information on the Forward Program, you are invited to attend one of the nine conferences listed in this column last week or write to the Stewardship Promotion Department, Kentucky Baptist Building, Middletown, Kentucky.

## Woman's Missionary Union

### Save These Dates For 1962

By Mrs. Geo. R. Ferguson

Please save these dates for the coming year of 1962:

**January**  
1-31—W.M.U. Associational Quarterly Meetings.

**February**  
11-17—Y.W.A. Focus Week.

**March**  
5-9—Week of Prayer for Home Missions and Annie Armstrong Offering.

16-18—G.A. Queen's Court, Georgetown College.

**April**  
1-30—W.M.U. Associational Quarterly Meetings.

10-12—W.M.U. Annual State Meeting, Crescent Hill Church, Louisville.

**May**  
13-19—G.A. Focus Week.  
14-18—Joint Nursery, Beginner, Primary Workshop (Sponsored by S.S., T.U. and Church Music Department).

**June**  
4-5—W.M.U. Annual Meeting, San Francisco, California.

5-8—Southern Baptist Convention, San Francisco, California.

## July

2-6—Jr. G.A. Camp, Cedarmore.  
9-13—Jr. G.A. Camp, Cedarmore.  
16-20—Int. G.A. Camp, Cedarmore.  
20-22—Y.W.A. Conference, Cedarmore.  
23-27—Junior-Intermediate G.A. Camp, Cedarmore.

26-Aug. 1—W.M.U. Conference, Glorieta.

## August

9-15—W.M.U. Conference, Ridgecrest.  
27-31—W.M.U. Conference, Cedarmore.

## September

1-3—W.M.U. Week-end Conference, Cedarmore.  
10-12—W.M.U. Week of Prayer for State Missions and Offering.  
17-28—W.M.U. Regional Meetings.

## October

1-31—W.M.U. Quarterly Associational Meetings.

## December

3-7—Week of Prayer for Foreign Missions; Lottie Moon Christmas Offering.

## Home Mission Theme For Assemblies Told

ATLANTA (BP)—"Sharing Christ in the Homeland" was announced here as the 1962 theme for Home Mission Weeks at Ridgecrest, N. C., and Glorieta, N. M., Southern Baptist assemblies by L. O. Griffith of Atlanta, director of the education and promotion division of the Convention's mission board.

The theme, a tie-in with the theme for the 1963 Baptist Jubilee Advance "Sharing Christ in the World," is part of an effort to promote world missions in 1963 through all Baptist organizations.

Kenneth L. Chafin of the department of evangelism, Southwestern Baptist Theological Seminary, Fort Worth, will be principal speaker at the conference to be held August 2-8, at Glorieta, N. M. Leading the Bible study will be Courts Redford of Atlanta, executive-secretary of the Home Mission Board. Music director for the week will be Donald E. Barks of First Baptist Church, New Orleans, La.

August 16-22 has been designated as Home Mission Week at Ridgecrest, N. C. Principal speaker for the week will be Warren C. Hultgren of the First Baptist Church, Tulsa, Okla. W. Morris Ford of Longview, Tex., will conduct the Bible study during the conference. Directing the music program will be Dwight F. Phillips of First Baptist Church, Decatur, Ga.

## Interim Pastor in North Carolina

R. Kelly White, formerly president of Belmont College, Nashville, Tenn., is now interim pastor of the First Baptist Church, Wilson, N. C.

## Springfield R.A. Displays Projects

William Lloyd Turner, son of Mr. and Mrs. Sherrill Turner, members of the Springfield Baptist Church, had a recent display in the Springfield Church of the projects which he had completed for the rank of Ambassador Extraordinary. This rank requires ten projects and the ones used by Lloyd included composing a song, writing and producing a play, organizing a choir and presenting a program, organizing and leading a Royal Ambassador group, and making a flag collection.

Lloyd is 16 years old and is active in all phases of church work. He is the first boy in the Springfield church to reach this exalted rank in the Royal Ambassador organization. His counselor is Mr. Dick Bryant and his pastor is James D. Hopkins.

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## Religious News in Review

### In Kentucky

The Auburn Baptist Church reports a revival led by **Pastor Darrell C. Richardson**. Results included a number of professions of faith, five young people surrendering themselves "to follow God's plan for their life," and over 50 church members for re-dedication.

First Baptist Church, Barbourville, has called **John David Carter**, senior at Cumberland College, as interim minister of music.

### Baptists Abroad

The **Baptist Theological Seminary of East Africa**, located in Tanganyika, expects 17 students for its January 15 opening. Among the students will be the first African Baptist minister to be ordained in the five-year history of Southern Baptist work in the area.

The Foreign Mission Board reports that Southern Baptist missionaries in **Ecuador** have given assurance they are safe. The country has been in the throes of violence and political changes for the past several weeks. Southern Baptists have 16 missionaries assigned to Ecuador.

The **Guatemalan Baptist Convention** has determined to double the number of Baptists in Guatemala during the next five years. Present membership in the 22 churches now totals more than 1,700.

The **Saigon Baptist Chapel's** once-a-Sunday preaching service in the national language has resulted in 41 professions of faith by Vietnamese. This is an average of 8 per month since the first profession was made.

**Uruguayan Baptists** have now grown to the strength of 22 churches with about 1,000 members. The 50th anniversary of the First Baptist Church in Montevideo was recently observed. Ten missionary couples currently serve in Uruguay.

**Mrs. Albert I. Bagby**, Southern Baptist missionary to Brazil, reports the most wonderful evangelistic meeting at American Baptist College, Porto Alegre, resulting in 260 decisions. Among those accepting Christ were a former nun, a young woman TV star, the city's "Miss Glamour," and a boy who recently held a pistol in his hand to take his own life.

**Mr. and Mrs. Roy A. Fowler**, Southern Baptist missionaries to North Brazil, have completed initial language study in Campinas, Sao Paulo. Fowler, a native of Georgia, was a Kentucky pastor before accepting mission appointment. Mrs. Fowler is the former Patricia Ross of McCracken County, Kentucky.

### Miscellaneous

**Broadman Films** is releasing a 36-frame filmstrip specifically for pre-training the faculty of Vacation Bible schools in the summer of 1962. The filmstrip is available from Baptist Book Stores after December 1.

funds will be used for scholarship assistance to students training for home or foreign missions.

**Golden Gate Seminary's Chapel Choir** made a four-state tour during the Thanksgiving holidays. Directed by **Carlyle D. Bennett**, the choir visited churches in California, Oregon, Washington and Idaho. **Elizabeth Varble**, Franklin, Kentucky, is a member of the choir.

**Quote of the Week** (The Survey Bulletin): "The hurrier I go, the behinder I get."

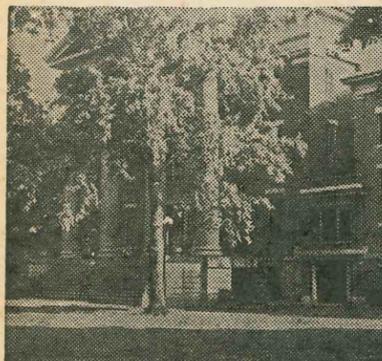
### Carol Sings in Long Run

The churches of Long Run Association will participate in Carol Sings, to be held in four churches simultaneously. The time is Sunday, December 3, at 2:30 o'clock. The churches in which they will be held will be **Broadway, Highland, Auburndale, and 23rd and Broadway**. The participants will sing carols together and also hear choral Christmas music by several choirs. Special music for M-Night at Freedom Hall, Kentucky State Fairgrounds, on December 5 will also be prepared at the Carol Sings. M-Night music of the combined choirs will be under the direction of **John Lynch**.

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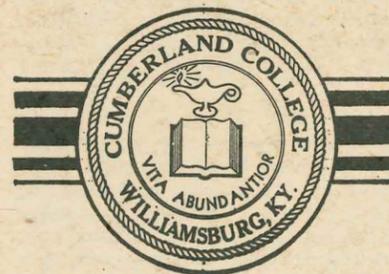
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## Foreign Mission Board Reports To The People

By Ione Gray, Director of Press Relations, Richmond, Va.

Expressing appreciation for the work of Woman's Missionary Union in the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, Dr. Baker J. Cauthen, executive secretary, told the Southern Baptist Foreign Mission Board in its November meeting: "The Lottie Moon Offering must not be measured simply by a dollar mark. There could be no way of understanding its remarkable growth and meaning aside from the Week of Prayer which precedes it."

Dr. Cauthen reviewed the Offering's contribution to three important aspects of the Board's work: (1) the support of missionaries, including the college education of missionary children; (2) current operations on mission fields (\$4,000,000 of the 1961 offering will go into the Board's 1962 operating budget); and (3) capital expenditures for the construction of missionary residences, churches, schools, hospitals, theological seminaries, and other buildings.

"The financial importance of the Lottie Moon Christmas Offering is very great, but its spiritual contribution is even greater," Dr. Cauthen said. "The Week of Prayer brings remarkable blessings throughout the extent of our Baptist life. Mission study brings the needs of mission fields sharply into focus. Baptist people usually respond in proportion to the depth of conviction and extent of information regarding need and our Lord's expectations.

"Intercessory prayer links the hearts of praying groups with missionary needs across the world. There is no way of calculating how many of the victories which are won throughout a year on mission fields are the outgrowth of prayer during this period. Whatever is truly effective in the work of our Lord is through the operation of His Holy Spirit.

"We must recognize the very great value of the Lottie Moon Offering from the standpoint of life dedication. It is our hope that at this particular season of prayer there may be unusual intercession for life dedication to mission service, that the objective of 2,000 missionaries by the close of 1964 may be obtained.

"One of the finest points about the Offering is that the fountains of compassion which are opened during the season flow throughout the year in larger support of our total mission undertakings at home and abroad through the Cooperative Program."

### Ecuador Mission Begins Agriculture Experiment

Southern Baptist missionaries in Ecuador have begun a "perhaps unique experiment" in the field of agriculture,

Dr. Frank K. Means, secretary for Latin America, told the Board in his report.

Obtaining 100 Angora goats and three thoroughbred bulls, they have placed some to graze on the several acres of good pasture at the Baptist encampment and distributed others to farmers' co-operatives, which are to return an equal number of kids and calves to the Mission for redistribution. "The missionaries consider this an excellent way of meeting certain of Ecuador's economic needs while at the same time creating good will for the gospel," Dr. Means said. "This indication of interest in the physical as well as the spiritual needs of Ecuador's people is said to have already gained a greater degree of acceptance for Baptists."

The more conventional Baptist ministry in Ecuador includes, in addition to churches, a student center, a theological institute, and a consulting medical dispensary staffed by an Ecuadorian doctor. The six missionary couples currently in the country are located three each in Quito, the capital, and Guayaquil, chief port and largest city. All were reported safe despite the violence and political changes which gripped Ecuador at the time of the Board meeting.

### Baptist Beliefs — Man

By Herschel H. Hobbs

Both science and scripture agree that man is the crown of creation. The Bible clearly teaches that man is a direct creation of God. Evolution remains but a theory, and the supposed "missing link" is still missing. And in this writer's judgment it will remain so.

God made man in His own "image" (Gen. 1:27). Since God is a Spirit, this has no reference to man's body. It is often said that man has a body and a soul or spirit. More accurately man is a soul and has a body. The body is mortal (Rom. 6:12), but the soul is immortal (Gen. 2:7). In the resurrection Paul speaks of the Christian receiving an immortal, spirit-governed, incorruptible body (I Cor. 15:35-56).

Created in God's image man possesses a rational, moral, and emotional nature which corresponds finitely to these infinite qualities in God's nature which corresponds finitely to these infinite qualities in God's nature. Man is endowed with free-will, and thus is responsible for his choices. He is not a pawn in the hands of fate. Nor is his conduct governed merely by physical forces apart from his will. Thus man is responsible to God for his acts (Gen. 3:9ff.). Man

is to have dominion over his physical environment (Gen. 1:28).

In his original state man was created free from sin and inclined toward righteousness (Gen. 3:2-3). But his free will made man capable of sin. It was in the exercise of this will that man fell from his sinless state (Gen. 3:6). Subsequently man was depraved in his nature and inclined toward sin (John 8:44). Depravity does not mean that all men are equally bad in their conduct, nor that there is not some good in the worst of men. It means that all men have sinned, and have come short of the glory of God (Rom. 3:23). Thus man is lost from God (Luke 19:10). From the first Adam man receives his depraved nature. Through Christ, the second Adam, man may become a child of God (John 1:12; I Cor. 15:22).

Someone said that the greatest thing about man is that he is seeking God. To the contrary the greatest thing about man is that God is seeking him (I John 4:10). Even the worst man is of infinite worth in God's sight (Matt. 16:26). God in Christ has opened the way whereby all men may become heirs of God and joint-heirs with Jesus Christ (II Cor. 19, 21; Rom. 8:15-17). This they do by trusting in Jesus Christ, the Son of man.

### Festival-Convention Set For Kentucky

NASHVILLE—In conjunction with the state Training Union convention April 4-6, 1962, at First Baptist Church, Madisonville, Ky., a religious drama festival has been scheduled.

James H. Whaley, secretary of the Training Union Department, General Association of Baptists in Kentucky, Middletown, and Cecil McGee, recreation-drama consultant of the Baptist Sunday School Board's Church Recreation Service, Nashville, are directing the program.

Churches interested in bringing a one-act play should contact Cecil McGee, Church Recreation Service, Baptist Sunday School Board, Nashville.

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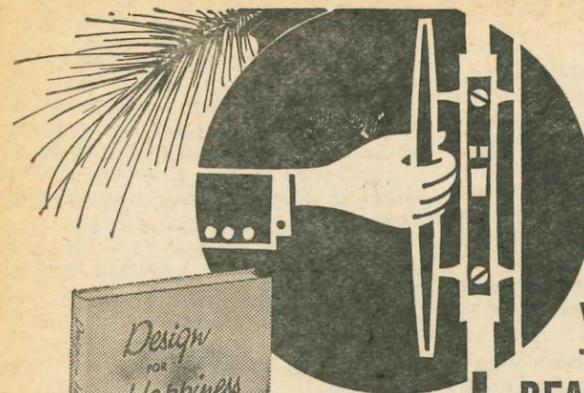
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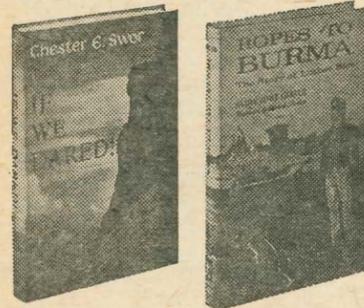
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# Baptist Conventions In Other States

Most of the state Baptist conventions have their annual meetings in November. Several of the states meet as early as October, but the most popular week by far is the one just prior to Thanksgiving week.

State conventions this year gave attention to the many matters that face Baptists these days. Among these are sagging receipts, church-state problems, and personnel changes. A synopsis of the developments in several of the state conventions follows:

## Georgia

Georgia Baptists meeting in Columbus authorized three of their institutions to borrow \$1,500,000 from the Federal Housing and Home Finance Agency. These were Baptist Village, the Georgia Baptist institution for the aged, Mercer University, and Norman Junior College. Baptist Village and Mercer University were authorized to borrow \$600,000 each and Norman was authorized to borrow \$300,000. When minor debate developed over whether the loans involved church-state violation, the convention decided there was no subsidy since the loans were at the interest rate which the government pays.

The Cooperative Program budget for Georgia next year was fixed at \$3,317,600. Dick H. Hall, Jr., pastor of Decatur's First, was re-elected president.

## South Carolina

The 1961 South Carolina Baptist Convention, meeting in Greenville, bestowed honors on its retiring general secretary and his assistant. Charles F. Sims, retiring executive secretary, was elected president of the convention. The convention also voted him a \$2,500 appreciation gift and agreed to continue his housing allowance of \$1,500 a year after retiring.



H. G. Hammett

Horace G. Hammett, assistant to Sims, for the past 11 years, was elected to succeed Sims as general secretary.

The South Carolina Convention also voted to instruct the trustees of all state Baptist colleges to amend their charters in order to ban student membership in Greek-letter societies. A motion to instruct the educational institutions to begin accepting applications from qualified students irrespective of race or color, was defeated resoundingly.

## Indiana

Indiana Southern Baptists went on record in annual convention as opposing unessential Sunday business and violations of church-state separation in the operation of at least 14 Indiana schools.

The budget goal next year for the Cooperative Program in Indiana is \$128,500. Indiana Baptists added 18 new churches during the year to bring the total number to 158 churches with 27,885 members.

## Utah-Idaho

Southern Baptists in Utah and Idaho have reset the date on which they hope to form an independent state convention. The new date is November, 1964. Churches in Utah and Idaho are not affiliated with the Baptist General Convention of Arizona.

The two-state region now has 32 churches and 23 missions.

## Virginia

Virginia Baptists in annual convention said that boards of trustees and not the general association should determine social practices on their college campuses. The action came on a report from a special committee dealing with dancing on the Baptist college campuses.

Virginia Baptists approved a report from its Religious Liberty Committee which gave voice to the traditional arrangement between a church and state whereby church-owned property used only for worship or promotion of religious programs should not be taxed, but adopted three resolutions addressed to the General Assembly of Virginia on liquor problems in the state.

## New Mexico

New Mexico Baptists went on with their annual convention in spite of a road-closing blizzard. Two resolutions calling for the maintaining of a united front in rejecting federal funds in the form of loans or grants, and the reaffirming of faith in the Southern Baptist program were adopted. The 1962 Cooperative Program goal for New Mexico is \$545,000 with one-fourth going to worldwide objectives throughout the Southern Baptist Convention. This was the 50th year of the Baptist Convention of New Mexico.

## Tennessee

The Tennessee Baptist Convention, meeting in Memphis, adopted a record Cooperative Program budget of \$3,700,000, elected E. Warren Rust of Cleveland as president, and continued its

practice on integration of Baptist institutions. The convention was reported as one of the quietest in recent years.

The Cooperative Program budget will follow the usual division of one-third to Southern Baptist Convention causes and two-thirds for state missions. An effort to change the Executive Board representation from representation according to geographical areas to representation by district associations was defeated.

The convention adopted progress reports on the integration of its schools and hospitals, re-affirming the convention's practice of leaving policy to the boards of the institutions involved.

## Maryland

Maryland Baptists approved a resolution opposing atmospheric testing of nuclear bombs. There were several objections to the resolution. Other resolutions on world peace, race relations, government aid to non-public schools, and improvement of standards among migrant workers were voted.

The Maryland Convention approved plans for securing enlarged facilities for its state Baptist offices in Baltimore. It adopted a Cooperative Program budget goal for 1962 of \$510,000 with 40% allotted to Southern Baptist Convention causes.

## Oregon-Washington

The Baptist General Convention of Oregon-Washington called a special session in Portland on December 8 to consider the nomination of a new executive secretary. Convention election is required in the Oregon-Washington Convention. Nomination comes from the Executive Board.

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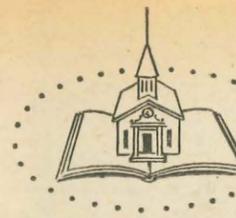
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

### GROWTH THROUGH WITNESSING December 3, 1961

Acts 4:13-21

It is not only the privilege of Christians to know Christ as their Saviour, but also to tell others about Him. The God-given faculty of speech is never more nobly exercised than when a Christian is bearing witness to his relationship with Christ. A witness for Christ is one who has had a very definite and personal experience with Him in salvation, and then tells another what he knows about the Saviour with a view to bringing him into a saving knowledge of Him. It is the will of our Lord that every believer in Christ shall be a witness for Him, and through faithful witnessing a Christian grows spiritually.

At the hour of prayer Peter and John went to the temple to pray. As they approached "the gate of the temple which is called Beautiful" they observed an helpless cripple sitting near this expensive masterpiece of human workmanship. He had been lame from his birth, perhaps due to a malformation in his ankle bones. Unable to work, he had become a professional beggar. Daily he had been carried and placed at this most frequented gate of the temple in order to appeal for alms.

When this man saw Peter and John he thrust forth his hand and with the wail of a professional mendicant asked alms of them, whereupon they stopped suddenly and turned a piercing gaze upon him. As the first of Christian love flashed through their eyes, his interest was awakened and his hopes were aroused. Speaking for both John and himself, in a commanding voice Peter said, "Look on us." Expecting to receive a worthwhile gift from them, the lame man eagerly looked at the apostles. But his heart must have sunk within him at the disappointing words, "Silver and gold have I none." However, when Peter continued with the statement, "But such as I have give I thee," the man's hopes began to rise again. Wondering what Peter was going to give him, the cripple listened with quickened interest as the Apostle added, "In the name of Jesus Christ of Nazareth rise up and walk!" Suiting the deed to the word, Peter stooped and grasped the outstretched hand of the man and lifted him to his feet, whereupon he felt the thrill of power in his feet and ankles.

How he did rejoice when he discovered that his feet could function perfectly!

Filled with amazement, a large crowd assembled to hear what had happened. Peter told them that Christ had enabled him to perform this miracle, and then proceeded to preach the gospel to them. When he proclaimed the resurrection from the dead, the leaders thought it was necessary for them to silence such teaching, so they had the apostles arrested and imprisoned. We cannot imagine the feelings of the apostles as they spent their first night behind prison bars as a compensation for loyalty to Christ and His gospel.

On the following day they were arraigned before the Sanhedrin. Standing before this august court, the most powerful body of Jews in the world at that time, and without any hesitation or a flicker of fear, Peter calmly and frankly told them that it was in the name of Christ that this wonderful cure had been performed. His defence was bold and pungent. After charging them with the guilt of crucifying Christ, Peter preached salvation to them through the very cross they had ordered to be erected. Peter's testimony revealed that Christianity is exclusive in that it does not admit any peer, and it is intolerant because it denies that any other religion is a sufficient means of salvation from sin. It shuts us up to simple faith in Christ, the only Saviour.

#### I. The Power or Their Witnessing Acts 4:13-14.

Not only did the members of the Sanhedrin marvel that the man had been healed at the Gate Beautiful, but also at the boldness of the apostles in accusing them thus, and they were amazed at their language because they perceived that they were just plain laymen without training in the rabbinical schools. Although they were unlearned men so far as the schools were concerned, they had this marvelous power of logic, eloquence and healing.

Their wonder ceased only when they recognized that this power came only from association with Christ. When they beheld the man who had been healed, the authorities could not deny that a miracle had been wrought and a good work had been done, but still they wanted to put a stop to the preaching of the apostles.

#### II. The Prohibition of Their Witnessing. Acts 4:15-18.

Unable to contradict the fact that the lame man stood before them healed, the judge ordered the apostles to go outside the council room, in order that the authorities might confer among themselves as to what they should do to and with them. One thing was certain, they could not afford to punish the apostles for healing a poor cripple. In their desperation, they finally decided that the only thing they could afford to do was to threaten them, and command them not to preach or to teach again in the name of Christ.

Because they had preached Christ they were imprisoned, then released on the condition that they would compromise. They could preach, but just leave out Christ.

It was very obvious that the members of the Sanhedrin were determined to put an end to the preaching of the glorious doctrine of the resurrection of Christ. The members of that high court did not hesitate to intimidate the apostles to accomplish their purpose.

#### III. The Perseverance of Their Witnessing. Acts 4:19-21.

It was up to the apostles to decide what they were going to do. So far as they were concerned, the command did not present any difficult problem. Having received their authority from a higher source, they promptly decided that there was only one thing for them to do, namely, to go on preaching Christ regardless of what the physical consequences for their action might be. They were under obligation to witness for Him. Knowing that they "must obey God rather than man," they left the council chambers undismayed and undefeated. To have heeded the command of the authorities would have been a mark of ingratitude and an act of disobedience to God, as well as a sin against the people, so they refused to be silenced.

The members of the court dismissed the apostles because they were not able to find anything in their lives for which they could punish them. They had not only obeyed the commands of their Lord, but they had also been obedient to the laws of the government. That was certainly commendable in them and their actions in this regard are worthy of emulation on the part of Christians today. By their worthy manner of living the apostles had won great favor.

## 200 Attend Mountain Youth Conference

WILLIAMSBURG, Ky. (BP)—More than 200 mountain youth gathered here recently to explore careers, church-related vocations, colleges, missions and life outside the mountains.

They were attending the first Mountain Youth Conference, sponsored by Kentucky Baptists and the Home Mission Board of the Southern Baptist Convention.

The conference is to become an annual affair, according to J. Edward Cunningham of Lexington, director of the conference and of mountain missions and missionary training for Kentucky Baptists.

In recent years the Southern Appalachian area has lost more than 1,500,000 of its population to other sections of the nation.

"In this conference we sought to give the mountain youth a look at his position sociologically and get him to see a vision of his Christian opportunities while he is in the mountain or when he leaves," said Wendell Belew of Atlanta, Georgia.

Belew, secretary of the associational missions department of the mission board, said most of the young people seemed to accept the fact they would be leaving the mountains.

He was concerned that 70 per cent of the public school teachers in the mountains are non-Christian. He felt these students lived, for the most part, in a vacuum of religious influence.

The conference was held at Cumberland College (Baptist). Kentucky Gov. Bert Combs, a graduate of the school, addressed the group. He urged the mountain youth to stay in the mountains for their life's work.

Other speakers and conference leaders were: A. B. Colvin of Middletown, Ky., superintendent of the department of missions and evangelism for Kentucky Baptists; Joe Mobley of London, Ky., active in extension work for the University of Kentucky; J. Chester Durham of Middletown, state secretary of Baptist Student Union work, and P. F. Ayer of Berea, Ky., president of the Council of Southern Mountains.

### Paschall to Speak in Missouri

Dr. H. Franklin Paschall, pastor of the First Baptist Church, Nashville, Tenn., and before that at the First Baptist Church, Bowling Green, Kentucky, will be a speaker at the Evangelistic Conference to be held at Cape Girardeau, Missouri, January 15-16.

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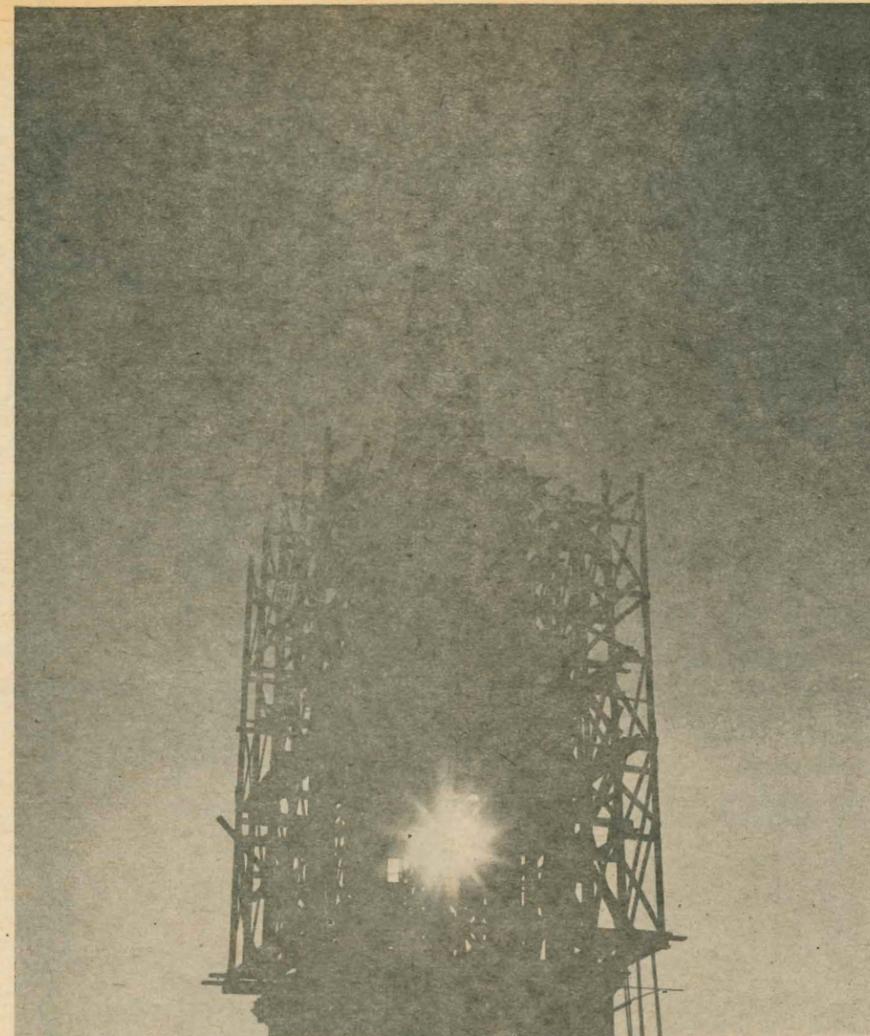
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## LIGHT IN THE HOUSE OF GOD

By Franklin Owen, Pastor, Lexington, Kentucky

Maybe you saw the beautiful photograph of our new church spire on the front page of the Lexington Herald, last Monday morning. The sun shone through the spire window's grill and temporary scaffolding in such a way that the refracted light formed a beautiful star beneath the cross atop the steeple.

The above revelation of light in the new house of God seems like a parable on the light of God's Spirit. Early Christians, like Jews before them, used the term Shekinah to express the visible majesty of the divine presence, especially in the Temple of Solomon.

One of God's early promises was, "Let them make me a sanctuary, that I may dwell among them . . ." (Exodus 24:8). Again, in the latter pages of the Bible, the oft-repeated promise is worded, "Behold, the tabernacle of God

is with men, and he will dwell with them, . . ." (Rev. 21:3).

When Jesus was born in Bethlehem, "lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; . . ." (Luke 2:9). John the Apostle declared Jesus to be the light of men that came into the world. Throughout his Gospel he sees a battle between the light and the darkness, as the issue of history.

Jesus promises that ". . . where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). I pray that this incident of the photograph of the cross and of light in our new place of worship will prove indeed to be prophetic of the Shekinah glory, the divine presence that will dwell there, and enlighten the lives of all who worship.

Perhaps, we should make one other

observation. The photographer had to see the vision depended upon the viewpoint from which he beheld. The light was there all the time. He had to take the right look in order to behold it and pass it on to us. God will be in the new house. We must stand aright to catch the vision and to pass it on to others.

## E. M. Skinner, Jr., Ordained at Providence

Edward Miller Skinner, Jr., has been ordained to the gospel ministry by the Victory Baptist Church, Providence. The young minister is the son of Pastor and Mrs. E. M. Skinner. The father is pastor of the Victory Baptist Church.

In an ordaining council called to examine the candidate, E. M. Skinner, Sr., and Don Sisk served as moderator and clerk respectively. George D. Park led the questioning of the candidate.

The ordination sermon was entitled "A Good Minister," and was preached by E. M. Skinner, Sr. The ordination prayer was led by Carl Harkins. Archie Oliver brought the charge to the preacher and presented the Bible to the newly ordained preacher. The charge to the church was delivered by C. D. Cole.

The young minister has been called to the Slaughters Baptist Church. He is now a student at the Southern Baptist Theological Seminary and is married to the former Barbara Hill of Louisville. She is also enrolled at the seminary.

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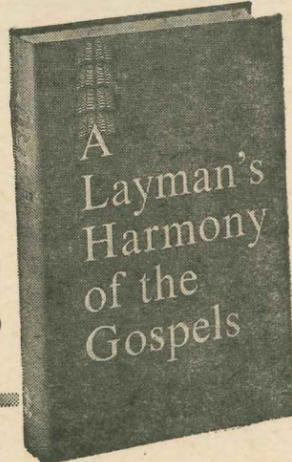
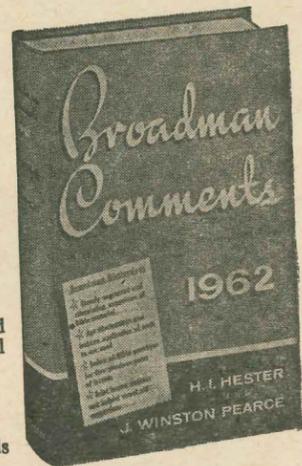
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The first dinner affair in the newly constructed Harrodsburg Baptist Church was the "Blast-Off" for the Leadership Development Week, October 9-13. Two hundred and fifty Harrodsburg Baptists attended and over 200 awards were earned by members of the church. The enlargement campaign was associational-wide and was one of the best the Kentucky Baptist Sunday School staff has participated in in a long time, according to state Sunday School Secretary Roy E. Boatwright.

**Mrs. Sue Coleman Green,  
 Prominent Kentucky  
 Native, Dies in Texas**

Mrs. Sue Coleman Green, 87, died in a Dallas hospital a short time after she suffered a heart attack. She resided at 4825 Cole's Manor, and was a member of the First Baptist Church, Dallas. Burial was in Restland Cemetery.

She was a native of Casey County, Kentucky, where she was born January 4, 1874. She had many prominent Baptist connections throughout her life. She was a daughter of a Baptist preacher, the wife of a Baptist preacher, the sister of a Baptist W.M.U. secretary in earlier years, and the sister of one of Southern Baptists' most prominent laymen, who was also a song book publisher.

Her parents were Quintella Belle Jones and Pastor Thomas H. Coleman, of Kentucky and Texas. Her father was a native of Harrodsburg, and was pastor of such churches in this state as Mt. Salem, Rocky Ford, Green River, Stanford, Somerset, Bardstown, Little Union, Plum Creek, Mill Creek, Fisherville and Burgin; and in Texas at churches in Ennis, Plano, Richardson, Lebanon and Wichita Falls. He died in Frankfort, Ky., in 1912.

Her husband was the late Pastor George Green, who was in charge of the First Baptist Churches in Brownwood and Austin, Texas, and other places, and died in 1955.

One of her brothers was the late Robert H. (Bob) Coleman, native of Bardstown, Kentucky, but who spent most of his mature life in the Lone Star State. He was a familiar figure wher-

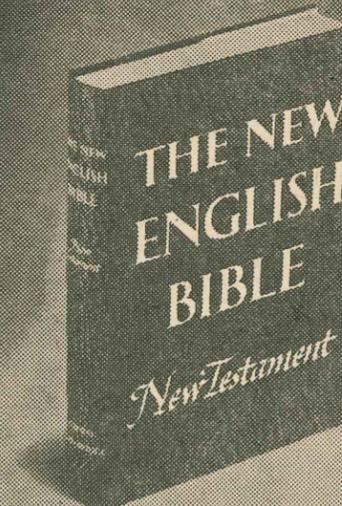
First Baptist Church of Dallas, superintendent for 36 years of its Sunday school, secretary of the Relief and Annuity Board from its organization in 1918 until his death, and led in many other things. He was the "alter ego" of Dr. George W. Truett. Though a layman, he supplied the pulpit for Dr. Truett in his absence, visited the sick, and carried on his ministry whenever he was absent from Dallas—which was often. Bob Coleman died in 1946.

One sister is Mrs. Kate Coleman Wakefield Hinkle Fiske, now living at 4727 Rivoli Drive, Macon, Ga., who in her younger years was corresponding secretary of the Woman's Missionary Union of Kentucky, and was later the wife of Pastor William D. Wakefield, now deceased, while he was at Baptist Tabernacle, Louisville. Another sister was the late Mrs. E. O. Harrington, Plano, Texas, and still another, Mrs. J. L. McDonald, Cynthiana, Ky.

Mrs. Green is survived by three sons, James E. Green, Dallas; Col. Thomas C. Green, Austin; and George M. Green, Odessa, all in Texas; by one daughter, Mrs. Kent Ford, Clifton Forge, Va.; a grandson and one great-grandson; and one sister, Mrs. Fiske, already mentioned.

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