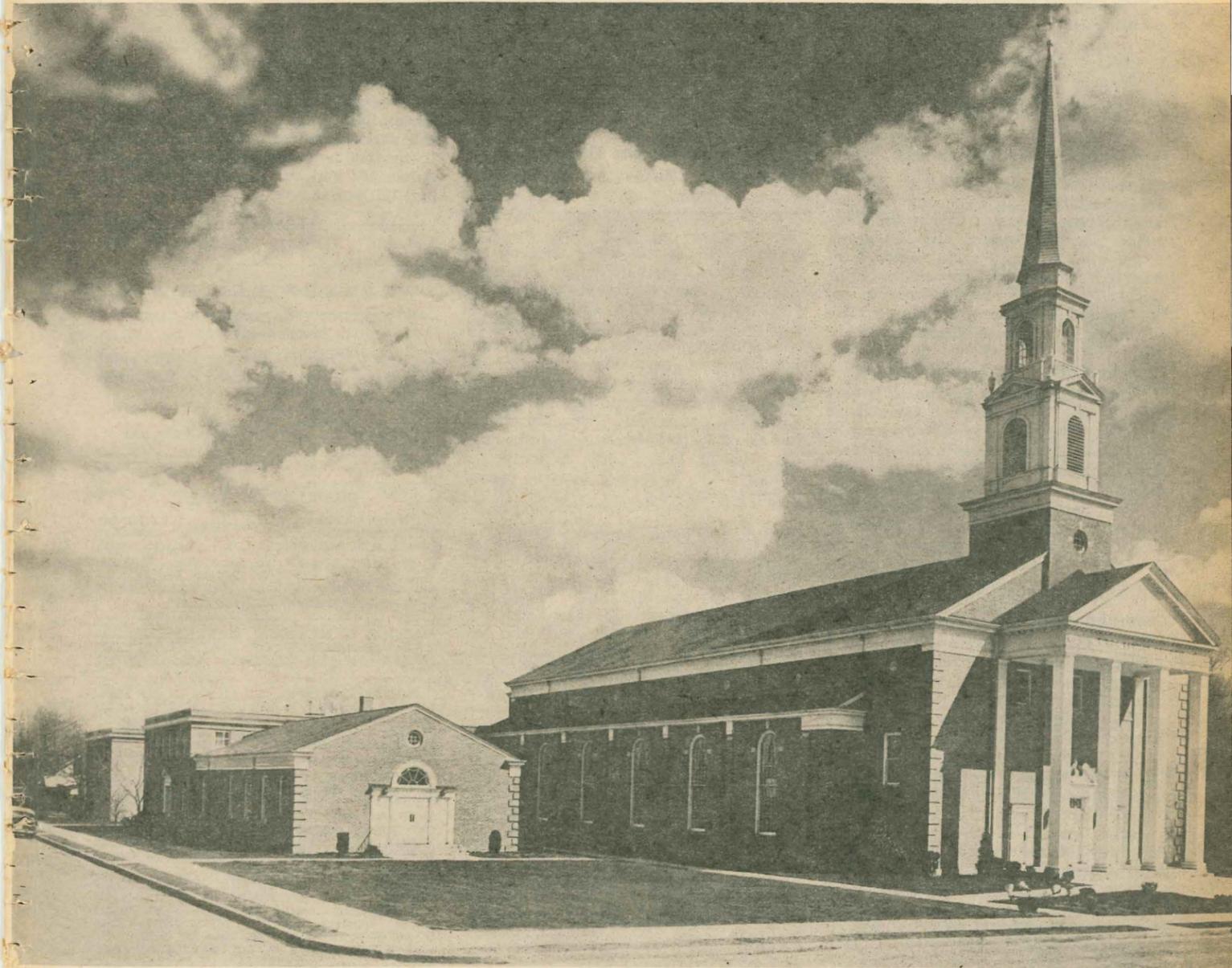




MARCH 15, 1962

WESTERN RECORDER



The Kentucky Baptist Training Union Convention and Church Drama Festival will be held at the First Baptist Church, Madisonville, April 4, 5 and 6, 1962. This will be the sixty-fifth year Kentucky Baptists have had such a

state-wide organization. Home reservations may be had by writing to the church, according to James H. Whaley, Sr., Training Union secretary for Kentucky. Fifteen hundred people are expected to attend.



GLEANINGS FROM THE FIELD

Ordination of James Howard

James Howard has been ordained to the Gospel ministry by the Muncy Creek Baptist Church, in Three Forks Baptist Association, on February 11.

Luther Deaton Ordained

Luther Deaton was ordained to preach the Gospel by the First Baptist Church of Combs, Kentucky on February 18. He is to be pastor of the Second Creek Baptist Church and assistant pastor at Combs.

Buck Run Enters Development

The Buck Run Baptist Church, Franklin Association, in a recent business meeting voted to participate in the Kentucky Baptist Development Program, which aims to build up a better local church, a better community and a better world. The church has also voted to put the Western Recorder in its budget. The pastor there is Peter J. Pentz.

Fred T. Moffatt on Two Programs

Dr. Fred T. Moffatt, Sr., pastor emeritus of the First Baptist Church of Frankfort and now executive director of the Parole Board, Department of Welfare, Commonwealth of Kentucky, was the guest speaker at the chapel services at the Southern Baptist Theological Seminary on Friday morning, March 2, and will be the guest preacher at the Kentucky State College, Frankfort, on Sunday morning, March 18.

Owensboro Pastor in Florida

T. L. McSwain, pastor of the Third Baptist Church, Owensboro, has just completed a revival with the Killarney Baptist Church, Winter Park, Florida, where a former Kentuckian, Maurice R. Barnes, has been pastor for the past 8 years. The visible results were 34 professions of faith, 6 by letter, numerous rededications, and several young people for life dedications. This was the best attended revival in the history of the Killarney Baptist Church. McSwain is forceful and forthright in his presentation of the gospel. God's power was with him, and the Floridians were pleased to have him in their fellowship.

Book Store Managers Meet

Miss Blanche Mays, manager of the Baptist Book Store, 317 Guthrie St., Louisville, and Mrs. Martha Miner, manager of the Baptist Book Store, 204

West Third St., Owensboro, attended the annual planning and training conference of the Baptist Book Store Managers at Nashville, March 4-9. Forty-four were present from the various states from coast to coast. The conference was under the direction of Keith C. Von Hagen of the Book Store Division of the Baptist Sunday School Board. In all, there are 47 stores throughout the nation. An appreciation dinner was held for Manager H. C. Reavis, who is being retired from the Albuquerque store in New Mexico.

W. C. Boone Revisits Kentucky

Dr. W. C. Boone, 307 Morningside Drive, Jackson, Tenn., a recent "exile" from Kentucky, has found several good "excuses" to get back into the state recently. He is still being used by our brethren, and to their delight. He supplied for Pastor R. Truett Miller at the First Baptist Church, Fulton, Ky., on February 25, and at the First Church, Princeton, on March 4. At this writing the Princeton pastorate is vacant, being made so by the going of D. Perry Ginn to Sevier Heights Baptist Church, Knoxville, Tenn. The Princeton church has asked R. H. Falwell, Jr., of the Sunday School Board and a native of Murray, Ky., to be its interim pastor, beginning March 11.

Mother of Pastor Bowman Dies

Mrs. William S. (Laura Mudd) Bowman, Louisville organist and piano teacher for the last forty years, died Thursday, February 15. She resided at 2112 Allston. In former years she had been a teacher in the Louisville Conservatory of Music, and in more recent years taught music privately. She was the mother of Pastor Joe J. Bowman, of the College Hill Baptist Church, 309 Yearly Avenue, Lynchburg, Va.; and of Mrs. Ray T. McGinity, Louisville, Ky. She is also survived by one sister, Mrs. Alma Robertson, Canmer, Ky., and 3 grandchildren. She was a native of Hardyville, Ky., but had lived most of her life in Louisville, where she was a member of the Parkland Baptist Church. Her husband passed away in 1920. Interment was in Fairview Cemetery, Bowling Green.

Son of E. L. Olivers Dies

Mrs. Edward L. Oliver arrived in Louisville several weeks ago with her 15-months-old son, Mark Vernon Oliver. They had flown in from Japan, where

Mrs. Oliver and her husband have been missionaries for the last ten years. After a brief stop-over in Louisville she made a hurried trip to Chicago where the child was given an emergency heart operation, and died shortly thereafter. The funeral was held at the Herbert C. Cralle Funeral Home, Louisville, and on February 24, at 10 o'clock, and interment took place in Carrollton, Ky. The child's mother is the former Sue Pyles, of Louisville and Carrollton, and its paternal grandmother is Mrs. S. L. Bedingfield, Tampa, Fla. In addition to the parents and grandparent, the child is survived by two sisters, Susan, 12, and Anne, 10; and two brothers, James, 8, and William, 6.

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MINISTERIAL 'MOLD' IS TOO MUCH

Pastor's 'Had' It -- Resigns in Protest

By Max Morris, in The Miami Herald

I have resigned. Not because of a hasty decision motivated by an ill-advised emotional outburst. Nor have I resigned for a larger pulpit with a more lucrative salary. Nor was the resignation precipitated by any dissension or misunderstanding with members of the congregation.

A Protest

My resignation is a protest. A protest against the "mold" into which the contemporary minister is expected to "fit." A protest against a concept of the ministry which forces the pastor to be an executive, an administrator, an organizational genius, a public-relations expert, a confessor to hundreds of people who have "stumped their toes" and "nicked their fingers," and need a sympathetic shoulder on which they can cry—more seriously, a one-man "Complaint Department" for disgruntled people who are at war within and are constantly causing wars without.

A protest against denominational programs which require the whole week to be spent attending meetings, conferences, committees, etc., and leave Saturday night for sermon preparation. A protest against ecclesiastical machines which measure success by attendance records, larger budgets, and million dollar building programs.

A protest against the idea that a pastor must be a "jolly-do-well," a back slapper, a smiling, affable dunce, and a "good mixer," able to get along with all kinds, adept at the art of "winning friends and influencing people."

A protest against the double standard, expecting the minister to be less than God and more than man—somewhere in between. A protest against an organized opinion which refuses to allow the minister to express his God-given individuality.

A protest against a schedule which leaves no time for prayer, contemplation and scholarship. A protest against a system which makes out of the minister

[Editorial Note—This article was written for the MIAMI HERALD by Max Morris who has resigned his pastorate at South Miami Baptist Church after a successful two-year ministry. Mr. Morris was elected "Young Man of the Year" by the South Miami J.C.'s and has received other recognition as an outstanding church and community leader. He is known by many Kentuckians through his ministry as evangelist in several Kentucky Baptist churches.]

everything except what God expects him to be—a spiritual leader and preacher of the word.

An Ecclesiastical "Frankenstein"

The modern churches are creating an ecclesiastical "Frankenstein" that one day may turn on them and devour them. No man, forced by the prescribed program, to spend all his time in meetings can have any vital, relevant message from God. If our churches are filled with immature "pew warmers" and spiritual "pigmees," it may be because they have been fed on a diet of sermons hastily prepared 30 minutes prior to their delivery.

The ministry has been responsible for forging the heavy hammer which may well strike its doom. The pastor, over the years, has assumed responsibilities that God never intended. The young pastor leaves the seminary with firm, unyielding resolve to never get caught up in the jungle, only to discover that the criteria for success has already been decided by his predecessors. Day by day the demands are greater, the involvements deeper. He must conform to the ministerial image. Finally, time with God is relegated to the desperate Saturday night hour.

The layman, through a subtle brainwashing, has been led to believe that he can gauge his spirituality by the number of meetings attended, by faithfulness to a program of church activities. The more meetings attended, the greater the dedication is the standard of excellence.

A Biblical Counterpart

A comparable situation was developing in the first church at Jerusalem. The size of the congregation has increased to the point that the disciples, called to be spiritual leaders, found themselves engulfed in secondary matters. They were "serving tables"—arbiters, negotiating, seeking to establish good relations between two factions in the church.

Fortunately it was not long until these men realized the folly of giving priority to the secondary. Consequently they called the church into conference saying, "It is not right for us to forsake the Word of God and serve tables." This is a message desperately needed today.

It is never right for any activity—even fine, noble activities—to take precedence over the study and proclamation of the Word. It is not that a pastor is above "waiting tables." Rather,

to be continuously involved in "table waiting" robs him of his primary task.

In the face of this crisis the disciples requested that the Jerusalem congregation "set aside" several men to settle disputes and attend to business matters. The disciples could then give themselves "continually to prayer, and the ministry of the Word." Not occasionally, not after attending dozens of meetings, not after the myriad secondary matters have been transacted; but continually, all the time in prayer, study, witnessing and preaching.

If a minister is to have God's message he must recapture this concept of his calling.

A Disturber of the "Status-Quo"

Jesus, Himself, was a disturber of the status-quo, a non-conformist. He refused to fit into the religious system of His day. It was because of his unceasing opposition to the status-quo that He went to the cross. But he changed the course of history. The history of the church can be changed again. It can be changed when ministers have the courage to "buck the tide" and refuse to melt their God-given individuality into the mold of conformity.

I do not stand outside the church as an unbelieving antagonist, seeking to destroy. I love the church. It is of God and I am in it and of it. I write not to harm or hinder, but to help and heal.

The world at its worst needs the church at its best. These are crucial days. Days that can end in cosmic catastrophe. Days that demand ministers aflame and ministers will never catch fire by roasting weenies at Sunday School picnics. Therefore I protest by resignation.

30,000 Movement Nears Halfway Point For S.B.C.

NASHVILLE (BP)—Southern Baptists are nearing the halfway point in their effort to organize 30,000 missions and churches by 1964, according to a report by C. C. Warren of Charlotte, N.C., director of the movement.

Warren released the figures here during meetings of committees which are helping direct the effort. As of January 1 there have been 14,210 units started, including 4,688 churches and 9,522 missions.

According to Warren, this is an increase of 1,414 over the report released in August, with 513 more churches and 901 additional missions started.

The present year, designated as the "Year of Church Extension" is expected to record one of the largest growth records during the eight-year emphasis. The movement started in 1956 with a challenge Warren made when president of the Southern Baptist Convention.



A Day With the Papagos

Arrangements had already been made for me to supply the pastorless pulpit of Tucson's Twenty-second Street Baptist Church when the opportunity came to spend the day with the Papago Indians on the Papago Reservation west of Tucson. With Arkansas Editor Erwin McDonald in Tucson, also on the way to Phoenix for the annual meeting of the editors, it was easy for him to replace me at Twenty-second Street. And so I joined Catalina Association Superintendent of Missions Irving Childress and Red Solley, former Alabamian and now a leading Tucson restaurant operator, for the 65-mile desert journey to Sells, the capital of the Papago Reservation.

A ride across the Arizona desert on a February morn is memorable. Contrary to expectations, the last impression to get is one of monotony. Even the highway is punctuated with dips which are used in place of bridges across the desert washes which become swirling streams when the infrequent rains come. The reports of drownings on the desert are strange but true.

On the southwest Arizona desert one is never out of sight of foothills and mountains. The sun playing hide-and-seek with high clouds makes for every hue and variety of color. It never looks the same and it's a thing that has to be experienced because it cannot be described.

Turning off the highway, we were in Sells, an Indian village of adobe mud huts with about 300 inhabitants. A modern government hospital and school for the Indians make for a sharp contrast to the homes of the Papagos.

Next to the government buildings, the most impressive construction in Sells is the First Papago Baptist Church. Once an adobe building, it is now veneered with brightly-painted blocks. Along with the sanctuary is the pastor's home, a nursery building, and a fellowship hall. The Virginia Baptist Woman's Missionary Union is mostly responsible for the fine buildings at Sells.

Inside the church Pastor Bob Mackett was teaching an adult class. Bob is another story, and what a story! Weighing 320 pounds, Bob was once the scourge of the Papagos. A lover of firewater and all that goes with it, it took several men to tame Bob when he was on one of his frequent rampages.

But all this time Bob's mother was interpreter for the missionary at Sells and in time her prayers were answered and Bob was captured by the Lord. Upon his mother's death, Bob became the interpreter at Sells and now is the pastor.

The Papagos listened attentively as I tried to preach. During the invitation 11-year-old Barbara Moristo came upon profession of faith. There was rejoicing by her friends because Barbara had already

gotten into difficulty through bad companions and was on her way the next day to an Indian boarding school in another place.

To conclude the service Mission Superintendent Childress baptized Roberto Pablo and Rosemary Moristo, the latter being Barbara's sister.

Then came the promised Indian feast. No Baptist dinner-on-the-grounds ever surpassed it. Only the dishes were different from a Kentucky Baptist spread. The dishes were all Indian and Mexican whose names meant little to me, but which tasted wonderfully. There was no jackrabbit and javelina (wild hog) as we had anticipated, but the venison chili and the Indian beans more than made up for their absence. The cooks took mercy upon the uninitiated and held up a little on pepper which usually makes the food fitting only for an asbestos-lined throat and stomach. I sat close to the Papago who had brought in the deer for the occasion and wished I could stay over on Monday for a jaunt with him. The Indians hunt the year around, but kill only for food—never for sport.

One day with the Papagos!—an unforgettable day! The Annie Armstrong week of prayer for Home Missions—which includes the Papagos—will never be quite the same for this editor.

Pastor, Save Thyself!

Baptists should consider carefully the words of Max Morris on page 3 of this issue. As a successful young pastor, Max has resigned after only two years at the South Miami Baptist Church to return to the field of evangelism.

Resignations of Baptist pastors are everyday occurrences, but the reason for resignation given by Mr. Morris is rare or at least rarely expressed. He says he refuses to conform to the expected "mold" for a Southern Baptist pastor because he does not believe a pastor can fit the "mold" and render the prophetic ministry expected of him by God. He used his resignation as a protest.

What shall we say to this? Some will be quick to say that Max just couldn't take it. Coming into the pastorate from the field of evangelism, he just wasn't ready by temperament or experience for the rigors of a responsible and large pastorate.

Others will point out that while Max can't fit the mold, thousands of other Baptist pastors do a pretty good job of it. Therefore, the trouble must be in the man, not the mold.

Most Baptist pastors, however, will find a kindred spirit with Mr. Morris and will join him with a hearty "Amen!" For while there are those rare individuals who seem to fit the mold perfectly and are able to run the rat race, promoting everything with equal vigor, making all the meetings, living up to almost

everyone's expectations, and still coming up with fresh and dynamic sermons almost every time, this is a rare pastor indeed. Most of us agree with our protesting brother on every Saturday night when we get around to trying to prepare the next day's sermon. His conclusion is also the same one reached in many hotel room preacher sessions at every state and southwide convention. We just don't voice our protest in such a daring and dramatic manner as does Mr. Morris.

Not only do pastors feel this way about the modern church program, but laymen are in many instances more discerning than pastors, and there are signs of revolt among them. With all the brainwashing of laymen described by Mr. Morris, they are not really fooled about their spirituality. They know there is little necessary connection between personal spiritual maturity and the number of meetings attended and church activities participated in.

A key question is, How did we get this way? Some explanations are obvious. Our churches are a part of the American culture in which they exist and American standards of success, more than New Testament standards, are often used to judge churches and pastors. Because of this concept we think our churches are successful according to the harmonious hum of the machinery and our pastors are wonderful in proportion to their conformity to the corporation president image.

Another explanation for our present predicament is our denominational development. In 150 years we have come all the way from a group of independent, unorganized local Baptist churches to a highly organized denomination with denominational specialists in every area of church life. These specialists promote their particular areas as if only one area existed. Consequently the local church and pastor are flooded with promotional materials in Sunday School, Training Union, W.M.U., Brotherhood, Music, and a multitude of other areas, anyone of which could consume all the time of the pastor. Frustration over this partly explains coolness and even occasional cynicism toward state and southwide Baptist offices.

What is the answer for Mr. Morris and the rest of

us with his complaint? Is it resignation in protest? Maybe, but it is doubtful. How about reformation and personal adjustment instead of resignation?

Where is the reform coming from? Will we change American standards of success which are applied to churches? No!

Will denominational offices and departments let up on their promotion? Hardly. They are doing what they were created to do. They have to push and at least keep up with other pushing departments or they are doomed, and who wants to be doomed? Our denominational offices don't expect any church to try to do everything they suggest. They serve a full course meal so that each church might choose its needed diet whether it be all or part of what they offer.

The answer basically lies with the individual pastor and the local churches. They must resist secular standards for spiritual endeavors and must adapt the denominational program to their own situations.

The pastor who tries to take on everything that the church, the association, the state and southwide offices and the community would lay on him would need the hands of an octopus, the brawn of a dinosaur, and the brain of an Einstein to do a half-way job. What he needs is the sense and courage to say "No," and mean it. Somewhere, sometime—and the quicker the better—the pastor must decide what God expects of him in light of his training, abilities, etc., and try to do that, no matter what others think or say. Normally he'll have to do this for himself because no one else will do it for him. His friends will only sit around and watch him and then shake their head in regret when he falls under the load, or resigns in protest.

The church should share the pastor's commitment. The church people should be taken into the confidence of the pastor and be prepared to help protect him rather than be brainwashed in clinics, etc., and then put pressure on him to give full-time to their pet projects.

Resignation is easier than reform and personal adjustment, and it might be justified as a protest. However, we'll find our salvation in this matter not by running, but by facing the music and changing the tune so far as our own dancing is concerned.

BAPTIST FORUM



I Am Not Going to Hades

Editor:

The Western Recorder of January 18 records in an article, "What Baptists Believe on Death," in which the writer says "at physical death all enter Hades and remain until the judgment when the state of each is fixed eternally."

Before the Resurrection of Jesus all who died did go to Hades—some of the place of torment and the saved to Abraham's bosom. Jesus also went to Hades when He died. Ephesians 4:8-10: "he descended first into the lower parts of

the earth," etc. Acts 2:27: "Thou wilt not leave my soul in Hades." The third day Jesus left Hades and arose from the dead in His resurrection body. He now has the keys of death and Hades (Rev. 11:18).

Jesus is now in Heaven. Ephesians 1:20: "... He raised Him from the dead and set Him at His own right hand in the heavenly places." Acts 7:55: Stephen saw Jesus in heaven "standing at the right hand of God." Acts 1:11: "This same Jesus, which is taken up... shall so come," etc. Hades is down; Jesus went up.

Philippians 3:20: "Our citizenship is

in Heaven from whence also we look for the Savior, the Lord Jesus Christ." Ephesians 4:8: "When He ascended He led captivity captive." Abraham's bosom is now empty of all the Old Testament saints it held captive until Jesus had paid for our salvation. On the cross, Jesus said, "It is finished!" God's children are not held captive in Hades now. As far as we know the unsaved still go to Hades to the place of torment.

I Thessalonians 4:14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." When Jesus comes in the air, He brings the saints with Him, and we are called to meet Him in the air. The saints who come with Jesus will receive their resurrection bodies and we who are living on earth will be changed "in a moment, in the twinkling of an eye" (1 Corinthians 15:51, 52).

Lexington, Ky.

C.W.

Baptist Beliefs--The Judgment

By Herschel H. Hobbs

The principle of judgment is found throughout the Scriptures (Isa. 42:1, 3-4; Matt. 10:15; 24; Heb. 9:27; I Pet. 2:4, 9; Rev. 14:7), which teach also a final judgment (Matt. 24:31ff.; Rev. 20:11ff.). In the final judgment Christ will be the Judge (Matt. 19:2; 25:31-46; Rev. 3:21; 20:11f.).

In 2 Corinthians 5:10 Paul says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." The picture of the judgment in Revelation 20:11-15 is most revealing. There the dead, small and great, stand before God. The "books" and "another book . . . which is the book of life" are opened. The dead are judged by those things "written in the books, according to their works." Those whose names are written in the "book of life" have already been judged in Christ as to their redemption. Thus they are saved from hell. Those whose names are not written in the book of life shall be cast into hell. All men shall be judged, not to determine character but to reveal or declare it. From the

"books" will be declared the degrees of reward in heaven for the saved, and the degrees of punishment in hell for the lost.

Students of the New Testament differ as to whether there is one judgment or multiple judgments. For myself I see one general judgment, with the various accounts giving different aspects to it. Many sincere scholars disagree with this position. This matter is not a test of fellowship or orthodoxy. The fact of a final judgment is sure. The details we can leave to the Lord.

But one thing is clear. All men shall appear for judgment before the great white throne (Rev. 20:11-15). The ones saved by grace will be glorified and rewarded according to their works, and will enter into the indescribable bliss of eternal heaven (Rev. 21-22). The lost will be doomed and punished according to their works in the indescribable anguish of eternal hell (Rev. 20:15).

Today Christ is the Saviour. Then He will be the Judge. His judgment will be one of love. To the unsaved it will be that of a love received; to the lost it will be that of a love rejected.

GLANCING AT THE HOST CITY, SAN FRANCISCO

By Charles R. Richardson

SAN FRANCISCO — This beautiful cosmopolitan city of the Far West is eagerly awaiting the arrival of more than 10,000 Southern Baptists next June.

Big plans are already under way for the national parley of one of the nation's largest religious groups. Actual sessions will begin June 4 and continue through June 8.

It will be the first time since 1951 that Southern Baptists have met for a national convention in the Far West. Over 10,000 messengers and visitors who came to California in 1951 saw some 350 Southern Baptist churches with 50,000 members.

This year the visitors to the Golden State will behold some 1,000 churches and missions with nearly 200,000 members.

Two of the state's institutions of higher learning received accreditation late last year—California Baptist College in Riverside, and Golden Gate Baptist Seminary in nearby Mill Valley.

The 1962 national session of Southern Baptists will be a "family affair." Visitors can see San Francisco—one of America's most exciting cities—with unlimited other sites of interest, including the famous Bay bridges and nearby Golden Gate Seminary in Marin County.

Severns Valley Baptists In a Camp Program

The Severns Valley Baptist Association will conduct its own camp program for the first time this coming summer. Plans for the camping season have been made by an associational camp committee under the leadership of Associational Mission Superintendent Buell T. Wells, Elizabethtown.

Other members of the committee are Howard Matthews, Mrs. Harlen McGinnis, Mrs. Cornelia Nicholson, Jerome Lawson, Burton Cowley, and Mrs. Carl Shaw.

Camp Schafer, located near Pellville and Owensboro, has been rented from the Daviess-McLean Association of Baptists for the period of June 30-July 7.

The Severns Valley Woman's Missionary Union is observing for the second straight year an associational day of prayer. The ladies engage in prayer and study of the Severns Valley Associational mission program and receive an offering, part of which this year will go to the newly planned camp program.

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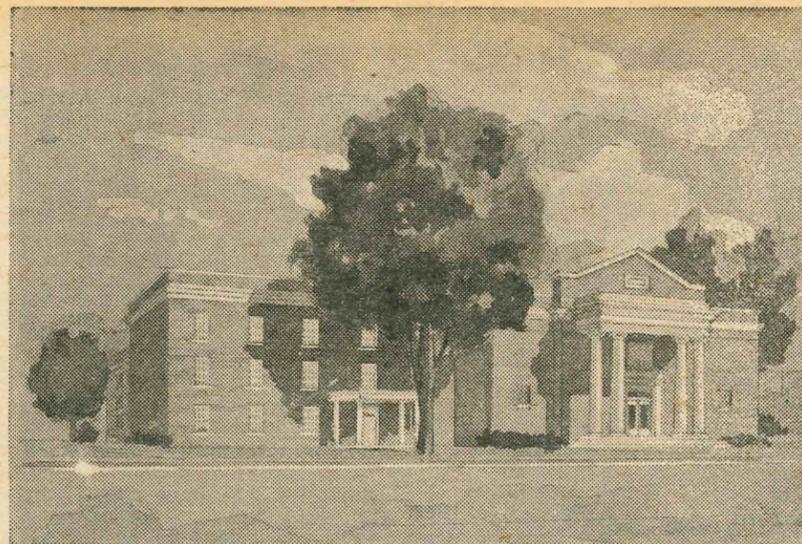
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Write J. C. Wicker, D.D., Box 285, Fork Union, Va.



The Cynthiana Baptist Church is about to enter a building program, in which a three-story educational building will be added, according to Pastor Prince E. Claybrook. It will provide additional space for 600 persons, and will cost approximately \$132,650. The Poindexter house, which has been in use for some time, will be wrecked to make way for the new structure. The new facility will provide a 5-room nursery, 2 junior departments containing 16 classes, 2 beginner departments, 2 primary departments, and 2 young people's departments. Also a library.

I CONFESS TO RACE PREJUDICE

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

At the ripe age of 90 years, I ease my conscience a bit by confessing that nearly all my life I've been cursed with race prejudice. I say "nearly," because it is well known that little children have no race prejudice. They learn it very early by watching the superior airs of parents and others toward colored people. Nearly all my life I've had that feeling of superiority. Now for years I've been ashamed of it, yet find it hard to rid myself of it.

In early life I had fine Negro neighbors, and admired and loved some of them. But if they came to see us on business, I felt it right and proper for them to come to the back door. When I came from seminary they honored me enough to ask me to preach in their church, and applauded me with amens and groans of approval; but I confess with shame that I felt a recoil at shaking hands with them. *That wasn't done.*

Before going to seminary I was one year a religious colporter. Often I called at Negro homes to offer them religious books. At one nice Negro home I called at lunch time. Two women put their heads together, and said graciously, "Will you let us fix you a lunch?" I was hungry and agreed, wondering what would happen; would they sit at table with me? For that "wasn't done" by whites.

They tastefully placed a nice lunch on

their table, and then sat apart respectfully while I ate! For many years now I've felt I was unworthy to sit at their table, they beside me!

Often in late years I've said in my pulpit, "I often feel on meeting a Negro I'd like to stop and apologize because we whites never let you forget that we feel superior to you!" I'm frankly ashamed of it—yet can't master it fully. I'm still trying.

For one thing, the great old saint, Dr. W. R. Cullom, and I have been reading together some great scientific books showing beyond doubt that all races are from the same ancestors, and that there is no superior race—nor color. Any superiority comes from superior social and cultural advantages. Yet this saintly old man of 95, just as I, feel cramped by custom: Can we break it and be our best selves? We must work on our neighbors as well as ourselves.

And we see gleams of a new day, when we will dare to treat all peoples of all colors just as persons. More and more of us are convinced beyond doubt that the white attitude of superiority is definitely unchristian and wrong, and harms white as well as black. Our air of superiority irritates and angers peoples of other colors and foments hate and bitterness round the world, and deep within us, hurts our own conscience.

1963 Convention Budget Passes \$19,000,000 Sum

NASHVILLE (BP)—The Southern Baptist Convention will be asked to hike its 1963 Cooperative Program budget to \$19,792,500, highest ever. The S.B.C. Executive Committee in its semiannual meeting here approved this proposal.

The \$780,000 increase over the 1962 budget will essentially go to the Convention's Foreign Mission Board. The board's 1963 operating allocation was raised to \$7,450,000, an increase of \$200,000.

The total increase in the operating allocation would be only \$280,000.

In the capital needs section of the budget, the Foreign Mission Board would be increased by \$500,000, from \$1,275,000 in 1962 to \$1,725,000 in 1963. The total capital needs budget for all the agencies of the S.B.C. would rise from \$5,075,000 to \$5,575,000.

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Religious News in Review

Among Kentucky Baptists

E. M. Skinner has resigned as pastor of the Victory Baptist Church, Providence, to become pastor of the Liberty Baptist Church, Graves County. Skinner, son of the late **J. E. Skinner** of Murray, is from a long line of preachers and has one son, **E. M. Skinner, Jr.**, training for the ministry at Southern Seminary.

W. W. Thompson, associational Vacation Bible School superintendent for Three Forks Association, reports that a full crew of clinic workers from Three Forks attended the state Vacation Bible School clinic at Danville, and is ready to conduct two associational clinics; one at Big Creek Baptist church and the other at Hindman First Baptist.

The **Brighton Street Mission**, Campbell County Association, sponsored by the **First Baptist Church, Newport**, was constituted the **Calvary Baptist Church** on January 8.

A men's Brotherhood was organized at Auburn Baptist Church on February 26. Featured speaker for the occasion was **Robert L. Pogue**, business manager of the Western Recorder. Pastor at Auburn is **Darrell C. Richardson**.

The Georgetown College Tigers, finalists in the 1961 N.A.I.A. Tournament, will make a repeat appearance at the 1962 edition of the Kansas City Classic, March 12-17. The Tigers have been in this tournament six out of the past nine years.

George W. Miller, Western Kentucky Baptist Hospital chaplain, has taken over as president of the Southern Baptist Association of Hospital Chaplains. The annual meeting of the organization was held recently in Chicago.

Homer D. Coggins, administrator, Central Baptist Hospital, Lexington, has been elected president of the Baptist Hospital Association. The organization includes leaders from Baptist hospital work maintained by state Baptist conventions and the Southern Baptist Convention. Coggins will serve two years.

H. L. Dobbs, administrator, Kentucky Baptist Hospital, Louisville, presided over the 1962 session of the American Protestant Hospital Association meeting recently in Chicago.

A native of Jeffersonton, Kentucky, **Mrs. Velma Darbo** is the new editor of "Upward," weekly magazine for intermediates in Southern Baptist Sunday schools. Miss Darbo was registrar and secretary to the president of the W.M.U. Training School three years prior to going to the Sunday School Board.

The Washington Scene

The U. S. Supreme Court has refused to rule that the **Scripture Press Foundation** of Wheaton, Illinois, is entitled to tax exemption. Scripture Press, an inde-

pendent foundation, publishes nearly \$2,000,000 a year worth of educational materials for churches. Attorneys for Scripture Press had argued that the decision would affect the tax-exempt status of many denominationally-owned publishing houses.

A bill to include **church-sponsored summer camps** for children in the **National School Lunch program** has been introduced in the U.S. Senate. Church summer camps already have available to them certain agricultural surpluses under programs of the Department of Agriculture. The new program would give more extensive aid than is presently allowed.

A "shared time" approach in American education has been suggested by a U.S. Congressman as a possible solution to the public sectarian education dilemma. The plan, suggested by **Democratic Representative Edward R. Finnegan**, a Roman Catholic, would permit the student to be enrolled in both a public and a parochial school, taking some courses in each school. Each school would bear the expenses of its own classes and the Roman Catholic Representative said, "This new principle may result in the meeting of the minds and finally bring about additional federal aid for education."

Among Baptist Missionaries

The house occupied by **Mr. and Mrs. Marion A. Mobley**, Southern Baptist missionaries to Japan, was destroyed on February 4. The Mobleys were away when the fire started, but fellow missionaries saved most of the furnishings for them. The Mobleys served in Kentucky before going to Japan. Mobley was pastor of the Midway Baptist Church, Caldwell Association.

The **Evangelical Free Church Union (mainly Baptist)** in East Germany plans a conference in Berlin May 11-13 to celebrate the beginning of Baptist work in Berlin. Baptists report a total membership of 9,000 in Berlin and approximately 30,000 in East Germany.

A total of 34,364 persons was baptized in 1961 by 3,627 overseas Baptist churches and 6,815 Baptist chapels and mission points reported at the year's end. Total church membership in Southern Baptist foreign mission churches today is 475,727, according to the report of the Foreign Mission Board.

Language certificates (in Latin, Greek, and Hebrew) issued to graduates by the Baptist Theological Seminary, Ruschlikon-Zurich, are now accepted by the University of Zurich in place of its language requirements for the doctor of theology degree. Such recognition of the quality of its work has been given no other Baptist school on the European continent, according to seminary president, **John D. Hughey, Jr.**

The amount of the 1961 **Lottie Moon Christmas offering** reaching Southern Baptist Foreign Mission Board headquarters by March 5 totaled \$7,199,180.75. This is \$1,083,202.67 more than had been received by the same day last year. The total for 1961 will not be known until books on the offering are closed May 1.

Baptists Here and There

The meeting place of the **Southwestern Baptist Theological Seminary Alumni Luncheon** during the Southern Baptist Convention in San Francisco has been moved to The Mural Room, The St. Francis Hotel.

A 12-day laymen's tour of Baptist mission points in Mexico will be conducted this fall under the auspices of the Brotherhood Commission of the Southern Baptist Convention. **Lucien E. Coleman, Sr.**, associate secretary of the Brotherhood Commission and former secretary of the Brotherhood work in Kentucky, will serve as tour director.

The **North Center Mission in Minneapolis, Minn.**, has become the fourth Southern Baptist church in Minnesota history after special constitution services.

Texas Baptist history has been put on microfilm by the Southern Baptist Historical Commission microfilming service. Over four miles of film were required to micro-photograph 390,000 pages of Texas Baptist material.

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For the next few weeks we are offering, **ABSOLUTELY FREE**, to readers of the **Western Recorder**, a subscription to "The Children's Messenger." Just send us your name and complete address plainly printed on a postal card. Your name will be added to the more than 37,000 now receiving the interesting little paper on our Kentucky Baptist Child Care ministry. Send in your request NOW.

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Ex-Kentuckians Killed in South Carolina Accident

Friends in Kentucky were shocked to learn of the sudden death of Pastor and Mrs. Woodrow W. Herrin in an automobile accident when they were driving from their home in Chesterfield, S. C., to Anderson, S. C., where he was scheduled to preach a funeral sermon. The two occupants of the motor with which they collided were taken to a hospital.

Brother Herrin was pastor of the First Baptist Church of Chesterfield. A native of Jackson, Miss., he was graduated from the Southern Baptist Theological Seminary in Louisville, Ky., and served as a Navy Chaplain in World War II.

Mrs. Herrin is well remembered in Louisville, where she grew up in the Clifton Baptist Church. Before her marriage she was Miss Margaret E. Thurman, a sister of Dr. W. Peyton Thurman, dean of students at the Southern Baptist Theological Seminary.

Before her marriage Mrs. Herrin was a secretary at the Pearson Funeral Home in Louisville, and was active in many Baptist affairs, including some brief service in the Sunday School Department at the Kentucky Baptist Building and the Baptist Book Store.

Pastor and Mrs. Herrin leave two sons, Marwood, 18, and William A. Thurman, 14. Marwood will continue on as a student in Mississippi College, Clinton, Miss., and William will make his home with close friends in Anderson, S. C., where they formerly lived.

A memorial service was first held on Tuesday afternoon, at 1:00 o'clock, at Anderson where they lived until about half a year ago. Then the bodies were taken to Chesterfield, where a second service was held at 3:00 o'clock. Burial was at Chesterfield.

Pastors Cort Flint and Dot E. Nelson conducted the funeral services. Dr. Nelson was the roommate of Woodrow W. Herrin during their Seminary days.

Besides her two sons and brother, already mentioned, Mrs. Herrin is survived by her mother, Mrs. Grace W. Thurman, and three other brothers, Noel, LeRoy C., and Allen G. Thurman, all of Louisville.

Series on Communism At Okolona

Henlee H. Barnette, Southern Seminary professor, will deliver a series of messages on Communism at the Okolona Baptist Church, March 18-23. Barnette has spent considerable time behind the Iron Curtain and has conducted personal interviews with Khrushchev and other Communist leaders.

The schedule for the series is as follows: Sunday—**Coming of Conquest;**

Monday—**Men Behind the Movement;** Tuesday—**Communist Ideology;** Wednesday—**Communism Behind the Iron Curtain;** Thursday—**Communism Beyond the Iron Curtain;** and Friday—**The Christian Response to the Communist Challenge.**

Though the series has been planned especially for Okolona Baptists, Pastor John E. Carter and his members would welcome all who might join them for this series of very timely and stimulating messages.

Remember Building Conference

Readers are respectfully reminded not to forget the **Kentucky Church Building Conference** in Norton Hall, West Wing, at the Southern Baptist Theological Seminary tomorrow, March 16, 9:30 to 4:00 o'clock, in line with the several articles written by Secretaries Roy E. Boatwright and Francis R. Talant on the **Kentucky Baptists at Work page.** Persons interested in church building, furnishings, equipment and building materials will have an opportunity to see at close range exhibits of many things which would be suggestive in making plans. Since this opportunity comes only one day in a year, it is expedient that persons who are working along this line should avail themselves of this opportunity tomorrow.

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KENTUCKY BAPTISTS AT WORK

Stewardship

Seven Associations Have Already Scheduled Cultivation Programs

By Robert J. Hastings

We now have definite word that Casey County, Green Valley, Boone's Creek, Severn's Valley, Ten Mile, Greenup, and Taylor County Associations are going ahead with the full Cultivation Program this year.

Congratulations to the alert leaders in these associations who are leading the way in taking the stewardship message to every church in their area.

Other associations are studying the Stewardship Cultivation Program, which is a plan whereby the association can reach every church in a stewardship emphasis.

Some associations already have a heavy schedule of other activities planned for 1962, such as schools of missions. These plan a full Cultivation Program in 1963.

However, if an association can not use the full Program in 1962, there is no reason why it can not use part of it. There are six basic phases in the Cultivation Program (associational budget planning, direct mail, clinic, fellowship supper, and budget campaigns in the churches). Every association can promote at least one phase in 1962.

The stewardship department will render all help possible. Let us hear from you, as to how we can help in your association.

Training Union

Program 1962 Training Union Regional Rallies

By James H. Whaley, Sr.

AFTERNOON SESSION

- 4:30 Devotional Period and Welcome
- 4:45 Junior Memory Work and Bible Drill
- 5:15 Young People's Speakers' Tournament (19 and above)
- 5:45 Adjourn for meal
(Host church will furnish drinks. Bring your sandwiches.)

EVENING SESSION

- 6:45 Song Service
- 6:50 Intermediate Sword Drill
- 7:15 Conferences:
Associational Officers, General

Officers, Adults, Young People, Intermediate Leaders, Junior Leaders, Nursery, Beginner, and Primary Leaders, Nursery Children, Beginner Children, Primary Children, Junior Boys and Girls, Intermediate Boys and Girls

- 8:30 Young People's Speakers' Tournament (17 and 18 year)
Announcing of Winners
- 9:00 Adjourn

DATES AND PLACES OF MEETINGS

March 19

Central Region—DeHaven Memorial Baptist Church, LaGrange, Kentucky.

North Central Region—Carlisle Baptist Church, Carlisle, Kentucky

March 20

Northeastern Region—First Baptist Church, Paintsville, Kentucky.

Southern Region—Eastwood Baptist Church, Bowling Green, Kentucky.

March 22

Southeastern Region—Harlan Baptist Church, Harlan, Kentucky

Southwestern Region—First Missionary Baptist Church, Benton, Kentucky.

March 23

South Central Region—Columbia Baptist Church, Columbia, Kentucky.

Western Region—Hartford Baptist Church, Hartford, Kentucky.

Brotherhood

Robert S. Scales To Speak at Ridgecrest Brotherhood Week

By Forrest R. Sawyer



Robert S. Scales

Robert S. Scales, pastor of Trinity Baptist Church, Oklahoma City, will de-

liver two major addresses during Brotherhood Week, June 21-27, at Ridgecrest (N.C.) Baptist Assembly.

Scales will speak on "A Growing Boy's Appeal" the night of June 23 and "A Man of God" the night of June 25.

About 500 men are expected to attend Ridgecrest during Brotherhood Week and take part in daily studies of great Bible doctrines, five seminars on timely issues of interest to Baptist men, and Brotherhood and Royal Ambassador leadership methods conferences.

1962 BROTHERHOOD LEADERSHIP CONFERENCE

DAILY FEATURES

- Depth Studies in Bible Doctrines
- Seminars—
 - The Christian's Role in World Peace
 - The Layman as Theologian
 - The Church-State Principle
 - Effective Christian Witnessing
 - Men Meeting World Needs
- Method Conferences—
 - Church Brotherhood
 - Associational Brotherhood
 - Royal Ambassadors

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AUGUST 16-22

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Woman's Missionary Union

Girls' Auxiliary's Fiftieth Anniversary

By Mrs. Geo. R. Ferguson

"Thy Light is Come" is the story of the founding of Girls' Auxiliary and was written by George Bryan, a student at Southern Seminary. This dramatic pre-

sentation will be given at Crescent Hill Church, Louisville, on Wednesday evening, April 11, as a part of the Annual Meeting of Woman's Missionary Union. The program will be under the direction of Miss Rachel Milligan, State G.A.-S.B. Band director.

All members of Girls' Auxiliary, counselors and directors are especially invited to see this production. The drama will be interesting, also, to all who have an interest in Woman's Missionary Union.

Girls' Auxiliary will celebrate its Fiftieth Anniversary during the year October 1962-63. This drama is one of the first of several special features planned to commemorate the beginning of this missions organization for girls that has led many to give their lives in missionary service.

STATE MEETING CONFERENCES

Conferences at the State Meeting will be held on Tuesday afternoon, April 10 from 2:00 to 4:00 o'clock. There will be one conference for each age-group organization as follows:

W.M.S.Mrs. Hugo Culpepper
Y.W.A.Mrs. George Leonard
G.A.Miss Rachel Milligan
Sunbeam BandMrs. Mildred Hughes

Mrs. Charles P. Gunther, State Jubilee Chairman, will visit each conference to present the work of the Jubilee.

There will be no banquets at the State Meeting this year. Banquets were discontinued last year on vote of our Executive Board, because of the full schedule for our convention meetings and other problems. There will be a Tea, honoring missionaries and foreign students on Wednesday afternoon at the Seminary, to which all are invited. The Kentucky chapter of the Carver School Alumni Association will have a dinner at the school on Wednesday evening. Watch this column for announcement of other special features of interest. Make your reservations NOW, fill your car and attend all the sessions of this important meeting!

NOTE

Many inquiries have come to the Baptist Book Store concerning teaching helps for the book, "The Bible and Race." We would call your attention to information as given in *Royal Service* that these teaching helps will appear in the April, May and June issues of *Royal Service*.

Sunday School

Little Union Attains Advanced Standard

By Roy E. Boatwright

It gives the Sunday School Department pleasure to announce that the Little Union Baptist Church of Nelson



Harold Wilder

Association is the first church in Kentucky this year to report an Advanced Standard Sunday school. Only about ten to fifteen churches in the Southern Baptist Convention, annually report an Advanced Standard Sunday school. Indeed, the accomplishment is most outstanding. Among the many requirements difficult to attain is the one calling for three-fourths of the departments to be recognized as standard for the Sunday school year for which the application for the Advanced Standard award is made.

We wish to offer congratulations to Rev. Harold Wilder, pastor, Mr. Earl Lutz, Sunday school superintendent, and the officers and teachers of the Little Union Church.

It has come to our attention that two or three other churches are now working toward the Advanced Standard.

Church Music

Covington Area Churches Enroll 272 In Music Week

By Eugene F. Quinn

Three music schools held simultaneously in North Bend Association during February 12-16 enrolled a total of 272 people. A total of 165 awards were earned, and the average attendance amounted to 212 people each night. The schools were held at Latonia with 107 earning 65 music awards; at Erlanger with 84 persons earning 40 music awards; and at Walton with 81 enrolled and 60 music awards earned.

Associational Music Director W. Voris Howard reports that the guest choral directors did an outstanding job in teaching and conducting the choral period each night. On the final night

an 85 voice choir presented a concert to a congregation of at least 125. Congratulations to North Bend Association for this fine week of training!

New Orleans Seminary Trustees Name Building

Official names for the chapel and other buildings and plans to expand the library were approved at the annual meeting of the Board of Trustees of New Orleans Baptist Theological Seminary.

The chapel will be named in honor of Dr. Roland Q. Leavell, who served as president of the institution from 1946-1958. Dr. Leavell, now a resident of Jackson, Mississippi, and president emeritus of the Seminary, initiated plans to build the chapel in the fall of 1956. He was often heard to say, "My heart will always remain here in this chapel."

The trustees also voted to name the new men's residence hall, Hamilton Hall, in honor of the later Dr. W. W. Hamilton, who served as president of the institution from 1928-1943.

The name of a two-story apartment building for married students was changed from Willingham Apartments to Shepard Apartments in honor of Dr. John W. Shepard, who served under the Foreign Mission Board of the Southern Baptist Convention in Brazil and later served on the faculty of the New Orleans Seminary. A new three-story apartment building has been named Willingham Manor. Dr. Shepard attended Bethel College at Russellville, Ky., shortly after the turn of the century. He was a brother of Mrs. W. O. Carver, Sr., Louisville, Ky., and the father of Pastor Samuel G. Shepard of the Erlanger Baptist Church, Erlanger, Ky.

Other action of the trustees included authorization to undertake an expansion program of the library calling for doubling the size of the library in volumes and space.

Leaves of absences for the 1962-63 session were approved for Dr. V. L. Stanfield, professor of preaching; Miss Helen Falls, associate professor of missions, and Dr. J. Kelve Moore, professor of religious education. Dr. Stanfield is a former teacher of Southern Seminary and Miss Falls was formerly young people's secretary for the Kentucky Woman's Missionary Union, both in Louisville, Ky.

Revival at Bethany

Pastor T. L. McSwain of the Third Baptist Church, Owensboro, will be the evangelist in a series of revival meetings with Pastor Eugene I. Enlow at the Bethany Baptist Church, Louisville, March 25 - April 1. The music will be under the direction of Ronald K. Wells, minister of music at the First Baptist Church, Beaumont, Texas.

SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, MARCH 4, 1962

	S.S.	Add.	T.U.
Covington, Calvary	1427		
Louisville, Walnut Street	1258	6	308
Missions (3)	269		126
Madisonville, First	980	4	254
Hopkinsville, Second	950	1	200
Elizabethtown, Severns Valley	917		199
Missions (2)	89		
Owensboro, Third	908	1	278
Mission	55		30
Owensboro, First	888		151
Louisville, Carlisle Avenue	855	3	287
Missions (2)	101		50
Bowling Green, First	842	1	170
Mission	107		
Louisville, Crescent Hill	834	2	215
Missions (2)	123		40
Lexington, Calvary	808	6	229
Mission	77		
Newport, First	708	6	221
Lexington, Immanuel	683		151
Louisville, Beechland	677		134
Mission	271	1	110
Somerseset, First	667		229
Mission	90		36
Lexington, Grace	662		168
Mission	45		
Louisville, Buechel Park	648	1	197
Louisville, Beechmont	639		152
Missions (2)	280	3	96
Campbellsville	629		266
Missions (2)	62		75
Glasgow	622		202
Mission	24		
Lexington, Rosemont	607	3	160
Erlanger	605	3	209
Louisville, Valley Station	587	1	105
Louisville, Victory Memorial	580	1	127
Louisville, Bethlehem	568	7	175
Lexington, Trinity	561	3	222
Georgetown	547	5	187
Mission	52		26
Louisville, Green Acres	544	2	230
Florence	527		145
Mission	162		
Shelbyville, First	506	1	95
Louisville, Rockford Lane	502	1	166
Henderson, Immanuel	496		103
Missions (2)	190		
Louisville, Beth Haven	491	9	214
Lexington, Porter Memorial	489	1	100
Owensboro, Hall Street	484		198
Corbin, Central	471		117
Mission	73		29
Owensboro, Buena Vista	467	1	160
Walton, First	459	7	266
Louisville, Baptist Tabernacle	476	1	175
Central City, First	455		154
Louisville, Beechwood	454	2	146
Louisville, Shively	452		110
Winchester, Central	448		123
Louisville, Hazelwood	446		82
Louisville, Farmdale	443		123
Jeffersonton, First	443	3	144
Franklin, First	442		125
Mission	61		35
Nicholasville	431	4	123
Hodgenville, First	428		122
Greenville, First	427		159
Ashland, Unity	423		108
Lexington, Central	423	2	144
Henderson, First	422	2	114
Owensboro, Eaton Memorial	420		157
Mt. Washington, First	412	1	82
Mission	79		
Hazard, First	408	2	93
Louisville, High View	403	4	124
Richmond, First	401		81
Bellevue, First	397		90
Louisville, Third Avenue	397	3	119
Lebanon, First	394		112
Lawrenceburg, First	391		52
Mission	31		
Ludlow, First	382	1	95
Corbin, First	381		133
Owensboro, Crabtree Ave.	368	3	150
Frankfort, Thorn Hill	367		128
Bardstown	366		60
Versailles	363		85
Louisville, Ralph Avenue	363		136
Morganfield, First	360		101
Louisville, Shawnee	354		118
LaGrange			
DeHaven Memorial	348		70
Ashland, Pollard	342	2	120
Mission	42		
Louisville, Immanuel	336	2	83
Frankfort, Crestwood	326		88
Louisville, Valley View	326		107
Barbourville, First	293	2	198
Missions (3)	212		
Middletown, First	293	1	139
Louisville, Fern Creek	293	2	89
Bowling Green, Glendale	285	1	149
Mission	58		46
Louisville, Eighteenth Street	282	4	111
Mission	48		48
Owensboro, Yellow Creek	279	3	77

Glendale	275	199
Dawson Springs, First	268	53
Ft. Thomas, First	263	59
Mission	129	55
Cold Spring, First	263	99
Falmouth	260	39
Mission	31	
Marion	259	69
Taylorsville, First	249	88
Louisville, East Audubon	241	69
Hazel	233	
Louisville, Oakdale	226	83
Lexington, North View	225	1
Owensboro, Seven Hills	213	70
Louisville, Fourth Avenue	204	77
Glasgow, Calvary	176	30
Louisville, Arcade	127	57
Ft. Thomas, Highland Hills	114	

Cedar Creek Youth

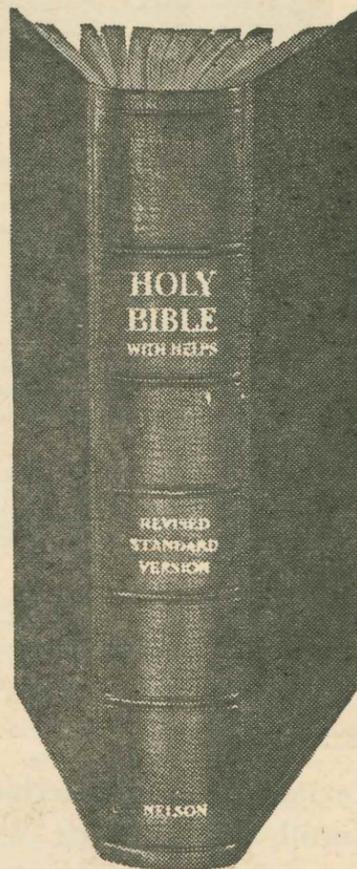
Ty Clenney, Campbellsville, preached in a youth revival at the Cedar Creek Baptist Church, near Bardstown, recently.

At Typo Second Time

Ben Fugate of North Carolina has been called to be pastor of the Typo Baptist Church. Back in 1926 he was also pastor at Typo, so this is his second pastorate there.

Two Farmdale Anniversaries

Farmdale Baptist Church, Louisville, noted the first anniversary of their pastor, Jay Brown, and the 52nd anniversary of W. G. Potts in the ministry on March 4. Brother Potts was ordained by and became pastor of the Mount Pleasant Baptist Church in Shelby County, Kentucky, two years more than half a century ago.



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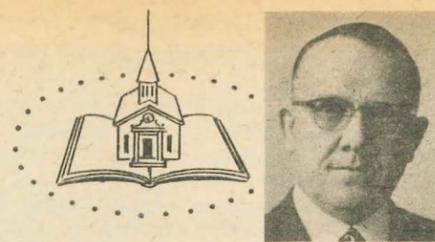
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SUNDAY SCHOOL LESSON

By H. C. Chiles

THE GREATEST COMMANDMENT March 25, 1962

Climaxing this quarter's series of lessons "Jesus and the Ten Commandments" is this one which summarizes the truth in all of them that it is our duty to love God and men. The more that we love God the greater will be our love for others. We should love Him because "he first loved us" with a love that is unparalleled, unmerited, unsolicited, unchangeable and unending.

Leviticus 19:18

A child of God must ever see to it that hatred does not find any place in his heart. Hatred of another is exceedingly injurious to the hater and highly displeasing to God. Holding a grudge and seeking revenge are foreign to the spirit of Christ and contrary to the will of God. The best safeguard against these sins is strict obedience to "The Royal Law," which says, "Thou shalt love thy neighbor as thyself." We should be just as anxious to avoid injuring others as we are desirous that others shall not injure us, and to help others as we are to have them assist us. God wants us to practice love in all of the relationships of life. Love for others is an evidence of our Christian experience.

Matthew 19:16-22

For the complete picture of the incident described in these verses one should read the accounts in Mark 10 and Luke 18 also. This graphic story, which is so rich in practical instruction and suggestions, should disabuse the minds of many people of various erroneous ideas as to what is necessary to be saved.

This fascinating character was still in his youth, that period of life which is always interesting because it is the time of physical strength, mental acumen and spiritual acquisition. He possessed many praiseworthy virtues. His seriousness was one of the first signs of his greatness. He was unusually discerning. His morals, habits and conduct were commendable. His character and reputation were above reproach. He was justly proud of his clean record. He was reverent in spirit, but, like many others, his piety was purely negative. All that he could boast of was the evil which he had not done. He was rich, but that is great opportunity and grave peril.

Even though this young man had a lovable disposition, a clean record, a high position and great possessions, he still had a craving for something which he did not have. He was not only dis-

contented with what he had, but he was dissatisfied with what he was. He was deeply conscious that he had not obtained that for which his soul was longing. Having heard about eternal life, and knowing that he did not have it, he was interested in how he might obtain it.

Confident that Christ knew the secret, this striking ruler knelt at His feet and said, "Good Master, what good thing shall I do, that I may have eternal life?" He is certainly to be commended for going to the right person for information on the subject of salvation. The fact that he went in a hurry indicates that he considered the matter of obtaining eternal life very important, and that for him time and opportunity were slipping away rapidly.

His earnest and courageous request contained an admission that he did not have eternal life, but that he was interested in securing it. It also reveals how much ignorance an uneducated person can display in remarkably few words. He was mistaken about Christ, thinking that He was a good man, but a mere teacher. It is quite evident that he did not believe in the deity of Christ. The appellation "Good Master" could have been applied to many rabbis.

His ignorance was further indicated by his idea of the ability of man. He thought that eternal life could be earned or obtained through doing. Like many today, he did not know that eternal life has never been received by anybody except as an outright gift. The idea of doing something for which God will impart eternal life as a payment has kept millions from possessing what God gives only by grace through faith. Salvation has never been earned by human works. This young man referred to eternal life as an inheritance. An inheritance is always free and is never earned by works.

Christ's reply to his question startled the young man. He directed his attention to the commandments which he had been trying to observe in the belief that nothing else would be required of him. In his lack of knowledge of himself, he claimed to have kept all of these commandments. So, Christ gave him a very simple test to show him that he did not measure up as he thought. He wanted the man to see that eternal life is an inheritance and not something bestowed upon one for moral excellence or faithful service.

In spite of all his fine qualities, this

young ruler lacked eternal life. When it was offered to him on terms which were different from what he expected, he declined it. He wanted the blessing, but on his own terms. Quickly and cheerfully he would have undertaken some extraordinary work if thereby he could have obtained eternal life, but he would not receive it on any other terms. Refusing to yield to Christ, he went away in great sorrow, without salvation, and without any hope of heaven. Conscious that he was missing much, he turned his back upon Christ and made the greatest mistake that one can possibly make, namely, that of refusing eternal life.

Matthew 22:35-40

Let no one think that the enemies of Christ become discouraged and quit working against Him, His cause and His followers simply because they may suffer a defeat at His hands. Although they had suffered a severe rebuff, the Pharisees, Herodians and Sadducees proceeded immediately to make another attack on Christ. They decided to enter a realm where the Pharisees thought they know about all there was to be known, the realm of the Jewish law. To facilitate matters, they selected a brilliant young lawyer to ask the Lord Jesus a question about the law. Acting as spokesman for the hostile Pharisees, he inquired of Christ as to which of the commandments was the greatest or the most important.

What he asked is the primary question for every man, namely, "Which is the great commandment in the law?" Our Lord's answer to that young lawyer's question is the ultimate answer to all in every age.

Just as in the other problem with reference to tribute money, Christ again showed that man's responsibility is twofold: first to God, and second to his fellowmen. The law deals with man's relationship to God and his relationship to man. Christ placed love to God first, and love for man second. Man's first duty is to God, and his second duty is to his fellowmen. It is the duty of every man to love God with that love which controls the whole being and without reservation. He must put God first in everything. His claims are always supreme. In His memorable reply to the lawyer, Christ set forth the heart of true religion and the substance of right living. Only the one who loves God with all his heart will be able to love his neighbor as himself. Such love is made possible through the grace of God.

PROPOSAL FOR 1963 SOUTHERN BAPTIST CONVENTION BUDGET

OPERATING BUDGET	1961	1962	1963
Convention Operating	\$ 200,000	\$ 200,000	\$ 200,000
Foreign Mission Board	7,250,000	7,250,000	7,450,000
Home Mission Board	2,000,000	2,000,000	2,100,000
Annuity Board	325,000	300,000	250,000
Carver School of Missions	160,000	160,000	40,000*
Six Seminaries	3,000,000	3,012,000	3,100,000
Southern Baptist Foundation	38,500	40,500	45,500
Southern Baptist Hospital	25,000	25,000	35,000
American Seminary Commission	88,000	88,000	88,000
Brotherhood Commission	179,500	179,500	179,500
Christian Life Commission	35,000	37,000	49,000
Education Commission	60,000	62,000	67,000
Historical Commission	42,500	44,500	46,500
Radio and TV Commission	475,000	480,000	502,000
Public Affairs Committee	60,000	60,000	65,000
TOTAL OPERATING	\$13,938,500	\$13,938,500	\$14,217,500
CAPITAL NEEDS BUDGET			
Golden Gate Seminary	\$ 100,000	\$ 100,000	\$ 100,000
Southeastern Seminary	300,000	300,000	300,000
Southern Seminary	350,000	500,000	500,000
Southwestern Seminary	500,000	500,000	500,000
New Orleans Seminary	320,000	320,000	320,000
Midwestern Seminary	700,000	700,000	700,000
American Seminary Commission	25,000	25,000	25,000
HMB Church Extension Loan Funds	900,000	850,000	850,000
HMB Capital Funds	280,000	255,000	305,000
Foreign Mission Board	800,000	1,275,000	1,725,000
Radio and TV Commission	200,000	200,000	200,000
Brotherhood Commission	50,000		
Southern Baptist Hospital	50,000	50,000	50,000
TOTAL CAPITAL	\$ 4,575,000	\$ 5,075,000	\$ 5,575,000
SUMMARY			
Operating Budget	\$13,938,500	\$13,938,500	\$14,217,500
Capital Needs Budget	4,575,000	5,075,000	5,575,000
GRAND TOTAL	\$18,513,500	\$19,013,500	\$19,792,500†

*Subject to review by the Executive Committee.

†All above this is to be divided 75 per cent to foreign missions and 25 per cent to home missions.

Ray M. Wright Dies at His Cox's Creek Home

Ray Milton Wright, 76, died at his home at Cox's Creek, Ky., suddenly on February 1. He was an orchardist and rural mail carrier in Nelson County for many years, and was a prominent member of the Cox's Creek Baptist Church, where his funeral was conducted on Thursday, February 15, at 2:30 o'clock. A son of the late Elmira Lockhart King and Quinton J. Wright, he was born June 17, 1885, in the Cox's Creek community.

There were five boys in the family of his parents. One of these, William Alonzo Wright, died in infancy, but the others grew to maturity, were all active in Baptist affairs. Two of his brothers were Baptist preachers—Abner King Wright, long pastor at Baptist Tabernacle in Louisville, and Leslie Thomas Wright, long pastor at the First Baptist

Church of Jeffersontown, Ky. Another brother was professor of English in Bethel College at Russellville, and later president of Campbellsville College, both in Kentucky. He is now retired and resides in Jacksonville, Alabama.

Ray M. Wright was also the uncle of Leslie Stephen Wright, formerly executive secretary of the Alabama Baptist Foundation and now president of Howard College, a Baptist senior college at Birmingham, Alabama.

He was married in Washington, D. C., on July 25, 1906, to Miss Alice Briggs, a native of Sheffield, England, and she survives him, as do three sons—Ray Herbert Wright, Hampton, Va.; Quinton Alonzo Wright, New Orleans, La.; and Franklin Addison Wright, Cox's Creek; and two daughters—Mrs. Frank (Hazel Wright) Groom, Louisville; and Mrs. (Elvira E. Wright) Brannin, Jefferson-town. He is also survived by 13 grandchildren and 5 great grandchildren.

Specials 'Don't Hurt' Cooperative Program

ATLANTA (BP)—The pastor of the Wieuca Road Baptist Church here says special offerings have not hurt Cooperative Program receipts in the church.

To pastors who have written him asking if an all-out drive for mission specials did not hurt the Cooperative Program, the unified mission budget of Southern Baptists, J. T. Ford replied, "Not in our church."

Ford explained, "We exceeded all goals on the specials last year, and our Cooperative Program gifts were increased 30 per cent. This was done while we were engaged in a massive building program."

A member of the Wieuca Road Church last year had financed the printing and mailing of a letter to pastors in the Convention asking more support for the Annie Armstrong Offering for Home Missions.

"We have reason to believe this effort was helpful in reaching last year's goal," Ford said. "It is impossible for this layman to do this again, but his gesture lives on in our church and in many others."

"Annie Armstrong time is here again. Pastors are deciding to promote or not to promote. With our Woman's Missionary Union leading the way, full preparation should have already been made in the churches for prayer and the gathering of this offering. If not, let us call a meeting in each church, get our heads and hearts together, and prepare for this task."

Ford acknowledged the Cooperative Program as the "lifeline of every agency," but he called the Annie Armstrong an "over and above" offering.

"The needs are great. The call is urgent," he said. "The 30,000 Movement cannot possibly be consummated on schedule unless we go an extra mile in providing site and building funds. Churches and individual Baptists will respond when pastors really lead. We must save America to save the world."

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West Broadway's Assistant Goes to Liberty, Fulton



Don Hancock

Donald C. Hancock has resigned as associate pastor and minister of education of West Broadway Baptist Church, Louisville, to become pastor of the Liberty Baptist Church of Fulton, Kentucky. He assumed his new duties February 25. Hancock is a native of Georgia, is a graduate of Stetson University, Deland, Florida, and Southern Seminary with the B.D. and M.R.E. degrees. He was pastor of the Guston Baptist Church in Meade County while a student here.

Mrs. Hancock is a graduate of Georgetown College and did graduate work at the University of Louisville. He is the former Finetta Graves of Henry County, Kentucky. They have one son, Kim Layne, born November 9, 1961.

J. R. White, Jr., to Conduct Revival in Cote, England

MONTGOMERY, Ala.—Dr. James Robert White, Jr., the pastor of the First Baptist Church here, has been invited to conduct a revival in the Cote Baptist Church, Cote, England, March 4-11, 1962. Dr. White and his song leader, Posey Starkey, will fly to England for this 8-day mission.

The Cote Baptist Church was organized in 1481. The present building was constructed in 1657. Oliver Cromwell worshipped there when he was ruler of Britain in the 17th century. The church has been without a pastor for three years. There have been no conversions during this time, and the people had almost despaired of ever having a Christian witness there again.

Dr. Ray Robbins, professor of New Testament Interpretation at the New Orleans Baptist Theological Seminary, studying this year at Oxford University on sabbatical leave, discovered the Cote Church and offered to preach for them without remuneration. Under Dr. Robbins' leadership new interest and new life have been born. Large groups have been attending the services, the largest in the memory of the people there. Dr. Robbins has organized a young people's fellowship group that has attracted large numbers.

EDITORIAL NOTE: Kentucky friends, on learning about the foregoing, will rejoice to know about what is going on in this church in England.

Dr. Ray Robbins is well remembered

in Louisville where he was assistant pastor at the Clifton Baptist Church at the time he was both an undergraduate and post graduate student at the Southern Seminary. Following that he was professor of Bible at Howard College for some years before going to the New Testament Department at New Orleans Seminary.

We are also interested in J. R. White, Jr., who hails from Marion, Kentucky. During his years at Georgetown College and Southern Seminary he was active in work with young people, especially he is remembered for his fine work as president of the Georgetown Baptist Student Union. Later he was pastor of the Main Street Church in Jacksonville, Florida, before going to Montgomery, Alabama.

\$20,000 Scholarship Fund To Be Voted On

NASHVILLE (BP)—A \$20,000 a year conditional scholarship program to help secure teachers for Baptist colleges will be set up, if the 1962 session of the Southern Baptist Convention approves.

The S.B.C. Executive Committee voted to provide the earnings from a \$413,000 investment to the Convention's Education Commission. The commission, which operates a teacher placement service for Baptist colleges, would administer the conditional scholarships.

The money, in individual aid up to \$1,500, would help prospective teachers secure their master's and doctor's degrees, according to Rabun L. Brantley of Nashville, executive secretary of the Education Commission.

While details are incomplete, Brantley said the students aided would be expected to teach for a certain period in a Baptist college to "repay" the conditional scholarship.

Convention Balloting Manner May Change

NASHVILLE (BP)—The procedure for voting at the annual Southern Baptist Convention will be changed, if a decision of the S.B.C. Executive Committee is approved.

Messengers, under the new plan, will receive printed ballots to vote on Convention matters. The chairman of the tellers, who counts the ballots, will report the vote to the secretaries.

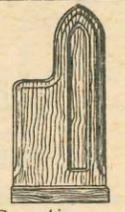
The vote will be announced and recorded only on the request of a majority of the messengers attending the Convention, according to the plan.

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1962 Sesquicentennial Year of the First Baptist Church, Newport, Kentucky

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years. The congregation has occupied buildings in several locations in the city and currently is meeting in the buildings on the southeast corner of Eighth and York Streets.

The Sesquicentennial Committee, J. Clyde Mundell, chairman and Dudley Thomas Pomeroy, pastor, announce that special programs and events are planned for each month this year to commemorate this anniversary. The climax of these events will be an anniversary and home coming service on September 9 and a Constitution and History Day on October 28. A pageant of the history of the Church will climax this History Day.

The special events and programs for March began with a High Attendance Day on March 11 and will continue with a series of 150th anniversary revival meetings March 18-28. A. B. Colvin, secretary of evangelism for the Kentucky Baptist Convention, has been selected to preach during these revival meetings. In preparation for these Sesquicentennial events, the auditorium has been remodeled and redecorated.

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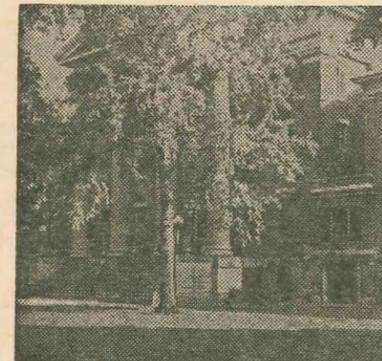
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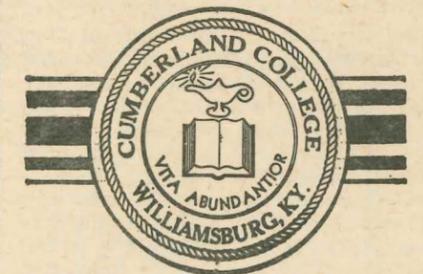
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