



APRIL 19, 1962

WESTERN

RECORDER

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1888 COSTUMES: Mrs. R. L. Mathis, president (left), and Miss Alma Hunt executive secretary, appear in 1888 costumes to call attention to forthcoming 75th anniversary celebration of Woman's Missionary Union, auxiliary to Southern Baptist Convention. Goals and plans for the anniversary year were presented to the union's executive board and to state women leaders at the union's Birmingham office. Woman's Missionary Union counts its history from 1888. (BP) Photo



GLEANINGS FROM THE FIELD

Parkland Calls McConnell

Parkland Baptist Church, Louisville, called **Ralph T. McConnell**, pastor at Munfordville, Kentucky, as its pastor. He will begin his new duties at Parkland May 1. The church has also appointed **Donald Locke** as its minister of music.

Owensboro Evangelist in Lexington

Dr. Robert E. Humphreys, evangelist of Owensboro, Ky., is to preach in a series of evangelistic meetings at the Immanuel Baptist Church, Lexington, April 22-29. **H. B. Kuhnle** is the Immanuel pastor.

T. E. Williams Re-enters Kentucky

Pastor **Jim Highland** and the First Baptist Church, Liberty, Ky., have just completed an evangelistic crusade under the leadership of **Evangelist T. E. Williams** of Hollandale, Florida. The results of this crusade were 40 decisions, 25 of whom were for baptism.

Mrs. M. H. Sasser Dies

The First Baptist Church, Liberty, has suffered the loss of a valued member through the death of **Mrs. M. H. Sasser**, Sunday school teacher and W.M.U. leader. Her husband, **M. H. Sasser**, has been moderator of Casey County Association and is chairman of the deacons at Liberty.

Highland Loses Nonagenarian

W. V. Grant departed this life April 2, 1962, at the age of 90 years. He was a member of the Highland Baptist Church, Louisville, a son of William H. Grant of Nelson County, Kentucky. He is survived by one son, **W. V. Grant, Jr.**, one sister, **Mrs. C. W. Stallard**, 2164 Winston Avenue, Louisville, Ky., and one brother, **D. B. Grant**, Bloomfield, Ky.

Another Nonagenarian Dies

J. T. Lewis, 96, for many years a retired Baptist pastor, died in a nursing home at Puryear, Tenn., on April 3. He was born in Breckenridge County, Ky., and attended Glasgow Normal College, Glasgow, Ky., and Southern Seminary. He was ordained by the Irvington Baptist Church November 10, 1895. His early pastorates included Bewleyville, Friendship, New Bethel, Clover Creek, Walnut Grove, Irvington, Cloverport and Fords-

ville, but most of his life was spent as pastor of churches in Christian County, Kentucky.

Baylor President on Commission

President **John F. Kennedy** has named **Abner V. McCall** the president of Baylor University in Waco, Tex., as one of nine members of the Commission on International Rules of Judicial Procedure. The commission studies and works out rules of international legal procedures. McCall is a former associate justice of the Texas Supreme Court. (BP)

Georgetownian to Visit Nashville

Glenn Yarbrough, director of religious activities, Georgetown (Ky.) College, will participate in a Southern Baptist Training Union curriculum writers' meeting in Nashville May 21-24. Directed by **Rice A. Pierce**, editor of Young People's lesson courses, Training Union Department, Baptist Sunday School Board, the writers will formulate 1964 Training Union materials for Young People.

Warren Loses Tom Gentry

Thomas Gentry, better known to thousands as "Uncle Tom", died February 27, 1962. He had been a member of the Executive Board of Warren Association for forty years. He was a member of Rocky Springs Baptist Church. Warren Association's Executive Board has passed resolutions paying honor to him as one who served faithfully his church, his family and his denomination. He was "a layman who counted it a privilege to serve as a member of the Executive Board."

New Southwestern Professors

The trustees of Southwestern Seminary at its semi-annual meeting elected **Leon McBeth** assistant professor of church history and **Eugene T. Pratt** associate professor of evangelism. A large oil portrait of **President Robert E. Naylor** was unveiled at a banquet for the trustees, faculty and administration personnel in the Rotunda of the Memorial Building. The painting was presented to **William Fleming**, president of the trustees, by **Shelly Richardson**, student council president, on behalf of the student body. The portrait was painted by **Victor Lallier**, a Dallas artist, and the funds for its execution were provided by funds raised by the student body and former classes.

Music At Shively

Shively Heights Baptist Church and Rockford Lane Baptist Church are sponsoring a community chorus to sing **The Seven Last Words of Christ**, by DuBois, Friday, April 20, at 8:00 p.m. at Shively Baptist Church. **Adrian M. Littlejohn** will conduct the 100-voice chorus. Soloists for the contata include **Mrs. William Bushnell**, soprano; **Archie Bliewer**, tenor; and **Joe Tarry**, baritone. **Ronald Cockrill** is organist and **Mrs. Charles Green** the pianist.

S. B. Religious Education

The program of the **Southern Baptist Religious Education Association**, which is to meet at Hotel Whitcomb, San Francisco, June 4-5, 1962, arrived too late for inclusion with the other programs printed last week. We will print an abridgement later if we can find the space.

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

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Intellectual Repentance

By George K. Schweitzer

(Continued from Last Week)

Three Considerations

1. Throughout Christian times several widely-varying views of the character of Genesis have been held by Christian thinkers. From the time of the letter of Theophilus of Antioch to Autolytus (about 177) to the present this wonderful book has been discussed by many men of Christian persuasion. It has been interpreted poetically, allegorically, metaphorically, symbolically, literally, analogically, parabolically. It should certainly be noted further that there is no one "literal" interpretation of Genesis. This is because literal interpretation in various centuries has meant different things because men in these various centuries have had different thought patterns, terms, and concepts. What is literal in the 20th century is quite likely to differ markedly from what was deemed to be literal in the 8th century. However, what is important is that practically all of these interpreters agree on what the main message of the Genesis work is, namely (a) man is created by and thus is totally dependent upon God, (b) man has rebelled against God by trying to set himself up as his own moral and intellectual standard, (c) man, as a result of his rebellion against God, is alienated from his fellow humans, (d) man needs reconciliation to God, a reconciliation which can be provided only by God.

Those among us who therefore claim that only one interpretation of Genesis is possible seem to assert that they have the truth and that all others, including many great Christian thinkers of past ages, were in error. Lots of men have tried to "harmonize" Genesis with the science of their day, but it appears to me that this is a risky procedure since science changes constantly. Is it possible that Genesis teaches things beyond science, things such as those mentioned above? Is it possible that to try to interpret Genesis as a modern scientific research paper is to miss the entire point of its teaching? Those who think they have the entire truth on these matters may stand seriously in need of intellectual repentance. And those who think of themselves as God's instrument of judgment on others who differ with them may stand seriously in need of moral repentance also. We must all—student, professor, minister, theologian, scientist—submit our interpretations to the judgment of God.

2. In a like vein, there have been a number of views concerning the inspiration of the Holy Scriptures, views which have been held by Christians down through the ages. The Sacred Writ has been interpreted allegorically, typologi-

cally, didactically, historically, and existentially. It has been viewed as having been inspired in that there was direct dictation from God, in that Spirit-indwelt men set down records of their experiences, in that God gave men the insight to interpret and record His mighty acts in history, and several others. But regardless of the exact view of inspiration, almost all Christian scholars have viewed the Scriptures as Holy because they are the "ground" on which man can meet God through the working of the Holy Spirit. Again we must be cautious in asserting that the view of inspiration we happen to favor is the final truth. Only God knows that. We must be willing to repent intellectually and say that perhaps we are wrong. Together, all of us can assert that the Scriptures speak of Him whom we call Lord, and then in the unity of the Christ, let us be intellectually humble, admitting that we do not have all the answers.

3. A genuine Biblical theology, as I understand it, partakes of a highly tentative character. It must be open to re-interpretation; it must be humble before God; it must consider all possible viewpoints; it must deal with every bit of data it can bring to bear upon each of its tentative conclusions. Any system of theology or any idea contained in any such system must be represented as an attempt to attain the truth, not as the final truth. It has been my impression that most of the fine theologians we have in our Baptist colleges and seminaries view theology much in these terms. With few exceptions they are making an attempt to approach the truth; few if any of them to my knowledge presents his views and findings as the final answer. In general, they are a group significantly open to the judgment of God on their intellectual endeavors; they are a group in continual intellectual examination and repentance, slow to condemn others because of their deep understanding that we mortal men are not divine and that therefore we do not partake of infallibility.

Much to my sadness, numerous laymen and ministers in our Convention do not have near the intellectual humility that they should exhibit, not only in the light of the judgment of God on all human thought, but also in the light of their relative lack of detailed theological training. There are among us many self-styled experts who think they have the truth and that all who disagree with them are anti-Christian. They are not willing to have our seminary and college teachers present our young people with the various views which are held by Christians on theological matters. They are not willing to allow anything but

their own interpretations to be set forth as even remotely possible contenders for the truth. Our seminary and college professors are not out to destroy anyone's religion, but they are in hope that by the presentation of the various theological viewpoints at least some of the truth of God will break through upon our young people.

Let us therefore support our theologians; let us foster a revitalizing theological revival in our Convention; let us speak to each other in love; let us quit being defensive about our own viewpoints and be willing to have God judge them as much as we are willing for Him to judge those of people with whom we disagree. Let us pray for an increased sensitivity to our own moral and intellectual trespasses; let us repent of our tendencies to play God in these realms; let us believe in the Lord Jesus Christ and remain open to all else.

Conclusion

In conclusion it is my desire to submit this entire article to the judgment of God. And thus as I write these words I am praying to Him that He will send His Holy Spirit to stand between me and each of my readers to filter out that in this article which is not in His will and which is not in His Spirit, and to mediate to you anything of the truth that they may contain. "Even so, come Lord Jesus."

National Group Seeks Public School Help

WASHINGTON (BP)—A group of nationally known citizens has formed a committee for supporting bipartisan legislation to provide assistance for public education during this session of Congress.

Establishment of the new committee, Bipartisan Citizens Committee for Federal Aid for Public Elementary and Secondary Schools, was announced by **George J. Hecht**, chairman. He is publisher of Parents' Magazine.

The Citizens Committee, according to Hecht, will work for passage of legislation that would provide federal funds without federal control, allowing the states and local agencies to determine how the money is spent.

The group favors a bill introduced in Congress by Rep. **Cleveland M. Bailey** (D., W.Va.) which would allow "federal funds to the states without federal strings attached." Bailey's proposal which has received bipartisan support, would allocate about \$487,000,000 to states each year for three years. An equalization formula would increase allocations to states with lower than national average personal incomes. All but \$50,000,000 would be distributed through state aid systems. Public schools in urban areas would receive the \$50,000,000 for special educational needs.



The Tie That Binds

As Southern Baptist Convention time approaches, more and more speculation arises over the possibility of controversial discussion and divisiveness in San Francisco in June. Some even point out that the convention site will encourage such developments. Certainly messengers from west of the Mississippi will be in a majority at the Convention considering the distance and cost involved in reaching San Francisco from eastern United States. Generally this part of the Southern Baptist Convention is considered more conservative in theological positions and, with the current charges of liberalism aimed at seminary teachers and others, the predominance of western messengers could afford opportunity for a vote of censure or other action of this nature.

Last week this space was given to some diagnosis of the current health of Southern Baptists. This week a prescription is offered in the interest of preserving our Southern Baptist strength. It is done on the basis of a conviction that action leading to the loping off of any sizeable segment of active Southern Baptists would be tragic. If we became concerned about discipline which would reclaim or eliminate the half of our 10,000,000 Southern Baptists who have become inactive within one year after they become Southern Baptists, we would be getting somewhere. But to divide our present active working group would be nothing short of disaster.

What is our present need in addition to personal and denominational repentance? It is, I believe, a simple lesson in Baptist history. Baptists in America back to 1814 and Southern Baptists from their organization in 1845 have never been agreed on all matters. Nor was agreement on details considered necessary or even possible in light of our strong individualism and local church autonomy.

We have been agreed on the essentials of the Christian faith as found in the New Testament, but this is all. We agree on the sinfulness of man, but may hold slightly different views on the nature and extent of depravity and original sin. We agree on the deity of Christ and His atonement for our sins, but our explanations and views of the atonement vary slightly. We agree on salvation by grace through faith, but don't say the same things about every detail. We hold to baptism by immersion only upon personal faith, but move apart slightly after agreement here, and the Lord's Supper to all Baptists is a memorial to be observed by disciples in fellowship, but the rules of Baptist churches vary on actual practice. Such differences have never been basic enough to prevent cooperative efforts of Baptists.

When Luther Rice led Baptists in America to join forces in 1814 to keep Adoniram and Ann Judson in

Burma and send other Baptist missionaries to foreign fields, there was no universal agreement among American Baptist churches on many points of doctrine. And when the Southern Baptist Convention came into being in Augusta in 1845, those agreeing to co-operate had more divergency than exists among Southern Baptists today.

This we need to remember now. A common cause and commitment to the task have kept us together; not an identical man-written creed. We can live and work together with a great variety of differences as long as we are together on essentials. When these essentials are attacked, it is time for concern, but we must be careful whose list of essentials becomes the standard and our conclusion that they are really threatened. The New Testament teaches enough things very plainly without our using it as a proof text for viewpoints advanced by theologians or historians since the New Testament was written.

Kentucky Baptists afford a good example of this unity in diversity. The doctrinal differences in details among Kentucky Baptists is evident. For example, a leading church and pastor in Kentucky have recently sent to all other Kentucky Baptist pastors a tract arguing against women speaking in churches or teaching men. This is the privilege of this church and pastor, but at the same time they go ahead in a co-operative mission effort with the Kentucky Baptist churches who don't feel this way about women in Baptist churches.

The great unifying factor for Southern Baptists is our missionary commission. Within our local community it is *evangelism*, beyond our local church we call it *world missions*. In this task is enough cement to bind us together until Jesus returns. May our love for one another make this cement soft enough to do its work!

If the United States can muster 10,000 members of the Peace Corps within several years to spread Americanism over the world, surely Southern Baptists can join hearts and resources in sending more than 1,551 missionaries to declare the peace of God in Christ Jesus to a lost world.

White City In Tulsa

Until a few days ago, Tulsa, Oklahoma, to me was the home of oil, Oral Roberts, and Billy James Hargis. Now for me it is a happy memory of scenic beauty, impressive churches, and warm hearted Baptists.

Tulsa Baptists were in their annual simultaneous evangelistic crusade April 1-15. About 80 churches joined for a county-wide impact in an area already strong with Baptists. Oklahoma Baptist Evangelism Secretary J. A. Pennington was director of the crusade

and Pastor Bob Willets, with whom I spent one week, was local evangelism chairman.

More than 100 pastors, visiting preachers and singers met each day for breakfast, inspiration, and training. These fellowship breakfasts were the most profitable I ever attended.

Oklahoma is a great Baptist state. Its strong leadership is reflected in phenomenal Baptist growth in recent years. Oklahoma has produced two Southern Baptist Convention presidents in less than a decade. H. H. Hobbs, pastor of Oklahoma City's First Baptist Church, is president now, and J. W. Storer served in 1954 and 1955 while pastor of Tulsa's First Church.

The people I know best in Tulsa are White City Baptists and they are by all standards some of the best I ever knew. White City Church is in east Tulsa, a fast growing side of the city. Circled by other Baptist churches, White City conducts an aggressive visitation program and presents a balanced program of worship and activities in order to attract its share of Tulsa Baptists.

Pastor Bob Willets came to White City less than two years ago from Georgia and already has created a spirit of fellowship and dedication seldom seen in churches these days. Bob is still remembered in Kentucky since he graduated from Southern Seminary with an earned doctor's degree and served as pastor at Warsaw before going into the Naval chaplaincy and later to Georgia.

Bob met, wooed, and won Ethyl Lois Chinn in one of those famous seminary-training school romances. Their two sons and one daughter now make for a perfect Baptist preacher's family.

The highlight of the revival services was the revival choir directed by Jim Ashworth, White City's music and educational director. A product of Oklahoma Baptist University, Jim appears to have everything and if he lacks anything at all, he has it in Barbara, his mate who also serves as church secretary. All in all, it makes for one of those teams every church staff should be.

The real strength of White City, however, is found in the inner core of committed members whose broad shoulders, stout hearts, and big hands take the load. Their commitment put me to shame and made me wonder who was trying to revive whom. I came away with many blessings, including being made Chief Thunderbird by one member, a full-blood Creek Indian.

In these turbulent days for Southern Baptists when many wonder if Baptists in various states are enough alike to stay together, I find reason for confidence. In Tulsa and White City I found Baptist preachers and people whose feelings and thinking are much like those found in Kentucky and whose commitment and dreams are of equal depth and height. I like Oklahoma, Tulsa, and especially White City Baptists.

named pastors of First Church, Morristown, the information will be appreciated.

Miss Juanita Loving

1539 W. Andrew Johnson
Morristown, Tenn.

Table Scriptures

Editor:

I feel awareness of the fact and situation that our children receive no instructions of God's Word in schools and very little in homes, now days. The few hours they are in church, if they go, is too little.

Now that I have four grandchildren, it has aroused my awakening to some solution to help them, and others, to know more of the most important book known to mankind—the Bible.

I found in my home a box of announcement cards, 1½x1½. On the back of these, I wrote scripture verses such as I thought would be most helpful to them as they grow older. I placed these cards in a plastic butterdish top on their dining table for their reading three times a day. They take great interest in drawing their own individual cards I have them read. Their ages are nine, six, four and two. Even the smallest wants to draw and read his card in his way, "De Lord is my Shepherd."

It is surprising how they soon learn to quote these verses.

I would like to pass this suggestion on to other mothers for their children.

Milburn, Ky. Bertha S. Payne

BAPTIST FORUM



Commends Governor Combs

Editor:

Those of us who were in Frankfort recently about the Bingo Bill learned many things as you pointed out in a recent editorial. We learned complications attendant our system of Government. We learned that vigilance and honesty are still the price of freedom. We learned that there are moral questions involved in our Government every day, many not as dramatic as Bingo and the Liquor traffic, but often of more serious import.

We are grateful to Dr. C. R. Daley who rallied clergyman and layman, who gave us leadership and wise counsel. This is certainly part of our editor's job and we are grateful to you, Sir, for accepting this heretofore neglected position of leadership.

Those of us who talked with Governor Bert Combs were impressed as we have been before with his sincerity and convictions. Although our Governor was aware of our purpose in being there he took time to listen sympathetically and with understanding to our point of view. His attitude of concern about civic right-

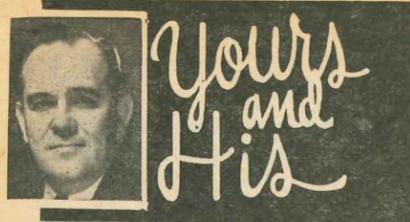
eousness has been evident throughout his administration and was never demonstrated more than in his willingness to listen to the preachers at Frankfort. The Baptists of Kentucky can be justly proud of our Governor.

Bob W. Brown

Help Sought

Editor:

An endeavor is being made to secure information relative to earlier pastors of the First Baptist Church at Morristown, Tennessee. Due to the loss of earlier minutes of the church, anyone reading these lines who may have any information as to the living descendants who might be contacted are asked to write Miss Juanita Loving, 1539 West Andrew Johnson, Morristown, Tennessee. Here are the earlier pastors of First Church, Morristown about whom information is being sought in compiling a history of their church: Isaac Barton, 1803-1831; M. V. Norfsinger, 1870-1872; O. C. Pope, 1875-1878; S. H. Fleming, 1885-1886; Elijah Allison, 1887-1889; W. H. Strickland, 1897-1899. If descendants of these are now living, or if there are readers of this paper who know about the above



When is a church really strong? Three or four times the Body of Christ was truly great in the long nineteen centuries of its life-in-Christ—and each time it was when the church was promoted by the majority! Pastor and people joined in a mutual ministry for the Master.

It has been one of the strange and wonderful developments of Christian history: whenever the man in the pulpit and the man in the pew went forth from the church service to win men to Christ Jesus as Saviour, the church has been truly great, truly glorious, truly God-glorifying!

But, in the ebb and flow of nineteen centuries, when the church placed the preacher on his pedestal and sat themselves on their sofa of soft service, the church became flabby, flat, fruitless. It may feed the vanity of some people to turn their pastor's collar around, deck him in black robes, and give him a 10% discount in the stores—but that always carries with it a 90% discount of his role as a prophet and a leader of soul-winners. You cannot have one without the other. Both such sad departures from the true pattern add up to a weak church in a weary world.

God forbid that in this demanding day, this age of space, this day of speed, this day of sin—"our day of divine duty," my church and my denomination should make this mistake.

The world is dying for God. God is dying for man. The Cross is always a reality, a pledge of hope to a dying world, and the churches are for the purpose of God's saving program.

What is the answer? Christ, of course. There is "none other name under heaven, given among men, whereby we may be saved." But, how will the answer come to sinful, soul-sick men? Through all Christians, pastor and people must join in a program of living, witnessing and winning. God has no other plan. Man has no other plan which can succeed.

"The Universal Ministry" is the key to evangelism and missions. Pastor and people going out into "the highways and hedges" to persuade them to come to Christ for life.

"But," we hear some thoughtless members say, "we pay our pastor to win souls." Christ shouts from the upper room, "Every branch in me that beareth not fruit, he taketh away. . . . Herein is my Father glorified, that ye bear much

President Prefers Faith To Atheism

WASHINGTON (BP)—Religion is not an instrument of the cold war, but it is one of the things that distinguishes us from our adversaries, declared President John F. Kennedy at the tenth annual Presidential Prayer Breakfast here.

In his brief remarks the President contrasted the attitude of the American astronaut, Col. John Glenn, with that of the Russian astronaut, Gherman Titov, when they were in orbit around the earth.

Someone had asked Col. Glenn if he prayed on his flight. He replied that he had made his peace with his Maker years before. Titov had previously reported that on his flight he saw the wonders of the Soviet system and that he had not seen God as he orbited in the heavens.

The President observed, "I prefer Glenn's answer. It is more solid, and it represents a quality that is so much a part of our American heritage."

Leaving a prepared manuscript at his table the President spoke extemporaneously to the group of 1,200 Christian leaders in all phases of the nation's life. He applied the faith and readiness of Abraham Lincoln to himself and the attitude of the nation in the face of the world threat by the opponents of freedom.

The Lincoln quotation was found on the printed program of the Breakfast. It reads as follows:

"I know there is a God . . . If he has fruit. So shall ye be my disciples" (John 15:1-8).

Bearing fruit? Winning souls. New Christians—nothing else will satisfy the Saviour.

Harold G. Sanders

a place and a work for me, and I think he has, I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God."

The President commended efforts such as that of the International Christian Leadership Conference, the World Council of Churches at New Delhi and others toward better understanding in the world.

The Presidential Prayer Breakfast was sponsored by the prayer breakfast groups of the House of Representatives and the Senate. The Breakfast was in cooperation with the International Christian Leadership Conference meeting in the Grand Ballroom of the Mayflower Hotel, Washington, D.C. It was presided over by Sen. Frank Carlson (R., Kans.).



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SOLES AND SOULS—While training to preach a gospel to win men's souls, seminary students earn expense money by working at a variety of jobs. One of them, Lyn Lowry of Golden Gate Baptist Theological Seminary, fits a prospective customer with shoes in a store at Mill Valley, Calif., close to the Golden Gate campus. (BP) Photo

As West Expands, So Does Seminary Ministry

By Carl M. Halvarson, For Baptist Press

The rush is still on to California. California, to which in the Fifties over three million people migrated from all parts of America. To which even now 1,500 new residents a day come pouring in!

California, the Golden State, which claims everything—climate, resources, wealth. California, whose 17,000,000 inhabitants represent a cross-section of every state in the Union.

California, about which these comments have been made:

By Frank McCullough, who in the Saturday Evening Post called attention to the "continental tilt" created by this population shift. Who pointed out the exploding West may shape a new course and destiny for America.

By novelist-historian Wallace Stegner, also in the Post, who declared: The West "contribute regionally to the national culture? We are the national culture, at its most energetic end."

By California's own governor, Ed-

mund Brown, who wrote in the same Post issue, "History appears to have selected our state as the theater in which to give humanity a vision of its future."

California, about which the question may be asked: In this fast-growing state, which may cradle a new national life and culture, are spiritual foundations being laid? And what stake do Southern Baptists have in its future?

Right now, California seems to be moving ahead without too much concern for the gospel of Jesus Christ. The surge of people has brought about a new secular culture and technical revolution in which material progress abounds everywhere.

Actually, with its unchurched millions, the West could be called a non-Christian culture. Church membership percentages are the lowest in the nation.

One of the biggest stakes Southern Baptists have in California is Golden Gate Baptist Theological Seminary.

Started by California Southern Baptists in 1944 and becoming a Southern Baptist Convention institution in 1950, it stands on a brand new \$5,600,000 campus on Strawberry Point in Marin County across the Golden Gate Bridge from San Francisco. It receives mail at Mill Valley, Calif.

Built with faith fortitude and the giving of "Mr. Average Southern Baptist" through the Cooperative Program, Golden Gate Seminary is helping meet these tremendous spiritual needs.

As Seminary President Harold K. Graves points out, "Golden Gate Seminary is already in this future that is shaping up in California as the new national culture."

He refers, of course, to the hundreds of graduates trained at Golden Gate Seminary who are on this Western scene

(Continued on Page 14)

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Mayfield, First	1029		224
Mission	137		
Hopkinsville, Second	964	5	190
Madisonville, First	959	1	234
Louisville, Carlisle Avenue	957	4	305
Missions (2)	102		64
Covington, Calvary	935		
Owensboro, Third	910	4	283
Mission	74		35
Elizabethtown, Severns Valley	895		
Murray, First	875	2	104
Mission	43		
Owensboro, First	888		178
Louisville, Crescent Hill	887	2	195
Missions (2)	154		44
Harrodsburg	861	1	200
Mission	28		17
Bowling Green, First	826	1	173
Mission	67		1
Lexington, Calvary	774	5	188
Mission	87		
Lexington, Grace	742	3	190
Mission	21		
Glasgow	742	3	213
Mission	34		
Somerset, First	711		276
Mission	157	2	60
Louisville, Beechmont	700		153
Missions (2)	340		103
Louisville, Beechland	700	5	190
Mission	275		129
Louisville, Buechel Park	678	6	183
Mission	90		
Newport, First	673	1	176
Paducah, Immanuel	661	6	147
Campbellsville	640		252
Missions (2)	75		55
Erlanger	632	1	183
Louisville, Victory Memorial	607		140
Shelbyville, First	586	3	89
Louisville, Rockford Lane	583	2	191
Lexington, Rosemont	577	3	162
Louisville, Valley Station	573	6	131
Louisville, Bethlehem	562	6	190

Henderson, Immanuel	549		
Missions (2)	211		
Hodgenville, First	546		
Frankfort, First	543		
Mission	76		
Owensboro, Hall Street	541		
Hazard, First	539	1	
Louisville, Hazelwood	530		
Georgetown	529	2	
Mission	46		
Louisville, Baptist Tabernacle	529	2	
Louisville, Green Acres	522		
Franklin, First	520		
Mission	58		
Lexington, Trinity	514		
Louisville, Farmdale	511	3	
Louisville, Beth Haven	503	5	
Winchester, Central	499	1	
Louisville, Eastern Parkway	498	3	
Corbin, Central	489	1	
Middlesboro, First	483	1	
Central City, First	478	4	
Walton, First	477	2	
Lexington, Porter Memorial	476	5	
Louisville, Bethany	467		
Ludlow, First	466	1	
Louisville, Beechwood	460	2	
Jeffersonton, First	461	1	
Covington, South Side	459		
Louisville, Southside	459	4	
Nicholasville	458	2	
Mission	23		
Morganfield, First	458	1	
Russellville, First	448		
Mission	60		
Corbin, First	448		
Mt. Washington, First	440		
Mission	89	4	
Ashland, Unity	439		
Louisville, High View	436	3	
Bellevue, First	432		
Lebanon, First	426		
Louisville, Eighteenth Street	424		
Mission	50		
Owensboro, Eaton Memorial	422		
Bardstown	417		
Lawrenceburg, First	407		
Mission	86	5	
LaGrange			
DeHaven Memorial	388	1	
Louisville, Ralph Avenue	377		

Ashland, Pollard	376	2	140
Mission	40		
Louisville, Chapel Park	363		114
Louisville, Immanuel	360	2	101
Louisville, Shawnee	358		112
Frankfort, Thorn Hill	354		135
Radcliff, Stithon	322		95
Earlington, First	322		99
Frankfort, Crestwood	321		104
Shepherdsville, Little Flock	311	4	103
Louisville, Fern Creek	306	1	95
Hopkinsville, Edgewood	306		115
Barbourville, First	305	8	102
Missions (3)	230		
Middletown, First	305		136
Bowling Green, Glendale	303		157
Mission	58		48
Dawson Springs, First	296	3	68
Cold Spring, First	288		108
Ft. Thomas, First	281		50
Mission	140		62
Taylorville, Kings	278	1	154
Stanford	275		102
Mission	51		
Owensboro, Lewis Lane	274		123
Glendale, Gilead	274		222
Owensboro, Seven Hills	269		86
Owensboro, Yellow Creek	268		83
Hazel	259		
Taylorville, First	258		95
Middlesboro			
East Cumberland Avenue	248		59
Louisville, Oakdale	232		99
Calhoun	224		74
Marion	209		53
Liberty, First	204		106
Glasgow, Calvary	194		42
Louisville, Arcade	149		58
Ft. Thomas, Highland	126		
Corbin, Park Hill	91	1	30

Moffatt in Virginia Meetings

Dr. Fred T. Moffatt, Sr., Frankfort, Ky., has been assisting Pastor Chevis F. Horne and the First Baptist Church, Martinsville, Virginia, in a series of evangelistic meetings.

Religious News in Review

The Kentucky Scene

►Dr. Robert E. Humphreys, Owensboro, was the evangelist in a recent revival at the Hartford Baptist Church. Pastor Wesley O. Hanson speaks highly of the services of Dr. Humphreys and reports 15 professions of faith. Humphreys was pastor of the First Baptist Church, Owensboro, for 28 years before retirement in 1956.

►Wesley O. Hanson, pastor, Hartford Baptist Church, was the evangelist in recent revivals at the Forest Park Baptist Church, Bowling Green, and at the Oaklawn Baptist Church, Paducah. Richard Stiltner is the Forest Park pastor and Jack Sanford is the Oaklawn pastor.

►Pastor and Mrs. Jesse A. Hatfield, Barbourville, are the happy parents of a new son, Jesse Mark, born April 4.

►Mrs. Ray Summers, Primary superintendent of Walnut Street Baptist Church, Louisville, has been selected to participate in the Southern Baptist Primary writers' conference in Nashville.

►Mrs. Badgett Dillard, Nursery worker in the Highland Baptist Church, Louisville, and Miss Elizabeth Hutchens, assistant professor of religious education at Southern Seminary, are participating in a Southern Baptist writers' conference in Nashville. The conference has to do with Nursery materials produced for Southern Baptist Training Unions.

The Southern Baptist Front

►Broadman Press has been asked to supply seven of its juvenile books for a Children's Center at the Seattle World's Fair starting April 21. Twenty-one denominational bodies and 15 other Christian agencies of the Pacific Northwest have combined their resources to erect a Christian Pavilion and the Children's Center.

►Morrison's Food Service, Mobile Alabama, a cafeteria chain extending to nearly 50 Southern cities, will serve all meals at Southern Baptist Convention-wide assemblies this summer, according to an announcement by the Baptist Sunday School Board. Baptist college students will continue to serve as bus boys and waitresses in the assembly dining rooms.

►THE BAPTIST WORLD, monthly publication of the Baptist World Alliance, has won an award of merit for news treatment. The award was given by the Associated Church Press at its annual meeting in New York. C. E. Bryant of Washington is editor of the publication. THE BAPTIST RECORD, weekly newspaper for Mississippi Baptists, won two honorable mentions from the association.

►Campbell College, Buie's Creek, North Carolina, operated by North Carolina Baptists, has been approved for a \$700,000 college housing loan. The loan came from the Housing and Home Finance Agency for the purpose of con-

structing two dormitories and ten faculty apartments.

►Theme for the Sixth Baptist Youth World Conference to be held in Beirut, Lebanon, July 15-21, 1963, will be "Jesus Christ—in a Changing World." Announcement of the theme has come from a program planning committee, constituted of youth leaders from six Baptist conventions in North America.

►Attorneys general of 19 states in an amicus curiae (friend of the court) brief has told the United States Supreme Court that to rule a voluntary, non-sectarian prayer in public schools unconstitutional would have far-reaching, undesirable effects. The case has to do with the constitutionality of a 22-word non-sectarian prayer used in New York State classrooms.

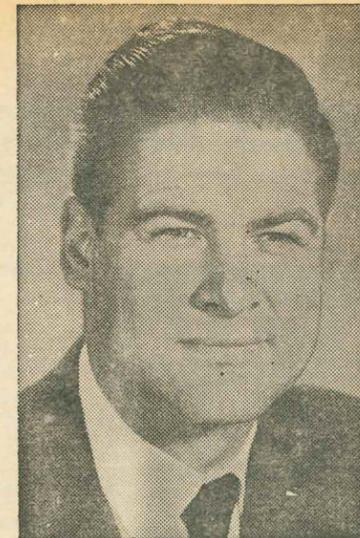
►New church member orientation conferences will be part of Southern Baptist Training Union Leadership Conferences at Glorieta and Ridgecrest this summer. Plans for the conferences are under the direction of Earl Waldrup, director of new church member training in the Training Union Department of the Baptist Sunday School Board.

►"The Christian on the Campus" is the theme of the 36th annual Southern Baptist Student Retreat at Ridgecrest, June 7-13. Principal speakers for the conference will include John McClanahan, pastor of the First Baptist Church, Blytheville, Arkansas; Kenneth L. Chafin, associate professor of evangelism, Southwestern Baptist Theological Seminary, Ft. Worth; Ross Coggins, associate secretary, Southern Baptist Christian Life Commission, Nashville; Jimmy Allen, director, Christian Life Commission, Baptist General Convention of Texas; and L. D. Johnson, pastor, First Baptist Church, Greenville, South Carolina.

Foreign News

►A cornerstone laying and building dedication service for the Baptist Publications House for East Africa was held on February 24. Dr. H. Cornell Goerner was the main speaker for the service. The Publications House, expected to be completed about May 1, is being built and equipped with funds from the Lottie Moon Christmas Offering.

►Seinan Jo Gakuin, Baptist girls' school in Kokura, Japan, is celebrating its 40th



Carter Bearden

Brandon Deaf Class Conducts Revival At First Church, Frankfort

The Brandon Deaf Class of the First Baptist Church, 201 St. Clair Street, Frankfort, Ky., is conducting a revival for the deaf April 20-22. The guest preacher will be Carter Bearden, of the Home Mission Board in Atlanta, Georgia. Mr. Bearden's ministry to the deaf is made more meaningful because he is himself deaf. The class is extending an invitation to all of the deaf in the central Kentucky area to attend the revival. The first service will be held at 8:30 Friday evening in the church sanctuary. Other services will be at 7 Saturday evening, 11 Sunday morning and 3 Sunday afternoon. Mrs. Robert Brandon is the teacher and interpreter for the class which has an enrollment of 17.

anniversary this year. Founded in 1922 as a high school, it added a junior college division in 1946 and its enrolment now exceeds 2,000.

►A new dormitory for men was dedicated at Ricks Institute, Baptist school near Monrovia, Liberia, on March 25 with Liberian President William V. S. Tubman giving the principal address. Dr. William R. Tolbert, Jr., president of the Liberian Baptist Missionary and Educational Convention and vice-president of the Liberian Republic, presided for the dedication service.

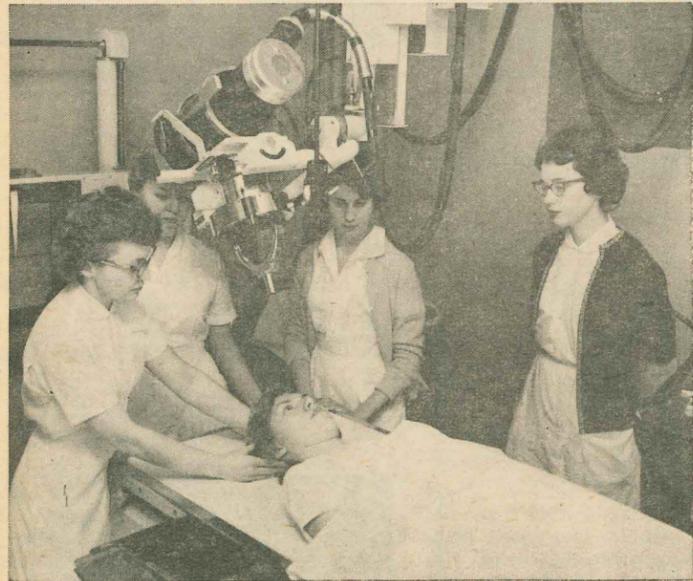
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The Samaritan was moved with compassion at the sight of the wounded man on the Jerusalem-Jericho Road. Seeing the man had been robbed of his possessions, he gave the innkeeper money to pay for his medical care. Jesus said, "Go, and do thou likewise."

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Stewardship

PREPARE NOW FOR BUDGET PROMOTION

By Robert J. Hastings

Now is the time to start planning for your stewardship emphasis this fall. A wealth of new tracts, posters, pledge cards, etc., are available through S.B.C. Stewardship Services. These materials can help you do a better job of enlisting tithers, teaching the Bible doctrines of stewardship, and increasing church income.

The first step is to order one of the new 1962 packets of budget promotion materials. Order at least one of these packets now. In your packet will be a

wealth of ideas and materials for your fall budget campaign.

You might like to pass this one packet around among key members for them to study. Better still, you might elect now a general chairman for your fall campaign. Get him to study the materials, to think about the personnel of the committees he will need, etc.

Good planning in April will mean a better stewardship emphasis in October or November. Clip and mail the coupon to get your materials.

Church Music

Murray Festival Is Postponed to May 4-5

By Eugene F. Quinn

Regional Music Director William B. Williams of Paducah announces the postponement of the Regional Festival to meet at Murray from the original date to May 4-5. Several important conflicts with the original week-end necessitate the postponement.

The older choirs will meet on Friday night of May 4 beginning at 6:30 p.m. Younger participants will meet on Saturday afternoon at 1:30 p.m. Every choir, song leader, vocalist, and hymn player from Hickman to Hopkinsville and from Murray to Marion is invited to register with Mr. Williams at the First Baptist Church of Paducah, Kentucky, to participate in the festivals.

HARLAN DOES IT AGAIN

Harlan Baptist Church has attained

the Advanced Standard Church Music Ministry for the second straight year, thanks to the cooperative work of Ronald Sholar as minister of music, E. Keevil Judy, and other music leaders as well as church leaders.

Attaining the Advanced Standard Music Ministry means that the church has maintained regular standard activities for two three-months' periods and has gone on to develop the Advanced Standard work for another quarter. During the years 1960 and 1961 Harlan has accomplished this feat.

THORNHILL BAPTIST CHURCH IN FRANKFORT BECOMES STANDARD

News comes from the Nashville Church Music Department that Thornhill Baptist Church in Frankfort has achieved a Standard Church Music Ministry for the first three months of recognized work in 1962. Congratulations to Bill Fowler and all of his helpers there.



Bryan F. Archibald
Brotherhood

Bryan F. Archibald To Be Ridgecrest Speaker

By Forrest R. Sawyer

Bryan F. Archibald, pastor of Chevy Chase Baptist Church, Washington, D.C., will lead a seminar on "The Church-State Principle" June 25 at Ridgecrest (N.C.) Baptist Assembly.

The seminar is one of five on timely topics planned for men during Brotherhood Week, June 21-27. Other conference features include daily depth studies of great Bible doctrines and sessions on Brotherhood and Royal Ambassador leadership methods.

Archibald, who has held pastorates in New England, comes from a family of Baptist pastors which included his father, brother, two uncles, his grandfather, and great-grandfather and a sister who was a missionary to India.

Archibald is chairman of the Baptist Joint Committee on Public Affairs which seeks to interpret congressional legislation as it affects Baptists.

Baptist Student Union

Bowling Green Students Go On Extended Tour

By J. Chester Durham

The Baptist Student Union Choir composed of students attending Western Kentucky State College and the Bowling

Green College of Commerce made its annual tour March 31-April 7. This thirty-eight voice choir gave sacred concerts in Uniontown and Paducah, Kentucky; Aurora, West Plains, and Dexter, Missouri; Fayetteville, Arkansas, and Tulsa, Oklahoma.

Mr. Roy Brigance is the director of Baptist Student Union work in Bowling Green.

The Baptist Student Union Choir of Bowling Green, Kentucky, has presented numerous programs through the years, appearing in various churches throughout the South and on Convention programs; however, it has been only in the last three years that choir tours have been scheduled as such. In 1961 the choir toured through Tennessee and Mississippi, with their destination as New Orleans, where the program was presented at the Chapel exercises of New Orleans Baptist Theological Seminary. East Tennessee, the Carolinas, and a portion of Virginia was the itinerary for the choir in 1960, at which time the program was given during Student Week at Ridgecrest.

Mr. James R. Jones, director, is in his sixth year as minister of music at the First Baptist Church, Bowling Green, Kentucky.

Mr. Dean Gray, student music director, is a Senior at Western Kentucky State College.

Sunday School

"Making Home Life Christian" Is Theme Of Christian Home Week, 1962

By Roy E. Boatwright

For many years Southern Baptists have set aside the first week in May for the Observance of Christian Home Week.

Each year more churches are recognizing the importance of the week and by thoughtful planning are making significant contributions to home-church relations and Christian family living.

Both the home and the church were divinely established.

By divine arrangement each has been designed to do jobs which by its very nature the other could not adequately do. The ultimate objective of the Christian home and the church is to bring the individual to maturity in Christ. There is no greater task, and in this task the nurturing influence of the home is basic.

Christian Home Week provides parents and workers in the churches an

opportunity to improve their teamwork. This requires that church leaders recognize the unique role of the home in Christian training; that they lead parents to accept their responsibilities; and that they give parents the training and guidance which they need. Thus, the church will be concerned with helping parents—

1. Maintain a Christian atmosphere in all family relationships.

2. Engage in regular family worship in which every member of the family participates.

3. Deepen their appreciation regarding the vital role the family plays in Christian education.

4. Plan Christian teaching in the home as it relates to family worship.

5. Use effectively the literature provided by the church for the parents—

Home Life (particularly the sections, "The Family Worship" and "The Family Teaches").

Living with Children (for parents of children under 4)

Every Day with Beginners (for parents of children ages 4-5)

Every Day with Primaries (for parents of children ages 6-9)

Messages to Cradle Roll Parents (for parents of children under 4 not enrolled in the Nursery).

Beginner Bible Story Leaflet (for children ages 4-5)

Primary Parent Leaflet (for parents of children ages 6-9)

Letters for Parents of Juniors (to be used with Graded Sunday school lessons.)

6. Plan family activities in which the members grow in their ability to apply Christian principles to all areas of life.

7. Provide special guidance for teenagers in preparing for Christian marriage and family living.

Christian Home Week has been used for many years as one means of implementing these tasks, but effectiveness requires preparation.

You can receive a pamphlet giving information on how to conduct Christian Home Week in your church by writing to the Sunday School Board, Nashville, Tennessee, or the Sunday School Department, Middletown, Kentucky.

Kentucky Baptist Foundation

Foundation Receives Unannounced Gifts

By A. M. Vollmer, Exec. Sec'y.-Treas.

From time to time the Kentucky Baptist Foundation receives gifts, some of which are memorials, with the request that no publicity be given the gift. Of course the secretary of the Foundation will keep faith with these donors and no mention is made in the Western Recorder that such gifts have been received. This explanation is made so

that the reader will understand that the gifts and bequests announced in the Western Recorder are not the only ones the Foundation receives. Whether the gift is announced or not, God knows and His smile will rest upon the donor.

Recently a news item in a Louisville paper stated that a lady left a bequest of \$2,000.00 to the city pound to care for her cat. It has been well said that, "Endowed cats catch no mice."

Training Union

Study Course Alarm

By Bob Wayne

It's time to sound the alarm! During the first quarter of this year, only 556 churches in Kentucky reported

any study course awards. Many of the churches included in this number show only one award. This probably means that some one person was interested enough in study to complete a book on the home study plan, or attended a study course in another church. This figure of 556 churches is especially low when you realize that this includes Sunday School, Music and Women's Missionary Union, as well as Training Union study courses.

What pastor, or Sunday school superintendent, or Training Union director hasn't at some time almost cried for someone qualified to do a task? Who hasn't been seeking a way of training people for service in His church? "Give us a plan for leadership development," is a common request.

Southern Baptists have the plan. The material has already been printed. Books are available. All of this material is listed in the tract, "Trained Workmen Through the Church Study Course." This tract lists the courses of study, the system of awards, and requirements for credit. It is available free from your State Training Union Department.

There is no shortcut to developing leadership in our churches. Just as any skilled technician must study long and hard to master a task, even so Christians must constantly strive to become "a workman unashamed" of the task he or she can do for the Master. And even as a skilled technician cannot stop studying when he has received his diploma, but must continue to study and learn, even so must we as Christians continually work at the task of improvement.

Encourage your church to elect a Director of Training. And then work with that person in a Study Course Development Program.

Bob Wayne

Girls' Auxiliary Focus Week

By Rachel Milligan

The date for Girls' Auxiliary Focus Week this year is May 13-19. It is always the second week in May.

This should be a week when all the people in the church become aware of the purpose and activities of Girls' Auxiliary. It should also inspire members of Girls' Auxiliary to enlist new members and to be more eager to have a record G.A.

April and May issues of TELL magazine give many excellent suggestions for observing G.A. Focus Week. Among your special activities for G.A. Focus Week, plan some stay-at-home activities. A G.A. girl might prepare a foreign dish for dinner. For informing the members of your church, display G.A. materials in the church foyer, library, or hall of the educational building. For enlistment, have a party, tea, or ban-

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PONTIACS AND CHEVROLETS, also all

quet and invite girls who are not members of Girls' Auxiliary.

Two attractive Focus Week bulletin inserts are available (1¢ each from Birmingham). These are very pretty and give briefly the purpose of Girls' Auxiliary.

Many churches plan a Coronation or Presentation Service during Focus Week. This is a good time to witness to all the real meaning of Girls' Auxiliary.

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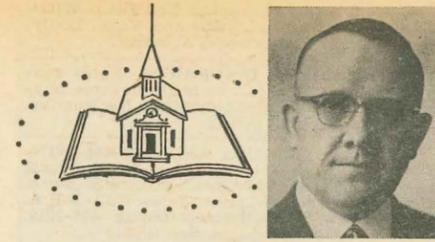
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FOR SALE: Pipe Organ, 3 stop and pedal, single manual, Hinners Tracor Organ with blower. Now installed Immanuel United Church of Christ, 2501 Doup Avenue, Louisville. Make inspection and offer. Open daily.



SUNDAY SCHOOL LESSON

By H. C. Chiles

A DISCIPLINED FAITH

Through the writer of the Epistle to the Hebrews God revealed that Jesus Christ is far superior to the angels, as much so as the Creator is superior to His creatures. He also made it clear that Christ is far greater than the prophets. Therefore, He occupies a place of incomparable majesty and glory.

Hebrews 10:23-25.

Every Christian has the privilege of direct access to God through Christ. He can freely and confidently go to God for himself. Just as his privilege is that of access unto God, so his duty is that of approach to Him. The Christian draws near to God when he engages properly in the solemn exercises of private devotion and public worship. Every person worships somebody or something. Christian worship is a personal acknowledgment to God of one's reverence for and homage to Him.

In the exhortation, "Let us hold fast the profession of our faith without wavering," Christians are urged to be true to the avowal of their faith in Christ on the ground of the faithfulness of God in fulfilling His promises. Instead of being selfish in our Christian privilege, as is the tendency of many today, we are called and challenged to put our minds to the task of taking thought of others—their problems, their needs and their longings. Let us so incarnate the spirit of Christ in our lives that our conduct will cause others to want to live the kind of life and do the kind of works they see exemplified in us. If there is some kind and helpful deed by which you can glorify God and help others, then in Christ's name go and do it.

God's Word enjoined and His Son practiced public worship. While it is possible for the Christian to worship God in solitude, it is incumbent upon him to join his fellow-Christians in public worship. Here they are urged not to forsake the assembling of themselves for Christian worship.

One of the most priceless privileges of the American people is freedom of public worship, now interpreted by multitudes as freedom from worship. Why do so many neglect this glorious opportunity? One reason is thoughtlessness. Thoughtful people realize that it is utterly impossible for anybody to do his best for God and humanity without the strength which comes from divine wor-

For April 29, 1962

ship and Christian fellowship. Selfishness is another reason why some neglect public worship. Non-attendance at church services is a sinful habit. What a privilege it is for one to go to the house of God regularly and publicly express to Him the genuine gratitude of the heart for the blessings received from Him! We should go to church to worship God, to hear Biblical instruction, to enjoy Christian fellowship, to receive spiritual inspiration, to prepare for service and to set a worthy example.

Church services provide a marvelous opportunity to instruct believers, to strengthen their faith, to incite them to good works, to increase their love for and devotion to Christ, and to introduce unbelievers to the Saviour. Proper worship of God will call forth the best that is in those who participate in this spiritual exercise. If Christians do not enjoy assembling for prayer, praise, instruction, exhortation and worship, it is simply because Christ does not have His rightful place, which is that of pre-eminence, in their lives.

Hebrews 12:1-7, 11-14.

These introductory verses picture Christians as runners competing for a prize. Since the Christian life is portrayed as a race, everything that would hinder us in running it must be laid aside. There must be a divestment of all encumbrances, such as laziness, pride, doubt, indecision, fear and anything that would hinder our fellowship with Christ. Everyone who is striving to become a better Christian and to run a good race in life must "lay aside every weight." "Weight," as used here, denotes whatever would put one to a disadvantage in running. Things which prove to be weights to the Christian runner need not necessarily be sins. A weight may be entirely legitimate, but if it is a hindrance in the Christian race, it should be laid aside. Some Christians avoid the things that are obviously sinful, but they carry a lot of excess baggage in the form of questionable habits, trifling interests or second-best activities.

Moreover, if one is going to run the Christian race successfully, he must free himself from his besetting sin or sins. Each Christian is expected to overcome the sin to which he is the most susceptible, whether it be a suspicious atti-

tude, a critical spirit, an irritable temper, an unforgiving spirit or an evil habit. Sin saps the strength of the runner who is trying to win the crown. A child of God must lay aside everything that would hinder his progress, impede his spiritual growth or dishonor the Lord.

Running the Christian race requires exertion, progression and perseverance. In running it, we need always to maintain a proper sense of direction, to understand that the course is not easy, and to remember that we are part of a glorious company.

If we would please the Lord and run successfully, we must make Christ central in our thoughts, affections and purposes. We must look away from all examples of faith, whether they be past or present, and look to Him Who is the originator and completer of our faith. He is the object of supreme interest, the answer to the deepest needs of our souls, and the dearest object of our love.

We cannot develop properly without discipline, regardless of whether it is imposed from within or from without. Rather than spoil His children, God disciplines them, and we should be grateful that He does. There is a distinction between punishment and chastisement. In divine punishment God acts as Judge, and in divine chastisement He acts as Father. The objects of divine punishment are God's enemies, and the subjects of divine chastisement are His children. Punishment is retributive, and chastisement is corrective or remedial. We must not despise God's chastenings by callousness, complaining, criticism or carelessness, nor must we ever give way to despair when God chastens. Instead of whining when we are disciplined, we should walk straight. The Christian life is to be positive, progressive, straight and helpful. "Make straight paths for your feet, lest that which is lame be turned out of the way." Make straight paths for the sake of others who may use them after you.

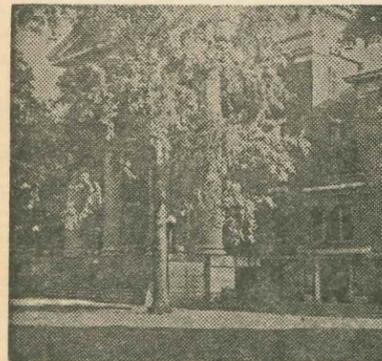
Carver Grad Student Secretary

Miss Jennie Sue Johnson, of Bedford, Virginia, and a 1957 A.B. graduate of Westhampton College, University of Richmond, and more recently a graduate of Carver School of Missions and Social Work, Louisville, is the new director of student activities at Bluefield College, Bluefield, Va.

Kentucky Baptist School Directory

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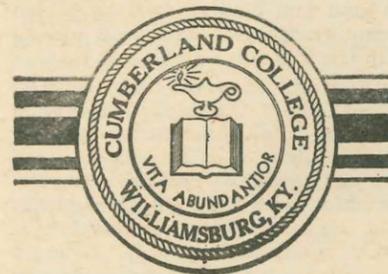
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(Continued from Page 7)

in frontiers of missionary outreach. Nearly half the Southern Baptist churches in California have been established by seminary students or alumni.

"If only young people across the Southern Baptist Convention could see a vision of the great spiritual needs of the West," said Golden Gate student Ken Daugherty, "they would answer this 'come and help us' call."

Daugherty came from Missouri first as a student summer missionary worker.

Distance fails to isolate California from Eastern points, or to limit Golden Gate to students from west of the Mississippi River. Pat Hancock, who comes from Florida, put it this way:

"A sure and constant conviction that the West should be my place of service led me to Golden Gate Seminary."

Next June, messengers to the Southern Baptist Convention's annual session at San Francisco may see first-hand what is happening in California and Golden Gate's role in these events.

Even Ramsey Pollard of Memphis, former S.B.C. president, after a trip to the West Coast, said, "I know of no place a young person can invest his life more wisely than in California."

Messengers will be invited to visit Golden Gate's nearby campus, meet its faculty and students and see its modern academic and housing facilities. They will see what capital funds through their Cooperative Program built here in the late 1950's when the school moved across the bay from Berkeley, Calif.

Nearly 30 buildings make up the Golden Gate campus. They include an administration building, four classroom buildings able to care for over 700 students (1960-61 enrolment was 351), cafeteria, dormitories for men and women, family residences, a fire station and homes for the president and business manager.

Its student services include a child care center, infirmary, bookstore, student store, post office, snack bar and barber shop.

Golden Gate Seminary offers the bachelor of divinity, master of theology, master of religious education and bachelor of church music degrees.

During 1961, Golden Gate will have received \$307,000 toward operating expenses, this coming from the S.B.C. Cooperative Program. This was expected to increase approximately \$20,000 in 1962.

"Additional student family housing is still the major need of the seminary," President Graves reported to the 1961 session of the Convention at St. Louis.

Some are wondering, "How soon will California dominate the United States?" For Southern Baptists, an even more important question is, "How soon will

College Aid Bill Hits Church Snag

WASHINGTON (BP)—President Kennedy expressed hope for the best out of the college aid bills passed by the Senate and House of Representatives but which have not yet been harmonized by a Conference Committee.

He said at his press briefing, "I hope that the conference will not give us the worst features of both but, rather, the best features of both, in the House and Senate bill."

In spite, however, of the President's hope for a college aid bill this year his program is in trouble in the House Rules Committee. Some of the committee members reportedly have decided to refuse to allow the bill to go to a House-Senate conference until they are given assurance the House version will prevail.

It is also reported that certain key Senators have let it be known to the House that under no circumstances will they approve grants to church-related colleges. This throws the House and Senate into a deadlock that may kill the possibility of a college aid bill by the 87th Congress.

The House bill calls for \$1,500,000,000 in both loans and grants for the construction of classrooms, libraries, science laboratories and dormitories in public, private and church-controlled colleges.

The Senate version provides \$1,500,000,000 in loans only to four-year colleges, plus \$250,000,000 in matching grants for junior colleges.

In addition, the Senate provided for 212,500 scholarships that would cost nearly \$600,000,000 during the five-year period. This provision is bitterly opposed by the House.

Opposition to federal aid to church colleges has come from the administrative heads of some of those very schools.

Recently the presidents of 29 church-operated colleges wired Congress to express absolute opposition jointly and individually to federal aid for private and church-owned colleges and universities.

They claimed that such a move would "embark this country upon a radically new program and policy of support of privately endowed higher education, which will have devastating consequences to the individual institutions and therefore would prove inimical to the public interest."

Christians be predominant in California?"

In sending out its graduates to preach to the many races and nationalities of California and other Western states, Golden Gate Seminary influences the rapid development of this area for Christ.

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"OLD FASHIONED NIGHT" AT IMMANUEL

Immanuel Baptist Church, Louisville, observed The Baptist Jubilee Advance in a special service during a Spring Jubilee Revival. On Saturday night of the series of evangelistic services "Old Fashioned Night" was observed.

To create more interest, a pump organ was used for the song service of early American hymns, the only lighting was that provided by lanterns brought by the congregation, and members were encouraged to wear "old-time clothes"—and they did! The evangelist—Dester E. Jones of South Jefferson Baptist Church—preached a sermon en-

Baptist Beliefs — Glorification

By Herschel H. Hobbs

The term "glorification" refers to the ultimate and complete salvation which shall be realized in heaven. This does not mean that one is not saved in the sense of redemption until he gets to heaven. *Redemption* or regeneration occurs the second one trusts in Jesus as Saviour (John 1:12; 3:3). *Sanctification* is the process by which the redeemed grows in grace, knowledge, and service of and for Christ (II Peter 3:18, Eph. 4:13). *Glorification* is the culmination of this process in heaven (Heb. 9:28).

Paul speaks of Christians as being "heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:17-18).

Through His sanctification or dedica-

tion to the cross Jesus received the glory which was His before the world was (John 17:5, 19; Phil. 2:5-11). While his sufferings are not comparable to those of Jesus on the cross, the Christian is to suffer in finite degree in his service as did Jesus infinitely in His earthly life (Col. 1:24). This suffering is involved in the Christian's sanctification. He, then, is not only heir to Christ's glory, but to His suffering as well (Rom. 8:17). And his degree of glory will be in proportion to his degree of dedication. The Bible teaches degrees of reward in heaven (Matt. 25:14-30; Luke 19:12-27).

All the redeemed will be saved in heaven. Some will be saved "as by fire" (I Cor. 3:14-15); their works will be burned. Each will enjoy heaven to the full degree of his capacity. But the reward of one will be greater than that of another, according to his fruitbearing while on earth.

All Christians will share in the glory of Christ in heaven (Rev. 4:11; 5:5-14; 20-21). Mortal man cannot conceive of this glory. "But as it is written, Eye

hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:7-9; II Tim. 4:6-8).

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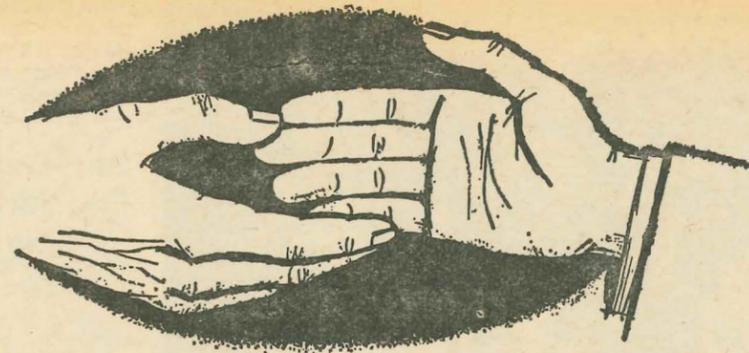
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