



WESTERN

RECORDER

July 19, 1962

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Matt. 18:22 "Doth he not leave the ninety and nine, . . . and seeketh that which is gone astray?" In our homeland, it is not one out of 99 unreached, but 90% of our Indians, 90% of language groups, 85% agricultural migrants, 70% of all people in pioneer areas, and 50% of Anglos. Your gifts provide missionaries, church buildings, and equipment to bring these into the fold. (Photo by Home Mission Board.)





Serving On The Pulpit Committee

By Jack D. Sanford, Oaklawn Baptist Church, Paducah, Kentucky

The McNeelys Now at Anchorage . . .

Mr. and Mrs. Gerald A. McNeely, missionaries on furlough from Spain, have moved to 1925 Milburt Drive, Anchorage, Ky., from Louisville, Ky., where he had been studying at Southern Baptist Seminary. He is a native of Louisville, and Mrs. McNeely is the former June Hall of Stanford, Ky.

Texas Evangelist in Bowling Green

Pastor Carl Miller reports a real church revival in the Emmanuel Baptist Church, Bowling Green, Ky., under the leadership of Evangelist G. P. Comer, Dallas, Texas. The revival especially helped in getting the Emmanuel people to show a greater responsibility to their church. There were a large number of rededications, with 35 pledging to erect family altars, 18 new tithers, and souls were saved.

The Dysons on Furlough from Africa

Mr. and Mrs. Albert H. Dyson, Jr., missionaries on furlough from Nigeria, have moved to Nashville, Tenn. (address: c/o R. E. Kornmeyer, 1918 Moran Drive), from Houston, Texas. She is the former Ruth Widick, formerly of Trenton, Greenville and Pineville, Ky., (where her late father, Clyde R. Widick, was pastor), and Nashville, Tenn.; and she is a sister of Mrs. Kornmeyer. Mr. Dyson is a native of Mobeetie, Texas.

Kentuckian Preaching in Oklahoma

Pastor William Sanders, of the Fern Creek Baptist Church, Fern Creek, Ky., has just been in a series of evangelistic meetings with Pastor Eugene Herndon at the Arrow Heights Baptist Church, Broken Arrow, Okla., July 8-15. During his absence, the Fern Creek pulpit is being filled by Ray Gray, of the Student Center at University of Louisville on July 8, and Cecil Lea, publicist for Kentucky Southern College, and William T. Ladusaw, a layman, on July 15.

Another HIGH Chair for the Highs

David Marshall High was born June 21, the fourth child of Dr. and Mrs. Thomas O. High, Southern Baptist missionaries, Nigerian Baptist Theological Seminary, Ogbomosho, Nigeria, West Africa. Dr. High is a graduate of Southern Seminary in Louisville, and returned for his furlough several years ago and taught one year in Carver School of Missions and Social Work. He is a native of Spartanburg County, S. C., and she is the former Katharine Younts, Greensboro, N. C.

New Instructor at Southwestern

James D. Williams has been elected an instructor in adult education in the School of R.E., Southwestern Seminary, according to President Robert E. Naylor. He will assume his new work August 1. A graduate of Southern Illinois University, and Southwestern Seminary's R.E. School in January 1959, he is currently working on further graduate studies in the same field. Native of Harrisburg, Ill., his father is superintendent of the Baptist Children's Home in Carmi, Ill. He is married to the former Verna Jo Clayton, also of Harrisburg. They have three children.

The Claxons Return to Africa

Mr. and Mrs. W. Neville Claxon, Southern Baptist missionaries who had been on furlough in the States, are returning to Nigeria, where he is secretary of the Training Union department of the Nigerian Baptist Convention. Their address is Baptist Headquarters, Ibadan, Nigeria, West Africa. During furlough Mr. and Mrs. Claxon were houseparents for missionary children attending high school in Louisville, Ky. Both are Kentuckians—he a native of Switzer, near Frankfort; and she, the former Emma Osborne, a native of Frenchburg who grew up in Winchester.

English Assembly in Central Europe

Thirty decisions—several of them for the ministry or other phases of Christ of the Spirit would resort to such tactics. summer assembly held at Interlaken, Switzerland, June 18-21, by the Association of Baptists in Continental Europe, an organization of English-speaking churches. The 270 persons attending, including about 100 children, represented 25 Baptist congregations in Germany, France, and Spain. Morning study hours dealt with Bible doctrines, Baptist history, soul-winning, Sunday school methods, women's work, worship, and the Christian home. The program also included morning and evening worship services, with messages brought by Dr. Dale Moody and Dr. Wayne E. Ward, both of Southern Baptist Theological Seminary, Louisville, Ky. Jack D. Hancock, Southern Baptist missionary to France, is president of the Association, which reports 18 English-language Baptist churches and missions in Germany, six in France, and one in Spain. Their memberships total about 1,600 (FMB).

Lawrence McCoy to West Virginia

Lawrence McCoy has accepted a call to Westmoreland Baptist Church, Huntington, W. Va., to become minister of music and education. He began his duties July 15. A native of Louisville, Ky., McCoy was awarded a B.M.E. by Georgetown College, and is now in graduate R.E. studies in Southern Baptist Seminary. He has been minister of music at Thornhill Church, Frankfort, and is at this writing minister of education at Eastern Parkway, Louisville. His wife, Barbara, is from Georgetown, and attended the college there. They have a 15-month-old son, Stephen Lawrence III. Westmoreland Church has just completed a two-story brick educational building which is air-conditioned, with a 50-room capacity to accommodate 550. Alton H. McEachern is pastor at Westmoreland.

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

WESTERN RECORDER KENTUCKY BAPTIST BUILDING Middletown, Ky. Published Weekly by the KENTUCKY BAPTIST CONVENTION C. R. DALEY, Editor ROBERT L. POGUE, Business Manager

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WESTERN RECORDER

If your church has elected you to serve on the Pulpit Committee, then prepare for a shock. With your appointment to this committee, your education as a Baptist really begins. Your church has given you a unique opportunity to learn more about our way of life during the critical period of your Pulpit Committee service than you could possibly learn in any comparable period. Some of what you learn will sicken and disgust you, for you will discover that a host of Baptist preachers have a "Bishop complex." These "Bishop brethren" feel compelled to write letters to any church whose pastor has resigned, recommending their friends, and, in a few instances, even recommending themselves.

The chairman of a Pulpit Committee stated recently that within one week from the day their pastor announced his resignation, he had received 65 letters of recommendation. Most of these letters were loaded with such pious phrases as, ". . . the Lord leads me to suggest. . ."; or, ". . . I believe God is calling me to. . ."; or, ". . . after much prayer and soul-searching, I believe the Lord is leading me to. . ." Perhaps some of these men acted in good faith, but the chairman of this particular committee was just a little disenchanted to discover that men who have been called to minister the things the Spirit would resort to such tactics.

As you serve on the Pulpit Committee you will be amazed to discover that some few preachers will want to discuss car allowances, parsonage upkeep, and salary more than they want to discuss evangelistic prospects or church growth. Do not be too harsh with these men, for they may have spent the last few years in a worn-out old parsonage, alive with mice and colder than a tobacco barn on a winter day. They may have been doing the work of three men on a part-time salary, all the while watching their automobile fall apart with no prospect of replacing it. Some of them may be just plain greedy and materialistic, but be sure before you jump to conclusions.

On the other hand your work as a Pulpit Committee member and your education as a Baptist will open your eyes to the real depth of spiritual concern most of our pastors have about the Lord's work and His will for them personally. You will come into contact with men whose humility and determined purpose speak of the reality of Christ in their lives. You will have contact with men who love their present work and are not anxious to go anywhere, but they will travail in prayer with you until you both know the will

of God. You will have contact with some preachers whose pattern of life is built solidly upon the foundation of sacrifice and service, and you will learn to love and respect them for their consecration to the Lord.

Your education may very well sour you on preachers, if you jump to conclusions. But if you do your job well, your education will give you a deeper appreciation of the pastor and cause you to become a much better church member. Here are a few simple suggestions you may want to follow as you try to do this most difficult job.

First of all ask your church to call an interim pastor. There may be a retired preacher in your community whose health permits him to preach and care for the sick and dying until you have called a pastor. You may want to ask a seminary or college professor to serve as your interim pastor. Most of the men who work in our denominational offices are former pastors who have a hunger to preach and would make fine interim pastors. Seminary and college students may be able to satisfy your needs for limited pastoral service during your search for God's man. Decide what services you want, what compensation you can give, then invite someone to serve as your interim pastor.

Behind the closed doors of your Pulpit Committee meeting, decide the basic need of your particular church. All of our churches have the same general needs, but each church has a distinct personality of its own and a peculiar need which distinguishes it from all other churches. Try to determine this basic need. You may need, more than anything else, a strong pulpit ministry. Your basic need may be for a man who has unusual ability to organize and administer the entire church program. You may need a young man who has the physical capacity to pound the pavements of a growing area and the stamina to go at a rapid pace. You may need a mature man whose pace is slower, but who has the calm, purposeful determination which will inspire your church in difficult times. As you try to determine your basic need and seek for the man whom you feel will best fill this need, remember, only one man possessed all the qualities necessary to be a great pastor. This man was crucified, and the preachers who have taken up His work are usually strongest in one particular area of the ministry and merely adequate in the other areas.

One of the early steps in your work on the Pulpit Committee is to gather information about the preachers whom you believe would be most likely to

meet the basic need of your church. The interim pastor may be able to offer helpful suggestions about men of his acquaintance who may be qualified to serve as your pastor. Colleges and seminaries often keep up-to-date files on their graduates and are anxious to be helpful in supplying information which may prove beneficial. Leaders within the denomination are acquainted with many preachers and could offer valuable information. The State Convention minutes will tell you a little about the church where your prospective pastor is now serving. Be careful at this point however, because these statistics can be very misleading. The leaders in his own community will usually be honest in their evaluation of a preacher's work. Ask some questions of the merchants and government officials and civic leaders. Be cautious, however, in assessing this information. They may tell you Brother So-and-So is very active in community life when in reality he is a Civic Club Gigolo who belongs to everything but really does very little to bring the gospel of redemption to bear upon the life of the community.

The best source of information usually is the pastors who personally know your prospective candidate, and the people whom he has served in the past. These people will know his real strength and will give you wise counsel.

After you have arrived at the selection of a possible pastor for your church, go hear him preach. Do not announce your visit either by phone call or letter. Call a neighboring pastor or the associational missionary and find out if your prospective pastor is preaching in his own pulpit on a given Sunday. They can get this information easily and pass it on to you so that your committee arrives unexpectedly and unannounced. Whenever you get to the church, try to be as unobtrusive as possible. Divide your committee and enter the church at different times, being careful to seat yourselves as far from each other as possible. After you have taken every precaution to remain anonymous, rest assured you are not. The people know you are there and why. So does the preacher, because there is something about a Pulpit Committee which cannot be disguised.

After the worship service is over, have the courtesy to make yourself known to the preacher. Tell him where you are from and that you came to hear him preach because your church is without a pastor. Tell him that he can expect to have a phone call or other communication from you within a few days at the most. This will give your complete committee an opportunity to share with each other their impressions of the man whom you have heard preach. This sharing of impres-

(Continued on Page 14)



What Will Telstar Tell?

One by one man uncovers the marvelous wonders of this magnificent universe. The latest feat of launching a new star for communication uses is one of the most exciting developments of the new age. It could contribute to world peace by creating better understanding between all peoples and it could also provide a means for getting the gospel to every creature of the earth in a matter of seconds.

Telstar opens a whole new world of communication possibilities. This is why it is so important to God's people. Our assignment is to "Go Tell" and Telstar and its successors might provide the way to do it more effectively than we ever have.

Now that it is certain that instantaneous television, telephone, and radio communications all over the world will be in operation in a short time, the question of how it will be used looms large. Used for humanitarian and holy purposes, it could usher in a new age. Used for propaganda and other selfish ends, it could hasten us along the road of moral degeneration.

Other communication media have been more abused than used. With few exceptions the motion picture, which could have helped man so much, has rather been exploited by money-maddened minds giving out frivolity and lewdness in return for bloody gold.

For the most part television has been used in no better way. No parent really knows what television will make out of his children. Judging by the kind of programs our children see on television, we should not be surprised at anything.

The possibilities of Telstar are really beyond imagination. Think of a truly world wide evangelistic crusade with Billy Graham preaching with every person in the world able to hear and see him at the same service at the same moment.

Such a communications system could have a vital effect upon our whole approach to foreign missions. It will no longer be necessary to go to Africa to see and speak to one who has never heard of Jesus Christ. Telstar gives indications that before long we might witness as personally and effectively as if sitting in the same room while on opposite sides of the earth. Funds for television sets to be distributed on the mission field might be as important in a few years as funds now used for Bible distribution and living expense of missionaries.

Telstar puts in man's hands another valuable instrument for good or evil. Now that our voices, ears and eyes are extended a millionfold, it is desperately important what we say for others to hear and what we do for others to see. Our responsibilities are multiplied a thousandfold.

No new communication instrument, however, will

ever discharge us from our obligation to witness to every creature. Indeed, Telstar serves only to intensify this obligation. It will revolutionize our thinking as to how to get it done. Every person on earth will be as close and accessible as our neighbor hanging clothes on the next clothes line.

Now that we have such a marvelous method, we need to match method with motivation. The truth is that for a long time we've known better ways to accomplish our tasks than we have been willing to use.

Wise men used God's star 2,000 years ago to find Jesus. Will we be wise enough to use Telstar to tell all the world about Jesus? WHAT WILL TELSTAR TELL?

It's True What They Say About Colorado

The climax of the homeward trek from San Francisco was a day in colorful Colorado. It's true what they say about this state for it would be hard for even a chamber of commerce to overstate the delightfulness of Colorado. From the West with its hot springs and trout streams over the snowy continental divide through mile-high Denver and the eastern Colorado wheat country, the traveler is in for one thrill after another.

Part of the excitement of Colorado for a Baptist editor is the thriving work of Southern Baptists which is only about ten years old. To visit the Colorado Southern Baptist headquarters in Denver and meet the able staff members gathered around Executive Secretary Willis J. Ray is to have new hope for Baptist work in the West. Dr. Ray has recently resigned, having already passed the retirement age, but will ever be remembered as one of the great missionary spirits among Southern Baptists.

The Colorado Baptist General Convention includes all Southern Baptist work in Montana, Wyoming, North Dakota, South Dakota, and part of Nebraska as well as Colorado. We met 42 summer student missionaries being readied for summer activities in this wide area. The students, the finest among Baptist youth, had come a thousand miles or more to Denver, and some had 600 more miles between Denver and their assignments. At lunch with the Colorado Baptist staff members and the student missionaries, the conversation drifted around rather naturally to trout fishing in Colorado. Our fisherman blood pressure immediately rose and our fishing equipment transported on the whole trip came out for the first time. We found a kindred spirit in Colorado Brotherhood Secretary Bill Landers who took us to his favorite lake 9,000 feet in the Rockies. Preacher's luck prevailed as I soon had a good sized rainbow on a

fly rod and landed him under the expert directions of Bill Landers. Shortly afterwards Tom Lewis latched on to a brook trout to tell about in Kentucky.

About the middle of the afternoon, the sun disappeared behind a mountain peak and the frosty wind coming down through the snow laden canyon made us hunt for heavy coats and eventually drove us to the shelter of the automobile. What a world, a wonderful world!

Following a restful night with the Landers, we were off across the level wheat prairies of eastern Colorado and northern Kansas. Missouri brought scenery like the hills of home and another night in Illinois, and we were home to loved ones and the editor's desk. Thank the Lord for the Convention trip and an experience of the West! Thank the Lord for Kentucky which outshines them all and for Kentucky Baptists and a task unfinished!

BAPTIST FORUM



Too Far Afield

Editor:

It is my belief that in addition to being too far distant in geographical location, the present session of the Southern Baptist Convention is also rapidly becoming too far afield in its business undertakings. I am, of course, referring to the attempts to ostracize Dr. Ralph Elliot as well as any other so-called "liberal" interpreters of Biblical teachings.

In the first place it seems to me that it matters little what our interpretation of the first few chapters of Genesis states; that is, whether the passage is meant to outline precisely the steps of creation or to shout forth the glorious truth that all things were created by the Lord God. To my estimation there is no purpose in attempting to analyze the precise steps by which God brings about a miracle, especially when these steps can have no possible bearing on our conception of God or our commitment to his will. In the words of Dr. Allan Richardson, "We modern folk are supercilious 'intellectuals' who place far too high a value on 'ideas'; in the Bible it is obedience to the will of God as we understand it that is much more important than our ideas about him. It is through obedience that the knowledge of God comes, not through beautiful thoughts."

The very concept of the Convention's banning a book or dismissing a qualified professor on the grounds of a differing interpretation of the Holy Scripture is appalling to me. The "liberal" viewpoint is not that the scripture is not divinely inspired, nor yet that it is not infallible, but merely that certain passages are to be viewed in their historical context as parables, or stories containing a truth of divine inspiration or a precept, illustrations such as Christ used so often in his earthly teachings, and hence not to be taken as word-for-word explanations of historical facts. The only way in which we can recognize

such passages is through the guidance of the Holy Spirit, which may come in many diverse ways. Who are we to declare ourselves as the supreme authorities and brand anyone who disagrees with us as a dangerous heretic?

While I believe that seeking into the mysteries of the creation is important to the intellectual curiosity of man, there are many more significant matters which should be occupying the minds of our messengers. Dr. Billy Graham has rightly accused the church of being "so involved in theological disputes and in improving their statistical showing that they have failed in important tasks..." Rather should the convention be concerned with improving its ministry, reaching more lost souls, helping those already won to grow in grace, and seeking to make the world aware of the call and cause of Christ.

In our seeking to pattern our lives after that of Christ, let us remember that he did not concern himself with statement of doctrinal concepts, but rather lived a life of love and service to man and to God.
Frankfort, Ky.

Thomas J. Cook

Conviction Counts

Dear Editor:

It truly is a mystery how former active church workers can become so uninterested in church life and/or Christian living.

I wonder if the reason might be a case of over-insistence that they become church members and become active in church work and an under-emphasis upon the necessity of first becoming genuine Christians therefore possessing the loving desire to do God's work. Church membership and active participation in church activities are part of God's work, but let's not get the cart before the horse.

As to your attack upon the former Baptist who joins another faith upon moving away—that he was never a Bap-

tist by conviction and is not much of a loss, let me just give some examples.

In our Church, we have ten active deacons who are fine Christian men. Three of these men are life long residents of the community and have never belonged to any other Church. (Two of the wives of these three came from other faiths). Three others have been Baptists all their Christian life but have come to us from other Baptist churches. The other four, namely the Sunday School superintendent, the chairman of deacons, the Training Union director and an Adult Men's Class Sunday school teacher all came from other faiths.

Would you say, Mr. Editor, these four men and two ladies were much of a loss to their former faiths? They certainly have been a great help to us.

As for convictions, probably more Baptists than any other group, have not the faintest idea in what they believe. Most persons become members of a particular faith because they were reared under the influence of same. We Baptists fail to teach those so acquired just what our convictions are, so how can they have convictions of their own?

These are my personal convictions:

1. I am sinful—cannot help myself—having been born to sin.

2. Faith.—I believe God's Word in its fullness, having knowledge of both His wrath and His love, including His plan of redemption for just such a situation as I find myself—that because man failed, God sent His Son, Jesus, into a cruel, wicked world, to be born among men, to live, teach, suffer, die, arise from the grave and ascend into Heaven to dwell with the Father as in the beginning, informing those left behind that the Holy Spirit should come and remain with them forever—all this, just that I might be spared the eternal suffering in Hell.

3. Repent.—That because I believe the facts of No. 1 and No. 2, and not because I accept the pleas of some nice lady, granddad, mother, the pastor or evangelist, I have a genuine feeling of repentance, wanting to turn from my sinful self, placing my future in the hands of Jesus by the Grace of God.

4. Serve.—Now I am that same sinner, saved by grace, attempting to show my thankfulness through serving my Redeemer in a Baptist church.

A lay member with tough skin,
Henderson, Ky. Charles T. Tillotson

TRAINING UNION WEEK CEDARMORE

AUGUST 6-10

MEN - WOMEN - BOYS - GIRLS

(Everyone 2 years old and above)

Make Reservations Now Using This Form

Mr. Marvin Byrdwell
Cedarmore Baptist Assembly
Bagdad, Kentucky

Enclosed you will find \$_____ for reservations for _____ persons at Cedarmore for August 6-10, Training Union week. The above amount is at \$2.00 per person reservation fee. I understand that this will be deducted from my bill. I also understand that this money will be returned if cancellations is made ten days prior to reservation dates.

I have checked the number of each type reservation I am requesting.

_____ Motel (two persons in room)—\$22.50 each* (rates for three or more per room on request)	_____ Grace More Lodge, Annex, or Cedarmore Inn: _____ Two persons to room—\$21.50 each*
_____ Dormitory for men and boys—\$15.50 each*	_____ Three persons to room—\$20.50 each*
_____ Dormitory for women and girls—\$15.50 each*	_____ Four persons to room—\$19.50 each*

No charge for children two years and under. Half rate for children 2 to 6 years. Full rate for all other ages.

Names of those attending:	State if man, woman, boy or girl	Age if under 25
_____	_____	_____
_____	_____	_____
_____	_____	_____

(If additional space is needed, please attach an additional sheet)

* This rate includes room and meals Monday night through Friday noon, registration fee and insurance from home to assembly and return home. Linens are furnished in all accommodations EXCEPT dormitories.

(Church) _____ Signed _____
(Association) _____ Address _____

Twenty Seminary Grads Included In Baptist "Statement" Group

By Leland Wegg, for the Baptist Press

Initiating the first such study in 37 years, messengers to the Southern Baptist Convention in San Francisco adopted a recommendation creating a special 24-member committee to study the 1925 statement of Baptist faith and message and report to the convention next year in Kansas City, Mo.

The recommendation calls for the committee to present "some similar statement which shall serve as information to the churches, and which may serve as guidelines to the various agencies" of the convention.

The committee is composed of the current presidents of 23 state Baptist conventions which qualify under convention by-law 18 to full representation on Southern Baptist boards. In addition, Southern Baptist Convention President H. H. Hobbs will serve as chairman.

A poll of the state conventions revealed that 20 members of the committee have seminary training—13 at Southern Baptist Theological Seminary, Louisville, Ky.; four at Southwestern Baptist Theological Seminary, Fort Worth; one at New Orleans Baptist Theological Seminary; and two at Central Baptist Theological Seminary, (American Baptist) Kansas City, Kan.

Two committee members are laymen. Eight have earned doctorates, and four others have honorary doctorates. Eight are members of the Southern Baptist executive committee.

Report is to be made public by March 1, 1963, so that study will be possible before the convention in Kansas City. The committee will meet in the near future to organize, make a general survey of the problem, and set up a study method.

Committee membership, according to available information, follows:

Chairman: H. H. Hobbs, pastor of First Baptist Church, Oklahoma City; graduate of Howard College, Birmingham, Ala.; Ph.D. from Southern Seminary, Louisville; D.D. from Howard College; ex officio member of convention executive committee.

Alabama: Howard M. Reaves, pastor, First Baptist Church, Mobile, Ala.; attended University of North Carolina and Furman University, Greenville, S. C.; Ph.D. from Southern Seminary, Louisville.

Arizona: Ed J. Packwood, real estate dealer in Phoenix; graduate of Oklahoma Baptist University, Shawnee; member of executive committee.

Arkansas: C. Z. Holland, pastor, First Baptist Church, Jonesboro, Ark.; graduate of Mississippi College, Clinton, and Southern Seminary, Louisville; honor-

ary doctorate from Southern Baptist College, Walnut Ridge, Ark.

California: W. Burman Timberlake, pastor, White Avenue Baptist Church, Pomona, Calif.; graduate of Oklahoma Baptist University, Th.D. from Southwestern Seminary, Fort Worth.

District of Columbia: C. Viton Koons, long-time attorney in Washington, D.C.; member of Metropolitan Baptist Church.

Florida: Malcolm B. Knight, pastor, Southside Baptist Church, Jacksonville, Fla.; graduate of Carson-Newman College, Jefferson City, Tenn.; doctorate from Southern Seminary.

Georgia: Dick H. Hall, Jr., Pastor, First Baptist Church, Decatur, Ga.; graduate of Mississippi College, Clinton; Th.D. from Southern Seminary; D.D. from Mercer University, Macon, Ga., and Mississippi College.

Illinois: Charles R. Walker, pastor, First Baptist Church, Marion, Ill.; graduate of Southern Illinois University, Carbondale, and Southern Seminary, Louisville; member of executive committee.

Indiana: Walter R. Davis, pastor, First Southern Baptist Church, Hammond, Ind.; graduate of Wake Forest College, Winston-Salem, N. C., and Southern Seminary, Louisville; member of executive committee.

Kansas: Garth Pybas, pastor, First Southern Baptist Church, Topeka, Kan.; graduate of Oklahoma Baptist University, Shawnee; and Central Baptist Theological Seminary, (American Baptist), Kansas City, Kan.

Kentucky: Verlin C. Kruschwitz, pastor, Seaverns Valley Baptist Church, Elizabethtown, Ky.; Th.D. from Southern Seminary.

Louisiana: Luther B. Hall, pastor, First Baptist Church, Farmersville, La.; graduate of Louisiana College, Pineville, La.

Maryland: Robert Woodward, pastor, First Baptist Church, Frederick, Md.; graduate of Wheaton College, Wheaton, Ill., and Southern Seminary, Louisville.

Mississippi: W. Douglas Hudgins, pastor, First Baptist Church, Jackson, Miss.; graduate of Carson-Newman College, Jefferson City, Tenn., and Southern Seminary, Louisville; D.D. from Mississippi College, Clinton; member of executive committee.

Missouri: Paul Weber, Jr., pastor, Hamlin Memorial Baptist Church, Springfield; graduate of William Jewell College, Liberty, Mo.; Th.D. from Central Seminary, Kansas City, Kan.

New Mexico: R. A. Long, pastor, Calvary Baptist Church, Roswell, N. M.; graduate of Eastern New Mexico Uni-

versity, Portales, N. M. and Southern Seminary, Louisville.

North Carolina: Nane Starnes, pastor, West Asheville Baptist Church, Asheville Baptist Church, Asheville, N. C.; graduate of Union University, Jackson, Tenn.; and Southwestern Seminary, Fort Worth; member, executive committee.

Ohio: C. Hoge Hockensmith, pastor, Tri-Village Baptist Church, Columbus, Ohio; graduate of University of Kentucky, Lexington.

Oklahoma: Hugh R. Bumpas, pastor, Capitol Hill Baptist Church, Oklahoma City; graduate of Baylor University, Waco, Tex., and Southwestern Seminary, Fort Worth; D.D. from Jackson College, Honolulu; member of executive committee.

South Carolina: David G. Anderson, pastor, Cooper River Baptist Church, North Charleston, S. C.; graduate of Furman University, Greenville, S. C., and New Orleans Seminary.

Tennessee: E. Warren Rust, pastor, First Baptist Church, Cleveland, Tenn.; graduate of Carson-Newman College, Jefferson City, Tenn.; and Southern Seminary, Louisville.

Texas: James H. Landes, pastor, First Baptist Church, Wichita Falls, Tex.; graduate of Ouachita Baptist College, Arkadelphia, Ark., and Southwestern Seminary, Fort Worth; honorary doctorates from Baylor University, Waco, Tex.; Howard Payne College, Brownwood, Tex.; Midwestern University, Wichita Falls, Tex.; member, executive committee.

Virginia: R. P. Downey, pastor, Salem Baptist Church; graduate of Wake Forest College, Winston-Salem, N. C.; Ph.D. from Southern Seminary.

Spain's Protestants Can Expect More Freedom

By W. Barry Garrett

WASHINGTON, D. C. (BP)—An end to restrictions on Protestant worship in Spain was predicted on June 27 by Don Antonio Garrigues, Spanish Ambassador to the United States.

Garrigues had declared in an address at the National Press Club that he believed in freedom; adding "not just freedom, and absolute freedom."

In the question period that followed a newsman asked a question concerning the ambassador's belief in religious freedom and the application of religious freedom to Protestant groups in Spain.

"I believe in religious liberty," Garrigues said unequivocally. "I will tell you very frankly that I am a Catholic, but we believe in liberty for Protestants as well."

"I recognize," he continued, "that we in Spain have committed some errors toward others. We are correcting this, and we are on our way to finishing entirely with it."



Our Children

This is Vacation Bible School time in many of our Kentucky Baptist churches and missions. Millions of boys and girls are learning more about Jesus, the Bible, the church, skills and arts, and of course about the world-wide work of Christ known as missions. Perhaps no other two weeks of the year are more profitable in winning the youth of our land than in Vacation Bible Schools. Roy Boatwright, our state Sunday school secretary, tells me that the vast majority of our V.B.S. groups train youth in the Cooperative Program and send their pennies and dimes as a special gift to world missions through our office for the Cooperative Program. Out of these schools will come our future missionaries and preachers.

At Cedarmore Royal Ambassador Camp July 4 I saw Camp Pastor Jesse Hatfield talk to the Pioneers about the Cooperative Program, too. Carefully he went through our 1962 booklet, "Kentucky Baptists Reaching Out" with the eager-to-learn boys. It was the Mission Hour for all groups, this one meeting in the open air under the cedars just before dusk. They heard Chaplain G. R. Pendergraph tell of his work for our Convention in surveying communities for our churches and associations, as well as the work of our Baptist chaplains to men in the service of our country.

So, wise Baptist leaders in home, church, association and state are training our youth in evangelism, stewardship and missions. Tomorrow they will be our deacons, W.M.U. leaders, teachers, pastors and missionaries. Thanks to our Brotherhoods, our W.M.U.'s, and our homes and churches for taking such careful pains to "train up a child in the

Wright-Whiteley Wedding At Shawnee Saturday

Announcement has been made by Mr. and Mrs. James A. Wright of the engagement of their daughter, Miss Janet Lois Wright, to Mr. Paul Lam Whiteley, son of Mrs. Nina Lam Whiteley and the late Pastor Gordon Craig Whiteley, all of Louisville.

Their wedding is planned for Saturday evening, July 28, at Shawnee Baptist church, Louisville, at 8:00 o'clock

Miss Wright was valedictorian of her graduating class at Shawnee High School in 1956, and was graduated in 1960 from Georgetown College with the citation of *Magna cum laude*. While at Georgetown she was listed in *Who's Who in American Colleges and Universities*, and is now a post-graduate student in the University of Louisville and is a medical social worker at the Louisville General Hospital.

Mr. Whiteley studied at Morehead State College, Morehead, Ky., and was graduated from Emporia State Teachers' College, Emporia, Kansas. He has been a track star, and was flown by the American Olympic Committee to California as an alternate for possible entry in the mile race. He was a runner-up in the last Olympic, but hopes to continue his training in preparation for the next Olympic Games in Tokyo in 1964. He is anticipating that he will be called

way which he should go—for many will go, and the rest will be eager to send the gospel of Jesus to the ends of the earth. Wonderful!

Yours and His,

Harold G. Sanders

up for service in the U. S. Army shortly after the wedding.

This wedding is especially interesting to Baptists because of the many Baptist family connections of the two young people. The father of the groom-to-be was for about fifteen years pastor of the West Side Baptist Church of Louisville. The grandfather of the bride-to-be, on her father's side, was the late Dr. A. K. Wright, for 24 years pastor of Baptist Tabernacle of Louisville; and she is a niece of President Leslie S. Wright, of Howard College, Birmingham, Ala.; a great niece of retired D. J. Wright, Jacksonville, Ala., formerly president of Campbellsville College; and a great niece of the late Pastor Leslie T. Wright, long pastor in other years of the First Baptist Church of Jeffersonton, and many other distinguished Baptists.

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Franklin Association To Honor Earl Billeter, Former Moderator

FRANKLIN, Ky., July 10.—The leaders of the Franklin Baptist Association plan to dedicate their 1962 Minutes to the memory of Pastor Earl Billeter who had been their moderator for the last three years.

Pastor of the St. John's Baptist Church, Billeter was stricken with a cerebral hemorrhage during his evening sermon on Sunday, January 28. He died the following day at King's Daughters' Hospital in Frankfort at age 42.

Born in Anderson County on July 27, 1919, Billeter was the son of Mr. and Mrs. John Billeter. He was co-owner of a grocery store in Anderson County for twelve years before receiving the call to the ministry on April 24, 1951. He was graduated from Georgetown College in 1954 and attended Southern Baptist Theological Seminary for two years. In 1956 he became the pastor of the newly organized St. John's Church, a mission of Pleasant Ridge Church, and was ordained by the mother church. During his pastorate, the membership of St. John's Church increased from 112 to 239.

Billeter was serving his third consecutive year as moderator of Franklin Baptist Association at the time of his death.

Billeter is survived by his wife, Mrs. Ethel Billeter, and two daughters, Sylvia Lynn, age 10, and Lisa Jean, age 2; as well as a sister, Mrs. Herbert Moffatt of Alton; and a brother, Gilbert Eugene Billeter of Campbellsville.

Seattle Church Has Physician-Preacher

SEATTLE (BP)—A one-man healing team is a skin specialist here through the week, who on Sunday turns lay preacher on a permanent call basis at a Seattle Southern Baptist church.

This man is Dr. Harvey C. Roys, Jr., who says he grew up under "Preacher Hallock" (E. F. Hallock, pastor) in the First Baptist Church of Norman, Okla.

Roys is pastor of the Brooklyn Avenue Baptist Church here, near the campus of University of Washington. He says his specialty—in the religion field, that is—is a 26-minute sermon. The church pays Dr. Roys \$125 a month which he spends to finance a weekly sermon broadcast over a Seattle radio station (KTW) on Sunday afternoon.

The programming format for a half-hour radio show requires him to cut sermons off in 26 minutes to allow for introductions and closing. He records four sermons at a time for radio use,

rather than having them taped from actual Sunday morning delivery.

His dual calling creates no problems within the medical fraternity, he adds. Physicians are urged by their organizations to be involved in community affairs.

The Brooklyn Avenue Church has helped start five churches in the Seattle area, even now is launching a new mission and taking a religious census of the neighborhood.

Dr. Roys preached his first sermon in Elk City, Okla., when he was 19 or 20. Persuaded to come to Seattle by a brother already in medical practice here, Dr. Harvey Roys offered his services to the area missionary in 1956 to preach at a new mission. That's how it all began, this dual role.

The bookshelf in his doctor's office depicts the dual life: "Gray and Adams Bible Commentary" on one shelf and "Tumors of the Skin" on an adjoining shelf.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 8, 1962

	S.S.	Add.	T.U.
Louisville, Walnut Street	1143	2	235
Missions (3)	223		135
Louisville, Ninth and O	981	1	375
Hopkinsville, Second	917		175
Elizabethtown, Severns Valley	885		182
Missions (2)	75		
Covington, Calvary	855		
Murray, First	842	1	116
Mission	56		
Madisonville, First	807		226
Mission	47		
Owensboro, Third	783	5	246
Mission	37		24
Louisville, Carlisle Avenue	770	1	239
Missions (2)	85		30
Louisville, Crescent Hill	763	1	136
Missions (2)	98		45
Lexington, Calvary	752	6	134
Mission	61		
Owensboro, First	693	5	113
Lexington, Immanuel	677		155
Somerset, First	658		183
Mission	86		24
Harrodsburg	642		123
Mission	42		21
Lexington, Grace	640	3	139
Mission	17		
Newport, First	638	1	143
Glasgow	586	1	119
Mission	33		
Erlanger	567		143
Louisville, Buechel Park	550		118
Louisville, Beechland	539	1	126
Louisville, Bethlehem	533	4	180
Frankfort, First	525	2	94
Mission	80		46
Louisville, Valley Station	507	1	98
Winchester, Central	480		128
Louisville, Rockford Lane	485	1	106
Campbellsville	479		214
Missions (2)	78		54
Shelbyville, First	479		85
Franklin, First	462		116
Mission	79		34
Georgetown	462		108
London, First	453		91
Louisville, Green Acres	447	1	222
Henderson, Immanuel	441		94
Ludlow, First	378		87
Corbin, First	377	1	103
Hima, Horse Creek	371		
Owensboro, Eaton Memorial	367		147
Lebanon, First	362	2	83
Bellevue, First	358	1	74
Covington, South Side	357	2	49
Louisville, Bethany	356	5	102
Mt. Washington, First	355		78
Mission	87		34
Ashland, Pollard	353	1	122
Mission	64		
Bardstown	352		47

Owensboro, Buena Vista	378		123
Louisville, Hazelwood	382	2	87
Russellville, First	384		
Mission	45		
Walton, First	383		205
Mission	74		
Corbin, Central	430		84
Lexington, Porter Memorial	429	2	97
Ashland, Unity	417		98
Nicholasville	412	4	64
Hodgenville, First	407		147
Lexington, Central	405	3	111
Louisville, Farmdale	398		107
Louisville, South Side	390		74
Owensboro, Hall Street	388		144
Lawrenceburg, First	345		44
Mission	92		
Greenville, First	343	5	120
Louisville, Chapel Park	336	1	126
Falmouth	326		33
Mission	40		
Bowling Green, Glendale	322	8	165
Mission	61		70
Hazard, First	312	1	73
Henderson, First	312	3	71
Frankfort, Thorn Hill	306		113
Louisville, Shawnee	301		93
Radeliff, Stithton	298		83
Louisville, Clifton	292		90
Mission	51		9
Middletown, First	287		116
Glendale, Glead	283		190
Barbourville, First	281		131
Missions (3)	221		
Louisville, Ridgewood	277		86
Hopkinsville, Edgewood	275	1	81
Louisville, Immanuel	274	1	83
Frankfort, Crestwood	268		74
Mission	75		49
Louisville, Fern Creek	254		80
Owensboro, Crabtree Avenue	245	3	73
Marion	243		61
Hazel	242		
Cold Spring, First	232		76
Taylorsville, Kings	225	4	132
Shepherdsville, Little Flock	216	1	
Independence, Hickory Grove	210	1	29
Mission	19		
Oak Ridge	195		54

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HELP WANTED—Men, Women, and Teenagers—earn \$3.00 to \$5.00 an hour, full or parttime. One of the oldest and largest cosmetic firms, D & R, Inc. For an appointment call District Manager, 964-1184. Mailing address, P.O. Box 21233, Standiford Field Station, Louisville 21.

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KENTUCKY BAPTISTS AT WORK

Stewardship



COOPERATIVE PROGRAM CARD-O-GRAM



July, 1962

It is too early to know the outcome of the special offering on Cooperative Program Sunday. But it is not too early to know we are already making tremendous strides in catching up on our 1961-62 Cooperative Program budget. As noted below, month by month we are shrinking that figure opposite "Under Goal." By July we hope to change it to read "Over Goal." This will be something new in Kentucky Baptist life, since for a number of years we have consistently failed to reach our budget goals.

Now that Cooperative Program Sunday is past, our churches will be turning their attention to planning their 1963 budgets. Some will do so in mid-summer, others in the fall. You will want to encourage your congregation to vote a larger percentage for world missions through the Cooperative Program for 1963. What your church gives in 1963 will be set by what you vote in 1962. Our state has voted an increase of one-half percent to Conventionwide causes in 1962. World Missions Year. Too, we have upped our Kentucky budget by \$120,000 (more if Kentucky Southern comes in by the start of the new budget year). To move forward as a state, our churches must first move forward in their giving. Urge your church to up its Cooperative Program gifts for 1963 by at least 2 percentage points over what it is now doing!

June Cooperative Program receipts \$ 197,374		
To date this Convention year 1,587,410	(November thru June)	
Goal to date for this year 1,666,667	(Under goal: \$79,257)	

Woman's Missionary Union



W. W. Adams



Mrs. Marvin L. Garrett

Conferences Cedarmore August 27-31 and September 1-3

By Mrs. Geo. R. Ferguson

Have you made your reservation? If not, be sure to do so at once as space fills up fast. You will not want to miss these outstanding conferences this year.

Our Bible Study this year will be led by Dr. W. W. Adams, professor of New Testament Interpretation at Southern Baptist Seminary. Dr. Adams led the Bible Study for W.M.U. Week at Ridgecrest last summer and for the Prayer

Retreat held in San Francisco for the Executive Board of Woman's Missionary Union and brought rich blessings to those attending each of these meetings. He is much in demand as a speaker and has been a Bible teacher in three of our seminaries over a period of many years. He will speak at 8:45 a.m. each morning during W.M.U. Week and we are hoping to have him on Sunday morning for the week-end conference.

Our missionary speaker is to be Mrs. Marvin L. (Mary-Ellen Wooten) Garrett of Southern Rhodesia. Mrs. Garrett is well known in her native Kentucky as an unusually effective and inspiring speaker and you will not want to miss hearing her each morning during the week and each day during the week-end.

Other good things are in store for you. There will be a Literacy Workshop, Fiftieth Anniversary conferences, Prayer Retreat periods, information concerning new plans for the coming year and delightful fellowship features. Watch this column for other details. Make your reservation NOW.

Room reservation fee of \$2.00 per person must be sent in with name, address and room preference. \$1.00 is for registration fee and will be applied to the

expense of the program. \$1.00 will be credited to bill for room and meals. Cancellation must be made ten days prior to reservation dates in order to get a refund.

Send reservations to: Manager Marvin Byrdwell, Cedarmore, Kentucky Baptist Assembly, Bagdad, Kentucky.

Kentucky Baptist Foundation

A True Story

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

A man whom we will call Mr. Smith was a farmer and lived in western Kentucky. He was an elderly man and a widower. He decided to sell his farm and live with his preacher son. A portion of his farm, which consisted of thirty acres, he bought thirty years ago for \$300.00. A neighbor, whose farm this portion adjoined, offered Mr. Smith \$6,000.00 for the thirty acres.



A. M. Vollmer

Mr. Smith wanted to give the Kentucky Foundation a gift from the sale of his farm. If he had sold these thirty acres for \$6,000.00 and given the money to the Foundation, he would have had to pay a capital gains tax on the profit, which would have been \$5,700.00. Instead of doing this, Mr. Smith gave the thirty acres of land to the Foundation, which entitled him to a \$6,000.00 (the present value of the land) income tax deduction (or the portion which came within the 20% allowable), and there was no capital gains tax for Mr. Smith to pay.

Shortly afterward, the Foundation sold the land to the neighbor for \$6,000.00 and placed the proceeds in the Church Building Loan Fund at Mr. Smith's request. Money from this fund is used to make loans to needy churches. This entire transaction was within the law, and reveals another way one can save money by giving it away.

A commendable trait in the preacher son was that he encouraged his father to make the gift, knowing at the father's death the value of his estate would be reduced in this amount.

"Well done thou good and faithful servant."

Sunday School

Two Major Activities Coming Soon

By Roy E. Boatwright

Sunday School Week at Cedarmore:
August 15 - 17

Kentucky Baptist Sunday School workers will be privileged to sit at the feet of Sunday School leaders during the week of August 15-17. Dr. Julian Pipkin, State Sunday School Secretary of Georgia, will be the featured conference leader, along with our own state executive secretary, Dr. Harold G. Sanders; our superintendent of missions, Dr. A. B. Colvin; and a score of other Sunday School leaders.



R. E. Boatwright

It's not too early to make your plans definitely to be in attendance at this wonderful opportunity for you to learn how to do a more effective work in the Sunday School ministry.

Send your \$2.00 registration fee, and room reservation to Mr. Marvin M. Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky.

Action Night September 11

Action night has been gaining momentum over the Southern Baptist Convention for the past four years. Designed as a spearhead meeting to inform the masses of the Sunday School program for the coming year, this meeting is of special importance to every Sunday School pupil. This year thirty-eight associations have set an attendance goal in excess of 7,000. Your Association will profit a great deal by sponsoring ACTION NIGHT. Contact your Associational Sunday School Superintendent of Missions for the program and the exact time and date of your ACTION NIGHT.

Church Music

Kentucky Baptists Rank Seventh In Music Training

By Eugene F. Quinn

From October through May Kentucky Baptists have earned 1,363 music awards, ranking seventh among the states in the Convention. Of our 82 associations, 44 associations have earned one or more music awards during this period.

July 19, 1962

Brotherhood

We Believe In Brotherhood

By Nelson F. Tull

(Mr. Tull was Educational Director at Walnut St. Baptist Church, Louisville, a few years ago)

Some Interesting Statistics:

From a study of information found in the statistical columns of the 1961 Arkansas Baptist Annual, some weighty evidence has been brought to light concerning the value and influence of Brotherhood in church and denominational life and work. And, while statistics are always subject to interpretation, we believe that you will find the following information to be enlightening, interesting, and usable.

In Arkansas, in 1961, the average number of baptisms per church was 10.94; in churches WITH Brotherhoods the average was 20.67; and in churches WITHOUT Brotherhoods, 6.26. Of the 219 churches reporting no baptisms, only eleven were churches WITH Brotherhoods.

Per capita total gifts (all churches and all causes) was found to be \$49.78; in churches WITH Brotherhoods, \$58.27, and in churches WITHOUT Brotherhoods, \$36.39.

We believe that the above figures are strong evidence in favor of the value of Brotherhood work. Many Brotherhoods are not all they ought to be; but any church with a Brotherhood is in better position to carry through on the divinely appointed tasks of the Great Commission.

Yes, We Believe!

We believe that the manpower of every Baptist church ought to be focused upon everything the church is doing. That's the purpose of Brotherhood! We believe that every man in every church ought to become an informed Christian, that he ought to have a general knowledge of the whole program of his church and denomination, and that he ought to develop a specialized knowledge in some phase of phases of the work of his church. (We believe that he ought to know, and to know how!)

We believe further that every church needs a (church-wide) organization where all men of all ages can work together to pool their Christian powers, their know-how, their best thinking, their energies, and their prayers, for the purpose of building a better church. That's the reason for Brotherhoods.

We believe also that nothing else that any church offers can do for men all that Brotherhood can do. And, continuing along this line of thought, we believe that a Brotherhood worthy of its name will increase the amount of, and enhance the quality of, the work of every other organization in the church. We believe in Brotherhood!

The William L. Jesters Begin Furlough

Dr. and Mrs. William L. Jester, Southern Baptist missionaries to Nigeria, are scheduled to arrive in the States June 25 for a year's furlough. Mrs. Jester is the former Daisy Hicks, native of Clay, Ky. After visiting relatives they will live in Louisville, as they have done during previous furloughs.

Dr. Jester is registrar and professor of Old Testament at the Nigerian Baptist Theological Seminary, Ogbomoso. He and Mrs. Jester were appointed by the Southern Baptist Foreign Mission Board in 1946, after seventeen years of service in Kenya and Tanganyika under another missionary society.

Dr. Jester is author of several books, the latest a historical study of the biblical prophets to be used as a textbook in the Nigerian Seminary and other Baptist schools.

Mrs. Jester, a registered nurse, is supervisor of the 24-bed maternity center at Baptist Hospital, Ogbomoso, and adviser to the Woman's Missionary Union of Ogbomoso Baptist Association.

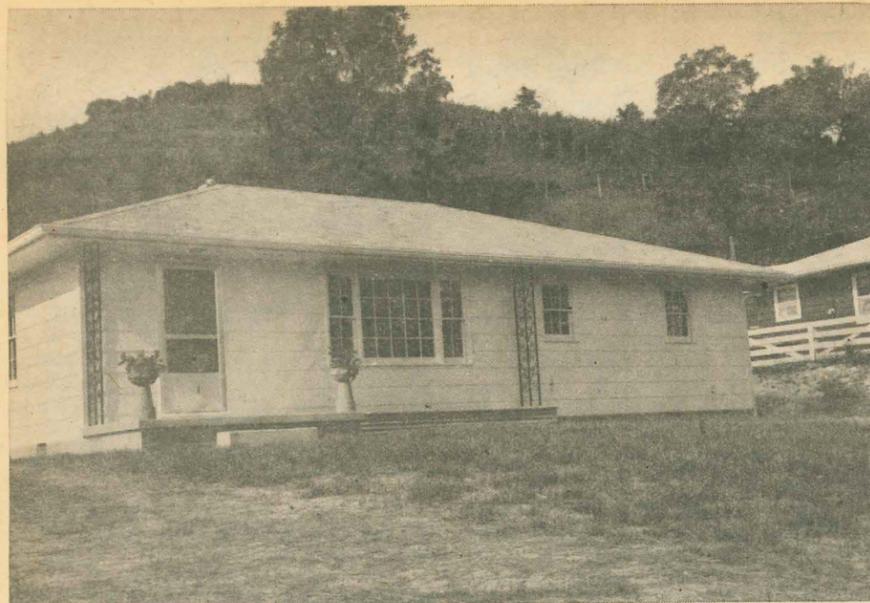
Dr. Jester, native of Bonne Terre, Mo., is a graduate of The Moody Bible Institute, Chicago, Ill., the University of Louisville, and Southern Baptist Theological Seminary, Louisville.

Mrs. Jester received her nurse's training at Kentucky Baptist Hospital, Louisville, and attended Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville.

The Jesters have a daughter, Mrs. Duane F. Denton, of Columbia, S. C., and a son, David, who is a missionary to Nigeria. The younger missionary and his family are on furlough in Birmingham, Ala.

R. L. Garner to Knoxville

Robert L. Garner has resigned as educational director of the Latonia Baptist Church, Covington, Ky., where he has served four years, to perform a similar work with the Sevier Heights Baptist Church, Knoxville, Tenn., beginning July 22. At Covington he was associated with Pastor T. H. Shelton, and at Knoxville he will be with Dr. D. Perry Ginn, formerly of Kentucky. Garner is a native of Maryville, Tenn., and served in numerous capacities as a layman in Broadway Church of Maryville before entering full time into Christian education. He is a graduate of Carson-Newman College and School of Religious Education at Southern Seminary. He and his wife will make their residence at 3707 South Haven Road, Knoxville 20, Tenn.



The First Baptist Church, Grayson, Kentucky, dedicated its new \$15,000 parsonage June 17 on a 289 x 80 foot lot. The service was held in the new parsonage, and Missionary John A. Ivey, of the Greenup Association, was the speaker. There was a fine attendance and a fine spirit in the service. The church people gave Pastor and Mrs. J. C. Stephens a surprise pantry shower to fill the new cabinets.

Alumnus Elmer S. West Addresses 106 Graduates Of Cumberland College

WILLIAMSBURG, Ky.—Dr. Elmer S. West, secretary for missionary personnel of the Foreign Mission Board of the Southern Baptist Convention and a 1942 graduate of Cumberland College, told the 106 May graduates of said Cumberland College that the rapid changes brought about by the scientific development and social unrest of the era demanded greater insight, intelligence, patience and sympathetic understanding of modern young Americans than had been demanded of any previous generation. Challenging the members of the 1962 graduating class to remain true to their faith, he pointed out that while the world situation is precarious, it carries with it great opportunity for service.

President J. M. Boswell conferred the following awards:

The Gorman Jones Award for leadership among women of the graduating class—Betty Sue Craigmyle, Owenton; The T. J. Roberts Award for leadership among men of the graduating class—Joe Pierce, Pineville; The Mathematics Prize—James Meeks, Evarts; and The H. H. Fuson Prize in Home Economics—Loretta Roberts, Mt. Vernon.

The honor graduates were announced as follows:

With Highest Distinction—Jeanne Aldridge Jackson, Corbin, rating 2.90; J. C. Wilder, Miracle, 2.85.

With High Distinction—Donald Louie Robins, Calvin, 2.78; Ruth Craig Sharp, Rock-

hold, 2.75; Elvina Abbott Farris, Pine Knit, 2.73; Bessie Ellis Siler, 2.71; Eula Bryant Lee, 2.69; and Ralph M. Hickey, 2.51, all three of Williamsburg.

With Distinction—Harold Dean Hart, Grays; Jerry Ray Fee, Angie Shepherd Hodge, Antonia H. Smith, Mrs. Anne B. Criscillis and Otis Edward Meadors, all of Williamsburg; Harold W. Bible, Margaret June Hopkins, Mrs. Patricia Sampson Faulkner, Jack W. Scaif and Lorene Oaks Goodin, all of Corbin; Hilda Mae Angel, Falmouth; Mary Phyllis Hensley, Calvin; Williams A. Lee, Wallins Creek; Recie Stagnolia, Jr., Dorothy M. Morris, Cumberland; Williams David Back, Blackey; George A. Helton, Woodbine; Carolyn Sizemore Smith, Monticello; James L. Meeks, Evarts; Robert S. Adkins, Stoney Fork; Betty Sue Craigmyle, New Liberty; Delmar Eversole, Leatherwood; Karen Ann Cain, Independence; Henry Freeman Thompson, Middlesboro; Mary Edith Land, Newcomb, Tenn.; Jeanette T. Petrey and Mary Louise Angel, Jellico, Tenn.; Rita Mae Gibson and Mrs. Shirley Brown Dople, Elk Valley, Tenn.; Ronnie L. Kitts, Habersham, Tenn.; and Lloyd John Heisler, Goshen, Ohio.

In addition to these, the following seniors were graduated:

Wilma Jean Adams, Bimble; Nancy A. Ball, Pine Knot; Iva Louise Branson, Nevisdale; John David Carter, Mrs. Lela Crook, Phyllis Ann Harris, Jay Roger Keck, Charles E. Moore, and Jack Wayne Watkins, all of Corbin; Mrs. Flora Chambers, Marvis L. Hall, Allen F. Harrod, Joyce N. Harrod, John C. Hornsby, Tommy J. Howard, Ira C. King, Jr., Fayrene J. Meadors, Carl Jean Meadors, William D. Perry, William Payne, Kelsey Edward Philpot, Joe H. Pierce, Gordon E. Price, Donnie Ray Rains, Ralph E. Ross, James W. Sawyers, Retha White Sutton, James W. Taylor, Jerry Frank Taylor, Letha H. Taylor, and George Wendell Waldroup, all of Williamsburg; Anunda Ann Christmas and Lydia Bell Fightmaster, both of Spring Meadows, Middletown; Sarah Elizabeth Combs, Hazard; Kenneth P. Condra, Lynch; Charlene Dallasanta, Darfork; Peggy Joyce Dobson, Sibert; Charles Edward Dunaway, Cumberland; James C. Eaton, Jack E. Sterline, Harlan; Norman Wade Ferguson, Middlesboro; Deanna Carnes Harmon, DeWitt; Theodore M. Hampton, Artemus; Glen W. Johnson, Hiram; John Bill Keck, Grays; Donnie L. Martin, Heidrick; Chester Maupin,

Manchester; Bruce Miracle, Erlanger; Robert L. Miracle, Pineville; Charles E. Morris, Lily; Paul G. Noe, Wallins Creek; Byron M. Owens, Brodhead; Nellie B. Sexton, Walden; Sophie J. Sharp, Rockhold; James E. Shepherd, Gordon; Mae Marcum Sibert, London; Charles E. Stinson, Woodbine; Kenneth Turner, Pine Knot; Francis C. Webb, Goose Rock; Maxwell C. Williamson, Keidrick; Cecil E. Wright, Stearns; Mary Louise Angel, Eugene Lawson, Nancy N. Lawson, Jellico, Tenn.; Ralph E. Stanton, Sevierville, Tenn.; Charles Richard Creech, Warren, Mich.; Donald Lee Grabeel and Peggy Boggs Grabeel, Rose Hill, Va.; Mearl Halcomb, Looneyville, W. Va.; Joseph M. Slade, Jr., Orlando, Fla.; and Jimmie Lou Smith, Dayton, Ohio; and Mrs. Flora Mae Chinn, Mason, Ohio.

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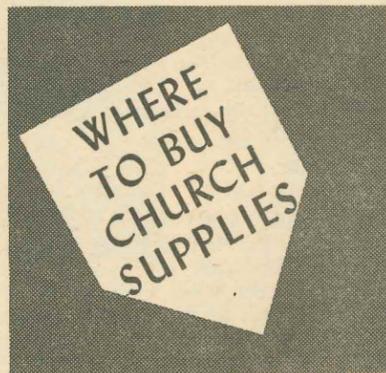
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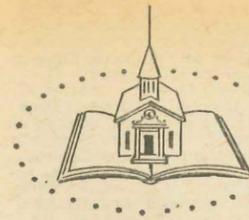
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SUNDAY SCHOOL LESSON

By H. C. Chiles

JEREMIAH FORETELLS A BETTER DAY

July 29

As a true prophet of God, Jeremiah consistently denounced sin in the lives of the people and warned them that punishment for wrongdoing was inevitable. He tried to get his people to repent of their sins and comply with the will of God. Jeremiah ministered faithfully to them while they remained in their homeland, and they tried his best to help them after they were captured and taken into Babylonia. He sent a letter to those in exile urging them to be submissive to and live peaceably with their conquerors, to adjust themselves as best they could to their undesirable situation, to remember that the total length of their captivity would be seventy years, and to rest in the assurance that after this period had elapsed they would be permitted to return home.

I. A New City. Jeremiah 30:18-19.

Although these disobedient people had forgotten God, they had not gone beyond the reach of His love. Speaking through His prophet, God told them that, after they had paid the penalty for their disobedience to Him, He would bring them again into their homeland. Their greatest encouragement came with the assurance from Him that their beloved city of Jerusalem, which had been destroyed, would be rebuilt on the same site and in such a glorious fashion as to surpass by far their fondest anticipations. He also predicted that their spontaneous response to this great achievement would be that of thankful and joyous praise to God. What a message of hope!

II. A New Covenant. Jeremiah 31:31-34.

1. *The Promise of the New Covenant.*
These words contain the promise that God would make a new covenant with His people. Since a new covenant is promised, one is warranted in concluding that there was a previous one. At Sinai God had previously made a covenant with the nation of Israel. Since it was national in nature, it could bring blessing to other nations only indirectly.

The old covenant was conditional in the sense that its fulfillment was dependent on the faithfulness of the people. It was a covenant that had two parties to it. The people had a part to do, and when they did their part, God could be depended upon to do His part. But, alas, the people disregarded the

will of God and went farther away from Him. Even though God was patient, tender, forgiving, and always trying to effect their restoration, they continued in their disobedient ways. The former covenant was broken because of man's impotence, due to his degeneracy and disobedience. It was just and good, but man was incapable of keeping it.

2. *The Prospectus of the New Covenant.*

It was encouraging to learn that the new covenant was to be entirely different from the old one. Whereas the old one had been external, the new one was to be internal. God stressed the fact that this new covenant would be written on the hearts of the people, which would not be an easy place for Him to write, but it would be the best place to do so, and thereafter His children would enjoy intimate fellowship with Him. Wherein the old covenant had failed, the new one was to succeed. It would succeed because God alone was the responsible One, and He would do what needed to be done and supply what man lacked and needed so very much. Since He was to do everything this time, there could not be any failures, because He is not in the failing business. In the old covenant the people said, "All these things will we do," but they did not. In the new covenant the people are the recipients. As an expression of His marvelous grace, God makes all of the promises, and He is capable of keeping and fulfilling them.

Perhaps the prospectus of the new covenant of grace can be summarized briefly but clearly in four words:

(1) *Regeneration.*

"I will put my law in their inward parts, and write it in their hearts." Thus God is pledging Himself to give a new heart to all who enter this new covenant. He will work into their hearts a strong desire to conform to His expressed will. All of those who are regenerated by the spirit of God will have created in them a disposition to walk in the ways of the Lord and according to His blessed will. We must ever remember that those who are truly regenerated delight to do the will of God in their lives.

(2) *Relationship.*

"I will be their God, and they shall be my people." When one has come into this new, wonderful and blessed

relationship, he is no longer related to God as a creature only, but as a child also; not as a slave, but as a son.

(3) *Revelation.*

"They shall all know me." From the least to the greatest, every person shall know God when the new covenant reaches its fulness in the Lord Jesus Christ. His instructions will fall, like sunshine and rain, upon all alike.

(4) *Remission.*

"I will forgive their iniquity, and I will remember their sin no more." This message of cleansing and forgiveness through the substitutionary work of Christ at Calvary was sorely needed.

III. A New Ruler. Jeremiah 33:14-16.

Events in the days of Jeremiah were very disconcerting and discouraging. Evil had already become so entrenched in the government that the latter was decaying rapidly. The people were involved in sin to such a degree that, due to their unwillingness to repent and turn from their wicked ways, they were on the verge of forfeiting all of their national privileges.

Turning his attention to the future, Jeremiah sought to encourage the people with his message of hope. He assured them that what God had promised He would certainly perform. He declared that in God's own time the Messiah, Whom He here calls the Branch of Righteousness, would appear on the scene and execute righteousness and justice in all of His dealings with men. This Son of David would bring salvation and security, according to God's prophet. When the Saviour came, lived and died, righteousness was wrought out for and imputed to us, and is now greatly enjoyed by us. It is impossible for us to appreciate as we should the love which motivated Him to do what He did for us.

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Long Run Board Passes Resolutions on Supreme Court Decision on Prayer

The Executive Board of the Long Run Association of Baptists unanimously adopted a resolution on July 2, 1962, approving the decision handed down by the United States Supreme Court outlawing an official prayer for public schools. The Long Run statement urges the reading of the entire text of the Supreme Court as to what the document said, rather than to form an opinion on the basis of information passed out and circulated by reporters and commentators who started writing and talking before they themselves had time to read the text, or else were themselves unable to understand what they had read.

The resolution adopted by Long Run's Executive Board is as follows:

"Whereas, the Supreme Court ruling of last week on official prayer in the public schools has far-reaching implications for the religious life and practice of our nation, and

"Whereas, this decision has caused widespread concern and discussion among the public at large,

"We, the members of the Executive Board of the Long Run Association of Baptists in Louisville, Kentucky, hereby resolve:

"1. That citizens note carefully the exact nature and scope of the Court's ruling. It did not rule unconstitutional all forms of prayer in the public schools. Rather, it prohibited a specific twenty-two word prayer because it was formulated and enforced by an arm of the government. The central issue is not: should prayer be offered in the public schools? It is rather should the government prescribe prayers? The Court's opinion is summarized in this sentence from Justice Black's majority opinion: 'It is no part of the business of government to compose official prayers for any group of American people to recite as a part of a religious program carried on by government.' The Court went out of its way to say that this opinion is not anti-religious or opposed to the general practice of prayer. It addressed itself exclusively to the role of government in defining and demanding a religious exercise.

"2. In the light of our Baptist heritage, which has played a significant role in the creation and preservation of religious liberty in this country and which has always advocated the separation of church and state, we commend the majority decision of the Supreme Court.

"3. We profoundly regret that great misunderstanding has come from this decision. Our nation has suffered both at home and abroad because the issue has been interpreted as anti-religious or atheistic in spirit. We should clarify

SERVING ON PULPIT COMMITTEE (Continued from Page 3)

sions should take place as quickly as possible, preferably during lunch on the very day you heard him preach. Phone him that afternoon and tell him you were or were not impressed enough to pursue your work with him any further. If you were not impressed with the man, tell him so and the stage is set for you to begin all over with someone else. This is also a courtesy to the preacher, because he will wonder at your silence. If you were impressed favorably, then make arrangements to have a conference with the preacher. Here is where the real work begins, for both the committee and the preacher.

In this first conference absolute honesty must prevail. If your church is in a mess, tell the preacher so and exactly why it got that way. If you have what you consider to be unusual problems, discuss them freely. Do not try to paint a picture of your church as you would like for it to be. Paint a true picture of what it really is. If the preacher cannot stand the truth, then he is not God's man for you, and you are both better off to learn this quickly. If you hedge with the preacher in this first meeting, or any other meeting, then you must be prepared for disappointment sooner or later. Be honest with him, and demand the same from him. Let him know what you expect of a pastor and what you are ready to give. Listen as he tells you what he expects of a church and what he is prepared to give in service and dedication. If you are able to reach agreement in this first meeting, then you are ready for the next step.

The next step is to invite him to preach in your church. Set the date well enough in advance so that he may secure a supply preacher for his present church, and so that you will have enough time to inform your entire membership of his coming. Never invite a prospective pastor to preach in your church unless you are fully prepared to recommend him to the church as the man to be called to the office of pastor. During his stay in your church community, take him through your parsonage, discuss your building plans in detail if you have any, and give him the opportunity to discuss his ideas with the leaders of your church.

You are now ready to make recommendation to the church that the man be extended the call to become your

this situation and point out that these damaging results have come from misinterpretation and not from the action of the Supreme Court itself.

"This resolution was unanimously adopted at the official meeting of the Executive Board of the Long Run Association on July 2, 1962."

pastor. This call is of course, based upon the agreement reached in your conferences with him. Insist upon voting by secret ballot, with all members present having equal right to vote. Then inform the preacher of the vote, whether for him or against him. If the vote is favorable, and a call is extended, then go into details by telling him exactly how the vote of the church was recorded. It may be 80% in favor, 15% against, and 5% who did not vote. Whenever you have informed him of the vote of the church, the decision rests with him and God.

I have deliberately left the most important phase of your work until last. The most important thing you will do as a member of the Pulpit Committee is to pray. Pray before you accept the responsibility of serving on this important committee. Pray before you lift one finger to investigate a preacher. Pray before you discuss your impression of him. Pray before you ask for a conference with him. Pray before you ask him to preach for your church. Pray before you vote. If he accepts your call, pray for him every day. If you will spend time on your knees before God, you will look back on your Pulpit Committee service as the richest experience since your conversion. You will know you have called God's man to fill your pulpit, and you will love him as the best pastor you ever had.

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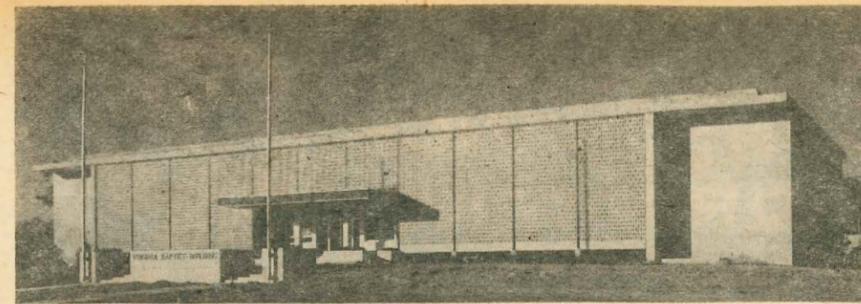
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VIRGINIA BAPTIST BUILDING ERECTED.—The Baptist General Association of Virginia has a new office building in Richmond. Occupied this year, it cost over half a million dollars. The two-story structure is located on Monument Avenue, a mile west of the office of the Southern Baptist Convention's Foreign Mission Board. (BP) Photo.

Fee Cut Encourages Wives To Enrol, Too

LOUISVILLE (BP)—More than 550 students' wives at Southern Baptist Theological Seminary here were encouraged to continue their education by a ruling which reduces entrance fees to \$10 a semester.

The minimum fee was established so that wives who are qualified students can attend credit courses and receive a seminary education along with their husbands, said Seminary President Duke K. McCall.

"In most churches, the wife of a pastor or staff member teaches and has leadership positions. We want to do everything possible to help women prepare for their dual roles as wives and spiritual leaders," McCall said.

More than 60 per cent of Southern Seminary students are married. Students pay no tuition fee.

Popenoe Speaks at Glorieta Assembly

NASHVILLE—Dr. Paul Popenoe, nationally known marriage counselor, will be featured speaker at the tenth Baptist student retreat at Glorieta, N. M., Baptist assembly August 23-29.

Dr. Popenoe is founder and president emeritus of the American Institute of Family Relations, Los Angeles, Calif., founded on a non-profit basis in 1930 as the national educational center for all measures strengthening marriage and family life.

Following his address on "Marriage and Maturity," there will be an open forum in which students may question him. Dr. Popenoe will also conduct two seminars during the retreat on "College Life and Marriage" for Baptist student directors. Wives of the student directors will have a special seminar concerning problems they face in marriage.

The student retreat annually attracts

one of the largest crowds of all the assembly season. It is sponsored by the student department, David K. Alexander, secretary, Baptist Sunday School Board, Nashville, which owns and operates Glorieta Baptist assembly.

Dr. Popenoe, who has lectured in more than 200 schools and universities during recent years, was educated at Occidental College and Stanford University. He has been a newspaperman, and an agricultural explorer, traveling in India, eastern Arabia, Iraq, and North Africa.

Commissioned on the staff of the Surgeon General of the Army during World War I, he was in charge of law enforcement for vice and liquor control on army posts in the United States. He also was lecturer in biology for 14 years at the University of Southern California.

Popenoe's numerous books include "Marriage Is What You Make It," and "Can This Marriage Be Saved?" in collaboration with Dorothy Cameron Disney.

E. E. Hall Succeeds Miss Rena Calhoun in Her 30-Year Career at Georgetown

Georgetown, Ky., June 30.—Georgetown College has named Mr. Ernest Eugene Hall to head the school's Speech Department it was revealed today by Dr. Henson Harris, dean of the college. The department was headed for better than 30 years by Miss Rena Calhoun.

Mr. Hall, a candidate for the Ph.D. degree early next year, comes to Georgetown College from Louisiana State University, where he taught as a graduate assistant.

He holds a Bachelor of Arts degree from Louisiana College, Pineville, La. He was granted a Bachelor of Divinity Degree in 1956 by the Southern Baptist Theological Seminary, Louisville. He resumed graduate studies in Speech at

Louisiana State in the fall of 1957. He received a Master of Arts degree from L.S.U. in 1959.

A recent article entitled, "Extra-Sectional Influence in the Development of Speech Education in the South", was published in the Southern Speech Journal. He belongs to such professional fraternities as Alpha Psi Omega and Pi Kappa Delta. He is a member of the Speech Society of America, and Phi Kappa Phi, honorary fraternity.

Mr. Hall, a native of Mansfield, La., served two years as a Navy Chaplain in Japan, Okinawa and Korea. He has been a church organist, choir director, associate pastor and Sunday School leader.

He is married to the former Reba Hobby, a graduate of Baylor University. The Halls have three children—David, age 4; Laurie, age 3; and Steven, age 2.

Crestwood Pastor to South America

Bobby G. Dollar has resigned as pastor of the Crestwood Baptist Church, Crestwood, Kentucky, to become pastor of the First Baptist Church, Anaco, Anzoategui, Venezuela. The Dollars left Crestwood July 17 and expect to arrive at the new field on August 9. Mr. Dollar went to Crestwood 18 months ago upon graduation from Southern Baptist Theological Seminary in Louisville. He has held pastorates in Indiana and Georgia, and was an assistant pastor in Kansas while serving in the Air Force. Mrs. Dollar is the former JoAnn Franklin of Gainesville, Georgia. The Dollars have two children, Franklin and Freddie.

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