



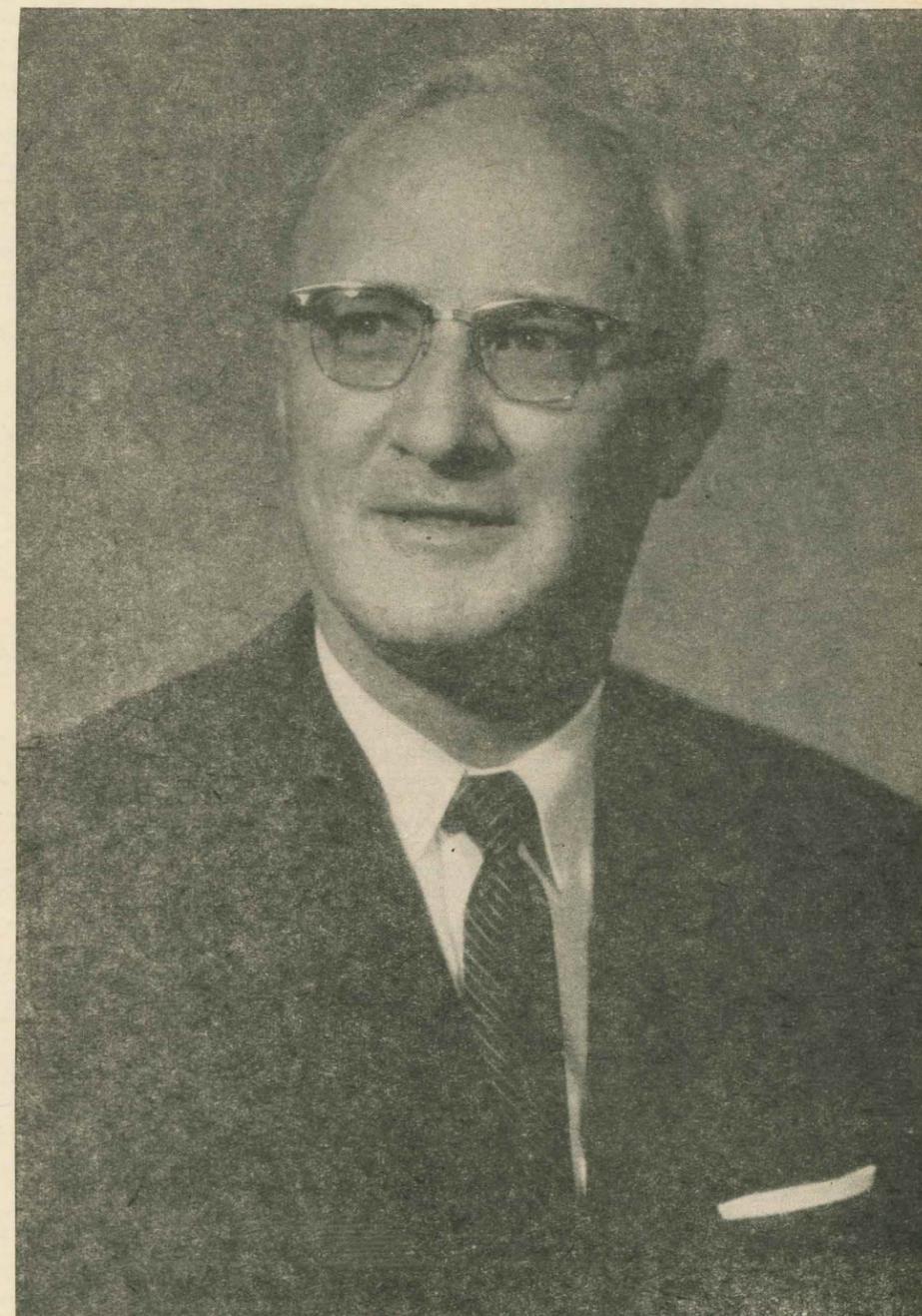
WESTERN

RECORDER

DECEMBER 6, 1962

The Kentucky Baptist Convention's New President

Pastor E. Keevil Judy of the First Baptist Church of Henderson, who served this year at Owensboro as moderator of the Kentucky Baptist Ministers' Meeting, and was elected as the 1962-63 president of the Kentucky Baptist Convention. Assisted by First Vice President T. L. McSwain, Third Baptist Church pastor at Owensboro, and Second Vice President G. David McClure, a Louisville physician, he will preside at the Convention's next sessions at the Calvary Baptist Church of Lexington, November 12-14, 1963. (See editorial pages eight and nine.)





Three Deacons Ordained at Clay

First Baptist Church of Clay ordained **R. W. Bell, Fount Cowan** and **Elmer Diamond** to serve as deacons November 4, 1962. Three deacons have served 37 successive years. They are: **N. C. Hammack, N. B. Wallace** and **W. W. Johnson**. The church recently installed the rotation system. **S. R. Beaty** was the evangelist in a recent revival assisting Pastor John L. Bledsoe. The church has just redecorated its auditorium.

C. W. Holland Visits Virginia

Pastor **Charles W. Holland, Jr.**, of Porter Memorial Church, Lexington, Ky., has just finished a week's revival with **Pastor A. T. Worley** at the Woodbridge Baptist Church, Woodbridge, Va. The congregation had just moved into its beautiful new building in a new location. God blessed with 68 decisions; one young man surrendered to preach the Gospel, and two surrendered for full-time Christian service.

Ohio Pastor in Stony Point Revival

B. A. Hubbard, Jr., of New Carlisle, Ohio, has just completed a revival in the Stony Point Baptist Church, Albany, Ky., resulting in 66 decisions, 46 of them being for baptism, five by letter, one rededication, and 14 conversions who will join other churches. The New Carlisle pastor is a former member of Stony Point Church, and his father is a deacon there. **Welbert Taylor** is pastor at Stony Point.

Death of Melvin Fralick

Melvin Fralick, associational Brotherhood president and a member of Northside Church, Princeton, Ky., died September 16, 1962. He was a charter member of his church, a dedicated Christian businessman, faithful steward, and a deacon of his church. He is survived by his wife. The Caldwell Association has passed resolutions about his Home-going.

Kentuckian Heads Ohio Alumni

Don W. Gillis, pastor Hubert Avenue Baptist Church, Lancaster, Ohio was elected president of Ohio Alumni Association of the Southern Baptist Theological Seminary at the annual meeting, November 14. He is a native of Lexington, Kentucky.

Felix, Lexington, Calls Hanson

The Felix Memorial Baptist Church of Lexington has obtained the services of **Danny Hanson** as its director of music. A native of Lexington, Hanson is a

senior music student at Eastern Kentucky State College at Richmond. He is director of the B.S.U. Choir at Eastern. He has also had experience in directing church choirs and working with a graded choir program.

Paul Bowles to Ellisville, Mo.

Paul W. Bowles, a native Kentuckian, has accepted the call to the First Baptist Church, Ellisville, Missouri. For five years, during college and seminary days, Bowles was pastor of the Shakertown Baptist Church near Harrodsburg, Kentucky. For the past two years he has been pastor of the Oak Hill Baptist Chapel, Evansville, Indiana. Bowles is a graduate of Georgetown College and the Southern Baptist Theological Seminary. He is married to the former Miss Lynda Rinehart of Evansville.



Paul W. Bowles

Gorman Mitchell Resigns

After serving 12 years as Caldwell Baptist Association's Sunday school superintendent, **Gorman Mitchell** has resigned. Under his leadership five Sunday schools were started, two of which—Northside and Southside of Princeton—have now become established churches. Also, during his leadership, 18 group training schools and 16 central training schools were conducted, and he has conducted the teaching of the weekly Sunday school lesson over Radio WPKY each Saturday for the last 10 years. The Caldwell Association has accepted his resignation with regret, and has adopted resolutions commending him for his excellent work.

New Auditorium for Pleasant Grove

The Pleasant Grove Baptist Church, Anchorage, has begun construction of a new 120-by-44 foot auditorium. This new auditorium has been needed and anticipated for some time. It is being constructed on top of a basement which was built some five years ago and will have all modern furnishings and facilities. **James Zaring** is chairman of the building committee and **Malcolm Lambert** is the pastor.

Death of Alex Cooke

Alex Cooke, 69, passed away at the Howard Clinic, Glasgow, on October 16,

1962, after a lengthy illness. His funeral was conducted at the Rocky Hill Baptist Church, with burial in the Rocky Hill Cemetery. Converted 46 years ago, he became a member of the Rocky Hill Church and has served as Sunday school superintendent for 18 years, a deacon 17 years, trustee for several years, and was the song leader. He was serving in all these capacities at the time of his death except the office of trustee. His survivors are his wife, **Mrs. Mae Madison Cooke**, one sister and six brothers. Preceding him in death were his four children, one of whom died in infancy. **James R. Banton**, his pastor, says of him, "His good judgment, consistent Christian living, faithfulness to all the church services, and the dignity with which he prepared the table for the Lord's Supper will ever be an inspiration and a challenge to all who knew him."

Vol. 136 No. 48 December 6, 1962

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

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

Published Weekly by the
KENTUCKY BAPTIST CONVENTION

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

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

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The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by

The Miracle of The Resurrection

By Eric C. Rust

The Christian faith is grounded in the historical fact of the Resurrection of Christ. Deny this and the whole is shattered. If Christ has not been raised our faith is in vain. Furthermore, we are still in bondage to sin (1 Cor. 15:17). Paul with clear insight sees that the Cross without the Resurrection is not victory, but defeat. Like an erratic boulder in the movement of human history there stands that moment when the God-man returned from the dead, when the stone was rolled away and the Incarnate Lord came forth in his post-resurrection splendor. This is the miracle that makes all other miracles credible, and it is the miracle which creates faith. We have to do, not with a dead, but with a living Lord. Napoleon and Washington, Lincoln and Cromwell may moulder in the dust of the past, but the Christ is Risen, a living presence down the story of time, a present to men of every age as other big figures of history cannot be. In this world, where time runs its inexorable course and where the shadow of death and dissolution covers all historical existence, one man has stayed the inexorable movement and caused a saving light to shine in the darkness that covers the peoples. But he has done so because he is God as well as man.

When we describe the Resurrection as a miracle, we are affirming that it was no accident, no contingency of history, no inexplicable exception to the normal processes of human existence, but the act of God. Immanuel, God with us, rose from the dead. Here the mystery of the Incarnation reached its consummation. The divine purpose in human history was actualized in one life and made redeemingly possible for all men by faith. Here the Christ was declared to be Son of God with power. That which was hidden beneath the flesh and blood of his humanity was disclosed in his risen splendor. The God in the man shone forth and his disciples could behold his glory. To deny the Resurrection is to deny the essential meaning of the Christian revelation and to suggest that our God is not the Lord of history. Here is the final *skandalon*, stumbling block, to which as Christian men we commit ourselves. Foolishness to men, it is the crowning manifestation of God's power to those who believe.

I. The Historical Actuality of the Resurrection

In our own time the historical actuality of the resurrection has been challenged frequently. The latest group to do this consists of the followers of the German scholar, Bultmann. They

contend that the resurrection as historical actuality is incompatible with the findings of modern science and that it must be treated as an attempt on the part of the Church to preserve the truth that the Christ was still a living reality. We shall later deal with the scientific issue, but let us at once dismiss the suggestion that faith in Christ creates the resurrection. The latter becomes thereby an imaginative way of expressing inner experience rather than an historical event. The truth is surely that the Resurrection created faith. The Gospel records, the narrative of Acts, and the Epistles of Paul testify clearly that until the Resurrection morn, the disciples were a despondent and defeated group. It was the miracle of Easter that created faith and brought to birth in their hearts the conviction that Jesus of Nazareth was indeed Son of God with power.

The Resurrection has two aspects—a public and a private. The public aspect is the empty tomb and the rolling away of the stone. In their diversity the Gospel testimonies all point to this. Their difference in detail serves to affirm the authenticity of their testimony, for it reminds us that here we have to do with the memory of many eye-witnesses, a memory curiously unanimous unless grounded in fact. Furthermore, it is clear that this fact of the empty tomb was sufficiently well-known for Jews and others to endeavor to explain it away. Hence, the suggestion that the disciples had stolen the body (Matt. 28:13ff.), which continued in circulation down to the time when Matthew's gospel was written.

The private aspect was the appearance of the Risen Lord to his disciples. He appeared only to his disciples. Here attempts to explain such appearances as subjective visions or to employ explanations from spiritualistic phenomena will not suffice. Our Lord rose in bodily form and thus confronted his disciples. The very bodily resurrection made recognition possible. It implied a continuity between the historical life and the risen mode of existence. It assured them that the personality and experience of Jesus of Nazareth was a reality beyond death. If scientific skeptics raise their eyebrows, the answer is that we do not know enough about the physical energy of what the human body is composed to be so dogmatic. We know what energy does and the forms it takes, but we do not know its essential nature. We have no right to affirm that the Creator could not transform it within the Empty Tomb to take on a glorified form. Glorified it was, for our Lord could both take on his physical aspect and yet pass

through closed doors. Thomas could put his hands in the wounds, and the Risen Lord could share a meal with his disciples, yet he could be in Galilee and Jerusalem at almost the same time. This glorified body transcended our distinctions of space and time. Wedded to the eternal Word by whom all things were ordered and created, it was so under his control that it could be physically recognizable, taking its earthly form, and yet pass into another dimension which transcends our creaturely existence in space and time (cf. 1 Cor. 15). So our Lord could make himself visibly and bodily present to faith.

II. The Conquest of Death and Sin

The disciples were quite clear that this Resurrection meant that sin and death were defeated. Our Lord was the first fruits of them that sleep (1 Cor. 15:20). He had shown himself to be the resurrection and the life (John 11:25). He had brought life and immortality to light.

The Biblical testimony clearly binds up the ultimate meaning of death with sin. The tree of life is in the Garden. Historical man in the wilderness, alienated from God and barred from the Garden, cannot eat of the tree of life. Sin spells death (cf. 1 Cor. 15:56). Death is the ultimate separation of the sinner, the final judgment of historical existence upon his sin. To be delivered from sin is to be delivered from death. Our Lord rose from the dead to open the Kingdom of heaven to all believers. The most terrible thing about death in its demonic grip over our human existence. All our lives we live in fear of death, not knowing.

Whither, stepping forth, my soul shall see

Fresh prospects, or fall sheer, a blinded thing.

There is, O grave, thy hourly victory,
And there, O death, thy sting.

But Christ has conquered death. In reconciling us to God, he has removed the fear of death. In his book of eastern travel, *Eothen*, A. W. Kinglake tells of a night on the desert when they pitched their tents in the sand with no sign of inhabited land. But that night an Arab stalked out of the camp across the sands. He returned in the morning with a fresh green blade of rice. He had been to the realm of life and brought back its first fruits! So our Lord was raised from the dead by the Father to be the first fruits of the realm of life. In the midst of the shadow of death, new hope comes to birth. Christ has conquered death and brought life and immortality to light through his Gospel (2 Tim. 1:10). In his reconciling sacrifice, he overcame sin, and, in his resurrection, he conquered death. Cross and Empty Tomb constitute two facets of

(Continued on Page 22)



Corner-stone ceremonies were held for the Woodland Avenue Baptist Church, Lexington, on November 11. The original corner-stone, bearing the date 1920, was retained and upon it will be carved the date, 1962, marking the entrance into the building by the new congregation. The Woodland Avenue Church was organized October 1, 1961, with 24 members. The membership of the church is now 322. Taking part in the corner-stone laying ceremonies are, left to right, W. S. DuVall, chairman of deacons; Edward Denny, chairman of trustees; and Duke K. McCall, Southern Baptist Seminary president. Walter K. Price is the Woodland Avenue pastor.

What Is The Best Money Baptists Spend?

By Ray E. Roberts, Executive Secretary
Ohio Southern Baptists, Dayton, Ohio

Robert J. Hastings says to ask this question is the easiest way to start a debate in a Baptist church. Some would say the money to construct a building is the most important. Certainly in Ohio the crying need for buildings for our churches and missions is almost universal, and we rejoice each time another goes up, but even here I have seen congregations with buildings who were not doing as well as some who were meeting in rented halls.

You would expect me to say the money a church invests in missions is the best money they spend, but I do not believe that is true.

I believe the best money a church spends is on the pastor's salary. I have seen it happen over and over again. If a church has the right kind of pastor . . . they will give to missions. If they have God's man in God's place leading the church as pastor, somehow by the grace of God the building will be erected, the church will be reaching the lost, giving to missions and moving forward under his leadership, even while temporary quarters are being occupied. J. P. Morgan said, "I will pay more for the ability

of a man to lead others than I will for any other product." A church may get by in skimping on some things, but not on the matter of securing and supporting a pastor as their leader. Of course, the leadership of the Holy Spirit is absolutely essential both as the church seeks God's man to call and as the preacher considers the call. If God is leading on both ends, I do not believe salary will be the deciding factor. However, if the pulpit committee is wondering, "how little can we get him for," they are thinking more about money than the Holy Spirit.

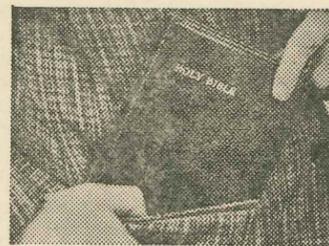
SOME FACTORS TO CONSIDER IN SETTING THE PASTOR'S SALARY are: How does it compare with others with like responsibility. *The Survey Bulletin*, in June, 1962, says, "A recent National Council of Churches survey indicates that the average salary is at least a thousand dollars below the average family."

In setting the salary, the pastor's expenses should also be taken into consideration. Many churches have come to realize that a pastor must have a good, dependable car to use in his work and that most of his driving is in the performance of his ministry. If a sizable

car allowance is not made, the preacher will be spending a large part of his limited income in furnishing transportation necessary to do the work to which he has been called.

In setting salary, his cost of preparation should be considered. A beginner in an auto assembly plant gets \$110. A foreman states that this requires two days of training. The average pastor has seven years following high school in which he is spending thousands of dollars in preparing for the ministry. Without any raise or bonus, the assembly worker would earn \$40,000 before the preacher finished his training and started to draw a salary. In most cases, he not only would start out with a school debt to pay but would just be getting started in buying furniture, appliances, and an automobile. Without any expense or previous training for the job, my 17-year-old son made almost as much salary as his pastor during this summer working for a contractor as a laborer. Some with whom he worked had never attended high school but had two or three years of experience and made double the salary of his pastor. Before setting the salary, compare what pastors in other Baptist churches are being paid. Below we share with you a copy of a recent survey made among 300 Southern Baptist churches. At least your pastor ought to compare favorably with them.

Yes, he does preach because he is called of God and not for the money he receives. God called him. He would preach if he didn't receive any salary. If you see that your pastor is paid an adequate salary, I am sure that you will learn, through experience, that it is the best money your church spends.



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Religious News In Review

Kentucky Baptists

►Cumberland College, Williamsburg, has been designated as a testing center for the 1963 nationwide administration of the National Teacher Examinations next February.

►The Immanuel Baptist Church, Lexington, recently celebrated the fifth anniversary of Pastor H. B. Kuhnle.

►Mary Jane is the new daughter of Greenville First Baptist Minister of Education and Music Robert E. LaFavre and Mrs. LaFavre. Bob reports that this is the third girl and completes a girls' trio.

►Southern Baptist Seminary reports 173 students from Kentucky enrolled in the institution this session.

►Two new church libraries were recently added in Kentucky. They are Glendale Church, Bowling Green, Richard Oldham, pastor, Pauline Lowman, librarian; and Casky Church, Hopkinsville, John P. Griggs, pastor, Mrs. H. Henderson, librarian.

►New missions recently reported in Kentucky include Commercial Mission, sponsored by the First Baptist Church, Sturgis; Bates Nursing Home, sponsored by the First Baptist Church, Burnside; Laconia Mission, sponsored by Garfield Baptist Church, Breckenridge Association; Stephensburg Mission, sponsored by Gilead Baptist Church, Glendale; Livingston County Rest Home, sponsored by the First Baptist Church, Smithland; and South Union Branch Sunday School, sponsored by Auburn Baptist Church, Auburn.

►Eager Baptist Mission, Crystal, Kentucky, has been constituted into the Faith Baptist Church. The mission was sponsored by the Beattyville Church, and Carrol Buchanan, Southern Baptist Seminary, is the pastor.

Baptists Elsewhere

►The Southern Baptist Education Commission reports that the October 1, 1962, net enrolment in Baptist schools, colleges and seminaries was 55,791, compared to 54,826 a year ago.

►Jack Stanton, of the Southern Baptist Evangelism Division, has been named director of the West Coast Laymen's Crusade. Lucien E. Coleman, Sr., of Southern Baptist Brotherhood Commission and former Kentucky Brotherhood secretary, is assistant director.

►Broadman Press has announced its third anthem competition. For competition details, write: Broadman Anthem Competition, 127 Ninth Ave., N., Nashville 3, Tenn.

►The world's newest country has become the newest mission field for Southern Baptists. Dr. and Mrs. Hal B. Boone, missionaries now in Kenya, have begun a small medical project in Uganda. Dr. Boone will operate a mobile clinic

between various towns and villages of Uganda.

►The Temperance League in Kentucky reports that in the United States there is a total of 427,881 retail dealers in liquor and beer, and only 309,449 synagogues and churches of all faiths.

►The First Baptist Church, Spartanburg, S. C., has been heavily damaged by fire. Damage estimates are \$500,000.

►S. Otho Williams, 51, superintendent of the Illinois Baptist Children's Home, Carmi, died November 17 of a heart attack.

►The American Baptist Convention is contesting local taxes assessed on its new circular administration building and printing plant in Valley Forge, Pa.

►The largest Southern Baptist church, First Baptist Church, Dallas, has oversubscribed a budget of \$1,433,016 for 1963. The 12,000-member church has oversubscribed three years in a row.

►Baptist boys in Illinois became the first Royal Ambassadors in the Southern Baptist Convention to reach their Luther Rice Memorial goal. A check for \$75,000, Illinois' portion of the \$5,000 goal, has been sent to the Southern Baptist Brotherhood Commission.

►Because of some corrected figures on last year's enrolment, the 1961 regular student and total enrolments for Southern Baptist theological seminaries have been changed according to Southern Baptist Education Commission Secretary Rabun L. Brantley. The 1961 net enrolment should have shown 731 instead of 847, and total enrolment for 1961 should have read 847 instead of 962.

Mack R. Douglas, pastor of the Tower Grove Baptist Church, St. Louis, Missouri, has resigned to become pastor of the First Baptist Church, Pompano Beach, Florida.

Mrs. David E. Weaver Dies Near Louisville

Mrs. Clara Louise Craig Weaver, wife of Chaplain David E. Weaver, died at her residence, 2018 Floradora Drive, Valley Station, Ky., near Louisville, on the morning of November 15, 1962. Native of Rochester, N. Y., she was 66 years of age at the time of her passing.

Her husband has been a chaplain in the U.S. Army for many years and is now stationed at Fort Knox. He will reach retirement age in a short time. His army duties have taken him to Japan, to Germany, to Korea, and many other places, and she has usually accompanied him on these missions. He has recently been serving as pastor of the Eighteen Mile Baptist Church, LaGrange, Ky.,

and Mrs. Weaver's membership was there at the time of her passing.

Besides her husband, she is survived by one son, David C. Weaver, Miami, Florida; three daughters, Mrs. Ruth Weaver Yates, Louisville, Ky.; Mrs. Hendon M. (Marjorie E. Weaver) Harris, of Hong Kong, a missionary; and Mrs. Lois V. Eldredge of Jacson, Tenn., whose husband is a professor of English in Union University; one sister, Mrs. George Ester of Rochester, N. Y.; 13 grandchildren and 3 great-grandchildren.

Taking part in the funeral at the Owen Suburban Chapel on Saturday afternoon, November 17 at 2:30 were Institutional Chaplain Fred G. Tucker, Sr., of Long Run Association; Robert E. Lively, pastor of Hillview Baptist Church; G. R. Pendergraph, Kentucky Baptist Building; William L. Kauffman, pastor, Valley Station; and W. Harlen McGinnis, Vine Grove.

Chapel Park Calls Don Searles

The Chapel Park Baptist Church, Louisville, has called Don Searles as minister of music and education. The ministry of Searles will be on a part-time basis since he is currently enrolled in graduate work at the Southern Baptist Seminary.

Searles is a native of Paducah and a graduate of Georgetown College and Southern Seminary. He has served as minister of education and music at the First Baptist Church, Paris; Central Baptist Church, Corbin; Harrodsburg Baptist Church, Harrodsburg; and Highland Park Baptist Church, Austin, Texas. He recently returned from Texas and is working on the graduate specialist degree in religious education at Southern Seminary.

Douglas Fullington is the Chapel Park pastor.

Campbellsville Homecoming

Campbellsville College will observe its annual Homecoming, Saturday, December 8. Among the activities will be the parade at 1:00 p.m., an open-house at the home of President John M. Carter from 3:00 to 5:00, ground breaking ceremonies for a new Student Union Building at 3:30, the homecoming banquet at 6:00, and the Campbellsville vs. Centre basketball game at 8:15.

Two Perennials Take Recesses

Two long time messengers—both of them former moderators—were conspicuous for their absence this year at the Kentucky Baptist Convention. They were Dr. T. J. Barksdale, pastor of Calvary Baptist Church, Louisville, who was sick; and Dr. C. W. Elsey, retired pastor of the First Baptist Church, Shelbyville.

The Commonwealth Exempts Churches From Sales Tax On Materials Necessary for Church Activities

Herewith are some letters and forms which Garnett B. Morton, business manager of the Kentucky Baptist Convention's Executive Board, has had with the Department of Revenue of the Commonwealth of Kentucky at Frankfort. A year ago a Committee to go into this matter was proposed by the Kentucky Baptist Convention, and it was appointed by its Executive Board. This was called the Committee on Sales Tax Relief to Church Agencies. The committee was composed of John C. Huffman, Mayfield, chairman; Harold D. Tallant, Madisonville; Verlin C. Kruschwitz, Elizabethtown; Franklin Owen, Lexington; Joseph E. Stopher, Louisville; and Harold G. Sanders, C. R. Daley and G. B. Morton, all of Middletown. Church treasurers and pastors, and all others interested, should make a careful study of the material on these two pages that they may become acquainted with the new Kentucky regulations.

Commonwealth of Kentucky DEPARTMENT OF REVENUE Frankfort, Ky.

November 19, 1962

Mr. G. B. Morton, Business Manager,
Kentucky Baptist Convention,
Kentucky Baptist Building,
Middletown, Kentucky.

Dear Mr. Morton:

Regulation SU-14-1 was recently amended to provide an exemption for church organizations on purchases of tangible personal property which are to be used in their religious functions.

Pursuant to Regulation SU-14-1, churches are not required to pay sales tax to their suppliers of tangible personal property purchased for use in their religious activities. In order to avail themselves of this exemption, each church must complete and file with the Department of Revenue Form 51A125, entitled "Application for Purchase Exemption," a copy of which is attached. After review and approval by the Department a purchase exemption number will be issued to each church. The church must then present to each of their suppliers a purchase exemption certificate listing the number assigned by the Department.

The purchases of utilities, sewer services, telephonic and telegraphic services are not included within the exemption. Materials used to construct and repair property are not exempt if the work is performed by an independent contractor. Sales of meals, food and drink are subject to tax if they are served at a function to which the general public is invited.

If a church sponsors no more than two events during a twelve month period to which the public is invited, they must obtain a temporary registration at the nearest district office of the Department of Revenue. The district offices are located in thirteen principal cities. The temporary registration is valid for a period of thirty days. If a church sponsors more than two events during a twelve months' period to which the public is invited, they must obtain a sales and use tax permit.

Our present policy on distributing the application is to provide the leadership of each denomination with the desired number of applications and request that they furnish them to the member churches. If you will advise us of the number of applications needed they will be forwarded to you as soon as possible.

Enclosed is Regulation SU-14-1, Revenue Forms 51A125 and 51A126 and Form Letter 51B106. Your co-operation is ap-

preciated. If I can be of further assistance, do not hesitate to contact me.

Sincerely,

WILLIAM R. REED, Supervisor
Sales and Use Tax Section

51E014-1
11-62

Commonwealth of Kentucky DEPARTMENT OF REVENUE Frankfort REGULATION

SU-14-1

Re: RELIGIOUS INSTITUTIONS

Relates to KRS 139.470

Pursuant to the authority vested in the Department of Revenue by KRS 131.130, the following regulation is hereby adopted:

The intent of this regulation is to reconcile the administration by the Department of Revenue of the provisions of Chapter 139.470 (1) KRS, as they apply to sales by retailers to religious institutions.

"Exempt purchaser" as used in this regulation means any church established for public worship within this state, its agencies and its parent or governing body.

Every retailer in determining the amount of gross receipts to be entered on Line 1 of his Kentucky Sales and Use Tax Return shall include therein his total receipts from sales to "exempt purchasers." Every retailer may, subject to the provisions stated herein, deduct from gross receipts the receipts from all sales to "exempt purchasers" of tangible personal property of a kind which could be purchased by said "exempt purchasers" either within or without the State of Kentucky and which if purchased out of this state or in interstate commerce would be exempt from both sales and

Commonwealth of Kentucky Field Offices

1. Ashland, 411 Nineteenth St.
2. Bardstown, 110 West Flaget St.
3. Bowling Green, 823 State St.
4. Corbin, 109 E. Center Street.
5. Covington, 320 Garrard St.
6. Frankfort, Capitol Annex.
7. Hazard, Fuller-Fouts Bldg.
8. Hopkinsville, 401-403 W. Ninth St.
9. Lexington, 122 West High St.
10. Louisville, 600 W. Cedar (at 6th)
11. Maysville, Odd Fellows Bldg., Second and Market Sts.
12. Owensboro, 800 Frederica St.
13. Paducah, 418 South 6th St.
14. Pikeville, Hopkins Blvd., 2nd St.

use tax, although stored, used, or consumed by the "exempt purchaser" in this state. The retailer shall be liable for the sales tax upon his gross receipts from such sales unless he receives from the "exempt purchaser" a valid "purchase exemption certificate" on a form prescribed by the Department.

Every retailer making sales of the kind described above shall require an officer or a person exercising comparable authority of the "exempt purchaser" to sign and acknowledge in writing upon a copy of the invoice that delivery of the property was actually made to an "exempt purchaser." Such invoice shall be retained by the retailer as documentary evidence in support of his deduction of the sale from gross receipts. Each invoice shall also have stated thereon the exemption number of the "exempt purchaser," which number shall have been assigned to the "exempt purchaser" upon written application to the Department of Revenue for authorization to make exempt purchases.

The sales tax shall apply to the gross receipts from the sale of tangible personal property and all other retail sales included in KRS 139.100 to an "exempt purchaser" when such tangible personal property or service is of a kind that ordinarily cannot be purchased out of this state or by means of an interstate sale. Examples of such sales are sales of natural, artificial, and mixed gas, electricity, water, sewer services, and intrastate telephonic and telegraphic communications and services.

The church is considered the consumer of all meals, food and drink served in connection with its religious activities. Sales by churches of tangible personal property other than meals, food and

(Continued on Page 20)

Exemption Number _____	Exemption Holder's Name _____
PURCHASE EXEMPTION CERTIFICATE	
I HEREBY CERTIFY: That the tangible personal property which I shall purchase from:	
Name _____	Address _____
will be used for a charitable, educational, or religious purpose as referred to in Regulations SU-10-1, 12-1, 13-1 and 14-1.	
In the event that the property purchased is not used for an exempt purpose, it is understood that I am required to pay the tax measured by the purchase price of the property.	
This is a blanket purchase certificate, valid until revoked in writing by the purchaser or until cancelled by the Department of Revenue.	
Purchaser _____	Address _____
DEPARTMENT OF REVENUE Frankfort, Kentucky	
51A126 11-62	Date _____

See Page 7 (next page) for the Application For Purchase Exemption form, with instructions and footnotes.

51A125
11-62

Commonwealth of Kentucky DEPARTMENT OF REVENUE Frankfort, Kentucky

APPLICATION FOR PURCHASE EXEMPTION

INSTRUCTIONS

This application should be filed only by those charitable, educational and religious institutions as referred to in Regulations SU-10-1, 12-1, 13-1, and 14-1. Complete all information requested. A complete explanation of your activity is required. Attach a copy of Articles of Incorporation and a detailed Schedule of Receipts and Disbursements to your application.

Name and Address	_____	(Official Name of Institution)
	_____	(Street, Rural Route, or P. O. Box No.)
	_____	(City or Town) _____ (State)
Nature of Institution	IMPORTANT: Give an accurate description of your activities: _____ _____	
Locations	Location of Home Office _____ Location of all offices in Kentucky: (Attach separate sheet, if necessary) _____ _____	

QUESTIONNAIRE

- (1) Do you hold a Retail Sales and Use Tax Permit? Yes () No ()
If yes, give permit number _____
- (2) Do you make any taxable retail sales? (Sales not within the charitable, educational, or religious functions)
Yes () No () List types of sales _____
- (3) Are you exempt from property taxes? Yes () No ()

I hereby certify that the above statements are correct to the best of my knowledge and belief and that I am authorized to sign this application. I agree that in the event it is determined that any of the property purchased is not tax exempt, I will immediately report and pay the required tax measured by the purchase price of the property.

Signed _____ Title _____

Date _____

IF YOUR APPLICATION IS APPROVED:

(1) You will be permitted to make certain purchases of tangible personal property without payment of sales and use tax to the supplier. Examples of purchases subject to sales tax are: natural, artificial and mixed gas, electricity, water, sewer services and intrastate telephonic and telegraphic communications and services. Also, purchases of any items not to be used within the charitable, educational, or religious functions are taxable.

(2) A letter of exemption will be mailed to you. You will then be authorized to issue valid purchase exemption certificates. These certificates must be preveved by the supplier in order that the non-taxability of such sales may be verified.

(3) This purchase exemption certificate must be used for all non-

taxable purchases. Institutions which are authorized to issue a purchase exemption certificate are not permitted to issue a resale certificate.

(4) If the institution makes taxable sales, the Retail Sales and Use Tax Permit should be retained. If no taxable sales are made, the permit should be returned to the Department for cancellation.

The committee wishes to express its appreciation to Governor Bert Combs and Mr. Marcum, of the Revenue Department, for their consideration of the Committee's request. Mr. Marcum and his department spent many hours in working out a fair and equitable revision to the revenue regulations. The Kentucky Baptist Convention took notice of this by passing resolutions of approval.



Presenting the President

The new president of the Kentucky Baptist Convention is the finest flower of Kentucky Baptist manhood. E. Keevil Judy was born, reared, trained, and has served all his days in Kentucky. As strange as it seems, this is rather unusual for most Baptist preachers have connection one way or the other with states other than their native one.

Born in Harrison County of the famed Bluegrass area, Judy is an example of true Kentucky culture and Baptist heritage. He personifies the best in our Baptist tradition, but is in no way a traditionalist who defies the *status quo*. Rather he is a progress leader in the finest sense. The churches where he has served are among the most progressive in Kentucky.

Being born near the earth, Judy has remained down-to-earth throughout his life. He owns some of the earth near where he was born, and some day will likely go back to the farm, and eventually likely will leave this world near where he first saw it. In the meantime, he will have pointed many to the way through this world to the next.

Apparently, this man was born with a thirst for knowledge and a zest for learning. From the classrooms where he learned, he went to classrooms where he taught as a public school teacher. His pulpit has always been a teacher's desk as well as a prophet's throne.

His church members know him as a good preacher, a warm friend and a master churchman. He has that wonderful ability to get along with people. He loves them sincerely, and so they love him. In Harlan, for example, he was admired equally by Baptists and members of all other churches. Responsible Harlan citizens say that not one word of criticism of him had ever been heard in all the years he served there.

Those of his own household who truly know him say the secret of Judy's life is his completely unselfish love for others. His interest in people is altogether Christ-like and never professional, as is too often the case in our day. Somehow this genuine love communicates and causes a response of love from others.

Judy has a tender and a sentimental side. This is seen in his love and marriage experience. He was a little Sunbeam in his country home church and fell in love with another little Sunbeam in the same church. They remained sweethearts and eventually married. She has been the delight of his life ever since, and often has been by his side, whether it was in California for a seminary trustees' meeting, or in South America for the Baptist World Congress.

The supreme joy of the Judy home was one daughter, Ruth. She cast her lot also with a preacher. This

preacher, Trevis Otey, from Arkansas, wooed and won Ruth at Baylor University where both went for life preparation. They now serve the Glasgow Baptist Church here in Kentucky.

Ruth and Trevis have added to the Judy joy by presenting them with two grandchildren, Judy Ann and Trevis, Jr. It takes only the slightest excuse for granddaddy and grandmother to keep the grandchildren. And the word is that the convention president is an indulgent grandfather like all other grandfathers.

The new Kentucky Baptist leader has his emotional outlets. He is a golfing enthusiast and a tinker around the house. His fixit ability makes him the envy of other wives whose husbands are always promising but never getting around to fix up things.

This writer spent a week with Judy in a Harlan revival. My not being a golfer nor a tinker, and his not being a fisherman or hunter, we just visited and talked of other common loves. Besides remembering him as a good man of God, I recall that he always sings with the congregation, but never uses a hymn-book, and whenever he has his pants on, he has a pocket knife.

Kentucky Churches and the Sales Tax

The long awaited ruling on the Kentucky sales tax exemption for churches has been announced. A copy of the material from the Kentucky Department of Revenue has been included in this issue. It is reproduced in exact form in order to be as accurate as possible.

A sincere word of appreciation is due Governor Bert Combs, Revenue Commissioner James Marcum and their associates who gave the most patient and fair consideration to this matter. The Kentucky Baptist Convention committee members were received by these officials most cordially and courteously on several occasions, and on one occasion were the guests of the governor for lunch in the governor's mansion.

This ruling is just on the basis of the Kentucky Constitution. The reason churches were not exempted from the beginning is that the Kentucky Constitution mentions schools and charitable institutions as exempted from such taxes but does not specifically mention churches. Consequently, our schools, hospitals, and children's homes have been exempted but not our churches. Now churches also qualify.

Naturally, there will be many questions about how to qualify for exemption, even with the documents to read. Official documents are always put in language difficult for all to understand, and the best advice is

to study the material very carefully and then, if questions remain, direct them to the Kentucky Department of Revenue.

This is no attempt to interpret the ruling, but the following considerations may be helpful.

1. Remember that exemption for churches is not automatic. Each church must qualify for exemption by filing an application.

2. The application for purchase exemption reproduced in this issue of the *Western Recorder* can be used. When completed it is to be sent to the Department of Revenue, State Capital, Frankfort. Do not send these applications to the Kentucky Baptist Building, Middletown. Additional application forms, however, can be obtained from the Kentucky Baptist Building in Middletown. All questions on how to qualify for exemption should also go to the Department of Revenue.

3. If the application is approved, the church will receive an exemption number and be allowed to issue tax exemption certificates to those from whom they buy. For example, when a church orders its Sunday School literature, an exemption certificate should be sent with the order. This permits the Sunday School Board in Nashville to bill the church without the sales tax. The same would go for the groceryman from whom the church buys its groceries for church activities. Churches paying for the *Western Recorder* apparently can be exempted from the sales tax by sending an exemption certificate to the *Western Recorder*.

4. Not everything a church purchases is exempted—only those things used in its religious activities. Such things as literature, other materials, groceries and supplies are exempted. Such things as utilities, telephone, and building materials used by contractors are not exempted. It remains to be seen just where the line will be drawn between exempted and non-exempted items.

5. A big question will be over food served by the church. Apparently, all meals and food used by the church for its own members and prospects will be exempted. Obviously, if a church serves meals to the public, it is in business and is required to charge the tax and remit it to the state. This would go for other sales or resales of the church.

A point of discussion in some places will be whether or not a church should expect sales tax exemption. Each church must decide for itself on this matter. But here is the editor's position at this time. Separation of church and state can best be preserved if each operates in its own sphere and without expecting special consideration on the part of the other. The church is not to be financed by the state, and therefore, we should reject all grants or subsidies from the public treasury. On the other hand, the state is not to be financed by the church, and therefore, no tax should be imposed on the churches by the state. In other words, since the church asks for no financial benefits from the state, let the state ask for no financial benefits from the church. This is at least part of the meaning of the First Amendment.



A Lesson in Geography

Dear Editor:

I was really surprised that you, like so many Kentucky Baptist leaders, don't really know about Eastern Kentucky.

Any grade school student knows that Owensboro, Lexington or Louisville are not in Eastern Kentucky. But you Baptist leaders in Middletown think that Owensboro is in Western Kentucky, and that Lexington is in Eastern Kentucky because you think that Louisville is Central Kentucky, I suppose. The only two cities in Kentucky that can handle the Kentucky Baptist Convention better than Ashland are Lexington and Louisville. We at Unity were considering inviting the convention, but now what?

Yours truly,

Wilbur R. Aylor,
Unity Baptist Church, S.S. Supt.
2625 Blackburn Ave., Ashland, Ky.

Georgetownians in Lexington Meetings

Porter Memorial Baptist Church, Lexington, has just finished a youth-led revival in which Tom Cort, a student of Georgetown College, did the preaching and Van McQueen also a Georgetown student, led the music. Pastor Charles W. Holland, Jr., reports that these two young men did an outstanding work.

On Elliott's Dismissal

Dear Editor:

The recent firing of Dr. Ralph Elliott of Midwestern Theological Seminary is a disgrace on the whole Southern Baptist Convention. The action by the Seminary trustees was uncalled for.

When the Broadman Press decided not to republish "The Message of Genesis," Dr. Elliott commented that he probably could not find another publisher for the book anyway because, while it is too liberal for Baptists, it is too conservative for most other publishers!

This incident will surely have serious ramifications in the Southern Baptist Convention. Some have predicted a liberal-conservative clash will split the convention. Others contend that young people and seminarians will align themselves with more modern and progressive denominations. And when this happens, what are you conservative Baptists

going to do? Young people today are not going to stand for the conservative ideas of past generations. The young person of today is a *thinking* human being. It appears that one cannot *think* and remain a Southern Baptist.

I would like to commend you for your stand about Dr. Elliott. In a September editorial you said "If he (Elliott) is a heretic, then he is one of many and indeed is not at the head of the line . . . is Elliott the scapegoat to be sent into the wilderness with the sins of many?" Many have accused Dr. Elliott without any reason or justification.

When are Southern Baptists going to realize there are other ideas in the world other than their out-dated conservative leanings? It is about time Southern Baptists "wake up" or one day they are going to find out their church has perished about them.

Yours in Christ,
Murray State College Ernest R. Vaughn
Murray, Kentucky

A Share in the 30,000 Movement

By James Hopkins, Springfield, Ky.

A Baptist Church has a sacred obligation to be missionary in the fullest sense of the word. However, each church has a heart-beat and pulse of its own. The ways of reaching out with a mission program vary with the vision and love of each church.

Springfield Baptist Church wanted very much to have its share in the 30,000 Movement. It was not feasible to start a local mission, so our church prayerfully looked to other areas where definite help could be rendered. In March of 1958, after consulting with our State Board, we purchased a piece of property at Phelps, Kentucky, for \$5,000 to help a struggling work receive identity and security. This was a lot of money for us at the time. The property was deeded to Kentucky Baptists and, through the efforts of our State Mission Program and the local sponsoring church, a strong Baptist Mission now stands on the site.

We faced a serious question when we purchased the property. *How will this affect our gifts to the Cooperative Program?* We agreed they must not decline, and by faith we assumed the obligation of raising \$5,000. We discovered that this work of love has not hurt our giving through the Cooperative Program. Rather, it has made us a stronger, mission-minded church by helping another church in the 30,000 Movement. Since this time we have helped to build a local Colored Baptist Church at a cost to us of \$6,000. We have also entered into the support of an associational missionary and the Campbellsville College expansion program. All of this has been done without affecting our gifts to the Cooperative Program.

Our church has discovered that we cannot "outgive" God. Last year we increased our giving to the Cooperative Program and this coming year we are planning to increase our percentage to 23%, an increase of 2%. We are also looking forward to adopting another "special project" as a means of strengthening our outlook for world missions.

My purpose in writing this article is twofold. First, to establish the truth that most of us can have a share in the 30,000 Movement whether through a local mission or an adopted work. Secondly, to lay on your heart the need that exists in our Kentucky mountains. You may not be able to establish a mission near you. If this is your problem, then look to the mountains or to the North or the West. Many strategic areas await your help! How fast does your heart beat for Missions?

Your love is evident when you give . . .



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Playing suspense the entire family can enjoy as they learn Bible verses quickly and easily. Each opponent tries to match words printed on cards to parts of Bible verses printed on playing boards. This highly durable, always exciting, teaching game can be played by two to eight contestants. Games are available with verses from the books of **Matthew, Mark, Luke, John, Proverbs, and Psalms.** Please specify name of book or books desired when ordering. (26b) Each, **\$1.95**

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Old Testament
New Testament

Take the trail of the caravan through the lands of the Bible. Meet people burned brown and wrinkled by an ancient sun. Meet strong men—some good, some evil; learn their cities, built from barren rocks in the midst of treacherous deserts. Designed to take rough treatment, these games give hours of learning fun. Two to six players . . . children or adults. Specify Old or New Testament. (26b) Each, **\$1.35**

BIBLE TURN-UPS

Here's another fun-filled game to test—and develop—Bible knowledge. Eighty playing squares are printed with portions of Bible verses or events. Object of the game is to draw two squares that make a complete Bible fact. Hours of educational fun for all ages. (26b) **\$1.00**

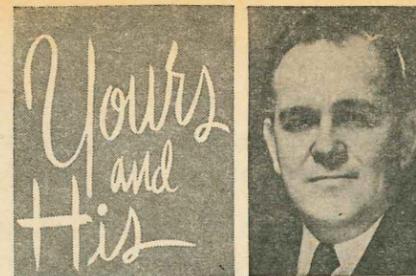
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I Thank You

I thank God and everybody for the wonderful Kentucky Baptist Convention at Owensboro, and especially am I obligated for the magnificent YOUTH NIGHT which climaxed the meeting!

First, Pastor T. L. McSwain, Missionary Donald Anthony, the local committee and pastors of Daviess-McLean, and Third Church staff and people—how can we thank them enough? And the Owensboro Chamber of Commerce—my! And program personnel!

For Youth Night, my own staff here, B.S.U. directors, choir directors, Baptist school presidents, missionaries, moderators, Daviess-McLean Brotherhood President Tandy Chism and W.M.U. President Mrs. Eugene Miller for the ushering. Lowrey Organ and Kimbal Piano furnished by Smith Music Co., and Allen Quinn, organist.

Eugene F. Quinn, state music secretary, for a monumental work enlisting more than 30 choirs composing a 1,000 voice Youth Choir and arranging for the big meeting in the Sportscenter. J. Chester Durham, state B.S.U. secretary, for recruiting B.S.U. choirs, combined college luncheon, and youth groups and youth testimonials. Roy E. Boatwright, state Sunday school secretary, chairman of the Attendance Committee for Youth Night, and the leaders in three-score associations. C. R. Daley, editor of the *Western Recorder*, for excellent pre-convention publicity in the *Western Recorder* and 175 newspapers, plus fliers and other publicity during the Convention by radio, TV and press. Robert J. Hastings, state stewardship promotion secretary, for exhibits and assistance to Dr. Daley in publicity. Forrest R. Sawyer and Mrs. George R. Ferguson for arranging for ushers and distribution of fliers in major nearby cities. Convention President V. C. Kruschwitz for perfect presiding and thumbnail presentation "Meet-the-Presidents." To their staff assistants, leaders in churches and associations and colleges, and to each other member of the Middletown staff, I am thankful.

To program personalities—Gregory Walcott, Don Brandeis, William J. Reynolds, Jim Musen, Nanci Bowling ("Miss Kentucky 1962"), Tom Cort, Doak S. Campbell, Severns Valley's Choral Scripture Reading Team, and the Baptist school presidents—Robert L. Mills, J. M. Boswell, P. Harris Anderson, David C. Jackson, John M. Carter, Rollin S. Bur-

hans, D. M. Aldridge (Haskell Bolding, trustee stand-in), and Duke K. McCall.

I thank God for every pastor, youth leader, and youth who came. I thank God for the thirty young people who made Christ-honoring decisions at invitation-time. I thank any person who, in obscurity and without mention in this column, helped to do the impossible for the glory of God.

Next year—Lexington, probably Memorial Coliseum, with seating for 15,000. Make your plans to double your groups coming to YOUTH NIGHT!

Yours and His,
HAROLD G. SANDERS

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GOD'S GOLD MINES

by C. Roy Angell

The author defines God's gold mines as our talents, responsibilities, sense of humor, personal evaluation, prayer, influence, etc., showing how they can be cultivated for Christian service. Rich with illustrations from life, poetry, and the Scriptures. A gift to challenge and inspire. (26b) **\$2.50**

WHITE WINGS OF SPLENDOR

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102 poignant one-page devotional readings from a missionary who invested almost 36 years of her life in Brazil. Many relate to life and actual experiences in Brazil . . . all have significance beyond their locale, offering truths and universal appeal for all Christians. (26b) **\$1.95**

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A delightful selection for young children

JESUS' FIRST TRIP

by Robbie Trent

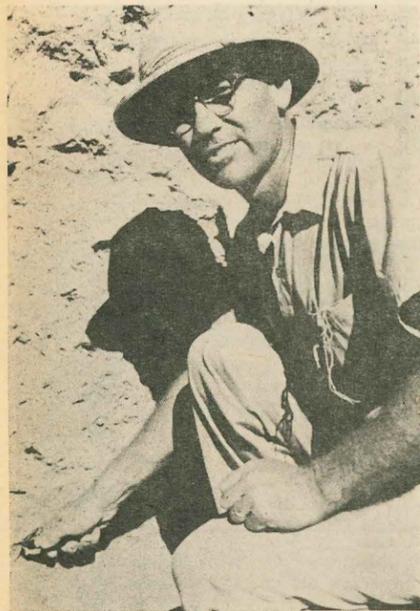
Any small child who has ever been on a trip will quickly identify himself with young Jesus as he travels with Mary and Joseph to a new home. This is the story of the flight to Egypt, simply told for ages 2-4. Pictures on every page, many in soft colors. (26b) Board, 60¢; Cloth, **\$1.00**

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Dr. Joseph A. Callaway, associate professor of Biblical archaeology at Southern Baptist Theological Seminary, Louisville, is shown in full archaeological dress at the Shechem excavation in central Palestine.

Louisville's Callaway In Archaeological Excavation

LOUISVILLE, Ky.—The ancient Biblical city of Shechem in central Palestine was invaded recently by a team of international archaeologists which included Southern Baptist Seminary professor Joseph A. Callaway.

Callaway, who spent a year's sabbatical leave from Southern Seminary digging in the ancient city, resumed his duties as associate professor of Biblical archaeology at the beginning of the semester.

The 5,500-year-old Old Testament site shed new light on the ancient temple of "Baal-berith" mentioned in the Book of Judges, revealed indisputable evidence of its fall to an invader, and told of the existence of a group of Samaritan refugees fleeing from the Greeks some 2,300 years ago.

Callaway was one of 38 archaeologists from 16 universities who participated in the giant excavation, the largest American dig in the history of Jordan. Directing the project was the eminent Harvard Divinity School archaeologist G. Ernest Wright.

Discovered this year was a paved processional road leading from the lower

city to a previously-discovered massive temple overlooking Shechem. This great temple, with walls 17 feet thick, is the largest yet found in ancient Palestine. Archaeological evidence shows the large structure was built about 1600 B.C.

The road led to a massive "high place" in front of the temple upon which a huge, flat-sided "sacred pillar" stood. The sacred stone has been restored to its stone socket on top of the high place.

This "sacred pillar" is possibly referred to in Judges 9:6 (KJV) when Abimelech was made king of Judah: "And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem."

While excavating his section of the site, Dr. Callaway discovered ash layers and scorched pottery with ancient sling stones and an iron arrowhead lying among the ruins. Further probing on the strength of this evidence showed that ancient Shechem had fallen to an invader during the seventh century B.C.

Evidence seemed to point to King Josiah, the famous "reform king" of Judah about 621 B.C. as the possible invader in this instance. According to II Kings 23:19-20, he found it necessary to institute his reforms by force in the province of Samaria where the priests and temples had fallen into idolatry.

Perhaps Shechem did not fall to Josiah without a fight.

Also unearthed were dirt-floor huts occupied by a group of Samaritan refugees about 300 B.C. The Samaritans apparently moved to ancient Shechem after their city of Samaria was invaded by Greek soldiers and turned into an Army post.

Shechem street, drainage and terrace systems are now being studied in order to piece together a more understandable picture of life in that ancient city.

The Nicol Museum of Biblical Archaeology at Southern Seminary will receive most of the unearthed objects for public display and for teaching purposes at the seminary.

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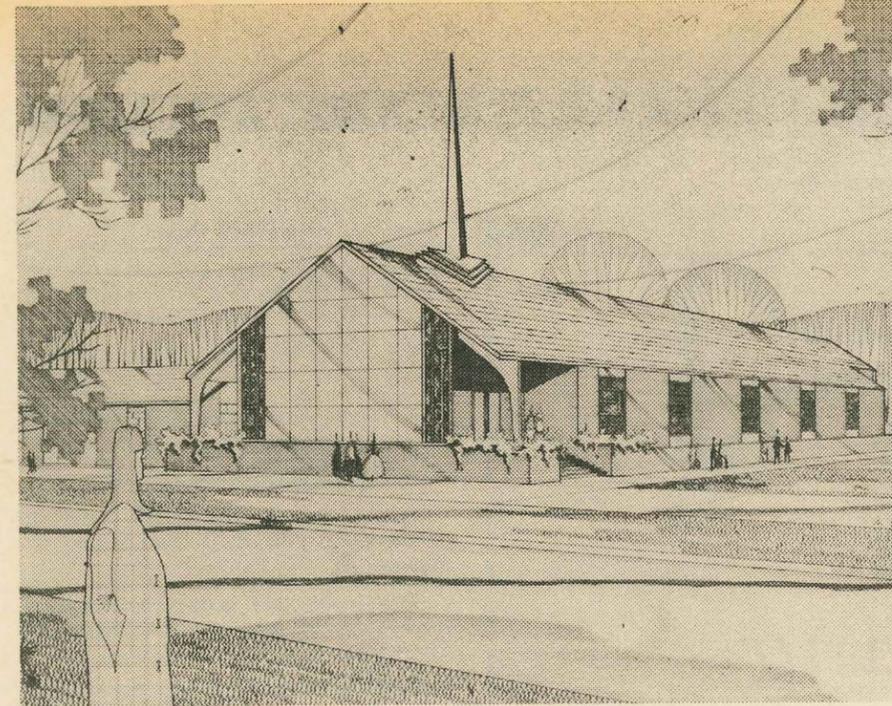
by A. T. Robertson and Heber F. Peacock
Three chapters of this book deal with the history of Mark's gospel. Four chapters discuss the person and work of Christ in miracles, parables, teaching, and preaching as described by Mark. The other chapters trace Peter's influence and treat some special problems in the gospel. (26b) \$2.50

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The Southside Baptist Church, Princeton, is now under construction. The \$40,000.00 auditorium, with a seating capacity of 350 will be built upon the basement constructed four years ago. Southside was organized in 1956 from a mission sponsored by the First Baptist Church of Princeton. The 73 charter members have now grown to a number of 145. Donald Moore is the Southside pastor.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 25, 1962

	S.S.	Add.	T.U.
Louisville, Ninth & O	1321	5	556
Louisville, Walnut Street	1301	3	317
Missions (3)	319	1	152
Hopkinsville, Second	995	2	227
Madisonville, First	966	—	232
Mission	18	—	—
Covington, Calvary	944	—	—
Louisville, Carlisle Ave.	895	1	278
Missions (2)	88	—	54
Owensboro, Third	889	2	323
Mission	70	—	61
Glasgow	841	2	149
Mission	38	—	—
Harrodsburg	836	2	210
Mission	47	—	40
Owensboro, First	812	—	162
Elizabethtown, Severns Valley	812	—	233
Bowling Green, First	800	1	198
Mission	59	—	—
Murray, First	766	1	111
Mission	45	—	—
Newport, First	694	3	142
Lexington, Grace	676	—	—
Mission	15	—	—
Somerset, First	674	3	241
Mission	82	—	41
Lexington, Calvary	672	4	196
Mission	55	4	—
Louisville, Buechel Park	669	6	186
Mission	113	—	—
Louisville, Beechmont	657	—	168
Mission	159	5	62
Erlanger	655	—	194
Paducah, Immanuel	653	2	227
Louisville, Bethlehem	636	—	293
Louisville, Valley Station	623	1	140
Louisville, Beth Haven	602	—	256
Louisville, Beechland	582	1	169
Campbellsville	574	—	169
Missions (2)	70	—	45
Danville, Gethsemane	554	—	222
Louisville, Rockford Lane	546	—	177
Lexington, Rosemont	545	5	164
Louisville, Green Acres	535	2	270
Winchester, Central	523	—	157
Florence	522	—	148
Mission	161	3	70
Henderson, Immanuel	515	—	124
Mission	103	—	—
Louisville, Victory Memorial	513	1	149
Jeffersonton	510	—	129

Mission	58	—	—
Lexington, Trinity	410	2	166
Bellevue, First	408	—	113
Ashland, Unity	407	4	156
Ludlow, First	405	2	123
Middlesboro, First	395	—	93
Bardstown	384	—	77
Louisville, Chapel Park	384	1	144
Corbin, First	383	5	124
Mt. Washington, First	383	1	108
Mission	90	—	41
Hazard, First	381	5	117
Missions (2)	68	—	—
Walton, First	373	—	196
Louisville, 18th Street	373	—	97
Mission	63	—	44
Louisville, Shawnee	369	—	127
Campbellsville, South	367	—	153
Frankfort, Thorn Hill	365	—	109
Louisville, Immanuel	362	1	92
Lawrenceburg, First	359	—	44
Mission	88	—	49
Owensboro, Crabtree	358	2	121
Harlan	355	—	124
Missions (2)	68	—	—
Louisville, West Broadway	340	—	90
Dawson Springs, First	337	1	66
Radcliff, Stithon	335	4	86
Louisville, Ridgewood	335	—	154
Bowling Green, Glendale	329	6	189
Mission	66	—	40
Owensboro, Lewis Lane	303	—	110
Louisville, Valley View	292	—	115
Henderson, Audubon	286	—	94
Independence, Hickory Grove	284	2	60
Mission	18	—	—
Falmouth	284	—	25
Mission	30	—	—
Barbourville, First	281	—	98
Missions (3)	108	—	—
Hopkinsville, Edgewood	276	—	110
Glendale, Gilead	268	—	191
Stanford	255	—	115
Mission	23	—	—
Madisonville, Second	248	—	104
Taylorville, Kings	244	—	151
Middletown	244	—	129
Harrodsburg, Bruner's Chapel	234	—	91
Taylorville, First	232	—	91
Marion	231	—	60
Hazel	228	—	—
Shelbyville, Highland	214	2	98
Lexington, North View	202	1	121
Owensboro, Seven Hills	193	—	62
Louisville, 4th Ave.	190	1	75
Glasgow, Calvary	173	—	58
Gilbertsville, Bethel	143	—	59
Ft. Thomas, Highland Hills	110	—	47
Mission	14	—	—

Ex-Kentuckians in Cincinnati

Evangelist T. E. Williams, Hallandale, Fla., preached for Pastor D. R. Plank in the First Baptist Church, 6944 Main Street, Cincinnati, Ohio, October 14-21. Both Evangelist Williams and Pastor Plank were formerly pastors in Kentucky.

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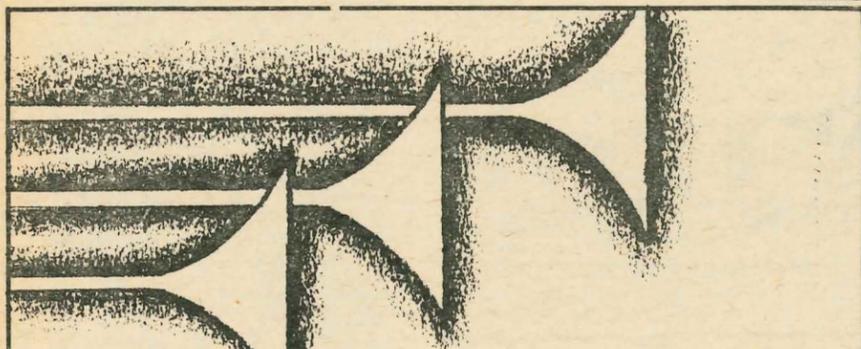
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KENTUCKY BAPTISTS AT WORK

Evangelism and Stewardship



Announcing

Kentucky Baptist Conferences

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

Attend one nearest you

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

Woman's Missionary Union

Attention Y.W.A.s

By Mrs. Hugo Culpepper

WHAT? Kentucky Y.W.A. Convention.

WHERE? Immanuel Baptist Church, Henderson, Kentucky.

WHEN? February 22-23, 1963.

WHO? All Y.W.A. girls, aged 16 through 24, plus their leaders and directors.

WHY? To gain insight, information, understanding and love that we might share Christ.

HOW MUCH? The cost depends on how much you want to spend. Each girl will take care of her own meals. A list of places to eat will be furnished each girl later on.

There will need to be provision made for spending one night in Henderson. Many in the city will be glad to have girls stay in their homes. This will be done for a \$2.00 fee, which will include breakfast on Saturday morning. If you are interested in reserving a room in a home, please write to: Miss Nancy Howard, 508 Letcher Street, Henderson, Kentucky, Telephone Number—VALley 6-4164.

Miss Howard is in charge of housing for the convention and will take care of all requests for home arrangements. She would appreciate hearing from you as soon as possible so that she will have some idea as to how many homes to line up.

However, if you want to stay in a motel or hotel, you will make your reservations directly with the one of your choice. Below is a list of the places in Henderson that we recommend. The address for each is Henderson, Kentucky:

	Per Person
SOAPER HOTEL	
Double Beds	\$ 6.00
Double Beds (Remodeled Rooms)	8.00
ALAMO PLAZA MOTEL (This is in the north end of Henderson, just as you turn on to Highway 41, at the first stoplight in town.)	
	Per Room
Single (each person)	\$ 5.00
Double (2 people)	6.00
Double and Single (3 people)	8.00
2 Doubles (4 people)	10.00
2 Twin Beds (2 people)	8.00
KENTUCKY TERRACE MOTEL (On Highway 41 north)	
Single	7.00
2 People	12.00

HOLIDAY MOTEL (On Highway 60 South)	
2 Double Beds (3 people)	9.00
2 Double Beds (4 people)	10.00
1 Double Bed (2 people)	6.00
Twin Beds (2 people)	7.00

All of these listed will put in a roll-away bed for \$1.00, if there is room.

A registration fee of \$1.00 is to be mailed for each girl to Y.W.A. Convention, Kentucky Baptist Building, Middletown, Kentucky. These registrations can be sent in at any time now. Further instructions will be mailed to these girls upon receipt of the registration fee.

Church Music

Music Training in The Southern Baptist Convention and Kentucky

By Eugene F. Quinn

Below is printed a list of the textbooks studied in the Southern Baptist Convention and in the Commonwealth of Kentucky for the period October 1961-September 1962:

Name of Textbook	In the S.B.C.	In Ky.
The Advanced Vocalist	233	6
The Beginning Music Reader	9,932	724
The Beginning Organist	586	24
The Beginning Vocalist	3,166	77
Christian Hymnody	2,314	101
Church Music Manual	797	27
The Church Pianist	250	4
Graded Choir Handbook	980	37
Hymn Playing	1,102	46
Music in the Bible	1,206	76
Practical Music Lessons 1	1,271	31
Technique of Conducting	351	13
The Progressing Music Reader	1,012	74
The Progressing Vocalist	999	37
Song Leading	2,153	110
Music in Worship	2,096	76
Associational Music Ministry	135	17
The Advanced Music Reader	109	13
Know Your Hymns	1,708	67
You Can Learn Singing	1,300	73
You Can Learn to Sing	3,160	163
You Can Learn to Play Hymns	853	29
You Can Learn to Play the Organ	442	20
You Can Read Music	3,967	195
Hymns We Sing	2,902	175
Makers of Music	4,704	186
Makers of Hymns	2,256	144
Totals	46,984	2,545

Brotherhood

Third Installment On Buena Vista Brotherhood

By Forrest R. Sawyer

This is the third installment of the statement about the work of the Brotherhood of the Buena Vista Baptist Church of Owensboro, as reported by Tandy Chissom, its secretary:

(Continued from Last Week)

May—The theme for the month was Christian Witness. The aim was to help men realize that as men alone they are prone to fail, but that God is ever near to help. For this program, a local businessman, whom all of us knew, was secured to give his personal testimony. We knew of his failure even before he began talking. Barney Elliott directed his remarks at his own failures, strongly maintaining that each time he had first failed to live a Christian life and to abide by the teachings of God's Word, following a failure in his business efforts, he turned to

God in despair. Each time there had been someone to whom God led him who had been able to help him back on the road again. The speaker inspired one to new efforts and a renewed feeling that God really does care for sinful man as over and over he stated that the love of God for man was great, but the first move had to be made by man toward God.

June—This month's theme was Stewardship. The aim was to help men realize that they are stewards of God-given life—their own, those entrusted to their care, and others journeying through this world. The program was given by one of our own men, giving his views of our responsibility for maintaining life. His talk was interspersed with incidents that had occurred in the company where he worked. The feature of the program was a film entitled "Anatomy of an Accident," which showed how one man who knew much better and worked at teaching others better, in a moment of carelessness, not only endangered, but took life that God had given from those who were enjoying living.

June was also the month of action as the men of our church, more particularly our deacons, answered the call of our Layman's Harvest Theme, "Rise Up, O Men of God." Faced with a strained budget financially, and with the pastor going away for a month, the deacons decided to carry on the preaching and visitation without pulpit supply by doing it themselves. Each worship service, Sunday and Wednesday alike, saw another man or a different man wearing a "B" (not for Buena Vista) in his coat lapel, signifying his Brotherhood membership, rise up in the pulpit and bring to this community of believers the message God had placed on his heart. The results were three additions to the church in June.

July—The theme was again World Missions, with the aim being to familiarize ourselves with Home Mission work and the needs of Home Missions. The entire Buena Vista membership was invited as our guest for this program. The program was presented by a former Buena Vista member, Pastor Guy Deane, Campton, Ky. Dean used colored slides to portray the work as he discussed life, business, education, and missionary activity of Eastern Kentucky around Martin and his present station of Campton. Most interesting and revealing were his statistics dealing with percentage of population that were Christian and church members.

August—The theme this month was again Royal Ambassadors. The aim was to promote fellowship of men and boys by reviewing and awarding the boys' achievements in the Royal Ambassador program. The program also consisted of a watermelon cutting on the church lawn, with the Brotherhood men playing host to the Royal Ambassadors. An explanation of the work necessary for a boy to earn each of the awards was made and the presentation of the appropriate insignia or emblem was made, showing that he had completed this phase of Royal Ambassador work.

(To be Continued Next Week)

Sunday School

Central Training School in Ashland

By Francis R. Tallant

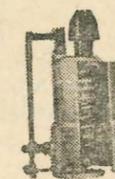
It was a tired group of workers who arrived at the Unity Baptist Church on September 4 for the first session of the Central Training School. They had driven all afternoon and had not been in town long, some not having time to eat. It was not long until this was replaced by excitement and anticipation as the people began to come in from all over the association to fill the old auditorium of Unity Baptist Church. By the time the session began there was standing room only. In the closing assembly, it was necessary to meet in the new auditorium. Enthusiasm was created

this first night that seemed to grow through the week, along with the attendance.

This was the Central Training School for Greenup Association, meeting in Ashland at Unity Baptist Church where Ira McMillen is pastor. Twenty churches participated with a total enrollment of 336 for the week. This was the largest enrollment we have had for some time in any one associational school.

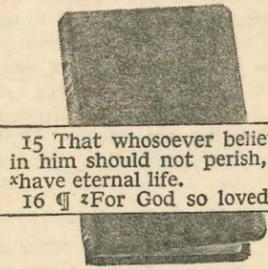
This was the climax of months of preparation. The Associational Committee, with Ben Landrum, Associational Sunday School Superintendent, came to Middletown to work out plans for the school with the Sunday School Department. Local pastors led out in their own churches in advertising and planning. The result was success.

We congratulate this association and these leaders for such a good school. Reports from this and other good schools during the year prove again that Sunday schools are strengthened in a good training school when the churches really get behind it.



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State Conventions Discuss Church-State Problems And Other Issues

As expected, a variety of issues came under discussion during the meetings of the recently held state Baptist conventions. Over half of these conventions met during the week of 12-16.

The church-state issue dominated discussion in several of the conventions. Most of the concern was over government loans to institutions which are available at a low interest rate and 50-year repayment terms. Many Baptist schools and institutions have already received these loans, but in recent months there has been a rising tide of opposition to such loans with the contention that they are subsidy loans. Now three state Baptist groups have instructed their institutions not to apply nor accept such loans. Other matters received attention from many of the state Baptist groups were the current theological controversy over seminary teaching, capital fund campaigns for schools and increased budgets for state and southwide mission programs. A brief resume of state convention highlights follows:

Georgia

The Georgia Baptist Convention, meeting in Macon, approved loans for Baptist institutions from the federal government but the opposition to such loans was so strong that no new loans were likely to be asked, according to a report from the convention. Debate over the loans lasted more than two hours. Integration of Mercer University was expected to be another major issue, but discussion and action were delayed pending a report from a trustee committee studying the Mercer University administration suggestion for integration.

North Carolina

North Carolina Baptists resorted to a backstage agreement to keep down a floor battle over the election of nine trustees to Wake Forest College. Opponents to certain practices at Wake Forest had planned to submit a substitute list of trustees.

Two other matters referred for further study were a recommendation for the convention to record itself as opposing capital punishment and a church-personnel service would have also worked with churches seeking to fill vacancies.

A resolution was offered which appeared to criticize trustees at Midwestern Baptist Seminary for firing Professor Ralph H. Elliott, but a mild version of the resolution was brought back by the resolutions committee.

Nane Starnes was re-elected president

of the North Carolina Convention, and a 1963 Cooperative Program goal of \$4,568,390 was adopted. Baptists also approved a 1964 convention with the General (Negro) Baptist Convention in the state.

Oklahoma

Oklahoma Baptists decided not to renew leases of public-owned hospitals now operated by the Baptist General Convention of Oklahoma. Six such hospitals are now operated and the first lease expiration date comes in 1976.

Oklahoma Baptists decided that "no legal or technical violation" of the principle of separation of church and state is involved in borrowing federal funds for construction, but said that its institutions should borrow funds from private sources "whenever the terms are comparable" with federal loans.

A record \$2,700,000 Cooperative Program budget was approved for 1963 and M. J. Lee, pastor, First Baptist Church, Guymon, was elected president.

A resolution was approved commending the trustees of Midwestern Baptist Theological Seminary for "their faithfulness in carrying out the instructions of the Southern Baptist Convention."

Mississippi

Mississippi Baptists instructed their colleges to "use Baptists on their faculties whenever practical without lowering the quality of their teaching." The Mississippi Convention president was instructed to appoint a special committee to study all facets of government help to Baptist colleges and hospitals and bring a report to the 1963 convention.

A resolution offered on "human relations" was tabled. The explanation given for tabling the proposed resolution was that any such expression at this time regarding race matters would be open to all types of interpretations and misinterpretations on the local and national level."

Dr. Russell Bush, Jr., Columbia dentist, was elected president of the convention and a record Cooperative Program budget of \$2,786,000 was approved.

New Mexico

New Mexico Baptists celebrated twin anniversaries at their 1962 convention. It was the 50th year of the Baptist Convention of New Mexico and Harry P. Stagg has been the convention's executive secretary half that time.

Two resolutions relating to belief in the Bible and federal loans were passed by the convention. The resolution on the Bible reaffirmed the belief that it is the word of God without myth or error.

On the matter of public tax money, the resolution said "that we as Baptists maintain a united front in rejecting all public tax funds, federal and otherwise, directly and indirectly, for all Baptist institutions, whether these be loans or grants."

Louisiana

The Louisiana Baptist Convention marked its 150th birthday during the 1962 convention. A caravan of automobiles and chartered buses carried over 700 messengers from Baton Rouge to Franklinton, Louisiana—70 miles away—site of the first Baptist church in Louisiana.

The convention adopted a \$2,750,000 Cooperative Program budget and re-elected Luther B. Hall, Farmerville minister, president.

Alabama

Alabama Baptists voted to embark on a drive to raise \$10,000,000 in endowment funds for Alabama Baptist colleges in the next ten years. Alabama Baptists support only two colleges—Howard College at Birmingham and Judson College, for women, at Marion. A new college at Mobile is scheduled to open soon.

Outgoing President Howard M. Reeves, in his address to messengers, asked Christian people in Alabama to take a stand for law and order in any racial crisis which may arise.

Leon Macon, editor of the Alabama Baptist, was elected president of the convention, and the retirement of Convention Executive Secretary A. H. Reid was announced for January 1. The convention presented Reid with a new automobile, a cash love gift and additional retirement benefits. A committee to nominate Reid's successor may have a report at the next state executive board meeting.

Arizona

Arizona Baptists passed resolutions concerning the accuracy of the book of Genesis and prejudice of men toward one another. Noting that there had been some theological confusion among Southern Baptists during the past year regarding the accuracy of the Bible, the resolution affirmed belief in the infallible Bible and "especially our belief that the Genesis account is the true and accurate Word of God."

The resolution on race relations called prejudice inconsistent with the teachings of Jesus Christ.

Ed J. Packwood, a Phoenix layman, was re-elected convention president, and a Cooperative Program goal of \$527,589 was approved.

Maryland

The highlight of the Maryland convention was the approval of plans to establish a junior college when sufficient funds are available. The site of the proposed college was not mentioned. Maryland Baptists have never operated a col-

lege nor any other institution except the Baptist Home of Maryland, for elderly women.

A resolution affirming "confidence and pride in our theological seminaries" was adopted without dissent.

Robert F. Woodward, pastor of the First Baptist Church, Frederick, was re-elected president, and a Cooperative Program budget of \$560,000 for 1963 was approved.

Virginia

Messengers to the Virginia Convention asked that charges against dismissed Professor Ralph H. Elliott be made public. Virginia messengers also called on trustees and administrators of Southern Baptist Convention seminaries and other Baptist educational institutions "to make every possible effort to create and to maintain an atmosphere which will not only permit but also encourage the most careful study and research on the part of the faculty and students."

Charles Ryland, lawyer from Warsaw, was elected president of the convention, and the Cooperative Program goal of \$3,400,000 was approved.

Kansas

The Kansas Convention expressed opposition to an informal Conference on Baptist Unity which recently met in Washington, D.C. In the resolution was a request that Southern Baptist brethren refrain from taking part in any similar actions until official Southern Baptist Convention approval is secured.

Garth L. Pybas was re-elected Kansas convention president. A 1963 budget of \$425,965 was approved by the messengers who heard Executive Secretary N. J. Westmoreland report that 166 churches are now co-operating with the convention with a total membership of 37,000.

Tennessee

The 1962 Tennessee Baptist Convention followed the wording of a Southern Baptist Convention resolution regarding Bible authority and actions of the convention institutions. The Tennessee resolution applying to Baptist institutions in that state contained wording almost exactly that voted by the Southern Baptist Convention in San Francisco.

Harold J. Purdy is the new Tennessee Convention president and the church of which he is pastor, Belmont Heights, Nashville, will be the site of the 1963 convention. The 1963 convention budget calls for \$3,825,000.

South Carolina

South Carolina Baptists averted another wrangle over social fraternities at Furman University. Recent actions of Furman University trustees apparently prevented reopening the issue on the convention floor. The convention last instructed all South Carolina Baptists college to amend their charters to ban student membership in fraternities. Five months ago, trustees of Furman University voted to phase out the social

groups within three years, and less than a week before the convention convened, the trustees took further steps to close out fraternity life on campus or off by amending the charter.

The messengers also voted to reaffirm their faith in the entire Bible as the infallible Word of God. A \$3,700,000 state capital-needs program was voted along with a \$3,400,000 Cooperative Program goal for 1963. David G. Anderson was elected president of the convention, after having succeeded to the presidency during the past year due to the death of Charles J. Sims who had been elected president by the 1961 convention.

Florida

Florida Baptists were told that Stetson University and the Florida Baptist Convention are closer to solving the problems between them. The report came from a joint study committee which has been dealing with the problem. Stetson has been generally regarded as a Baptist-related school, but has not been under outright convention ownership. The trustees have not been a rotating board and the charter of the school has called for election of the trustees by the Stetson Board of trustees.

The convention also gave the first of two required votes of approval for creating a Baptist Junior College in the state.

Henry Allen Parker, pastor, First Baptist Church, Orlando, was elected convention president, and a Cooperative Program goal of \$2,700,000 was approved.

California

California Baptists voted to buy a 4½-acre building site in Fresno for a new Baptist office building, and also voted to sell the present site of Sunny Crest Children's Home, in Bakersfield. The home will be relocated in a more desirable section of Bakersfield.

Robert N. Stapp, Yuba City, is the new California convention president, and the 1963 Cooperative Program goal is \$935,000.

Ohio

Ohio Baptist Convention commemorated the 10th anniversary of Ray E. Roberts as executive secretary and extended an official invitation to the Southern Baptist Convention to meet in Cleveland in 1968.

The convention presented Roberts with a \$1,000 bill as a token of its esteem for his leadership. Roberts came to Ohio as an associational missionary when there were only nineteen churches and six missions in Ohio co-operating with the Southern Baptist Convention. There are now over 300 churches and missions with a combined membership of about 50,000. Southern Baptist work in parts of West Virginia, Pennsylvania and New York is also connected with the Ohio Southern Baptist Convention.

In inviting Southern Baptists to meet

in Cleveland in 1968, it was pointed out that Southern Baptists have never met in Cleveland before, but that the Baptist World Congress met there in 1950.

S. M. Mulkey, Dayton, was elected president of the convention, and a Cooperative Program budget of \$340,000 was approved for 1963.

District of Columbia

The District of Columbia Baptist Convention commended the United States Supreme Court for its recent prayer decision and urged District of Columbia Baptists to pray for the state convention presidents in their re-study of the Southern Baptist Convention statement of faith. M. Chandler Stith, executive secretary of District of Columbia Baptists, was praised in a resolution for his 25 years as a pastor and executive secretary.

Indiana

A former Kentucky Baptist pastor, James W. Abernathy, was elected president of the State Convention of Baptists in Indiana. Abernathy is now pastor of the Calvary Baptist Church in Evansville, and this church will be the host for the 1963 convention. The messengers also voted for an increase both in its budget and the amount of Cooperative Program money going outside the state.

Executive Secretary E. Harmon Moore reported that 1962 Cooperative Program receipts will probably exceed the goal and welcomed two new associations of churches into the convention. The two new associations are Wabash Valley Baptist Association in the Lafayette area and the Whitewater Baptist Association in the Lafayette area and the Whitewater Baptist Association including Dublin and New Castle, Ind.

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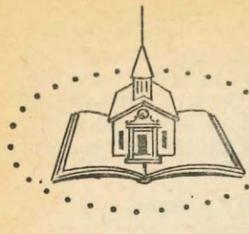
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SUNDAY SCHOOL LESSON

By H. C. Chiles

CHRISTIAN LOVE

I John 3:11-18

More than any other writer in the New Testament, John dwelt upon the love of God. If any man ever knew the measure of that love, it was the beloved disciple. He opened the chapter from which this lesson is taken by calling the attention of its readers to the unparalleled, unmerited, unsolicited, unchanging and unending love of our heavenly Father.

It was an unselfish and sacrificial love that prompted Christ to leave the glories of heaven and to come to the earth to give His life on the cross as a ransom for many. He voluntarily laid down His life in order to save others from their sins, thus demonstrating the fact that "God is love."

After Judas Iscariot had left the company in the upper room for the purpose of carrying out his nefarious plans, Christ turned to the other members of the apostolic band and said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34-35). Our Lord emphasized the fact that one characteristic of believers in Him was their love for one another.

In stressing the primacy of love in their lives, Christ told His disciples that they were to love one another as He loved them. His love for them was simply a pattern of their love for others. One prominent characteristic of the early Christians was that they loved one another with that deep and abiding respect which showed itself in confidence, good will and mutual helpfulness. In talking about the Christians their enemies said, "See how they love one another." Love for the brethren is the badge of discipleship or a trademark of the followers of Christ. Even though they may not be lovable, it is still our duty to love them. Genuine love between Christians is a most effective testimony for Christ. Without real love for one another, we can never prove to the unsaved that we belong to Christ and are truly following Him.

The case of Cain was a striking example of the lack of love for a brother, which was entirely unjustifiable. Cain's attitude toward Abel was very unseemly in its character, unjustifiable in its cause, wrathful in its manifestation and murderous in its termination. Abel did not wrong Cain. Abel's righteousness

For December 16, 1962

simply stood out in contrast to Cain's wickedness. Whereas the offering which Abel brought to God was acceptable to Him, Cain's offering was not pleasing or acceptable. "Because his own works were evil, and his brother's righteous," Cain gave way to the jealousy and hatred which existed in his own heart and slew his brother.

It should not be surprising to learn that unregenerate men hate genuine Christians. Recall how they hated Christ when He was here on earth. Even though He lived and wrought beautifully, and displayed all the beauties of holiness, they did not fall in love with Christ. Instead, they refused to tolerate His presence and put Him to death. Because all who are unregenerate are under the control of Satan, they never welcome the presence of any devout follower of Christ. When their own selfishness and sinfulness are exposed by the godly lives of Christians, a sense of inferiority stirs their jealousy and resentment. Bitterness and hatred increase with the growing awareness that others are righteous while they themselves are evil. Therefore, do not be shocked when you discover that Satan's followers hate you and other true Christians.

Love for God's children is divinely implanted in us when we are saved. It is an inevitable result of salvation. It is just as natural for born-again souls to love those who are in God's family as it is for us to have a human affection for those who are related to us by ties of blood. When one is saved he passes from death to life and from hate to love. Love characterizes God's children, and hatred is a characteristic of the followers of Satan.

John did not say that by loving others we can pass from death to life, but rather that by our love for the brethren we may know that we have passed from death to life. He is telling us one of the ways in which we may know that we have passed from death to life. Not only is love for our fellow-Christians an assurance to our own hearts that we have become new creatures, but it is also a means whereby others may know that we belong to Christ. Love for our brethren is expressed by thoughtfulness, sympathy, helpfulness and service.

A Christian must not only say that he loves, but he must prove it by his deeds. To profess one thing and then practice

the very opposite would be downright hypocrisy, and God hates that sort of thing. Love for the Lord will find expression in love for others. Christian love cannot be limited to words, but must find expression in deeds.

Our love must express itself in a practical manner. One of the ways in which the proof of love becomes evident is by striving to alleviate distress. We must, as we have opportunity and ability, seek to minister to the needs of others. To see the need of a fellow-Christian and refuse to assist him would be an indisputable proof of the lack of Christian love. It is not enough for us to say we love, but we must prove it by our deeds. The test of love is not in saying, but in doing. We help others by our deeds and not by pious good wishes. If one truly loves, he will extend his compassion toward those in need. If he closes his heart to the appeal of the needy, the love of God does not dwell in him. As certainly as giving is an evidence of love, hoarding is an indication of a lack of love. Love is demonstrated by helpfulness.

Archie Oliver Now In Greenville

Archie Oliver has resigned the pastorate of Liberty Baptist Church, Madisonville, Ky., in order to accept the pastorate of the Roland Memorial Baptist Church at Greenville. The Little Bethel Association has adopted resolutions expressing appreciation for his faithful and efficient work in their association, where he served two years as Sunday school superintendent, and associational V.B.S. superintendent for three years, and was chairman of their executive board for two years, and moderator one term.

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Opening Session Friday Night Last Session Sunday Noon

COST

\$1.00 Reservation Fee plus meals in college cafeteria (approximately \$6.00).

NOTE

An adult must accompany each group of five or fewer girls.

Complete Information Will Be Sent to Those Making Reservations.

No Reservations Will Be Taken Until January 1, 1963.

They will be taken until the capacity is filled.

REGISTRATION BLANK

QUEEN'S COURT, GEORGETOWN COLLEGE, MARCH 15-17, 1963

Send \$1.00 reservation fee for each girl and each counselor to:
W.M.U. Office, Kentucky Baptist Building, Middletown, Kentucky

Name	Address	Forward Step Completed	Date Completed	Age

NAME AND ADDRESS of counselor or designated adult attending: _____ G.A. Counselor? Yes No

Church _____ City _____ Date _____

(Use separate sheet if more space is needed)

**Paducah Ministers
Join in Church-State
Separation Efforts**

The Paducah area ministerial fellowship has adopted a strong statement expressing its intentions to work for the elimination of present violations of the church-state separation principle and to prevent further encroachments in this field. The statement expressed special concern for the American public schools and the increasing activity of the Citizens for Educational Freedom to realize goals in direct violation of the constitution of the United States.

The statement declares the intention of this group to work for freedom from sectarian encroachments upon public schools with four specific efforts:

1. To question all candidates for public office as to their views on religious garb worn by public schools teachers; transportation of parochial school pupils by city and county boards of education; expenditure of funds by fiscal courts for parochial school transportation; and public grants for education to the parents of parochial school pupils.
2. To call for immediate legislation to discontinue violations of law now being practiced in some Kentucky counties.
3. To offer encouragement and assistance to men running for public office who hold views consistent with the Constitution of the United States on the matter of Church-State separation, without regard to their political party affiliation.
4. To inform church congregations of the attitudes of all candidates in order to inform and enable congregational members to vote intelligently on this vital matter.

SALES TAX EXEMPTION

(Continued from Page 6)

drink served in connection with its religious activities are subject to sales tax.

This regulation amends SU-14 adopted the 3rd day of May, 1960.

EMERGENCY EFFECTIVE DATE:
Whereas, the Sales and Use Tax Law became operative July 1, 1960:

The Department of Revenue finds that an emergency exists with respect to this regulation and deems it necessary to the administration of its affairs that this regulation be excepted from the provisional 30-day filing notice period and become effective on the 1st day of November, 1962, after filing with the Legislative Research Commission, all in accordance with KRS 13.085.

CLAYTON STEWARD, Director
Sales Tax Division

APPROVED:
JAMES V. MARCUM
Commissioner of Revenue
November 1, 1962

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THE MIRACLE OF THE RESURRECTION

(Continued from Page 3)

one great triumphal act. Beyond death is Christ, and to die with him is gain.

III. The Unveiling of Eternal Life

Paul is clear that because Christ has been raised from the dead, the believer may come to share in the life of the same victorious quality. By faith, the believer too has died with the Lord and already been raised with him (Rom. 6:4, 5; 8:11). In the husks of the old man, a new man is already being brought to birth. Though the outward man perish, yet the inward man is being renewed daily (2 Cor. 4:16). The Johannine testimony makes it clear that in Christ the believer HAS eternal life as a present possession. This is the life of the future age, the life of the eternal Kingdom, a life free of the limitations of space and time, a life from which the shackles of sin and death have been struck off. The believer has it. He, too, is dead in Christ. Death as a physical phenomenon awaits him. But he is already with the Lord (Rom. 6:11). The fear of death and its separation have gone for him. He is already living with Christ, and he knows the freedom of the sons of God.

In *Crime and Punishment*, Dostoevski tells the story of a wasted life redeemed by human trust. He tells of Sonia driven to become a prostitute by poverty and of Raskolnikoff whose thwarted ambition leads him to commit a revolting murder. The two meet. Sonia has still her New Testament, and she opens it at the story of the raising of Lazarus. She reads this story because she dare not tell her own. Her womanhood, stricken by death, waits in eager longing for the voice that wakes the dead. As she reads: "I am the Resurrection and the Life," her voice trembles. But she goes firmly and boldly to read the confession of Martha and make it her own: "Yea, Lord I believe that Thou art the Christ, the Son of God, which should come into the world." So we make our confession, for we, too, are Lazarus, and behold, in Christ, we live!

Elected by the Kentucky Baptist Convention at Owensboro

Listed below are the names of individuals who were elected or re-elected to the various boards and committees of the state by the Kentucky Baptist Convention at its recent sessions in the Third Baptist Church of Owensboro. Attention is called to the fact that the names below are only those of men and women who were elected or re-elected at Owensboro as indicated. The list does not include those men and women elected in previous years who will continue to serve until their terms expire. Those marked with the asterisk (*) are laymen.

STATE EXECUTIVE BOARD

Association—Name and Address	Term Expires
Allen—*Morris Grubbs, Scottsville	1965
Anderson—Stratton Paxton, Alton Station	1965
Bell County—*William Tribell, Middlesboro	1965
Bethel—Earl Northern, Box 96, Trenton	1965
Blackford—C. L. Harcastle, Box 151, Hawesville	1965
Blood River—Jack R. Doom, Benton	1965
Boone's Creek—Frank Rhodus, 351 Broadway, Irvine	1965
Breckenridge—Malcolm W. Rogers, Cloverport	1965
Caldwell—Raymond Stovall, Box 463, Princeton	1965
Campbell County—W. F. McGibney, Morning View	1965
George S. Munro, 600 N. Ft. Thomas Ave., Ft. Thomas	1964
Casey County—*S. E. Jeffries, Liberty	1965
Central—James Hopkins, Springfield	1965
Christian County—Sidney M. Maddox, Hopkinsville	1965
Crittenden—Kenneth Cole, Dry Ridge	1965
Daviess—McLean—David A. Nelson, Box 254, Owensboro	1964
Larry Maddox, 2339 Parrish Ave., Owensboro	1963
East Lynn—W. Ken Forman, Campbellsville	1965
East Union—Ralph Hopkins, Pleasant View	1965
Elkhorn—G. R. Abernathy, 535 St. Anthony Dr., Lexington	1965
(New Term)	
Enterprise—*R. V. May, 24 S. Arnold Ave., Prestonsburg	1963
Franklin—Jesse Stricker, 177 Sunset Dr., Frankfort	1963
Fulton—Gerald D. Green, 310 Moulton St., Hickman	1963
Green Valley—R. D. Baker, R. 1, Henderson	1965
Greenup—Ciel B. Rodgers, 601 Walnut St., Flatwoods	1965
J. C. Stephens, Box 541, Grayson	1963
Henry County—*Mason Smith, Smithfield	1965
Jackson County—Wiley Cole, McKee	1965
Long Run—Morton Rose, 2627 Crums Lane, Louisville 16	1965
Henry Beach, 2921 Taylor Blvd., Louisville	1965
C. Carman Sharp, 1733 Bardstown Rd., Louisville	1965
Philip Carpenter, 2610 Esther Blvd., Louisville	1965
Wallace DeLoach, 2403 Hikes Lane, Louisville 18	1963
Ralph B. White, 3409 Lees Lane, Louisville 16	1964
A. J. Hensley, R. 4, Taylorsville	1965
(New Term) Grady L. Randolph, 4617 Greenwood Rd., Pleasure Ridge Park	1964
Lynn—Abraham Watson, Munfordville	1964
Manley Towles, Magnolia	1965
McCreary County—Isadore Childers, Stearns	1965
Middle Fork—*Dale Gilbert, Krypton	1965
Monroe—Nobel Cottrell, Tompkinsville	1965
North Bend—P. E. Taylor, 3901 Locke St., Covington	1965
(New Term) Calvin Perry, 82 Bullittsburg Church Rd., Bullittsburg	1965
North Concord—L. W. Buchanan, Artemus	1965
(New Term)	
Ohio County—Bill Holladay, Box 62, Beaver Dam	1965
Ohio Valley—Robert O. Williams, Providence	1964
Owen County—*O. V. Jones, Owenton	1965
Pulaski County—Eldred M. Taylor, 128 N. Main St., Somerset	1964
Red River—W. W. Thompson, Jackson	1965
Severn's Valley—H. E. Coker, 310 Walters Ave., Hodgenville	1965
South District—Leon Greer, Star Route 5, Lancaster	1964
South Union—Raymond Meadors, Williamsburg	1965
South Creek—Ronald Kerr, R. 6, Richmond	1964
Tates—Eugene L. Leftwich, Elliston	1964
Ten Mile—Eugene L. Howard, Bardwell	1965
West Kentucky—F. E. Howard, Bardwell	1965
West Union—Buron Richerson, LaCenter	1965

BOARD OF DIRECTORS—WESTERN RECORDER

Terms Ending 1965: Winn T. Barr, London; *Norman E. Allen, Prestonsburg; Dan C. Moore, Georgetown; Jack D. Sanford, Paducah.

BOARD OF DIRECTORS—KENTUCKY BAPTIST FOUNDATION

Term Ending 1964: *Paul B. Massey, Franklin.
Terms Ending 1965: *J. Ray Binford, Versailles; *Guy Billington, 502 Main St., Murray; *Homer D. Parker, Louisville.

BOARD OF CHILD CARE

Term Ending 1963: Mrs. Arthur Marcum, Louisville.
Terms Ending 1966: *Tom Grissom, Jr., Burnside; J. C. Raikes, Morehead; *Joseph B. Sanford, Route 1, Anchorage; Mrs. James N. Keightley, Harrodsburg; Elroy Lamb, 444 Pleasantwood, Danville.

BOARD OF TRUSTEES—BETHEL COLLEGE

Term Ending 1963: John W. Kruschwitz, Versailles.
Term Ending 1964: Franklin Owen, 140 E. High St., Lexington.
Terms Ending 1966: *H. Earl Evans, Sturgis; *William Howlett, Auburn; *Gabe Payne, Hopkinsville; John C. Huffman, Box 6, Mayfield; J. V. Case, Jr., Franklin; W. W. Warmath, 343 Wallace Lane, Paducah.

BOARD OF TRUSTEES—CAMPBELLSVILLE COLLEGE

Term Ending 1963: Kit Yeaste, Bardstown.
Terms Ending 1966: *T. S. Winn, Greensburg; H. E. Coker, 310 Walters Ave., Hodgenville; J. Chester Badgett, 420 Central, Campbellsville; *R. G. Dowell, Campbellsville; A. H. Phillips, Columbia; James D. Hopkins, Springfield.

BOARD OF TRUSTEES—CUMBERLAND COLLEGE

Terms Ending 1966: *B. E. Cheely, Knoxville, Tenn.; *T. E. Mahan, Fifth St., Williamsburg; *H. H. Fuson, Harlan, Ky., and Florida; *W. J. Chestnut, London.

BOARD OF TRUSTEES—GEORGETOWN COLLEGE

Term Ending 1963: O. W. Yates, 554 Rosemont Garden, Lexington.
Term Ending 1964: W. T. Chapin, Louisville.
Terms Ending 1966: Mrs. Don Chatham, Plainview Dr., Shelbyville; H. C. Chiles, Murray; T. L. McSwain, 527 Allen St., Owensboro; Frank F. Norfleet, 3548 Buckner, Paducah; *Max Ervin, 3805 Washington Ave., Louisville; *Paul Park, Bowling Green; Mrs. H. Church Ford, 607 S. Broadway, Georgetown; *Virgil Holt, Georgetown; Eldred M. Taylor, 128 North Main, Somerset.

BOARD OF TRUSTEES—ONEIDA BAPTIST INSTITUTE

Term Ending 1963: *Joe Bondurant, Corbin.
Terms Ending 1965: *Saul Goins, Burning Springs; *Clark Bailey, Jr., Harlan; *Morris Green, Lexington; John Baird, Danville; George S. Munro, 335 N. Fort Thomas Ave., Fort Thomas.

BOARD OF TRUSTEES—CLEAR CREEK BAPTIST SCHOOL

Terms Ending 1965: *John Bradshaw, Stanford; Norris G. Hite, Harlan; *Ted Bumgardner, Jenkins; *H. Z. Rakestraw, Jr., Burnside; *V. C. Musselman, 344 Colom Blvd., Lexington; T. H. Harding, Hazard.

BOARD OF TRUSTEES—MAGOFFIN INSTITUTE

Terms Ending 1965: *Escomb Chandler, Paintsville; W. W. Thompson, Jackson; Guy Dean, Campton; James Pinkley, Elkhorn City; Delbert Butts, Mt. Sterling.

HOSPITAL COMMISSION

Terms Ending 1966: *Almond Cooke, 717 W. Broadway, Louisville; *Paul Thompson, 602 Magnolia, Shelbyville; *Raymond Schultz, Citizens Bank & Trust Co. Bldg., Paducah; *W. E. Boswell, Cynthiana.

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Local Trustees: Henry Beach, 2921 Taylor Blvd., Louisville 8; Nathan C. Brooks, Jr., 1101 Cherokee Road, Louisville; Alvis B. Carpenter, 1046 Hess Lane, Louisville; Badgett Dillard, 2825 Lexington Rd., Louisville 6; Eugene I. Enlow, 2310 Taylorsville Rd., Louisville 20; *J. Luther Fuller, Francis Bldg., Louisville 2; *L. LeRoy Highbaugh, Sr., 8222 Shelbyville Rd., Louisville 7; Carroll Hubbard, 3515 Grandview Ave., Louisville 7; *E. L. McCarty, Louisville; *G. David McClure, 629 South First St., Louisville 2; *Fred Beckner, 2008 Crums Lane, Louisville 16; *V. V. Cooke, Sr., 961 South Third St., Louisville 2; *Gordon Ford, Ky. Home Life Bldg., Louisville 2; *L. LeRoy Highbaugh, Jr., 509 W. Market St., Louisville 2; *J. Coburn Hill, 3100 S. Fourth, Louisville 14; N. B. Magruder, 1313 S. Brook St., Louisville; Mrs. H. P. McMath, 2301 Clarendon, Louisville 5; Melva D. Morton, 4574 S. Third St., Louisville 14; W. R. Pettigrew, 220 W. St. Catherine St., Louisville 3; *Curtis Rollings, 908 West Broadway, Louisville 3; Lewis C. Ray, 3710 Rouge Way, Louisville 18; Mrs. W. W. Sanders, 1426 Cypress Ave., Louisville 10; *Joseph E. Stopher, Ky. Home Life Bldg., Louisville 2; A. W. Walker, 3548 Taylor Blvd., Louisville 15.

State at Large: David A. Nelson, Box 254, Owensboro; *Mark A. Scarce, Shelbyville; *Compton Crowe, Madisonville; *Smith Gibson, Covington; William H. Reid, First Baptist Church, Ashland; Joe J. Leary, Frankfort; *J. Edmund Bickell, Owensboro; *Ed. Freeman, Harrodsburg.

Ex-Officio: Ben F. Mitchell, 302 Commonwealth Bldg., Louisville 2.

TRUSTEES, TEMPERANCE LEAGUE OF KENTUCKY

Term Ending 1963: Chairman of the Committee on Civic Righteousness and Public Morals to report to the Convention in 1963.
Term Ending 1964: Darrell C. Richardson, Auburn.
Terms Ending 1965: Eugene I. Enlow, 2319 Taylorsville Rd., Louisville 5; S. R. Beaty, Box 28, Marion; Duke K. McCall, 2825 Lexington Road, Louisville; O'Ray Weeks, 2223 Eastern Avenue, Covington; Don Chatham, Plainview Drive, Shelbyville.

STANDING COMMITTEES OF KENTUCKY BAPTIST CONVENTION, 1963

Committee on Nominations: Terms Ending 1963: W. R. Pettigrew, 220 W. St. Catherine, Louisville 3; Ira McMillen, Jr., 1501 29th St., Ashland; O. B. Mylum, Berea; James O. Coldiron, 2128 Alexandria Pike, Highland Heights; Sidney M. Maddox, First, Hopkinsville. Terms Ending 1964: Dudley Pomeroy, First, Newport; Homer D. Carter, 1644 S. Limestone, Lexington; Winn T. Barr, 305 West Seventh, London; Robert C. Jones, Mayfield; *L. L. Jagers, Elizabethtown.

Committee on Order of Business: Executive Secretary Harold G. Sanders, Permanent Member; Terms Ending 1963: Elroy Lamb, 444 Pleasantwood Drive, Danville; Eldred M. Taylor, 128 N. Main Street, Somerset. Terms Ending 1964: W. B. Casey, Paducah; Norris G. Hite, Harlan.

Committee on Credentials: Convention Secretary Lewis C. Ray, Permanent Member. Terms Ending 1963: H. B. Kuhle, Chairman, 3100 Bates Creek Road, Lexington; R. Truett Miller, 510 Third Street, Fulton. Terms Ending 1964: George W. Redding, Georgetown; Harold Wainscott, Pikeville.

Committee on Arrangements: Executive Secretary Harold G. Sanders, Permanent Member. Terms Ending 1963: Bob W. Brown, Chairman, 1671 Strader Drive, Lexington; Jesse A. Hatfield, 119 Pine St., Barbourville. Terms Ending 1964: Lee Hopkins, Bellevue; J. Bill Jones, First, Princeton.

Committee on Public Affairs: Executive Secretary Harold G. Sanders and Editor C. R. Daley, Permanent Members. Terms Ending 1963: Franklin P. Owen, Chairman, 140 East High, Lexington; Hugh Brimm, 2801 Lexington Road, Louisville. Terms Ending 1964: Edwin F. Perry, 4000 Brownsboro Road, Louisville; Robert L. Palmer, First, Williamsburg.

Committee on Obituaries: Terms Ending 1963: Fred G. Tucker, Chairman, 302 Com-

monwealth Bldg., Louisville 2; Ellis M. Ham, 517 Gano Ave., Georgetown. Terms Ending 1964: W. D. Byland, Fort Thomas; H. G. M. Hatler, Princeton.

Committee on Kentucky Baptist Historical Society: President of Society, Leo T. Crismon, Permanent Member. Terms Ending 1963: Wendell H. Rone, 519 Byers Ave., Owensboro; Herman E. Rowlett, 211 High School Ave., Lebanon; Terms Ending 1964: Verlin C. Kruschwitz, 321 Churchill Court, Elizabethtown; Lewis C. Ray, 3710 Rouge Way, Louisville 18.

Committee on Resolutions: Terms Ending 1963: Charles F. Jones, Chairman, Box 710, Pineville; John R. Claypool, Jr., 2800 Frankfort Ave., Louisville; Terms Ending 1964: Frank F. Norfleet, 3465 Buckner Lane, Paducah; A. D. Odum, Mayslick.

COMMITTEES TO REPORT TO KENTUCKY BAPTIST CONVENTION, 1963

Committee on State Missions: W. D. Jagers, Chairman, Prestonsburg; Letcher H. Tipton, East Hickman, Lexington; Don Long, Hopkinsville.

Committee on Cooperative Program: David Bratcher, Chairman, Brandenburg; E. T. Wright, 793 North Bend Rd., Hebron; Gates Bowman, Route 2, West, Paducah.

Committee on Home Missions: Roy Jerrell, Jr., Chairman, Wickliffe; Elmer George, London; Don Kerr, Union City.

Committee on Foreign Missions: George M. Trout, Chairman, 1014 Kees Road, Lexington; Raymond W. Farrar, Hardinsburg; John Redden, 331 East Clay St., Clinton.

Committee on Church Organization (Teaching, Training, Enlistment and Assembly): A. H. Phillips, Chairman, Columbia; William G. Crawford, First Church, Newport; Warren Robbins, Barbourville.

Committee on Benevolences: Henry W. Schafer, Chairman, 5715 Southern Parkway,

Louisville; Don Grote, Wheatley; William B. Craig, 112 Greenwood Drive, Nicholasville. Committee on Conventionwide Education: W. W. Warmath, Chairman, First, Paducah; Robert H. Zbinden, Hickory Grove, Taylor Mill Pike, Independence, Covington; William G. Humphrey, Box 362, Inez.

Committee on Radio and Television: A. W. Walker, Chairman, 3548 Taylor Blvd., Louisville; Dan C. Moore, Georgetown; Arlon Davis, 15 Pendleton, Winchester.

Committee on Evangelism: Sidney R. Morris, Chairman, Brandenburg; Charles E. Vincent, Route 8, Paducah; Fred T. Moffatt, Jr., Paris.

Committee on Retirement Plans: James B. Lewis, Chairman, 2006 Rockford Lane, Louisville; R. Trevis Otey, Glasgow; Robert E. Humphreys, 1920 Clinton Place, W., Owensboro.

Committee on Civic Righteousness and Public Morals: H. E. Coker, Chairman, First, Hodgenville; Kenneth Crawford, Louisville; David A. Nelson, First, Owensboro.

Committee on Kentucky Baptist Foundation: Dalton Leath, Chairman, First, Winchester; Hugh James, Shively, Louisville; Don Bratcher, Owensboro.

Committee on Stewardship: Ercil Barker, Chairman, 5708 Preston Hwy., Louisville; Harold L. Jones, Box 154, Irvington; Joe R. Tackett, 141 North Main, Walton.

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Clay City	Russell Ware	NO 3-5549
Corbin	Eula Rose	1166
Covington	A. E. Woodson	HE 1-7825
	Wayne Conrad	261-0844
Elizabethtown-Hodgenville	C. A. Huffman	RO 5-2554 RO 5-7512
Florence	George Hall	283-8954
Frankfort	Dorothy T. Hulette	CA 7-2327
Franklin	Smith M. Ware	JU 6-4206
Ft. Knox	Radcliffe area	351-3202
Greensburg	Holland Judd	WE 2-5521
Henderson	Melvin Hunt	VA 6-2773
Honey Bee	Leamon Perry	DR 6-2600
Lexington	Lee Beckham	4-6772

Town	Agent's Name	Telephone No.
Lothair	District Office	GE 6-3645
	Clay Ford, Mgr.	
Louisville	State Office	TW 3-2566
	Dale A. Aldridge	TW 3-2566
	Ralph W. Ash	TW 3-2566
	Foster Newman	EM 6-0920
	Ralph Willis	GL 4-0155
Madisonville	Elgan Myers, Nebo, Ky.	249-3307
Middlesboro-Pineville		337-3349
Owensboro	Al Chamberlin	MU 4-3605
Paducah	Cave Thomas	2-1744
Ravenna	Francis B. Eckler	723-3865
Somerset	W. W. Kelly	679-1244
South Ft. Mitchell	Mrs. George Roberts	DI 1-6690
Stanton	Harold Hurst	NO 3-4314
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