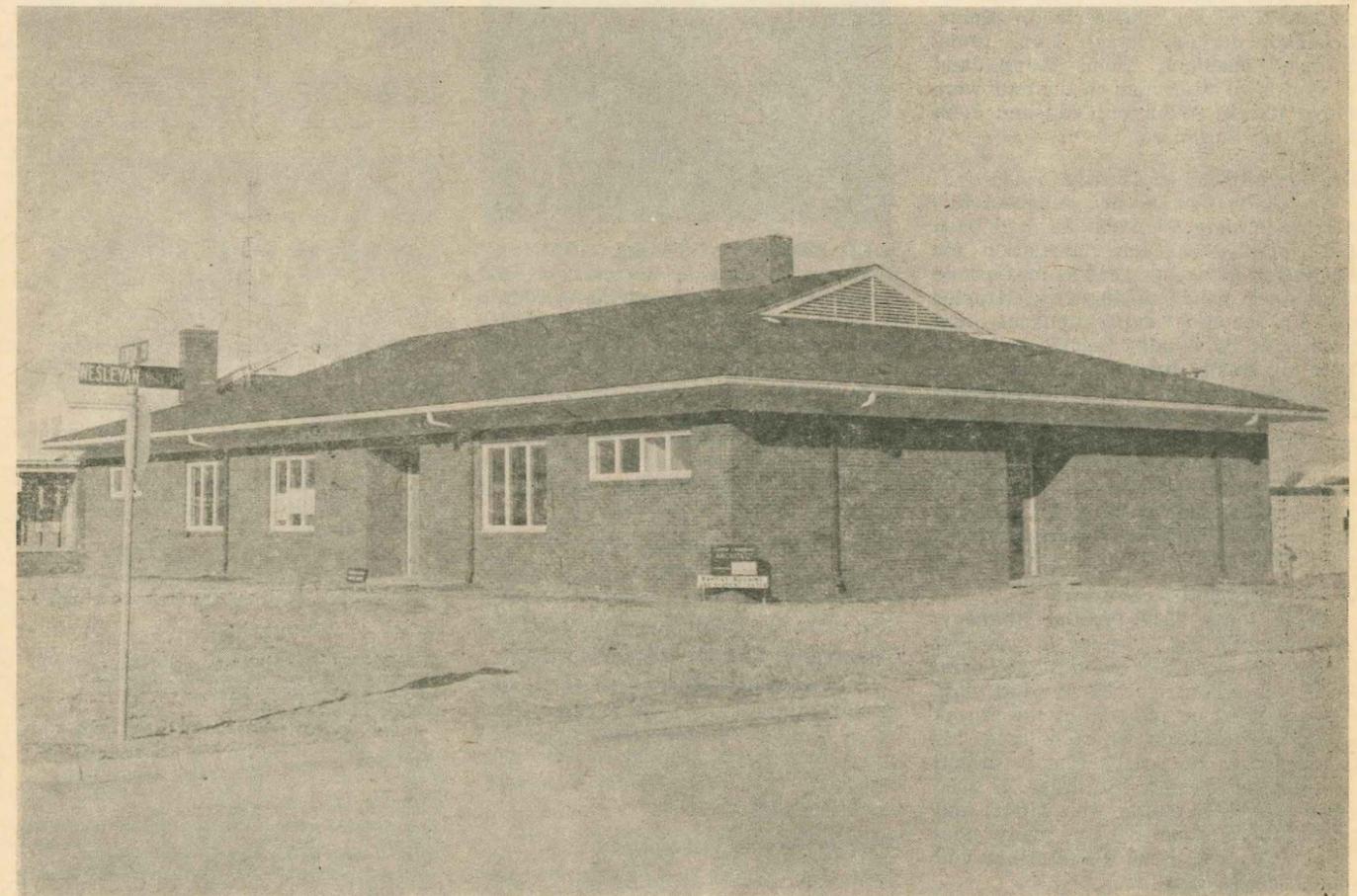




**WESTERN**

# RECORDER

FEBRUARY 21, 1963



The Baptist Center, Owensboro, which will serve both as headquarters for Daviess-McLean Association offices and as a Baptist Student Union Center for Baptists who attend school at nearby Kentucky Wesleyan College. (See article, page 16).



Mills Going 'Round the World

Dr. Robert L. Mills, president of Georgetown College, left January 10 for a 30-day 'round-the-world educational tour of Baptist and other educational institutions and doubtless will have returned by the time this paragraph reaches the public. He accompanied Bob Denny, associate secretary of the Baptist World Alliance, who was making plans for the Sixth Baptist Youth World Conference, which meets in Beirut, Lebanon, July 15-21, 1963. The tour included London, Switzerland, Rome, Lebanon, Jordan, Israel, Iran, India, Burma, Thailand, Hong Kong, and Tokyo. Two other men on the tour were Floyd Harris, Arlington, Va.; and John Cummins, Baltimore.



Dr. Cowan Dies in Carlisle

Dr. G. T. Cowan, Sr., departed this life on January 28, 1963. He had been clerk of the Bracken Association for 13 years; an active deacon in Carlisle Church for more than 40 years; a trustee of his church, superintendent and teacher of its Sunday School, active in Training Union, Brotherhood and Royal Ambassador work. The Carlisle Baptist Church, Carlisle, Ky., passed resolutions on February 6 about his departure, resolving that "the heartfelt thankfulness and gratitude of the . . . church be hereby expressed for the years of faithful, unselfish Christian service rendered by Dr. Cowan."

W. G. Potts Still Active

W. G. Potts, 9912 Preston Highway, Louisville 19, Ky., is now 75 years of age and has been preaching for 62 years. He is retired, but teaches an adult class every Sunday he is home at the Farmdale Baptist Church, where he holds his membership. He recalls that he began reading the Western Recorder in 1900 when Dr. T. T. Eaton was editor, and thinks there must not be many now living who have been a subscriber and reader longer than he.

Canzoneri to Clinton, Miss.

Mr. and Mrs. George A. Canzoneri, Southern Baptist missionaries now on furlough from North Brazil, have moved from Jackson, Miss., to Clinton, Miss., where they are residing at 302 East Main Street. He is a native of Jackson, and she is the former Betty Ray, of Oxford, Miss. George is a son of Joe Canzoneri, long pastor of the Lebanon Junction Baptist Church in Kentucky, and Mrs. Canzoneri.

"OLD ROCKIN' CHAIR'S GOT ME"! Kentucky's Executive Secretary Harold G. Sanders seems to be saying to Gomer P. Lesch, director of the office of denominational relations, of the Baptist Sunday School Board. Sanders is seated in a rocking chair from the porch of Pritchell Hall at Ridgecrest (N.C.) Baptist Assembly. Each state convention office will receive one of the chairs from the building which is being replaced for the 1964 assembly season.

New Pastor at Guthrie, Ky.

Malcolm Lunsford is the new pastor of Guthrie Baptist Church, in Todd County, on the Kentucky-Tennessee line.

Greenview Church, Near Florence

The Greenview Baptist Chapel, sponsored by the Florence Baptist Church in North Bend Association, was organized into a church on January 3. The new Greenview pastor is Robert Campbell, of Florence, Ky.

Another Fire at Hardmoney

The Hardmoney Baptist Church, near Paducah, lost its \$25,000 building and all furnishings and equipment by fire on Wednesday night, February 6—half an hour after prayer meeting. About half of the damage is covered by fire insurance. Pastor Jack Brown and the church are temporarily holding services now in the Fremont School. Their original building was burned in the 1930's, and this one was erected in 1938. The 240-member congregation will face the problem of building for the third time. Not a thing was saved in the catastrophe.

New South Union Mission

The South Union Sunday School is a new mission which the Auburn Baptist Church is sponsoring in Bethel Association. Started December 2, 1962, Ralph Jordan is superintendent, and Darrell C. Richardson is pastor of both the Auburn Baptist Church and the new mission. South Union was the location of one of two settlements within Kentucky founded and inhabited for a century by Shakers, the other one being at Shakerstown, near Harrodsburg and High Bridge.

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

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The Pastor Informing the Church

By Raymond Lawrence, Pastor, Central Baptist Church, Corbin, Ky.

The pastor stands in the pulpit charged with the responsibility of declaring the whole council of God. He is to "study to show himself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

The pastor, today, is a very busy man. He is responsible to the God who called him into the ministry. He must work as the shepherd of the flock, the bishop of the church, and as administrator and promoter. He has obligations to his denomination, to the community where he serves, and to the Kingdom of God.

Dr. Wesley Shrader, assistant professor of pastoral theology at Yale Divinity School, writing in Life magazine, said that the pastor must accept responsibility for "six separate roles: administrator, organizer, pastor, preacher, priest and teacher."

Preaching itself is an impossible task. In the congregation there are children and adults; there are those who are lost and those who are saved. The pastor must somehow preach a helpful message to all.

The preacher must repeat himself. He cannot preach on a subject and forget about it. One subject that must often be repeated is the subject of missions. There are still many people who do not believe in missions. There are hundreds of churches that give nothing to the Cooperative Program, and many of our church members never pray for missions nor contribute a dime to the support of mission causes.

If our people are going to support missions they must understand missions.

I.

If our people are to understand missions, the pastor must, first of all, inform the members of the church about their own book.

Baptists are a people of the Book. Without pope or creed, they find their authority in the Book. In the central place, in our worship services, we do not find a decorated altar but a stand with a Book on it. Our people come to church on Sunday mornings with books under their arms but many of them do not know that these books are missionary books.

Our people must be informed about their own Book. They need to know that there is a biblical basis for missions.

If we are to understand missions in the Bible, we must start in the book of Genesis. God at first dealt with the entire race. Commandments were given to the entire race and punishment was meted out to the entire race. At one

time God destroyed the entire race, with the exception of one family. The more God punished man the more man rebelled, and so God chose one nation for the purpose of blessing all nations of the world. Through intimate fellowship with this one nation, God sought to reveal His character and nature to the chosen people and then purposed that they should reveal Him to others. Israel was to serve as a priest-nation. Five times this purpose is stated in the Book of Genesis—at the call of Abraham, at the destruction of Sodom, at the interrupted sacrifice of Isaac, when Isaac was preparing to go down into Egypt, and to Jacob at Bethel.

At every high point in the Old Testament, the people are reminded of their priest relationship with other nations. The dedication of the first temple is a good example. It was a great day in the life of Israel when the temple was dedicated. Solomon the King, representing all of the people, prayed the prayer of dedication. In his prayer, he requested that God would hear the prayers of strangers and foreigners, who would pray in the temple.

Many of the psalms were missionary. All of the prophets preached missionary sermons. Many foreigners were won to faith in Jehovah God. Elijah was not an Israelite but a Tishbite. Rahab was a foreigner and Ruth was a foreigner, and yet the blood of Rahab and Ruth flowed in the royal veins of David.

The Book of Jonah is one of the truly great missionary books found in all of the literature of the world.

We have fished around with the book of Jonah and have failed to give our people the real message of the book. We have tried to prove that a fish could swallow a man. The book tells the simple story of a back-slidden, anti-missionary preacher, who refused to go preach to a foreign people, because of his nationalistic spirit, and of God's punishment of the rebellious preacher. We need to tell our people that this anti-missionary preacher made God mad and a fish sick at his stomach. The fish vomited Jonah up on dry land and rushed off to eat seaweeds in order to get the dirty taste out of his mouth!

In the New Testament there is abundant evidence that God intends for Christianity to be a missionary religion. Christ said, "Ye are the salt of the Earth, Ye are the light of the World." In the parable of the Good Samaritan, Jesus taught a lesson against intense nationalism and racial prejudice. In the parable of the tares, He said, "The field is the World."

We remember that God gave Peter a special vision in order to convince him that salvation was also for the Gentiles. The Jerusalem Conference is a high point in the New Testament. There the matter was debated and the result was in favor of preaching the Gospel to the Gentiles.

It is in the New Testament that we find our authority for missions. Our authority for missions is in the commandment of the risen Lord. Jesus said, "All authority is given unto Me in Heaven and in Earth. Go ye therefore, and teach all nations." Our authority is not in the pronouncement of some leading pulpiteer, but in the words of the Resurrected Christ. It is not for us a matter of choice. We are commanded to go.

II.

If our people are to understand missions, the pastor must also inform the members of the church about their own work.

Our people need to know that God has blessed our work. Many of them seem to think that giving money to missions is like throwing money down a rat hole.

Baptists led the way in the modern missionary movement. William Carey the first modern missionary was a Baptist. Carey preached a sermon in his Association in England and then insisted that they do something about it. In 1792, the first missionary society in all of the world was organized, and it was a Baptist Missionary Society. William Carey was willing to go to India even without his family. His wife at first refused to go and changed her mind only when Carey was on his way to the ship.

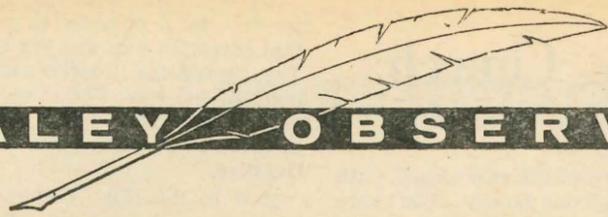
Oh! How God blessed William Carey in India. In a relatively short time, he had founded a college, organized a church, and translated the Bible into over 30 languages.

Great and glorious victories have attended our work. Our people need to know about the "Pentecost of India" and the "Pentecost of the Belgian Congo." In India, on Christmas morning 1877, there were 2,300 people who responded to the invitation to accept Christ as Saviour. The new converts were instructed and examined and finally on July 3, 1878, six native preachers baptised 2,220 people!

In 1884 Henry Richards went to the Belgian Congo as a Baptist missionary. Six months after he began his work, there occurred what has been called the "Pentecost of the Belgian Congo," when 1,000 people accepted Christ.

Our national conventions were originally formed in order to do mission work. The name of the old triennial convention was, "The General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions". The original motive for national

(Continued on Page 14)



### Will Baptists Be Last?

When history is written the honor roll of this generation of Baptists will not be composed of those who made the most stirring missionary addresses or sent in the largest Cooperative Program check. Rather it will be headed by those prophetic voices who spoke for justice and equality of all American citizens in a time when to speak thusly was unpopular.

Such voices are too few, but here and there brave souls speak up. Outstanding among these is Horace G. Hammatt, executive secretary of South Carolina Baptists, who recently joined 17 Baptist colleagues and 121 South Carolina ministers of other faiths in saying, "As Christians, we must be found in the ranks of those who lead our city and state in orderly obedience, in justice and brotherhood". The statement was made in face of the racial crisis in South Carolina when the first Negro was admitted to Clemson College.

Another valiant voice was that of Albany, Georgia, First Baptist Pastor Brooks Ramsey, who expressed regret for action by members of his own church in turning away Negro worshippers several months ago. It is to the eternal honor of Ramsey that he took such a stand, and to the credit of the church members who extended him a confidence vote following the incident.

The truth is that more progress has been made in race relations in the South than any of us ever dreamed could happen so soon. On a recent trip to Georgia and Florida, I found many encouraging signs. For example, in a south Georgia city the bus station was desegregated without incident and citizens acted with reason and dignity whatever their feelings were. In Florida, I heard Baptist pastors speaking clearly and openly for equal treatment of all races, though methods for accomplishing such treatment were still being debated. In Georgia, Mercer University President Rufus Harris has called for the opening of this Baptist college to qualified Negroes.

The opinion has been expressed that the South will solve the race problem sooner and more fairly than it will be settled in the North and East. This could well be so considering the basic good will in the hearts of most Southerners toward the Negro. In more and more Southerners the Christian conscience is replacing traditional prejudice toward the Negro.

The most lamentable possibility is that Baptists will be the last to settle the race problem. It surely is not to our credit that more progress in race relations is being made in civic, social, educational and occupational areas than in Baptist churches and institutions.

For example, Negroes have now been admitted to

state schools in every southern state, but Baptist colleges in the same states are still closed to Negroes. This seems to be a strange reversal of the roll of the government and the church. In much of history the state has stood against the rights and freedoms of men, and the church has championed these freedoms. In our generation the church and her institutions do not offer freedoms to all citizens which are guaranteed by the government in institutions supported by the government. In this sense the state seems more Christian than the church.

It's a sad day when what's right has to be enforced upon Christians by law rather than done simply because it is right. It will not be to the honor of Baptists of our generation that we were first in evangelistic and stewardship statistics but last in obeying the Master's instructions to love our neighbors as ourselves.

All is not dark so far as Baptists and racial equality are concerned. In states like Kentucky most Baptist colleges have been open for some time to all qualified students. Wake Forest College in North Carolina has announced plans to recruit Negro athletes. All of our Southern Baptist seminaries are open to Negro students.

The Baptist view of man allows everyone to seek and find his own convictions in the light of God's will. Ultimately each of us must decide what is right and act accordingly. To let expediency rule over right is a denial of the Lordship of Jesus Christ in our lives.

This is a time of testing for all Baptists and especially Baptist preachers. We must be true to our consciences, and this must be a conscience enlightened by God and His word, and not the conscience of community opinion. What does it profit a preacher if he gain the whole church and lose his own soul?

Thank the Lord for men among us like Horace Hammatt and Brooks Ramsey.

### Are Blue Laws Right?

Probably the most discussed topic of the hour is Sunday closing laws. This discussion is nation-wide, but is especially warm in Kentucky since the United States Supreme Court upheld by an 8-to-1 vote the Kentucky Constitutional provision against Sunday business.

Businesses in Louisville, Lexington and elsewhere which have been flouting the laws and expecting them to be declared unconstitutional are now faced with observance or prosecution. City and county officials who have winked at the laws now have to enforce them or be guilty of failing in their duty. Lawyers and others dedicated to the destruction of Sunday observance are resorting to all kinds of absurdities

in an effort to discredit the laws and make them appear unenforceable and ridiculous.

How should Christians view Sunday closing laws? As strange as it seems, there are two opposite viewpoints held by conscientious Christians on this matter.

Some believe Sunday closing laws are altogether right. These laws are considered a precious part of the Christian heritage handed down to us by our forefathers who came to America for religious reasons. The removal of Sunday laws would be a big step toward Godlessness in America, according to many.

Others, just as sincere in Christian convictions, feel that Sunday closing laws are out of place. They consider these laws a violation of separation of church and state in that they use the state to enforce a religious observance. Religion is a voluntary matter and should not depend upon such help from the state, according to this view.

All sincere Christians believe Sunday should be observed. The question is whether or not voluntary observance is far enough to go, or ought we defend vigorously and make even stronger the present laws against Sunday business. Few would not find a place for certain necessary business activity on Sunday, but the difficult task is to find where to draw the line between necessary and unnecessary Sunday business.

Sunday closing laws certainly are not the ideal way to promote Godliness. If they have as their intention forcing upon people a religious observance, they are out of place. Religion cannot be coerced, nor can morality be legislated.

In an ideal society Godly business men would not operate their businesses on Sunday, and others would

refrain from Sunday business for the general welfare of society. Those who opened on Sunday would find it unprofitable because customers would feel six days of shopping are sufficient. Refusing to buy on Sunday is the ideal way to control Sunday business.

But we do not live in an ideal society. There are those who respect neither God nor man and make the profit motive supreme. They take Sunday for themselves and ignore the will of God and the needs of man. Should these greedy, godless people be allowed, in the name of freedom, to rob all others of a benefit which Sunday observance has afforded throughout American history?

Is there not a place for society to control those who ignore the general welfare? Voluntary observance of Sunday is ideal, but what is the right and responsibility of society in the face of disregard for such general welfare?

Should we allow a few greedy merchants to profit from Sunday business while other business men close their stores? Will not the removal of all legal restraint force all businesses to remain open on Sunday and eventually make of Sunday only another business day?

In the mind of this writer, Sunday closing laws have a place, not for enforcing religion, for which the state has no responsibility, but for the welfare of society for which the state does have responsibility. One thing is absolutely sure. As long as Sunday closing laws exist, they should be enforced. Not to do so would undermine respect for all laws. Public officers unwilling to enforce the existing laws should resign from office rather than try to find ways not to enforce the laws.



### Help Needed

Dear Editor:

We thought perhaps your readers would like to know about a small Southern Baptist group which is meeting in Greenwich, Connecticut. In return they can help us by telling us about more Baptist families who are living in this area.

Our parent church, the Manhattan Baptist Church of New York City, is a member of the Southern Baptist Convention. This church is doing a wonderful work and during a cold winter, I can assure you, it is the "warmest place in the entire city." The people have the intense warmth of Christian friendliness and love. Under the leadership of Dr. Paul James, the efforts of this church have resulted in the establishment of mission points and churches

in the areas surrounding New York City.

Our group of 32 is meeting in the YMCA as the Greenwich Baptist Fellowship, a mission point. We are thankful for the guidance of Dr. F. N. Pack, a retired Texas preacher. Eager to become a church, we have filed our petition to the Manhattan Baptist Church to start the necessary procedures and are looking for property.

We are searching high and low for people in the Stamford-Greenwich part of Connecticut and in the adjoining area over to White Plains, New York, who might be interested in meeting with us. There are many Southern Baptists up here who need us almost as badly as we need them. Can you help us find out who they are and where they live?

If it is appropriate, would you please publish our appeal with faith that dis-

placed Southern Baptists will read it or that family and friends will see it and write to them and to us. Our address is: Greenwich Baptist Fellowship, c/o Jack Skelton, P.O. Box 93, CosCob, Connecticut.

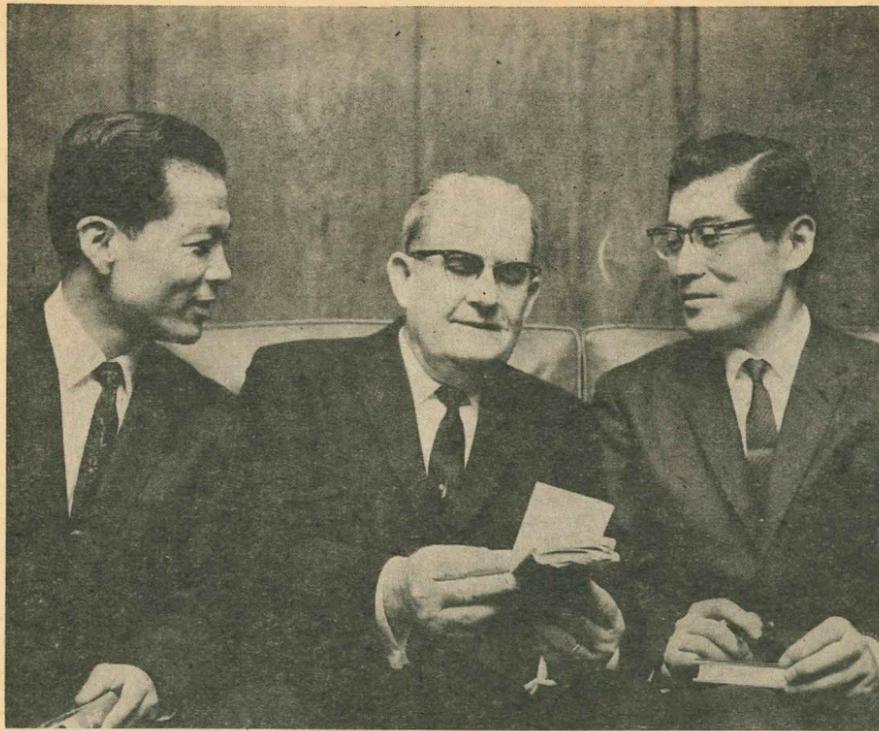
Our entire group joins me in thanking you for your Christian service.  
CosCob, Conn. Jack Skelton  
Chm., Steering Committee

### Big Churches and Big Preachers

Dear Editor:

I am happy to see from your editorials that you really see what is wrong with the church. I will single out but a few. The main thing is Big Churches, Big Preachers, Big Budgets, Big Records, and Pay the Preacher More. You have written editorials raising these questions, but always wind up praising the progress made. I would suggest that you reread the New Testament slowly and find Jesus Christ the same yesterday, today and forever. Do you not see the same conditions today as in Christ's day? The religious leaders are farthest away from the Kingdom of God.

Addison, Kentucky C. H. Stinnett



**JAPANESE PRAYER LIST**—H. H. Hobbs (center), president of the Southern Baptist Convention, studies the prayer lists of two leaders in the Japanese New Life Movement, Suelo Kitahara (left), and Nobuo Watanabe. (BP Photo.)

## HOBBS SETS PRAYER DAY FOR JAPAN CRUSADE

By Roy Jennings

OKLOHOMA CITY (BP)—H. H. Hobbs, president of the Southern Baptist Convention, called on all Southern Baptists to conduct a special prayer period the night of March 27 for the success of a nation-wide evangelistic crusade in Japan.

The plea for Southern Baptist support followed a prayer emphasis on the evangelistic project by Baptist men as part of Baptist Men's Day observances January 27 throughout the Convention.

Hobbs said he hoped all 32,000 Southern Baptist churches would devote the entire Wednesday night prayer service for this crusade known as the Japanese New Life Movement.

"Actually, we should begin praying now for this crusade and climax our effort on this special night," Hobbs said.

More than 150 teams of Southern Baptist pastors and laymen will take part in the crusade, which opens March 30 and continues through May 5.

They will preach and witness in 150 Baptist churches and missions. The population of Japan is almost 100 million. Only 600,000, much less than one per cent, are Christian.

In asking for Southern Baptist support of the crusade, Hobbs described the movement as "one of the most vital undertakings of Southern Baptists in this generation.

"I'm convinced that if we could take Japan for Christ, Japan will win South-

east Asia to Christianity. This area has perhaps the most dense population in the world," Hobbs said.

The leader of 10,000,000 Southern Baptists said he's beginning to see in Baptists' missions strategy that a small group of missionary specialists are not being able to cope with missions, particularly in the Orient where the population explosion is at its height.

"This crusade is an experiment. If it's successful, it could be a prelude to a world-wide evangelistic movement.

"We as Southern Baptists may be setting a pattern in Japan," Hobbs said.

One of the most prominent speakers during the crusade will be Billy Graham. He will speak on the closing night at evangelistic rallies in five major cities in Japan.

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## Furman Starts Its \$30,000,000 Campaign

GREENVILLE, S. C. (BP)—Plans for the first phase of a long-range \$30 million Fund-raising campaign for Furman University (Baptist) here were announced.

Beginning immediately, a \$2 million campaign is being launched in Greenville County to provide a student center and two additional wings to the university's present science building.

This project, which has been planned for more than three years by the trustees, starts a long-range development program to provide \$15 million for capital construction and \$15 million for endowment by 1976, the University's Sesquicentennial year.

Additional buildings to be constructed in the long-range development program are: a physical education building, fine arts building, chapel, additional residence halls for men and women, and faculty housing.

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## Persecution of Baptists in The Soviet Union

By JACK HILLHOUSE,  
Southern Baptist Seminary

Christianity has been in Russia a long time. Christian missionaries competed with the mission thrusts of Judaism and Islam. The first major Christian conversion was in the Tenth Century when the ruler of Kiev made it his state religion.

Grand Duke Vladimir picked the Greek Orthodox faith over Roman Catholicism. From this decision A.D. 987 Russia turned to the culture of the East and not the West. (cf. John S. Curtiss, "Orthodox Religion," *McGraw-Hill Encyclopedia of Russia and the Soviet Union*. Edited by Michael T. Florinsky. [New York: McGraw-Hill, 1961] p. 401.)

Kenneth Scott Latourette (*A History of the Expansion of Christianity*, vol. II [New York: Harper & Bro., 1938] p. 258) points out that church and state came to be one in the minds of the people.

The headquarters of the Russian Church moved from Kiev to Moscow. Later the center of the Greek Church, Constantinople, fell to the Moslems. Then Moscow competed with Rome as the center of "Christendom."

The Church of Russia came to be closely tied to the Czar. This was especially true during civil unrest. Those seeking reforms in Russia came to hate the Church.

Baptists studying Russia are hailing a new book, *House Without a Roof*, by Maurice Hindus. This book (published in 1961 by the Garden City, New York

firm of Doubleday and Company, Inc.) is a study of the Soviet Union since the Communist Revolution. The seventh chapter is entitled: "RELIGION—Triumph of the Baptists."

Hindus reports that the Russian Baptists call themselves "the Union of Evangelical Christian Baptists." (page 121)

He records that the persecution suffered by these Christians under the Czars, their opposition to the ritualistic religion of the Orthodox Church, and their association with the peasants made the Communists (at first) accept them as "comrades in arms . . ." (page 128)

But the Communists soon realized the Baptists were more than they had expected from a religious body. Assistance ceased, and persecution began. Hindus tells of reading tracts in Russian cities in 1960 claiming to "expose Baptists as being among the wickedest people in the world." (page 133)

Of the many statements Hindus makes of great interest for all Baptists, the most memorable one goes:

"The most significant fact about the Russian Baptists is their phenomenal growth since the overthrow of Czarism and the rise of the impassioned atheism of the bolsheviks . . .

. . . . The Baptist faith is the only religion that has triumphantly breasted the turbulent tides of atheism . . . . There can be no doubt that if Russian Baptists were allowed to proselytize and to publish all the Bibles and hymnals they needed, they would make sensational inroads into both Soviet atheism and Russian Orthodoxy." (page 123)

## 20th Anniversary of Pastor D. E. Jones at South Jefferson Church

The South Jefferson Baptist Church, 6505 Pendleton Road, Valley Station, Ky., surprised its pastor, D. E. Jones, with a special observance of his twentieth anniversary as pastor on February 3. Without the knowledge of the pastor, plans were being made several weeks in advance.

The Sunday morning worship service started as usual, then unbeknown to the pastor, four of the men arose in succession, giving 5-year periods of highlights of the history of the church for the past 20 years. After that, the superintendent, on behalf of the church, presented the pastor and wife with six \$20 bills all beautifully wrapped, in appreciation of their twenty years of service. The church had also arranged for the

pastor's father and mother to come from another part of the state and be present in the service. They are both past 83 years of age. Chairs were carried in to seat the large crowd. There were 53 of the men of the church who filled the choir and sang for the service. At the close of the pastor's message there were two conversions.

The morning service, concluded . . . another surprise! Everyone was invited to the basement for a delicious dinner. At this time the pastor and family were presented with a large, beautifully decorated, anniversary cake. Many former members and friends were present to share in this joyful occasion.

It was noted in the history of the church that the pastor had baptized 988 people into the fellowship of the church during these twenty years and 681 had been added by letter. The Sunday School had grown from an average of 165 to a high of 615 average for the

year. And in addition the church had established three mission churches within its territory with an average of 1,000 per Sunday. The mission offerings of the church had grown from \$500.00 the first year to more than \$15,000. The church has gone through 7 different building programs including the first unit for each of its missions. The total budget of the church and three missions has grown from \$8,000 to more than \$150,000.00.

## Book Review

**Peake's Commentary on the Bible**, by Ed. Matthew Black and H. H. Rowley. New York: Thomas Nelson and Sons, 1962. \$15.00

Pastors and scriptural students everywhere should rejoice that this excellent work, first edited 40 years ago by the British Methodist, A. S. Peake, who was one of the most outstanding Old Testament scholars of his day, has now been made more excellent and up-to-date in the light of recent developments in scientific Biblical study. The reviewer has no hesitation in declaring that this book is the best one-volume commentary on the Bible now available. Every pastor, or layman, who is interested in the most rewarding and enjoyable type of Bible study should consult this book.

Sixty-two scholars, recognized as outstanding in their chosen areas of study, have contributed to the work. Its price might seem steep at first, but not when one remembers that this book has approximately 1,150 double-size pages, including 16 pages of the latest maps.

It could have been improved by including some illustrations, and, while there are three articles on Old Testament archaeology, there is very little on New Testament archaeology (two pages—pp. 56 and 57). Every book of the Bible is treated with introduction and brief commentary and there are many specialized articles besides. The book will prove indispensable to all, but particularly to those students whose limited finances do not permit them to own individual commentaries which treat all the books of the Old and New Testaments.

Jerry Vardaman  
Southern Baptist Theological Seminary  
Louisville, Kentucky

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His



## From My Hospital Bed

It is funny to what extremes an executive secretary will go to find out all about our Baptist institutions in Kentucky! Seriously, I am in the Kentucky Baptist Hospital as a patient for some type of back trouble which may result in an operation apart from a divine miracle.

I have been thrilled with the wonderful people and spirit at Kentucky Baptist Hospital in Louisville. Actually the staff and patients are the Kentucky Baptist State Convention in miniature. Awaiting me at the ambulance entrance were our two foster student nurse daughters, Sandy Wilson, Detroit, and Martha Winsatt from Little Flock Baptist Church, Okolona.

Everyone has been kind to me from the administrator, H. L. Dobbs; the nurse supervisors, Mrs. Priddy, Mrs. Laura Mobley; Mrs. Pryor and Mrs. Callendar, and others. Of course, the beloved Chaplain, Dr. B. B. Hilburn, has been to see me frequently, also his assistant, Chaplain John Curry, who is leaving to accept the pastorate of the Grace Baptist Mission, Valdosta, Ga.

We have Baptists everywhere on the staff. The housekeeper, Mr. Halibut Stinson, is a member of Centennial Baptist, Louisville. The first two aides who served me were Baptist girls from Harlan County, Miss Phyllis Wright and Miss Sandy Brown; also Mrs. Jewell. Another student nurse, Miss Charlene Stapleton, is from First Church, Ashland, and she, together with Sandy Wilson and Martha Winsatt, belong to Crescent Hill Baptist Church. I had to come here to learn that my own church does a fine work with student nurses. It has a class of 35 girls and provides transportation for them.

Another aide who has been so kind to me is Mrs. Edna Claycomb of Hazelwood Baptist Church, Louisville. She is from Cloverport, and her brother, G. W. Shrewsbury, is pastor at McQuady. Another student nurse is Jane McDonald, Greenville, Ky., a senior who plans to go on to college. She attends Chapel Park Baptist Church, Louisville. Still another aide who has served me so kindly is Mrs. Pauline Wayne who attends Calvary Baptist Church here in

## Walnut Streeters Help In 30-Year-Old Dream

A 30-year-old dream for the W. Eugene Sallee Memorial Missionary Fund has been realized. Sallee was a Kentuckian who had an outstanding career as a Baptist missionary in China. He died June 15, 1931, in Raleigh, North Carolina, where he was attending a preachers' institute, inspiring interest in foreign missions. At that time he had returned from the foreign mission field at the request of the foreign mission board to serve as home secretary.

Sallee was born in Middleburg, Kentucky, where his father served as Baptist pastor. He graduated from Georgetown College and took his theological training in the Rochester Theological Seminary. He had served 27 years as a missionary when the foreign mission board asked him to return to America.

Upon his death, Mrs. Sallee, a Texan, was deeply impressed that the story of his life should be written for the sake of inspiring young people to missionary service. Unable to find anyone else to write the life story, Mrs. Sallee undertook the project herself. Eventually the Baptist Sunday School Board agreed to publish the book with the profits going to a memorial fund to support a missionary to take Mr. Sallee's place.

Over a period of 30 years, the fund grew but was \$3,000.00 short of the \$20,000.00 goal. About this time, the Annie Sallee W.M.U. Circle of the Walnut Street Baptist Church wrote Mrs.

the city. She is originally from the Mt. Pleasant Church near Shelbyville.

My nurse on the 3-11 shift is Miss Alice Carey from Hawesville. Another fine Lutheran girl, Mrs. Jean Davis, is an aide who would like to be a student nurse but finds it is too expensive with her three little children to support.

There is a "No Visitors" sign on my door but, of course, my family, my pastor, Dr. John R. Claypool and his assistant are permitted to come in. Of course, I have had many expressions of concern from pastors and friends.

I am writing this to express to you my joy in being a Kentucky Baptist and having a part in the support of a wonderful institution as this.

My doctor, Grover B. Sanders, is also a member of Crescent Hill Baptist Church. His father, Erastus Sanders and the family, are members of the Harrodsburg Baptist Church. Let us try to remember our Kentucky Baptist Hospital offering for charity on Mother's Day. What a wonderful place for a few people to put a few million dollars to make our hospitals more wonderful places to serve suffering humanity!

Harold G. Sanders

Sallee to ask for biographical information to be used for program material in the circle meeting. Inspired by study of Mr. Sallee's life, the Walnut Street circle made a modest contribution to the fund.

One member of the circle, Mrs. Francis Jones Veech, became particularly impressed with the possibilities of the memorial fund and offered to make a contribution to bring the fund to the goal of \$20,000.00. Subsequently, Mrs. Veech forwarded her check for \$2,975.00 to the fund. So now a memorial fund started more than 30 years ago has grown large enough to support a missionary to China for as long as time lasts. John Hunter Hammett, Tyler, Texas, has been sent to Formosa to take the place of W. Eugene Sallee by the Foreign Mission Board.

### Bowles-Tyler Wedding Bells

Mr. and Mrs. L. R. Bowles, Billtown Rd., Jeffersontown, have announced the approaching wedding of their daughter, Miss Jeanetta Jean Bowles to Mr. Phillip Wayne Tyler at the First Baptist Church, Jeffersontown, on Saturday, February 23, at 8:00 o'clock. Miss Bowles formerly was subscription clerk with the *Western Recorder*, and is now a bookkeeper in the office of the Board of Child Care, Middletown. Mr. Tyler is a son of Mr. and Mrs. Fulton Tyler, Ellingsworth Lane, Jeffersontown, and he is a maintenance engineer with the Sanitation District No. 1, St. Matthews, Louisville.

## FOR SALE

Baldwin model 5 electronic organ. Excellent condition: two manual, 24 stops. Full 32 note pedal. Ideal for a church or home. Walnut console case. Priced for quick sale at \$1495.

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# Religious News In Review

## In Kentucky

►Dr. Elton Trueblood, professor of philosophy at Earlham College, Richmond, Indiana, will deliver the annual Gay Lecture at the Southern Baptist Theological Seminary in Louisville, February 21 and 22. The lecture was established May 9, 1892, by William D. Gay, Montgomery, Alabama, who gave an endowment in memory of his father, Julius Brown Gay.

►Dr. Wayne E. Oates, professor of psychology and religion at Southern Seminary, will preside at the opening session of the workshop on "Dealing with Anxiety", February 26, 9:00 a.m., at the Medical Arts Building, 1169 Eastern Parkway, Louisville. This workshop has been designed to assist clergymen with pastoral counseling. Registration may be made by contacting Clarence Barton, chaplain at Central State Hospital.

►Robert L. Pogue, business manager of the *Western Recorder*, is back at work now after spending a week or more in the Kentucky Baptist Hospital, undergoing treatment. His recovery has been slow, and he will have to take it easy for a while longer before he can hope to be his real self again.

## Baptists Elsewhere

►Three outstanding authorities on marriage and family problems will lead "Theme Assemblies" during the Southern Baptist Conference on family life meeting in Nashville, February 25-March 1. Dr. Paul Popenoe will lead an assembly on "Special Problems in Family Life." Dr. Popenoe is the founder of the American Institute of Family Relations in Los Angeles. Dr. Evelyn Mills Duvall, world-renowned lecturer and writer of a number of books on marriage and the family, will serve as consultant to work groups on the theme "Preparation for Christian Marriage." Dr. David Mace, chairman of the International Commission on marriage guidance, will lead an assembly on "The Christian Family."

►Two irrigated farms, valued at \$175,000 have been deeded to Hardin-Simmons University, Abilene, Texas, under terms of a trust made by the late R. C. Johnson and his wife of Lubbock, Texas.

►An associational missionary working in Arizona and two area missionaries serving northern and western portions of Michigan were formally commissioned following an orientation period at the Home Mission Board. Those commissioned during the board's February meeting included Lawrence B. Cobb as an associational missionary in Yuma, Arizona; Austin Dale Maddux, Flint, Michigan; and Claude Newton Roy, Battle Creek, Michigan.

►The prospect of a new law granting increased liberty "may bring in a new day for Baptists and other evangelicals in Spain," in the opinion of Josef Nordenhaug, General Secretary of the Baptist World Alliance. "Though the new law will still not permit full evangelistic activity by non-Catholics," the Baptist leader said, "It will bring about an easing of previous restrictions on the rights of non-Catholic citizens in Spain." The right to "proselytize" will still be denied non-Catholic groups.

►Southern Baptists have resettled more than 600 Cuban refugees from among the 150,000 who have fled to the United States since Castro gained control of the island's government.

►Orrin D. Morris of Jackson, Mississippi, has been added to the staff of the Home Mission Board as an associate secretary in the Department of Survey and Special Studies. Mr. Morris was employed to help meet an increasing national demand for the Home Mission Board's services in the field of religious surveys.

►The Baptist Hour will feature three "relief" preachers during April, May and June. Dr. Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma City, and president of the Southern Baptist Convention, will be off the air during this period of his heaviest convention activity. Howard E. Butt, Jr., layman-evangelist, will speak on the four Sundays in April. Dr. Paul M. Stevens, director of the Radio and Television Commission of the Southern Baptist Convention, will be the speaker during May. Dr. Wayne E. Oates, professor of religious psychology, Southern Seminary, will speak for five Sundays on the program in June.

►"Church Recreation, Your World and You" will be the theme of the 1963 Church Recreation Leadership Conferences at Southern Baptist Summer Assemblies. The conference at Glorieta is set for August 8-14. Dates at Ridgerest are August 22-28.

►Brooks H. Wester, pastor of Park Place Baptist Church, Houston, Texas, will represent the Southern Baptist denomination unofficially when he preaches on "Columbia Church of the Air," Sunday, February 24. "The Power of the Unexpected" is the title of the sermon he will present over the CBS radio network.

BIBLES REBOUNDED \$3.25 and Up  
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## Dr. Olin T. Binkley Elected Southeastern Seminary President

Dr. Olin T. Binkley was elected president of Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, at the annual meeting of the seminary trustees, on February 14. He succeeds President Sydnor L. Stealey who announced his retirement and was elected president emeritus of the seminary by the trustees.

Dr. Binkley has been dean of the Southeastern faculty since 1958 and a faculty member since 1952. Before coming to Southeastern, he served as pastor of the University Baptist Church, Chapel Hill, North Carolina; professor of religion at Wake Forest College in North Carolina; and professor of ethics and sociology at the Southern Baptist Seminary in Louisville.

Binkley is a native of Harmony, North Carolina, and he received his training at Wake Forest College, Southern Baptist Seminary and Yale University. His election as Southeastern Seminary president was a unanimous action by the trustees upon the recommendation of the Executive Committee of the board. An informal poll of Southeastern Seminary alumni and faculty members preceded the recommendation. The poll indicated Dean Binkley was the enthusiastic choice for the presidency.

President Stealey has served Southeastern Seminary since its beginning in 1952. Under his direction the seminary has rapidly grown to its high place in Southern Baptist theological education. As president emeritus he will continue to serve the seminary in fund raising, denominational relations, and other capacities.

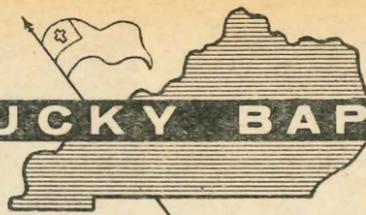
## BSU Revival at Campbellsville

Paul Payne, area missionary for Southern Baptists in Dayton, Ohio, will preach, and Harold Reynier, minister of music of the Calvary Baptist Church, Lexington, Ky., will lead a series of evangelistic meetings on the campus of Campbellsville College February 25-March 3. Prof. Landon Harper of the music faculty will play the organ, and Miss Kay Zaring, a student, will play the piano.

## Stevens Returns to North Carolina

Sherrill Stevens, pastor of the First Baptist Church, Covington, Ky., for the past three years has resigned to return to his native state of North Carolina. His resignation date was February 10 at which time he became pastor of the Sharon Baptist Church of Smithfield, North Carolina.

# KENTUCKY BAPTISTS AT WORK



## Sunday School



**Roland Crowder**  
Church Architecture Dept.  
Nashville, Tennessee

DISPLAY: Church Furnishings Materials, Equipment. Factory representatives will be on hand to answer questions.

## KENTUCKY Church Building Conference and DISPLAY OF BUILDING MATERIALS, EQUIPMENT AND FURNISHINGS

**March 8, 1963**

Southern Baptist Seminary  
Norton Hall

Louisville, Kentucky

9:00 A.M. to 4:00 P.M.

FOR: Pastors, Architects, Missionaries, Planning and Survey Committees, Building Committees and others interested in better Church Buildings

Personal conferences with representatives from the Church Architecture Department can be arranged through the State Sunday School Department for Friday following the sessions.

## Training Union

### Teacher Training Clinic — World Missions Week

By Bob Wayne

Will I have an opportunity to meet the people from your church who are teaching the new missions study books during World Missions Week? I hope so—at the Teacher Training Clinic closest to your church. Five such clinics are being held in the state:

February Baptist Church	City
25 Central	Paris
26 Central	Corbin
27 Glendale	Bowling Green
28 Immanuel Temple	Henderson
March 1 Farmdale	Louisville

The program is scheduled from 10:00 a.m. to 3:00 p.m. as follows:

- 10:00—Opening Session  
Song, Scripture, Prayer
- 10:10—"Making the Most of World Missions Week"—Ed Cunningham
- 10:30—Age Group Workshops
- 12:00—Dinner—Bring a sack lunch; host church to provide the drink
- 1:00—Age Group Workshops
- 3:00—Dismiss

From the schedule you can see that there will be 3½ hours of helps in preparing to teach the new World Missions books. Every person who will teach during this special missions week should attend.

The faculty includes the following:

- Adults—Jesse Hatfield, Barbourville.
- Young People—Stanley Howell, Detroit.
- Intermediates—Bob Wayne, Kentucky Training Union Dept., Middletown.
- Juniors—Mrs. John Hammatt Nashville.
- Primary—Mrs. James Coates, Middlesboro.
- Beginner—Miss Mickey Martin, Kentucky Training Union Dept., Middletown.
- Nursery—Mrs. Charles Ham, Morgantown.

## Kentucky Baptist Foundation

### Allison Estate In Liquidation

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

Two years ago Mrs. Maude Allison, who lived in Middlesboro, Kentucky, passed away, leaving her entire estate, which consisted largely of real estate and some loan company stock, to the *Kentucky Baptist Foundation*, the in-

come from the investment of which is to be used for *Ministerial Education in Kentucky*.

During these two years since her death, the *Foundation*, with the assistance of the National Bank of Middlesboro, has been trying to liquidate the estate. It has been a difficult task. Some of the individuals who were indebted to her for various sums, have tried to evade their obligation. Some have succeeded.

During the past week the *Foundation* was in receipt of a check for \$8,816.32, bringing the total cash realized to date to \$33,041.76. It is possible that in the final analysis the total will reach \$40,000.00. The estate, at the time of her death, was appraised at considerably more than this. If some of the people Mrs. Allison trusted had kept faith with her, the results would be better.

## Student Union

### More Testimonies of Our Missionaries

By J. Chester Durham

This is the second in a series of three testimonies by recent foreign mission appointees. Note carefully what they say about the influences in their lives that led to their mission commitment.

**John Paul Griggs—Appointed October 9, 1962, for service in Central Africa**

"In 1945 Dad became superintendent of schools at Huntsville, Texas. I became increasingly more interested in music, shopwork, and mathematics. Upon graduation from Huntsville High School in 1948, I enrolled as a student at the local college, Sam Houston State. While there I came to know some very fine young people in the Baptist Student Union and was impressed with their depth of dedication. I was baptized into the First Baptist Church of Huntsville, Texas, in December, 1950, making my decision known at the B.S.U. Student Night at the Christmas program. I had sensed God's call to preach, and shortly thereafter made my decision public and was licensed by the First Baptist Church of Huntsville, Texas.

"I was honored by being elected B.S.U. president the following year. My spiritual growth was accelerated by the many opportunities of service that followed: a trip to Ridgecrest, Vacation Bible School work with the Texas Sunday School Board for two summers, re-

vivals, a job as assistant pastor of East Huntsville Baptist Church, etc."

**Beverly Irene Lutz—Appointed October 9, 1962, for service in Paraguay**

"At Memphis State I found B.S.U. to be a source of spiritual strength and Christian fellowship. It was through the B.S.U. that I made contact with the Foreign Mission Board. Through B.S.U. I was led to participate in the City Mission program of Vacation Bible Schools in Negro churches. In 1954 I went with a B.S.U. group to the missions conference at Southwestern Baptist Theological Seminary. In college I was majoring in home economics and minoring in chemistry and secondary education with plans of teaching on the mission field."

## Church Music



Allen W. Graves

### Eastern and Central Kentucky Baptists Share In Covington Clinic

By Eugene F. Quinn

Pastors of churches in Eastern and Central Kentucky can have a part in the Covington Clinic on Methods and Materials for music in their churches. They may hear an inspirational speaker, musical devotional messages by choirs and soloists, and may participate in two conferences.

The message is to be brought by Dr. Allen W. Graves, Dean of the School of Religious Education of Southern Baptist Seminary.

The devotional music will comprise musical devotional messages in solo and scripture at the beginning of each session. The pastors may also hear four choirs bring special music. One choir combines the singers in the Covington area as an adult group directed by Mr.

C. A. Holcomb. Another is a choir of combined Junior choirs of the Covington area. The fourth is the church choir of the Far Hills Baptist Church of Dayton, Ohio, directed by David Roddy.

## Woman's Missionary Union

### Changes In By-Laws

By Mrs. Geo. R. Ferguson

The following changes in By-laws of Kentucky W.M.U. will be presented for vote during the annual meeting to be at First Church, Lexington, April 2-4.

#### 1. Article VI, Section 2.

*Present reading:* The nominating committee shall meet, when necessary, at least three months before the annual meeting of Woman's Missionary Union. The nominating committee shall recommend the place for the annual meeting for the following year.

*To be revised to read:* The nominating committee shall meet in November before the annual meeting of Woman's Missionary Union. The nominating committee shall recommend the places for the annual meeting for two years in advance.

2. That the office of **Margaret Fund Representative** be discontinued and that the words "Margaret Fund representative" be stricken from Article VIII, sections 2, 3 and 4. (This is keeping with new plans of W.M.U., S.B.C.)

#### 3. Article VIII, Section 5.

*Present reading:* The resident members shall live in the vicinity of headquarters. The members-at-large shall have had state-wide experience.

*To be revised to read:* The resident members shall live within a 25-mile radius of headquarters. The members-at-large shall have state-wide experience and shall live outside a 25-mile radius of headquarters.

#### 4. Article VIII, Section 9.

*Present reading:* The executive board shall elect all executive and professional personnel on the staff of Woman's Missionary Union. In the interim between Board meetings the Executive Secretary, with the approval of the President, shall employ persons recommended by a majority of the members of the Personnel Committee through its chairman to fill any vacancy in the personnel complement authorized by the Board provided the approved schedule of salaries and classifications adopted by the Board is not exceeded.

*To be revised to read:* The Executive Board shall elect all executive and professional personnel on the staff of Woman's Missionary Union. In the interim

between Board meetings the members of the Executive Board shall be polled by mail. Upon the approval of a majority of the Board members, the Executive Secretary shall employ persons recommended by a majority of the members of the Personnel Committee to fill any vacancy in the personnel complement authorized by the Board provided the approved schedule of salaries and classifications adopted by the Board is not exceeded.

## Christian Education

### Baptist Colleges and Schools — Rights And Obligations

By Doak S. Campbell

Kentucky Baptists have a right to expect their colleges and schools to provide educational services of such quality as will comply with acceptable educational standards. This means that the quality of instruction and instructional facilities must measure up at least to the minimum requirements of the accrediting agencies. To provide less for the young people who are to be educated would not be fair to them. Nor would it be worthy of the great body of Baptist people under whose name the institutions operate.

There is also the right to insist that our institutions be thoroughly Christian in every aspect of their work: that their graduates give positive evidence of Christian growth.

These two important things—quality education and Christian growth—must characterize all of our institutions. Otherwise, they would have no reason to exist.

As our institutions endeavor to provide the services required of them they have a right to expect the great body of Baptists who sponsor them to accept the obligation to nurture and support them. The colleges and schools need your prayers, your sons and daughters, and your financial support.

During this year of preparation for our great \$12 Million Capital Gifts Campaign let us all become fully informed about our own institutions—their contributions to the young people they serve and, through them, their contribution to the Cause of Christ.

Every effort will be made during these months to provide all of our people with full information. We proceed upon the firm belief that full knowledge of our schools, their services and their needs, will result in wide-spread, generous support of every aspect of our Christian Education program.

**Stewardship**

**Free Envelopes Still Available**

By Robert J. Hastings

Fifty-four Kentucky churches thus far have taken advantage of the opportunity to secure free 1963 offering envelopes. These churches had not previously used boxed envelopes, and agreed to distribute them to all members according to suggestions made by the Stewardship Department.

If your church would still like to receive free envelopes, write the Stewardship Department at Middletown for details.

Here is a partial list of churches which have received free envelopes:

Baptist Church	Location
Pleasant Grove	Hodgenville
Dover	Shelbyville
Leitchfield Crossing	Upton
Fern Creek	Fern Creek
Franklin Cross Roads	Elizabethtown
Second	Madisonville
Old Bethel	Sturgis
West Seventh Street	Owensboro
Faith	Crystal
Jordan	Eagle Station
Saloma	Campbellsville
East Bend	Burlington
Muddy Gap	Oneida
First	Kuttawa
Camp Ground	Somerset
Second	Providence

**Brotherhood**

**Search Starts for Royal Ambassador To Address Congress**

The steady buzz of 6,000 boys at the Third National Royal Ambassador Congress dropped to a whisper and then to silence as the speaker walked purposefully to the podium.

The boy delivered a masterful, eight-minute address on a heartfelt topic.

The place was the Sylvan Theater, Washington, D. C. The date was August 13, 1963.

The speaker? Well, he hasn't been chosen yet.

He will come from among the thousands of Royal Ambassadors 15-17 in the Southern Baptist Convention.

Edward Hurt, Jr., congress director, said plans are for each state to select a representative who will compete with other state speakers in a national contest August 11 at Washington.

Winner of the national competition will address the entire congress on opening night of the three-day event.

A \$100 U. S. Savings Bond will go to the winner. There's a \$50 bond for second place and a \$25 bond for third.

Candidates wishing to take part will select one of the following subjects: "Christ and Me in the Twentieth Century," "My Place in Today's World," "My Responsibilities to Christ," and "Sharing Christ in the Space Age."

Each candidate will have eight minutes to speak. He will be judged on a 100-point schedule. It includes coverage of subject, 30 per cent; organization of address, 30 per cent; presentation of address, 40 per cent.

State Brotherhood departments are sponsoring the contests within the states. Sponsor of the national contest is the Brotherhood Commission.

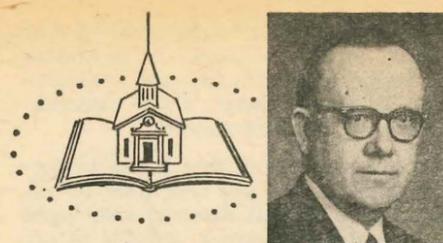
More specific information and an official copy of contest rules are available from the state Brotherhood departments.

The congress, for boys 12-17, is held every five years under the auspices of the Brotherhood Commission and the state Brotherhood departments. It's designed to lead boys to commit themselves to a personal responsibility in sharing Christ with the world through service and witnessing, Hurt said.

**SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 10, 1963**

	S.S.	Add.	T.U.
Louisville, Walnut Street	1247	5	297
Missions (3)	306		155
Louisville, 9th and 0	1069	1	461
Hopkinsville, Second	1001	1	162
Elizabethtown, Severns Valley	905		
Missions (2)	61		
Louisville, Carlisle Ave.	886	1	231
Missions (2)	70		48
Owensboro, Third	884		261
Mission	72		73
Madisonville First	831		207
Lexington, Calvary	823	3	239
Mission	67		
Mayfield, First	794		220
Mission	90		
Owensboro, First	785		141
Bowling Green, First	784	1	177
Mission	69		
Harrodsburg	757		173
Mission	40		39
Murray, First	704		140
Mission	43	2	
Lexington, Grace	704		120
Mission	10		
Louisville, Beechmont	679	1	181
Mission	282	1	106
Somerset, First	662	2	190
Missions (2)	120		33
Paducah, Immanuel	658		217
Louisville, Bethlehem	638	1	198
Lexington, Rosemont	633		213
Glasgow	608		112
Mission	21		
Shelbyville, First	604	8	147
Louisville, Valley Station	575		160
Louisville, Beechland	564		96
Newport, First	554		136
Louisville, Beth Haven	548		246
Louisville, Green Acres	548		229
Erlanger	535		130
Ashland, First	527		113
Missions (2)	133		

Frankfort, First	525	1	81
Mission	72		41
Lexington, Porter Memorial	521	8	141
Corbin, Central	504		121
Jeffersonton, First	494	1	92
Louisville, Rockford Lane	488		137
Georgetown	487		162
Mission	33		12
Florence	480		99
Winchester, Central	480		142
Henderson, Immanuel Temple	477		104
Mission	124		
Winchester, First	466		113
Mission (2)	103		
Louisville, Baptist Tabernacle	465		118
Owensboro, Hall Street	460		194
Ashland, Unity	452		139
Nicholasville	452		89
Louisville Bethany	450	1	100
Mission	58		
Louisville, Highview	442		131
Corbin, First	433		
Russellville, First	431		120
Mission	40		
Ludlow, First	431		81
Louisville, Hazelwood	422	1	86
Louisville, Farmdale	420		122
Harlan	417		113
Missions (2)	73		
Middlesboro, First	417	1	75
Central City, First	412		161
Franklin, First	409		123
Missions (2)	75		34
Hodgenville, First	408	2	127
Owensboro, Eaton Memorial	405		146
Louisville, Fairdale	389	2	108
Louisville, Ralph Avenue	388	4	170
Mission	39		
Hazard, First	386	1	99
Missions	94		
Walton, First	377	2	188
Mt. Washington, First	373		
Mission	64		28
Hima, Horse Creek	373		59
Bardstown	365		
Bowling Green, Glendale	361	6	184
Mission	46		30
Louisville, 18th Street	359		88
Mission	49		33
Lebanon, First	356		91
Louisville, Clifton	346	1	112
Mission	63		29
Louisville, Chapel Park	346	1	135
Owensboro, Crabtree Ave.	344		120
LaGrange, DeHaven Memorial	332		89
Louisville, Immanuel	332		78
Campbellsville, South	328	1	118
Bellevue, First	327	1	71
Louisville, Shawnee	321		99
Louisville, Valley View	307		105
Ashland, Pollard	307		104
Mission	69		
Lexington, South Elkhorn	298	3	130
Louisville, Ridgewood	297	2	83
Barbourville, First	294		115
Mission	80		
Frankfort, Memorial	289		114
Middletown, First	289	4	127
Shepherdsville, Little Flock	292	2	74
Henderson, Audubon	282		74
Mission	73		
Glendale, Gilead	272		139
Owensboro, Lewis Lane	269		124
Frankfort, Crestwood	257		70
Stanford	247	3	117
Mission	17		
Hopkinsville, Edgewood	246	1	99
Lexington, North View	246		105
Madisonville, Second	236	2	106



**SUNDAY SCHOOL LESSON**

By H. C. Chiles

**WORSHIP AND WORK IN JESUS' LIFE March 3**

Christ combined worship and work, or devotion and service, in His life on earth, and He wants us to do likewise. He is anxious for us to translate the inspiration we receive from heaven into service on earth.

**I. The Transfiguration. Mark 9:2-4.**

All great leaders have a select inner circle with whom they discuss the more delicate matters. Peter, James and John stood in this peculiar relationship to Christ, and to them were given some of the greatest privileges ever bestowed on human beings. Six days after Peter's great confession at Caesarea Philippi, Christ took these three confidants with Him on a special trip to the top of a high mountain, the name of which was not recorded, but likely it was one of the spurs of Mount Hermon, whose snow clad peak towered more than nine thousand feet and could be seen for miles from all directions. This may explain in part the V. 3 reference to snow.

There, in the presence of these three who were nearest to Him in understanding and sympathy, Christ was transfigured. His transfiguration was one of those wonderfully beautiful and deeply spiritual experiences which defy human analysis or satisfactory description. The glory which the disciples saw, as He underwent that remarkable change, was that of the absolutely sinless soul of Christ shining through the veil of flesh and revealing the amazing beauty of His inherent character. It was the beauty and glory of His spotless and holy humanity. Both His face and His garments shone with a radiant, glorious beauty. Even His clothing glistened with a whiteness beyond anything nature could produce or artists could imagine. His whole being flashed with splendor. His transfigured appearance filled Peter, James and John with overwhelming awe. They never forgot that impressive view of their transfigured Lord. Mortal eyes had never beheld such a sight in all the generations of men.

While the trio gazed in speechless amazement upon their glorified Lord, they observed that He had been joined by Moses and Elijah, the former a representative of the law and the latter a representative of prophecy, from the realm of glory, who had come to talk with the Lord. Thus law, prophecy and grace met on that memorable occasion. These two patriarchs were talking with

Christ about His coming death. Dramatically it was impressed on the disciples that both the law and prophecy recognized the necessity of Christ suffering and dying in order to accomplish the task which He had come to perform. Although the three had never seen Moses or Elijah in the flesh, they recognized them. Their recognition of them ought to settle the question as to whether or not we shall recognize in glory those whom we have known here on earth. As the disciples readily recognized Moses and Elijah, so shall we, as Christians, know each other in resurrection glory. Oh, what a day that will be when first of all we shall see Him by whose grace we have been saved, and then we shall look again into the faces of our dear ones whom we have loved long since and lost awhile!

**II. The Tabernacles. Mark 9:5-8.**

Peter was so dazzled by what he saw and heard, and so enamored with the circumstances prevailing there, that he impulsively made the suggestion that all of them remain on the mount. He even proposed the erection of three tabernacles to the honor of Moses, Elijah and Christ respectively. Any person, who speaks as quickly and as frequently as did Peter, will always say things that he will regret later. Peter made the blunder of practically reducing Christ to the level of Moses and Elijah, whereas he should have exalted Him to His rightful place of pre-eminence, far above and beyond them or any and all others.

God immediately corrected Peter's estimation of His only begotten Son by declaring both His deity and His supremacy in these words: "This is my beloved Son; hear him." Believing that God had spoken only through Moses and the prophets, the people in general had rejected the teachings of Christ. But, that day on the mount God thundered forth an ultimatum that settled the matter of His Son being authoritative.

Christ's transfiguration established His superiority over Moses and Elijah. Awe-stricken and fearful, the disciples hid their faces. Approaching and touching them, Christ reassuringly said, "Arise, and be not afraid." When they opened their faces. Approaching and touching disappeared, and "they saw no man, save Jesus only." He dominated the whole scene and they did not think of anyone else.

**III. The Teaching. Mark 9:35-41.**

In view of what Christ had been saying to His disciples about His own self-abasement and sorrow, it is astonishing that they kept on thinking of self-advancement, but they did. Because of their selfish ambitions they entered into a dispute as to which of them would have the place of pre-eminence in the kingdom of the Messiah, which they were anticipating His having on earth. They were anxious to know which one of them would be advanced to this position of trust and honor. To obtain this information, after considerable disputation, they referred it to the Lord.

For an answer Christ simply used a little child as an object lesson. He used the child, in its simplicity, willingness to be taught and readiness to believe, as an example for all. A little child does not even try to be great.

With this object lesson Christ taught the disciples that they should entertain a humble and modest opinion of themselves, and drop all their contentions about primacy and pre-eminence, as well as their ambitious views of one being greater than the other in a vainly expected temporal kingdom. A great person is one who has the characteristics of a little child—trustfulness, dependence, teachableness and humility. The great man is the one who recognizes himself utterly dependent upon God in every moment, circumstance, trial and opportunity of life.

Having been convicted of selfishness, along with the others, John thought he would magnify his zeal by telling Christ about a man whom the disciples had opposed because he had been casting out demons without following them. John had a real jealousy for the name and the cause of Christ and did not want the man to use His name without being in His group. Evidently the man had faith in Christ and was an instrument in doing a beneficent work. Simply because of his not being attached to the apostles they tried to stop his work.

Christ informed the apostles that this man could not work a miracle in His name and oppose Him at the same time. Therefore, their attitude was wrong. J. C. Ryle reminds us, "Better a thousand times that the work of warring against Satan should be done by other hands than not done at all." Christ stressed the fact that deeds of Christians which are impelled by the right motives will always earn their just rewards.

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**THE PASTOR  
INFORMING THE CHURCH**

(Continued from Page 3)

organization was not fellowship, but missions. We have added so many benevolent causes since, that we sometimes forget the original purpose. All of these causes are important, but missions should have first place.

Our people need also to know about our present work and about our future plans. The church members cannot intelligently pray for missions unless they know of some of the problems.

The W.M.U. study courses on missions should be offered to the men of the church as well as to the women. Why not make them church mission courses sponsored by the women?

The Cooperative Program needs to be explained again and again. If we just emphasize the "program" all of the time it can become a very cold and mechanical sort of thing.

Our people must somehow be led to see the children in our children's homes, the young people in our schools and the missionaries on their fields. This can be done through books, films, and personal visits to our institutions.

III.

**If our people are to understand missions, the pastor must inform the members of the church about their own field.**

The First Baptist Church of Mt. Vernon, Kentucky, is known far and wide as a great missionary church. The church has supported as many as eight missions at one time! And yet the members of the church at Mt. Vernon have told me that, until Brother Wendell Belew came there as pastor, they did not know that they were located on such a needy mission field. Many of the people in Mt. Vernon had no occasion to go down the side roads into the isolated communities of the county. After the pastor discovered the need, he then had to lead his people to see the need.

Jesus said, "The field is the World." All of our churches are located on the mission field. Our church members must be led to see the needs all about them. They need also to understand that they do not have forever to do something about it. The Bible teaches that Jesus Christ is going to return to this earth

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**Alabama Baptist Pastor  
Hits "Tax on Tithe"**

MONTGOMERY—J. R. White, pastor of the First Baptist Church here, said from his pulpit yesterday that President Kennedy has called for a "tax on the tithe."

White, chairman of the Alabama Baptist State Executive Board, said, "If the President's recommendation stated in his tax message to Congress January 24 is enacted into law, this means that if the taxpayer tithes his income in contributions to the church, he will only be able to deduct one-half the tithe."

"This is," declared White, "a tax on religion."

again and that there is going to be an end to the world. In the parable of the tares, Jesus said, "The harvest is the end of the world."

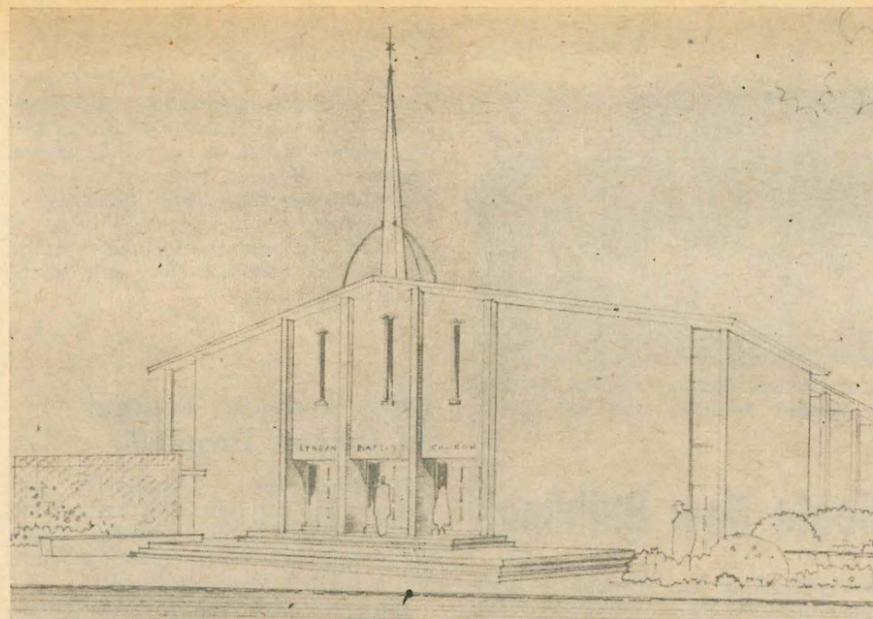
William Carey had a simple program for missions. He said that we needed to *plan* for missions, *pray* for missions and *pay* for missions. Our people must first of all understand missions if they are going to *plan* for missions, *pray* for missions and *pay* for missions.

He went further to say that "A free church in a free society is dependent for its life upon the free-will contributions of its members. These contributions must remain tax-free!"

White pointed out that Kennedy recommended a five per cent floor be established under all itemized deductions of individual taxpayers. That is to say the first five per cent of the "net income" or "adjusted gross income" will be taxable. No deduction for contributions, interest, or taxes will be allowable unless they exceed five per cent of the "net income."

The Alabama minister stated, "The trend toward state support and state control already established in the farm program, in business, and in industry must not be allowed to invade the church, the private school or college, and the non-profit charity."

White concluded, "Back of this insidious suggestion is the ultimate plan to turn these necessary functions over to the state; to put all charities under government control, to nationalize education, and to establish a tax-supported church."



Pencil drawing sketch of a faint idea of what the Lyndon Baptist Church will look like when it is completed this fall.

**NEW \$260,000 AUDITORIUM GOING UP AT LYNDON**

A new sanctuary will soon be a reality for members of Lyndon Baptist Church, Lyndon, Kentucky. Work began on the structure February 1, with a completion date in the fall, Pastor Hugh Goldsby announces. Church architect Lloyd R. Lotz, Sr., has planned a spacious, worshipful building of contemporary design which will be centered in a wooded four-acre plot. The two floors and balcony will provide over 20,000 square feet with a seating capacity of 700 on the main floor. The lower floor is of multiple use design, for education, recreation and dining space.

Gilbert Westerfield, chairman of the Planning Committee of the Lyndon church, states that building and furnishing costs are estimated at \$260,000. Yet to be determined are the costs of parking areas and driveways, and complete furnishings.

The proposed sanctuary is actually the second of a long-range building program of three phases. In 1954, an educational building was completed. After completion of the present building, a third educational unit is still in the plans.

The sense of dedication to spiritual values in the use of material blessings has grown within the Lyndon fellowship, the pastor observes. Beyond the reasons of increased size, beauty and convenience, the church membership has accepted the call of service to peo-

ple of the Lyndon area and throughout the world as their reason for building a new place of worship. The conviction that this will reveal their desire to worship God and to serve men remains foremost in the task of building.

**New Church at Guthrie**

The **Tiny Town Baptist Church** is the name of a new church just organized at Guthrie, Ky. **Douglas Downing** is its pastor. The lot was given by the Hollins Chapel Baptist Church, in Cumberland Association, Tennessee. The new building is now about completed. The new church applied for membership in Bethel Association, and their application was granted.

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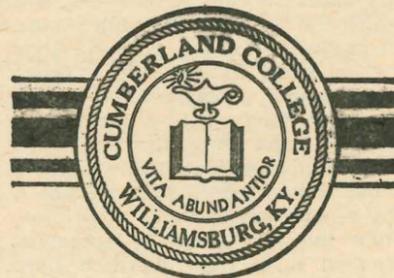
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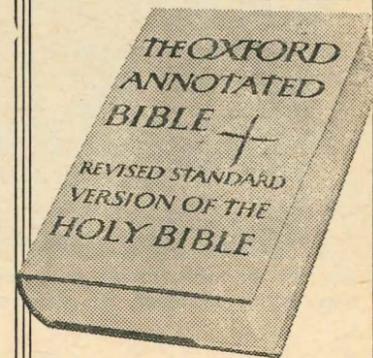
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Residence for the superintendent of missions of Daviess-McLean Baptist Association, now being occupied by that officer, Donald Anthony and his family.

## Owensboro Baptists Dedicate New Buildings

The Baptists of Daviess-McLean Association held dedication services on Sunday afternoon, February 3, for a new Baptist building and student center. An overflow crowd attended the dedication ceremonies for the building which cost more than \$75,000.00.

The building is a combination office structure and student center. It contains offices for the superintendent of missions of Daviess-McLean Association, Donald Anthony, and other associational officers. The building also contains a completely furnished three-room apartment including a living room, kitchen facilities, a double bedroom and a large bath.

The main auditorium has seating capacity of over 250. The student lounge features a large fireplace and recreational equipment. A modern kitchen installed in the building is adequate for the preparation of meals for large banquets and dinners. A small prayer room is a special feature of the building. The Baptist Center is located at 1003 Scherm Road, adjacent to the campus of Kentucky Wesleyan College. Next to the office building and student center is the newly constructed home for the Daviess-McLean superintendent of missions.

Total cost of the property, buildings and equipment was approximately \$130,000. A bond issue, financed by contributions from the churches of the association, was used to finance the project.

The dedication ceremonies were under the direction of Daviess-McLean Moderator W. O. Spencer. Others on the program included Dr. Harold Hamilton, president of Kentucky Wesleyan College, W. J. Abbott, chairman of the building committee, Robert S. McGinnis, Sr., chairman of the associational trustees, Assistant Moderator William Tucker, Associational Mission Superintendent

Donald Anthony, and Wendell H. Rone, chairman of the bond committee. Music for the service was under the direction of Mr. and Mrs. Grover Waller. The benediction was given by Eddie Hatfield.

Visitors from the Kentucky Baptist Building in Middletown included Kentucky Baptist Student Secretary J. Chester Durham, Associate Student Secretary Jim Bergman and *Western Recorder Editor* C. R. Daley. Executive Secretary Harold G. Sanders, scheduled for the main address, was unable to attend due to his confinement to bed with a back ailment.

## New Houston Baptist College Opens Soon

HOUSTON (BP)—A brand-new Baptist school, Houston Baptist College, will open its doors to an expected 400 students in September of 1963.

The new college will begin its first year of operation on a 200-acre campus just off a major freeway in Southwest Houston, the largest city in Texas.

President William H. Hinton hopes to enlist a total of 30 faculty members by the date of the school's grand opening in September.

Already President Hinton has signed up 26 faculty members, all of them Baptists. Twenty-two of the new faculty members have earned doctor degrees.

Construction is expected to be completed just before September on four buildings connected with a covered walkway for the new school.

The initial campus will include a student center, an administration-classroom building, an additional classroom building, and a chapel.

School officials also hope to complete

plans for two dormitories, a Bible building and a physical education plant before the school opens.

The 200-acre tract of land is completely debt-free, said school representatives. Baptists in Houston originally had purchased 390 acres in the Sharpstown District of Houston with the aid of a \$1,000,000 loan from Rice University.

The trustees sold all but 200 acres of the land and used the income to retire the loan and obtain a clear title to the campus site.

## Billy Graham Treated At Baptist Hospital

DALLAS (BP) — Evangelist Billy Graham was hospitalized at Baylor University Medical Center, a Southern Baptist institution here, for acute bronchitis and a slight case of pneumonia.

Graham was in Dallas to speak at a non-denominational layman's leadership institute. Graham and several Southern Baptists played key roles in sponsoring the meeting.

Hospital spokesmen said that Graham's illness was not serious, and he was permitted to attend a prayer breakfast for President Kennedy in Washington, D. C.

All other engagements for the famed evangelist, however, were canceled to allow him an indefinite period of convalescence, rest, and further treatment at his home in Montreat, N. C.

Graham had earlier been scheduled to preach at the First Baptist Church of Dallas where he is a member, but was forced to cancel.

His illness here came almost exactly two years after he had to cancel a speaking engagement at the Texas Baptist Evangelism Conference in 1960 because of a serious eye infection.

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