



WESTERN

RECORDER

MARCH 28, 1963

THIS WEEK

**HISTORICO - CRITICAL
INTERPRETATION**

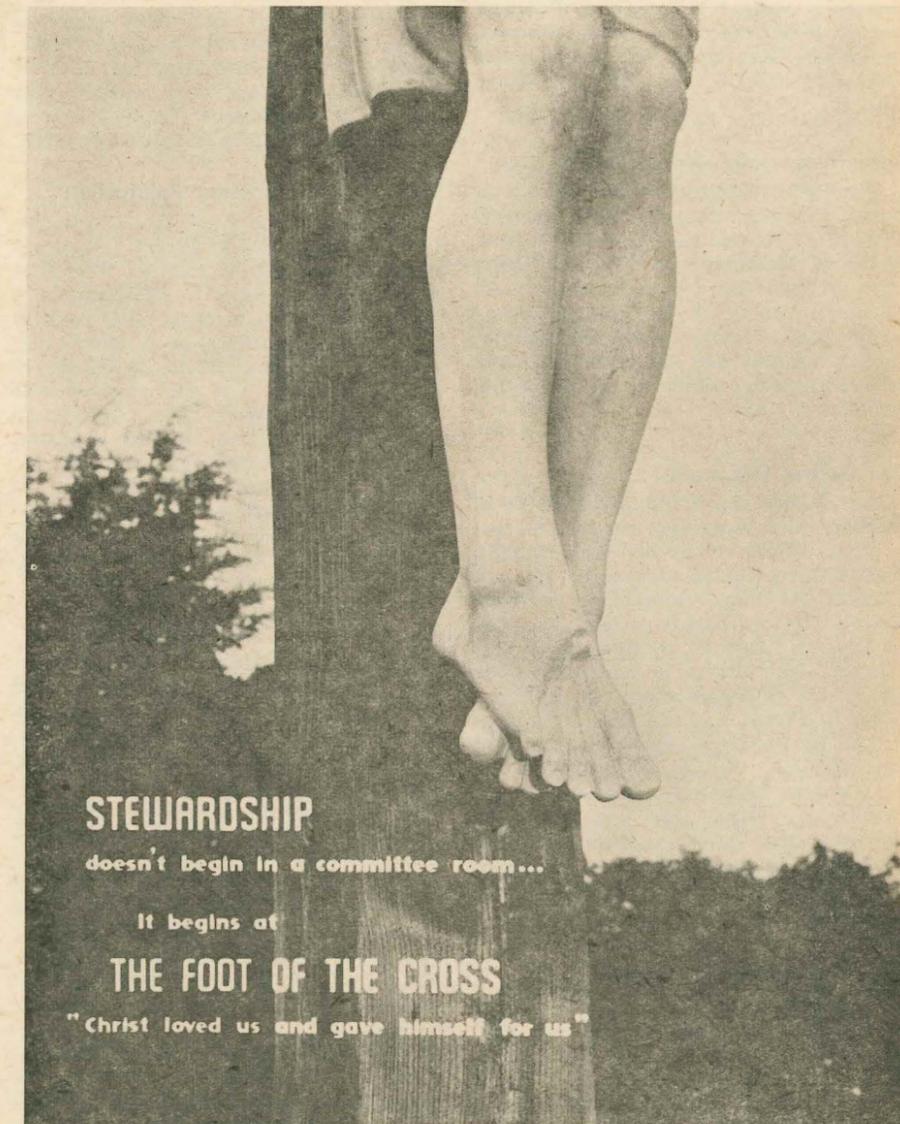
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**CHURCHES SUFFER
HEAVY LOSSES IN FLOOD**

Page 5

**DEATHS OF THE McELRATHS
AND
JENNIE GRAHAM BRIGHT**

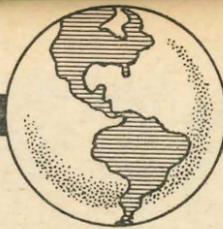
Pages 12 and 16



STEWARDSHIP
doesn't begin in a committee room...
It begins at
THE FOOT OF THE CROSS
"Christ loved us and gave himself for us"



As individuals are faithful stewards, then churches can be faithful in discharging their mission responsibilities. Each week, hundreds of Kentucky churches express their missionary concern by their gifts through the Cooperative Program. This issue carries a report of each church's contribution for December, January, and February.



Whistler to Visit Jamaica

The Walnut Ridge Baptist Church, Jeffersonville, Indiana, is sending their pastor, Floyd T. Whistler, to Jamaica to participate in the Baptist Jubilee Evangelistic Crusade on that island, April 21 through May 4. This crusade is sponsored by the Home Mission Board of the Southern Baptist Convention. Whistler was pastor of the Grace Baptist Church, Louisville, Kentucky, for seven years before going to the Walnut Ridge Church.

Salem Loses Mrs. Nellie G. Maddux

The Fidelis Bible Class and W.M.S. of Salem Baptist Church have adopted resolutions about the passing of Mrs. Nellie G. Maddux, who died on February 10, 1963. She was a Sunday school teacher, member of the missionary society, and a loving wife and mother. The community has lost "a beloved and highly respected citizen," the resolution concludes.

Joe Barber Ordained

Joe Barber, son of Mr. and Mrs. O. C. Barber, was ordained to the Gospel ministry March 10 by his home church, East Baptist Church, Paducah. He is a student at Union University, Jackson, Tenn. The ordination sermon was delivered by Pastor H. D. Hudson, of East Church. The charge to the church was given by Superintendent of Missions John R. Flynn, and the Bible was presented by Robert Emerson, chairman of the deacons. Barber has accepted the call to the Wynnburg Baptist Church, Wynnburg, Tenn. He and his wife, Barbara, and their two little girls, Joe Nell and Teresa Carol, have moved to the church field. He will continue his studies at Union.

Two Fuller Grandchildren

James Malcolm Miller, Jr., was born February 6, the son of Mr. and Mrs. James M. Miller, Sr., 402 Lotis Way, Louisville. Mrs. Miller is the former Sara Elizabeth Fuller. And what is more, Leslie Ellen Waddle was born March 6, a daughter of Mr. and Mrs. Terry Gordon Waddle, 408 Lotis Way. Mrs. Waddle is the former Ida Lee Fuller. Both babies are grandchildren of Mrs. Ellis A. Fuller, Sr., executive secretary of the Women's Committee at Southern Baptist Theological Seminary,

and the late Dr. Ellis A. Fuller, Sr., formerly president of the same Southern Seminary. The other grandparents of the first born are Dr. and Mrs. A. J. Miller, Blankenbaker Lane; and of the second born, Mr. and Mrs. Dewey T. Waddle of Somerset, Ky.

Called to Stewartville

Everett Walters has been called as pastor of Stewartville Baptist Church, near Williamstown. A native of Williamstown, Walters is a second year student at Clear Creek Baptist Church. Mr. and Mrs. Walters have two children.

Tate's Creek Ministers' Fellowship

Ministers in the Tate's Creek Association have formed a ministers' fellowship which meets once a month. The purpose of the meeting is fellowship and Bible study. The meetings will be held in the various churches each month and a different pastor will be in charge of the Bible study. The first meeting was called by the West Side Church, in Berea, where L. Paul Prather is pastor. Prather was elected chairman of the group, and James Clark, minister of music and education at Berea Baptist Church, was elected secretary. Prather has also been elected president of Berea Ministerial Association for 1963-64.

An Addition to the Mueller Clan

Dr. and Mrs. David Mueller (she was the former Nowlin Thompson), 4700 Kitty Hawk Way, Louisville, are the proud parents of a new baby boy, Charles David Mueller, born March 10. The young man's grandparents are Mr. and Mrs. Charles Thompson, McAllen, Texas, and Dr. and Mrs. W. A. Mueller, New Orleans. The baby's father is a faculty member at Southern Baptist Theological Seminary, Louisville, and his grandfather, W. A. Mueller, is a faculty member at New Orleans Seminary, and was formerly at the Louisville institution.

Boomerang! Back to Beginnings

Mr. and Mrs. Robert W. Fields left the states March 8 to begin their first term of service as Southern Baptist missionaries to Israel. Boomerang! They are taking the Gospel back to the land from whence it came. They are completing a circle. They may be addressed at Box 154, Jerusalem, Israel. Both are natives of Covington, Kentucky. Mrs. Fields is the former Edwina Wehrmeyer.

Called to East Jellico, Pineville

Lester Maples has been called as pastor of East Jellico Baptist Church, Pineville. He has been serving as pastor of Springfield Church in Knox County. A third-year student at Clear Creek Baptist School, Maples came to Kentucky from Indiana. He and Mrs. Maples have three daughters and a son, and he is employed at Clear Creek Church Furniture Factory. They will be moving soon to the parsonage on the church field, and he will continue in school until graduation May 6.

Vol. 137 March 28, 1963 No. 13

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

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by person or organizations sending pictures.

Historico-Critical Interpretation

By Dr. Ray Summers, Prof. of New Testament
Southern Baptist Theological Seminary
Louisville, Kentucky

What does the teacher of Bible mean when he uses the term "historico-critical interpretation"? Perhaps we need to take a look at the definition lest we continue, in the words of Kipling, to "shout at one another across seas of misunderstanding." Space and the nature of this article demand that it be brief and without documentation. Many readers will recognize many "sources" behind these lines. If other readers are interested in further reading, I shall be most happy to suggest bibliography.

Interpretation has been defined as the effort of one mind to follow the thought processes of another mind through the medium of language. This is true whether it is written, spoken, or "sign language. The medium of expression is not the main consideration. The main goal to be reached is the thought which is being expressed through that medium. The only adequate goal of interpretation is the discovery of the whole thought process and meaning of the writer—the entire state of consciousness which is expressing itself through this language. It follows, then, that the printed page is not the final objective in interpretation. The final objective is the meaning of that printed page to the writer, the original reader, to us in our day and need. "What is this writer saying to me through these words?" This is the quest of interpretation.

The goal thus defined assumes the guidance of the Holy Spirit in the interpretation of Scriptures. He was active in the preservation of the Scriptures. Jesus promised His activity in the interpretation of all the things which Jesus had said and done (John 14:26; 16:13-14). Students of W. T. Conner will recall that he often said that II Peter 1:19-21 means that no man has a monopoly on interpretation but that any man who is willing to be guided by the Holy Spirit who is behind the Scriptures may know the truth of those Scriptures.

Evidence Is Important

What is meant specifically by the term "historico-critical interpretation?" This means the determining of the meaning in the light of all the evidence provided by the phenomena of the original text and setting of a passage of Scripture. The word "critical" is a transliteration of a Greek adjective (kritikos) from the verb krino meaning "to judge in the light of evidence." The adjective pertains to "tracing out and passing judgement" on a matter, hence, to decide in the light of all available evidence. Webster's number two definition of critical (exercising, or involving careful judg-

ment; exact) is more accurately related to the Greek word than his number one definition (inclined to criticize, especially unfavorably; captious; censorious). Unfortunately too many readers stop with Webster's number one!

Historico-critical interpretation begins in an attempt to ascertain all the circumstances which in any way affect the meaning of a passage. This includes a careful investigation of the details of the original text: lexical (meaning of words); grammatical (construction of words); syntactical (relation of words to one another); comparative (how is this expression used elsewhere); rhetorical (what type of literature is the writer using—epistle, history, poetry, parable, etc.). It includes all which may be known as to the historical setting of a passage. Who was the author? What was his religious experience? Who were the original readers? What was their religious experience? What were their specific needs? The Scriptures were not addressed to "strawmen." They were addressed to "real, live" men with deep spiritual needs and hungers. Under the Holy Spirit's guidance the writer used the method and materials most effective for securing the interest and understanding of his readers. To fail to understand the religious experience, characteristics, mental traits and needs of both writer and readers is to be handicapped greatly in interpreting the message.

Scriptures Determine Doctrine

This investigation includes careful consideration of Scripture in its context and in its contemporary thought patterns. God comes to man where he is and deals with him in the light of his total personality and experience. This is the meaning of Hebrews 1:1-3. "Bit by bit and manner by manner" God spoke to men as they were able to apprehend the revelation. Finally He spoke to them through His Son, Jesus Christ, who by being Himself revealed God to man. Here is the theological result of correct interpretation—the understanding that God was in Christ redeeming sinful men and that this was the culmination of the long series of redemptive activities dating from the beginning of man's sin and need of a Redeemer.

Historico-critical interpretation begins with the Scriptures, determines the meaning of the Scriptures in the light of all available evidences, and moves forward to the statement of "teachings" or doctrine. Herein, it differs from dogmatic interpretation which begins with doctrines predetermined as dogma and moves backward to the Scriptures for

support. Whatever justification one may make for this second approach, it must be clear that the first approach is the foundation on which all doctrine must rest.

While volumes could be and have been written on this subject, I believe that most of the teachers of Bible in our colleges and seminaries would agree that basically this is what they mean when they use the term "historico-critical interpretation." Does this mean that all who use the method will arrive at the same conclusions? No. Many matters enter into the way one weighs evidences and forms conclusions. No interpreter is absolutely free of "predisposition." The sincere interpreter will attempt an objectivity which is free of prejudice but an honest interpreter will confess some failure—whether in negative or positive results.

This is the type of interpretation to which as a university student I was introduced by J. B. Tidwell, B. O. Herring, E. D. Head. It is the type of interpretation which "came alive" for me under the seminary instruction of H. E. Dana and W. T. Conner. It is the type of interpretation I have found in the writings of the men most respected by Southern Baptists. It is the type of interpretation I have heard from eminent teachers in America, England, and Switzerland. I may disagree with all these interpreters in some areas. The "method" remains valid; I recognize no other method for understanding the Scriptures.

Bethel Deadline Extended

The deadline of March 1 for the raising of \$250,000 by Bethel College in Hopkinsville has been extended to April 10. The \$250,000 figure was set by the Kentucky Baptist Christian Education Committee and approved by the Kentucky Baptist Convention. Bethel is to share in the \$12,000,000 Capital Funds Campaign on the condition of raising the \$250,000. Reports from Bethel show that more than \$138,000 is now in hand. The efforts of Bethel have drawn a commendation from the Christian Education Committee. This is by far the best response any financial drive in the history of the college. Hopkinsville and Christian County people have contributed more than \$105,000 and the churches of Hopkinsville and Christian County have contributed more than \$8,000. The rest of the amount raised has come from surrounding counties. Leaders in the Fund Raising Campaign report great enthusiasm in Hopkinsville and nearby counties for Bethel College and its growth and expansion. It is felt that big gifts will continue to be given until the goal of \$250,000 is reached.



A Commendable Report

The Committee on Statement of Baptist Faith and Message, appointed last year to report to this year's convention, is to be commended for a good job. The report which appeared in last week's issue of the *Western Recorder* reveals that the committee stayed on course and avoided treacherous reefs.

The Committee members went about their tasks in the proper way. They added to their own knowledge the counsel of the best theological minds of our seminaries and colleges as well as those of the Sunday School Board who plan our educational materials. This wise procedure atoned for the original mistake of not including some of these minds on the committee and the incorporation of suggestions from seminary administrators and teachers in their report reflects wisdom.

The wording of the document is not greatly changed from the 1925 statement which itself was an adaptation of the New Hampshire Confession of Faith of 1833. This is as it should be since no great complaint has been lodged against this historic statement.

The report will not please everyone. After all, this would be too much to expect. Some analytical minds will question choice of words and phraseology. Others would like more specific details of doctrine spelled out especially on the church and the ordinances. Some will oppose inclusion in Article VI of a reference to the church as the body of Christ which includes all the redeemed of all ages.

Apparently considerable discussion went on in the committee sessions concerning what to say about the church and the ordinances. The Committee was truly wise in not getting into shades of doctrinal emphasis in different areas of the convention. These have never been tests of fellowship among Southern Baptists and should not be now.

One addition in Article XII of the new statement is significant in light of current problems concerning academic freedom in our educational institutions. "A proper balance between academic freedom and academic responsibility" is called for in Christian education, says the report. The only limits placed on the freedom of a teacher are the pre-eminence of Jesus, the authoritative nature of the Scriptures and the distinct purpose of the school. This is the position now generally accepted and one under which any teacher in a Baptist college or seminary should be able to teach.

The most important result of the committee's work is not the report itself, but the discovery of the committee members, coming from all areas of the convention, that there is basic unity among Southern Baptists on all essential doctrinal points. We could

have done without a new statement since we were doing all right with the one of 1925, but we needed desperately at this time to know that any fears of wide differences of belief among Southern Baptists are unfounded. Several committee members describe how their early fears and suspicions of considerable doctrinal divergences disappeared completely upon comparison of beliefs. Too much has been made of the doctrinal differences between the east and the west, the south and the north. The most important thing to remember is that the document is not intended to be an authoritative formula to which every Southern Baptist has to subscribe. The committee was instructed to prepare a statement to "serve as information to the churches, and which may serve as guidelines to the various agencies of the Southern Baptist Convention," and this is what was done. To make it more than this would be out of keeping with all Baptist precedent and history.

To put it in the words of Convention President H. H. Hobbs, whose fair and able leadership of the committee is seen in the report, "Whatever statement may be adopted, it will not serve as a creed but merely as a statement of faith." With this understanding Southern Baptists can safely adopt the new statement of faith at Kansas City and express deserved gratitude to the committee.

An Exceptional Opportunity

April will afford an unusual opportunity for all Baptist adults to become informed and responsible members of the denomination. The April Training Union material for adults is a study of the Southern Baptist Convention. Coming just before the 1963 convention sessions in Kansas City this study could do as much as anything to help us through the present troubled waters.

The material for this study has been written by Convention President H. H. Hobbs who has done his usual very able job. In the series of four discussions, number 2 and number 4 are especially valuable. An understanding of Baptist autonomy as presented in number 2 will go a long way toward clarifying some of our present difficulties. Since the material was written, one issue discussed in number 4 concerning membership of Canadian churches in the Southern Baptist Convention has been eliminated so far as the sessions of this convention are concerned. The original motion calling for seating of members from Canadian churches in the Southern Baptist Convention has been withdrawn.

The hope for the Baptist strength and witness in the years ahead does not lie in a few denominational leaders. If left to only these few, we will go the way of other denominations who long since have lost

touch with the masses. Rather our hope lies in leading all Baptists to become informed, interested and responsible participants in denominational life.

For this reason pastors would do well to take into their pulpits such material as President Hobbs includes in the April Training Union discussions. Many of our church members have little understanding of what it means to be a Baptist. We use special sermons for revival preparation and for stewardship drives. Why not do the same for this equally important matter?

Another worthwhile consideration would be informal discussion groups in homes, especially for those

who do not attend Training Union. For such discussions the pastor or some other informed resource person should be present or the discussion might bring more confusion than clarity.

The Training Union curriculum planners are to be commended for such a denominational service. Other material already planned was replaced with this when it became apparent that Southern Baptists would have to look at themselves carefully in 1963. If this is typical of the forthcoming shift in Training Union methods and materials, even better days are ahead for those who attend Training Union.



Are We Listening?

Dear Editor:

I have appreciated many of your editorials, but the one on "Divine Will or Human Desire?" in the February 28 *Western Recorder*, struck in me a responsive note in a very special way.

Certainly, we are all fallible human beings, and at times in all sincerity tend to confuse our desire with God's will, even when we have not gone so far as a Balaam, checking back to see if God has come around to agree with us.

Aside from the matters that you mention, two other things have puzzled me. If we servants of the Lord are just that, why is it so seldom that an accepted call comes from a church that pays its pastor

less than the last field he served? I can see why many times a greater opportunity might accompany a larger salary, but it seems to me that the two factors would not be so often together.

Another thing: We Southern Baptists think we have something special from God that few, if any, others have. Why is it that 95% of our young pastors, with God's world before them, take for granted that He has called them to serve among the 5% of the world's population that live here in the USA? When we consider that the Lord's marching orders are "Go," could it mean that these percentages are divinely inspired, or could it be that some of God's men are not listening very well?

Pineville, Ky. M. Cecil McConnell

Missionary to Chile

Churches Suffer Heavy Losses in Flood

Reports reaching the Kentucky Baptist Building in Middletown indicate that damages to Baptist churches in the eastern Kentucky flood are even heavier than was indicated by earlier reports. Many of the churches in flooded areas still have not been heard from and any accurate total estimate on damages is impossible.

In the face of heavy losses and the apparent need of emergency relief, Executive Secretary Harold G. Sanders and Kentucky Baptist Convention President E. Keevil Judy have sent out an appeal to Kentucky Baptists for an emergency offering. Such an offering was taken in the 1957 flood in the same area of Kentucky, and Kentucky Baptists responded with contributions exceeding \$36,000.

An incomplete list of churches and their losses include:

Hazard, First Baptist—Basement completely filled but losses relatively minor.

Jeff, Riverview Church—Heavy damage of educational equipment, with water several feet deep in auditorium.

Lothair—Undetermined water damage.

Blackey—Heavy damage. Church probably not worth repairing. Church will probably consider relocating and building again.

Smithboro—Water in basement. Loss of some educational equipment.

Hindman, First Baptist—Lower basement completely filled. Pastor J. S. Bell has not heard from many missions of the Hindman Church.

Garrett—Water completely filled basement. Loss of some educational equipment.

Martin, First Baptist—Heavy damage. Water completely filled basement and one foot deep in auditorium. No equipment salvaged.

Shelbiana, Grace Church—Water several feet deep in auditorium. Some equipment salvaged. Parsonage partly damaged.

Pikeville, First Baptist—Water up to window sills. Loss of piano and organ. Water half way to ceiling in other church buildings.

Pikeville, Immanuel—Badly damaged. Water six to seven feet in auditorium with very heavy losses.

Allen—Water several feet deep in auditorium and educational building. Some equipment salvaged.

Harlan—Little damage to church, but heavy losses to church members.

Loyall—All lower floor filled with water and some water in auditorium. Loss of five or six pianos.

Wallins—Some damage.

Baxter—About \$800.00 damage to church, with Pastor John Lambert's home badly damaged.

Dayhoit, Riverside Church—\$1,000.00 estimated damage.

High Split—Extensive damage.

Chevrolet—No damages to church, but heavy damage to home of Pastor George Meadow.

Cumberland—Small damage to church.

The exact amount of damage to many church buildings is hard to ascertain at this time. Much depends upon whether furnaces can be repaired and what effect the waters will have on floors, air-conditioning units, pews, etc.

Missionary Max Pressley, of the Harlan area, states that some of the churches will need pastoral aid to retain their pastors during the next few months because as many as two-thirds of some of the congregations were completely washed out of all their possessions. Pressley mentions High Split, Baxter, and Sunshine Baptist Churches, of the Harlan area, which will especially be in need of this kind of aid.

A number of churches and individuals have expressed interest in helping relieve the suffering of these congregations. One layman in Lexington began a fund in that area with a \$1,000 contribution. Contributions are to be sent to the Kentucky Baptist Building, Middletown, marked for Flood Relief.

Distribution Of Receipts - Aug. 25, 1962-Feb. 25, 1963

Cooperative Program	Designated	Total
Foreign Missions	\$ 217,927.34	\$ 333,263.16
Home Missions	77,367.53	8,222.89
Six Seminaries	131,153.85	131,153.85
Annuitant	5,961.54	244.35
Radio and Television	16,692.31	41.68
Southern Baptist Hospital	1,987.19	1,987.19
Brotherhood Commission	4,239.30	4,239.30
Christian Life Commission	1,192.31	1,192.31
Historical Commission	1,192.31	1,192.31
Convention Operating Budget	4,769.23	4,769.23
Education Commission	1,589.74	1,589.74
Public Affairs Commission	1,589.74	1,589.74
Southern Baptist Foundation	1,059.83	1,059.83
Carver School of Missions	927.37	927.37
American Seminary	2,649.57	2,649.57
Education in Kentucky	273,303.41	9,977.80
Children's Homes	49,679.49	244,177.40
Hospitals of Kentucky	71,538.47	3,929.12
Church Buildings	9,803.42	12,223.42
Western Recorder	8,478.63	8,478.63
W.M.U. of Kentucky	25,303.41	25,303.41
Education Special	386.58	386.58
American Bible Society	1,514.41	1,514.41
Baptist Bible Institute	60.00	60.00
State Missions	209,713.67	72,752.70
Cedarmore Kentucky Baptist Assembly	17,487.27	8,070.85
B.S.U. Center - Lexington	1,901.25	1,901.25
Ky. Baptist Foundation (Not Department Operation)	122,986.26	122,986.26
Income State Missions Reserve Fund and Savings Account	866.62	866.62
General Items	189,179.51	2,768.02
Miscellaneous	6,617.31	6,617.31
Total Distributable Cooperative Program and Designations	\$1,324,786.44	\$ 818,852.87
Estate of S. L. Witherspoon	375.30	375.30
Estate of Pearl Covington (State Missions Reserve)	4,000.00	4,000.00
Total	\$1,324,786.44	\$ 823,228.17

OTHER RECEIPTS - NOT CONTRIBUTIONS

Miscellaneous: This item included such receipts as may, of necessity be handled through our records more than once

Miscellaneous	209,168.70
Total	\$2,357,183.31

Religious News In Review

►Robert Guy, administrator of Missouri Baptist Hospital, St. Louis, has been installed as president of the American Protestant Hospital Association. Guy succeeds **Herbert L. Dobbs**, administrator of Kentucky Baptist Hospital, Louisville. **O. L. DeLozier**, assistant chaplain, Georgia Baptist Hospital, and son-in-law of Mrs. George R. Ferguson, W.M.U. secretary in Kentucky, was elected vice president of the organization.

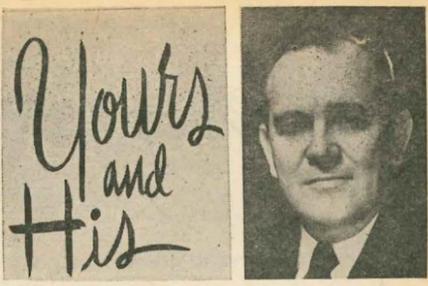
►Wilburn Matthews, Greenwood, Mississippi, has received the principal award from Freedoms Foundation in the four-dation's spiritual values category. The pastor received \$500 and a George Washington Honor Medal.

►Roy Gilleland, Jr., has been named secretary of the Tennessee Baptist Brotherhood Department. Gilleland, Royal Ambassador secretary for Tennessee Baptists since 1956, succeeds **Paul Cates** who resigned to become principal of a Tennessee High School.

►Charles L. Neal, 87, emeritus Southern Baptist missionary to Mexico, died at his home in Corinth, Mississippi, on March 7. Neal served as a Kentucky pastor before his appointment by the Southern Baptist Foreign Mission Board in 1907. Among his survivors are three brothers: James H. Neal and Curtis Neal, of Lynn Grove, Ky., and Graves Neal, of Overland, Mo.; and one sister, Mrs. Cook Settle, of Lynn Grove.

►An agreement making Baptist Book stores exclusive distributors of **Brotherhood** and **Royal Ambassador** materials has been approved by representatives of the **Brotherhood Commission** and the **Baptist Sunday School Board**. The only exceptions will be periodicals which the Brotherhood Commission will continue to supply and tract materials available from state Brotherhood departments.

For Distribution of Receipts, August 25, 1962, to February 25, 1963, please see page 9.



Flood Relief

The heart of the world has gone out to the victims of the recent flood disasters, particularly in eastern Kentucky. It has been on the hearts of all our Kentucky Baptist brethren. We have been praying for them. Many of us have contributed clothing, food and other supplies through our municipal and charitable organizations.

At least one church, Broadway Baptist in Louisville, sent a truck directly to the Harlan Church for distribution in that area. Ohio Southern Baptists, under the leadership of Missionary Paul Payne at Dayton, sent two truck loads before the floods began and this was distributed under the direction of Missionary Calvin Fields at Hazard. I am sure that aid will be continued as long as needed.

On March 20, Dr. E. Keevil Judy, president of our Convention, and I sent an appeal to all pastors to invite them to take a special offering to help restore the church buildings, pastoriums and equipment which were damaged or destroyed by the raging waters. I am sure there will be a hearty response, even as there was in 1957. All offerings are to be sent to my office in Middletown. We will be getting reports of damages later on from the churches and our missions.

A brief survey of damage was made by telephone by Dr. A. B. Colvin and Dr. J. Ed. Cunningham of our Missions Department. I followed this up with additional telephone inquiries. We have already located more than thirty churches with some damage. Many churches hit in 1957 were also hit in this flood. We are anxious to hear from other churches suffering loss.

We pray for our Baptist people too. Many of them have lost everything. Some are discouraged. Their stewardship capacity will be restricted for a while. One pastor, Archie Walters of East Pineville church, not only suffered great loss in his church, but the personal loss of his grocery store and his home which were practically wiped out.

On the other hand we find evidence of great courage among the people which we must match by our faith, prayers and finance. We will re-build and restore together in God's name.

Yours and His,
Harold G. Sanders

Coop. Prog. nated	Designated	Total	Coop. Prog. nated	Designated	Total
Dyer Hill	345.00	195.25	Buffalo	3477.80	2061.39
Emmaus	70.00	40.00	Cecilia	1251.40	210.77
Frances	173.97	122.32	Colerburg	110.08	26.00
Friendship	30.00	30.00	East Rhodens Cr.	58.16	91.85
Good Hope	388.44	172.75	Franklin Cr. Rds.	112.00	140.78
Grand Rivers	180.00	96.54	Gleed	319.00	873.14
Hampton	349.38	60.06	Hodgenville, Ist.	831.42	294.71
Iuka	568.18	231.06	Immanuel	50.00	50.00
Lake City	74.00	120.20	Locust Grove	847.83	443.88
Lola	1500.00	890.85	Magnolia	367.82	236.00
Marion	705.38	126.11	Meadow Creek	422.31	133.66
Marion, 2nd	1860.81	555.35	Middle Creek	673.55	348.00
Mexico	126.14	40.31	Mill Creek	787.86	603.25
Mint Springs	146.00	50.00	Mt. Zion	283.36	181.08
Ohio Valley	210.00	183.00	Nolym	214.28	81.41
Old Salem	12.00	140.00	Pleasant Grove	40.00	16.40
Pickneyville	19.67	27.01	Red Hill	600.30	24.40
Piney Creek	381.00	497.93	Round Top	387.82	236.00
Repton	759.46	70.50	Severns Valley	16791.95	3918.70
Salem	180.00	100.00	Sonora	1458.19	1354.68
Shady Grove	259.46	60.07	Stithon	1978.63	787.34
Smithland	80.07	71.08	Tunnel Hill	330.10	328.00
Sulphur Springs	184.42	20.00	Valley Creek	340.00	27.50
Tilne, Ist.	283.14	22.00	Vine Grove	338.78	1505.06
Union	9298.95	5400.32	White Mills	27.00	63.21
Total	12488.28	6016.53	Total	19405.80	13204.65

KENTUCKY BAPTISTS AT WORK

Woman's Missionary Union

First Church, Lexington, Welcomes W.M.U.

Mrs. Geo. R. Ferguson

"We are most happy to extend to Kentucky Woman's Missionary Union and their friends a warm welcome to First Baptist Church.



David A. Friedly

"Your last Annual Meeting with us was in October, 1924—thirty-nine years ago. Few of you, if any, will remember this meeting.

"We feel that it is fitting indeed that you are coming to Lexington's First Church for the celebration of the 75th Anniversary of

Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. You are coming to a church that was over 100 years old when Woman's Missionary Union was "born." In a way, you will be helping us celebrate our 177th Anniversary.

"Our doors will be open wide and our women will be waiting to receive you with warm hearts and gracious spirits, knowing that you will be a joy and an inspiration to us."—David A. Friedly, Jr., pastor.

Mrs. William Edgar Heathman, president of the W.M.U. of the church, says: "We hope that many women from over the state of Kentucky will come to Lexington, April 2-4 for the annual meeting of Woman's Missionary Union, to be held at the First Baptist Church on West Main Street.

"The First Baptist Church is the oldest Baptist church in Lexington, having been organized in July 1786. The church is built on land given to the

"town of Lexington" before Kentucky was a state, by the state of Virginia. You will find many other places of historical interest in the city.

"You will renew acquaintances, make new friends, and enjoy the beautiful

Christian fellowship that prevails at our W.M.U. meetings. Nowhere else can a woman receive such a spiritual blessing as in attending the annual State W.M.U. Meeting.

"Hotel and motel facilities are more than adequate. However exacting your taste, whatever you like, whether it be fine foods, education, culture or religion, you will find it in Lexington. No matter where you hail from you will find your kind of folks here and a most hearty welcome.

"Come to Lexington, enjoy the meeting, and help us celebrate the Seventy-Fifth Anniversary of Woman's Missionary Union."

Stewardship



Help Available For Associational Finance

By Robert J. Hastings

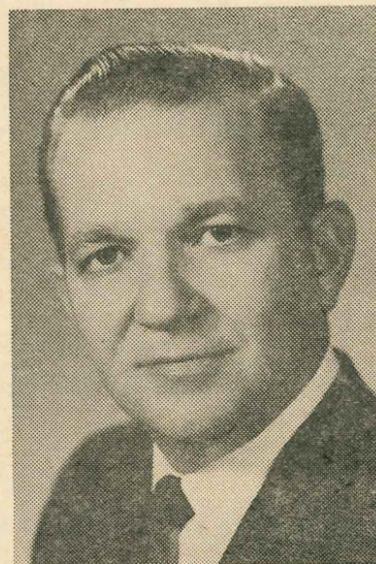
Associations—the same as churches—have budgets to raise as well as a responsibility to teach stewardship. Now available is the Stewardship Development Program for Baptist Associations. This program does three things: (1) Aids the association in developing a realistic budget, (2) enables the association to reach each church with the latest stewardship methods, such as the Forward Program and Growth Programs, and (3) helps the association enlist the churches in increased Cooperative Program support.

Already a number of associations are planning stewardship emphases, using the Development Program in whole or in part. For example, Little Bethel Association had a stewardship rally and clinic March 24-25. George D. Park is the missionary, and Owen K. Johnston is stewardship chairman. Ohio County had a missions and stewardship conference on March 18 at Beaver Dam, directed

by Missionary D. L. Barnett and Stewardship Chairman Wesley Hanson.

Copies of the manual illustrated above may be ordered from SBC Stewardship Services, Nashville, Tenn. Persons holding key positions in associations may have one copy free by writing the Stewardship Department, Baptist Building, Middletown. Ask for the "Associational Development Program."

Training Union



J. P. Allen

State Training Union Convention April 17, 18, 19

By James H. Whaley, Sr.

Dr. J. P. Allen, pastor, Broadway Baptist Church, Fort Worth, Texas, will be convention speaker for the State Training Union Convention meeting April 17, 18 and 19, First Baptist Church, Somerset.

Dr. Allen is the former pastor of the First Baptist Church of Alexandria, Virginia. He has appeared for many years on the faculty of the various weeks at Ridgecrest and Glorieta Assemblies. He presently holds the record for going to more Baptist Student Union Focus Weeks as pastor than any other minister in the Southern Baptist Convention. In 1962 he was the preacher for the Southwestern Baptist Theological Seminary's

Pastors Conference which met in Fort Worth, Texas.

In addition to speaking to various groups throughout our Convention, he has also written many articles for youth and devotional material in our Southern Baptist Convention publications.

Dr. Allen will be speaking each evening, Wednesday through Friday. In addition, the Convention will be addressed by Dr. Phil Harris, secretary of the Training Union Department, Baptist Sunday School Board; Dr. Harold G. Sanders, executive secretary-treasurer of the Kentucky Baptist Convention; Mr. Gomer Lesch, church public relations consultant, Baptist Sunday School Board; Mr. Howard B. Foshee, secretary, church administration department, Baptist Sunday School Board; Mr. Lloyd Householder, church related vocations counselor, Baptist Sunday School Board.

The Convention will begin Wednesday evening and close Friday evening. The host church and association would be glad to supply rooms in private homes for those wishing to attend. A form on which to request reservations has been mailed to all Training Union directors, and also appeared in last week's issue of the *Western Recorder*.

Kentucky Baptist Foundation

Another Will Includes The Foundation

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

Nearly two years ago, Miss Emma Henry, who lived in Louisville, Kentucky, went to be with the Lord. She had a Christian Will. In it she disposed of her estate valued at \$45,000.00 in these portions: one-third to Kosair Crippled Children's Hospital, in Louisville; one-third to Cumberland College, Williamsburg (where she once lived); and one-third to the Kentucky Baptist Foundation, with income from the investment of the principal to go to our three Baptist Children's Homes. Last week the Foundation received its portion of \$15,000.00.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40

Christian Education

Our Most Important Product

By Doak S. Campbell

Because of the very great importance of training our young people for positions of leadership, ministers, missionaries, and special Christian workers, we place great emphasis upon this peculiar function of the Christian college. Consequently, we sometimes tend to overlook another large body of students in

our Baptist colleges, who, after graduation, engage in a great variety of occupations in which they are not set apart as special Christian workers. They are tradesmen, doctors, lawyers, farmers, public school teachers, public servants, housewives—workers in a thousand and one other kinds of human endeavor.

How much emphasis have we placed upon the day-to-day Christian services of those fine men and women who have come under the influence of our Christian campuses? A gratifyingly large number are to be found quietly performing needed services in our Baptist churches. They are serving as deacons, teachers and officers in the Sunday School, leaders in the W.M.U., the Brotherhood and the Training Union.

Have you checked the record in your own church? Many of these fine graduates are witnessing quietly and effectively in church and community without serving in any official capacity. They are the ones who can be counted upon when strong Christian support is needed.

Wherever we search, in the pulpit or in the pew, these products of our Christian colleges give evidence of the effectiveness of Christian education as a force for good in the world. We point with reasonable pride to those of our graduates who have achieved positions of prominence in the world. We reverently thank God for the great army of workers in the ranks who translate the Christian concept because of what a Christian college did for them.

Tentative Abridged Program, Annual Meeting Kentucky W.M.U. — April 2-4, 1963

First Baptist Church, 535 W. Main, Lexington, Ky.

Mrs. J. S. Woodward, President

Mr. James D. Woodward, Music Director

Tuesday Evening — 6:50 o'clock

Music—Instrumental Ensemble
Call to Service
Meditation Miss Margaret Bruce
Welcome Mrs. W. E. Heathman, Rev. David A. Friedley, Jr.
Response Mrs. O. B. Mylum
"Christmas in April" Mrs. Wm. Bender, Nigeria
Message Dr. H. Cornell Goerner

Wednesday Morning — 9:15 o'clock

Meditation Miss Margaret Bruce
"A Sunbeam Dreams" Miss Rosa Fiechter
Anniversary Mrs. C. P. Gunther
A Gift for You Kentucky G.A.'s, Mrs. Ralph Keaton
Business Session
Message Dr. Robert S. Denny

Wednesday Afternoon — 1:15 o'clock

"From Lace to Lassies" Mrs. Hugo Culpepper
"Pages from the Past" Mrs. George R. Ferguson
Message Mrs. H. C. McConnell, Chile
Anniversary Tea — Calvary Baptist Church

Wednesday Night — 6:45 o'clock

Georgetown College Choir W. Wayne Johnson, Director
Meditation Miss Margaret Bruce
An Account of Stewardship Dr. A. M. Vollmer
"Accepting the Challenge" Miss Rosa Fiechter
Message Mrs. James F. McKinley, Pakistan

Thursday Morning — 9:15 o'clock

Meditation Miss Margaret Bruce
"Who Is My Neighbor" Mrs. J. Brandon Price
Message Mrs. S. Thomas Tipton, Tanganyika
Business session
Message Dr. Glendon McCullough

IMPORTANT—There will be conferences on work of each organization, Tuesday afternoon from 2:00 to 4:00 o'clock as follows: WMS, Mrs. Hugo Culpepper; YWA, Mrs. C. W. Devine; G.A., Miss Rosa Fiechter; and Sunbeams, Mrs. Arthur Carpenter. Plan to come in time for these important conferences.
If you have an Anniversary costume bring it to wear to the Anniversary Tea on Wednesday afternoon.

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Kentucky Ranks Seventh In Sunday School Enrolment

By Roy E. Boatwright

The Sunday School Department received some interesting information from the Research and Statistics Department, Nashville, which may be of value to Sunday school workers in Kentucky.

At the close of 1962, Sunday school enrolment in the Southern Baptist Convention stood at 7,570,455 while the Sunday school enrolment in Kentucky was 422,457. Kentucky ranked seventh in Sunday school enrolment among all the states of the convention. It also ranked seventh in total church membership and seventh in baptisms. Kentucky churches baptized 20,390 in 1962. The Vacation Bible School showed an enrolment in the convention of 3,176,559 in Kentucky 170,780. Kentucky ranked sixth among the states in the convention in Vacation Bible School enrolment and sixth in the number of churches.

We are grateful to the churches in our state for the good work that is being carried on through the Sunday schools. We anticipate a greater year in 1963 than in 1962. A large percent of the progress of all departments of our church work is dependent upon Sunday school enrolment. It is very wise for every church to seek to enrol additional people in Sunday school.

DATES TO REMEMBER:

Cedarmore Sunday School Conference—
August 14-16, 1963

Plans are being made for a different type of Sunday school program which will be more beneficial to Sunday school workers.

Regional Sunday School Conventions—
October 14-18, 1963

Church Music

Franklin Associational Music Festival Attracts 400 People

By Eugene F. Quinn

The new Thornhill Baptist Church sanctuary in Frankfort was filled with 400 people or the annual Associational Music Festival of Franklin County.

Host Bill Fowler reported 79 singers in the church choirs, 73 in the youth choirs, 50 in the junior choirs, and 18 in the primary choirs for a total of 220 participating in the choirs which sang. Two song leaders and 11 members of ensembles also participated.

Six churches were represented in the festival, and 180 people listened to the singing of the choirs. A. Y. Hodge is the Associational Music Director.

HARLAN BECOMES FIRST MEMBER OF 1963 "30 CLUB"

Harlan Baptist Church of Harlan, Kentucky, has the distinction of being the first Kentucky Baptist Church to earn over 30 music awards in Category 19 since October 1; in fact they have earned 59.

This places Harlan at the top of the list for 1963 as a member of the "30 Club", that is those churches which have earned 30 or more awards in the Music Category for 1963.

There is also a "100 Club" for associations in which 100 or more awards are earned since October 1. The association which is nearest to 100 is Bell County with 61 awards reported so far.

Congratulations to Ronald Sholar, minister of music of Harlan Baptist Church!

Credential Cards For The Southern Baptist Convention

By Harold G. Sanders, Exec. Secty.

Credential cards for the Southern Baptist Convention, meeting in Kansas City, May 7-10, are now available in the Executive Secretary's office at the Kentucky Baptist Building, Middletown. It is most important that messengers to the Convention receive their cards before going to the annual session in Kansas City. Let us again call your attention to the fact that these cards must be properly signed by the church moderator or clerk. Write or call for your cards immediately.

Attention is called to the fact that no church will need more than 10 cards since that is the maximum number of messengers from any one church. The number of messengers is determined as follows under the Convention's Constitution, **Article III. Membership:**

The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

1. One messenger for each regular Baptist church which is in friendly cooperation with this Convention and sympathetic with its purpose and work and has during the fiscal year preceding been a *bona fide* contributor of the Convention's work.

2. One additional messenger from each such church for every 250 members; or for each \$250.00 paid to the work of the Convention during the fiscal year preceding the annual meeting.

3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).

We trust that Kentucky will be well represented in the Kansas City meeting, May 7.

The McElrath's Killed In Auto Accident

Two of the most well-known and best loved Baptists in Kentucky, Dr. and Mrs. H. M. McElrath, were killed in an automobile accident near Clarksville, Tennessee, on March 8. The McElraths, members of the Memorial Baptist Church in Murray, were known for their active leadership in Kentucky Baptist affairs. Mrs. McElrath has been outstanding in Woman's Missionary Union work through the years.

The McElraths are also known because of the place of their children in Christian service. Hugh is a member of the faculty of the School of Church Music at Southern Seminary and serves as minister of music at the Beechwood Baptist Church in Louisville. William, who worked extensively with Kentucky Baptist youth while still in the seminary at Louisville, is now a staff member of the Southern Baptist Sunday School Board in Nashville. Dr. and Mrs. McElrath were on their way to Nashville to visit William and family.

The daughter of Dr. and Mrs. McElrath is Mrs. Law M. Mobley who lives in Lakeland, Florida, where her husband is pastor of the Southside Baptist Church.

Church-State Rally Is Scheduled

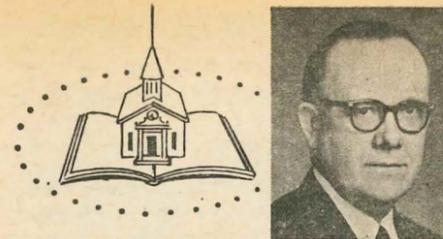
A state-wide church-state separation rally is scheduled to be held in the Bradfordsville School Building, Bradfordsville, Kentucky, on Friday, March 29, at 7:30 p.m. The main speaker for the occasion is Charles J. Weber, Presbyterian elder from Louisville.

Other speakers for the church-state separation meeting are Bob W. Brown, Baptist minister from Lexington; and J. Franklin Dennis, Christian minister from Georgetown.

The meeting is sponsored by the Bradfordsville Citizens Committee and the public is cordially invited.

New Orleans Alumni Breakfast at K. C.

The annual gathering of New Orleans Baptist Theological Seminary Alumni has been set for May 8 during the Southern Baptist Convention in Kansas City, Mo., announced H. D. Hudson, Kentucky alumni president from Paducah. The breakfast meeting will be held at the Hotel Muehlebach at 7 a.m., with convention-wide New Orleans Alumni President Landrum Leavell, Gulfport, Miss., presiding. Since the hotel manager must be advised early of the total figure for breakfast, alumni are urged to write the Seminary Alumni Office immediately for reservations. The price of each ticket is \$2.50.



SUNDAY SCHOOL LESSON

By H. C. Chiles

JESUS FULFILS HIS MISSION

For April 7, 1963

At the conclusion of the Lord's Supper, Christ and His disciples sang a hymn and went out into the Mount of Olives. He made the statement that ere long the disciples would forsake Him. Impulsive, over-confident and outspoken Peter declared that he certainly would not do so, even if the others did. Christ told Peter he would deny Him that night.

I. Gethsemane. Mark 14:32-36.

1. The Place. Mark 14:32

Christ and the eleven disciples went to a garden which was approximately a mile from Jerusalem. It was to this place that He had retired frequently for the purpose of prayer. The name of this place was "Gethsemane," which means "oil press." Probably it was so named because a press was there, the purpose of which was to extract oil from the olives in the orchard. It was an emblem of trial, distress and agony. Our Lord's distress as He was approaching the cross cannot be estimated because we do not have anything with which to compare it.

Upon arriving at Gethsemane, Christ divided the disciples into two groups, leaving eight near the entrance of the garden to wait and to watch, and taking the other three into the garden with Him. Peter, James and John were closest to Him in sympathy and in spiritual understanding. It is interesting to note that, yearning for fellowship with trusted followers and the helpfulness which comes from a consciousness of loved ones being near, Christ chose the three to stand by Him in this solemn hour who had made the loudest claims of friendship, love and loyalty. Merely to have them near Him, and to know that they were there to watch and to pray, even though they could not share His holy burden, was to be a source of comfort to Him. But even these He did not permit to be with Him when He prayed.

2. The Pressure. Mark 14:33-35a.

As Christ began to pray the anguish was so deep and the sorrow was so intense that He was pressed to the ground. Because He was bearing the pressure of the world's guilt of sin sweat-drops of blood fell from His brow (Luke 22:44).

3. The Prayer. Mark 14:35a-36.

Communion with the Father was a necessity in Christ's life. Prayer was our Lord's resource in every hour of need. It was as much His habit as was breathing. We stand in awe as we behold the

striking and solemn scene in Gethsemane. Alone, in the deep recesses of the garden, in the dead of night, prostrate upon His face and pleading with the Father was our blessed Lord. At the time of His deepest distress, the human companionship which He craved was denied Him because even His dearest earthly friends slept while He suffered and prayed. For what did He pray?

(1) The hour might pass from Him.

(2) The cup might be removed from Him.

Does "the cup" refer to the cross or to something else? As to the exact meaning of this phrase there are various opinions. As to which interpretation is correct the writer cannot say, for he has not found any "thus saith the Lord" on the subject. Some think He was shrinking from the cup of physical suffering on the cross. Some think He was praying that the cup of a premature death in the garden, before He reached the cross, might be withheld. Others say it was the utter horror of being made sin for us. Still others contend that it meant the agony and pain of separation from God, which would have to come when He bore our sins in His body on the cross.

(3) That the will of God might be done.

Whatever the cup that He was anxious to avoid, if possible, the one which He was perfectly willing to drink was that of obedience to the Father's will. His supreme purpose and prayer was the accomplishment of the will of God. Uncomplainingly and gladly He adjusted or submitted His will to the will of the Father. He knew what all of us should learn, that the very best thing one can do is to yield his will wholly to the good and perfect will of God. Although the doing of His will sometimes involves hardship or suffering, it is always best for us, and should be done. Christ's surrender to the Father's will was perfect. Is yours?

II. Golgotha. Mark 15:24-31, 37-39.

The procession ascended the skull-shaped hill a short distance outside and overlooking the city of Jerusalem. It was the common execution ground for felons and outlaws. It was a mound on which the vilest were put to death.

1. The Crucifixion. Mark 15:24-28.

Having removed Christ's garments from Him, His executioners laid Him on His back on the cross which was lying

on the ground. Then, they drove the cruel spikes through the palms of His hands, fastening them to the ends of the crosspiece, and they nailed His feet to the upright piece. While His blood was flowing, a hole was prepared in the ground, the cross was lifted on end and dropped into the hole with a thud, leaving Him to suffer as the blood dripped from His head, His hands and His feet.

A superscription, which contained the accusation against Christ, was placed above His head. It read, "This is the King of the Jews." In order that all who passed by might read it, it was written in all the current languages—Hebrew, Greek and Latin—the languages of religion, culture and government, respectively. The accusation against Him did not express all the truth. Christ not only claimed that He was the King of the Jews, but also that He was to be trusted as Saviour and obeyed as Lord.

As a further humiliation, or to add ignominy to His death, Christ was crucified between two robbers, in literal fulfillment of prophecy, "And he was numbered with the transgressors" (Is. 53:12).

2. The Critics. Mark 15:29-31.

Many passed near the cross and united in inhuman mockery of the Saviour in His dying agonies. They scornfully reminded Him of His own words at the opening of His ministry (John 2:18-21), and sarcastically taunted Him for His seeming failure to fulfill His word.

Christ could not come down from the cross, but the reason He could not do so was not the one which His critics had in mind. It was true that Christ could not save Himself if the Scriptures were to be fulfilled, if His mission was to be accomplished, if Satan was to be defeated, if sin was to be put away, and if sinners were to be saved. Christ had the power to save Himself, but had He done so, none of these things would have been accomplished, and the Father's will would not have been accomplished.

3. The Confession. Mark 15:37-39.

When the centurion witnessed the victorious manner of Christ's death and saw the supernatural manifestations connected therewith he exclaimed, "Truly this man was the Son of God." In all of his experience as a commanding officer in charge of executions, the centurion had never witnessed one which was followed by such a supernatural demonstration. It is no wonder that he readily confessed that the One Whom they had just put to death was the Son of God.

Cloverport Calls Paul Whitler

Paul Whitler is the new pastor of the Cloverport Baptist Church. He has been serving the Mt. Eden Baptist Church for the past four and a half years. Whitler is a native of East Chicago, Indiana, a graduate of Campbellsville College, Kentucky Wesleyan College and has also attended Southern Baptist Theological Seminary. His pastoral experience includes churches in Ohio, Breckinridge and Hancock counties.



Paul Whitler

He also has served as moderator of the Blackford Baptist Association. The new Cloverport pastor, his wife and two daughters have already moved into the parsonage.

Brimm Has Government Post In Birmingham

Hugh A. Brimm, former faculty member of Carver School of Missions and Social Work in Louisville, now has a government post.

He is chief of the Equal Employment Opportunities Program for the U. S. Army's Birmingham (Ala.) Procurement District.

Carver, an agency of the Southern Baptist Convention, is closing after this school year. It has been merged into Southern Baptist Theological Seminary, located on a neighboring campus.

Brimm, one-time executive secretary of the SBC Social Service (now Christian Life) Commission, had been at Carver since 1953. He was professor of Anthropology and Human Relations. Brimm also handled public relations.

All firms with army contracts of \$50,000 or more, employing 50 or more persons, are subject to employment reviews through the office now filled by Brimm. (BP)

Mississippi Church In West Kentucky Enjoys Heart-Warming Revival

Beginning on Sunday, March 3, and continuing for eight days, the Mississippi Baptist Church, in West Kentucky Association, experienced a genuine church revival. The services were well attended throughout the week. Not even a basketball tournament interfered with the attendance.

The Mississippi Church was founded in 1840 and today is a co-operating church. Ten percent of its undesignated gifts goes through the Cooperative Program. Its pastor, Brother Billy J. Gallimore, is the fine young leader. He is the moderator of the Association. Under his leadership the church is a wholesome influence in a section of the state where there are some anti-missionary (missionary?) Baptist churches.

Dr. A. M. Vollmer, secretary-treasurer of the Kentucky Baptist Foundation, was the evangelist in the special revival services.

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Bethel College Sets Inauguration of President Anderson



Parks Harris Anderson

Parks Harris Anderson will be formally inaugurated as president of Bethel College, Hopkinsville, in ceremonies planned for March 28-29. Anderson assumed the duties at Bethel on November 1, 1962.

The new Bethel president was born in Canton, China. His parents and maternal grandparents were Southern Baptist missionaries. He is a graduate of Mercer University, Macon, Georgia, and the New Orleans Baptist Theological Seminary. He has served on the faculty of Tift College, the Baptist woman's senior college in Forsyth, Georgia, and as dean of Denominational Extension Services, Mercer University.

Anderson also has had extensive experience in the pastorate. He has served churches in Georgia, Louisiana and South Carolina.

The inauguration ceremonies will begin on Thursday evening, March 28, with the President's Reception. The actual inaugural ceremony will be on Friday morning, March 29, at 10:00 A.M., in the college auditorium. An inaugural luncheon for out of town guests is scheduled following the inaugural ceremony.

Southern Seminary Receives Hymn Collection

LOUISVILLE, Ky.—Five hundred hymn books from the collection of the late E. A. Converse, Jr., Baptist lay member of Louisville's Crescent Hill Baptist Church for over 30 years, has been added to the Helm Music Library, Southern Baptist Theological Seminary here.

The hymnals, part of over 700 collected by the Baptist layman for 25 years, were donated by Mrs. Converse to the 12,000-volume music library. The hymnals come from all denominations. Some date as early as 1810.

The collection supplements an earlier hymnal donation made by former Seminary Professor Basil Manly, Jr., in 1892, and brings total number of hymn books catalogued in the library to more than 2,500.

Mr. Converse was a secretary and comptroller of Belknap Hardware in Louisville for 36 years before his death in 1958. Mrs. Converse has served as a past assistant organist at the Crescent Hill Church.

Frank Norfleet Accepts Kansas City Pastorate

Frank F. Norfleet, pastor of the Immanuel Baptist Church, Paducah, for more than 12 years, has resigned to accept the pastorate of the Wornall Road Baptist Church in Kansas City, Missouri. The announcement of this resignation was on February 24, and he will begin his new responsibilities in the Kansas City pastorate on March 31. Norfleet is a native of Arkansas, a graduate of Ouachita



F. F. Norfleet

College and Southern Baptist Theological Seminary. Before going to the Paducah pastorate he was serving Sligo Baptist Church, a few miles outside of Louisville on Highway 42.

The Immanuel Church has had 644 additions during the ministry of Norfleet and more than \$1,120,981 has been received by the church for all causes. The budget adopted for the coming year is \$125,000—largest in the history of the church.

During Norfleet's ministry Immanuel moved from its downtown location to suburban Paducah. The first unit of a proposed 10-year building program has been completed at a cost of more than \$400,000. The church is currently planning to begin the second unit in the building program.

Norfleet has also served on various denominational committees and boards in Kentucky and the Southern Baptist Convention. He is presently a member of the Georgetown College board of trustees.

Consideration Asked For American Alliance

VALLEY FORGE, Pa. (BP)—The Baptist World Alliance has been asked

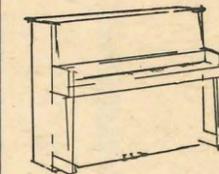
to consider forming a North American Baptist Alliance or Fellowship.

This suggestion came out of the joint (interconvention) committee on the Baptist Jubilee Advance. The committee, representing seven Baptist groups on the continent, met at the American Baptist Convention office building here.

A continuation committee recommended this as a way to preserve interconvention achievements beyond the five-year advance, which ends in 1964.

It was also proposed the North American Alliance provide for annual meetings of the leaders of its participating groups. A general fellowship meeting every five years was also suggested. This North American general meeting would come midway between the Baptist World Congresses, also held every five years.

Formation of a North American Baptist Alliance has been talked up informally for about 15 years, recently, editors of the Baptist Record in Jackson, Miss., and the Biblical Recorder (Baptist), Raleigh, N. C., among others, have called for a means to provide a stronger, more united witness for Baptists in North America.



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SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, MARCH 17, 1963

	S.S.	Add.	T.U.
Louisville, Walnut Street	1378	8	306
Missions (3)	302	--	159
Madisonville, First	1185	32	243
Louisville, 9th and O	1161	5	404
Elizabethtown, Severns Valley	969	--	214
Covington, Calvary	966	--	---
Louisville, Carlisle Ave.	964	6	272
Missions (2)	111	--	45
Hopkinsville, Second	951	6	177
Louisville, Crescent Hill	932	4	198
Missions (3)	196	--	55
Harrodsburg	865	--	192
Murray, First	851	--	118
Bowling Green, First	820	3	176
Owensboro, First	820	--	142
Mission	73	--	---
Lexington, Calvary	810	2	220
Lexington, Grace	783	--	140
Mission	12	--	---
Glasgow	753	--	152
Mission	23	--	---
Louisville, Valley Station	714	--	130
Louisville, Bethlehem	707	6	235
Louisville, Buechel Park	705	--	198
Mission	103	--	---
Somerset First	692	--	191
Mission	159	--	38
Erlanger	680	1	146
Louisville, Beechmont	679	--	155
Mission	275	7	102
Louisville, Beth Haven	654	3	302
Newport, First	636	1	121
Louisville, Green Acres	622	--	206
Campbellsville	620	--	188
Missions (3)	99	--	70
Rosemont, Lexington	622	3	181
Louisville, Beechland	558	1	131
Louisville, Rockford Lane	546	5	174
Jeffersontown, First	545	--	74
Russellville, First	544	--	132
Mission	56	--	---
Florence	542	--	133
Owensboro, Hall Street	522	--	200
Lexington, Porter Memorial	521	--	123
Shelbyville, First	518	--	95
Louisville, Fairdale	517	--	158
Lexington, Trinity	510	--	120
Louisville, Baptist Tabernacle	507	--	143
Henderson, Immanuel	504	--	116
Mission	162	--	---
Hodgenville, First	492	1	141
Louisville, Hazelwood	489	--	122
Ludlow, First	482	--	106
Louisville, Ralph Avenue	469	16	171
Mission	31	--	---
Corbin, Central	467	--	112
Middlesboro, First	454	--	86
Louisville, Farmdale	450	--	137
Lexington, Central	447	3	124
Nicholasville	447	--	102
Covington, South Side	441	--	58
Louisville, High View	433	--	111
Franklin, First	423	--	128
Missions (2)	90	--	29
Central City	415	--	168
Danville, Gethsemane	412	1	202
Walton, First	402	2	191
Mt. Washington, First	400	--	74
Mission	84	--	33
Bowling Green Glendale	395	6	179
Mission	49	--	31
Lebanon, First	389	--	103
Louisville, Immanuel	384	12	95
Bardstown	382	2	52
Horse Creek	381	--	---
Louisville 18th Street	376	--	115
Mission	41	--	31
Ashland, Pollard	367	--	109
Mission	58	--	---
Corbin, First	366	3	84
Owensboro, Eaton Memorial	361	3	153
Springfield	358	--	98
LaGrange, DeHaven Memorial	358	--	76
Louisville, Ridgewood	353	1	88
Campbellsville, South	353	--	132
Louisville, West Broadway	350	--	104
Louisville, Clifton	345	--	98
Mission	57	--	28
Owensboro, Crabtree Avenue	340	--	128
Louisville, Chapel Park	334	--	118
Louisville, Shawnee	328	4	95
Greenville First	325	--	105
Henderson, Audubon	317	--	71
Owensboro, Lewis Lane	310	--	102
Middletown, First	310	3	148
Louisville, Highland Park 1st	309	--	51
Shepherdsville, Little Flock	298	--	87
Louisville, Valley View	298	--	85
Frankfort, Memorial	298	--	104
Glendale, Gilead	295	--	199
Dry Ridge	293	1	68
Mission	48	--	---
Barbourville, First	270	--	94
Missions (2)	106	--	---
Cold Spring, First	271	--	112
Frankfort, Crestwood	267	--	97

Lexington, North View	265	--	94
Hopkinsville, Edgewood	252	1	82
Stanford	249	--	89
Mission	36	--	---
Hazel	248	--	---
Taylorsville, Kings	244	--	144
Covington, Oak Ridge	241	--	60
Louisville, Gethsemane	239	1	120
Owensboro, Yellow Creek	239	--	50
Harrodsburg, Bruner's Chapel	222	--	79
Shelbyville, Highland	220	--	79
Owensboro, Seven Hills	210	--	44
Marion	198	--	54
Taylorsville, First	196	--	88
Ashland, Second	167	--	51
Florence, Greenview	157	2	65
Cave City	148	--	65
Albany, Stony Point	139	--	60
Ft. Thomas, Highland Hills	117	--	56
Mission	15	--	---
Frankfort, East	108	--	56

Miss Jennie Graham Bright, Ky. WMU Ex-Secretary, Dies in Danville

LOUISVILLE, Ky. — Miss Jennie Graham Bright, 67, was buried March 13 at the cemetery in Stanford, Ky. She died at the Stone Manor Nursing Home in Danville, Ky., as the result of a heart attack, following other complications. She had been ill for 15 years and was an invalid for the last ten years in the Elmhurst Rest Home at Harrodsburg, Ky., suffering from Parkinson's disease. Her funeral service was conducted by Pastor Paul C. Lawson, of the Stanford Baptist Church.

Native of Danville, Miss Bright was corresponding (now called executive) secretary of the Kentucky Woman's Missionary Union from 1925 to 1933. She was stricken down in the prime of life. She had been in an automobile accident in 1932, which injured her neck. She felt constrained to resign her work with the Kentucky W.M.U. in 1933, and sought to find easier work. For a while she was a house mother with the pre-school age children in Spring Meadows. Also she was a church secretary in Florida for a time. Her health became more and more a problem for her, and Parkinson's disease seized upon her weakening body, making her a complete invalid.

Miss Bright was for many years a member of the Fourth Avenue Baptist Church, Louisville.

In early life she had been a kindergarten teacher. Her talents were said to have been "discovered" by the late Miss Eliza Broadus, who encouraged her further training and brought her to the attention of the women of the state. On completion of her studies at the W.M.U. Training School (now Carver School of Missions and Social Work), where she was graduated in 1915, she became a good will center worker. She was made young people's leader and college correspondent during 1922-25, in which years she was associated with Mrs. Janie Cree Bose (now Mrs. J. H. Anderson, of Knoxville, Tenn.). When Mrs. Bose resigned as corresponding secretary of the Kentucky W.M.U. to become principal of the W.M.U. Training School

in 1925, Miss Bright was elected to succeed her at the Kentucky Baptist Headquarters, and she remained in that work for seven years, or until 1933.

Says Money Without God Aids Communist Nations

WASHINGTON (BP) — The Arizona House of Representatives has memorialized Congress to stop printing and to withdraw from circulation all \$1 bills that do not bear the inscription "In God We Trust."

Reason given by the Arizona Legislature: "It appears that the use of currency without the inscription 'In God We Trust' gives aid and comfort to those nations which pursue the atheistic communist ideology."

In 1955 Congress enacted a law providing for the inscription to be included on all currency as the dies for printing then in use were replaced by new ones. According to the Arizona Memorial the Treasury Department is still printing some \$1 bills without the inscription.

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