

Western Recorder

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—Photo by Gainer E. Bryan, Jr.

A goal of 25,000 baptisms in Kentucky in 1957 will be emphasized at the Kentucky State Evangelistic Conference, Walnut Street Baptist Church, Louisville, Kentucky, January 14-16, 1957 (See Stories on pages 12 and 24).

Gleanings From The Field

►It has been found that 4,070 of the 5,373 students last year in Southern Baptist seminaries were married, which was 76 per cent.

►Pastor and Mrs. John Crenshaw, Ballard Baptist Mission, Anderson County, are the proud parents of a baby boy, John Mark, born October 14 at Central Baptist Hospital, Lexington.

►Miss Ruth Walden, Southern Baptist missionary to Nigeria who is in the States on emergency sick leave, has moved from Louisville, Ky., to Norfolk, Va. Her address is 2586 Ruffin Way.

►Karen Dianne Garrett was born to Mr. and Mrs. Clayton D. Garrett, Shively, Ky. The baby is a granddaughter of Long Run Supt. and Mrs. Ben F. Mitchell, 417 Fairlawn, Louisville, and of Deacon and Mrs. R. C. Garrett, members of the Shively Baptist Church.

►J. R. Taylor was installed as pastor of the Campton Baptist Church November 29. Pastor Taylor is a native of Mississippi and his wife is from Virginia, but their two children, Laura Elizabeth and Martha Jane are full-blooded Kentuckians. They have all moved into the new parsonage.

►Pastor Walter E. Bryant, Cox's Creek, Ky., was with Pastor Robert Marchbanks at the Clover Baptist Church, Granite Falls, N. C., in a revival November 19-25, during which time there were 25 rededications and 14 additions to the church, 9 by baptism.

►Pastor R. M. Gabbert, Mackville Baptist Church, recently conducted a revival in his church (November 4-16). He also assisted Pastor E. R. Prather of the Ferguson Baptist Church in October. Pastor Gabbert came to Mackville from a pastorate in Smyrna, Tenn., and prior to that was with First Church, Greenville, Ky.

►Walter House, executive secretary of the Kentucky Temperance League, was with Pastor Charles W. Holland, Jr., at the Fountain Memorial Church, Washington, D. C., November 25. Three decisions were made at the service, including one young man who surrendered to the ministry. Pastor Holland says he brought a stirring message concerning the evils of alcohol.

►H. L. Carter, formerly the pastor of Calvary Baptist Church, Bowling Green, and prior to that associated with our State Mission program in Kentucky, is now pastor of the First Baptist Church of Santa Rosa, New Mexico. The *Baptist New Mexican* of November 29 carried Brother Carter's picture and a tribute to his work. He and his wife deserve it, and even more.

►Dr. Glen Yarbrough, director of religious activities, Georgetown College,

has announced the availability of youth-led revival teams during the college spring vacation, April 1-8. These teams have been kept busy in Kentucky, Ohio and Indiana during the year at such time as the students could spare. Interested pastors or churches may communicate with him.

►First Baptist Church, Shepherdsville, has voted to establish a mission in the Salt River Community. A mission committee was elected to supervise the survey and establish the mission. This committee is composed of J. E. Brown, Sunday school superintendent; Headie O. Lee, Jr., Training Union director; J. W. Hardaway, Brotherhood president; Mrs. Ralph Henderson, WMU president; and Pastor Bruce V. Hartsell.

►Dr. O. W. Yates, pastor Rosemont Church, Lexington, Ky., was in a revival at Perrine, Fla., on the perimeter of Miami, where Dr. Alfred Van Zant is pastor. Brother Van Zant was formerly pastor at Lyndon, Ky. There were 17 additions. Dr. Yates says that Brother Van Zant is doing a good work in a new territory where people are building and moving out to the suburbs. It is on Highway No. 1 on the road to Key West.

►Connie L. Hargrove, Box 1162, Tavares, Fla., a former pastor at the Porter Memorial Church, Lexington, has recently preached in two revivals in Kentucky, one at Hillcrest, in Lexington, and the other with Adrian Lamkin at First Church of Hardinsburg. A short time ago he retired from the active pastorate, having been pastor for eight years of the First Baptist Church, Tavares, Fla. Since these two Kentucky revivals he has now completed another at the Bay Street Church, Eustis, Fla.

►Lt. Col. (Chaplain) Clarence Q. Jones, 4201 Fink Avenue, Muskogee, Okla., was awarded a certificate of achievement in recognition of continued faithful and efficient performance of duty in Headquarters Area Command, Europe, by Commanding Officer Col. Donald B. Harriott, in a ceremony held recently. Formerly of Murray, Brandenburg and Falmouth, Ky., he has served on active duty in the Army since July 1941. During World War II he served in Europe and the Far East Command.

►Buckner Baptist Mission, Buckner, Ky., was engaged in a revival November 4-11 with Ross Harma, student in the Southern Seminary, doing the preaching. Charles H. Mitchell, pastor of the Buckner Mission, said a good spirit and a fine attendance prevailed throughout the meeting. Ten decisions were made, with 8 of them being by profession of faith and 1 by letter; also 1 rededication. The singing was led by Pastor Keith Stanford, Harrods Creek Church, Brownsboro, Ky.

Western Recorder

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

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

Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

►A Mission Emphasis Committee of students was recently appointed and they will assist the administration and faculty of Southern Seminary in making plans for the Student Mission Conference, February 15-16, 1957, which is expected to attract 500 students from colleges and high schools throughout the Southern Baptist Convention. The committee is composed of Don Craps, Columbia, S. C.; Ruford Hodges, Jr., Florence, S. C.; Julian Cave, Greenville, S. C.; Bob Trotter, Bolton, Miss.; Arlis Hinson, Crystal Springs, Miss.; John Dyer, Chattanooga, Tenn.; David Johnson, Bossier City, La.; Bill Cooper, Waco, Texas; Bill Mueller, Houston, Mo.; Bob Hardy, Russellville, Ky.; Sara McIntyre, Lumberton, N. C.; and Grace Denny, Science Hill, Ky.

William Gardner Welborn— Baptist, Teacher Extraordinary

By MRS. RAYMOND H. GORRELL, Russellville, Ky.

Each year on February 22 all banks and government buildings are closed to honor a great man born on that date, George Washington. It is probably the birth date of many others but one especially whom we might call great because he has so many characteristics Mr. Washington had. When it comes to honesty, integrity, loyalty, compassion, and good will toward men, Mr. Washington had nothing on Mr. W. G. Welborn. Although Mr. Welborn never achieved success in riches and power according to man's values, still he might well be considered a great man by the many people he has helped over the rough places of life.

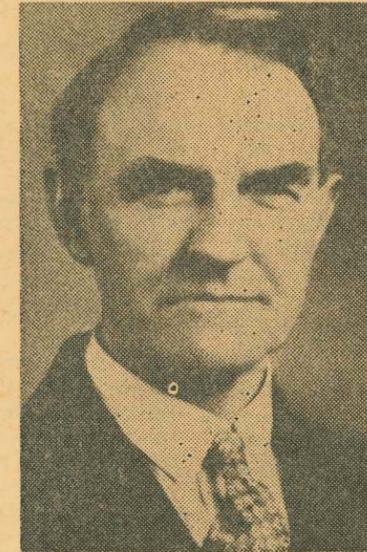
For almost ninety years Mr. Welborn has been active in the work of his Heavenly Father. A student with a problem, a young person in trouble or an older person in sorrow, all know Mr. Welborn as a friend.

William Gardner Welborn was born February 22, 1869 in Muhlenburg County near Greenville, Kentucky. He was one of eight children, with one brother and six sisters. His father, F. M. Welborn, was a Baptist minister serving several small churches on alternate Sundays. Since the family was large and the needs many, there was never too much money to spend. While the children were attending school, they were also learning to raise their food and store it; also all other work of a farm was learned. It was a very long walk to and from school each day, and then their work was always waiting at home.

William and some of the sisters enjoyed reading more than any other pastime. There was little time for reading in a busy household.

He was eager for knowledge and anxious to attend college but funds were low. However, he secured work at Bethel College and was graduated from there four years later, in 1894. By now he had decided he wanted to make teaching his life work. He received a post as principal of a high school in the small town of Ridgeway, Virginia. There he secured board and lodging in the home of John H. Trent. Mr. Trent had three children in school, two girls and one boy. After a short while William and the oldest girl, Stella, fell in love and were married in 1899. To this union was born one daughter, Morton Rice. While the baby was

small Mr. and Mrs. Welborn moved several times, going to greener pastures. He taught in Bluefield, West Virginia; Beaver Dam, Kentucky; and in Williamstown, Kentucky. Here they were very happy and hoped they might remain, but Mr. Welborn was offered a challenge in organizing a new school at Campbellsville, Kentucky. Since it was



W. G. Welborn

to be a large new building, a boarding school and a Baptist school, he accepted the challenge. This was the beginning of Campbellsville Baptist College, although at that time it was called Russell Creek Baptist Academy. He was principal of the school, teacher of Latin and mathematics, 1906-19, and he and Mrs. Welborn were in charge of the dormitory.

Those were very hard, difficult days with very little money in circulation. Mr. Welborn put his farming knowledge to use and raised as much food as possible to furnish the dormitory. Cows and chickens were kept for milk, butter, and eggs. In the summer Mr. Welborn was also field agent and he and his horse and buggy were a familiar sight as he drove over the country talking with boys and girls.

When the school was about on its feet, Mr. Welborn built a home of his own in the town and moved out of the dormi-

tory. This was the first house of his own, since most of his married life had been spent in rented or school property. He and Mrs. Welborn were happy in their own house, where they had many friends, until one day he received an offer to come back to Bethel College to teach mathematics and Latin, and to run the boarding hall.

The work at Russell Creek Academy had been so hard and demanding. There was little money in it. Many of the boys and girls came to the school from the backwoods with nothing much but their desire for an education. They knew, however, if they needed financial help they could go to Mr. Welborn and they would not be denied. His remuneration was his happiness in seeing them develop into useful men and women.

Mr. and Mrs. Welborn decided to go to Bethel, and moved about 1919. They lived at N. Long Hall for a short while until Mrs. Welborn's health gave away and they then built another home on the out-skirts of Russellville. They did not enjoy this home together long, for Mrs. Welborn was called to her Heavenly Home December 13, 1927. Two years later Mr. Welborn married Mrs. Eula Mae Welborn, who had one son, Harold Ezzell Welborn, already in Bethel College. The following year a baby son was born to them, but he only lived a day. Only a few years after this that Mrs. Eula Mae Welborn followed her son to her eternal rest.

So the past eighty-seven years have been hard, busy, useful years. Mr. Welborn knows how to sympathize with those in trouble and sorrow, because he has experienced both. During the many lean years when the fate of Bethel College hung in the balance and there was no money for teachers' pay checks, during the anxious years with illness in the house, there was never a word of complaint or criticism—always a smile and cheery word for those he met even though his heart was near the breaking point.

There were two bright spots in his life that never ceased to shine for him; one was his daughter, Morton Rice, who was graduated at Georgetown College as an honor student in the field of Education. She married Dr. John Ferguson Conn, who is now a teacher in Stetson University at De Land, Florida. They have one son, John Morton Conn, who was graduated from Stetson University. He received a scholarship from Stetson University to Purdue in Lafayette, Indiana, in the field of Physics.

The other bright spot in his life was the fellowship of his beloved Ladies' Sunday School class which he has taught for over thirty years. This wonderful class is known as the Euzelian Class.

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Carson-Newman College Makes Revealing Survey of Active Pastors

Carson-Newman College, one of the Tennessee Baptist schools, recently completed a most interesting survey of pastors in that state. The study was made by the Department of Sociology of which Dr. Herbert J. Miles is professor.

It pays for every person to know what others think, what their convictions are. But we pity the man who follows blindly the opinions of others and has none of his own. There's no escaping the influence which others exert, but there is an escape from the "necessity" of following others merely because of *who* they are and the *position* they hold. Tennessee Baptist ministers fearlessly expressed their convictions, did their own thinking, arrived at their own conclusions. We congratulate Carson-Newman College's Department of Sociology for making the survey and for allowing us to make known its findings in whatever way we can.

We wish one of our colleges in Kentucky would, through the proper department, make such a survey in our own state. Thus the school (whatever school undertakes it) would show it is interested not only in planting previously known facts in the thinking of students, but in leading them to *discover* facts in the panorama of thought and life. Our people like to know what others feel and think. And then they reach their own conclusions as they interpret the Bible which is their only rule of faith and practice.

Looking toward the survey, a questionnaire from the students of the Department of Sociology, Carson-Newman College, was mailed out to all active pastors whose churches are listed in the Tennessee Baptist Convention minutes. Dr. Miles said: "We have reason to believe that 1,970 pastors actually received these questionnaires. Within six weeks we had within our files 1,005 questionnaires filled in and returned unsigned to us in stamped envelopes that had been furnished by the students. This was 51 per cent of the total sample, which was considered an excellent response."

Because we believe the findings from Tennessee Baptist pastors will pretty well describe a broad cross section of our Southern Convention (with, unquestionably, some variations), we offer Dr. Miles' conclusions reached after careful study of all facts.

Both Disagreement and Unity

Evidence indicates both disagreement and unity among the pastors. They disagree on such subjects as capital punishment, integration, uniting with other denominations in Thanksgiving and pre-Easter services, performing wedding ceremonies for divorced persons, and the ordaining of divorced men.

On the other hand there is a high degree of unity on other subjects: 97 per cent approved the stand taken by the Southern Baptist Convention in refusing to unite with the National Council of Churches; 97 per cent opposed the ordaining of women as preachers; 93 per cent refused to unite with other

denominations in summer Sunday night services; 95 per cent did not approve of hunting, fishing, and golfing on Sunday even outside the regular church hours; 97 per cent didn't believe it ever permissible for a Christian to use alcohol as a beverage; 90 per cent did not approve of Baptists' participation in the Lord's Supper in a non-Baptist church; 93 per cent did not approve of a Baptist church receiving a non-Baptist by letter if he has been immersed; and 94 per cent would like for their sons to become Baptist pastors.

Education Seemed to Influence

Dr. Miles points out that there is a greater degree of difference among the attitudes and thinking of pastors with only high school education or less, as compared to the attitude and thinking of those with B.D. and Th.D. degrees, than there is between young pastors and older pastors. Education, seemingly, influenced attitudes and thinking of pastors more than age.

Background Influences

Most of the pastors came from rural sections; men from stable, active, religious families are more often called to preach than are others; active Christian homes make for strong Christian leadership; mothers, according to the testimony of pastors, have stronger influence on the religious affiliation of their sons than do fathers.

Baptist Weaknesses

In discussing Baptist weaknesses, the report stated that the last three items of the questionnaire requested the pastors to list what are, in their opinion, the *two* main weaknesses of: (1) Baptist pastors, (2) Baptist churches, and (3) Baptist deacons. Following are lists, in the order in which they were voted main weaknesses:

MAIN WEAKNESS OF BAPTIST PASTORS: participation in worldly things; lack of consecration; failure to preach doctrine and the whole gospel truth; neglect of Bible study; lack of training and education; too little prayer life; lack of missionary vision; jealousy of members and other pastors; lack of humility; laziness; too much interest in their own salary; poor sermon preparation. Mind you, these appraisals came from the ministers, not from the people in the pew.

MAIN WEAKNESS OF BAPTIST CHURCHES: inactive, indifferent, irregular members; little program or concern for visiting and winning the lost; not enough emphasis on missions; failure of members to tithe; worldliness, sin in lives of members; failure to follow leadership of the Holy Spirit; lack of co-ordination and co-operation; members untrained in doctrines; failure to train new members; untrained and uneducated workers; too easy on members—too little discipline; church membership too easily acquired.

MAIN WEAKNESS OF BAPTIST DEACONS: lack of training and education; too much worldliness and sin, lack of consecration; too much authority, too

bossy; failure to perform responsibilities; tendency to be inactive, indifferent; irregular; lack of co-ordination and co-operation; failure to follow the leadership of the Holy Spirit; lack of training in doctrine; little program or concern for winning the lost; lack of Bible knowledge; failure to tithe; and lack of interest in evening services.

Findings in General

Of the total pastors who replied, one was separated and seven were divorced. Pastors had an average of 2.7 children as compared to an average of 1.5 for the United States in 1951. City pastors averaged 2.2 children, while country pastors had 3.1.

The average pastor has completed 14 years of schooling—that is, two years in college. The country pastors average 12 years of schooling or a high school education. City pastors had completed an average of 17 years of schooling, which amounts to one year of graduate work. Only 32 pastors had earned doctors' degrees, while 180 had B.D. degrees, and 172 had only an eighth grade education or less. In other words, 19 per cent had an eighth grade education or less, 38 per cent had either an A.B. or B.S. degree, 23 per cent had either a B.D. or Th.M. degree, 3 per cent had either M.A. or M.S. degrees, 3.5 per cent had either a Th.D. or Ph.D. degree, and 2 per cent honorary degrees such as D.D., LL.D., etc. Approximately 400 of the pastors had only an eighth grade education or less. Only 15 per cent of the pastors have attended a state college or university, but 70 per cent have attended Baptist colleges. Rural pastors have a higher record of attending Baptist colleges than do city pastors.

The survey showed that 60 per cent of the pastors have never attended a seminary, that is, up to the time of the survey. Some of the younger were going later.

Other findings were: only 31 per cent of the pastors are lodge members; 29 per cent are active in some civic or community club; 41 per cent have no vacations; only 6 per cent of city pastors have no vacation as against 61 per cent for country pastors.

Three per cent of the churches held no revivals in 1954. Seventy-one per cent of the churches plan

Southern and Canadian Baptists Plan to Meet

NASHVILLE — (BP) — Southern Baptist Convention leaders and Canadian Baptist leaders will meet in the near future to discuss Southern Baptist home mission work in Canada.

The Southern Baptist Convention will be represented by five from its Executive Committee and a group from the Baptist Sunday School Board and Home Mission Board.

W. J. McDonald, general secretary of Baptist Union of Western Canada; T. B. McDormand, general secretary-treasurer of Baptist Convention of Ontario-Que-

bec, and Jack McKay, Edmonton, Alberta, pastor, will represent Canadian Baptists.

The present home missions policy of Southern Baptists is to have no missions workers in Canada.

Federal Judge Frank Hooper, Atlanta, chairman of the Executive Committee, will appoint the Executive Committee representatives. He will also appoint two other groups to represent the Executive Committee in other matters.

Five from the Executive Committee will meet with the Home Mission Board to discuss the activity of the Home Mission Board's Chaplains Commission. The Home Mission Board requested the study.

and adopt and attempt to follow a church budget. Fifty-six per cent of country churches plan a budget as compared to 95 per cent of the city churches. Only 4 per cent of the pastors' churches employ a full-time assistant pastor, while 7 per cent employ a full-time educational director; 20 per cent have a full time secretary, and 17 per cent a full-time music director.

The plan of rotating deacons was approved by 78 per cent of pastors. Forty-eight per cent of pastors with eighth grade education or less approved of rotation of deacons as compared to 96 per cent of pastors with B.D. degrees. Only 39 per cent of the pastors approve the integration of Negroes and whites in public school. Of pastors 29 and under, 61 per cent approve of integration as compared with 16 per cent of pastors aged 50 to 59. Of pastors with an eighth grade education or less, only 9 per cent approve of integration as compared to 73 per cent of pastors with B.D. degrees.

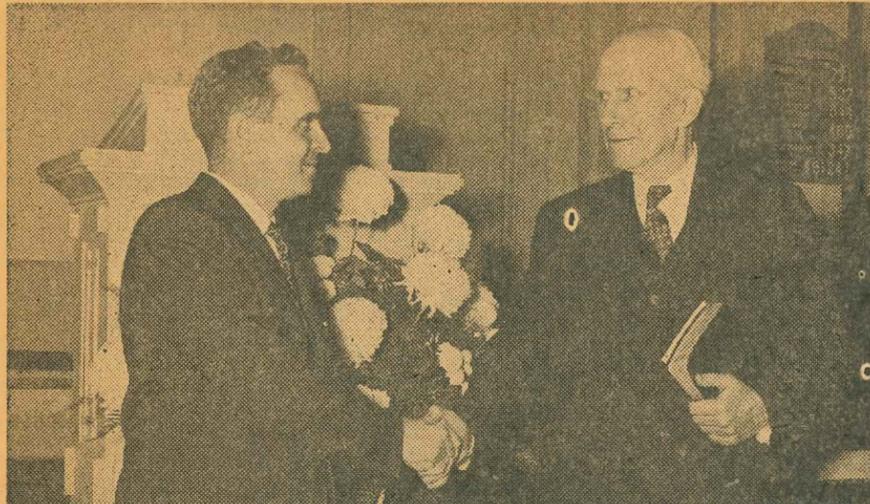
Concerning co-operation with other denominations, 83 per cent of the pastors' churches actively unite with other denominations in efforts to oppose community social evils, while only 45 per cent unite with them in Thanksgiving services, 16 per cent in union revivals, and 7 per cent in summer Sunday night services. Only 3 per cent approve of the Southern Baptist Convention joining with the National Council of Churches.

Fifty-three per cent of the pastors never perform a wedding ceremony for a divorced person. When adultery is involved, 38 per cent will perform a ceremony for the innocent party. Nine per cent will perform a ceremony for all couples who request, because they feel the responsibility for the matter rests on the couple.

Thus Tennessee Baptists have a cross section picture of the thinking of their religious leaders. We congratulate Carson-Newman College and the Department making the survey under the direction of Dr. Miles. A service has been done the public, and, incidentally but by no means least, the school has been pushed again into the thinking of the people—a rather important fact.

Three Executive Committee members will discuss with California Baptists—at California's request—the use of Southern Baptist Convention reserves for church building and loan purposes. The present business and financial plan of the SBC forbids use of reserves for building and loan purposes.

►The address of W. Neville Claxton is Baptist Building, Ibadan Nigeria, West Africa. Missionary Claxton writes thanking God for a safe journey overseas. Billy's improvement in health, and the general happy condition which is theirs at this Christmas season.



C. W. Elsey, Shelbyville (right), the guest speaker at the annual homecoming at the Central Baptist Church, Winchester, shakes hands with Pastor H. C. Zachry (left), who gave the message of welcome. Central Church was organized October 27, 1910, at which time Dr. Elsey—then pastor at Cynthiana—led in the organizational meeting. The church was dedicated November 12, 1912, and George W. Shepherd was the first pastor. At the recent homecoming the special music was under the direction of Dave Hampton, the minister of music.

More Churches Sponsor New Church

By ELDRED M. TAYLOR

Superintendent of Missions and Evangelism

Through the year 1956, the Western Recorder has carried from time to time the names of new churches constituted and also the sponsoring churches. These new churches have come into being because a church saw a need beyond its own walls, started a mission station, and grew it into a church.

Today's records show that 180 Kentucky Baptist churches are sponsoring more than 300 mission stations. It is most encouraging to see how our churches are going out beyond their own walls to reach people for the Master.

During 1956, 27 new churches were constituted in Kentucky. The goal for 1957 is 60 new churches and mission stations.

It is a privilege to report three new churches not previously reported.

NEW CHURCH	SPONSORING CHURCH	DATE CONSTITUTED
Vine Street	Highland, Louisville	October 7, 1956
Green Acres	Farmdale, Louisville	July 1, 1956
Smithsboro	Hindman, Hindman, Ky.	October 29, 1956

Report all new mission stations and new churches to the Department of Missions and Evangelism so the news can be shared with the whole state.

Arkansas Asks Local Option On Gambling

LITTLE ROCK, Ark. — (BP) — Arkansas Baptists want local option in race track pari-mutuel betting.

In its annual convention here, the Arkansas Baptist State Convention asked the state legislature to provide a referendum to permit such local option.

In a recent general election referendum, the people of Arkansas voted down a proposed state-wide ban on race track betting and also voted in favor of a race track proposal at Hot Springs.

The 1,500 registered messengers voted a \$1,496,590 budget for 1957, up about 12 per cent over the previous budget. The state convention will retain 65.3 per cent, or \$975,900.

►Harlan Baptist Church has recently experienced one of the best seasons of revival in its history. Under the leadership of Evangelist Clifton W. Brannon, Longview, Texas, each organization of the church participated in visitation and personal soul winning to the extent that the house was well filled for all services. Interest increased from day to day with additions in almost every service. In all there were 79 additions to the church—66 of them for baptism. One third of the additions were adults. Every department of the Sunday School, juniors through adults, saw members of the department receiving Christ as Saviour and transferring church membership. There were several rededications and five young people accepted the call of God to full-time Christian service, according to Pastor E. Keevil Judy.

She Gave Up the Life Of a Catholic Nun

EL PASO, Texas — (BP) — She was once a Roman Catholic nun who taught catechism in a girls' school. Now she is a devout Baptist, an evangelist among her Catholic friends and a tireless worker in First Baptist Church here.

This is what makes Mrs. Steve Cantrill unusual.

Such a summary can scarcely be a surface observation of Mrs. Cantrill, known to hundreds in El Paso as benefactor and friend.

The kindly gray-haired churchwoman is head of the welfare work of First Baptist Church, superintendent of Primary departments in Sunday school and Baptist Training Union, and teacher of study courses.

At home with her equally consecrated husband, the Cantrills observe family altar and try to keep out of their home anything they believe will be displeasing to Christ.

Her husband is a deacon, teaches a men's Sunday school class, and is active in Brotherhood and Training Union as well.

Mrs. Cantrill says the thing that surprises most of her Catholic friends is the fact that she has absolutely no regrets about leaving the Catholic Church.

She was reared a Catholic, attended a Catholic school, and taught for nine years. She gave up the life of a Catholic nun because she felt that she could no longer give blind obedience and say compulsory prayers.

She simply wrote a letter to the "mother superior" at the convent, went home to a sister, and, with the Pope's permission, laid aside her nun's attire.

Mrs. Cantrill has never been persecuted. She reports she is still regarded as someone in need of prayer because she has been led astray by the Baptists and is "doomed to hell" for committing the "mortal sin of disbelief and disobedience."

Her friends among the Catholics of El Paso are many, for her evangelical and welfare work among them is a work of love. She seeks only to help them know her Lord as Saviour and find the inner peace and happiness which has come to her.

One of the hardest beliefs Catholics have to overcome in accepting a new faith is that pertaining to the "eucharist," says Mrs. Cantrill. Catholics believe the bread and wine used in the Lord's Supper literally become Christ's body and blood, and worship them as a living Saviour.

►Robert S. McGinnis, Jr., is the new pastor of the Deanfield Church, in Ohio County.

►Dr. and Mrs. Eugene I. Enlow, Bethany Baptist Church, Louisville, are the proud parents of a second daughter, Jeanne Culley Enlow, born December 5.

Middleton Church Dedicates Building and Burns Note



Middleton Church House

FRANKLIN—During a Watch-Night service December 31, the Middleton Baptist Church, located on Route 3 out of this city, dedicated a new educational building and burned the note made for financing its construction.

The educational plant, located at the rear of the auditorium, is well planned and will, for the present, serve the needs of the growing church in its several departments.

A full-time program is being carried on under the leadership of Pastor John W. Lynch. The improvements in the plan consist of six Sunday school rooms, a full basement recreational area, and a baptistry in the auditorium.

Pastor Lynch came to the church in August of this year. He and Mrs. Lynch and their two sons reside on the field. Lynch received his schooling at Carson-Newman College and Southern Baptist Seminary. He has served churches in Tennessee, Indiana and Kentucky.

In October of this year Pastor Lynch was evangelist in his own meeting at Middleton and the results were highly gratifying—eleven coming for baptism and two by letter. He rightly refers to himself as pastor-evangelist.

William Gardner Welborn—Baptist, Teacher Extraordinary

(Continued from Page 3)

"Professor Welborn" as he is known, is dearly loved by each member. He has created an interest in many members who have never attended Sunday School before.

From early young manhood, he has been a deacon and a Sunday school teacher. He never grew weary in the Lord's work. Fellowship and friendship of Christian friends helped carry him over rough places, and his love and interest in his Sunday School class meant as much to him as any other factor in life. Frequently he has been seen walking this past summer at 8:30 in the morning more than a mile from his home, visiting the lost, inviting people to Sunday school and church.

Now Mr. Welborn is experiencing a new trial as he lies in the hospital on a bed of pain and affliction. Physical suffering has now been added to his testing, but still no word of impatience or complaint. All who know and love Professor Welborn, not only members of the Baptist Church but members of all other churches in Russellville, are praying for his speedy recovery.

Million-Dollar Month Boosts Missions Work

NASHVILLE — (BP) — Another million-dollar month for the Southern Baptist Convention Cooperative Program boosted the denomination's support of its home and foreign missions programs.

Treasurer Porter Routh said November Cooperative Program receipts were \$1,187,137. These were shared by the Home and Foreign Mission Boards, with

the Foreign Mission Board getting 75 per cent.

Total November giving to Southern Baptist Convention work reached \$1,322,148. This included also specially designated offerings. It did not, however, include any money given by Baptists to carry on their local church programs and their state organizations' work.

The Southern Baptist Convention entered the advance portion of its 1956 budget early in October when Cooperative Program gifts passed \$10 million. Entering the advance portion of the budget ends distribution of funds to all agencies except the mission boards.

To date, the two missions agencies have received \$2,075,769 out of advance program funds. This compares with \$1,410,489 at the same time last year.

Cooperative Program receipts for November, 1955, were \$856,116 and total giving to Southern Baptist Convention work was \$963,788.

Kentucky contributed \$50,000 during November, 1956 to the Cooperative Program and \$5,697 for designated purposes. This was a total of \$55,697. It placed the state ninth among states affiliated with the SBC.

►Mrs. Alma R. Gray, Southern Baptist mission writer and widow of Baron DeKalb Gray, former executive secretary of the Home Mission Board, died Dec. 4 in Atlanta, Ga.

►Roy W. Owen, Parker, Ariz., has been named general missionary for Southern Baptists in South Dakota in co-operation with the Home Board and the Colorado Baptist Convention.

►Otto Whittington is the new director of education at the First Church, Pineville, La. For some time he has been working in a similar capacity here in Louisville at the Ninth and O Baptist Church.

►First Church, Clinton, Ky., observed Home Coming Day November 18 under the leadership of Pastor Kenneth E. Houchin. Former pastors present were: William P. Davis, J. T. Burdine, Jr., and Interim Pastor W. A. Sloan. Letters of greetings were read from former pastors, C. P. Coaker, Alexandria, La.; T. T. Newton, Canton, Texas; and Dewey H. Jones, Arlington, Calif. Other former pastors mentioned included A. L. Bishop, Jackson, Tenn., and Buell T. Wells, McLean, Texas. Dr. Burdine, Bardstown, preached the Home Coming sermon at the morning hour. In the afternoon F. M. Masters, West Kentucky Baptist Bible Institute, read the History of the Clinton Baptist Church which he had prepared. The Home Coming address was delivered by Pastor William P. Davis, Flora, Miss. Appropriate words were spoken by Dr. W. A. Sloan and Prof. O. C. Markham of the Institute, and by Missionary E. D. Davis, West Kentucky Baptist Association.

GEORGETOWN COLLEGE'S NEW DORMITORY FOR MEN. — This photograph of the new dormitory for men under construction at Georgetown College was made shortly before the Christmas Holidays. The completion of this building, which will have living accommodations for one hundred men, will give the college its first new dormitory for men since the year 1844. The dormitory is to be ready for occupancy during the 1957-58 school year. The new men's dormitory is facing College Street, and the rear of old Pawling Hall and the Gymnasium. Both men's dormitories together will care for only 167 men,



making it necessary for 500 other men to room or board wherever they can find living quarters. When this new dormitory is completed it will be only a beginning toward meeting the present needs of the college for dormitory space.

FALLEN ASLEEP

MRS. ERRIE HOWELL REYNOLDS
CINCINNATI, Ohio, Dec. 6. — The Lord called Sister Eddie Howell Reynolds, daughter of Jasper and Amanda Allen Howell, to the Heavenly Home on May 5, 1956.

Mrs. Reynolds was born September 18, 1870, in Warren County, near Bowling Green, Ky., where she lived out her entire 85 gracious, fruitful years.

In 1885, at the age of 15 years, she made a profession of faith in Christ and united with the Drakes Creek Baptist Church (now Burton Memorial), where she remained a devoted and honored member for more than 70 years, a longer period than any other member at the time of her death.

On June 18, 1889, she married C. Q. Reynolds. God gave them eleven children, all of whom she had the joy of seeing make a profession of faith in her Saviour, and unite with Burton Memorial Church.

Five of her children preceded her in death. Six useful and honored daughters remain to carry on and to thank God for a godly mother.

Her funeral was conducted by Pastor Raymond Ward, of Burton Memorial Church, assisted by the writer, a former pastor, in the presence of her loved ones and a host of neighbors and friends. Truly a mother in Israel has gone from us here.—John W. T. Givens, Cincinnati, Ohio.

O. T. CARVER

HEGIRA, Cumberland Co., Ky. — O. T. Carver died August 14, 1956, at the age of 76 years, one month and 16 days. He was born June 28, 1880.

He became a member of the Green Grove Baptist Church, August 10, 1911, and later moved his membership to the Sexton Fork Baptist Church, where he remained a faithful Christian.

He is survived by his wife, Mrs. Alta Carver, Hegira; one brother, J. W. Carver, Bow, Ky.; one foster-son, Ezra Bailey, Hegira; three nieces and two nephews.

The funeral was conducted by Pastor W. O. Mers. The body was laid to rest in the Vincent Cemetery, Bow, Ky.

MRS. REBECCA COOK TOLBERT

SMITHFIELD, Henry Co., Ky. — Mrs. Rebecca Cook Tolbert, age 69, departed this life October 5, 1956.

She was a member of Smithfield Baptist Church and W. M. U., and was a faithful member until prevented from attending by ill health. All through her many months of suffering her faith never wavered. She was the mother of Mrs. Paul Allen, youth director, Smithfield W. M. U.; also of Mrs. T. L. Bell, LaGrange, regional president, W. M. U.—Mrs. J. L. Foster.

MRS. BESSIE VAN CLEAVE HAMMOND

SMITHFIELD, Henry Co., Ky. — Mrs. Bessie Van Cleave Hammond, widow of O. N. Hammond, went peacefully to rest November 28, 1956, at the age of 91 years, 6 days. "Miss Bess" as she was so affectionately known, was a life-long member of Smithfield Baptist Church, having become a member at the age of 16.

She was faithful to her church and W. M. U. Every Sunday saw her in church and Sunday School until her failing health would no longer permit it, which was last October. She had taught a Sunday school class for 43 years.—Mrs. J. L. Foster.

JOE WOODRING

STURGIS, Ky. — WHEREAS, God is His infinite wisdom called home our dear friend and fellow-member, Mr. Joe Woodring, on September 17, 1956, and

WHEREAS, in his passing, his family, his church, and his community have suffered a great loss; therefore

BE IT RESOLVED, that the Brotherhood of the First Baptist Church, Sturgis, Kentucky, express its appreciation of his life of unselfish service, not only to this organization but in the various other organizations of the church; that we express to his wife and family our deepest sympathy, and remember with profound appreciation the devotion of Mr. Woodring to his Lord, the inspiration he has been to us, and his faithful service. —Respectfully submitted, Brotherhood, First Baptist Church, Sturgis, Kentucky.

SPENCE McCARDWELL

GRATZ, Owen Co., Ky. — On Tuesday, April 23, 1956, it was the will of our Lord to take from our midst Mr. Spence McCARDWELL. Through his homegoing Gratz Church and community lost a devoted member. He will be greatly missed, not only by his church and community, but by every one who ever knew him.

He loved every one. His humble Christian spirit and friendship, his loyalty and patience in his suffering will remain in our memories to strengthen our faith and inspire us to great loyalty and Christian love.

His homegoing has brought much grief and sorrow to all of us, but it has also brought a challenge. If he could speak to us I am sure he would say, "Walk humbly with thy God always." In viewing the life of Mr. McCARDWELL we can better understand the Psalmist's words when he said, "Precious in the sight of our Lord is the death of His saints."

To his children we would say we miss him, but we can look forward to the happy day when we will all be reunited.—Mrs. H. P. Ligon, Sanders, Ky.

1957 Session Runs Tuesday to Friday

NASHVILLE — (BP) — The 1957 session of the Southern Baptist Convention will open on Tuesday night and close on Friday night.

The change in schedule was recommended by the Convention's committee on order of business and approved by the Executive Committee.

Normally the Southern Baptist Convention opens its sessions Wednesday morning and closes sometime Saturday. Attendance at Saturday sessions however is usually smaller because pastors and church workers want to get home in time to hold their regular Sunday services.

Ira H. Peak, Mobile, Ala., chairman of the committee on order of business, said the revised dates are May 28-31 in Chicago's International Amphitheater.

The Tuesday night session will be a joint service on foreign missions with the Woman's Missionary Union convention, he said. Ending the Convention on Friday night may require a session on Friday afternoon. Otherwise there will be no afternoon meetings, according to Peak.

This will be the Southern Baptist Convention's second visit to Chicago. It met there in 1950 but used another meeting place than the Amphitheater. As before, the convention headquarters hotel will be the Conrad Hilton Hotel.

►At a recent evangelistic campaign at the Poplar Grove Baptist Church, Webbs Cross Roads, Ky., the church rejoiced in the salvation of Grant Wright, age 83, Alton Robertson, 54 and Douglass Wilson, age 9. Douglas is a grandson of Rev. Joe Stotts who recently went on to be with the Lord. John W. Farmer was the evangelist assisting Pastor Henry T. Parrott.

As Congress Adjourned

By a Washington Correspondent

[A copyrighted article published here by special permission of Dr. Harold E. Fey, editor, *The Christian Century*. The article in its present abridgment was printed in the November, 1956, issue of *The Baptist Program*, publication of the Executive Committee of the Southern Baptist Convention. Concerning the original article the editor of the *Baptist Program* said that it is "one of the most significant articles to appear this year. It clearly shows how Baptists and all other non-Roman Christians are at the mercies of a combined religio-politico machine that is determined to undermine the present status of separation of church and state. We can say but one thing in the presence of this clerical colossus, 'Arise ye men of God and express your convictions far and wide.'" We trust our readers will follow every line closely.—R.T.S.]

At ten o'clock on the night of Friday, July 27, 1956, a national Baptist leader in Washington, D. C., answered his telephone. It was a newspaperman calling from the House of Representatives press gallery.

"We just bought a Roman Catholic Church," said the newsman, "and I thought you might want to comment on it if the Senate goes ahead tonight and approves the deal."

"Who bought a Catholic Church?" asked the startled Baptist. "What do you mean?"

"You did—I did—all us taxpayers," replied the reporter. He went on to explain that the House had just passed H.R. 11223, under suspension of its rules and without even having a committee report. That bill empowered the government to acquire title to St. Joseph's Roman Catholic Church in Philadelphia and to make it a "national shrine to religious liberty," a part of the Independence National Historical Park.

The reporter pointed out that peculiar thing about the bill was that, while the government would acquire the church building, Old St. Joseph's would continue to operate as a parish church of the Roman Catholic archdiocese of Philadelphia, with a congregation, priests and assistants and a regular schedule of masses and other rites. Was this not a rather unusual mixture of church and state? he asked. Had the Baptists by any chance looked into it? The Baptist leader confessed that he had never even heard of the bill. He ventured to say that none of the other official Protestant denominational representatives in Washington had either, or they surely would have mentioned it.

One In 12,000

The reporter suggested that no apology was needed. For the title of the bill, as introduced by Representative James A. Byrne (D., Pa.), was simply "An Act to authorize the Secretary of the Interior to acquire certain additional property to be included in the Independence National Historical Park." Nowhere in the bill did the words "Roman Catholic" appear; only "Old St. Joseph's Church,"

and that not until line 10 of page 2. In a Congress where more than 12,000 bills were introduced in the House alone, it was easy for one bill to slip by unnoticed.

Three hours before the adjournment of the 84th Congress and without benefit of a report by the House interior committee, to which it had been referred, H.R. 11223 was suddenly taken up. Suspension of the rules, requiring a two-thirds vote of the House, was requested. After only three minutes of debate, in which members of the Philadelphia congressional delegation explained that Old St. Joseph's was a "shrine of religious liberty," the House passed the bill by voice vote with only a few scattered nays.

There was no mention of the word "Catholic" in the debate. Nor, of course, was there any mention that, after the government had spent \$900,000 buying and demolishing buildings which stand between St. Joseph's and the newly created Independence Hall Mall and taken title to the church itself, the church would be not a historical monument but still an active parish church. The brief debate concerned only the fact that the New Amsterdam Insurance building would be left standing because it would be too expensive to acquire at present. Thus assured that economy was being practiced, the House passed the bill.

In the Nick of Time

The Senate might well have passed it too, except for one thing. The reporter, still wanting to know what kind of arrangement was to be made between Archbishop O'Hara and the National Park Service Edward Martin (R., Pa.) of the Senate floor. Martin was delighted to hear that the bill had passed the House. He pointed out that Old St. Joseph's was indeed historic, since it was the only Catholic Church in the English-speaking world where mass had continuously been offered every Sunday since its erection in 1729. The Quakers of Penn's colony refused to suppress the Roman religion at a time when every other Catholic church in England and the colonies was closed. However,

Senator Martin, who is a prominent Presbyterian elder, said he did not know what kind of arrangements with the Philadelphia archdiocese were contemplated. The bill said only that worship would not be subject to any control and that maintenance of the church would be entirely "without expense to the United States." All the material on the bill, said Martin, was over at his office, and in view of the lateness of the hour he had let his staff go home.

It was now 11 p.m. Martin could have made a last-minute effort to get the bill called upon the Senate floor. He knew that Senator James E. Murray (D., Mont.), chairman of the Senate interior committee, was favorable to it. But Martin now had a few doubts as to what kind of bill his House colleagues had sent over. He took advantage of the perfectly valid excuse that, after all, the House had acted too late and perhaps too hastily. At 12 midnight the bill died with the adjournment bells.

A close scrape, a Protestant leader confessed to the reporter next morning. A good thing that somebody had asked questions about the bill before the Senate acted and it became law. The President would hardly have vetoed it, especially in a campaign year, no matter how many misgivings the National Park Service had about it. Perhaps, the churchman suggested, this would wake up some sleeping Protestants and show them how weak they are in Washington when it comes to defending separation of church and state.

On that same hectic day of adjournment, H.R. 6586, a bill to amend the Philippine War Claims act of 1948—a measure solidly opposed by the National Council of Churches, the National Association of Evangelicals, the Baptist Joint Committee on Public Affairs, and Protestants and Other Americans United for Separation of Church and State—was whisked through Congress by a neat parliamentary maneuver. This measure will donate \$8 million of American taxpayers' money to the Roman Catholic parochial school system of the Philippines, while reinstating about \$30,000 worth of Protestant claims.

The claims in question originate from the campaign of liberation waged by American forces in 1944, during the course of which certain school buildings, hospitals and other structures were damaged or destroyed. Public schools in the Philippines have received no compensation from the United States for their losses. However, in 1948 Congress was importuned to aid the American missionary agencies which have schools and hospitals in the islands. This Congress did, carefully specifying that the aid was to go only to those institutions in the Philippines which are directly affiliated with American religious groups.

Immediately, all the Roman Catholic bishops and heads of religious orders in the Philippines declared that their

(Continued on Page 17)



NOTEBURNING at the Sand Spring Baptist Church, Lawrenceburg, November 11, 1956, showing (left to right) in the foreground: (1) Pastor Melvin Torstrich; (2) L. C. Sherwood, banker; (3) John W. Kruschwitz, former pastor, now at Versailles, Ky.; (4) Carl Birdwhistell, chairman, debt retirement; and (5) J. E. Darter, former pastor, now at Upton, Kentucky.

The Method of Messiah

By LAWRENCE MARTIN, Pastor
Auburn Baptist Church, Auburn, Kentucky
(Isaiah 53)

This chapter, one of the most loved in all the Bible, foretells the method by which the long expected Messiah would bring salvation to all the world. This method is described in terms of sorrow and suffering leading to spiritual salvation.

It was written perhaps seven hundred years before Christ, yet it is so vivid in detail that the prophet Isaiah seems to be standing before the cross.

I. SORROW. The prophet described Jesus as "a man of sorrows, and acquainted with grief." This is literally true of the life of the Master while he was in our midst. The burden of a lost world depressed him. He saw men wandering from God as sheep not having a shepherd. To him men not having their personal faith in God were lost in trespasses and sins, lost from God's fellowship, lost to spiritual opportunity, lost to the glorious prospects of life eternal. *Lost!*

His heart was filled with sorrow because of rejection on the part of the world he came to save. The attitude of the religious leaders of the day was that of denunciation and ribaldry. His own home town disowned him and tried to take his life because of his messianic claims. Cities having great spiritual opportunity—Chorazin, Bethsaida, and Capernaum—spurned his message and disclaimed his mighty works. Jerusalem, the religious capital of the nation and of the world of his day, gave him no official recognition. The

grim words of Pilate, who sat on the judgment seat at the time of his death sentence, were true: "Thine own nation hath delivered thee unto me."

His sorrow also stemmed from lack of understanding or loyalty on the part of those who were his followers and loved ones. Many who in time of great excitement had made professions of faith in him later went back and walked no more with him. His true disciples were slow of heart to see his real purpose and task. They repeatedly saw the Kingdom as material, though he constantly gave emphasis of its spiritual nature. When he spoke of his crucifixion Peter rebuked him. Seemingly disillusioned by the blasting of his hopes in a worldly kingdom, or possibly moved by the desire for worldly gain, Judas betrayed him. Faced with physical danger for claiming allegiance to him, Peter cursed and swore that he did not even know him.

"His brethren believed not on him," rather they taunted him to his face. None of them professed faith in him during his lifetime on earth. His mother tried to get him to change the course of his ministry in the interest of his physical safety.

II. SUFFERING. This was no ordinary suffering. It was the suffering that came bearing the burdens of others to the fullest extreme. Said the prophet: "Surely he hath borne our griefs and carried our sorrows . . ."

"Does Jesus care when my heart is pained

Too deeply for mirth or song;

As the burdens press, and the cares distress,

And the way grows weary and long?

"O yes, He cares, I know He cares,
His heart is touched with my grief;
When the days are weary, the long night dreary,

I know my Saviour cares."

He suffered in order that we might not suffer. The prophet goes on to say: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

He died in order that we might not die. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth . . . For the transgression of my people was he stricken."

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

III. SALVATION. The sorrow and suffering of his life dedicated to the task of eternal redemption led him eventually to the cross, where he made possible our spiritual salvation (vv. 9-12). "Thou shalt make his soul an offering for sin," said the prophet. And again, "He shall bear their iniquities."

The threefold result is set forth in verse 10: "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

The abiding influence is described in the last verse: "I will divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession with the transgressors."

Here is a picture of victory over sin, death, the grave, and hell. It is a picture of the suffering Redeemer, the interceding Christ. When we see what he did for us, how can we have love for sin in our hearts? Why should there be love of honor, riches, and pleasure of this life so as to obscure our vision of things above and beyond? Why should there be any sense of weakness or any lack of trust as to the mercy and pardon of God?

There can be only one answer to such a supreme sacrifice:

"Love so amazing, so divine,
Demands my soul, my life, my all!"

CHILDREN'S PAGE

God's Wonderful World

By THELMA C. CARTER



When we look at the green hills, russet earth purple mountain peaks, blue-green lakes and clear streams, we forget that the face of the earth is terribly disfigured with wrinkles and blemishes. "Does God care?" we may ask.

Yes! He cares! Our Bible tells us, many times, of His great concern for the earth. "Great is our Lord,— "Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." Psalm 147:5, 8.

Nature, God's masterpiece, is eternally at work removing the scars left by storms, floods, glaciers and volcanoes. Not overlooked are the deep wounds

our highway cut into the land—quarries, excavations, mines, atomic bombs, etc.

One day, take a long, thoughtful look at nature restoring her prairies, deserts, fields!

Mountains shift their position! Rivers change their beds! The earth's face is continually powdered with dust, carried by the winds and deposited in rock crevices, ravines, swamps, river and ocean beds.

Winds and waves batter rock cliffs and bluffs into sediment, which along with mud and vegetable debris, are deposited in the gaps of the earth's surface.

Isn't the miracle of nature at work restoring the earth's beauty a wonderful reminder of God's redeeming power working eternally in our hearts to rid us of the scars of sin, doubt and unbelief?

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Raccoons Tamed and Untamed

By AYLESA FORSEE

People who have raccoons for pets claim they are smarter than dogs. Coons learn quickly to unlock cages, unbuckle collars or mimic their owners. One man taught his pet to sit up and salute whenever he heard a recording of the "Star Spangled Banner."

But raccoons can be pests in the house. Curious and fun-loving, they will snoop into everything from the flour bin to a jewel box. They like to climb. Unless carefully trained while very young they will climb over furniture, up curtains, or pull tablecloths to the floor. They chew shoes, lick sugar from the bowl and hide anything small enough for them to carry around.

Young raccoons tumble and box like kittens. They like to be stroked and have their ears scratched.

The raccoon has a roly-poly body covered with thick hair ranging from light tan to a brown that is almost black. The hair is straight and soft. Mr. Coon has an almost pretty face, saucy whiskers, and perky ears.

His tail is ringed and bushy. Around his piercing eyes is a mask of darker fur that makes him look like a bandit.

Most raccoons live in the woods—not in people's houses. Mr. Coon especially likes a nice warm southern woodland. Here he picks a tree that he can scurry up and down with ease, a tree close to a pond or stream.

Mr. Coon is always looking for something new to do. He explores constantly. Sometimes he gets himself wedged in a hollow log.

For the raccoon, daytime is bedtime. All day he snoozes in a tree—a hollow one if he can find it. When night comes he pads around on black-soled feet, whooping and hollering, or looking for food. Mr. Coon has a huge appetite and eats a wide variety of things—roots, birds, berries, fish, frogs, grain, nuts, insects. When he's in oyster country he cracks the shells with his strong teeth and eats the oysters. Should picnickers come his way he'll try anything from dog food to olives, macaroons, peanuts or candy.

Mr. Coon eats daintily holding his food in a skillful, hand-like paw. When there is water handy he washes every bite of food before eating. He will sit dipping morsels into the water over and over.

Some say Mr. Coon washes his food because he is cleaner than other animals. Others point out that he can't chew very well and that he moistens his food to make it easier.

Raccoons take good care of their young. Mother Coon carries babies in her teeth the way cats carry kittens. Patiently she teaches the little ones where to find food, how to hide from enemies, how to swim.

Raccoons lead a dangerous life. Large animals prey upon them. They are also at the mercy of men with guns who want their skins for fur coats of Davy Crockett caps. They also have a keen sense of smell that warns them away from their enemies.

Whether Mr. Coon is a household pet or a woodland rover he is fun to watch and he has a likeable, cute manner. Sometimes we learn something from our animal friends. Mr. Coon's neatness, his eagerness to learn are good habits for any of us to have.

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The Reindeer

By FREDERICK BREWER

The Reindeer lives in Artic climes,
Amid the ice and snow;
He is a very useful beast,
As all statistics show.

He pulls and hauls, just like a horse;
His meat to eat is fine,
And, from his hide, are made the clothes
The Lapps hang on the line.

His horns make pipes and fishhooks too.
And sharp heads for a spear.
In Lapland, wealth is counted by
The numbers of one's deer.

►Highland Heights Mission, sponsored by the First Baptist Church, Fort Thomas, after a year and a half meeting in Dale School, is ready for the construction of a church building at Main Street and Alexander Pike. The first unit will provide for 250 in Bible School, and an auditorium capacity of 244. Construction is expected to start in the spring. Over-all plans call for a larger auditorium and another educational unit for future construction. The mission was formed early in 1955 under the sponsorship of the Brotherhood. Former Pastor Jesse M. Rogers was instrumental in leading them to sponsor this work, and present Pastor George S. Munro has led in its plans and work. Ed White is the mission pastor. The group has grown to a church membership of 62 and a Bible school of 177.

Your Middle East Investment

By ALTA LEE LOVEGREN

Many people are thinking of the Arab world in these days: Will Near East disturbances cause a world war? Where will the British go and what will the Egyptians do next?

Oh yes, people are thinking of the Arab world; but how many Christians think of the turbulent affairs in the Near East as they relate to the missionary cause? Their relation is indeed very significant.

For this reason I want to urge every Christian, and in particular every Southern Baptist, to pray especially for the kingdom work in Jordan in these days. For what shall I pray, you ask? Here are some major items:

1. Pray for the local churches. They are undergoing severe difficulties because of (1) loss of members to the army and (2) loss of missionary leadership. It is difficult for some of them to continue their meetings for lack of leadership. Pray that the weak may be strengthened and the strong may be given grace upon grace.

2. Pray especially for the Jordanian believers themselves. I personally know 31 missionaries who are now out of Jordan because of the hostilities and six who are out for other reasons. Imagine the loss of 37 leaders in a country whose entire population is said to be about 1,500,000 and whose non-Moslem population (i.e., the more approachable groups) number only about 90,000.

Many of the believers are subjected to temptations and ill treatment daily. This lack of encouragement and missionary help and the responsibility of carrying on without leaders have come to them prematurely. But they will be

equal to the responsibility and they will have success in their ministry if fellow Christians uphold them before the throne of grace.

3. Pray for the lost. Pray that those who reluctantly hold back from attending services may come on eager feet to hear the gospel. Pray that the Holy Spirit may bring to full fruition the seeds of the Word planted in the hearts of the listeners.

4. Pray for the missionaries. Most of the missionaries who had to leave Jordan are located temporarily in Lebanon; but they long to return to their God-appointed tasks in Jordan. Pray that they may return soon. Pray for the missionaries who are in Jordan, that they will be able to remain and that they will be true to the opportunities God is giving them because they are there.

5. Last, and very important, pray earnestly that doors may remain open to the gospel in Jordan. In the past there has been very little limitation put upon the preaching of the gospel here in Jordan. However, there are many Arab countries into which a missionary cannot enter, in which the organization of an evangelical church is met with much opposition, and in which the open, free preaching of the message is prevented. Pray that pressure will not be brought to bear on our little country to do the same.

When you read or hear news from the Near East, remember that it may have a direct effect on those who are one with you in God's spiritual family. Will you be one to pray daily for Christ's kingdom in Jordan?

The author is Mrs. L. August Lovegren, Southern Baptist missionary to Jordan.

25 To Serve On SBC Jubilee Committee

NASHVILLE — (BP) — Twenty-five Southern Convention leaders will serve on the SBC Baptist Jubilee Advance Committee making preparation for the 150th anniversary of organized Baptist work on a national scale in North America.

The Jubilee will be observed in 1964. Convention President C. C. Warren, of Charlotte, N. C., designated a committee composed of J. Howard Williams, James L. Sullivan, Courts Redford, Baker James Cauthen, Miss Alma Hunt, George W. Schroeder.

F. C. Feezor, C. C. Warren, Merrill D. Moore, R. Orin Cornett, Paul Stevens, W. L. Howse, H. H. McGinty, Arthur Davenport, A. Hamilton Reid, Mrs. R. L. Mathis, Porter Routh, Duke K. McCall.

Leonard Sanderson, R. Alton Reed, Chester L. Quarles, S. F. Dowis, J. N. Barnette, Roland Q. Leavell, and Albert McClellan.

The membership of the committee was approved by the Executive Committee of the Convention.

Warren told the Executive Committee that 8½ million Southern Baptists will be among 18 million Baptists in the United States and Canada observing the Baptist Jubilee Advance.

The eight co-operating Baptist groups will share a period of special evangelism and emphasis on church expansion prior to the Jubilee Year, he said.

He said Southern Baptists are engaged in three phases of the program: 1. That part of the Baptist Jubilee Advance in which 18 million Baptists are working together.

2. That part of the Baptist Jubilee

Advance to be carried out within the SBC.

3. The SBC 30,000 Committee, which the Convention will be asked to make a part of the SBC Jubilee Advance Committee. This committee is fostering the establishment of 30,000 new preaching stations within the Convention by the year 1964. It will virtually double the present number of preaching points. The Convention presently has about 30,500 co-operating churches.

The Executive Committee also approved the allocation of \$1,000 to be used by the inter-Baptist committee on Baptist Jubilee Advance. Warren said the Convention's agencies will bear their own shares of any Jubilee expense incurred in carrying the program within the SBC.

SBC Budget Goal of \$16½ Million Sought

NASHVILLE — (BP) — The Southern Baptist Convention Executive Committee will ask the 1957 Convention to approve a record-breaking Cooperative Program budget goal of \$16½ million for 1958.

This, according to Treasurer Porter Routh, will be about \$3 million greater than 1956 receipts. The goal includes both the distributable portion and the advance portion of the annual budget.

Routh told the Executive Committee the year's end figure for 1956 will be approximately \$13,233,000. Of this, \$10 million was distributed to all agencies sharing in the budget. After the \$10 million mark, funds have been distributed only to home and foreign missions.

In this phase of budget distribution, known as the Cooperative Program Advance, the Foreign Mission Board receives 75 per cent of funds and the Home Mission Board 25 per cent.

The 1958 proposed budget includes an increase of \$600,000 in the Foreign Mission Board's operating budget and \$500,000 more in the operating budget for the Home Mission Board.

The Foreign Mission Board will receive \$5,685,250 of the \$13 million operating and capital budget of the Convention. The Home Mission Board will get \$1,961,750.

Routh said the advance section of the 1958 budget is expected to be \$3½ million.

The proposed '58 budget also includes a capital needs allocation of \$1,256,433 to Golden Gate Baptist Seminary. It will be used for a new campus. Golden Gate, presently occupying buildings in Berkeley, Calif., is developing its new campus on San Francisco Bay north of San Francisco.

An Array of Outstanding Speakers Coming for State Evangelistic Conference

The president of the Southern Baptist Convention, Dr. C. C. Warren, Charlotte, N. C., and a Texas lay evangelist, Howard E. Butt, Jr., Corpus Christi, will be among speakers at the Kentucky Baptist Evangelistic Conference, to be held here January 14-16.

Walnut Street Baptist Church, Third and St. Catherine Streets, will be the meeting place. More than 2,000 pastors, laymen, women, and youth are expected to attend. The conference will begin at 7 p.m. Monday and end at noon Wednesday.

"The purpose of this conference," said the Rev. Eldred M. Taylor, Louisville, "is to give our people spiritual refreshment and inspiration for soul-winning." Mr. Taylor, who is superintendent of missions and evangelism for the Kentucky Baptist Executive Board, is in charge of the three-day meeting.

The theme is "Ye Are My Witnesses." Preliminary to the Evangelistic Conference, the first Kentucky Baptist Church Finance Clinic will be held at Walnut Street Baptist Church, January 14, 2-4 p.m. Dr. R. J. Hastings, Nashville, Tenn., will be in charge.

Evangelistic Conference speakers, besides Warren and Butt, will be Dr. H. Guy Moore, Broadway Baptist Church,

Dr. W. C. Boone, Louisville, Kentucky Baptist general secretary-treasurer; and Dr. W. R. Pettigrew, host pastor.

Dr. Forrest H. Heeren, dean of the School of Church Music, Southern Baptist Theological Seminary, will direct the music.



C. C. Warren

Ft. Worth, Texas; Dr. R. Paul Caudill, First Baptist Church, Memphis, Tenn.; Dr. C. E. Wilbanks, Baptist Home Mission Board, Dallas, Texas; Dr. Robert E. Humphreys, evangelist, Owensboro;

Kentucky Baptist Workers' Conference January 16-17..

The annual Kentucky Baptist mission workers' conference will be held at Kentucky Baptist Building, 127 East Broadway, January 16-17. It will begin at 2 p.m. Wednesday and end Thursday at 4 p.m.

Eldred M. Taylor, state superintendent of missions and evangelism, will be in charge. Attending will be the associational, district, county, and local missionaries, general workers, and employees of the Executive Board in Louisville.

Mr. Taylor said that the state workers will also attend the church finance clinic January 14, 2-4 p.m., and the Evangelistic Conference, January 14-16.

►Dr. W. R. Pettigrew, pastor of the Walnut Street Church, Louisville, recently conducted a revival meeting with Pastor H. G. M. Hatler at the First Baptist Church, Princeton, Ky.

JANUARY IS WILL MAKING MONTH

AMOUNTS LISTED BELOW WERE RECEIVED FROM WILLS AND GIFTS DURING 1956 AND ARE NOW BEING ADMINISTERED BY THE KENTUCKY BAPTIST FOUNDATION FOR THE FOLLOWING CAUSES:

Glen Dale	\$35,913.53
Georgetown College	13,860.50
Clear Creek Preachers' School.....	10,673.48
State Missions	2,216.93
Foreign Missions	2,000.00
Cooperative Program	1,000.00
W.M.U. Scholarship Fund	700.75
Campbellsville College	400.00
	<hr/>
	\$66,765.19

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A. M. VOLLMER, Executive Secretary

127 East Broadway

Louisville 2, Kentucky

BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky

TRAINING UNION NEW YEAR'S RESOLUTIONS

1. TO ATTEND A TRAINING UNION ASSEMBLY:

Reservations should be made now by writing:

Mr. Willard Weeks

Ridgecrest Baptist Assembly

Ridgecrest, North Carolina

First Week—July 4-10

Second Week—July 11-17

Third Week—July 18-24

First Week—June 6-12

Second Week—June 13-14

Third Week—June 20-26

Mr. E. A. Herron

Glorieta Baptist Assembly

Glorieta, New Mexico

2. TO PROMOTE OR TAKE PART IN:

The Junior Memory Work Drill

The Intermediate Sword Drill

The Young People's Speakers Tournament

Tracts giving the rules for these events are available by requesting them from 127 East Broadway.

3. TO PREPARE MYSELF FOR MY JOB:

Manuals for each age group are available through the book stores.

Every officer should read his duties in the manual every few months.

The Manuals are:

General Officers

Baptist Training Union Manual

Building a Church Training Program

Adults

Adult Union Manual

Young People

Young People's Union Administration

Intermediates

Intermediate Leadership Manual

Juniors

Junior Union Manual

Junior Leadership Manual

Nursery

Nursery, Beginner, Primary Leadership Manual

Beginner

Primary

4. TO STUDY MY PART ON THE PROGRAM.

5. TO READ MY BIBLE DAILY AND PRAY FOR THOSE ON THE MISSIONARY PRAYER CALENDAR.

6. TO INVITE AND ENCOURAGE OTHERS TO ATTEND TRAINING UNION.

Attention—Training Union Directors

The *Dear Director*, a quarterly publication of the Training Union Department, has been mailed to all the directors on our mailing list. If you as director have not received one, please send us the name of your association and church along with your name and address.

Standard Department

Again, we are happy to offer our congratulations to Mrs. W. Beasley Vaughn of the First Baptist Church,

Paducah in West Union Association on a Standard Six, Seven, and Eight year old Primary Department. The leaders and workers of this department are doing an excellent work for the boys and girls in their church.

Provide for Children During Bible Study Week

A tract giving some excellent suggestions for the Nursery, Beginner, and Primary while the church is having a study course is available from the State Training Union Department, 127 E. Broadway, Louisville, Kentucky.

College Shows History Of Carolina Families

BOILING SPRINGS, N. C. — (BP) — The history of Gardner-Webb College is in many ways the history of six well-known North Carolina families.

At least six families have given Gardner-Webb a total of 212 years on the board of trustees. They are all from Cleveland County, in which the Baptist operated junior college is located.

Each family has had from two to four representatives on the board, and each is also represented on the present board.

Heading the list in years of service is the Washburn family, with 55 years. The family includes the late W. Winslow Washburn and his sons Joe and A. V. Washburn, Sr.

Running a close second with 51 years service is the E. B. Hamrick family of Boiling Springs.

For 45 years John W. Suttle has been a trustee. Although his active term expired in 1955, the "Little Preacher" has been elected to life membership on the board.

The longest single tenure was that of the late John F. Moore of Boiling Springs. Appointed as a charter member in 1904, Moore served in office for 50 years.

The O. Max Gardner family—for whom the college is partially named—has 17 years' service by the late Governor of North Carolina, Mrs. Gardner, and sons Ralph and Max, Jr., Mrs. Gardner is currently a trustee.

A similar length of office is represented by Zeno Wall of Shelby and his son-in-law Ollie Harris of Kings Mountain. Wall was also college president in 1930-32.

For 24 years J. U. Rollins of Mooresboro was a trustee. His son Howard Rollins of Shelby will retire from the board on January 1.

In its early years Gardner-Webb's trustees were local residents. In 1946 Gardner-Webb joined the college family of the Baptist State Convention of North Carolina, which since has selected trustees from throughout North Carolina.

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MISS MARY PAT KENT, Youth Secretary

Prepare Now



Look at America as Reflected in YOUR LIFE

Many in America see spiritual destitution as they look at their lives. *Mission Field: USA* is the 1957 home mission study theme. The books, titles and authors in the series are: Adults, *Home Missions: USA* by Courts Redford; Young People, *Twentieth Century Pioneers* by W. F. Howard; Intermediates, *The Trail of Itchin' Feet* by Hazel and Sam Mayo; Juniors, *It's Your Turn* by

Margaret Kime Eubanks; Primaries, *New Friends for Freddy* by Louis Burge. There is a teaching help for the books for each age group available from the book stores at 15c each. The Junior and Primary teaching helps are combined.

Free materials from the Home Mission Board, (161 Spring Street, N.W., Atlanta 3, Ga.) are as follows: a free teacher's packet containing: map of home mission fields; picture sheet *World Missions at Home*; two tracts, *I Am Home Missions* and *Do You Know*, both on our total Home Mission Board work. Please order free materials on a post-card for quicker service.

Three color filmstrips are available from the book stores: *WORLD MISSIONS, USA* for young people and adults (\$5); *Mission Wonderland*, for Juniors and Intermediates, (\$3.50) and *Let's Take a Trip*, for Primaries and Beginners, (\$3.50). There is a picture packet, *Homeland Children* containing twenty 8x10 pictures, useful for all age groups, 75c each, and a picture post-card, *World Missions, USA* presenting pictures of people of homeland, 25c doz., \$1.50 per 100.

See *Home Missions* magazine for background information and resource

The Achievement Chart

We congratulate these W. M. U.'s on their splendid record in Mission Study and their achievement of 350 or more points on the Achievement Chart. These and many others sent their charts in to the state office to report their record. The charts of those who did not qualify for recognition were returned. Those who did not qualify, in almost every instance had failed to notice that you are to receive credit only once for each activity. Attractive certificates will be mailed very soon to those qualifying.

It is interesting to note that first place for the highest number of points goes to First Church, Bowling Green, with 410 points, Miss Mary Nelle Lyne, mission study chairman and second place to First Church, Covington, 405 points, Mrs. Henry Jelle, mission study chairman.

Association & Church	M. S. Chairman	No. Points
Elkhorn, Calvary, Lexington	Mrs. R. R. Callaway	385
Bell County, First, Middlesboro	Mrs. Wendell H. Rone	395
Blood River, First, Murray	Mrs. E. C. Parker	380
Blood River, Memorial, Murray	Mrs. Alfred Taylor	395
Boones Creek, First, Irvine	Mrs. Ray Stone	390
Caldwell, Donaldson	Mrs. H. C. Russell	365
Caldwell, White Sulphur	Mrs. W. B. Ladd	350
Campbell Co., Trinity, Newport	Mrs. Bill Ketson	355
Ohio Valley, First, Sturgis	Mrs. Dan Strouse	370
Warren, First, Bowling Green	Miss Mary Nelle Lyne	410
West Kentuckiana, Mt. Pleasant	Mrs. Clyde Culver	365
West Union, East, Paducah	Mrs. Sam Sloan	375
West Union, First, Paducah	Mrs. R. H. Ethridge	370

stories. Save your copies for reference as back copies are not available from the Home Mission Board.

The circle programs for January, February, March and April feature Home Missions. Mission study of these books in circles is planned for February, March and April. Begin collecting materials and planning for your study at the earliest possible moment.



A New Year's Resolution!

You workers with YOUTH have been so wonderful in this tremendous change from Standard of Excellence to AIMS FOR ADVANCEMENT, with all of the new literature and helps being printed or reprinted! This is truly, one year we'll never forget! We are listing below as completely as possible the information needed on priced materials (available through the Baptist Book Stores in Kentucky) to bring your 1956-1957 W. M. U. Year Book up to date. Please turn to pages 127-134 and insert the following prices:

Page 127	Plan Book for WMU Youth	
	Directors	\$.30
Page 128	Aims for Advancement Wall Charts for Y. W. A.	.10
	(Be sure to indicate whether High School, Business, Ann Hasseltine or Grace McBride Y. W. A.)	
Page 129	Plan Book Fillers (for counselors)	.75
	Young Woman's Auxiliary Manual (Revised)	.35
Page 132	World Charm Bracelets for G.A.s—THESE MAY BE GOTTEN FOR QUEEN REGENTS ONLY OR VOLUNTEERS FOR FULL-TIME VOCATIONAL CHRISTIAN SERVICE (order from Birmingham).	
	Aims for Advance Wall Chart	.10
	Forward Steps Wall Record Chart	.20
Page 133	Leadership: Counselor's Plan Book Filler	.60
	(Counselor's Guide and G.A. Leadership Course, not available until April 1).	
	Manual for Junior Girls' Auxiliary (Revised)	.25
	Manual for Intermediate Girls' Auxiliary (Revised)	.25
Page 134	Beginner Sunbeam Band Manual for Leaders	.80
	Beginner Leadership Plan Book Fillers	.50
	Primary Sunbeam Band Manual for Leaders	.80
	Sunbeam Nursery Record Book (Birth-three)	.25
	Loose-leaf binders for YOUTH Director, G. A. and Y. W. A. Counselors, Sunbeam Band Leaders available for \$1.25.	
	Leadership courses for all, save G. A. are available now from Birmingham Office for \$1.00 each.	



Rev. and Mrs. Byron C. S. DeJarnette receive a check for over \$300 from friends over the state. E. N. Wilkinson, Louisville, made the presentation at the annual state Executive Board dinner at Walnut Street Church. Mr. DeJarnette has retired from service in the Training Union Department.

More Time Sought For SBC Business Study

NASHVILLE — (BP) — Changes in two bylaws of the Southern Baptist Convention have been proposed which will give Convention messengers more time to consider resolutions and other business matters coming before the annual session.

The revisions will be presented to the 1957 SBC meeting at Chicago. They are substitutions for the present bylaws 11 and 12.

The revised bylaw 11 would permit the Convention committee on resolutions to report resolutions at every session of the Convention. Presently the committee on resolutions is restricted to a single report near the close of the Convention.

The change in bylaw 12 would allow the committee on order of business to fix specific times for the consideration of miscellaneous business introduced on the Convention floor. Notice of the times for consideration would be published in the Convention Bulletin or announced from the floor.

The recommended revisions, are approved by the SBC Executive Committee for Convention consideration are:

Recommends striking Bylaw 11 en-

titled "Committee on Resolutions" and inserting in lieu thereof the following:

11. *Committee on Resolutions:* The president, on the first day of the Convention, shall appoint a Committee on Resolutions to consist of five members. It shall be the duty of this committee at each session of the Convention to prepare and submit to the Convention all resolutions which it deems appropriate for adoption, and to report on all matters submitted to it by the Convention, with or without recommendation or amendments.

Recommends that Bylaw 12 entitled "Committee on Order of Business" be stricken and in lieu thereof the following inserted:

12. *Committee on Order of Business:* The Committee on Order of Business shall consist of seven members and shall suggest an order of business for the next meeting of the Convention. It shall provide periods of time during the early days of the Convention for the introduction of miscellaneous business, and, when introduced (unless the Convention then gives its unanimous consent for its immediate consideration) shall fix times for the consideration of the same. When practicable it shall cause announcement to be made from the floor of the Convention of the same, action thereon to be taken at a subsequent session of the Convention.

CLASSIFIED ADS

Advertisements under these headings are only five cents per word including initials and addresses. Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

CHEVROLETS, new and used cars and trucks. See **BILL WIGGINS OF BROADWAY CHEVROLET COMPANY**, 717 West Broadway, Louisville, call Amherst 2531 — Residence phone BELmont 3724. Please ask for **BILL WIGGINS**.

William Denson Joins Virginia State Staff

RICHMOND, Va. — (BP) — William B. Denson, pastor of Melrose Baptist Church, Roanoke, Va., will join the Baptist General Association of Virginia January 1 as secretary of associational missions and evangelism.

Denson, a graduate of University of Richmond and Southern Baptist Seminary, succeeds the late Robert L. Randolph. His office will be in Richmond.

He has a record during 15 years in Roanoke of leading the church into greater missionary support. He is a former member of the executive board of the state association and former vice-president of the state association.

Denson also once served on the public school board at Roanoke.

►A complete typewritten line was inadvertently omitted from the annual sermon "Conquering Weapons," delivered by Pastor H. G. M. Hatler before the General Association, as printed in the Western Recorder. The error was in the closing sentence of the first paragraph. It should have read: "Nevertheless there are interspersed throughout this whole book glorious passages which can be understood and greatly appreciated. It is one of these marvelous verses that constitutes the text of this message." All of the words from "passages" to "marvelous" were omitted. We regret the error.

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As Congress Adjourned

(Continued from Page 9)

schools and other buildings were closely affiliated with Bishop Fulton J. Sheen's Society for the Propagation of the Faith in America. Some of the Catholic claims were granted—those in behalf of institutions in whose operation American missionary orders have a direct hand. Most of the claims, however, were rejected, since many Catholic schools in the islands are run by European orders. A rehearing was demanded. Bishop Sheen himself came to Washington and testified. Strong Catholic pressure was brought to bear on the three-member war claims commission. But the commission stood fast.

New Gambit on War Claims

Then Representative John W. McCormack (D., Mass.), the House majority leader who this year received an honorary doctorate from the Catholic University of America in recognition of his outstanding service to his church, introduced H.R. 6586 to pay the claims anyway if the church group in the Philippines was of "the same denomination" as one in the United States. This would let in every Roman Catholic claim. The Protestant groups gave effective testimony against this bill. The House interstate and foreign commerce committee, which handles war claims, rewrote the bill to try to make more Protestant and Jewish agencies eligible. For instance, the Jewish Congregation of Manila would be compensated for supplies it furnished soldiers during 1944 because it is of "the same denomination."

Protestant opposition continued, however, even when the bill, with McCormack's influential prodding went through the House without debate. On Thursday, July 26, news services carried a story that H.R. 6586 was dead, bottled up in the Senate judiciary committee. Every interested Protestant leader had been told by a committee spokesman that it had arrived in the Senate too late for consideration.

However, at 9:50 that night, three minutes before recess of a 12-hour Senate session, Senator James O. Eastland (D., Miss.), chairman of the judiciary committee, asked and obtained unanimous consent for the bill to be immediately considered, be read twice by title, read a third time and passed. No one objected. By unanimous consent the Senate passed the bill and sent it on to President Eisenhower, who later signed it.

While the Senate was thus speedily disposing of \$8 million of taxpayers' assets, a Washington representative of the National Council of Churches was running a losing footrace from his office to the Capital in the hope of find-

ing a senator who would object and at least hold the bill up temporarily for some consideration of opponents' views. The council had been tipped off that the Senate committee had reversed itself and that the bill would be coming up in the upper house at any minute. It did come up and was passed before any other Protestant organization knew about it.

Guar Seed and Mosaic Tiles

Nor were these two bills the end of adjournment-rush chicanery. Take H.R. 9396, a bill to add guar seed to the tariff "free list." Guar seed is a product used in manufacture of gummed paper and pharmaceuticals. It has nothing to do with religion—except that when the bill left the Senate it carried amendments for the free importation of stained glass windows and mosaic tiles used in religious edifices. The stained glass windows are for the First Presbyterian Church of Stanford, Connecticut, which would otherwise have to pay duty on those it is importing for its new building. The mosaic tiles come almost entirely from Italy and almost solely for Roman Catholic churches. The House accepted the Senate amendments, and the bill benefiting guar seed plus mosaic tiles and stained glass windows went off to the President.

Or take H.R. 718, a bill to add the cemetery of Kikveh Israel Congregation in Philadelphia to the Independence Historical Park. This too passed without debate, though with a church-state separation amendment added at the last minute by the House interior committee to require that the Jewish congregation must sign a contract providing for permanent upkeep of the cemetery. This will be used next year as a precedent for the bill (certain to be reintroduced) to add Old St. Joseph's to the park.

Misgivings in Government Quarters

Both the House interior committee and the National Park Service have misgivings about this legislation. A spokesman for the committee expressed the opinion that there "will be 50 or 60 churches in here next year." As he pointed out, old churches are historic, sure enough, and they are also a drain on the finances of the denominations owning them, because usually they are situated in downtown areas whence their congregations have long since moved away, and such communicants as they have now are very poor. And tourists visiting the "shrines" generally leave only nickels and dimes.

Perhaps the government should take over the care and preservation of old churches as national monuments, but when they are to continue as operating parish churches, a difficult problem arises. The Old St. Josephs bill, princi-

pal purpose of which, of course, is to tie the Roman Catholic Church to religious liberty in the American mind (incidents in Colombia and closing of Protestant churches in Spain notwithstanding), really does represent a departure in United States policy, one that believes in separation of church and state will want to examine very carefully. By the narrowest of margins, they almost didn't get to examine it at all.

This account of what happened to Protestant agencies in Washington on adjournment day would be as long as the day itself was if one were to open Pandora's box and look into the question of why twelve amendments to the McCarran-Walter Immigration act, nine of which were stoutly supported by Church World Service, the National Lutheran Council and other Protestant agencies concerned with refugee problems, failed of enactment in the House after passing the Senate.

C. Emanuel Carlson, executive secretary of the Baptist Joint Committee on Public Affairs, said to this reporter when asked for comment on the situation: "Perhaps if Protestant leaders saw the behind-the-scenes moves as you saw them on the last day of Congress, they would at last recognize the fact that they need more information from Washington and an effective role in the democratic process they do not have now. It is obvious that we are badly out-manuevered by groups who know what they want and do some very careful planning on how to get it."

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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT, State Secretary



Looking over a sample copy of one of the new Vacation Bible School textbooks now in production for use in 1957 are Charles F. Treadway, Editor of Vacation Bible School Materials, and Sibley C. Burnett, Superintendent of Promotion of Vacation Bible School Work.

STATE VACATION BIBLE SCHOOL CLINIC

There will be two State Clinics in 1957. The Clinic for the Western section of the State will be held with the First Baptist Church of Russellville, February 25 and 26. The pastor of this church is Rev. Edward D. Galloway.

The clinic for the Eastern section of the State will be conducted with the Central Baptist Church of Paris, February 28 and March 1. Rev. Harry L. Wainscott is the pastor.

Each association should be making plans now to send to the clinic nearest them those people who will be leading the department conferences in their own association next spring in the one day Vacation Bible School Clinic.

Departmental conferences will form a vital part of the state clinic program where these associational clinicians can receive valuable information. The State clinics will be unusually interesting this year for the new textbooks and ma-

terials will be presented and carefully explained.

One Day Associational Clinics

Now is the time also to set a date in each association for the one day Vacation Bible School clinic to be held sometime in March or April. This clinic is valuable in training the workers from each church in the materials and procedures of Bible School work so that they may be able to conduct more and better schools.

HIGH TEN CHURCHES IN TRAINING THROUGH NOV. 30

Louisville, Victory Memorial	359
Walton, First	125
Elizabethtown, Severns Valley	124
Danville, Gethsemane	115
Ten Mile	109
Loyall, First	106
Covington, Latonia	99
Berea, First	93
Mayfield, Northside	90
Stearns, First	89

Thus Saith the Preacher—

A Fellow to Watch

Dear Editor:

Dr. Pierce Harris, pastor of Atlanta's First Methodist Church, is responsible for the following, clipped from a Georgia paper.

"Keep your eye on the fellow who 'never makes a pledge' and you'll generally find that he never does much of anything else either.

"I recall years ago, I preached a sermon on the Subject: *Hitchhiking to Glory—Hoboos Along Heaven's Highway*. I was going to be out of town for about 10 days anyway and decided to explore the subject. I never got such a violent reaction in my life, except in one other case. That was the time I agreed for my treasurer to print a list of the members and next to their names, in bold figures, what they paid that year to the church.

"It is sort of embarrassing to drive around in a \$3,000 car and have it known that you paid \$27 a year to the church when a little girl who waited on tables in an all-night restaurant, with a sick husband in a veteran's hospital, paid \$204. It wasn't the measly amount that got his goat—it was having it known!

"A man who loves his family is not embarrassed when the community finds out how he spends on his loved ones. Why should he turn red in the face when the community finds out how much he gives to support 'The Family of God?' 'Why?' you ask. He doesn't unless it is such a niggardly amount he feels a shame that should be his for such miserly giving."

You know, Doc, I kinda go along with him on this story. Don't you? A little imp who follows me around always trying to goad me into doing things that would get me in trouble so he can gloat in fiendish glee, is whispering in my ear, "Why don't you print that kind of list in your bulletin?" "Why not?" he says! I can get enough reaction without that! Why, man, the furor caused by a sermon on the Christian attitude in race relations would be mild in comparison! However, I can get some delight over the squirming of the prospect, but I'm not gonna print that list!

Tell you what, tho', I am going to watch those never-sign-a-pledge fellows and see just how much of anything else they do for the Lord.

Watchingly yours,
G. Avery Lee

►The new telephone numbers of the Kentucky Baptist Building, 127 East Broadway, Louisville 2, Ky., are JUNiper 5-0728; JUNiper 5-0729; JUNiper 5-0720; and JUNiper 3-7555.



BROTHERHOOD DEPARTMENT

Enlisting Total Manpower of Kentucky Baptists through

Brotherhoods and Royal Ambassadors

L. E. COLEMAN, SR.
Brotherhood Secretary



J. C. BALLEW
Royal Ambassador Secretary

Let's Go!

Let's Go! Come on men, let's go to work on our new year's program of Brotherhood work. Here are our four major fields of labor:

(1) **BOYS.** Training Royal Ambassador Leadership is to receive the prime emphasis in this area of activity during 1957. Brotherhood leaders everywhere are agreed that this is the first need in our work with boys. Map a definite program to inform all the men about Royal Ambassadors, enlist and train an effective Royal Ambassador Committee, then enlist and train a sufficient number of Royal Ambassadors Counselors.

(2) **EVANGELISM.** The keynote in the area of Evangelism for 1957 is **PERSONAL WITNESSING AROUND THE WORLD.** Our denomination is engaged in a great World Evangelization Emphasis. For every Brotherhood this means embarking upon a definite program of Evangelism geared to the needs of our state, nation and "... unto the uttermost."

(3) **STEWARDSHIP.** The point of emphasis in this area is **ACKNOWLEDGING GOD'S OWNERSHIP.** A man's practice of stewardship will be predicated by his answer to the question, "Who owns What?" Our work in this major emphasis includes: (a) Personal Consecration of time, and talents through my church; (b) Tithes and offerings through my church; (c) Dedication of Home, Business or Profession.

(4) **COOPERATIVE PROGRAM** Advancing Christian Education is to be the specific activity in this area for 1957. The Cooperative Program gives every individual church member an opportunity to have a share in all mission, education and benevolent work of his denomination. Brotherhood leaders have agreed to lift out **CHRISTIAN EDUCATION** during 1957 for special emphasis.

Attention All Laymen!

This department is co-operating with Dr. Boone, our General Secretary, and Eldred M. Taylor, our fine Superintendent of Missions and Evangelism, in the promotion of attendance for our annual **EVANGELISTIC CONFERENCE** to be held at Walnut Street Baptist Church, Louisville, January 14-16. Especially are we trying to enlist the laymen of our state to attend this great inspirational and challenging meeting. Every layman in the state should try his best to attend the opening session on Monday evening, January 14 when Howard E. Butt, Jr., great Christian layman from Corpus Christi, Texas, will be the principal speaker. That night has been designated "laymen's night" and we are hoping to see the house filled with laymen and their pastors from all over the state. Mr. Butt's subject will be—**THE PURPOSE OF GOD—PERSONAL WITNESSING.** The meeting will begin at seven o'clock. Be there for a real thrill and blessing as we stand together and sing—**"RISE UP O MEN OF GOD!"**

Letters to An Ex-Priest

By EMMETT McLOUGHLIN

The following letter dated August 2, 1955, should make Protestants think:

"Mr. Z. T. told me about his having interviewed you, he being a correspondent for different Armenian Newspapers and Magazines published in the U.S.A. He also loaned me your autobiography 'People's Padre,' which I have just finished reading. I want to own a copy of this book and will appreciate it if you will send me a copy by parcel post C.O.D. It is not carried in stock in the bookstores which I contacted here.

"As I am 78 years old and have had many contacts during my business years with the Roman Catholic hierarchy and know something of their tactics when a priest leaves the church I must assure you that I am one of those who honor you and wish you success in any kind of work you find it necessary to survive if you have sometime in the future to give up the job you presently hold.

"When I was a boy my father was Prosecuting Attorney for Lapeer Coun-

ty in Michigan. Father Busche left the church and married, upon which his house with its furnishings that he had prepared for his bride were wrecked by Roman Catholic zealots. My father, however, brought the culprits out in the open and they made good the damage they had done.

"I should add that my wife was brought up in a Roman Catholic community where the farmers lost their farms thru mortgaging them to pay for masses for their loved ones to make heaven.

"I, myself, have been in Catholic hospitals as a patient along with my wife and one daughter who died in a Catholic hospital through which experience I learned of the control over these hospitals by the clergy and the abominable restraints they place on surgeons and doctors who have patients in them.

"Somehow I feel that there will be open warfare between the liberal democratic inheritance which we should prize highly and the medieval straight jacket that the Roman Catholic Church is aiming to impose on the U.S.A. as this nefarious institution has on every country over which it has fastened its political control in the past and losing out everywhere in the world except the U. S. A."

of the Roman Catholic hierarchy.

►Herman Ihley, pastor, First Baptist Church, Elberton, Ga., for 11 years, has resigned effective December 23. He will become state Sunday school secretary for Baptist State Convention of North Carolina.

►J. P. Edmunds says: "The Federal Government this year is paying a record \$7,100,000,000 just to carry the national debt. The present cost of carrying the debt is higher than the entire cost of Federal Government in 1938, and more than twice as high as the total cost in the late 1920s."

►The Louisville Baptist Pastors' Conference has passed resolutions about the resignation of J. Ray Dobbins as pastor of the Beechmont Church, expressing appreciation for the services he has rendered as pastor, missions leader, and denominational worker, and expresses its regret at his leaving the Association.

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For January 13, 1957

By H. C. Chiles

How to Resist Temptation

Christ's ministry was heralded in the preaching of His forerunner, John the Baptist; at His baptism He was anointed for that ministry; and in the testing in the wilderness His fitness for that ministry was demonstrated.

I. The Baptism of Jesus Christ. Matthew 3:16-17.

1. The Son's action.

"And Jesus, when He was baptized, went up straightway out of the water." His baptism was at a definite time and for a definite purpose. Baptism is a picture of death, burial, and resurrection. Going down into the water presents the picture of death and burial, and arising out of the water portrays the resurrection. Thus, as Christ sank beneath the baptismal waters, He pre-figured the death which He was to die upon the cross, when all the billows of God's wrath against sin should roll over Him, and as He arose from beneath the water our Lord symbolized His resurrection from the dead. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:4.

2. The Spirit's anointing.

"And, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him."

3. The Sovereign's approval.

"And, lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased." Christ always delighted to do the will of His Father. He said, "I do always those things that please Him (the Father)." John 8:29.

One of the things which pleased God the Father was for His Son Jesus to be baptized by John the Baptist in the Jordan River. Immediately after John the Baptist raised the Saviour from the watery grave, God the Father spoke from heaven, saying, "This is my beloved Son, in Whom I am well pleased." The tense which He used suggests God's continual delight in His Son.

Thus, the Trinity was manifested at the baptism of our Lord Jesus Christ. Just as the Son emerged from the waters of baptism, the Holy Spirit descended like a dove and abode upon Him, and the Father spoke His approval of what had just taken place.

II. The Temptations of Jesus Christ. Matthew 4:1-11.

Immediately after His baptism Christ Jesus was led by the Holy Spirit into the wilderness for the purpose of being tempted. Temptation is solicitation to do wrong. Temptation is not sin, but yielding to temptation is sin. Temptation is the common lot of all mankind. The strongest and the weakest are subjected to it. We cannot escape temptation, but we can resist it. As Martin Luther said, "We cannot keep the birds from flying over our heads, but we can keep them from building nests in our hair."

1. The Tempter.

He is none other than Satan. God never tempts anybody to do wrong. Temptation always comes directly or indirectly from Satan. The devil did his utmost to entice the Lord Jesus to sin. He was determined to cause Him to sin if at all possible.

2. The Tests.

In the first case, Satan tempted Christ to prove that He was the Son of God by working a miracle to satisfy His hunger, which was due to His fast of forty days and forty nights. Had the Master done so He would have separated Himself from His brethren, for they were not able to work miracles to satisfy their needs. To satisfy hunger is legitimate, but Satan asked Christ to do it in the wrong way by making use of His newly announced Sonship. Instead of arguing with the devil, which in itself would have been an error, Christ merely answered him from God's Word.

In the second case, Satan tried to get Christ to put God's keeping power to the test by jumping from one of the wings of the temple, and expecting God to protect Him from any injury. In the event that God did protect Him, Satan implied that Christ would then receive the acclaim of the people as their Messiah. Wrestling it from its setting, Satan quoted scripture in support of his suggestion that the Lord Jesus presume on the grace of God by casting Himself from the temple into their midst. From Christ's refusal we learn that it is right to trust God, but that it is wrong to make presumptuous experiments in order to discover how far God can be trusted.

Having failed in both attempts Satan came out boldly in his true colors and sought to get Christ to render to him that worship which belongs to God alone. He offered Him supreme earthly power and glory without the expense of suffering and death. He tempted Him to forsake the way of the cross and to gain the control of the world by disobedience to God. Again, our Lord resisted temptation by the Word of God. He said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

3. The Triumph.

Three times Satan sharply assailed the Master. He malignantly determined to bring Him into subjection to his own wicked will, if at all possible. However, he made a miserable failure. He was unable to stand before the incisive power of God's Word, so he fled.

In His victory over Satan, our Lord's method involved the three-fold principle of all triumph over Satan—namely, absolute dependence on God, accompanied by absolute faith in God, and reinforced by absolute obedience to God. If we will follow His example, we also will be triumphant.

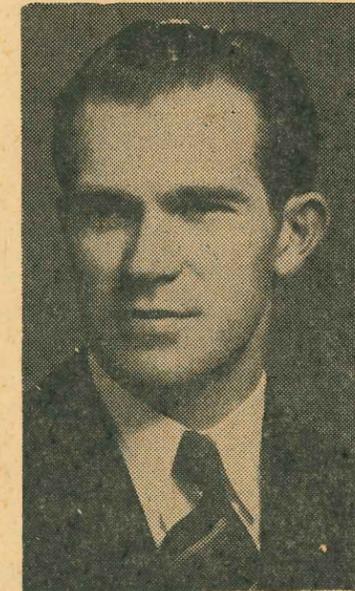
►Associational Missionary Reginald Johnson took ill recently. This was his second illness in the past few months, and, on the advice of his physician, he has taken time out for recuperation, and the Executive Board of the Bracken Association has voted to extend him a leave-of-absence for this recuperation. A committee, composed of Dr. G. T. Cowan and Pastors J. C. Raikes and W. L. Crumpler, has drafted a resolution in which, on behalf of the Executive Board they "express their deep appreciation for, and complete confidence in, Brother Johnson and the work he has done in the association." The document concludes by wishing "for him a speedy recovery" and says that they are with him in their prayers in these days.

►Pastor H. B. Kuhnle, Third Baptist Church, Owensboro, writes: "Last week end it was our pleasure to have with us a Gospel Team from Georgetown College. This team, made up of three college students—Carroll Hubbard, Jr., Tom Cleveland and Ken Jared, did a splendid work conducting a Youth Revival which began Friday night and ran through Sunday night. During this time a man 77 years of age made his profession of faith and among the young people who rededicated their lives was a young man who surrendered to full-time Christian service and a young girl who consecrated herself to being, as she put it, "a nurse for Christ." There was genuine interest on the part of the youth and I want to take this opportunity to recommend this Gospel Team to other churches."

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 16, 1956

Numerals after church indicates number of missions.					
	T.U.	Add.	S.S.		
Lou., Walnut Street (5)	479	5	1,850		
Lou., Carlisle Ave. (2)	351	4	1,441		
Lou., Beechmont (2)	286	12	1,229		
Bowling Green, First (1)	279		1,154		
Madisonville, First	269	2	1,081		
Owensboro, Third	297		1,049		
Lou., Beechland (1)	275	11	1,014		
Hopkinsville, Second (1)	236		1,004		
Lou., St. Matthews	322	2	960		
Mayfield, First	295		960		
Evansville, Grace	318		954		
Lexington, Immanuel	411	7	953		
Harrodsburg (2)	330		942		
Murray, First (1)			936		
Covington, Latonia (1)	231		917		
Lexington, Calvary			910		
Severn's Valley (2)	218		902		
Frankfort, First (1)	295	1	881		
Lou., Victory Memorial (2)	170	4	875		
Glasgow (2)	116		842		
Newport, First (2)	229	2	838		
Lexington, Grace (1)	192		812		
Hopkinsville, First (1)	213		810		
Henderson, Immanuel (3)	123		781		
Lou., Third Avenue	165	1	766		
Covington, Calvary			750		
Somerset, First			742		
Lou., Shively (1)	181	6	726		
Prestonsburg, Irene			701		
Cole Memorial (12)	108		695		
Lou., Broadway	204		680		
Ashland, First (2)	102		673		
Harlan	152		673		
Whitesburg, First (8)	179		644		
London, First (1)	179		629		
Lou., Baptist Tabernacle	207		621		
Corbin, Central (1)	115		617		
Fulton, First	155		591		
Barbourville, First	233	2	587		
Henderson, First	168	1	587		
Lebanon, First (1)	176		587		
Lex., Porter Memorial	185		556		
Danville, Lexington Ave. (1)			555		
Lou., Deer Park	111	5	541		
Lou., Clifton (1)	139	4	533		
Evansville, Calvary	151		532		
Lou., Okolona	50		524		
Bellevue	120		512		
Owensboro, Eaton Mem'l. (1)	239		506		
Covington, South Side	137		500		
Beaver Dam (1)	172		493		
Owensboro, Buena Vista	163		492		
Hodgenville, First	162		485		
Paducah, East	200		482		
Erlanger	90		476		
Owensboro, Hall Street	187		468		
Pikeville, First (3)	95		460		
Lou., Eighteenth Street (1)	116		455		
Russellville, First (1)	116		455		
Louisville, Bethany	128	2	455		
Florence	77		451		
Lou., Farmdale	166	1	450		
Ft. Thomas, First (1)	82	4	441		
Lou., Immanuel	146	1	441		
Ludlow, First			416		
Hazard, First	106		409		
Corbin, First	125		407		
Lou., Shawnee	124	4	406		
Greenville, First	146		400		
Covington, First (1)	162		397		
Lou., Jeffersonton	96		384		
Bardonia	43		384		
Lou., Fairdale	110		384		
Walton, First	130		371		
Sturgis, First	93		362		
Williamson, East	125		361		
Frankfort, Crestwood	136	2	348		
Springfield	125		347		
Mt. Washington	111	1	345		
Lou., Beechwood	120		333		
Scottsville	96		330		
Dawson Springs	83		321		
Glendale, Gilead	291	4	318		
Lou., Vallev View	161	6	315		
Ashland, Pollard (1)	77		314		
Marion	105		312		
Middlesboro, East			308		
Cumberland Avenue	111		308		
LaGrange			306		
DeHaven Memorial	70	1	304		
Paintsville, First (1)			304		
Camobellsville			293		
Pleasant Hill	164		289		
Hartford, First	106		287		
Albany (3)	63		287		
Owensboro,			281		
Seven Hills	70		278		
Junction City	108		275		
Dayton, First			275		
Lou., Audubon	78	3	270		
Lou., Virginia Ave.			267		
Carrollton, First	75		267		
Danville, Gethsemane	120		262		
Hawesville	94		260		
Benton, First	99		257		
Ferguson (1)	67		255		

Lou., LaSalle	70	247
Newport, Trinity	90	237
Cloverport (1)		232
Covington, Ashland Ave.	84	230
Frankfort, Memorial	61	228
Hazel	106	226
Carlisle (1)	107	220
Horse Cave	45	215
Oneida	78	207
Frankfort, Thorn Hill	138	
Forks of Elkhorn	38	126
Lou., Eastern Parkway	118	
Ashland, Belmont	45	110



NEW CHAPLAIN AT CENTRAL HOSPITAL, LEXINGTON. — Henry A. Buchanan, 34, is the new chaplain of the Central Baptist Hospital, Lexington, according to announcement made by Administrator Homer D. Coggins. He is a native of Macon, Ga., and is a graduate of Mercer University there, and is a 1948 B.D. graduate and a 1951 Th.D. graduate of Southern Seminary.

Alliance Officer Aids Refugees From Hungary

VIENNA, Austria — (BP) — A minister who was once a refugee himself is now helping to expedite resettlement of Hungarian Baptist refugees who cross the border into Austria.

Adolph Klaupiks, Washington, D. C., relief official with the Baptist World Alliance, entered Vienna Dec. 9 to handle his new responsibilities.

Klaupiks was a Baptist pastor in Latvia when the Communists invaded that European nation. He escaped and found asylum in the United States.

Baptists form the second largest non-Catholic denomination in Hungary, Lutherans the largest non-Roman group.

Most Baptists in the United States will remember Klaupike as the interpreter who travelled with the five visiting Russian Baptists when they toured the country earlier this year.

Church Finance Program

Forecasts Prosperity

NASHVILLE — (BP) — The Church Finance Program of Southern Baptists places the Southern Baptist Convention on the threshold of its greatest period of financial and spiritual prosperity.

This is the opinion voiced by Ramsey Pollard, pastor of Broadway Baptist Church, Knoxville, Tenn., at the December meeting of the Southern Baptist Executive Committee.

Pollard, a member of the Executive Committee, declared "If the church finance program is carried out in all the states, Southern Baptists are facing their greatest period of financial and spiritual prosperity."

Merrill D. Moore told the Executive Committee, of which he is associate secretary, that results of church finance program test campaigns in Phoenix, Arizona, and Jackson, Miss., were "very successful."

He showed the committee a series of film slides entitled "Miracles in Mississippi." In it pastors of the test churches in Jackson reported on the results of the program in their churches.

Material prepared as a result of the test campaigns will be available to all Southern Baptist Churches in 1957, Moore added. This includes the chief publication "Guidebook of Fund Raising and Church Budget Promotion."

►John Earl Seelig, director of education and promotion for the Dallas Baptist Association, has resigned to become the first associate secretary for the Baptist Training Union department, Baptist General Convention of Texas.

►The new auditorium of Victory Memorial Baptist Mission, 4323 South Brook, Louisville, a wing of the Victory Memorial Baptist Church, was dedicated Sunday afternoon, December 2, at 2 p. m. Pastor George H. Riggs, of the mother church, delivered the dedication sermon, on the subject, "Look! My Church!" taken from the expression of a little girl who was being driven by Pastor Riggs' church on Southern Parkway. "The little girl did not know it," said the speaker, "but she was quoting from a verse of Scripture when Jesus said, 'Upon this rock I will build my church.'" Harold Ware is superintending the mission, now entering its third building.

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Porter Routh Writes Concerning Rights of the Local Church

[The letter which follows was sent to all Baptist state editors in the Southern Baptist Convention. It contains statements which should be passed on to the readers. Dr. Routh, as is well known, is executive secretary of the Executive Committee of the Southern Baptist Convention.]

Dear Friend:

Within the past few weeks several Southern Baptist papers have published the story regarding the affiliation of the University Baptist Church, of Tulsa, Oklahoma, with the American Baptist Convention.

There is absolutely no question about the right of any Baptist church to affiliate with any group it desires. Article IV of the Constitution of the Southern Baptist Convention states:

While independent and sovereign in its own sphere, the Convention does not claim and will never attempt to exercise any authority over any other Baptist body, whether church, auxiliary organizations, associations, or convention.

The Southern Baptist Convention, meeting in Kansas City on Friday, June 1, 1956, reaffirmed an action taken in 1928, which states:

A church of Christ is a free and voluntary association of believers, in his name, in obedience to his command, and for the carrying out of his purposes. It follows that each church is autonomous or self-determining in all matters pertaining to its own life and activities. It is not subject to any other church or organization of any kind whatsoever, but only to Christ and his authority.

As stated previously, there is no question about the right of the University Baptist Church to affiliate with the American Baptist Convention, but there are some points which need clearing up in these statements released by Dr. Reuben E. Nelson, the general secretary of the American Baptist Convention.

Dr. Nelson stated that the Bylaws of the American Baptist Convention do not require that a church shall be a member of an association or a state convention in order to be related to the American Baptist Convention.

The Constitution of the Southern Baptist Convention does not require that a church shall be related to an association or to a state convention in order to be related to the Southern Baptist Convention. There have been cases in the past where churches have satisfied the membership requirements of the Southern Baptist Convention without belonging to an association or to a state convention. It is true that in most cases

churches sending messengers to the Southern Baptist Convention also send messengers to the state convention and to the association, but it is not required. As the 1928 statement, reaffirmed last year, indicates: "There is no relation of superiority and inferiority among Baptist general bodies. All are equal. All make their appeal directly to individuals and churches . . . Each defines and fixes its own sphere of activities."

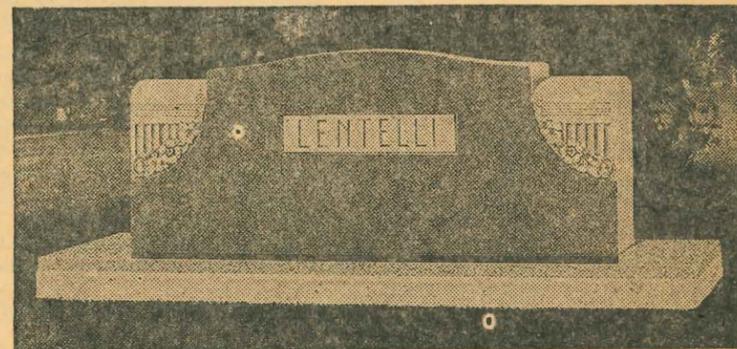
Dr. Nelson went on to state that the Bylaws of the American Baptist Convention do not require a church to subscribe to the practice of closed communion, or to refuse to accept "alien immersion" baptism. There is no provision in the Constitution or Bylaws of the Southern Baptist Convention referring to open communion or alien immersion.

It is true that a majority of churches in the Southern Baptist Convention practice closed communion and refuse

to accept "alien immersion" baptism, but the difference in practice on this point has never been made a test of fellowship in the Southern Baptist Convention. Dr. J. B. Gambrell, who was for many years a leader in the field of doctrinal position among Southern Baptists, and president of the Convention, was a strong believer in closed communion, but he refused, as president, to concede that it should be made a test of fellowship in the Southern Baptist Convention. A strong committee of Southern Baptists, headed by Dr. T. C. Gardner, of Texas, made a very thorough study of the problems involved in the Committee on Relations with Other Religious Bodies, but it stated specifically in its last report in 1953 that it was not proposing a recommendation that the difference in point of view on this doctrine be made a test of fellowship in the Southern Baptist Convention.

We wish the members of the University Baptist Church, Tulsa, happiness in their new relationship. The story of their change should not muddle our thinking about the nature of our own fellowship.

Sincerely yours,
Porter Routh



"That this may be a sign among you, that when your children ask their fathers in time to come, saying

What Mean Ye By These Stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

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Lord How Long?

By CHARLES H. MORRIS, Pastor
First Baptist Church, Metropolis, Illinois
(Isaiah 6:11)

This searching question Isaiah asked about his preaching. The Lord answered it in verses 12 and 13 by saying, "Until the cities be wasted without inhabitants, and the houses without man, and the Lord hath removed man far away."

Literally, God told Isaiah to preach until there were no more lands to preach in or people to preach to. But, we could cast another look at this and ask the question, "Lord, how long WILL we have to preach?" Contemplation of this question would make us see—

How Long To Do The Task

Pull of the People: Of the total world population of 2,750,000,000 people, 2,230,300,000 live outside the shores of North America. In other words, 81 per cent of the population of this world is beyond our own boundaries. Of this great host of roughly 2½ billion people, only 130,350,000 are evangelical Christians. Just about 17 per cent of these peoples are Christians of any kind. In some of these areas, like in the Orient, Africa, and South Africa, there is yet to be the first voice of any evangelical group, much less a Baptist witness. How long will God allow us to refuse to do our part to reach this great mass of people for him?

Pull of Outside Forces: While we wait, other forces are moving forward to win these people. The Communists are capitalizing on every movement we fail to make, to point out the fallacy of our religious convictions. The false religions of the world are moving in to lead the people astray. Other denominational groups are compromising to stay on the field even to the point of teaching false religions in their schools in some countries. Compromise only leads to confusion, and confusion to condemnation. If there ever was an hour when we need to be *missionary Baptists* it is now!

Pull of Needed Funds: On paper, our church program of giving looks good, but when it is broken down it doesn't look quite so good. In 1955 of all the income of the churches only 17 per cent went to all causes outside the local field in the Convention. Of this amount only 3c of every dollar went to Foreign Missions. How appalling to spend 83¢ on ourselves in our own local situation, and only 14c to all other causes, and only 3c to meet the needs and preach the gospel to 81 per cent of the world's population!

How tragic it is that we dedicate so much to destruction of life and so little to saving the souls of men! It is reported that the one atom bomb dropped on Nagasaki, Japan, would have supported 1,000 missionaries for 100 years. If the 1,000 missionaries had been sent, the bomb probably would never have been needed.

In 1919, Southern Baptists sent 34 per cent of their income beyond the local church. In 1934, during the depression, it dropped to 17%. Today it is still at 17 per cent! We have come out of the depression in all of our church work except foreign missions, which, as far as percentage is concerned, is still on depression rations.

Pull of Needed Personnel: We like to boast that each of our Southern Baptist churches supported nearly 1,100 missionaries in 37 countries, and we do; but are we really supporting them? When we have only one Baptist missionary or national pastor in Latin America to every 121,000 people; only one Baptist missionary or national pastor in the Orient to every 3,000,000 people; and only one Baptist missionary or national pastor to every 1,100,000 in Africa, Europe, and the Near East, are we really supporting them?

In our town of about 7,000 people, we have 31 churches, with at least 25 of them being evangelical. This means one minister, with a well-organized church behind him, to every 225 people. Is it right that it should be so out of balance? Our foreign missionaries this year are requesting 500 additional missionaries, who each are badly needed now; but at the best we will only be able to send out approximately 125. Are we supporting them by leaving them so drastically understaffed?

How Long Will We Wait?

There are perhaps three things that we can and must do if we are to fulfill our pledge to the Great Commission:

The Place of the Pastor: The pastors of our churches ought to re-evaluate the importance of missions in regards to the total program of their churches. We ought to make it our business to be as well-informed on foreign missions as we are on the Sunday school or any other organization of our church. We cannot lead our people up paths about which we have not become informed.

Further, we ought to preach the needs

of the world, calling for volunteers to go. We need to urge our churches to support in a larger percentage the Cooperative Program. We, as pastors, ought to pray that the Lord will bless our church with mission volunteers as much as we pray for conversion and additions to our church. We ought, furthermore, to ask the Lord to make our compassion world-wide and not only for the local field.

The Place of the Church Members: The churches of our convention ought to re-think their budgets in regards to the total mission program. Ask yourself, is it right for me to keep 83c out of every dollar and give only 17c to all the other causes, and only 3c to 81 per cent of the people of the world?

Our churches ought to insist on a stewardship program that will call the members to give cheerfully of at least their tithe to their churches and urge an equitable distribution of the funds to the Cooperative Program.

The Place of YOU: Have you ever thought whether you could be a foreign missionary? Have you asked the Lord to do with you as Isaiah did, "Here am I, send me?" Have you made it your business to find out the requirements and see if you could meet them? Are you willing to go unless the Lord closes the door?

These things we MUST do if we are to accomplish the will of our Master in regards to Foreign Missions.

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R. J. Hastings Coming for Church Finance Clinic Monday, January 14



R. J. Hastings

The church finance program of Southern Baptists will be presented at a church finance clinic at the Walnut Street Baptist Church, Third and St. Catherine, Louisville, on Monday, January 14, from 2 to 4 p.m. In charge will be Dr.

R. J. Hastings, Nashville, Tenn., as-

stant director of promotion for the Executive Committee of the Southern Baptist Convention.

Speakers will be Dr. E. N. Wilkinson, Louisville pastor who is chairman of the Kentucky Baptist Executive Board; Dr. Frank F. Norfleet, Paducah pastor; Dr. H. C. Chiles, Murray pastor; Rev. A. B. Colvin, Lebanon pastor; and Dr. W. C. Boone, Kentucky Baptist general secretary-treasurer.

The clinic will be preliminary to the annual Kentucky State Evangelistic Conference which meets January 14-16.

\$728 Million Is Goal For 1964 Total Gifts

NASHVILLE — (BP) — The goal for total Southern Baptist Convention giving in the year 1964 is \$728 million including \$189 million in missionary and benevolence work.

The 1964 goal and goals for preceding years was set by the SBC Executive Committee after being recommended by the promotion committee.

The 1964 goal compares with \$335 million in total gifts for 1955 of which \$35 million went for missionary and benevolence work.

The Executive Committee also approved The Church Finance Program of Southern Baptists which was developed through the promotion committee and the Executive Committee's division of promotion.

Merrill D. Moore, associate secretary of the Executive Committee and director of promotion, said the church finance program proved "very successful" in test campaigns in the Fall of 1956.

By the year 1964, the goal is all Southern Baptist affiliated churches using the recommended Church Finance Program of Southern Baptists.

The goals for total Southern Baptist giving before 1964 are:

1957—\$364 million including \$43,680,000 in missionary and benevolence.

1958—\$416 million including \$58,240,000 in missionary and benevolence.

1959—\$468 million including \$74,880,000 in missionary and benevolence.

1960—\$520 million including \$93,600,000 in missionary and benevolence.

1961—\$572 million including \$114,400,000 in missionary and benevolence.

1962—\$624 million including \$137,280,000 in missionary and benevolence.

1963—\$676 million including \$162,240,000 in missionary and benevolence.

The goal for number of Southern Baptist churches using The Church Finance Program in forthcoming years is 20 per cent in 1957; 30 per cent in '58; 40 per cent in '59; 50 per cent in '60; 60 per cent in '61; 70 per cent in '62, and 85 per cent in 1963.

►Wayland Baptist College, Plainview, Texas, realized a 10-year goal recently when it was admitted to full membership in the Southern Association of Colleges and Universities.

►J. H. Young, grandfather of Brother Robert Young, assistant to Pastor W. R. Pettigrew at the Walnut Street Baptist Church, Louisville, died recently in Ringgold, Ga.

One Mission One Program One Pattern

WILL BE THE THEME OF THE

Church Finance Clinic at the

WALNUT STREET BAPTIST CHURCH, LOUISVILLE, KY.

JANUARY 14, 2:00 - 4:00 P.M.

(Preceding The Evangelistic Conference)

Among the Speakers and Conference Leaders Will Be:

Dr. Robert J. Hastings, Nashville, Tenn.; Dr. E. N. Wilkinson, Louisville, Ky.; Dr. Frank Northfleet, Paducah, Ky.; Dr. A. B. Colvin, Lebanon, Ky.; Dr. H. C. Chiles, Murray, Ky.

The Tithe Lies At The Heart Of Christian Stewardship, And Is The Basis Of Church Financing. Pastors, Laymen, Missionaries, Women, Church Treasurers, And All Church Officers Are Invited.

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