

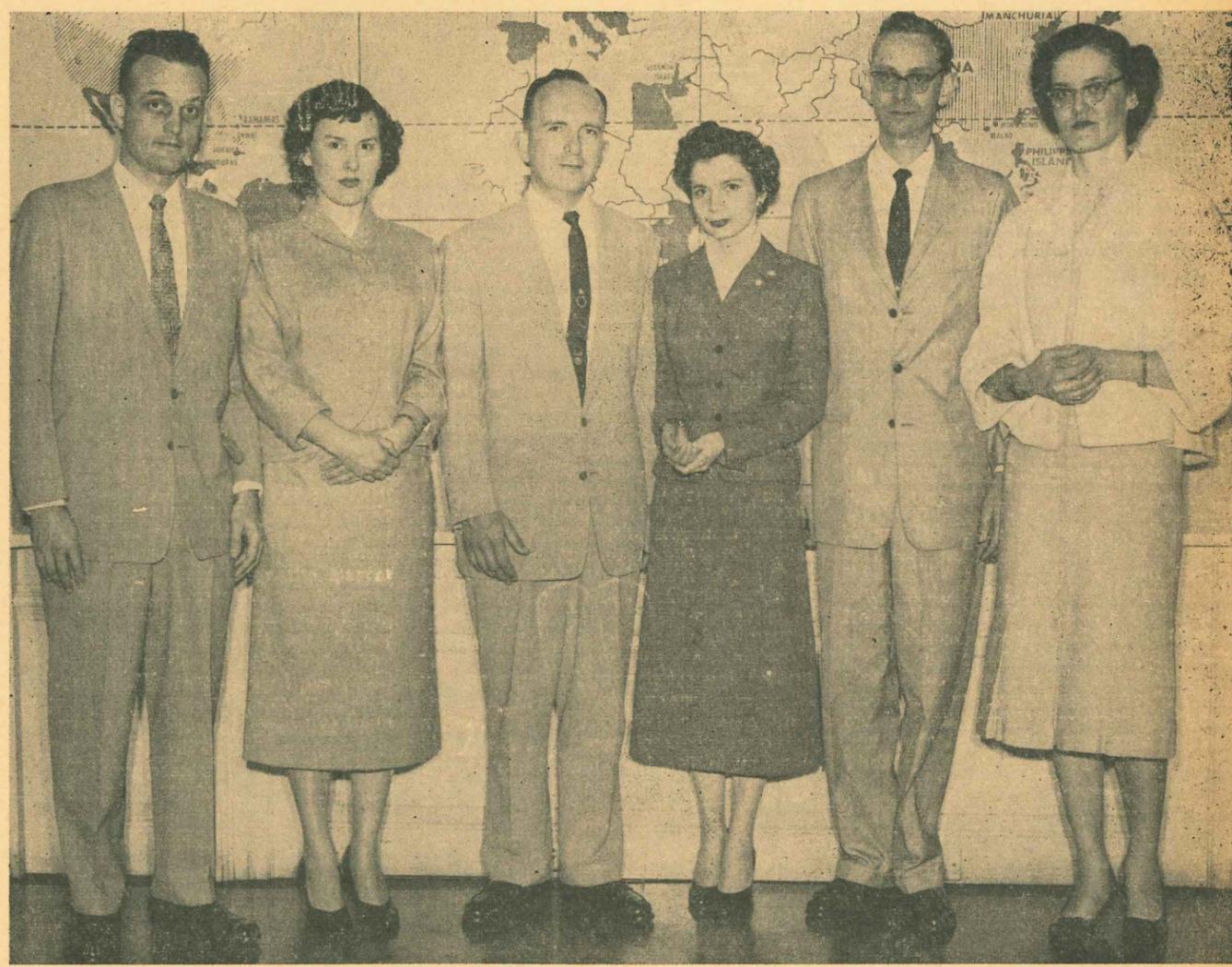
Western Recorder

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Kentuckians going abroad as Missionaries (left to right): Dr. and Mrs. Robert L. Lambright, Rev. and Mrs. Gerald A. McNeely, and Rev. and Mrs. W. Harold Matthews (see story on page 7).

►It has been said that the average citizen in the United States pays taxes each year equivalent to his total earnings from January 1 through May 10; thus on May 10 he stops working for the Government and starts working for himself.—Survey Bulletin.

►A group of Southern Baptists in New York City held a preaching service in New York City on May 5, with preaching being held in a rented chapel of the YMCA in downtown Manhattan by Ray Roberts, executive secretary of the State Convention of Baptists in Ohio, formerly of Danville, Ky.

►Dr. Carl Bates, pastor, First Baptist Church, Amarillo, Texas, preached the baccalaureate sermon of Golden Gate Baptist Theological Seminary, April 25. Dr. Harold K. Graves, president, delivered the commencement address and conferred awards and degrees on 34 graduates on April 26.

►John M. Wall, pastor, Buffalo Baptist Church, Buffalo, Ky., was evangelist in a revival (April 8-20) with Conally Drive Baptist Church, Atlanta. Results—16 additions by baptism, eight by letter, and many life-dedications. Revival was part of the Greater Atlanta Revival Crusade in which 110 churches took part.

►James G. Stertz, pastor, First Baptist Church, DeLand, Fla., has been elected assistant secretary for missionary personnel of the Foreign Mission Board, Richmond, Va. Approximately 100 young people from Stertz's church are missionary volunteers or for other full-time Christian service, and the church has trebled its offerings since he became pastor.

►Texas Baptists plan to construct an amphitheater at their Palacios Assembly grounds to honor John L. Hill, retired book editor of the Baptist Sunday School Board, Nashville. Naming the amphitheater after him would be in appreciation of his service not only to Southern Baptists but of his service as vesper speaker at the assembly through many years.

►The Highland Baptist Church, Louisville, of which David A. Nelson is pastor, had in special services at the close of "youth week" a revival team from Georgetown College. On the team were Tom Cleveland, Carroll Hubbard, Jr., Larry Petty, and Bob Hargrove. Concerning the young people and their work Pastor Nelson states "they were a great inspiration to our whole church."

►Paul Fox, a former pastor of the Central Baptist Church, Winchester has recently resigned the pastorate of the Parkview Baptist Church, Greenville, Mississippi, and accepted a call to become pastor of the Calvary Baptist Church, Little Rock, Arkansas. During the 20 months that he has served the

Mississippi church there have been 308 members received into its fellowship. Mrs. Fox served as a State Approved Sunday School worker while living in Kentucky. He and Mrs. Fox have one daughter, Mark Lake, 10 years of age.

►Roy A. Hamilton has completed six years as pastor of the Immanuel Baptist Church. During the six year period the Sunday school enrollment has increased from 620 to 836, with the average attendance going from 343 to 427. The Training Union went from 108 to 181 in enrollment; the Brotherhood from 48 to 70; and the WMU from 79 to 105. Church membership went from 999 to 1,194, with an average additions of 127 per year. The new Education Building was completed and dedicated March 30, 1952, as was the remodeled church auditorium.

►Delbert Linville was ordained to the Gospel ministry by the High Street Church, Somerset, May 19. Pastor R. A. Hill was moderator; C. L. Jenkins, Albany, preached the ordination sermon; Paul Godsey, Pleasant Hill Church No. 2, delivered the charge to the candidate; C. W. Burkhart, Clifty Grove, presented the Bible; Bert Whitaker, offered the ordination prayer. Eugene Webb, Waynesburg, and Elmer Hyden, Albany, were also on the council, as were the deacons of the High Street Church. Brother Linville has been called to be pastor of the Oak Grove Church.

►Pastor James A. Puckett writes of the Youth Week at Ephesus Church, Winchester, recently. Overflow crowds in both services on Sunday listened to Ed Beck, U. of Ky. Basketball player, deliver youth-centered gospel messages. Thrilling testimonies were given by Harold Pike, Georgetown basketball player, and Helmuth Scherer, also a Georgetown student, told of his experiences as a Christian in war-torn Hungary, Austria, and Yugoslavia. Cherri Jenkins and Martha Pike, from the same school, rendered vocal and instrumental music. Richard Miller directed the local youth choir. Franklin Ashley was youth pastor.

►The Baptist Student Office of Georgetown College announced today the successful completion of their drive to raise \$1,150 to underwrite the program of summer missions. The total raised amounted to \$1,177.99. The key week of the campaign ran from April 10-17 which was declared Work Week. During this week students sold their services to anyone who needed assistance. The pay was used to meet the mission fund quota. Students busied themselves wherever work presented itself. Some did housecleaning, others assisted with office work and a few sought manual labor as a source of income. The total raised this year ran 33% ahead of last year's contributions.

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

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►Rev. J. W. Mahan, 92, died May 13 at Williamsburg, Ky. He was one of the oldest Baptist preachers in Kentucky, having been born November 10, 1865. He was ordained by the First Baptist Church, Jellico, Tenn., on Christmas Day, 1887, which means that he had been in the ministry for 70 years. His 19 churches have included White Oak, Newcomb, Pruden, Spring City, Mt. Vernon and Ten Mile, in Tennessee; and Lott, Mt. Ash, Harlan, Wallins, Poor Fork, Dix River, Mt. Hebron, Preachersville, Salvisa, Bethel, Beattyville, Fish Creek, and Mt. Vernon, Kentucky. He retired from the active pastorate in 1937 and resided in Williamsburg, Ky. His wife, Sarah Elizabeth Smith Mahan, native of Newcomb, Tenn., died last April 16 at the age of 88 years.

God's Cure for Anxious Care

By WALTER K. PRICE, Pastor
First Baptist Church
Danville, Kentucky

The Bible has a clear and unmistakable answer for you, if you are a Christian. You will find that answer in the little book of Philippians, chapter 4, verses 6 and 7. **"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus."**

I. First, there is THE MALADY. **"Be careful for nothing . . ."** The word rendered **"careful"** in your King James translation of the Bible, actually means **"anxious."** The idea is that of a divided mind that is looking two ways. It has no sure place, as yet, where it can settle down and be at rest. So this verse should read, **"Be anxious for nothing . . ."**

Anxiety is a universal malady. Since this is so, and since the Word of God promises to **"keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee"** (Isaiah 26:3), then it is logical and scriptural to assume that God has done something definite and positive to help combat this anxiety which is the opposite of peace.

Anxiety is a sinful malady! Worry a sin? Here we have a definite command of God, **"Be anxious for nothing."** But there is a brighter implication here we should see. If anxiety is a sin, and if Jesus Christ died to deliver us from sin, then Jesus died to deliver us from the sin of worry also. In the death of the Son of God upon the Cross, all sin was potentially defeated. Your sin of worry can be defeated today by what Jesus Christ has done for you upon the Cross!

First, as we have already noted, worry is a sin because it violates the commandment of God, **"Be anxious for nothing."** This command is just as clear and definite as any one of the Ten Commandments.

Second, worry is a sin because it beclouds the reality of Christ in our lives. Jesus said, **"Behold I am with you always"** (Matthew 28:20). Worry is a practical denial of this fact. In Hebrews 13:5 we have these words, **" . . . be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."** The fact of Christ's presence and protection in our lives cannot be seen so clearly in the English translation of this verse. In the original language in which the Bible was

written, this verse reads: **"I will not, I will not let thee down; I will not, I will not, I will not forsake thee."** The writer of the Book of Hebrews piles up a double and then a triple set of negatives in order to emphasize unmistakably the fact of the presence of Christ in our lives at all times and under all circumstances. To worry then is to deny this fact, so clearly set forth in the Word of God.

Third, worry is a sin because it is unbelief. It shows a lack of faith in the providential care of God. The Psalmist has said, **"The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord withholdeth him with His hand. I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread"** (Psalm 37:23-25). God has promised to care for you in any and all circumstances. To become anxious in the midst of these circumstances that are contrary, or hostile to our well being, is to deny that God has the ultimate control of these circumstances. Remember—if you are surrendered to God and are walking in the center of His will, there is nothing that can touch your life except it be by the providential decree of God himself! The Bible says, **"And we know that all things work together for good to those who love God and to those who are the called according to his purpose"** (Romans 8:23).

II. Having considered the malady of worry, we come now to the second element, THE PRESCRIPTION: This we find in the words, **" . . . but in everything by prayer and supplication with thanksgiving, let your request be made known unto God . . ."** There are three important words here.

The first of the words is **"in everything."** Before your anxiety can be cured you must come to see God in everything. There is nothing that can come into your life except God permits it. If he permits it, then His controlling Hand is upon it. That is why Paul said, **"There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it"** (I Cor. 10:13). So, learn to see God in every circumstance, no matter what its nature or origin. Nothing comes into your life except His own Hand of love opens the gate and permits it to come.

The second of these words is **"thanks-giving."** You must also learn to thank God for every circumstance! Even the reverses and the difficult circumstances? Certainly! It is only then that you can avail yourself of this promised remedy for worry. The things that precipitate worry, then, are in actuality the very things that you must learn to rejoice over. These troubles will contribute to your good, and to His Glory. What else could you do, in the light of this fact, but rejoice in them and thank Him for permitting them to come!

Now the third great word, **"prayer."** **" . . . in everything by prayer, and supplication with thanksgiving, let your requests be made known unto God."** Having reckoned that God is in all the circumstances that surround your life, you must then make these adverse circumstances a matter of definite prayer. Your praying about these adverse conditions should not be so much prayer for the removal of them, as it should be prayer that God will sustain you in the midst of them, and that he will make known his will in teaching the lesson to you that he would have you to learn. When you submit this trial to God in prayer, the lesson will be more easily learned and it will the more quickly pass.

It is in prayer that you reckon this **peace of God** to be yours. You appropriate it by faith as you pray. It is in the time of prayer, after you have come to the realization that He is permitting this trial, and after you have thanked him for it; it is in prayer then that you claim the **"peace of God,"** promised in the next verse, as a thrilling reality in your life and experience. As you appropriate this promised peace, through the process of believing prayer, it is then that you will sense the **peace of God** as it begins to permeate your soul with its placid and tranquil reality.

III. And now for THE REMEDY. It is found in verse 7, **"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."**

Some have read the words of vs. 7 as if they were an unconditional promise to everyone. They are not. Only as one fulfills all that is required in verse 6, does he come to experience the **peace of God**, as it is set forth in verse 7.

There is much emphasis today upon finding stability in the midst of worry by denying the existence of sin itself, or by repeating certain pet phrases until you have deluded yourself into believing that all is well. This is not the scriptural method. If you ever find peace, it must be from God. That is what is promised here; the **"peace of God,"** that is, it is a peace that is produced by God Himself in the human soul. It does not come by seeking to evade the source of frustration, or by seeking to shut out the sound of it by repeating certain pious

(Continued on Page 5)

George Ragland

A brief story of Dr. George Ragland's passing has already appeared in the Western Recorder.

Those closest to Dr. Ragland have for some time known his health was not as good as in former years. However, he remained as active as his health and accumulated years permitted. He would have been eighty-one next August 4, having been born in 1876. Few would have judged him to be that old.

Since 1922 he had been pastor of First Baptist Church of Lexington. Prior to his one pastorate he served as a layman. He was ordained to the ministry in 1922. From 1901-1910 he was professor of Greek at Baylor University; from 1910-1922 he was professor of ancient languages at Georgetown College. Also, in 1920 he was acting dean at Georgetown.

His denominational services were numerous. We can only mention a few: moderator, Elkhorn Association; trustee, Southwestern Baptist Theological Seminary; moderator, General Association of Baptists in Kentucky; member, General Association's Executive Board; chairman, Board of Directors of the Department of Christian Education (Gen. Asso.); member, Executive Committee, Southern Baptist Convention; member, Committee on Relations With Other Bodies, Southern Baptist Convention.

Those well acquainted with George Ragland will remember him as a vehement contender for his convictions. Yet his philosophy seems to have been: Brethren can be friends, even though they differ.

Dr. Ragland was a native of Virginia; received his A.B. degree from Richmond College in 1896, when he was twenty. After he had taught at Baylor University and Georgetown College he went to Johns Hopkins University and earned his Ph.D. degree, receiving it in 1921.

In addition to pastoral and denominational work he was editor of *Sling and Stone*, a publication he started in 1926.

Can Too Much Tolerance Destroy Us?

The answer to that question is, It not only *can* destroy us, it is doing it in all too many instances. However, we want to say by introduction—

There is a sin of intolerance; it is a dangerous attitude which is destructive of human relationships and liberties. One must never refuse to endure those who have methods or opinions different from his own. There must be a *benign* tolerance if the democratic principle of government is to survive—whether in matters of state or religion. But we must never confuse a *benign* tolerance with a *malignant* tolerance. A benign tolerance respects human personality, individual rights. A malignant tolerance neglects to exercise one's own privilege of being an individual, of forming and expressing convictions, of crying out, if necessary, against evil and in favor of truth as it is understood, lest he offend others.

Because of what our forebears experienced during the dark ages, and because of what is now taking places in lands ridden by ecclesiastical hierarchies, and because there has developed a dangerous philosophy which inclines men to be tolerant at all costs (a malignant tolerance), we have swung too far in that direction. We have become so enamored by the desire to create good will among all people that we have just about reached the point we don't stand for anything. Tolerance is a virtue as long as it is designed to give the right to each to think for himself and to express those convictions without restraint. But when tolerance reaches saturation point, at which we quit trying to think for ourselves and quit voicing our convictions lest we seem intolerant of others' views, then we are racing at breakneck speed toward "be nothing, do nothing, stand for nothing." Let's not be so brotherly that we'll refuse to knock a stinging serpent from a brother's hands.

A good many who talk loudly of their tolerance are actually only displaying their lack of character and conviction. Sometimes this so-called tolerance is only cowardice with Sunday clothes on. The man who has convictions but refuses to voice them publicly (not just to a few chosen and trusted friends here and there) is at heart a coward. It doesn't help much for a river to be "broad" unless it has depth to go with its width, and a channel that is "going somewhere." A good many collisions have been caused by leaders trying to "keep to the middle of the road." This "peace at any price" may not cost the compromiser much, for the time being; but it plays havoc with the truth, and sooner or later it catches up with the compromiser.

There are some things toward which we ought to be intolerant. It is needed. This "believe anything, love anything, practice anything that brings harmony" destroys the individual and the church. Some who proclaim loudly Christ's words, "A bruised reed will He not break, and a smoking flax will He not quench," have forgotten He also, when need required, called men "hypocrites" and sons of "your father the devil." In one place He addressed wrongdoers as "hypocrites," "fools," "whited sepulchres," "serpents," "generation of vipers," and "the damnation of hell" was mentioned as their final end. Neither did Paul believe in peace at any price. Said he: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." His adversaries were many, but not even they doubted where Paul stood. Next to the convicting power of the Holy Spirit, it was the refusal of a real Christian—Stephen the deacon—to bend under the pressure of threat and criticism which made Saul of Tarsus know there was something in this Christ-way of life which he needed. Saul of Tarsus never got over what he saw in Stephen that day. It mattered not to Stephen if he drove Saul of Tarsus away from him, as long as he drove him toward Christ. Stephen knew something and Somebody worth dying for. We are not to bend to fit into any pattern men have made for us. The world never made a jacket that will fit a Christian.

Premier of Alberta Speaks in Owensboro



Left to Right: James E. Abell, layman, First Baptist Church, Owensboro; Virgil Brock, author of the hymn, "Beyond the Sunset;" Albert C. Manning, premier of Alberta, Canada; Assistant Pastor Ray Rozell, and Dr. Jess C. Moody, pastor, both of First Church of Owensboro.

OWENSBORO, Ky. — Ernest C. Manning, premier of Alberta, Canada, spoke on "Getting a Quorum With God" before a group of key laymen of Western Kentuckiana at the First Baptist Church, here.

He spoke on Lot, the Old Testament character, as an illustration of the attitude of too many modern Christians. While Lot was in Sodom he made three tragic mistakes. First, he lost his sense of values." It was at this point that Premier Manning deplored the lust for materialism. "It is this concept that is back of all corrupt politics. When Government becomes corrupt it becomes self-centered. When it becomes self-centered it ceases to serve. When it ceases to serve it ceases to be democracy.

"Secondly, Lot failed to realize that time was running out. That is the modern problem too. Atomic scientists continue to warn us but we merely deplore the situation and set no positive course of Christian action into motion.

"Thirdly, he failed to make his influence felt. This is one of the basic problems of the modern Christian. Too many are willing to receive all the benefits of being a Christian without accepting the basic responsibilities."

Premier Manning also spoke concerning mixing religion with politics. "One must define the meaning of 'religion' and 'politics.' I have seen some

religion which would corrupt politics and make it less than democracy. The only kind of religion that will mix with politics is virile New Testament religion. Underlying every political problem is the fact that man is a sinner. Jesus Christ came into the world to change sinners. Therefore, we do not need new political idea but new men."

Dr. Jess C. Moody, pastor of the First Church, read a telegram of welcome from Governor Chandler. Dr. Moody said, "Communism is a layman's movement. Only when Christianity is put back into the hands of the laymen can it rival the despotism of the Kremlin."

Casper Gardner, mayor of Owensboro, expressed the appreciation of the people of the city to Premier Manning for coming. Pastor James A. Adkins, Walnut Street Church, led the opening prayer, and Virgil Brock, author of the hymn, "Beyond the Sunset," led the congregational singing. The Premier was introduced by Clarence Knoelting.

God's Cure For Anxious Care

(Continued from Page 3)

and idealistic phrases. It will become a reality in your soul as you face the fact of suffering and then let God dispell it with his own power by driving it out and implanting peace in its place.

This peace of God will "keep your hearts and minds in Christ Jesus." The

word "keep" could be rendered "guard" or "garrison." It presents the picture of a walled city around which the enemy howls. Those within are kept in peace. God has never promised to keep you from trouble. He has promised to keep you in trouble, however. That is the picture presented here. A harassing, frustrating enemy without, separated by the peace of God that walls you in unto Himself. The garrisoning power of the peace of God is comprehensive in its scope. It keeps "your hearts and minds," i.e., your emotions and your reason. Neither can be disturbed when the peace of God is yours.

The promise of peace is only for those who have come to know Jesus Christ as personal Savior. If you have never done this, then your first need is not the "peace of God," but "peace with God." Romans 5:1 says, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Before you can ever know the "peace of God," you must enter into "peace with God" through Christ. This is experienced when you accept Him as your personal Savior.

Right now, as you long to know spiritual reality and peace, won't you realize that you have sinned (Romans 3:23), that you need to be saved (Romans 6:23). And then won't you just now receive Jesus Christ by faith as your personal Savior (John 1:12)? If you will do this, He will reconcile you to God through his own atoning death on the Cross, thus making "peace with God." After you have experienced this forgiveness for your sin, and cleansing through the blood of the Lord Jesus Christ, you can then know "the peace of God that passeth all understanding."

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Cooperative Program Day Will Help Foreign Missions

By CARROLL HUBBARD
Kentucky Member, Baptist Foreign Mission Board

Southern Baptists are becoming more conscious of their world mission responsibilities.

A few years ago Dr. M. T. Rankin challenged our people with a Program of Advance in World Missions which envisioned a minimum of seventeen hundred and fifty missionaries in active service. At the time it seemed Dr. Rankin had his eye upon some far-off objective; indeed, it may have seemed to some that he was dreaming of an unattainable goal.

However, in view of Southern Baptist potentialities, it is clear to all who take seriously our Lord's Commission that a missionary program of such proportions is long overdue. We ought to have launched it years ago; but, at long last, we are moving toward it with increased determination and accelerated momentum. From the standpoint of both men and money, Southern Baptists have reached a peak of missionary progress.

According to a late report, we Southern Baptists entered 1957 with 1,113 missionaries, having appointed 121 in 1956. It is the objective of the Foreign Mission Board to appoint a minimum of 130 in 1957, which should give a net increase of 100. If only this same increase is maintained year by year we shall come to the end of 1963 with 1813 missionaries. By faith and prayer, and through enlarged giving of Southern Baptists, we can come to the close of 1964—Baptist Jubilee Year—with two thousand foreign missionaries at work for our Lord throughout the world.

We rejoice at the prospect but at the same time we are rebuked as we reflect upon the membership and giving potential of more than 30,000 churches in the territory of the Southern Baptist Convention and then turn to survey the vast, neglected areas on the map where we ought to be witnessing. Of particular urgency just now are the restless millions of Africa, the Middle East, and Southeast Asia. Some idea of the task immediately ahead can be seen from the prediction that within twenty-five years the world's population will reach the four-billion mark.

Though the gospel has made remarkable progress and the kingdom of God has grown phenomenally since the launching of the modern missionary movement, we need constantly to remind ourselves that there are more people in our world today who sit in darkness and in the shadow of death

than in that epochal day when William Carey challenged the British Baptist Missionary Society to "hold the ropes" while he went "down into the mine."

World need everywhere points up the fact that horizons of missionary advance must be expanded. Though some doors are closed for the time, others swing open. And in this crucial hour, when militant world forces are arrayed against Christianity, the great, alarming lack is not in opportunities to minister in Christ's name but in the missionary personnel and resources necessary to meet the challenge of the hour.

Dr. Baker Cauthen points out that Australian Baptists, with a limited constituency, have one foreign missionary for every four hundred members of their churches. On this same ratio Southern Baptists would have more than twenty-one thousand missionaries today. Dr. Cauthen adds: "Quite obviously such a ratio cannot be rigidly applied, but the emphasis is sound that a greatly expanded world mission labor, far beyond our present dimensions, is imperative

The Cooperative Program is the life-line of the foreign mission enterprise. While giving unceasing thanks to God for the 1956 Lottie Moon Christmas Offering, which closed May 1 with a total of \$5,240,745.39, it is nonetheless true that our expanding foreign mission program, as well as all other denominational causes, is largely dependent upon the week-by-week Cooperative Program giving of our Southern Baptist churches. We must continue to emphasize that the Cooperative Program is the best plan yet found by Southern Baptists to give a dependable and regular support to all phases of the world mission task.

The General Association of Kentucky Baptists has designed Sunday, June 9, as special Cooperative Program Day. On that day we have an unusual opportunity to inform our people concerning Cooperative Program objects and to challenge both individuals and churches to make a supplemental Cooperative Program offering. Such an emphasis and effort will very definitely help our expanding foreign mission program.

If we Kentucky Baptists reach our budget goal of \$2,000,000 this year, \$640,000.00 of this amount will be distributed to Southwide objects. On the basis of the percentages set up by the Southern Baptist Convention, 41.36% of Southwide money, or approximately \$264,700 of our total Cooperative Program money, will go directly to the support of foreign missionary causes. If by means of the supplemental Cooperative Program offering on June 9, and other increased giving throughout the year, we are able to exceed the budget of \$2,000,000, 32% of this extra amount will also go to the support of Southwide objects, with Foreign Missions receiving its proportionate share. This fact should afford added encouragement to all of our people to place the largest possible emphasis upon Cooperative Program Day and to bring on that day a special love offering for our Lord's work at home and around the world.

Some years ago a lonely lad, the son of a widowed mother, heard the great pioneer missionary, Luther Rice, plead for a lost world. At the end of the service an offering was taken. The lad had no money to give, but he reached in his pocket and found a small piece of cardboard. With the scribbling of a boy he wrote on it, "Myself." Then, with tears filling his eyes, he signed his name and dropped the card in the collection plate. His name was J. Lewis Shuck, Baptists' first missionary to China.

There is a card in our hands just now. We are compelled to write something upon it. The eyes of the world, the eyes of Christ, are upon us. What are we willing to do?

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Six Kentuckians Enter Missionary Service In Lands Afar

By IONE GRAY, Press Representative

Kentucky led all other states in the number of missionaries appointed by the Southern Baptist Foreign Mission Board at its May meeting. It is the home or resident state of six of the 14 new appointees.

These six are Rev. and Mrs. Gerald A. McNeely, of Carlisle, who will serve in Spain; Rev. and Mrs. W. Harold Matthews, of Owensboro, who will serve in the Philippines; and Dr. and Mrs. Robert L. Lambright, of Louisville, who will serve in Indonesia. (See pictures on page 1.)

Mr. McNeely is pastor of the Carlisle Baptist Church, a position he has held since June, 1953. Prior to that he was pastor at Mt. Zion Church, near Dry Ridge, Ky., and Ewing (Ky.) Baptist Church. He was in the U. S. Army for more than three years.

A native of Louisville, he attended Alfred (N.Y.) University and the U. S. Naval Academy, Annapolis, Md., and received the bachelor of arts degree from Georgetown (Ky.) College. He received the bachelor of divinity and master of theology degrees from Southern Baptist Theological Seminary, Louisville.

Mrs. McNeely, the former June Hall and a native of Pikeville, Ky., moved to Stanford, Ky., with her family at an early age. She attended Virginia Intermont College, Bristol; Georgetown College; and Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville.

She has taught in the Lincoln County public schools, Stanford; Western Pennsylvania School for Deaf, Pittsburg; Great Crossing School, Scott County, Kentucky; and Simpsonville public school, Shelby County, Kentucky.

Mr. and Mrs. McNeely said that they had committed their lives to serve wherever God wanted them and then after a School of Missions in their association last spring they felt God was leading them toward the mission field.

They attended the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly last summer. "Here our decision was strengthened as we saw pictured so vividly the tremendous needs and the few who were ready for immediate service," they said. The McNeelys have two daughters: Linda Susan, almost six, and Marsha Ellen, almost two.

Mr. Matthews is pastor of Temple Baptist Church, Owensboro, where he has served since July, 1955. He formerly

was pastor of Smiths Grove (Ky.) Baptist Church, Greenwood and Jackson Grove Baptist Churches, near Bowling Green, Ky., and Barnett's Creek Baptist Church, near Hartford, Ky.; taught school in Smiths Grove; and was a Vacation Bible school worker for the Ohio County Mission Board in Kentucky and for the Sunday School Department of the General Convention of Baptists in Kentucky.

Born in Ohio County, near Fordsville, he moved to a farm near Hartford with his family while he was in high school. He received the bachelor of arts degree from Western Kentucky State College, Bowling Green, and the bachelor of divinity degree from Southern Seminary.

He told the Board that during high school days he began to think seriously about mission work. Through missionary days and increased information at the seminary his feeling that he should be a missionary because more challenging and sure, he said.

Mrs. Matthews, the former Clara Lee and a native of Georgetown, moved with her family to a farm near Sadieville, Ky., when she was two. She was graduated *summa cum laude* from Georgetown College with a bachelor of arts degree and received the master of religious education degree from the W. M. U. Training School.

She taught school near Hazard, Ky., and in Smiths Grove and was minister of music and education at Norfolk Baptist Church, Norfolk, Va., a summer worker in New Mexico and California for the Southern Baptist Home Mission Board, and a Vacation Bible school and youth revival worker in Kentucky.

Mrs. Matthews said that while she was in her teens she felt God wanted her life in some special way and through the years and working experiences that have followed she has felt that he was getting her ready to serve on a foreign mission field. Mr. and Mrs. Matthews have a son, Timothy Harold, two and a half.

Since September, 1956, Dr. Lambright has been campus physician and a student at Southern Seminary. Prior to that he was a resident at Washington-St. Tammany Charity Hospital, Bogalusa, La., and at Vicksburg (Miss.) Hospital and an intern at Vanderbilt University Hospital, Nashville, Tenn. He was a physician in the U. S. Air Forces for two years, part of the time in Korea and Japan.

A native of Louisville, he lived in Louisiana and in Senatobia, Miss., before his family moved to Jackson, Miss., when he was 10. He attended Tulane University, New Orleans, La., and received the bachelor of science degree from the University of Mississippi, Oxford. He attended the University of Mississippi School of Medicine and received the doctor of medicine degree from Vanderbilt University Medical School, Nashville.

Mrs. Lambright, the former Ann (Pat) Patrick and a native of Booneville, Miss., moved with her family to Corinth, Miss., when she was five. She attended Blue Mountain (Miss.) College and received the bachelor of arts degree from George Peabody College, Nashville, and a diploma in medical technology from St. Thomas Hospital School of Medical Technology, Nashville. She is also attending Southern Seminary.

Dr. Lambright said that while he was in military service he was led into a closer study of the teachings of Christianity and began to consider foreign mission work.

After he returned to the States he and his wife discussed mission service. Then at a Brotherhood rally in Jackson they heard Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, speak and dedicated their lives to foreign mission service or to whatever else might be God's will. The Lambrights have three children: Patrick Burford, four and a half; Christian Patrick, almost three; and Linda Patrick, seven months.

Other young people appointed at the May meeting of the Board are: Martha Bell, Mississippi, for Indonesia; James E. Giles and Mary Nell Morrison Giles, Texas, for Colombia; Jerry Hobbs and Darlene Anderson Hobbs, Oklahoma, for Thailand; Nan Owens, Arkansas, for Nigeria; and Elbert H. Walker, Colorado, and Dorothy Mathews Walker, Georgia, for the Philippines.

These appointments brought the total number of active Southern Baptist foreign missionaries to 1,154.

►Dr. George Redding was evangelist in a revival at Carlisle Baptist Church. Dr. Redding is Bible professor at Georgetown College.

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SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT, State Secretary



Hiseville Baptist Church Entertains Liberty Association in Central Training School

Under the direction of Missionary Louis Shepherd and Associational Sunday School Superintendent O. W. Lasater the Liberty Association conducted a very successful training school held with the Hiseville Baptist Church May 6-10, 1957.

Twelve Churches participated in this endeavor with 102 enrolled 75 awards issued. The department teaching books were taught by the following: *Nursery*: Mrs. Ernest Loessner, Louisville; *Beginners*: Mrs. Irl Worshom, Glasgow; *Primaries*: Mrs. R. B. White, Louisville; *Juniors*: Mrs. Roy Boatwright, Louisville; *Intermediates*: Mrs. S. C. Hatton, Paris; *Young People*: Mr. Philip Wilson, Glasgow; and *Adults*: Roy E. Boatwright, Louisville.

The work was carried on enthusiastically which stimulated interest in another school in the coming year.

We wish to express our appreciation to the Associational Sunday School Superintendent, the Associational Missionary and the number of pastors and superintendents who co-operated in making this a very worth-while program of training.

Annual Extension Day In June

The first Sunday in June is a good time to observe Extension Day. However, any other date that is more convenient may be chosen. On the set day all Extension Visitors are invited to attend Sunday School and the Morning Preaching Service.

Since the ministry of the Extension Department is carried on in the homes the work is done without public recognition, and often without most of the church members even knowing what is being done. When the Extension mem-

bers actually attend the services the entire congregation can see what they do not hear when they are told about the work. Besides bringing blessings to the Extension members, Annual Extension Day does much to publicize the department in the eyes of the church.

On Extension Day the pastor will have the unusual privilege of preaching to many who have not heard a sermon in months. Every church is urged to observe Extension Day under the leadership of the pastor and the general Superintendent along with the Extension Superintendent.

200 Teaching Positions In Schools Not Filled

NASHVILLE — (BP) — More than 200 teaching positions for September in Southern Baptist colleges and universities are yet unfilled, according to R. Orin Cornett, executive secretary of the Southern Baptist Education Commission here.

Cornett's office registers without charge Baptists seeking teaching posi-

tions in Baptist schools.

"Shortage at the doctoral level are severe," Cornett reported, "in such fields as English, physics, chemistry, mathematics, biology, foreign languages, sociology, psychology, speech, economics, political science, history, philosophy, and education."

Shortages exist also at master's degree level in business education, home economics, music, physical education, and journalism.

"There are dozens of openings," he continued, "for administrative personnel—academic deans, registrars, public relations directors, business managers, and personnel deans."

The only field in which there is not a shortage is that of religion. However several openings for highly-qualified persons with doctor of theology degrees and New Testament specialization are not yet filled, according to Cornett.

Southeastern RE Group Sets Ridgecrest Dates

GREENSBORO, N. C. — (BP) — The annual meeting of the Southeastern Religious Education Association will be held at Ridgecrest Baptist Assembly July 24-25, according to an announcement from the association's president.

S. C. Ray, minister of education at First Baptist Church here, reported that proceedings of last summer's Ridgecrest session have been mailed to members recently. Others wishing copies, which include major addresses and discussions of trends in religious education, may secure them for \$1 by writing the president.

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THIS YEAR THERE WILL BE TWO WEEKS OF TRAINING UNION ASSEMBLY AT CEDARMORE. THE DATES ARE AUGUST 5-9 and AUGUST 12-16. As you know, the attendance is limited to about 170 people for any one week. Separate conferences will be provided for all Department directors, age group leaders and sponsors, and Union members, Juniors through Adults, Three-year Nursery, Beginner, and Primary children will also be provided for each day. Any church group must be accompanied by a responsible adult. Use this form to make your reservations. Be SURE to indicate which week you plan to attend by checking the space following the date. Include \$2.00 per person reservation fee. This will be deducted from your bill. Make checks or money order to Marvin Byrdwell, Manager, Cedarmore Baptist Assembly, Bagdad, Kentucky.

Mr. Marvin Byrdwell
Cedarmore Baptist Assembly
Bagdad, Kentucky

Enclosed you will find \$_____ for reservation for _____ persons at Cedarmore for the August 5-9 _____ or August 12-16 _____ Training Union Week. The above amount is at \$2.00 per person reservation fee. I understand that this will be deducted from my bill.

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

_____MOTEL (Two persons in room)	\$19.50
_____ (Rates for three or more per room upon request)	
_____DORMITORY for men and boys	\$13.00
_____ (Each person bring linens)	
_____DORMITORY for women and girls	\$13.00
_____GRACE MOORE LODGE, ANNEX, OR CEDARMORE INN	
_____Two persons to room	\$19.50
_____Three persons to room	\$18.50
_____Four persons to room	\$17.50

The names of those attending are:	Please state if man, woman, boy, or girl	Age if under 26
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_____	_____	_____
_____	_____	_____
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(If additional space is needed, please attach an additional sheet)
This rate includes room and meals Monday night through Friday noon, registration fee, and insurance from home to assembly and return home. Linens are furnished in all accommodations except Dormitories.

Signed

Address

►Dr. Dewey R. Roach has been named academic dean of Belmont College, Nashville, Tenn. He has been acting dean a year.

►Harry Wainscott, pastor, Central Baptist Church, Paris, Ky., was evangelist in a revival at Germantown Baptist Church, Bracken Association.

►We have just received a new volume of *Who's Who*, this one being called, "*Who's Who at Our House*." The publication is being circularized by Pastor and Mrs. Thomas H. Shelton, of the Lantonia Baptist Church, Covington, Ky., and the whole book is about one individual, little Miss Susan Wren Shelton, who arrived April 21, weighing eight pounds and four ounces.



W. L. BIRCH accepted a call to become pastor of the Wildwood Baptist Church, Ashland, Ky., April 10. He was formerly pastor of Visalia Baptist Church, Covington. He is married and has two children, Becky, 5, and Billy 2. He succeeded Quinton Lockwood, who moved to Georgia.

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THEY WENT!—Picture above are 49 men who took the annual Baptist Men's Tour this year, May 8-10. Front row (left to right), John Hammatt, LaGrange; Henry P. Smith, Franklin; R. C. Mullen, Lexington; Cecil Meadows, Louisville; Joe W. Wiseheart, Louisville; Lauren E. Olinger, Burlington. Second row, Howell T. Spees, Boaz; Harvey Dotson, Paducah; T. G. Shelton, Murray; C. S. Bratcher, Morganfield; Jimmie Jones, Central City; W. E. Duchemin, Walton; Joseph R. Tackett, Walton. Third row, Irvin R. Hibbs, Elizabethtown; C. B. Stovall, Bowling Green; Hubert Straughn, LaGrange; Delbert Nolan, Union City; Joseph Benedict, Ashland; Earl B. Ray, Louisville. Fourth row, O. T. Harmon, Maysville; Forest Bryant, Berea; Raymond C. Jones, Vine Grove; Vernon L. Jones, Vine Grove; Earl Shelton, Elizabethtown; Robert L. England, Bowling Green. Fifth row, S. B. Shemwell, Lewisburg; Paul W. Clubb, Pendleton; S. R. Varble, LaGrange; Tom Pruitt, Greensburg; Herbert Judd, Greensburg; W. H. Stephens, Hawesville. Sixth row, W. W. Johnson, Greenville; Charles McCombs, Crestwood; Robert Parrish, Prospect; Herman McDowell, Louisville; H. M. Johnson, Louisville; Archie Oliver, Madisonville; H. B. Avery, Sonora. Seventh row, James R. Midkiff, Utica; Jimmy Midkiff, Utica; George D. Taylor, Louisville; Reed Woodall, Dalton; Jesse W. Hatfield, Standford; Frank S. Thomas, Prospect. Eighth row, L. E. Coleman, Sr., Louisville; E. M. Coleman, Memphis, Tennessee; J. A. Pennington, Oklahoma City, Oklahoma; J. C. Ballew, Louisville; Harry W. Dunn, Louisville. H. C. Zachry and Bill Shelton of Winchester took part of the tour but were not present for this picture. Gainer E. Bryan, Jr., publicity and public relations director of the Executive Board, made the tour and took this picture.

To the administrative leaders and their staffs of all the institutions visited on the tour, we want to thank you again for their wonderful spirit of co-operation and helpfulness in making this year's tour another success. We are also grateful to the homes of Georgetown, Williamsburg and Hopkinsville which so graciously opened their doors of hospitality to us in providing bed and breakfast for the tour members.

►Dr. Ramsey Pollard, pastor, Broadway Baptist Church, Knoxville, was evangelist in a revival with First Baptist Church, Somerseset, of which Dr. Preston L. Ramsey is pastor. Charles Shacklette, who is a Louisville man but is now minister of education with the First Baptist Church of Anderson, S. C., was in charge of the music. Pastor Ramsey speaks in highest terms of these men and their work. There were 43 additions—26 by baptism and 17 by letter. "The whole church experienced a revival, and our hearts are rejoicing in the grace of our Lord," Pastor Ramsey wrote.

Training Union Glorieta Program Plans Completed

NASHVILLE, Tenn. — (BSSB) — Program plans for three Training Union weeks at Glorieta Baptist Assembly, Glorieta, N. M., have been completed. Dr. J. E. Lambdin, secretary, Training Union Department, Baptist Sunday School Board, announced.

The program begins on Thursday evening each week and closes the following Wednesday at noon. Dates are June 6-12, June 13-19, and June 20-26.

The theme is "Serving the Lord Christ," and *World Missions* will be emphasized throughout the three weeks in line with Southern Baptist emphasis this year.

►Earl Jackson, Georgetown student, was evangelist in revival at Stone Lick Church.

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Sunday School Lesson

For June 16, 1957

By H. C. Chiles

Joseph, A Favorite Son

Genesis 37:3-8, 23-24, 28, 31-34

Joseph, the eleventh of Jacob's twelve sons, was born in Padanaram about six years before his father returned to Canaan. He was the favorite son of his father. This fact may have been due to different things, such as the following: he was born after Jacob had passed the age of ninety; he was the son of Rachel, the wife of his first love; he was born in answer to prayer; he possessed superior qualities, and he demonstrated a remarkable devotion to his aged father.

From his experience in the household of his own father, Jacob should have known the folly of parental partiality and refrained from any display of it. Parents are justified in manifesting pleasure at the obedience of one child and displeasure at the disobedience of another, but they should ever be careful to give encouragement to the commendable traits of all alike and to express their disapproval of evil in all alike.

When Joseph was seventeen years of age, Jacob gave him a coat of many colors as a token of affection, a reward of merit and a badge of office. That coat distinguished Joseph from all of his brothers. He was greatly handicapped by the way in which Jacob displayed his favoritism for him. Favoritism among children is one of the most harmful influences that can enter a home. It juts the child who is highly favored at a terrible disadvantage, alienates the affections of the other children and destroys confidence in the parents. The wearing of that unusual coat was a distinction which Joseph's brothers were quick to resent. They construed it as being a move on the part of their father to make a younger brother the head of the house, and they determined that they would not permit it to take place.

In addition to Jacob's partiality and Joseph's righteous conduct, the dreams of the latter incurred the animosity of his brethren. In one of his dreams Joseph saw himself and his brothers binding sheaves in the field, and in his dream his own sheaf stood upright, while the sheaves of his brethren bowed to his. This indicated that his brethren and parents would one day fall down and make obeisance to Joseph. His brothers were enraged by the very thought that he should be given dominion over them. Joseph could not help dreaming, but he need not have told

his dream, even though it was God-given, when no helpful purpose could be accomplished thereby.

One day Jacob sent Joseph to inquire about his ten brothers who were away from home. When they beheld Joseph approaching in the distance, they were so incensed that "they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him." "Dreamer" was simply a term of reproach. Considering themselves very practical men of the world, they thought of Joseph as a "sissy." What they demanded as men of affairs was action, so the very idea that they should ever come to serve one whom they regarded as effeminate was repugnant to them. "They hated him." Their hatred was born of jealousy and envy. Nothing so poisons the springs of character and good behavior as to be jealous of another. Those brothers had so allowed jealousy to enter their hearts that they lost their ability to reason properly. Jealousy, resentment and hatred can do this. In this enraged condition they planned a crime which they never would have rectified and which they would have regretted until death.

At the suggestion of Reuben, they decided not to kill Joseph, but to cast him into a pit. Heartlessly they seized him, stripped him of his beautiful coat of many colors, took him by force, threw him into a pit and seated themselves nearby to enjoy the dainties he had brought from home. Jacob had been very unwise in showing partiality, but that did not justify his sons in committing such a dastardly deed, which had been inspired by the green-eyed monster of jealousy. Never give this sin a place in your heart. A jealous person is insane, temporarily. His judgment is warped and biased, and he is usually incapable of seeing or thinking straight so far as the object of his hatred is concerned. Jealousy leads to hatred and hatred to murder.

While they were eating and discussing the likelihood that Joseph would remain in the pit until hunger, thirst and exposure brought death, a caravan of Egyptian traders came along on their way to Egypt. Thrifty Judah advanced the idea that they might get rid of the dreamer without actually shedding his

blood by selling him to these traveling merchants. Realizing that no money could accrue from letting Joseph die in that pit, all of the brothers approved the proposal of Judah. They removed him from the pit and sold him to the traders for twenty pieces of silver, not thinking about how he might be treated. That amount was the price of a slave between the ages of five and twenty, so each brother received less than a dollar and a half in our money for Joseph. Naturally, those merchants never dreamed of what a treasure they had obtained in the one whom they had purchased for that small amount of money.

For that pittance each of those brothers bought many years of lack of self-respect, of troubled conscience and of painful memories. Sin pays dividends, but in the form of distress and despair.

With the hope of concealing their treachery, the ten brothers took the coat which had been made especially for Joseph, dipped it in the blood of a young goat, took it to Jacob and asked him if it was not the one which he had given to his favorite son. They told him that they had found it, but they did not state that it belonged to Joseph. They merely allowed him to draw his own conclusion in the matter. Jacob readily recognized it as the coat of Joseph and naturally presumed or concluded that his son had been killed by some wild beast. He mourned the loss of his son, refusing to be comforted. Oh the hypocrisy of those sons who tried to comfort their father when they were the sole cause of his grief! Their insensibility to his sorrow is an indication of how sin hardens the heart to the suffering of another.

However, we must not forget that Jacob was simply reaping what he had sown. Many years earlier he had wronged his brother and deceived his father by deception and lying. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

►Off the press May 15 is a new book, *Surpassing Grace*, by J. Harold Stephens, Nashville. The work is printed by Broadman, Nashville, and sells for \$1.75. Stephens shows, in this series of messages, the difference between grace and works, and his sermons are in language any can understand.

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Note the new date for WMU Week—August 26-30. BWC Camp follows immediately, August 31-Sept. 2.

Excellent programs are being planned with conferences on all phases of the work. There are two special emphases this year for WMU Week. This is the year for special emphasis on the work

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Separate meals: Breakfast 70c; Lunch 90c; Dinner \$1.10.

No charge for children 2 years and under. Half rate for children 2 to 6 years. Full rate for all other ages. Room reservation fee of \$2.00 per person must be sent in with name, address, and room preference.

\$1.00 is for Registration Fee.



Make Your Reservation! State Y. W. A. Camps

July 28-31 (Sunday supper through Wednesday lunch) \$10.50
August 23-25 (Friday supper through Sunday dinner) 7.00
Emphasis the first camp will be geared for the high school age YWA, with program planned the second camp for the business, college and nurse YWA in mind. Send \$1.00 deposit fee with following registration blank to: WMU Office, Baptist Building, Middletown, Kentucky.

Age	Name	Add. (St. and City)	Christian	Office in YWA

(Use additional paper if more room is needed.)

of the prayer chairmen. All regional chairmen of the Department and Divisions of Missionary Fundamentals are urged to be present to prepare for Fundamentals Conferences to be held in the regions and associations in September and October. These plans were adopted at the meeting of the Executive Board in Paducah.

Plans for the BWC Camp include a Saturday afternoon session when vital matters will be discussed in conferences on all phases of the work. Don't miss these special conferences if you can possibly arrange to be present.

Watch this page for more details about programs, conferences, etc.

\$1.00 will be deducted from the bill for room and meals.

Cancellation must be made ten days prior to reservation dates in order to get a refund.



State G. A. Camps

Theme: "Christ-Likeness"

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Aug. 19-23—Jr.-Int. (Ages 10-16)—\$12.00

(Total cost includes insurance, room and board, registration fee.)

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Send \$1.00 deposit with name, age, address, to W. M. U. OFFICE, Kentucky Baptist Building, Middletown, Ky.

Sand Spring Church, Lawrenceburg, was led in a revival by Dr. John M. Carter, president, Campbellsville College, resulting in nine professions and one by letter. The highlight of the meeting was the weekly early morning services at 7:00 a.m., averaging 94 persons present. Don Hart, Versailles, was the song leader. Melvin Torstrick is pastor at Sand Spring.



Mr. A. G. Thompson, chairman of the Music Department of Georgetown College, will teach Music Theory in the State Music Leadership School, July 8-12, at Georgetown, Kentucky.

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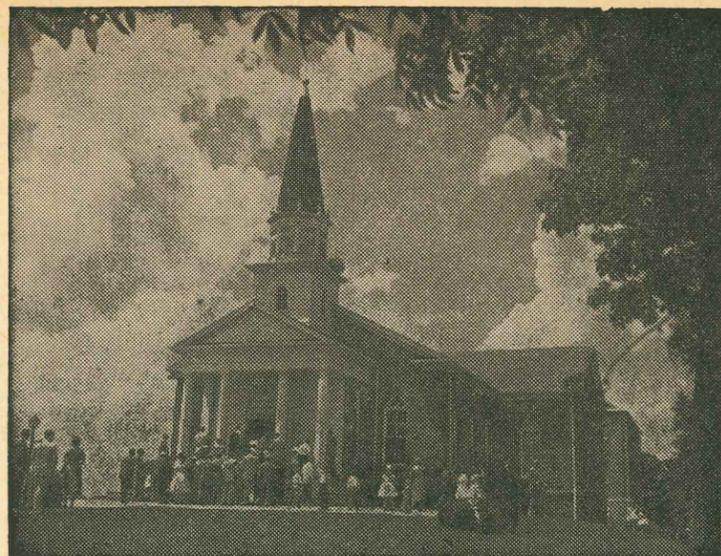
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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 19, 1957

Numeral after church indicates number of missions.

Church	T.U.	Add.	S.S.
Lou., Walnut Street (4)	344	4	1,676
Lou., Carlisle Avenue (2)	289		1,362
Lou., Beechmont (2)	214	3	1,006
Lou., Beechland (1)	297	3	998
Lou., Parkland (1)	274	6	974
Owensboro, Third	268		948
Lou., St. Matthews	250	7	945
Evansville, Grace (1)	239		940
Bowling Green, First (1)	220		935
Mayfield, First	225		906
Hopkinsville, Second (1)	218		903
Lou., Victory Memorial (2)	186	1	881
Madisonville, First	261		871
Harodsborg (2)	276		864
Murray, First (1)	804		804
Henderson, Immanuel (3)	780		780
Frankfort, First (1)	193	9	777
Lexington, Immanuel	287	1	776
Newport, (First 2)	215	1	756
Glasgow (2)	123		754
Hopkinsville, First (1)	159		751
Georgetown (3)	265		734
Covington, Calvary	722		722
E'town., Severn's Valley	147		721
Lexington, Calvary (1)	176		702
Lou., Third Avenue (1)	169		697
Lexington, Grace (1)	685		685
Ashland, First (2)	80		683
Campbellsville (3)	173		650
Danville, First (2)	126		619
Somerset, First (1)	609		609
Corbin, Central (1)	596	1	596
Owensboro, Eaton Memorial (1)	39		596
Prestonsburg, Irene Cole Memorial	75	1	571
Barbourville, First	203		550
Middlesboro, First (2)	84	1	544
Lou., Hazelwood	88		541
Lebanon, First (1)	136		539
Lou., South Side	138	3	517
Evansville, Calvary	174		508
Erlanger	85	4	499
Hodgenville, First	136		487
Central City, First (1)	239		478
Lou., Eighteenth Street (1)	114	8	468
Lou., Clifton (1)	110		464
Owensboro, Hall Street	183		462
Owensboro, Buena Vista	105		448
London, First (1)	158		446
Lou., Okolona	36		444
Florence	114		442
Ft. Thomas, First (1)	60		431
Covington, Southside	116		428
Lyndon	100		425
Bellevue	70		420
Winchester, Central	104		417
Lou., Shawnee	101	1	410
Lou., Farmdale	146	3	405
Ashland, Pollard (2)	90	3	404
Lou., Bethany	103	4	394
Paducah, East	155		393
Lou., Immanuel	101	2	391
Mt. Washington	61		388
Bardstown	61		380
Cynthiana (1)	55		380
Pikeville, First (2)	55		375
Hazard, First	99		372
Russellville, First (1)	99		369
Versailles	93		369
Corbin, First	168		367
Covington, First (2)	128	3	367
Lou., Baptist Temple (1)	154	6	366
Lou., Valley View	106		364
Walton, First	106		358
LaGrange, DeHaven Memorial (1)	85		351
Greenville, First	85		348
Sturgis, First	78	1	341
Lou., Beechwood	125		339
Ludlow, First	53		332
Campbellsville, Pleasant Hill	139		319
Nicholasville	59		314
Williamson, W. Va., East Williamson	74		304
Middlesboro, East	50		304
Cumberland Avenue	123		303

Dawson Springs	297
Paducah, Oaklawn	288
Middletown, First	278
Hima, Horse Creek	277
Marion	270
Lou., High View	261
Albany, First (3)	260
Lou., Virginia Ave.	256
Benton, First (1)	255
Owensboro, Lewis Lane	251
Carrington, First	240
Lou., Audubon	237
Cloverport (1)	236
Hawesville	236
Campbellsville, South	231
Campbellsville	231
Dayton, First	231
Owensboro, Seven Hills	231
Ferguson (1)	221
Paducah, Tabernacle	211
Frankfort, Memorial	210
Greensburg	207
Providence, First	206
Hazel	204
Covington, Ashland Ave.	203
Lou., East	200
Ashland, Belmont	123
Frankfort, Thornhill	123

CLASSIFIED ADS

Advertising 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.

NURSE NEEDED—Woman 35 to 55, with practical nursing experience and training, to work with children in a Baptist Children's Home. Must live on premises. Applicants should be Baptist and active church member. Contact C. Foad Deusner, Glen Dale, Glendale, Kentucky.

CHEVROLETS, new and used cars and trucks. See BILL WIGGINS OF BROADWAY CHEVROLET COMPANY, 717 West Broadway, Louisville, call Juniper 2-2531 — Residence phone TWInbrook 5-3724. Please ask for BILL WIGGINS.

CHURCH OR SCHOOL BUS—1946 Chevrolet 48-passenger Wayne body, good tires, mechanically meets all State School Bus specifications—\$795.00. Ask for Bill Wiggins at Broadway Chevrolet, 717 West Broadway, Louisville, Kentucky—JU. 2-2531.

WANTED—Position as Secretary to the pastor. Can lead church singing, teach Adult Bible class, supply for pastor when he is away. (Business College, College and Seminary graduate). If interested, write Secretary—215 Dreger Road, Memphis 9, Tenn.

WANTED—Twenty-five used 12-foot church pews in fair condition for mission church of great need and opportunity. Contact Rev. Albert Cisler, Pastor McKinney Baptist Church, Box 56, McKinney, Kentucky, telephone 4911 Hustonville, Kentucky.

Our Receipts For One-Half Year

By W. C. BOONE,
General Secretary-Treasurer

Undesignated receipts for the Cooperative Program for the six months, November 1, 1956 through April 30, 1957, inclusive, were \$1,017,012.67, which was an increase of \$70,972.51 over the corresponding period last year. Designated gifts for the past six months amounted to \$706,096.81, an increase of \$81,937.21 over the first half of last year.

Our Cooperative Program goal for this year is \$2,000,000.00 and for the first half year we exceeded the proportionate part of the goal by \$17,012.67.

It is hoped that the Supplemental Offerings on Cooperative Program Day, June 9, 1957, will give us a good start for the second half of the year so we will be able to go well above our goal. Our missionary, benevolent and education causes are all in need of the best support we can give them.

Dawson Springs	297
Paducah, Oaklawn	288
Middletown, First	278
Hima, Horse Creek	277
Marion	270
Lou., High View	261
Albany, First (3)	260
Lou., Virginia Ave.	256
Benton, First (1)	255
Owensboro, Lewis Lane	251
Carrington, First	240
Lou., Audubon	237
Cloverport (1)	236
Hawesville	236
Campbellsville, South	231
Campbellsville	231
Dayton, First	231
Owensboro, Seven Hills	231
Ferguson (1)	221
Paducah, Tabernacle	211
Frankfort, Memorial	210
Greensburg	207
Providence, First	206
Hazel	204
Covington, Ashland Ave.	203
Lou., East	200
Ashland, Belmont	123
Frankfort, Thornhill	123

Walter K. Price Resigns Danville's First Church

DANVILLE, Ky. — Walter K. Price, for the last two years pastor of First Baptist Church here, has resigned to enter the field of full-time evangelism. His resignation becomes effective the middle of July.

Mr. Price is a native of Lexington; graduate of Henry Clay High School, and of the University of Kentucky where he majored in Literature, Philosophy and the Arts—receiving his A.B. degree in 1950. While in college he preached several summers in the B.S.U. Youth Revival Movement under the direction of Mr. Chester Durham. He is also a



Walter K. Price

graduate of Southern Baptist Theological Seminary, finishing in 1953.

Price has been pastor of two churches in Kentucky, besides holding revivals all over the state. From 1952 to 1955 he was pastor of David's Fork Baptist Church near Lexington. In 1955 he became pastor of the First Baptist Church here.

One of the outstanding features of his ministry in Danville has been a daily broadcast over station WHIR. Radio equipment was installed in the parsonage so broadcasts could originate from the pastor's study. Mr. Price's sermons have also been distributed through a weekly publication, "The First Baptist Pulpit." Pulpit messages were recorded and later published.

Price has been interested, for many years, in the history of evangelism, particularly the Great Awakening and the Evangelical Revival of the 18th century in England and America. He has become an amateur authority on this revival movement, especially as it centers around John Wesley. He also has one of the largest collections of original steel engravings of the Wesleyan movement to be found anywhere in America, outside a museum.

Mrs. Price is the former Miss Edna Mae Parks of Owensboro. They have two children. The Prices will make their home in Lexington, Ky.,—their mailing address being Box 1067.

Canadians Graduate from Southern Baptist Schools

By R. E. MILAM

Eleven Canadian churches, three of them new this year, who support the Cooperative Program and cooperate with the Baptist General Convention of Aregon-Washington, anxiously await the return of their students from Southern Baptist colleges and seminaries.

Eight of these students are graduating this spring: the Allan Schmidts, Hardin-Simmons University, Abilene, Texas; Miss Heather Dempster, Bessie Tift College, Forsyth, Ga.; the Bill Goebels and the Charles Jinks, Wayland Baptist College, Plainview, Texas; and Arthur Bel-yea, Southwestern Baptist Seminary, Fort Worth, Texas.

Besides these there are: one student in the Southwestern Seminary graduate school, two in Golden Gate Baptist Seminary, five in Hannibal-LaGrange College, Hannibal, Mo., and several others planning to enroll next Fall.

Canadian Southern Baptists are proud of their BSU chapter at the University of British Columbia which now includes 12 affiliated students. Capilano Baptist Association in British Columbia is one of the 12 associations in the Southern Baptist Convention which has reached the Training Union "standard of excellence." They are all rejoicing with the completion of a new \$65,000 educational building by the Westwood Baptist Church of Edmonton, Alta.



Mr. Wayne Johnson of Georgetown music faculty will teach Instrumental Music in the Church, with special emphasis upon a church orchestra. He will also lead a Seminar

on Intermediate Choir Music Materials.

►A Harvard University student committee has urged that the study of religion be given a more prominent place in the college's liberal arts curriculum and that undergraduates be permitted to "concentrate" on religion.—Survey Bulletin.



"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—

So, as our loved ones pass from our immediate presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

Ask your monument dealer for genuine

WINNSBORO BLUE GRANITE

"The Silk of the Trade"

Supreme in beauty, strength and durability.

face resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Many granites have a sur-Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

Winnsboro Granite Corporation, Rion, S. C.