

Western Recorder

Every State

PLUS TWENTY-ONE

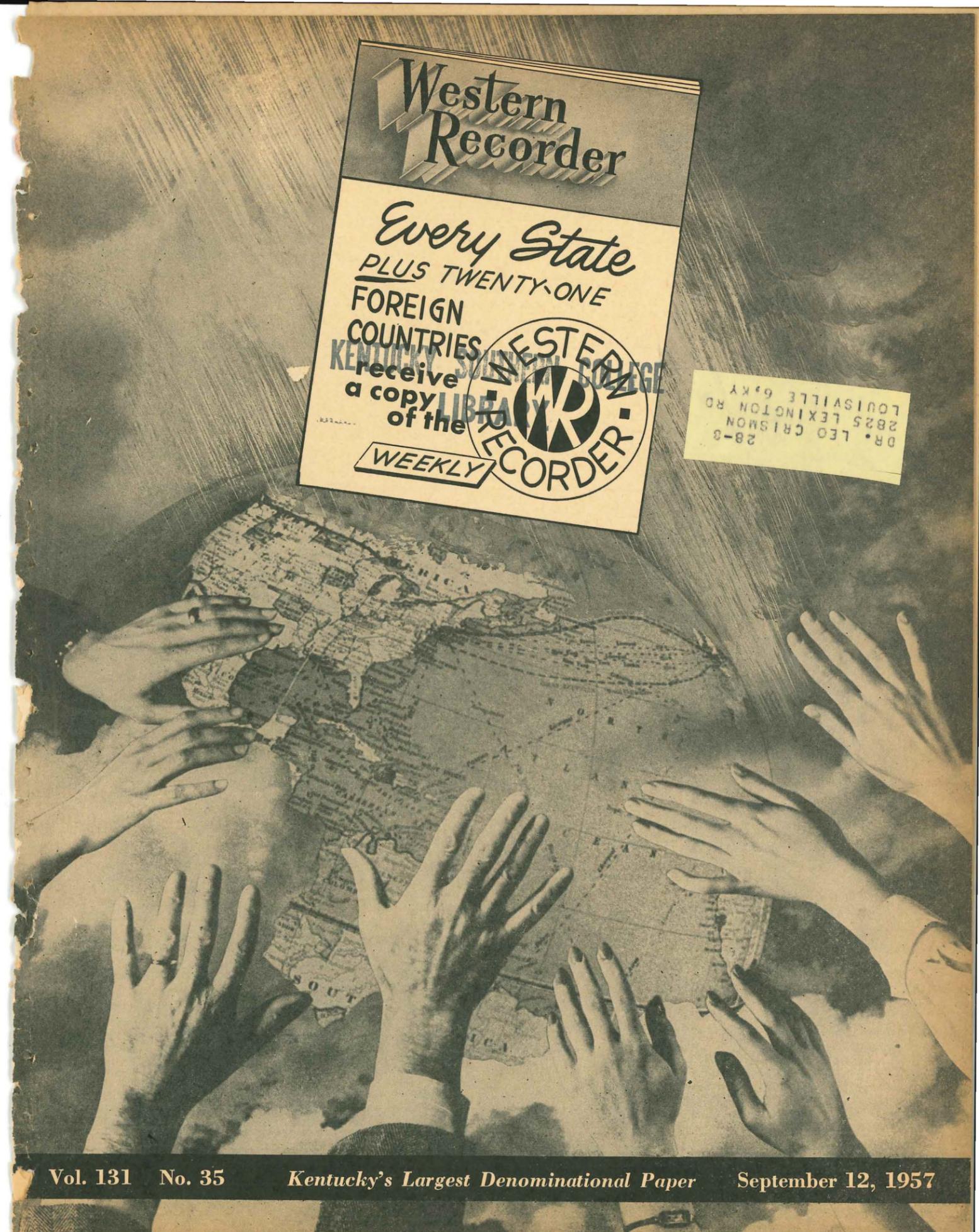
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WEEKLY

DR. LEO CRISMON
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28-8



►The basic photograph on the Western Recorder cover page this week is the work of H. Armstrong Roberts, photographer.

Revivals

►Dr. Audrey Hearn and John D. Freeman have been teaching their books on alcohol in the Tower Grove Baptist Church, St. Louis, Mo., September 2-6; after which Dr. Freeman went for a revival to Erin, Tennessee.

►Walter Bennett led Bethel Church, Franklin Association, in a 2-weeks' revival which was concluded August 18 with 9 decisions having been made—5 professions and 4 rededications. Jack Thrower, pastor at Bethel, led the singing. Bennett is a native of Monroe, La., and has recently received a degree from Baylor University, Waco, Texas. He has come to Kentucky to enter Southern Seminary.

Missionaries

►Mr. and Mrs. W. Harlan McGinnis, missionaries to Ghana, West Africa, have now arrived for their furlough in Kentucky, but instead of being at Route 4, Okolona, Ky., as previously published in the Western Recorder, they may be reached at Box 315, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville 6, Ky.

►Mr. and Mrs. Paul E. Sanderson, Southern Baptist missionaries to Equatorial Brazil, were scheduled to return to the States for furlough in late August. Their new address will be c/o Mrs. Carrie Masden, Lebanon Junction, Ky. Mrs. Sanderson is a native of Lebanon Junction and Mr. Sanderson, of Birmingham, Ala.

Kentucky News

►Shively Church, Louisville, has called James Boswell as pastor's assistant and educational director. He will be associated with Dr. Bradford Curry, the pastor.

►The Glasgow Baptist Church has asked Dr. Allen W. Graves, dean of the School of Religious Education at Southern Seminary, to serve them as supply pastor for several months.

►Frank Mitchell has resigned his seven-year pastorate of Sullivan Baptist Church, Ohio Valley Association, to become pastor of Black Grove Church, Providence.

►Grace Baptist Church, Lexington, observed the 11th anniversary of Pastor George M. Trout at Castlewood Park for a dinner at the conclusion of the morning worship service September 8.

►William L. Kaufman has been called as pastor of the Valley Station Baptist

Church, Valley Station, Ky., and will begin his new duties the first of October. He goes to his new work from Harmony Church, on Algonquin Parkway, Louisville, Ky.

►John Warren Steen, Milledgeville, Ga., supplied the pulpit of the First Church, Williamsburg, Ky., on August 18 in the absence of Pastor Clyde Freed. On the previous Sunday a former pastor, Herbert C. Gabhart, Memphis, Tenn., supplied the Williamsburg pulpit.

►Shively Baptist Church, Louisville, recently broke ground for Shively Heights Chapel on Crum's Lane. Its other mission work, Rockford Lane, is now a growing church with nearly 600 members. This work was begun January 1, 1954, and was organized into Rockford Lane Church June 5, 1955.

►Charles Aaron Warford was ordained to the Gospel ministry by the Bandana Baptist Church, Bandana, Ky., August 16, and he has accepted the pastorate of the Bethabara Church, near Owensboro. Billy Garland was moderator; B. R. Winchester led the interrogation, John Kloss served as clerk; Charley Warford, father of the candidate, preached the sermon and gave the charge; Elwood Crice, a deacon, presented the Bible; and Jerry Ashby led the ordination prayer.

►Roy E. Canfield, a second-year student at Clear Creek Baptist School, was ordained August 25 to the full work of the Gospel ministry by Mt. Zion Church, Brodhead. W. A. Stokes served as moderator; Eugene Bradley of Pine Hill, Mt. Vernon, was interrogator; and the ordination sermon was preached by William L. Reynolds, associational missionary for Rockcastle Association. A Bible was presented by G. H. Berry, deacon of Mt. Zion. Canfield has served as pastor of Mt. Zion Church since May 1. He will continue his studies at Clear Creek. He hails from Evansville, Ind.

►Many of the brethren from throughout Kentucky know Miss Florence Ritter, having heard her play the organ while attending various statewide meetings at the Walnut Street Baptist Church at Louisville. After having served as organist of the church for twenty years she has relinquished the console, but will continue on as secretary to the pastor, Dr. William R. Pettigrew. She has never been absent from any service except while she was away from the city on vacation, says Dr. Pettigrew, and she has never been late for a service. Such faithfulness to duty is a record attained by very few in this day of so many distracting demands on the time of all individuals. And her faithfulness and punctuality were likewise matched by her talent as a musician, both as soloist and accompanist.

Western Recorder

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

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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.

►Two daughters of Charles E. Sell, of the Western Recorder mailing department, were involved in a serious auto-train accident at noon on August 30, at St. Petersburg, Florida. Susan, age 13, riding in front, jumped from the auto before the crash and escaped injury but Sarah, age 12, riding in back, was seriously hurt. Mr. and Mrs. Sell who flew to the hospital in St. Petersburg, report that the extent of Sarah's injuries has not been fully determined though she is known to have a broken collar bone, fractured shoulder and ribs, along with severe cuts and bruises. She was hurled 45 feet from the auto. Mr. and Mrs. Sell believe only a miracle saved the lives of their daughters, and express gratitude for the prayers of so many Christian friends. The girls were visiting the family of Rev. Stanley Young, former mission pastor in Louisville.

PASTORS BEWARE! CHURCHES BEWARE!

By JOHN SCOTT TRENT
Birmingham, Alabama

Pastors of our churches in the Southern Baptist Convention should investigate and become well informed about the many schools which are labeled "Baptist." Hundreds of well-meaning boys and girls have enrolled in various colleges and Bible schools over the country under the impression that they were Southern Baptist schools, supported and approved by the denomination. Some of these schools advertise that they are Baptist, evangelistic, missionary, and fundamental. Some of our Southern Baptist pastors who have not had the privilege of attending one of our colleges, Bible schools, or seminaries do not know the vast difference and will recommend their young people to go, or at least give consent saying—"It must be a good school because they are Baptist, fundamental, and missionary." Some of these schools may be Baptist in doctrine, but not in fellowship and co-operation with the Southern Baptist Convention. Their missionaries go out under independent mission boards and have no connection whatsoever with the Foreign Mission Board of the Southern Baptist Convention.

Make Thorough Investigation

After thorough investigation, you will find that the schools are not accredited. Many young people have become broken hearted, discouraged, depressed, and disgusted to find out after graduation that the majority of their credits are not acceptable at one of our seminaries or universities where they desire to do graduate work. Many intend to teach in public schools but find out to their utter amazement that their credits are not acceptable by the Board of Education. Why? The student finds out that his credits are not acceptable because the school which he attended was not a standard, accredited institution.

Let me say again, "Pastors Beware!" It pays big dividends to investigate. Find out whether the school is a part of the educational program of the State Baptist Convention and whether or not it is affiliated with the Education Commission of the Southern Baptist Convention. Pastors need to seriously consider the academic standing and co-operative attitude of the school. You will find that many of these independent schools which are flying under false colors (trying to benefit by the "Baptist" name and give

the impression they are Southern Baptist institutions) are not accredited by the Southern Association of Colleges and Secondary Schools.

It is imperative, if we are to guide and guard the future of our young people, to keep ourselves well abreast and to inform our people concerning the great value of sending their children to our own denominational institutions.

Young People Deluded

Many young people who were misinformed have lost from one to three years of academic credit and have been "branded" by men of the denomination as independents. I personally know some of these students who have gone on to our own denominational colleges and have graduated. But even after graduation, there is the "brand." If these young people had known what type of school had been recommended to them by some of our pastors or Christian leaders, they would not have gone.

Pastors Beware! It is so important that our young people be guided aright. At our Baptist schools, young people learn to face life with a sense of dedication and mission. They become well informed about the Southern Baptist way of life through the Baptist Student Union. Our denominational schools send out teachers, scientists, lawyers, physicians, and technicians who witness for Christ day by day. Ministerial students have their own ministerial union which helps them tremendously to become well acquainted with the methods and procedures of Southern Baptist work.

Let us pray for our schools, promote them, and support them in this wonderful work of teaching ministry.

The Professional Evangelist

Investigate the professional evangelist before inviting him to come to your church for a revival. Just recently I was given the privilege to speak at one of our Baptist colleges. After the service, a young man came up to me and asked my opinion about a certain independent Bible school. He stated that after he finished college, he thought he would take two or three years at this particular school before going on to one of our seminaries. I made it very clear that I thought he would be making a very sad mistake. After talking with him awhile and explaining to him why I thought he ought to go to one of our Baptist seminaries after graduating from college, I then asked him where he got such an idea. He called the name of a very prominent evangelist who had con-

ducted a revival in his home church. This evangelist had recommended that he go to this independent Bible school after graduating from college. This evangelist was conducting a revival in one of our Southern Baptist churches; yet, he was instructing the young people of that church to go to independent schools. Pastors Beware! We must investigate and be careful whom we invite to hold revivals in our churches.

Churches Beware!

It pays big dividends to investigate thoroughly before calling a pastor. Write to the Executive Secretary of the State Convention, write to the leading pastors in his own immediate vicinity, write to the schools he has attended, and to the associational missionary where his church is located. It is very wise to get a Credit Report and to know something of his moral background. Many churches have suffered severe set backs when they have not been thorough in their investigation when calling a pastor.

Some years ago, one of the largest churches in the State of Alabama made this drastic mistake. Within two or three years this pastor had led them to support many independent mission and evangelistic causes. For many years previous to this time, this church was known for its magnanimous contributions to every phase of the Southern Baptist Convention. This church now has a Southern Baptist Pastor and is gradually coming back to the front again. It is so very important that Pulpit Committees realize their tremendous responsibility in being as thorough as humanly possible in investigating the man they are considering as pastor of their church.

Just recently I was called to conduct a revival meeting in a church which has had a similar and tragic experience. Just a few months ago the former pastor pulled out and organized an independent Baptist church about five blocks away. This church has been hurt almost beyond repair. It will take many years of prayerful, patient, and concerted effort before it will again be a healthy situation.

It is vitally important to know something of the background of persons nominated to serve in the various offices of the church. The Pastor and nominating committee should be very cautious! It is possible that people who do not agree with the Baptist program slip in unawares! Too many nominating committees are over anxious in securing workers. The nominating committee should start at least three months before the new associational year begins so that proper attention can be given this sacred task. Let us not be too hasty in giving important offices to new members. Know something about them first. Much conflict, confusion and misunderstanding, which seriously retards the

(Continued on Page 11)

Daley Observations



An unique and inspiring experience came several weeks ago when, at the invitation of Brother Walter House, I was privileged to conduct devotional services at the Governor's Cabinet meeting in Frankfort. A more attentive and responsive group could hardly be found and, from the experience I gained a more profound respect for the sincerity of many of those entrusted with official capacity in our state. Now I know full well that some of my listeners did not share all my convictions, as is also true on any Sunday morning, but we were in accord in believing in the need for divine help in all deliberations. The separation of church and state should ever be preserved, but I hope this doctrine never bars a preacher from such places as a governor's cabinet meeting. To speak for God to the highest officials of our state on UNPURCHASABLE MEN and to invoke divine leadership upon their plans is a heartening experience indeed.

Like all Americans I reserve the right to criticize office holders and often exercise it. I'm confident there is always room to criticize, for many men in high places are often low in character and sometimes those who fill big positions are too little in soul. But this is not the whole story for, though terrific pressure is brought to bear on all office holders and the temptation to compromise is terrific, there are, thank God, unpurchasable men in political positions. And, if we claim the right to criticize, we should also exercise the privilege to pray for men in office. If a politician is not too high to be criticized, he should not be considered too low to be prayed for.

It was a thrilling moment last May in Chicago when Congressman Brooks Hays of Arkansas was elected president of the Southern Baptist Convention. This Baptist layman and Sunday school teacher is a fine example of an unpurchasable man. He wrote an article several years ago for a religious publication in which he described his Christian faith. One of his experiences goes like this:

"The most meaningful experience of my professional life followed one of my early political campaigns in a succession of defeats. I had been defeated twice for Governor of my state before I was 32 years old, but in a special election for a Congressional seat three years after the second attempt for the governorship I tried to retrieve something from the efforts I had expended in the intensive campaign. It was a crucial race for me. I had angered the political leaders of one county in the District and they found an opportunity to punish me. With a registration of only 1,632 they reported 1,850 votes for my opponent, who was the beneficiary rather than the perpetrator of the scheme, and 616 votes for me. A fraud had obviously been practiced. (Outside of that county I had a lead of 595 votes.) It became the subject of a long and tedious lawsuit. Technicalities blocked my efforts for a recount at every stage, and when at last the judge, a sincere, honest man who wanted to correct a wrong that showed on its face, had to dismiss my case because

of higher court rulings, I struggled against human reactions that would impair my faith. But my faith in God and in my fellow man survived that bitter experience. Indeed, it was that faith that pulled me through.

"On the personal side the court decision meant the obliteration of my investment in public life—the denial of an office I had finally won. On the idealistic side it was the frustration of efforts in which I had joined with many people in Arkansas for a purging of corruption from the elections. In this mood I sat down on the fateful morning in a beautiful walnut-paneled courtroom to hear the judge deliver what I knew would be a ruling against me. I prayed. It might be more accurate to say I talked with God. I asked Him not to desert me. I felt that He was on my side. Here was suffering which was doubly bitter because it was unjust. But I did not want to be embittered or to develop cynicism toward the political system or the people embraced by it. I knew the truth of Henry L. Stimson's words 'Cynicism is the only deadly sin.' I asked God to save me from it. I felt at the moment that He was answering my prayer. His presence was as real to me as the judge. The assurance I had as my case was dismissed that nothing could hurt me if I was not hurt inside, was a complete one, and I walked out of the room as calm and unperturbed as I have ever been in my life. I hope I can be as sure in future crises that God hears us and provides us the strength we need to carry on."

Since Paul's day, there have been "saints in Caesar's household." Let's be thankful and never forget to pray for Caesar and his household.

"Through War and Peace"

It's the unusual details of our usual experiences that often give spice to life. Such was the case in a recent marriage where I was invited to officiate. Now there's nothing unusual about a preacher's performing a wedding nor is it unusual for him to be remembered by the couple with some token of appreciation. In this case it was a lovely note of thanks accompanied by a check. Like all good preacher-husbands, I dutifully passed the gift on to my wife, but since she is dubious of checks coming through me, she took my cash and left the check. It was several days later when I was at the bank that I looked at the check carefully for the first time and noticed a clever little unusual detail. In the blank on the check following the "for" were the words "through war and peace."

This was done in jest and climaxed a very enjoyable experience which began days before in a premarital conference. Along with the serious things we talked about was the usual joking about hen-pecked husbands, in-laws, etc. But though it was all in fun, there's something very serious about the phrase, "through war and peace." Most marriages will have some of both and, therefore, it behooves a couple to think and plan seriously before taking this momentous step.

This couple was one of those which makes officiating at their wedding a delightful experience. They had sensibly and carefully prepared themselves. They had taken time out of a busy summer to attend

together a professionally-taught course on preparation for marriage. They had waited until they were grown which is a good idea. One was through college, the other was in sight of this goal. They had reasonable certainty of income to match their needs. Most of all they possessed love for one another which had grown far beyond infatuation.

They had one other important thing in their favor. They belonged to the same church and shared the same faith. This is desperately important and the more I observe homes and happiness or the lack of happiness, the more I'm convinced this should be stressed to all young people planning marriage. It's consoling at the time to have the feeling that "It'll

all work out all right someday," but the truth is that it usually doesn't. It's difficult to be ONE without being ONE IN FAITH. A young person should be careful about falling in love with one of another faith, and especially lamentable is the falling in love of a non-Catholic with one of the Roman faith. Before the first date a boy or girl should read and understand the unfair and unreasonable agreement which must be signed by a non-Catholic who marries a Catholic. Pastors have a great responsibility at this point and, even at the risk of being misunderstood, should help young people and their parents. The divorce rate in America is appalling and Baptists help make it. Here's for more marriages that begin with God and continue "through war and peace."

Third Annual Fellowship Meeting Of Indiana Southern Baptists

By ELDRED M. TAYLOR, Middletown, Kentucky

The Third Annual Fellowship Meeting of Southern Baptists in Indiana will be held September 27-28, 1957, at the First Southern Baptist Church, Indianapolis, Ind. Southern Baptists of Indiana will soon have 100 churches with

approximately 40 mission stations. They number over 16,000 in membership and last year gave more than \$50,000.00 to missions. This third Fellowship Meeting will convene with the First Southern Baptist Church at Indianapolis at 1:00 Central Daylight Saving Time on September 27. All Southern Baptists in Indiana are invited to attend. However, the pastors are especially asked to be present and each church is requested to send three to five messengers if possible.

The purpose of this meeting is for fellowship, information concerning the total denominational program, and inspiration. These meetings are designed to help Southern Baptists in Indiana work together and understand the total Southern Baptist program to the extent that if and when the time comes for the organization of a Southern Baptist State Convention in Indiana, the people will already have the foundation laid for working together in such a program.

It is hoped that the pastor of every Southern Baptist program to the extent Indiana will be able to attend this meeting and that a number of men and women from each church may accompany him if at all possible.

The meeting will close at noon on Saturday, September 28. Each person is responsible to make his own reservation. A copy of the program will be mailed to all Southern Baptist pastors in Indiana.



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Biblical Preaching

By RALPH H. ELLIOTT, Assistant Professor
Old Testament Interpretation, Southern Seminary

Among preachers, one of the easiest ways to initiate a rapid alignment of sides for anxious discussion is to suggest the question of Biblical authority as a topic of conversation. The authority of the Scriptures and the necessity of that authority in daily living and in habitual preaching is a claimed part of the regular diet of the minister. Yet that which is claimed in theory is in our day more and more infrequently practised. Some of those who cry the longest in the defense of the authority of the Bible in preaching use that authority the least. "Preaching" is not always Biblical preaching. Indeed, here is the clue as to why much which bears the label "preaching" lacks both depth and authority.

There seem to be at least two false illusions as to Biblical preaching:

(1) Apparently there has crept in a belief that a topic from current events with a Scripture attached is preaching. This perhaps is a result of "problem preaching" in our generation. This age has been beset by so many complexities that much sermonizing has of necessity had to be dedicated to encouragement and to lift. But too many times this has degenerated into a challenge to "get hold of oneself and do better" rather than the giving of the Biblical answer to the problem. Often this has created the belief that all problems can be swept out of the way if that magic key can be found. One forgets that there are some mountains which just will not be moved! Paul found this to be true in his "thorn in the flesh" experience. Psychological and moral essays do not form the content of a kind of preaching that is spiritually nutritious and Biblically sound. Nor are "program peddling" and "administrative push" sermons any better. Topical discussion headed by a text which may or may not have any relation to the topic is hardly the answer.

(2) The second illusion about preaching is that Biblical preaching is a conglomerated pottage of Scripture quotations. Some of the sermons which have the most Scripture in them are the most un-scriptural. One passage that the hearer can take home with him is much better than numerous passages which confuse or which cause the listener to think, "My, what a knowledge of Scripture this preacher has!"

As suggested above, these vulgarities of authoritative preaching have developed, at least partially, from the pressure of the present age. However, another pitfall is that this kind of preaching is the result of following the path of least resistance and of least labor. It is easier to do topical preaching of the sort mentioned. Perhaps this is the

main reason that expository and textual preaching are the exception rather than the rule. And yet this is the nature of preaching which best presents a scriptural diet for which the spiritual body hungers.

The weakness of present-day preaching demands, however, that the road of sermon making lead over and over again to hours and hours of agonizing with God and to hours of scriptural spade-heaving in the study. Regardless of what the reports on the ministry may indicate to be the case, the preacher cannot allow administration to replace what ought to be his "true love." The minister who not only spends time with the Lord but who also becomes a skilled artisan with every tool at his command will soon be preaching the Scriptures again.

But perhaps here lies a weakness. Often expository and textual preaching have had poor reception because the tools used in the study of the Scripture were too obvious when the sermon was preached. The finished house nowhere exhibits the tools and instruments which brought it into being. When the man of God, coupled with his own effort, allows the Holy Spirit to breathe over the record of revelation and bring further revelation, neither the minister who is the instrument in the process nor the mechanics used will show. The point of the sermon is not to direct attention to the one who has prepared it but to point to Another who is "greater than he!"

A companion aid here is the remembrance that preaching is for the present and for the future—not for the past. Much Old Testament preaching, for instance, has been ruined because the preacher has simply told the story in past tense. The result has been that the folk say, "So what—what value does that have for me with all of my problems?" One must look behind the story form itself to find those underlying theological nuggets and principles which it is the purpose of the story to portray. These must then be preached as pungent principles of present practice.

Again, if the preaching is built around character episodes, it is a detriment to paint the character as so idealistic that the hearer feels that maybe that fellow "back then" could be stalwart, but not I. One of the beauties of the Bible is that the good and bad of people are realistically intertwined. Picture an Abraham or a David if you will, but picture him as a human being with all of the sin and frustration of human existence. If God could reach down and do something with that life then he can do something with mine! And need

I. W. Manley Funeral Conducted at Georgetown

The funeral of retired Pastor Isaac William Manley, 80, was conducted at the Georgetown Baptist Church August 16 at 3:00 p.m., by Pastor Dan C. Moore, assisted by Dr. J. Elmer Weldon and Pastor A. E. Gibson.

Active pallbearers were Dr. George W. Redding, Dr. Charles Hatfield, Mason Glass, Gayle Horn, Pete Raisor and B. N. Northcutt. The members of the Baraca Class, of which he was a member, were the honorary pallbearers. Burial was in the Georgetown Cemetery.

The retired preacher died at the John Graves Ford Memorial Hospital, Georgetown, on August 16 at 3:45 a.m. He had been taken to the hospital the day before.

Native of the Blue Grass, he early attended school in Franklin County, and later Georgetown College. The Clover Bottom Church, in Woodford County, ordained him to the ministry in 1904, and he has since served in pastorates for 44 years until his retirement in 1947 and he preached 53 years. The churches he served were in central and Northern Kentucky, and he lived most all of his life in Scott County.

His wife, who survives him, was the former Jane Frances Perry. He also leaves a son, Roy Manley, Georgetown, a daughter, Mrs. Thomas E. Ucker, San Antonio, Texas; two grandchildren; and one half-brother, Edward Manley, Frankfort, Ky.

One be reminded that if he believes the whole Bible to represent the record of the acts of God that he might well use both Old and New Testaments in his preaching?

Biblical preaching, however, is not done by running into the study and asking, "Well what shall I use for Sunday?" Expository and textual preaching demand a constant and planned program of meditative study and work. A running study of Bible books, Bible themes, a file of sermon outlines and ideas—all of this is a part of the preparation but it is worth it!

Something easy to overlook is that the people are hungry for Biblical preaching. A preacher who was invited to an assembly jointly sponsored by Methodists, Episcopalians, Presbyterians, and Baptists for a two-week preaching program decided to use the expository and textual method. All four groups present responded well and commented on the thrill of hearing messages from the Bible! Some may not accept it, but even they expect to hear what the Bible has to say. The preacher must fear neither the labor involved nor the reception involved but fear God and receive, and give the Bible!

Kentucky Woman's Book On Colgate Published

By MARY HODGE COX, Louisville, Ky.

Mrs. Saxon Rowe Carver, Louisville, is the author of the newly-published "Yeoman of Kent," a biography of William Colgate, early American soap manufacturer and outstanding Baptist layman.

This book is the second in a series of biographies written primarily for youngsters from 9 to 12 years of age. Broadman Press plans to publish a long series, hoping thereby to supply much-needed good literature for that age group. "Telegraph Boy," story of the life of Dr. E. Y. Mullins, was written by Augusta Stevenson. The third will tell the story of Lottie Moon. Mrs. Carver is at present gathering material for the fourth book in the series—a biography of Martha Berry.

Beginning when young Colgate was a twelve-year-old lad living happily with his family in England and continuing until he refused the nomination for mayor of New York City, "Yeoman of Kent" is truly a thrilling and fascinating story. Without a doubt, the swiftly-moving events and human-interest appeal will hold the undivided attention of all young boys and girls. Adults, too, from the preacher to the most indifferent layman, will be avidly interested in young Colgate's struggles from the day he lands in Maryland until he turns out that first bar of sweetly-scented soap.

Robert Colgate, a wealthy and well-to-do yeoman living in Kent, England, had been too outspoken in his sympathy for the American colonists struggling for himself. Taking God as his partner and laying aside the tenth of everything he made for God, he soon learned enough about the soap business to know that the smelly stuff could be improved by the addition of perfume and pretty colors. From that day on, William himself continually improved in his fortunes, finally founding the great Colgate company.

Defly woven into the story itself are descriptions of the way people lived, traveled and worked in those days, as well as their tools and household utensils which have long since disappeared. The warm understanding between William and his father, the love for his home and his family, and the principles by which the young lad lived from earliest days permeate the novel without seeming to be dragged in. There is no preaching or moralizing; high standards of conduct, self-discipline following kind, parental restraint, and the acknowledging of God as his guide and helper are all as natural to William as the free air of America which he immediately makes his own.

One cannot read "Yeoman of Kent" without thinking of a dozen people to whom he would like to give a copy—

particularly those youngsters of one's acquaintance.

Wife of Dr. George A. Carver, of Baptists' Carver School of Missions and Social Work, the author has written a most delightful book which one is proud to recommend. It is a "must" for every youngster's library—placed conspicuously so the adults may find it also. Available at all Baptist Book Stores.

Editorial Note

This book, "Yeoman of Kent," will be published and will go on sale Tuesday, September 17. The author, Mrs. Saxon Rowe Carver, will autograph copies at the Baptist Book Store, 317 Guthrie Street, Louisville, that same Tuesday afternoon, September 17, 3:30 to 5:30, for all who wish their copies autographed.

►Colby Ragland, pastor Providence Baptist Church, Woodlake, near Frankfort, did the preaching in a revival with Pastor Eugene Hamilton at the Burk's Branch Church, Shelby County, resulting in 31 decisions.

►Forks of Elkhorn Baptist Church, Duckers, Ky., ordained James Anderson and Elmer Ellis as deacons September 1, and Calvin Long has been placed on the active status. The ordination sermon was given by Pastor Herman J. Ellis; the charge by Marshall Fletcher, and the ordination prayer by Edward J. Minars.

►Mrs. Marshall Craig, wife of Evangelist Craig, was in Baylor Hospital, Dallas, Texas, for a month. The doctors have now permitted her to return to her home at 6216 Junius Street, Dallas, for the time being. It is necessary for her to have transfusions from time to time.

►"Faith In Action," 15-minute radio program of the National Broadcasting Co., will feature speakers from the First National Conference of Southern Baptist Men meeting in Oklahoma City September 18-20, it was learned this week. The four "Faith In Action" programs, each of which will originate from New York City, Sundays, at 8:15 a.m. (EDT) will be produced by Southern Baptists' Radio and Television Commission for NBC. Dr. Carlyle Marney, pastor of First Baptist Church, Austin, Texas, will deliver the initial network radio message on September 29. Other speakers for the program on subsequent Sundays, October 6, 13 and 20, will include: Howard Butt, Corpus Christi, Texas, grocery executive and lay-evangelist; Glenn L. Archer, Washington, D. C., executive director of Protestants and Other Americans United For Separation of Church and State; and Theodore Adams, Richmond, Va., pastor of First Baptist Church and president of the Baptist World Alliance. Paul M. Stevens is director of the Commission.

What the Eight Day Rural Church Program Means to Me

By BONNELL E. KEY, Pastor
Cherry Hill Baptist Church
Central City, Ky.

The eight-day rural church revival has been a blessing to me and to my church. I know of no other program that can do so much for a rural church. It is a program that will open the eyes of the pastor as well as the members. It will help the pastor and the people to know just what they can do for the glory of the Lord. It will show the church and pastor their responsibility to the lost of the community, because through the survey and the map of the church field one is able to see who is lost and where that person lives.

Cherry Hill Church has been wonderfully blessed by the program. We have seen an increase in all of our work. There has been in our Sunday school for the first four months following the program an average increase of 24 per Sunday. Our average attendance for the four months of last year was 53-plus, and for the same four months of this year it has been 77-plus. There has been an increase in Vacation Bible School from an enrollment of 62 with an average attendance of 55 for last year, to 83 enrolled and an average attendance of 77 this year.

There has been a wonderful increase in the offering for the four months following the 8-day rural church program of almost \$100 per month.

I would certainly recommend this 8-day rural church program to every rural church, because through it the church will see its possibilities and the people will be inspired to work for the glory of the Lord.

Gospel Spreads: The Tale of Two Dollars

NASHVILLE, Tenn. (BP) — A check for \$2 arrived in Nashville the other day.

From a financier's standpoint, it would have been "chicken feed." From a Christian point of view, however, it was more like the "widow's mite" Jesus commented on.

The \$2 came from Korea, still bearing the scars of recent conflict. The donors were a group of children who attended a Vacation Bible School conducted by John A. Abernathy and other Southern Baptist missionaries.

Like Vacation Bible Schools in the United States, they wanted to give an offering to help other people. Their \$2 was sent to the office of Porter Routh, treasurer of the Southern Baptist Convention, here for use in the Cooperative Program.

The Korean children said they wanted to help send the Gospel around the world.

Dr. and Mrs. Arthur Fox's Golden Wedding at Georgetown



Back Row (left to right): Donald Fox, Elizabeth Ann Fox, Evelyn Eddleman, Arthur Fox III, Mrs. Frank Davis, Frank Davis, Mrs. Paul Fox, Mrs. H. Leo Eddleman, President H. Leo Eddleman, Mrs. Arthur Fox II, Arthur Fox II. Seated: Mary Lake Fox, Mrs. Arthur Fox I, Arthur Fox I.

GEORGETOWN, Ky., Aug. 15. — Dr. Arthur Fox I, widely known Southern Baptist pastor-evangelist, and Mrs. Fox celebrated their Golden Wedding Anniversary August 14. Both Dr. and Mrs. Fox are natives of East Tennessee. Mrs. Fox, nee Sarah Enfield Rogers, was from Blountville and Bristol. Dr. Fox was reared in Newport.

Their educational backgrounds had a lot in common. Each graduated from Carson-Newman College. Dr. Fox continued his graduate work at Carson-Newman and the Southern Baptist Seminary where he was a member of the Class of 1916. He was granted the Doctor of Divinity degree by Bethel Woman's College, Hopkinsville, Ky., in 1924.

After their wedding in 1907 Dr. Fox was called as pastor of the First Baptist Church, Newport, Arkansas. Other pastorates have been: First Church, Marianna, Ark.; Port Royal and Franklinton in Kentucky; First, Hope, Ark.; First Baptist Churches of Paris and Mayfield, Ky.; and the First Church, Morristown, Tenn. Following his six year ministry at Morristown Church, Dr. Fox has been engaged in evangelistic work which has taken him all over the country.

The Foxes have two sons and two daughters: Pastor Paul Fox, Little Rock, Ark.; Capt. Arthur Fox, II, Fort Worth, Texas; Mrs. Frank (Ruth) Davis, Morristown, Tenn.; and Mrs. H. Leo (Sarah) Eddleman, Georgetown, Ky. The reception for the couple was given at the home of Dr. and Mrs. Eddleman.

He wrote several in his later years after his sight and hearing were failing. He continued to come to his office daily when in the city and enjoy good health. Dr. Crouch answered many letters requesting information about Baptist beliefs and denominational activities.

When he died, he was in the process of seeking a publisher for a book he wrote about the atonement.

Dr. Crouch was an immaculate dresser whose collecting of pretty ties was almost as boundless as his supply of jokes and funny stories. He took a great interest in young men studying for the ministry or other fields of denominational service.

He had a large library at his death, chiefly religious works, and had given many more books away to students, office friends, and others.

Denominational leaders from throughout Southern Baptist life and close friends served as honorary and active pallbearers at Dr. Crouch's funeral.

He was serving his second period as pastor of First Baptist Church, Murfreesboro, Tenn., when he and others helped lead to the establishment of the Executive Committee with a full-time

administrative staff. In 1927, he was called to be its first executive secretary and served until 1946, when he retired.

Dr. Crouch was also among the leaders in establishing the Cooperative Program, the financial plan used by Southern Baptists today to carry on their missionary and educational work.

The day before his death, Dr. Crouch had returned from a visit to McKinney, Texas, where he was ordained to the Baptist ministry 64 years ago. Although born in Carrollton, Mo., Dr. Crouch spent most of his youth in McKinney.

He entered Baylor University in 1890 and completed his work for the bachelor's degree there in 1897. In 1895, he married Arianna Hill from Navasota, Texas. She died in 1909 with tuberculosis.

While pastor in Birmingham, he received a master's degree from Howard College, Baptist school located there. He also married Myrtle Oldham in 1911.

As a student at Baylor, Dr. Crouch was pastor of East Waco (now Turner St.) Baptist Church, succeeding the late Dr. George W. Truett. In 1900 he became pastor of First Baptist Church, Corinth, Miss., serving until 1905.

From 1909 to 1912, he was pastor of Gaston Ave. Baptist Church in Dallas. He served his first period as pastor in Murfreesboro, Tenn., from 1912 to 1918. Then he was called to First Baptist Church, Jonesboro, Ark. He returned to Murfreesboro First Church in 1922 as pastor.

In the field of doctrine, Dr. Crouch wrote a number of books widely read. They include "The Plan of Salvation," "The Right Side of Death," "How Southern Baptists Do Their Work," "The Progress of the Christian Life," and "Is Baptism Essential to Salvation?"

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J. E. Martin, Ex-Kentuckian, Dies In Florida Hospital

Dr. John Eubank Martin, 85, died in a hospital at Plant City, Fla., following a long illness, on August 4. His funeral was conducted at the First Baptist Church, Bartow, Fla., by Pastor C. H. Eiland, assisted by Pastors Fayette Hall, College Park Church of Orlando, and E. C. Tyner, First Church of Dade City. He was buried in Oak Hill Cemetery.

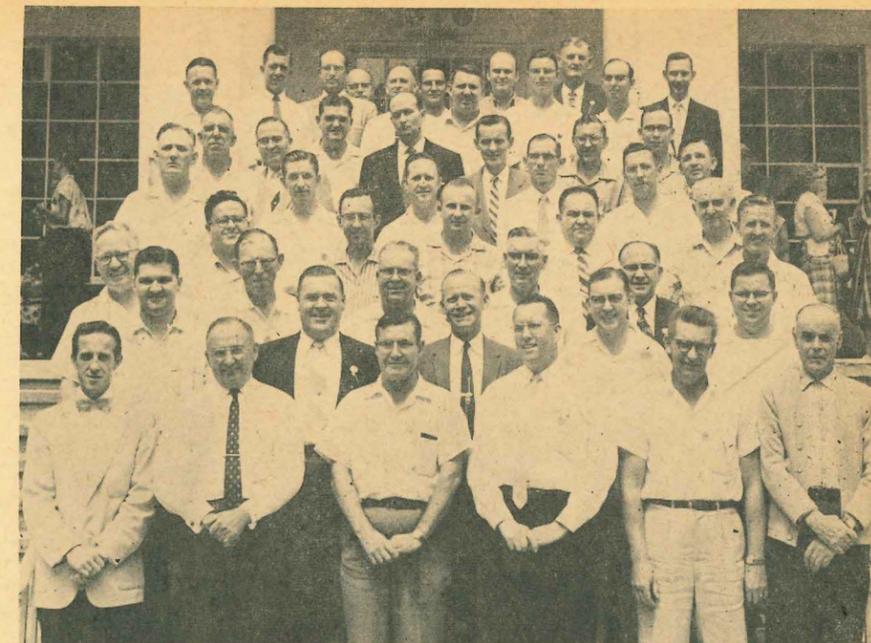
In his young life Dr. Martin was pastor of the First Baptist Church, Adairville, Ky., which is on the Kentucky-Tennessee line in Logan County. He then spent 15 years as pastor of the First Baptist Church, Jellico, Tenn., which was near the Kentucky-Tennessee line in Southeastern Kentucky. In those years the Jellico church was affiliated with the East Union Association and the Kentucky fellowship.

He next went to Florida where he was pastor of the First Baptist Church, Bartow, and he was also pastor of the College Park Church, Orlando.

He was three times elected moderator of the South Florida Association, and twice he was elected president of the Florida Baptist Convention.

He is best remembered in Kentucky for his work with young people. He was up in front in the formation and carrying on of the Kentucky State B. Y. P. U. Convention. And in more recent years, whether at Ridgcrest Assembly, or at the sessions of the Southern Baptist Convention, he was always seen in company with one, two or three young preachers, or young couples starting out in life, or with former members. He could climb over the hills at Ridgcrest with the best of youth, and contributed much to their development even though he was supposed to be "retired."

The passing of Dr. Austin Crouch,



KENTUCKY MISSIONARIES ATTEND HOME MISSION WEEK AT RIDGECREST. — Pictured above is a group of the 56 Kentucky missionaries who attended Home Mission week at Ridgecrest. The program provided many valuable conferences but those most helpful to our missionaries were on associational and mountain mission work. Great emphasis was placed on The 30,000 Movement and the Church Community Survey Program. It is expected that 500 rural churches in Kentucky will use the Church Community Survey Program by the close of 1958. The Survey Program is directed by G. R. Pendergraph and will be promoted by our missionaries. It was reported that 2,045 were registered for Home Mission Week at Ridgecrest and that several hundred were there unregistered. A total of 470 associational missionaries attended the assembly, forming the largest number of associational missionaries ever to attend a single meeting. They were there through the co-operation of the Home Mission, Sunday School and State Boards, and in some cases, individual associations, who shared in paying their expenses. —(Home Board Photo).

Nashville, Tenn., and Dr. J. E. Martin, Bartow Fla., in the same month removes from our fellowship two of the oldest messengers who have been attending the Southern Baptist Convention throughout their lives. One was 87 and

the other 85, and both had long lives of usefulness many, many years after retirement caught up with them. Both had unusually good health, so that they were much in evidence whenever and wherever Baptists were congregated.

Austin Crouch, First Executive Secretary, S. B. C., Killed in Auto Accident

NASHVILLE, Tenn. (BP) — Dr. Austin Crouch, executive secretary emeritus of the Southern Baptist Convention Executive Committee, was killed here Aug. 28 as he crossed a busy thoroughfare about a half-block from his home.

Dr. Crouch, 87, apparently died instantly when struck by an automobile. The Baptist leader was walking home after getting off a bus that brought him from his office in the Baptist Sunday School Board Building.

There are no survivors in the immediate family. Funeral services were held at Immanuel Baptist Church, Nashville, August 30, where Dr. Crouch was a member. Gaye L. McGlothlen, pastor of the church, was assisted by Porter Routh, present Executive Committee executive secretary, and Merrill D. Moore,

associate executive secretary, in the funeral service.

A second funeral service was conducted August 31 at Woodlawn Baptist Church, Birmingham, Ala., where Dr. Crouch was pastor during 1905-09. He was buried in Birmingham, the home and burial place of his second wife, Mrs. Myrtle Oldham Crouch who died in 1946.

Dr. Crouch was a Christian statesman whose knowledge of doctrine on one hand and business and financial affairs on the other helped mould Southern Baptists for over two decades.

He was serving his second period as pastor of First Baptist Church, Murfreesboro, Tenn., when he and others helped lead to the establishment of the Executive Committee with a full-time

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 Falmouth Baptist Church, Falmouth, Union Association
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 Don Downing, Pastor
 Henry E. Bentley, Superintendent
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 Donald White, Pastor
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 Dept. Mariah Stiglitz, Superintendent
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 Lexington, Immanuel, (Elkhorn), Nursery Dept. 3, Mrs. Sam Holslaw, Superintendent
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 Louisville, 23rd and Broadway, (Long Run), Beginner 4-5, Mrs. R. S. Ford, Supt.
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 London, First (Laurel River), Beginner II
 Mrs. Warren Greer, Superintendent
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 Jane Williams, Superintendent
 Lexington, Grace, (Elkhorn), Junior 2
 Mrs. Wm. S. Fennell, Jr., Superintendent
 Lexington, Immanuel, (Elkhorn), Junior 4
 W. L. DuVall, Superintendent

WINNING THROUGH VACATION BIBLE SCHOOLS

From Pike County on the East to Fulton County on the West reports are coming in—all telling the same glorious story—"We held a Vacation Bible School in our church." The smallest schools which have been reported enrolled from ten to twelve, but they used the same methods and principles of education with adaptations of course as did the largest school, Beechland, Louisville, which had 1,137 enrolled.

No other phase of our church life as Southern Baptists has "caught on" more rapidly, nor has enlisted more people in Bible study in a short time than has the Vacation Bible School movement.

Regardless of whatever else may be carried on in a Vacation Bible School it is primarily a Bible school.

The school is controlled, staffed, and financed by the church, therefore, it is church centered. When rightly used the Vacation Bible School will teach more Bible in two weeks than will be taught in an entire year in Sunday School in the average church, it will open doors into unreached homes, and will give the teaching staff and pupils a new and increased appreciation for the entire church and denominational program.

Our Kentucky Vacation Bible School program is slightly ahead of last year's schools at this same date. There have been two thousand six hundred and seventy three more enrolled in this year's schools than in those of last year. The average enrollment is up also from 93.8 per school to 107.9 per school. But one of the most encouraging factors is the number of boys and girls who have made a profession of faith in Jesus Christ as personal Saviour, two thousand three hundred and seventy-nine. Measured by any standard these schools could be called more than successful.

Your Sunday School Department has helped in a material way in promoting these schools. We have furnished textbooks where needed, fourteen summer workers were paid by this department, and other assistance was given in needy areas, and in addition four summer workers were furnished to us by the Home Mission Board.

There is one discouraging note, however, in the Kentucky Vacation Bible School story, less than one half of the schools which have been held have not sent in a report of the school to your State Sunday School Secretary, Kentucky Baptist Building, Middletown, Kentucky. If your church has held a Vacation Bible School this summer and your report has not been sent in, do it today so that these vital statistics can be used to help us plan for next year's work. It is impossible to furnish enough materials if we do not know how many schools were held in the past. Please help us plan for your future by giving us the information of this year's schools.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 1, 1957

Numeral after church indicates number of misisions.

| | T.U. | Add. | S.S. |
|---------------------------|------|------|-------|
| Lou., Carlisle Ave. (2) | 261 | 1 | 1,245 |
| Lou., Beechmont (2) | 253 | | 942 |
| Lou., Beechland (1) | 248 | 1 | 913 |
| Lou., Parkland (1) | 269 | | 880 |
| Owensboro, Third | 206 | | 876 |
| Mayfield, First | 225 | | 865 |
| Lou., Victory Mem'l. (2) | 191 | 2 | 858 |
| Lou., St. Matthews (1) | 201 | 14 | 830 |
| Lexington, Immanuel | 213 | | 770 |
| Murray, First (1) | 756 | | 745 |
| Hopkinsville, First | 163 | | 814 |
| E'town, Severn Valley (2) | 163 | | 736 |
| Covington, Calvary | 736 | | 655 |
| Campbellsville (3) | 641 | 6 | 641 |
| Covington, Latonia | 118 | | 588 |
| Owensboro, Eaton Mem. (1) | 222 | | 588 |

| | | | |
|---------------------------|-----|---|-----|
| Somerset, First (1) | 137 | | 577 |
| Lexington, Grace | 138 | 1 | 632 |
| Henderson, Immanuel (2) | 89 | | 602 |
| Middlesboro, First (2) | 78 | | 577 |
| Corbin, Central (1) | 79 | | 574 |
| Paducah, First | 186 | 1 | 512 |
| Lou., Hazelwood | 91 | 2 | 512 |
| Lou., Shively (1) | 122 | 1 | 490 |
| Erlanger | 87 | 1 | 475 |
| London, First (1) | 117 | | 515 |
| Lebanon, First (1) | 140 | | 513 |
| Shelbyville, First | 94 | 6 | 505 |
| Evansville, Ind., Calvary | 127 | | 461 |
| Lou., Southside | 110 | | 449 |
| Covington, Southside | 86 | | 449 |
| Lou., Eighteenth St. (1) | 99 | 5 | 443 |
| Florence | 76 | | 438 |
| Owensboro, Buena Vista | 102 | | 423 |
| Owensboro, Hall St. | 151 | | 420 |
| Lou., Bethany | 85 | 1 | 417 |
| Newport, Bellevue | 56 | | 405 |

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►Campton Baptist Church, Campton, Kentucky, has called James R. Pinkley, pastor of Mt. Pleasant Church, Sinai, Ky., in Anderson County, to be its pastor. He has accepted. A native of Amarilla, Texas, he was assistant pastor at Baptist Tabernacle, Louisville, before going to Anderson County.

| | | |
|------------------------------------|-----|-----|
| Cynthiana (1) | 104 | 391 |
| Corbin, First | 104 | 390 |
| Lou., Clifton (1) | 103 | 390 |
| Paducah, East | 147 | 387 |
| Bardstown | 66 | 379 |
| Russellville, First (1) | 451 | 379 |
| Ft. Thomas, First | 55 | 373 |
| Lou., Rockford Lane | 86 | 368 |
| Ludlow, First | 87 | 366 |
| Lou., Immanuel | 94 | 366 |
| LaGrange, DeHaven Mem. (1) | 50 | 366 |
| Lou., Eastern Pkway | 88 | 366 |
| Lou., Farmdale | 114 | 361 |
| Mt. Washington | 103 | 354 |
| Versailles | 57 | 350 |
| Ludlow, First | 80 | 342 |
| Ashland, Poillard | 96 | 335 |
| Greenville, First | 105 | 322 |
| Hazard, First | 52 | 322 |
| Sturgis, First | 93 | 320 |
| Owensboro, Seven Hills | 62 | 314 |
| Walton, First | 113 | 304 |
| Scottsville, First | 81 | 302 |
| Middletown, First | 68 | 291 |
| Campbellsville, So. Campbellsville | | 290 |
| Marion | 72 | 290 |
| Williamson, W. Va., East | | 289 |
| Williamson (1) | 69 | 281 |
| Burlington | 90 | 281 |
| Cloverport | | 281 |
| Paducah, Oaklawn | 143 | 280 |
| Dawson Springs | 71 | 277 |
| Monticello, First | 83 | 260 |
| Sonora | 82 | 252 |
| Lou., Shawnee | 88 | 238 |
| Owensboro, Lewis Lane | 82 | 230 |
| Earlington | 88 | 224 |
| Dayton, First | | 223 |
| Hazel | 76 | 218 |
| Mt. Vernon, First (1) | 76 | 217 |
| Louisville, Audubon | 59 | 211 |
| Covington, Ashland Ave. | 67 | 201 |
| Forks of Elkhorn | 25 | 135 |

(Continued from Page 3)
 work of the church, can be avoided if proper consideration is given to this matter.

In my estimation, we have the greatest denominational program on the face of this earth. It surpasses all others in evangelism, missions, Sunday School promotion, training, and in stewardship. We depend heavily upon our denominational schools to train our young preachers and missionaries so they might do the work. Oh, let us be careful in protecting the great heritage which God has given us as Baptists.—*Baptist and Reflector.*

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Simultaneous Training Union Enlargement Campaign Ohio County Association

The week of September 1-6 ten churches in Ohio County Association participated in a Simultaneous Training Union Enlargement Campaign. Along with the campaigns in each church a Central Leadership School was held at Hartford.

Mr. R. Maines Rawls, director of Associational Work of the Training Union Department, Baptist Sunday School Board, conducted the campaign at Beaver Dam Baptist Church and spoke to two of the Central Meetings held during the mornings of the campaign.

Miss Nora Padgett, director of Beginner Work of the Training Union Department, Baptist Sunday School Board, spoke at one of the morning meetings.

The Enlargement Campaign was jointly promoted by the Ohio County Association and the State Training Union Department. The campaign was under the general direction of Mr. Bill Evans, Ohio County Associational Training Union Director and Mr. James Whaley, the State Training Union Secretary.

The churches participating in the campaign and those working in the churches were:

Church Worker

- ADABURG**
 Rev. John Ivey, Flatwoods, Ky.
- BARNETT'S CREEK**
 Rev. Archie Allison, Sonora, Ky.
- BEAVER DAM**
 Mr. R. Maines Rawls (Campaign Director), Director of Associational Work, Training Union Department, Baptist Sunday School Board, Nashville.
- Rev. Tom Francis** (Teacher for Young People) Superintendent of Missions, Crittenden Association.
- Mrs. P. G. Shuck** (Teacher for Intermediates) Kentucky Approved Worker, Lexington.

CLEAR RUN

Rev. Charles Tipton, Severn Valley Assoc. Miss., Elizabethtown, Ky.

COOL SPRINGS

Mr. W. C. Dudley, Associate Kentucky Training Union Department.

FAIRVIEW

Rev. Wendell Romans, Pastor, Beech Grove Baptist Church, Perryville, Ky.

FORDVILLE

Rev. Stanley Howell, Associate, Kentucky Training Union Department.

HARTFORD

- Mr. Carroll Freeman** (Campaign Director), Minister of Education, Carlisle Avenue Baptist Church, Louisville.
- Mrs. O. W. Stites** (Teacher for Intermediate Leadership), Kentucky Approved Worker, Louisville.
- Mrs. James Whaley** (Teacher for Junior Leadership), Kentucky Approved Worker, Louisville.
- Miss Hazel Bailey** (Primary Leadership), Children's Worker, St. Matthews Baptist Church, Louisville, Ky.
- Miss Nora Padgett** (Beginner Leadership), Director of Beginner Work, Training Union Department, Baptist Sunday School Board, Nashville, Tenn.
- Mrs. Charles H. Ham** (Nursery Leadership), Kentucky Approved Worker, Morgantown.

SLATY CREEK

Rev. Charles H. Ham, Pastor, First Baptist Church, Morgantown, Ky.

WOODWARDS VALLEY

Rev. Harlice E. Keown, Associate, Lynn Acres Baptist Church, Louisville.

Congratulations

Congratulations again to the Primary Department of Carlisle Baptist Church in Bracken Association for reaching the Standard. Mrs. G. T. Cowan is the department leader.

We are also happy to congratulate the Beginner Department of Carlisle Baptist Church in Bracken Association on being Standard. Mrs. Bill Mann is the department leader.

Mr. Eugene Snapp is the Training Union Director for Carlisle Baptist Church.

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Television -- Idol Or Inspiration ?

By ROBERT L. McCAN

Clarksville, Tennessee

A majority of Southern Baptists gather on Sunday evening in their living rooms to pay homage to the bright face of a television set. Long ago they gave up church attendance in favor of this new God.

Television has become a new religion for many people. Their liturgy is found on the program page of the newspaper. The TV Guide is their Bible. Every hour they kneel or bow down in the ritual of changing stations for another program. Such people put television programs first in their lives.

Who would think of letting anything interfere with "The \$64,000 Question?" Should company happen to arrive at the hour of worship, the guests are led quickly into the semi-darkness sanctuary. There is a nod and a whispered word of welcome, then all eyes turn back to the program. Man must not speak aloud in the presence of this god, except at stated intervals when we are being told to "go glamorous with Revlon" or to "live modern" and smoke a certain brand of cigarettes.

Television and Meal Time

Mealtime was once for many families a period of conversation and sharing of the day's experiences. That is no longer true. Long ago the children's hearts began to "cry out for the electronic god." Children could be pulled away from their favorite program only by main strength of force. So parents decided that since this god was a jealous god, they too would join themselves to him. In the words of Ruth to Naomi, "Your god shall be my god." What was once a well-laden table of food is now a deserted relic of the past. Now each member of the family has a tray or a TV table. The family eats in silence as each pays homage to the awesome sight before him.

Now it is past bedtime. The children, who should have been asleep at eight o'clock, have stayed up until nine-thirty watching a murder story in which people were beaten, whipped, and shot down in cold blood. Finally, the screaming children are pulled away to bed.

The fact that they toss and turn in their sleep with dreadful nightmares of torture and death is unimportant so long as they have the privilege on the next evening of going through the same process.

Then the parents settle back down until midnight. They sit glued to the medium as if by a magic magnetism. The fact that there is a big day of work ahead is of little significance. All such thoughts are effectively blocked as the guns blast away and the sirens wail.

Once the scripture read, "The heavens declare the glory of God; and the firmament showeth his handiwork." (Psalm 19:1) Now the scripture verse is rewritten to say, "The television sets are telling the glory of Godfrey; and the airwaves proclaim his devotion to Lipton Tea." For many people, it is no longer true to say, "The Lord is my shepherd," but "The television set is my shepherd."

What Are the Dangers?

What is the harm in television? First, there is harm when we let anything dominate our lives other than Christ. For countless people who would loudly deny the charge, television has become a god. Jesus Christ is taking a back seat in their lives. We sin when we prefer to sit at the feet of television entertainers to being in church or doing the Lord's work.

Then, too, television destroys creative initiative. Television makes one a spectator who simply sits back, folds his hands, and does nothing. Micah, the prophet of the Old Testament, asked, "What does the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?" (Micah 6:8). What does television require of thee but to do nothing, to love being entertained, and to sit comfortably with thy set?

Opportunities are Multiplied

But there is another side to this whole picture. I am not advocating that you tear the television set to pieces as Moses tore down the golden calf that the children of Israel worshipped in the desert.

The television set does not have to be an idol. Christian people can own a set without bowing down to worship it.

Television offers a great opportunity to know our world. It provides many values of culture, news, information, and entertainments that are wholesome.

Television offers a great opportunity to express our religious faith. Millions of people who would never come to hear the gospel preached in a church will sit in their living rooms and watch a dramatic production with a Christian theme.

Southern Baptists have on television a series of 13 programs entitled "This Is the Answer." As a public service, 162 stations across the nation have carried these programs. It is estimated by the Radio and Television Commission that the programs were viewed by 3½ million families. Our budget for this work was \$449,500 last year. It should continue to grow and expand. Television offers our greatest opportunity to reach millions with the gospel.

Is television good or bad? It is neither. There are wholesome television programs that are educational and inspirational. There are programs which provide good clean entertainment. The wise Christian home is the one where the use of television is controlled. Television becomes the servant of the family rather than its master. The family selects those television programs that have positive value. The family watches television at times when there are no church activities or other work that needs to be done. For such people, television enriches rather than destroys life.

Is television an idol or an inspiration for you?—Word and Way.

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Sunday School Lesson

For September 22

By H. C. Chiles

DANIEL, STEADFAST IN CRISIS



H. C. Chiles

What a dramatic and interesting story is recorded in this fifth chapter of Daniel. From it we derive some very practical and never-to-be-forgotten lessons. The story lends itself to the following analysis:

I. The Revelry. Daniel 5:1-4.

Feeling secure behind the great walls of the magnificent Babylon, which city was a splendid representation of human achievement and earthly glory, Belshazzar gave a sumptuous banquet in the royal palace. In response to an invitation from the proud, sensual and dissolute king, one thousand lords—who included his boon companions, his gorgeously clad bodyguard and his imposing courtiers—and the many women of the royal harem assembled in the vast banquet hall of the palace. Doubtless the palace was ablaze with dazzling lights as the throng of mighty ones entered. One can visualize the flashing jewels on fingers, arms, necks of the Babylonian beauties as they mingled with the lords at the tables. As at many parties today, intoxicants flowed freely. It seemed that the only limit to the supply was that of human capacity. Quite naturally, no good ever results from an assembly where such conditions prevail. Where liquor flows freely, sensibilities are dulled, consciences are stifled, reason is clouded and there is a reckless disregard of consequences.

Belshazzar was determined to be reported as being a good entertainer, so when his intoxicated guests wanted some fresh sensation he was ready to provide it. Upon the first appearance of a danger that the party might drag, Belshazzar decided to spur the situation onward with additional extremes. He would never permit it to be said that his party became dull. Inflated with pride and intoxicated by strong drink, the impious king commanded his servants to bring in the golden vessels, which Nebuchadnezzar had taken from the Temple in Jerusalem, and to fill them to the brim with red wine in order that all the godless gang might drink out of them in silly glee. Thus hilarity was climaxed with blasphemy and idolatry. Drunkenness often leads people to do things they would never dream of doing while sober. Their shocking and disdainful insult caused God's wrath to be kindled against

the foolish, intemperate, sensual, impious and godless king and his subjects.

II. The Revelation. Daniel 5:5-12.

When Belshazzar's feast had degenerated into a debauch, a crisis suddenly threw the banquet hall into a pandemonium. After the participants had lost all regard for sacred things, and at the moment when their revelry was at its peak, the excluded Jehovah thrust Himself upon the attention of the besotted king and his intoxicated guests. Unexpectedly there appeared the "fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." With dramatic suddenness all of the revelry ceased.

This miraculous appearance of the hand, writing steadily and purposely in blazing letters on the wall, struck consternation to the heart of Belshazzar, for he realized that he was in the presence and grip of the supernatural. He knew that the writing was ominous in its import and personal in its application. His guilty conscience intensified the dread of the moment. So great was his terror that it had appreciable physical effects upon him. He suddenly turned pale and beadlike perspiration stood on his brow.

Without delay Belshazzar summoned the wise men of his kingdom—astrologers, soothsayers, etc.—to read the writing on the wall and interpret it for him, but none of them were able to give the meaning of the things of God. Satan's followers cannot interpret God's truths to the souls of men.

At length the queen approached the king and reminded him that there was a Jew in captivity by the name of Daniel, who many years before had interpreted the tree vision of Nebuchadnezzar (Daniel 4:19-27). With profound respect for her judgment and sincere appreciation for her advice, Belshazzar immediately summoned Daniel into his presence. How ironical that this heathen king, who so recently had blasphemed God, so quickly called for a man who knew Him!

III. The Reward. Daniel 5:13-16.

In due time Daniel appeared before Belshazzar. The frightened and desperate king informed the prophet of God that he had already promised the enchanters some very lavish rewards on the condition that they would interpret the handwriting on the wall to him, but none of them had been able to do so. He promptly offered Daniel the same emol-

uments, which included the promise to clothe him with scarlet, to give him a chain of gold to be placed around his neck, and to make him the third ruler in the kingdom, provided he could and would interpret for him the handwriting on the wall.

IV. The Reply. Daniel 5:17-28.

This godly prophet, Daniel, stood in the presence of that wicked king and in the midst of that ungodly company and spurned all of Belshazzar's proffered rewards. In humility of spirit Daniel faithfully, boldly, courageously and fearlessly proceeded to give Belshazzar a pointed lecture that would have taken the pride out of any conceited man. While he courageously and rightfully rejected the proffered reward, knowing that it was no time for bribery, he did not hesitate to read and interpret the writing on the wall.

With a heroism that was born of an implicit faith in the presence and power of God, Daniel briefly rehearsed the humiliating experiences which God had brought upon Nebuchadnezzar as punishment for his pride and his impious deeds. He reminded Belshazzar that it was because of his grandfather's pride that God had deposed him and his glory had departed. What made it so regrettable was the fact that Belshazzar had refused to profit by the mistake of his close ancestor, of which he was fully aware.

In spite of all that God had done for Belshazzar, of all the warnings and pleadings which He had given him, and of all the patience wherewith He had dealt with him, the king had stubbornly resisted and rejected Him. Because he had knowingly and wilfully sinned against God, He was calling him into account for his evil deeds. As a judgment upon him, his position, possessions and opportunities were being given to another. Having sinned away his day of opportunity, mercy had given place to judgment and his kingdom was ended. His character had been weighed and found wanting. May such ever happen to you, dear reader!

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BROTHERHOOD

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GREAT RALLY—REGION 8



Clinton B. Hammons, prominent Baptist layman and school administrator of Barboursville was elected President of Regional Brotherhood number 8 at the rally held there August 1. Over three-hundred men were present and heard Glenn L. Archer, Washington, D. C., bring a stirring message on the subject of church and state separation.

Other officers elected were: H. C. Hopper, Corbin, Program Vice-President; Earl J. Lovitt, Williamsburg, Attendance Vice-President; Harry Snyder, London, Promotion Vice-President; Dyche Jones, London, Song Leader; George Stewart, Pineville, Secretary; and Craig Davis, Harlan, Treasurer.

Pastors elected to the Regional Pastor's Advisory Council were: Raymond

Sanderson, Pineville; James Clark, Fall Rock; E. C. Masden, Williamsburg; Jack Frost, Anvil; George Phillips, London; Lynn Mays, Corbin; J. Billy Jones, Corbin; Andy Marsee, Artemus; Clel B. Rodgers, Whitesburg; Billy Mitchell, Corbin; Wynn T. Barr, Hazard; and, J. Keevil Judy, Harlan.

COME ON ANYHOW!

Next week, September 18, the First National Conference of Southern Baptist Men will get under way at the Municipal Auditorium in Oklahoma City, Oklahoma. Your state Brotherhood Secretary will have already arrived for the conference and to acquaint himself with his duties as co-ordinator of the conference and its twenty some odd seminars. If you have discovered at this late date that you can come to the conference, write, wire or call him at the Biltmore Hotel, Oklahoma City, and tell him to make reservations for you and come on anyhow for the conference. Honestly brethren, this will be "tops" in every way you can think of. Come if you can possibly make it.

REMEMBER

National Baptist Men's Conference, Oklahoma City—September 18-20.

Joint Junior-Intermediate Workshop—October 7-11. (Sunday School, Brotherhood, W. M. U., Training Union and Music)

Layman's Day—October 13.

Royal Ambassador Congress—November 1-2.

Royal Ambassador Focus Week—November 3-8.

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Plan Baptist Jubilee Advance Evangelism Program for 1959

Ways to capture the thrill of our Baptist witness in 75,000 Baptist churches in North America and around the world were discussed in Chicago on August 14. Directors of evangelism of the Baptist conventions and conferences taking part in the Advance met in Chicago to formulate plans for 1959, the year of "Evangelism through Cooperative Witness."

Dr. Leonard Sanderson, Dallas, Texas, chairman of the evangelism committee of the Baptist Jubilee Advance, presided.

Prayer for the Baptist Jubilee Advance on the evening of December 31, 1958, in every Baptist church, will start the Advance toward its first year of evangelism emphasis, according to plans made by the committee.

Revival meetings and other forms of evangelism will be recommended to Baptist churches for the period beginning February 15, 1959, and ending three months later on May 17.

Elements in this emphasis will include training of the church members for witnessing, preaching and witnessing for decision and commitment of the unsaved, and training of those who have newly found the Saviour.

Another area of co-operative activity for 1959 is a mission to the faculties and students on campuses of colleges and universities where Baptists have work. If approved, this mission to the academic community will be in the fall of 1959, continuing into 1960.

Proposals to use radio and television were considered. The committee asked for further exploration of means of broadcasting the news of the Baptist Jubilee Advance and the message of Baptist churches to people without Christ in the world.

Leaders of student work, directors of

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary

Kentucky W. M. U. Calendar of Activities 1957-58

| | |
|--|--|
| October: | April: |
| 1-31 Quarterly Associational Meetings | 1-3 WMU State Meeting, First Church, Bowling Green |
| 7-11 Jr.-Int. Workshops, sponsored by WMU, SS, TU, Brotherhood (7—Madisonville, First; 8—Louisville, Crescent Hill; 9—Newport, First; 10—Winchester, Central; 11—Somerset, First.) | 1-30 Quarterly Associational Meetings |
| 18-20 YWA Houseparty—Campbellsville College | May: |
| November: | 10-11 State GA Camp Planning Retreat, Cedarmore |
| 14-15 1958 Camp Planning Meeting, Harlan | 11-17 GA Focus Week |
| December: | 18-20 WMU Annual Session, Houston |
| 2-6 Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering. | 21-23 SBC, Houston |
| January: | June: |
| 1-13 Associational Quarterly Meetings | 12-18 YWA Conference, Ridgcrest |
| 12-17 WMS Focus Week | 24-27 State WMU Promotional Conference and Executive Board Meeting |
| 24-26 GA Houseparty—Oneida Institute | 27-July 2 Fifth Baptist World Youth Congress, Toronto |
| February: | July: |
| 9-15 YWA Focus Week | 7-12 Junior GA Camp, Cedarmore |
| 14-16 GA Houseparty—Cumberland College | 14-19 Junior GA Camp, Cedarmore |
| 21-23 GA Queen's Court—Georgetown | 17-23 WMU Conference, Glorieta |
| March: | 21-26 Intermediate GA Camp, Cedarmore |
| 3-7 Week of Prayer for Home Missions and Annie Armstrong Offering | 28-Aug. 2 Junior-Intermediate GA Camp, Cedarmore |
| 7-9 GA Houseparty—Campbellsville College | 24-30 YWA Conference, Glorieta |
| 14-16 GA Houseparty—Bethel College | August: |
| | 7-13 WMU Conference, Ridgcrest |
| | 10-16 Sunbeam Focus Week |
| | 22-24 YWA Weekend Camp, Cedarmore |
| | 25-29 WMU Conference, Cedarmore |
| | 30-Sept. 1 BWC Camp, Cedarmore |
| | September: |
| | 4-5 Leadership Conference sponsored by WMU, SBC |
| | 7-12 Week of Prayer for State Missions and State Mission Offering |
| | 15-26 Regional Meetings |

broadcasting, and the workers in publicity are to be invited to the next meeting of the Evangelism Committee in order to explore work in their fields.

In addition to Dr. Sanderson, others attending the meeting in Chicago were W. Constello Trotter, Chicago, Illinois, representing the National Baptist Convention, U. S. A.; Gordon D. Crofoot, Toronto, Ontario, representing Canadian Baptists; Jitsuo Morikawa, New York, N. Y., representing American Baptists; and Robert Denny, Washington, D. C. representing the Baptist World Alliance.

Also attending were Frederick L. Essex and R. Dean Goodwin, New York, N. Y., representing broadcasting and publicity, respectively, in the American Baptist Convention.

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The Survey Bulletin

By J. P. EDMUNDS, Nashville, Tenn.

BAPTIST HIGHLIGHTS

. . . . Glen Harold Stassen, son of Presidential Disarmament Assistant Harold E. Stassen, has disclosed that he is giving up a promising career as a nuclear physicist to enter the ministry. He will enrol in Southern Baptist Seminary this fall.

. . . . M. A. Huggins, general secretary Baptist State Convention of North Carolina, completed twenty-five years in that position on July 15. During that time, the number of church members has almost doubled—in 1932 there were 2,374 Baptist churches in the state and 433,-

000 members; while today there are 3,250 churches and 833,000 members.

. . . . The Southern Baptist Home Mission Board in its semi-annual meeting at Glorieta, New Mexico, appointed a worker for Canada; appropriated \$200,000 for Chicago; voted to appoint someone to promote the thirty-thousand movement, and to pay for literature for it in co-operation with the Sunday School Board; elected J. V. James, superintendent of city missions, Columbus, Georgia, as director of juvenile delinquent work; and made extensive plans to co-operate in the promotion of the 1958 prayer and stewardship emphases of Southern Baptists and the 1959 evangelistic campaign.

. . . . Elliot A. Alexander, head of the

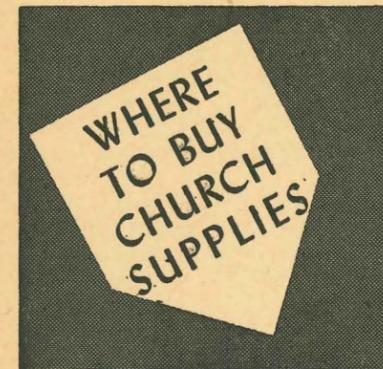
Department of Music, Campbellsville Baptist Junior College, Campbellsville, Kentucky, for seven years, is new minister of music-education at First Baptist Church, Lake Worth, Florida.

. . . . Harold L. Anderson, pastor, Glenwood Baptist Church, Nashville, has resigned to become an associate in the Sunday School Department of the Baptist State Executive Board of Alabama.

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