

Western Recorder

THIS WEEK

On Sunday Observance
By Harold E. Lindsey
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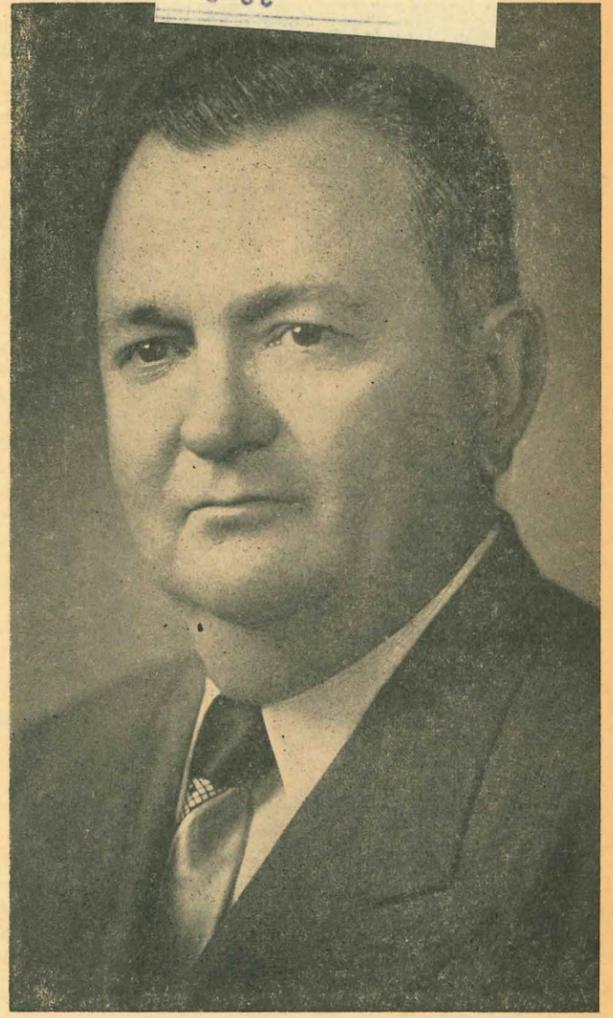
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28-8
DR. LEO CRISMON
2825 LEXINGTON RD
LOUISVILLE 6, KY



—Photo, Ed Boden, Louisville

Gainer E. Bryan, Jr., who goes from his work as director of public relations for Kentucky Baptists to become editor of The Maryland Baptist, with headquarters in Baltimore.



—Photo, Shrader, Little Rock

Lucien E. Coleman, Sr., is leaving as state Brotherhood secretary for Kentucky Baptists to become associate secretary in charge of promotion, Brotherhood Commission, SBC, Memphis.

Kentucky News

►Pastor Tommy Adkins has led the Delphia Church in the construction of a new building.

►A new brick exterior is being added to the Frenchburg Baptist Church, where Samuel Barker is pastor.

►The Staton Baptist Church has bought a new residence to be used as parsonage for Pastor Chester A. Self.

►Silent Run Church, in Little Bethel Association, is to begin full time on January 1, 1958. Donald Sisk is the pastor.

►Eugene F. Quinn, secretary of music in Kentucky, was the speaker for the Mission Board of Breckenridge Association October 14.

►Campton Church is remodeling its old auditorium into educational space since the erection of their new auditorium and parsonage. James Pinkley is the pastor.

►A reception was held by the Kenwood Baptist Church, Louisville, on Sunday night after service, October 13, at 8:30 o'clock for Pastor H. C. Zicafoose. This occasion was his last day's service with them. He has gone into evangelistic work, and has just completed a revival meeting in Virginia.

►A council came together at Silent Run Church, Little Bethel Association, to ordain three deacons. They were: Elwood Weaver, Frank Byrer, James Adkins. The pastor of the church, Donald Sisk, was moderator; the interrogation was led by George R. H. Gass; after which Ed Kirkwood led the ordination prayer. Laying on of the hands followed. Julian Eldridge preached the ordination sermon.

►Key representatives of 106 Baptist churches and missions of Long Run Association met for dinner at Freedom Hall, Fair Grounds, Friday night, November 8, to learn organizations plans for the founding of Greater Louisville College. Mr. V. V. Cooke, general chairman of the campaign announced the appointment of Pastor Elwyn N. Wilkinson, Parkland Church, as chairman of the Baptist Churches and Missions Campaign Organization Committee. Serving with him as members of the Clergy Guidance Committee are: Pastors Henry Beach, R. S. Burhans, Eugene I. Enlow, Carroll Hubbard, Edwin F. Perry, W. R. Pettigrew, Lewis C. Ray, A. W. Walker and Superintendent Ben F. Mitchell of the Long Run Association.

►A church community survey program was put on in Edmonton Church, recently. The survey was conducted by Liberty Associational Missionary Louis W. Shepherd. A map of the community was constructed and a card file system was set up to help indicate the spiritual

condition of each person in the community. The survey revealed: 158 un-saved persons nine years of age and over, 93 unaffiliated Baptists; 264 Sunday school prospects; 395 Training Union prospects; 239 WMU prospects; 167 Brotherhood prospects. O. W. Lasater is pastor of the Edmonton Church.

Revivals

►Dr. Duke K. McCall, president of Southern Seminary, and Bert Adams, son of Dr. W. W. Adams of the Seminary faculty, have just concluded a series of revival services with Pastor Ercil L. Barker at Rockford Lane Church, Louisville.

►Virginia Avenue Baptist Church, Louisville, had 24 professions of faith, 1 addition by letter and numerous rededications and decisions for Christ during their recent revival, October 6-13, at which time Pastor T. P. McGary had the assistance of Rev. Lloyd Bardowell of Southern Seminary, formerly of Jamacia, West Indies, as evangelist. D. C. Rhoden, of the School of Church Music, led the congregation in singing. Visitation of prospects and unenlisted Baptists by the congregation helped pack the pews and all who came under the influence of Bro. Bardowell's messages felt the spirit of the Lord present. McGary has been pastor of the church eight years.

►Pastor and Mrs. W. S. Scantland, of the First Baptist Church, Corydon, Indiana, celebrated their fiftieth wedding anniversary in their residence in Corydon, October 20. They were married in 1907 at Frankfort, Ky. For many years Brother Scantland did missionary and pastoral work in Kentucky, but have been in the Indiana pastorate for the last five years. They have five sons and four daughters: Byron, Bowling Green, Ky.; Charles, Nashville, Tenn.; Paul and David, Elizabethtown, Ky.; Thomas, Corydon, Ind.; Mrs. Donald Estes, LaGrange, Ky.; Mrs. Edward L. Hampton, Louisville; Mrs. Stanley Blehar, Fort Knox, Ky.; and Mrs. Edna Stewart, Louisville, Ky.

►Dr. C. R. Daley, editor of the Western Recorder, was with Pastor A. L. Meacham at the DeHaven Memorial Church, LaGrange, in a revival October 20-30. Pastor Meacham writes: "Our people deeply appreciated the preaching of Dr. Daley. Our community was hard hit by the flu epidemic during the meeting, with almost 50 per cent of the school children out with the illness. Dr. Daley's preaching was Bible-centered and most forcefully delivered. Eugene F. Quinn, state music secretary, led in the congregational singing and did a splendid job. Our people of Kentucky are fortunate in having a man like Brother Quinn leading us in this department of our work."

Western Recorder

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

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

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

►James Watt, 36, has been called to be pastor of Temple Baptist Church, Owensboro, succeeding W. Harold Matthews who is now Southern Baptist missionary to the Philippines. Watt preached his inaugural sermon at Temple November 17. He comes from the Curdsville Church, which, under his leadership, constructed a new auditorium and educational building with ten rooms. Previously he has held pastorates at Barnett's Creek and Independence Churches, in Ohio County; and Pack Church, McLean County. He was ordained by Crabtree Avenue Church, Owensboro, June 8, 1951. Mrs. Watt is the former Daisy Anderson, pleasant Ridge. They have two children, Thelma, 13, and Jimmie 11, and reside at 1109 Emerson Court.

ON SUNDAY OBSERVANCE

By HAROLD E. LINDSEY, Pastor First Baptist Church, Waco, Texas

The God-fearing Jews of the Old Testament were careful to keep certain significant days. Memorial days served to commemorate God's help in ages past; Yom Kippur was observed annually as the Day of Atonement; and the Sabbath was observed as the day of remembrance of the claims Jehovah had upon the lives of His people. From that Jewish Sabbath came the foundation stone for the Christian Sunday.

Let's muse before the fire of our faith with our attention fixed upon the stone of Sunday. When we are through we shall have a better understanding of how we ought to observe the day.

Why Sunday is Significant

The reasons may not be the ones we think of ordinarily. Sunday is not significant because it is more sacred than other days. It is not more sacred. Ideally a Christian's whole life is devoted to Christ, and if so, Saturday is as sacred as Sunday. Sunday is not significant for the survival of our churches. Sunday is important to our churches but no thinking person would say they are dependent upon the day for survival. Sunday is not significant because of the tradition that has grown up about the day. Basically tradition is significant because it is a constant testimony of God's care for His people. From the beginning God foresaw the toil of the working man, the monotony of the wife among the pots and pans and the routine of the boys and girls in school; so He designed Sunday as a day of rest because He cares for His people.

"O Day of rest and gladness
O day of joy and light,
O balm of care and sadness
Most beautiful, most bright."

Sunday is a reminder of what God has done for the world in Christ. Sunday reminds us of what happened one night when shepherds watched their flocks. Sunday reminds us of Him who said, "Man was not made for the Sabbath but the Sabbath for man." Sunday reminds us of what happened when soldiers nailed Him to a Roman cross. And Sunday reminds us of that blessed morning when Christ arose from the dead and declared that death was defeated. Sunday is significant because it is a promise of what God is planning for us. The author of Hebrews says, "There remaineth a Sabbath rest for the people of God." God has provided rest in the past; He has done much for us in Christ and He promises that He is preparing for us an eternal rest.

Emerson said in his essay on gifts that the only worthwhile gift a person can give is something that will remind the receiver of the giver. So the poet gives his poem, the farmer his corn, the

shepherd his lamb, and the girl the handkerchief of her own sewing. God in the making of a gift to us, has given Sunday. In every respect it reminds us of Him and what He has done for us.

Has Sunday Lost its Significance?

There are those who have commercialized Sunday. For Sunday they have reserved the best movies, the best ballgames and the best food. There are those who have the best food. There those who have made Sunday a day of emergency. During the war, and since, our government and businesses have hidden behind the shallow and fallacious suggestion that the cause of peace and progress demands Sunday work. But the government and businesses alone are not to be blamed. All too many people have bought homes, automobiles, television sets and ice boxes with the idea of paying for them with time and a half pay from Sunday work. Recently a man left his job when his employer cut him back to six days. And there are those who have rationalized the day away. They start off by telling themselves that they have worked hard and Sunday is the only day they have to sleep. They tell themselves that they must have bodily exercise, consequently Sunday is the only day they have to spend in recreation. It is the only day to mow the lawn and to visit the kinfolks.

Yet in spite of these Sunday cannot lose its significance. Can what God has done lose its significance? Can the resurrection lose its significance? Can the tug in the breast for immortality lose its significance? It is enough to say that for those who make Sunday a day of commerce, a day of emergency and for those who rationalize the day away, Sunday has had no real significance? Sunday is the Lord's Day and has real significance only for the Lord's people. Show me a man who misuses the Lord's Day consistently and I'll show you a man who, even though his name is on a church roll, is not a Christian.

I must go one step further lest I leave the impression that Christians never misuse Sunday. We do! The New Testament admonished the Corinthians who neglected the Lord's Day, "For-sake not the assembling of yourselves together as the manner of some is." It also spoke to the Laodiceans who lost their first love and, we can imagine, neglected Sunday. Still there are too many of us who are "Corinthians" and "Laodiceans."

The Problem of Sunday

There are no hard and fast rules laid down for Sunday observance even in

the New Testament. Of course, the Pharisees had rules concerning their Sabbath; the Puritans built their tradition concerning Sunday; but Jesus issued no rules to govern the Christian Sunday. So the question is not what is right or what is wrong on Sunday. The question is how can a Christian people keep the day?

John, the beloved apostle, suggested the proper observance of the day when he wrote, "I was in the spirit on the Lord's Day." He kept the day holy to God. God is a father and each of us who is a Christian has been born into the household of faith. There is the suggestion that Sunday ought to be observed for worship in God's House. If God is a father His chief interest is His needy children. There is the suggestion that Sunday be used as a day of service—to visit the sick, to comfort the aged and to seek those who are gone astray. And if God is father there is the suggestion that the Day is fittingly a family day. In a time when homes are crumbling why not devote at least a part of each Sunday to our families in an attempt to preserve the home which is the first institution God established? But because there are no rules laid down, we must settle for ourselves what we are going to do with Sunday.

Uses of Sunday Are Revealing

Those who devote themselves to physical exercise only make it known that they long to be healthy animals. Those who devote themselves to a good time on Sunday declare themselves to be pleasure seekers. Those who make Sunday a day of visiting friends and kinfolks testify that their hearts are satisfied with earthly associations. Those who make of Sunday a day of worship, Christian service and family contacts declare that they are seeking first God's kingdom. What does your use of Sunday say about you?

I heard once of a man who was very old and on the verge of death. His pastor visited him and found him frightened. The pastor talked to him about God, Christ and his own spiritual welfare. The old man replied brokenly, "I have lived a busy life and I have never had time for these things." He had more than 4,000 Sundays.—*The Word and Way*, Jefferson City, Mo.

►A new educational building and baptistry have been dedicated at Inez, Kentucky, where James H. Grayson is pastor.

►J. P. Edmunds offers us his "Quote of the Week" as follows: "No one can say that the Russian sputnik is like the Star of Bethlehem which the three wise men saw in the East and followed until it stood above a stable in Bethlehem of Judea. No one can say that it was a forerunner of peace on earth, good will among men."

Daley Observations



C. R. Daley

Have you made your plans for the Christmas season? If not, you are way behind many others who decided months ago how much they would spend and what for. The first Christmas displays for this season designed to accelerate the anxiety and lengthen the want list of millions of children appeared several weeks ago in some stores and by now about everybody in the family has the spirit except the one who will be paying the bills next summer. But even the old man doesn't

mind too much for, after some complaint of being victimized by Christmas commercialists, he generally goes ahead to join in the joyous abandon of the season.

But there is one Christmas campaign we had better watch. It's enough to make our blood boil and bring righteous wrath. It's a perversion of the "Put-Christ-Back-Into-Christmas" movement which has generated quite a following the last several years. There is just one little change—the word *Christ* is replaced with the word *liquor*. It seems that, while the absence of Christ in Christmas was of no great concern to them, the moguls of the liquor industry were quite upset when liquor sales fell off last Christmas. To offset this, trade journals indicate that the most intensive barrage of liquor advertising and propaganda in the history of Christmas will start to bombard the American public after November 1. An unbelievable 350-million dollars liquor market is sought for the holiday season this year, and for this one distiller is spending 7-million dollars and another is putting nearly 5-million dollars into advertising. Watch for four color double-spread ads in the popular magazines, full-page ads in newspapers and highway billboard appeals all being prepared to offset the "Christmas-for-Christ" movement which has hurt liquor sales.

One of the most sinister and hypocritical ads of last Christmas will not likely appear this Christmas. The sponsors didn't really mean it at all when they said "Make the one for the road coffee," but apparently too many drinkers took it seriously.

Probably the most discouraging and disgusting development recently in the struggle against this monstrous evil was the refusal of the Civil Aeronautics Board to ban the serving of intoxicating beverages on commercial air flights. This refusal came in spite of petitions by the Airline Pilots Association for banning drinking in flight. The pilots and stewardesses contended that drinking during flight endangers the lives of passengers.

Pointing out various kinds of incidents that actually have occurred to prove their argument, the pilots said, "The practice of serving intoxicating beverages on domestic airlines has repeatedly brought danger to passenger loads and has lowered the efficiency of both pilots and stewardesses in maintaining necessary regulations during flight. Pilots have

been forced to circle the field while getting inebriated passengers under control who were threatening to interfere with the control of the plane during the difficult moments of landing."

In spite of the pleas of the pilots, the C. A. B. officials said they saw no reason to ban alcoholic beverages on planes. What could cause those who have this kind of responsibility while sitting behind desks to turn deaf ears to those who hazard their lives in the air and only ask the privilege of sober passengers? One wonders if another voice heard secretly but unseen by the public is not louder and more persuasive than that of the pilots.

There is much talk these days in our state about the increased taxes on liquor and threats to move out of Kentucky are being made by the distillers. I don't think there is much hope but these are the most welcome threats heard in a long time. The weeping and wailing of the liquor lobbyists will become louder and louder with the approach of the coming of the Kentucky Legislature but, I trust, to no avail. It is contended that the economy of Kentucky depends upon the liquor industry but the existence of 47 other states without the enormous liquor industry of Kentucky disproves this. Who wants to survive anyway if it is upon such blood money? If we can't exist in Kentucky without income from the liquor industry, let's give it back to the Indians for a hunting ground and move some place where we can live honorably. *Merry Christmas.*

Money For That Which Is Not Bread

As Baptists we ought to be careful about where we give our money for we are not only obligated to be generous but responsible to see that our gifts are rightly administered. I had inward resentment recently when I saw a list of classes being offered by a local Y. M. C. A. Of the four courses, two were dancing classes, one was instruction in playing bridge and the other in china painting. Now it so happens that I have been solicited in recent years in the statewide campaign for funds for the Y. M. C. A., and though my gifts would not finance many classes, I doubt if I respond again to this appeal. This is not to say this is not a good organization rendering much fine service, nor am I trying to start an argument on whether card playing and dancing have a place in this world, but I am insisting I have no contribution to make to sponsor classes for such projects.

We ought to know more about every appeal we are asked to support. Lewis Myers, editor of the New Mexico Baptist paper, pointed out recently that the Albuquerque Community Chest budget included three Catholic institutions. How about the one you supported? Hundreds of Baptists in Kentucky send money each year to Boys' Town, Nebraska, a Catholic institution. Some of these do not give *one day's pay* once a year for our Kentucky Baptist Children's Homes. Surely Boys' Town does some good, but so do Glen Dale, Spring Meadows and Pine Crest. Boys' Town is Catholic sponsored; let them support it. Let's support our own.

Even more questionable to me is the support given by thousands of Baptists to radio and television programs conducted by preachers who report vast missionary, evangelistic and benevolent projects. A certified account of their spending is seldom available and there is no assurance the money is used in the way intended by the giver. In fact, people who are close to such operators often see palatial homes, big automobiles and other indications that such sacrifices as reported are not actual. Southern Baptists have thousands of missionaries. Why not give our contributions through our own denomination, which accounts for every dollar? Generally those who are attracted to such appeals feel no obligation to give full support to their own church. Many church members believe their tithe belongs to the church and for this reason it is not unusual to hear radio preachers use contributions to buy time to persuade listeners

that all the tithe does not belong to the church. I would think that, if we insist on making such contribution, they ought to be after the tithe has been given to our church.

Be very careful about responding to appeals made through the mail. Some are genuine but all who use the mails to defraud are not prosecuted. Recently I received a very touching letter from a preacher in a distant state asking for a dollar to help pay for a much needed operation. The only way he could get my name was through the minutes of the Southern Baptist Convention which means he had a potential mailing list of twenty-five thousand or more. I suspect if the truth were known, it turned out to be a big operation. Malpractice in the ministry as well as in other callings and professions is possible. "Wherefore do ye spend money for that which is not bread?" (Isaiah 55:2)

The Baptist Forum

[This space is dedicated to the Baptist principle of free discussion of current issues and events and all sincere comments and views will be welcome. Its continuation depends upon your response.]

WORTH SAYING AGAIN

The constraint to worship, to unite in the adoration of God—and the constraint to preach the gospel, are inseparable parts of a whole. And if it is only in true worship that live preaching becomes possible, nothing is ever true preaching which is inconsistent with worship.

That this is true is due to the nature of the gospel itself. For, the gospel is not in the first instance a proposition to be argued, a world-view to be propounded, a code to be imposed, a pattern of affective responses to be experienced: it is first of all a story to be told. It is never good advice until it has first been received as good news. Before it tells men what to do, it glories in what God has done. And, if in glad recognition on the part of God's people of the mighty saving act, our first duty is to witness, it is also true that our primal impulse is to worship. The matrix out of which faith is born is worship.

Chapel Service, Theron D. Price
Southern Baptist Theological Seminary.

October 29, 1957.

CHRISTIAN ACTION

Editor:

Guess you read in Bill Ladd's radio and TV almanac, Sunday Courier, Nov. 3, where the Broadcasting Magazine urges that radio and TV defy the old taboo against advertising hard liquor.

I wish you would urge all your subscribers to flood the radio and TV stations with letters protesting the advertising of the POISON, and in the same letters ask them to quit advertising beer. I think we Christians could get

that off radio and TV if we were interested, let's get busy and quit fooling at the job of being a Christian.

Louisville, Ky. Mrs. May Shelton

MODERN SAMARITANS

A certain man went down to Nashville, Tennessee to visit the Baptist Building. And as he journeyed by that way he fell among friendly Southern Missionary Baptist men who stripped him of all his prejudices against the Convention.

An "Independent Baptist" passed that way and said he was taking up money for a missionary someplace, he didn't know where, in Brazil. But the man remembered Christ said, "Go into ALL the world."

And behold a "Fundamentalist" passed by and said his church went exactly by the Bible, but when the man investigated he found that the pastor received most of the offering and after the local expenses were paid there was none left for missions.

And behold a man came by that was a member of the Men's Brotherhood and had compassion on him and took him to a Southern Missionary Baptist Church that was co-operating with 30,000 other Baptist Churches in carrying the message of Christ to the lost at home. These churches by uniting their funds were also able to support over 1,100 missionaries in foreign countries! The church also had a standard Sunday School and a class for every age. After the Sunday School he attended the morning worship and heard a sermon that really fed his hungry soul and his heart was thrilled as he saw souls saved. He and his family went back that night and saw people training for service in their church in the Baptist Training Union. He was inspired by the singing from the Baptist Hymnal and realized by the singing from the Baptist Hymnal and realized during the message how much he had missed in his Christian life because he had listened to men who may have been sincere but were just uninformed.

So he joined the church that night and they took his name and address so they could send him the state denominational paper to inform him what Baptist in his state and around the world were doing. They also told him if there was any way that they could be of service to him for him to just let them know.

Which of the three do you think was really New Testament?
Princeton, Ky. Paul Sullivan

SERVING IN SERVICE

Editor:

I didn't know who to inform that I would like to have my mailing address changed but I knew that you would have it done.

The Western Recorder is a great help to me and occasionally one of the other boys will pick it up and read at least part of it.

Ft. Meade, Md. Robert Riddle

►The Greater Chicago Baptist Association, with eleven charter churches, was organized a few weeks ago. It is co-operating with the Illinois Baptist State Association. Forty-seven messengers represented the eleven churches which have 1,735 members.

►The Auburn Baptist Church, in Bethel Association, Logan County, observed the fiftieth anniversary of its occupancy of its present house of worship on September 29. The church was founded with nine charter members in 1866 shortly after the L. & N. Railroad was built and the town of Auburn sprang up. This means that it will attain its centennial nine years from now in 1966.

GIVE to your American Bible Society

Sunday, December 8



CORNERSTONE LAYING, EIGHTEENTH STREET, LOUISVILLE. — Pastor I. L. Baughn (middle) is in the act of depositing a number of articles in the metal container before dropping them in the cornerstone just prior to its being cemented in its place in the brick wall of the new building of Eighteenth Street Baptist Church, Louisville, on September 29, 1957. This new structure is the first unit on the new premises at Dixie Highway and Algonquin Parkway, about half a mile south of the present location at Eighteenth and Hill. The edifice will have 25,000 square feet, and will cost about \$300,000. Shown in the picture are (left to right): A. M. Vollmer, secretary, Kentucky Baptist Foundation; Mr. Daugherty, of the Frank W. Owens Construction Co.; Paul Robinson, minister of music; George Bingham, minister of education; Thomas Harold Jones, architect; the name of the next man is unknown, but he was the brick superintendent; Pastor Baughn; and the Building Committee—Thomas Phelps, Virgil Clark, Foster Harris, F. P. Jordan, J. C. Nell, James Smith (chairman of deacons), Franklin Cull, Logan C. Ray, Edward Harper (moderator). Dr. Henlee H. Barnette, speaker for the afternoon, is in back of Harper; and J. K. Hood, also a member of the committee, is stooping down in the foreground.

Michigan Convention Organized In Detroit

DETROIT — (BP) — The Baptist State Convention of Michigan came into existence here recently with 53 affiliated churches having a membership of 9,450.

The convention, which will co-operate with the Southern Baptist Convention, elected Fred Hubbs as executive secretary, designated a state newspaper to be published monthly, and announced plans and goals for the future.

The new executive secretary will have his offices at 20511 Grand River, Detroit. Hubbs was superintendent of missions of Motor Cities Association of Southern Baptist churches before formation of the new convention.

Motor Cities Association, made up of Southern Baptist churches in Michigan, was affiliated with the Arkansas Baptist State Convention. The association was formed in 1951 by six churches. Hubbs came as superintendent of missions the following year.

The Michigan convention is the 25th independent state Baptist convention to co-operate with the Southern Baptist Convention.

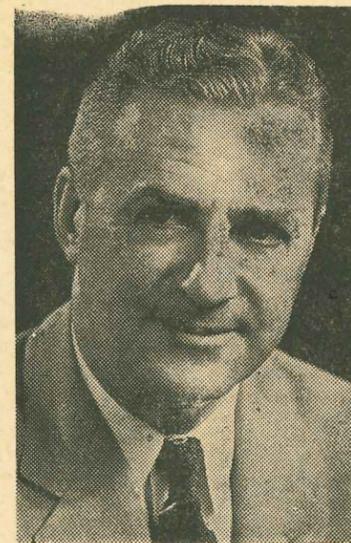
The *Michigan Baptist Messenger*, previously an associational newspaper, will be the official monthly state Baptist newspaper. It will be edited by Truett Smith, pastor, West Road Baptist Church, Trenton, Michigan.

H. T. Starkey, Pastor, Merriman Road Baptist, Garden City, is the first president. Kenneth Day, former area missionary at Lansing, succeeds Hubbs as superintendent of missions. He will move to Detroit.

The convention voted to establish departments of RE and WMU work but has not elected department heads yet. It adopted a total 1958 budget of \$115,000 of which 20 per cent will be sent to support missionary and education work of the Southern Baptist Convention through the Cooperative Program.

Fairview Baptist Church, Detroit, where the organizational meeting was held this year, will again be host church for the 1958 Convention November 3-5.

Three Pulpits Filled In Lexington, Louisville, And Harrodsburg



H. B. Kuhnle

Three Kentucky churches have just called new pastors and they are, or soon will be, on their new fields of labor. H. B. Kuhnle, pastor for the last eleven years of Third Church, Owensboro, has been called to the Immanuel Baptist Church, Lexington. He will assume his new duties in the Heart of the Blue Grass on November 17. While at Third Church a new \$257,000 Educational Building was erected, the Temple Baptist Church was started, the church building air-conditioned, and \$400,000 was given to missions and benevolences. At Lexington he is succeeding Wayne E. Todd who resigned early in May to become pastor of the First Church, Brookhaven, Mississippi.

The Kuhnle family consists of Mrs. Kuhnle, the former Catherine Roach of Louisville, John, a Junior at Centre College, Danville, Mary Dan, age 15 and Robert, age 13.

New President for Berkeley Baptist Divinity School

By GAINES S. DOBBINS

BERKELEY, Calif. — On October 8, Dr. Ralph M. Johnson was inaugurated as president of Berkeley (California) Baptist Divinity School. He succeeds Dr. Sanford Fleming, who has retired after twenty years of service.

Southern Baptists will be especially interested in this event, since President Ralph Johnson is the son of Dr. C. Oscar Johnson, pastor of Third Baptist Church, St. Louis, and past president of the Baptist World Alliance. Both father and son are alumni of Southern



M. D. Morton

The second change is M. D. Morton, pastor of the First Church, Ashland, for four years, who has returned to Louisville to become pastor of the Beechmont Church. Formerly he had been pastor of the Ninth and O Church, also in Louisville. While at Ashland the old building was replaced with a new auditorium. New property was also acquired. A native of Mississippi, Mr. Morton received his training at Mississippi College and the Southern Seminary.

Mrs. Morton is the former Hazel Jackson of Mississippi. Two daughters, Dorothy Ann, a student at Georgetown College, and Marilyn, enrolled in Manual High School, Louisville, complete the Morton family. Twelve additions to Beechmont climaxed the first services of the new pastor on November 3.

Wallace H. Carrier, pastor of the First Baptist Church of Rockwood, Ten-



Wallace Carrier

nessee, for the past nine years accepted the pastorate of the Harrodsburg Baptist Church to succeed C. R. Daley who resigned on July 1, 1957 to become editor of the *Western Recorder*. The new pastor will assume his duties around December 1.

Mr. Carrier is a native of Bristol, Tennessee, and, before his pastorate at Rockwood, had served for four years at Hartsville, Tennessee. His ministerial training includes the B. A. degree from Carson Newman Baptist College, Jefferson City, Tennessee, and graduation from the Southern Baptist Seminary.

Mrs. Carrier, the former Anne Galloway, is a native of Bardwell, Kentucky. She has been prominent in the Woman's Missionary Union in Tennessee as well as in all other phases of church work. The Carriers have no children.

Baptist Theological Seminary, Louisville. A feature of the inaugural ceremonies was the address of the father as he took part in the induction of his son into the presidency of the Divinity School. The younger Dr. Johnson has previously served as pastor of the First Baptist Church of Sacramento, California, and of Kakima, Washington. Since 1951 he was general director of the Council on Missionary Cooperation of the American Baptist Convention.

In his inaugural address, President Johnson emphasized the calling of the minister as coming from Christ himself. He recalled the appointment by Christ of the twelve whom he ordained "that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." This fourfold com-

mission, he declared, is still the Christian minister's, and for this ministry the theological school must provide the best possible preparation.

President Johnson brings to his school and to the Baptist cause in the Pacific Northwest doctrinal conviction, pastoral experience, missionary and evangelistic zeal, and broad interests and sympathies. He and Dr. Harold K. Graves of Golden Gate Baptist Theological Seminary will be good teammates as they work together for the furtherance of the gospel and ministerial education in this great area.

The interest of Southern Baptists in Berkeley Baptist Divinity School will be heightened by the knowledge that the dean of the school and three of its faculty members are graduates of Southern Seminary.

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Sunday, December 8



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Lunch:

Fish — 135 pounds

Ketchup — 44 bottles

Black Eyed Peas — 80 quarts

Corn Bread — 80 pounds of meal

Milk — 220 quarts

Supper:

Roast Beef — 225 pounds

Slaw — 56 pounds of cabbage

Potatoes—6 bushels Green Peas—80 quarts

Pumpkin Pies — 108, 9-inch pies

Milk — 220 quarts

Some Staggering Totals . . .

Annually our three Homes use 240,900 quarts of milk, 2,190 bushels of potatoes, and 49,275 loaves of bread.

GIVE ONE DAY'S PAY

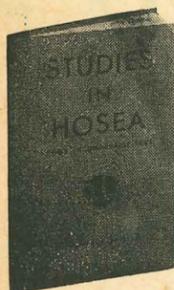
FOR

GLEN DALE • SPRING MEADOWS • PINE CREST

SUNDAY SCHOOL

ROY E. BOATWRIGHT, Secretary

JANUARY BIBLE STUDY WEEK



Every church should have one week in January set aside for Bible study. The first week is the one most churches will observe. The suggested book for the study this January is Hosea. The guide book has been written by Dr. K. O. White of Houston, Texas.

There are many reasons why each church should observe January Bible Study Week. Here are a few of them:

1. Such a study will enrich the lives of all teachers and officers.
2. The pastor will receive strength by teaching the book.
3. A family Bible study will prove a blessing to the entire family.

Here are three suggested ways the association can help enlist each or every church:

1. Get the people of the monthly associational meeting to set a goal of 100% participation.
2. Assign the associational superintendent the responsibility for its promotion.
3. Stimulate the desire for such a Bible study week among the churches. A number of ways may be used to create interest.

- (1) Brief questions may be asked about Hosea to stimulate interest.
- (2) Reasons for observing January Bible Study Week may be presented.
- (3) Pastors and laymen may give reports of the benefits and blessings January Bible Study Week brought to their churches last week.
- (4) Explain clearly what January Bible Study Week is and how each one

►Charles W. Phillips, pastor of Hope-well Baptist Church, Mercer Association, Kentucky, has resigned to accept the pastorate of the Wesson Baptist Church in Wesson, Mississippi. Brother Phillips will serve as an instructor in Bible in the junior college at Wesson in addition to being pastor of the church. Brother Phillips will be remembered by the members of the Hope-well church as a faithful preacher of

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participating may receive training awards.

4. Get commitments from the churches.
5. Keep it constantly before the people by means of charts, bulletins, and letters.

IS YOUR SUNDAY SCHOOL PREPARED TO MEET ITS CHALLENGE?

Mr. Jake Edmonds, statistician of the Sunday School Board states: "By 1965 there will be 28,000,000 more people in the United States than now. There will be 12% more from birth through three, 14% more beginners, 18% more primaries, 36% more juniors, 48% more intermediates, 36% more young people, 9% more adults, and 17% more of all ages and 17% equals 28,000,000."

STANDARD SUNDAY SCHOOLS, DEPARTMENTS AND CLASSES

Third Baptist Church
 Daviess-McLean Association
 Owensboro, Kentucky
 Rev. H. B. Kuhnle, pastor
 Mr. B. B. Steele, superintendent

Round Top Baptist Church
 Severns Valley Association
 Elizabethtown, Kentucky
 Rev. Gene Waggoner, pastor
 Mr. Tommy Kinslow, superintendent

First Baptist Church
 Laurel River Association
 Dondon, Kentucky
 Rev. George W. Phillips, pastor
 Mr. R. C. Miller, superintendent

West London Baptist Church
 Laurel River Association
 London, Kentucky
 Mr. Willie D. Greer, superintendent

Ten Mile Baptist Church
 Ten Mile Association
 Glencoe, Kentucky
 Robert E. Morris, pastor
 Mr. Ellsworth Collins, superintendent

Mt. Carmel Baptist Church
 Crittenden Association
 Williamstown, Kentucky
 Louis J. Twyman, pastor
 Mr. William C. Wilson, superintendent

the Word and a helpful pastor in every respect. He always rendered valuable service in several capacities in the Mercer Association.

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►Dr. Henry E. Turlington, associate professor of New Testament Interpretation, Southern Seminary, was the evangelist helping Pastor James F. Oertwig at the First Church, Clay, in a revival effort October 20-27. Attendance was good in spite of the flu epidemic. Nor was the evangelist immune to the flu, having contacted it early in the meeting. This did not deter him.

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J. Robert Martin has accepted the pastorate of **First Church, Danville, Kentucky**. Martin came to the Danville Church from **Utica Baptist Church, Seneca, S. C.** During his ministry at Seneca the church received state recognition for its record in evangelism. He has served as pastor of **Ebenezer Baptist Church, Toccoa, Ga.** Under his leadership that church grew to be one of the largest in the city. Martin served as moderator of **Tugale Association, director of Mercer University Extension School, Toccoa; director of Long Creek Ministers' Association in South Carolina; and a member of the Committee, Southern Carolina Baptist Foundation.** He attended **Trinity College, Clearwater, Florida, and New Orleans Seminary.** He and Mrs. Martin are native Georgians, and they have two sons, **Bobby 11, and Danny 7.** They have moved into the pastorium at **315 Lexington Avenue, Danville, Ky.**

►The Vine Grove Church has passed resolutions about the going of their pastor, **James S. Haskins** from their midst to be pastor of the **Azalea Park Baptist Church, Orlando, Fla.**

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TRAINING UNION

JAMES WHALEY, Secretary

Attend "M" Night Associational T.U. Mass Meeting

ASSOCIATION	DATE DEC.	TIME P.M.	PLACE	SPEAKER
Anderson	1	2:15	Lawrenceburg	Rev. Ed. Minors
Bell County	2	7:30	Middlesboro, First	Rev. Paul Turner
Bethel	2	7:30	Russellville, First	Rev. J. Huffman
Breckenridge	2	7:00	Breckenridge County High School	Dr. Eric C. Rust
Casey County	2	7:00	Poplar Grove	Mr. James Whaley
Christian County	2	7:00	Hopkinsville, Second	Dr. V. Kruschwitz
Crittenden	2		Dry Ridge	
Elkhorn	2	7:30	Porter Memorial, Lexington	Rev. Orrin Stites
Gasper River	2	7:30	Morgantown, First	Mr. V. S. Crenshaw
Greenup	2	7:30	Pollard, Ashland	Rev. H. Hockensmith
Henry County	2	6:30	Port Royal	Nolan Howington
Little Bethel	2	7:30	Madisonville, First	Dr. H. Purdy
Logan County	2	7:30	Lewisburg, Mt. Pleasant	Dr. J. R. Estes
Muhlenberg	2	7:30	Muhlenberg Central High School	Dr. Jess Moody
Nelson	2	7:30	Bullit Lick	Dr. Tom Steele
North Bend	2	7:30	Holmes High School, Covington	Dr. Charles A. McGlon
Ohio River	2	7:30	Salem	Dr. Norman Ellis
Ohio Valley	2	7:30	Clay	Mr. Stanley Howell
Russell Creek	2	7:30	Greensburg	Rev. Peter J. Pentz
Russell County	2			Mr. W. C. Dudley
Salem	2	7:30	Philips Memorial, Brandenburg	Dr. C. R. Daley
Severns Valley	2	7:30	Severns Valley, Elizabethtown	Rev. George Riggs
Shelby County	2	7:30	Shelbyville, First	Dr. C. T. Francisco
South District	2	7:30	Lexington Avenue, Danville	Dr. Joe Burton
Sulphur Fork	2	7:30	Sligo	
Taylor County	2	7:00	Campbellsville	Dr. A. M. Vollmer
Upper Cumberland	2	7:30	Harlan	Rev. W. J. Bolt
Warren	2	7:30	Bowling Green, First	Rev. Henry Schaefer
West Kentuckiana	2	7:30	Washington Avenue, Evansville, Ind.	Rev. John Haggai
Whites Run	8	2:30	Worthville	Mr. Stanley Howell
Long Run	3	7:30	Carlisle Avenue, Louisville	Walter K. Price
		3	Crescent Hill, Louisville	Dr. Jess Moody
Bracken	2	8:00	Maysville, First	Rev. M. D. Morton
Goshen	2	7:00	Leitchfield	Rev. L. E. Coleman
Pine Mountain	2	7:30	Whitesburg	Rev. E. Keevil Judy
Russell County	2	7:30		W. C. Dudley

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**SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE NOVEMBER 10, 1957**

	S.S.	Add.	T.U.
Louisville, Carlisle Ave. (2)	1,345	3	376
Lou., Beechmont (2)	1,111	4	324
Owensboro, Third	1,062	—	382
Lou., Beechland (1)	1,058	4	313
Bowling Green, First (1)	1,045	—	239
Hopkinsville, Second (1)	1,021	4	259
Madisonville, First	1,007	—	301
Lou., Parkland (1)	940	5	271
Lou., St. Matthews	918	8	272
Mayfield, First	860	—	244
Elizabethtown,			
Severns Valley (2)	855	—	192
Lou., Victory Memorial (2)	850	3	236
Newport, First (2)	846	2	163
Evansville, Grace (1)	818	—	242
Lexington, Immanuel	814	—	284
Lexington, Calvary (1)	802	8	220
Murray, First (1)	801	—	—
Covington, Latonia (1)	795	—	221
Lexington, Grace (2)	763	—	—
Covington, Calvary	709	—	—
Frankfort, First (1)	707	—	193
Somersett, First (1)	674	—	150
Danville, First (2)	647	1	199
Lou., Third Ave. (1)	626	—	212
Corbin, Central (1)	625	11	136
Henderson, Immanuel (2)	600	2	95
Louisville, Shively (1)	595	2	207
Shelbyville, First	540	2	107
Lou., Highland	531	4	150
Danville, Lexington Ave. (1)	528	—	93
Prestonsburg,			
Irene Cole Mem. (13)	517	2	49
Lou., Hazelwood	507	—	126
Erlanger	494	—	99
Lebanon, First (1)	492	—	145
Evansville, Calvary	477	—	172
Lou., Southside	476	3	107
Lou., 18th St. (1)	470	—	120

Hodgenville, First (1)	459	2	126
Paducah, First	458	2	166
Lou., Rockford Lane	448	1	152
Middlesboro, First	447	—	85
Covington, Southside	444	—	105
Lou., Bethany	439	—	97
Cynthiana (1)	438	—	—
Bellevue	436	—	81
Corbin	424	—	108
Owensboro, Buena Vista	419	—	113
Owensboro, Hall St.	413	—	190
Lou., Farmdale	406	2	139
Lou., Shawnee	394	2	118
Morganfield, First	388	—	126
Owensboro, Eaton Mem.	381	—	153
Greenville, First	367	—	132
Ludlow, First	361	1	110
Lou., Valley View	358	2	120
LaGrange, DeHaven Mem.	358	—	78
Bardstown	351	—	64
Richmond, First	344	3	105
Sturgis, First	338	—	69
Lou., Baptist Temple (1)	336	5	105
Hazard, First	335	—	81
Walton, First	332	1	138
Mt. Washington	329	1	26
Lou., Beechwood	318	3	119
Lexington, Felix Memorial	314	—	108
Frankfort, Thorn Hill	307	9	—
Marion (1)	306	—	—
Danville, Gethsemane	304	—	166
Williamson, E.			
Williamson (1)	302	—	92
Ashland, Pollard	290	1	81
Dayton, First	271	—	—
Dawson Springs	270	—	59
Scottsville, First	269	—	69
Sonora	265	—	113
Lou., Audubon	254	2	94
Cold Spring, First	247	5	100
Owensboro, Seven Hills	246	—	60
Paintsville, First (2)	245	—	87

►A Convention-wide Rural Church Conference will be held in Memphis, Tennessee, February 24-28, 1958. Headquarters for the conference will be the Belleview Baptist Church. Several hundred rural pastors and laymen of rural churches will attend the conference. The Long-Range Rural Church Committee, composed of representatives from Southern Baptist Convention boards and agencies, is sponsoring the conference. The primary purpose of the conference is to promote the twenty-five-year Long Range Program. The goals set by the Long-Range Committee for the second five-year period of the program will be recommended to the conference.

Hawesville	242	—	91
Campbellsville, S.			
Campbellsville	235	—	82
Paducah, Oaklawn	230	—	100
Pleasant Grove (Jeff. Co.)	227	2	95
Cloverport (1)	221	—	43
Carrollton, First	219	—	60
Oneida (1)	218	—	77
Owensboro, Lewis Lane	212	—	80
Covington, Ashland Ave.	210	—	68
Anchorage,			
Pleasant Grove	200	3	86
Ferguson (1)	176	—	75
Grayson, First	109	—	48

Sunday School Lesson

For December 1, 1957

By H. C. Chiles

PAUL'S TRIUMPHANT WITNESS

Philippians was written by Paul while he was a prisoner in Rome. His remembrance of the Philippian Christians was always with thanksgiving. They had clung tenaciously to him through all of his difficulties, and had never faltered in their love for him or devotion to him. On their behalf Paul prayed that they might have an intelligent, a discerning, a transparent and a fruitful love.

zeal acted as an encouragement to various other followers of Christ to be more bold in their proclamation of God's truth. Consequently, the gospel made great progress, which was something Paul's enemies had not anticipated. In fact, his bonds were a badge of honor for they preached Christ to all who saw them and knew why he wore them.

Instead of criticizing his opponents and being resentful toward them, Paul seized upon the fact that Christ was being preached, and that filled his soul with joy. He was joyful because his imprisonment had enabled him to preach the gospel to many whom otherwise might never have heard the story of Christ and His love. That the gospel was being advanced through his imprisonment was enough for Paul. The supreme aim of his life was the furtherance of the gospel, whether by bond or by liberty. He wanted to act and to speak with such courage that Christ would be honored and glorified in his body "whether by life, or by death."

I. The Salutation. Philippians 1:1-2.

In his salutation to all the saints at Philippi, Paul, with true Christian courtesy, associated with himself his beloved comrade and young co-worker, Timothy. Paul was a prisoner of Caesar, but both he and Timothy were bond-servants of Jesus Christ. This term denotes acknowledged ownership, complete dependence and faithful obedience. The word "saints" does not refer to persons who had attained rare heights of sanctity, but it is simply God's name for believers in Christ. "Grace" and "peace" is the divine order always. Grace is the root and peace is the fruit. Grace and peace are blessings which come only from God the Father and our Lord Jesus Christ.

II. Paul's Joy In The Preaching of Christ. Philippians 1:12-20.

Even though he was chained to the wrist of a soldier, day and night, Paul never wrote a word of complaint; nor did he mention anything that would distress his fellow-Christians. He assured them that all was well, and that he was both joyful and hopeful. That so beautiful a testimony could come through suffering in chains is in itself a proof that testings are often blessings in disguise. How wonderful when one can see the hand of God in even the most adverse circumstances!

To the casual observer imprisonment is usually considered to be a great misfortune and a positive hindrance to the progress of the gospel of Christ. On account of his imprisonment, Paul might have become discouraged, bemoaned his fate, and sat down to await the end, but such was far from his attitude. Instead, Paul rejoiced that his imprisonment served as a channel through which the knowledge of Christ was brought into a sphere which otherwise would have been closed to his preaching.

Through his ministry Paul gained a wide reputation, both in Caesar's court and among the Roman populace. Paul's

III. Paul's Joy In The Person of Christ. Philippians 1:21.

While in prison, with the shadow of death hanging over him, Paul wrote the story of Christianity in the words of experience, "For to me to live is Christ." Whether he was looking to the past, at the present, or into the future, wherever he turned his eyes, Paul saw only Jesus Christ. All the strength of his faith, all the fulness of his hope, and all the longings of his soul were centered in Him. From that day, on which Paul had his revolutionary experience on the road to Damascus, Christ ruled and reigned in his life.

To exist and to live are widely different conditions. All who breathe exist, but those who really live are the ones who have dedicated their minds and undivided energies to Christ. When self is completely yielded to Christ, the life will be a joyous one.

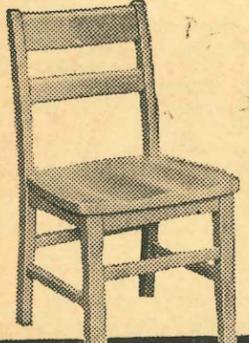
"For to me to live is Christ." What did Paul mean by this statement? He must have meant that inasmuch as Jesus Christ had imparted a new nature to him and he was drawing all of his resources from Him that he was becoming more and more Christ-like. Life was worth living because the power of Christ was felt in his soul and life. It was a power that lifted him up, strengthened him, and filled him with a calm and holy joy in all trials.

No one can truthfully say, "To me to live is Christ," until he has received Christ as his Saviour and enthroned

Him as Lord. This power of the indwelling Christ is sufficient for every emergency, victorious over every obstacle, fruitful of all good works, and full of complete satisfaction.

Paul loved Christ with all of his heart, and soul, and mind, and strength. Because of his love for the Saviour, he gladly dedicated himself to Christ's service. The Master took possession of him and molded him according to His own gracious purposes. Paul's thoughts, interests, plans, activities, and hopes were centered in Christ. In thoughts, word, and deed, he sought to reproduce the spirit, character and life of Christ. His only employment was the service of Christ. In substance he said: "Life equals Christ" or "Christ equals life." This conception always makes life exceedingly interesting and profitable.

"For me to live is Christ." Are you living for anything less noble than this? No course of life can possibly compare with the one who can say: "For to me to live is to reproduce Christ, to reflect His spirit, to carry out His purposes, and to follow as far as possible the pattern of His glorious life."



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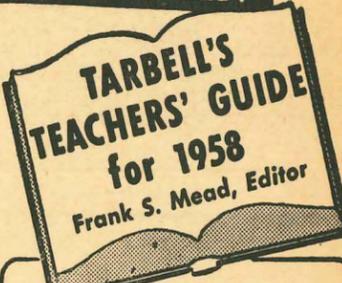
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BROTHERHOOD

LUCIEN E. COLEMAN, Secretary

BLUEPRINTS FOR NEW YEAR!

Following are the "blueprints" for *Building Better Brotherhoods during 1958!* We urge that they be followed to the "T."

Four Major Areas of Brotherhood Activity

To help build a better Brotherhood in your church in 1958

The major areas of activity remain the same (Boys, Cooperative Program, Evangelism and Stewardship). Each year a specific emphasis is lifted from each area and Brotherhood across the Convention are urged to give special attention to activities that promote and enhance that particular emphasis.

Growing Better Royal Ambassador Chapters

BOYS

Strengthening State Missions

- ★ Utilize the new Royal Ambassador **GUIDE FOR ACHIEVEMENT.**
- ★ Engage in Advance planning by the Royal Ambassador Committee, Advisory Staff and Embassies.
- ★ Provide training opportunities for Chapter Officers.
- ★ Continue emphasis on adult leadership training. Write your **State Brotherhood Department** for materials on Royal Ambassador work.

Strengthening State Missions

COOPERATIVE PROGRAM

- ★ Educate men to State Mission needs.
- ★ Acquaint men with state leaders.
- ★ Teach men how Cooperative Program funds are distributed.
- ★ Conduct tours of state Baptist institutions.

►E. Keevil Judy, Harlan, led the Gilead Church, Glendale, in a revival October 7-13. Charles Nichols, of Glen Dale, led the music. There were six professions of faith, four additions by letter, and two rededications. The Glendale pastor, Robert Dennis Walker, reports that the church was greatly blessed and strengthened by the preaching of Dr. Judy.

- ★ Cooperate in church schools of missions.
- ★ Lead men to encourage and promote a percentage increase in the church budget each year to the Cooperative Program.

Visiting To Win EVANGELISM

- ★ Conduct clinics in personal soul winning.
- ★ Map plans for enlisting men in the clinics.
- ★ Sign up men of the church for an all-out soul winning effort on Layman's Day.
- ★ Cooperate actively with church and associational leaders in taking a church survey.
- ★ **Push for full participation by all men of the church in the 1958 Layman's Day Soul-winning crusade.**

A Year of Sharing STEWARDSHIP

- ★ Study the new Southern Baptist **FORWARD PROGRAM OF CHURCH FINANCE.**
- ★ Share in personal testimonies in promoting stewardship.
- ★ Exchange stories of church finance with men of other churches.
- ★ Lead men to support an annual church budget.
- ★ Point men to the tithe as a minimum.

S. A. Whitlow Called By Arkansas Convention

LITTLE ROCK — (BP) — S. A. Whitlow, pastor, First Baptist Church, Arkadelphia, Ark., has been elected executive secretary-treasurer of the Arkansas Baptist State Convention. The election is subject to Whitlow's acceptance.

The Arkansas convention has been without an executive secretary since Ben L. Bridges resigned. Bridges has since become executive secretary of the Arkansas Baptist Foundation; Ralph Douglas, assistant to Bridges, has been serving as acting executive secretary.

The state executive board elected Whitlow at a meeting in the state Baptist offices here. They asked Whitlow to take the position effective January 1.

Whitlow is a native of Bradford, Ark., and a graduate of Ouachita College, Arkadelphia. He also is a graduate of Southern Baptist Seminary. After graduating from Southern, Whitlow pastored the church in Morganfield, Kentucky, for three years.

He was pastor at First Baptist Church, Hope, Ark., for 12 years, leaving Hope to accept the church in Arkadelphia last February.

Whitlow has been a member of the state Baptist executive boards both in Kentucky and Arkansas; he has been president of the Arkansas board.

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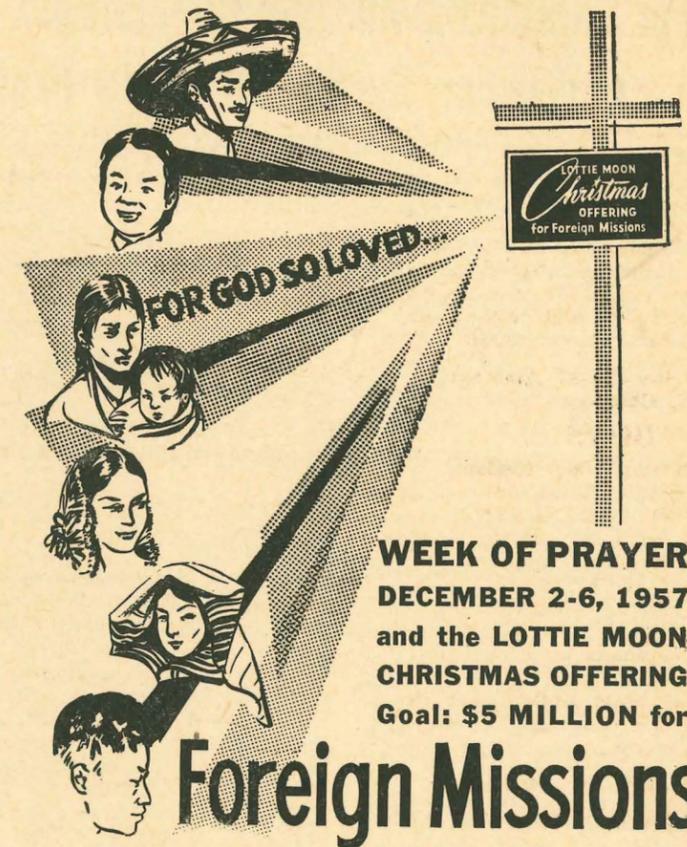
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THE LOTTIE MOON CHRISTMAS OFFERING

By **BAKER J. CAUTHEN**

Executive Secretary Foreign Mission Board, S.B.C.

I am glad to write upon the request of Woman's Missionary Union a personal word concerning the Lottie Moon Christmas Offering.

The value of this offering in meeting needs on mission fields can hardly be overstated. Every year missionaries meet in each field and prayerfully draw up lists of urgent needs which should be met. These lists are always much larger than resources will provide.

Through the Lottie Moon offering it becomes possible to do something about many of these needs. Funds are provided for church buildings, schools, hospitals, publication centers and missionary residences. Ministries of evangelism and teaching become possible which otherwise could not be undertaken.

The Lottie Moon offering is not only a gift of money, it is a gift of intercessory prayer made vital by the study of missions in the light of world need and our Lord's expectation. It is my

hope that emphasis upon prayer may be increased every year.

The Lottie Moon offering reaches its highest point in the dedication of life to Christ's service. There are splendid missionaries on fields today who heard God's call as they gave to the Lottie Moon offering.

There is blessing abundant for all who share in this offering. Christmas has a richer meaning for each one who brings a gift to Jesus that the message of His redeeming love may be shared with all the world.

In Christ-honoring hearts springs of compassion are opened through the Lottie Moon Christmas Offering. These springs keep flowing year round in ever increasing gifts through the Cooperative Program. Reinforcement is produced for every phase of our world mission responsibility.

We are praying that the Lottie Moon offering this year may be larger and may bring greater blessing than ever before in its history.

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Kentucky Baptists Approve Senior Status For Campbellsville And Cumberland And Order Survey Of State Program

Kentucky Baptists approved third and fourth year teaching training programs for two junior colleges, authorized an over all survey of all state Baptist organizations, agencies, and institutions, called upon Governor Chandler and Kentucky Education authorities to put an end to Catholic domination of certain public schools, gave endorsement to the organization of a new convention of Southern Baptists in Indiana and adopted a record \$2,150,000 Co-operative Program goal for 1958 in the General Association annual meeting which ended last Thursday in the Harlan Baptist Church. An annual meeting that had been considered by many as not likely to be characterized by many unusual developments turned out to be as unpredictable and blustery as the beautiful hills and hollows where it met.

The most widely discussed as well as the most controversial issue was the request of Campbellsville Junior College to advance to senior college status in teaching training. Though mentioned for several years as a possibility for senior college status, the likelihood of actual presentation to the Association had been made known only a short time prior to the meeting. The Kentucky Baptist Department of Christian Education received the request about two weeks before the convening of the Association but in its report to the Association declined to recommend or not to recommend the change of status due to a lack of time for full consideration of the proposal and its effect upon the whole program of Christian Education in Kentucky.

President John Carter of Campbellsville presented the proposal on the basis of its provision for a need for a teacher training in the Campbellsville area, on the basis of the provision by Baptists of training of teachers otherwise to be trained by Roman Catholic schools, on the basis of providing third and fourth year college training to students financially unable to attend elsewhere and on the basis of no additional cost to the present educational program of Kentucky Baptists. In the discussion Dr. Carter said he had reliable information that Roman Catholics were planning the same program in the area if Baptists did not provide it and he also reported that Campbellsville had been contacted by the State Department of Education of Kentucky as to the possibility of providing such training. He referred to a petition signed by a hundred Campbellsville students claiming their further education depended upon a four year program at this school. As to finances, the president requested the endorsement for a campaign in the Campbellsville area to raise \$125,000 to begin the program but asked for

only a junior college share of the regular education funds.

Those who spoke against associational approval generally admitted the merit of the proposal on first consideration but expressed a feeling of need for further study. A motion to refer the matter to a survey committee was defeated and the proposal was approved upon the following conditions: (1) that the association not be bound in case of the failure of Campbellsville to raise the \$125,000, (2) that the four year work be in teacher training only, (3) that only a junior college share of education funds be requested for operation of the school, and (4) that in the event of the disappearance of the present need for teaching training, the college return to a two year program.

The request of Cumberland College of Williamsburg for a change from two year to four year status was presented in a later session by President Jim Boswell. He gave as basis the need of the southeastern Kentucky area, the possibility of an increased enrollment from the present 540 to 1,000 and the present endowment of a million dollars. The proposal was unanimously approved with a limitation of a junior college share of education funds. The Campbellsville program was announced for next next year but no specified date for inauguration of the program was set by Cumberland and no request was made for a financial drive at this time.

Probably the most far reaching action of the whole meeting was the appointment of a fifteen man committee to conduct a survey of the entire program of the General Association. The survey is to include the work of the Executive Board with all its departments such as the Sunday School, the Training Union, the Brotherhood and other phases of state work as well as schools, childrens homes and hospitals. The committee was empowered to employ a professional scientific agency to assist

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in the survey with the costs being provided from state funds. This committee is to report at next year's session in Elizabethtown.

Gainer Bryan, recently resigned Director of Public Relations for Kentucky Baptists, proposed a strongly worded resolution calling upon Kentucky state education authorities to put an end to unlawful Catholic control of certain public schools pointing out Marion County in particular. Dr. Glen Archer, director of Protestants and Others United for Separation of the Church and State, called this probably the most significant action of any State Baptist group in an address delivered later to the messengers.

One hundred and twenty Southern Baptists Churches and missions in Indiana now co-operating with Kentucky Baptists gave notice of plans to organize a state convention in the fall of 1958 to become effective January 1, 1959. This move was warmly approved by the Association and plans to assist in this organization were announced.

Announcement of surpassing the Co-operative Program goal of \$2,000,000 for the past year was made by Executive Secretary W. C. Boone and a budget of \$2,150,000 was adopted for 1958. The increase will go mainly for education and mission in Kentucky and the world program of the Southern Baptist Convention.

The hospitality of the Harlan Baptist Church, Pastor E. Keevil Judy and the whole community of Harlan was probably unsurpassed in General Association history but the feverish activity and busy schedule of the messengers prevented its full enjoyment.

The registered messengers numbered about five hundred but visitors swelled the attendance to well over 1,000 and several sessions were attended by capacity audiences. W. R. Pettigrew, pastor of Walnut Street, Louisville, was reelected moderator, O. W. Yates, pastor of Rosemont Church, Lexington and E. Keevil Judy, Harlan Baptist pastor were named as assistant moderators and George Raleigh Jewell was made senior secretary with Leo Crismon as his assistant. Next year's session will be at Elizabethtown with Severns Valley Church. Evangelist W. K. Wood, Ashland, is scheduled for the annual sermon.

The Western Recorder presses are being stopped for this brief resume of the Association. A more detailed report will appear next week. Editor