

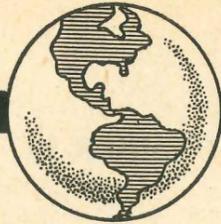
Western Recorder

SEPTEMBER 11, 1958

Vol. 132 No. 36



BUDGET COMMITTEE



GLEANINGS FROM THE FIELD

CANADIAN AT LITTLE MOUNT

►Little Mount Church, Taylorsville, in Long Run Association, experienced a revival recently when Dr. M. R. Cherry, Wolfville, Nova Scotia, Canada, a former pastor, was the evangelist assisting the present pastor, Charles Talbert. The results were 18 additions to the church, 9 coming by professions of faith and 8 by letter.

CHANGES

►John N. Sims, faculty member at the School of Church Music, Southern Seminary, is the new minister of music at Broadway Baptist Church, Louisville. Native of Miami, he is a graduate of Stetson University, and Eastman School of Music.

►W. R. Durham, Marion, Ky., is moving to Clyde, Ohio, where he is taking a mission which is from the Toledo Baptist Church, George Gaddie, pastor. Durham will also teach in the Clyde High School. Formerly he was pastor of Deer Creek Baptist Church, Sheridan, Ky., and taught school in Crittenden County. He and Mrs. Durham have two daughters, one of whom is in Bethel College, Hopkinsville, and the other is in Clyde High School.

DEBT-LIQUIDATIONS

►The Dunn Baptist Church, Dawson Springs, recently burned its church note, at which time Pastor Wade Cunningham, from Blue Spring Church, delivered the dedication sermon. The church was organized with 23 charter members on August 24, 1952, and it has now climbed to 104. H. E. Denton served them as pastor until 1955, and since that time Julian Ethridge has served them.

►First Church, Pineville, has finished paying the debt incurred in erecting a new mission church known as the Newtown Chapel. The chapel is forty by sixty feet and is made of concrete block. Also two class rooms were erected at the rear of the building. Pews were furnished by Clear Creek Baptist School. The First Church is sponsoring five missions with a full-time program of activities in each mission. This year \$4,955 was invested locally in mission work. Clear Creek Baptist School has been providing pastors for each mission.

DEATH-ANGEL KNOCKS

►Mrs. E. L. Mitchell, 9132 Shelley, Overland, Mo., died suddenly on August 10. She was the wife of Pastor E. L. Mitchell, who led churches in Burgen, Little Union at Fairfield, Monticello and London, Ky. She will be remembered by her friends in those communities as a wonderful Christian leader. Besides her husband, she is survived by a daughter, Mrs. Paul Ferguson and a son, Teddy Mitchell. Burial was in St. Louis.

►The funeral of Spence Minor, 56, was conducted at McAfee Funeral Home, Buechel, on Tuesday, September 2, at 2:00 p.m., by Pastor Reece Acklen and Supt. Ben F. Mitchell. He was a member of Meadow Home Baptist Church, and was the husband of Mrs. Emma Baumgart Minor, office secretary of the Long Run Association of Baptists. He died of a heart attack in his sleep Saturday night, August 30. Burial was in Evergreen Cemetery, where Alvin H. Hopson, Huntsville, Ala., brother-in-law of Mrs. Minor, had part in the final service.

NOMINATING COMMITTEE

►Dr. Fred T. Moffatt, Frankfort, chairman of the Nominating Committee of the General Association of Baptists in Kentucky, asks that anyone having any information they wish to communicate to him or this committee will please send it to the Kentucky Baptist Building, Middletown, Kentucky, right away. He plans to call the committee together in advance of the General Association, spending an entire day going over their work, so as to make it unnecessary for the committee to miss so many of the sessions, as has usually been the case.

THE STURGEONS RETURN

►Jo Ann and Eldon Sturgeon, and their two children, Fay and Ruth, left San Jose, Costa Rica on August 26, to return to the States. They have spent a year in language study. At Costa Rica they have labored with Dr. and Mrs. William Dyal and Dr. and Mrs. Tom W. Hill, permanent resident missionaries there. They plan to spend several days in North Carolina with Mrs. Sturgeon's parents, then they will come to make their headquarters in

care of S. G. Ferguson, Sonora, Kentucky. They hope to enter Mexico some time later, when they will be located at Morelia, almost 200 miles west of Mexico City, in an area of 3,000,000 people and where there are only 19 churches.

Western Recorder

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

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WESTERN RECORDER

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OUR FELLOW BAPTISTS IN ALASKA

By WILLIAM COOKE BOONE

Fifteen years ago in Anchorage, Alaska, twelve United States service men, including chaplain, and three civilians, organized a Southern Baptist Church. Two other smaller churches were organized in the next five years, also under the leadership of our military men. In 1948 the Southern Baptist Convention passed a motion offered by this writer to authorize the Home Mission Board to make a survey of the Territory of Alaska, and if in their judgment it seemed a good opportunity for mission work, to enter that field. The Home Board undertook the commission and began work almost immediately in this new field. Today there are twenty-one churches and ten missions, with a total membership of some 5,000 affiliated with the Southern Baptist Convention in the new forty-ninth state! Leaders there state that, with the possible exception of Roman Catholics, there are more Southern Baptists than any other denomination in Alaska.

Sixteen preachers, including two state secretaries, one Home Board staff member, one city mission superintendent, and twelve pastors went on a tour of Alaska, in the observance of "Denominational Week." This was by invitation of the Home Mission Board. The group included four from Kentucky, Harold D. Tallant, Madisonville; T. H. Shelton, Covington; Carroll Hubbard, Louisville; and W. C. Boone. We made the trip by plane, except from Anchorage to Fairbanks where we traveled on the Alaska Railroad. One or more of the group visited every one of the churches and missions in the new state. It was a memorable experience. Alaska is more than twice as large as Texas, but has a population of only about 215,000, excluding the military. Transportation is very meagre, with only one railroad in the country, few ships, an international highway through western Canada, that has 1,700 miles of rough, gravel road! Otherwise people depend largely upon airplanes for passenger and freight service. We had the opportunity to see some of the fishing, gold mining, and other industries, to visit the two valleys where most of the farming is done, to visit Indian and Eskimo native villages, and to have fellowship with Baptist pastors and people throughout the territory.

Our churches are mostly small, the First Church in Anchorage, with a resident membership of some 900, with Felton Griffin as pastor for the past fourteen years, being the largest and strongest. This one church pays one third of the Budget of the Alaska Baptist Convention. They are in process of building their third house of worship, the former two having been destroyed

by fire. Anchorage also has these other churches, Calvary, Eagle River, Fairview (where this writer preached several times, Dr. Robert Gingrich being their pastor), Faith, Mountain View, Grandview, Immanuel, Greater Friendship (Negro), and Native Mission. Fairbanks, the second and most northerly city, has Calvary, St. John's (Negro), and Hamilton Acres Churches (where I preached for Pastor Carl Elder) and the Native Mission (Eskimo.). Another Baptist church in Fairbanks is not cooperating with the local Association or the Southern Baptist Convention.

Other churches are the First in the following places: Juneau, Big Delta, Ketchikan, North Pole, Palmer, Seward, Stika, Valdez and Kotzebue. The last is an Eskimo church in the second largest Eskimo village in the world, north of the Arctic Circle, and literally at the "utmost part" of the world 12,000 miles from Jerusalem, where Jesus spoke His last words in Acts 1:8. Missionary Richard Miller has served faithfully there for some years, and is now leaving to open new work in a field where there has never been a Baptist church. It was a real thrill to see Baptist fellow-believers among such people as the Eskimos.

Missions are carrying on at other places: Big Lake, Haines, Douglas, Kenai, Kiana, Kobuk, Selawik and Fort Yukon. Some of these are Indian (notably Fort Yukon), and others are Eskimo. Americans from the States, especially the military, are members of most of the churches, and in some places our service men and their families make up three fourths of the membership.

There are two district Associations in Alaska and the Alaska Baptist Convention. Headquarters is in Anchorage, where a Baptist Building has recently been purchased. L. A. Watson is the executive secretary, is esteemed highly by the brethren and a real leader. Ben H. Hill of Oklahoma, and more recently Roy Moore is Sunday School and Training Union secretary, and Miss Louise Yarborough, Woman's Missionary Union secretary. Their only institution so far is a children's home named "Turnagain," which will have a program largely of adoption and placement of homeless children. They feel that their needs include a Baptist hospital and a revolving loan fund to build more churches. The brethren in Alaska are very grateful to Southern Baptists for help and sympathy in their work, and especially to the Home Board, which has assisted ninety per cent of their churches to date!

We have a loyal and dedicated group of pastors and other workers in Alaska.

They are fighting a good fight, against great odds, including severe winter climate, exceedingly high prices, and the continual rotation of faithful members of the military forces back to the United States. When statehood becomes official, and transportation is improved, there will doubtless be a migration of many thousands of people from the older states into this last frontier, and before too many years Alaska will rank as one of our really great states, in other ways as well as size. It is encouraging and heartening to know that Southern Baptists are already on the ground, with a good start and holding Christian leadership. Let us pray for our fellow-Baptists in Alaska, as they witness for Christ in this wonderful state of the future.

Adams Announces 1960 Baptist Congress Theme

ZURICH, Switzerland (BP) — The theme for the Baptist World Alliance Congress to be held in Rio de Janeiro in 1960 will be "Jesus Christ is Lord." The Scripture text theme is Phil. 2:10-11, Theodore F. Adams, Richmond, Alliance president announced at the meeting in nearby Ruschlikon. Dates of this tenth meeting of the Baptist World Alliance Congress will be June 26-July 3.

►Miss Cora Ney Hardy, Southern Baptist missionary to Nigeria, has recently returned to the States for furlough. She plans to study at the University of Louisville. Her address is 4823 Partridge Run, Louisville 13, Ky. Miss Hardy is a native of Bullitt County.

►Miss Ethel Harmon, Southern Baptist missionary to Nigeria, recently left that country to return to the States for furlough. She planned to attend the fourteenth World Convention on Christian Education, in Tokyo, Japan, while en route. A native of Rye, Ky., Miss Harmon may be addressed, Cumberland Falls Route, Corbin, Ky.

►Oliver Price Bush, Sr., pastor in other years at Lancaster, Smith's Grove, Smithland, Little Union at Fairfield, Columbia, Great Crossings, Stamping Ground, and Central City, and association missionary in Muhlenberg County, died at the Shady Rest Nursing Home, Greenville, August 21 following extended invalidism. He was born at Winchester, Clark County, April 20, 1879, a son of Lucy Johnston and Josiah Joshua Bush. He was a graduate of Georgetown College and Southern Seminary. He had been preaching for 56 years.



DALEY OBSERVATIONS

A Friend, A River and God

What could be more reinvigorating than a retreat in God's great outdoors? To sit in a boat with a trusted friend on the bosom of one of God's rivers and to sleep out on a late summer night with heaven's stars as the only roof is a balm for the body, mind and spirit. I had promised myself never to let a summer pass without such a blessing but this one almost slipped by before I ventured away between association meetings last week for one night and a day.

It was late afternoon when I arrived at Cumberland River below Wolf Creek Dam. My friend, Morris Chapman, had arrived a day earlier and had everything in order. The campsite was accessible only by boat and so remote that one stray dog was our only visitor. Chappie had set up camp as only he can. Formerly a supervisor in the Fish and Game Division of the Conservation Department and now a Danville High School teacher, he is the greatest outdoorsman I know.

Two jungle hammocks were set up on the shady camp area. Mine was expertly suspended between a cotton wood and a willow. (If you ever try one be sure to let someone show you how to get in.) Large rocks served as tables and shelves, small ones made comfortable seats and low limbs were perfect for hanging clothes and the gasoline lantern. Chappie had groceries for a week's stay.

T-bone steaks won out over fish for the first meal. The extras included baked beans "Chappie style" and, while to watch Chappie perform at a camp stove anytime is a liberal education, to see him prepare beans is really something. This is one of his best dishes and what he can do with some side pork, onions, and a can of beans is almost unbelievable. Also unbelievable is how much a fellow can eat outdoors and how much better it tastes.

A little reminiscing of fishing and hunting experiences brought us to bedtime. Chappie reached over to a basket of supplies and found a Bible and Sunday School quarterly. A deacon and Sunday School teacher of Lexington Avenue, Danville, he uses the Daily Bible Readings in preparation for his men's class. By the lantern light I read from Daniel 1, the account of the refusal of the Hebrew youths of the King's meat for their own simple vegetable diet and felt not a little convicted by a stomach full of steak.

The conviction was not deep enough to stay awake over and soon I was snuggled in the hammock with heavy pajamas and two blankets. It's never too hot not to be cold beside the chilly waters of Cumberland coming from the bottom of the lake. A nearly full moon glistened on the river waves and the lapping of the waves on the rocky shore harmonized with myriads of other of nature's night sounds to

make an anesthesia most potent. A word addressed to heaven, a thought directed toward home and loved ones, the sound of an occasional cottonwood leaf falling on the hammock heralding the coming of autumn and sleep of peace cancelled all until the early morning sound upon the cover of giant drops of water condensed from the thick fog of the river.

With Chappie and me an early try for bass always comes before eating. And when we ate it could have been breakfast or lunch or dinner, for not by the clock but the stomach we arrived back at campsite. Of all heaven's gifts to man's physical appetite what could be compared to fillet of bass and hushpuppies. And what follows more perfectly than a mid-day nap on a shady river bank? Like all good things on earth, it came to an end with the return to civilization. Thanks be for a few hours far from the sound of telephones and where the hands of the watch mean nothing.

Sometimes I feel sorry for Abraham and the other patriarchs who were called by God to live and worship in the open spaces and sometimes I am sorry we all can't live like them. It's not hard for me to understand how God spoke to Abraham through the stars of the heavens nor how Moses heard him in the burning bush. We might all do better to spend a little more time watching the stars and turning aside to a burning bush.

Help Wanted

The cover page of this week's issue along with two covers to follow are indicative of our sincere desire and effort to increase circulation of the *Western Recorder*. Since the revelation in a recent editorial of our poor showing compared with other states, a number of helpful suggestions and considerable sympathy have been offered us. A few letters of criticism have come, but far more complimentary expressions have reached us. There will always be room for criticism but not as much in the future as now I hope. We value criticism in the right spirit and try to profit by it.

Over the state I do not find much criticism but an abundance of complacency, and our problem is to produce concern in place of this complacency. An investigation of other state papers reveals that where circulation has risen, it has been not so much the production of a paper altogether pleasing to everyone which is well nigh impossible, but the concern and co-operating of state leaders, missionaries, pastors, and laymen.

In Texas recently 323 subscriptions came from one district in one week as a result of an editorial by the district missionary in the district bulletin insisting that the state paper be sent to every family in the area. Editor James comments about this: "Our

people will read what the pastors and denominational servants discuss before them."

In one Georgia community all doctors' offices, beauty parlors, and barber shops have the weekly *Christian Index*, the state Baptist paper, available to patrons to read. The Baptist Church of the community is paying for the subscriptions from its annual budget. The pastor says, "Knowing that it is an universal habit for people to read whatever is handy while waiting in these public places, we thought it only proper to try to give them the best reading matter available."

In this same state when the subscription list reached 95,000 a few months ago, Editor Hurt expressed a desire for 100,000 subscribers. Without any special offer or rate, pastors all over the state went to work and in a matter of days the number zoomed past 100,000.

I am grateful that we are not without some such support in Kentucky. Several state missionaries push

the *Recorder* regularly and subscriptions from their areas reflect this. When I presented the special August offer in Tates Creek Association recently, Pastor C. A. Bantham volunteered to help sell the paper. With my thanks and a receipt book he went to work and within a few days sent a long list of subscribers. May the Lord increase his tribe!

This is budget making time when the *Recorder* will be included or excluded in the program of the church's communication of the gospel. While the right of a church to include or exclude whatever it pleases is granted, it should be reminded of its responsibility to provide its members whatever would help them in rendering their maximum service. We challenge every Kentucky Baptist church to send the *Recorder* to all its families for one year and honestly evaluate its results financially and spiritually. With 600,000 Baptists in Kentucky, 100,000 *Western Recorder* subscribers doesn't seem to be an unreasonable number.

BAPTIST FORUM



you'll find I did not place the sole responsibility up on the sheriffs. In your community it's time for Christian people to assert themselves in reference to circuit court officials. I know several sheriffs in Kentucky who are men of integrity and I'm glad your husband is numbered among them.

Editor.

WELL SAID

Editor:

I am continually amazed at the lack of knowledge displayed by those of supposed intelligence, where law enforcement is concerned.

As reference I call your attention to an article on your editorial page of the *Western Recorder*, week of August 7, 1958, entitled, "Why Not." In brief this article states that it is the sole responsibility of sheriffs to enforce the prohibition laws.

Let me tell you first that I happen to be the wife of a sheriff. So you can see this is straight from the horse's mouth and not mere hear-say. We live in County. My husband has been in the sheriff's office for five years. During this time twenty-two raids have been conducted with as much as \$500.00 worth of liquor being confiscated per raid. Every case was convicted in our County Court, but all went down to defeat in our Circuit Court. When these cases come to trial the lawyers will not allow church people to sit on the juries. I know this for a fact as I have done jury duty, and when these cases came up I was not allowed to sit on the jury.

Then there is the case of circuit judges who preside over these courts many times under the influence of liquor as they sit on the bench during these and other cases.

Let me tell you, Dr. Daley, I am loudly defending our sheriffs on these charges you have made.

Yes, the sheriff is responsible for

conducting raids on these establishments, armed with a warrant signed by a reputable citizen, stating that he has purchased liquor from said bootlegger; but let me tell you this: When the raid is over and the offenders placed in jail there is not one more thing the sheriff can do to obtain a conviction except testify at their trial.

According to the wording of your article that the sheriff is responsible for this clean-up, you and many others are very much misinformed. If this were true the sheriff would have to be the judge presiding over the court and recommend sentence. He would have to be the twelve-man-and-woman jury and hand down a decision for conviction of the defendant.

Now after giving these facts a little thought I am sure you can see how utterly ridiculous are the words, "The Sheriff is responsible for the enforcement of the prohibition laws." Yes, he is responsible for a certain part of this job, but until John Q. Public wakes up to his responsibility the situation will remain unchanged.

I give you permission to use any or all of this for publication in defense of our sheriffs and to better inform your readers, many of whom may be as uninformed as you seem to be on this subject.

The Sheriff's Wife.

Nice going, mam! Your letter is better than my editorial and proves my point in that in some instances, officials elected to enforce the law are failing. Check the editorial again and I believe

THE MUSIC COMMITTEE

Editor:

I enjoyed the article on the pulpit committee and their duties. Will you please put an article in as soon as possible on the duties of the music committee? This is very important as we have a new church and some of them are not straight on the committee.

A reader.

I've asked Mr. Quinn, state music secretary, to come up with something pronto.

WARNING FOR BAPTIST PASTORS

Editor:

For the sixth time in the past three or four months it has been reported to me that a certain man is representing himself to be my assistant, employed to aid me in the promotion of The 30,000 Movement.

This man is approximately operating mainly in Western North Carolina and western South Carolina and Virginia. In a most pious fashion I am told he visits small churches, secures the pastor's permission to speak briefly, receives a collection and then makes his exit.

In view of this continued practice I feel that it is imperative for our pastors to be reminded that nobody is employed to assist me in the promotion of The 30,000 Movement, and that anyone who so represents himself is misrepresenting the facts and falsely imposing himself upon our churches.

Charlotte, N. C.

C. C. Warren

Foreign Mission Board Reports to the People

By MISS IONE GRAY, Richmond, Va.

Near East Crisis Is Challenge To Missions, Says Dr. Cauthen

"Southern Baptists have never faced a greater challenge to faith and prayer than is now presented by the Middle East," Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, declared upon arriving at Glorieta (N. M.) Baptist Assembly following a brief visit with Southern Baptist missionaries in Lebanon, Jordan, Gaza, and Israel.

Dr. Cauthen attended the meeting of the executive committee of the Baptist World Alliance in Ruschlikon-Zurich, Switzerland, the first week in August. Following that meeting he went to the Near East. From Tel Aviv, Israel, he flew directly to Glorieta to participate in the closing sessions of the Foreign Missions Conference.

Dr. Cauthen had been in the States only a few hours when he dictated the following message to be given Southern Baptists through their state Baptist papers:

"The emergencies prevailing in the Near East caused me to feel a strong sense of leadership to visit the missionaries who serve there at this time. These have been difficult days throughout the area, particularly for those in Lebanon; but the highest standards of missionary commitment and purpose are being demonstrated.

"The work in Lebanon centers in Beirut where fighting has been rather frequent over a period of three months. Baptist work is located in an area which has been exposed to considerable disturbance. For a time forces opposing the Government were firing from positions near our property. Government forces were located immediately across the street. For approximately two months the missionaries continued to live on the mission property, although a good many bullets struck the houses and considerable danger was faced in entering and leaving these places.

"It became evident that it would be highly desirable for the missionaries to move to a safer location. Therefore all but one family are now living in a hotel some distance from the disturbance. That family is staying at an assembly on a near-by mountain.

"All missionaries in the Near East have been given full assurance of unlimited backing by the Foreign Mission Board in making whatever emergency decisions are necessary. They know that any decisions to stay or to leave will have the fullest support.

"Mrs. John W. Turner and her children returned to the States some days ago. Mr. Turner has remained in Beirut where he is doing a remarkable job in

mission service. The return of his family was necessitated by a recent experience of illness which made it seem advisable that they not continue longer in a tense situation.

"The city of Beirut was quiet while I was there; and, in general, the situation seems to be improved. Work in the Baptist church in Beirut is continuing, although a good many of the members have left the city for safer locations. Missionaries are continuing with their work. Rev. and Mrs. Finley M. Graham are now enroute to Beirut after furlough in the States. They will probably be there by the time these lines are read.

"In Jordan, Southern Baptists extend their ministries through a hospital, a school, and a church located in Ajloun and through work projected to other centers.

"The presence of a large number of refugees in Jordan presents to the Government a continual problem. It is to these refugees that fanatic appeals are made from time to time for violent action. The Government of Jordan is led by a courageous young king who has the loyalty of his army.

"A visit to the Near East strongly impresses one that the sending of American troops to Lebanon and British troops to Jordan represents wise action. The presence of these forces gives stability to the countries and prevents the forces of violence from taking control.

"The missionaries in Jordan are continuing in their responsibilities with calmness and courage. Dr. and Mrs. L. August Lovegren are on their way back to Jordan to join their fellow missionaries.

"I flew from Beirut to Gaza, where I had a conference with missionaries of our Board who are carrying on medical and evangelistic work in that city. The significance of their service can hardly be overstated. There is no other Christian witness being carried on in the Gaza Strip.

"In Gaza, as in the other places I visited, the chief request of the missionaries is for more reinforcement in prayer and in personnel.

"In Israel, there is an awareness of the great hostility among Arab nations against this 10-year-old country. An air of quiet prevails through this nation, characterizing a deep sense of determination.

"A visit to Israel makes one aware of the deep spiritual hunger in the hearts of the people. Most of those who have returned to Israel are not actively religious. Only a very small percentage of the population is zealous for Judaism as a religion.

"The spiritual vacuum that prevails in Israel presents both a challenge and a danger. It is a challenge to find ways to take the message of redemption through Jesus Christ to the people of Israel; for in this alone can there be peace. It is a danger because unless faith in Christ fills the vacuum there is grave possibility that a materialistic ideology will move into this vacuum and gain control.

"I have come away from the Near East more deeply convinced of the urgency of increasing our Christian witness in that part of the world as rapidly as resources can be made available and missionary volunteers are ready. We will move into every country of the Middle East into which entry can be obtained. The time must come when there will be a chain of Baptist witness across the Middle East linking up with Baptist work in East Pakistan.

"We have never faced a greater challenge to faith and prayer than is now presented by the Middle East. Barriers to the gospel are tremendous. Hatreds are deep and serious. There are explosive possibilities on every hand. Work must be projected on the basis of running a calculated risk. We are prepared to make that risk in the name of our Lord who said: 'Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.'

"There is danger in the Middle East; but there is also opportunity. The price of serving the opportunity means being ready to face the danger. God has placed in that area a valiant group of missionaries who are following Christ in whatever comes in order that he may be made known. May God use these lines to call Southern Baptists afresh to prayer for his servants, his work, and the millions of people in the Middle East who need Christ as Saviour."

—S. W. Coffey, member and deacon of the Sugar Creek Church, Tiline, Ky., died at the age of 61. He had been a member of Sugar Creek for 40 years.

—Prof. Hansford T. Shacklette of the Biology Department, Georgetown College, was invited to present scientific papers at the Ninth Alaskan Science Conference, which was held at Fairbanks, Alaska, September 2-5, 1958. He addressed the Geology and Geography section on "Biochemical Sampling in Alaska" and the Biology Section on "Recent Bryophyte Discoveries in Alaska." Prof. Shacklette, spent the summer of 1957 in Alaska with the Geochemical Exploration Section of the U.S. Geological Survey as Botanist for the field party. He has just completed his second summer in the field with the same group.

REVIVAL PROBLEMS

By ROBERT WITTY, Pastor
Central Baptist Church, Jacksonville 7, Fla.

[Second in a series of articles dealing with present day revival programs of Southern Baptist churches. These interesting articles grew out of the author's study of 300 churches, including several in Kentucky.—Editor.]

Southern Baptist pastors are re-thinking "the revival."

The hundreds of answers received to a recent questionnaire upon revival problems and solutions reveal a healthy concern for greater effectiveness from revival efforts. Apart from the helpfulness of specific suggestions, the degree of concern is encouraging. Only indifference is hopeless. The replies recognize real problems, face definite causes, and offer constructive suggestions.

Church Revival faces real problems. Southern Baptist pastors are not overlooking the facts about revivals. Chas. C. Coffey declares, "We need to re-think what revival is." A. Warren Huyck encourages such thinking by asserting, "The way out is not to back out. Let's keep praying, counseling with one another, adding 'color' to our church programs, and expect great things from God." Charles Knight reminds us that revival is a method and adds, "Use any method that is successful. If revival won't work, try something else." So great are the problems one minister in his 48th year of pastoral work says simply, "I have no solution." The problems are real to pastors.

A chief problem is the difficulty in getting unsaved people in the services. C. E. Hereford admits that it "becomes more and more difficult to get the unsaved to attend except on Sunday." Though in a different section of our convention, James S. Day, Jr., echoes the common complaint, "It is increasingly difficult to get many unsaved prospects out during the week." Arthur L. Jordan notes that "We are not able to get many lost people into our services."

A second chief problem is the lack of spiritual concern upon the part of the Christians. Jimmy Driver makes this graphic by stating, "I can't remember when I or any other leader shed tears over lost souls (I mean genuine tears)." Dick H. Hall, Jr., is equally plain: "Until we can develop a soul-winning passion on the part of the rank and file of our members, we may expect to find problems of attendance and interest as well as conduct and stewardship." Garnett E. Puckett warns, "I see no solution until we can get the Christians burdened for the lost."

One may well ask the pertinent question: will the first problem relating to the unaved ever be solved except by

the solution of the second relating to the saved?

A third problem is the reaction to excessive promotion and activity. Wade H. Griffin warns, "ACTIVITY seems to have taken the place of meditation. The crowding of the temporal has smothered the sense of the eternal." Ralph E. Gwin cautions, "Too much promotion is not healthy. Many promotional type prayer meetings are mechanical, not spontaneous." Ralph A. Herring gives this analysis, "I believe the situation is described by our Lord's reference to the soil, where weeds crowded out the grain. Our people are gifted, have ability, etc., but their energies and thoughts are absorbed in things of this world." As an example of reaction to promotion, Paul Roberts declares: "First, if we made the goal, the Christian sits back grinning, unburdened, and uncaring because he feels he has reached everything for which he has worked. Second, if they don't make the goal, the Christians sit back in gloom and contribute little to the services. Third, the unsaved have become so accustomed to such efforts and knowing it is for the purpose of getting them to join the church, they often leave after Sunday School." Another pastor warns, "They are called on to support so many things that any promotional plan seems to be thought of as just a plan to reach a goal. The people do not respond?"

A second pertinent question may well be faced by Southern Baptists: in the matter of soul-winning had we better return to challenging our people to win souls rather than, by indirection, promoting activities which are indirect means to the end of evan-

gelism? Have our people grown tired of indirection and gimmicks? Have we passed the point of adequate return from promotion?

Princeton Pastor Part Of Tri-Marion Mobley Revival in Georgia

PRINCETON, Ky. — Pastor Marion A. Mobley, Midway Baptist Church, here, recently not only "doubled in brass," but "tripled in brass" in a revival meeting at Gum Branch Baptist Church, Hinesville, Georgia.

The evangelist for the revival was Marion Mobley from here; the music was under the direction of Marion Mobley from Glenville, Georgia; and special solo work was under the direction of Marion Mobley, a student at Georgia Tech. All of the men were distant kinsmen.

The pastor of the Gum Branch Church felt that the Lord used all three of the Marion Mobley's in doing his will, for the church experienced a real, old fashioned revival resulting in 111 decisions for Christ. Of these 111, there were 42 who came on profession of faith, according to Pastor L. A. Savage, Jr., of the Gum Branch Church.

The Marion Mobley from Midway near here is a former Georgian, having been born and reared in Thomason, Georgia.

—The wedding of Miss Elizabeth Frances Hendricks, daughter of Mr. and Mrs. Paul Martin Hendricks, Raleigh, N. C., and Mr. William Nold McElrath, son of Dr. and Mrs. Hugh M. McElrath, Murray, Ky., took place at the Pullen Memorial Baptist Church, Raleigh, on August 28. Mrs. McElrath is a graduate of Greensboro College and has spent one year at Carver School. Mr. McElrath is a graduate of Murray State Teachers' College and the School of Theology at Southern Seminary, and is at present a second year graduate student and fellow in the latter institution.

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New Testament Tithing

By R. LOFTON HUDSON
Christian Counseling Service
Kansas City, Missouri

The strongest passage in the New Testament on tithing, to me, is 1 Corinthians 9:13-14: "Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel" (RSV).

Who are these people who serve the temple and the altar? Numbers 18:20-32 answers this question. They were the children of Levi. They were not allowed to have property as were the other eleven tribes. They were to live off of the tithes of the remainder of the Israelites. This was made very plain to the Jews.

Now, who does Paul refer to as "the Lord"? Without doubt, this reference is to Jesus Christ, our Lord.

This means that Jesus gave definite instructions to His disciples. The Gospels do not record precisely what Jesus said. But the Apostle Paul, whom we believe to be inspired, said that "the Lord commanded" that those who preach the gospel should live off the tithes and offerings of the people, just as the sons of Levi did in Old Testament days. How could the Word be plainer than that?

Jesus was a practical person. If he

had left no means of supporting His work, it would have been strange.

"Those who proclaim the gospel" is an interesting phrase, especially in the light of Christian history. The good news of Christ is proclaimed in conversation, in music, in teaching, and in writing, as well as by those who stand in the pulpit. This is to be done by laymen as well as by preachers and missionaries.

In the course of time, the need for leaders who give their full time to the ministry has become increasingly urgent. Publishers of Christian literature, teachers in Christian schools, workers in Christian hospitals, orphanages, and homes for the aged are bearing the good news too. In the local churches there is greater need for ministers of education, ministers of music, visitors, counselors, and a variety of services that require specialized training.

How are these programs of training and service to be paid for? By tithes and offerings. Ten families, theoretically, could normally support one minister and his family. And they could

live at the same economic level as the ten families. Then, larger churches could add staff, erect buildings, and support workers around the world.

All of the work of Christ depends on the individual tither. "The Lord commanded"—"If you love me, you will keep my commandments" (John 14:14 RSV).

►A registration of 2,564 is the highest on record for Home Mission Week at Ridgecrest, August 14-20. The week was highlighted by the preaching of Billy Graham, August 14 and 15, and C. E. Autrey, August 16-19, and the Bible teaching of Courts Redford.

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Dr. T. C. Smith Appointed to University Of Chicago Faculty



T. C. Smith

Dr. T. C. Smith, former professor at Southern Baptist Seminary, will assume in October his duties as a lecturer in New Testament in the Divinity School of the University of Chicago. Dr. Smith is a native of Pineville, Louisiana, and a graduate of Louisiana College. He received his master and doctor of theology degrees from Southern Seminary and a doctor of philosophy degree from the University of Edinburgh, Scotland.

Dr. Smith has served as pastor of Zion Baptist Church, near Columbia, and Bramlette Baptist Church, Sanders, Ky. He has also served as interim pastor of Louisville's Broadway Baptist Church.

Mrs. Smith, the former Ellen Bernice Stewart of Springfield, Missouri, is a graduate of the Carver School of Missions and Social Work. The Smiths have three sons.

\$45,000 Appropriation Needed By Commission

RIDGECREST, N. C. (BP)—The Christian Life Commission of the Southern Baptist Convention needs an appropriation of \$45,000 for the Convention fiscal year beginning Jan. 1, 1960, it declared in its annual session here.

It represents about \$22,000 more than is contained in the current budget.

Executive Secretary A. C. Miller of Nashville said that \$12,000 is "badly needed" for a factual information service the Commission has sought to establish for several years.

The remaining \$10,000 is needed, he said, to meet demands for services which would be received in 1960 even without the establishment of the information service.

►The Providence Baptist Church, Franklin Association, is observing the second anniversary of a weekly radio program. The program is under the direction of Pastor Colby Ragland and is heard over Station WFKY, Frankfort, from 8:45 to 9:00 a.m. every Sunday. Pastor Ragland describes the radio ministry as extremely rewarding and recommends it to pastors and churches.

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Primaries will find out why Carlos was afraid of the lady with the green car and why he need not have been frightened. 50¢

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KENTUCKY BAPTISTS AT WORK

STUDENT UNION

Students Ought to Join

By J. CHESTER DURHAM



Chester Durham

College students ought to join a church in the college center. This is one of the main emphases of B. S. U. We urge every Baptist student to transfer his membership the first Sunday he is in the college center. Out-right active church membership is the only kind of church relationship mentioned in the Scriptures. No student shall expect or want any church relationship that is not Scriptural, i. e., watchcare or student membership. This is the first step in magnifying the local church.

WHY JOIN THE CHURCH AT COLLEGE?

BECAUSE I cannot attend my home church and I can attend the one at college.
 BECAUSE I am to live in this community nine months out of twelve; thirty-six months out of forty-eight.
 BECAUSE I live in the college center long enough to join the other organizations; clubs, social units, fraternities, literary societies, etc.
 BECAUSE I greatly need the fellowship of Christian people while in college.
 BECAUSE I shall always feel like a visitor if not a stranger, unless I join the local church.
 BECAUSE I shall never assume seriously the obligations, nor rightly enjoy the privileges, of church membership while in college unless I join the local church.
 BECAUSE I can more regularly and easily make my contribution through the college church.
 BECAUSE in my church covenant I agreed that I would join the church in any new center to which I moved. This agreement now applies.
 BECAUSE I believe it is the teaching of the Scriptures that I should join the church where I go to live. I find but one kind of church relationship mentioned in the Scriptures; i. e., outright active church membership.
 BECAUSE I do not care to become a "church tramp," or a "spiritual dere-

lict" while I am in college. I can help avoid this by joining the church.
 BECAUSE I desire now to form the life-habit, once for all, of loyalty through close contact with my church.
 BECAUSE students who have practiced it advise it.
 BECAUSE after years of observation pastors of college centers heartily recommend it.
 BECAUSE it works to my own spiritual growth and development.
 BECAUSE it is logical, practical, and necessary to full Christian discipleship.

TRAINING UNION

Could Training Union Help This Situation?

By ALLEN JOLLY
 2109 Redleaf Dr., Louisville, Ky.

Mr. and Mrs. Ralph Newcomer were Young Adults who joined the Oldtown Baptist Church on profession of faith in Christ during a revival. He, being a new Christian, had not attended Sunday School or worship services. He had never even heard of Training Union or the Brotherhood. Mrs. Newcomer didn't know the meaning of the letters W.M.U.

All they knew was that God loved them through Christ and they responded to that love. They appreciated the congregation's welcome during the revival and were especially happy after the baptismal service. Deep down, both of them wanted to know Christ better and to serve Him in every way possible.

Oldtown's church members were happy to see them at the worship services each Sunday. The pastor invited them to Sunday School. They liked this very much and attended fairly regularly. But they wanted to learn more. They asked their Sunday School teachers about Training Union, and were told that no one ever came so the union had disbanded.

They noticed that many of the Sunday School members came only for Sunday School. Gradually, they started skipping church, then Sunday School, and attended infrequently. Mrs. Newcomer is busy fulltime with the Red Cross now and Mr. Newcomer travels so much in his business that he likes to stay home on week-ends. No one ever visits them from Oldtown because they're afraid of offending.

I. What was the basic need of the Newcomers when they first joined the church?

- Christian fellowship with dedicated Christians.
- Basic Church Doctrine.
- On the job training.

II. Why didn't they come to Training Union?

- There was no union.
- No one asked them.
- Everyone discouraged them.

III. Could the Brotherhood and W.M.U. have helped them?

IV. What gave them the idea of skipping morning worship?

- Example of Sunday school members.

V. What started them skipping Sunday School?

- Perhaps habit.

VI. Who has responsibility for a situation like this occurring?

- Pastor.
- Each one of us.

VII. How can the situation be corrected?

- Visitation.
- Dedication.
- Christ-oriented church program.
- Active Training Union.

SUNDAY SCHOOL

Preparation Week In Your Sunday School September 21-28, 1958

By ROY E. BOATWRIGHT



Roy E. Boatwright

Many of our churches are testifying to the value of preparation week. Some have gone so far as to say that it is the most important week in their church calendar. This can be a most valuable time, providing planning and work go into the structure. Without this any worthy program is ineffective.

Some have asked how to go about preparing and conducting Preparation Week. Here are some suggestions:

(1) Put Preparation Week in your church calendar to be observed each year.

(2) Create interest on the part of the officers and teachers and enlist them in participating whole-heartily in the endeavor.

(3) Follow suggestions in the Planning Booklet (This booklet has been mailed to all pastors, educational directors and Sunday school superintendents).

(4) Plan well for Harvest Day, September 21. This is a good time to give special attention to winning the lost who are enrolled in Sunday school to the Lord. Strong effort should be put forth, under the leadership of the Holy Spirit, in leading the teachers to seek to win all unsaved, the week before September 21 and on that day, under a program directed by the pastor, the teachers should encourage all who have been won to Christ during the past week to ask for Baptism.

(5) Take a religious census on or before September 21. Have the information tabulated for use during the week.

(6) Plan to study a book. The suggested book for this year is, *Using the Sunday School in Evangelism*, by Leonard Sanderson. This is an excellent book to be studied by Sunday school workers as it is both informative and inspiring. We must keep in mind the Simultaneous Evangelistic program. (The books are available at the Baptist Book Store).

(7) Use a portion of the time each night during the week to make plans for an enlarged Sunday school. Study carefully the present enrolment relative to size of classes and departments. In planning for more classes and departments it will be necessary to use the space more adequately or to provide additional room. Will your church accept a goal of 10% increase in Sunday school enrolment? (Use page 14 in your Planning Booklet as a guide to enlargement).

(8) Also make plans for a more effective Bible teaching program. This can be done by inaugurating a program of training and by providing all the necessary materials, such as, quarterlies, visuals, equipment, free literature, etc. A clinic for all officers and teachers should be provided in October.

(9) In keeping with our Lord's command every church should start new work. Our churches are now engaged in a program called the "30,000 Movement." This is a concerted effort on the part of the churches of the Southern Baptist Convention to start 10,000 new churches and 20,000 new missions by 1964. Many new Sunday schools can be started now. Will your church do its part?

(10) Adopt the standard as a program of work. Seek to reach all points on the Standard by a given date.

(11) Use the Planning Booklet throughout the year.

(12) Lead your Sunday school workers into a deeper spiritual relation with the Master.

BROTHERHOOD

Work Among the Workers

By FORREST R. SAWYER



F. R. Sawyer

Lincoln County Associational Brotherhood president, John Bradshaw, presided over the association's Brotherhood meeting on July 17. This meeting found more than 100 men and boys present for a fish supper, the program, and a watermelon cutting which followed.

South District Association met at the County Game Refuge for the purpose of having its associational Brotherhood meeting in conjunction with an overnight camp-out for the boys of the Royal Ambassador chapters, on July 18. More than 100 men and boys were present for the meeting presided over by the association's president, Mr. Sam Ferrell, Jr.

Walnut Street Baptist Church, Louisville, Dr. W. R. Pettigrew, pastor, was host to the Long Run Associational Brotherhood meeting, Monday, July 21. The associational Brotherhood president, Larry Timberlake, was the presiding officer. More than 100 men were present for the meeting which was the largest attendance of any of the meetings thus far in this associational year.

Pastor Ralph Cline, Immanuel Baptist Church, Elizabethtown, and his Brotherhood were host to a meeting of the men of the association on July 22. The Immanuel Church has an excellent Brotherhood and the men of the churches of the association seem to be concerned about the progress of the Lord's work.

South District Associational Brotherhood president, Sam Ferrell, Jr., assisted the Hopewell Baptist Church in South District with the organization of its Brotherhood, July 22. Pastor Howard Cobbel and the church will have serving as president, Paul Peavler. Other officers include Bill Sexton, J. H. White-nack, Claude B. Godby, Elwood Royalty, and Curtis Woods.

Earl Godsey, the associational Brotherhood president for Pulaski County Baptists, presided over the meeting of the men of the association as they assembled on Friday evening, July 25, at the County Game Refuge for a fish supper and a program that emphasized the place of men in the work of their church. A satisfactory number of churches were represented by nearly 100 men.

Camp Bethel at Visalia, Kentucky, was the scene, Saturday, July 26, for the closing of the Royal Ambassador camping period when the men of the area met with the boys for the closing service on Saturday night. The regional Brotherhood president, Malcolm Rhoads, presided over the meeting.

The Wildwood Baptist Church in Ashland, Kentucky, was the scene of the Greenup Associational Brotherhood meeting, Monday, July 28. The associational Royal Ambassador counselor, A. N. Lester, president over the meeting in the absence of the associational Brotherhood president. New Brotherhoods are being started and interest in Brotherhood work is manifest in Greenup Association.

CHURCH MUSIC

Kentuckians Earn 148 Music Awards At Ridgecrest

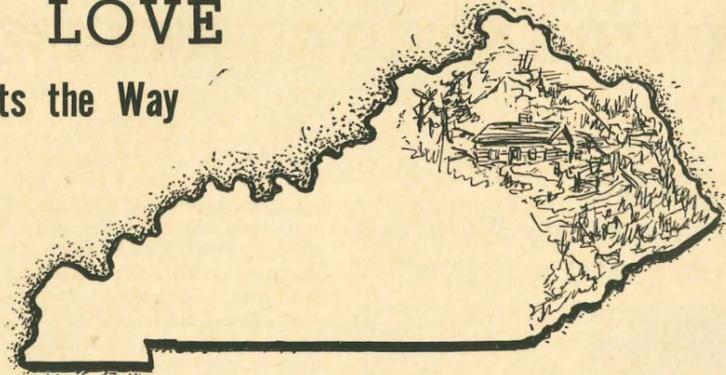
By EUGENE F. QUINN



E. F. Quinn

Kentucky Baptists who attended Ridgecrest music Diploma, which is issued by the Baptist Sunday School Board. Twenty-four churches in sixteen associations were represented by those who earned the most awards were Bowling Green's First Baptist Church, with 17 awards; Valley Station Baptist Church of Louisville, 15 awards; and First Baptist Church of Madisonville, 13 awards. The top three associations were Long Run with 36 awards; Warren with 17; and Little Bethel with 13. This record has helped to put us a lot closer to the goal of 2,000 awards earned this year. Long Run Association had six churches represented at Ridgecrest, and Daviess-McLean association had four. All of the other associations had only one church represented in the awards earned.

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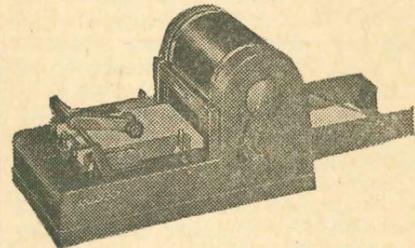
SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, AUGUST 31, 1958

	S.S.	Add.	T.U.
Lou., Walnut St.	1264	14	266
Missions (4)	239	51	32
Lou., Carlisle Ave.	968	6	206
Hopkinsville, Second	901	1	231
Owensboro, Third	864	3	248
Madisonville, First	858		198
Evansville, Grace	843		
Owensboro, First	841	5	195
Mayfield, First	836		213
Mission (1)	85		
Covington, Calvary	754		
Lou., Crescent Hill	749	7	212
Mission (1)	83		
Somerset, First	663		275
Mission (1)	72		
Lexington, Grace	682		
Elmwood	22		
Hi-Acres	88		
Covington, Latonia	660	4	139
Mission (1)	111		24
Lou., Parkland	635		170
Mission (1)	181		47
Lou., Victory Memorial	626		141
Missions (2)	183		73
Lou., Beechland	624		166
Lou., Beechmont	621		95
Missions (2)	350	4	116
Owensboro,			
Eaton Memorial	543		203
Lou., Hazelwood	507		122
Lou., Buechel Park	472	2	124
Ashland, Unity	466	3	102
Evansville, Calvary	447		148
Owensboro, Buena Vista	413		156
Lou., Bethany	405		82
Lou., Third Avenue	395		114
Hazard, First	395		75
Lebanon, First	389		117
Mission (1)	120		82
Versailles	379		79
Bardstown	373		20
Lou., Beth Haven	371	4	121
Lou., Eastern Parkway	367	1	85
Lou., Eighteenth Street	363	7	91
Mission (1)	42		35
Ludlow, First	363		89
Newport, Bellevue	361		110
Corbin, First	358		58
Mt. Washington	352	2	
Campbellsville,			
Pleasant Hill	350		117
Walton, First	349	2	179
Lou., Immanuel	338	2	86
Paducah, East	338		119
Bowling Green, Eastwood	337		91

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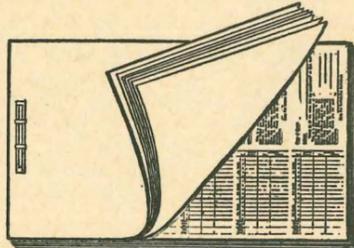
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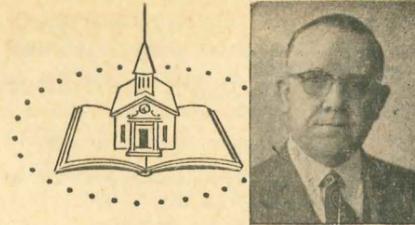
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SUNDAY SCHOOL LESSON

By H. C. Chiles

JUSTICE IN ECONOMIC LIFE

September 14, 1958

Injustices in economic life are crying for correction in many quarters today. The prevailing economic conditions have a great influence on mental attitudes, cultural advantages and religious activities. Therefore, it is important that Christian principles be applied to all phases of our economic life.

Exodus 20:15

In giving this eighth commandment, "Thou shalt not steal," God prohibits one of the most common and widespread sins. This commandment against stealing implies that man has the right of private ownership. God has given him that right. Man would not have any right to possess that which he has made, earned, or saved except for the fact that God has given him that privilege.

To steal is to take that which rightfully belongs to another, or to withhold from others that which they have a right to expect from us. The meaning of this commandment is sometimes limited to the stealing of money, but it goes far beyond that. It also involves man's relationship to God, as well as to his fellowmen. God has a perfect right to our homage, obedience, and service, but all too frequently these things are withheld from him. The prevalent treatment of the Lord's Day is an example of the way in which many act as thieves. Men often defraud God of time and money and life which rightfully belong to Him. It is bad to steal from men, but it is worse to steal from God.

"Thou shalt not steal," is a prohibition of every kind of theft. It is a command against stealing in every form. This vice may be practiced in various ways, such as robbery, which is taking property by force or violence; theft, which is the taking of another's possessions without his knowledge or consent; fraudulent practices, among which are loafing on one's job, "borrowing" money from the cash register, using short weights and measures, deceptive advertising, the adulteration of goods, the concealment of defects, the misrepresentation of quality, taking advantage of others through extortionate interest, exorbitant rent, extravagant prices for commodities, refusing fair wages, and so forth. Any dishonest appropriation of what does not belong to one, is stealing, call it what you will.

For believers to withhold tithes and offerings from God is stealing just as truly as it is stealing for one to commit robbery, theft, burglary, or to misappropriate funds.

Amos 8:4-7

Amos, God's fearless prophet, here turned the fire of righteous indignation against those outwardly respectable and professedly religious but greedy, self-indulgent and dishonest schemers and hypocrites and denounced them because of their injustice and wrong treatment of others. He emphasized the great truth that outwardly perfunctory religion is not sufficient. Amos told them that God would not ignore the evil works of the impenitent. He warned them that a day of judgment was awaiting all those who deceived the people for their own personal gain; also, that God's woe would rest upon them. Both individuals and nations will receive their just deserts at the hands of God. Amos taught that God wants people to love Him supremely and to love others dearly.

James 5:1-5

James addressed this passage to the godless and rich Jews of his day who unscrupulously robbed the poor and persecuted the Christians. Instead of referring to their millions, James spoke of the miseries which were scheduled for them and which were approaching swiftly. What they called treasures James considered trash. He taught them that those who take any unfair advantage of people who cannot protect themselves are subject to God's judgment. The Lord, before whom the last accounting must be made, takes note of all injustice and will certainly deal justly with all. Ill-gotten gains will corrupt those who get them. If riches are gotten by underpaying employees and oppressing the poor, they will be corrupt and motheaten.

After accusing these men of hoarding riches, James pointed out that they had obtained their wealth by defrauding their help. They had done this in order that they themselves might fare sumptuously and live riotously. These wages which they had withheld from those who had earned them cried out into the ears of the Lord.

James also accused them of using their riches wrongfully on themselves, living in luxury, wantonness and self-

indulgence. They made the mistake of thinking they could do these things and get away with them because they were rich and influential. James reminded them that they could not do so. He told them that God resented such conduct and would certainly bring judgment upon them. In verse six is the fourth charge against these wicked men. They had not only obtained riches by fraud, hoarded them and used them wrongfully, but they had ruthlessly slain the unresisting righteous.

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More for Missions

By **JOE T. ODLE**

Associate Executive Secretary
Mississippi Baptist Convention

Southern Baptist statistics for 1957 have just been published. The report reveals that there are more Southern Baptists, more churches, more enrolled in the organizations, more gifts on the

offering plates, and more given for missions than ever before in our history. Even in baptisms there were more than the year before, although 1957 was not a record year.

Our total offerings reached the stupendous sum of \$397,550,347 and our mission gifts totaled \$70,015,299. This sounds tremendous; it is thrilling! Or is it?

Let us look again. As we consider more carefully we are sobered by the

fact that this total giving figure is only about one-third of the tithe of Southern Baptists. More disturbing is the fact that our mission gifts are only 17.6 per cent of the total.

The seriousness of the mission percentage is seen when we realize that we have leveled off at this 17 per cent figure and have been given approximately that amount for the past five years. While our total giving increased from \$278,000,000 in 1953 to almost \$400,000,000 in 1957, the percentage to missions has remained practically the same. Moreover, this average is two per cent less than we gave in 1958, and five per cent less than we gave in 1944. Also, it is slightly more than we gave at the very depth of the depression when 16.7 per cent went to missions.

This is a matter of serious concern because we live in a day of unprecedented opportunity in the area of missions. The state Mission Boards, the Home Mission Board, the Foreign Mis-

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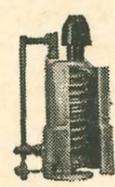
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sion Board and all of our other Boards and Agencies have open doors as never before in our history. The only limitation is the mission giving of the churches. The challenge of this hour cannot be met with our present level of mission giving.

There is a way in which we can enter the white harvest fields that are calling us today. If our churches would adopt a program of increasing their percentage of mission giving by at least two per cent of the total budget each year, we would make giant strides of advance. This plan is called the "Two Plus" program.

Will it meet the need? Is this enough? Consider "Two Plus" as it relates to 1958. If this year's total giving continues in the same ratio of increase as the past several years, our gifts for 1958 will be approximately \$425,000,000. If the present level of missionary giving could be raised by just two percentage points to 19.6 per cent, our mission giv-

ing in 1958 would total more than \$83,000,000. This would be an increase of more than \$13,000,000 over 1957. Think of what that would do for missions all over the world right now!

This is the answer. Can our churches do it? Surely there is no church among us that could not increase its mission giving by this amount and many can do much more. In most cases the mis-

sion giving can be increased by at least 2 per cent in 1958. Tremendous gains for Christ's program will be made if every pastor, deacon and finance leader will plan now to adopt the program of "Two Plus" in planning budgets for 1959 and the years beyond.

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Harrodsburg Baptist Foundation Receives \$6,000.00 Gift

HARRODSBURG, Ky. — Otto Redwitz, treasurer of the Harrodsburg Baptist Foundation, reports that the Foundation recently received a \$6,000.00 gift from a person who desires his identity withheld. The assets of the organization have now passed \$10,000.00.

Provisions of the Foundation's charter provide for the care of dependent children in Kentucky Baptist Children's Homes and for the education of ministerial and missionary students.



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