

# Western Recorder

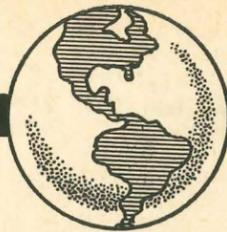
October 30, 1958

Vol. 132

No. 43



Pastor E. Keevil Judy, Harlan Baptist Church, baptizing a number of converts in a mountain stream at the conclusion of a series of meetings in a mission chapel. (See article on page 8)



## GLEANINGS FROM THE FIELD

### EVANGELISTIC FIRES

►Harold Sorrells, pastor of the newly constituted Edgewood Baptist Church, Hopkinsville, was the evangelist in a revival at Shady Grove Church of Franklin, resulting in 10 additions to the church. Pastor Isaac M. McDonald led the singing.

►Billy Walker, of Southern Baptist College at Walnut Ridge, Ark., was the evangelist assisting Pastor Louis M. Ader in a revival at First Baptist Church, Olive Hill, Ky., recently, resulting in 43 professions of faith along with 10 rededications. The foundation for a new education building has been laid.

### DOWIS' 50TH ANNIVERSARY

►The 50th Year in the Ministry of Solomon F. Dowis, secretary of cooperative missions, Home Mission Board, and formerly pastor of Carlisle Avenue Church, Louisville, was observed September 7 at the Duluth Baptist Church, Duluth, Ga., scene of his first pastorate.

### KENTUCKY WCTU CONVENTION

►The Kentucky State Annual Convention of the Woman's Christian Temperance Union met in the Georgetown Methodist Church, Georgetown, Ky., October 6-9. Mrs. Glenn Hays, president of the National WCTU was on the program for two addresses. Mrs. E. D. Hinkle is the Kentucky State president.

### B. L. CURRY PASSES

►The First Baptist Church, Bowling Green, has passed resolutions about the passing of Prof. Bronson L. Curry, one of their members, on July 18. He had been their church clerk for 20 years, a loyal deacon for 11 years, and teacher of the Agoga Class at the time of his death. The resolutions speak of his "abounding faith and cheerful disposition in and towards God's will always," and say that "he exemplified by action and deed the true Christian at all times, unwavering in his conviction of God's will."

### E. E. LEE HONORED

►The Christian Index devoted its cover page and an inside page to E. E. Lee, who reached his 82th birthday on September 26. He has spinal arthritis and

unfortunately fell and broke his hip two years ago, so now must get about as best he can in a wheel chair. He is said to be cheerful, enjoying life and continues as always to practise his amazing memory and his sparkling wit on his friends as they visit him. We pray for his recovery. He lives at Covington, Ga.

### DANISH BAPTISTS

►The Danish Baptist General Conference of America has cast its future with the American Baptist Convention. Danish Baptists had had their own convention since 1910 when they were made up of 76 Danish-speaking churches. It has since grown to 83, but still was not as big as many Baptist district associations throughout the nation. The second and third generations of immigrants tend to learn the English language, as spoken in America, and to forget the mother-tongue.

### What I Believe About Giving

The problem of giving needs continuing attention, of course, and our appeal must be intelligent and effective and Christian. The tithe is our symbol of the conviction and proven fact that generous, proportionate, systematic giving is essential to carrying forward the work of God's kingdom. We give because we are devoted to the cause itself. On occasion, generous giving must involve sacrificial giving, hence the tithe, if not an index, is a symbol.

—Brooks Hays

### THIRD GOERNER TRANSLATION

►"Thus It Is Written," a book on the missionary motif in the Scriptures by Dr. H. Cornell Goerner, secretary for Africa, Europe and the Near East, Foreign Mission Board, has been published in Hebrew by the Baptist press of Israel. The translation was done by Svi Rin, and edited by Missionary Robert L. Lindsey. Originally written in English, this is the book's third translation into a foreign language. David Mein, North Brazil, translated it into Portugese in 1954; and Dr. H. Cecil McConnell, Chile, translated it into

Spanish in 1956, under the title, "The Missionary Message of the Bible." Much of the contents of this book was used in his lectures to the students at the Southern Baptist Theological Seminary.

## Western Recorder

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

Vol. 132 No. 43 October 30, 1958

### WESTERN RECORDER

KENTUCKY BAPTIST BUILDING  
Middletown, Ky.

Published Weekly by the

GENERAL ASSOCIATION OF BAPTISTS  
IN KENTUCKY

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The Baptist World and The  
Kentucky Mission Monthly

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Entered as second-class matter at the Post-office in Middletown, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year. Church budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

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

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

## A SLIDE RULE FOR LIFE

By JOHN T. WALLACE, JR.

On a slide rule no two segments are of the same size. Yet each segment is in harmony with all the other segments according to the laws of mathematics. On a slide rule there is also a sliding marker. It slides back and forth on the ruler touching various logarithmic scales. A person who knows how to use it can move the marker from one point to another on the ruler and gather such information as to give him the answer to a mathematical problem. Unless the marker is moved to the proper places on this ruler, no solution can be reached. The engineer must apply this sliding marker to certain laws to get the answer to his problem.

Now our life has moving, changing problems. Life is marked by many differences. No person has the same quality and quantity of any of life's elements all of the time. Our life changes each day as the marker of time moves over it. But many people live as though life doesn't change. They try to look the same from year to year. They try to act at forty as they did at twenty years of age. Their attitudes on life do not change. On some things their attitude as an adult is the same as it was when they were pampered children. They want things to remain without change. Many of these people have emotional, mental and spiritual problems that they can't seem to solve. One reason is that they refuse to make changes in their lives according to certain fundamental spiritual laws of life. These laws are set forth in the Word of God.

One of these important laws of life is the law of God's ownership of the Christian. The Bible declares in I Corinthians 6:19, 20, "What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: Therefore glorify God in your body, and in your spirit which are God's." This same law is also written in I Peter 1:18,19. "Ye know that ye were not purchased with corruptible things, as silver and gold, from your vain conduct received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Someone has said that "Calvary was the market place where the Saviour bought us with His blood, but He never got His money's worth." That is true, and He never will fully get His money's worth, for we are not worth the blood of Christ. But He should get more

John Wallace, Jr., is pastor of the Felix Memorial Baptist Church, Lexington, Kentucky.

than He does! Too often we ignore this law of ownership. We refuse to observe this law in the various areas and changes of our life, and ignoring this law, we cannot solve many of life's problems.

In the decision of life to give ourselves to Christ we permit Him to purchase us from the slavery of sin. We want the liberty and benefits of belonging to the family of God. Then when Christ comes to take possession of His purchased property we refuse to give possession. We are like a man who sells his house, but refuses to move out and give possession to the new owner.

We talk about giving Christ some of our time. We talk about how much of our money we can afford to give to Christ and how much we have a right to keep for ourselves. In the words of Joseph Parker, "You cannot give Christ any mere portions of yourself. You cannot say, 'I will give Him one day in seven, one hour in the day, one portion of my income, one tribute of my talent or influence!' That, apparently so easy, is a moral impossibility. We must begin by giving ourselves to Christ—not the right hand, not the single day in the week, but the sum total, every whit of it: Nothing kept back in the left hand by some subtle plan." If we are genuinely Christian we have no right to deny God His request in any area of our life.

There are many of us who at one time said, "All I am and have belongs to Christ." And we meant it. Then changes came. We got a bit older, we developed new interest, we made more money, we contracted more debts, we experienced new changes in our circumstances. But with these new changes we did not slide our rule along to adjust to them and we forgot the law of God's ownership. Today we are trying to live outside that law, ignoring those changes, and still hoping everything will work out all right. But life's problems cannot be solved when we ignore the rule of God's ownership of our lives.

Another rule of life which must be applied to our changing circumstances is the law of stewardship. In discussing a man's relationship to God, Jesus often used the illustration of a steward. He referred to a lord leaving his farm in the care of a steward and returning to partake of the income and the fruit of the farm. He also referred to a rich man giving his stewards money and returning to get from them the investments they were to have made with their master's money. Jesus thus teaches by parable that we are the stewards of God, responsible to Him

for the way we use the riches of the earth which are placed at our disposal by the goodness of God.

Now the law of the tithe is a basic law of stewardship. We cannot claim that the tithe was done away with when the Mosaic ceremonial laws were done away with at the coming of Christ any more than we can say that the Ten Commandments were done away with. The fact is that God expected a tithe of His servants long before Moses lived or the Ten Commandments were given. The tithe is a basic law by which God expects man to acknowledge His stewardship.

The tithe is a slide rule affair. With changing income the tithe varies, yet every person who tithes is in harmony with this basic law and with all other faithful stewards. The man who makes fifty dollars a week and tithes is as faithful as the man who makes two hundred dollars a week and tithes.

Now in this matter of our money we have fallen down on following the law of change. These are people who are giving to God each week the same dollar or two they were giving years ago. Their income is more, their worth in personal possession is greater, their security is better. But God's share from them is not more. There are some folk who do not have as many demands upon their income as they had previously, but God does not share their improved condition. Children are grown and gone, their savings are larger, the pressures and debts and demands of life are less, but God has not been benefited by their benefits. They have not applied to their changing circumstances the laws of stewardship.

There are some whose income varies, but they do not vary their gifts to God. They have pegged their gift to God at a dollar and there it will stay, no matter what they make. Often when income drops they tell God that times are hard and cut him to a quarter a week. Then when their income rises they don't inform God of their good fortune, and when the collection plate is passed, they think He is still expecting a quarter.

There is one more law that effects life's changing circumstance. That is the law of fellowship with God. Fellowship is the mutual interest and understanding shared between persons. It involves our having and doing something in common with another. John's first epistle is often referred to as The Epistle of Fellowship with God. However, Paul struck a vital note of fellowship in I Corinthians 3:9 when He wrote, "For we are laborers together with God." Our fellowship with God is based upon interest in the job God has set His heart upon and so sharing with the task God has set out to do in this world. Jesus had perfect fellow-

(Continued on Page 5)



**WAY OUT THERE**—Linda Lyons and Jim McCoy relate some of their experiences in mission work this summer to Sam Gash, associate pastor of the First Baptist Church, Owensboro. The church sponsored them in their ten-week adventure in Utah in co-operation with the Home Mission Board of the Southern Baptist Convention.

## WAY OUT WEST

By JOAN WILLIS

OWENSBORO, Ky.—Owensboro can stake claim to many firsts in the state. The group responsible for what may well be another is the First Baptist Church.

Two young people were sponsored by the church this summer in a unique missionary adventure. It is the first time such an event has taken place in Kentucky and is believed to be the initial try in the entire Southern Baptist Convention.

Each summer hundreds of college students try their wings in the mission field under the direction of the Southern Baptist Home Mission Board. Last spring the First Baptist Church agreed to sponsor two youths as their part in the south-wide movement to organize 30,000 new churches by 1960.

Linda Lyons, daughter of Mr. and Mrs. Daniel Lyons, 2010 Parrish Ave., and Jim McCoy, son of Mr. and Mrs. William McCoy, 1607 West 5th St., were awarded the honors. For ten weeks they conducted Vacation Bible Schools, worked as counselors in camps and

trekked through the village and Indian reservation streets making religious surveys.

Prior to reaching their fields of work they sojourned in Phoenix, Ariz., where a workshop was held for 22 workers who were to spend the summer in the western states of Arizona, New Mexico, Idaho, California and Utah.

After this period of instruction in the methods of work and customs of western people they were turned loose to begin their missionary endeavors.

Since they were scheduled to go to different locations, Linda and Jim parted ways in Phoenix. Each joined with a new partner and went to their first assignments—Linda to teach in Vacation Bible schools on an Indian reservation and Jim to do similar work in a small town eight miles from nowhere.

Their first duties were the hardest. "Being principal of a Vacation Bible School is hard," Jim said.

Linda's first venture was a Bible school for Indian children. She discovered they have many strange habits. Their tendencies toward tardiness could not even be remedied by ringing a bell.

"They were invariably 15 minutes late every morning," she said.

She added that alcoholism is a prevalent problem among the Indians. Most of the men spend all their money on liquor. "It is a common sight to see even very small children drinking," she observed.

Following the Bible schools they roughed it for several weeks in camps located 9,000 feet up in the mountains. They lived in tents set up on mountain sides.

Meetings were held in lean-tos made of grass sacks strung over frames.

Their activities included counseling, teaching study courses and directing recreation.

Before returning to Kentucky they went to Salt Lake City where they conducted religious surveys.

In relating their stories before members of the church they said the experiences they had were inspiring and of the once-in-a-lifetime brand. As Linda expressed it, "The summer has been wonderful. Every day brought a new vision of the needs of the area."

Sam Gash, associate pastor, stated that the venture has "fired the imagination of our youth and caused a greater sense of loyalty to the church. The church at large has felt the impact of the idea that there is mission work to be done in the United States and concern has been evidenced about the many without a church in our own country."

►Herbert K. Sorrells, for some time pastor of the First Church, Sturgis, Ky., and having served both as moderator and chairman of the executive board of Ohio Valley Association, has gone to be pastor of the First Church, Brownsville, Tenn. Ohio Valley Association has passed resolutions regarding his work in their midst.

►Layman's Day, October 13, 1958, proved to be a great day for God at the Calvary Baptist Church, Somerset, according to word received from that church. After Pastor J. B. Allen preached on "Men with God-Touched Hearts," Don Molden, a young man, stepped forth to testify of God's call to him to preach the Gospel. There were also 7 rededications and 1 moved membership.

**MORE for MISSIONS**

**BECAUSE WE CARE WE SHARE**

October 30, 1958

## A SLIDE RULE FOR LIFE

(Continued from Page 3)

ship with God, and He said, "I work the work of Him that sent me." He said, "The Father worketh hitherto and I work." And He emphasized this: "As the Father hath sent me, even so send I you." Christians concerned about fellowship with God must carry the work that occupies the heart of God.

The law of fellowship with God is to be busy doing the work God wants to get done in this world. Here again many of us fail to apply the sliding rule to our changing circumstances. As the years slip by we are older Christians and so we should be more experienced Christians. We have heard more sermons, attended more Sunday School classes, had more days to walk with God and more experiences to learn the will of God. The years should add to our usefulness for God. The passing years are bringing changes in our lives. Now with the changing and increasing blessings that God gives us in the passing years, are we changing in our service to Him?

Are we doing more for Christ now than in years past? Are we doing better work for our Lord than in years past? Are we more loving, more patient, more forgiving, more sacrificial, more concerned about the Kingdom of God and the growth of His church?

The tragedy is that the only change many people are making with the added years and added blessings and added opportunities is that they are doing less. They want to serve less, sacrifice less, give less, do less, be less. Jesus said you cannot follow him with that attitude. John said that if you say you are walking in fellowship with God and not walking like God walks, you lie and do not speak the truth. We must apply to our fellowship with God the changing laws of life and add to the passing days increased devotion and usefulness that fit our circumstances in life.

The Law of God's ownership says all we have belongs to Him. The law of Stewardship says what we have should be used for God. The law of fellowship with God states that if we want His presence we are to serve Him.

Antonio Stradivari was the most celebrated violin maker of all time. A native of Italy, he was born in 1644 and lived a quiet life, devoted to the science of music. He made more than one thousand violins. He built the violin to such a pitch of perfection that improvement upon his instrument has proved impossible. In a poem ascribed to Stradivari we have the secret of his skill.

"When a master holds  
Twixt chin and hand a violin of mine,  
He will be glad that Stradivari lived,  
Made violins, and made them of the best.

For while God gives them skill,  
I give them instruments to play upon—  
God choosing me to help Him.  
If my hand slacked,  
I should rob God—since He is fullest good—

Leaving a blank instead of violins.  
He could not make  
Antonio Stradivari's violins  
Without Antonio!"

God has a work to do in His world. He has chosen to do it through us. He wants to bless mankind and make mankind a blessing. To do it, He has great laws which must be followed and applied to each individual's life through the changing circumstances of the passing days. To our constantly changing life must be applied the slide rule of God's ownership and stewardship and fellowship. To do this will mean the solution to many problems of personal happiness and usefulness.

►Mr. and Mrs. Gerald A. McNeely, Southern Baptist missionaries to Spain, may be addressed, Balmes 387, Barcelona, Spain. Both are natives of Kentucky, he of Louisville and she, the former June Hall, of Pikeville.



Kentucky's newest association is Pike. Organized September 11, 1958, the new association is composed of ten churches from Pike County, one from Ford County and one from Mingo County, West Virginia. Officers selected for the Pike Association pictured are: Front row (left to right) James Casey, Sunday School Superintendent; Walter T. Brown, music director; W. E. Davis, Assistant Moderator; R. H. Hobbs, Moderator; Mrs. James Ryan, Vacation Bible School Superintendent; and E. O. Bennett, Clerk. Back row D. E. Meade, Evangelism Chairman; Homer Jackson, Chorister; Vernon Perkins, Superintendent of Training Union; Dewey Honaker, Assistant Clerk; C. A. Easterling, Associate Sunday School Superintendent; A. M. Taylor, Treasurer; and Asa Keene, auditor.

## Joint Committee Elects Cranford As Chairman

WASHINGTON — (BP) — Clarence W. Cranford of Washington, immediate past president of the American Baptist Convention, has been elected chairman of the Baptist Joint Committee on Public Affairs.

Cranford, pastor of the capital's Calvary Baptist Church, succeeds Eldon W. Koch, pastor of Berwyn Baptist Church, College Park, Md.

The Baptist Joint Committee on Public Affairs has its offices here. It is supported by six Baptist groups in the United States to maintain a Baptist representation in the nation's capital.

The committee's administrative staff reports to Baptists on developments concerning religious liberty and other affairs affecting church-state relations.

Other officers of the committee, elected here, include Walter Pope Binns, president of William Jewell College, Liberty, Mo., vice-chairman; A. C. Miller of Nashville, executive secretary of the Southern Baptist Convention Christian Life Commission, recording secretary; Frank Brasington, pastor of First Baptist Church, Silver Spring, Md., treasurer, and Ralph Cole, Washington layman, assistant treasurer.



## DALEY OBSERVATIONS

### A Rich Church

In the message to the church of Smyrna in Revelation 2 the exalted Lord says, "I know thy works, and tribulations, and poverty, (but thou art rich) . . ." To speak of Smyrna's poverty and riches seems strange until we remember that there are two kinds of wealth; one as man judges and the other as God judges. Through the ages there have been many Smyrnas and I believe I found another one recently.

I was invited to be the preacher on a Friday, Saturday and Sunday several weeks ago at New Highland Baptist Church. New Highland is in Salem Association and is located several miles outside the fine little town of Brandenburg. I was not impressed so much with its poverty, since this little church has a fine building and other necessary needs, but I was persuaded its real wealth was not in buildings, well-to-do members, etc., but in the zeal, enthusiasm, faith and good works of the members.

It was called a weekend revival and it had the marks of a genuine revival. Unsaved and unenlisted persons had been visited and were present for all services. The people sang like they enjoyed it, prayed like they meant it and listened like they believed it. Small wonder decisions were made in the services where feelings were not repressed and tears were not held back.

As ought to be the case in every church, the pastor led the way. He is Bill Sanders, a seminary student from Oklahoma with as much passion for souls as I ever saw in a man. With him I visited as many persons in two days as ordinarily would be visited in a ten-day meeting.

Another memorable blessing of the experience was the stay in the home of Ma-ma and Pa-pa Foushee. As the Shunammite woman's house was to Elisha, so has the Foushee home been for many years for New Highland pastors and revival preachers. What a benediction to be in an old fashioned home! To join in a family devotion, go to bed early on a feather mattress, rise for a breakfast of ham and biscuits at 5:30 a.m. is good vitamins for the ministry.

I found a rich church and am richer for the discovery.

### Let's Talk It Over

The Survey Committee of Kentucky Baptists is to be commended for conducting a conference recently for the discussion of their proposals for a new education program in Kentucky. The committee with the help of Mr. Robert Renville, the management con-

sultant who did the most work in Kentucky for his firm, answered questions of the presidents, trustees and friends of the seven Kentucky Baptist schools.

What progress was made in the discussion remains to be seen. Certainly no general agreement was reached unless it was agreed that there was disagreement, but discussion without agreement can be valuable. In controversial matters Baptists must have a chance to talk and often if they talk long enough, they talk themselves together. It now appears that the one day set for presentation of the Survey Committee's recommendations at Elizabethtown will hardly be long enough for one section of the report.

It would, therefore, be good for several conferences to be conducted with Baptist groups affected in the proposals. The more deliberation takes place before the Elizabethtown meeting, the more likely something constructive can come out of Elizabethtown. All discussion public and private, however, ought to be responsible and self-disciplined because all other is unfair and harmful.

In the meantime we would do well to follow the wise counsel offered by Pastor A. W. Walker at the Education Conference. Pointing out the natural resistance to change, the Louisville pastor pled for patience. Seeing the possibility of great good to Kentucky Baptists from the proposals, Brother Walker also urged suspension of final judgment and the preservation of harmony. He joined the editor in expressing the belief that a special session of the General Association sometime next year might be the answer.

### Sad, But So

**THE NATIONAL BILL FOR CRIME**—the losses caused by theft and other criminal acts, and four expenses for enforcing the law and maintaining the penitentiaries and other correctional institutions—amounts to a staggering \$20,000,000,000 a year. That's \$7.00 out of every \$100.00 of national income.

Almost 46 per cent of the arrests for major crimes were of youngsters under 18 who, for example, accounted for 66.4 per cent of the auto theft arrests.

In the past 25 years, our state and federal prison population has increased nearly four times faster than the national population.

There are 175,000 persons in prisons and reformatories and 40,000 boys and girls in state training schools.

Each year 2,000,000 adults are arraigned in criminal courts.

Each year 1,000,000 children are apprehended by the police.

## BAPTIST FORUM



### FROM A FORMER EDITOR

Editor:

I was interested in the word from Mrs. W. E. Jones (*Western Recorder* September 25) relative to a Home for Aged Baptists. The Tennessee Baptist Convention of 1908 considered a "joint project" with Kentucky Baptists, and appointed a special committee to confer with a similar committee from your state, looking to the establishment of such a home. Surely it is time the dreams of half a century ago are being made real!

Nashville, Tenn. John D. Freeman

### OHIO VALLEY ASSOCIATION

Editor:

Was pleased to read in *Western Recorder* October 9 your "Observations" entitled "Sorghum Mills and Hula Hoops."

Being a resident of western Kentucky and a member of the Ohio Valley Association I wish to say "thank you" for the glowing tribute made to our section of the state and to our association.

I don't believe you'll find better or more hospitable people anywhere than those in our association.

Providence, Ky. Ernest R. Vaughn

### BAPTIST PASTOR

Editor:

Recently I noticed your editorial in which you referred to the fine work of Bro. Estes, pastor of the First Baptist Church of Bowling Green. A week or so later you printed a letter written to *The Park City Daily News* by our pastor, with only his name and address to identify him. As a member of his church, we too, are proud of the work he has done in the continuous battle with King Alcohol, and I would have liked for you to have recognized him as pastor of Calvary Baptist Church, president of the Warren County Antiquor Association, and moderator of the Warren Association of Baptists.

Bowling Green, Ky. Charles L. Allen

[Pardon me, friend. Surely your pastor (S. T. Skaggs) has given a good

account of his ministry. I was present in the associational meeting when a great vote of confidence was given him in his re-election as moderator. No man could deserve it more.—Editor.]

### SPIRITUAL SIGNIFICANCE OF LITTLE ROCK

Editor:

I wonder how many of us really understand what the Little Rock crisis indicates concerning the moral and spiritual fiber of our country? Dr. W. W. Adams stated something to this effect: "Whenever the people of the land go against the highest law making body in the country, it is a sign of spiritual and moral decay." The principle involved is not integration, but the out-and-out rebellion against the government of the United States.

Christians, Let us wake! God's Word says in Romans 13:1-2, "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

If God's word is true, then we are to remember that it says that we are to obey the laws regardless of personal interest. Could it be that we have become rotten at the core? As we evaluate this crisis, we should let God speak to us through His Word. Is the Little Rock Incident a token of our Christianity? Does this prove what many European Nations have said is true, "American Christianity is a religion of convenience that is turned on and off like a water faucet"? May God speak to our hearts! May we then have the courage to do as He commands!

Louisville, Ky. Donald L. Zuberer

### AHEAD OF KINGS AND MEN OF WAR

Westminster Abbey in London has for centuries been the burial place of England's great men and women. As a schoolboy it seemed to me that about half the biographies assigned for our reading and reporting ended with "buried in Westminster Abbey."

Upon entering the ancient church structure many years later, I was greatly moved to find at my feet in the most prominent place the great stone covering the remains of David Livingstone (That is, all but his heart,

which is said to have been buried in Africa by the natives.). England gave the central place in the Abbey to a Christian missionary. Kings, queens, and men of war are in secondary places of honor.

I wonder whether this is one key to the greatness achieved and so long held in the world by the British. Did God intentionally bless these people more profusely, who, despite their other failings, were the sort to place first among their heroes the name of a Christian missionary explorer?

Some questions come to mind. Where would today's England bury a Livingstone? How many Livingstones are there? Is England rising or falling? Why?

And America?

Calvary Baptist Church Bulletin, Lexington, Ky. Franklin Owen, Pastor

### "BUSY, HERE AND THERE"

Editor:

In I Kings 20 we read the story of one who was told to "keep this man." And, in his own words he says, "While thy servant was busy, here and there, he was gone."

How that applies to our feverish church activities in this age!

Study courses — pep meetings — how-to-do-it meetings — church suppers and banquets, and countless committee meetings thrown in.

We are so "busy here and there" with countless *drudgery tasks* that must be according to the goal we have set in our churches, while all around us are souls that are lost and will soon be "gone" if we continue in our mad rush to reach goals and follow rules in man-made books. When, in the light of all of these activities, does the one who is physically normal, have time to go out where the needs are and minister to the "least of these" in His Name.

Many of us have been guilty of getting into as many church activities as possible, in the past. At last, we have learned that it isn't the amount of work, but the sort of work our Master wants. I Cor. 3:13.

Wouldn't it be better to sit down prayerfully and ask that He will direct us to the right one or ones each day that need Him, rather than feel we just must get into this or that church activity because we have set for ourselves a certain goal?

Do we care more for seals or souls, goals or God? I fear it can be said of us many times, "While thy servant was 'busy here and there, he was gone,' Yes, gone into Eternity!

No, I am not stressing a workless Christianity, but rather, the sort of Christian work that abides.

Covington, Ky. Buelah Lee Gaines

## New Chapel at Gray's Knob in Harlan County Dedicated



This is a new chapel which the Harlan Baptist Church, Harlan, Kentucky, has just dedicated at Gray's Knob, in Harlan County. This building is thirty-five feet by fifty-one feet, and contains two Sunday School rooms and a partial basement with furnace heat. It is completely furnished with new furniture manufactured by the Furniture Factory at Clear Creek Baptist School.

The new chapel has seating capacity of 210. The total cost of the structure was approximately \$16,000. It is on a beautiful lot which was donated to the church by Mr. Elmer Hall.

Pastor E. Keevil Judy, of the mother church, conducted a revival meeting in this chapel recently, resulting in nine professions of faith and one addition by statement.

The large picture on the cover page this week shows Pastor Judy conducting baptismal service at the conclusion of the meeting in Martin's Fork of Cumberland River. Pastor Judy is doing the baptizing, assisted by Clarence Jones, assistant mission pastor, who is in charge of the work at Gray's Knob.

Harlan Baptist Church operated four local mission stations. This is the second such chapel that has been erected in the last three years. The other mission stations are at Dressen, Teetersville and Watts Creek. During the last Associational year the total expenditure operation for these missions was \$9,509. Bill Melzoni is the mission pastor, and he is assisted by Clarence Jones. These two men conduct full-time services in the four mission stations.

and Dr. Porter Routh of the Executive Committee of the Southern Baptist Convention, and others.

The new convention adopted a Co-operative Program budget of \$85,000 of which 25% will go to Southern Baptist causes and 75% for state causes in Indiana. The Home Mission Board and Sunday School Board will also give assistance to the work during the coming year.

The convention elected Rev. Stephen H. Cobb, pastor of Grace Baptist Church, Evansville, president, and W. W. Rhody of Richmond, Indiana, as chairman of their Executive Board, which consists of 24 members, of whom 5 were laymen, 5 women and 14 pastors.

This board will meet on November 1 at Plainfield, Indiana, to hear the report of the committee appointed to nominate an executive secretary.

The convention will officially begin to function January 1, 1959. The 1959 meeting of the convention will be held with the First Southern Baptist Church at Clarksville, Indiana, of which Lyndon Collins is pastor.

It is stated that this is the largest group ever to ask admission to the Southern Baptist Convention and it will be the tenth state Baptist Convention organized since 1919.

## Indiana Southern Baptists Organize Convention

By W. C. BOONE

Indiana churches affiliated with the Southern Baptist Convention met in Indianapolis, October 3 and 4, and organized the "State Convention of Baptists in Indiana." There had been previously three fellowship meetings of Southern Baptist churches during which time the brethren had become acquainted and laid plans for the organization of their own convention.

It was reported that there are 117 Southern Baptist churches with a membership of 21,000 in Indiana. About forty of these churches have been affiliated with Kentucky and the balance with Illinois. One hundred of these churches were represented by messengers at the convention. The total attendance of messengers and visitors was 562. The meeting was held at the First Southern Baptist Church in Indianapolis.

Among those present were Dr. Noel M. Taylor, executive secretary, and E. H. Moore, superintendent of missions, of the Illinois State Association; W. C. Boone, General secretary, and A. B. Colvin, secretary of Missions and evangelism, of the General Association of Baptists in Kentucky; Dr. Courts Redford, executive secretary, S. F. Dowis and A. B. Cash, of the Home Mission Board; Dr. James L. Sullivan, executive secretary of the Sunday School Board; Dr. R. Alton Reed of the Relief and Annuity Board; Mr. George Schroeder of the Brotherhood Commission;

## Five to Succeed Wife

Pastor Max Linnens of North Carolina is due a note of appreciation from the wife of every pastor in the land for having put most forcefully what each pastor knows.

Mr. Linnens resigned at St. Pauls to go to Boiling Springs. In the news letter to his congregation was this significant statement:

"Your church will need only one man to replace your pastor, but we must find several workers to take the jobs held by the pastor's wife. We need workers to fill the following positions now held by Mrs. Linnens: associate Sunday School superintendent, superintendent of Primary Department, youth director of the W. M. U., leader of the junior prayer meeting and director of the church choir."

All of which is proof anew that the pastor's wife is just about as important a person in the life of the church as is the pastor. The church can't get along without her any better than can the pastor.

Many of our churches have a Pastor's Appreciation Day. Many have days for honoring the Sunday school teachers and others in places of service. Let's have a Pastor's Wife Appreciation Day—and then appreciate her 365 days in the year.—Editor John J. Hurt, Jr., in *The Christian Index*.

## "JOB" Well Received by British Baptists

By PROFESSOR ORLIN R. COREY, Georgetown College

"I am glad to commend to English Baptists . . . the drama group of Georgetown College . . . May the presentation of 'The Book of Job' . . . not only bring you inspiration and pleasure but also strengthen the ties of Christian faith and fellowship that bind us together."—Theodore F. Adams, President, Baptist World Alliance.

[A portion of Dr. Adams' message to British Baptists carried to them by the Maskrafters of Georgetown College.]

LONDON, England—A caravan of students from Kentucky's Georgetown College, traveling in a private bus through England and Wales from mid-July to early August, completed a thousand mile religious drama tour of British Baptist churches. The Maskrafter European Company produced a dramatization of the "Book of Job" for this phase of their Continental tour. Five thousand people saw their production in Britain and Canada.

For the Maskrafters, the drama of Job has always meant travel. In 1952-53, the first year Georgetown College undertook to tour religious plays, they were invited to take their production of Job to churches from Ohio to the Gulf of Mexico. When mid-June came that year they had produced Job twenty-five times, and traveled more than 10,000 miles. News of this tour led to a favorable review of the Job drama by the New York Times. Six years later the seed of that trip sprouted into an invitation to make an extensive tour of Canada, the Brussels' Exposition, and Great Britain. And one of the two plays to be taken was a new adaptation of the book of Job.

Although these Maskrafters were scheduled to do a secular play in August, for theaters of the British Drama League, they always looked upon themselves as the "Job" players. One reason for this was the close association many of them had had with that first Job tour. Another reason was that all of them had performed in later religious drama trips, and were accustomed to traveling as responsible representatives of a Christian college.

The Maskrafter bus carried fifteen in all, including the director and his wife, and Mr. Lynn Manning, the British driver. Only lights were rented. All properties, costumes and makeup were brought from Kentucky.

A. Stuart Arnold, young peoples' secretary of the English Baptist Missionary Union, had been the chief architect of their route, which ran into the North country, beyond Nottingham, east of Great Yarmouth, and through the Midlands into Wales and the South Coast. The engagements were located in key Baptist centers. The players stayed in homes of church members, and had every opportunity to meet the people of the churches.

twenty churches, including every church which the Maskrafters visited, have so indicated.

Perhaps the most personal tribute to the impact of "The Book of Job" came from Mr. Manning, the bus driver. A quiet, pipe smoking, ex-navy bachelor, in his mid-thirties, Mr. Manning was as good a driver as he was personable. Widely traveled, and well read, he was an ideal companion for a group of foreign college students. There was only one place where he drew a line of reticence; he was reluctant to see the play because he was dubious about churches and religion. Each evening, during the performance, he waited outside the church, reading a book and smoking his pipe. He was good natured about the students' jokes on his attitude toward their play. Four or five days passed. Then one morning Mr. Manning revealed that he had become so curious "to see how good you were, that I slipped into the balcony last night and watched your show." In a diffident way he was complimentary about the production. But the next night he saw the play again. In fact, he did not miss a performance. One evening he rather shyly told the director that he had been reading a Bible. Indeed, he had read the entire book of Job. "Mind you," he said with a twinkle, "you haven't converted me yet." Before we parted in early August, he had re-read the book of Job.

Proud as the players were of their reviews, audiences, and renewed invitations, this was their finest compliment.

It is impossible to keep accurate books on the value of such a summer. The Maskrafters went to the English churches as representatives of their college and their home churches, as well as of America. They went to do both an artistic and a personal task among the British public. They had sacred and secular responsibilities. Perhaps the most incalculable value lies within the players themselves. Their "Job" tour of England will long remain a special memory for each. There was an indescribable thrill to sound the grand language of the King James' translation. All are agreed that it was a rare and humbling privilege to appear in English churches and lead Baptist people in a dramatic worship service, night after night. They have sowed a precious summer. May the harvest be great, both afar and at home!

But "the play is the thing . . . to catch the conscience!" It was received with both reverence and enthusiasm. The British public is much more interested in drama than is the American public. Consequently, "The Book of Job" was reviewed by the theater critics of the press in each city. Typical was the Coventry Evening Telegraph review of July 25: "The Book of Job is a rare and moving drama, vividly brought to life by the Maskrafters . . . This type of church drama is seldom seen in Britain."

More important to the Company, however, was the contribution of their play to the life of the churches. One indication was the size of the audiences, in the summer holiday season. People thronged to see the performances. In a country which is so conscious of the theater, a Christian dramatic witness within the church itself is remarkably effective. Another measure of the play's meaning to the churches is the number of invitations to return, received by the director. More than

►Mrs. Lena M. Genovely, faithful member of Third Avenue Church, Louisville, died August 29. She was president of the Woman's Missionary Society there at the time of her passing. She was the wife of Roy Genovely. She taught a Sunday School class, and was faithful in Training Union and choir.

# Revised Plan of Organization for General Association Calls for Fewer Committees and Reduced Number of Executive Board Members

By the Editor

[Second of a series dealing with the Survey Committee report to be presented at the General Association November 18.]

The revised plan of organization for the General Association which is proposed by the Survey Committee for consideration at the General Association this year calls for a streamlining of the present organization and for reducing the Executive Board from approximately 135 to 62 members.

The Survey Committee's recommendations are based on the findings of the professional consultant firm employed to study the present program of Kentucky Baptists. The consultants enumerated several specific weaknesses in the present procedures of the General Association such as a lack of understanding of functions and responsibilities, an undue number of committees, inadequate reports from institutions and uncertainty as to the responsibilities of the Executive Board.

## The General Association

To remove these weaknesses it is proposed that the General Association have nine permanent committees with specific responsibilities. Only one of these committees, the Committee on Committees, would be appointed by the moderator. The Committee on Committees, in turn, would nominate the members for the other committees. Readers are urged to examine carefully Exhibits I and II prepared for this arti-

cle from the consultant's survey in order to contrast the present and proposed organization of the General Association and its Executive Board. It would also be extremely helpful and enlightening to restudy all the details of Section XVII of the report of the Survey Committee with the help of Exhibits I and II.

In the proposed set-up the committee on nominations would probably be the most important committee of the General Association since it largely determines the leadership of many programs. This committee would have definite instructions in its procedure in order to select the most competent and qualified persons. Much emphasis is put on the choice of able and willing persons to serve on all committees.

The General Association through its Executive Board would require from its institutions rather complete reports on the costs and accomplishments of past and future programs. The various institutions would not, however, have their detailed budgets approved by the General Association or its Executive Board. This would be the responsibility of the trustees or director of the institution.

## The Executive Board

Probably the most radical change

recommended in this section of the report is one which calls for a reduction in the number of members on the Executive Board and a change in the manner of their selection. Under the present plan the board has about 135 members which are nominated by the 82 district associations and elected by the General Association. Each association now is entitled to one member for the first 5,000 members and one additional member for each additional 5,000 members, or major fraction thereof.

The proposed plan would call for only 62 board members which would be nominated by the Nominating Committee of the General Association rather than by the district associations. The nominations would be made on the basis of the eight regions of Kentucky Baptist work, instead of on basis of the 82 associations. Each region would have a basic membership of two members plus additional membership in keeping with their proportionate number of the Baptists in Kentucky. The moderator of the General Association and the Kentucky W.M.U. president would serve as ex-officio members of the Executive Board.

The reduction of the number of Executive Board members is recommended for the sake of having a workable size. The consultants pointed to the present operations of the 135-member board as illustrative of the failure of a larger group. In the present set-up, it is claimed, the whole board has not functioned effectively and has left practically all of its work in the hands of a small executive committee of the Executive Board.

The reorganization of the Executive Board calls for an executive commit-

tee, but this will not be similar to the present executive committee. The work now done by the executive committees for the most part will be divided among the five new committees of the Executive Board; Operating Committee, Program Committee, Denominational Cooperation Committee, Finance Committee, Nominating Committee. These committees will meet at regular intervals during the year. The plan is designed to make more effective use of all Executive Board members.

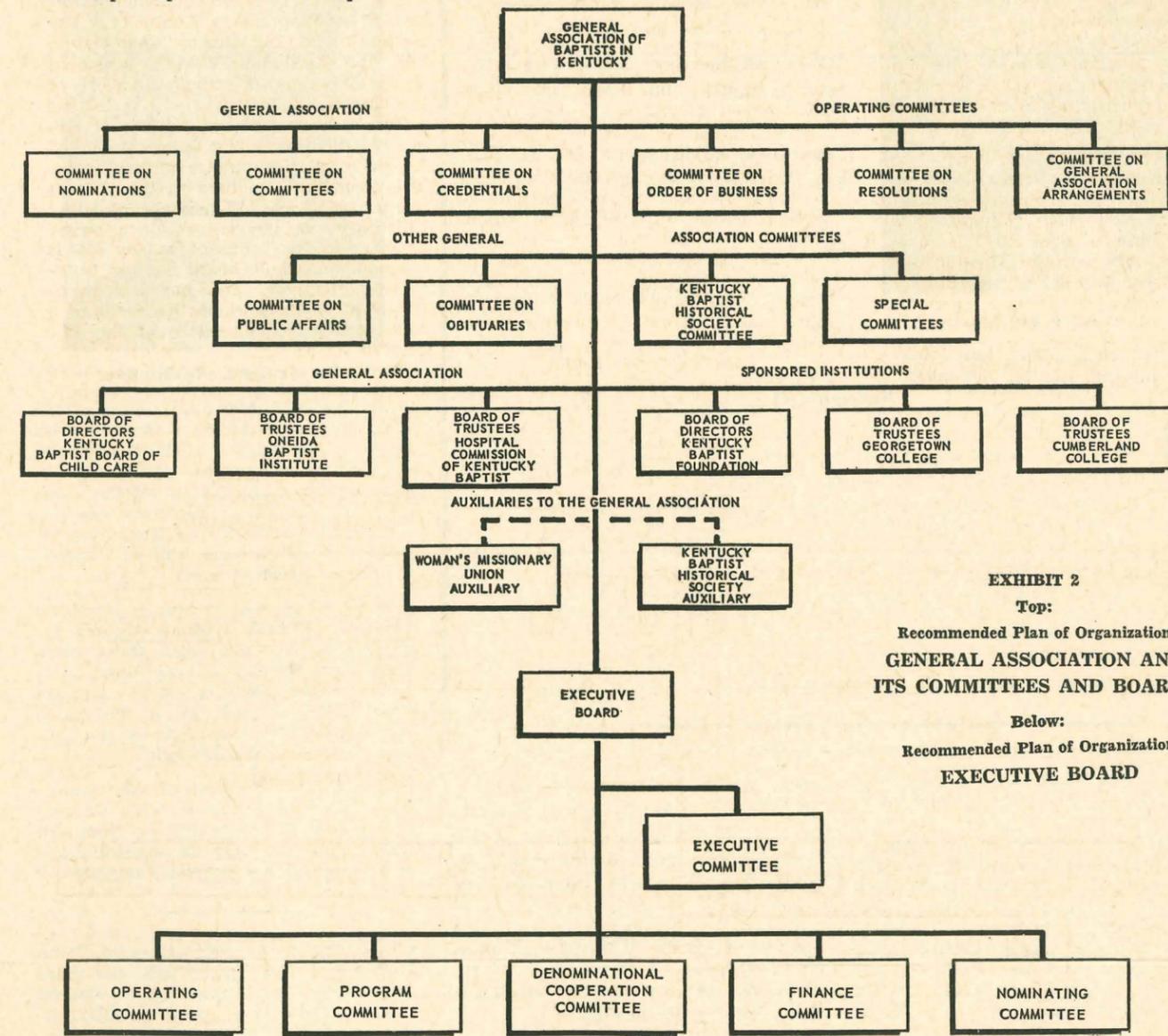
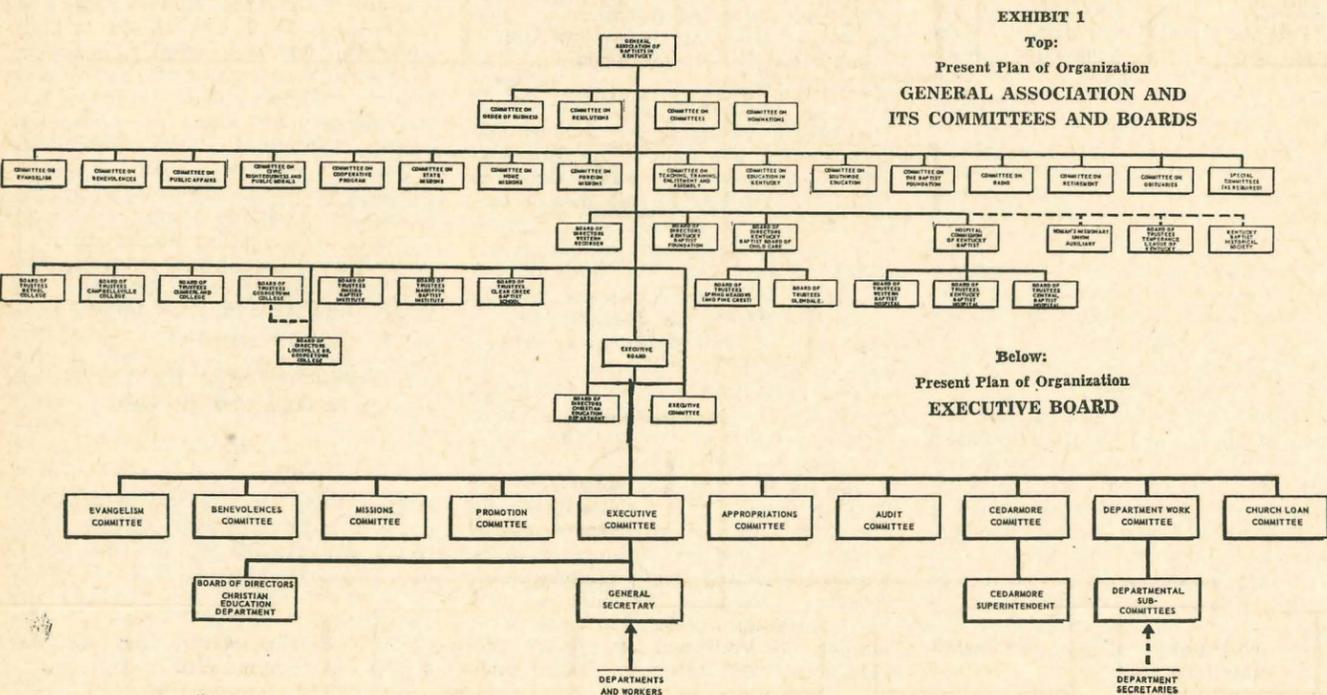
The proposal to change the method of nomination of Executive Board members from the district associations to the General Association nominating committee is strongly urged by the consultants. They point out that the local church is the basic unit, not the district association and that members of the Executive Board should serve as individuals, not as delegates from associations. They further hold that traditional Baptist practice is to keep all

Baptist groups independent and autonomous but when a district association is allowed to nominate Executive Board members, it is a case of one Baptist group or body having control over another. The Southern Baptist Convention is used as an illustration. The state associations or conventions do not nominate their members of the Southern Baptist Convention Executive Committee but the convention reserves the right to select its own Executive Committee members from the states.

The consultants urge that the role of the Executive Board be clearly defined by the General Association. They suggest that the Executive Board serve as the principal committee of the General Association for advisory purposes, serve as the "General Association *ad interim*" and be responsible for the operation of programs assigned to it by the General Association. The consultants warn that the Executive Board

should not be given unlimited *ad interim* authority since there are many important functions such as the establishment or elimination of institutions which should be performed only by the General Association.

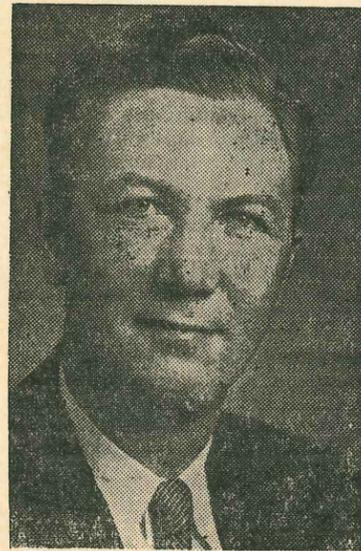
The reorganization of the staff of the Executive Board which is proposed will be treated in a subsequent article. The above treatment will not answer clearly all questions concerning the recommendations. This is due mainly to the fact that only a few Kentucky Baptists understand our present plan, and one valuable result of our survey will be that we at least have looked at ourselves, no matter whether we decide to change much or not. A serious consideration of this article, and especially a careful study of the exhibits in company with the committee report, should prove helpful. Subsequent articles will deal with other sections of the report.



# KENTUCKY BAPTISTS AT WORK

## SUNDAY SCHOOL

### Sunday School Rally at First Church, Madisonville



Dr. Allen W. Graves

Dean of Religious Education  
Southern Baptist Seminary

November 24

7:00	Song, Scripture, and Prayer	Archie Oliver
7:15	The Purpose and Program of the Clinic	Roy E. Boatwright
7:30	A Panel on Methods in Securing Attendance (Associational Missionaries and the Associational Sunday School Superintendents)	
8:05	Plans for Entertainment	Harold D. Tallant
8:15	The State Sunday School Clinic in relation to reaching additional people, improving Bible teaching, better administration, evangelism, and enlisting in service	Allen W. Graves
8:55	Prayer Service	
9:00	Adjournment	

Everybody welcome. Sunday School workers are urged to attend.

►The Sinking Creek Baptist Church in Knox County, under the leadership of Pastor John Holloway, has voted to give 10% of its receipts to the Cooperative Program each month, and to build partitions in the basement making four Sunday School rooms. The pastor, formerly of Niota, Tennessee, is a student at Clear Creek Baptist School near Pineville. Mr. and Mrs. Holloway and their four children are living on the Clear Creek campus.

►W. L. Shuttlesworth, evangelist of 2107 Cochiti, Farmington, New Mexico, says that it was his privilege to be with Pastor L. Kenneth Balthrop and the Clifton Baptist Church, Louisville, Ky., in a revival recently, resulting in 18 souls for His Kingdom, all of whom joined the church. Also 10 were added on forthcoming letters from sister churches, and 10 others rededicated their lives to the Master.

## MUSIC

### Texan Speaks At Kentucky Music Conference

By EUGENE F. QUINN



Dr. James C. McKinney

Dr. James C. McKinney, dean of the school of church music at Southwestern Baptist Seminary in Fort Worth, Texas, will be the principle speaker of the Monday night session of the Kentucky Baptist Music Directors Association at Elizabethtown on November 17. Subject of his message will be, "Trends in Church Music."

The meeting will be held at Memorial Methodist Church in Elizabethtown beginning at 7:00 p.m. with state president, Paul Bobbitt of Owensboro, presiding. Other features on the Monday night program will be a devotional film and a panel discussion on the subject, "The Call of a Church."

Dr. McKinney received his graduate training at Louisiana State University and the University of Southern California. Kentucky music leadership will welcome his practical message.

►B. T. Doom, 80, long a member of the Mint Springs Baptist Church, and more recently at the Sugar Caek Baptist Church, Tiline, Ky., died recently.

## WOMAN'S MISSIONARY UNION

### Presenting . . . .

Those whose work for the Advanced Steps in Girls' Auxiliary have been received and approved:

#### Queens-With-A-Scepter

Linda Bates, Maysville; Jimmie Kaye Blackburn, Clarksville, Ind.; Lloyd Blackburn, Clarksville, Ind.; Martha Kate Butler, Hardinsburg; Judy Carter, Franklin; Marian Sue Chrisman, Immanuel, Lexington; Carol Corley, First, Bowling Green; Hilda Dennis, Beaver Dam; Mary Elizabeth Frazier, Barbourville; Ann Ford, Franklin; Marlene Gadberry, Danville; Bobbie Gary, Jonesville; Nola Gutersmuth, Beechland, Pleasure Ridge; Marilynn Hilge, First, Newport; Judy Ketron, Trinity, Newport; Janet Mahill, Ralph Ave., Louisville; Glenda McCreary, First, Franklin; Diana Myers, Maysville; Joyce Myers, Maysville; Vivian Nolley, Gethsemane, Louisville; Bobbie Perdue, First, Franklin; Judy Scent, First, Barbourville; Lois Scent, First, Barbourville; Linda Shoulders, Franklin; Claudia Todd, Victory Memorial, Louisville; Sallie G. Wilson, Glasgow.

#### Queens Regent in Service

Julia Carter, Carlisle Avenue, Louisville; Joyce Drury, 23rd and Broadway, Louisville; Mary Jean Holtzclaw, First, Danville; Susan Reid, Deer Park, Louisville.

#### Queens Regent

Patricia Allen, Forest Park, Bowling Green; Linda Chambliss, Hardinsburg Church, Harned; Nancy Dickens, Parkland, Louisville; Mary Paxton Durr, Harrodsburg; Ruth Curry Elzy, Glasgow; Carrie Sue Gay, Eubank; Mary Ellen Gillespie, First, Franklin; Helen Ann Haywood, First, Franklin; Ella Hedges, Deer Park, Louisville; Patsy Murray, Glasgow; Shirley Myrick, Lone Oak, Paducah; Sandra Owens, Victory Memorial, Louisville; Patsy Satterly, Harrodsburg; Bettie Schoene, Deer Park, Louisville; Jonelle Simmons, New Friendship, Auburn; Joy Spain, Gethsemane, Louisville; Nancy Taylor, Clarksville, Ind.; Nancy Vaughn, First, Franklin; Delores Whartenburg, Gethsemane, Louisville; Betty Wilson, Somersets; Ruth Ann Wilson, First, Scottsville; Elizabeth J. Withers, Hardinsburg.

►J. Edgar Hoover told the convention of American Bar Association at Los Angeles: "Each year our nation pays a shocking ransom to the underworld. Crime has grown steadily from 1,685,000 major offenses in 1946 to an all-time record of nearly 2,800,000 in 1957. Since 1950 crime has increased four times as fast as our spiraling population."—J. P. Edmunds.

## BROTHERHOOD

### Brotherhood And Royal Ambassador Leaders

By FORREST R. SAWYER

According to the records on file in the state Brotherhood Department the men listed below serve their association as the Associational Brotherhood presi-

dent and Royal Ambassador leader. In the event there have been changes and the list is incorrect please notify the office.

Association	Brotherhood President	R. A. Leader
Allen	None	None
Anderson	None	Silas Stratton
Bell County	George Stewart	None
Bethel	Ed Waters	None
Blackford	Ledrew Mayfield	None
Blood River	M. T. Robertson	Roy Weatherly
Boone's Creek	W. E. Bush	Taulbee Parker
Booneville	None	None
Bracken	Fred Chumbler	Bill Marcum
Breckinridge	Bernard Miller	Harold Jones
Caldwell	Wallis Gray	John Paul Rustin
Campbell County	Malcolm Rhoads	Tom Herron
Casey County	Charles Coffey	None
Central	Roland Warner	None
Christian County	K. Josh Mize	J. H. Adams
Crittenden	Fred H. Purpin	Charles Chambers
Davies-McLean	John R. Lowe and Garmon Bruce	Wm. Towery
East Lynn	None	None
East Union	None	None
Edmonson	Maurice Parsley	None
Elkhorn	E. O. Goodman	Kenneth Leach
Enterprise	Cloyd Titus	None
Franklin	Garnett Lullette	None
Freedom	Jack Flowers	None
Gasper River	None	Odle Lee
Goose Creek	None	None
Goshen	Muri Bratcher	None
Graves County	Charles Perkins	Jerry Bruce
Green River	None	None
Greenup	R. P. Miller	A. N. Lester
Greenville	None	None
Henry County	None	None
Irvine	None	None
Jackson County	None	None
Laurel River	None	Riley Weaver
Liberty	Philip Wilson	Tommy Pruitt
Lincoln County	John Bradshaw	Elmore Ray
Little Bethel	George Blanks	Willie Gammon
Little River	Ben Wright	Norman Ellis
Logan County	A. L. Sumner	None
Long Run	Larry Timberlake	Bill Funk
Lynn	Sam Doyle	None
Lynn Camp	None	None
McCreary County	None	None
Mercer	R. E. Hooks	E. A. Summers
Middle Fork	None	None
Mt. Zion	H. C. Hooper	Kenneth Massey
Monroe	None	None
Muhlenburg	T. H. Vincent	None
Nelson	Julian Dyer	None
North Bend	Wm. Akron	Charles Newberry
North Concord	None	W. B. Cather
Ohio County	Homer Crume	Duncan Smith
Ohio River	Roy Pumphrey	Willard Mott
Ohio Valley	Matt Sugg	Charles Chaney
Owen County	Tom Toole	Jewell Hawkins
Pike	Claude F. Brown	None
Pulaski County	R. A. Hill	None
Pine Mountain	W. C. Lewis	Preston Hall
Red River	None	None
Rockcastle	C. H. Noe	Edison Coldiron
Russell County	None	Donald Withers
Russell Creek	John A. Simpson	None
Salem	Ralph J. Stith	Maurice Simmons
Severns Valley	Luther Hardy	Howard Matthews
Shelby County	Ray Weller	Clifton Saunders
Simpson	None	James Redman
South Concord	None	None
South District	Sam Ferrell, Jr.	Bill Vaught
South Union	J. C. Roaden	None
Sulphur Fork	Paul Austin	Stanley Jones
Tate's Creek	C. H. Gillespie	None
Taylor County	Roy G. Wilson	None
Ten Mile	A. G. Snell	Tommie Boaz
Three Forks	Grant Smith	Finley Ray
Union	John T. Bass	None
Upper Cumberland	E. L. Carlisle	C. B. Powers
Warren	R. P. Oldham	Louie Lightfoot
Wayne County	None	None
West Kentuckiana	J. F. Stoner	James W. Trader
West Kentucky	None	Bill Gorham
West Union	L. E. Reeves	Paul S. Owen
White's Run	None	None

►Pastor Ben Render did the preaching, and Tom Witherspoon, a teacher at Owensboro Senior High, led the singing in a ten-day meeting at the South

Hampton Baptist Church, Owensboro, running from September 29 to October 8. There were six professions of faith, one joined by letter, and there were about 100 rededications.

## TRAINING UNION

### 1958 "M" Night Expected to Attract 25,000 in Kentucky

By JAMES WHALEY



James Whaley

This should be another record-making year for "M" Night Meeting in Kentucky. The growth in popularity of this event indicates at least 77 associations will have an "M" Night meeting. Most of these meetings will be held December 1, 1958. Over 25,000 Baptists from more than 1,000 churches are expected to attend.

Last year an attendance of 24,401 was reported by 71 associations. There were 1,017 churches represented.

Kentucky Baptists have learned that "M" Night is significant in the ministry of our churches. This is true because

the basic purpose of the meeting is to launch the Training Union program for the ensuing year. And what a challenging program we have to launch for 1959!

The theme for 1959, based on Matthew 16:16, is "Thou art the Christ." The specific aim for the year is to help us acknowledge more fully the lordship of Christ in every area of our lives.

Even a casual glance at the monthly themes for 1959 will show that the program materials are designed to magnify Christ. Among those themes are: Living Word, Teacher from God, Friend of Sinners, Lord of the Home, and Builder of the Church.

Several hundred people will have places of leadership on the programs in the 77 "M" Night meetings. Of course, most of those will be from the local association. Some associations have invited speakers from other states. We have received word that Arkansas, Ohio, Georgia, and Virginia will be represented.

In late November the *Western Recorder* will publish a listing of the date, place, time, and speaker for each "M" Night meeting. Associational Directors should mail that information to the Training Union Department before November 5.

## Resolutions Adopted by The Alumni Association Of Georgetown College

GEORGETOWN, Ky., October 11, 1958—WHEREAS, Georgetown College was founded in 1829 as an independent Baptist College, located at Georgetown, Kentucky, and has remained at Georgetown throughout its long history of service to its denomination and the people of this Commonwealth;

WHEREAS, the location of the College at Georgetown has in a large measure contributed to the success of the College in fulfilling its function as a small school of liberal arts and in giving to its students the benefits of a Christian education;

WHEREAS, the excellent facilities of the College are substantially the result of the assistance of its alumni, whose gifts have been made solely for the use of the College at its present location;

WHEREAS, it has been brought to the Alumni Association's attention that a special committee of the General Association of Baptists in Kentucky has submitted to said Association a report recommending, among other things, that "Georgetown College be the nucleus of a Kentucky Baptist University, and that its Board of Trustees be requested to develop a plan which will over a period of years gradually transfer its principal educational program to the Louisville site."

NOW THEREFORE, IT IS HEREBY RESOLVED, That the Alumni Association of Georgetown College takes exception to said report and opposes the acceptance of the recommendation of said committee and the transfer of any of the assets or the faculty of Georgetown College to the Kentucky Baptist University at Louisville on the grounds that such acceptance and transfer will effectively abolish the College as an independent school of liberal arts, will violate the trust of those who have contributed to its success, and will irreparably undermine the principles for which it has stood for over a century.

IT IS FURTHER RESOLVED, That the Alumni Association of Georgetown College is opposed to the operation of Georgetown College as a branch of the Kentucky Baptist University or any other educational institution.

IT IS FURTHER RESOLVED, That the members of the Alumni Association take such steps as may be reasonable to obtain the rejection of said report, and that a copy of these Resolutions be mailed to the President of the College and to each Trustee, and

IT IS FURTHER RESOLVED, That the foregoing Resolutions be read to the General Association of Baptists in Kentucky at the meeting of said Association at Elizabethtown, Kentucky, on November 17, 18 and 19, 1958.

## PUBLIC EDUCATION AND THE TAX DOLLAR

A Report by EUGENE SILER  
Member of Public Affairs Committee of the  
General Association of Baptists in Kentucky

In our State of Kentucky, the total amount of public taxes received by the state government for the 1958 fiscal year was \$207,000,000. And although this is a large amount of money, yet Kentucky is one of the seven lowest tax burden-per-capita states in the nation.

For the school year 1956-57, the personal income per pupil in Kentucky was \$6,497, which made our state stand 38th in the nation in this respect. One person in every five was enrolled in our public schools in that same school year and the total amount of money expended on each pupil was \$186.40 for that year.

In the 1957 school year, a total of \$84,193,000 was spent for public educational causes in Kentucky, about \$24,000,000 of it going to higher education and about \$60,000,000 of it going to the lower educational schools of our state.

In addition to the foregoing sums, the U. S. Department of Agriculture spent \$2,696,812 on school lunch programs and \$966,993 on school milk programs in Kentucky in the 1957 school year.

Public education in our state, as well as in all the other states of our country, is undoubtedly in the category of big business, since it includes one-fifth of our population as pupils or parents of pupils and since it absorbs over 40% of the tax dollar here in our state and since our public schools are established in every county, city and community of the entire Commonwealth.

As Baptist people, we have the same conviction as of one of the original Baptist leaders in America, Roger Williams, who founded the first Baptist church ever in America in the Colony of Rhode Island in 1639. His conviction was that there should be absolutely "free religion or free churches in a free state" and accordingly Rhode Island is said to be the first body politic on earth where there appeared an absolute separation of church and state. Because of this Baptist conviction, our people deplore the situation in our state that right now presents six counties permitting Roman Catholic nuns to teach in their county public schools while wearing the uniforms and emblems of their particular faith. Also, there are six counties, including three in the first mentioned group, permitting public tax money to be used at the present time here in our state for religious school bus transportation for non-public schools in those counties. The Court of Appeals of Kentucky has said that both of these practices are entirely legal unless and until the people, through

their legislative body, see fit to change the statutory law. There will not be an "absolutely free religion in a free state" here in Kentucky as long as the tax dollar of a Methodist, Presbyterian, Jew, Baptist or atheist can be taken and used to further the cause of some religious school that is not of his own faith.

Every Kentuckian should always be willing to pay the price of eternal vigilance for the liberty and freedom that came to him as a great heritage, and public education supported by the tax dollar may be the first place to look for a deterioration of that heritage.

## Cooperative Program Gifts Show Increase

NASHVILLE — (BP)—Gifts through the Cooperative Program to work of the Southern Baptist Convention at large continued in September to show a great percentage increase in 1958 than they did in 1957.

Treasurer Porter Routh said Cooperative Program receipts for the past month were \$1,154,960 compared with \$1,061,449 in 1957. This brought the present nine-month total to \$11,517,547, a 9.41 increase over the previous year.

At this same time a year ago, Cooperative Program receipts were up only 6.84 per cent over 1956.

Designated gifts for September 1958, were \$118,406 compared with \$116,455 during the corresponding month in 1957. Total for this year to date is \$8,826,477, up \$648,738 over the January-September 1957, designations.

However, the increase in designations from 1957 to 1958—7.93 per cent—has not been as great as the increase in gifts in this category from 1956 to 1957—11.3 per cent.

Total gifts last month, adding Cooperative Program and designations, amounted to \$1,273,366, which is nearly \$96,000 greater than for the previous September.

For 1958 to date total gifts are \$20,344,025 compared with \$18,704,468 a year ago—an 8.77 per cent gain.

Gifts reported do not include funds kept by local churches for their own activities nor those used by Baptist state conventions or district associations of churches to carry on their work.

So far this year the Foreign Mission Board of the Convention has received \$12,010,571 including more than \$600,000 in September. The Home Mission

Board with \$192,000 received during September has gotten \$3,534,373 this year.

The only other agency to have received more than \$1,000,000 this year so far is Golden Gate Baptist Theological Seminary, Berkeley, Calif., which is building a new campus. The \$136,000 it received in September brought its total for the year to date to \$1,357,995.

During September, 1958, Kentucky forwarded \$59,812 in Cooperative Program gifts and \$7,358 in designations making a total of \$67,170. This placed the state seventh in the SBC for the month.

For the year to date, in only five state conventions have there been a decline either in Cooperative Program or designated gifts. They are Arkansas, District of Columbia, Illinois, Maryland, and Missouri. However, in none of these has there been a decrease in both categories.

Total gifts have declined in but one one state—Maryland—to date. There total gifts are running about \$1,500 below 1957.

►Glenn L. White is just completing a period of service as interim pastor of the Fourth Avenue Baptist Church, April 6 to November 3. According to Mora Helm, one of the laymen, his preaching was greatly appreciated by the Fourth Avenue members. Mr. Helm further says that Mr. White will be glad to be available for either supply work or interim pastoral work in other churches, whenever he can serve them. He may be reached by telephone at GLEndale 8-4173, or may be addressed at 3626 Poplar Level Road, Louisville, Ky.

►The fifth anniversary of the second pastorate of Richard Miller at the First Baptist Church, Raceland, Ky., will be observed November 2. His previous pastorate ran from January 4, 1948, to March 1, 1950. During his second pastorate with them plans and construction are going on that will ultimately bring a completely new house of worship. The ground level now consists of space for 12 class rooms, the pastor's study, church office, kitchen and a large fellowship hall. The auditorium is now ready to be completed, and will afford space for 350 seating capacity. The pastor's home has been greatly improved. Brother and Mrs. Miller are from Huntington, W. Va., and have two children—Michael Dale, 10; and Susan Faye, 7.

## Royal Ambassador Congress

Southern Baptist Seminary, Louisville, Ky.

November 7-8, 1958

Friday, Afternoon, November 7, 3:30 P.M. C.S.T.

Eddie Owens, State Ambassador-in-Chief, Presiding

- 3:30 Call to Order; Allegiance  
Opening Song ..... Led by Eugene F. Quinn  
Scripture and Prayer
- 3:40 Ambassador Life skit ..... Junction City Royal Ambassadors  
3:50 "I Went to Fort Worth" ..... Franklin Watkins  
4:00 "I Went to Cedarmore" ..... Arthur Christmas, Jr.  
4:10 "I Am a Missionary in My Daily Life" ..... J. C. Ballew

Friday Night, November 7, 7:00 P.M., C.S.T.

Jim W. Allen, Associate Brotherhood Secretary, Presiding

- 7:00 Call to Order; Sing, "The King's Business."  
Commission and Declaration
- 7:10 Devotional ..... Dr. Duke K. McCall  
7:25 "I Am a Missionary—Associational" ..... J. Eldon Jones  
7:45 Pageant ..... Long Run Brotherhood and Royal Ambassadors  
Dr. Charles A. McGlon, Director

Saturday Morning, November 8, 9:00 A.M., C.S.T.

Eddie Owens, Presiding

- 9:00 Call to Order; Sing, "The King's Business"  
Scripture and Prayer ..... Tom McGee  
9:10 "I am a Missionary—State" ..... Dr. W. C. Boone  
9:30 Conference Assignments  
9:40 Conferences—Theme, "Christ in Me"  
9, 10, 11-Year-Olds—Leader, William McElrath  
In My School ..... William McElrath  
In My Church ..... Bob Brindle  
In My Home ..... Dr. Findley Edge  
In My Play ..... James Whaley
- 12, 13, 14-Year-Olds—Guide, Jim W. Allen  
In My School ..... Billy Tillett  
In My Church ..... Dr. J. J. Owens  
In My Home ..... Larry Timberlake, Sr.  
In My Play ..... J. C. Ballew
- 15, 16, 17-Year-Olds—Counselor, A. B. Colvin  
In My School ..... John B. Reams  
In My Church ..... A. B. Colvin  
In My Military Service ..... Ron Whitlock  
In My Vocation ..... Dr. Sabin Landry  
Forrest R. Sawyer, Brotherhood Secretary, Presiding
- 10:45 Report of Nominating Embassy  
Election of Officers  
Installation of Officers ..... Rev. Jesse Hatfield  
11:15 "Christ in Me, the Hope of the World" ..... Dr. Elmer S. West  
11:45 Allegiance; Dismissal Prayer ..... New State Ambassador-in-Chief

## N. C. Brooks, Jr., Inaugurated 5th Carver President

LOUISVILLE, Ky.—Dr. Nathan C. Brooks, Jr., was inaugurated as the fifth president of Carver School of Missions and Social Work on September 23 at 8:00 p.m. in the school's Memorial Chapel. Pastor B. L. Williams, of the First Baptist Church, Johnson City, Illinois, and chairman of the board of trustees, conducted the installation proceedings.

Dr. Brooks discussed the extent to which Southern Baptists are now engaged in social work by pointing to the extensive program carried on in our children's homes, hospitals, homes for the aged, in good will centers, and in many phases of the city missions program of the Home Mission Board.



Nathan C. Brooks, Jr.

"What Southern Baptists really need to be afraid of now," he said, "is not whether social work will lead them off on a social gospel tangent that will betray their heritage, but whether, since they are already deeply involved in social work, they are going to do a second or third rate job in the field."

The new president pledged himself to put Carver School of Missions and Social Work in the front ranks of social service institutions by achieving full accreditation, and the promotion of research that will be a service to the denomination. "This school," he said, "must add the lost dimension in social work education and that is religion."

Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, gave the address during the welcoming ceremonies in the morning. He spoke on the subject, "Southern Baptists and Missionary Education." Reminding his audience that Carver School of Missions and Social Work has been preparing well trained mission-

aries for more than 50 years, he expressed the belief that the school is now moving into its most effective period of service to Southern Baptists. He said that the inauguration of Dr. Brooks was a distinct step forward in missionary education.

Dr. Cauthen pointed out that Southern Baptists now have 1,250 missionaries in 38 countries and 138 new workers are going to be appointed this year. The goal is to have 2,000 missionaries by the end of the Baptist Jubilee Advancement in 1964.

Dr. Ramsey Pollard, chairman of the Executive Committee of the Southern Baptist Convention, brought an expression of welcome on behalf of the Convention to Dr. Brooks and his family. There were other words of welcome from the local churches, the faculty, staff, and students. In the colorful academic procession of the inaugural ceremonies there were representatives of thirty-seven educational institutions and fourteen Baptist agencies.

A meeting of the board of trustees was held at the school in connection with the inaugural ceremonies and many members of the board participated in the exercises. Pastor J. Herbert Gilmore, of the Deer Park Baptist Church, Louisville, Kentucky, was chairman of the inauguration committee.—Hugh A. Brimm.

## Rights Of Clergymen Subject Of Research

WASHINGTON — (BP) — The right of clergymen to protect confidences when called on to testify in court has been the subject of "extensive research" by the Baptist Joint Committee on Public Affairs here, committee officers reported.

Called in legal language "privileged communications," the question of whether ministers can refuse to testify about confidences was brought to public light recently in west Tennessee.

A young Baptist student minister was fined and given a suspended jail sentence when he refused to testify when called to the witness stand during a divorce proceeding. He had counselled with the parties suing for divorce, and said information received during these counselling sessions must be kept private.

The governor of Tennessee later pardoned the minister, declaring that the rights of ministers to privileged communications (or communications which they can keep secret) should be recognized.

Tennessee and most other states, it was pointed out, have not enacted laws granting this immunity to ministers al-

though it is granted to attorneys and certain others.

The Baptist Joint Committee on Public Affairs said it has taken no position on the matter of privileged communication, but said that its staff has been instructed to prepare information for general distribution to Baptist leaders and others.

This information will be provided "with the hope that proper statutes can be enacted in the states that will clarify the issue," the committee said. Its study of the issue resulted in some "remarkable findings," according to the committee.

The Baptist Joint Committee announced that it will conduct its third annual religious liberty conference in the fall of 1959 on the theme "Religion and the Public Schools." 95 persons attended the 1958 conference which closed here recently.

►George Wilson, home missionary to Indians, Albuquerque, New Mexico, died on September 28 after an extended illness.



**LEXINGTON AVENUE CHURCH SECRETARY, DANVILLE, ELECTED STATE YWA PRESIDENT—Miss Eula Jones, church secretary of the Lexington Avenue Baptist Church, Danville, Kentucky, for the past fifteen months, has been elected State YWA President at the recent YWA week-end camp at Cedarmore. Miss Jones has served as YWA president at Lexington Avenue for the past year, and while in college as president of the Georgetown College YWA and served two years on the State YWA Council as secretary. She is not only a well-trained YWA leader but serves in all organizations of the church life. A graduate of Georgetown College with a degree in music, Miss Jones is also an outstanding musician.**

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## A Letter of Spiritual Counsel

By WAYNE E. OATES



Wayne E. Oates

Question: I live in a community which is predominantly Catholic. I am married to a person recently converted from Catholicism, and who is now a loyal and faithful member of the Baptist Church to which I belong. He still believes that it is a terrible sin to eat

meat on Fridays, to practice birth control, and to miss the Lord's Supper when it is served in our church. Why should these things be?

Answer: Your husband is reflecting the results of long years of habit-formation as a Catholic. He may convince himself that these things you name do not matter, but emotionally he cannot "feel right" about changing his practices. This is true of most deeply-ingrained habits. Much time, patience, and teaching are required to change them.

Your husband apparently confuses the Lord's Supper with Mass, and certainly needs to talk this matter over with your pastor. Baptists do not believe that the Lord's Supper has "sacramental" or "sin-cleansing" power, but the Catholic does. His Baptist pastor should have the opportunity to be his teacher in these vital matters of doctrine.

The eating of fish on Fridays is a custom shared by many Protestants with Catholics, and to make a fuss over this is to be overscrupulous yourself.

But the timing and limiting of the births of your children is a vital problem to your continued happiness together. The Catholic position on birth control is that for any reason any kind of control of birth is wrong, with the exception of the avoidance of sexual relations for seven or eight days in the middle of each monthly period. This latter method is known as the "rhythm" method. However, Protestants have tended to feel that not only this method of birth control, but also others which your doctor can advise, are useful to Christians if their main passion is the glorifying of God in their planning of their parenthood. The real wrong in the use of birth control measures lies in the willful refusal to have children at all, not the desire to determine the time of their arrival, etc. Birth control measures, like any other human invention, can be used to defame life or to glorify God. The real issues of life proceed from the heart, the inner motive, and not from instruments whereby we implement our motives.

►First Baptist Church, Providence, had a revival with Dr. John M. Carter, president of Campbellsville College, as the evangelist. Matt Sugg, Morganfield, directed the congregational singing and the youth choir. There was a total of 16 decisions; 8 professions of faith and baptism, 2 by letter, and 6 rededications. On September 28, the cornerstone of the church building now under construction on South Broadway, was laid in an impressive afternoon ceremony. In connection, homecoming was observed, the week's revival services began, and dinner was served at noon. Sunday was also promotion day in the Sunday School. Around 400 persons attended the special occasion.



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**SUNDAY SCHOOL AND TRAINING UNION  
ATTENDANCE, OCTOBER 19, 1958**

	S.S.	Add.	T.U.
Lou., Walnut Street	1,517	12	455
Missions (4)	340		57
Madisonville First	1,090	4	305
Owensboro, Third	1,054	8	331
Hopkinsville, Second	1,000	1	297
Bowling Green, First	980	7	257
Andrew Mission	169	1	
Lou., Parkland	980	9	290
Lou., St. Matthews	977	6	291
Owensboro, First	944	1	228
Lexington, Ashland Ave.	936	10	111
Lexington, Immanuel	931	10	344
Todd's Road Chapel	27		
Muirray, First	929		
Mission (1)	23		
Hopkinsville, First (1)	917		320
Lexington, Calvary	896		257
Mission (1)	44		
Mayfield, First	870		249
Mission (1)	105		
Elizabethtown,			
Severns Valley	855	5	209
Missions (2)	88		
Harrodsburg	840	2	200
Mission (2)	62		55
Lou., Beechmont	828	3	147
Missions (2)	396	10	137
Lou., Beechland	807	7	211
Somerset, First	799	5	300
Mission (1)	48		
Newport, First	793	2	202
Missions (2)	183		
Covington, Calvary	779		
Lexington, Grace	779		
Elmwood	32		
Hi-Acres	109		
Covington, Latnoia (1)	745	2	214
Frankfort, First	733		209
Lou., Victory Memorial	689	4	122
Missions (2)	212	1	78
Georgetown	615	3	263
Missions (2)	47		
Lou., Southside	602	4	154
Missions (1)	61		
Lou., Hazelwood	584		147
Henderson, Immanuel	582		
Missions (2)	125		
Lou., Shively	563	2	124
Mission (1)	136		69
Danville, First	562		132
Missions (2)	104		33
Covington, South Side	558		96
Corbin, Central	555		140
Mission (1)	68		39
Shelbyville, First	554		116
Lexington, Central	549		159
Owensboro Hall Street	544		215
Bellevue	515		110
London, First	514	12	142
Missions	107	2	
Ashland, Unity	513	2	133
Lou., Third Ave.	505		141
Mission (1)	134		49
Lou., Rockford Lane	505	20	221
Central City, First	501	2	292
Florence,	498		80
Middlesboro, First	493		106
Owensboro,			
Walnut Street (1)	493	2	153
Lou., Deer Park	493	7	142
Mission (1)	97		43
Lou., Eighteenth St.	489	4	128
Mission (1)	89		74
Lou., Bethany	487	4	115
Owensboro, Eaton Mem.	485		186
Owensboro, Buena Vista	481		183
Lou., Beth Haven	476	9	162
Evansville, Calvary	464		208
Danville,			
Lexington Ave.	460		81
Mission (1)	56		
Walton, First	452	2	171
Richmond, First	450	3	127
Lou., Farmdale	447	1	170
Springfield, First	441		152
Franklin, First	440		131
Mission (1)	55		16
Russellville, First	434		142
Mission (1)	43		
Ludlow, First	432	3	94
Bardstown	420		61
Hazard, First	418		107
Lou., Shawnee	411		160
Lou., Bethlehem	408	1	180
Bowling Green, Eastwood	405		138
Versailles	404		104
Corbin, First	301	1	138
Morganfield, First	400	2	144
Paducah, East	400		166
Mt. Washington	400		132
Nicholasville	393	3	111
Danville,			
Gethsemane	392	1	189
Greenville, First	385		167
Lou., Immanuel	385	1	107
Lou., Valley Station	376	1	107
Frankfort, Crestwood	374	4	149
Lou., Fairdale	373	1	129
Lexington, Felix Mem.	368		113
Lebanon, First	367		88
Dawson Springs	366		111
Lou., Green Acres	365	5	188
LaGrange,			
DeHaven Memorial	353		73
Ashland, Pollard	348	7	130
Mission (1)	58		
Lou., Beechwood	346	2	143
Covington, First	345	6	182
Mission (1)	68		
Paducah, Twelfth St.	340		149
Fern Creek,			
Cedar Creek	338		111
Monticello, First	319	8	133
Missions (2)	56		
Paintsville, First	318	3	170
Missions (2)	97		
Bowling Green,			
Glendale	313	20	141
Junction City, First	310	11	110
Marion	288		109
Lou., Crestwood	384	3	114
Middlesboro			
East Cumberland Ave.	280		105
Lawrenceburg, Sand Spring	280		48
Carrollton, First	269	1	62
Middletown, First	261		80
Prestonsburg,			
Irenie Cole Mem.	259		55
Missions (13)	465		15
Sonora	259		103
Hawesville	258		113
Lou., Baptist Temple	254		93
Cold Spring, First	251	8	116
Hazel	248		
Covington,			
Ashland Ave.	245	2	74
Shepherdsville,			
Little Flock	241		58
Owensboro, Wing Ave.	235		111
Owensboro, Seven Hills	233		59
Perryville	220		122
Grayson, First	198		97
Frankfort, Thornhill	125		

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Walton, First	452	2	171
Richmond, First	450	3	127
Lou., Farmdale	447	1	170
Springfield, First	441		152
Franklin, First	440		131
Mission (1)	55		16
Russellville, First	434		142
Mission (1)	43		
Ludlow, First	432	3	94
Bardstown	420		61
Hazard, First	418		107
Lou., Shawnee	411		160
Lou., Bethlehem	408	1	180
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Covington,			
Ashland Ave.	245	2	74
Shepherdsville,			
Little Flock	241		58
Owensboro, Wing Ave.	235		111
Owensboro, Seven Hills	233		59
Perryville	220		122
Grayson, First	198		97
Frankfort, Thornhill	125		

►Mrs. D. M. Aldridge was elected president of the Southeastern Region of Baptist Woman's Missionary Union at a meeting held Wednesday at First Baptist Church in Pineville. Mrs. Aldridge, wife of the president of Clear Creek Baptist School at Pineville, holds a B. A. degree from Tennessee (Baptist) College (now Belmont College) and a Master of Religious Education from Carver School of Missions and Social Work in Louisville, and is at present president of the Bell County Associational W. M. U. Others who were elected to office are Mrs. Carl Loy, Williamsburg, vice-president; Mrs. Damon Patterson, Middlesboro, youth director; Mrs. Raymond Sanderson, Pineville, secretary; Mrs. Jake W. Sowders, Middlesboro, 3rd jubilee chairman; Mrs. D. C. Sparks, Oneida, mission study chairman; Mrs. J. C. Dance, Oneida, prayer chairman; Mrs. R. Y. Chapel, Corbin, stewardship chairman; and Mrs. E. C. Masden, Williamsburg, state nominating committee chairman.



Groundbreaking ceremonies for a new educational building were conducted by Rosemont Baptists, Lexington, on September 7. Pastor O. W. Yates is pictured with church leaders and Executive Secretary W. C. Boone, with Bible in hand. The Rosemont Baptist Church has experienced phenomenal growth since its organization a few years ago. David Wesley Sparrow is educational director.

►A 127-year-old vow was kept in violation when descendants of 40 German families shipwrecked on September 17, 1831, gathered in Trinity Lutheran Church, near Jenera, Ohio, recently to observe a day of personal thanksgiving. On a storm-wrecked ship off the coast of Maryland, the German immigrants vowed if they were saved, September 17 would always be considered a holy day by themselves and their future generations. Each year the grateful families have celebrated their special day of thanks.—J. P. Edmunds.

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## A Growing Familiarity With Deity

By W. R. CULLOM  
Wake Forest, N. C.

For several years past I have noticed what seems to me an increasing use of the word "you" in addressing the Deity in prayer. I can't say that it makes any special difference to "Our Father in Heaven" as to which pronoun we use in addressing Him, but somehow it sends a sort of shock over me when I hear people say, "You know that we need you, and we know, too, that you are willing and ready to bless us," etc., etc. Is it mere habit with me, or is there a growing familiarity with the Deity that shows a breaking down of that old-time sense of reverence that made us feel a sense of awe whenever we approached God? I am not passing criticism on any one else; I am only

trying to give expression to something that I find in myself and am wondering whether this is a personal peculiarity, or do others about me have the same experience? To be sure, I am very conscious of a decided change in my feeling and attitude toward Deity from that which possessed me when I was a boy and young man. At that time God was "far beyond the starry skies." In later years He has become much nearer even to the point of feeling that "in Him we live, and move, and have our being." But this nearness is close of kin to that of Tennyson who says,

"Speak to Him, thou, he hears,  
And spirit with Spirit can meet;  
Closer is He than breathing,  
And nearer than hands and feet."  
Or when he says,  
"We are children, crying in the night,  
Children crying for the light,  
With no other voice but a cry."

Let us keep in mind the third commandment of the Decalogue (Exodus 20:7). Let us keep in mind also the introductory words to the Lord's Prayer (Matthew 6:9). It is true that when our Lord died on the cross the curtain that separated the holy place from the Holy of Holies was removed (Matthew 27:51). But did this change the third commandment or the opening of the Lord's Prayer?

►Mrs. Annie Anglin, 82, died on August 13, 1958. She was a member of Sugar Creek Baptist Church, Tiline, Ky.

►Southern Seminary Alumni Luncheon will be held at the Elizabethtown Methodist Church, Elizabethtown, Kentucky, Tuesday, November 18, at 12:30 p.m. Dr. W. Peyton Thurman, dean of students, will be the speaker. Price of the tickets will be \$1.75. There will be a limit of 225, so it will be necessary to make reservations ahead of the General Association. Elvis H. Egge, Alumni President, 2800 Broadway, Paducah, Ky., would like to have your reservations by Saturday, November 15. He will have to notify the ladies of the Elizabethtown Methodist Church the number of plates to prepare.

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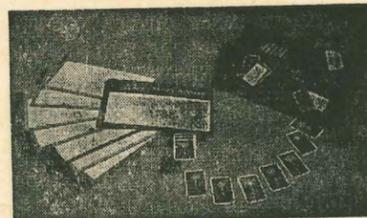
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## Tenth Anniversary for First Southern Baptist Church, Clarksville

CLARKSVILLE, Ind., Oct. 5—The First Southern Baptist Church of Clarksville celebrated its tenth anniversary during September. Ten years ago a small group of local Baptists, with church membership in churches in surrounding communities, met in the basement of a home on Marshal Avenue in Clarksville for Sunday school and worship. Robert Z. Weyler, owner of the home, conducted the services. In a short time twenty-seven people organized into a church.

Of the twenty-seven charter members, Mr. and Mrs. Ennis Roehm, Mr. Carl Morris, Mrs. Lloyt Tapp and Mr. and Mrs. John Stith are still active in the church.

Soon a garage on old Highway 62, renovated and used as the basement, proved too small for the growing congregation. At this time William Lee, a student at the Southern Baptist Theological Seminary, was called as pastor.

In 1949 the old McCullough Chapel became available and the congregation met there until they completed their first unit of a five unit building on Eitel Lane.

A Woman's Missionary Union and a Brotherhood were organized in 1951. At the time the congregation moved into their new building, June 1954, they had a membership of 255. In September 1954 Lyndon W. Collings, the present pastor, was called.

Today the church is sponsoring two Baptist missions and has a total membership of 732. In her ten years, the congregation has baptized 288 into the membership. A total of 488 have been added by letter. Total gifts to all causes have totaled \$132,272.13. Total gifts to missions have been \$19,598.75. The church property is valued at over \$60,000. Besides the pastor, the church has Mrs. E. W. Nichols as church secretary, Carl Zeim as sexton, Robert Webb as minister of education, and Jon Gilbert as minister of music.

In October, 1949, the First Southern Baptist Church became a member of Long Run Association of Baptists in Kentucky. On July 8, 1958, the congregation joined with other Southern Baptist churches in Southern Indiana to form the new Southeastern Indiana Association of Baptists in Indiana.

Messengers were also elected to represent the local church at the organizational meeting of Southern Baptists on the state level October 3 and 4 at Indianapolis.

The Clarksville church has plans for an early erection of the second unit of its educational building which will double the floor space. The third unit planned is to be an auditorium centered on a three acre lot.

In celebration of its Tenth Anniversary the church has conducted a month of evangelism emphasis during September. LaVerne Butler, Fairfield, Ky.; John Snawder, Rockford Lane Church, Louisville; and Prof. Wayne E. Ward, of Southern Seminary faculty, were the evangelists on three Wednesday nights.

►Of 1,760 United States newspapers, 697 won't accept liquor advertising. Few magazines, however, have turned down such advertising. Until now, the *Saturday Evening Post* and *Readers' Digest* have been the only two major general magazines refusing to accept liquor ads. Two weeks ago, the *Post* reversed its policy, stating that "the times have changed." Last year, alcohol beverage advertising totaled a record \$413,000,000.—J. P. Edmunds in *The Survey Bulletin*.

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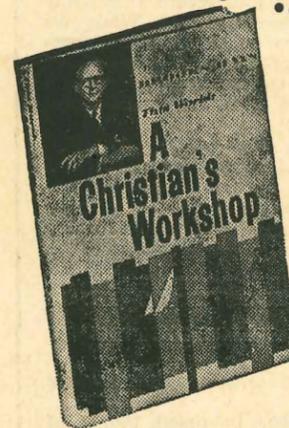
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## 140 Students Register As Midwestern Opens

KANSAS CITY, Mo. — (BP) — "This may be the most important year in the history of Midwestern Baptist Theological Seminary," President Millard J. Berquist told the 140 students registering for the school's first year of operation here.

"This class will be responsible for setting the pattern for the seminary in the days ahead. The fingers of the future will point back during the next five, 50, or 100 years as we write history," he continued.

The 140 students represented almost the capacity of the new Southern Bap-

tist Convention seminary, meeting during the coming year in buildings of local Calvary Baptist Church. Berquist said 150 students would be capacity, and he anticipates late registrants will cause the enrolment to reach that figure.

About 95 per cent of the students are married. All of them are first-year seminary men studying toward the bachelor of divinity degree. The Convention has limited the school to theological subjects.

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## John L. Pound, Faithful Servant, Goes to be With the Lord



John L. Pound

Kentucky Baptists and Clifton Baptist Church lost one of their most faithful servants of the Lord, Brother John L. Pound, on September 11, 1958. Born August 2, 1886, in Bullitt County, Ky., he was converted and baptized at the Kings Baptist Church in September, 1901, at the age of fifteen. He married Miss Cleo Mills on June 24, 1913. To Brother and Mrs. Pound were born two daughters—Mrs. Oliver Derr and Mrs. Chester Alwes—both of whom are faithful in the Lord's work.

The Pound family moved to the Clifton area of Louisville in 1921. It was on January 15, 1922, that Brother and Mrs. Pound united with the Clifton Church—at that time under the leadership of the beloved, departed Dr. E. C. Stevens. Brother Pound was ordained to the deaconship January 4, 1933; served as clerk from October 10, 1934, to 1946, at the end of which time he became treasurer and chairman of the trustees. He served in these positions to his death.

So faithful was this man of God in his daily walk that one of the officers of the Citizens Fidelity Bank and Trust Company, where he was employed for 45 years, wrote the following tribute in a letter addressed to Mrs. Pound a few days after his death:

"John was a man who lived his Christian principles daily. He was the soul of honor; his word could always be believed; his integrity beyond doubt, and his loyalty to his Maker, his family and to his employer, were unbounded. He has left to his family and to his associates here at the bank an example of very high standard. Because John's work with us covered so many years, and because his activities were interwoven with so many of our accounts, and because of his contribution in so many ways, he will be long remembered as one of our most valued and respected officers."

Such a man will be extremely missed in our midst.—L. Kenneth Balthrop, Pastor.

►S. T. Skaggs was the evangelist and R. B. Hooks, Jr., led the music in a revival October 6-16 at Smith's Grove Baptist Church.

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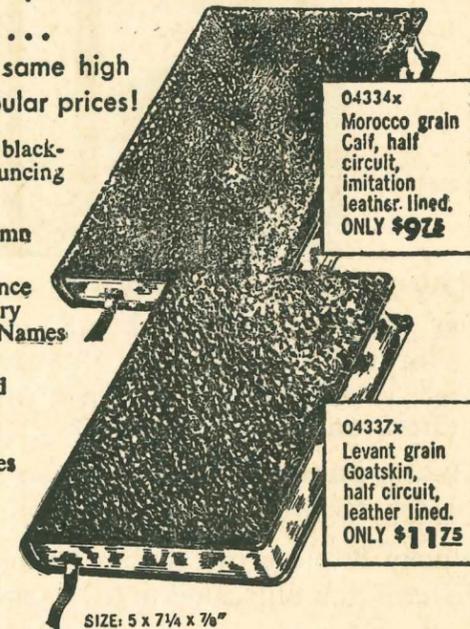
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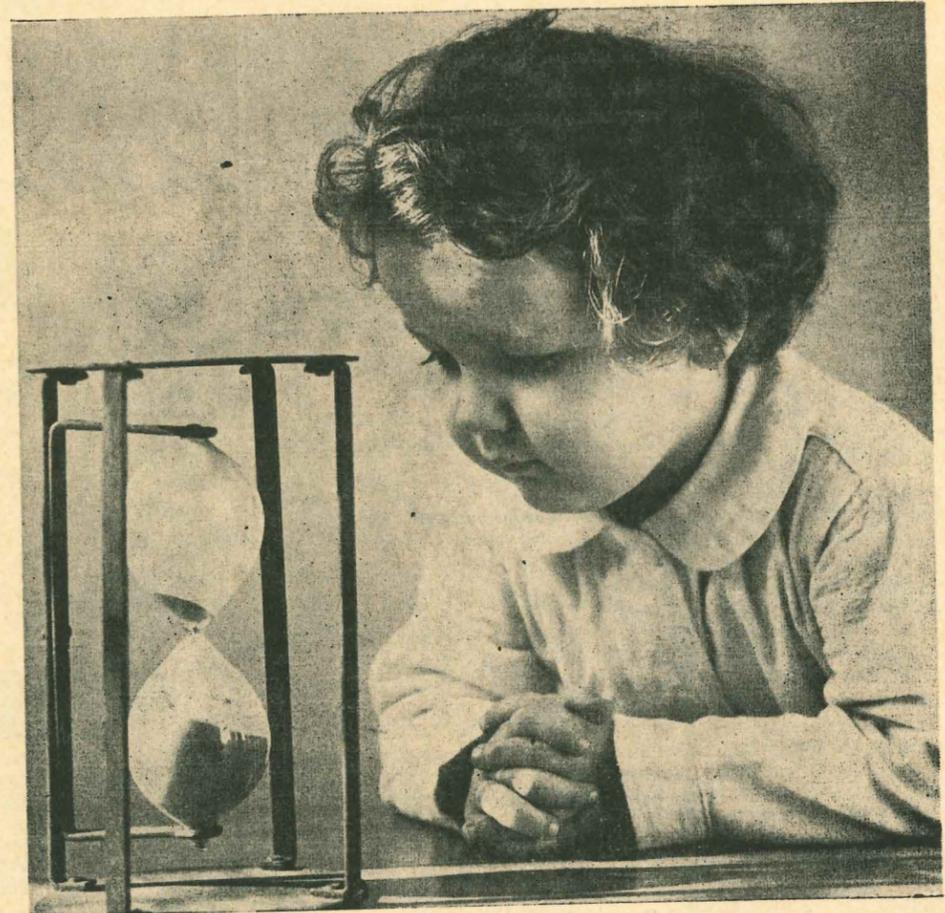
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