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Western Recorder



SHARE WITH ME IN MY TROUBLE

SEE INSIDE BACK COVER

The Home You Made For Me

By SAM ED BRADLEY

Who am I? I am just a little girl. If it were not for the deep love of Kentucky Baptists, I would be homeless. I wouldn't have any supper tonight. I wouldn't have any place to sleep. I wouldn't have any warm clothes to wear.

But I am not homeless! Tonight I'll have a good supper. I'll sleep in a clean bed in a warm building. In the morning I'll eat a nourishing breakfast. I'll put on nice clothes and go to school. I am very happy. You see, I live with Kentucky Baptists!

I am one of the nearly 600 homeless and dependent children who will be cared for in the coming year by our three great Homes for children—Spring Meadows, Glen Dale, and Pine Crest.

Why Children Come To Live In Our Homes

My daddy was killed in an accident, and mother died a year later. There are many reasons why my friends are here. David's mother had to go to a tuberculosis hospital. His father couldn't work to make a living and care for little David at the same time. Jimmie and Ann live here with us because their father ran away and left them with their mother. She grew tired trying to keep them, and one morning, the judge received a letter telling him she, too, was leaving and to see about Jimmie and Ann. Our superintendent said to them, "Come on and live with us."

You can't understand how a mother and father could act that way? Well, I can't either. And maybe Jimmie and Ann won't ever understand! Robert and Bill and Beth's mother and father got mad at each other and were divorced. Because they were mad and neither of them had a home, they wouldn't let the other have the children, so they came to live with us, too. Practically all of my friends have different reasons for being here, but it all adds up to the same thing. We didn't have a home so Kentucky Baptists opened their hearts to us.

Our Homes Have Beautiful Names

I live in what people used to call an "orphanage." There are some who still thoughtlessly use that word. But just as considerate people say "state hospital" instead of "insane asylum," thoughtful people say "children's home." Our Kentucky Baptist Homes for children have lovely names—Spring Meadows, Glen Dale and Pine Crest.

My home is located in the country but not far from a city. Like all our modern

Homes, old barracks-type buildings have been replaced with attractive home-like cottages housing from twelve to eighteen children each.

The Children Live In "Cottages"

Let me tell you about the cottage in which I live. It is located on a little hill overlooking a big highway. There are several other cottages like it. When you enter our cottage you come into a nice living room where all eighteen of us girls can gather with our house-mother before the open fireplace for our evening devotions. This is where we visit with company when someone comes to see us. Four of us sleep in a bedroom, in nice single beds just like you have. Each one in our cottage has a clothes closet right in her bedroom. Our cottage has a little kitchenette with electric refrigerator and electric stove where we fix our meals when we do not eat in the big central dining room with everybody else. We also use it to pop corn and make candy and bake a cake when somebody has a birthday.

Well, I've told you about my cottage. Maybe you wonder where I go to school. My superintendent says we need to get away from the Home part of the time and away from the Home workers. (And, you know, I wonder if they don't need to get away from us once in a while!) So we go to public schools and learn we can hold our own anywhere.

In our Homes the children and workers worship in the nearest Baptist church. We take an active part in the church program.

Some of my clothes are paid for by my sponsors and I like it when someone from the Home takes me to town and lets me help pick what I like to wear.

Work Program

Everybody at the Home has some work to do, but because there are so many of us it doesn't take long to get it done. We all make our beds, clean our bedrooms, baths, halls, and living room. Over in the central kitchen the big girls help cook, and the middle-sized girls serve tables and dry the dishes when they come out of the big dishwasher. The big boys feed the stock, mow the lawn, and help with the work on our farm. The middle-sized boys wash the pots and pans in our big kitchen, help unpack fruit and vegetables which our churches send in, and sweep floors. Even work can be lots of fun and they say it's good training for us.

Part of the time each day we just

play. There are so many of us and there's a big, big campus with slides, swings, see-saws, merry-go-rounds, ball diamonds, and skating rinks, so no wonder we have so much fun.

We love to see visitors! If you have not visited the Baptist Children's Home nearest you, you ought to get up a group from your church and come to see us. We'll give you a warm welcome, and you will enjoy the experience.

What Of The Future?

Well, I can't predict the future, but I do know that my superintendent will not tell me to leave when I get to be seventeen or eighteen years old; I can stay as long as I need the Home. Vera graduated from Georgetown and moved to another state where she married a nice young man. Recently the Home had a letter from her with a check for \$25. Ida, who took nurse's training at our Baptist hospital, is now bearing witness for Christ in the hospital where she works. Sue finished college and married a young man working for his master's degree. He now teaches in a state university and she works as church secretary. I'm not worried about my future!

Here in Kentucky our Homes receive a small per cent from the Cooperative Program. Because the percentage is small and the need great, our Homes take a special offering each year at Thanksgiving. We ask for "One Day's Pay."

Some gifts are accepted for special things, such as playground equipment, entertainment, education, books for the library, or perhaps a valuable addition to our beef herd on the farm.

I'm just a little girl, but a well-cared for little girl. How grateful I am to the Baptists of Kentucky! Here in the Home I've found sympathy, understanding and love. But even more important, I am being taught about Jesus and trained in the way he wants me to live.

Adapted from an article by the author first published in "Home Life" in November, 1953.

THIS YEAR **EVERYBODY** Give
ONE DAY'S PAY
AT THANKSGIVING FOR
GLEN DALE • SPRING MEADOWS • PINE CREST

REVIEW OF SURVEY REPORT

By THE EDITOR

(Final in a series of articles dealing with the Survey Report.)

Kentucky Baptists got what they asked for when a year ago they authorized a study of the entire program to be presented this year. The original recommendation for the study came from the Executive Committee to the General Association. An amendment provided for the employment of a consultant management firm to assist in the study.

The committee as appointed by the moderator included fifteen. By the time of the committee's final report, the committee had dwindled to twelve. A. B. Colvin resigned when he became State Secretary of Missions and Evangelism. Robert Robertson, Owensboro layman, resigned in disapproval of the committee report, and Gab Payne, Hopkinsville physician, was out of the country during the deliberations of the committee.

In previous articles the major sections of the report have been discussed. The purpose of this final article is to review briefly the whole report. The treatment will deal first with those areas of our present state program which are recommended for no changes or slight changes.

Unchanged or Slightly Unchanged

1. *Program of finance.*
Continual emphasis upon the Forward Program and the Cooperative Program is urged with \$5,000,000 as a Cooperative Program goal by 1980. A progressive increase to Southern Baptist Convention causes is recommended and the use of Cooperative Program funds for local associational programs either by withholding or refund is discouraged.

2. *Sunday School and Training Union.*
No changes, but recommendation for adding full-time workers for each age group over a ten-year period.

3. *Church Music.*
The Church Music program is to continue, but with a full-time instead of a part-time secretary as now.

4. *Woman's Missionary Union.*
Hope is expressed for a more fully co-ordinated state mission program by Woman's Missionary Union and the General Association.

5. *Brotherhood.*
Recommendation for re-evaluation of objectives and assignment of specific functional responsibilities to Brotherhood.

6. *Evangelism.*
Recommendation for a separate Department of Evangelism with a full-time secretary.

7. *Baptist Student Union.*
Continuation as is.

8. *Hospital Program.*
Continuation as is, with more authority in the Hospital Commission and strict requirements for admission of new hospitals.

9. *Child Care Program.*
Continuation as is, with recommendation for study on infant adoption program and addition of Oneida Institute to the Child Care Program.

Major Changes

The following areas of the present Kentucky Baptist program are recommended for major changes:

1. *The Direct Missions Program.*
(1) Redefinition of duties of state missionaries.

(2) Discontinuation over a five-year period of state support of local, county, associational or area missionaries except in extreme cases.

(3) The use of three state missionaries for each of eight regions, these to be paid and supervised entirely by the state.

(4) Discontinuation of state evangelists.

2. *Christian Education.*

(1) The adoption of the objective of training Baptist leadership in liberal arts on the college level only.

(2) The creation of a Kentucky Baptist University in Louisville with single Board of Trustees for entire education system.

(3) Georgetown, Campbellsville, Bethel and Cumberland Colleges to be merged into the Kentucky Baptist University.

(4) Dropping of Magoffin Institute with recommendation to combine with Oneida Institute.

(5) Oneida Institute to train pre-delinquent youth under guidance of Child Care Program.

(6) Discontinuation of support of Clear Creek Preachers' School except by a scholarship fund.

3. *Baptist Foundation.*

(1) Promotion of endowment giving to be transferred to Baptist institutions.

(2) Financial accounts to be centralized under Baptist Office of Executive Board.

(3) Investment of funds and technical advice on wills, etc., to be retained by Foundation.

4. *Western Recorder.*

(1) The present Board of Directors to be replaced by the Operating Committee of the Executive Board.

(2) Editor and paper to be directed by the Operating Committee of the Executive Committee with the help of an Advisory Committee.

(3) Editor to be nominated by Operating Committee and elected by Executive Board.

(4) Western Recorder accounts to be centralized under the Business Office of the Executive Board.

5. *General Association.*

(1) Committees of General Association be reduced to nine with specific responsibilities. See Section XII of report.

(2) Moderator limited to single term of one year.

6. *Executive Board.*

(1) Reduction of number on board from 130-plus to 62.

(2) Nomination of members by General Association Nominating Committee instead of by district associations. Each region will have basic membership of two with remainder by regions in proportion to membership.

(3) Board to be organized into six committees with specific duties. See report.

7. *Executive Board Staff.*

(1) A Program Analyst and an Associate General Secretary added to staff.

(2) Increased responsibility to Business Manager.

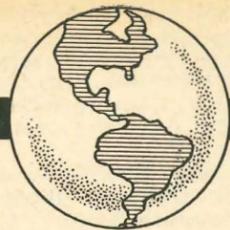
(3) Some reorganization with Missions, Church Enlargement and Stewardship Promotion under the new Associate General Secretary.

(4) Division of Missions and Evangelism with fulltime secretaries.

Such a review of the Survey Committee report is necessarily incomplete and somewhat inadequate. Readers are urged again to study carefully the entire report as published in the October 16 issue of the *Western Recorder*.

►Lawson Hatfield, Fordyce, Ark., has been named superintendent of new work in the Sunday School Department of the Baptist Sunday School Board. He assumed his new position November 1. A native of Little Rock, Hatfield is a graduate of Ouachita College, Arkadelphia, and received the Th. M. degree from Southwestern Seminary.

►Robert Buzzard and William Johnson were ordained to the gospel ministry Sunday evening at a service conducted by Raymond Sanderson, pastor of the First Baptist Church, Pineville; Roy Williams, professor of Bible at Clear Creek Baptist School, preached the ordination sermon. After the laying on of hands by ordained ministers and deacons, George Davis led in prayer. Johnson, a former Clear Creek student, has moved to Robbins where he is pastor of the First Baptist Church. Buzzard, who has been called as pastor of the New Prospect Baptist Church near Manchester, is a student at Clear Creek.



GLEANINGS FROM THE FIELD

CHURCHES ON THE MARCH

►Dr. H. B. Kuhnle, pastor at Immanuel Church, Lexington, has been in a revival at Todd's Road Chapel, Lexington, during November 10-14.

►First Church, Morgantown, had a revival October 22-November 2 with Dr. H. G. M. Hatler, Princeton, as the evangelist. Pastor Charles H. Ham says that there were 17 decisions, 9 for baptism, 2 by letter and 6 for rededication.

►Edmonton Church has just completed a revival with Marshall Black, of the Palestine Church in Taylor County, doing the preaching. Four were baptized at the close of the meeting, and four came by letter. Clarence A. Hicks became pastor at Edmonton on July 1.

►Marion E. Smith, pastor at Barren Plains Church, Springfield, Tenn., preached in a revival at Hollins Baptist Church, Guthrie, Ky., October 8-15. There were 9 professions of faith during the week, 5 by letter, and numerous rededications and similar decisions. C. A. Smith is the pastor.

►Denzel Dukes, pastor, Twelfth Street Church, Paducah, assisted T. D. Tucker and the Antioch Church, Ballard County, in a revival October 6-15. Charlie Hamilton, music director at Oaklawn Church of Paducah, led the song services. There were 19 professions of faith, and one by letter, and one surrendered for full time Christian service.

►Pastor John W. Lynch, Prospect Baptist Church in Jefferson County, reports a revival of two weeks' duration with Evangelist L. E. Leeper, Russellville, doing the preaching. In addition to the church experiencing a genuine revival, professions of faith numbered 25, and more than 40 young people and adults dedicated their lives to a more effective witness for Christ. Pastor Lynch led the singing.

►Dr. Robert E. Humphreys, evangelist, Owensboro, Ky., led the First Baptist Church of Richmond, Indiana, in evangelistic services recently, resulting in 38 decisions by confession of faith and transfer of membership. The singing was led by Ruben Lindstrom, pastor of First Church, Southport, Ind. Pastor W. Frank Badgett, formerly of Hazard, Ky., says that this was the first revival held in their new building which was

completed last May. The auditorium has a seating capacity of 500, the Sunday School can accommodate 600. The building is Colonial in style, and cost \$275,000.

RADIO AND TELEVISION

►The Baptist Hour sermon topics for the month of December will be on the theme, "A Comparison by Contrast," and will be as follows: December 7—Your Opinion versus God's Certainly; 14—Your Prejudice versus God's Pardon; 21—Your Reason versus God's Result; and 28—Your Weakness versus God's Strength.

►Members of Southern Baptists' Radio-TV Commission, meeting last weekend, authorized production of a new religious variety radio program and urged the study of media needs in Latin America and other foreign markets. After listening to a pilot tape of the new 30-minute radio program called "Master Control," 25 representatives from 18 states voted to launch it as soon as it is financially and mechanically possible. The format of "Master Control" will follow the latest trends in modern radio by adapting them to religious programming.

SCHOOL OF MISSIONS

►Lincoln County Association recently had a school of missions. Fifteen churches took part, having an average attendance of 608, and had 169 awards for books taught. Speakers included: Louis Shepherd, W. K. Wood, Isadore Childers, C. R. Hill, William Reynolds, Bruce Hullette, Calvin Fields, Henry Parrott, Alfred Jones, Charles Jenkins, Carl Loy, and Hobart Beck. Two laymen—Stanley Staton and Everett Maggard—and the local missionary—David Perkins—showed foreign mission films in each church. There were two conversions and two dedications for full-time Christian service.

NEW MINISTER OF MUSIC

►The First Church, Ashland, Ky., has called James Driver, minister of music of the 85th Street Baptist Church, Birmingham, Ala., to become their musical director. Native of Paducah, Ky., he sang in the Immanuel Baptist Church choir there. He became part-time minister of music at the West End Church, Paducah, during 1952-55. He attended

the School of Church Music, Southern Seminary, during 1955-57, and at the same time was minister of music at Lee's Lane Church, and later at Shively Church, both near Louisville. His wife is also from Paducah. They have one son, Mike, age 10.



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

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TALKING TO RURAL YOUTH

By PROFESSOR CARL A. CLARK

Pastoral Ministry and Rural Church Work
Southwestern Baptist Theological Seminary
Fort Worth, Texas

Since there are usually more boys and girls under eighteen in rural areas than in urban areas, let me talk to them. I want to talk particularly to the boys and girls living in towns of 2,500 population and less. I would like to talk especially about vocational choices. I realize that you face many choices as you grow into adulthood but one of the most vital to you and your future is the vocation which you choose.

Trends and Predictions

I am particularly interested in this because so many of the farm boys and girls cannot stay on the farm. It has been estimated that for the next few years not more than 10 or 12 percent of the young men who grow up on farms will be able to stay in a profitable farming operation. This means that from 88 to 90 percent will have to shift into some other type employment. This is caused partly because of the over population of farm areas, partly because farms are becoming larger and partly because mechanization of farms requires fewer people to operate them. The difficulty for young men who go into farming is also made more acute by the large financial investment necessary.

Since only about ten percent can continue on the farm or ranch, what about the other ninety percent of youth? Where are you going? Do you have some definite plans for your life? Are you troubled over the problem of moving out of an environment in which you are well acquainted into an area about which you know very little?

Occupational Opportunities

Perhaps we have not realized that there are many agricultural type occupations which are not actively farming or ranching. It has been estimated that there are at least five hundred distinct occupations in the agricultural area. It may be that you boys and girls who have grown up on the farms and ranches and in the small towns would prefer to work in an agricultural type occupation rather than one completely unrelated to agriculture.

For example, it has been estimated that industry needs 3,000 agricultural graduates each year to work in such things as grain and seeding processing, meat and poultry activity, fertilizer, herbicides, dairy and food processing and machine and equipment manufacturing.

Agricultural communications need at least 500 agricultural graduates each year to work in farm reporting, market reporting, magazines, radio, television, advertising and so forth directly related to agriculture.

Education needs 3,000 agricultural graduates each year to teach vocational agriculture or agricultural extension work or industrial agencies, international technical aid and research projects.

Conservation needs at least 1,000 college trained men every year for soil, water, range, forest, fish, wildlife and parks conservation.

There are phases of services that need at least 1,500 college trained people every year to work in inspection and regulation, plant and animal quarantine, control and grading activities, agricultural technicians, consultants, statisticians, etc.

Businesses directly related to agriculture need at least 3,000 college graduates each year, dealing with banking and credit insurance, farm management, co-operative management, land appraisal, marketing, transportation, utilities, and so on.

Research is now developing and is calling for at least 1,000 additional college trained people each year for research and production, marketing economics, agricultural engineering, equipment and utilities, methods of processing, new uses and methods, new products, by-products of agriculture, reclamation and rural sociology. Directly related agricultural occupations are needing at least 15,000 agricultural graduates each year whereas our land grant colleges are producing only approximately 8,500 per year. This means a serious shortage of well trained people who are acquainted with agriculture and who are willing to work in that area.

There is a large demand for well trained people but an over supply of untrained people. Thus the emphasis is based upon quality and training. If you will train for a specific occupation, you will find there is much greater opportunity for service.

Implications

Now let me be very personal about what some of these facts mean to you boys and girls who are about high school age. You are at the time in life

in which you are seriously considering the matter of your life occupation. If you want to stay on the farm, and can, well and good. If you can not or do not want to then may we make some suggestions.

First, get all the information you can about different occupations. Study the occupations that have a connection to agriculture and study likewise those which have no relationship to agriculture.

Second, get all the counsel and advice you can possibly get. Do not choose an occupation which has no future or which does not promise you a life-time occupation and a worthy income. Find out from your counselors and advisors which ones of these occupations are likely to be more in demand in the future and which ones are declining in demand.

Third, do not be satisfied with second rate training. Since it seems from all indications that the future will demand higher and higher training and the person with the lower training will have less opportunity, I challenge you to get the best. God gave you talent and ability. It is up to you to develop those and to use them at your best.

Fourth, discover your aptitudes and interests. Various aptitude tests that your school can give will help you to determine this and your own inquiry and study will determine where your interests lie.

Fifth, by all means have faith in yourself. I have found many boys and girls from small towns and farm areas who seemed to think they were not capable or worthy of rendering great service. The facts are actually just the opposite. Surveys that have been made indicate that the largest majority of outstanding leaders in the United States have come from rural areas. This is true in secular occupations such as government, law, medicine, etc. It is also true in religious occupations. For example, a recent study indicated that it is very probably true that as high as 70 percent of the pastors in the Southern Baptist Convention were reared in rural areas.

Last, I would like to come to the most important implication of all. This is, seek and find the will of God in your life. This is the most important and most decisive element of all. Whether you do secular work or religious work, God has a will for your life. If you are in the center of His will, then God will use you and you will gain satisfaction of achievement. If you are going contrary to His will, then there can be little feeling of success but a continuous gnawing and disheartening feeling of discouragement and defeat. By all means pray about this most important decision of your life.



DALEY OBSERVATIONS

Better Be Right Than Congressman

In Kentucky where 85% of the nation's hard liquor is made and where the largest city, Louisville, has the highest rate of alcoholism of any Southern city, Baptists can ill afford to point an accusing finger toward any other state. But one recent shameful event in Arkansas cries out unto the Lord as did the blood of Abel when slain by his brother, Cain.

On November 4 Representative Brookes Hays, prominent Baptist and president of the Southern Baptist Convention, was defeated for re-election to Congress by a Little Rock doctor who had been in the race only one week. His main qualifications to represent Arkansas was his rabid segregation views. He attacked Hays for his moderate racial views.

The surprise defeat of Hays was credited to the defiant governor of Arkansas, Orval Faubus. Faubus had agreed to stay out of the affair but his executive secretary resigned to manage the campaign of the doctor. Hays believes that his intervention in the school crisis last year when he arranged a meeting between Faubus and President Eisenhower was held against him by Faubus and resulted in his defeat.

Many of us from a distance had believed that there were many God-fearing citizens with integrity in Little Rock who were silently suffering under the demagogic Faubus. Now it's time to wonder! It would appear he is simply the cream which has risen on the milk.

How could it happen? The one man who acted courageously to heal the bleeding of Little Rock was Brooks Hays. That he failed in the conference between Eisenhower and Faubus was all the blame of the governor. What does he get for it but a solid kick?

Who beat Hays? One thing is sure—he could not have been defeated except with strong help from fellow Baptists. Forty-five of every one hundred people in Arkansas who claim any kind of religion are members of Baptist churches. The Little Rock area, home of Hays and center of his congressional district, has seventy-five Baptist churches and over 37,000 Baptists. It's very plain. Hays was defeated by fellow Baptists and his only fault was trying to be Christian. How would you like to explain this on the mission field in Nigeria or to a Communist in Moscow?

This is not to say there are not many Arkansas citizens who have not sold their souls to blind prejudice. Neither is it to say that Baptists should have voted for Hays because he is a Baptist. He should have been elected because he is a proven Christian statesman with an outstanding record.

One cannot but think of another recent event in Arkansas. Ouachita College, the Arkansas Baptist senior college, has recently opened private segregated schools in Little Rock Baptist churches for the 10, 11

and 12 grades. Ouachita President Phelps and the trustees justify the action and disclaim any involvement in the segregation issue but the fact remains they are doing in private schools exactly what has been declared unconstitutional in public schools. When their senior college plays into the hands of a governor who closes the public schools, it might be time for Arkansas Baptists to turn against a fellow Baptist who acted to try to keep the public schools open.

Henry Clay, a Kentuckian, became famous for saying "I'd rather be right than president." Everyone who knows Brooks Hays is certain he'd rather be right than Congressman without his having to say so.

Lest We Forget

Kentucky Baptists, are truly on sacred soil when they gather for the General Association on November 18-20 at Severn's Valley Baptist Church in Elizabethtown. According to the best historians Severn's Valley was the first church planted in Kentucky. In a church letter to Salem Association at its first meeting in 1785, Severn's Valley reported, "Severn's Valley, constituted, June 18, 1781, no pastor."

In 1781 only a few families had braved the unexplored wilderness and dense forest between the Falls of the Ohio, now Louisville and the Green River. These hardy explorers from Virginia settled near where Elizabethtown now stands and had built three rude stockades. Within a few months after arriving, devout souls that they were, they gathered under the shade of a large sugar tree to constitute the first church on Kentucky soil. They named it for the lovely valley where they lived.

There was no house of worship, nor where there waving harvests and hospitable mansions as today, but in a humble log cabin or under a shade tree these early Baptists worshipped in simplicity and sincerity. To us they would appear a strange sight. They were attired likely in Indian wear with leather leggings, breech cloths, moccasins and hats of buffalo wool rolled around white oak splints. The women were decked out in a simple dress and petticoat of buffalo wool with underwear of dressed deer skin, for even crude fabrics were still unknown in these wilderness homes. Instead of coming to church with Bible, Sunday School quarterly and offering envelope, these devout souls sat in church with rifles in hand, and tomahawks by their sides, never knowing at what moment the Indians would break in upon them.

The first pastor of Severn's Valley was John Gerard, who came from Virginia with the colony. Like John the Baptist, he came preaching in the wilderness, but this ministry came to an abrupt end after only eleven months. Savages fell upon the settlement and the pastor was taken captive and never heard of again.

Whether he was slain, burned at stake or lingered in captivity has never been known. Like Moses, his burying place is known only to God.

As Kentucky Baptists gather 177 years later at Severn's Valley to enjoy the comforts of hotels, motels and hospitable homes, and to worship in a magnificent edifice, we ought to pause a moment to thank our God for these early hardy souls. It's a long way from one church and a handful of Baptists in 1781 to 23,000 churches and 600,000 Baptists in 1958. Still we have further to go than we have come.

How About a Layman?

Ordinarily by this time there would be considerable speculation concerning who will be the new moderator of the General Association but discussion of the Survey Report this year has put everything else in the background. The present constitution limits the moderator to two terms, and since our present moderator has served two years, a new person must be elected.

One of the main criticisms leveled at Baptists is the lack of proper use of laymen. Since more and more it is being urged to put laymen in places of leadership, why not consider choosing one for moderator?

The last layman to serve as moderator was the Hon. Eugene Siler. His sterling performance would

tend to encourage us to use another one. Kentucky is blessed with a number of outstanding Baptist laymen, any one of whom could serve nobly.

Something New

Something new for Kentucky Baptists is the Church-Related Vocations Conference scheduled for November 28-29 at Frankfort's First Church. The project is being sponsored jointly by the Brotherhood and Training Union Departments of Kentucky.

The program appears elsewhere in this issue and, judging by the outstanding caliber of program personalities, this conference should be extremely helpful. Baptists have put great emphasis upon dedication of life for special service and thousands of young people have responded to invitations to present themselves for Christian service. Many of these young people are not sure what they are to do nor how to prepare themselves. As a result it is not uncommon to find confusion and frustration in the minds of these young people.

In the past little has been offered by way of help to young people planning for church related vocations. Training Union Secretary Whaley and Brotherhood Secretary Sawyer are to be commended for this project and all pastors and churches should urge their youth to attend.

THE BAPTIST FORUM

AGAINST HASTY ACTION

Editor:

Your editorial relative to democracy was quite pertinent. One must observe, however, that effective action by a spiritual democracy rests ultimately on the enlightenment of the people as to the issues involved and time for prayerful study of them. Granted these proposals have been published in our denominational paper and the secular press. There is, however, but little time for discussion through our denominational paper; nor, to be realistic, will

such discussion reach the majority of the people through this medium in such a short time. We can hardly require the secular press to be responsible for such publications or guarantee the accuracy of their material if they do.

I sought to discuss the educational proposals with my congregation last evening. I had no authoritative data concerning the actual carrying out of the principles suggested. For example, there was no indication of the basis of dividing the financial support for the various institutions even in the beginning. Yet, it is elementary that the degree of support will have much to do with their gaining their "leadership objectives." Statements in opposition to the proposals were similarly inadequate though I have received one or two communications from opposing groups. It was obvious these had been drawn up in some haste. I was left with the feeling that these proposals were not right even if they are right because they have been presented too late for fair and adequate consideration.

In conclusion, I would make the following observations. First, these proposals and a summary of arguments pro and con from authoritative sources should be mailed to all on the mailing lists of the state association. It is as important to spend money for the dissemination of information as it is to spend it on surveys to gather information. Second, in an editorial preceding the Southern Baptist Convention, you prudently suggested that more time might be needed for studying the proposals of the Survey Committee. I feel

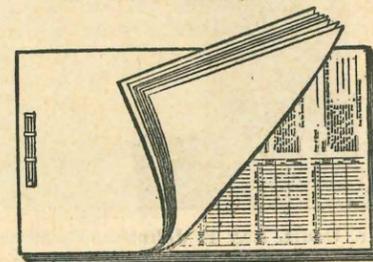
such a suggestion is equally as wise for Kentucky Baptists. More than five weeks' deliberation should be given to establishing the policy of Christian education in the state for generations to come. I fail to see why it must be "now or never."

Brandenburg, Ky. Robert E. Mann
[Editorial Note.—There's much wisdom in all you say, Brother Mann. Check previous issues where twice I have mentioned the possible wisdom of a special session of the General Association next spring for consideration of the Survey Report. My editorial "Now or Never" was not pleading for hasty action but for churches to be sure to have messengers at Elizabethtown because the fact remains that, wise or unwise, the report is scheduled for consideration.]

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KENTUCKY CHURCH - RELATED VOCATIONS CONFERENCE

First Baptist Church, Frankfort
November 28-29

Friday Afternoon

- 2:30 Singspiration, Welcome, and Introduction
2:50 Special Music and Two personal testimonies (girl and boy)
3:10 Address: "How God Calls" -----W. Harlan McGinnis
3:45 Open Discussion -----Adjourn at 4:00

Friday Night

- 5:30 Banquet—Address: "Areas of Church-Related Vocations" -----John Tubbs
7:00 Conference—
(1) Patorate -----J. Wash Watts
(2) Church Staff -----Allen W. Graves
(3) Denominational Agencies -----John Tubbs
(4) Mission Boards -----Bill Cody
(5) Counselling with the Counsellors—Adults -----Samuel Southard
8:15 Assemble in Auditorium
8:25 Panel on Educational Qualifications -----Conference Leaders
8:50 Announcements, Hymn, Special Music
9:00 Address: "Personal Devotional Living" -----Allen W. Graves
9:30 Adjourn

Saturday Morning

- 9:10 Singspiration and two testimonies
9:30 Conferences as above (But each person is to chose a different one from that attended on Friday).
10:45 Intermission
11:00 Assemble in Auditorium
11:15 Address: "What Are You Worth?" -----J. Wash Watts

Five Hundred Thousand Expected on "M" Night

NASHVILLE, Tenn.—(BSSB)—"M" (Mobilization) Night, scheduled for Monday evening, December 1, is expected to reach a goal of 500,000 people in the 1,100 associations of the Southern Baptist Convention, R. Maines Rawls predicted.

Rawls, director of associational work in the Training Union Department of the Baptist Sunday School Board, said the attendance goal of a half million is the largest ever set for the simultaneous associational mass meeting known as "M" Night. This goal exceeds by more than 46,000 last year's record attendance of 453,551. Attendance for the past several years has increased steadily.

Last year 18,829 churches were represented with 13,931 pastors attending. A total of 1,034 associations held the "M" Night meeting.

The purpose of "M" Night is to launch the Training Union program for 1959. Rawls said "The type of meeting held and the success of the promotion may well determine the place of Training Union work in the association for the coming year."

Baptists Generally Against Major Changes

NASHVILLE, Tenn. (BP)—Southern Baptists are generally against any major changes in their annual Convention pattern and are fairly solid against any change in the name of their denomination.

These conclusions are based on a Baptist Press survey conducted last May at the 1958 session of the Southern Baptist Convention in Houston.

Messengers to the Convention were asked to fill out a questionnaire form. These forms were turned in later and tabulated by the department of research and statistics of the Baptist Sunday School Board here. Results of the tabulation of 1,392 questionnaires returned have been announced.

While there was no attempt to sample a representative cross-section of the Convention messengers, the department of research and statistics said that its tabulations indicated "the results will give a reasonably good indication of the attitude of all messengers."

The survey's major findings were that:

Southern Baptist Convention messengers want to continue their present policy of meeting annually, moving from city to city, with all areas of the Convention represented in the attendance.

The messengers gave only meager support to three alternative procedures: holding regional Conventions annually with a national Convention only every fourth year; dividing the SBC into smaller regional Conventions, and meeting at St. Louis at the same time every year for their Convention.

The tabulations showed that 72.8 per cent wanted meetings kept as they are at present.

About three of every 10 messengers favor a change in the name of the Southern Baptist Convention, with the greatest support for a change coming from states in which Southern Baptist work is newer.

On the other hand, 65½ per cent are solidly against a change in the name. More women than men are opposed to a change in name, the department of research and statistics observed. (5.1 per cent did not answer the question about the change of name.)

Nearly 91 per cent of the pastors filling out questionnaires had finished college and many had at least some seminary education. More than 60 per cent of the pastors' wives had at least a college education.

Of the total number filling out questionnaires, more than seven of every 10 messengers had completed college and more than four of 10 had completed a seminary education. Of those indicating they were from "open country" churches, 70.3 per cent had finished college or had gone further. In "city"

churches, this percentage increased to 84.4.

The largest single group filling out questionnaires was pastors—57 per cent. Next largest was pastors' wives with 13.3 per cent.

Nearly half—49.2 per cent—of those replying said they were from "cities" as compared with "open country, small town, or large town."

The average age of messengers filling out a questionnaire was 40.9 years. More than three of every 10 were from 30-39 years old. Over one in four were from 40-49 years of age. Only a very small number were under 20 or over 70 years of age.

The fact that Americans today are a people on the move was reflected in the answers to the question: "Do you live in the state where you were born?" 51.3 per cent said they did not live in their native state.

The largest percentage of those still residing in their native states were from North Carolina and Texas, the two largest states in the Southern Baptist Convention in terms of membership, and from Illinois. In each case, the percentage was 60 per cent or slightly more.

In four of the fastest-growing states of the Union—Arizona, California, Florida, and New Mexico—a high percentage indicated they had been born in another state. The number was over 75 per cent in each instance.

The average cost for a messenger to attend the Houston Convention—from the time he left home until he returned—was \$107. Based on close to 13,000 registrations—plus many who did not register—the total cost for messengers to attend the Convention ran approximately \$1½ million.

To help defray costs of the Convention, which "have risen sharply in recent years," four in 10 would be willing to pay a registration fee though there was some hesitancy about the amount of the fee. 60 per cent did not suggest what they thought the registration fee should be.

Another possibility suggested on the questionnaire to help offset Convention costs was for each messenger to pay for his copy of the "Book of Reports." There was a close division of opinion on this question—44.6 per cent reported they would be willing to pay the "Book of Reports," 49.7 per cent were unwilling to pay for it, and 5.7 per cent did not answer the question.

An overwhelming number of messengers preferred to have afternoon sessions of the Convention devoted to business only, as contrasted with two other alternatives—more attention to business generally throughout all sessions and less time to inspirational events, or the Convention given over entirely to

inspiration with business being referred to small legislative groups.

The percentage distribution showed 64.8 per cent favoring afternoon sessions exclusively for business, 18.1 per cent for more business taken up throughout the sessions, and 6.6 per cent for an all-inspiration program. The remainder—about one person in every 10—failed to reply to the question.



John M. Tubbs, church-related vocations counselor, Education Division, Sunday School Board, is to be one of the speakers at the Kentucky Church-Related Vocations Conference at the First Baptist Church, Frankfort, November 28-29. Formerly state Training Union secretary for Virginia, he was born in Orlando, Fla., and is a graduate of the University of Florida and Southern Seminary. He has been pastor at Simpsonville, Ky.; Abingdon, Va., and was educational director at the First Church, Newport News, Va.



MINISTERIAL ASSOCIATION, BETHEL COLLEGE, Hopkinsville, Ky.—Front Row (left to right): Frank Smith, Sturgis, president; James Hall, Detroit, Mich.; Larry Vincelette, Williamset, Mass.; Harold Butler, Lewisport; John Pippin, Kevil; Cloys Bruce, Morton's Gap; Larry Jeffrey, Ledbetter; Allen Black, Hopkinsville; Dr. J. D. Franks, faculty advisor. Second Row: Logan Wright, psychology and speech teacher; Dr. Mark Lowry, language teacher; Bobby Collins, Hopkinsville; Fred Tongate, Hawesville; W. B. Denston, Jr., Hopkinsville; Billy Gene Wells, Earling; Louard Gray,

Russellville; Shoney Oliver, Cadiz; Ray F. Johnson, Paducah. Third Row: Dr. W. E. Richardson, president Bethel College; Eldon Byrd, Social Science teacher; Lonnie Wells, Hopkinsville; Willis Henson, Grand Rivers; Jerrell White, Kuttawa; Norman Wallace, Paducah; Wallace Adams, Lone Oak; Ray Slaughter, Elkton; Gerald Mitchel, Cadiz; Leslie Webster, Nortonville; W. E. Burton, dean Bethel College. Not in this picture: Alton Crowe, Cromwell; Eugene Main, Evansville, Ind.; Nacy Sanders, Hopkinsville; and Arrice Taylor, Hopkinsville.

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PROMOTE THE ONE-FOR-ONE CAMPAIGN IN EVERY SUNDAY SCHOOL

By A. V. WASHBURN

By this time, perhaps you have already heard what the "One-for-One" campaign is—a Sunday school enrollment campaign in all of the churches with the goal of one new Sunday school member for each officer and teacher. This campaign is to begin on February 1, 1959, and should continue until the revival meeting begins in your church in March or in April. The duration of the campaign, therefore, would be at least six weeks, and perhaps, two months or more.

A Joint Program

This emphasis is sponsored jointly by the Department of Evangelism of the Home Mission Board and the Sunday School Department of the Baptist Sunday School Board along with the state secretaries of evangelism and the state Sunday school secretaries. This effort can provide a practical demonstration of the effectiveness of enlisting the whole-hearted support of the 700,000 Sunday school officers and teachers throughout our Convention in reaching, teaching, and winning lost people. It is our earnest belief that such a co-operative undertaking will result in the enlargement and strengthening of all of our Sunday schools that will participate, and in the reaching of a vastly greater number of people for Christ.

A Worthy Purpose

The prime purpose of this Sunday school enrollment campaign, with its slogan "One-for-One," is to put hundreds of thousands of new people in Southern Baptist Sunday school classes before the beginning of the 1959 Simultaneous Revival Crusade. A Sunday school will grow best when the workers are motivated by an evangelistic passion. Revival meetings will be more effective, when, in addition to the visitation of God's Holy Spirit upon the people, great hosts of unsaved people have been brought under the influence of Bible teaching, and thus have their hearts prepared for the preaching of the gospel. The largest number of baptisms come by way of the Sunday school. There is, therefore, an immediate necessity that new people be enrolled in the Sunday school in order to provide a greater evangelistic harvest.

A Practical Goal

How many new people do you think you should enroll in Sunday school in such an all-out effort? It seems that in the minimum period of six weeks, any officer or teacher would be able to enroll one new person in Sunday school. This is a personal responsibility. It is a democratic assignment. No one escapes responsibility. Following a complete re-

ligious census on February 1, 1959 (unless a thorough census was taken last September), an adequate number of prospects certainly will be revealed to make the goal of "One-for-One" realistic. Each Sunday school should adopt the slogan "One-for-One." It is practical. It is challenging. It has appeal. Get it before the workers in your Sunday school. Publicize it widely throughout the association.

A Workable Plan

A pattern and calendar have been worked out and suggested to churches:

Sunday, February 1, 1959—Take a complete religious census in every church community, or bring up-to-date the one taken last September.

The week of February 2-7, 1959—Process the census cards according to the suggestions found in the leaflet "Taking and Using a Religious Census." These leaflets have been mailed to all superintendents and pastors. Other copies may be had by writing your state Sunday School secretary or Sunday School Department, Baptist Sunday School Board, Nashville.

Sunday, February 8, 1959—Complete the census and make a study of pages 12ff. in the leaflet "Taking and Using a Religious Census."

Monday and Tuesday, February 9-10, 1959—Consider any additional Sunday school classes or departments needed. Secure needed new workers, and accomplish whatever enlargement of the Sunday school organization is needed and possible. Prepare four copies of the Prospect Visitation Assignment and Report Slip Form 120 for every prospect discovered in the census or previously held in the prospect file. Hold these copies for assignments later on.

Wednesday, February 11, 1959—At the weekly officers and teachers' meeting, all Sunday school workers should be challenged to full participation in the "One-for-One" campaign. A goal board should be prepared for use in the church auditorium during the campaign. This board should contain at least this information:

Department or Class; Enrollment goal per week; Enrollment February 15, 1959; Enrollment February 22, 1959; Enrollment March 1, 1959; and Enrollment March 3, 1959.

The Young People's and Adult classes should be listed as classes. In churches that have the revivals the latter part of April, the campaign should continue through March 15, 22, 29, and April 5. Splendid use may be made of this board each Sunday to show to the church the progress of the enrollment campaign.

Assignment of Prospects

On each of the first four Sundays of the campaign, beginning February 15,

distribute one fourth of the Prospect Visitation Assignment and Report Form 120 (and copy No. 4), to the department superintendents for assignment to teachers and pupils in the classes. All visits are primarily for the purpose of enrolling the prospects in Sunday school. At the end of the fourth Sunday, with all of the prospects having been assigned, follow-up assignments should be given for the remaining Sundays of the campaign with continued emphasis on visitation throughout the revival crusade. Copy No. 1 of each prospect slip should be kept by the pastors as a permanent prospect list; copy No. 2 kept by the general superintendent for the same purpose; and copy No. 3 for each of the department superintendents for the same purpose.

Pastors may desire to build their preaching program around a compassionate concern for people during the days of the enrollment campaign. Some suggested subjects are: "The Pull of the People," "God's Command to Grow," "God's Marching Orders," "People Are Precious," and "Moved With Compassion." Surely a wholehearted participation in a Sunday school enrollment campaign preceding the revival crusade will mean new life for multitudes of unsaved people.—(From The Associational Bulletin, November, 1959).

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Broadman Book Title Chosen as Textbook

NASHVILLE, Tenn (BPN)—*Essentials of New Testament Greek* by Dr. Ray Summers was chosen as the textbook of a project at the University of Chicago on the teaching of New Testament Greek by use of audio-visual aids. Summers is professor of New Testament at Southwestern Baptist Theological Seminary, Fort Worth, Texas. His book, published by Broadman Press of Nashville, Tennessee, was selected over several others by the chairman of the project, Dr. Frederick I. Kuhns.

Kuhns chose the book on the basis of eleven outstanding features, including clarity, brevity, and helpfulness of the exercises and examples.

John M. Snawder writes us that, in connection with the report on the revival at the First Baptist Church, Clarksville, Indiana, it was stated that he was pastor at Rockford Lane Baptist Church, Louisville. This should have read Ralph Avenue, instead of Rockford Lane. We always did have trouble with the Three R's, and now we seem to be confusing the Two R's.

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1 Ki. 9. 5.
Isa. 9. 6, 7.
Luke 1. 32.
Rom. 1. 3.
Job 33. 11.

21 With who established: m strengthen him.

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► **J. Manuel Millan**, Southern Baptist home missionary in Cuba for 19 years, died of a heart attack, October 26. Millan, 54, served more than ten years as pastor in San Cristobal, Pinar del Rio Province. At the time of his death, he was serving in Catalina de Guines, Havana Province, where he had been for three years. Millan's death was the second death among workers in Cuba since 1952. **A. Pereira Alves** died June 21, 1958.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 9, 1958

Lou., Walnut Street	1,546	8	488	Lou., Rockford Lane	492	1	183
Missions (4)	311			Lou., Beth Haven	488	3	180
Lou., Ninth and O	1,307	33	488	Evansville, Calvary	488		180
Lou., Carlisle Ave.	1,145	4	313	Middlesboro, First	488	1	122
Palmyra Baptist Chapel	36		16	Winchester, Central	475	1	139
God's Little House	22			Danville	470	2	88
Hopkinsville, Second	1,040	9	260	Lexington Ave.	465		101
Lou., Crescent Hill	963	6	281	Mission (1)	79		122
Missions (2)	139			Lou., Eighteenth St.	464	1	50
Owensboro, Third	962	3	321	Mission (1)	81		147
Lou., St. Matthews	955	5	271	Owensboro, Buena Vista	449		149
Lou., Parkland (1)	949		288	Lou., Farmdale	441	8	45
Bowling Grten, First	930	3	283	Mission	95		150
Andrew Mission	212	11	254	Russellville, First	438		104
Owensboro, First	926	3	204	Mission (1)	40		117
Mayfield, First	926		232	Corbin, First	435		19
Mission (1)	98			Lou., Valley View	433		117
Evansville, Grace	921			Franklin, First	428		19
Frankfort, First	914		225	Mission (1)	50		192
Lexington, Immanuel	902	3	328	Paducah, East	416	9	136
Todd's Road Chapel	21			Morganfield, First	413		144
Elizabethtown,				Lou., Bethlehem	408	6	126
Severns Valley	895		243	Jeffersonton, First	406		187
Missions (2)	104			Greenville, First	406		88
Lexington, Calvary	837	8	224	Ludlow, First	404		92
Mission (1)	39			Lou., Valley Station	389	1	149
Harrodsburg	827	1	225	Lou., Shawnee	387		116
Missions (2)	74		52	Springfield, First	383		108
Covington, Calvary	823			Mt. Washington	378		102
Lou., Beechland	797	3	211	Lou., Immanuel	376		109
Lexington, Grace	787	37	233	Ft. Thomas, First	369	4	103
Elmwood	17			Mission	85	3	135
El-Acres	78			Versailles	366		119
Covington, Latonia	774	1	222	Lou. Gethsemane	364	2	159
Somersset, First	769	8	337	Lexington,			159
Mission (1)	67			Felix Mem.	360		132
Campbellsville,	710		270	Danville, Gethsemane	360		85
Missions (4)	110			Ashland, Pollard	359		114
Missions (2)	746	7	186	Mission (1)	54		101
Newport, First	173			LaGrange, DeHaven Mem.	352		139
Corbin, Central	602	2	144	Richmond, First	348	3	91
Lou., Highland	601	10	227	Shepherdsville, First	348		126
Lou., Hazelwood	576	1	126	Mission (1)	14		60
Paducah, First	568	2	233	Lou., Green Acres	347		178
Ashland, First	555		125	Hima, Horse Creek	347		136
Missions (3)	135		56	Lou., Fairdale	344	2	269
Lou., Third Ave.	539	1	140	Lou., Beechwood	344	2	97
Mission (1)	128		41	Lawrenceburg	343		134
Henderson, Immanuel	538			Mission	65		95
Missions (2)	101			Covington, First	340	6	337
Owensboro, Hall Street	533		186	Mission (1)	95		337
Georgetown	531		227	Walton, First	337	2	333
Missions (2)	52			Glendale, Gilead	333	3	331
Covington, Southside	522		100	Scottsville, First	331		325
Lou., Buechel Park	515	6	146	Monticello, First	325	1	46
Lou., Southside	513		99	Mission (2)	46		315
Mission (1)	45			Lebanon Junction,			308
Lou.,				First	315		307
Eastern Parkway	510	3	113	Campbellsville			287
Bellevue	503		115	South Campbellsville	308		287
				Middletown, First	307		
				Marion	287		

Hawesville	285		103
Middlesboro,			
East Cumberland Ave.	282		80
Cold Spring, First	281	1	116
Lou., Crestwood	279		120
Lawrenceburg,			
Sand Spring	277		56
Dawson Springs	269		66
Bowling Green,			
Glendale	264	4	132
Williamson,			
East Williamson	263		81
Missions	85		31
Somora	261		102
Greenville, Second	258		111
Carrollton, First	251		92
Paintsville, First	245	2	77
Missions (2)	114		
Falmouth	242	1	
Mission	21		
Shepherdsville,			
Little Flock	240	1	56
Covington, Ashland Ave.	234	2	72
Owensboro, Seven Hills	228		53
Mt. Vernon, First (1)	223		63
Williamstown,	214		52
Hazel	208		
Lou., Baptist Temple	206		65
Cloverport	205		49
Newport, Trinity	200		85
Milton	170	1	128
Grayson, First	161		74

Kentucky Baptist School Directory

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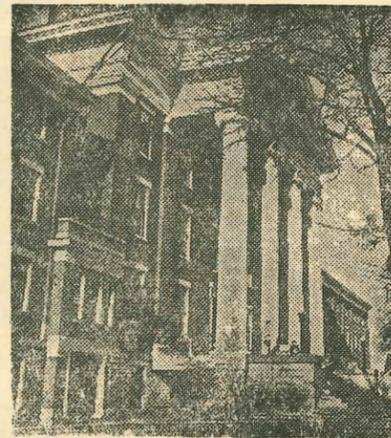
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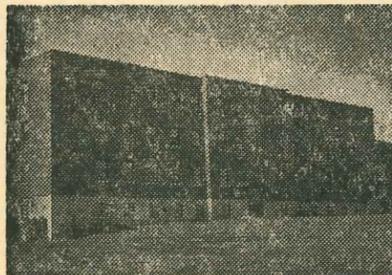
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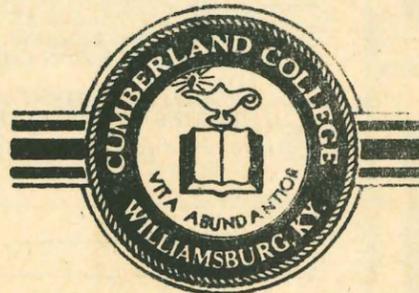
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KENTUCKY BAPTISTS AT WORK

SUNDAY SCHOOL

North Bend, Campbell Co., And West Union Association Conduct Training Schools

By ROY E. BOATWRIGHT



R. E. Boatwright

in this phase of the work.

North Bend and Campbell County Associations, under the direction of Chase W. Jennings and Joseph Tackett, conducted three simultaneous schools September 29-October 3, with a total enrollment of 485 and 409 awards. One school was conducted with the First Baptist Church, Ft. Thomas, with Eugene Hamilton as director, another with the Southside Baptist Church in Covington, with Harry Garrett as director, and the third was held with the Florence Baptist Church, with Roy Boatwright. An outstanding faculty for all three schools was provided. No doubt the churches in North Bend and Campbell County Associations will continue to be blessed as the result of these schools.

The West Union Associational Central Training School was under the direction of John R. Flynn, associational missionary, and Huell Tilley, associational Sunday school superintendent, and Robert Fitts, associate in the Sunday School Department. The enrollment was 296 with 198 awards issued. The West Union School was also blessed by an exceptionally good faculty.

We are delighted to report such excellent work being carried on by the various associations.

SUNDAY SCHOOL PROGRAM FOR NOVEMBER CALLS FOR:

Focus on Adult Work.

Use the Sunday school in the Forward Program of Church Finance (or what-

ever plan the church is using for securing pledges).

Urge individual study of age group teaching books.

Order January Bible Study book, "A Study of the Gospel of Mark."

See that all class officers and all Sunday school officers and teachers have been elected.

Feature denominational emphasis: (1) State papers and denominational publications, (2) church library, (3) Children's Home Day, and (4) Training Union "M" Night, December 1, 1958.

WOMAN'S MISSIONARY UNION

The Lottie Moon Christmas Offering

By BAKER J. CAUTHEN



B. J. Cauthen

awaited annually by missionaries all over the world.

The Lottie Moon Christmas Offering undergirds every aspect of mission work throughout the world. Without it our ministries would be greatly reduced and vast areas of need could not be served.

The Lottie Moon Christmas Offering provides money for reinforcement of churches, ministries of Christian education, and medical missions. It provides funds for the publication of Christian literature and the work of training young people. Buildings for churches, schools, hospitals, and seminaries are made possible by it.

The Lottie Moon Christmas Offering is one of our chief hopes for advance in world missions. It not only brings a Christmas gift to our Lord on behalf of a lost world, but it reinforces year-long giving through the Cooperative Program. I am fully convinced that the Lottie Moon Christmas Offering opens springs of missionary compassion which

continue flowing all year long through the Cooperative Program. It does for our stewardship exactly what a revival meeting does for year-round evangelism in the life of a church.

No one can measure the vast contribution made by the Week of Prayer. We are called not only to give our money but to humble our hearts before God



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An extra special combination offer on BROADMAN COMMENTS and Bible No. 1714C—An \$11.00 value for only \$8.95.

Two gifted scholars have written *Broadman Comments* for 1959. E. F. Haight writes the "Lesson in the Word" which includes complete Bible passage, lesson outline and lesson discussion of the International Sunday School Lessons. Duke K. McCall applies the lesson to everyday life in the "Lesson in Life."

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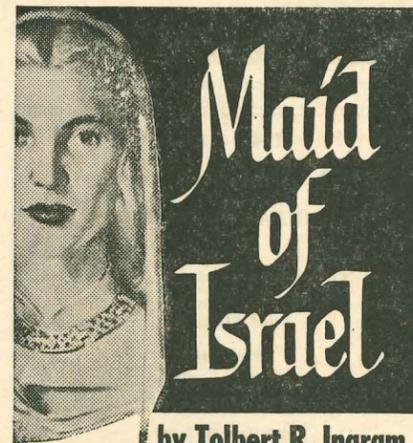
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and pray for the outpouring of His spirit upon His messengers throughout the world. As vital as is the financial part of the Lottie Moon Christmas Offering, its spiritual value through intercessory prayer and the study of world need is even more important.

The Lottie Moon Christmas Offering reaches its highest meaning in the surrender of life for world service. Our Master said, "Pray the Lord of the harvest that he send forth laborers into his harvest."

As the Lottie Moon Offering is being gathered, it is a good time for parents to dedicate their own hearts to the Lord with a view to encouraging and reinforcing their own children in finding the will of the Master. It is a good time for young people to inquire, "Lord, what will Thou have me to do?"

It is a good time for a New Testament church to examine its own life to see if it has brought forth a missionary to tell the story of Christ beyond the borders of our own land. If a church has never seen one of its own sons or daughters go across the world in missionary service, the Lottie Moon Christmas Offering season provides a great opportunity for concentrated prayer to this end.



by Tolbert R. Ingram

True to historical facts, this well-written biblical novel is based upon the story of the little maid through whose witness Naaman went to Elisha to be healed of his leprosy. (26b) \$3.00

"The tenderness of the little captive maid of Israel is beautifully portrayed against the harshness of her day, perhaps especially so during the siege of Jerusalem when thousands died of starvation while the armies of Syria camped outside the walls. The entire story is a dramatic and fascinating portrayal of a bit of biblical history."—Mrs. Mildred Dunn, Home Mission Board.

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BAPTIST BOOK STORE

May God grant the Lottie Moon Christmas Offering this year may rise to a new height of spiritual power, tender compassion and outpoured giving that the world may know the Saviour who came that we might have life and have it abundantly.

►Hughlan P. Richey has resigned his seven-year pastorate with the First Church, Earlington, Ky., to become pas-

tor of Keck Avenue Church, Evansville, Indiana. The Earlington Church has passed resolutions regarding his work with them, saying the membership has been greatly increased, an Educational Building has been erected at a cost of \$58,000. While there he also had been moderator of Little Bethel Association, chairman of its Executive Board, member of the State Executive Board, and has served in many other ways.

TRAINING UNION

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

By JAMES WHALEY, Secretary

Association	Date	P.M.	Place	Speaker
Anderson	Nov. 30	2:30 CDT	Sand Spring	Rev. Jerry Davis
Bell County	Dec. 1	7:30 EST	First, Middlesboro	Rev. Jesse Hatfield
Bethel	Dec. 1	7:30 CST	Post Oak	Rev. O. W. Stites
Blood River	Dec. 1		New Harmony	
Boone's Creek	Dec. 2	7:30 EST	Central, Winchester	Rev. Dalton Leath
Breckenridge	Dec. 1	7:30 CST	Hardinsburg	Rev. James Abernathy
Caldwell County	Dec. 1		Northside, Princeton	
Campbell County	Dec. 1	8:00 EST	First, Newport	Dr. Charles McGlon
Casey County	Dec. 1	7:00 CST	Liberty Church, Liberty, Ky.	Rev. Frank Borie
Central	Dec. 1		First, Springfield	Dr. Henry Beach
Christian County	Dec. 1	7:30 CST	Second, Hopkinsville	Rev. Norman Ellis
Daviess-McLean	Dec. 1	7:00 CST	First, Owensboro	Dr. Wayne E. Ward
East Lynn	Nov. 30	1:15 CST	Mt. Roberts	Mr. Stanley Howell
Edmonson	Dec. 1	7:30 CST	First, Bowling Green	Mr. Bill Cody
Elkhorn	Dec. 1	7:30 CDST	Felix Memorial, Lexington	Dr. W. R. Pettigrew
Enterprise	Dec. 1	7:00 EST	Paintsville	Rev. Jerry Hayner
Franklin	Dec. 2	7:30 CDT	Memorial	Dr. V. L. Stanfield
Freedom	Dec. 1	7:00 CST	Stoney Point Ch.	Rev. Calvin Fields
Gaspar River	Dec. 8	7:00 CST	First, Morgantown	Mr. Robert Pogue
Goshen	Dec. 1	7:00 CST	First, Leitchfield	Dr. Paul G. Horner
Graves County	Dec. 1	7:30 CST	First, Mayfield	Dr. W. C. Taylor
Greenup	Dec. 1	7:30 EST	Unity, Ashland	Dr. Clyde T. Francisco
Green Valley	Dec. 1	7:30 CST	First, Henderson	Rev. George Riggs
Henry County	Dec. 1	7:30 CST	New Castle	Mr. W. C. Dudley
Laurel River	Dec. 1	7:00 CST	Liberty Baptist Church	Dr. E. C. Masden
Liberty	Dec. 1	7:00 CST	Salem Church	Dr. Findley B. Edge
Lincoln County	Dec. 8	7:00 CST	Fairview Church	Rev. Dan Thomas
Little Bethel	Dec. 1	7:30 CST	First Madisonville	Dr. W. O. Vaught
Little River	Dec. 1	7:30 CST	Oak Grove	Dr. Sidney Maddox
Logan County	Dec. 1	7:30 CST	Mt. Pleasant	
Long Run	Dec. 2	7:30 CST	Lewisburg	Rev. George W. Fletcher
			Fourth Ave	Dr. R. J. Robinson
			Int. & Y. P.	
			Walnut Street	Dr. R. J. Robinson
			All Others	
Mercer	Dec. 1	7:00 CST	First, Harrodsburg	Dr. Carl Field
Monroe	Dec. 15	7:00 CST	Gamaliel Baptist	Rev. J. V. Case
Nelson	Dec. 1	7:00 CST	Bloomfield	Rev. Walter Price
North Bend	Dec. 1	7:45 EST	Latonia Baptist Ch.	Dr. C. R. Daley
			Erlanger Baptist Ch.	
				Dr. George Redding
Ohio County	Dec. 1	7:30 CST	Beaver Dam	Dr. Joseph R. Estes
Ohio River	Dec. 1	7:00 CST	Marion	Dr. Frank Norfleet
Ohio Valley	Dec. 1	7:30 CST	Tabernacle, Sturgis	Rev. James Qertwig
Owen County	Dec. 6	7:30 CST	First, Owenton	Dr. Nolan P. Howington
Pulaski	Dec. 1	7:30 CST	First, Somerset	Rev. Charles H. Ham
Rockcastle	Dec. 1	7:00 CST	Brodhead	Rev. Richard Carlton
Salem	Dec. 1	7:30 CST	Buckgrove	Mr. Stanley Howell
Savern's Valley	Dec. 1	7:30 CST	Savern's Valley, Elizabethtown	Mr. Chester Durham
Shelby County	Dec. 1	7:30 CST	Simpsonville	Dr. Duke McCall
Simpson	Dec. 1	7:00 CST	Franklin	Dr. James C. Barry
South District	Dec. 1	7:30 CST	Gethsemane, Danville	Dr. E. N. Wilkinson
Sulphur Fork	Dec. 1	7:30 CST	Bedford	Rev. J. H. Gilmore
Tate's Creek	Dec. 1	7:30 CDT	Berea	Rev. William Atto
Taylor County	Dec. 8	7:00 CST	Campbellsville Baptist Church	Dr. Harold D. Tallant
Ten Mile	Nov. 29	7:30 EST	Glencoe	
Three Forks	Dec. 15	7:00 CST	First, Hazard	Rev. Clel Rodgers
Upper Cumberland	Dec. 1	7:30 EST	Harlan	Mr. James Whaley
Warren	Dec. 15	7:30 CST	First, Bowling Green	Mr. Bill Cody
			First, Monticello	Rev. Jack Bruce
Wayne County	Dec. 5	7:00 CST	First, Fulton	Rev. Don Cameron
West Kentucky	Dec. 1	7:30 CST	First, Paducah	Dr. Chester Swor
White Union	Dec. 1	7:30 CST	Cave Hill	Mr. Herschel Spivey
White's Run	Dec. 14	2:30 CST		

Associations not listed above will appear in next week's issue.

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The Home Mission Board of the Southern Baptist Convention through its Building Loan Department has several million dollars invested in church bonds and mortgages. The Board is now offering for sale a limited number of these securities for investments, which yield 5% interest. The proceeds revert to the loan fund with which to meet other pressing needs for church loans. The securities offered are considered by the Board as gilt-edge. This is an opportunity to allow your savings to work for yourself and the Kingdom at the same time. Investments may be made in amounts from \$500.00 up.

(Detach Here)

Leland H. Waters, Executive Ass't.
Baptist Home Mission Board
161 Spring Street, N. W.
Atlanta 3, Georgia
Please send information on church bonds and mortgages.

Name _____
Address _____
City _____

What the Cooperative Program Means To Colombia

By ANNA FRANCES TODD

"Why not take the baby to the Baptist Hospital?" The reply comes, "I do not have the money." When arrangement is made for her not to pay, the mother accepts. Though the child is near death, it is soon nursed back to health. While in the hospital with the child the mother hears the gospel message for the first time. Soon Brother Ramirez has the joy of leading her to Christ.

A fine Christian boy attending an R. A. camp feels the call to be a preacher but has no means of educating himself. The Cooperative Program, having made his primary education possible, now provides his secondary schooling, and training in the International Baptist Seminary in Cali. He can get top-rate seminary training because you give.

"I would certainly like to have that set of commentaries but I cannot afford it." The boy in the Baptist Book Store in Barranquilla replies, "Oh, but we have special discounts and terms for pastors and other religious workers." You not only help to put teaching and preaching helps into the hands of our Columbian leaders but you aid our 20 churches in getting all the literature for three organizations at a minimum price.

Some years ago at the end of a W. M. U. meeting we asked the women to write some of their impressions. Several expressed deep gratitude to the people of the United States for having made it possible for them to learn so many helpful things. They were all eager to return to their churches so they could put into practice what they had learned.

What a glorious privilege you have as you help to win Colombia with its population of more than 12,500,000! Your 22 representatives there need reinforcements. Why not increase your percentage to the Cooperative Program this year so that your efforts may be increased in Colombia?

Ann Frances Todd is a missionary of the Foreign Mission Board to Colombia. Her home address is Route 3, Richmond, Kentucky).

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Clear Creek Baptist School
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Share With Me In My Trouble



Our slogan for the very appealing little girl, "SHARE WITH ME IN MY TROUBLE" is from Paul's expression of appreciation to the church at Philippi for their kindness to him in his time of want and need. Philippians 4:14-16.

No more appropriate words could possibly be found for the plea for help by the nearly 600 boys and girls who will be cared for during the coming year by Kentucky Baptists.

How Can You Share?

Kentucky Baptists share with our homeless and dependent children in several ways. The three Homes, Spring Meadows, Glen Dale and Pine Crest are in the Cooperative Program for a small amount—four percent of the basic budget. This amount, however, is woefully inadequate for the full support of the Kentucky Baptist Program of Child Care. For many years our Homes have had to rely on a special Thanksgiving Offering to pay expenses for TEN MONTHS OUT OF THE YEAR.

YOU can SHARE, directly and personally by giving at least ONE DAY'S PAY through your Sunday School or church at Thanksgiving.

Who Is Helped By Your Sharing?

Your gift will mean everything to nearly 600 boys and girls in our three great Homes for Children during the coming year. These children are exactly like your children, except they were homeless until Kentucky Baptists said, "Come live with us." They

are from every section of our state. They are from the small one room rural church as well as from the great city church. They range in age from birth to the time they can go out on their own.

They are a truly wonderful group of boys and girls—no better, nor worse than your own. They are active in all phases of church life. Practically all who are old enough have been saved and have joined one of our Kentucky Baptist churches. They win frequent honors in school.

How Your Gift Helps

Your gift, added to those of many other Kentucky Baptists, helps supply all the needs which arise in the operation of three great Homes which are a credit to Kentucky Baptists and which bring glory and honor to our Lord. Your gift helps to supply the food, clothing, shelter, laundry, lights, heat, water, school supplies, transportation, medical and dental care, glasses, recreation, Sunday School offering, supervision and guidance of all the children under our care. Your gift also provides for the repair and improvements to our buildings, a total of more than 30 at our three Homes.

What Kind of Trouble?

Every boy and girl at Spring Meadows, Glen Dale and Pine Crest is there because they were in trouble. Now don't misunderstand us, they were not in trouble with the police or juvenile courts. They are not delinquents. Our Homes are not penal or correctional institutions. They are Homes for Homeless children.

Yes, our children were in trouble when they came to live with us—the most serious trouble which could possibly befall a tender young child being left HOMELESS!

As far as the need of the child for help is concerned, it makes no difference whether he is homeless because of the death of one or both parents; whether one or both parents have deserted him; whether his parents have separated or divorced; or whether the parents have an illness such as T.B. which requires long hospitalization. The cold, the hunger, the sickness, the loneliness is always the same, whatever the cause of the loss of his home.

What If He Were Your Child?

If your own child were desperately in need of a home and a well-deserved

chance in life you would want your fellow Kentucky Baptists to share with him by giving "One Day's Pay" wouldn't you? Do unto the children of others as you would have others do unto your child. GIVE ONE DAY'S PAY at Thanksgiving.

Are You In A Building Program? We Are!

"Our Thanksgiving Offering will be low this year," some pastors are saying, "because our church is in a building program."



Frequently this statement is given to cover up for a lack of missionary and benevolent vision. However, we will readily admit that every church should have adequate facilities for teaching and worship.

We would like to remind you that our three Children's Homes are in a "building program" also. We seek to build Christian character in the lives of 600 boys and girls.

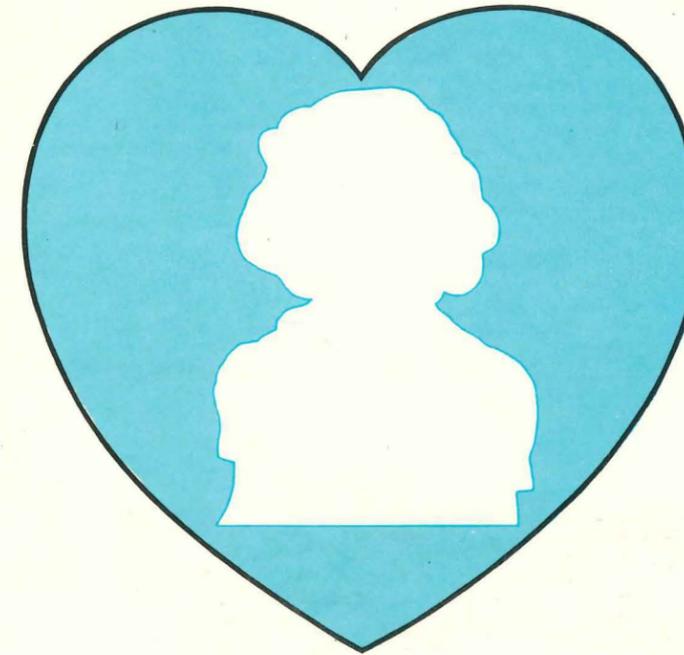
Our children are NOW becoming what they are going to be. Their tender young lives need Christian morality for a foundation, noble insights for frames, examples of Christian living for a blueprint, understanding concern for the nails and cement to hold them together in the stress of modern living.



Yes, we are definitely in a tremendous building program. And the Carpenter of our construction is the Master Builder of Nazareth who showed us the worth of a little child long, long ago when He took them up into His arms.

We are confident that no Kentucky Baptist will let our ministry to homeless children suffer just because they are already giving to a local building fund. This year EVERYBODY Give One Day's Pay!

GIVE ONE DAY'S PAY



**IS THERE
ROOM IN
YOUR
HEART**

**FOR
A HOMELESS
CHILD?**



GIVE ONE DAY'S PAY

for

GLEN DALE • SPRING MEADOWS • PINE CREST