

# Western Recorder

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## THIS WEEK

### The Empty Parsonage

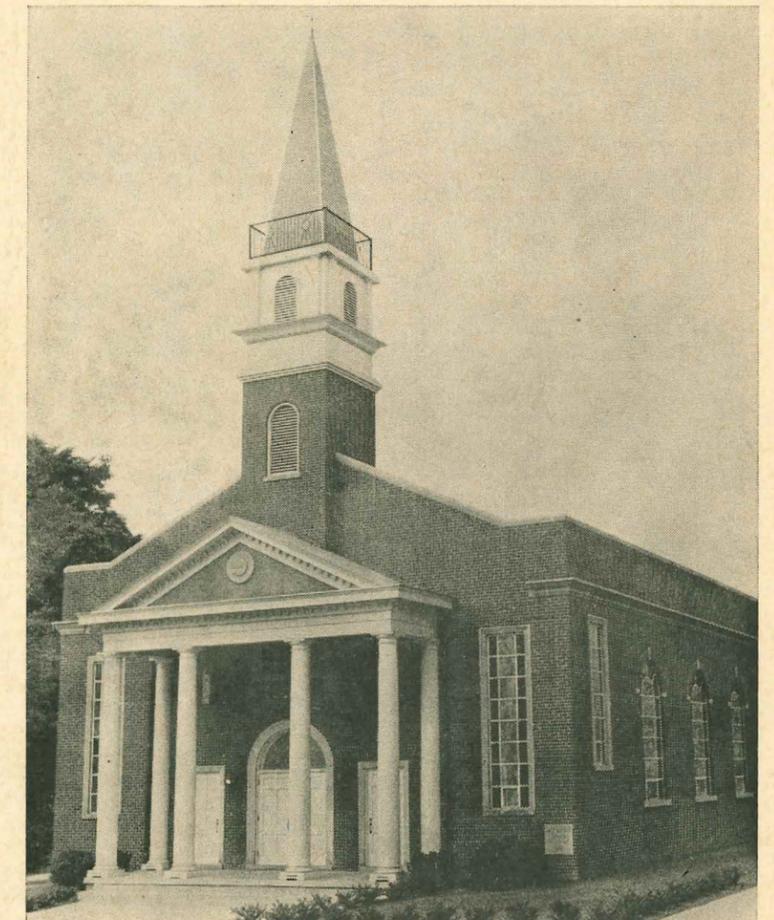
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### A Powerful 3-Inch Wafer

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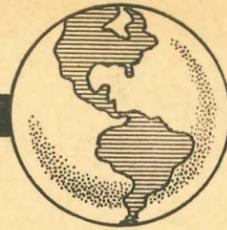
### The All-Powerful Committees

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Sanctuary of the First Baptist Church, Providence, Kentucky.

See article on page 6.



## GLEANINGS FROM THE FIELD

### FROM AND TO LANDS AFAR

►The Foreign Board reports that more than half—150 out of 226—of the Baptist churches in the state of Sao Paulo, Brazil, will participate in revival campaigns this year. Six simultaneous crusades have been planned, and three more are being considered.

►Mr. and Mrs. Chester R. Young, Southern Baptist missionaries to Hawaii who have been on the mainland on furlough, are returning to their field of service, where their address is 1530A Ahonui St., Honolulu, Hawaii. Mr. Young is a native of Adair County, Kentucky. Mr. Young is from Jellico, Tenn., and formerly was employed in the Kentucky Baptist Building.

### FIRST INDIANA WMU SECRETARY

►Miss Louise Berge, Southwestern Seminary, has accepted a call to become executive secretary of WMU Work for the State Convention of Baptists in Indiana. She came out of the Broadway Baptist Church, Knoxville, Tenn., where Dr. Ramsey Pollard, now president of the Southern Baptist Convention, is pastor. Plainfield, Indiana, will be her new headquarters.

### NEW FRANKFORT BUILDING

►Crestwood Baptist Church, Frankfort, is holding services now in its new building. Having sold their old buildings, they relocated on a six acre plot on Georgetown Road. An air-conditioned auditorium and a three story educational building have been completed at a cost of \$275,000. John Kurtz, Lexington, was the evangelist assisting Pastor Henry M. Downing, in a revival during May, resulting in 44 additions. Of this number, 28 were for baptism.

### THE DEATH ANGEL KNOCKS

►The deacons of First Baptist Church, Sturgis, have passed resolutions about the passing of George A. Wallace, a "beloved Christian brother and fellow laborer in Christ." He was a deacon for more than a score of years, a trustee for more than a decade, and held many offices. R. Truett Miller was his pastor.

►William F. Powell, 81, for 34 years pastor of the First Baptist Church, Nash-

ville, Tenn., and most of that time president of the Sunday School Board, died June 5. He had attended a church meeting with friends at Smyrna, Tenn., and was returning home when he had a heart attack. Born in Auburn, N. C., he held pastorates in Morganton, N. C., Asheville, N. C., Chattanooga, Tenn., and Roanoke, Va., before going to Nashville more than a third of a century ago.



**Dr. O. W. Yates, pastor of the Rosemont Baptist Church, Lexington, will be one of the speakers at The Pastors' and Laymen's Conference to be held at Bethel College, Hopkinsville, July 6, 7 and 8, and at Campbellville College, Campbellville, July 9, 10. The conferences are for pastors of rural churches and their church leaders and members. Everyone is welcome to attend. Dr. Yates will be teaching "Bible." Other program personalities and their topics are Dr. Nolan Howington, "Preaching"; Don Trotter, "Religious Education"; Robert L. Pogue, "The Layman's View of the Ministry"; and A. B. Colvin, "Our Churches in Action." Eugene F. Quinn will be in charge of the music; and Mrs. George R. Ferguson will have the program for women. Other details will be mentioned at a later date.**

►T. C. Pennell was stricken with a heart attack while preaching in his pulpit at the Ingleside Baptist Church, Shreveport, on May 31, and died later at noon. He had been the 1957-58 presi-

dent of the Louisiana Baptist Convention. His funeral was conducted by Robert L. Lee, executive secretary, James F. Cole, editor of the *Baptist Message*, and R. O. Cawker, secretary of evangelism, all of the state organization.

## Western Recorder

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

Vol. 133 No. 24 June 18, 1959

### WESTERN RECORDER

KENTUCKY BAPTIST BUILDING  
Middletown, Ky.

Published Weekly by the  
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## THE EMPTY PARSONAGE

By WYATT SHEELY, Lawrenceburg, Kentucky

Many are the occasions which cause a house to be a lonely place. To a mother the house is haunting when her child first leaves the hearthstone for the schoolroom. The first age-long day brings changes permanent to the home, yet hurrying footsteps at the close of day bring some compensation for the anxious hours of waiting.

All too soon the school days pass, and the parent heart, accustomed to the lonely hours, receives a deeper pain. College claims the now grown lad, and there are no longer eager footsteps at the close of day. The loneliness of the house cries aloud. The empty chair, the well-kept study table, the ever-tidy bedroom, even the silent telephone, and dust-laden record player—all are silent reminders which keep alive the willing wounds made deeper with each parting.

Parental pride in sons of honor, or parental grief in sons of shame, eventually covers every scar from cuts of suffering, and memories of loneliness are half-hidden by the weight of passing years.

Even wedding days with all their laughter, and congratulations, and flowers, and banquets fail to rid every heart and house of loneliness. A few tears may escape from smiling eyes, and when fond parents return to the quiet home, there is again the inevitable encounter with loneliness.

And again, there is the house speechlessly quiet and lonely when the son has received "Greetings" and gone to find his place in service. The strange unknown has never seemed so real. The barbs of pain have never seemed so sharp. The endlessness of the hours and the emptiness of the house have never been so complete. For some the loneliness continues and grows deeper and more quiet with the passing years.

There are those of us who find a house too full of memories—too full when the lonely trek from the churchyard is ended. Houses where love has reigned, where children have played, where partings have been deeply felt can continue to be inhabited, yet be very, very empty.

Just now there is a house in our town whose loneliness rushes into my heart upon every remembrance of it. It is a house whose doorsteps are well-worn, for multitudes have crossed over them to enjoy the warmth of fellowship within. I refer to the empty parsonage.

An empty parsonage! Usually the vacancy is not long anticipated. The leaving of a well-loved and capable pastor leaves a sudden emptiness to which adjustment is not always easy. There follows, then, the despair of the people who view with cherished memories the quiet loneliness of the empty rooms.

Despair, inevitable though it be, is temporary. Soon we learn to face the reality that other evangelists are awaiting the call to proclaim the message of God in our midst.

There is a danger accompanying the empty parsonage. There is that tendency to let down. To stay away from services becomes easy. To become divided in purpose and spirit is not unknown. To abandon projects already well-developed becomes a felt temptation. There is danger of wavering loyalty to the congregation—possibly of wavering loyalty to the cause of Christ.

No doubt in most congregations there are some who suffer a spiritual neurosis, and they may speak of the delights of an empty parsonage. But to most of us when the shock of despair is spent, and the dangers of delays are recognized we awake to the demands of the empty parsonage.

The demands are many. First of all, I think, is the demand for renewed allegiance to the task of Christian witness. A gap has been made in the ranks. The pastor has been leaned upon too heavily. Folks may look at us and wonder if past faithfulness was due to the pastor's presence or to a devotion for an unseen Leader. No true pastor rejoices when there is no rebound which

follows the lag due to his leaving. There is also the demand for continued vigilance. The wolves always seek entrance into the fold when no shepherd is near to protect.

Again, the demand is felt to keep the coffers filled, for needs do not melt away with the removal of a pastor from the field.

Paramount is the demand for seeking new occupants—the demand to find a man who will grace the parsonage and magnify the Lord in our midst. Such demands as these require many prayers. They involve much planning. They call for a great faith. But God will lead when there are those who sincerely wish to follow. We should thrill at the challenge of the empty parsonage. The forward march must also be an upward march.



E. F. Quinn

Mr. Eugene F. Quinn, secretary of the Department of Music for the Executive Board, General Association of Baptists in Kentucky, will be leading the song services as well as conducting conferences on music at the Pastors' Conference at Bethel

College, Hopkinsville, and at Campbellville College, Campbellville, Kentucky, July 6 and 7, and 8, 9 and 10 respectively.



**DRY RUN DEDICATES AGAIN**—The third building in five years was dedicated by Dry Run Baptists on Sunday, May 17. The two other buildings were destroyed by fire. The \$30,000 new structure is already more than half paid for. Participating in the dedication services were former pastors, Debert Butts and James Coldiron, Elkhorn Association Missions Superintendent John W. Wells, Editor C. R. Daley, Georgetown College's Professor Charles Hatfield, and neighboring pastors, Frank Rhodus and L. M. Hamilton. Dry Run is located in Scott County, 2½ miles north of Georgetown on U. S. 25. George J. White is pastor.



**A Powerful 3-Inch Wafer**

The recent Southern Baptist Convention in Louisville which had the second largest registration in Convention history and which might have had the largest attendance at the Wednesday night session ever recorded for the Convention was small in numbers compared with another religious gathering in Louisville just a few days later. Upwards toward 20,000 Baptists assembled in Freedom Hall on May 20 but 50,000 Roman Catholics gathered at Churchill Downs on May 31.

The Baptists gathered to review the work of the past year, plot the course for coming years and pray Godspeed upon 62 new missionaries joining 1,300 more on foreign fields. The Catholics gathered with a 3 inch wafer of unleavened bread as the center of attention.

It was the 33rd annual observance of Corpus Christi Day. Corpus Christi means *body of Christ*, and the 3 inch wafer was supposed to have become the actual flesh of Christ by priestly consecration.

The doings of Baptists sometimes seem strange and special briefings are given to non-Baptist reporters in an effort to help them know what is happening, but what could be more difficult to understand than how 50,000 people are attracted by a 3-inch piece of bread.

It's one thing to believe that by His blood on Calvary we are cleansed from our sins; it's another thing to believe a man, even though called a priest, can change wine into this blood. It's one thing to believe He bore our sins in His body on the tree and that this body, which was laid in a borrowed hole in a garden wall, was resurrected and glorified by the power of God; it's another thing to believe a 3-inch wafer becomes this body by the power of man even though he does it in the name of God.

Corpus Christi's 50,000 in one city in 1959 helps explain the Crusades of the Middle Ages with thousands dying in quest of the Holy Grail and Islam's millions through the centuries journeying to Mecca to see the body of their dead prophet, Mohammed, and then being willing to die.

Two emotions sweep over the bewildered observer—gratitude for America's religious freedom which allows 50,000 to gather around a wafer, and sympathy for those who use this religious freedom to enter the bondage of such man-made religion.

**The All-Powerful Committees**

(Guest Editorial)

Democracies seldom die from natural causes. The death is almost always by suicide, and the suicide is the result of unconcern and delegated authority. The oldest democracy in the world is that of Baptist churches and Baptist denominations, but unless there

shall be a change from the present trends this democratic principle of government by all the people is doomed to destruction by its own hand.

This is the day of committee supremacy. It is true in the national government where proposed legislation is referred to some committee, and that committee has the power to report it out of the congressional bodies or kill it by refusing so to report it. The same practice is followed by the state legislatures. Regardless of the worth or worthlessness of a proposed bill, it never comes before the law making body unless it gets a favorable report. Perhaps this delegated authority is the result of bigness. So many bills are introduced to legislative bodies that it would be most impossible to give time for a full discussion of all of them by the entire group of elected officials, but if we acknowledge this to be true then we are agreeing that democracy is practicable for small bodies only.

It is a little different in the democracy of a Baptist church, denomination, or institution because the committee does report to the appointing body; and members of that body have the right to accept or reject the committee's recommendations. Sometimes a strong voice challenges the report and causes its defeat, but this is the exception and not the general rule. Most committee reports are accepted in any Baptist group. On many occasions we have known good men to vote to accept the recommendations of a committee before a Baptist body when they had strong convictions against the proposition. They voted for it lest they might offend the committeemen. Others feel that the committeemen have studied the matter thoroughly and should know what ought to be done. What they fail to realize is that sometimes one member of that committee may have been responsible for the substance of the report. We have known of pulpit committees where all members felt led to one man while one member wanted a different preacher. When he would not yield to the majority, they yielded to him. When the church accepts such a report then that one man has really selected the pastor. The same can be done on other committee groups.

Southern Baptists have become big in numbers, organizations, and institutions. Most of us rejoice for this, but if they have become too big for democratic government, then they are just too big. Too many times the committee makes the decisions, and from unconcern or cowardice the remainder of us vote for things we do not want.

In the local church the personnel committee selects the employed workmen. The pulpit committee virtually names the pastor. The nominating committee names the elected-officers. The finance committee decides on allocations from the budget. The ordination committee names the deacons and preachers to be ordained. To be sure, the members vote on the recom-

mendations; but how many times do they ever vote to reject them? In all our conventions most of the business is really done in the committee rooms. They bring the reports to the conventions, and if the report is supported by someone with a pleasing personality and some oratorical skill then the thousands of messengers will shout out a hearty, "aye." A few may have the courage to vote, "no," but when they do so the others look around on them as though they really do not belong.

Texas Baptists elect boards of directors or trustees to direct and handle the affairs of the particular institution. The Baptist Standard is one such institution, and along with the others it makes through the chairman and secretary of the board a written report to each annual convention. For 29 years we have been attending these conventions in Texas, and we have heard few, if any, such reports called in question by a messenger. The Standard does not have an executive committee of its board of directors, but many Texas Baptist institutions do have such. The idea of the executive committee of the board is to have a small group that can be called together when needed without too much trouble and expense. In some of the boards this executive committee is authorized by constitution or board approval to act as a board "ad interim." We have always doubted the wisdom of such an executive committee, and we certainly doubt the wisdom of giving it the power to determine policies. It is not often that Baptist business is so pressing that it cannot wait for a stated meeting of the entire body of elected representatives of Baptist life.

The Southern Baptist convention and each state convention has its own executive committee which is authorized to act as the "convention ad interim" between sessions of the conventions. When they do so they are within their constituted rights, but it is evident that they would be wise to do only those things that could not wait and leave all other matters to be settled by the entire convention bodies when they meet.

There is no pleasure derived from criticizing Baptist practices, but an editor of a religious magazine should stand as a watchman on the wall. When he sees signs of deterioration he should have the courage to point them out. If he does not do it, who will? Had there been an unbiased and free religious press between the time of the apostle John and Gregory I there never would have been such a thing as the Roman Catholic church. They did not have such, and little by little the church democracy of the first century gave way to the government of the bishops; and it was then inevitable that one of them would one day assume all the power for himself and become a pope. It did not happen in a day nor in a generation. It required 500 years to come to its completion, but it began to take form when the first Christian group decided it was too busy to do the Lord's business and turned it over to a smaller number. That was the day democracy in the churches began to commit suicide. When Baptists came into the open in the Seventeenth century church democracy was revived. May they see to it that it shall never die again!—E. S. JAMES in *Baptist Standard*.

**BAPTIST FORUM**



**JESTERS READY TO SAIL**

Editor:

Since we have tentative bookings to sail from New York on June 30 on the S. S. Tatra of The Barber-West Africa Line, we wish to say farewell to our many friends in Kentucky and throughout the South. We are most grateful for the interest in and support of and prayers for the varied work in which we are engaged in Nigeria.

We are returning to Nigeria for our fourth tour and our 32nd year as missionaries to Africa. Mrs. Jester will resume her duties as supervisor of the Maternity Centre and Welfare Clinics of the Ogbomosho Baptist Hospital, and I will take up mine as professor of Old Testament and registrar in our Nigerian Baptist Theological Seminary.

We are most grateful for the *Western Recorder* as it keeps us posted on all that is going on in Kentucky as well as much south-wide news. May the Lord's blessings continue with you as the years come and go!

Louisville, Ky. William L. Jester

**A HIGH SCHOOLER WONDERS**

Editor:

I wonder why Beulah Lee Gaines, of Covington, didn't condemn the observance of Mother's Day Sunday in Baptist churches, as well as Easter and Good Friday!

The Bible doesn't say anything about observing Mother's Day or Youth Week, or Thanksgiving Day, or setting aside Wednesday night for a prayer meeting.

I guess I must be too liberal or broad-minded, but I just can't see anything wrong with placing special emphasis on the crucifixion and resurrection of our Lord at the same time other Christians do (not just Catholics but all the churches). Any preacher is bound to preach about the crucifixion and resurrection many times during the year anyway.

Here in Newport all the Protestant churches go together and have a community service on Good Friday. I enjoyed this service very much. It gave me a chance to hear the other ministers of my city and have fellowship with

my Christian friends who belong to other churches.

It also gave my pastor an opportunity to preach to the other Christians of Newport.

The only thing I can say about Easter Sunday is that my pastor had an opportunity to preach the Gospel to at least two hundred more people than usual.

I think we as Baptists can and should take advantage of these special days. We can and do observe them without making "holy days" out of them.

Let's not forget to condemn Christmas too; then we can take all the beauty out of our religion!

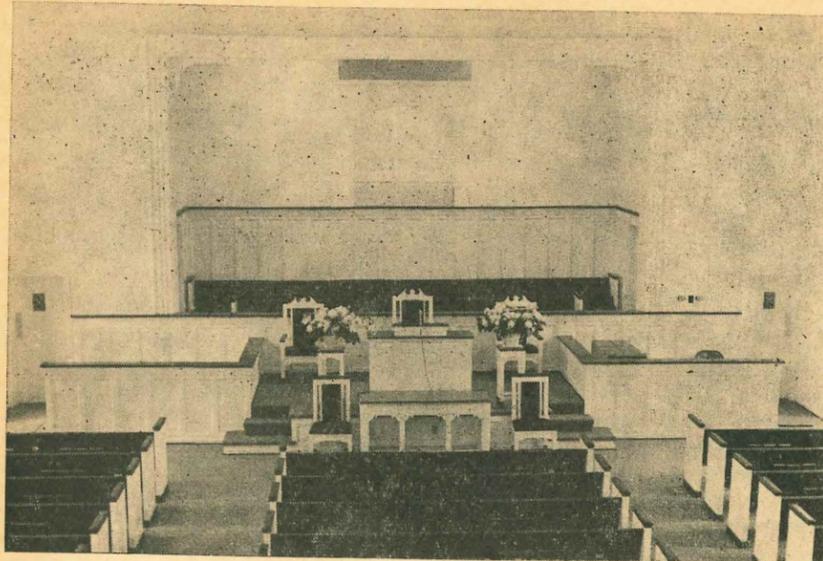
I am seventeen years old and a senior at Newport High School. Most of the young people I have talked with about this subject share opinions similar to mine. We will gladly read any comments for or against our opinions.

Newport, Kentucky Jim Bridges

►The student housing project at Southwestern Seminary will be known as the J. Howard Williams Student Village, at Fort Worth.

►William Fleming, Baptist layman and president of the Trustees, has announced that he will provide funds for the erection of one new building each time the Southwestern Seminary builds four. The buildings are expected to cost approximately \$60,000.

## Providence Baptists Dedicate New Church



Front Interior, showing pulpit, choir and baptistry of the new First Church, Providence.

Impressive dedication services for new worship and educational facilities of the First Baptist Church, Providence, were held from May 27-May 31. Speaker for the Wednesday evening service was Dr. W. C. Boone, general secretary-treasurer of the Executive Board, General Association of Kentucky Baptists. A reception followed the Wednesday evening service for members and friends of the church. The reception was sponsored by the Woman's Missionary Society.

On Thursday the speaker was Editor C. R. Daley. R. C. Grobe, minister of music of the First Baptist Church, Madisonville, and the youth choir from the Madisonville church, provided the music for the Thursday evening service. On Friday evening a men's supper was held prior to the 7:30 service in which Kentucky's Brotherhood secretary, Forrest R. Sawyer, was the speaker. Special features of the services each evening were testimonies given by men of the church who had prominent places of leadership in the construction project.

The Providence church dates back to 1837 when it was organized by Timothy Sisk and was known as the Sharon Baptist Church. The church has been located in several different places in its 122-year history. Its present location was secured in 1955 and ground was broken for the new building in 1956. The educational unit was completed first and was used as a temporary sanctuary during the construction of the permanent sanctuary. Work on the building was stopped temporarily in the fall of 1957 but was resumed in 1958 with the issuance of \$100,000 worth of church bonds to care for an existing indebtedness and to finance the completion.

The new building started under the ministry of Truett Miller who resigned

in 1957 to accept fulltime evangelistic work and who is now pastor of the First Baptist Church, Sturgis, Kentucky. The present pastor is Robert O. Williams whose dedicated and determined ministry resulted in the successful culmination of the new building.

Only 13 pastors have served the Providence church in its 122 years. The longest pastorate was that of Benjamin Connaway, who came to the church in 1910 and served faithfully until 1954. Brother Connaway, now retired and living in Providence, was present for the dedication services and recalled many highlights of his 44-year ministry.

A great deal of the work on the new building was done by members of the church, which adds to the appreciation for the new building. All who have visited the new sanctuary regard it as one of the most beautiful in Kentucky.

### Kentucky Pastor and Two Ex-Southern Professors Elected at Midwestern



R. L. Honeycutt

two former Southern Seminary profes-

Roy Lee Honeycutt, pastor of the First Baptist Church, Princeton, Kentucky, has been elected to the faculty of the Midwestern Baptist Theological Seminary, St. Louis, Missouri, as associate professor of Old Testament and Hebrew. Also elected to the Midwestern faculty are

sors. They are J. Morris Ashcraft, now a faculty member at Furman University, Greenville, S. C., and G. Hugh Wamble, who is studying at this time at Duke University, Durham, N. C. Mr. Ashcraft will be professor of archaeology and Mr. Wamble will be professor of church history.

Also elected to the Midwestern faculty is Frank H. Royal, professor of religious education and church administration and George D. Thomason, associate professor of New Testament and Greek.

Announcement of the new additions to the Midwestern faculty came from President Millard Berquist.

### Sunday School Board Adds New Church Literature Department



W. D. Kendall

NASHVILLE, Tenn.—(BSSB)—W. D. Kendall has been named head of the Baptist Sunday School Board's new Church Literature Department in the Business Division.

Kendall, who came to the Board in 1939, has been secretary of the Advertising Department since 1952.

The Board approved the organization of the new department at its April meeting and elected Kendall as its head. The department will include order-processing, filling and shipping church literature orders, customer relations, and periodical promotion.

The new department will be one of three to be located in the Board's new Operations Building, now in final stages of completion. Moving into the building will be in progressive stages as parts of the building are finished.

## First Baptist Church, Louisa, Erects New Structure



One of the most beautiful and commodious church buildings in eastern Kentucky is the one recently completed by Louisa Baptists. The Louisa church has a membership of only about 350 with the usual number of non-active members, but had managed to complete a building which is estimated to be worth around \$250,000 with an indebtedness of only \$120,000 plus interest.

The new sanctuary is equipped with antique-stained pews with white ends and white pulpit furniture trimmed in oak. It is lighted with lantern chandeliers and has the floor partially covered with a rose quartz carpet. The building is all-electric and is believed to be the only one in the tri-state area. Both the sanctuary and the educational building are heated and air-conditioned with electric facilities.

The baptistry scene, painted by M. Wendell Belew, of the Home Mission Board, is a reproduction of the beautiful confluence of the Tug and the Levisa Rivers at Louisa.

The educational building is a one floor plan, U-shaped building, with the front wing being used for the church office and the pastor's study. Ample room is provided in the educational unit for all ages including three nurseries. An all electric kitchen has also been installed.

O'Ray Weeks is the Louisa pastor and reports "Never have I seen a more courageous and a more faithful people. Through the whole building program we haven't even had one good fuss!" Since Last October the Louisa church has baptized 37 and has several more candidates awaiting baptism.

### BAPTISTS NEED TO KNOW WHY!

By NATHAN C. BROOKS, JR., President

At Louisville the Southern Baptist Convention voted favorably on the Survey Committee recommendation that Carver School "be continued as a separate institution of the Convention." Time limitations prevented presentation in the discussion of the reasons for such a course of action. Since the much publicized rejected minority report has raised some questions that still need answering for many people the following information is presented:

1. Carver School enrolled an even 100 students June 1, 1958-May 30, 1959.

2. Accreditation as a professional School of Social Work is impossible if the school were merged with Southern Seminary. The Southern Association of Schools and Colleges, whose recognition is essential in such accreditation, does not accredit any seminary work. It is out of its field.

3. A major need in Baptist life is for a professional school of Social Work. Children's Homes no longer major only on institutional care. Their foster homes and adoption programs cannot operate legally in most states unless there are

professional Social Workers on the Staff. Carver School is not just offering introductory social work courses, which can be taught in a seminary, but it is aiming its program at professional accreditation. No other Baptist school is offering such training.

4. Missions courses at Carver are specialized and seek to provide training for missionaries in areas not covered in the usual B.D. course (the basic seminary course).

5. Per capita costs are admittedly high now. The projected program at Carver calls for reducing those per capita costs by half within 5 years. Travel costs by horseback were much less for pioneer preachers and missionaries than current costs for operating cars and traveling by plane. No one suggests that we save money by having our preachers ride horseback. We afford the additional cost because we believe it worthwhile. Even so, it costs Baptists less in the long run to pay more for Social Work education than for some other types of training and spend less in child care expense by placing a child in a foster home rather than an institution. The trained professional Social Worker enables the denomination to best meet the child's needs this way.

6. In the interest of economy Carver School is already securing all possible supporting services from Southern Seminary.

Baptists need to know! Pages 213-216 and 330-332 of the 1959 Convention *Book of Reports* tell more of the story. If you have any unanswered questions about your Southern Baptist Convention agency, Carver School, write 2801 Lexington Road, Louisville 6, Kentucky, and ask for an answer.



Mr. Donald Trotter, of the Department of Religious Education at the Southern Baptist Theological Seminary, will be conducting Conferences at the Bethel and Campbellsville's Pastors' Conference.

# LOYALTY TO A GREAT CAUSE BRINGS SATISFACTION WITH A VICTORY WON



IF YOU OR YOUR CHURCH  
have made no offering this year  
to the Cooperative Program:

IF YOU OR YOUR CHURCH  
are in arrears in the budget goal  
for the Cooperative Program:

IF YOU OR YOUR CHURCH  
desire to make an additional offer-  
ing to the Cooperative Program:

## JUNE 28TH

has been designated as Denomi-  
national Loyalty Day — the day  
on which such an offering may be  
made.

## WHY MAKE THE OFFERING?

- 1. EVANGELISM**  
The Cooperative Program in Kentucky supports a department of Evangelism.
- 2. MISSIONS**  
The Cooperative Program includes State, Home and Foreign Missions.
- 3. TEACHING**  
The Cooperative Program in Kentucky includes seven Baptist schools in Kentucky and six southwide seminaries and Carver School of Social Work and Missionary Training.
- 4. HEALING**  
The Cooperative Program in Kentucky supports three Kentucky and two southwide hospitals.
- 5. HELPING THE HELPLESS**  
The Cooperative Program in Kentucky provides for the care of five hundred dependent children in three children's homes.
- 6. RETIREMENT PLANS**  
The Cooperative Program provides relief and retirement for retired preachers.

## General Association of Baptists in Kentucky

W. C. Boone, General Secretary and Treasurer

KENTUCKY BAPTIST BUILDING Send For Free Supply Of Offering Envelopes MIDDLETOWN, KENTUCKY

# KENTUCKY BAPTISTS AT WORK

## TRAINING UNION

### South-wide Training Union Convention Set for December

By JAMES H. WHALEY, SR.



James H. Whaley

A Southern Baptist Training Union convention will meet December 23-30, 1959, in Atlanta, Ga. This is the first South-wide Training Union convention to be conducted in many years. Baptist leaders from every section of the Southern Baptist Convention will be present. This gigantic Training

Union convention has two very important emphases for Kentucky Baptists: (1) The program for 1960, a year dedicated to "teaching and Training," will be presented and discussed; (2) The introduction of Dr. Phillip B. Harris as our south-wide Training Union leader. Every pastor should make plans to attend along with the education directors, association Training Union workers, and Training Union workers in every church. Reservations for hotel and motel rooms may be made by writing: Housing Bureau, Baptist Training Union, 720 Rhodes-Harvety Building, Atlanta 3, Georgia.

## ADULTS IN TRAINING UNION

Adults are attending Training Union in an ever increasing number. A recent report from the Sunday School Board reveals that for the first time the circulation of the Adult Training Union quarterlies has gone over the one million mark.

The Adult Training Union quarterlies in 1960 will have 16 additional pages. These pages will be devoted to providing more help in program planning and presentation. There will be a full page of helps for every program.

Resource materials in the two Adult quarterlies may be used in planning and presenting programs on three levels. Thus, the quarterlies serve as effective guides for unions varying significantly in the level of interest and abilities and in the willingness of members to devote the time necessary for careful advance planning. The three levels will include:

- (1) Presentation of the parts as printed in the quarterly;
- (2) Enrichment and adaptation of printed materials;
- (3) Creative planning within the framework of the program materials.

## MUSIC

### Music Fundamentals at Leadership School

By EUGENE F. QUINN



J. P. Jardine



Norman Gardner

The classes in the fundamental techniques of music will not be neglected at the state music leadership school, July 27-31, at Southern Seminary. Three men are to be primarily responsible for them.

Mr. J. P. Jardine, of Campbellsville College music faculty, will teach classes in voice and song leading. Mr. Norman Gardner, a Kentucky music field worker, will teach a class in theory of music and another class in song leading. Mr. Wesley McCoy, also a Kentucky music field worker, will teach another class in both theory and song leading. Other fundamentals classes in music will be taught by Richard Ham (Voice), Ray Baker (Voice),



Wesley McCoy

Wayne Johnson (Theory), and John N. Sims (Voice).

## JULY MUSICALEDAR

- June 21—Mercer Hymn Sing, Harrodsburg, Hopewell Church
- June 21—Nelson Music Festival, Shepherdsville First Church
- June 21—Bethel Hymn Sing, Guthrie Church
- June 22—Three Forks, Whitesburg Church
- June 29—Burgin Church Music School, in Mercer Association

July 6-10—Salem Associational Music School, Buck's Grove Church  
July 12—Shelby Hymn Sing, Dover Church

July 13-27—White's Run Associational Music School, White's Run Church  
June 29—Barren Run Church Music School in Severns Valley Association  
July 27-31—State Music Leadership School and Conference, Southern Baptist Seminary, Louisville

## BAPTIST STUDENT UNION

### Oneida Institute BSU

By MARTHA BAIN, Faculty Adviser

A Baptist Student Union in a high school? Does it really work? These are the questions so often asked about BSU at Oneida. After observing the transformation that its challenge has brought in the lives of many students, one is forced to admit that BSU does work on the high school level.

The Baptist Student Union was first organized on Oneida's campus in the fall of 1949, with the help of Rev. James Hatley, and Rev. David Jackson, the latter now principal of the school. Celebrating its tenth anniversary this year, Oneida looks back through the years at what BSU has done for its campus.

Of course, a high school BSU must be adapted to teen-agers, and its program cannot duplicate that of a college campus. In so far as it is possible, however, the BSU Calendar of Events is carried out. A pre-school retreat for the BSU Council is held each year the week-end before the opening of school. On registration day, the BSU is on hand to help students to get acquainted and settled. The first Saturday night a welcome social is given for the entire student body. September is the month of promotion for joining the local church. Sixteen students moved their letters at that time; there were six rededications, and three professions of faith. In October, thirteen students and three faculty members attended the State Convention at Bowling Green. A community Thanksgiving sunrise service, and Christmas caroling were keynotes of November and December. February brings two outstanding events; Vocational Emphasis Week, and the annual Valentine party and coronation of the BSU "Queen of Hearts." This year's Vocational Emphasis Week was promoted by a week of chapel services presenting speakers for various professions, and vocational interest tests given to juniors and seniors. The election and installation of new officers in

March and April completes the program of activities for the year.

Through its GA and YWA representatives on the Council, BSU promotes missionary education and training and has a part in their offerings and focus weeks. The quota set for the summer missions offering is always met.

Students are aided in daily Christian living by noon-day devotions and inspirational chapel services planned throughout the year.

Beginning of the year statistics revealed 215 students enrolled in the school; there were 83 Baptists, and 37 Baptist preference. Many of the students belonged to other denominations and 70 were unsaved. Of these, one-third were won to Christ, many rededications were made, and at least five students committed themselves to full-time service.

After high school, a number of these young people will pursue higher education and take their places in college BSU. Others will assume their positions of responsibility in life with the challenge of what Christianity can mean in their total personalities.

It is true that teen-agers are emotionally immature, their fads are ever-changing, and their convictions are being formulated; but even at this age, they can catch a vision of the "Spirit of BSU"—the spirit of Christ, and with their hearts pulled upward can be made aware of the field "white unto harvest" always blooming about them. Who knows but that BSU has come to them for "such a time as this."

## RELIEF AND ANNUITY

### Protection Plan in Kentucky Shows Increase

By BAYNARD F. FOX  
Kentucky-Tennessee Representative



Baynard F. Fox

Southern Baptist Protection Plan membership in Kentucky has increased since January 1 by sixty-one new members including ten transfers, and thirty-one new churches. This brings total participation in Kentucky to 715 members and 850 churches. As encouraging as this may seem there still remains about 60% of our pastors and a large number of ministers of music and education who do not have the adequate protection of the Southern Baptist Protection Plan.

Cost of the Plan to the church is only 10% of the pastor's, or other worker's, salary, and this never exceeds \$400 per year, since maximum salary on which dues are paid is \$4,000. Incidentally, this

cost to the church just equals the pastor's tithe, and certainly is not too much for the church to assume. The General Association matches with a 5% contribution for each member of the Plan.

Every church should provide this plan for the pastor for two reasons: *first*, it is only fair that the pastor and his family be provided for during *all* of his life; *secondly*, it is wise for the church to know that it will not be burdened in the future.

Information may be obtained by writing Retirement Plans, Kentucky Baptist Building, Middletown, Kentucky.

## WOMAN'S MISSIONARY UNION

### YWA Notes by Nina Martin; Ann Hasseltine YWA's

During the next few weeks, many Ann Hasseltine Y.W.A.'s will be returning from school to their home churches. Local leaders can present a number of opportunities for summer service to these Y.W.A.'s. (If you have, in your church, college girls who did not become members of Ann Hasseltine Young Woman's Auxiliary this past year, won't you encourage them to make missions a vital part of their lives as they return to school next Fall?)

Members of Young Woman's Auxiliary can serve in varied ways: in teaching a summer mission study class; helping to organize a Sunbeam Band, Girls' Auxiliary, or another Young Woman's Auxiliary; assisting in presenting a missionary play; working in Vacation Bible Schools and missions.

We appreciate the fostering of college Y.W.A.'s by local W.M.U.'s during the school year. Now we look to you leaders in the "home churches" to enlist Ann Hasseltine Y.W.A.'s in their church groups during the summer, and to encourage them to a summer of service.

## ADVANCING

Members of Young Woman's Auxiliary have a big part to play in helping their Woman's Missionary Union to reach the Third Jubilee Advance Goals. Y.W.A. directors should work closely with the Jubilee chairman of the W.M.U., in keeping these goals before members of Young Woman's Auxiliary throughout the year.

Have you checked your group's progress on Aims for Advancement lately? It won't be long before time for reporting your advancement for the year. This year we hope to surpass the 27 Honor auxiliaries of last year.

## STATE YWA SUMMER CONFERENCE

YWA's and leaders, begin now to make plans to include the State YWA Conference at Cedarmore in your summer activities.

A *Timely* theme has been chosen, and details are being worked out for a bene-

ficial and enjoyable week-end for you. We hope to see a large group of you at Cedarmore Baptist Assembly, Bagdad, Kentucky, August 21-23.

Miss Eula Jones, Kentucky YWA president, will be presiding, assisted by other members of the executive committee.

Miss Ann Warder, Good Will Center worker of the Baptist Home Mission Board, will be one of the featured speakers.

High school girls, business girls, college and nursing students—COME!

Reservations may be made now by sending \$1.00 with the following information: each girl's name, age, mailing address and church. Send this to the WMU Office, Kentucky Baptist Building, Middletown, Kentucky.

Conference rate for YWA weekend (to be paid at Cedarmore) is \$7.50. Total rate, including \$1.00 reservation fee (to be sent to WMU Office), is \$8.50.

## SUNDAY SCHOOL

### Operation Home Study

By ROY E. BOATWRIGHT

Operation Home Study is a summer-time training program conducted by the churches to increase efficiency in Sunday school work.

As a follow-up of the nation-wide evangelistic crusade Operation Home Study will make a decided contribution. This year it is suggested that, "The Baptist March in History" by Robert A. Baker, be used. This book will indoctrinate new church members in Baptist history and today's Baptist ministry at home and around the world. Churches are encouraged to purchase the books and give them to the individuals participating in the program. The book is to be studied on the individual basis.

The central idea: For every Sunday school general and departmental officers, class teachers, class officers and pupils to complete a book in Sunday School Training Course by the Home Study Method.

Home Study Method may be done in two ways:

1. Read the book and write out the answers to the questions printed in the book.
2. Write a development of the chapter outline or summary of the book after reading it.

The method: Specific groups are signed a due date for their papers. This due date is called "D Day". You will note that the departmental officers are given two more weeks to get in their papers than the general officers. The teachers have two more weeks than the departmental officers and this plan continues through the class members. The most responsible officers are to lead off, thus, setting a good example.

Sometime ago a chart was sent to all

of the churches in the Southern Baptist Convention with the "D Day" specified on which each group would turn in their papers. If you have not received your chart and wish one, please request the Sunday School Department, Middletown, Kentucky, to send the required number. One or two for each church is sufficient. A large number of churches in Kentucky participated in this program last year. We are looking forward to a greater number this year.

[NOTE: Mimeographed questions on the above mentioned book may be secured free of charge upon request from the Sunday School Department.]

## BROTHERHOOD

### A Student Speaks Of Aims Attained

By FORREST R. SAWYER

On the occasion of a recent Man and Boy Banquet (65 men and boys were present), the following letter was addressed and read to the Brotherhood of the First Baptist Church, Mt. Vernon, Kentucky.

"Dear Sirs:

"Five years ago I packed my clothes and left Mt. Vernon. My destination . . . Georgetown College. I had a deep feeling that my Lord was leading me to a life in His Service. I made it through the first year. The second was a trial, and only by help I received from you did I make it that year, my Junior year and my Senior year. Some have called it a miracle that I could graduate from college because of my lack of finances, and it was just that. I know that it was God's love working through many of our friends that made it so and I shall always be thankful.

"As I am in the Seminary and look back over my College experience, I have many emotions. I am sorry, first of all, for my seemingly ungrateful attitude for those who helped me most—you. Many times I thought of Psalms 121 and breathed a prayer for you. I did not reach the academic standing that I should have, thus I was a poor steward with that which I was trusted. This isn't good and I am sorry it was this way. At Georgetown, however, my vision expanded so that I could see the world and some of the needs in it. In my spiritual life I grew with each experience I had; and they came so often on that campus where spirituality is the most valid truth sought. The more I received, the more I learned, and experienced, the more I found I had to give because of the Love of Christ. I began to search for the way he had planned for me to serve him. Because in my early days of church work at Mt. Vernon there was deeply ingrained in my soul the love of missions it only seems natural that I give myself to missions for Christ.

"In choosing my vocation I knew it would be church-centered because I could not be happy in anything else. I thought about the ministry but still had no satisfaction when I came to the Seminary. I have found in my study that there is no difference in the clergy and the laity in the eyes of God (Romans 12:1-8). You have clearly shown this by helping me. While here at the Seminary I have stood in awe as I realized how much there is to be learned in the study of theology. But the tugging was and is still in my heart to prepare to teach. I have been shown that political science is the field I am to prepare myself for. I am now seeking to enroll in a graduate school to further my studies along this line. My one year here is a requirement that I will have complete in May. The Foreign Mission Board requires next that I have a Master of Arts degree in the field I plan to teach and after that two years of classroom experience. After that we'll be ready to go. Where? I do not know yet.

"When I said, 'we'll be ready,' I was referring to my wife who is a very dedicated Christian lady. She is a missions volunteer and a graduate of Georgetown. She was Religious Education Director at Georgetown until last January, when she came with me to Louisville. She is now teaching in Jefferson County. We have kept and will keep until this summer and probably many more years, a seven-year-old girl from the French Quarter of New Orleans, Louisiana. Eddie, my wife, brought her back from there when she was working under the Home Mission Board as a Summer Missionary in 1956.

"Some day I plan to repay the Brotherhood the sum you have invested in me so that you can help some other struggling student for which you would not have to look very far to find. No matter how much I will repay in money I know there were men who sacrificed for my sake. My prayer is that I might be given the opportunity to live my life in service for Him. I will always remember that it was you who sacrificed so that I might gain the blessing of being Christ's servant. Again I thank each one of you as you make Mt. Vernon Baptist Church one of the strongest forts in God's Kingdom. Love in Christ."

\* \* \*

(Lee Hopkins is pastor at Mt. Vernon. Preston Nunnally is the Brotherhood President. Wouldn't it be wonderful if each church has a "revolving student-loan fund"?)

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JUNE 7, 1959

	S.S.	Add.	T.U.
Louisville, Walnut Street	1372	4	242
Missions (5)	359	--	139
Lou., Ninth and O	1214	--	422
Lou., Carlisle Ave.	1098	--	265
Corydon	31	--	267
Madisonville, First	972	2	267

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Mission	95	--	---
Hopkinsville, Second	964	1	204
Owensboro, Third	950	1	265
Lou., Crescent Hill	864	1	213
Missions (2)	126	--	---
Lou., Parkland	850	--	228
Harrodsburg	820	--	162
Missions (2)	96	--	55
Elizabethtown, Severns Valley	814	5	170
Glasgow	790	6	126
Missions (2)	195	--	---
Covington, Calvary	781	--	---
Frankfort, First	769	12	161
Newport, First	766	--	194
South Newport Mission	40	--	7
Lexington, Calvary	758	2	182
Mission	40	--	---
Covington, Latonia	740	4	145
Lexington, Grace	716	1	162
Mission	19	--	---
Lou., Beechland	715	--	155
Mission	189	2	51
Somerset	689	2	243
Mission	36	--	---
Campbellsville	632	--	187
Missions (4)	150	--	48
Paducah, First	561	--	187
Paducah, Immanuel	616	--	156
Erlanger	539	2	93
Lou., Hazelwood	526	1	111
Owensboro, Hall Street	516	--	203
Henderson, Immanuel Baptist Temple	516	--	---
Missions (2)	137	--	---
Florence	508	--	100
Covington, Southside	492	--	76
Owensboro, Eaton Memorial	485	--	172
Central City, First	485	2	210

(Continued on Page 16)

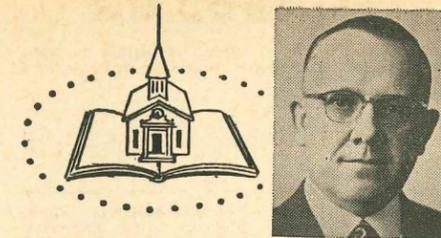
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

### JEHOSHAPHAT, WISE KING OF JUDAH June 21

II Chronicles 19:4-11

Jehoshaphat, the son of Asa and Azuba, the fourth king of Judah, ascended the throne at the age of thirty-five, upon the death of his father, and reigned for a quarter of a century. The name given to him by his father means "Jehovah judges," and he lived as though he recognized the fact that Jehovah does judge. He proved to be one of the few good kings who ruled over Judah. His reign was one of the very best in all Judah's history.

Jehoshaphat's father, Asa, had set a good example for his son in many things. Nevertheless, he had to make his own decisions as to what he would do. With a sincere desire to do right and to make his own decisions as to what he would do. With a sincere desire to do right and to make a good ruler, it is not surprising that Jehoshaphat sought to imitate the best in the lives of his royal ancestors, David and Asa. As a man and as a monarch his life was characterized by obedience to God. To be sure, he had weaknesses such as are shared by all the sons of Adam, but his outstanding virtue, and the one for which he was noted, was that of obedience to God. This commendable virtue, shining like a bright light, caused his mistakes to pale into insignificance. Because of his obedience to God he won a high place among his contemporaries and in the annals of history.

Of Jehoshaphat's pious and God-fearing father it was written: "And Asa did that which was right in the eyes of the Lord his God." II Chronicles 14:2. What an unspeakable blessing to have been born to and reared by such a godly father! Blessed is any child who has a godly father and who has the

good judgment to follow in his steps of obedience to God. Jehoshaphat wisely resolved to carry on the commendable work which engaged the attention of his father during his reign. In this worthy endeavor he sought to please the God of his father. What a pity that so many lives have been wrecked because a son forsook his father's God and chose to walk in his own ways! Not only did Jehoshaphat pursue the good work which Asa had begun, but he endeavored to consolidate the gains of his father. To this end he wisely adopted a policy of protection, being thoroughly convinced that the first and immediate need was the strengthening of the defenses of the nation. Inasmuch as various cities along the northern border had been regained from Israel not long before, it was an act of wisdom to protect them lest the enemy might regain them.

Unwilling to leave these cities open to assault, Jehoshaphat perfected a great military organization, placed strong forces in the cities, set garrisons at strategic points and fortified the frontier in Ephraim, thus guaranteeing the retention of the places taken from Israel by Asa and his forces.

Having set garrisons in all of the exposed cities of Judah, Jehoshaphat gave God the place of pre-eminence in his life, openly took his place on the side of God, prayed for His guidance and sought to do His will. He boldly and courageously resisted the seductive errors of his day and tried his best to remove idolatry from his realm. Refusing to compromise in the least or to become entangled in idolatrous affiliations, he stood for the pure worship of Jehovah. He sought to remove those things which would interfere with the realization of God's presence in his life and in the lives of his people. Knowing this, we are not surprised to read, "the Lord was with Jehoshaphat." This statement explains why none were able to stand against him. The man who has God with him need never fear anybody or anything. What came to pass in his case reminds us of the scripture, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." Proverbs 16:7.

Because of his trust in God and obedience to Him, God enabled Jehoshaphat to accomplish astonishing results. As a result of his obedience to God, the

king prospered in material things. His kingdom was established and all Judah brought him gifts until he had riches and honor in abundance. Doubtless there was a close connection between his godliness and his gain, his piety and his prosperity. He honored God and God honored him, as He has promised to do for any or all of His obedient children. God's favor was upon him because of his obedient walk. It always pays to live for God and to serve Him faithfully. While such living may not always bring material prosperity and worldly honor, it will never fail to result in spiritual riches and eternal honor. What a joy just to know that one is in the center of God's will! In this position one can always be sure of the Lord's blessing upon him in what he is doing. A true Christian can always find encouragement in the right place—not in changeable circumstances, but in the unchanging God Who doeth all things well.

Jehoshaphat destroyed the groves and images of the gods of the heathen which had been imported. Being a man of discernment and wisdom, he understood full well that it was not enough merely to remove the bad, but that it was his duty also to replace it with the good. He was not entirely satisfied with the destruction of the high places and the false gods, but, knowing the need for the study of God's Word as the proper basis for the right kind of national life, he proceeded to inaugurate a splendid program of teaching it to the people. He was determined that God's Word should have its rightful place throughout his nation.

Believing that religion and morality constituted the foundation of civilization, Jehoshaphat carefully selected a sizeable group of competently trained teachers and sent them forth on a vast campaign of systematic teaching. The only textbook used in the instruction of the people was the law of God as recorded in the first five books of the Bible. The people listened attentively to their instructors and great numbers of them became apt learners of God's truth. Consequently, their work did much to check the corruption which had been undermining the foundations of their beloved nation. God grant that we may realize the importance of giving forth the Word of God in order that the Holy Spirit may use it to effect the desired changes in the hearts and lives of people in all parts of the world.

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**Cali, Colombia, Church  
Begins Seven Missions**

Southern Baptists became the proud grandparents of seven new Baptist missions in the city of Cali, Colombia, South America, on Easter Sunday. First Baptist Church, Cali, which was organized 11 years ago as the direct result of Southern Baptist mission work, opened the new missions in various neighborhoods of the city on the afternoon of March 29. The work was directed by

Pastor Hugo Ruiz and the missions committee of the church.

Missionary John W. Patterson says: "Southern Baptists should give praise to God for these new missions, for each represents a grandchild to mission giving. They are sponsored by a church with a strong national pastor and a strong national membership. This church is now carrying on the work of missions through its own workers who are doing their own planning and using their own materials. Truly this is New Testament Christianity in action in the 20th century."

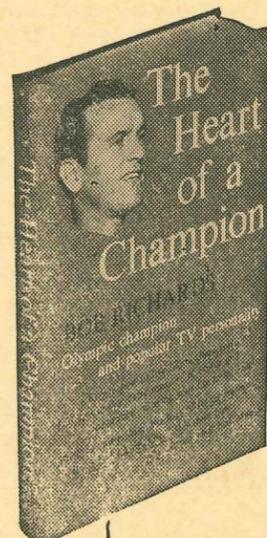
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Baptist operated hospital in Eastern Kentucky needs two registered nurses at once.

Must be fully qualified and sincerely Christian. Nurses graduating this spring and summer invited to apply. Salaries comparable to those of other parts of Kentucky. Serve your profession and your Lord at the same time. Missionary nurses on furlough would be most acceptable.

WRITE OR CONTACT:

**GEORGE PREWITT, Adm.**  
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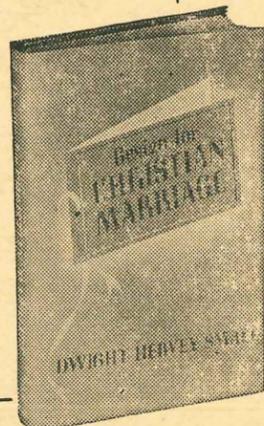


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**Racial Incidents in U.S.  
Can Hamper African Work**

RICHMOND, Va.—The Baptist Mission of East Africa has received a permit to proceed with the construction of a community center in the Changamwe area of Mombasa, Kenya. Plans call for a smaller community center than the ones in Dar es Salaam, Tanganyika, and Nairobi, Kenya, with a heavy emphasis on a church-type program.

The East Africa Mission has also decided to proceed with the establishment of a teacher-training institute in the South Nyanza District of Kenya. If personnel can be secured, it is hoped that the institution may be opened in 1960.

Dr. Goerner said: "Unfavorable publicity concerning racial incidents in the United States continues to create embarrassing situations for missionaries in Africa. Earnest prayer should be continued that nothing will happen in America which might cause a violent reaction against missionaries in Africa, thus hampering their work or closing doors that now are open."

**Three Baptist Churches  
Organized In East Africa**

Three Baptist churches, the first to grow out of Southern Baptist mission work in East Africa, were organized within two weeks. They are the First Baptist Churches of Mbeya and Dar es Salaam, Tanganyika, organized on Easter Sunday, March 29, and Kisauni Baptist Church, Mombasa, Kenya, organized April 12.

The organization of these churches took place less than three years after the first Southern Baptist missionaries arrived in East Africa in October, 1956, and less than two years after missionaries finished their initial study of the Swahili language and began full-time evangelistic work in the stations.

Missionary Samuel A. DeBord began evangelistic work in Mbeya in July, 1957. In January, 1958, a small band of people began to hold regular services in a rented mud-brick dwelling with tin roof. And the next month 10 converts were baptized by Mr. DeBord in the first baptismal service connected with Southern Baptist work in East Africa. Another group of converts were baptized in June. There are now more than 150 inquirers in Mbeya.

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**CAMPING TOGETHER AS CHRISTIANS**  
by John and Ruth Ensign

Here is a book that is both a guide and a resource book that combines camping principles and practical suggestions in effective fashion. Thirty-seven illustrations supplement the section on campercraft and the book gives wonderful ideas on creative activities, worship, and developing campsites. This book will be especially helpful for leaders and counselors in church camping. (5k) \$2.95

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- DEDICATED MEN**  
28 min. Christian Life
- WITH HIS HELP**  
30 min. Alcohol Education
- THAT THEY MAY HEAR**  
30 min. Christian Life
- THEIR FUTURE IS YOURS**  
22 min. Christian Homes

The following are regularly priced **FIVE DOLLAR FILMS**

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14 min. Christian Homes
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14 min. Vocational Guidance
- CHOOSING YOUR LIFE'S WORK**  
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- CHRISTIAN CITIZENSHIP**  
14 min. Christian Life
- THE CHOICE**  
14 min. Alcohol Education

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(Continued from Page 5)

**SUNDAY SCHOOL AND TRAINING UNION  
ATTENDANCE, JUNE 7, 1959**

	S.S.	Add.	T.U.
Lou., Shively	483	4	90
Shively Heights	174	4	70
Bellevue	480	--	--
Lou., Beth Haven	476	--	146
Ashland, First	479	7	107
Missions (3)	183	--	--
London, First	471	8	124
Evansville, Calvary	474	--	147
Lou., Rockford Lane	472	1	149

Lou., Eighteenth St.	466	1	112
Missions (1)	51	--	41
Winchester, Central	464	--	88
Franklin, First	456	--	87
Mission	57	--	27
Lou., Eastern Parkway	453	1	83
Lou., Southside	448	--	79
Mission (1)	113	--	107
Mt. Washington	444	2	107
Danville, Lexington Avenue	442	--	77
Mission (1)	63	--	38
Owensboro, Buena Vista	438	--	153
Lou., Farmdale	438	1	121
Mission (1)	93	--	25
Lou., Highland	437	3	160
Paducah, East	419	--	154
Lou., Bethany	414	2	98

**Corrections**

The following corrections should be made in the April 30 report of contributions which appeared in the June 3-10 issue of the *Western Recorder*:

	Co-op. Prog.	Designated
<b>OWEN COUNTY ASSOCIATION</b>		
Sparta	\$567.75	\$96.10
Squiresville	30.00	69.28
<b>These figures should have been:</b>		
<b>OWEN COUNTY ASSOCIATION</b>		
Sparta	30.00	69.28
Squiresville	567.75	96.10

# Kentucky Baptist School Directory

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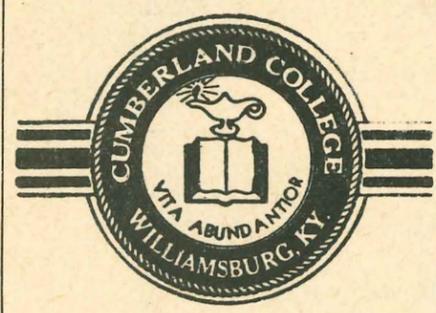
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**Cumberland College**

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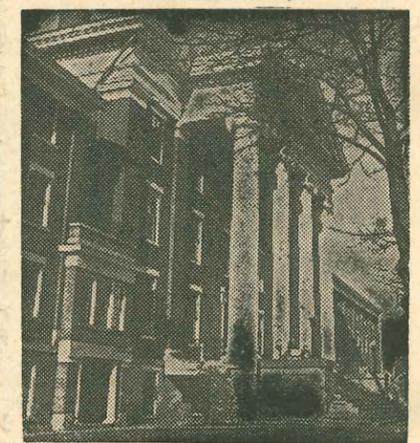
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