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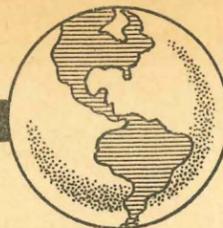
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Typical of the effective ministry of Southern Baptists to Spanish-speaking people of the Southwest through the Home Mission Board is this colorfully attired missionary.



GLEANINGS FROM THE FIELD

FLETCHER IN OHIO

►George W. Fletcher, who had been directing four departments with the State Convention of Baptists in Ohio, i.e., Sunday School, Training Union, church music and church building promotion, will henceforth continue the work of religious education in Sunday school and building promotion, and someone else is expected to assume the responsibility for Training Union and church music departments. Fletcher was formerly assistant secretary of the Training Union Department in Kentucky.

REVIVALS

►Pastor Bob W. Brown of the Trinity Baptist Church in Lexington was the evangelist with Jack Bruns and the New Liberty Baptist Church of Henryville, Ind. The 64 members of the church were made glad as 36 people joined the church, 27 by profession of faith.

►Dr. Thomas S. Field, pastor of the Trinity Baptist Church, Lake Charles, La., was guest evangelist for the revival at Mt. Moriah Baptist Church, Boston, Kentucky, July 20-26. Dr. Field is a member of the Relief and Annuity Board of the Southern Baptist Convention and is on the evangelism committee of the Louisiana Baptist Convention. The music was led by J. Conrad Willmon, minister of music at Clifton Church, Louisville. Ernest L. Carswell, Jr., is pastor of Mt. Moriah church.

PROFESSORS AT WORK

►Clifford Ingle, for ten years professor of Bible at Southwest Missouri State College, Springfield, Mo., is the next professor of religious education and church administration at Midwestern Baptist Theological Seminary at Kansas City, Mo., according to President Millard J. Berquist. He is a graduate of both William Jewell College and Southwestern Baptist Seminary.

►H. C. Brown, Jr., professor of preaching at Southwestern Baptist Theological Seminary since 1949, will remain at Southwestern rather than accept a similar position at Midwestern Seminary in Kansas City, Mo., as previously announced. "After due consideration I felt definitely impressed to continue my ministry at Southwestern," Professor Brown said. "The path and pattern of

Southwestern Seminary have become as real and meaningful to me as life itself," he added. "Each passing day has deepened the conviction that my place of service is here. I am confident that my continuing at Southwestern is within the framework of God's intention for my life."



Simpsonville Baptist Church ordained Thomas Caudill, student at the Southern Baptist Theological Seminary, to the Gospel ministry on June 22. He has been teaching a young men's class, directing the choir and has been assistant to the pastor at Simpsonville for some time, and has now been called to be pastor of the Oakland Baptist Church, Sparta, Ky. Pastor W. D. Sharp, of the Simpsonville Church, led in the questioning at the counsel meeting. The ordination sermon was preached by Pastor Harold Wainscott, Pikeville, and the ordaining prayer was offered by Rev. Ira T. Caudill, the candidate's father, a teacher at Morehead College.

SHELBYVILLE DEATHS

►Resolutions were adopted by the First Baptist Church of Shelbyville, Kentucky, relative to the passing of Deacons W. A. Searce and J. E. Robertson. Brother Searce was the Treasurer of the church and also served as a deacon, a trustee and a member of the building committee and financial committee. Brother Robertson was the Financial Secretary of the

church and also served as deacon and superintendent of the Extension Department. In previous years he had taught Sunday School classes and served on numerous committees. For their faithfulness the church is indeed thankful.

Western Recorder

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

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WESTERN RECORDER

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July 30, 1959

Let's Be Baptists and Teach the Bible

By HAROLD E. INGRAHAM

Let's teach the Bible! And in doing it, let's be Baptists unashamedly, and point out what we believe and why.

One church is *not* as good as another. It is important what we believe. We may "all be trying to get to the same place," but a great many are likely to be led to trust something besides Christ and thus wind up forever condemned. Although many will be saved as if by fire, it is a dangerous hazard. It is much easier and surer to enter by the simple path, narrow and uncluttered, than to take chances by following deviations, detours, and tangled routes which confuse rather than reveal essential truth.

Things are happening that are enough to stir the indignation of angels: a fine pastor's daughter, raised in a wonderful home and right in the middle of all of our church life, recently turned to the Unitarian group. Is there an explanation? If it is an indictment, then of whom, and of what? Another incident within my personal knowledge—recently a fine girl from a wonderful Baptist family turned Catholic and joined the Roman Church. True, she fell in love and married a Catholic. Who failed? What is involved?

Yes, things that are happening are enough to put the fear of destruction into the hearts of saints—such as that of recent undocumented but unassailable, direct word which comes—to the effect that thirty-five high school co-eds (in one school) had to drop out in one year in order to quickly get married or to hide in shame—*one* saying that she did need to get married but she could not tell to which one.

There could be many contributing factors. Included could be the neglect of parents, inadequate Christian teaching, the availability of pornographic literature, the disappearance of all modesty in dress, the looseness of discipline, the permission, even the encouragement of exhibitionism—*yea*, all elements of let-down in moral righteousness and Christian idealism. But let it be remembered that sin earns wages and it never defaults.

Have we no understanding? Can we not read history? Have we no faith? Do we not know that if we lose our American way of life, if our homes are destroyed, if we are set back thousands of years, if we are utterly destroyed—that it will not be because of the power of communism—it will not be because of the dangers of religious totalitarianism (as real and as bad as the things are)—it will be because of our disobedience to God and our flaunting of his laws of moral righteousness.

Are we to stand idly by and not speak the truth? Are we to be so fearful of

hurting somebody's feelings, of losing some supposed popularity, that we will let our own people and others go on to their certain destruction without even telling them God's truth?

Let's do some things while there is time. *Let's teach the Bible.* Let's find and understand and state its essential truth and apply it to the life that is about us. From our pulpits and in our Sunday school classes, and in all of our other outlets, in print and over the air, let us say plainly that we cannot flaunt God's moral laws and expect his blessings. Let's speak out and say that drunkenness and reveling and fornication and adultery and lying and stealing are wrong, and will receive the just punishment from God that they deserve.

Let's paint the dark picture that exists with researched facts as to crime and debauchery and sin in its flagrant existence all about us, and stand it up against God's declared and determined and demonstrated punishment for evil and blessing for righteousness. Let's dig out II Chronicles 7:13-14 and put it before our people word for word, experience by experience, and seek revival.

And in another realm, are we to be so "tolerant" and so silly in our thinking and slack in our convictions that we are going to sit by doing nothing while the man, or possibly men, who are Roman Catholics and thus subjects of the Pope, are nominated to the highest political office in our land? No matter what a candidate may affirm, if he is a Roman Catholic, he is under the influence of and is subject to the Pope, who according to their belief can deny him entrance into heaven, thus consigning him to the only other place to go.

Who knows, who dares say what might happen to us under a Catholic president? Yes, the presidency, than which there is hardly a more responsible or powerful political office on earth. Who wields the most power—the Dictator of Russia, the Pope of Rome, or the President of the United States?

Are we going to let such a nomination be made without even telling how millions of tax dollars taken from Baptists and other evangelical Christians are now going into the building of Catholic institutions, and are strengthening and undergirding the Catholic hierarchy? How the number of senators and congressmen in Washington who are Roman Catholics is increasing, and how the important committees that form and push through the bills that become the laws of our nation are being increasingly dominated by them, and how the unabashed and unrestrained and fully announced program of the Roman Catholics

to take over America is making progress?

We have no quarrel with individual Catholics. Many of them are wonderful people and good citizens, who do not know, nor would they believe what the Catholic hierarchy is doing and aims to do.

Are we going to be polite and lenient and careless and lazy and neglectful until we wake up having lost the religious liberty for which our forefathers bled and died; lost the easy and pleasurable lives which we think we are living now; and lost the opportunity to enjoy the fruits of our own labors and find ourselves slaves to alien and horrible ideas and regimes and laws and controls that will make us of all men most miserable?

Let's call attention to how our various national magazines and newspapers from day to day and issue to issue are now carrying articles affirming that to say it is not all right to elect a Catholic president is religious bigotry. And how they are feeling their way and become bolder and bolder in their assertions and in their building up of certain individuals as being of presidential stature. How proportionately Catholic controlled is our Press? How many would speak out if they were not aware of boycotts beyond their courage to endure?

And, let's communicate with Glenn Archer, directing head of Protestants and Other Americans United for Separation of Church and State, 1633 Massachusetts Avenue, N.W., Washington 6, D.C. He and his group are doing much to tell Americans about the dangers that exist in the areas of religious liberty, of the succeeding drive of Roman Catholicism for control of America, of the things that could happen in our nation as they succeed. His effort is limited by a lack of funds. Immediately now before the 1960 presidential elections he ought to be given all the money he can use to tell all Americans what is happening and what can happen. Let him help us to look at Spain and all other Catholic controlled countries where Baptist churches are closed and the lives of Baptist missionaries are threatened. And let us see how wrong it is to sit back in complacency and say it can't happen here. Every individual and every church among us might well send him money with which to spread the word.

And, could we, could we, could we somehow learn to pray? A copy of a letter just came to my desk. It was addressed to Baker James Cauthen, executive secretary of our Foreign Mission Board. It was written by T. L. Holcomb, former executive secretary-treasurer of the Sunday School Board. He made a speech to a meeting in Texas. He had become oppressed by the awfulness of the spread of atheistic communism in the world, by their telling

(Continued on Page 14)



Cloverport on the Ohio

Of all the famous scenery of the beautiful Ohio River, it would be difficult to find a more breath-takingly, gorgeous section than that in the Cloverport-Hawesville area between Louisville and Owensboro.



It would also be hard to find a more beautiful Baptist church than Cloverport on the Ohio.

The magnificent Bedford stone structure stands on a high bluff overlooking the Ohio. It is very near the exact spot where the lad, Abe Lincoln, crossed the river on a log raft with his father, Thomas, and the rest of the Lincoln family moving from Kentucky to Indiana.

Cloverport Baptists have not always worshipped in this lovely place. Their old church still stands in another part of the town. Its front door is only a few feet from the busy railroad which made worship indeed difficult. From the old church were salvaged only the matchless stained glass windows estimated to be worth \$25,000 by the art glass expert who repaired and installed them in the new sanctuary.

A big event each year for Cloverport Baptists is Homecoming Day. This year as always it was set on the Sunday nearest July 4. Visitors came from near and far to join the home folk in an old fashioned basket lunch in the spacious basement. Services in the morning, afternoon, and night with special music made a full and happy day.

The busiest person and the happiest of all was the most unusual pastor, G. C. Sandusky. Now in his 30th year as pastor, this revered man is an example of pastoral loyalty and unselfishness. He has the energy of a 20-year-old though he is approaching 70. Just when others would be coasting, he is going full steam and plans no let-up until he steps down to retire next year.

Debt-free is the fondest hope of the pastor and at the present rate, he will not have long to wait. The church received a loan from the Home Mission Board for help in constructing the building. On Homecoming Day the balance on the loan was only \$3,700 and the day's offering passed the \$1,700 mark. Less than four years ago the indebtedness was \$42,500. It's difficult for the people to realize they have done so well.

Mrs. Sandusky is as much a part of the church and community as her preacher husband. For many years she has taught school for the joy of teaching and to supplement the meager salary of her husband. The low salary is not the fault of the church but the pastor who has declined a raise in order to have a debt-free church.

Next to their work in the Lord, the greatest joy of the Sanduskys is their one son, his wife and their teen age twins. The son, Howard, is a Georgetown College and University of Louisville Law School graduate. Now an outstanding attorney in Evansville, Indiana, Howard is moderator of the newly organized Eastern Heights Baptist Church in Evansville.

The Cloverport pastor has already announced his plans for retirement next year. A man of his energy will likely be preaching somewhere every Sunday after his retirement from the pastorate. Memorials of his ministry will be many but none more beautiful than Cloverport on the Ohio.

For Those Not Getting a Vacation

"Getting away from it all" is a major activity of most Americans this time of year. Millions of dollars and billions of miles take untold thousands in search of rest and relaxation. This is altogether natural since the human constitution needs a break of routine and a change in scenery can be refreshing.

The trouble is we "don't get away from it all" every time we try because it is not simply a matter of geography. Soul refreshing is not to be found automatically in faraway places. Rather it is more a state of mind and soul and has more to do with the distance between a person and his God than with his speedometer reading.

Many of us came up in a kind of life where a week, two weeks', or month's vacation was unknown. We slipped in a day or half-day break when we could and all told it likely amounted to more than a two weeks' vacation and certainly was more rewarding. When it rained we grabbed a cane pole and can of bait and were off to the creek until the ground was dry enough to plow. Sometimes we would start early and work late several days in order to catch up and take a whole day off for a picnic. Saturday noon was knocking-off time for everybody on the farm except when the grass was very high.

A fellow needed no good reason to go to town on Saturday afternoon except that it was Saturday. Occasionally there was a baseball game where a soda pop and peanuts were royal fare.

Even in this advanced age of easy and fast travel, there are still soul-renewing experiences close at hand for those who have eyes to see and ears to hear.

Blessed is the person who can sit on his own porch or in the yard late on a summer evening and watch a thousand fireflies light up the earth and a million stars illuminate the heavens. Better than any sleeping pill is the gentle patter of a night rain on the roof even though the modern roofs compare poorly with the older melodious tin tops.

Incomparable and indescribable is the smell of a corn field in full tassel after a summer shower or a sweet-scented, dew-laden rose in the early morning. Better than any man made music to awaken by is the dawn whistle of a bobwhite.

For a sense of accomplishment, what is better than a simple thing like picking the first, red-ripe tomato, or harvesting the first roasting ears from your own agricultural efforts? And next to the anticipation of

hearing "Well done, thou good and faithful servant," is the voice of your own flesh and blood climbing upon your lap to say, "My daddy."

As the song writer says, "The hill of Zion yields a thousand sacred sweets before we reach the heavenly fields, or walk the golden streets." Some of these are purely spiritual but some are earthly with spiritual significance. They belong to all of God's children and the use of them is a good way to "get away from it all."

BAPTIST FORUM



MORE CONCERN FOR TEACHERS

Editor:

May I say a hearty amen and a grateful thank you for your editorial entitled "Help Needed" which appeared in the July 9 *Western Recorder*. As you might imagine, I have bumped up against a few problems in the two months that I have been here at Georgetown but none causes me more concern than our faculty salaries. I believe quite deeply that whatever else we have at Georgetown the real secret of greatness is a well trained and dedicated faculty. And even a dedicated man can go only so far down the scale salarywise when he has a wife and family with all the attendant obligations.

Just recently one of our younger faculty members, a man we were quite proud to have on the campus because of his ability in his chosen field, his Christian witness, and his influence with students, left Georgetown to accept a position that will pay him a starting salary which is \$2,500 a year more than we are able to offer him. His replacement will be difficult, as have been all replacements this year.

We really appreciate your editorial and hope that you will keep up this good work of acquainting our Baptist people with this great need.

Georgetown, Ky. Robert L. Mills

Editor:

I have read with interest your article on page four in the *Western Recorder* of July 9 entitled "Help Needed."

It is my humble opinion that you have sounded a call to make us all think seriously. Let us grant that now we have the very best men in our denomination on our faculties. Hats off to every one of them! They are serving us at great sacrifice—most of them. The question is, How long can this continue until our best, most able men will be compelled to, as you say, bypass teaching? Then consider what may be the

impression on our youth whom we send to our colleges and seminaries when they should ever find that mediocre men are their teachers. God save the mark! And yet this may not be too far away.

This further comment on a word you say about a remedy. You say "Consider what we do for missions in channeling all funds to the Foreign and Home Mission Boards after our minimum budget is reached. Also look at the appeal of Lottie Moon and Annie Armstrong. . . ." I wonder how many of our Baptist constituency realize that the day is here when we give about as much to Foreign and Home missions through special offerings as we do through the Cooperative Program. The fact is we could do more for missions than we are doing. Nobody would suggest that we do less. But the serious fact remains that this thing has gotten out of our hands. Nobody ever wanted us to bypass the Cooperative Program in order to support missions as we should.

Some four or five years ago this matter disturbed me and I wrote Porter Routh, Dr. Cauthen, and Dr. Redford that it seemed to me that the trend was away from the Cooperative Program and would, no doubt, endanger the Cooperative Program in the years ahead if this trend continued. . . Evidently I was wrong or else they did not sense the same danger that I did.

But at any rate we could sell our people on the idea that unless we remedy this salary situation in our Baptist colleges and seminaries we shall endanger missions and everything else we hold dear.

Thank you Dr. Daley for this article.

Cape Girardeau, Mo. A. T. Wilkinson

AGREE WITH BROTHER WOOD

Editor:

I am thankful for a paper whose editor believes in free discussion. I give those who disagree with me the same rights I take myself. In regard to a recent criticism of the sermon of W. K.

Wood (July 9) I desire to say that it is never arrogance to preach the truth. I raise this question with any man, if Baptist churches are not the churches of the New Testament, please tell me which ones are? I am neither boastful nor arrogant when I say I am able to prove that Baptists are the churches of the New Testament type, and they only glorify God in all they teach and preach.

I am sorry for any man who thinks that the Holy Spirit can and does work through heresies that are called "Doctrines of Devils" in First Timothy 4:1. In regard to open communion, my Bible says, I Cor. 10:21, "Ye cannot drink of the cup of the Lord, and the cup of devils." The Bible teaches us to take the supper in remembrance of our Lord and to show his death till he comes (First Cor. 11:24-26). Men fly in the face God's word and say "MUST TAKE IT EVERY SUNDAY IN ORDER TO BE FINALLY SAVED." Some say it is the literal body and blood of Jesus.

The sermon of W. K. Wood before our State Association was a masterpiece filled with love for all men.

Mayfield, Ky. L. R. Riley

Editor:

I believe that Dr. W. K. Wood has placed Southern Baptists in their proper place, and I appreciate it. Neither he nor any other true Baptist preacher would say that a person must be a member of a Baptist church in order to become a Christian. That would send all our infants to Hell, for we never baptize (or at least should never baptize) any who do not, nor cannot, make a personal profession of his faith in Christ Jesus. We believe that all who have come to the years of accountability must repent and have faith in the finished work of Christ as a substitute for him, and for his sins. Praise God for men like W. K. Wood who will preach the distinctives of the faith and the truth of the Bible without fear or favor.

Oneida, Ky. Edward D. Baker

►Darty F. Stowe, who has been superintendent of missions for the State Convention of Baptists in Ohio, has now been made associate executive secretary, in which position he will be assistant to Executive Secretary Ray E. Roberts.

Principles of Institutional Growth and Development: Part one

By CHESTER F. RUSSELL, Minister

Remount Baptist Church, North Charleston, S. C.

SOUTHERN BAPTISTS are engaged in amazing institutional activity and development. State conventions which already own hospitals, orphanages, colleges, assemblies and homes for the aged are developing new ones. Existing institutions are being expanded and improved.

The Baptist General Convention of Oklahoma is acquiring a 73-acre lake-side camp, the convention's eleventh hospital and a home for the aged. Miami Baptists have a tremendous new hospital. Kentucky Baptists are to begin a new college at Louisville. Georgia Baptists are planning an extension of Mercer at Atlanta. South Carolina Baptists, who are building a new R.A. camp, a home for the aged and a new college campus, are to look with favor upon a college at Charleston when \$500,000 is raised. Another state is planning two additional colleges. Two other states are planning homes for the aged. Another state plans a hospital. Many other new or contemplated institutions could be mentioned.

God has blessed Southern Baptists with leaders of great faith and vision, who now operate successful institutions. These leaders possess knowledge and experience which will be needed by the leaders of anticipated institutions.

In addition to this storehouse of knowledge, there is much to be learned from a study of institutions which failed or which are no longer associated with the denomination. Into these institutions, "unsuccessful" from the denominational standpoint, went the lives of godly and intelligent men and women, the gifts of the rich and the poor, the hopes of the young and the visions of the aged. In spite of all this investment, the institutions were not maintained. In many instances, the "failure" was due to circumstances outside of the institutions. *God would add another blessing to our denomination if from the earlier failures should come the principles to prevent future ones.*

In light of the experiences of the past, the needs of the present, and the anticipated future, many questions arise:

What are the factors desirable before a state convention undertakes to establish new institutions? What are the conditions of Baptist constituency, location, available leadership, allocation of funds, which will insure future success? What are the factors which determine the success of existing institutions? Should the success of an institution which receives convention funds be measured by the favor of the public at large or the serv-

ice it renders to the supporting convention? How can success for God and the convention be measured?

How can the various institutions of a state convention be related so as to serve all needs in an equitable manner? For example, if all our funds were distributed by need, all Cooperative Program funds would go to the Foreign Mission Board. Yet there is a rate of local investment which makes possible continued and growing funds for world evangelism. What is the best rate of local investment? What is the proper relation of education, medical and benevolent needs?

The development of the Cooperative Program and the division of funds to institutions for operating expenses and capital needs are major steps in the wise use of time, talents, and money God has entrusted to our convention. Before the advent of the Cooperative Program, institutions were started when a donor offered adequate funds and land. "Field Representatives" were abroad seeking funds for their respective institutions. The support received was in direct proportion to the successful appeal of the field representative. The educating of promising young people was never so appealing to emotions and pocket books as the needs of poor orphans. Consequently, orphanages received major support and colleges received minor support. Thus the need for the Cooperative Program became apparent. Subsequently, by means of the Cooperative Program one appeal was made for all Southern Baptist causes.

In the process of time the institutions of the denomination received capital needs funds from Cooperative Program gifts. At the present time, special committees study the needs or requests of the various institutions in order to determine the allocation of capital needs funds. Again, the funds are dispersed in relation to appeal—now to the committee instead of the Baptist constituency. Sincere capital needs committeemen ask, "What is the fair proportion to be given the institutions?" "Do the requests of the institutions represent the needs of the institutions or the needs of the denomination?" "What is the rate of statewide investment which achieves the best return of service to human character and the glory of God?" The writer feels it is unwise for these questions always to be answered from a subjective viewpoint.

After experience with Sunday Schools over many years, it was possible and

profitable for our denominational leaders to determine principles of Sunday School growth. The principles apply to any church. After experience in financing churches from 1845 until 1952, a Forward Program of Church Finance was deduced. The program will work in any church. The experience of Southern Baptists over many years and with many institutions now qualifies the Convention or a committee of the Convention to deduce principles which will aid in determining institutional growth and development, and which will guide in determining the wisest distribution of capital needs and operating funds to existing institutions.

Lest our mission advance be unwisely hindered, lest we misuse the tithes of loving and honest Christians, lest we make apparent success and actual failure on this phase of our work, may God guide us to the principles for ascertaining institutional growth and development!

Arizona Meets Fleming Goals, Gets \$100,000

PHOENIX, Ariz.—(BP)—"It's the biggest shot in the arm the college has ever had," an Arizona Baptist leader declared joyously after reporting success of the Fleming Challenge Campaign to benefit Grand Canyon College here.

Charles L. McKay, Phoenix, Baptist General Convention of Arizona executive secretary, announced that the campaign had brought in \$52,476 in contributions for the college. He also said that a nine-month check of baptisms by convention churches disclosed a total of 3,634.

William Fleming, wealthy Fort Worth, Tex., Baptist layman and benefactor to many Baptist causes in the West, had promised to donate \$100,000 to the college of Arizona Baptists secured \$50,000 and if conversions over the period reached 3,583.

Grand Canyon College is operated by the general convention and is the only church-supported four-year college in the state.

McKay said that his announced figures represented incomplete totals, because several churches have still to report. He said the \$100,000, plus the convention-raised \$50,000 will be used to build a women's dormitory to house 100 students.

Funds received above \$150,000 will be used later to build an infirmary at the college.

McKay was director of the Fleming Challenge Campaign, launched after Fleming made his offer of \$100,000 if the convention could raise half the amount.

TRAINING GROUND FOR YOUNG MINISTERS

By CARL A. CLARK, Professor
Southwestern Baptist Theological Seminary

A very faithful layman in a small town church said to me, "Our church has always used student pastors. For a while we seemed to feel that we were being imposed upon because we could not be large enough to have a full time resident minister. Eventually however, we have come to feel that our church is of such nature that it can use young college students as pastor and can help them get an education. We feel now that this is part of our task as a church. We realize that the young men will not stay with us very long but if we put an adequate investment in their beginning ministry we believe we have done a real service, and we know that the young men will go out as better pastors."

It seems that leading ministers have always begun in small churches, predominantly in the small towns and open country. It has been seldom that a young man has his first pastorate with a large church. There seems to be a general impression that a beginning minister can not be pastor of a large church, though this is to be doubted. There does seem to be a trend however in the direction that more of the larger churches will use young ministers, some of them as associate pastors, in order to give them their first start in active service. This is to be looked upon as a wholesome trend. However, throughout the history of Southern Baptists, the town and country churches, have been primarily the training ground for young ministers.

A Service To Render

If a town or country church is near a Baptist college or seminary, it seems to have a unique opportunity of rendering a service to the denomination as a whole and to the young minister whom it calls as its pastor, as well as receiving capable ministerial service. From this viewpoint it seems that a church needs to grow beyond the place in which it is looking only for help from its ministers, to the point in which it seeks to render some service. That is to say, a church should not always be on the receiving end. It does have a vital, co-operative effort in building young ministers.

It has been commonly said, that a church can do much to make or to break a minister in his first pastorate. If it conceives its relationship as only one of selfishly receiving from the pastor, then it can very likely break the man's spirit. If it has the attitude of rendering some service to him as well as receiving, then it can help to make a great preacher out of a young man. It seems to be uni-

versally true that in the early ministry of every great pastor, there was one or more churches who had this helpful spirit toward their young pastor.

Co-operation and Encouragement

If a rural church is to help its young minister it must do several things. First, it must give him a spirit of co-operation and encouragement in things that he undertakes to do in the church. A pastor naturally feels that he has the responsibility of leading the church, and particularly leading the church to grow. If he gets a co-operative response to his efforts to lead then he will grow in his ability and self-confidence. If the people encourage him then he will have greater spiritual strength and will mature more rapidly.

Some churches however seem to break the spirits of their pastor by giving unending opposition and discouragement to him. When a man faces defeat over and over and over, he will very humanly become discouraged. This is not to say that a church ought to accept anything that a young pastor recommends, and encourage him in everything that he does. However, the mature members of the church can give him encouragement at the time he needs encouragement most, and can co-operate with him even though they will not accept unquestioningly everything he recommends. Any young pastor has to learn to receive his hard knocks. It helps a lot though if he can receive those hard knocks under co-operative and encouraging atmospheres.

If a church wants to help its young minister it must also share with him in a growing spiritual experience. The young minister must grow. He will want to grow in his own personal development. He will want to develop in his preaching ability. He will want to mature in his administrative capacity. He will want to increase his skill in dealing with people in their spiritual problems. The small church can render invaluable service to the young minister at these points.

My young ministry was greatly stabilized by two or three laymen in the church who were more spiritually mature than I. One elderly woman made extensive spiritual contribution to my spiritual development. The young man who is willing to accept this kind of help can grow. The church which is willing to render this kind of service will find that it has not only helped a young minister but it has also helped itself to grow.

Selecting the Pastor

If a rural church is to help its young minister it must use great consideration in the selection of its pastor. It must enter into this responsible choice intelligently and prayerfully. The church which has a mature attitude toward choosing a new pastor will consider its opportunity of helping a young man.

I visited in a church recently which for many years has used Seminary students as pastors. Some of the people shared with me their interest in this regard. One of the members said to me, "We have discovered that one of the best missionary contributions we can make to a world mission program is to call a young man who is a volunteer for foreign mission service. He will stay with us perhaps two years and then go to the foreign fields. He needs and must have some active pastoral service before his appointment. We have come to feel that by using such young men we can help them grow to be better foreign missionaries. In doing so we are making an investment in several foreign countries through the former pastors who have already gone to the field. Strangely, however, we have discovered that these men have made us excellent pastors."

Many ministers have had a specific call to serve God in the rural areas by being pastor of town and country churches. This is a deep conviction of the investment of their lives. Even as they have felt this specific impression from God it seems that many rural churches have felt that they have been called to be a training ground for these younger men. This too can be a matter of deep conviction and of great spiritual service to the kingdom of God.

Veroli Mayor in Italy Resigns Over the Baptist Dispute

VEROLI, Italy—(BWA)—The mayor of Veroli resigned his post after the prefect of Sant' Angelo ignored his order to demolish a Baptist church in the small village on the grounds that it was not being built in accordance with municipal construction laws.

However, the prefect did suspend work on the church for reasons of "public safety" and sent police to the site allegedly to prevent disorder.

Veroli's mayor, whose city council administers Sant' Angelo, has been trying to prevent the church's construction since work started on the temple about a year ago. An earlier attempt by the mayor to have the Baptist temple demolished was overruled by the Council of State, Italy's highest administrative authority.

SAINTS IN SINTOWN

By the EDITOR



Dudley T. Pomeroy

Crossing the Fourth Street Licking River bridge from Covington, Kentucky, one comes directly to the world infamous York Street of Newport, Kentucky, dubbed "Sintown, U. S. A." by a national magazine last year. Turning south on York one is immediately greeted by a king-size neon sign, "Yorkshire," erected in front of the well-known plush night club. Just a short distance further on the other side of the street is the equally renowned "Flamingo." What goes on behind the walls of these two expansive establishments and others like them in Newport has been the subject of local investigating groups, a Congressional committee and is likely not fully known even by some of the thousands who frequent them.

On the next corner and on the same side of the street with the Flamingo is another massive building with as many signs of prosperity as any night club of the city. In fact a \$230,000 addition has recently been completed making this establishment considerably larger than any of the plush night clubs.

On most any evening of the week and especially on Sunday, crowds are seen going in and out of this establishment. This is the First Baptist Church, Newport, located at 8th and York. The

crowds who frequent the Yorkshire and the Flamingo are not those who make the First Baptist Church a bee hive of activity day and night. The many differences between the two crowds might be summed up by saying that one group goes in richer and comes out poorer while the other goes in poorer and comes out richer.

On April 19 of this year Newport First dedicated a new \$230,000 educational building with \$30,000 plus worth of equipment. The new building has a gymnasium among other modern facilities and brings to a capacity of 1,300 the educational facilities of Newport First.

Probably the most excited of all who entered the new building was educational director William Crawford. Bill is a homechurch boy who has defied the rule and made a glowing success in his home town and home church. He started out in Christian service in Newport First but left long enough for college and seminary training in Texas, a military hitch, and valuable experience in neighboring Covington as educational director at Latonia Baptist Church.

The wonder of Newport First is that just when many downtown city churches all over the country are dwindling in influence and members and many are moving away to suburban areas, this church is showing remarkable signs of strength, influence and growth. In seeking the explanation it is very evident it's the story of an unusually able and energetic pastor leading faithful members who are determined to maintain a lighthouse for the Lord amid sin's darkness.



\$230,000 Educational Building Dedicated by Newport Baptists on April 19, 1959.

The pastor is Dudley Thomas Pomeroy. The 41-year-old preacher is a native of Cincinnati, a graduate of Georgetown College and Southern Seminary. Part of his success is due to his very able wife, Jean Asher Pomeroy, a native of Pineville.

Those close to him characterize the Newport First pastor as scholarly, original and evangelistic. He is serious about his study and systematic about it just as he is about everything. The Greek New Testament and supporting tools get his morning hours except for occasional emergencies. In so far as possible phone callers are handled by the church staff during study hours and he has been known not even to answer the educational director on the inter-communication system during periods of serious study.

At an appointed hour each morning there is a 15 minute conference between the pastor and educational director. This time is spent in making plans for the day and in prayer together. I happened in one morning at this time and felt the power of these moments.

The messages of Pastor Pomeroy reveal his study. They have a fresh originality not common enough in Baptist pulpits. Every service is warmly evangelistic which helps account for a study plan of additions month by month.

The dedication and devotion of the pastor to the specific tasks of the church would never suggest the many sides of his ministry beyond the walls of the church. He is an active Rotarian, and uses this contact to further his influence. He does not regard himself as a crusader but takes a very active part in the well-known fight of the Newport ministerial group against the corruption and vice of the community. Periodically he attends the meetings of the city council and is quite often asked for counsel in civic matters. He serves as secretary of the Protestant Ministerial Association and is otherwise highly respected by fellow ministers as well as by Newport citizens.

The pastor finds time to give to the youth of the church. He skates with his young people, including his own 17-year-old daughter, Mary Dudley, and his son, 12-year-old Thomas. Occasionally he joins the fellows for basketball but his serious recreation is golf. He's just as sincere about this as he is about his study. In fact, one requirement placed upon educational director Crawford upon coming to Newport First was to play golf once a week with the pastor.

Added to all his other responsibilities, Pomeroy serves in the military reserve with the rank of major. This takes one night a week and a short hitch each summer. Contact with military men is valuable in the opinion of this pastor.

It takes people to go with a pastor and Newport First has just the people to go all the way with their pastor. It is not a wealthy church by world stand-

ards, but in the matter of service and loyalty few churches can compare. Many of the members have long since moved from downtown Newport but drive back from suburban areas for every service. Presently some of the key leaders in Sunday School and Training Union as well as the chairman of the deacons and the W.M.U. president live in Ft. Thomas, a suburban area of considerable distance from 8th and York. Some of these leaders have been driving back to First Church for 10 years or more.

Two recent responses are typical of the Newport First membership. When the Sunday School moved from 17 to 31 departments, the total number of workers needed for the departments and classes was 235. These were enlisted and trained with little difficulty.

An equally remarkable response was shown toward the Forward Program of Church Finance. The effort needed 888 pledges, 532 of which were tithes.

The way things are going now Newport First will be an island for God in a sea of sin for a long time. These saints in Sintown are the best hope for changing Newport's name and character.

Combined Choirs Concert Friday, July 31 at 7:30

By EUGENE F. QUINN



John Sims

The concert of the State Music Leadership School of Kentucky Baptists will be heard on Friday night, July 31, at 7:30 p.m. at Southern Baptist Seminary Chapel in Louisville.

Four choirs will actually be heard in the concert. An intermediate boys' choir will be under the direction of Mr. Robert Jones of Miami, Fla. An intermediate girls' choir will be ably directed by Prof. Ray Baker of Georgetown College. A church choir of adult and young people's age will be directed by Mr. John N. Sims of Southern Seminary School of Church Music. Mr. Sims will then bring the concert to a climax by conducting the massed choir made up of the three above-named choirs.

A church orchestra under the direction of Mr. Wayne Johnson of Georgetown College will enrich the devotional spirit of the concert.

Miss Lillian Williams, Southern Baptist missionary to Colombia, has returned to the States for furlough. Her address is 18 Crescent Drive, Berea, Ky. She is a native of Berea.

SAM ED BRADLEY MADE GENERAL SUPERINTENDENT; J. D. HERNDON, SUPERINTENDENT, SPRING MEADOWS



Sam Ed Bradley

Joseph E. Stopher, president of the Kentucky Baptist Board of Child Care, has announced that the Board, at its quarterly meeting at Pine Crest, July 14, had made several important administrative changes in the operation of the Child Care Program of Kentucky Baptists.

Sam Ed Bradley, superintendent of Spring Meadows since 1947 and superintendent of Pine Crest since its founding in January, 1957, was unanimously elected general superintendent, a newly created post. Pastor J. D. Herndon, of the Buena Vista Baptist Church in Owensboro, was named superintendent of Spring Meadows to fill the vacancy created by the promotion of Mr. Bradley.

Mrs. Virginia R. Fields, who served as assistant superintendent of Spring Meadows from 1944 to 1957, when she was transferred to Pine Crest to serve as the resident director of the new home, was elevated to the position of superintendent of the Morehead home. C. Ford Deusner, former Paducah pastor, who has served as superintendent of Glen Dale since 1948, will continue to serve in that position.

Mr. Stopher said the action of the Board was the outgrowth of more than a year's careful study and discussion by the Board and its Personnel Committee of which W. Ray Moss is chairman.

Details Incomplete

Many details of the new set-up will be worked out in conferences between the four administrative officers and the Personnel Committee. It is expected that the changes voted by the Board will take place not later than August 15.

Bradley to Move Off Campus

Mr. and Mrs. Bradley and their two children will move to new living quarters off the Spring Meadows campus, thus making the superintendent's residence available to Mr. and Mrs. Herndon and their three daughters. Mr. Bradley will set up an office in the Middletown area for himself and Mr. Larry J. Dauenhauer, director of finance, who handles all the financial records of the three homes.

Herndon Well Known in Kentucky

Mr. Herndon, a native of Logan County, Kentucky, is well known in the state, having served as pastor of several churches in Bethel Association before attending the Seminary in Louisville. He was pastor at Pembroke and Horse Cave before becoming pastor of the Buena Vista Baptist Church in Owensboro in January, 1949.

For a number of years Mr. Herndon was a member of The Children's Commission which was a group of nine pastors named by the General Association when it was merged with the Boards of Trustees of Glen Dale and Spring Meadows to form the Board of Child Care. This was by action of the General Association at Owensboro in 1953. Thus he has been a member of the Board of Child Care since its organization.

Mr. Herndon will assist Mr. Deusner and Mr. Bradley in meeting the district associations this summer and fall to present the work of our three Kentucky Baptist homes for children.—The Children's Messenger.

Rev. and Mrs. Glendon D. Grober, Southern Baptist missionaries to Equatorial Brazil who are now in the States on furlough, have moved from LaCenter to Anchorage, Ky., where their address is 1181 Ashmore Lane, Rt. 1, Box 767. Mrs. Grober is the former Marjorie Ann Steele, a native of Ballard County.

Churches having young people who will be enrolling this fall in one of the colleges and universities in the greater Boston area (Harvard University, Wellesley College, Massachusetts Institute of Technology, Boston University, Radcliffe College, Gordon College, Simmons College, New England Conservatory of Music, etc.) are urged to send immediately the names of the students, their home addresses, and the names of the institutions in which they are to enroll to Tremont Temple Baptist Church, Dr. Norman L. Lavers, acting pastor, 88 Tremont Street, Boston 8, Massachusetts.

KENTUCKY BAPTISTS AT WORK

WOMAN'S MISSIONARY UNION

Hear These at Cedarmore

By MRS. GEO. R. FERGUSON

A large attendance is expected at Cedarmore during W.M.U. Week, August 24-28, to participate in the Associational W.M.U. Workshop to be conducted by Convention-wide W.M.U. personnel from Birmingham as given in a recent issue of the *Western Recorder*. In addition to these outstanding leaders there will be Bible Study of Missions daily and missionary speakers. Rev. George H. Riggs, pastor of Westwood



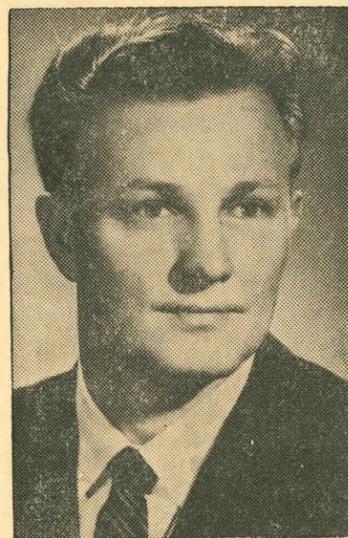
Rev. George H. Riggs

Baptist Church, Dayton, Ohio, will lead the Bible study on Tuesday and Wednesday on the subject, "The Bible Concept of Missions" and Rev. James C. Austin will conduct the study on Thursday and Friday on the subject, "Prayer and Missions."

Pastor Riggs is a Kentuckian, educated at Western State College, Bowling Green and Southern Seminary. For twelve years he was the much loved and successful pastor of Victory Memorial Baptist Church, Louisville, and served on many important committees in Baptist work in Kentucky, in Long Run Association, and in civic affairs. He was much admired by all who knew him for his

pastor's heart, wise counsel and zealous effort as well as his preaching ability. He recently went to the pastorate in Ohio. We are glad to have him at Cedarmore.

Mr. James C. Austin, who is special assistant to the president of Southern Baptist Seminary, is a Virginian by birth and a graduate of the University of Virginia and Southern Seminary. He served as pastor of churches in Virginia, Kentucky, Tennessee and Oklahoma be-



Rev. James C. Austin

fore coming to his present position in February, 1958. He has served in important denominational offices wherever he has gone and more recently in the special field of public relations. We are grateful to him for coming to Cedarmore to present to us this important study.

Mrs. D. C. Sparks, of Oneida, Kentucky will conduct the morning worship periods. Mrs. Sparks is well known among Kentucky W.M.U. members since she has served for a number of years as a member of our Executive Board, first as a state vice-president and later as a member-at-large. She is admired and loved for her missionary spirit and leadership ability in the work of Woman's Missionary Union and for her outstanding work as Dean of Oneida Institute, one of our mountain schools, where her husband serves as the capable president. She will lead us in "family worship" each morning as we begin the day in consideration of the theme for the week, "Be Ye Doers of the Word".

Mrs. Hugo Culpepper, who has served as our Southern Baptist foreign missionary in China, the Philippines, Chile and Argentina will lead the vesper services daily. Mrs. Culpepper is from Little



Mrs. Hugo Culpepper

Rock, Ark., and was educated at Baylor University and the W.M.U. Training School (Carver School). She is a most attractive and effective speaker and will make our evening "quiet-time" meaningful and long remembered.

Watch this paper for announcements about speakers for the daily missions hour and the evening services.

Make your reservations early!

ATTENTION Y.W.A.'S!!

Have you made your reservations for the Y.W.A. weekend camp August 21-23? Send in your reservations today for this most important conference. Watch this column next week for further information concerning speakers, etc.

BROTHERHOOD

Proposed Constitution for Baptist Brotherhood Convention of Kentucky

By FORREST R. SAWYER

The following Constitution and By-Laws will be proposed to the men of Kentucky assembled at the Campbells-

ville Baptist Church, October 1-2 upon the occasion of the State Brotherhood Convention:

We, men of the Baptist churches comprising the General Association of Baptists in Kentucky, desiring to strengthen and promote the whole program of our churches and denomination, do adopt the following constitution:

Article I—NAME

This organization shall be known as The Kentucky Baptist Brotherhood Convention.

Article II—OBJECT

The object of this Convention shall be to promote Southern Baptist work in the co-operating churches and district associations of the General Association by organizing Brotherhoods and promoting Royal Ambassador chapters in every co-operating church; the purpose being to enlist, develop, and utilize the manpower of the churches in the support and promotion of the ideals of (1) Christian Witnessing, (2) Royal Ambassador development, (3) personal stewardship, (4) world missions and to serve the General Association of Baptists in Kentucky.

Article III—MEMBERSHIP

The membership of this Convention shall be composed of male members of General Association churches who manifest their interest in Brotherhoods by attending the sessions of this Convention, and who associate themselves together to accomplish the objectives set forth in Article II of this constitution.

Article IV—OFFICERS

The officers of this Convention shall be a president, a vice-president, a recording secretary, a Christian Witnessing leader, a Royal Ambassador leader, a Personal Stewardship leader, and a World Missions leader.

Article V—COMMITTEES

There shall be two standing committees. The Promotion Committee shall be composed of the Convention officers, the General Secretary-Treasurer of the Executive Board, the personnel of the Brotherhood Department, and the associational Brotherhood presidents elected by Kentucky Baptist Associations. The Steering Committee shall be composed of the General Secretary-Treasurer of the Executive Board, the Convention officers, the personnel of the state Brotherhood Department, the moderator of the General Association of Baptists in Kentucky, and the chairman of the Executive Board. The president, with the consent of the Steering Committee, shall name such other committees as may be deemed necessary.

Article VI—ELECTION OF OFFICERS

The officers of the Convention shall be elected from the members of organized Brotherhoods in co-operating Baptist churches. They shall assume office for a period of one year or until their successors are elected. The president shall

not hold his office for more than two consecutive years. The election shall be by standing vote, or as the Convention may determine.

Article VII—MEETINGS

This Convention shall normally meet annually, the exact time and place to be determined by the Brotherhood Steering Committee.

Article VIII—AMENDMENTS

This constitution may be amended by a two-thirds vote of the members present and voting at a regular session of the annual Convention, provided that any such proposed amendment shall have been submitted in writing to the Steering Committee at least sixty (60) days prior to the annual Convention and shall be approved by a majority vote of said Steering Committee, and provided further, that any amendment to this constitution shall be offered at the first session of the annual Convention and shall lie over to some subsequent session before final action is taken.

[The By-Laws proposed will be printed in this column next week.]

TRAINING UNION

Second T.U. Week, Cedarmore, Aug. 17-21

By JAMES H. WHALEY



Ira McMillan, Jr.

Rev. Ira McMillan, Pastor, Irene Cole Memorial Baptist Church, Prestonsburg, Kentucky, will be the assembly pastor for the second Training Union week, Cedarmore.

Mr. Dick Ham of Walnut Street Baptist Church, Owensboro, will serve as song leader for the entire week; Mr. David Sparrow, educational director of First Baptist Church, London—Lake-side Service speaker each night and conference leader for Intermediate boys

and girls; Rev. Bob Brown, pastor, Trinity Baptist Church, Lexington—Morning Watch speaker and conference leader for Juniors.

A number of other Kentuckians will serve on the faculty during this week.

Provisions are made for each age group 3 through 93 during the Training Union Assemblies at Cedarmore.

Reservations can be made by writing Mr. Marvin Byrdwell, Cedarmore Baptist Assembly, Bagdad, Kentucky.

SUNDAY SCHOOL

New Study Course Book For Adults

By ROY E. BOATWRIGHT



R. E. Boatwright

The Sunday School Department is happy to announce a new study course book which is available at the Baptist Book Stores. The title of the book is, "The Sunday School Ministry to Adults" by John T. Sisemore, Superintendent of Adult Work of the Sunday School Board. This new book will replace "Adults in the Sunday School", by W. P. Phillips.

The chapter titles are:

1. Spotlighting the Adult World
2. Shaping Today's Objectives in the Light of Experience
3. Providing Practical Working Units
4. Solving Some Specific Problems in Adult Work
5. Defining the Duties of Officers and Teachers'
6. Achieving Maximum Results From Class Organization
7. Interpreting the Responsibility of Class Officers
8. Advancing the Work Through Worthwhile Meetings.
9. Maintaining Consistent Growth

This book should be taught to the adults in all of the Sunday schools in Kentucky.

NEW PAMPHLETS AVAILABLE

- "The Work of the Married Young People's Department"
- "Winning Young People to Christ"
- "Winning Juniors to Christ"
- "The Junior Assembly Period in Sunday School"
- "Planning for 4's and 5's during Study Courses"
- "A Room Arrangement for 4's and 5's"
- "The Church Kindergarten Ministry"
- "Parent Evangelism for Cradle Roll, Nursery, Beginner, Primary Sunday School Workers"

These new materials will be sent free upon request by your Sunday School Department.

CHURCH MUSIC

Cedarmore Junior Music Camp Pastor to be Cosby

By EUGENE F. QUINN



Raymond Cosby

Rev. Raymond Cosby, pastor of Garfield Baptist Church, Garfield, Kentucky, will serve as the camp pastor of Cedarmore Junior Music Camp, August 3-6. Other faculty members for the camp include Mr. Louis O. Ball, Jr., Wesley McCoy, and Mr. Harold Reynierson of Louisville. The camp begins at 10:00 a.m. on August 3, and closes at noon on August 6.



Miss Audrey Nossaman, well-known Baptist soprano and voice instructor, will sing "I Know That My Redeemer Liveth" from "The Messiah" by G. F. Handel at the concert of the Kentucky Baptist Music Leadership School on Friday, July 31, at 7:30 p.m. in the Chapel of Southern Baptist Seminary in Louisville. She will share the program with four choral groups and an instrumental group. Everyone is welcome to attend.

Lincoln Bowers, formerly of Livingston, Tennessee, has been called as pastor of two missions, Coal Run and Stone Coal, in Pike County in Northeastern Kentucky. These are sponsored by the First Baptist Church of Pikeville where Harold Wainscott is pastor. Both Brother and Mrs. Bowers graduated from Clear Creek Baptist School at Pineville, Kentucky, in May. They have two children, Pamel, age 7, and Glenn, age 5.

Who Is Your God?

Job 11:7-9; Psalm 10:4; 14:1;
I Cor. 8:1-6

By JAMES W. COX



Jas. W. Cox

Every person alive believes in a God. Not everyone believes in the same god, but all believe in some god. Technically, there are no atheists either in or out of foxholes. The man who dares say, "There is no god," has, at least, deified himself. He has raised his own intellect to the level of omniscience. He has made himself supreme judge of all things. He himself is God!

Most people are too smart to make so sweeping a denial. If they are not assured believers, they take refuge in such statements as, "I don't know," or, "I'm not sure." And well they might! It is not the prerogative of the human mind to sit in judgment on the true and living God. He is the Judge, and we stand before him. He is the Creator, and we are his creatures. Therefore, we cannot classify him as an item of scientific curiosity or as an object of scientific discovery.

Can one know if there is a God? Perhaps you are prepared to acknowledge that you recognize certain laws in nature that govern human life. In that way, at least, you believe in a higher power. You might even say with one of the philosophers, "God is that than which there can be no greater."

However, a much better question than the previous one is this: "Can one know God?" The Bible does not seek to convince us of God's existence. His existence is assumed to be obvious. "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made" (Rom. 1:19-20 RSV).

The important thing for us is not more information about God, as accurate and helpful as that may be. We need God himself. Jesus taught by doctrine and by his own example that God may be known, known in a dynamic, transforming experience. God is not a cold, abstract law or principle; God is a loving, gracious Father. God is not merely a higher power; God is an intimate Friend and Helper.

Faith—the willingness to act and trust, on the assumption that what Jesus re-

vealed about God is true—is the key to the world of spiritual reality, a world discernible to the obedient heart, but not to the arrogant intellect.

* * *

O God of truth, help me to humble my heart before thee, that I may truly know thee. Through Jesus Christ my Lord. Amen.

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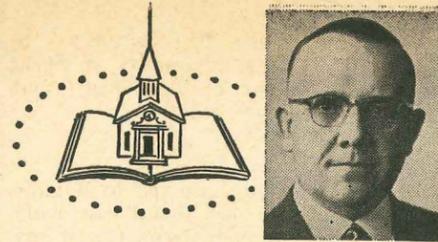
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SUNDAY SCHOOL LESSON

By H. C. Chiles

THE TESTING OF FAITH

The book of Job contains God's inspired revelation of truth about the problem of human suffering. At various times we wonder why the loving and merciful God permits suffering to come into the lives of His children. Job, one of the world's greatest sufferers, was perplexed over the same question.

Job was a man who feared God, did that which was right and hated evil. God blessed him with a large and happy family, as well as with great riches. His life pleased God so well that He said of him, "There is none like him in the earth." What a commendation!

Satan challenged God's statement about the character of Job. He contended that Job was good merely because of his prosperity. Satan asserted that if Job's possessions were destroyed and he were afflicted he would curse God to His face. To prove Job's faith, God gave Satan permission to test His servant in any manner which he desired except the taking of his life.

I. Job's Afflictions. Job 19:19-22.

Without delay Satan swept away all of Job's property. In one day the richest man in the East became a bankrupt. That in itself would have driven many into absolute despair. Then all of Job's ten children were killed in a terrible storm. To this sorrow and affliction Job responded in the words, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Job was smitten with loathsome boils from head to feet. This affliction caused him to lose his position, and compelled him to sit "among ashes," scraping the terrible sores on his poor body. His wife then urged him to give up his faith in God and to commit suicide.

Bodily disease and mental anguish caused Job to become so emaciated that he resembled a skeleton. Those who had been subservient to him had to be begged before they would serve. Those immediately outside his household abandoned him. Those in whom he had confided and to whom he had given his love had turned against him as violent opponents. His diseased body made him offensive to his wife. The youngsters taunted Job and many others poured contempt on him. All of these reactions are simply illustrative of the fickleness of human nature. While it was only

For August 2, 1959

reasonable to expect his avowed friends to show pity on Job for whom they had professed friendship, they failed to do so. Human sympathy would have strengthened Job greatly had it only been forthcoming. Patient under all the pressure of the divine hand, Job appealed to those from whom he should have received compassion, but it was in vain.

II. Job's Assurance. Job 19:23-25.

Job was unable to understand why he had been afflicted thus, except that he was convinced that his condition was within the permissive or the directive will of God. Concerning God's dealings with him he remarked, "Though He slay me, yet will I trust in Him." Out of an implicit faith in God, Job was determined to remain true and faithful to Him regardless of the cost. He was sure that God had some good purpose in permitting him to suffer as he did. The chastening to which Job was subjected was for his profit and to show others what God could do with and through a man who was fully dedicated to Him.

Firmly believing that the truth which he was about to utter would prove to be of real value to all those who might live after him, Job expressed his desire to inscribe it so that it would be read after his death. Great truths should be carefully treasured and accurately transmitted for the benefit of all succeeding generations. All of us are the beneficiaries of the printed page and shall ever be indebted to those who have discovered great truths and recorded them for our learning. As we think of the power of the printed page, we are reminded of what Napoleon said, "There are only two powers in the world—the sword and the pen, and, in the end, the former is always conquered by the latter."

With a triumphant faith Job declared the blessed assurance which he possessed that after his death he would be vindicated by God. He said that he knew his "Redeemer liveth." This knowledge came to Job by divine inspiration and through personal experience with God in the discipline of suffering. Although Job was not fully aware of the significance of his statement, he was actually predicting the resurrection of Christ. How grateful we are for the assurance that we have and worship a living Saviour!

III. Job's Acknowledgment. Job 42:1-6.

Like many of us, Job did wrong in expressing himself so freely about some of the things which God had done. After all, it was none of his business what God had done or why He did it.

Job received a fresh vision of the holiness of God which resulted in a new realization of the sinfulness of his own heart. With this new conception of God and His might there came a vastly different estimate of self than he had previously. This vision humbled him greatly and his self-righteousness vanished. In the dust of humility and in the ashes of contrition Job truly repented of his unworthy and resentful thoughts about God, such as thinking that God had dealt unjustly with him, concluding that He did not always deliver His own out of their severe trials, and doubting God's ability or willingness to punish the wicked in keeping with what Job thought they deserved.

Sincerely regretting his boldness, rashness and sinfulness in speaking so hastily, Job frankly confessed his sin in complaining. Conscious of his unworthiness, he cast himself upon the mercy of God, whereupon he was restored to a place of blessing and usefulness.

Through suffering Job was brought to the end of himself, and was ready to go all the way with God. Suffering is often within the permissive will of God for the elimination of our self-righteousness, the refining of our characters and the promotion of our growth in grace. The problem of suffering finds its solution in the proper apprehension and appreciation of God.

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►The grounds of the new American Baptist Convention headquarters were dedicated July 5 by its officials. Its general secretary, Edwin H. Tuller, New York, gave the response to the welcome by local officials.

►A scholarship in law has been awarded to Carroll Hubbard, Jr., son of Pastor and Mrs. Carroll Hubbard, St. Matthews Baptist Church, Louisville, by the University of Louisville School of Law, according to Dean Marlin M. Volz. Young Mr. Hubbard has been attending Georgetown College for some years.

**LET'S BE BAPTISTS
AND TEACH THE BIBLE**

(Continued from Page 6)

the nearly one-half of the world's population under their domination that there is no God. His righteous soul cried out as he challenged Baptists to prayer.

There ought to be the facing of facts, there ought to be the application of Scripture, there ought to be the confession of sin, there ought to be the prostration of our hearts and our lives before God, there ought to be praying like the world has never seen before. The situation is desperate, unspeakably desperate.

Yet there is balm in Gilead, there is a way out, for there is the God of all the earth, and there is the record in his Word of his dealings with men. There is a Saviour from sin—even Jesus Christ. There is the Holy Spirit, resident in all Christians, to enable us to speak out with power. There is a plan for revival, there is a way out if only we will follow it. Let's teach the Bible. Let's learn it—love it—believe it—live it—and proclaim it.

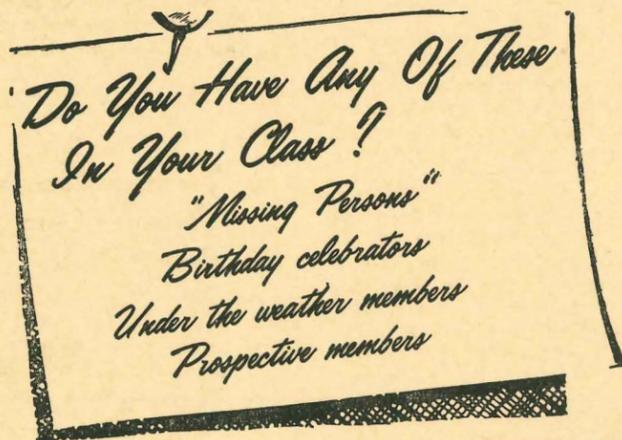
In our pulpits—at the risk of losing some pseudo popularity: in our papers—all of them—at the risk of being called religious bigots: in our platform presentations—from Sunday school classes to pulpits and on out to revival meetings and in all conventions—at the risk of jeopardizing return engagements: in all areas let's roll Jeremiah and Amos and Hosea and the others into one and absorb their convictions and speak out as they spoke out—for God and country.



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**Kentucky Girl is
Southwide Winner**



Barbara Elaine Blewett

RIDGECREST, N. C.—A Kentucky girl was proclaimed in the southwide Southern Baptist Intermediate Sword Drill finals in Ridgecrest Baptist Assembly Friday evening, July 3. Miss Barbara Elaine Blewett, daughter of Mr. and Mrs. Earl Blewett, of Auburn, Ky., is a thirteen-year-old student training in music. The material given in the Ridgecrest Sword Drill was drawn from memory work and Bible material that Intermediates had been studying since July 1, 1958. Miss Blewett received top honors competing against five other state winners. More than 3,000 persons attended the Training Union Conference at Ridgecrest that week.

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It Wears a False Face

By A. C. MILLER, Executive Secretary
The Christian Life Commission, S.B.C.
Nashville, Tennessee

The Christian citizen in every community should remember that the traffic in alcoholic beverages is not a legitimate business. Its whole existence and operation is by suffrance extended by the government. Webster says that suffrance means "forbearance under provocation." One rarely ever finds a more appropriate definition.

The right of the liquor traffic to exist and to advertise its wares cannot be claimed on an equal basis with similar rights of a business conducted in the interest of the public welfare. Some of the foremost industries of this country have been legally forbidden to use channels of interstate advertising because the claims they made in their advertising were proven to be false.

The Pure Food and Drug Act of this nation is constantly being invoked against the manufacture, advertising, and sale of food and drugs that are not conducive to good health. This act has in it a whole section on "false advertising" on the basis of which the makers of many a product have been legally forbidden to advertise it. According to this definition, the advertising of a product must reveal the effect the product will have on the one who uses it. The distilleries and distributors of alcoholic beverages would hardly dare to meet this legal requirement in their advertising.

**Odle Interim Editor
Of Mississippi Paper**

JACKSON, Miss.—(BP)—Joe T. Odle, associate executive secretary of Mississippi Baptist Convention board for three years, has been elected interim editor of the *Baptist Record*, convention weekly newspaper.

He succeeded Editor W. C. Fields on July 15, when Fields moved to Nashville, Tenn., to become public relations secretary with the Executive Committee of the Southern Baptist Convention.

The executive committee of the Mississippi board called Odle to serve as interim editor until September, when the full board meets. The election of an editor on a permanent basis may take place then.

Odle has been pastor and denominational worker in Mississippi since 1943. A native of West Frankfort, Ill., he was pastor of First Baptist Church, Gulfport, Miss., when called to Jackson three years ago. He is a former vice-president of Mississippi Baptist Convention.

W. A. Keel has retired as president of Mississippi (Negro) Baptist Seminary, Jackson, Miss. The school has grown under his leadership, and a new headquarters building is about to be erected. W. P. Davis, Jackson, has been named interim president.

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SUNDAY SCHOOL AND TRAINING UNION
ATTENDANCE, JULY 19, 1959

	S.S.	Add.	T.U.
Louisville, Walnut Street	1266	1	251
Missions (4)	347	--	123
Lou., Ninth and O	1134	--	336
Madisonville, First	1012	1	244
Owensboro, First	937	--	255
Mayfield, First	932	--	201
Mission	94	--	--
Hopkinsville, Second	923	--	201
Bowling Green, First	916	2	161
Lou., Parkland	220	1	--
Owensboro, First	788	--	183
Lou., Crescent Hill	770	4	147
Missions (2)	174	--	186
Harrodsburg	749	--	152
Missions (2)	43	4	37
Somerset, First	713	1	235
Mission	42	--	--
Elizabethtown, Severns Valley	653	--	--
Missions (2)	66	--	--
Newport, First	647	--	163
Chapel	90	--	--
S. Newport Mission	49	--	--
Frankfort, First	640	--	117
Missions (1)	78	--	30
Lexington, Calvary	638	5	159
Mission	37	--	--
Mt. Washington	436	2	125
Glasgow	635	3	141
Missions (2)	152	--	--
Covington, Latonia	633	--	185
Hopkinsville, First	626	1	164
Mission	128	--	55
Lou., Beechland	619	--	106
Mission (1)	156	1	50
Lexington, Grace	611	--	150
Branch	16	--	--
Paducah, Immanuel	567	--	127
Corbin, Central	559	--	123
Mission	64	--	23
Campbellsville	552	--	179
Missions (4)	113	--	42
Ashland, First	541	1	114
Missions (3)	170	1	--
Henderson, Immanuel Baptist	508	--	--
Temple	123	--	--
Missions (2)	123	--	--
Lou., Shively	494	2	121
Shively Heights	233	1	90
Lou., Hazelwood	493	3	97
Owensboro, Hall St.	483	--	173
Lou., Eastern Parkway	483	5	113
Lou., Buechel Park	476	3	126
Central City, First	470	2	228
Owensboro, Eaton Memorial	461	--	174
Evansville, Calvary	455	--	142
Paducah, First	452	2	170
Lou., Highland	448	3	161
Florence	444	--	73
Lou., Bethany	439	7	72
Winchester, Central	439	--	100
Franklin, First	435	--	113
Mission	65	--	26
Lou., Beth Haven	431	6	170
Middlesboro, First	430	--	102
Owensboro, Buena Vista	425	--	123
Lexington, Porter Memorial	424	--	105
London, First	422	--	91
Russellville, First	420	--	112
Mission	48	--	--
Lou., Southside	413	2	48
Hodgenville, First	412	--	128
Danville, Lexington Ave.	399	--	69
Mission (1)	69	--	45
Morganfield, First	394	--	79
Lou., Bethlehem	386	3	108
Jeffersontown, First	386	4	74
Corbin, First	375	--	114
Lebanon, First	367	--	103
Lou., Valley View	365	3	114
Lou., Deer Park	362	2	57
Davis Memorial	90	--	27
Greenville, First	362	--	141
Lou., Green Acres	362	3	120
Springfield, First	353	--	110
Lou., Eighteenth St.	353	--	80
Mission (1)	68	--	46
Scottsville, First	349	--	71
Lou., Shawnee	345	--	107
Lou., Immanuel	341	3	75
Earlington, First	340	--	133
Versailles	336	--	70
Louisville, Beechwood	331	--	120
Frankfort, Crestwood	321	--	114
Lawrenceburg, First	318	--	64
Tyrone Mission	58	--	--
Campbellsville, S. C'ville	311	4	103
Frankfort, Thornhill	304	--	--
Owensboro, Lewis Lane	303	--	129
Ashland, Pollard	294	--	103
Mission	60	--	--
LaGrange, DeHaven Memorial	287	--	55
Hawesville	286	--	90
Leitchfield, First	286	--	123
Fern Creek, Cedar Creek	286	--	96
Marion	280	--	60

Kentucky Baptist Pastors on the Move

The last few weeks have seen an unusual number of changes in the pastoral situation among Kentucky Baptists. Three Louisville churches which have been without pastors for several months have recently announced the coming of new pastoral leadership.

The Rockford Lane Baptist Church has called as its pastor James B. Lewis, of the First Baptist Church, Corbin, Ky. Lewis will begin his Rockford Lane duties on August 17.

Victory Memorial Baptist Church, Louisville, has called Henry W. Schafer of Owensboro. Mr. Schafer has been pastor of the Eaton Memorial Church in Owensboro for some years. He will succeed George H. Riggs, who resigned the Victory Memorial pastorate to become pastor of the Westwood Baptist Church, Dayton, Ohio. Dr. Dale Moody, of the Southern Seminary faculty, has been serving as interim pastor of Victory Memorial.

Cecil C. Laster, Baptist city missionary of Owensboro, has been called as pastor of the 23rd and Broadway Church, Louisville. He will succeed Herman E. Rowlett, now serving as pastor at Lebanon. August 12 is the beginning date for the new 23rd and Broadway pastor.

In recent weeks the First Baptist Church of Pineville extended the call to Charles Jones of the Sand Spring Baptist Church, Lawrenceburg, and Mr. Jones has already assumed his new duties at Pineville.

Dr. George W. Phillips, pastor for some years of the First Baptist Church of London, resigned Sunday, July 19, to move to Lexington, Kentucky, where he will devote his efforts to the establishment of a new work in one of the growing sub-divisions of the Lexington area. Mrs. Phillips will teach at Lafayette Junior High School and the two Phillips sons will be enrolled in the University of Kentucky. The Phillipses will reside at 1157 Lane Allen Road, Lexington, Kentucky.

Wendell H. Rone, pastor of the East Baptist Church, Paducah, Kentucky, for nearly three years, has resigned to become pastor of the Bellevue Baptist Church, Owensboro, Kentucky. Mr. Rone preached his last sermon at the East Church on Sunday, July 12, and will be moving soon to his Owensboro responsibilities.

Lebanon Junction, First	276	1	100
Lou., Audubon	268	--	62
Falmouth	266	--	38
Mission	32	--	--
Cold Spring, First	263	2	90
Hazel	252	--	--
Lou., LaSalle Ave.	248	2	70
Middletown, First	243	2	80
Sonora	242	--	85
Owensboro, Seven Hills	229	--	56
Shepherdsville, Little Flock	218	--	55
Ashland, Fairview	215	--	36
Missions	46	--	--
Folsomdale, Liberty	201	--	65
Owensboro, Wing Ave.	200	--	69

The First Baptist Church, Clinton, Kentucky, has recently extended the call to John D. Redden of the Campbellsburg Baptist Church. Mr. Redden has accepted the call and assumed his new duties on July 19.

Perry Ginn, pastor of the Hodgenville Baptist Church, has accepted the call of the First Baptist Church, Princeton, Kentucky, where he will succeed Roy Honeycutt who has joined the Midwestern Baptist Seminary faculty in Kansas City. Honeycutt will remain in Princeton through July and the new pastor will assume duties in Princeton on August 9.

The Lawrenceburg Baptist Church, without a pastor since James McCluskey accepted new work in Knoxville, Tenn., several months ago, is now enjoying the pastoral services of Carl Wright. Mr. Wright came to Lawrenceburg from the Crabtree Avenue Baptist Church, Owensboro, Kentucky. His arrival in Lawrenceburg coincided with the 125th anniversary celebration of the Lawrenceburg Baptist Church on June 23.

Another new pastor for the Anderson Association is Ernest Cruse who recently moved from the Glen's Creek Baptist Church, Versailles, Kentucky, to the Alton Baptist Church, Alton, Kentucky.

The moving of so many pastors in a short period of time is unusual for Kentucky. It means a great deal to the churches which will experience the new pastoral leadership after being without a pastor for some months. The churches left without pastors by the moves should be remembered in prayer for the direction of the Lord in the search for undershepherds.

►The Executive Board of the Missouri Baptist Convention has approved the establishment of a Baptist college in Greater St. Louis. Its approval will be passed on to the annual session of the Missouri Baptist Convention at Kansas City, October 27-29. The project has been under discussion for the last two years.

►Miss Peggy Ann Botkins and Mr. Jerry V. Carlisle, Jr., were united in marriage at the Rolling Fields Baptist Church, Jeffersonville, Indiana, July 25. The bride is a daughter of Mrs. George E. Botkins, and the groom is a son of Pastor J. V. Carlisle, Sr., of the Rolling Fields Baptist Church, and Mrs. Carlisle, all of Jeffersonville.

►Central Baptist Church of Lexington recently surprised Mr. and Mrs. Grover Thompson after the morning worship service with a beautifully decorated cake in honor of their fiftieth wedding anniversary. Grover Thompson, prominent layman in Lexington for many years, is an attorney with many years of service to Kentucky Baptists as a member of the Board of Directors of the Kentucky Baptist Foundation.