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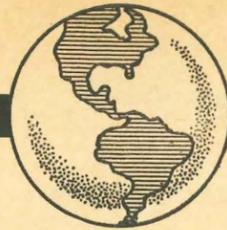
1960

1814-1964

**TEACHING
and TRAINING**



**UNTO A
FULL-GROWN
CHRISTIAN**



GLEANINGS FROM THE FIELD

REVIVAL FIRES

►Sonora Baptist Church held its summer revival July 27-August 2, with Dr. M. D. Morton, pastor, Beechmont Baptist Church in Louisville as the evangelist and Pastor Hugh Brooks, Parkwood Baptist Church, Louisville, leading the song services. Archie W. Allison is pastor of the Sonora Church.

►Stephen Krysalka, of the Bronwood Baptist Church, Bronwood, Ga., assisted Pastor Robert Brewer and the Rock-bridge Baptist Church, Willisburg, Ky., in a revival, July 26-August 5. Krysalka moved to the pastorate of Houston Heights Baptist Church, Macon, Ga., September 1.

►Dripping Spring Baptist Church, Olmstead, Ky., in Bethel Association, was led in a revival effort, July 6-15, by Homer Robertson, pastor of the Fisher Street Baptist Church, Jonesboro, Ark., in which there were two additions by letter and three by baptism, and on August 9 there were two by letter and one by baptism. The church observed home coming September 6, at which time J. T. Miller, native of Logan County and the Dripping Springs Community and pastor at Whitesville, Ky., was the preacher at the 11:00 o'clock hour. Shirley DeBell is pastor at Dripping Springs Church.

RURAL MINISTER

►Pastor Marion H. Hare, of Welcome Baptist Church in Anderson County, Pendleton, South Carolina, has been named South Carolina Rural Minister of the Year, the award being co-sponsored by The Progressive Farmer magazine and Emory University School of Theology. Factors which entered into his selection were his leading the church in the erection of a \$15,000 parsonage, establishment of a modern nursery, tripling the church gifts, a 20% increase in church membership, and getting ready now for a \$40,000 addition to the church. Pastor Hare lived in Louisville until about two years ago when he completed his Seminary studies. He received an even greater award while he was in Kentucky when he married Miss Wilma Moore, subscription clerk in the *Western Recorder* office, and previously the church secretary of the Georgetown Baptist Church, the daughter of Pastor and Mrs. R. Sharon Moore, Georgetown, Ky.

PAMPHLET AVAILABLE

►W. L. Howse, chairman of the 1960 Emphasis, S.B.C. Jubilee Advance, Nashville, says that the reaching and winning of lost people and the development of those who are saved are major concerns of Baptists everywhere. "The program for the 1960 S.B.C. Jubilee Advance has been developed with these principal objectives in mind." Hence, a committee representing the Convention's boards, agencies, and institutions has prepared a pamphlet, "Baptist Jubilee Advance, 1960, Teaching and Training Unto a Full-Grown Christian," and heartily recommends the use of this as a means of accomplishing these principal objectives. The program for 1960 is based upon the denominational calendar and utilizes the regular activities of the educational organizations. Quantities of the tract may be obtained by writing Dr. W. C. Boone, Kentucky Baptist Building, Middletown, Ky.

BIG OIL MONEY GETTING INTO CIRCULATION IN TEXAS

►Jim McMurrey, east Texas oilman and alumnus of Baylor University, died on July 11 in Kilgore, Texas, and he has specified in his will that his Alma Mater is to receive \$500,000 of his estate. He said in his will that he noticed that the institution was badly in need of a science building, so the money will be applied toward a \$2,000,000 physical science building which is expected to be completed by the opening of school in 1961.

►A \$100,000 gift has been made to the building fund of the First Baptist Church, Athens, Texas, by Sid Richardson, oil man and millionaire of Fort Worth, as a memorial to his mother, Mrs. Nancy Richardson, who was a member of the Athens church for 40 years. The church, now living in its first year beyond its century, is putting up a \$225,000 auditorium which will be known as the Nancy Richardson Memorial Auditorium. The pastor of the church is Lee Ramsour.

►The South Texas Baptist Children's Home, near Beeville, Texas, was named beneficiary of \$75,000 in the will of Desporough Hanson shortly before he died because an acquaintance who had befriended him, supported that home. Mr. Hanson was born in Corwin Wales, British Isles, in 1872. Coming to America at the turn of the century, he followed farming and mining until World War I, when he started working for Texas Gulf

Sulphur Co. He retired 20 years later in Newgulf. He died three years ago, but the home did not receive its \$75,000 until now because the will was involved in legal entanglements. The Home is now in the midst of a \$250,000 building program, and this \$75,000 will be applied toward that goal.

Western Recorder

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

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WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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

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

Why Protestants and Other Americans Fear a Catholic President

By M. S. LLOYD, Hayti, Missouri

The whole weight of Catholic Action is set to destroy the First Amendment of the Federal Constitution, Separation of Church State, by a new arrangement which according to E. Stanley Lowell "would bring a billion and a half dollars in tax funds annually into the coffers of the Roman church." This arrangement is to be obtained through numerous bills granting subsidies to the various institutions of the Roman Church.

The election of a Roman Catholic to a responsible post tends to send his co-religionists rushing to the legislature with a pack of subsidy bills for their church. The following incidents prove the above statement.

Shortly after Edmund Muskie was elected Governor of Maine in 1954, (the first Catholic to hold the office) demands for bus transportation to Roman Catholic schools at public expense began to echo over the state. When a hierarchy-sponsored bus bill was defeated in 1955, Catholic Action resentfully began to take aggressive action in various localities. In some communities bus transportation was provided for parochial school by local school boards.

In Augusta, April 1957, the city was asked to make grants for this purpose. When the money was not immediately forthcoming, angered priests threatened to "dump" 900 parochial pupils on the public schools the following Monday. When Superintendent of Augusta schools, Perry F. Shibles, coolly announced arrangements to enroll the new pupils, Catholic Action retreated and there was no "dumping."

The City Council of Augusta yielded to the pressure of Catholic Action and voted to provide public funds for transportation to parochial schools. The Taxpayers' Association sued the City Council maintaining that existing laws forbid such use of public funds.

On May 24, 1959 the State Supreme Court of Maine ruled 4-to-2 in favor of the Taxpayers Association.

Following the election of Albert D. Rosellini to the office of Governor in the state of Washington (first Catholic to hold the office) Catholic lobby descended on Olympia with a Catholic Action legislative program calling for various kinds of subsidies to parochial schools and a proposal to revise the state constitution so as to remove barriers against the use of public funds for church activities.

Immediately upon the election of Michael V. DiSalle to the office of Governor in the state of Ohio (second Catholic to hold the office) prosecuting

Attorney John T. Corrigan of Cuyahoga County (Cleveland), gave the green light to bus transportation to church schools at public expense in that area.

In Pennsylvania following the election of David Lawrence as the first Roman Catholic governor demands were made for revision of the state constitution to make possible use of public funds for sectarian hospitals. Another constitutional amendment was demanded by a group known as "citizens' committees" which would permit parochial bus transportation at public expense.

Following the election of Stephen L. R. Nichols, the first Roman Catholic governor of Colorado, a bill was introduced for transportation to parochial schools supported by tax funds.

Protestants and other Americans fear that the election of a Catholic to the office of President would set off a chain reaction of Catholic demands throughout the nation.

Catholic Congressman John W. McCormack (Dem., Mass.) is personally responsible for legislation which, under various categories, has brought public funds of more than \$30,000,000 to the institutions of his church. Many Americans are asking, if a mere Congressman can do what John McCormack has done, what could a President accomplish?

One might ask, if a Roman Catholic as President might be suspected of helping the Catholics, why would not a Protestant as President be suspected of helping the Protestants? The answer is, there is one thing which he could help them. Protestants have no program to get their hand in the public treasury. They are not seeking an ambassador to their head. They are not trying to get something from the government as Protestants. So far as Protestants are concerned, they would be no more interested in financial benefits to their church if a Protestant were President than if an atheist were President.

Another fear millions of Americans have of a Catholic President is that Pope John XXIII has proved himself a "political pope" by asserting his claim to political sovereignty over Catholics.

In a careful but forceful statement he has declared that Catholics should take an active part in politics and that it is the "right and duty" of the church which he controls to give them "moral guidance" in such activities.

At all times, the Pope declared, the ecclesiastical hierarchy has the right and duty to "call on" the faithful "to defend the church."

A third reason why many Americans are fearful of a Catholic President is that the Roman Church is most autocratic, and democracy has no place at all in its organization or in its functioning. This was seen by the facts of the election of Pope John XXIII, and his creation of new Cardinals.

The Pope alone has the authority to make Cardinals. The Cardinals alone have the authority to elect the Pope. This certainly is not democracy.

When the old Cardinals were assembled, including two American Cardinals, Spellman and McIntyre, the Pope ordered all persons except the Pope and the elder Cardinals to leave the Vatican. He explained his reason for naming 23 new Cardinals. Then he asked the Cardinals, "What is your opinion?" The Cardinals bowed in agreement. They did not dare disagree. How can a Catholic reconcile this with our principles of American democracy and free election?

In the Hall of the Throne, the new Cardinals, including the Americans O'Hara of Philadelphia and Cushing of Boston knelt and kissed the Pope's hand and his foot, as a sign of obedience.

In the granting of the Red Hat, the Pope said "Receive the Red Hat, the special mark of the rank of the Cardinal, by this you are to understand that you must show yourself fearless, even to the shedding of your blood, in making our Holy Faith respected, in securing and in promoting the welfare of the peace for Christian (Catholic) people Roman Church." If there should ever be a conflict between the United States and the Vatican the American Cardinals will side with the Pope against the American government. These are the men who are running the parochial schools in the United States which are training 4,000,000 American children in the principles of the Roman Catholic Church.

Another ceremony that shows the extent of the freedom of these American Cardinals took place when the Pope reached down and opened and closed the mouth of each Cardinal, "a symbolic rite showing that the Cardinals have no right to carry on their function without papal approval."

Preaching Pays

PINEVILLE, Ky.—A wealthy owner of a wholesale meat company in Texas came to Kentucky to visit Clear Creek Baptist School after hearing the president, D. M. Aldridge, tell about the school recently in his church.

Sunday morning he attended First Baptist Church of Pineville, where the pastor, Charles Jones, preached a sermon on tithing. After the services, the Texan dropped a hundred dollar traveler's check into the plate, remarking, "I believe in that. Tithing has helped me to make a million dollars."



Now Is The Time

Elsewhere in this issue is the report of a statement by the Executive Board of the Laurel River Baptist Association. This statement contains a timely warning concerning approaching political activities in our nation.

These brethren make it plain that they do not desire to deal with personalities or partisan politics. On the basis of principles they fear the dangers involved in the nomination of a Roman Catholic for president or vice-president by either of the leading political parties.

It is right that such objections be voiced now before the nominating conventions next summer. Only by registering opposition on principles now will there be justification in opposing personalities who might be candidates this time next year.

It is understood that this statement was unanimously approved by members of the Laurel River Associational Executive Board. These Executive Board members do not speak for every other Baptist in the association. They leave it to them and to all of us to speak for ourselves.

A letter-writing campaign was decided upon as the best approach to the problem. These brethren hope that fellow Baptists in Kentucky will lead the way and that Baptists in all other states will follow.

There are many of the more than 9,000,000 Southern Baptists who have the same views as these Laurel River Baptists. If they express themselves, it would make a difference. Those who see no danger in a Roman Catholic president or vice-president should read the history of the papacy and the Roman Catholic hierarchy.

Identify Yourself, Please

John Hurt, layman editor of the Christian Index, Georgia Baptist publication, gently panned his preacher readers recently in an editorial decrying the use of emblems in identifying a minister's automobile. He was referring to the oft-seen metal tags attached with auto licence plates and the bumper stickers sometimes used to let the world know that a preacher is passing by.

Editor Hurt's words are appropriate. Baptist preachers should achieve whatever status they need apart from ministerial favors or immunities. Very seldom is a preacher's car an emergency vehicle and, whenever it is, special consideration can be obtained without vehicle identification devices.

What goes for auto emblems also goes for other outward identification devices. A true man of God has an inner identification discernible to those who need to know him. Why decry the use of clerical garb by Roman Catholic priests and Episcopalian rectors

and then resort to some other device to accomplish the same effect for Baptist preachers?

Glory be, we have only a few preachers left among us who parade their piety with a dark suit, white shirt, black tie, socks, and shoes leaving to speculation only the color of their undergarments. Almost as bad is the trademark of another type of preacher—shiny, unpressed trousers, mismatched coat with sleeves drawn up almost to the elbows and a wheel-barrow size Bible. The opposite undesirable extreme is the modern Esquire-type approach with delicate, pastel shade suits, argyle socks, knockout ties with which only a red back Bible will go.

All this is to say what we all know. A preacher's task is to call attention to Jesus Christ, not himself. He should always wear what is in good taste and what other honorable men wear. In this 95-plus degree weather, it would seem a conservative sport shirt with its accessories would do except for special occasions.

A preacher generally doesn't have to make special effort to be identified. More likely the danger is not that people want to know us but that they will know who we are and what we are.

About the only time clerical garb comes in handy is at a ball game or elsewhere when the beer vendor serves the whole row. The black suit and backward collar distinguishes the Catholic priests from the beer-drinking Baptist laymen.

Subsidized Illegitimacy

Does promiscuity pay? Unwed mothers and others who care for the 200,000 illegitimate babies born this year in the United States will receive \$210,000,000 from the public tax treasury. This amount in no way represents all that is spent on the harvest of unchastity but represents the cost to federal, state, and local governments through the A.D.C. (Aid to Dependent Children) program.

Illegitimacy is thereby subsidized to the tune of \$27.29 a month per child. One Raleigh, N. C., unmarried mother of ten children is receiving support for nine of them from public funds. This is a sorry way to make a living, but more and more are turning to it each year.

In the last two decades births to unwed women have tripled. Twenty of every 1,000 white babies born today in America are illegitimate and over 200 of every 1,000 non-white babies are illegitimate. Add to this recorded number the thousands of unrecorded illegitimate births concealed by those of wealth and influence, the tens of thousands of abortions, and the great number of forced marriages and the present predicament of America in the realm of sex morals begins to become apparent.

If you are not ready to cry from hearing these records, consider the tragic fact that nearly 5,000 illegitimate babies are born each year to girls under 15 years old.

How in the world did we get this way? Is it inevitable that a nation which starts out with rather high and strict moral standards gradually drifts into moral laxity and softness? Whatever the contributing factors to our present predicament, it is obvious that we now have the greatest possible encouragement toward unbridled lust.

We live in a sex civilization. Everything we see, touch, hear, smell, or feel in the modern world has sex suggestiveness. Everything from the lines of automobiles to the hindermost skirt seems to be designed to make commerce of man's animal instincts.

Consider the following list of explanations for increase of illegitimacy offered by a recent study and it becomes a wonder that anyone escapes.

1. Raw sex in everyday modern living.
2. Torrid sex movies and T-V shows.
3. Obscene literature.
4. Night rides and hard liquor.
5. Lack of parental discipline.
6. Police winking at teen-agers registering at cheap hotels and motels.
7. Expose magazines.
8. Pep-pill and reefer parties.
9. Teen-age codes requiring illicit sexual relations.
10. Steady dating for teen-agers.

MINISTRY OF THE RECORDER IN ALASKA

Editor:

This is to let you know I've appreciated receiving the *Western Recorder* while serving on the mission field in Alaska.

In many respects I feel like I still continue to see Kentucky Baptists on the move through our Recorder while I am here in Alaska.

Baptists have been a people of history, but negligent people in recording history. The most of our past as Baptists is known from the pens of enemies to our cause. If Baptists had recorded their historical events, knowledge of our perpetuity would not be so faint that so many of our Baptists would get lost as they stroll back through the haunted corridors of ecclesiastical history, with the mile post marked by Baptist blood. The history of the martyrs would take on new life, if Baptists could read the account from unbiased pens.

Unless events are recorded, they remain to bless only the one who experiences them; if written down, they can bless all who read them. This is why I'm thankful for our Baptist paper.

Valdey, Alaska

Billy Tillet

WESTERN RECORDER

The question immediately rises as to what this sordid mess has to do with Baptist churches. Some Baptists would disclaim any responsibility, but how wrong can we be? It should disturb us that just when we are making the most converts, having the best Vacation Bible Schools, youth organizations, and in every other way doing the best job ever by our standards, life about us is rotting. It is no secret that Baptist young people help make the alarming statistics.

What does the average Baptist church or Baptist parent do to help young people resist the avalanche of temptation? We spend millions in Baptist churches teaching young people how to sing, how to be committee members, and even how to be good sports through recreational programs, but to avoid modern, moral pitfalls our help is mainly restricted to a popular attendance-boosting series of sermons on courtship and marriage by the pastor and a few question-and-answer periods at a youth church meeting or a youth camp. We prepare them for organizational recognition services by teaching them scripture verses, missionary stories, names of denominational officials and locations of denominational agencies and we prepare them for the night ride after the services by saying, "Be a good girl and don't be too late coming home."

Of course, dealing with this area of youth needs is difficult and has hazards, as do all worthwhile ventures. It would require trained leadership and it would cost a little. But any amount spent in a prevention effort would be infinitesimally small compared to the \$210,000,000 now spent to care for the after-effects. We might try subsidizing legitimacy instead of subsidizing illegitimacy.

►Pastor Hugh Brooks, Parkwood Church, Louisville, has accepted the pastorate of the Sand Spring Baptist Church, Lawrenceburg, and will begin his new work there September 7. He will succeed Charles F. Jones, now pastor at Pineville. Brooks is a native of Corbin. He was

graduated from Eastern at Richmond, and Southern Seminary. Previous pastorates have included Viney Fork Church, Madison County, the Waddy Church, Shelby County, and he was director of music at Bethany Church, Louisville, during 1954-56.

Laurel River Group Asks Letter-Writing Campaign Against Roman Catholic Candidates

To Our Southern Baptist Brethren, and To All Freedom Loving People Everywhere:

We, the Laurel River Association of Southern Missionary Baptists of Kentucky, would like to go on record as being opposed to any candidate, nominated by either of our major political parties, whether Democratic or Republican, who is opposed to our American Constitution, which guarantees Religious Freedom, Freedom of the Press, Public Schools, Separation of Church and State. We feel that any Roman Catholic, if nominated and elected, would be a danger to our American Freedom, as the Catholic organization, or the leaders of said organization, are opposed to the things aforementioned.

We are asking that a letter-writing campaign be started at once, to the chairman of both political parties, and to our congressmen and senators from our state, expressing our feelings in this matter.

WE WILL NOT CAST A VOTE AGAINST OUR AMERICAN WAY OF LIFE.

Write to Mr. Paul Butler, Chairman, Democratic National Convention, Washington, D. C.; and Mr. Thruston B. Morton, Chairman, Republican National Convention, Washington, D. C.

Who shall order the battle? And he answered, "Thou!" (I Kings 20:14)

KILLUS JONES, Moderator
L. T. BULLOCK, Associate Clerk

ONEIDA INSTITUTE OF TODAY

By D. CHESTER SPARKS, President, Oneida, Ky.

On the evening of April 24, 1959, another school year at Oneida came to an end. Thirty young people received their high school diplomas and went out to join that group of almost one thousand who have graduated during past years. Their lives during the years ahead will speak louder of the success or failure, the worth or uselessness, of our school, than any other voice. They will, as nothing else can, point out the weak points as well as the strong ones, of the program in its entirety, of our school.

Why Oneida Institute Today?

From time to time this question, or some question like it is asked. The answer to such questions is the same today that it has been since its beginning. "There is a need and Oneida Institute is trying as best it can to meet that need."

In 1900 and for many years afterward the need consisted almost entirely of this one thing—the lack of schools (both elementary and high schools). That need is not as urgent today as it was then. Few children of elementary age are now left without at least a one room school to attend, and centers like Oneida are being provided with new buildings adequate to take care of much larger groups. Oneida Elementary School had more than 400 enrolled last year. But when we come to consider the high school situation the problem becomes much more difficult.

While much progress has been made in recent years and, I for one, have nothing but praise for both our State and County Educational Boards, there are still many hundreds of worthy boys and girls in Eastern Kentucky who cannot stay at home and attend the County High School. Neither can a clear picture of the situation as it is, be obtained by following the main highways through these mountain counties. For leading off from these larger valleys along which most of our highways run are hundreds of smaller valleys, many of which are several miles in length and almost without exception are populated, some densely. Yet few of them have roads that could be traveled by a school bus, if one were available.

To provide transportation for these boys and girls now is just out of the question. They must wait for roads, and roads are expensive, before they can hope for transportation. Such areas are not the exception in Eastern Kentucky; they are found in almost every county. The boundaries of at least two such large areas are less than five miles from Oneida and the community where I was born and spent the early years of my life is today inside of just such an area.

I confess I am concerned, perhaps prejudiced, for I strongly feel that these young people should have at least a fighting chance to get a high school education. But there is another large

group and getting larger, I fear, to which only schools like Oneida offer help. I refer to that group of young people, whose families are in the lower income bracket, and who for some reason are without wholesome or satisfactory home environment. Some of them are left without parents, more are from homes broken by divorce, others are left without proper supervision because the mother must, of necessity, seek employment, others are simply victims of neglect or poverty and still others are just confused or for some reason it is deemed wise for them to be taken out of their present environment.

Our experience, during a period of several years, has been that given proper help and guidance most of these young people will develop into happy and useful men and women. But if neglected and allowed to drift, many of them will be only misfits and liabilities throughout life and a large segment will become problems of society. While this group is not peculiar to our region or state, for such boys and girls are to be found in almost every community, relatively little is being done by state, county, religious groups or other groups, to meet their needs.

The public school system as such is not equipped to deal with them adequately. Few facilities, except penal institutions are available. This is especially true where those of Protestant connections are involved. Fortunately, provisions are made by many groups, religiously or otherwise, for younger children, but this group, beginning at about 13 years of age, are left unprovided for and usually unnoticed until they get into trouble with the law. We have become greatly concerned in recent years over the widespread problems of juvenile delinquency but so far, it seems we have been far more concerned about how to cure the juvenile delinquent than how to prevent delinquency before it happens. We are learning that the cure is both difficult and costly and involves the expenditure of huge sums of money along with much waste of youth, sorrow, tears and heartaches for all who care.

What Is Oneida Institute?

Answered briefly, Oneida Institute is an accredited four year High School, located at Oneida, Kentucky, with an "A" rating by the Department of Education of the Commonwealth of Kentucky with an average enrollment of over 200 and a faculty of 11 qualified teachers, operating at a yearly cost of about \$100,000.00, about one-fourth of which is provided by the Baptists of Kentucky through the Cooperative Program.

Oneida Institute is sometimes referred to as being a Parochial School; however, this description does not fit nor describe

her except in that she does receive a portion of her financial support from a religious group. In other ways the description falls down; for example, represented among her students last year were many of the counties of Kentucky, eight other states and two foreign countries. Since some students are enrolled each year from other Protestant groups (along with a few from non-Christian groups), Oneida lacks that atmosphere of denominational segregation that so often prevails in the school of a strictly parochial nature. Neither does her operation represent a desire on the part of anyone, in any way, to discredit nor to substitute a different type of school for the public school system.

In other words, Oneida Institute is a corporation with holdings of an estimated value of about \$1,000,000, some \$300,000 of which is in an endowment fund. Oneida Institute provides facilities including dormitory space where boys and girls, who need such facilities (cost—\$270.00 per year), can come and reside in a Christian atmosphere and under Christian influence pursue their high school studies.

What Is The Main or Chief Objective Of Oneida Institute?

In answering this question much depends on from what angle we approach the question. If we approach it with only a scholastic or intellectual point of view in mind and since we are a high school, we would have to say that our chief aim or objective is that of secondary education. Since our young people, like all young people, have other needs (such as physical, social, spiritual), the very nature of our school demands that attention be given these also. Therefore, we are classed by some as being in the field of Christian education on the secondary school level, by others as belonging in the field of child care; still others have thought of us as being largely in that of Missions endeavor.

I think our overall task includes some of the work of each of these departments. Certainly the physical and social needs of our students must receive attention. This we are trying to do through the providing of wholesome food, comfortable living quarters, a reasonable work program, physical education and a congenial atmosphere along with proper guidance and instruction in Christian living. The religious or spiritual needs are met through classroom instruction by teachers (all of whom are active Christians and Baptists), through church attendance which includes Sunday school, morning and evening worship services, prayer meeting and training union and through participation, by students, in the work of our young people's organizations such as the B.S.U., Y.W.A., G.A., and R.A. As a result of these combined efforts, scores are reached for Christ and church membership each year. About 800 since 1948.

Since these are young people with the promises of years ahead, it is essential

that a high school of the highest type possible be maintained. Without this all the other training would be, at best, incomplete. They would have been helped but they would still lack proper preparation for future training and development in life. Through the years one of our purposes has been to train those who desire higher education for college and university entrance. About 60% of our graduates do continue. Last year we had a record of one or more graduates enrolled in 16 different colleges or universities and a few who were then attending graduate or professional schools. During the years ahead, we must not only maintain but we must strengthen our academic program.

Our purpose then is this: The developing and training of these young people so that they may be prepared physically, intellectually, socially and spiritually to fill their places in society as happy and useful citizens.

Finally

Perhaps I should mention one other group that we aid who in turn aid us. These are the students who live at home and attend our school during the day. Many of these have meant much to our school. They, along with others in the dormitories, are due much of the credit for whatever success we have had in helping boys and girls who were confused or were ill adjusted. In my opinion we would suffer a great loss should these ever be denied the privilege of attending Oneida Institute. Without them the work of helping those who need us most would be far more difficult.

Let's Go!
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Texas Baptist Churches Give \$1,000,000 Monthly

DALLAS, Tex. (BP)—Texas Baptist churches are pouring more than \$1,000,000 per month into the Cooperative Program of world missions, said R. A. Springer, treasurer, Baptist General Convention of Texas.

Completing a nine-month report of state denominational giving, Springer reported that the churches have given \$9,715,729 so far this year. The gifts are \$725,974 over the current year's budget. Texas Baptists have a 1959 budget of \$11,500,000.

Springer said the million-a-month giving record was unparalleled in the history of the Southern Baptist Convention.

CLEAR CREEK BAPTIST SCHOOL Pineville, Kentucky

- complete Bible School curriculum for mature men and women preparing for the gospel ministry and other Christian service.
- standard high school division which permits students to qualify for a high school diploma while completing regular Bible School course.
- low-cost housing available—apartments and cottages for married students with families, dormitory rooms for couples and single men.
- some self-help possible through scholarships and employment in student industries and campus maintenance program.

A Kentucky Baptist School, Charter Member, Association Southern Baptist Bible Institutes.

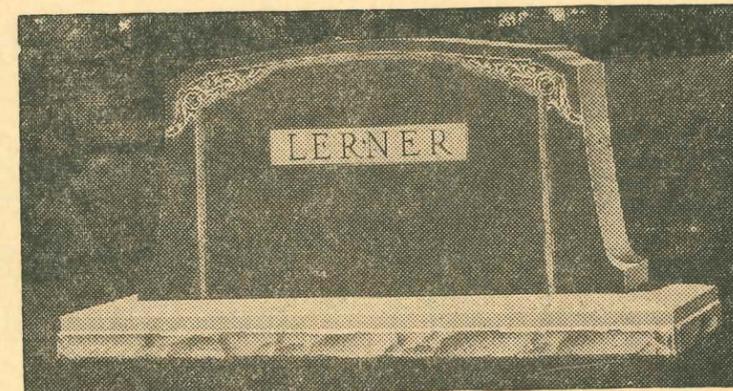
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WHEN WE CAN DO MORE — GOD EXPECTS US TO DO MORE — HE EXPECTS THE BEST

KENTUCKY BAPTISTS AT WORK

BAPTIST STUDENT UNION

Where Do Seminary Students Attend College?

By J. CHESTER DURHAM



J. C. Durham

In the Quarterly Review for the first quarter of 1958, Dr. W. L. Howse, director, education division, Baptist Sunday School Board, makes the following significant statement:

"Southern Baptist seminaries are filled with students who have been given guidance by the

Baptist Student Union. For twenty-two years the writer served on the faculty of Southwestern Baptist Theological Seminary. During that time comparatively few students enrolled for study who had not been active in Baptist Student Union work."

Dr. Howse further stated, "Many students indicated that in campus prayer meetings, state conventions, retreats, summer assemblies, summer mission work, and in other activities God's will had become clearly revealed to them."

Through the years our denominational schools have done a magnificent job of training our preachers. They continue to send more and more students to our seminaries. It is also significant that more and more seminary students are coming from non-Baptist campuses.

A number of years ago there was very little spiritual influence on the state campuses. The atmosphere was not conducive to a young man heeding the call to special service. With the development of the Baptist Student Union program on these campuses the situation has been altered.

It is interesting to note that in 1924 there were only 40 students in Southern Seminary who had attended a Kentucky college. Thirty-two of these had attended Baptist schools and eight had attended non-Baptist schools. The total number of students who had attended a Kentucky college and were at the seminary remained almost static for fifteen years. In 1939 there were 49 seminary students who had attended Kentucky colleges. Thirty-five of these were from Baptist schools and fourteen from non-Baptist campuses. The next

nine years showed no significant change. In 1949 the number was raised to sixty-two with forty-four from Baptist schools and eighteen from non-Baptist schools. Since 1949 the picture has rapidly changed. By 1953 the picture was that of 105 graduates from Baptist schools and fifty-three from non-Baptist schools.

In 1956 there were 149 students in Southern Baptist Theological Seminary who had received a degree from a Kentucky college. Of these, eighty-six were from a Baptist school and sixty-three from a non-Baptist school. The opening of the Seminary in the fall of 1958 indicated a total of 153 students with degrees from Kentucky schools, eighty-five from Baptist schools, and sixty-eight non-Baptist schools.

The total number of ministerial students has increased considerably. The number of seminary students who are graduates from Kentucky Baptist colleges has steadily increased. The number of graduates of non-Baptist colleges has increased at a more rapid rate. At the present time 55.5 per cent of our Kentucky trained seminary students are from our Baptist college at Georgetown and 44.5 per cent are from non-Baptist campuses. In 1939 the ratio was 71.4% from Kentucky Baptist colleges and 28.6% from non-Baptist colleges. In 1949 the ratio was 71% from Kentucky Baptist colleges and 29% from non-Baptist colleges.

TRAINING UNION

1960 Speakers' Tournament

By JAMES H. WALEY, SR.

Below are listed the topics from which Young People will select one on which to speak in the 1960 Speakers' Tournament.

1. Training in Church Membership
2. My Best for My Church
3. The Meaning of the Lord's Supper
4. The Meaning of Baptism
5. Love—My Motive for Soul-winning
6. Is My Bible My Guidebook?
7. Why Separation of Church and State?
8. A Christian Career in Politics
9. My Responsibility When I Vote
10. Moral Courage Through Daily Decisions
11. II Timothy 2:15

12. What Home Means to Me
13. "Unto a Full Grown Man"
14. Macedonian Calls Today
15. When Mediocrity Is a Sin
16. The Girl/Boy That I Marry
17. Why I Am a Baptist
18. Why I Don't Drink
19. Christ in My Education
20. "And When You Pray . . ."

NOTE—Participants should secure a copy of the Speakers' Tournament promotional tract which contains the rules for the Tournament. This tract also contains helpful suggestions for the speaker.

Tracts are available from the Training Union Office, Kentucky Baptist Building, Middletown, Kentucky.

WOMAN'S MISSIONARY UNION

For Every Member

By MRS. GEO. A. (SAXTON R.) CARVER

Every member of each Woman's Missionary Society in Kentucky is invited to keep a dual appointment during the week of September 14-18. It is an annual appointment with each other; it is a special appointment with God. Place it now on your tithing-of-time calendar. Set those days aside for this precious fellowship. It is our Week of Prayer for State Missions.

Its observance will bring assurance. The theme, KNOW HIM—WITNESS will add to your information about actual work in Kentucky. The daily devotional thoughts, "Walking With Him, Where I Am", are planned to make His presence real, a deep spring of calm and strength in our frantic world.

Its observance will bring oneness of purpose. All of our Societies will be aware of definite needs and tasks which pertain to our Baptist work and program.

Its observance will bring divine discontent, plus a positive urge to get busy about our Lord's work here and now. We will build on excellent foundations already laid, and go forward with new plans, new ideas, as God leads.

Will you keep the dual appointment? Will you bear your share of the prophesy, "Ye are even my witnesses"? Witness is a continuing word. It is not concluded at the end of a week, but is an enduring obligation and honor as long as we accept the goodness of God.

A Week of Prayer should be a happy time. "Let us lift our hearts and our hands to God in the Heavens" (Lam.

3:41). If we do this with sincere joy and thanksgiving the so-needed offering will come, the challenge will be held high to work more earnestly in His Kingdom, and the strength will be ours to carry through His tasks which are before us. Frances R. Havergal wrote:

"O, fill me with Thy fullness, Lord
Until my very heart o'erflows
In kindling thought and glowing word
Thy love to tell, Thy praise to show."

Mail offering promptly to Mrs. W. H. Jaegle, treasurer, W.M.U. Office, Kentucky Baptist Building, Middletown.

BROTHERHOOD

Laymen Using a Marked New Testament

By FORREST R. SAWYER



IN YOUR
Layman's Day
Soul-Winning Crusade
OCTOBER 8-11, 1959

WRITE TO YOUR
STATE BROTHERHOOD DEPT
FOR MATERIALS AND SUGGESTIONS

During the past year there have been several thousands of the "Layman Witnessing Using the Marked New Testa-

ment" distributed to Kentucky Baptist men.

In numerous instances Sunday School classes, Training Union groups, W.M.U. and others have used the tract. The best thing that can be said for the idea projected in the tract is—IT WORKS.

The Brotherhood Convention at Campbellsville, October 1 and 2 will find four 20-minute periods being used to give an historical background of Brotherhood work. Dr. Archie Brown, Pastor of the First Baptist Church, Vandalia, Illinois, and author of *A Million Men For Christ* (Broadman Press) will direct the four periods of thinking.

SUNDAY SCHOOL

Preparation Week September 20-27

By ROY E. BOATWRIGHT

Preparation Week is the best time of the year to set goals for Sunday school improvement and to make plans to reach the goals. In planning for an enlarged Sunday school program, it is necessary to have at hand information on the possibilities which may be obtained through a religious census. In order to have an increase in Sunday school enrolment, the seven laws of Sunday school growth should be religiously observed. They are as follows:

1. The law relating to the number of workers.

The Sunday school enrolment increases in proportion to the workers at a ratio of ten to one.

2. The law relating to the size of classes.

Classes reach their maximum growth in a few months after their beginning.

3. The law relating to new units.

New units grow faster, win more people to Christ and provide more workers. Fruit comes on new growth.

4. The law relating to grading.

Grading by age provides the logical basis for adding new units. Grading a Sunday school means arranging classes of the same age or as nearly the same age as needed for the number of people involved. Grading pleases the people when they are given an opportunity to understand the reason for it.

5. The law relating to promotion.

Promotion recognizes the natural laws for growth and development. Annual promotion is a necessary factor in the normal healthy growth of a Sunday school.

6. The law relating to visitation.

Enrolment and attendance increases in proportion to the number of personal visits. Reaching people in Sunday school

depends on an adequate number of classes and on personal visitation.

7. The law relating to building.

The building sets the pattern. A Sunday school takes the shape of its building. A Sunday school cannot successfully grow beyond the capacity of its building.

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IF YOU DON'T DRINK you probably qualify for PREFERRED RISK auto insurance, sold only to total abstainers. The best insurance for less cost; a preferred plus policy with full family protection. Call JACK H. KELLEY, TW 5-1125

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PIANO TUNING AND REPAIRING. Forty years' experience. Special discount to churches. Write Charles W. Holland, Sr., Route 3, Owensboro, Kentucky. ST. 5-5403.

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PLUMBING, new, remodeling, Water Heater, Free estimates, work guaranteed, F.H.A. terms. PAUL JEANES, JR., Louisville, WOODLAND 9-6081.

SCOGGINS PIANO SERVICE—Jim Scoggins, Tuner-Technician, 191 N. Bellaire Avenue, Louisville, Kentucky. Telephone TW 5-6848.

►William Henry Crouch, formerly pastor at Taylorsville, Ky., has resigned the care of the Northside Baptist Church, Jackson, Miss., and has accepted the call of the Ardmore Baptist Church, Winston-Salem, N. C.

►Gomer R. Lesch, Greensboro, N. C., is to be the new church public relations consultant of the Baptist Sunday School Board, Nashville, beginning November 2. He will develop programs and methods for promoting church public relations, working through individual churches and on state, associational and convention-wide levels through meetings and conferences, as well as through pamphlets, booklets, and books. He has had 15 years professional experience with radio, television and newspapers.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, AUGUST 23, 1959

	S.S.	Add.	T.U.
Louisville, Walnut St.	1270	3	248
Missions	380	2	128
Hopkinsville, Second	1028	---	207
Lou., Carlisle Avenue	1019	---	315
Corydon	47	---	31
Palmyra	34	---	28
Madisonville, First	1013	2	244
Owensboro, Third	897	2	207
Mayfield, First	887	3	215
Mission	109	---	---
Bowling Green, First	784	1	129
Andrew Mission	206	2	---
Murray, First	769	---	---
Mission	27	---	---
Owensboro, First	776	---	---
Covington, Calvary	731	---	---
Harrodsburg	726	---	141
Missions (2)	51	---	49
Lou., Parkland	718	---	136
Lexington, Immanuel	710	1	243
Todd's Road Chapel	18	---	---
Somerset, First	696	---	248
Mission	49	---	---
Elizabethtown, Severns Valley	694	---	162
Missions (2)	68	---	---
Lexington, Calvary	692	---	166
Mission	28	---	---
Lexington, Grace	686	2	157
Branch	18	---	---
Newport, First	680	---	143
Chapel	78	---	---
S. Newport Mission	58	---	11
Lou., Beechland	672	1	135
Mission	167	---	50
Hopkinsville, First	659	3	208
Mission	114	---	40
Covington, Latonia	627	---	196
Glasgow	611	---	110
Missions (2)	171	---	---
Paducah, Immanuel	600	---	149
Lou., Rockford Lane	527	7	152
Corbin, Central	506	---	118
Mission	73	---	31
Lou., Hazelwood	501	---	121
Lexington, Rosemont	470	2	118
Paducah, First	466	---	207
Ashland, First	458	---	---
Missions (3)	185	3	---
Owensboro, Hall Street	457	---	---
Franklin, First	450	---	120
Mission	72	---	32
Evansville, Calvary	448	---	153
Danville, First	446	3	113
Mission	36	---	---
Lou., Farmdale	441	---	127
Mission	100	2	38
London, First	439	---	98
Central City, First	416	---	197
Lexington, Porter Memorial	416	---	88
Lou., Bethany	415	2	90
Winchester, Central	415	---	124
Lou., South Side	414	1	53
Danville, Lexington Ave.	404	---	80
Mission	56	---	34
Russellville, First	402	---	145
Mission	54	---	---
Mt. Washington, First	396	---	118
Lou., Beth Haven	392	---	124

One-Third of Churches In S.B.C. Plan Buildings

GLORIETA, N.M.—(BP)—Additional buildings are being planned by one-third of all Southern Baptist churches, a church building official told the SBC associational missions conference here.

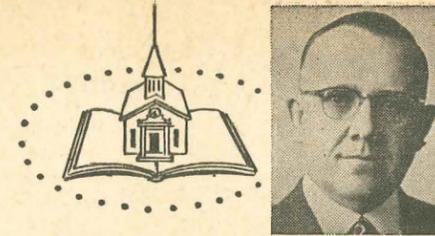
J. W. Caldwell, building consultant for the Baptist General Convention of Texas, said that the findings were a part of a recent survey by the Survey and Statistics Department of the Southern Baptist Sunday School Board.

Other statistics showed that more than two-thirds of the churches in the denomination completed a building within the last six years, and another two-thirds realize a need for additional space.

"In almost every instance," Caldwell said, "the churches needing more space were those that built in recent years."

Construction and maintenance of Texas churches during 1958 absorbed 43.6 percent of the Baptist General Convention of Texas church budget, he said.

Owensboro, Eaton Memorial	388	---	---
Ludlow, First	386	2	80
Lebanon, First	385	---	112
Lou., Eighteenth St.	382	1	94
Mission	55	2	46
Lou., Bethlehem	380	7	134
Middlesboro, First	380	---	91
Hazard, First	377	---	95
Jeffersonton, First	376	---	80
Lou., Valley Station	374	1	80
Owensboro, Buena Vista	371	---	---
Newport, Bellevue	370	---	80
Paducah, East	363	---	118
Lou., Green Acres	363	6	117
Lou., Immanuel	362	---	75
Nicholasville	362	---	86
Scottsville, First	346	---	72
Hodgenville, First	343	---	93
Springfield	343	---	82
Frankfort, Thorn Hill	342	---	97
Danville, Gethsemane	341	3	189
Walton, First	335	2	160
Corbin, First	334	---	64
Frankfort, Crestwood	334	---	124
Lou., Shawnee	334	---	111
Lou., Deer Park	333	2	46
Davis Chapel	101	---	26
Lou., Valley View	333	---	90
Versailles	326	---	75
Ashland, Pollard	324	---	129
Missions (2)	115	---	---
Paducah, Twelfth St.	323	4	120
Greenville, First	320	---	98
Benton, First	310	---	104
Dawson Springs, First	301	---	53
Barbourville, First	289	---	187
Missions (3)	204	---	---
Lou., Beechwood	286	4	73
Shepherdsville, First	286	---	71
Mission	10	---	---
Owensboro, Lewis Lane	285	---	71
Falmouth	282	---	41
Mission	40	---	---
Lebanon Junction, First	281	---	110
Hawesville	276	---	102
Marion	276	---	51
Lou., LaSalle Ave.	275	---	71
Covington, First	275	1	154
Mission	57	---	---
Lou., Gethsemane	270	1	102
Hazel	263	---	---
Earlington, First	262	---	110
Ashland, Fairview	232	---	55
Missions (2)	70	---	---
Carrollton, First	224	---	52
Sonora	222	---	80
Williamson, E. Williamson	220	---	51
Folsomdale, Liberty	220	---	77
Cloverport	210	---	42
Greenville, Second	203	1	69
Owensboro, Seven Hills	197	---	51
Mt. Carmel	191	---	107
Morgantown, First	163	---	111
Woodbury Chapel	52	4	---
City Mission	11	---	---



SUNDAY SCHOOL LESSON

By H. C. Chiles

THE PERIL OF PRIDE

For September 6, 1959

Obadiah 1-4, 10-15

As to the parentage of Obadiah, or who he was, we do not know. His name signifies that he was a worshipper and servant of Jehovah. From his writings we infer that he was a pious and patriotic resident of Judah, who was shocked beyond measure and made extremely indignant by the outrageous arrogance of the Edomites, or descendants of Esau. The prophecy of Obadiah is composed of twenty-one verses and it is the shortest book in the Old Testament.

The Edomites were always bitter enemies of the Israelites, perpetuating the antipathy of Esau toward Jacob. Very few antipathies have been more bitter than that of the Edomites toward the Israelites. Therefore, they seized every opportunity to assist the armies of the other nations in their attacks upon the Israelites. Perhaps it is permissible to consider the Edomites as a type of the enemies of Christ and His kingdom.

I. The Peril of Pride. Obadiah 1-4.

There was no justification of the undying hatred of the Edomites for the Israelites. It seems that one is justified in saying that the besetting sin of the Edomites was pride. They were especially proud of their riches which they had amassed through robberies and plunderings, of their military prowess, of their allies and of their natural fastnesses such as the clefts in the rocks in which they took refuge at will. They considered these fastnesses to which they retired for protection to be impregnable. To say the least, the Edomites were a godless people whose chief interest was in the acquisition of things. Possessing many things and fortifying themselves in what they considered impregnable citadels, they were filled with pride. They did not seem to realize that pride is both deceitful and destructive. It is well to remember that fortifications do not avail against the divine hand. Mountainous gorges are not adequate as places of refuge from the hand of God in the event of retribution.

Pride, which is the act of becoming great in one's own estimation, is a deadly sin. "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18). When self-inflated egotism enters the heart and life humiliation and sorrow will follow as certainly as night

follows the day. Pride is so deceptive and destructive. It is always the forerunner of ruin.

At the very time the Edomites considered themselves to be irresistible God declared that He was going to bring them down in humiliation and defeat. The proud always fall.

II. The Punishment of the Proud. Obadiah 10-15.

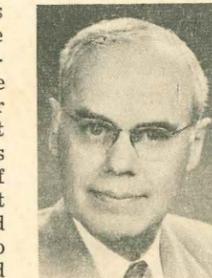
There was a concerted plot among the nations to remove the greatly despised Edomites from their proud position. Obadiah predicted that the Edomites would be punished unmercifully for their treachery and wickedness.

The Edomites looked upon the calamities which befell the Israelites with great satisfaction and delight. They gloated over their misfortunes and taunted them in their sufferings which were practically unbearable. They laughed at and ridiculed the people who were subjected to the horrible atrocities at the siege of Jerusalem. Having stationed themselves at suitable and strategic places along the way in which the Israelites were retreating, they brutally massacred the refugees as they fled for their lives. For such inhuman and despicable conduct they were to receive the fury of God's wrath and righteous judgment. One of the chief reasons for the divine judgment upon them was the fact that they had refused permission to the Israelites to enter the land which had been promised to them. As he turned his attention to the future Obadiah made it clear that all of the enemies of the Israelites would be punished for their cruelty and violence. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). It was impossible for the Edomites to reap other than that which they had sown.

►Executive Secretary R. Alton Reed has reported that the Relief and Annuity Board has paid more than \$1,232,000 during the first half of 1959 to Southern Baptist preachers, widows and denominational employees who hold certificates in the protection plans.

►H. D. Hudson has resigned as pastor of Bardwell Church, effective September 1, and he has gone to be pastor of East Baptist Church, Paducah, where he is succeeding Wendell H. Rone, now gone to an Owensboro church.

►Mr. and Mrs. Everett E. Brumley, Louisville, announce the forthcoming wedding of their daughter, Miss Ruth Ann Brumley, to Mr. Lawrence M. Ford, Jr., son of Mr. and Mrs. Lawrence M. Ford, Sr., Louisville. The wedding will take place at the Ninth and O Baptist Church, September 25, at 8:00 o'clock in the evening. Miss Brumley was graduated from duPont Manuel High School in 1955 and is a secretary for Fidelity Mutual Life Insurance Company. For the past year she has served as president of the Long Run Y.W.A. Mr. Ford is a 1957 graduate of Campbellsville College and is at present attending the University of Louisville.



Dr. Robert L. Kincaid, president emeritus of Lincoln Memorial University, Harrogate, Tennessee, and a member of the First Baptist Church, Middlesboro, Ky., will be the speaker at the Literacy Rally at Clear Creek Baptist School, Pineville, Ky., September 3, at 7:30 p.m.

under the direction of the Bell County Literacy Council. Church and civic leaders in Bell County and nearby counties in Eastern Kentucky are invited. The purpose of this meeting is to disseminate information and create interest in the Literacy Workshop which is set for October 9 and 10 at Clear Creek. Dr. Kincaid graduated from L.M.U. with an A.B. degree and was connected with that school for 21 years, serving as president 11 years. He was editor and manager of the Middlesboro Daily News during 1923-37. The Literacy program is being sponsored by the Bell County W.M.U., according to Mrs. John R. Isaacs, of Clear Creek Baptist School, who is serving as chairman of the Bell County Council.

ATTENTION!

District Association Clerks

For the next several weeks we will be able to give you from 30 to 40 days' service on the printing of your minutes provided you let us have your copy right away. Please type or print legibly.

WESTERN RECORDER

Middletown, Ky.



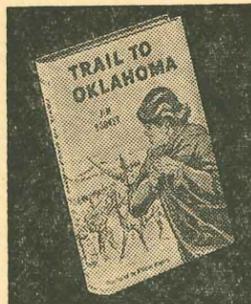
Sixty-four members from eight Lincoln County Baptist churches took part in the Girls' Auxiliary Candlelight Coronation Service at Fairview Church, Halls Gap, Ky. Elmore Ray, pastor of the host church, gave the welcoming address. The devotional message, "The Way of the Cross," was presented by Stanford Church. Miss Eloise Baugh sang "How Great Thou Art." Queens crowned were Carol Reynolds and Susan Caldwell, of Double Springs, and Margaret Sue Martin of Stanford. The churches having girls taking part in this service were Double Springs, Fairview, Harris Creek, Hustonville, Mt. Salem, Parlor Grove, Pleasant Point and Stanford. Mrs. Elmore Ray is the Associational G.A. leader.

TWO BRAND NEW BOOKS TO SHARE WITH BRAND NEW SCHOOL FRIENDS

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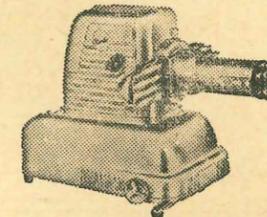
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Better Than Flowers

By J. T. BURDINE, JR., Pastor
Bardstown Baptist Church,
Bardstown, Ky.

On a warm Saturday afternoon last Spring Carolyn Lee and Melinda Ruth Floyd were playing near a farm pond close to their home just out of Bardstown. As a child will, Melinda Ruth waded into the pond only to go quickly beyond the depth of a six year old. Carolyn Lee, age nine, attempted to bring her sister back to shore. Neither girl made it.

Carolyn Lee had recently made her profession of faith and been baptized into the fellowship of the Bardstown Baptist Church by her pastor, this writer. Melinda Ruth was too young to be accountable.

Because of the interest in Girl's Auxiliary shown by Carolyn Lee her parents, Mr. and Mrs. R. P. Floyd, requested that expressions of sympathy take the form of contributions to a memorial fund to be used by the Foreign Mission Board. Recently the Bardstown Baptist Church forwarded a check for \$500.00 to the board to be used to purchase bassinets and other nursery equipment for our new Baptist hospital at Kontagora, Nigeria.

Yes, there were those who sent flowers for the funeral. These were appreciated

by the family and were beautiful for the funeral service. But, as fine as flowers are, even better is the living memorial in Kontagora to the daughters of Mr. and Mrs. Floyd. Mr. Floyd is a deacon and Training Union Director in the Bardstown Baptist Church. Both Mr. and Mrs. Floyd are Sunday School teachers. Two of their four sons are Christians and the two younger sons are being reared in the nurture and admonition of the Lord.

Indiana Budget Calls For Expansion

PLAINFIELD, Ind.—(BP)—A recommended budget in the amount of \$134,150.00 for 1960 has been approved by the Executive Board of the State Convention of Baptists in Indiana in its meeting on Saturday, July 25, according to Executive Secretary E. Harmon Moore.

The budget will be presented to the Convention for final adoption in its annual session in November.

The 1960 recommended budget maintains a division of funds between the state and Southern Baptist Convention Cooperative Program with 25 per cent for S.B.C. causes and 75 per cent for state purposes. There are no preferred items in the budget.

DEACONS . . .

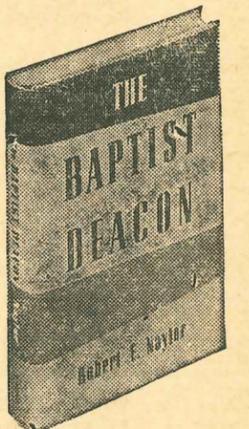
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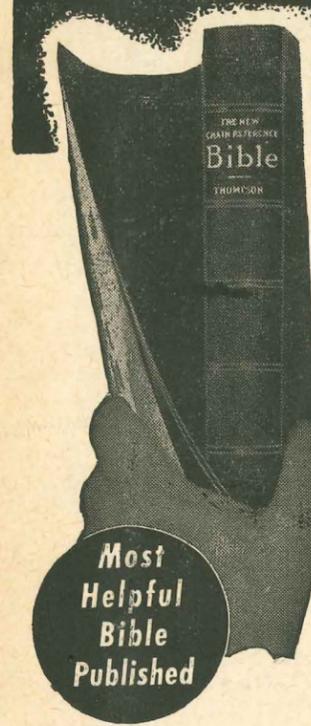


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