

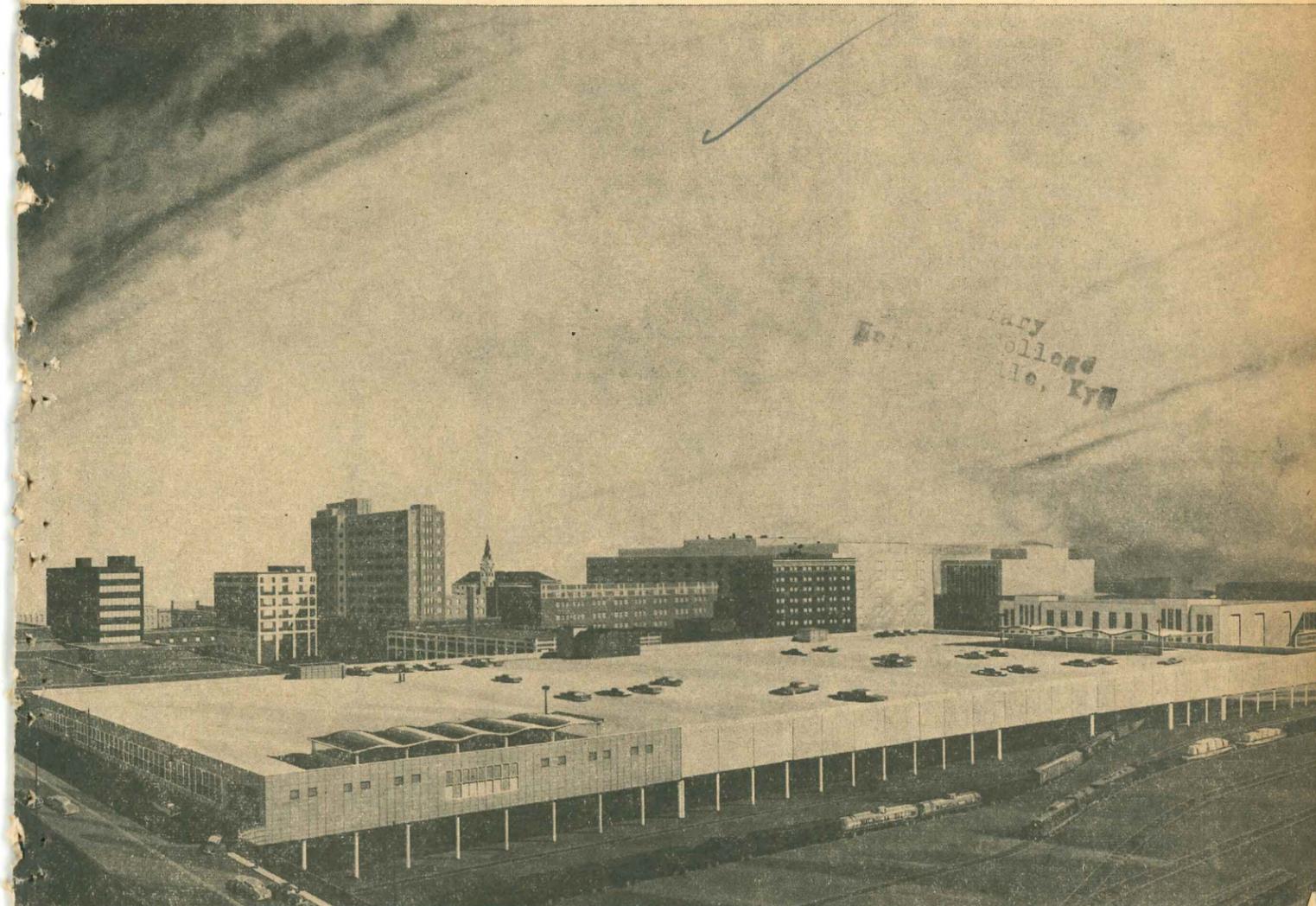
# Western Recorder

Vol. 133

No. 44

November 12, 1959

Return Postage Guaranteed  
WESTERN RECORDER  
Middletown, Ky.



The Operations Building of the Baptist Sunday School Board, Nashville, Tenn., has over 309,000 square feet of space. From it literature is sent to more than 31,000 Southern Baptist churches. The new structure, extending 880 feet in length—the equivalent of three city blocks—has a width of 238 feet and extends over the railroad tracks in front of Nashville's Union Terminal. There is parking space on the roof for 353 em-

ployees' cars. The building has been designed for an ultimate structure of five stories in the warehouse area and a twelve-story office building at one end. A new Baptist Book Store building is now under construction at the other end. Dr. Ramsey Pollard, Sr., president of the Southern Baptist Convention, spoke at formal dedication ceremonies of the new building recently in connection with open house activities for employees, their families, and residents of Nashville.



FROM HAZARD TO LONDON

►First Baptist Church, London, Ky., has called Winn T. Barr, of the First Baptist Church of Hazard, to be its pastor and he will begin his new duties there about December 1.

TWO HONORARY DEGREES

►William Jewell College, Liberty, Mo., conferred honorary doctorates on Billy Graham and his associate evangelist, Grady B. Wilson, at its 16th annual "Achievement Day" on November 3.

DIRECTOR OF RETIREMENT

►Floyd B. Chaffin, associate secretary of the Relief and Annuity Board, Dallas, has announced that Dr. Thurman K. Rucker, Forest City, Ark., will be the director of retirement plans in the territory of the Arkansas Baptist Convention. His new headquarters will be at the Arkansas Baptist office in Little Rock.

LEAVE OF ABSENCE

►Sunday School Secretary Frank G. Voigt, Richmond, Va., has been given a leave-of-absence from his work with Virginia Baptists after the first of the year for graduate study at Southern Baptist Theological Seminary. While in Louisville he will also be an instructor in the field of religious education.

AUBURN REVIVAL

►The Auburn Baptist Church of Auburn recently experienced a revival resulting in thirteen additions and several rededications. Guest minister was Paul Turner, pastor of the Brook Hollow Baptist Church of Nashville. Mr. Turner is past president of the Tennessee Baptist Pastors' Conference and past vice-president of the Tennessee Baptist Convention. Guest music director was Herman Cochran, minister of music and education at the Parkland Baptist Church of Louisville. Lawrence Martin is pastor of the Auburn Church.

W. C. SKINNER TO MURRAY

►W. C. Skinner, for ten years pastor of Cumberland Baptist Church, Clarksville, Tenn., recently retired from the active pastorate and he and his wife have moved to their newly constructed home at 1667 Ryan Street, Murray, Ky. For several years he was pastor at Auburn, Ky., near

Bowling Green. He is in excellent health, and will be available for interim pastorates, evangelistic meetings, pulpit supply work, and teaching special study courses, etc. He received his training at Union University and Southwestern Seminary. He is a son of the late Dr. and Mrs. J. E. Skinner, and is a brother of Dr. R. T. Skinner, Tampa, Fla., formerly editor of the *Western Recorder*.

S.B.T.S.'s Kentucky Alumni Luncheon at Lexington Wednesday

By WILLIAM T. FLYNT, Pastor First Baptist Church, Ashland Pres., Ky. Alumni Assn.

ASHLAND, Ky., Oct. 23—If it is customary and/or worthy, would you please announce in your ole paper the meeting of the Kentucky Alumni of the Southern Bee Tea Seminary in Lexington at noon at the Y.W.C.A. on Wednesday, November 18. The luncheon ticket will cost \$2.25 and the Y.W.C.A. is at 161 North Mill Street, near the First Baptist Church, I understand.

Tickets may be ordered from me. We are planning for about 200. Thank you for the plug!

PASSING OF ARTHUR FOX

►Dr. Arthur Fox, 79, pastor and evangelist for many years, died at Morristown, Tenn., October 26, 1959. A native of Newport, Tenn., where he was born in 1880, he spent most of his life in Kentucky, where he was pastor of Port Royal and Franklinton Churches in Henry County, 1913-14, during his student days in the Southern Seminary, after which he became pastor of the Parkland Baptist Church, Louisville, 1914-17. Later Kentucky pastorates included the First Church, Paris, 1919-22; and the First Church, Mayfield, 1922-27. Also he spent some years more recently in Kentucky when he resided with his daughter and son-in-law, Dr. and Mrs. H. Leo Eddleman, at Georgetown. His Tennessee pastorates included Robertson Creek, Leadville, Whitesburg, Dandridge and the First Church, Morristown; and his Arkansas churches were at Newport, Marianna and Hope. His wife was the former Miss Enfield Rogers of Blountville, Tenn.,

whom he married in 1907. Besides his wife and daughter, already mentioned, he is also survived by one other daughter, Mrs. C. F. (Ruth) Davis, and by two sons, Arthur Fox, Jr., and Pastor Paul Fox, and a number of grandchildren.



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.



A Bright Day at Clear Creek

The cold drizzle of the day did not dampen the spirits nor chill the enthusiasm of the crowd gathered at Clear Creek Preachers' School on October 27 for dedication of the Student Industries Building. Guests arrived early for fellowship and a most bountiful and enjoyable luncheon in the dining room of Kelly Hall. Trustee Otis Amis emceed the very pleasant luncheon affair.

The center of attention, of course, was the new building housing the church furniture factory. As beautiful and modern as any business in an industrial center, the factory made for an interesting contrast in the rustic, mountain setting of Clear Creek. The display room showed samples of church furniture as beautiful as found anywhere.

The inclement weather moved the dedication services inside the factory, though original plans called for outdoor services, surrounded by all the autumnal beauty of Clear Creek. This was providential as the hundreds of visitors were seated amidst the modern machines of the factory. Prices of \$7,500 on one machine and \$12,500 on another offered some explanation for the high cost of this factory. The purpose of the factory is to afford employment for Clear Creek students who otherwise could not attend school. Even the factory, itself, was constructed entirely by student labor except for the block laying.

Main speakers for the dedication were W. R. Pettigrew and Wayne Dehoney. Dr. Pettigrew, Walnut Street pastor and Southern Baptist Convention vice-president, delivered a profound message on the implementation of Christianity in social concern and action. Pastor Dehoney of the First Baptist Church, Jackson, Tennessee, and former pastor of Pineville's First Baptist Church, spoke of the place of Clear Creek school in the Baptist ministry and Baptist theological education.

The greatest impression of the whole day at Clear Creek was the spirit of victory and success which was so evident. No spirit of pessimism nor trumped up optimism could be discerned. It is no secret that some institutions, with fewer problems than Clear Creek has overcome and has yet to overcome, give an impression of gasping for breath. Not so with Clear Creek. The same sense of certainty of direction that was felt at Georgetown upon the installation of Dr. Robert L. Mills as president was evident at Clear Creek when the Industries Building was dedicated. Looking at the lovely colors of the surrounding mountains, one could easily be reminded of winter's approaching death, but looking at the new furniture factory could only give certain signs of new life for Clear Creek.

Amidst all the activities of the day, one figure loomed larger and larger—that of Merrill Aldridge,

Clear Creek's president. Close by him stood his indispensable helpmate, Kay. If the first era of Clear Creek is the story of L. C. Kelly, the second era will be the shadow of Merrill and Kay Aldridge. They are as big in heart, soul, and ability as the mountains blessed by their ministry.

Issues at Lexington

As we pack our bags in preparation for the General Association next week, we ought to give some thought to the issues we will face at Lexington. It's one of the quietest preludes to a General Association in several years and this is not altogether bad. A revered Baptist statesman in an article elsewhere in this issue encourages Kentucky Baptists to be off to Lexington for the head-knocking kind of meeting which makes Baptists great. While this is a good thing to remember about Baptists, head-knocking simply for head-knocking's sake is not the point. There are times when Baptists can do without headlines and Kentucky Baptists have made enough copy for the past two years. Some Baptist meetings, like some marriages, are better without too much fanfare.

It could well be that all issues at Lexington sail smoothly through with only incidental discussion. This does not imply that these issues are unimportant. In fact, there are several very important matters for consideration. Some of these which might evoke discussion and on which all messengers should be ready for intelligent action follow:

1. THE BUDGET. The budget submitted by the Executive Committee is always important for it pictures Kentucky Baptists at work the world over during the coming year. This year's budget varies only slightly from the one last year. There is always some dissatisfaction on the part of some with suggested appropriations. Champions of each phase of our work tend to feel not enough consideration is given to the thing nearest their heart. No serious attempt to change the budget recommendations has been made since 1954 at Georgetown when champions of foreign missions attempted to get a higher percentage of cooperative funds for southwide use.

Along with the budget recommendations of \$2,400,000 for the Cooperative Program is the sanction by the Executive Committee of several special offerings. These include the Denominational Loyalty Day Offering on June 26, 1960, the Thanksgiving Offering for the children's homes, the Mother's Day Offering for our hospital charity work, special Sunday School offerings for home, foreign, and state missions. To this editor it is lamentable that after so many years of Cooperative Program promotion, we still endorse three church-wide special offerings, three Sunday School and three W.M.U. special offerings especially with the

Sunday School and W.M.U. offerings becoming more and more church-wide. These offerings are felt justified, however, because many of the churches haven't come to use the Cooperative Program plan of giving.

2. CHRISTIAN EDUCATION RECOMMENDATIONS. An extremely important recommendation is the one coming from the present Education Committee. It calls for a newly constituted committee of fifteen excluding persons directly connected with the schools. This new committee would be entrusted with the adoption of a formula for distribution of education appropriations and the evaluation of current education programs of our schools with a view toward recommending needed changes.

The acceptance of this recommendation should be made easier by the sanction of several school men like President John M. Carter of Campbellsville College whose views appear in an article in this issue.

3. CHILD CARE PROGRAM. Several recommendations in the new survey report might evoke discussion. One of these is the assignment of the study of the juvenile delinquency problem to the Board of Child Care with a view to recommending whether or not Kentucky Baptists should enter this field. There has been some agitation to make at least one of our present Baptist boarding high schools into a school for pre-delinquent boys and girls. Some questions could also be asked about the recent administrative changes by the Child Care Board in creating an over-all superintendent for the work.

4. DISTRICT ASSOCIATION FINANCES. The section of the survey report dealing with the Program of Finance recommends that the General Association alone determine disposition of Cooperative Program receipts and District Associations be encouraged to provide a method of financing their own local programs. This is an obvious reference to the limited

practice of some associations deducting enough for their own use before sending Cooperative Program funds to the state office or requiring a refund from the state to the District Association for its program.

Here it is recognized that the General Association can only ask for this policy since the churches are autonomous and could vote to give all their mission gifts to the district association program.

5. NEW EXECUTIVE BOARD STAFF MEMBERS. The survey report also calls for the addition of three new state positions to be filled at the discretion of the Executive Board and as finances permit. These are a secretary of Stewardship Promotion, a secretary of Evangelism, and an Associate General Secretary. There is always some objection to an enlarged organization though in this case it appears long overdue.

Other important matters once docketed for this year are to be referred for further study. One of these is the *Western Recorder* and its method of operation. Since 1928 the paper has been operated by a Board of Directors elected and responsible to the General Association. The Booz, Allen, and Hamilton study recommended bringing the paper under the operation of the Executive Board of the General Association. Some decided objection to this change has been raised and the survey committee decided to delay any proposals about the *Western Recorder*.

In the meantime Kentucky Baptists will watch the outcome in Kansas and Tennessee where proposals to bring the papers from separate boards' control to the control of the Executive Boards are being considered this year.

These are some of the things to be talked about in Lexington, but, knowing Baptists, it could be that some unexpected issue will dominate the discussion off stage if not on stage.

## Sanderson Quits Evangelism Secretaryship; Accepts Louisiana Pastorate

Leonard Sanderson, secretary of evangelism of the Home Mission Board since 1956, resigned Sunday to accept the pastorate of the 3,000-member First Baptist Church of Lake Charles, La.

In making the announcement, Courts Redford, Home Mission Board executive secretary, said, "We regret to see Doctor Sanderson go. He has done a good job. If he feels called to go back into the pastorate, we know God has someone to take his place. We shall be praying for him in his new work."

No date has been set when the resignation will become effective, since Sanderson's duties as evangelism secretary may require him to stay with the division during January and February.

The Division of Evangelism, located in Dallas, Tex., has been one of the factors which has made Southern Baptists the

fastest growing denomination in the United States. The division's promotion of a plan of local church and simultaneous evangelism has led in winning a half million for baptism this year.

"I had no doubt of the Lord's leadership when I became state secretary of evangelism in Tennessee and again when I succeeded C. E. Matthews. I hope I have made some contribution in this field. I feel just as definitely now that he is leading me back into the pastorate," Sanderson said.

"I'm not going out of evangelism, and this will give someone else an opportunity to step into this place of leadership. I feel now, even more than when I came into this work, that we do not have any board or agency of the Convention that has a more strategic position in our Baptist work as has the Home Mission Board."

Sanderson followed the late C. E. Matthews as secretary of the Division of Evangelism, leaving the position of Tennessee evangelism secretary, a post he had held since 1953.

►The deacons of Sligo Baptist Church have passed resolutions about the passing of Joe Spillman, one of their number who was their chairman for many years and was a faithful member of the Sligo Church.

►The Kentucky Baptist Music Directors' Association will be held at Calvary Baptist Church, Lexington, Kentucky, November 16-17, 1959. The first session will open at 3:30 p.m. A supper will be held in the Mural Room of the Kentuckian Hotel at 5:30. Back at Calvary the night session will open at 7:00, at which time Dr. Claude Rhea will discuss "The First European Baptist Church Music Conference," and Bill Leach will talk about Junior and Intermediate Choral Techniques. Breakfast will be held at Immanuel Baptist Church on Tuesday morning along with the Religious Education forces, followed by the final session from 9:30 to 10:45. The program arrived too late for insertion.

## Butting Heads is a Baptist Fundamental

Dear Editor:

I always read the *Western Recorder* editorials. They start up my thinking machinery. This week the Editor's spirit seems to be down. The annual meeting of the General Association draws near, and there is no excitement of the people about going. That is bad!

Last year everybody wanted to go because a big fight about this and that was in the winds. Not so, apparently, this year. Everything is quiet, and peaceable. That is dangerous. I have seen it that way before. Surely it cannot be that the masses are asleep—or maybe just contented!

Baptists have always been at their best when fighting, all the way from John the Baptist down. It has sometimes cost them their heads, but God has plenty of new ones. At times through the centuries they have been more familiar with jails than with meeting houses. The fathers have passed down to us their experiences, which say that

"Stone walls do not a prison make,  
Nor iron bars a cage."

In Colonial days it was unlawful to preach without Episcopal ordination. That didn't stop Baptist preachers. They believed that they should obey the voice of God rather than the voice of men. They were beaten and thrown into the jails of Culpeper, Chesterfield, Spotsylvania, and other counties in Virginia. Patrick Henry came with his load of talent to their side; likewise Thomas Jefferson. They led the fight for religious freedom, not only for themselves but for everybody else. Lord John Bright said at an English banquet that this was America's distinct contribution to civilization.

We Baptists need fights to keep us from going to sleep. The fathers fought in their day, and we have the transmitted benefits. We must fight in our day not only to solve the problems of our day and transmit the benefits, but to save ourselves from getting soft and good for nothing. The shame on us is that doing nothing in our churches is still a respectable sin. Not so with Jesus. The man who hid his talent (did nothing) was bound and cast into outer darkness.

People go to places where they get thrills. Thrills come from what somebody else puts into the meeting, or from what we put into the meeting—sometimes from both. I drove ten miles in a hired buggy to preach my first sermon. The people put in \$2.50 for the sermon, and I put into it the best I had. I got a thrill from both, and my hearers didn't lose much.

Tell those Kentuckians to go on up to their meeting in Lexington. It isn't

## THIS IS OUR HOPE

By JOHN M. CARTER, President

Campbellsville College, Campbellsville, Ky.

On August 31 the present members of the Education Committee voted unanimously to recommend to the General Association that the committee of which they were members be replaced by another committee. The question has come repeatedly to some of the school men, "Why turn over the decision concerning our education program to fifteen (15) non-school men?" Is not this another move toward centralization?

The answer to the last question in all honesty must be yes. It must also be said if we are to solve our educational problems at this particular time that there is no alternative to appointing the new committee of fifteen.

It is too difficult for school men, though entirely honest in their convictions, to be impartial where their own schools and areas are concerned.

Certain developments during the last two years, have resulted in confusion and division among Kentucky Baptists concerning education. A survey recently made by Booz, Allen and Hamilton contained many recommendations that should have been studied seriously. Some recommendations in the survey report, however, made it impossible for Kentucky Baptists to accept the recommendations, and the survey report was rejected in total.

Kentucky Baptists now find ourselves, having determined what we shall not do, but having adopted no positive plan for the future. At best, we are divided at a time when unity is an absolute necessity if we are to approximate the ambitious educational program we have adopted.

This unity in purpose and execution can come to Kentucky Baptists and will come when Kentucky Baptists feel that a thorough study has been made and that we have arrived at the best possible plan under the circumstances.

This plan can not be arrived at over night. It must come as a result of much study and planning. This study must be made by men who will have the con-

too late to arrange for a few head-buttings. If I were younger I would come up and help you.

My suggestion would be that we butt our individual heads first. Paul tells the Corinthians in his letter "I buffet my body, and bring it into subjection." That is hard work for any man to do. But if Paul had to lead others he knew he would have to be an example.

My next suggestion would be that, no matter how hot the debate, every man keep his head on his shoulders. That is where God put it, and He must have intended that it stay there. How silly to hear everybody saying, "Brother XYZ

confidence of Kentucky Baptists. Men connected with our schools cannot and must not be members of this committee. Every safe-guard must be taken to insure confidence in the final report. Baptists can not afford another report that might in the least be claimed a prejudiced report.

Each member of the new committee must be prepared to devote much time in visiting each school campus and must help in planning the place of that school in the over-all program of education in Kentucky.

Both the recommendations of Booz, Allen and Hamilton, and the recommendations of a former survey by leading Southern Baptist Educators are available to all members of the committee.

The need is too great at present and the danger to our school system is too imminent to neglect any source that might aid in planning to meet the unprecedented demand for the future.

Plans for the future growth and development of our educational institutions are long over-due. Planning now for the future is an absolute necessity. The men who undertake this plan deserve and must have the unqualified support and prayers of us all.

Kentucky Baptists must leave Lexington united and with the unalterable determination to inform our people and build our schools to meet the needs of our Baptist youth.

The time is right for great progress in education. The public has been awakened to the need for immediate support for education at all levels. It is now becoming apparent that the Booz, Allen, Hamilton report has rendered a signal service to Kentucky Baptists by arousing the Baptists. Many Baptists as a result have become interested in our schools for the first time. That which at first was a stumbling block can now well become a stepping stone. Men are needed to take the broken pieces and fashion them into a whole. Material is at hand for the foundation of a great structure.

lost his head this morning; let's try to help him find it."

My third suggestion would be that we remember every day that "We, being many, are one body in Christ, and every one members one of another." We don't like ecclesiastic decisions. Our government is of freedom and equality of individuals—all bound into one by the golden cord of Love.

God bless you Kentuckians! You nursed me along in my later 'teens, then gave me the Seminary's stamp when I was thirty. "Stand fast in the faith; quit you like men; be strong."

Atlanta, Georgia John Jeter Hurt, Sr.



## YOU NAME IT

Editor:

How about changing the name of the *Western Recorder*? After all, everything else is changing or making improvements every day. Maybe 108 years is long enough or too long for one name. Maybe Kentucky is not considered "the West" altogether now. I like "The Baptist Informer." That is what it does, you know. We Baptists need to be informed of Baptist work. Would anyone other than Baptists ever know what the *Western Recorder* is? Let's let them know. I agree we may be reluctant to give up the name but if we can improve the name, why not? There's also "Informed Wescorder" which isn't too different from the name the *Recorder* now bears.

A Recent Reader

## WANTED: A CHANGE

Editor:

With great interest, I look forward each week to receiving and reading the *Western Recorder*.

I do wish that one change could be made in regard to the publication of Sunday School and Training Union attendance. The number of baptisms, which is most indicative of church growth and spirit, should be included in the weekly report apart from the number of additions.

Also more about the Baptist colleges would add much to the interest with which so many read our fine paper.

A/2c L. C. Patterson  
Goodfellow AFB, Texas

## SOME THINGS DON'T CHANGE

Editor:

I note in Baptist Forum, *Western Recorder*, October 8, some of our progressive thinking Baptists are suggesting that the name of the *Western Recorder* be changed. Dr. T. T. Eaton, that great Baptist Commoner, who was editor for more years than any man before or since [sic], would turn over in his grave if this were done. The fact that it is a Baptist paper is fully and irrefutably revealed on its pages. To tack the name Baptist on the mast-head would not make it a Baptist paper. One embarrassing fact among us is many,

many people wear the name Baptist but cannot tell why they are Baptists.

May I remind our well meaning friends that some of the most valuable things we possess do not change. The Bible, the inspired revealed word of God will never change. Jesus Christ our Divine risen Saviour and Lord is the same yesterday, today and forever. The plan of salvation will never change. The ordinance of baptism will never change. It is the same as given to us nearly two thousand years ago by Jesus Christ by example and command.

The *Western Recorder* has served Kentucky Baptists long and well. It has kept them sound in doctrine, and the increase in numbers is proof of its efficiency. Starting with a mere handful, Baptists now number in Kentucky 615,000. The *Western Recorder* is known and loved around the world.

Pineville, Kentucky

J. A. McCord.

**Editorial Note:** To set the record straight, T. T. Eaton was editor 19 years, 9 months and 3 days; V. I. Masters was editor 21 years, 7 months and 30 days; so Eaton was not "editor for more years than any man before or since."

## IN DEFENSE OF A GOOD MAN

Editor:

In view of the widespread publicity given to Brother S. T. Skaggs, moderator of the Warren Association of Baptists and prominent leader in the Anti-Alcohol Association of Warren County; and in view of the misleading character of the newspaper articles; and in view of some embarrassment caused Brother Skaggs and other Baptists and the possible misunderstanding of the brethren throughout the State, the Baptist pastors of Bowling Green and Warren County wish to express our wholehearted support of Brother Skaggs and endorsement of his leadership in the continuing battle to keep our community legally "dry."

Several factors need to be brought to light regarding the unfortunate event resulting in the newspaper publicity:

1. At no time did Brother Skaggs seek to be made a deputy sheriff. On the contrary, it was only on the advice of the sheriff and county judge, according to whom it was the only way he could be authorized to carry arms for self defense.

2. The major precipitating factor in Brother Skaggs' action was the fear experienced by his eleven-year-old daughter resulting from repeated telephone threats.

3. Brother Skaggs sought by every means possible to keep the newspapers from securing and printing anything about his action.

4. It is a well-known fact that the local press, as well as the Louisville papers, are sympathetic to the "wet" forces. It is our belief that the publicity given to this matter was a definite distortion of the facts in order to cast an unfavorable light on the anti-alcohol forces.

In the meeting of the Ministerial Association of Bowling Green, composed of representatives of all evangelical denominations, a resolution was unanimously passed supporting Brother Skaggs. The absence of dissenting votes in this action, even by those who are "wet" in sentiments, indicates their confidence in the integrity of Brother Skaggs and his basic Christian character. We deplore the fact that so much ado was made about so little in the public press.

We commend Brother Skaggs to the brethren of Kentucky in the belief that sincere Christians will pass no judgment without putting themselves in his place.

Unanimously adopted and respectfully submitted,

Bowling Green Baptist  
Pastors' Association,  
W. S. Doyel, Pres.  
Joseph R. Estes, Chmn.  
Resolutions Committee

## HOME FOR THE AGED

Editor:

Matthew 24:40: "—and the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

I believe, as a Christian, that Jesus meant what he said, and that it is just as much my duty and obligation to contribute to the aid of the poor and the needy, the widows and orphans, and the aged and infirm, as it is to contribute to the Church and its work for the glory of God.

Based on my belief, and my personal knowledge that Baptists who have grown old and sick have to seek refuge in a Roman Catholic Home for the Aged and Infirm, because we Baptists have failed in our Christian duty to provide a home for them, I submitted to the 1958 State General Association, a resolution calling for the appointment of a committee to investigate the need for a Kentucky Baptist Home for the Aged and Infirm. The General Association referred the

resolution to the Executive Board, and at its meeting on December 2, 1958, the Board referred the matter to its fifteen member Executive Committee for further study. If anything further has been done, I have not heard.

Is there a need for such a Baptist Home in Kentucky? Are we Southern Baptists in Kentucky, by the command of Jesus Christ, obligated to take care of our aged and infirm?

A study was made by the Central State Hospital, Lakeland, Kentucky, which indicated a shortage of homes for the aged in Louisville and Jefferson County (Louisville Courier-Journal, November 30, 1958), that one half of the patients 65 years of age and over in that hospital were not mental patients. Sad, isn't it, when we send old folks to a mental hospital because there is no other place for them? What does God think about such treatment?

We Southern Baptists contribute to a retirement fund for our pastors and full time church employes, as well as the state officers and employees, to the support of Children's Homes, hospitals, colleges, seminaries, etc. Why can't we do the same for those lay members who have grown old and feeble in the service of their Master?

I beg of you to pray about this matter, talk about it and instruct your messengers to the next State General Association to support the move to build such a home. We Southern Baptists should be leaders in such matters and not followers.

Lyndon, Kentucky Leo W. Reigel

## ANSWER:

On June 23, 1959, the following report was made to the Executive Committee and accepted by the Committee:

"While we are in sympathy with the idea of a home for the aged we feel that the General Association ought not make any commitment toward establishing and maintaining such an institution until we are farther along in paying our indebtedness on institutions that we now own and operate. We recommend therefore that such a committee as the resolution calls for not be appointed but that a smaller standing committee of the Executive Board be appointed to continue the study of this matter and to report to the Executive Board from time to time.—Norris G. Hite, Clyde Freed, Jr., E. Keevil Judy, Chairman."

This editor along with you and many other Kentucky Baptists have favored such a project, but the truth is that there are more good things we should be doing than we are willing to pay for. Only one thing is worse than not doing a good thing, and that's not being able to pay the bill for it. I believe Kentucky Baptists will have such a home before many years.

EDITOR

# SECURING WORKERS THE EASY WAY

By COOPER WATERS  
First Church, Orange, Texas

## The Pay Method

Some churches decide to get the best even if it costs a little money and so they set up a token salary for certain places—they call them positions—in their church organization and set out to look over the prospects in their adjoining church organizations.

A token salary does not constitute a call into a life-time work. If pastors only knew it, they are usually letting themselves in for a sad experience when a part-time salary is paid to one worker while multitudes of other workers give as much of their time as the paid worker. A person who can only be induced to move his membership with the offer of pay is not usually an asset to the church where he goes, though he might have been an excellent "free" worker in the church where he was. Most of them return in time a little wiser from the experience. Such a method of securing workers from a sister church is stealing straight-out. The farmer who waves an ear of corn at his neighbor's horse and causes the horse to jump the fence is guilty of stealing the horse the same as if he tied a rope around his neck and led him away.

The best way to get satisfactory workers for our organizations is to: (1) pray for them and let God do the moving if it needs to be done, (2) train and develop those we already have.

We have a Training Union to train leaders and a graded choir program to train musicians. The workers we train at home are better than the ones we steal anyhow.

## Jim Woodward Moves to Tulsa

James D. Woodward has become minister of music of the First Baptist Church, Tulsa, Oklahoma, moving from the same post at the Vineville Baptist Church, Macon, Georgia.

Mr. Woodward is well known to Kentucky Baptists and remembered for his outstanding services in Baptist Student Union work and as minister of music of several outstanding Kentucky churches. He is a native of Lexington, Kentucky, a graduate of the University of Kentucky, and the School of Sacred Music of the Southern Baptist Theological Seminary.

He formerly served as minister of music of the Grace Baptist Church, Lexington, and of the Parkland Baptist Church, Louisville. Mrs. Woodward is the former Betty Shaw and the one daughter of the Woodwards is Julia Allyn.

The farmer can lock his smokehouse and hen house against his neighbors who have sticky fingers but a pastor sometimes has a hard time keeping his neighbors out of his sheep pen.

Especially do our downtown churches, surrounded by neighborhood churches, find it difficult to maintain pastoral and church ethics among their sister churches. Such a church naturally has members living in each of the surrounding neighborhoods where these other churches are located. Some downtown churches in self-defense have ruthlessly disregarded the territorial rights of neighborhood churches on the grounds that they have no territory of their own and therefore the "world is their field." Other downtown churches have silently sat by and watched their sister churches make steady growth at their expense and seem to find no adequate solution to the problem of becoming a "has been" church.

Shall we grow our church workers or shall we steal them from a neighboring church? The easy way is to get them already full-grown from a sister church. Both downtown and neighborhood churches have been guilty of this unethical practice under what seems, or sounds like, justifiable circumstances. There are three popular methods of "stealing" the best sheep your neighbor church has.

## The "Nearest Church" Method

When a good Baptist family happens to live a few blocks closer to a church other than the one it attends, it gives a zealous pastor and people an opportunity for constant bombardment on the basis that everyone should attend the nearest church.

Numerous families report that they have been visited repeatedly by pastors after they have made it clear they are happy with their present church home and that they attend regularly. Such persistence is wrong and any God-called pastor should recognize the wrong in it.

## The Flattery Method

A person may be perfectly happy to be a department superintendent in his own church until a neighboring church offers to make him general superintendent if he will move his membership.

One church decided to purchase an electric organ for its sanctuary without the slightest idea of who would or could play it. After installing it, the church suddenly realized that it had no one in its membership capable of playing it. The solution was found by raiding a sister church's music department.

# The Need for Carver School Of Missions and Social Work

By WAYNE E. OATES

Professor, Southern Baptist Theological Seminary

Much of the conversation concerning the importance of and need for the Carver School in the life of Southern Baptists has missed the mark widely. The intention of the Woman's Missionary Union in turning this wonderful school over to the Convention was not that some static contract be kept. Rather, the intention was that the school might serve its larger purposes in the Convention as a whole. Furthermore, the larger purposes of the school call for highly intensive education on a personalized and individualized basis as over against mass education. There is a definite need for Carver School and we must ask: "What then is the need for Carver School?"

## I. The Need for Highly Specialized Training

The training of missionaries and social workers in their advanced stages of education calls for highly individualized and specialized attention. The missionary today is expected to work in a much more complex situation than ever before. He needs individual attention beyond that which he receives in general college and seminary education. Carver School can serve a major function in teaching specialized courses in language, literacy, anthropology, etc., on an individualized and small class basis to missionaries.

Furthermore, the social worker is not trained by one or two lecture courses but by careful discipline under supervision of experienced teachers.

This calls for much private conference and individual guidance. Social work education cannot be done by mass procedures. To measure the effectiveness of the school in terms of mass education criteria is a false set of values. Such

education must be done on a "custom built" rather than a mass production basis. This in and of itself is an imperatively needed emphasis among Southern Baptists. Size is not the primary recommendation of any school.

## II. The Need for a More Intensive Missionary Strategy

Southern Baptists are going into a new era of missionary strategy. We have been working on an extensive basis and now we are going into an era of intensive missions. This means that the university and professional people on foreign fields must be reached as well as the teeming masses of the underprivileged. Just as in the days of the Apostle Paul, the great cities were taken for Christ, even so today the missionary has to move with a more intensive strategy toward getting at the leadership of the peoples of the world.

Furthermore, in this country the institutional life of our own denomination, as well as that of city, state, and federal government agencies, is in the control of highly-disciplined professional people. The social worker is a central personality in this organization. As it stands now, however, a dedicated young Christian can find social case work and group work training only in secular or Catholic schools of social work.

It is high time that we begin training our own social workers. Just as we have made great commitments in medical education at the state level and in nursing education at both the state and the southwide levels, we also need to train social workers. Why should we turn the training of social workers over to secular and Catholic schools of social work? In

this country there is not an acceptable and accredited school of social work among Baptists and only poorly equipped ones among Protestants. We as Southern Baptists should quit quibbling over this matter and commit ourselves wholeheartedly to the program set forth by the Survey Committee, which would move Carver School toward accreditation as a school of social work.

## III. The Challenge of Our Own Denomination

Our own institutions for children, for the sick, and for the aged are desperately in need of additional professionally-trained social workers to deal with the specialized problems of the people to whom they minister. It is only a matter of a short time before such institutions will undergo the same kind of governmental inspections as do hospitals for medical care.

No one would think of turning their loved one over to a medical doctor who was not approved scientifically. However, we as Baptists sometimes turn little children who are emotionally disturbed and deprived over to untrained people to care for them. Good intentions undisciplined often work wrong results. We need trained, dedicated, and universally approved social workers to look after little children, and older people. They can do it according to the best standards that scientific endeavor and Christian commitment require.

However, there is no place that this can be done among Southern Baptists unless we do this through our chosen path of strengthening Carver School as an accredited school of social work.

When we do this, we will capture the leadership among all Protestant denominations in the education of a committed and skilled leadership for our institutions. The need for this is long past due and I thank God that the Convention has wholeheartedly supported the recommendations of the Survey Committee to continue Carver School as a separate institution and to work assiduously toward accreditation for this school.

## Marse Grant Elected Editor of Biblical Recorder, Tar Heel State



J. Marse Grant

to succeed Dr. L. L. Carpenter, who retires December 31 after 17 years in the post. A special five-member committee from the directors recommended Grant's election to the 16-member body.

Grant becomes the first layman to edit the *Biblical Recorder* since 1907 when the late U. S. Senator Josiah W. Bailey served as editor. There are only three other laymen among the state editors in the Southern Baptist Convention. They are John J. Hurt, Jr., Georgia; Joe Novak, Kansas; and Gainer E. Bryan, Jr., Maryland.

A native of High Point, N. C., Grant was in secular newspaper work and industrial editing before becoming editor of the Baptist Children's Homes weekly publication in 1949.

RALEIGH, N. C.—(BP)—J. Marse Grant of Thomasville, N. C., editor of *Charity and Children* at the Baptist Children's homes for the past ten years, is the new editor of the *Biblical Recorder*, state Baptist paper here. The 39-year-old layman was elected by the *Biblical Recorder* board

He is a *magna cum laude* graduate of High Point College where he was named the best all-round male graduate in 1941. During his four years in college, he worked an eight-hour night shift in a High Point mill, in addition to serving three years as college publicity director and editor of the campus weekly his senior year.

Under his editorship, *Charity and Children*, a children's home publication, has reached a record high circulation of 52,000, increasing from 34,000 to 1949.

Grant is president of the Southern Baptist Public Relations Association, and has been a member of the public relations advisory committee of the Southern Baptist Convention Executive Committee. For the past five years he has been chairman of the North Carolina Baptist State Convention's committee on publicity. In this capacity, he has been an unofficial public relations man for the convention, particularly at its annual sessions. His feature stories and pictures have appeared regularly in most of the state's dailies.

The former Marian Gibbs of Greensboro, N. C., Mrs. Grant has worked closely with her husband in publishing *Charity and Children*, writing a women's column, handling special features, and taking pictures. She is recording secretary of the state Woman's Missionary Union. Last May in Louisville, Ky., she received a citation from the Southern Baptist Convention Conference of Ministers' Wives for making the most outstanding contribution (even though a

layman's wife) to the organization during the year.

The Grants have three daughters—Susan, 14; Marcia, 11; and Carol Ann, 6. They plan to move to Raleigh the latter part of December or early in January.

The new *Biblical Recorder* editor toured the Holy Land and Europe in 1955 prior to attending the Baptist World Congress in London. Last January, he made a three-week tour of South America, making arrangements for the party he and Mrs. Grant will direct to the Baptist World Congress in Rio de Janeiro next summer.

## Inabelle G. Coleman, Journalist, Missionary to China and Formosa, Dies

Miss Inabelle Graves Coleman, 61, Southern Baptist missionary to China and Taiwan (Formosa), died Thursday, October 15, in a Durham, N.C., hospital. She had been ill with cancer for some time.

Funeral services were held at 3:00 p.m., Saturday, at the Howerton-Bryan Funeral Home, Durham. Participating in the services were Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board; Dr. J. Clyde Turner, pastor emeritus of First Baptist Church, Greensboro, N.C.; and Pastor Warren Carr, of Watts Street Baptist Church, Durham.

Miss Coleman went to China in 1940 to join the faculty of the University of Shanghai as a contract teacher under the Foreign Mission Board. She was given regular missionary appointment in 1943.

Interned in 1942, during World War II, she was repatriated the following year. After the war, she returned to her teaching post in Shanghai. Because of the Communist occupation of the China mainland she transferred to Taiwan in 1952. There she taught foreign languages at the National Taiwan University, Taipei, and worked in Grace Baptist Church, near the university. She devoted much time to evangelistic work and Christian counseling in her church.

A native of Durham, N.C., she received the bachelor of arts degree from the Woman's College of the University of North Carolina, Greensboro, and the master of arts degree from the School of Philosophy of Columbia University, New York City. She also did graduate work in journalism, sociology, international literature, and psychology at Columbia University.

Before going to China she was a school-teacher in Greensboro, young people's director at First Baptist Church, Greensboro, and editorial secretary and associate editor of *The Commission* for the Foreign Mission Board, Richmond, Va. She was a contributor to Southern Baptist publications.

The Eddy Creek Baptist Church, Caldwell County, has just completed the greatest building program in its history. The new facilities include additional Sunday school rooms, two large assembly rooms, new lighting fixtures all over, enlarged choir loft, and an enlarged nursery.

The church celebrated its 100th birthday in 1943 and has been served by unusually, outstanding pastors through the years. Eddy Creek held half-time services until January 1954, when full-time services were inaugurated by



Pastor Glendon Grober, who resigned in August, 1955, to go with his wife and two children as missionaries to Brazil. The present pastor of Eddy Creek Baptist Church is James L. Moreland.



**DEDICATION BELL**—The start of dedication services for the new building of the Southern Baptist Brotherhood Commission at Memphis, Tenn., was sounded with a clang of the bell by Charles Slover, 15-year-old Memphis Royal Ambassador. Playing a leading role in the services were Porter Routh (left), Nashville, executive secretary, Southern Baptist Executive Committee, who accepted the building on behalf of Southern Baptists, and George W. Schroeder, Memphis, Brotherhood executive secretary. The new building will enable the Commission to furnish increased leadership to men's Brotherhood organizations and boys' Royal Ambassador chapters in Southern Baptist churches. Dedication took place October 12.—(BP)

## Danger Ahead!

By JACK M. MEISBURG, Louisville

There is a burning question before the American people in this year 1959 and insidious methods are being employed to intimidate those on the side of freedom. It is time for an awakening and a resolute position by those who cherish the absolute separation of church and state.

Briefly misstated, the question becomes: Should we elect Catholics to public office? And those who answer "no" are immediately branded in some quarters for their religious prejudice. But be not misled: the issue is not religious, but political, and those who insist upon making the issue one of religion are the very ones who are doing a disservice to the cause they claim to champion.

As a single illustration of the question (and there are many others), let us consider the public school system of the United States. Here is an institution without counterpart in world history. Typically American, it serves all of the people: Catholics, Baptists, Protestants of all denominations, Jews and those claiming no church affiliation or interest. In fact, it serves everyone, children and adults; those in the public schools and out, those with children in school and those without children in school with a unique role not fulfilled by any other institution before it or since. Now let us face the true issue.

The welfare and, in fact, the very existence of the public schools is a political question. The votes of individuals at the polls determine the financial plight of the schools. The influence and the vote of legislators represent a judge and jury relationship to the legislation which can strengthen or weaken the public school program. Persons in the executive positions of government, from the Presidency on down, exercise leadership for or against the progress of this vital institution.

In the face of such irrefutable facts, must we who cherish the public school system apologize for giving it our political support? Shall Catholic candidates be excused from answering vital political questions concerning our public schools? Certainly not! All candidates should give honest answers to all serious questions concerning our political life.

Therefore let us continue without failing to pursue the vital issue. Candidates must be required to state their beliefs insofar as our public schools are concerned. Not with platitudes and generalities. But with specific commitments: Will you exert your influence and work and vote for the passage of legislation favorable to the public school system? Exactly what legislation would you be willing to sponsor? Entirely apart from religion, these are political questions.

If we vote against a candidate simply because he is a Catholic, we undoubtedly violate a basic principle of Americanism. Our country can never tolerate religious

prejudice in the narrow sense implied by such motive. However, the Catholic candidate enters the political arena with extreme vulnerability on many political questions, and this vulnerability is a very real handicap imposed by the conduct of other members of his faith in public office and by the historical persistence of his highly organized and demanding church hierarchy in the attempt to gain political advantage.

While a man must place his God, and possibly his Church too, over his country, this land of America is a refuge for all believers, and we dare not give special advantage to one group lest we lose the general advantage for all.

## David Kilby Wants to Learn How to Read

By MRS. D. M. ALDRIDGE, Pineville

David Kilby of Corbin, Kentucky, wants to learn how to read so he can do better in his work and also help other people learn how to read and write.

Thirty-five-year-old Kilby is the father of four children. He works for the Hiwassee Land Company in Corbin, which has the pine pulpwood dealership for the Bowater Paper Company from Jellico, Tennessee, to Berea, Kentucky, and from Pine Knott to Stanford, Kentucky.

His employer, Mrs. E. L. Fulcher, became interested in the literacy problem through a television literacy program while living in Memphis, Tenn., and later tried unsuccessfully to teach Kilby to read.

When she heard about the Literacy Workshop to be held at Clear Creek Baptist School at Pineville, Kentucky, she wrote to request help for him. "He is a valued employee, and I know he would be even more valuable to our company or any other for whom he might work if he could read and write."

She and Mr. Kilby attended the workshop October 9 and 10. During this time he learned to read the first book in the adult literacy series, "Reading the Easy T.V. Way."

Concerning her plans for helping the literacy program, Mrs. Fulcher said, "In my business I find many people who can't sign checks and can't figure prices. I'd like to help some of them learn to read and write."

Kilby said he wants to keep on studying. "After I learn a little more, I want to start teaching everybody I can."

Asked why he was willing to be pointed out as an illiterate before the 200 people who attended the workshop at the Clear Creek School, he replied, "I figure if other people see me step forward, they won't be ashamed to admit they can't read, and then they can be helped."

## The Home Over Here

By LOULIE LATIMER OWENS

Parson in the parsonage, have you given any thought to the "home over here?" No, I didn't say "the home over there." I assume you have one of those, plated with gold, air-conditioned, and with all conveniences. And some preachers have suites in the headquarters hotel. But "the home over there" isn't immediate enough to worry me now. I'm talking about "the home over here." Where are you going to move your books, magazines, gift silver from former pastorates, and that barrel of sermons when you retire? It all has to get out, you know, to make room for an energetic "under 35" who will take your place.

If you are living in one of those leaky, rickety old barns with Duncan Phyfe bath-tub, space heaters, and single sink, you're lucky because you're uncomfortable enough to be planning, and perhaps already buying, a house of your own. On the other hand, if you are living in one of these new, modern houses the state papers are always picturing—you know: red brick, one story, semi-ranch type, seven rooms, including study with outside entrance—as I say, if you're living in one of those, brother, you're in mortal danger. You are being tranquilized by comfort. You need to get your eyes off the dials of all those built-in appliances and take a look at the calendar and at your balding or graying head. All this grandeur is short-lived for you. **It belongs to the church.**

Don't misunderstand me. I'm not saying a word against insurance, retirement plans, social security, or savings accounts. You need them all. But I am reminding you that the poor old dollar is worth only a third what it was 20 years ago. If shrinkage continues, by the time you retire, a three-pound roast will cost you \$12. Real estate, however, is something solid. It's a roof overhead. Your annuity and savings may feed and clothe you when you retire, but they sure won't cover you.

The burden of this message is to urge you to buy a house now—start buying, I mean. If the church will give you an allowance, that is the best of all. If it won't don't wait around and let the congregation get into a squabble over the subject. Go ahead and buy now. Nibble off a small house whose payments you can afford. When it's paid for, trade it in on a bigger one. I'm no economist, but I look around. This idea I've suggested is what a lot of the smart boys are doing. Don't wait until you're retired and out in the cold with nothing to cover you but a tent before you get shook up over this matter. Drafts are awfully hard on rheumatism. The Lord will take care of the home over there, but this one over here is up to you.

## Haggai Revival Successful

The John Haggai Revival conducted recently in Owensboro has been declared by the old timers to be the best attended revival meeting in Owensboro since the 1905 Sam P. Jones meeting. The aggregate attendance exceeded 40,000 for the two-weeks' period with over 6,000 present for the last service. The meeting was held in the Senior High School Football Stadium and climaxed in the large Sportscenter in Owensboro.

As a result of the meeting the prayer meeting attendance and Sunday evening attendance in several churches has been noticeably higher. The chairman of the crusade was W. O. Spencer and it was under the sponsorship of the Daviess-McLean Baptist Association.

The revival team consisted of, in addition to Mr. Haggai, Don DeVos, the song leader, Bob Anderson, the organist, Karl Steele, the artist, and Albin Whitworth, the pianist.

## Brewers Forced To Withdraw Ads

In its issue of October 12, 1959, *Advertising Age* reports that the U. S. Treasury Department has demanded the cancellation of the advertising program of the U. S. Brewers Foundation for the rest of 1959. This action was taken on the grounds that the brewers' series of ads on the theme that beer is "good for you" is misleading. Mr. Dwight E. Avis, director of the Alcohol and Tobacco Tax Unit of the U. S. Treasury Department, charged that these ads were misleading in that they made curative and therapeutic claims.

Protests against this false and misleading advertising were filed with the Federal Trade Commission and the Alcohol and Tax Unit by the National Temperance League in June, 1959. The Methodist Board of Temperance, and other groups, also filed complaints.

The Brewers Foundation will have already run six of the seven "Good for You" ads in *Life*, *Look*, and *The Saturday Evening Post*. It has cancelled the final ad, scheduled to appear in *Life* on November 16, in *Look* on December 8, and in the *Post* on December 5. The Barley and Malt Institute has cancelled its last two ads scheduled in *Life* for November 26 and December 24.

Letters of appreciation for this action should be sent to: Hon. Dwight E. Avis, Director, Alcohol and Tax Division, Internal Revenue Service, 12th and Constitution Ave., Washington, D. C.; and to Hon. Earl W. Kintner, Chairman, Federal Trade Commission, Pennsylvania Ave. at 6th St., Washington, D. C.—(SBC Christian Life Commission).

## WANTED

... for our Intermediate classes and departments... a method to extend our teaching and training beyond the Sunday School and Training Union hours.

Signed: INTERMEDIATE WORKERS

FOUND... *Upward*, an illustrated magazine that's attractive to teen-agers because it's written for them by people who care.

*Upward* reinforces your teaching and devotions with articles and stories. It gives fictional accounts of life situations that parallel Bible truths. And there's variety enough to reach every teen-age interest.

Sketches of Christian personalities, features on travel, inventions, nature, hobbies, and missions all re-emphasize principles taught in Sunday School lessons and Training Union programs.

The cost of providing this 24-page magazine for your Intermediates is only 36 cents per quarter (thirteen weekly issues totaling 312 pages), less than 3¢ per copy. Ask your superintendent to include *Upward* on next quarter's regular literature order.

To receive a sample copy of *Upward* and additional information about its features, fill out the coupon below and mail to:

LITERATURE PROMOTION  
BAPTIST SUNDAY SCHOOL BOARD  
127 Ninth Avenue, North  
Nashville 3, Tennessee

3 C

Please send me a sample copy of *Upward* and further information about its features. I wish to consider it for our church.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
My Church Office \_\_\_\_\_



Members of the Pulaski Baptist Church moved into their new building on Sunday, October 4, with 161 in attendance for Sunday School. The 42 year old church entered the new building program on February 4, 1959, and through the unusual co-operation of all the members, the new building was prepared for occupancy in record time. The belfrey and porch columns will be added to complete the building. In addition to the sanctuary the new building houses fifteen Sunday School rooms, a baptistry and two oil furnaces. The brick building cost \$15,000. R. H. Hatcher, on extreme right in the picture, is the Pulaski Pastor. Litton Keith is Sunday School Superintendent and Kay Abshur is Training Union Director. The resident membership of the church is 201.

# KENTUCKY BAPTISTS AT WORK

## CHURCH MUSIC

### New Basic Music Leadership Texts Now Available

By EUGENE F. QUINN

Since song leading and hymn playing are the most widely used elements of music leadership in our Baptist churches, it is good news to have a new text for the training of all who lead in either of these activities.



The new text entitled *Song Leading* will serve classes by such name in our church music schools. Additional song leading classes may be provided to the song leaders by every church and association on a series of Wednesday nights preceding mid-week service; they may precede choir rehearsals for a half hour; or they may be offered during any kind of church or associational training week.



*Hymn Playing* will serve as a practical text for classes of the same nature as song leading, except that it is designed for the accompanists at the piano and organ.

Both of these texts are now available in the Baptist Book Stores in Louisville and Owensboro at \$1.00 each, with the new enamel paper and spiral binding.

## NORTH BEND ASSOCIATION REPRESENTED BY TEN CHURCHES IN MUSIC SCHOOL

The churches of North Bend Baptist Association responded well with a total enrollment of 55 from ten churches in the association attending the associational music school. Thirty-five awards were earned in five church music classes held at Latonia Baptist Church in Covington for the association.

Congratulations to associational music director, Eugene Spencer, and his officers for the fine work done in the school.

His faculty consisted of Mel Edward, Bob Zbinden, Bon Garner and Deryl Homberg of churches in North Bend Association.

## MORE THAN 550 ATTEND ASHLAND HYMN SING

A total of 575 Baptists from 13 churches in Greenup Association attended this associational hymn sing for the churches of Ashland area at the First Baptist Church of Russell on Thursday night, September 17. The report of the attendance at this hymn sing makes it the largest attendance at a single hymn sing ever in Kentucky Baptist music history.

"This was one of the big thrills I have had in the past twelve years," writes Associational Music Director Jimmy Driver of First Baptist Church in Ashland. ". . . This was the biggest crowd to attend First Baptist Church of Russell since 1933, excepting one funeral," continues Mr. Driver.

Besides good congregational singing, the special music consisted of two solos, a ladies' trio and three quartets. Congratulations to Greenup Association and its music leaders!

## BROTHERHOOD

### Paragraphics About The Brotherhoods Throughout Kentucky

By FORREST R. SAWYER

Garlon Dowdy, chairman of the Royal Ambassador Committee for the Mt. Zion Baptist Church Brotherhood in West Union Association, is leading the boys of the church's Royal Ambassador chapters in a program of Knightly Deeds.

The Brotherhood of the Northside Baptist Church, Morganfield, Ohio Valley Association, Charles Chaney, pastor, and John H. Terrell, president, report a well-rounded program of activities in the interest of the church with a special service being engaged in by the men of the Brotherhood, as they conduct a weekly county jail service.

The Brotherhood of the Forks of Dix River, South District Association, Joe M. Hunt, pastor, James H. McCane, Jr., president of the Brotherhood, reports recent activities engaged in, including the putting of doors on Sunday School rooms and the moving of a graveyard.

The Brotherhood of the First Baptist Church, Russell Springs, in Russell County Baptist Association, Simpson B. Rowe, pastor, and Leon Gaskin, president, is now eight years old.

Pastor Rowe reports continuous organizational function during the entire period of time.

S. E. Reppetoe is chairman of the Royal Ambassador Committee.

These men continue to engage in visitation activities and in a general promotion of the work of their church.

The Monterey Baptist Church in Owen County Association, William D. Webb, pastor, and J. M. Ballard, president, enrolled 2 new members during a recent month.

The Glendale Baptist Church in Warren Association, Richard Oldham, pastor and Raymond Vaught, president, uses its committees. Recently, the Worship Committee "planned and carried out revival prayer meetings," the Evangelism Committee "planned and promoted visitation during the revival," the Education Committee "made tracts available," and the Brotherhood functioned as a committee of the whole in "promoting a Prospect Supper in connection with the revival."

The Wickliffe, Kentucky, First Baptist Church in West Union Association, Roy E. Gerald, Jr., pastor, and Leon R. Fowler, president, maintains through its Royal Ambassador Committee, meetings of the Royal Ambassador Chapters each Monday. Benevolent work characterizes this Brotherhood's activity.

## SUNDAY SCHOOL

### Announcing First Nationwide Southern Sunday School Convention

By ROY E. BOATWRIGHT

The first nation-wide Southern Baptist Sunday School Convention will be held at Fort Worth, Texas, March 29-31, 1960. Featuring the 1960 Emphasis on Teaching and Training will be (1) Specialized Conferences in Bible Teaching; (2) Inspiration for Evangelism; and (3) Ministry to Youth.

**Program Personalities:** James L. Sullivan, J. N. Barnette, G. Kearnie Keegan, Ramsey, Sr., Howard P. Colson, E. W. Westmoreland, W. L. Howse, A. V. Wash-

burn, Charles McLaughlin, Keener Pharr, W. A. Criswell, Andrew Q. Allen.

**Setting:** Day sessions in the Fort Worth churches; night sessions in the Will Rogers Coliseum.

**Attendance:** All pastors, missionaries, ministers of education, associational Sunday School workers, Sunday School superintendents, age-group workers, Young People and Adult members.

**Schedule:** Tuesday, Wednesday, and Thursday evenings—7:15-9:15; Wednesday and Thursday mornings—9:30-12:00; Wednesday and Thursday afternoons—1:45-3:45.

**Day Sessions:** Departmental and Sectional Conferences.

**Night Sessions:** General Conferences. The first night will spotlight Bible study; the second night will point up evangelism; and the third night will focus on youth.

**Purpose:** To bring an unusual impact of inspiration and information regarding the entire Sunday School program; to point up the year's emphasis on teaching and training; to give practical help on all phases of department and class work; to magnify Bible study and evangelism.

**Theme:** The general theme will be "Both Lord and Christ" (Acts 2:36).

**BROTHER ASSOCIATIONAL SUNDAY SCHOOL SUPERINTENDENT, WHY NOT PLAN NOW A CAR CAVALCADE TO FORT WORTH FROM YOUR ASSOCIATION? OR PERHAPS A BUS-LOAD?**

## TOP TEN IN TRAINING RECORD

Due to a miscalculation in the training record for Beechmont Baptist Church in Long Run Association the training totals through September 30, 1959, have been changed to read as follows:

Ninth and O—Long Run	2,993
Walnut Street—Long Run	1,038
Carlisle Avenue—Long Run	815
Grace—Elkhorn	783
Beechmont—Long Run	596
Lebanon Junction—Nelson	561
Gethsemane—South District	520
Eastern Parkway—Long Run	505
Severns Valley—Severns Valley	490
Eighteenth Street—Long Run	481

## TRAINING UNION

### More Training Union Filmstrips Available At the P.R. Office

By JAMES H. WHALEY, SR.

The list below is a continuation of the list of Training Union filmstrips printed in this column last week which may be obtained from the Public Relations Office in the Kentucky Baptist Building, Middletown, Ky. These filmstrips, too, should be returned immediately after they have been used, so they may be used by others.

#### Intermediate Series

*Intermediate Activities*—Outlines the activities in which Intermediates enjoy

participating at Training Union. This filmstrip is a must for a successful union.

*Intermediate Planning*—Tells how to plan for the Intermediate union on Sunday night. Details of the procedures involved for a good program are clearly outlined.

#### Young People's Series

*Young People's Activities*—Shows the activities that are best for a Young People's union. Creates a lively interest in the program.

*Young People's Planning*—Gives step-by-step procedure of planning for a successful Young People's department.

#### Adults

*Sunday Night with Adults*—Explains steps of planning a good Adult Training Union and urges that they be adopted by Training Union leadership. Outlines the week-by-week planning procedure. For Adults, Adult workers, and general church officers.

#### The Training Union Committee Series

*The Bible Reading Committee*—Daily Bible reading, family worship, and the Bible Readers' course are explained in the light of the duties of committee members.

*The Membership Committee*—Specific recommendations are given on securing names of prospects, committee responsibility, absentees, and visitation.

*The Missionary Committee*—Explains the missionary committee's functions: educating in missions, enlisting in stewardship, training in soul-winning, and directing other practical activities.

*The Program Committee*—Gives procedure of the planning meeting and the follow-up of the planning meeting.

*The Social Committee*—Specific recommendations are made on planning, presenting, and following up socials; aiding group captains with programs; and making announcements.

## WOMAN'S MISSIONARY UNION

### Our Sympathy to Mrs. George Leonard

By MRS. GEO. R. FERGUSON

Our sympathy is extended to Mrs. George Leonard, Owensboro, former Youth Leader of Western Region, and at present a member-at-large of the Executive Board of Kentucky W.M.U., in the sudden death of her husband on October 19. Mrs. Leonard's address is 2036 Sunset Drive, Owensboro.

## MISSIONARIES ON FURLOUGH

We regret that through an oversight two names of Kentucky missionaries on furlough in Kentucky were omitted from the list published in this column. They are: Miss Emma Watts (Nigeria), Harrodsburg and Miss Mary Sue Meuth (Indonesia), 503 Rowell St., Henderson.

## W.M.S. PRESIDENT

*Don't be a "Bottle-Neck"!*—Complaints occasionally come to our office that presidents are not distributing the materials sent to them for other officers. Remember that *your* name is the only name carried on the mailing list in the State W.M.U. Office. You are to see that all directors, counselors, your treasurer (Church or W.M.S. treasurer) and other leaders receive the materials that belong to them. The Executive Committee meeting might be a good time to distribute it IF the meeting comes within a week after the material is received. (You will receive material from our office at least quarterly). It is not necessary for you to take the material to each leader—but let her know that the material has come and agree upon a way that she can get it from you, *immediately*. It would be simple to notify each leader to see you at church the Sunday after you receive the material so you can give her the share that is hers. We are counting on you to help us promote your work in this way.

## MARGARET FUND STUDENTS

Three Margaret Fund students chose Kentucky schools for the 1959-60 session. We welcome them to our schools and covet your interest and prayers in their behalf. Their names, addresses and birthdays are:

Marylou Moore (September 18), Carver School of Missions and Social Work, 2801 Lexington Road, Louisville; Thelma Lou Smith (November 14), Carver School of Missions and Social Work; Patricia Stein (May 27), Murray State College, Murray, Kentucky.

## REPORT BOOKS

Report books for the new year are in the mail. Watch carefully for them. One free book is being mailed to the W.M.S. President for each organization. (Remember, our mailing list is made up new each year and the name of the president must be reported to our office on the card provided for that purpose in order for you to receive the new materials for this year.) Should you lose the report book provided for your organization additional ones may be purchased from the Baptist Book Store. Be sure that your reports are on time, complete and accurate. The next reports are due to Associational Superintendents, January 5.

The schedule of Associational Quarterly meetings is not complete as yet but will be mailed soon.

►About December 1 the Southern Baptist 1960 Revival Plan Book will be ready for distribution, according to Vernon Yearby, editor of the Home Mission Board's Department of Evangelism, Atlanta. "The Bible Way to a Spiritual Revival" will be the title of the 72-page booklet. It will be sent free to Southern Baptist pastors, home and foreign missionaries and to church councils.

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**Dibble Team Members Join Cynthiana Baptist Church**



**Mr. and Mrs. John Landgraf**

The Cynthiana Baptist Church has just experienced one of the most gracious revivals in its history. Pastor Prince E. Claybrook reports the largest crowds that members now living can remember, with standing room only for seven straight nights, September 21-27. The revival was under the direction of Evangelist Mel Dibble and his capable team. "Mel was a tremendous drawing power," Pastor Claybrook stated, "because of his previous work on N.B.C. Television and with Billy Graham during the New York Crusade, but his warm Christian spirit and the simplicity of his message, always exalting Christ, makes his hearers soon forget his ability as an entertainer."

Working with Mel Dibble in Cynthiana was his mother, Mrs. George (Mom) Dibble, who directed the women's work, teaching a Bible class for the ladies every day, and John and Bobbie Landgraf, a talented young couple from Detroit. John

played the piano and directed the revival choir. Bobbie sang solos and duets with her husband. Both are graduates of Wheaton College and have unusual ability. Every member of the team has a wonderful Christian testimony and the impact of their presence was felt throughout Cynthiana as well as in the Baptist church.

One unusual occurrence during the revival happened on Thursday night when John and Bobbie Landgraf presented themselves for membership in the Cynthiana Church. John came into the church by promise of his letter from his home church in Detroit. Bobbie, raised under Plymouth Brethren influence, having been profoundly impressed by the testimony of a Monday night baptismal service at the outset of the revival, came on a statement of her faith in Christ, first exercised many years ago, asking for baptism and membership in the Cyn-

thiana church. On Friday night of the revival, the Cynthiana Church licensed John to the Christian ministry.

There were thirty other additions to the church during the revival with twenty coming by profession of faith. Besides these, there were many other significant decisions made.

"Our church," the pastor stated, "will feel the good effects of this revival for a long time to come. I can heartily recommend the work of Mel Dibble and his team. They will do any church good."

**Fifth Anniversary  
For Dr. Franklin Owen  
At Calvary, Lexington**



**Franklin Owen**

LEXINGTON, Ky.—Calvary Baptist Church observed the fifth anniversary of Dr. Franklin Owen with a week-long program, September 20-27 (actual anniversary date, August 8, but for various reasons celebration came in September), included "Family Night" on Wednesday, September 23,

to which the 95 couples, Dr. Owen had married since coming to Lexington, were invited. Dr. Owen gave a message on "The Family and the Home," and Mr. J. Harold Reynierson, minister of music, sang "Bless This House" and "The Lord's Prayer."

Friday night, September 25, some 375 members of Calvary gathered in the Student Union Banquet Room at U. of K. for a dinner honoring Dr. Franklin Owen, Mrs. Owen, Franklin, Jr., John and Bill, together with his parents, Rev. and Mrs. E. D. Owen, from Sikeston, Missouri. Mr. Don Shropshire was master of ceremonies and messages were brought by Dr. Frank Peterson, vice-president of the University of Kentucky, on behalf of the University and the City of Lexington; by Dr. Rollin S. Burhans, moderator of the General Association of Kentucky Baptists, for the denomination; and by Dr. D. M. Nelson, Jr., pastor, First Baptist Church, Greenville, S. C. Dr. Nelson's identity as guest-special-speaker was kept a secret until he was brought to the speaker's table. He is a dear personal friend of the pastor and a former classmate. Dr. Nelson's message was a challenge to the church membership to say "Hats off to the past; coats off to the future." Music for the evening was provided by the choirs.

Sunday, September 27, was the climax-day with a slogan of "One Full Day for the Lord" and a sub-slogan "More Than Ever Before."

Sunday School attendance was 1,039 (actually highest ever was 1,040!) and

Training Union 365 (80 more than ever before). All three church services were capacity crowds. (There were 9 additions to the church by letter and baptism.) In fact, the night service was the largest anyone can remember. Dr. Franklin Owen spoke at both morning services from the subject: "Mizpah—After Five Years." He brought out the fact that much material growth shows: Purchase of three houses for \$18,500, \$16,000 and \$21,000; to provide added space; opening up of parking facilities for 100 cars; purchase of a business property for \$150,000 with the house adjoining for \$30,000—a grand total of \$297,500.00, and with the necessary improvements and arrangements for use of Sunday School and other agencies totaling \$400,000 for purchase and all.

The church is now debt-free—having approximately \$50,000 in cash and securities with which to begin new structure on the corner of Harrison and High to seat about 2,000.

Total annual receipts have grown from \$121,000 in 1954 to \$210,000 last year, which is somewhat behind the rate the church is presently running, having collected \$167,968.28 thus far this year. Total disbursements for the five calendar years show \$406,485.96 for local operations, \$424,334.63 for building program and expansion, and \$238,513.67 for missions, for a grand total of \$1,069,334.26. (These figures do not include bank financed monies.)

The Sunday School enrolment has grown least, as is to be expected in a church plant that is super-saturated, and thus unable to serve more people. The enrolment in 1953 was 1,564. The present enrolment (1959) is 1,656. Training Union enrolment in 1953 was 192; in 1959, 347.

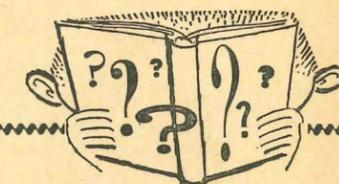
The Calvary pastor has baptized 251 in these five years, received by letter 855, and otherwise 24, for a total of 1,130.

The Training Union conducted a spirited visitation, Sunday, immediately following luncheon at the church, and a reception for students and church family was held after church at night.

Pastor E. D. Owen, of First Baptist Church, Sikeston, Missouri, and father of Dr. Franklin Owen, preached Sunday night, using for his sermon-title: "The Ministry of the Hand."

The Committee in charge of all the anniversary celebrations plans and programs included: Chairman, Ira C. Prosser; Merle W. Carter for the Sunday School; Doyle A. Baker for the Training Union; Jay Isert for the Brotherhood; Mrs. Encil Deen for the Woman's Missionary Union; R. Coleman Fields for the Deacons; J. C. Lamb for the Finance Committee; J. E. Humphrey, Jr., and J. Harold Reynierson for the music ministry. Mr. M. Eugene Dobbins designed the souvenir booklet for the anniversary dinner.

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# So They Fired the Coach

By RAY V. MAYFIELD, JR.

First Church, Conroe, Texas

Why did they fire the coach? That's easy—because the team didn't win.

November seems to naturally bring this mid-autumn madness among disgruntled football fanatics. This insatiable desire to win at all costs has sadly become part of our way of life. From Little League baseball through the old fiddler's contests the only thing that seems to matter anymore is that we win.

This same seeking for the sweet smell of success has crept into many of our churches today. This attitude poses a far more pernicious problem to the cause of Christ than all of the fiery darts of Satan.

In many of our churches if the report board didn't reflect an appreciable increase over last year's record, if there weren't additions to the church in at least one of the worship services, then the whole day was a miserable failure.

Of course, every Christian should seek daily to do more for the cause of Christ than he did yesterday. To measure the sum and substance of a church's ministry or of a pastor's leadership on the basis of a number neurosis, however, is a dangerous trend. It is alarmingly similar to the football fan who measures the far reaching results of a coach's influence in the lives of young men only in terms of the score-board.

The same group usually howls for the scalps of both the coach and the pastor.

Their main charge is, "Thou shalt not lose." Only the words are changed in the hysterical tune, "Fire the coach" to "Fire the preacher."

Strangely, their terminology betrays their basic spirit. As public property, the preacher is a defenseless individual who cannot, and usually will not, retaliate. People get pretty brave in attacking when they are certain not to be hit back.

When the team loses, the scape-goat is the coach. It's all his fault. He therefore makes an easy target for the "experts" who never played a down of football. Really now, the coach didn't let a pass receiver get behind him to lose the game. He didn't throw a pass and have it intercepted. He didn't fumble the ball or "bust" a signal all season long. But a losing season is all his fault!

The losses of Friday night and Saturday afternoon have brought Mr. Football Fanatic's blood to the boiling point. One ulcer is devouring the other and he has come to church Sunday morning. Why, no one will ever know.

He observes, among other things, that the work isn't going like it ought to go. "Maybe we need a change in leadership," he darkly suggests. He seems to have forgotten that throughout the week he hasn't spoken a single good word for his church or his pastor. He may have expelled some verbal venom and vitriol about "that preacher and his clique," but

not one word of help, hope, and kindness for the cause of Christ.

He also seems to have forgotten that he didn't attend Training Union last Sunday evening. After all, it is not every night he can see a spectacular on TV. He does not remember either that the following Wednesday evening was fight night on TV, which prevented his attending teachers and officers meeting and prayer meeting. Thursday's visitation effort was out of the question too. He had to get ready for a week-end of football. He completely ignores any personal responsibility of discipleship and seeks to strap the failures, shortcomings, and "losses" of the church around the neck of the spiritual scape-goat. After all, the preacher is getting paid to "win."

It is no small wonder that the devil has sought out our most vulnerable weakness, the satisfaction of our super-ego, in his effort to win at all costs. This inevitably brings about confusion and strife within the most effective instrument of God's grace, the bride of Christ.

What can save us from the imminent spiritual breakdown eventuating from our numbers neurosis? Simply this. Every Christian must dedicate himself toward doing his very best for Christ. Then, win or lose, there will be no regrets, no excuses, no scape-goats. Victory will take care of itself. It will become an inevitable by-product of our efforts rather than the shrine at which so many worship.

Remember this, Christ never demanded that His followers be successful. He did insist that they be faithful, even unto death!—Baptist Standard.

►The North Side Baptist Church, Murray, Ky., was organized October 25, 1959, at 2:30 p.m., with 46 charter members. Two more joined after the organization. The new group is meeting in the American Legion Hall until its house of worship can be put up in the Northern section of Murray. T. G. Shelton is serving as pastor, who, along with six other preachers, Terry Sills, J. J. Gough, R. J. Burpoe, M. M. Hampton, Otis Jones and Dalton Stallions, constituted the presbytery.

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Let's quit piddling and start pedaling!

# The Farmer's Three-Legged Stool

By MAURICE FLOYD

Austin, Texas

A farmer had a milking stool with only one leg.

The stool worked fine until something went wrong. When the cow kicked the farmer lost his balance, his temper, and his milk.

The farmer got a three-legged stool and cured his troubles.

Is it not time for Baptists to quit teetering on the one-legged stool of tithing and to commence majoring on the Scriptural three-legged stool of church financing? The Bible teaches that God's plan for financing the work of His Kingdom is by tithes, supplemented by thank offerings and sacrifice offerings.

How long has it been since you have heard a real heart-warming plea for sacrificial giving? If I had to wait as long for an answer as it has been since I last heard such a plea, it would be 17 years.

If we believe the Bible we should preach, teach, and practice the Bible.

How many Baptist churches in Texas (let's have an honest count, now) are preaching, teaching, and practicing God's full program of Scriptural giving? Even more important, how many churches are teaching this program to every member? Is it not just as important for the Junior who joined the church last week to understand and practice God's financial plan as it is for the senior deacon, who has been following it for years? It could be much more important!

Is it possible that the reason local church programs are often hindered and world wide causes are chronically hampered for lack of funds is because we persistently follow our own narrow plans instead of embracing the full financial program of the Bible?



Mrs. George Ferguson, executive secretary of Kentucky Woman's Missionary Union, was the speaker on the occasion of Founder's Day at Carver School of Missions and Social Work, speaking of the contributions to the school of Mrs. J. H. (Janie Cree Bose) Anderson. Mrs. Anderson, who now lives in Knoxville, Tennessee, was the second principal of the Woman's Missionary Union Training School. Following her address, Mrs. Ferguson presented a portrait of Mrs. Anderson to the school. It was received on behalf of the school by Dr. Nathan C. Brooks, Jr., president. With the addition of this portrait Carver School of Missions and Social Work now has pictures of all of its former executives. Dr. Brooks took this occasion to announce the appointment of Miss Hilda Arnold to the position of assistant librarian of the school. Miss Arnold will assume her duties in December. She is at present a member of the Shepherdsville Baptist Church.

## "More Precious Than Fine Jewels . . ."

By RAY ROBERTS, Exec. Secy.,  
Ohio Southern Baptists

I had heard of such things but never had it happened to me before.

I had finished my message at the evening session of Preacher's Week at the North Carolina Assembly in Fruitland, N. C. This was the last evening session, and consequently, the last of the four sermons I was to preach. The wife of a fine Christian businessman in nearby Hendersonville, Mrs. Wayne Cole, presented me with an envelope and made the following statement: "My husband and I have prayed about this and agree that it is God's will for me to do this."

They and other dear friends drove me to the home where my family and I were

to spend the night before leaving for our trip back home and after a period of wonderful Christian fellowship they took their departure, and I brought my family up to date on what had taken place at the meeting as I opened the letter to share with them its contents.

In essence the letter expressed a deep concern for the lost multitudes in the four states area where our convention works. Wrote Mrs. Cole, "I feel that this ring will count for more if it is sold and the price is used to help reach the lost in the area where you serve rather than on my finger." I opened the smaller envelope that was inside the letter and beheld a beautiful diamond ring. In addition to the smaller stones set in the platinum mounting is a magnificent blue-white diamond, which weighs 1.17 carats. The original retail price of this ring was around \$1400, but of course, I will have to sell it for much less. To me the price of the ring is not the greatest thing involved.

I know this couple well. They are members of a little new church that meets in rented quarters and is raising money for a building. They tithe faithfully through this church and give generous offerings to the Lord's work above that.

My heart has been touched by this act of Christian love and sacrifice. If a Christian in North Carolina can see the need of this field and be led to make such a sacrifice, my prayer is, *Lord, break my heart all over again for the lost souls where you have sent me to work. Help me to see through the eyes of Jesus that they are more precious than fine jewels, or anything else in this world.*

## What About Popularity?

By SHERRY BREED  
Age 17, Fort Worth

In the modern, flashy world which surrounds today's young people, this question arises in the mind of youth: "Is it possible for a young Christian to live the Christian life he should and still be popular?"

The popular young person and the Christian young person aren't usually thought of as one. But could one be both?

The term "being popular" generally means "doing what the crowd does." That means attending the various dances given by the social clubs (at which mixed drinks may be served), going out for a "bustin' good time," dragging and breaking the law in other "minor" ways just for kicks, and parking. This is the way most young people seek their popularity. The Christian young person who doesn't indulge in these practices is thought of by these others as being a

"square" or a "drip." He's a social out-cast. It seems that you either fall into one or the other of these two categories. There is no "middle lane."

Popularity is a natural desire. But what about the young person who doesn't want to take part in some of the activities of the "popular crowd?" Can he be popular?

Until nearly two years ago I thought the answer to this question was a definite "no." Then I met a young person who proved to me by the life she led that the answer could be "yes." If you wanted it to be, it was possible for a Christian young person to lead the kind of Christian life he knew he should and be popular at the same time.

This girl came to our high school from another state. She caught on like wildfire. Everyone liked her, and she had that wonderful quality of making each person she came in contact with feel as if she were someone very special to her. She was well-liked by the boys and had many dates. I watched her at first to see just what kind of Christian she was.

I was surprised when I found out she didn't dance. From the thoughts I had had concerning popular young people it just didn't all fit together. Here was a girl, popular with boys as well as girls; and she didn't dance. I came to find out later that she didn't indulge in other activities of the "popular crowd," either.

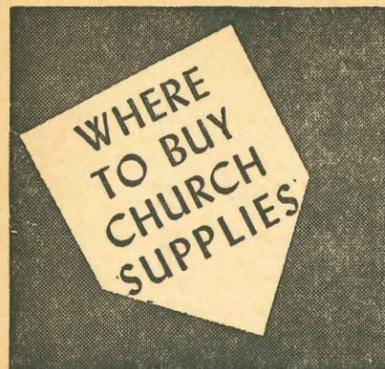
Here was a young person who had given herself completely to the Lord and His work. The laughter and enthusiasm which she showed was genuine and real. There was no imitation in her love for the Lord, His work, and her friends. She loved them with a love which only a Christian could show. They returned it, too. It was as simple as that. They respected her feelings toward dancing and other similar activities, and they still continued to include her as one of them.

Yes, a young person with Christ in his heart can be the most popular person in school.

## Robert Cate Accepts Georgia Pastorate

Robert L. Cate, instructor in Hebrew Old Testament at the Southern Seminary and former pastor of several Kentucky Baptist churches, has accepted the pastorate of McRae First Baptist Church in Georgia. Mr. Cate is a native of Nashville, Tennessee, a graduate of Vanderbilt University and the Southern Baptist Theological Seminary. While instructing at the seminary he has worked on his post-graduate studies.

Cate served as pastor of the Walnut Hill Baptist Church, Campbellsville, Kentucky, for two and a half years and has held four interim pastorates in the Bowling Green area.



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## Bethel College's Ministerial Association Has Fellowship Dinner

HOPKINSVILLE, KY.—The Ministerial Association of Bethel College served as host to approximately 40 Baptist preachers of Western Kentucky on October 1. The Fellowship Dinner took place in the dining room of Bethel College and was presided over by James Denston, president of the Ministerial Association.

Greetings were brought to the group by Bethel College President W. Edwin Richardson and by J. D. Franks, professor of Bible at Bethel. Special music for the occasion was contributed by a mixed quartet of Bethel College students including: Jo Ann Adams, Judy McNeely, C. Y. Allen, and Norman Wallace.

The principal message for the affair was brought by James L. Sullivan, executive secretary of the Southern Baptist Sunday School Board. Dr. Sullivan chose as a subject, "Preachers and Preaching."

## Strife-Torn Little Rock Hears Graham

By ERWIN L. McDONALD

LITTLE ROCK, Ark.—(BP)—God has used Evangelist Billy Graham and his associates to perform miracles in this city, the name of which has become the synonym for racial strife around the world.

A week that opened with bombings that had Little Rock back on the front pages of the newspapers around the globe, closed with the manifestation of a power far greater than any man-made explosives—the power of the Holy Spirit moving in the hearts of people.

As Billy Graham stood at the speaker's platform in War Memorial Stadium here and looked out upon nearly 1,000 men and women who had come as "inquirers" in response to his invitation to repent and accept Christ as Savior, he declared: "The name of Little Rock has been flashed across front pages around the world in connection with racial strife here. As I look out at this wonderful sight and see these people of both races standing together here at the foot of the Cross, I challenge the newspapers to send this around the world."

Open threats of Little Rock segregationists to stage a demonstration of protest against Graham for permitting his services to be "integrated" failed to materialize, but the circularization of downtown Little Rock with anti-Graham hand bills may have cut down some on attendance.

The manager of the stadium estimated the Saturday night attendance to 20,000 and the Sunday crowd at 30,000. The number of people responding to the invitations totaled 450 for the night service and 986 Sunday afternoon.

The number of people responding to the invitations totaled 450 for the night service and 986 Sunday afternoon.

There is no way of knowing what difficult days still are ahead for Little Rock, but it is the consensus of the church people who co-operated in the Graham services that the response of the people to the Graham services is the most hopeful development since the current crisis began.

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► Ashley P. Cox, Jr., student from Macon, Ga., and editor of *The Tie*, Southern Baptist Theological Seminary, who resides at D-4 Seminary Village, Louisville, Ky., is back at work after being under the care of his doctor at the Kentucky Baptist Hospital.

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## Calls For World Opinion On Persecution in Spain

WASHINGTON—(BP)—The Washington Post-Times Herald, prominent daily newspaper here, has called for the pressure of world opinion to lift the heavy hand of persecution of Protestants in Spain.

The editorial in the Post took account of the recent trial of Pastor Jose Nunez, pastor of the Second Baptist Church of Madrid. He was charged with the offense of breaking into his own church after it had been sealed shut by the police. With the passage of time the seal on the church doors was loosened and torn so the doors were no longer sealed, whereupon the pastor took the liberty of entering his church. He was later arrested and has stood trial for entering a church that was closed by the police.

"This is typical," the Post editorial said, "of the kind of harassment which various Protestant sects have undergone in Spain, where the laws make it difficult for religious dissenters to conduct their own services."

The Post pointed out "a wry twist" to the current incident. Since Moscow has opened the doors slightly to the Baptist minority in Russia, the Post asked pointedly, "Can it be that the Baptists can operate more freely under communism than in Franco Spain?"

Asserting that "world opinion has played some part in affording a little more protection to minority beliefs in Moscow," the Post said, "perhaps it can do the same in Spain—or, for that matter, in any country where religious bigotry leaves its scars."

It is estimated that there are some 3,000 Baptists among the approximately 30,000 Protestants in Spain. Of the 42 Baptist churches and missions in Spain, there reportedly are now 8 that cannot meet in their own buildings because they have been closed by the police.

## Baxter Avenue Baptists Burn Building Notes

The Baxter Avenue Baptist Church had a note burning ceremony on November 1 celebrating the retirement of the last indebtedness on the building. The note burning service climaxed a week's revival conducted from October 25 through November 1 in which Dr. William A. Mueller, Southern Baptist Seminary professor, was the evangelist. Dr. Mueller also delivered the message at the note burning service.

The Baxter Avenue Baptist Church grew out of a mission of the Highland Baptist Church established January 1,

1937. The mission became a church December 7, 1952.

The present building used by the church was built in 1948 and a debt of \$12,000 on the building was assumed by the new church upon its organization in 1952. The debt has been fully paid and the church is ready to meet whatever future needs arise.

Willis C. Roebuck was the first pastor of Baxter Avenue and served from 1952 until September, 1953. W. Lyle Pearce has been pastor since September, 1953.

The church was organized with 136 members and now has a membership of 306.

## My Most Unforgettable Night

By JOHN A. ISHEE in

Ministry of Writing Class  
Southern Baptist Theological Seminary

My wife and I were very happy when we learned she was going to have a baby. Anticipation increased as we waited. Finally the day came. It was a boy—the finest one in the world!

When our child was two days old, though, my wife became very ill. High temperatures caused convulsions and comas. She had so many convulsions! And, so many comas! I realized she might die. I had to face a terrible fact: I would be left alone to bring up our child. Would it be right for God to let my wife die? Most of our lives were still ahead of us. How could I stand it if she died? These and a thousand other questions, I guess, crowded into my mind as I sat beside her bed and watched as she grew weaker . . . weaker . . . weaker. Out of the silence of the dark night I heard the small, still voice of God. He seemed to say "Listen, my son . . ." I prayed as I never had prayed before. It was not a prayer in which I tried to tell God what to do. It was a re-dedication of my life to his will. Not long after that the doctor told me that she was better. My prayer was answered! I was not afraid. I knew that everything was going to be all right.

Later, in the waiting room, I picked up a Bible and turned to Psalm 103 and read:

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so, that thy youth is renewed like the eagle's.

Each time my wife and I reach down to lift our son we are reminded of how God reached down that dark night and healed her disease, and renewed her strength.

## Paul Bobbitt Moves To North Carolina



Paul Bobbitt

Paul Bobbitt, minister of music of the Third Baptist Church, Owensboro, Kentucky, for more than three and a half years, resigned to accept the call of the Snyder Memorial Baptist Church at

Fayetteville, North Carolina. He will conclude his work in Owensboro on November 8 and move directly to Fayetteville.

Under the leadership of Bobbitt the music ministry of the Third Baptist Church has expanded from six choirs with 160 enrolled to ten choirs with 275 enrolled. Since the fall of 1956, the Third Baptist Church has been recognized for its "standard" music ministry by the Sunday School Board of the Southern Baptist Convention, and in 1957 it was one of only three churches in the entire Southern Baptist Convention to achieve "advanced standard" recognition.

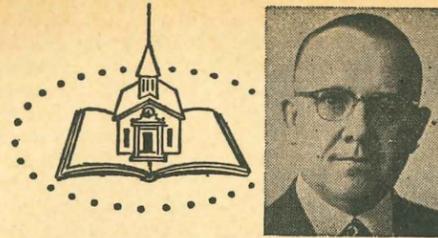
Bobbitt is the immediate past president of the Kentucky Baptist Music Directors' Association and presently is serving as a vice-president of the Southern Baptist Church Music Conference.

►House Creek Baptist Church has been organized in Bracken Association.

►Deacon Samuel E. Ruley, 77, of the Walnut Street Baptist Church, Louisville, died of a heart attack while fishing with friends on October 19 near Bardstown. In his earlier years he had been president of Spencerian Commercial School, Louis-

ville. Native of Butler County, he was an alumnus of Bowling Green Business University. In his early years he had taught commercial subjects in schools at Winona, Minn., St. Joseph, Mo., Parkersburg, W. Va., Hartford, Conn., Springfield, Ill., and Evansville, Ind. He leaves his wife, Mrs. Dorothy Brenckmann Ruley; one son, Dr. Henry B. Ruley, Oakridge, Tenn., and four grandchildren. Also he is survived by a sister, Mrs. Gusta Kitchens, Morgantown, Ky.

►Dr. Paul D. Rowden, Jr., 34, Southern Baptist missionary to Israel, died October 3, in an Atlanta hospital in Georgia. Though he had been suffering from cancer for two years, the immediate cause of death was attributed to a heart attack. Appointed by the Southern Baptist Foreign Mission Board in 1951, he spent his first term of missionary service directing the Geo. W. Truett Orphanage, Nazareth, Israel (now located at Petah Tiqva), and the Nazareth Baptist School. Returning to Israel in 1957 after a year's furlough, it was discovered that he had cancer. He then came back to the States for immediate treatment. Before going as a missionary he had been pastor of Stapleton Baptist Church and the Durant Chapel, both in Stapleton, Ala., and in the U. S. Navy.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

### FAITHFUL UNTO DEATH

It was not long after Pentecost until dissatisfaction arose in the church at Jerusalem over the distribution of the funds to the needy widows. The Hellenistic Jews declared that the funds were not being distributed fairly, that partiality was being shown to the widows in the other group. It soon became obvious to the Apostles that, if they should continue the administration of these funds, it would have to be done at the expense of their preaching.

Under the pressure of need and the leadership of the Holy Spirit, the Apostles called the members of the church together and recommended that the church select seven men of unquestioned integrity, in whom the members had full confidence, to look after the distribution of church funds and other kindred and secondary matters. Such procedure would allay suspicion and enable the Apostles to give their undivided attention to prayer and to the ministry of God's Word.

In compliance with this suggestion, seven reputable men were chosen and set apart as "helpers" of the Apostles, whose time was being consumed unduly by secondary matters. That was an exceedingly wise decision. Those selected were from the Hellenistic group, which was the one from which complaints were heard first.

Among the seven who were chosen Stephen had the first place. Stephen was one of the most beautiful characters and charming personalities whose name was recorded in the Bible. He embodied the highest qualities of Christian manhood.

Acts 6:8-15

We are impressed with the fulness of Stephen's life. Of what did that fulness consist?

**1. Stephen was full of wisdom. Acts 6:3.**

Although he was young, he was a man of great wisdom. The very fact that he was selected with six others to handle the delicate and difficult situation which had arisen in the church proved that he had wisdom. Those with perplexities and personal problems, with which they did not know how to cope, freely talked with Stephen about them. When the members consulted him about the administration of the church affairs, his suggestions revealed a keen insight and remarkable wisdom.

**2. Stephen was full of faith. Acts 6:5, 8.**

Because of his great faith in God there

### For November 15, 1959

was a fine intimacy between them. They delighted in each other. Stephen had faith in men, and they had absolute confidence in him.

**3. Stephen was full of power. Acts 6:8.**

Things happened where Stephen went. He had a tremendous influence. He had the kind of power which could not be resisted. He received it from the Holy Spirit.

**4. Stephen was full of courage. Acts 7:51.**

He was filled with holy boldness and spoke the Word of God fearlessly.

**5. Stephen was full of the Holy Spirit. Acts 7:55.**

The Holy Spirit had the absolute mastery of Stephen, thus enabling him to do the will of God.

**6. Stephen was full of trust. Acts 7:59.**

It was his complete trust in God that made Stephen so Christlike and brought the angelic look into his face.

**7. Stephen was full of love. Acts 7:60.**

His prayer while being stoned was convincing proof of the transforming power of the love of Christ in the human heart.

Acts 7:54-60

Due to his bold and fearless proclamation of the gospel certain enemies of Christ engaged Stephen in an argument. Stephen defended his Christian position with such wisdom and zeal that his opponents could not defeat him in debate. They had no alternative but to acknowledge their errors or to silence him by force. They resorted to violence. They seized him, brought him before the Sanhedrin and bribed false witnesses to swear that he was guilty of blasphemy, in order that they might put him to death. As they listened to Stephen's defense the Jews were enraged by his boldness and unanswerable logic. They became so violent that they rushed on Stephen and tried to tear him to pieces.

Discerning their reaction to his masterful exposure of their sins, Stephen remarked in substance, "You may put me to death if you desire, but you cannot prevent the doors of heaven from opening wide for me, nor can you interfere with Christ standing at the right hand of God to welcome me home, for already I have seen Him in that very position." The furious mob surged like angry beasts upon the helpless prisoner and rushed him out of the city to administer

capital punishment by stoning him. As they pelted him with stones, he prayed and committed his soul into the keeping of Christ. Evidently the first stones struck him while he was standing. As they continued to strike him he struggled to his knees and prayed for those who were taking his life saying, "Lord, lay not this sin to their charge."

Stephen's prayer was convincing proof of the transforming power of the love of Christ in the human heart. His attitude, like that of Christ on the cross, was one of pity, love and forgiveness. With unshaken courage, sweet composure, genuine faith and fervent love Stephen went to his death in the very prime of his usefulness. After living beautifully, he died bravely, while praying and commending his spirit into the keeping of his Lord whom he beheld in glory.

One of the spectators who seemed to be delighted with the pitiless fury of the mob was Saul of Tarsus. He guarded the cloaks of those who assaulted Stephen. By his presence, silence and willingness to guard the garments of the murderers, Saul gave his hearty approval to Stephen's martyrdom. This scene, so like unto the crucifixion of Christ, was implanted indelibly upon Saul's mind. Stephen's demonstration of how a real Christian can die for Christ made a lasting impression on Saul. His voice in prayer never ceased to echo in Saul's ears. Of this incident Augustine said, "If Stephen had not prayed, the church would not have had Paul." Stephen was a radiant Christian and the first of Christ's followers to suffer martyrdom.

### Sunday School Board To File Labor Brief

NASHVILLE — (BP) — The Baptist Sunday School Board is preparing to submit briefs to a federal agency telling why it does not feel that the Teamsters Union should represent any of its employees.

A hearing before the National Labor Relations Board examiner was held in Nashville, at which representatives of the Teamsters Union and the Sunday School Board appeared.

James L. Sullivan, executive secretary, and Leonard E. Wedel, personnel director, were among Baptist board officials present.

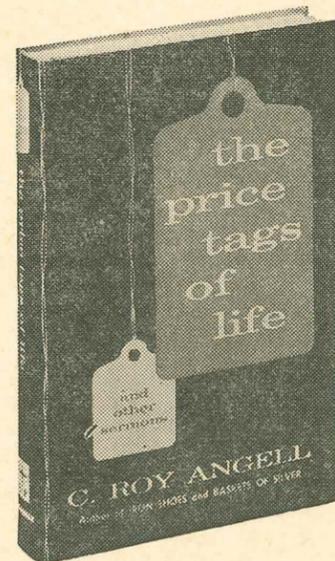
Two questions must be decided by the National Labor Relations Board after receiving briefs and the examiner's

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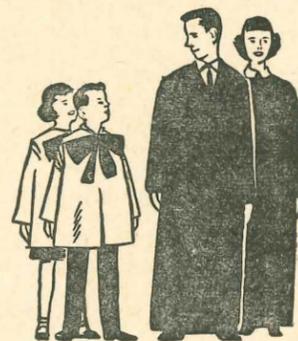
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minutes of the hearing. First, shall an election be held among Baptist board employees for Teamster Union representation, and second, if an election is called, who will take part in voting?

It is expected that it will be 30 to 60 days before these questions are answered by the federal agency.

The Teamsters Union recently asked for an election among Baptist Sunday School Board employees. The union wishes to represent approximately 94 out of 1,500 persons employed by the board in Nashville.

The Teamster organization effort to organize board employees was launched while staff officers were at Glorieta Baptist Assembly, N.M., for the Sunday School Board's summer session.

An effort a few weeks ago to organize a group of Methodist Publishing House employees in Nashville for Teamster representation was defeated in an employee election. Union efforts are continuing among Methodist employees, however.

Sullivan emphasized that the Sunday School Board is not opposed to unions as such. Union labor has been used in the board's large operations building now being completed here. It was also used in recent construction at Glorieta.

The board, he added, is opposed to Teamster Union organization because of testimony brought before Congressional committees about criminal and gangster connections.

## American Tax Policies and Churches To Be Studied

WASHINGTON—(BP)—The churches and American tax policy will be the subject of the fourth annual Religious Liberty Conference, sponsored by the Baptist Joint Committee on Public Affairs, according to announcement by C. Emanuel Carlson, executive director. The conference will be held next year.

Previous conferences have dealt with the use of public funds by church-related institutions and the place of religion in education.

Explaining the need for a conference on American tax policies as related to the churches, Carlson pointed out the problems involved in tax exemptions for churches and tax exemption for properties owned by churches but not used for worship purposes. He indicated that the whole area of taxation as related to the churches, the ministry, and church institutions would be discussed by the conference.

Other religious liberty conferences may be projected in the future by the BJCPA. The recent Conference on Education made special request for regional conferences in various parts of the nation, and it requested the BJCPA to begin studies and preparations for-

ward to a national conference on the churches and higher education.

The extent to which such conferences can be conducted in the states will depend largely on the approval of the co-operating conventions for an expanded program for the BJCPA that will be presented to them in the near future. More funds and an enlarged staff will be necessary to carry out these projects.

## Welcome, Kentucky Baptists, To the City of Lexington

By DAVID A. FRIEDLY, JR., Pastor  
First Baptist Church, Lexington, Ky.



David A. Friedly

When Kentucky Baptists gather in Lexington, November 17-19, 1959, they will be coming for the fourth time to Lexington's First Baptist Church. According to Masters' A History of Baptists in Kentucky, the first meeting with this church, in 1849, was characterized by "trial and difficulty."

Less than one month before the second meeting, in 1861, the Confederates had fired on Fort Sumter in South Carolina and war seemed inevitable. The moderator, James S. Coleman, addressed the meeting "in a few very appropriate remarks, touching the peculiar circumstances under which the General Association convened; our once happy nation now convulsed and distracted with Civil War."

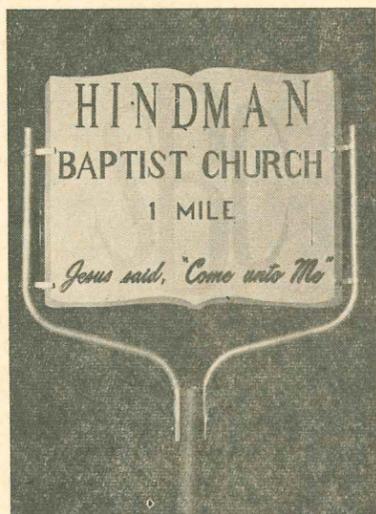
But, as every cloud has a silver lining and after every storm there follows peace and quietness—even so with Kentucky Baptists. Consequently, there followed in the third meeting, in 1913, a most successful session with a record number of messengers and visitors present, being "in one accord."

In the light of these historical facts and in view of Editor C. R. Daley's observation that "last year we had a big fight going on and this year peace and harmony seem to be prevailing," we are looking forward with joyful anticipation to your coming. You will be coming to the Heart of the Blue Grass—the center of culture, refinement and wealth, and to one of the two fastest growing industrial centers in the nation. You will be coming likewise to a place which is rich indeed in Baptist history and to a church which has contended for the faith since 1786.

As pastor and people we consider it a great privilege to welcome you to Lexington and trust that your stay with us will be most pleasant.

►Mrs. Betty Gabhart, 75, died in a hospital in Henderson, Kentucky, October 28, 1959. She resides at Smith's Mill, Kentucky, and was the mother Dr. Herbert C. Gabhart, president of Belmont College, Nashville, Tennessee. Her son was formerly pastor of First Baptist Church, Williamsburg, Ky., and the McLean Baptist Church, Memphis, Tenn.

►The Duke Memorial Baptist Church, of Somerset, recently completed the second project in its expansion program, namely, a \$20,000.00 parsonage. The auditorium was built several years ago at a cost of \$80,000.00. The pastor, Brother E. R. Prather, and family, moved into the parsonage on October 19. During the week of October 25-November 1 the church had a series of revival services in which 14 new members were received into the membership. Dr. A. M. Vollmer, secretary of the Kentucky Baptist Foundation, was the evangelist and Charles E. Graves, pastor of the Burnside Church, directed the music.



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### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, NOVEMBER 1, 1959

	S.S.	Add.	T.U.
Louisville, Walnut St.	1436	6	373
Missions (4)	456	19	203
Louisville, Ninth and O	1325	25	500
Louisville, Carlisle Avenue	1112	2	307
Palmyra	38	—	22
Corydon	53	—	38
Madisonville, First	1047	8	291
Hopkinsville, Second	1012	—	250
Owensboro, Third	929	5	285
Elizabethtown, Severns Valley	926	—	290
Missions (2)	104	—	—

## Lend a Hand



## Give One Day's Pay

WESTERN RECORDER

Bowling Green, First	921	5	258
Andrew Mission	189	—	—
Lexington, Immanuel	909	3	352
Todd's Road Chapel	20	—	—
Lexington, Calvary	907	4	259
Mission	37	—	—
Somerset, First	894	14	448
Mission	69	—	—
Murray, First	843	2	138
Mission	28	—	—
Owensboro, First	840	5	207
Harrodsburg	796	—	213
Missions (2)	62	—	58
Shelbyville, First	799	6	—
Lexington, Grace	755	2	201
Mission	16	—	—
Covington, Calvary	752	—	—
Louisville, Beechmont	712	—	184
Louisville, Beechland	712	1	170
Mission	215	4	79
Newport, First	682	1	191
Chapel	91	—	28
S. Newport Mission	46	—	10
Louisville, Victory Memorial	667	1	205
Victory Chapel	149	2	65
Faith Chapel	107	—	58
Campbellsville	632	—	243
Missions (4)	133	—	24
Georgetown	631	6	270
Ashland, First	593	—	114
Missions (2)	162	1	—
Henderson, Immanuel	568	—	—
Missions (2)	138	—	—
Owensboro, Hall Street	550	—	278
Paducah, First	550	1	210
Springfield	549	—	160
Lexington, Rosemont	534	2	154
Louisville, Third Avenue	532	3	157
Mission	152	7	60
Erlanger	531	2	112
Danville, First	531	—	155
Mission	44	—	—
Louisville, Southside	512	1	127
Florence	510	6	106
Louisville, Bethlehem	509	—	203
Louisville, Rockford Lane	500	2	183
Louisville, Beth Haven	491	3	177
Lexington, Porter Memorial	490	—	106
Louisville, Highland	481	4	205
Ashland, Unity	479	1	137
Louisville, Eighteenth Street	477	—	111
Mission	65	—	72
Louisville, Farmdale	475	1	149
Mission	108	—	33
London, First	472	—	122
Richmond, First	468	1	97
Missions (2)	100	—	—
Louisville, Bethany	467	—	120
Evansville, Calvary	458	—	200
Winchester, Central	456	—	126
Middlesboro, First	451	—	169
Bellevue	450	—	110
Paducah, East	441	1	187
Franklin, First	441	—	135
Mission	84	—	51
Mt. Washington	436	—	141
Mission	23	—	—
Danville, Lexington Avenue	436	—	77
Missions (2)	119	—	102
Nicholasville	430	—	105
Louisville, Valley View	429	—	145
Owensboro, Buena Vista	425	—	163
Corbin, First	419	—	108
Eardstown	419	—	74
Louisville, Green Acres	410	—	170
Springfield	404	—	129
Central City, First	404	4	228
Louisville, Shawnee	401	—	127
Louisville, Immanuel	398	4	91
Jeffersonton, First	396	—	90
Russellville, First	396	—	—
Mission	54	—	—
Lexington, Central	395	3	131
Indlow, First	388	—	99
Walton, First	385	4	188
Earhournville, First	380	1	207
Missions (3)	207	—	—
Hima Horse Creek	372	—	—
Frankfort, Crestwood	365	—	136
Ashland, Pollard	352	11	161
Missions (2)	101	—	—
Scottsville, First	347	—	96
Fern Creek, Cedar Creek	338	—	117
Frankfort, Thorn Hill	334	—	109
LaGrange DeHaven Memorial	333	—	124
Leitchfield, First	316	2	136
Benton, First	312	—	127
Bowling Green, Glendale	310	6	150
Hawesville	310	—	136
Louisville, Audubon	299	—	90
Lebanon Junction, First	298	—	123
Middletown, First	296	3	91
Carrollton, First	287	—	78
Louisville, LaSalle Avenue	286	—	95
Falmouth	286	—	40
Mission	28	—	—
Dawson Springs, First	281	7	76
Marion	263	—	71
Sonora	249	—	118
Folsomdale, Liberty	247	—	85

## The Beloved Edward Haun Dies After Heart Attack

**WILLIAMSBURG, Ky.**—Edward Haun, educator, writer, and pastor, suffered a heart attack about 5:00 a.m., on October 15, at his residence here in Williamsburg, and died a few minutes later. Brother Haun was a diabetic and had been in ill health for several years.



Edward Haun

In addition to his ministerial work he was a prolific writer and educator. He was a former teacher of the Clear Creek Baptist School at Pineville, and before entering the ministry served twenty-six years in the public schools.

From the time of his ordination in 1933 until his retirement in April, 1958, he had been pastor of fourteen churches in Kentucky and Tennessee.

He is survived by his wife, Mrs. Ida F. Haun, Williamsburg, Kentucky, three daughters, Mrs. Harold D. Tallant of Madisonville, Ky.; Mrs. Elvin Bridges of London, Ky.; and Mrs. Donald W. Giles, Dayton, Ohio, and eight grandchildren.

Funeral services were held in the Highland Park Baptist Church of Williamsburg. Burial was in the family cemetery near his birthplace in Whitley County.

Owensboro, Seven Hills	247	—	83
Hazel	243	—	—
Williamson, E. Williamson	238	—	70
Mission	76	—	45
Middlesboro	—	—	—
E. Cumberland Avenue	235	—	—
Shepherdsville, Little Flock	227	—	70
Owensboro, Wing Avenue	225	—	115
Mt. Vernon, First	223	—	74
Missions (4)	83	—	—
Newport, Trinity	214	—	116
Louisville, Baptist Temple	199	—	65
Mt. Carmel	192	—	190
Madisonville, Liberty	190	—	141
Morgantown, First	170	—	121
Woodbury	38	—	—
Chapel	13	—	—
Lebanon, Woodlawn	155	—	50
Hickman, First	141	2	54
McQuade, Corinth	104	—	74

# What Of The Future?

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