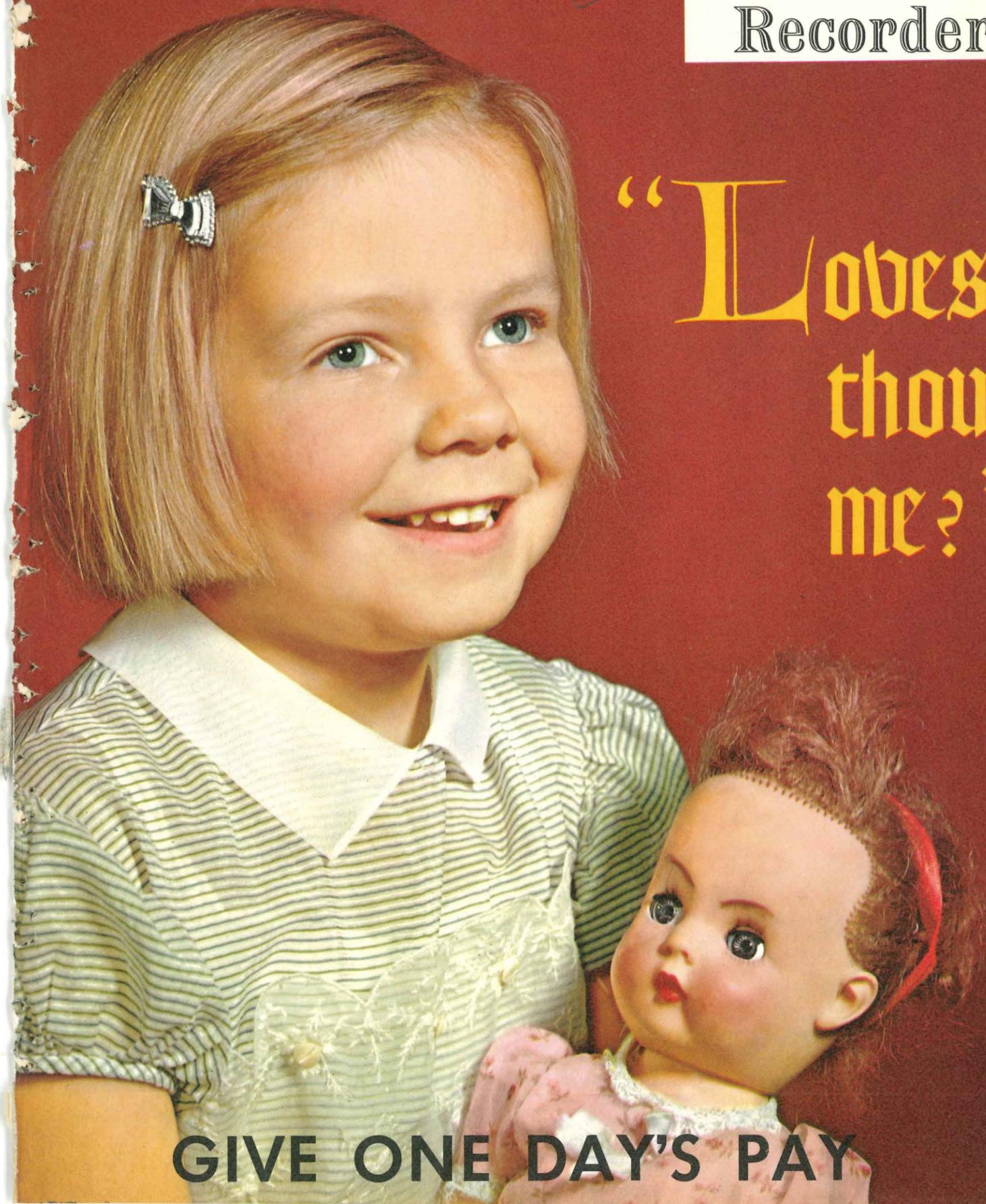


Western Recorder

“**L**ovest
thou
me?”



GIVE ONE DAY'S PAY

IT COULD BE YOU!

By SAM ED BRADLEY, General Superintendent, Board of Child Care

Perhaps you wonder, in this day of relative prosperity, Social Security payments, and when the death of young parents is rare, who needs the services of a Children's Home. **It could be you!**

Usually we think of the destitute families "across the tracks," who are nearly always on relief, as the ones who need the help of our Baptist Homes for Children.

Out of my background of more than twelve years' experience with the Kentucky Baptist Program of Child Care, let me show you who needs help with children in time of crisis—how "**It could be you!**" For obvious reasons, names and some of the facts have been changed, but essentially the stories are actual cases.

Case Histories

After years of diligent study and hard work young Dr. Jones, finally had his coveted "Doctor of Medicine" degree and had served his internship in a large hospital. He was now ready to open his office and begin his practice. He and his lovely wife, along with their three children, moved to their new home.

Things went well, the number of patients increasing daily. A beautiful daughter joined their growing household.

Then calamity struck. The mother had an emergency appendectomy. The operation was a success and she seemed well on the road to recovery, when without warning, complications developed, and despite valiant efforts, death came. For a time the father tried desperately to tend to his practice and care for his small children with the help of first one housekeeper and then another. His own health threatened by the crashing load, the father asked one of our Homes to help. Gladly the Home accepted the care of the children, keeping them until the father remarried and was again able to provide a home for his children. Remember—**it could be you!**

Children Are Deserted

Another case I want to tell you about is that of the children whose mother and father had separated several times. The father was in jail for non-support of his family. The judge ordered his release when he earnestly promised the judge he would get a job and go to work. He got a job and went to

work—until he drew his first pay check, and then he was gone again!

The mother went to work to try to make a living for herself and children.

One morning the judge received a letter from the mother. It read, "Dear Judge: You haven't been able to find my husband and make him make a living for me and the children. I'm tired of trying to do it by myself. I want to see if you have any better luck trying to find me! Goodbye. Mrs. Smith. P.S. Send someone out to the house to see about the children."

When the court workers arrived at the house they found the three children, the oldest a girl of seven years, had spent the night alone. When the police and court workers were unable to locate either the mother or the father, Kentucky Baptists came to the rescue of the deserted children and they came to live at one of our splendid Homes. Yes, **it could be you!**

Motherless and Fatherless Need Help

Finally, I want to tell you of two cases in which both mother and father were called to their heavenly reward.

In the first, the father died suddenly with a heart attack, leaving the widow and three small children. Three years later the mother lay dying of an incurable cancer. One of our Homes was called and, since both parents had been active Baptists and the children regular in Sunday School, the Home agreed to accept the children. Room was quickly made for them and they entered the Home the day following the mother's funeral. **Yes, it could be you!**

In the other case, mother and father were driving alone, their five children either in school or spending the day with an older married daughter.

Suddenly, without warning, it happened.

Bang, crash, the sound of tearing metal and breaking glass. Then there was complete silence. Both mother and father were pronounced dead upon arrival at the hospital.

What became of the children? They found refuge—tender, loving care at one of our three great Homes. **It could be you!**

The marvelous ministry of our three Homes is supported chiefly by the annual Thanksgiving Offering. For more than a decade the goal has been a single, easy, personal one—**One Day's Pay.**

A Second Look

Two New Words in Baptist Language

By JAMES W. McCLENDON, JR.

Associate Professor of Theology,
Golden Gate Baptist Theological Seminary,
Strawberry Point, Milley, California

Did you ever watch a girl newly engaged and wearing a diamond engagement ring? It is an illustration of the solar system—everything revolves in orbit around one center, and in the girl's case the center is that ring. Every movement she makes is relative to it. She cannot walk into a room without following the ring in.

But she is no different from the rest of us. She is simply putting out to the front what is for the moment most important to her. We all do this. If I get a new car, I park it where everybody can see it. For the moment, it is the most important thing. Watch proud parents with a new baby if you want to see this principle clearly illustrated.

Now let us ask, what is the most important thing in most Baptist churches? As far as I can see, it must be the boards which show the attendance and contribution record of the church Sunday by Sunday! These are placed, in my church, in the most conspicuous place possible. If in a Roman church I see the statue of the Virgin given a central place, I conclude that that is most important in that church. How can I avoid coming to a similar conclusion concerning the count in a Baptist church? Remember the engagement ring. We put that which is important front and center.

But it is not just in appearance that counting is made central. I go to a pastor's fellowship breakfast and discover that the central item of business is reporting the count. Indeed, I find that two new words have been added to the language. The first is "jave" which is pronounced to rhyme with "have." It is used in sentences such as "How many *jave* for Baptism yesterday?" and "How many *jave* at the associational worker's conference last night?" The other word I have learned is "*jarun*," in sentences such as "How many *jarun* in Training Union," or "How many *jarun* in Sunday School?"

No one ever asks, "Did you grow in grace yesterday?" No one ever asks, "Do the people care more about Jesus Christ?" We seem to go on the confident assumption that if the numbers increase, all is well; if they do not, all is wrong. Enlargement is made a synonym for improvement; the quantitative is the measure of our work for the Lord, and no pious profession to the contrary ever sounds quite persuasive. We really be-

lieve that the man who says "the revival brought a better spirit to our people" is ashamed because the count was not larger, and is trying to cover up.

Isn't there something basically wrong about such a center for our thought? I learned in grammar school that one thousand times peanuts is still peanuts. It seems to me that a hundred times mediocrity is still mediocrity, and that the preacher who is tickling the ears of his flock is still only an ear-tickler, even if he tickles a thousand pairs of ears every Sunday.

Someone will say, "That is just the Baptist way, though, and you can't change Baptists." I answer, first, that it is not exclusively the Baptist way. Other denominations have their count boards front and center also. Some other denominations are just as guilty as we. It is not a Baptist characteristic, I believe, but an American. We Americans have come to believe that the big one is the good one, and that you can count your way to glory. This counting is not evangelistic zeal; some of those who do the most counting are least concerned with preaching the gospel. Indeed, too much gospel preaching is not the best way to bigness—the gospel has been known to repel men as well as to attract them. Very few are more evangelistic than the apostle Paul, and it is impressive to note that he actually couldn't remember, even while he was writing Holy Scripture, just how many converts he had baptized in Corinth.

I further answer that you *can* change Baptists, or rather that we can change ourselves. Baptists are by definition people who can be changed and have been changed—converted, we call it. I believe that we can face our obsession with the count, and overcome it. I think I have seen some churches and some pastors which have begun to do this. For a start, we might study the use made of statistics in Judges, chapter seven. Gideon was also a counter, but he had a different way of winning battles.

►Pastor Donald R. Carroll tells us that the Central Baptist Church, Paris, had a great revival October 26-November 1, with W. B. Casey, pastor of the West End Baptist Church, Paducah, serving as the evangelist. There were 10 professions of faith and baptisms, 6 by letter, 2 by statement, and 9 rededications.

Missionary, With Cancer, Reaffirms Faith in God

Manly W. Rankin, Southern Baptist missionary to Hawaii, is in the States due to an illness which has been diagnosed as malignant. In a letter to Dr. Winston Crawley, secretary for the Orient for the Foreign Mission Board, he says:

"It is a great consolation to me to know that my Southern Baptist friends are praying for me at this time. My doctor has not told me that the treatments he is giving will cure me, but he is hoping they will prolong my life for some years.

"I have given 36 years of my life to Christ's cause both on the foreign mission fields and here at home. If my Lord lets me live I will continue to serve him, but if not I am resigned to the fact and have no fear. There is peace and joy in my heart in the knowledge that Jesus Christ is my Saviour and that my salvation is secure in his hands. How I do wish that people who do not know Christ as their Saviour would put their faith in him and obtain this eternal life which he offers to all who come to him."

Mr. Rankin is being treated at the Ochsner Clinic and the Southern Baptist Hospital, New Orleans, La. After September 15 he and Mrs. Rankin will be located at 133½ South Pierce Street, New Orleans 19.

Mr. Rankin, a brother of the late Dr. M. Theron Rankin, is a native of Newberry, S. C. His missionary career began in China in 1923. He transferred to Malaya in 1954 and to Hawaii in 1958.

Louisiana College Staying In Pineville

PINEVILLE, La. — (BP) — Louisiana College, operated by Louisiana Baptist Convention, intends to remain in Pineville.

President G. Earl Guinn announced the decision after an educational consultant surveyed the college's future. The school had considered moving to another site because of the plan for a state junior college to be built about 15 miles from Pineville.

Doak S. Campbell, former Baptist educator and more lately president of Florida State University, Tallahassee, Fla., conducted the survey.

He recommended that Louisiana College stay in Pineville, but think of expansion only in the area of liberal arts and sciences.

Trustees delayed the start of a \$600,000 fine arts building while the survey was under way. The construction has started since and contractors expect to finish the building by January 1, 1961.

The new building will bear the name of H. M. Weathersby, dean emeritus of Louisiana College.



Look Before You Leap

There is some place for a Better Business Bureau type of approach to the ministry. Doctors have to be approved by the state to practice medicine, lawyers have to pass the bar exam to hang out their shingles, most businesses have to have some kind of approval and a license to operate, and practically every other person doing business with the public has to submit to some safeguard against public exploitation. An unscrupulous Baptist preacher, on the other hand, can roam far and wide and make shop indiscriminately.

The preacher I am about to describe is a rare exception but serves to discredit the whole ministry. He generally shows up in a community having some distance. He makes a good impression, has a pious face, and is a persuasive talker publicly and otherwise. His health, or that of his wife or children, or many other reasons, could be given for leaving the place he formerly lived.

Sometimes he seeks out the associational missionary or local pastor to give his sob story and to learn of the pastorless churches. More often he approaches the members of the pastorless church, which he has ways of discovering on his own, and sells himself. It's amazing how many Baptists are gullible and can be taken in by a fast talking preacher in the same fashion they go for a smooth salesman of patent medicine at the county site stockyards on sale day.

Six months later the preacher's *past* catches up with him. A string of bad debts as long as a sermon's conclusion was left behind; or woman trouble—the other great ministerial plague—was really what put him out of his former town overnight. Health reasons really explain his move—he moved to keep from losing his own neck or because the people were *sick* of him. He moves on, for the same health reasons, to some other unsuspecting community for a repeat performance.

Is there any way that we can find a safeguard against such alleged preachers? Our great emphasis upon freedom of the individual and our strong belief in the autonomy of the local church are too precious to tamper with, and we would never want an index of preacher names upon which there is a ban nor to make it mandatory that a Baptist church get approval from any outside authority before calling a pastor. There are ways, however, that a local church could avoid the tragic blunder of calling an imposter.

The pulpit committee, deacons, or whoever serves to recommend a prospective pastor could get reliable references without too much trouble. References suggested by an otherwise unknown prospect are not sufficient. One reference is never enough. Some people will recommend almost any man just to get him off their hands.

A neighboring pastor who has the confidence of a

church can always find out about a prospect and many times can get information a layman cannot obtain. The associational missionary, if available, can provide reliable information without playing the part of a *bishop*. Other reliable sources of information are the state secretary and Southern Baptist Seminary, in the case of Kentucky churches.

Any prospect for the pulpit who has jumped several states from his last location without well known reasons should be doubly checked. Kentucky is just not that healthful nor the salaries that attractive. Preachers who come from non-Baptist schools, or schools not heard of, should be dealt with carefully.

Ordination papers are not enough. It's well known that a preacher can do and be next-to-nothing and get ordained, and can do and be almost anything and stay *ordained*. In almost three years of close scrutiny of scores of Baptist publications, I have seen notice of only one preacher's ordination papers being revoked.

This problem is clearly up to the local church. We would never tolerate any supra group or individual interfering with the self-determination of a Baptist church. The price of the privilege of self-government by a church is the possibility of making a foolish mistake. This is not necessary, however. With the use of God-given mentality and the Holy Spirit—and both are needed—our churches can avoid a pitfall that might take years to overcome.

Wanted: No Farm

There's always somebody to take the joy out of living for a preacher. The latest ministerial gadfly is an agricultural magazine editor who suggests that the rural pastor should be provided a two-to-ten-acre farm along with a pastorium. The agricultural editor feels that in addition to healthful exercise for the preacher, a little farm work would put him in tune with the thinking and aspirations of his congregation. Thus the preacher could preach more effectively and serve his congregation more abundantly.

All this has a noble sound but is not persuasive to many preachers, especially those of us who came from the farm. Indeed, some of us wonder if the hot sun and long rows didn't help the Lord call us to the ministry. As for preaching more effectively, if the present-day preachers had to cultivate their baby farms with the kind of mule I plowed as a boy, their language might be more expressive and picturesque but not appropriate for the pulpit.

The whole thing sounds a little like a sinister plot to pan off on the preacher what is no longer profitable to the farmer. Just when multitudes of farmers with little farms are finding it impossible to live by farming and are moving to the city or driving to the city to work to keep from starving, someone suggests plaguing the preacher with a farm.

It reminds me of a kitchen shower once given us. Among the many gifts was a jar of home-made relish which turned out to be unusually delicious. When we thanked the giver later, she replied, "Oh, did you like that stuff? None of us would eat it."

About the only person needing a baby farm is a city slicker who could use it for income tax deductions. Not many preachers have worries from high income brackets.

There would be other problems for a preacher with a farm. The editor suggested a garden but most preachers' wives are already overworked. What with running the church and covering up for her husband, the preacher's wife doesn't have much time for the hoe and plow.

Hens are mentioned as a possibility but what the editor forgets is that the preacher is already engaged full-time in looking after *old hens* and, according to the congregation, *lays his own eggs* on Sunday morning and evening.

A little flock of sheep for the preacher on his farm sounds romantic but for the thought of the *unruly sheep* of his field now. Come to think of it, he might

get more wool especially if he learned the secret of Ott Elliott of Harrodsburg.

Ott, the founder of the Harrodsburg Baptist Foundation, tells a characteristic incident from the early days of his struggle to acquire a farm. It seems that one year after he had raked and scraped to pay all his obligations, the annual tax bill arrived. Not having any money to pay the taxes, Ott was desperate until his typical genius came up with an idea.

It had been several months since he had sheared his sheep and shearing them a second time appeared as a possibility. Now you just don't shear sheep but once a year but Ott did and the money from that extra wool amounted almost exactly to the tax bill. It was a colder winter than usual for his sheep but not likely as cold as it would be for a preacher's flock.

One final idea of the agricultural editor is most ridiculous. He says the preacher could keep a cow, but what chances would a preacher have in the cow business seeing as how he is always shooting the bull.

Let's forget the farm business for the preacher and settle for a second hand garden. The beetles and weeds will take care of this before vacation time and the pastor will have no farm worries to leave behind.



KEEP LOTTIE MOON FOR LOVE'S SAKE

Editor: I'd like to answer the editorial of Erwin L. McDonald, "Another Look at Lottie Moon."

True the Lottie Moon Offering has gone a long way since 1888. I can only go back to my own Business Woman's Circle about 1929—but I have watched our own offering go from \$10 to nearly \$700.

The Lottie Moon Offering has been recognized through the years as a woman's Christmas Love Gift. Many business women open Christmas Savings Accounts, earmarked for their Lottie Moon Offering. As the years passed and salaries increased those Savings Accounts have increased—and instead of paying the salaries of a few missionaries on the foreign field, hundreds of missionaries are telling the story of Jesus, and schools, hospitals, churches look to that yearly offering for support.

True, some churches may have envelopes in their weekly budget for it—but it is still a woman's gift and as such women save for it, and look forward to giving at Christmas-time.

Put it in a budget—dole it out percentage-wise—the incentive for a "love gift" is gone . . . and who loses by our budget efficiency? Our foreign mission work.

I say—keep the *Lottie Moon Christmas Offering* . . . we women have proven we can GIVE of our best for our best for our Master's work.

A Baptist Louisville, Ky. Mary K. Stark

WON'T BE PUSHED

Editor: That time is here again!—promoting unhappy adults. Why can't we go where we want to go? Aren't we capable of thinking for ourselves? Don't we know what we like and what we don't like? I know "They" say "make new friends and hear new teachers", "smaller classes reach more people, a teacher can't learn to know a large group personally."

If all of that is true why won't it work on the larger scale? Why not break down these large churches into smaller ones? If one teacher can't know personally ten members certainly one pastor can't do justice to 1,000 members.

If we need a new teacher every year or two to get the thoughts and ideas of as many different ones as possible, then rotate our preachers every three or four years too. We get just as tired of them. They, too, use up their store of sermons.

Why not take a poll through your paper and see how many unhappy adults there are in our churches because of this grading?

After 45 years of active service in our Baptist church, I am sick of being pushed around. I am going to join some of the other Baptist friends who have gone to another denomination where they emphasize the Bible rather than methods.

R.R. No. 5, Louisville, Ky. A. J. Gaynor

THE ADMINISTRATOR COUNTS IN BAPTISM

Editor: The letter from Rev. Don Meloon, Dixon, Kentucky, seems to imply that the association has over stepped its authority in that they ask his church to go one step further in their qualification of New Testament baptism and that the administrator of their baptism be in hearty agreement with the Believer's Baptism. The one baptized receives the kind of baptism the administrator provides; that is, if a church or denomination believes that baptism is essential to salvation, or baptism can be sprinkling, the one baptized has that kind of baptism. It is not what the candidate feels about it, *it is what he has submitted to*. Now if the Baptist brethren of the association are asking this church to conform to their belief, they are not doing more than other denominations are asking them to do. It is only fair that every denomination determine what constitutes the kind of church that can be a part of their fellowship. The church does not have to accept their request. Proof: Acts 19:1-6. The Ephesians had the baptism they had received by the administrator—regardless what they thought about it. They were willing to go all the way and did, but not until they heard and obeyed, did the Spirit of God respond.

KENTUCKY BAPTISTS AT WORK

SUNDAY SCHOOL

Training Records Available

By ROY E. BOATWRIGHT



R. E. Boatwright

The Sunday School Department is making available to the associational missionaries (in some cases, associational Sunday school superintendents) copies of all of the Sunday School Training Requests for Awards which have been turned in through the Sunday School Department. Any church desiring Sunday school record information may contact its local missionary and receive information on all previous Sunday school record request for awards.

This information will be exceedingly helpful in setting up a church file on training.

SEND NAME OF YOUR NEW SUPERINTENDENT TO THE SUNDAY SCHOOL DEPARTMENT

If your church has elected a new Sunday school superintendent for the ensuing year, please send to the Sunday School Department, his name and address, in order for us to be able to send him pertinent information on Sunday school work.

STATE VACATION BIBLE SCHOOL CLINIC

The State Vacation Bible School Clinic will be held with the First Baptist Church of Shelbyville, February 25, 26, 1960.

WOMAN'S MISSIONARY UNION

Week of Prayer Lottie Moon Christmas Offering

By MRS. GEO. R. FERGUSON

Are your plans for the Week of Prayer well in hand? We trust that you have had your study of the foreign mission series of books, made definite and worthwhile plans for the week of prayer,

November 30-December 4 and set a worthy goal for your Lottie Moon Christmas Offering. A good observance of this week and a worthy offering are a MUST as we view the needs of the world today.

The first imperative is vital praying, based on a knowledge of the needs. The second imperative is a worthy offering to help meet the unprecedented needs. A daily observance of the week of prayer will result in more and better praying as well as informed and inspired giving. It has been well said that, "you cheat the missionaries and you cheat yourself when you observe only one day of the week of prayer".

The needs of the world are more tremendous today than at any time in our history. The needs are very apparent when we face the fact that at the rate we are now winning lost souls to Christ, it would take us more than two hundred years to win the lost of the world if no one died and no one was born during that time! Facing these facts we sense again the urgency of taking the gospel NOW.

When we realize that 83% of all of our gifts stay in the local church; that only 17% goes for all missions—(local, city, associational, state, home and foreign); that 20% of our church members do 80% of the giving, we see again the need for the week of prayer and a great offering for foreign missions.

We need not fear that the offering during the weeks of prayer will hurt the giving to the Cooperative Program. Experience and statistics have proven over and over again that giving to the Cooperative Program increases as these great missions offerings grow, for they come from missionary hearts and result in increased missionary giving to all of our denominational causes.

The Scripture teaches that we are to bring tithes AND offerings. Let us bring a great Christmas Love Offering to help take the gospel to our needy world in response to the command of the One whom we love and whose Birthday we commemorate.

CHURCH MUSIC

Long Runians and Daviess-McLeans are Kentuckians In the High 25 in S.B.C.

By EUGENE F. QUINN

Two associations in Kentucky rank in the highest 25 associations with the high-

est number of awards earned in the Southern Baptist Convention during the past year. Daviess-McLean and Long Run associations top Kentucky's list with Long Run figuring second in the whole Southern Baptist Convention having earned a total of 695 music awards for the past year.

Daviess-McLean Association is twentieth in the high 25 associations with a total of 259 awards earned.

Congratulations to these associations as they represent Kentucky in a fine way for the whole Southern Baptist Convention.

THREE KENTUCKY CHURCHES ARE INCLUDED IN THE HIGHEST 25 IN S.B.C.

Three churches in Kentucky are among the highest 25 churches in the whole Southern Baptist Convention in total number of awards earned during the past year.

First Baptist Church, Bowling Green, is the highest representative of Kentucky. It is in fourteenth place in the convention with a total of 125 awards earned by the one church.

The First Baptist Church of Russellville is eighteenth in the high 25 with a total of 112 awards earned.

Harlan Baptist Church represented Kentucky as the twenty-fifth in the high 25 churches with a total of 91 awards earned.

Congratulations to ministers of music James R. Jones, Russell Bennett, and Ronald Sholar, respectively, for their good work with their churches in these awards earned for the past year.

HERBERT C. CRALLE FUNERAL HOME

Herbert C. Cralle
Herbert C. Cralle, Jr.
Edwin R. Hillock

Phone TWInbrook 3-5223

Frankfort and Peterson Avenue
Louisville, Ky.

BROTHERHOOD

Summer Camps for 1960 Are Now Being Planned

By FORREST R. SAWYER



F. R. Sawyer

Tentative plans for the 1960 summer camps call for a number of innovations. They deal with nothing other than methods designed to fit the work of Royal Ambassadors into the pattern of its having been assigned to the Brotherhood Department of the General Association.

A need through the years has been that there be more than one individual in a church interested in the missionary education and welfare of the boys of that church. Limited interest and effort has resulted in local church Royal Ambassador work coming in, flourishing, and then going completely out of the picture. Such a condition will be remedied only as we enlist more than one in a church to work with the boys. Thus, the emphasis during the past two years on the importance of the R.A. committee.

The enlistment, the training and the utilization of these committees, carries with it another aspect. Heretofore, as all are aware, one of the basic problems in getting men to work with the boys has been the fact that a canopy hovers over Royal Ambassador work leaving a still prevalent impression that the Royal Ambassador program is a sissy type of thing. That, of course, is not true. One task is to dispel that and other erroneous ideas relative to it. We believe that that can only be done by the development of the R.A. Committees of Church Brotherhoods. Those committees within the local church, know that it is impossible for personnel of the Brotherhood Department to minister to each local church on an individual basis. As much local church work has been done as we could do and still implement the development of the associational level of work in such fashion that it would be in a position to assist local churches. One of the problems that attended such an operation as that, has been the fact that Associational Royal Ambassador leadership has been operating independently of the Associational Brotherhood, and the Associational Brotherhood has been operating independently of the Associational Royal Ambassador work.

This condition calls for a coalition. It is the considered judgment of the Secretary of the Brotherhood Department, and the Associate, that the over-all picture of the work with our boys does not call for a "specialist" in that particular field, but rather, it calls for the department's set-

ting an example and developing and training men who can be "specialists" in the local church.

Present plans call for the personnel of the Brotherhood Department to be at Cedarmore during the four weeks of camps this summer. Tentative plans call for the camp to be set up in such fashion that it will picture the R.A. committee of the local church Brotherhood, operating and functioning in the various areas of ministering to the boys just as though they were in a local chapter at home. There will be the chairman of the committee, and there will be those charged with the responsibility of Bible study, of recreation, of ranking, of campcraft work, of handicraft, etc. This should let counselors, unit leaders, staff members, and the boys themselves see the scope of R.A. operations.

We are most desirous of seeing the Royal Ambassador program be a part of the local church program. That, basically

and fundamentally, is the underlying motive and the thread that is woven from the beginning to the present end of the total concept of that which a Royal Ambassador program ought to be. The end result would be that the Royal Ambassador program becomes a part of each local church's program, and this could be the road toward remedying a trend that could have as its end result the splintering of Southern Baptists. The cause of Christ cannot afford excessive designations by Baptist men—now or in the future. Neither can it countenance self-erected geographic boundaries that have as a terminus the cessation and retardation of being "laborers together with God."

(Camping dates for 1960 are: June 6-11; 13-18; 20-25; 27-July 2. Chapters will be made up of the following age groupings: Ages 9, 10, 11; 12, 13, 14; and 15, 16, 17. Each church can send all its boys the same week.)

TRAINING UNION

Reservation Form for Chartering Bus to Southern Baptist Training Union Convention, Atlanta, Georgia - December 28-30, 1959

Reservations for those listed on this form are requested for the chartered bus to the Southern Baptist Training Union Convention December 28-30, 1959.

Name	Address	Please Check Age Group:			
		Ad.	Y.P.	Int.	Jr.

(Use separate piece of paper to list additional names.)

Enclosed is \$10 deposit for each person for whom reservations are requested. The following statements have been explained to those making request.

- Total cost of round trip—\$15 (The balance to be paid on or before December 28).
- Reservations can be cancelled and deposit returned anytime before December 8.
- If reservation is cancelled after December 8 deposit will be refunded **provided** someone is secured by the individual or by the Training Union Department to occupy that person's place on the bus.
- The bus will leave Louisville at 3:30 Sunday afternoon, December 27. The party will stop in Bowling Green for supper and church services. After the evening service at First Baptist Church the party will continue to Atlanta and arrive Monday morning. The first session of the convention is Monday night.
- Each person must make his own room reservation in Atlanta. Reservations will be needed for Monday and Tuesday nights.
- The passengers on the bus will not be chaperoned by the Kentucky Training Union Department while in Atlanta.
- The bus will leave Atlanta after the closing Wednesday night session. The party should arrive in Louisville around noon Thursday, December 31.
- Other details as to luggage, places of departure, etc., will be sent to each person making a reservation.

Church	(Name of Person Completing Form)
Association	(Address)

For Bus Reservations, please send the above form to the Kentucky Training Union Department, Kentucky Baptist Building, Middletown, Kentucky.

For Room Reservations, please write Housing Bureau, Baptist Training Union, 720 Rhodes Haverly Building, Atlanta 3, Georgia.

SEEING WITHOUT EYES

By C. R. DALEY

What's it like to be dinner guest of a blind couple who entertains royally including the preparation and serving of a complete meal without any outside help? I never knew until Charles and Helen Persinger insisted on having the preachers in their home for one meal during the September revival in the Campton Baptist Church.

After all they were members of the church and wanted to take their turn in entertaining their pastor and the visiting preacher. Only several days before they had become members of the church and had almost shocked this editor into speechlessness in doing so.

Shocked The Evangelist

Pastor Pinkley was necessarily absent on the first day of the revival and as visiting preacher, I was in charge of the service but had not been briefed as to what to expect. I had seen a blind lady enter the sanctuary led by her dog but didn't know the whole story until the time of the invitation. On the first stanza a giant dog followed by a man started down the aisle from the back pew. The lady and her dog joined the procession toward the front. The two dogs came straight to me bringing their masters. I mustered courage enough to step by the dogs to learn the desires of the man and woman.

I learned that they were Charles and

Helen Persinger coming to join the Campton Baptist Church. They were the new school teachers who had moved from Georgetown where they had both graduated from Georgetown College. They were Amen-ed enthusiastically into the church and greeted heartily at the end of the services.

They lived alone in a neat and attractive house and miraculously did all of their own housework. In this home we were the dinner guests. All was ready upon our arrival. The table was set perfectly and everything was in order though the only eyes with which Charles and Helen saw were in a dog pen in the back yard.

Loss of Sight

After dinner we talked a while. Naturally I wanted the story of their lives and what a story it was! It would fill a book and can only be glimpsed at in a few paragraphs.

So far as the story of Charles and Helen as a couple goes, it began in a school in Virginia. Charles, a Virginian, and Helen, a Kentuckian from Pike County, Kentucky, were both students in the school. They had eye defects but both could see. It seemed to be a case of love at first sight and, for Charles, marriage at first acceptance by Helen. Subsequently, Charles lost his sight and had to adjust to a new world.

The course of their lives for the next few years was what would be considered normal and successful under the circumstances. Then came the crisis which changed the direction of their lives completely. They had settled in Louisville and Charles had obtained a concession



Charles conducting a street service.

stand at the General Box Company where his profit approached a handsome \$100 a week.

The Crisis

Then came the tragic fire which destroyed the factory. The day of the fire found the training of Charles handy as the smoke filled corridors blinded other employees but made no difficulty for him since he knew his way out without eyes.

Things became serious when Charles began to look for another place to do business. In spite of days of searching and wasted shoeleather, nothing opened up. Discouraged and in despair, Charles turned to drinking which further complicated matters. Helen wasn't too strong in resistance either and soon bad company was joined to bad habits.

The turning point in their lives came through the interest of Baptists from Louisville's Ninth and O Church. Visited and witnessed to, the Persingers went to church. Conviction was swift and deep and salvation came to Charles and Helen. Charles recalled he had a carton of cig-

arettes and a pound of smoking tobacco at the time of conversion. He sold the cigarettes and gave the tobacco away. They started tithing though they were barely existing on a little welfare check. They discovered their tithe amounted to almost exactly what they had been spending on tobacco.

Called To Preach

Charles became convinced he was called to preach. He answered the call and a new joy came. He puts it this way, "When I surrendered to preach, the gates of heaven opened and they haven't closed yet."

The decision to preach meant training, so the young blind man dared to show up at Georgetown College. After all, his wife could read to him and he could find some way to finish four years' study with her help.

Then the world fell in. Helen was discovered to have glaucoma, the same disease which took Charles' sight. The eyes of both were gone now except for a dim blur saved for Helen. They didn't give up. Instead both determined to graduate and did so in spite of other physical maladies. The obstacles seemed unsurmountable and the account of their struggles sounds unbelievable, but no pessimism ever prevailed.

Once they were down to their last thirteen cents when an anonymous letter from Paris, Kentucky, arrived with money. In recalling how it was done, Charles and Helen credits President H.

Lee Eddleman, Professor Charles Hatfield, Brother and Mrs. George Smith, and Dr. H. V. Johnson with the most assistance. In fact, they cannot account for their college degrees apart from these friends.

Doing the Impossible Again

By this time the impossible had become routine for Charles and Helen and they dared to apply for teachers' certificates from the state Department of Education. They had no trouble qualifying academically but teachers' certificates just weren't issued to blind persons. But they were in this case through the gracious help and understanding of Louise Combs, a wonderful official in the Kentucky Education Department.

Then came the wait for jobs. Who would want blind teachers? How could they maintain discipline and cope with other problems almost too tough for physically perfect teachers? There was never any doubt in the minds of Charles and Helen about getting jobs or being able to handle them.

They prayed for an opportunity and it came in an offer from the high school for Wolfe County in Campton, Kentucky. This was it. Not only was there a school in which to teach but Wolfe County was one of the great mission opportunities in Kentucky. Charles and Helen packed up everything including a public address system used by Charles in street preaching. They even bought a piano to take

to Campton in anticipation of the time when a mission might be started.

The Outlook

Now that the Persingers are through college and facing the difficult adjustment to new surroundings and new jobs, what is their attitude? They know they are on the spot. They must make good not only for their sake but for the sake of all other blind persons who would aspire to teach in our public schools. Whether or not other blind people are granted teachers' certificates depends upon the success of Charles and Helen.

Charles summed it up this way, "It won't be easy. There are problems to be worked out, but this is nothing new for us. Getting through college was a problem. Getting teachers' certificates was a problem. We'll make it."

After some teaching experience and a little accumulation of savings, Charles plans to enter a Baptist seminary. It's easy to believe he'll make it.

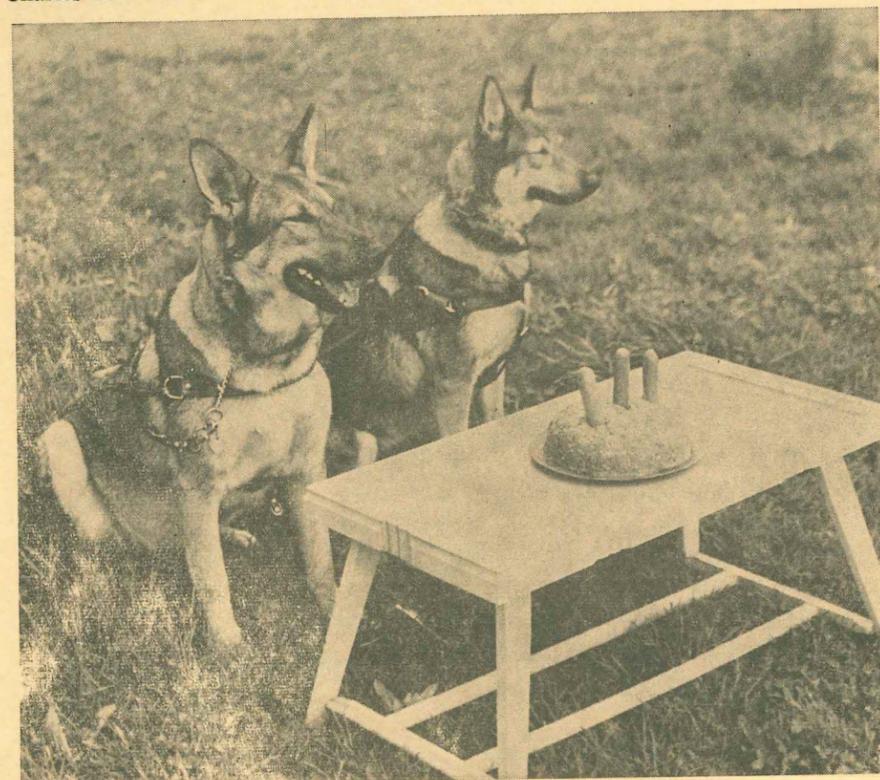
This is part of the story I learned by having dinner with this blind couple. The pastor and I said goodbye to go to the evening service, but in leaving, we knew the Lord was as much present in this home as in any church building. The words of Jesus to Thomas came to me. "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed (John 20:29)."

Charles and Helen hitched up their physical eyes, Stoney and Jeanie, and with the eyes of their souls, joined us for the revival services.

►Evangelist Buckner Fanning has accepted the 3,500-member pastorate of the Trinity Baptist Church, San Antonio, Texas.



Charles and Helen (center) at Georgetown College graduation in June 1959 with President R. L. Mills (left) and Dean Hinson Harris (right). Stoney and Jeanie in cap and gown were also awarded degrees.



The "eyes" of Charles and Helen admiring their birthday cake of hamburger and weiners.

Lend a Hand



Give One Day's Pay

Bryan Given Full-Time Status In Editorship

BALTIMORE — (BP) — Editor Gainer E. Bryan, Jr., of the Maryland Baptist here, has been relieved of additional duties as state director of the Forward Program of Church Finance of Southern Baptists.

He will devote full-time to editing the paper and to handling public relations for the Maryland Baptist Union Association, which publishes the paper.

The change of responsibilities came at a meeting of the mission board of the union association here. The board created a new department of Brotherhood and stewardship, into which church finance work will be placed.

The new department head is Allen J. Beck, who has been with the union association treasurer's office, and has also already been promoting Brotherhood work.

The state mission board voted to send Editor Bryan to the Baptist World Alliance Congress in June, 1960, in Rio de Janeiro, Brazil. It also approved a tour of Latin-American mission fields for the editor.

Bryan is the former director of public relations for the General Association of Kentucky Baptists.

\$70,000 Paid For Long Island Property

A two and one-half acre gladiola farm at Farmingdale, Long Island, has become the property of Southern Baptists. This will be the home of Long Island Chapel, one of four chapels sponsored by the Manhattan Baptist Church, New York City.

Purchased for \$70,000, the property provides a bulb barn, immediately convertible to a 300-seat chapel, a brick house for educational purposes, a three-car garage with living quarters, and a two-car garage. The down-payment on this first property purchased in New York City by Southern Baptists was paid by the Home Mission Board. (The property of the Manhattan church is under long-term lease.) The Long Island Chapel has been meeting in rented quarters in Hempstead, Long Island.

The property, situated in the fastest-growing county in America percentage-wise, has a half-million people living within a ten-mile radius; about 800 of these have Baptist backgrounds.

"A Southern Baptist church erected on this property, which adjoins the Southern State Parkway, will be seen by millions traveling to and from New York City,"

said Paul S. James, director of Southern Baptist work in the Greater New York Area.

Beginning in 1957, Southern Baptist work in the New York area has expanded from the mother-church on Manhattan to include Long Island, Madison and Pompton Lakes, New Jersey, and Portsmouth, New Hampshire.

►The citation for "outstanding leadership in strengthening religion and morality in American life" was conferred upon Albert Carpenter, director of the Chaplains' Commission of the Southern Baptist Home Mission Board, by the National Military Chaplains Association.

►The Buffalo Church experienced a revival under the leadership of Henry Hedgespeth as the pastor of the Gethsemane Baptist Church, Danville, as the evangelist, and Jack Criswell, pastor of Magnolia, as the song leader. There were 67 professions of faith and 9 additions by letter. "Twenty-one of the 67 were baptized into the membership of the Buffalo Church," says Pastor Albert Gisler, "and the others went to other churches." The Sunday School attendance reached 378 and the Training Union 187—about 100 over the average.

Waddy Baptists Dedicate Educational Building

A new educational building was dedicated by the Waddy Baptist Church on October 18. The new building, along with some renovation of the old building and the installation of a new furnace, cost approximately \$26,000.

The Waddy Baptist Church was organized September 21, 1892, and for a number of years held services only one Sunday a month. In 1905 the church went to half-time preaching services and sometime later became a full-time church. Listed among the illustrious pastors of the Waddy Church are Dr. E. A. McDowell, Jr., Dr. S. L. Stealey and Dr. J. Leo Green, all connected at this time with Southeastern Baptist Seminary, Wake Forest, North Carolina. Dr. McDowell and Dr. Green are members of the faculty and Dr. Stealey is the president of Southeastern. Pastors in more recent years include David Byrd, now of Jackson, Tennessee; George Munro, now pastor of the Ft. Thomas Baptist Church, Ft. Thomas, Kentucky; and Hugh Brooks, presently serving as pastor of the Sand Spring Baptist Church, Lawrenceburg, Kentucky.

In charge of the dedication services was Pastor Jimmie Smith. Special speaker for the dedication services was Richard Smith, immediate predecessor of Jimmie Smith and now pastor in Oak Ridge, Tennessee.

One charter member of the church received special recognition at the service. This member was Mrs. Lena Martin, 92 years old. Mrs. Martin is the mother of Mr. Martin, member of the Waddy Baptist Church and moderator of the Shelby Baptist Association.

Wednesday Night Vigor

A new indication of vigorous life in the Wednesday night service of Southern Baptist Churches has appeared. Pastors and lay leaders alike may take encouragement from this statistical proof.

Southern Baptist pastors have been searching for solutions to the Wednesday night problem. The old Prayer Meeting, in which only a handful could participate and to which fewer still came, has been generally replaced. Various new programs have been attempted. Effort has been made to enlist people in a wide age range. Co-operation of various activities such as Sunday School, business meetings, auxiliary meetings, and such like, has afforded the material for experimentation. Dr. Huss's plan for the "Hour of Power" has enjoyed wide success. Other programs such as "Family Night", "Church Night", and similar titles have become popular. But, all of these have one thing in common: the attempt to enlist more people from a wider age range in the Wednesday night services

The success of this move became statistically apparent as a by-product of a recent survey on evangelism. Nearly two thousand cards were filled in by members of various congregations scattered throughout the Southern Baptist Convention. One of the questions answered gave the age of the informant. From the cards it became apparent that the Wednesday night meeting has the vigor of a strong appeal to every age group in the church. Childhood, youth, maturity, and age are all represented. Here is the statistical indications of actual Wednesday night attendance: Ages 5 through 9 years—20 attendants; ages 10 through 14 years—87 attendants; ages 15 through 19 years—105 attendants; ages 20 through 24 years—106 attendants; ages 25 through 29 years—107 attendants; ages 30 through 34 years—127 attendants; ages 35 through 39 years—160 attendants; ages 40 through 44 years—138 attendants; ages 45 through 49 years—136 attendants; ages 50 through 54 years—142 attendants; ages 55 through 59 years—108 attendants; ages 60 through 64 years—89 attendants; ages 65 through 69 years—54 attendants; ages 70 through 74 years—29 attendants; ages 75 through 79 years—21 attendants; ages 80 through 83 years—4 attendants.

This statistical proof shows that Southern Baptists are evolving a type of Wednesday night service possessing appeal to all ages and adapted to the spiritual development of its people. While the attendance proportion is still below the Sunday services, it is a growing proportion. The fact that youth is being enlisted is a healthful sign for the future development of this important service in the life of Southern Baptists.

On this basis a question may be raised: would not one of our denominational agencies perform a real service by making a summarized report upon successful Wednesday night procedures available to our churches?

►Cohen Campbell, Warfield, Ky., has accepted a call to be pastor at Allen Baptist Church, Enterprise Association. He began his work there November 1. W. G. Potts, of Louisville, served as interim pastor for two months prior to his coming. This was the fourth time Brother Potts has served as interim pastor at Allen.

►Davis C. Cooper, Jr., is to retire as financial secretary for the Alabama Baptist State Executive Board on January 1. He has held various denominational positions with Alabama Baptists for the last 31 years, including Sunday school secretary, Training Union, Student work, Brotherhood and director of the department of education and training. He has had his present work since 1944. He plans to reside at his home in Montgomery, Ala., and expects to do some traveling.

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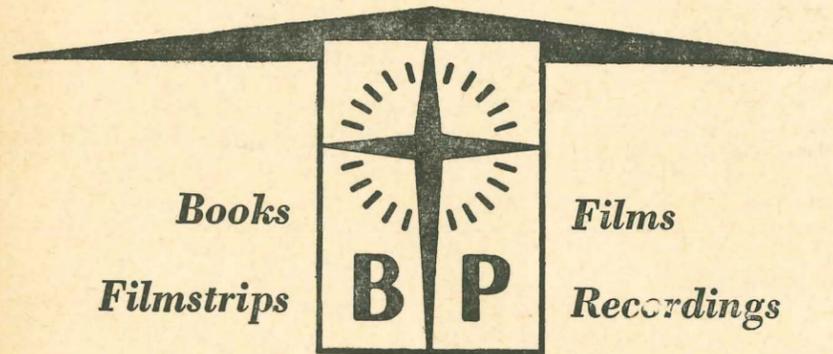
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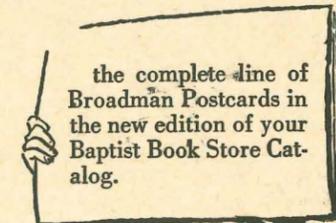
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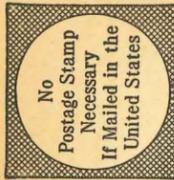
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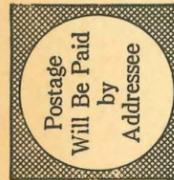
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Brotherhood To Sell Through Book Stores

MEMPHIS, Tenn.—(BP)—Brotherhood materials, except magazines and tracts, will be sold in Baptist Book Stores after April 1, 1960.

This plan was made possible when the Southern Baptist Brotherhood Commission here approved a sales contract with the Baptist Sunday School Board.

At present, Brotherhood and Royal Ambassador supplies are furnished from the Commission's headquarters here. The contract provides for a two-year trial period. It may be revoked by either group upon six months' notice.

During the trial period, unsolicited orders will be filled at the Brotherhood Commission. Afterward, the orders will be referred to a Baptist Book Store.

With the adoption of this new plan, supplies will be distributed through 52 different points—Book Store sites—instead of one. "It is hoped this will make it more convenient for Baptists throughout the Convention to secure needed Brotherhood and Royal Ambassador supplies," George W. Schroeder, Brotherhood executive secretary, said.

Plans for the introduction of a new Royal Ambassador campercraft program were approved by the Commission members. The program is to be progressive in nature, first teaching boys some basic skills for outdoor living and then providing them with opportunities for using the skills.

►Mrs. Marietta McMullen Abbott Burnett, native of Louisville, Ky., died at Hendersonville, N. C., November 4. She was the widow of the late J. Henry Burnett, well known Baptist layman of Glasgow, Auburn, Russellville, and Louisville, in Kentucky, and of Murfreesboro, Tennessee, Macon, Georgia, and Hendersonville, N. C., who for years was secretary of the Southern Baptist Convention. She leaves three sons: J. Henry Burnett, Jr., Fort Worth, Texas; Robert S. Burnett, Hendersonville, N. C.; and Oscar W. Burnett, Greensboro, N. C.

►Mrs. R. A. Eddleman died in New Orleans on November 4, and her funeral was conducted in Cleveland, Miss. She was the mother of Dr. H. Leo Eddleman, president of New Orleans Baptist Theological Seminary, New Orleans, La., and for a time resided with him while he was president of Georgetown College, Georgetown, Kentucky, before he went to the Crescent City nearly a year ago. This, in connection with the death of Dr. Arthur Fox, announced last week, means that the father of Mrs. Eddleman and the mother of Dr. Eddleman have died within the same week.

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Indiana's Southern Baptists Meet in First Convention at Clarksville

The State Convention of Baptists in Indiana held its first convention in the First Southern Baptist Church, Lincoln Avenue near Eastern Boulevard, Clarksville, Indiana, November 5-7, 1959. **Lynndon W. Collings**, a Kentuckian, was the host pastor.

Though Clarksville is one of the oldest cities in Indiana, having been the home of and laid out in 1803 by that great patriot, **George Rogers Clark**, who, with the assistance of his compatriots, gave to the United States its largest acquisition [The Northwest Territory] of real estate, it remained until 1959 for them to have their first convention.

When the white man came to the Ohio Valley there were two principle means of travel—one over land by walking or on horseback, blazing the trail; and the other by boat down the streams. If the former was being used, the traveler was impeded in his course coming up

through Kentucky from Wilderness Road, when he struck the Ohio River. If the latter course was being used, the traveler was impeded in his course down the Ohio River by the Falls of the Ohio, except in times of high water and floods. Thus, six cities were early started on the banks of the Ohio at the Falls—three on the Kentucky side, Portland, Shippingport and Louisville; and three on the Indiana side, New Albany, Clarksville and Jeffersonville. The three towns on the Kentucky side long ago grew together and became one—now called Louisville, but the three on the Indiana side are still three separate corporations, though Clarksville and Jeffersonville are so close together that one hardly knows when he is passing from one to the other, being separated in general by Missouri Street and, roughly, the superhighway going north.

The convention program was preceded with the Convention Pastors' Conference, at which time four major addresses were given. The speakers were **Drs. Willis Bennett, Joseph Stiles and Dale Moody**, all of the Southern Seminary faculty, and **James W. Abernathy**, pastor of Calvary Church, Evansville, and formerly of Beaver Dam, Ky.

Out-of-state speakers included **Dr. A. H. Cullen, Monroe, La.**, and formerly of Evansville; **Baynard F. Fox, Drs. L. O. Griffith, Merrill D. Moore, Baker James Cauthen, and J. M. Crowe**.

It was expected that **Dr. C. C. Warren** would be the final speaker on the program, but his untimely illness made necessary the cancellation of that engagement. His place was ably filled with a masterful address by **George M. Slayton**, secretary of missions, church finance, and Brotherhood for the State Convention of Baptists in Indiana.

Stephen H. Cobb, pastor of the Grace Baptist Church, Evansville, Indiana, was re-elected president for next year, as were all of the other officers: **Walter R. Davis**, pastor of the First Southern Baptist church, Hammond, Ind., vice president; **O. R. Gregg, Connersville, Ind.**, recording secretary; **H. Dallas Sugg**, pastor of Trinity Church, Evansville, assistant secretary; and **V. B. Castleberry**, pastor at First Southern Baptist Church, New Castle, Ind., historical secretary.

At the conclusion of the election, when every officer was re-elected, **President Cobb** facetiously remarked, "You are now no better off than when you started," bringing much laughter from the audience. The fact was, the messengers knew that they had an excellent set of officers who had measured up in every way in furnishing leadership for this young state convention.

The organizational session in 1958 found that it had 111 churches, but these were increased to 124 in 1959. A year ago these 111 churches had 20,683 members; today their 124 churches have 22,870 members. They have baptized 2,077 persons since the organization.

►**William R. Gaddie**, 95, retired merchant of Upton, Ky., living at Hammondsville, died in a nursing home in Louisville on November 4. He had been clerk of Lynn Baptist Association for 28 years—3 years beginning in 1910; 5 years beginning in 1914; and 20 years beginning in 1926 and running through 1945. His funeral was held at the **Dixon-Rogers Funeral Home** in Magnolia on November 7. He leaves two sisters, **Mrs. Belle McDaniel** and **Mrs. Maggie McGill**, both of Louisville.



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By ELMER L. GRAY

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emergency came, they would not be able to pay the resulting expenses. Illnesses and accidents happen to ministers just the same as to others. In some cases good men have had to leave the ministry in order to pay large, unexpected medical bills. In other cases churches have strained themselves to the point of hurting their effectiveness in order to aid a beloved pastor in a time of crisis.

Churches need to be as wise as business concerns. If it is right and profitable for commercial enterprises to insure their employees against accident and illness, then it would be well for churches to consider similar benefits for those who serve them. For a few dollars a month a congregation can secure such protection for its pastor and other employees. A local insurance agent will give assistance and advice concerning hospitalization plans and costs. Some churches have found that reduced rates are available if enough persons are involved and that the required number may be included by several churches agreeing to participate in a particular insurance program.

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Harris Accepts Mercer University Presidency

MACON, Ga.—(BP)—Rufus C. Harris, president of Tulane University at New Orleans for 22 years, accepted today the presidency of Mercer University, his alma mater.

Harris planned to leave New Orleans for Augusta, Ga., where he was to be presented Thursday morning to the Georgia Baptist Convention in its annual session. The Convention established Mercer in 1833.

Leaving one of the nation's larger universities for a much smaller one, Harris said simply: "I have a great sentimental attachment for Mercer and I have a great obligation to Mercer." He added that "I'm wanted and I am led to believe I can be useful."

The 62-year-old educator, a native of Monroe, Ga., leaves a student body of 6,714 at Tulane for 1,238 at Mercer. Tulane has \$23,000,000 in buildings and equipment; Mercer has \$5,500,000. Tulane's budget last year was \$12,000,000 compared with less than \$1,000,000 at Mercer. Tulane has \$5,000,000 in endowment and is in a ten-year campaign for \$96,000,000 more; Mercer has \$5,000,000.

Harris said no decision had been reached as to when he would move to Macon. Harris succeeds George B. Connell who died April 21 of a heart attack after serving as president for six years.

Graduating from Mercer in 1917, Harris went on to Yale University where he received the bachelor of laws degree and then the doctor of jurisprudence degree. He returned to Mercer as a professor in its law school, served two years as dean of the school and then went to Tulane in 1927 as dean of its law school. He was elected president of Tulane in 1937.

Honorary degrees have been conferred by the University of Alabama, William Jewell College, University of Maine, University of Chattanooga, Northwestern University, Birmingham - Southern College, University of Miami, and the University of Hawaii.

Harris was for 17 years a director of the U. S. Federal Reserve Bank, Atlanta, and was chairman when he retired in 1955. He is the immediate past president of the Southern Association of Colleges and Secondary Schools and has served on numerous educational commissions and White House committees.

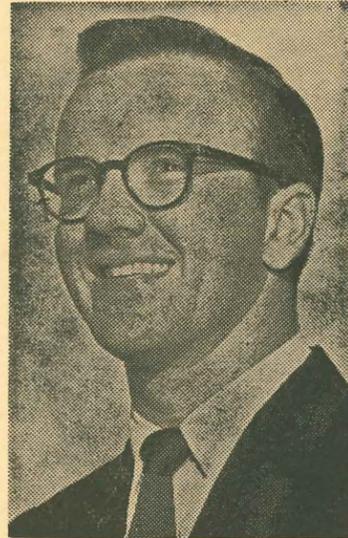
T. C. Bagby Dies

Rev. T. C. Bagby, 74, Southern Baptist emeritus missionary to Brazil, died November 7 at a hospital in Corinth, Miss. He suffered a stroke on November 2, while participating in a School of Missions in the Alcorn (Miss.) Baptist Association. He was a resident of San Antonio, Tex., and burial was in the

family lot in Belton, Tex., at 2:30 p.m., Tuesday, November 10.

The son of pioneer missionaries William B. and Anne Luther Bagby, he was born in Rio de Janeiro, Brazil. In the varied roles of M.K. (missionary kid), student, independent missionary, Southern Baptist missionary, and emeritus missionary he devoted a lifetime to witnessing for Christ in his homeland.

He preached in more than half of Brazil's 20 states. He did evangelistic and educational work in Santos for 12 years, in Sao Paulo for 17, in Goiania for eight, and in Sao Vicente for seven, his primary



Hugh Brooks, pastor of the Sand Springs Baptist Church, Lawrence, Kentucky, since September 1, led Sand Spring Baptists in a revival during the week of September 27-October 4 resulting in 16 additions. There has been a total of twenty-three additions to the Sand Springs Church in the six weeks' pastorate of Pastor Brooks who came to the Sand Springs Church from Parkwood Baptist Church, Louisville.

effort being the fostering of young churches.

His sister, Mrs. W. C. Harrison, an emeritus missionary, described him as "preaching in and out of season, in and out of doors, in and out of jail." After his retirement from active service in 1955 he continued to be pastor of a church in Sao Vicente until ill health finally forced him to take up permanent residence in the United States early in 1959.

Mr. Bagby attended Mackenzie College, Sao Paulo, and received the bachelor of arts degree from Baylor University, Waco, Tex., and the master of theology degree from Southern Baptist Theological Seminary, Louisville, Ky.

During student days and for several

years following graduation from the seminary he was pastor of churches in the States, serving in Louisiana, Kentucky, Wisconsin, and Virginia. He returned to Brazil as an independent missionary in 1914, but was appointed by the Southern Baptist Foreign Mission Board in 1918.

He is survived by his widow, the former Frances Adams, native of White Stone, Va.; two sons, Rev. Samuel A. Bagby, of Lumberton, N. C., and Luther R. Bagby, of Shreveport, La.; three daughters, Mrs. Kathleen Costa, of Santos, Sao Paulo, Brazil, Mrs. David S. Howard, of San Antonio, and Mrs. Byron Braly, of Temple, Tex.; two sisters, Mrs. Harrison, of Waco, Tex., and Mrs. Harley Smith, of Porto Alegre, Rio Grande do Sul, Brazil; and a brother, Rev. Albert I. Bagby, Southern Baptist missionary serving in Porto Alegre.

Two of his grandparents, Mary Franklin Willson Bagby and James H. Bagby, were Kentuckians who migrated to Texas about the middle of the last century. And two of his great grandparents, Martha Waggener Willson (of Adair County) and James Slater Willson (of Franklin County) were also Kentuckians. James S. Willson was pastor of the Lebanon Baptist Church in Todd County, Ky., and of the First (now Walnut Street) Baptist Church, Louisville, from 1834 until his death in August, 1835.

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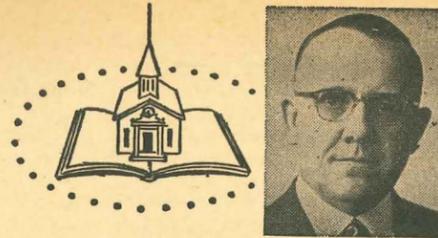
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SUNDAY SCHOOL LESSON

By H. C. Chiles

PHILIP, WILLING EVANGELIST November 22, 1959

Philip, a man who had a genuine Christian experience, was one of the seven who were chosen to assist the apostles in carrying on the Lord's work at Jerusalem. Chosen as a deacon because he was filled with the Holy Spirit, Philip had an eye trained to see the things of God, an ear trained to hear the voice of God and a soul trained to sense the presence of God and to obey Him.

Acts 8:4-6

Shortly after the seven were chosen the Christians were subjected to a violent persecution, but the overruling providence of God made it beneficial to the cause of Christ.

To escape death Philip fled to Samaria, a rather large and populous city. There he was faithful in proclaiming the good news that Christ had been crucified on the cross, buried in the tomb and raised from the dead. His message was blessed abundantly by the Lord, and the people gave heed unto the things which he spake. His teaching was substantiated by the miracles which he performed. Philip magnified Christ so attractively that the people were aroused, amazed and attracted. Many believed on Christ, were saved and were baptized into the fellowship of the church. Consequently, there was much rejoicing in the blessings of the Lord. What a joy it is to see a layman who loves the Lord enough to introduce the lost to Christ! Every Christian is obligated to carry the gospel of Christ to the unsaved wherever he goes.

Acts 8:26-38

Just when Philip's soul-winning efforts were most successful and the prospects for the immediate future looked most promising, the Lord called him to go elsewhere. Suddenly and unexpectedly he was commanded to abandon his work and go south to a desert. From the human point of view, this did not appear to be a wise thing to do. Since Philip was in the midst of a successful and sweeping revival in the city, why should he leave and go to a desert where there was no prospect of success? This incident reminds us of the great truth that God's ways and man's ideas do not always coincide, but God always knows best and never makes a mistake.

Without a word of complaint or a single excuse, Philip obeyed the Lord promptly, in spite of the fact that many

considered his action to be foolish. He departed without knowing the real purpose of his journey, but certain that he was not being led of the Lord to go on a fool's errand.

When he had gone south, as he had been commanded, he saw a chariot coming towards him. Then, he heard the command of the Holy Spirit, "Go near, and join thyself to this chariot." His response was immediate, for he ran to the chariot. In that chariot was an Ethiopian eunuch, a man of prominence and distinction, who exercised authority over all the treasures of Candace, the queen of the Ethiopians. Notwithstanding his position, prestige, pomp, power and possessions, he was far from being satisfied.

While wending his way homeward, the eunuch was reading aloud the fifty-third chapter of Isaiah, which delineates the sufferings of Christ. With eagerness, earnestness and enthusiasm Philip ran to his chariot and asked the eunuch if he understood what he was reading. After confessing that he did not understand, he invited Philip to enter the chariot with him. When he had sat down by the eunuch, Philip began with the scripture which he had been reading and preached Christ to him. The eunuch proved to be a responsive hearer. He received Christ as his Saviour, whereupon his sins were forgiven and he was saved. He deserved commendation for accepting Christ as his Saviour the first time he heard the gospel message.

This incident teaches us that it is possible for one to read the Scriptures most earnestly and yet to be ignorant of their meaning. The example of Philip teaches us how important it is for Christians to know the Word of God so thoroughly that they can explain its teachings effectively to those who do not understand the way of salvation.

As they traveled along Philip taught the eunuch that it was the duty of every child of God to follow Christ in baptism. Having a sincere desire to conform to the will of Christ, the eunuch was anxious to be baptized. When they came to the place where there was ample water in which to be baptized, he requested Philip to baptize him. Of his event we read, "And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught

away Philip, that the eunuch saw him no more: and he went on his way rejoicing." He went on his way rejoicing because he had come to know Christ as his personal Saviour. He was happy that he had followed his Lord in baptism. He rejoiced, also, at the privilege of witnessing to others about Christ and what He could do for them. Those of us who are Christians can be exceedingly happy, too, as we engage in the great work of witnessing to the unsaved.

Miss Flora Dodson Leaves Rome; Now in Winston-Salem Hospital

RICHMOND, Va.—(FMB)—Miss Flora Dodson, Southern Baptist emeritus missionary who has spent the last 14 months in a hospital in Rome, Italy, returned to the States November 9 and immediately entered North Carolina Baptist Hospital, Winston-Salem. She is in Room 252.

After serving 33 years in China and eight in Hong Kong, Miss Dodson retired from active missionary service in the summer of 1958 and started back to the States. Touring Europe on the way, she fell and broke a hip while in Rome. Various complications and other illnesses have plagued her in the months since that time, making it impossible for her to return to the States earlier.

From her bed in the hospital at Winston-Salem, Miss Dodson said: "Tell Southern Baptists I am grateful for their prayers. I am back in the States in answer to the prayers of friends around the world." Of days and nights when doctors and nurses thought she was lingering at death's door, Miss Dodson said, "I felt as if I were floating on a cushion of prayer, so all their fears and doubts didn't disturb my spirit at all."

►The new \$50,000 Reuter pipe organ was dedicated in the Chapel of Southeastern Baptist Theological Seminary recently. The gift of the late Walter M. Williams and his wife, Flonie Cooper Williams, Burlington, N. C., the instrument was played at the dedication by their nephew, Ray Cooper Euliss. Walter M. Williams had been a member of the Board of Trustees of Southeastern since near the beginning of the institution.

This 'Dead Soldier' Got Special Burial

MINNEAPOLIS, Minn.—(BP)—What does a teetotaler father do when a well-meaning client gives him a bottle of liquor as a token of appreciation?

In most cases, no doubt, the last thing to be expected would be taking the liquor home to the wife and children. But that is what Judge John W. McCall of Mem-

phis, Tenn., father of Duke K. McCall, president of Southern Baptist Seminary, Louisville, Ky., and president also of the National Temperance League, did many years ago.

Those attending the meeting here of the executive committee of the National Temperance League heard President McCall tell the story of the gift liquor.

"Mother took the bottle of whisky and invited her five children, three sons and two daughters, into the backyard of our home for a burial ceremony.

"Since I was the oldest of the children, I had the privilege of digging the hole. When the hole was ready, we emptied the liquor into it and then buried the bottle," he related.

"Rather melodramatic, you may say, but it made quite an impression on all of us children—an impression we have not forgotten to this day."

So, a bottle of liquor emptied in a way not to poison anyone's body or befog his mind, being buried, yet speaks for total abstinence.

The Kentucky Baptist Program of Child Care

PURPOSE

Kentucky Baptists launched their ministry to homeless children nearly a century ago (1869) for several reasons.

First, was the warm desire to relieve the suffering, privation and exploitation of children left fatherless by the recently ended Civil War. Christian compassion moved our Baptist forefathers to provide food, clothing, and shelter for as many as they could. There also was a desire to give Christian guidance and training in order that the children might become useful citizens. No doubt there was also the consideration that the project held great evangelistic and missionary opportunities as this was a means of winning to Christ not only the children but often members of their families as well.

Finally, there was the deep longing to perform a work that would be a credit to Baptists and bring glory and honor to the Lord Jesus. These same laudable purposes are our motivating forces today.

HISTORY

Spring Meadows

Spring Meadows, which began as "The Louisville Baptist Orphans' Home," has the distinction of being the oldest Baptist Children's Home in the South. It received its first children on June 30, 1869 when a rented house on Walnut Street was occupied. In 1870 the Home moved to new quarters on First and St. Catherine where the Home was to remain for 80 years.

January 21, 1950, Spring Meadows moved to its new home on U.S. 60 at Middletown. Present buildings on the 82-acre campus include an administration building, nine cottages, Superintendent's residence, Director of Social Services residence, and the usual farm buildings.

Glen Dale

Glen Dale was established in 1915 as the "Kentucky Baptist Children's Home" on property that had been a junior college campus. Located 12 miles southwest of Elizabethtown and 2 miles west of U.S. 31-W, Glen Dale now owns nearly 600 acres.

Some of the old college buildings are still in use. However, in the last decade six modern cottages have been erected as well as a recreation building and

Superintendent's residence. A new Administration Building and two new cottages are under construction and will be completed early next year. These will replace the old college buildings which will be torn down. One of the attractive features of Glen Dale is the magnificent grove of century old trees which provides an appropriate setting for the buildings.

Pine Crest

Pine Crest, Kentucky Baptists' newest Children's Home, is located on a 125-acre site overlooking Ky. 32, two miles north of Morehead.

Initial construction consisted of an Administration Building with 16-bed infirmary, central dining room and kitchen in addition to staff quarters, office, library and first aid room, and two cottages, one housing 24 girls and the other 24 boys. The girls' cottage is appropriately named, "The Annie Allen Cottage" in memory of the famed Kentucky Baptist Mountain missionary.

LIFE IN OUR HOMES

Spiritual Life

Children at Glen Dale attend the nearby Gilead Baptist Church, the children at Pine Crest attend the First Baptist Church at Morehead, while the children at Spring Meadows attend five Baptist churches within easy reach of the Home. Daily devotions are held in each of the cottages and morning devotions are also held in the central dining rooms. Sunday School and church attendance is compulsory unless a child is sick. Seldom does a child leave the Home after reaching the age of accountability without having made a profession of faith and having been baptized.

Education

All the children attend public school. We feel that children need this contact with the boys and girls of the community. Our children are encouraged to participate in all school activities, and it is a source of pride to us that they frequently win honors.

Work

Work training is an important part of the daily routine. Each child is responsible for taking care of his own things. All of the children have some

duties around their cottage. The older boys work on the campus and on the farm.

Older girls help out in the cottages where there are small children, assist the nurse in the infirmary and do most of the work except actually cooking in the kitchen and dining room. The work done by the children is not strenuous nor does it occupy all of their time.

Meals

If, on a given day, each of the three Homes had the same menu, the following food is an estimate of that required:

Breakfast: Tomato Juice, 83 quarts; Scrambled Eggs, 67 dozen; Toast, 45 loaves; Milk, 220 quarts.

Lunch: Fish, 135 pounds; Ketchup, 44 bottles; Black Eyed Peas, 80 quarts; Corn Bread, 80 pounds of Meal; Milk, 220 quarts.

Supper: Roast Beef, 225 pounds; Slaw, 56 pounds of Cabbage; Potatoes, 6 bushels; Green Peas, 80 quarts; Pumpkin Pies, 108, 9-inch pies; Milk, 220 quarts.

Some Staggering Totals — Annually our three Homes use 240,900 quarts of milk, 2,190 bushels of potatoes, and 49,275 loaves of bread.

Medical Care

Each of our Homes has a nurse on the staff who looks after the general health of the children. Menus are carefully planned by the dietitian with the idea of building strong and healthy bodies. Doctors, dentists, and specialists always stand ready to serve our children in time of need, most of them donating their services. Each of our Homes has an infirmary where children who are ill may be isolated from the group and given skilled care. If a child is seriously ill, he is taken immediately to the Baptist Hospital in Louisville by Spring Meadows and Glen Dale and to the Central Baptist Hospital in Lexington by Pine Crest.

APPRECIATION

We wish to express our appreciation to Editor C. R. Daley, Business Manager Robert L. Pogue, and Printing Shop Superintendent Henry Reed and their co-workers for their splendid cooperation which has made this special cover possible. —Board of Child Care

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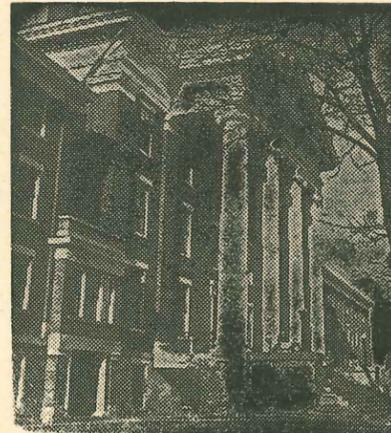
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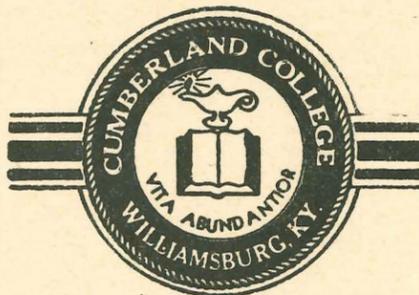
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