

Western Recorder

January 14, 1960

Vol. 134

No. 2

Return Postage Guaranteed
WESTERN RECORDER
Middletown, Ky.

THIS WEEK

**It's Time to Rethink
Some Old Ideas**

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Bill and Sue Richards are gleeful at receiving a check for \$1,000 "for services rendered" from a firm which manufactures parking meters. Almost too late, the young city attorney realizes the money constitutes a bribe. This is the "Far Off Jingle," third in THE ANSWER series, produced for Southern Baptists' Radio-TV Commission, shown on Lexington WKYT-TV, Sunday, 5:30 p.m.; Louisville WAVE-TV, Sunday, 8:30 a.m.; and Paducah WPSD-TV, Saturday, 4:30 p.m.



GLEANINGS FROM THE FIELD

CHANGE OF ADDRESS

►The address of James F. McKinley, Jr., has been changed to American Southern Baptist Mission, Comilla, East Pakistan.

PASTORAL CHANGES

►Henry Davidson, Cumberland Gap, Tenn., and pastor of the Cumberland Gap Church there for seven years, has answered the call to become pastor of East Bernstadt Church.

►Smith's Grove Baptist Church, Smith's Grove, Ky., has called Adrian Lampkin as its pastor. In former years he was pastor at Hardinsburg, in this state.

►Harry L. Carter, who recently returned to Kentucky from New Mexico, has been called as interim pastor of Glen Lily Baptist Church in Warren Association. He and Mrs. Carter are also participating in some Schools of Missions, speaking on behalf of the Home Mission Board on "Western Missions."

VISITOR FROM KANSAS

►George A. Price, Jr., pastor of the Berean Baptist Church, Kansas City, Kansas, returned to Kentucky during the Christmas holidays and dropped by the *Western Recorder* office for a pleasant chat.

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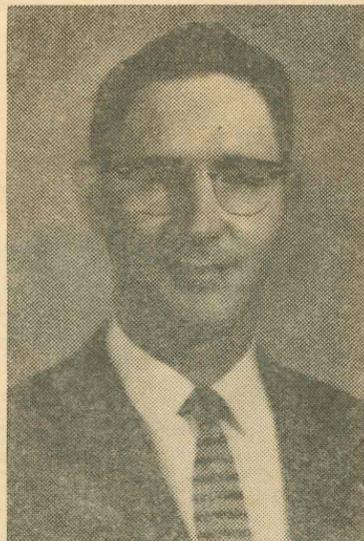
►The article, "Good Steward's Testament," by Michael Late Benedum, published on page three of last week's *Western Recorder*, was copyrighted by The Christian Century and reprinted by permission in the *Western Recorder*.

WHITAKER GROVE REVIVAL

►Marion E. Smith, pastor at Barren Plains, Springfield, Tenn., recently assisted Pastor Richard Lankford in revival at Whitaker Grove, Russellville, Kentucky, resulting in 8 additions by baptism, 11 by letter, 1 surrendering to special service, and numerous rededications and commitments.

CARVERS TO HONG KONG

►Dr. George A. Carver, faculty member of the Carver School of Missions and Social Work, Louisville, and Mrs. Carver,



Ken Massey has been called as minister of education by the First Baptist Church, Princeton, Ky. He has moved on the field. Before going to Princeton he was minister of music and education at the Central Baptist Church, Corbin, Ky. Dr. D. Perry Ginn is the pastor at Princeton. Massey is married to the former Patsy Knigga, Ghent, Ky., and they have two children, Diane, 4, and Michael, 1.

will spend a portion of their sabbatical year in Hong Kong, where they will teach in the Hong Kong Baptist College. Dr. and Mrs. Carver spent ten years teaching in the University of Shanghai.

25th ANNIVERSARY

►Pastor and Mrs. E. V. Carrier of the Crab Orchard Baptist Church entertained recently with an open house on the occasion of their 25th anniversary of their marriage. Mrs. Carrier is the former Miss Gladys Ashley of Eubank, Kentucky. Dixie and Vicki are the two daughters of the Carriers. Mr. Carrier has been pastor of the Crab Orchard Baptist Church for the past seven years.

R. COVINGTON ORDAINED

►Great Crossing Baptist Church ordained Roscoe Covington and Harry Simon as deacons on December 27. The following deacons participated in the service: Charles Brooking, Agee Hamilton, Charley Walters, Walter Sowers, Verda Wynn, Rufus Shepherd, Roy

Simon, Gorham Glass, Wilbur Glass, W. H. Wilkerson and Jackie Wise. Mr. Roy Simon, father of Harry Simon, led in the ordination prayer. The pastor, Frank W. Rhodus, gave the charge to the church and the deacons.

Western Recorder

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

Vol. 134 No. 2 January 14, 1960

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.
Published Weekly by the
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IN KENTUCKY

The Purchasers of the Western Recorder
The Baptist World and The
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Entered as second-class matter at the Post-office in Middletown, Ky., accepted for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year. Church budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

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.

It's Time to Rethink Some Old Ideas

By A. H. STAINBACK, Pastor
Little River Baptist Church
Miami, Florida

"I don't need nobody to tell me nothing," blurted the ignorant man forgetting that long ago a wiser man, Thoreau, said, "It is never too late to give up our prejudices." Most everyone needs to shed a few narrow ideas. Facing a new year it is time to rethink many of our opinions.

Too many are like the story I once read of a very small and exclusive religious group who at an annual session hung a huge banner outside the building with just two words, "JESUS ONLY". Now it so happened that a storm arose one night and the wind split the sign so that next morning it read "US ONLY". Such is typical of the man with a narrow spirit. I suggest half a dozen notions that need rethinking. There are many more.

1. WE NEED TO RETHINK MANY OF OUR PET SLOGANS. Too often we have been satisfied with clever slogans and mottoes without any practical application. Failure to act makes so many slogans meaningless. We cannot judge a man by his slogans or stock phrases. Some theologians remain poles apart in actual belief while using the same time-honored theological expressions. Fancy slogans may become a veneer to cover ignorance; substitutes for action, and may actually mislead and deceive. We must rethink our slogans and mottoes to be sure they mean what they say. To parrot the slogan "Christ for the world" is good but more effective might be a few extra dollars for missions.

2. WE MUST RETHINK THE ATTITUDE THAT SAYS A MAN MUST BE LIKE US TO BE RIGHT. Too many are compared to what we are rather than judged for what they actually are. Just because a person was not reared in our part of the country or educated in our own school is not necessarily a mark of inferiority. I remember a young man coming to Seminary from a city in the west and how often he expressed amazement that we had the things they had back home and how we too were civilized. All the while we thought he had come from the wilderness. The Director of Placement at New York University once said he had difficulty getting native New Yorkers to accept teaching positions elsewhere in the United States. He said many of them seemed to think that outside their own big city folk lived in teepees on dirt streets. People do not have to be our duplicate to be right.

3. WE NEED TO RETHINK THE BELIEF THAT BIGNESS IS BEST. A city is not better because it is bigger. Quantity is not better than quality. A man is not necessarily a better minister because he has a bigger church. A church's spiritual life does not automatically become better

as it gets bigger. A democracy is always in danger of its own masses. A mob is never clear in its thinking. Many times we deplore the loss of quality which bigness brings and in the next breath boast of our bigness. We should, however, rejoice in the bigness that comes as the outgrowth of having done better. Our future depends more on quality than bigness.

4. WE NEED TO RETHINK SOME IDEAS ABOUT FORGIVENESS. In many cases it seems fine that God has forgiven but we are not to go and do likewise. Perhaps regarding this attitude there will be few admissions but it does exist. We say a criminal has paid his debt to society when his prison term is over but then go on holding it against him the rest of his life. We preach repentance but don't believe the fellow who says he is sorry. We make mistakes but never forgive and forget them when others make the same error. About all some people need to straighten out their lives and go on to do much good is to know they have a few understanding and forgiving friends and that they are being given another chance. Many people have been kept from fruitful lives because someone remembered them "when". Blessed is he who gives the other fellow a second chance.

5. WE NEED TO RETHINK THE PLATITUDE THAT WE ARE TO BE TOLERANT. Shall I be tolerant of the weeds that grow in my garden? Shall I do nothing about selecting friends and protection for my children? Shall we tolerate those groups of persons whose sworn objective is to destroy that which we have built and hold sacred? Certainly we will not tolerate any revolutionary groups to roam at freedom in our land and so grow that they may destroy us. Perhaps we have been too tolerant of corrupt theology, cults, pressure groups and anti-Christian forces. Certainly no Baptist would advocate persecution. It is another thing to have some convictions and stand firm against wrong and sin.

6. LASTLY WE NEED TO RETHINK THE ATTITUDE THAT ALL CRITICISM IS CRUEL AND UNFAIR. We should never be so self-satisfied as to believe we are above criticism. A person is not always antagonistic when they criticize. Criticism may not be condemnation, it may be kindly concern by one hoping to be helpful. Too often we breathe an anathema on our critics, not because they are right, but because we are just not big enough to make the correction. The egotist would rather fight back than to admit he too might be wrong. Few of us are so wise we

cannot improve. Business men are very interested in public opinion and will change courses and adjust products in response. Our critics might be our best friends and teachers.

"THINK" is a very popular business slogan. Does this mean just to mull over all existing concepts and possibilities? If so then it is time to RETHINK some concepts. That is, if you agree that to RETHINK is to study again, examine closely and honestly and see where and how spiritual growth might be attained. We still need to heed the old prophet who said (Lam. 3:40a), "Let us search and try our ways. . ."

Texarkana Hospital "Story of the Year"

NASHVILLE—(BP)—Texas Baptists' rejection of a hospital in Texarkana, Tex., partly built with federal funds, has been voted the No. 1 story in the Southern Baptist Convention for 1959.

A poll of Baptist Press editors determined that the debated "invasion" of Southern Baptists into areas outside the traditional South and the American Baptist Convention's action to accept churches in the South was a close second as most important story.

The editors voted for their first 10 preferences from a list of nearly 25 important stories of the year. A preferential point rating decided the final position of the 10 top stories.

The Texarkana hospital story got 14 first place votes and 265 total points, while the "invasion" received nine first place votes and 243 total points.

Third most important 1959 Southern Baptist news story concerned the actions of several state Baptist bodies during their annual conventions in the fall, when they discussed the likelihood of a religious issue in the 1960 Presidential election.

Running fourth in importance was the decision of the 1959 session of the Southern Baptist Convention to establish a new denominational agency, the Stewardship Commission.

The Presidential religious issue got two first place votes and 161 points, while one first place vote and 144 points were counted for the Stewardship Commission story.

Southern Baptist Theological Seminary at Louisville, Ky., which celebrated its 100th anniversary in 1959 after a controversy over dismissal of 12 professors, projected into fifth place as most important story. There were three first place votes and 114 points.

No. 6 position went to the continuing story of Southern Baptists' progress toward their goal of establishing 30,000 new churches and missions by 1964. Coupled with this was the Convention's continued participation with six other

(Continued on Page 12)



Shame Upon Shame!

A second great shame is about to be added to an existing shame before the very eyes of God-fearing and righteous people in Louisville and Kentucky. The existing shame is gambling in the form of legalized betting at Churchill Downs and other horse racing tracks. The new shame about to be inflicted would result from a proposal that the City of Louisville purchase Churchill Downs, the historic race track, and use the profits, gambling and all, from the operation of the track for the University of Louisville.

For a long time many good people in Kentucky have hung their heads in shame that common gambling has earned international respectability by Kentucky laws that legalize horse race betting. Many have also resented the fact that twenty-five cent crap shooters in a Louisville alley stand to be jailed for gambling while thousands line up at the parimutuel windows of Churchill Downs to bet millions where the chances for winning are less than in the alley crap game.

Now comes the proposal to link the City of Louisville and the University of Louisville to this iniquitous operation. How lamentable that a great city like Louisville and a highly respected school like the University of Louisville should descend to such a questionable means for financial resources! What a birthright to sell for such a tainted mess of pottage!

Support for such a plan can come only from moral blindness which makes unworthy means justified by a worthy end. Admittedly the U. of L. needs additional money, but no need could justify the sanction of gambling and the use of blood money therefrom.

For a long time we witnessed with disgust the financing of Roman Catholic churches, schools, hospitals, and orphanages with legalized gambling in the form of bingo, wheels of chance, lotteries, raffles, beer serving carnivals that sometimes result in drunken brawls, and the like. All of this is done in the name of the Lord because the profits go for good causes. Better theology or, even common decency should prevent the City of Louisville from such a moral pitfall.

What an awful precedent! Where would this kind of thing end once it began? If the City of Louisville should take over legalized gambling to finance the University of Louisville, why not take over the legalized liquor industry of the city to support public schools? By the same kind of reasoning prostitution could be legalized and sponsored to provide homes for unwed mothers and illegitimate children.

Preliminary estimates indicate that the income from the project would amount to about \$200,000 annually until the purchase bonds for Churchill Downs were retired (about 11 years) and about \$700,000 annually from then on. Doubtlessly the U. of L. and the city would lose more than this amount in good will and contributions from present friends who would

object to such a questionable set-up.

Besides, most of the profits realized from the move would result from state and national tax exemption offered to a city owned operation. But the state and the nation would still have to have that amount of money in taxes from some sources and we are the taxpayers. Why not let the gamblers and present Churchill Downs owners pay the taxes rather than exempt them and pass the taxes on to ourselves?

Can anything be done to stop this shame? Absolutely so. The 85,000 Baptists in Louisville, along with many other God-fearing Louisvillians, can kill the proposal before it gets off the ground.

The same general idea was proposed in 1948 when an independent foundation proposed to operate the race track for charitable purposes. Records show that among those opposing the move at that time was the Crescent Hill Baptist Brotherhood. Such organizations could speak again.

Better still thousands of individuals with convictions on the matter could write letters to Louisville Mayor Bruce Hoblitzell, to W. S. Milburn, president of the Louisville Board of Aldermen, and to Lee P. Miller, chairman of the University of Louisville trustees. Let's do it now. A clear conscience is worth more than a million dollars a year.

Welcome South, Brother

American Baptists are moving South! You read it right! It doesn't sound right but it is. We have so often seen the headlines, "Southern Baptists Are Moving North," that it's hard to think of it the other way.

American Baptist activity in traditionally Southern Baptist areas hasn't taken on any such dimensions as has Southern Baptist activity in traditionally American Baptist territory nor will it likely ever amount to enough to be called an invasion as has been called of Southern Baptist activity in the North and East. But from statements of some of the American Baptist officials and from American Baptist publications, it is clear that American Baptists intend for their influence to be felt in the South.

One American Baptist church in a strong Southern Baptist area got a two page spread in the December issue of the "Crusader," the American Baptist monthly news magazine. This is the University Baptist Church of Tulsa, Oklahoma, which came out of Southern Baptist ranks several years ago in a squabble over open communion and alien immersion.

A state convention of American Baptist churches in Missouri was recently revived and other stepped-up activities of American Baptists in the South will likely reach the attention of a large number of Southern Baptists before long.

What should be our attitude toward American Baptist activity in the South? Only one attitude is

Christian—that of a friendly welcome. How could we have any other attitude considering our moves into all parts of the United States?

Beside Christian courtesy there are some good reasons to expect and welcome American Baptist churches in the South. One of these is the same reason Southern Baptist churches should be welcomed in the North. Just as many Southern Baptists have moved North and East, many Northern Baptists have moved South and West especially with the industrialization of these sections. And just as Southern Baptists have not felt exactly at home in American Baptist churches and have started their own Southern Baptist churches, American Baptists might not feel at home in Southern Baptist churches and might wish to start their own.

There is possibly a better reason than this for welcoming American Baptists to the South. By now the difference between Southern and American Baptists has become doctrinal as well as geographical. While both groups are in agreement on many basic tenets, they differ on others.

On three issues in particular the two groups differ. Most American Baptist churches practice open com-

munion, accept alien immersion, and belong to the National Council of Churches. Most Southern Baptist churches offer the Lord's Supper only to fellow Baptists or fellow church members, receive only those immersed by the authority of Baptist churches, and refuse to participate in any ecumenical movement.

But some Southern Baptist churches are more in agreement with American Baptists on these issues than with fellow Southern Baptists and where this causes friction, these churches might eventually want to change their affiliation from the Southern to the American Baptist Convention. This would be rare because most local and state groups as Southern Baptists provide the necessary latitude for churches with slightly divergent views, but where it would evoke controversy, it would be better to change affiliations. In such cases the spirit should not be separation of Christians from non-Christians but the separation of fellow Christians who differ.

Let us hope that when and where American Baptists move South, we will greet them as cordially as we have been greeted in the North. Welcome South, Brother.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 3, 1959

	S.S.	Add.	T.U.
Louisville, Walnut Street	1361	8	284
Missions (4)	420	1	222
Louisville, Ninth and O	1260	5	620
Madisonville, First	1008	1	325
Hopkinsville, Second	957		242
Owensboro, Third	880	3	255
Mayfield, First	869		238
Mission	85		
Bowling Green, First	866		217
Mission	204		
Elizabethtown, Severns Valley	823		203
Missions (2)	92		
Louisville, Parkland	779		196
Louisville, Beechland	773		157
Mission	196	1	71
Covington, Calvary	773		
Lexington, Calvary	739	2	199
Mission	32		
Somerset, First	732	7	290
Mission	89		47
Louisville, Beechmont	730	3	183
Harrodsburg	729		178
Mission	45		27
Newport, First	705	5	208
Missions (2)	156		30
Glasgow	681	2	145
Missions (2)	135		
Paducah, Immanuel	668		183
Lexington, Grace	647	3	157
Mission	17		
Shelbyville, First	611	2	91
Central City, First	605	2	255
Campbellsville	578		162
Missions (3)	102		25
Owensboro, Hall Street	530		244
Lexington, Rosemont	515	3	147
Louisville, Beth Haven	497	2	156
Louisville, Highland	485		193
London, First	482		138
Louisville, Rockford Lane	477	6	155
Louisville, Southside	476		111
Florence	465		107
Danville, First	460	2	133
Mission	41		
Louisville, Bethlehem	453		159
Winchester, Central	451		140
Lexington, Porter Memorial	447		113
Louisville, Farmdale	446	1	120
Mission	105		48
Ashland, Unity	438	3	109
Bellevue	430		102
Hodgenville, First	421		142
Lebanon, First	408		107
Paducah, East	408		177
Frankfort, Crestwood	408		125
Ludlow, First	405	2	101
Mt. Washington, First	405		139
Mission	23		
Jeffersonton, First	404		111
Hazard, First	400		105
Louisville, Green Acres	399		156
Danville, Gethsemane	397	1	206
Bardstown	397		68
Franklin, First	395		119
Mission	63		29
Morganfield, First	393	1	114
Corbin, First	392		97

Louisville, Valley View	391	97	Louisville, Immanuel	364	106
Nicholasville	389	116	Lawrenceburg, First	360	1
Louisville, Bethany	388	104	Mission	48	
Middlesboro, First	386	134	Frankfort, Thorn Hill	355	162
Louisville, Shawnee	383	101	Ft. Thomas, First	351	2
Greenville, First	378	141	Mission	100	
Walton, First	375	208			
Scottsville, First	375	92			

(Continued on Page 16)

THE LOUISVILLE EXTENSION
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SPIRITUAL SUICIDE

By JACK D. SANFORD, Pastor
Oaklawn Baptist Church, Paducah, Kentucky

Every serious preacher has wondered why his preaching does not produce the kind of visible results produced by the early Christians. Often we rationalize by pointing out to ourselves the facts: people are not as concerned about the things of God today as they were in the first century; Jesus was known personally, in the flesh, by many of those first Christians, and their witness should be greater than ours; the early Christians had only to preach while we have churches to oversee, programs to administer, and a multitude of trivia to claim our attention.

This is how we rationalize. But the truth of the matter is simply that we are largely to blame for our present state of spiritual anemia. We are committing spiritual suicide. A very recent personal experience brought this home to me with startling clarity.

It was 1:30 a.m. when a blood thirsty scream and a vile string of profanity awakened me. Brother Denzel Dukes, pastor of Twelfth Street Church in Paducah, and I looked down from our room on the ninth floor of the LaFayette Hotel in Lexington. What we saw is a parable of our nation. For there on the main street of the second largest city in our State, between two large hotels filled with Baptist preachers in town for a religious convention, we saw a drunken man and woman, staggering along, cursing and screaming at each other as the morning hours slipped away.

As I watched this too-frequently-enacted scene, my heart was pierced with the fiery question: Why, in this land where churches stand on every corner and preachers are so abundant they get in each other's way, why, in a land of Christian enlightenment, is it possible for more and more men and women to spend the night in drunken debauchery? For almost three hours I struggled in prayer in that hotel room as I recalled person after person in my own church field whose life was like that of the man and woman I had just seen on the street—apparently untouched by the Gospel which we preach. Part of the answer to this perplexing riddle came to me there in prayer. We who preach are largely to blame because we are committing spiritual suicide by waiting on tables.

My personal confession is that this is the first time I ever spent three hours in prayer in the middle of the night for any cause! God forgive me my sin of neglect, yet praise Him for this experience which helped open my eyes. I discovered there on my knees that my

closet door has been locked while I have been falling victim to the pressures that mean suicide in the spiritual life.

Perhaps some of you who read this share my guilt because you also are victims of the same suicidal pressures. There is the time consuming pressure of the program. The Sunday School, Training Union, Youth Activities and dozens of other important aspects of a modern, efficient church all need the administrative hand of the undershepherd—and the people who are lost go hungry for the bread of life, because the preacher is lost in the program, committing spiritual suicide.

There is the subtle pressure of the community which can choke us. The P.T.A., the Civic Clubs, the Red Cross, the Community Chest, and several other worthy groups within the community expect the pastor to give time and effort in their behalf. The object is a better place in which to live—and the people who are lost in the darkness of sin can see no light from the caretaker of the vineyard because he is active in the community but dead in the spirit.

There is the Pharasaic pressure of the Ego which all of us have felt. This pressure leads us to recognize the place we occupy in the program of our church and in the life of our community. After all, we preachers are rather important because of the many people dependent upon us for guidance and help. So, we give hours of time to the program and the community, ostensibly to be helpful, but in reality our motive is to bolster our Ego and convince ourselves that we really are important—and the world dies because the trumpeter sounds the brassy note of uncertainty from a spiritual trumpet that is flat.

Let's face it—many of us have become ecclesiastical robots, lost in the rush of meetings and promotions. While all of this is going on the power of the Holy Spirit is slowly being choked as we commit spiritual suicide.

Prayer—time alone with God—is the answer for us. We who preach the Gospel must be on our knees until the Holy Spirit becomes a living fire in our bones. I left a hotel room after a sleepless night, more prepared to preach than I have been in years. As we faithfully give ourselves in prayer, and turn away from the pressures that rob us, the screams of drunken men in the night will become fewer and fewer as the kingdoms of this world become the kingdom of our God and His Christ. May God help us to find the answer and stop the powerless preaching of the Gospel!



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Limit: 5 G.A.'s, 1 Adult per church.



CAMPBELLSVILLE COLLEGE

February 26 - 28

For: Intermediate G.A.'s, Maiden step and up.
Limit: 5 G.A.'s, 1 Adult per church.



BETHEL COLLEGE

March 11 - 13

For: Any G.A., Princess and up.
Limit: 5 G.A.'s, 1 Adult per church.

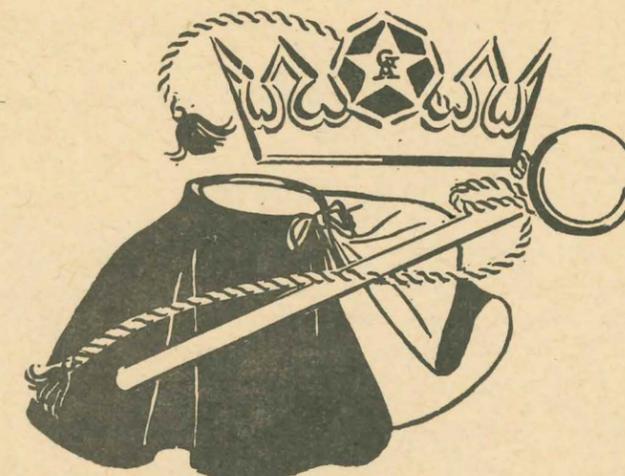


CUMBERLAND COLLEGE

March 18 - 20

For: Any G.A., Maiden and up.
Limit: 5 G.A.'s, 1 Adult per church.

QUEEN'S COURT



GEORGETOWN COLLEGE

March 25 - 27

For queens and higher.

No limit to church on number attending.

Adult must accompany group.

Meals taken in cafeteria; pay and eat what you like.

Banquet tickets available at time of signing in Georgetown: \$1.50 each.

NOTE CAREFULLY

1. An adult must accompany each church group.
2. Cost: \$1.00 registration, plus \$6.00 for meals. This is for Friday night through Sunday dinner. The \$6.00 is to be paid on arrival.
3. Registration begins at 2:00 P.M. on Friday, opening session at 7:30 P.M.
4. No reservations accepted by the school. Cancellations must reach W.M.U. office one week before house party date for refund.
5. Complete information on what to bring will be sent to each one making a reservation.
6. Check carefully date of house party attending!
7. There is a limited capacity at each college. Reservations, in order of being received, will be made until this number is reached.

REGISTRATION BLANK

Church _____ City _____

House Party Attending _____ Date _____

Note: Send \$1.00 registration fee for each girl and counsellor to

W.M.U. OFFICE

KENTUCKY BAPTIST BUILDING, MIDDLETOWN, KENTUCKY

NAME	ADDRESS	FORWARD STEP COMPLETED	AGE
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Name of counselor (or designated adult attending) _____

Her address: (Street) _____ (City) _____

Preparation for Tomorrow

"Some Day The Silver Cord Will Break"—Old Song

"Then Whose Shall These Things Be?"—Jesus. Luke 12:20

"I WILL" — WHY?

I will make a Will, because that is the only way I can make sure that what I leave will go where I want it to go. Since I must leave it, I want to have something to say about where I leave it.

I will make a Will, in order to avoid unnecessary confusion, controversy and expense in the handling of my estate after I am gone.

I will make a Will, to assure my loved ones of my continued love and concern for them.

I will make a Will as a testimony of my Faith. The good causes I have supported during my life I want to continue to support after I have "entered into rest."

By a Christian Will I project my service into the future—I continue my stewardship beyond these "three score years and ten"—I continue my Christian witness "Beyond the sunset." "By it he being dead, yet speaketh."

"I WILL" — HOW?

A Will should be carefully written. The language should be simple, plain, straightforward. It should make clear my wishes and intentions.

The names and addresses of loved ones, and Christian organizations that are to share in the estate should be accurate, so there can be no question about them.

Descriptions of real estate, etc., should be carefully checked, to be legally accurate.

A Will must be signed in the presence of two witnesses, and signed by the witnesses at the same time.

The Will should name the person or Trust Company who is to serve as Executor.

A Christian attorney is a safe advisor in the drawing up of a Will. His moderate charge is an investment in safety rather than an expense.

"I WILL" — WHAT?

By my Will I must dispose of everything I have. Some special things I want to leave to certain ones for special reasons.

To some I want to leave definite sums, or specified pieces of property, which will be accurately described in the Will.

All of the residue, or remainder, of my estate I must leave—to some individual, or to some good cause, or I may divide this residue among several, on a percentage basis, as, ten per cent to one, fifteen per cent to another, etc.

Christian Causes—any or all of the interests of the Kingdom—deserve my support. I will make some Bequest to one or more of these worthy enterprises.

"I WILL" — WHEN?

I will make my Will while I am in good health rather than when I am sick.

I will make my Will while I have the full use of my mind and memory, so it cannot be questioned or contested after I am gone.

I will make my Will NOW. "Now is the accepted time."

See your attorney or contact:

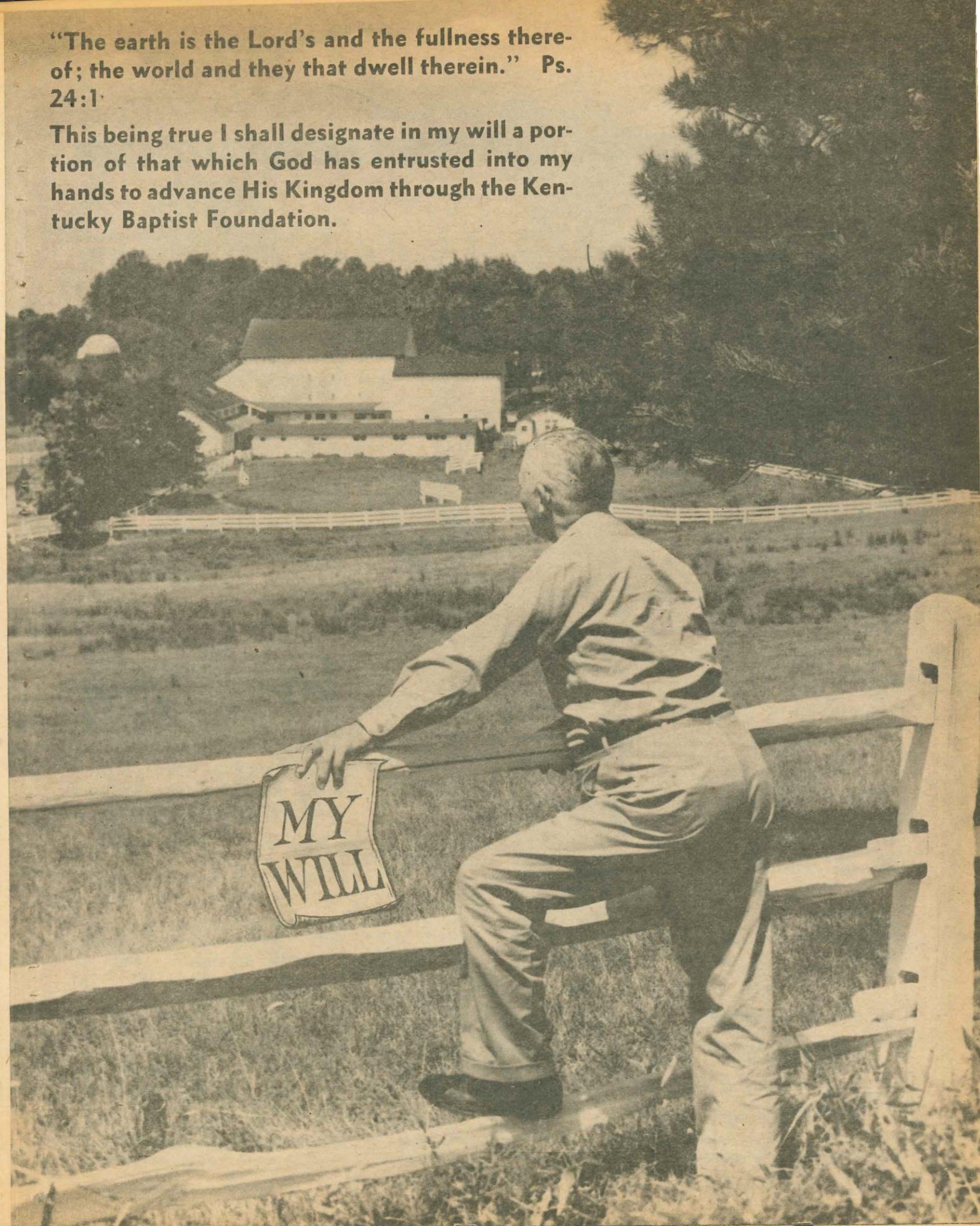
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"The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Ps. 24:1

This being true I shall designate in my will a portion of that which God has entrusted into my hands to advance His Kingdom through the Kentucky Baptist Foundation.





KENTUCKY BAPTISTS AT WORK

TRAINING UNION

"M" Night Attendance Exceeds 1958 Meetings

By JAMES H. WHALEY, SR.

Attendance reports from 64 associations has exceeded the total reported by 70 associations in 1958. At least one association reported that every church and mission was represented at "M" Night.

Listed below is the attendance for each association and the number of churches represented. Associations marked with an asterisk (*) had a larger attendance than last year.

Association	Attendance	Churches Represented
Allen	81	1
Anderson	82	8
Bell County	142	13
Bethel	271	17
Blackford	274	9
Blood River	165	16
Boone's Creek	163	11
Booneville	80	5
Bracken	102	11
Breckenridge	320	14
Caldwell	300	18
Campbell County	539	18
Casey County	204	8
Central	497	10
Christian County	819	26
Crittenden	175	11
Daviess-McLean	1,000+	44
Elkhorn	1,043	43
Enterprise	37	3
Freedom	227	9

Gasper River	127	11
*Graves County	610	22
*Green Valley	780	23
*Greenup	321	19
*Henry County	224	10
Laurel River	112	16
*Liberty	128	7
*Lincoln County	269	14
Little Bethel	424	24
Little River	221	10
*Logan County	364	14
*Long Run	3,851	109
*Lynn	133	9
*Mercer	116	13
Monroe	43	6
*Mt Zion	227	8
Muhlenberg	192	20
Nelson	212	19
*North Bend	630	32
Ohio County	334	16
Ohio River	194	11
Ohio Valley	142	9
*Owen County	146	11
Pike	89	--
*Red River	92	5
Rockcastle	60	7
*Russell Co.	70	11
*Russell Creek	254	11
Salem	160	24
*Severns Valley	746	22
*Shelby County	399	9
Simpson	210	18
South District	314	11
*Sulphur Fork	253	20
*Tate's Creek	618	16
*Taylor County	901	5
Ten Mile	47	9
*Three Forks	107	9
Upper Cumberland	284	21
Warren	355	11
*Wayne County	141	21
*West Kentucky	351	27
*West Union	733	9
*Whites Run	129	9
Total 1959 (incomplete)	22,674	987
Total 1958	20,416	1,005

SUNDAY SCHOOL

Attend Sunday School Convention at Fort Worth

By ROY E. BOATWRIGHT



R. E. Boatwright

Now is the time to plan to attend the First Nation-wide Sunday School Convention which will be held at Fort Worth, Texas, March 29-31, 1960.

If you would like to attend and would be willing to share car expenses at the rate of two cents per mile, please send your name and address to the Sunday School Department. There will be cars going from our State in which a number of people can travel by sharing expenses.

The approximate distance from Louisville to Ft. Worth is 950 miles.

We will be needing more cars. If you can go and take your car with three or four traveling companions, who will share expenses, please let us have your

name and address. Also, the number of people you would like to take with you and the amount you will charge per mile.

STATE VACATION BIBLE SCHOOL CLINIC

First Baptist Church, Shelbyville, Kentucky February 25-26, 1960

Conference Leaders:

- General Conference—Sibley C. Burnett and Roy Boatwright
- Intermediate—Miss Maurine Elder, Nashville
- Junior—Mrs. George Fletcher, Ohio
- Primary—Mrs. James Coates, Middlesboro
- Beginner—Mrs. Mildred Oaks, Nashville
- Nursery—Miss Emma Noland, Nashville

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BROTHERHOOD

Introducing Kentucky's Recording Secretary

By FORREST R. SAWYER



Clarence H. Gillespie

Clarence H. Gillespie is the recording secretary for the Kentucky Baptist Brotherhood Convention.

Mr. Gillespie was born in Crag, West Virginia. He is one of a family of eight boys and four girls.

C. H. became a Christian at the age of 12. He was married to Mary Frances Yowell in 1943. They have two children, Gloria, 13, and Ralph, 9.

A member of the Berea Baptist Church, he serves as deacon and holds other offices of similar importance.

He is employed by the Blue Grass Ordinance Depot, near Richmond, Ky.

C. H. is the associational Brotherhood president of Tate's Creek Association.

Mr. Gillespie's mother died at the age of 58, after seeing seven of her sons return from World War II. Mr. Gillespie says of his father, "My father is a faithful deacon, and he raised his children in a way that I am sure was pleasing to the Lord."

CHURCH MUSIC

Graded Choir Specialist At Louisville Festival

By EUGENE F. QUINN

Miss Nettie Lou Crowder, of the Church Music Department of the Sunday School Board, Southern Baptist Convention, will be in Louisville on February 26-27 for the Regional Music Festival at Walnut Street Baptist Church. Miss Crowder will conduct a massed choir rehearsal and serve as an adjudicator during the festival.



Nettie Crowder

The festival at Louisville will be directed by Regional Music Director Louis O. Ball, Jr.



Louis O. Ball

The festival will be on Friday night, February 26, for youth and adult choirs; the other will be on Saturday afternoon for Junior and other children's choirs. Choirs from as far away as Hardinsburg, Letchfield, Elizabethtown, Bardstown, Lawrenceburg and Bedford are invited to this regional festival.

KENTUCKY BAPTIST STATE MUSIC CALENDAR—1960

February—Seminary Music Workshops at Fort Worth, 1-5; New Orleans, 8-12; and Wake Forest, Feb. 29-March 3.

February 26 for Youth and Adult Choirs, at Lone Oak in Paducah; First, Madisonville; First, Franklin; Walnut Street, Louisville; Campbellsville; Georgetown College Chapel; First, Pineville; and First, Ashland.

February 27 for Junior and children's choirs, at Lone Oak, Paducah; Third, Owensboro; First, Glasgow; Walnut Street, Louisville; Campbellsville; Calvary, Lexington; First, Pineville; and First, Ashland.

Please attend the festival nearest your church!

May 16-17—Southern Baptist Church Music Conference, Miami, Florida.

June 30-July 6—Ridgecrest Music Conference, Ridgecrest, N. C.

July 21-27—Glorieta Music Conference, Santa Fe, N. Mex.

(Please get your reservations in now.)

July 25-29—Kentucky Baptist Music Leadership School and Conference, Georgetown College, Georgetown, Ky.

August 1-4—Cedarmore Carol Choir Camp, Bagdad, Ky.

August 21-26—Music Expansion Week in each church.

August 30 - September 2—Eastern Church Music Clinic, Knoxville, Tenn. (For church music leaders east of the Mississippi River, both vocational and lay leadership.)

December 21—A Christmas Carol Sing in Every Church.

WOMAN'S MISSIONARY UNION

State W.M.U. Meeting, Central Church, Corbin, April 5-9, 1960

By MRS. GEO. R. FERGUSON

The annual meeting of Kentucky Baptist Woman's Missionary Union will be held at Central Church, Corbin, April 5-9, 1960. Watch this column for the details of an excellent program being prepared by our president, Mrs. Liebert, and those working with her. Included will be outstanding speakers, missionaries just returned from their fields, special program features, banquets, conferences and other important information.

A list of motels and hotels with rates will be published soon. Watch also for the names of persons to whom you will write for reservations in homes and banquet reservations, etc. Entertainment in homes will be on the pay plan, \$2.00 per night for bed and breakfast. Make your reservations early.

CHANGE IN REPRESENTATION

According to the new By-laws adopted last year, there is a change in representation as follows:

"Messengers to the annual meeting shall be (1) members of the Executive Board, (2) regional youth directors, (3) associational representatives, not to exceed five (4) local W.M.U. representatives, not to exceed six (5) former state presidents."

You will want to arrange for all phases of the work of your W.M.U. to be officially represented, insofar as is possible.

Of course, many will attend the meeting and register as visitors. The privilege of voting is reserved for messengers only.

CREDENTIAL CARDS

Credential cards will be prepared in the State Office for messengers. Please make your request for these cards early to allow time for the preparation of these cards. Cards will be on file at the registration desk at Central Church, Corbin, in accordance with these requests, within the limits set by the By-laws of Kentucky W.M.U.

When requesting cards be sure to give name, address, church and association. It would be most helpful if one person would write for all the cards for representatives from one church or associa-

tion. Requests must come to the state office in advance, in order to save time and confusion at the registration desk. Elect your messengers early.

Begin to pray now for this important meeting.

"STORY OF THE YEAR"

(Continued from Page 3)

North American Baptist groups in a Baptist Jubilee Advance.

This rated one first-place vote and 91 points.

The simultaneous development of completely new campuses by two of the six Southern Baptist Convention seminaries was considered by Baptist Press editors as seventh ranking story of 1959. The seminaries are Golden Gate Baptist Theological Seminary at Mill Valley, Calif., and Midwestern Baptist Theological Seminary at Kansas City, Mo.

This news got two first place votes and 81 points.

Two state conventions of Baptists abolished a separate board of directors for their weekly newspapers and placed supervision of the papers under the executive board of the convention. The editors, concerned about freedom of the press, believed this to be the eighth ranking story, with 80 points.

The story of Southern Baptists' adopting a goal of 3,650,000 baptisms of converts during the next five years was ninth with 79 points.

The state paper board story was marked by one more editor than the story on baptisms.

Position No. 10, by a scant one point margin, belonged to the relationships between Canada Baptists and Southern Baptists.

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to 1975.
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the convention; Pledged income re-
ceived from the churches.
INTEREST: Paid annually by coupons at-
tached to the bond.
CONVENTION: Now comprises 286
Churches & Missions, 40,545 Church
Members, Grand Canyon College, Para-
dise Valley Ranch, \$13,000,000.00 Total
Property valuation. 1959 Receipts over
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Louisville Clergy United in Opposition To City Purchase of Churchill Downs

A united voice on the part of Louisville clergymen has been sounded in opposition to a recently publicized report that the City of Louisville might purchase Churchill Downs and use the profits from the race track operation for financing the University of Louisville. The proposal for the city to purchase the historic race track appeared in local newspapers on January 2 and immediately protest arose from various groups of Louisville ministers.

The Louisville Ministerial Association meeting on January 5 voted without dissent to have resolutions drafted in opposition to the proposal. The Louisville Baptist Pastors' Conference meeting a day earlier appointed a committee to draft resolutions for consideration by the body on January 11. The Public Affairs Committee of the Long Run Baptist Association has also taken steps to express opposition to the move.

Most of the ministerial groups as well as the individual ministers have expressed a feeling that the operation of Churchill Downs, which includes legalized gambling in the form of parimutuel betting, would be detrimental to the good name of the City of Louisville and would, in effect, make stockholders in a gambling organization out of every citizen of Louisville. Some ministers interpreted the proposal as another indication of the moral degeneration of America at this time while others felt that it would be detrimental to the reputation of the University of Louisville which would profit from the project.

The committee chosen to draft resolutions to be presented to the Louisville Baptist Pastors' Conference included Hugh James, Chairman, pastor of the Shively Baptist Church, Douglas Johnson, pastor of the Eastwood Baptist Church, and Lloyd Moates, pastor of the Maple Grove Baptist Church, Okolona. The following resolutions were presented by this committee to pastors' conference on January 11 for approval:

WHEREAS: it has been reported in the Courier-Journal and the Louisville Times, January 2, 1960, that a proposal has been made for the City of Louisville to purchase Churchill Downs, and

WHEREAS: the financial profits from the operation of Churchill Downs will be used for the support of the University of Louisville and other municipal enterprises, and

WHEREAS: a similar plan proposed in 1948-49 met with opposition and was abandoned, and

WHEREAS: such a plan using profits from legalized gambling appears inconsistent with the best concepts and practices in the development of wholesome community life and the support of such reputable institutions as the University of Louisville, and

WHEREAS: this plan seems to be another

expression of the general moral degeneration of our time, as illustrated by numerous recent proposals for national and state lotteries to underwrite financial obligations, therefore:

BE IT RESOLVED that the Louisville Baptist Pastors' Conference express its opposition to this and any similar plan for raising municipal revenue, and

BE IT RESOLVED that we request the Mayor, the Honorable Bruce Hoblitzell, and members of the Board of Aldermen give serious consideration to all the implications inherent in this proposal, and

BE IT RESOLVED that the Mayor and Aldermen be informed that we are cognizant of and sympathetic with their efforts to resolve the present financial crisis within the government and institutions of the City of Louisville, and that we pledge our continued cooperation in any and all honorable and legitimate means for securing adequate financial support for the City and its institutions.

Outstanding Baptist Layman Dies

Dennie Hubbard, well known Baptist layman of Western Kentucky, died at 9:30 A.M., Sunday, January 3, at the Western Baptist Hospital in Paducah. Mr. Hubbard was eighty years old and had been ill for some time. Hubbard was a merchant at Shady Grove, Ky., for fifty-five years. The Shady Grove community is located between Marion and Providence. Though not ordained, Brother Hubbard often supplied in Baptist pulpits and sometimes served as supply pastor.

Two well known children of Mr. Hubbard are Dr. Carroll Hubbard, Sr., pastor of the St. Matthews Baptist Church, Louisville and Mrs. Thomas H. Shelton, wife of the Latonia Baptist pastor at Covington. Other children surviving Mr. Hubbard are Morris Lee Hubbard, Louisville; J. B. Hubbard, Shady Grove; Mrs. Ruth Brantley, Alexandria, Va., and Mrs. T. J. Street, Winter Park, Florida.

Funeral services were held on Tuesday, January 5, at Shady Grove Baptist Church, Shady Grove, Kentucky.

Martin Resigns First, Greenville, to Accept Florida Pastorate

Bob Martin, pastor of the First Baptist Church, Greenville, Kentucky, for the last several years, resigned that pastorate on December 20 to accept the pastorate of the First Baptist Church, Naples, Florida. The resignation was effective January 1, 1960. Naples is a gleaming new Florida city with a population of 14,000 and a tremendous potential for Baptist growth. Under the leadership of Martin the First Baptist Church of Greenville has experienced substantial growth in attendance, fellowship, evangelism and finances.



SUNDAY SCHOOL LESSON

By M. C. Chiles

THE GOSPEL VERSUS LEGALISM January 17, 1960

Acts 15:1-2, 12-21

From the very first time when the gospel of Christ was preached in Antioch the people had been assured that if they would believe on the Lord Jesus Christ they would be saved. Many believed this truth, accepted Christ as their Saviour, received salvation, and went on their way rejoicing. As they lived and labored for the Lord in the church there He blessed their efforts in a wonderful way.

I. The Controversy. Acts 15:1-2.

In the meantime certain teachers came from Judea to Antioch and started a controversy. Who they were, we do not know, but what they taught is clearly stated. They bluntly denied the sufficiency of faith in Christ for salvation. Very emphatically they declared that believers in Christ could not be saved unless they were circumcised. Earnestly and boldly they taught error as if it were truth. Their attempt to add something to the finished work of Christ, by saying that circumcision was necessary to salvation, brought confusion. Their agitation caused a great controversy over the question, Can Christ alone save or does salvation come through Christ plus something else?

Paul and Barnabas refuted the false teachings of these unnamed teachers. The thing that aroused the apostles was not the mere observance of the rite of circumcision itself, but the attempt of these false teachers to make it a condition of salvation. After disputing with them for some time, they realized that these men could not be persuaded to give up their pernicious and erroneous teachings.

II. The Conference. Acts 15:12-21.

Due to the seriousness of the situation, it was decided that the thing to do was to go up to Jerusalem and consult with the apostles and the elders about this important matter. There was a desire for all the light they could get on the problem with which they were wrestling. They wanted a ruling which would settle this question once and for all.

Upon their arrival in Jerusalem a meeting was held at which both sides of the question, of whether salvation was all of grace or partly of grace and partly of works, were presented. We do not know how many participated in the lengthy discussion of this famous assembly. After

many had expressed their opinions, Peter delivered an extended discourse in which he took the side of Paul and Barnabas, appealing to history (vss. 7-9), experience (v. 10), and essential truth (v. 11). He argued that those who had been graciously saved, whether Jew or Gentile, ought not to be placed under the bondage of the ceremonial law. His speech prepared the assembly to listen attentively to Paul and Barnabas as they described the great things which God had enabled them to accomplish among the Gentiles. Their achievements proved conclusively that the Lord had been with them, blessing their labors, and forming among the Gentiles a people for His name.

Peter's masterful statement dealt his critics a severe blow. Then Paul and Barnabas made splendid use of the opportunity afforded them. They did not add any argument to that of Peter, but they simply rehearsed the wonders which God had wrought among the Gentiles through them. Their report was not a theory but an experience. Great experiences of God's saving grace will answer every argument against it.

After hearing the various talks in the extended debate, and after waiting upon the Lord for wisdom, James, the half-brother of our Lord and the president of the council, delivered a great address in which he summarized what had been said, he taught that Jews and Gentiles are saved on exactly the same terms, namely, by grace through faith in Christ, and then he announced the final decision. James reminded the audience of what Peter had said, and then he pointed out that this declaration agreed with the prophets, quoting from Amos 9:11-12, which reads as follows: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." Then, in a few well-chosen and pointed words, he proceeded to give his own testimony concerning the question at issue. In keeping with Peter's appeal, James said, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." According to Peter, to require the Gen-

tiles to keep the law would be to put a yoke upon their necks, and according to James it would be to trouble them. To this verdict the council agreed, and in no uncertain terms its members testified that it was not necessary to keep the law in order to be saved.

It is not surprising that some of the Jews had difficulty in understanding this message of salvation by grace through faith in Christ, because the proud heart of man does not like the idea that it cannot do something to save itself. Somehow man feels that there is something he ought to do to assist the Lord in saving him, but no man can do what God has said is an utter impossibility.

It is well to emphasize just here that those who preach and teach salvation by grace are not the advocates of license, as they have been falsely accused. Rather, the more scriptural one is in his teachings of salvation by grace, the more certain he is to encourage Christians to live godly lives. There is nothing which will more surely lead the soul of the Christian into liberty and victory over the flesh than a clear understanding of the truth of salvation by grace. James knew that it was not necessary to be circumcised and to keep the law in order to be saved, therefore, he encouraged the people to let the grace of God work in mighty power to transform and purify their lives.

►Mr. and Mrs. B. Terry Thorpe, Southern Baptist missionaries to Central Africa, have completed an initial period of language study and orientation in Salisbury, Southern Rhodesia, and have moved to Gwelo, where they will do evangelistic work. Their address is Box 657, Gwelo, Southern Rhodesia. Mr. Thorpe is a native of Owensboro, Ky.

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Foreign Mission Board Reports to the People

By MISS IONE GRAY, Director of Press Relations
Richmond, Virginia

Foreign Board Appointed 144 Missionaries in 1959

The Foreign Mission Board appointed 25 missionaries at its December meeting, setting a record of 144 appointments during the year and surpassing its goal by four. The December appointees bring to 1,382 the number of active Southern Baptist foreign missionaries.

Actions taken by the Board added two new fields to those in which Southern Baptist foreign missionaries will be stationed, bringing the number of countries, or separate political entities, to 44. Six of these have been added in 1959.

The new missionaries are Charles W. Bedenbaugh, South Carolina, and Betty Marshall Bedenbaugh, Illinois, for East Africa; Joan Collins, Pennsylvania, for East Africa; Buck Donaldson, Jr., Louisiana, and Barbara Hasty Donaldson, Minnesota, for East Africa; W. Wilson Donehoo and Martha Statham Donehoo, both of Georgia, for Colombia; Marvin E. Fitts, Mississippi, and Jean Carlisle Fitts, Tennessee, for Peru; Jack D. Hancox and Doris White Hancox, both of Tennessee, for Europe; Howard C. Knight, North Carolina, and Joyce Wheeler Knight, Florida, for Argentina.

Also, Tom W. McMillan, Texas, and Marilyn Jones McMillan, Kentucky, for East Africa; Winfred L. Medcalf and Sue Hensley Medcalf, both of Oklahoma, for Thailand; J. Eugene Troop and Leona Walker Troop, both of Missouri, for North Brazil; G. T. Turner and Norma Jean Brasher Turner, both of Mississippi, for Argentina; Willie E. Whelan, Kentucky, and Elaine Power Whelan, New York, for Korea; and C. Benton Williams and Elizabeth Rogers Williams, both of Tennessee, for Thailand.

Among the new missionaries are nine preachers, two medical doctors, one dentist, and two registered nurses. The doctors are Mrs. Buck Donaldson, Jr., and Winfred L. Medcalf; the dentist is Willie E. Whelan, and the nurses are Joan Collins and Mrs. C. Benton Williams.

Medcalf, the first medical doctor to be appointed for service in Thailand, will help to open medical work in that country. Whelan, the second dentist appointed this year, is the first to serve in Korea. He will be associated with the Wallace Memorial Baptist Hospital in Pusan.

Rev. and Mrs. Jack D. Hancox were appointed for English-speaking work in Europe. Their first assignment will

likely be Orleans, France, where a congregation, begun by American service personnel, has asked the Foreign Mission Board for assistance. France is one of the two new fields.

The other is the island of Okinawa, where a developing English-language Baptist church will be assisted by Rev. and Mrs. Alvin E. Spencer, Jr., who were transferred from Japan.

The six new countries added to the list of Southern Baptist mission fields in 1959 are Vietnam, Nyasaland, Northern Rhodesia, Guinea, France, and Okinawa.

Money and Missionaries Necessary to Expansion

Calling 1959 the best year in the history of the Foreign Mission Board, Dr. Baker J. Cauthen, executive secretary, said:

"We thank God for all the effort that has been put forward in prayer and ministry to make this year possible. We need to remember that the coming of each missionary for appointment represents a profound personal experience which has come into reality through a combination of impressions and influences.

"We are grateful to our Lord for the sustained financial support paralleling the growth in missionary personnel. We must keep in mind that the appointment of a large number of missionaries means inevitably that the budget for the following year automatically must be greatly enlarged. The missionary section of the 1960 budget is \$671,830.32 larger than was that section for 1959. The total amount appearing in the missionary section of the budget for 1960 is \$5,318,099.35.

"We are firmly convinced that God is leading in a very definite expansion of worldwide missionary effort. This expansion is contingent upon sustained growth both in the number of missionary volunteers and in finances. We have come to a day when the foreign mission operation is very extensive both geographically and in financial responsibility.

"The foreign mission enterprise is being carried forward on a well-structured financial basis calling for approximately one-third of the total income of the Foreign Mission Board being utilized for the support of missionaries, one-third for the operation of programs of work on mission fields, and one-third for capital developments.

"Far more important than numerical and financial strength is the unity of spirit and the depth of spiritual power to be found in missionary ranks. In the final analysis, effectiveness in world service does not depend upon build-

ings constructed, nor impressive numbers reported, but rather in the vital witness through life and message being borne by God's servants across the world. It is to this quality of missionary service that the world looks as it seeks to draw its appraisal of the Christian message."

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Broadway Plan of Church Finance To Be Discussed

A discussion of the Broadway Plan of Church Finance will take place in a meeting at the Calvary Baptist Church, Lexington, Kentucky, on January 19 at 7:30. J. S. Bracewell, of Texas, founder of the plan, will be present to discuss the

specific subject, "Income Finance for Church Building."

The Broadway Plan is a bond selling plan and is one of the oldest bond plans in common use among Southern Baptists.

No obligations on the part of those

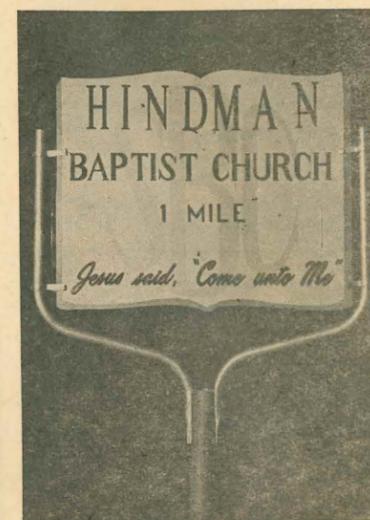
who attend are attached to the meeting. The meeting is announced as an opportunity for laymen and ministers—even bankers, whose firms are often contracted into this plan for services—to hear how the plan works. John W. Kurtz represents this firm in this area.

East Texas Baptist College

Marshall, Texas

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Summer School: June 6, 1960
Regular Session: September 12, 1960

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SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 3, 1959

(Continued from Page 5)

	S.S.	Add.	T.U.
Springfield	339	--	105
Lexington, Trinity	335	6	100
Versailles	330	2	100
Hawesville	323	--	111
LaGrange,			
DeHaven Memorial	319	--	106
Dawson Springs, First	316	2	84
Ashland, Pollard	315	--	138
Missions (2)	94	--	--
Owensboro, Lewis Lane	312	--	158
Lexington, Central	312	6	111
Earlington, First	306	2	125
Barbourville, First	297	--	137
Missions (3)	235	--	--
Louisville, Audubon	289	--	57
Owensboro, Crabtree Avenue	288	4	105
Louisville, LaSalle Avenue	278	--	89
Middletown, First	269	2	89
Marion	267	--	81
Owensboro, Seven Hills	266	--	72
Sonora	265	--	91
Lebanon Junction, First	258	--	115
Campbellsville,			
S. Campbellsville	258	--	104
Covington, First	249	--	150
Mission	69	--	--
Falmouth	244	--	42
Mission	22	--	--
Cold Spring, First	241	--	110
Middlesboro,			
East Cumberland Ave.	239	--	85
Williamson, East Williamson	230	--	83
Ashland, Fairview	223	--	85
Mission	45	--	--
Hazel	222	--	--
Carrollton, First	206	--	52
Cloverport	204	--	48
Mt. Vernon, First	202	--	65
Missions (3)	77	--	--
Madisonville, Liberty	193	--	129
Owensboro, Wing Avenue	183	--	68
Calhoun	169	--	52
McQuady, Corinth	104	--	76

►Burton Jackson, Cincinnati, Ohio, was the evangelist, and Verner Barnett, assistant missionary, the song leader in a revival at Lick Fork Church, Laurel River Association, in which there were 20 candidates for baptism and 5 by letter. Lick Fork Church is without a pastor at the present time, but the people labor faithfully just the same.

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