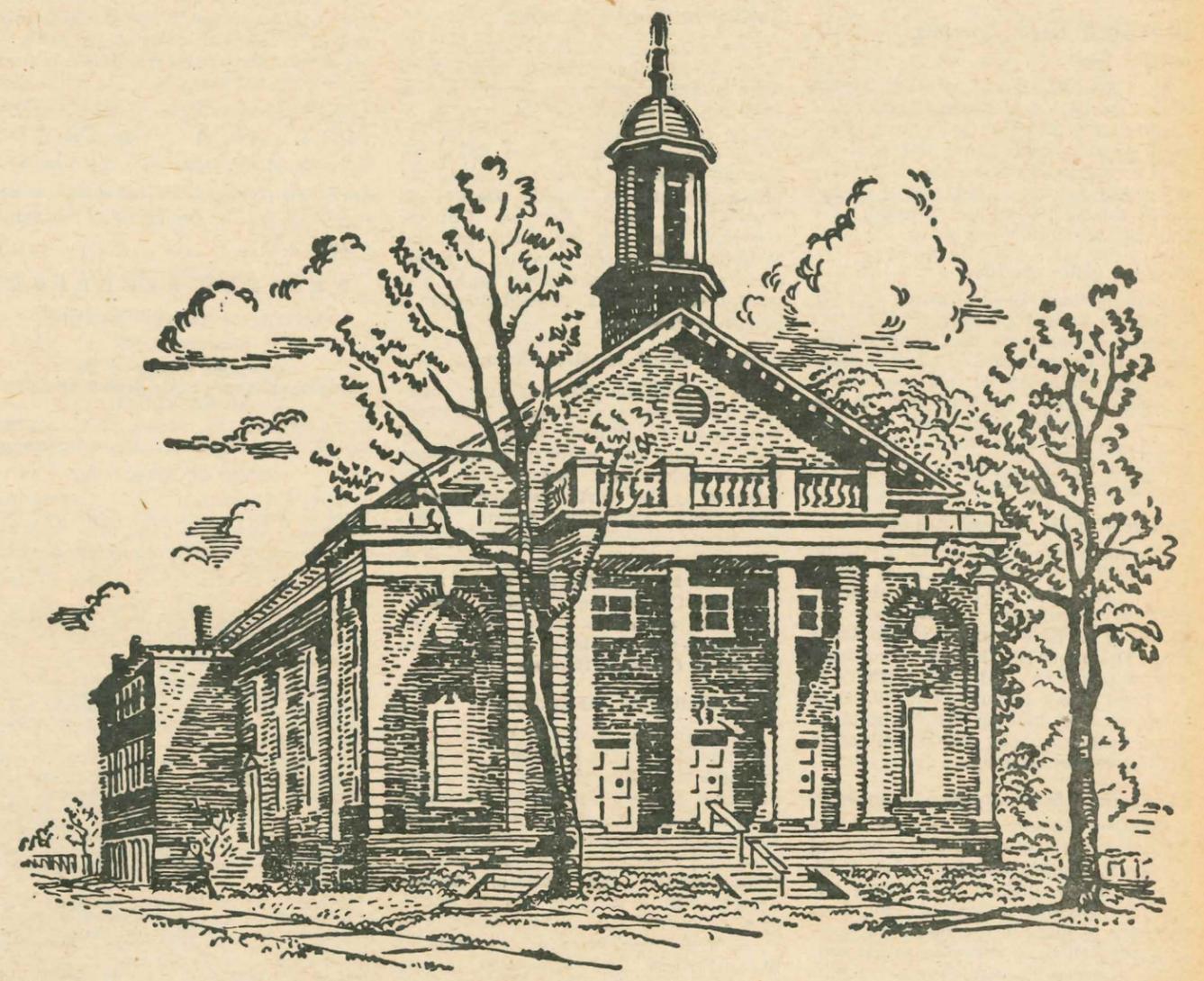




NOVEMBER 9, 1961

# WESTERN RECORDER

RETURN POSTAGE GUARANTEED  
WESTERN RECORDER  
MIDDLETOWN, KENTUCKY



Lexington Avenue Baptist Church, Danville, Kentucky where the 124th Annual Sessions of the General Association of Baptists in Kentucky will be held, November 14-16, 1961. Also the 126th Annual Sessions of the Kentucky Baptist Ministers' Meeting will be held there November 13-14.



**Colorado Asks S.B.C. Representation**

The six-state Colorado Baptist General Convention has voted to petition the Southern Baptist Convention for representative members of its agencies. The S.B.C. constitution provides for representation when the membership of churches in a state convention reaches 25,000. The Colorado membership now is 26,190.

**\$4,250,000 North Carolina Budget Goal**

The General Board of the Baptist State Association of North Carolina has adopted a \$4,250,000 Cooperative Program goal for next year. The goal includes \$1,215,000 for the Christian Education Advance Program, a special fund-raising program through the churches for college support.

**Virginia Hikes Budget**

Virginia Baptists will operate under a \$3,533,000 budget in 1962, if the state association approves the recommendation of its General Board. Virginia Baptists will retain 64% of this Cooperative Program income, sending 36% to the Southern Baptist Convention for national and world-wide Baptist work. The proposed budget represents a \$183,000 increase over last year.

**American Bible Society Appeal**

The American Bible Society is making an appeal for \$250,000 to meet emergency needs for Bibles in Indonesia, prior to an embargo against their importation to that country which takes effect December 23. The emergency fund will be used to provide 50,000 Bibles in the Toba Batak language and 30,000 in Javanese, and to help the Netherlands Bible Society supply 100,000 Bibles in the Indonesian language.

**East German Seminary Has 19 Students**

Nineteen students are enrolled in the Baptist seminary of Buckow in East Germany, reports Director **Adolf Pohl**. The seminary opened two years ago when it became impossible for East Germans to study in the Hamburg seminary and return to churches in the East Zone. German Baptist churches report a total of 97,000 members, 27,000 of these in the East Zone and East Berlin.

**Booze Barrier Stops Indiana Baptists**

Indiana Southern Baptists have run into a booze barrier in their effort to

buy property for a new Baptist building. The owner of the property agrees to sell only on the condition that the convention will refrain from interfering with or opposing a request, should one be made, for the license of a cocktail lounge on nearby property. The Indiana Executive Board immediately refused the offer on such grounds and is now looking elsewhere for a suitable property.

**Revival in Christian County**

Pembroke Church had a revival October 16-22, during which time there were 26 public decisions—10 professions of faith, 4 additions by letter and 12 public rededications. The spirit of revival climaxed with a full house on Sunday morning which witnessed 17 public dedications. Pastor **Harlice E. Keown**, of North Brewton Church, Brewton, Ala., was the evangelist, and **William N. Robinson**, minister of music at First Church, Clarksville, Tenn., was song leader, and **J. Arnold Porter** is pastor at Pembroke.

**Colleges Hard To Give Away**

North Carolina Baptists have been recently offered two colleges. The **Pine-land-Edwards Military Institute**, a junior college and military preparation school under joint management, was rejected by the North Carolina Baptist Convention Executive Board. **Flora Macdonald**, a college founded by the Presbyterians but now closed, was passed on for consideration by the Convention's Council on Christian Education. The council is faced with trying to support seven colleges already owned by North Carolina Baptists.

**Help Wanted in Massachusetts**

Owen Sherrill, pastor of the Emmanuel Baptist Church, 124 Putnam Circle, Springfield, Massachusetts, the only Southern Baptist Church in the entire state of Massachusetts, needs your help. His church is sponsoring work in Newport, R. I., Albany, N. Y., Ft. Devens, Massachusetts and Boston, Massachusetts. He is anxious to have names of Southern Baptists moving into any of these areas, anywhere in the state of Massachusetts, and especially in the Boston area. Address correspondence to the above address.

**Two Walters at Manchester**

Pastor Frank R. Walters writes us from Manchester, Ky., where he has long

been pastor at the First Baptist Church, that he had a visit from Pastor W. Louis Walters of the Fourth Avenue Church, Louisville, for a recent revival September 25-October 6. The Brotherhood of the church advertised the meeting well, and many were in prayer and were of one purpose. "Louis Walters is a good Gospel preacher," the Manchester pastor writes, "a true Baptist, a good helper." He is clear and forceful in his preaching, has a good voice." He concludes by saying "This Walters must be some of my folks. Walters & Walters—we made a good Baptist team."

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

**WESTERN RECORDER**

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WESTERN RECORDER

**Decline In Ministerial Leaders**

By O. W. Yates

There has been much said and a great deal of deep concern felt among Southern Baptist leadership concerning the fact that year by year we have fewer ministerial students enrolled in our Baptist colleges and seminaries. If this is true, there are some reasons for it and they should be sought out and corrected. We are now in the midst of the 30,000 Movement, and when we have a church, we need a preacher. The decline in pastors will soon show up in the decline of every other phase of our denominational life.

Is it a fact that we have fewer ministers in training? We have let some of our seminaries grow so large, instead of locating others in wide open areas that need them so badly, that many times a large percentage of our seminary students have no opportunity to preach. Therefore, many of them are going to state schools that will enable them to hold their church work and study for advanced degrees. The best pedagogy is to learn to do by doing. Likewise, for financial reasons these ministers are not moving from their pastorates to crowded centers when the opportunity to preach is very doubtful.

Some say that we do not have the money for more seminaries. It is not a matter of money, but of vision. We will never have the money until we do something about it. We have never founded a seminary when the money did not come in.

A fact that Southern Baptists do not seem to realize is that our churches have not kept up with the salary scale demanded for a decent living so as to enable the pastor to compete with the salary scale in other fields. Many of our ministers are drawing no better salary now than they drew five or ten years ago, but their living expenses are doubled. The members pay the undertaker, the florist, the singer and the grave digger, while the preacher goes his way unassisted. Likewise at the weddings, many take care of the florist, and the rehearsal dinner, but feel that the pastor should do his work without obligation. Consequently a large number of our ministers who have families to educate, and the demands so severe, have gone into the fields of education, insurance and dozens of other vocations other than the ministry. The blame here certainly is upon the lay leadership in our churches. The raise of salary too often comes only with a change of the pastorate, and then the pastor settles down to do the best he can with what he has.

We have come to the time in our

O. W. Yates is pastor of Rosemont Baptist Church, Lexington.

November 9, 1961

**Just When a Man Thinks He Can't Preach Again, He Finds That He Can**

Mr. and Mrs. L. E. Leeper, formerly of Kentucky, are now residing at 11000 Roswell Avenue, Pomona, Calif. For years he was a missionary for Kentucky Baptists in a number of places within this state, until his retirement several years ago. His wife was a great help to him when he labored in Kentucky.

Mr. Leeper recently developed throat trouble, which, on examination, was diagnosed as cancer. Parts of his vocal chords were removed in an operation, with the result that he can only speak in a whisper.

Following his operation he wrote an article on "If I Could Preach Again," in THE CALIFORNIA SOUTHERN BAPTIST. The burden of his message was that he wanted to preach one more time.

"It would not make so much difference to me where I preached," he wrote, "whether in the big city church or in the small one up the hollow. There is so much need everywhere, just so it was God's place." He concluded his article with the words, "Yes, I would give all the world just to preach one more gospel sermon."

A young missionary to the deaf wrote him, after reading his article, and asked him how he would like to preach to the deaf?

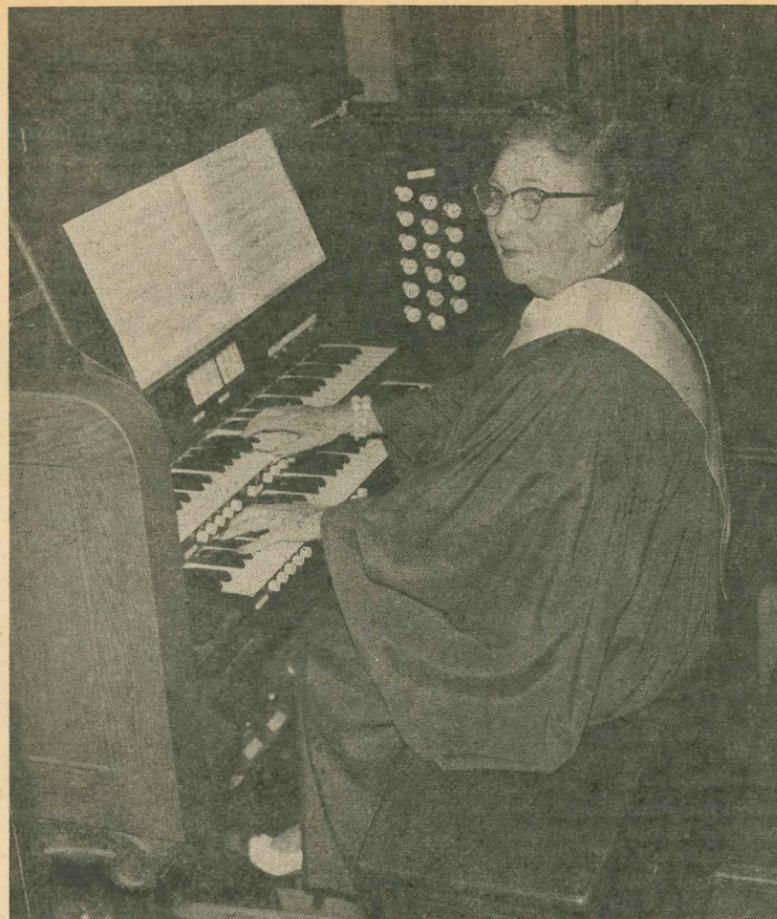
The question caught fire with him. There are 17,000 deaf people in southern California, and little is being done for them. Mr. and Mrs. Leeper are both now taking a course in sign language in The Southern Baptist College, Riverside, Calif., in preparation of starting new labors among a neglected group. They are thrilled with the prospects of their future ministrations.

"To me, it is almost like a new lease on life," writes Mr. Leeper. "It was a great trial not to be able to witness for the Lord, nor to participate in the services."

He covets the prayers of their Christian friends that they may be able to learn the sign language that they may be used of the Lord in this most needy ministry.

dred new ministers every year for replacements and are only receiving about 60. We need to dedicate our lives anew to the Lord Jesus Christ and lead our church services to be spirit-filled. Then the brilliant youth of our denomination will be near enough to God to hear His call.

Prayer, vocational guidance, more financial help in the education of our young men and more general concern for the welfare of our ministers, will certainly strengthen our leadership in numbers and in power.



Mrs. C. L. Smith at the Console of Harlan Church

## ORGANIST HONORED FOR 43 YEARS' SERVICE

Mrs. C. L. Smith, who for forty-three years has served the Harlan Baptist Church through music, retired as elected organist at the end of September.

The church observed Appreciation Day on Sunday, September 24. Features of the services of the day were: Guest musicians of other days, anthems and hymns chosen by Mrs. Smith, and special messages by Pastor E. Keevil Judy. A special commemoration bulletin

was prepared with a full page picture of Mrs. Smith at the organ on the front cover.

In connection with the evening service a reception was given for Mrs. Smith. Great numbers of members and friends from other churches attended. A beautiful engraved silver center bowl was presented to the honoree and forty-three silver dollars representing the forty-three years of service.

## TEXAS EXECUTIVE BOARD CUTS APPROPRIATIONS

DALLAS (BP)—The Texas Baptist Executive Board, meeting here, cut appropriations to all Cooperative Program causes by five per cent for the remainder of the year.

The across-the-board decrease in appropriations was part of a three-point proposal aimed at curing a 15 per cent slack in meeting the state Convention's record \$13,600,000 budget this year.

The board (1) urged 3,900 Baptist churches in Texas to increase gifts to world missions by five per cent during the remainder of the year; (2) cut ap-

propriations to all causes by five per cent; and (3) transferred five per cent of the Convention's funds held in reserve to the operating budget.

R. A. Springer, treasurer for the Baptist General Convention of Texas, said that although missions gifts from the churches had topped \$9,000,000 during the first eight months of 1961—the most ever received during an equal period in the state Convention's history—the board was still \$355,000 short of the budget. "Our budget simply outstripped our income this year," he said.

## Pastor Carl Wright Receives Honorary Degree

Carl E. Wright, pastor of the First Baptist Church, Lawrenceburg, has been honored by Jackson College in Honolulu. The Hawaiian school conferred an honorary doctor of divinity degree upon the Lawrenceburg pastor in June.



Carl E. Wright

Mrs. Wright flew with her husband to Honolulu for the commencement exercises of the college at which Wright delivered the commencement address. Wright is a native Kentuckian, having been ordained by the Audubon Baptist Church in Henderson, Kentucky. Before assuming the Lawrenceburg pastorate, he was pastor of the Crabtree Avenue Baptist Church, Owensboro.

Carl is the son of Mr. and Mrs. Leslie Wright of Henderson, Kentucky. Mr. Wright of Henderson is also an ordained minister.

The Wrights spent 15 days on the island of Oahu visiting points of interest and touring the island chain. The Wrights also had the privilege of visiting Hawaiian Baptist headquarters and other Baptist points of interest under the direction of Stanton Nash, executive secretary of Hawaiian Baptists.

## California to Enter Negro Work Program

FRESNO, Calif. (BP)—The board of the Southern Baptist General Convention of California voted here to enter a pilot project and set up a director of cooperative work with Negro Baptists.

The pilot project would be jointly conducted with the Home Mission Board of the Southern Baptist Convention, which has a department of work with National (Negro) Baptists.

The three-year program would begin January 1.

The California State Board also adopted a 1962 budget to present to the annual fall convention and authorized employment of an associate executive secretary to direct a division of church services.

The proposed 1962 budget would be \$1,472,382 counting supplements from the S.B.C. Sunday School, Home Mission and other Boards for jointly sponsored work.

The Cooperative Program goal would be \$880,000 including \$210,000 for National and world-wide work through the S.B.C.



ILLUSTRATIONS OF ANCIENT WORSHIPERS RAISING THE HANDS

## Recent Archaeological Discoveries and the Bible — 3

### "The Lifting Up of Hands in The Bible"

By Jerry Vardaman

"One picture is worth ten thousand words," states an Old Chinese proverb. Mental concepts which have been built up and reinforced through the "power of pictures" or other forms of art are never discarded easily. Twentieth century Christians who pray by bowing the head and folding the hands usually assume that the Biblical saints must have followed the same habits. Doubtless, the fact that the great artists of the past have portrayed the above actions as normative during prayer has contributed much to our modern beliefs and practices in these matters (Albrecht Dürer's *Praying Hands* supplies a well-known art example).

If we were but interested to make the search, a comprehensive survey of the teachings concerning prayer in the Bible would convince us that all kinds of deviations have arisen in our modern

practices of praying.<sup>1</sup> Whenever the hands are mentioned in connection with prayer, the Bible usually describes these bodily members as lifted. It may be helpful here to cite a few select passages which demonstrate this fact:

#### Psalms 63:4

So I will bless thee as long as I live;  
I will lift up my hands and call on thy name.

#### Psalms 28:2

Hear the voice of my supplication,  
as I cry to thee for help,  
as I lift up my hands  
toward thy most holy sanctuary.

#### Lamentations 2:19

Arise, cry out in the night,  
at the beginning of the watches!  
Pour out your heart like water  
before the presence of the Lord!

Lift your hands to him  
for the lives of your children,  
who faint for hunger  
at the head of every street.

#### I Timothy 2:8

I desire then that in every place the men should pray, lifting holy hands without anger or quarreling;<sup>2</sup>

If necessary, many other Scriptural passages could be brought forward to show that the act of raising the hands during prayer was standard procedure among the ancient Jews as well as the early Christians. As a matter of fact, one who seeks to understand certain obscure passages in the Bible without this awareness will completely miss the meaning of some highly significant texts. In particular, the strange story of Aaron and Hur, who sustain the weary hands of Moses when Israel fights Amalek at Rephidim (Exodus 17:8ff.), takes on new life and rich color when we realize that Moses' action was ordinary in prayers of his time.

Therefore, it should occasion little surprise that the evidence of archaeology fits so perfectly with the above-mentioned Biblical references. At the same time, we should be aware of the fact that archaeology demonstrates that the "people of the Book" were not exclusive in this practice of lifting the hands during prayer. This identical practice prevailed among surrounding civilizations during the Biblical period. The Babylonians, Egyptians, Canaanites, Greeks, Romans, all lifted their hands during their devotions.<sup>3</sup>

As far as I am aware, the practice of folding the hands during prayer was totally foreign to the Biblical world. There is not a single illustration nor literary reference to warrant the assumption that the practice goes back as early as the Biblical period.

Is there any relevance in pointing out that the Biblical mode of prayer was different from ours today? To some, perhaps, this fact will be of very little significance; on the other hand, I am convinced that most readers of this article will be interested in knowing what the ordinary stance of an individual was in prayer throughout the whole of the Biblical period. Beyond this, it is obvious that the Biblical posture in prayer reflects a more responsive and acceptable prayer attitude than does our modern practice of folding the hands.

Insofar as the attitude of greater expectancy, greater dedication, and greater urgency is conveyed in the gesture of outstretched arms and uplifted eyes, we must concede that this ancient posture was highly appropriate for those who prayed. Clearly the Biblical manner of praying is strongly suggestive of the believer's commitment and willingness

(Continued on Page 20)

On To Danville

When Kentucky Baptists gather at Danville November 14-16 for the General Association, they will be in the very heart of the Commonwealth, near the heart of the famed Bluegrass, in a section of unsurpassed natural beauty, and in an area of strong Baptist witness and influence. The slight inconvenience of the limited hotel facilities of the town will be more than off-set by the warm hospitality of Danville and the surrounding communities.

Four-lane highways connect Danville with Harrodsburg and Stanford, both of which are only nine miles away. About the same distance in other directions by good roads are Lancaster and Perryville. Those staying in these communities will find it easy to reach Lexington Avenue for all the meetings.

Host pastor, Elroy Lamb, describes the historic significance of Danville in words of welcome on page nine of this issue. This community has always had great civic pride in its history and has made the most of it.

Those who have never visited the first permanent settlement in Kentucky at Harrodsburg can find a rewarding side tour. While there be sure to take time to find the marked spot on the edge of town on the Lexington highway where the first Baptist preaching took place in Kentucky at Harrodstown in 1776. The marker is supposed to be near the spot where Thomas Tinsley and William Hickman gave voice to the same Baptist doctrine which has been heard from Kentucky pulpits ever since.

The Baptists of Harrodsburg will have just dedicated with a week of special services their half-million dollar sanctuary. They literally will have the red carpet out as this is the color floor covering chosen for the beautiful new sanctuary.

For those who want a further taste of Kentucky hospitality, culture and eating at its very best, a visit to Harrodsburg's Beaumont Inn will be unforgettable. The Dedmans who operate this nationally known place are Presbyterians and Episcopalians, but couldn't possibly be more cordial and hospitable if they were Baptists.

Back in Danville the visitors will find a town of many Baptists, and a Baptist church around almost every bend on the roads of Boyle County. Five churches, First Church, Lexington Avenue, Gethsemane, Southside, and Calvary are in the town itself.

In these churches are some of God's choice laymen. The strength of Baptist manpower in Danville is not excelled anywhere. They exert their Christian witness in city and county offices, in businesses, in the schools, and elsewhere.

Other religious groups are also strong in Danville. Historic Centre College is in a multi-million dollar

development program which will be very obvious to the visitor. Along with the Presbyterians and Methodists who thrive in Danville are the Christians whose great strength is found in central Kentucky.

For those Baptists who want to mix pleasure with business, golf clubs will come in handy if the Indian summer continues. The excellent courses in the Danville area will already be familiar with Baptists.

For those who are more New Testament in their recreational pursuits, Herrington Lake is only a stone's throw away. Last year this time it was the hottest fishing lake in Kentucky, and is producing now for those who know the ways of Herrington. Among the informed are not a few Baptists who might be talked into serving as a guide. At least, it's a consoling thought since quail season opens on Thursday while the General Association is still in session, and our spotted coveys are back home. For this very reason some fellows will be impelled to leave the meeting early to conduct prayer meeting back home on Wednesday night.

No fireworks are in prospect for the Danville sessions, but there is always the possibility that some messenger would ignite things with a motion or resolution.

Keenest anticipation by the messengers will be to see and hear our new leader, Secretary Harold G. Sanders, for the first time. Fortunately, there will be no survey report for the first time in three years. This matter has been cared for in an excellent fashion, and with our new secretary on the scene, a great new day for Kentucky Baptists should be on the horizon.

Keeping Up the Fight

Every Kentucky Baptist should be keenly interested in every effort to combat the alcohol problem. Many groups join the churches in the battle against the constant growing evils of drinking.

One of these is the National Council on Alcoholism. This organization along with the Kentucky Department of Mental Health announces that Alcoholism Information Week is to be observed nationally November 26-December 3. The theme for this year's observance is, "Alcoholism is a Disease."

Churches, civic, and community organizations should use the resources of the Division of Alcoholism, Kentucky Department of Health, Frankfort, and the Kentucky Department of Mental Health, 600 W. Cedar Street, Louisville, for presentation of valuable information on alcohol and alcoholism in their local areas. A request directed to either would bring films and other helpful materials to any group.

Another organization in the thick of the battle against alcohol is the Kentucky Temperance League. The league officials will center their efforts on Frank-



fort come January, and the opening of the General Assembly. In Frankfort those fighting for the control and elimination of strong drink will be up against one of the strongest and best financed lobbies in existence. Liquor interests never count the costs in trying to get favorable public relations and favorable legislation.

The Temperance League will not only be trying to block unfavorable legislation but will be working for legislation to control further the evils of alcohol.

Two pieces of legislation especially would seem helpful and fair. One of these is the Dram Shop Act which would make a tavern owner liable for acts committed by persons under the influence of alcohol bought in that tavern. In 1959, the Supreme Court of New Jersey ruled that the estate of a man killed by a drunken driver could sue the tavern which sold the driver the alcohol.

A mechanic whose carelessness results in a mechanical defect and accidental injury should be liable. More so should be the tavern owner whose willful sale of liquor to a driver results in a mental defect by

the drinker and consequent injury to innocent parties. Another fair law would be the prohibition of liquor advertising in dry territory. If citizens choose not to have liquor sold in their community, it seems unfair invasion of rights to put up liquor billboards in this territory.

Individuals can always work on their own as well as through temperance organizations to eliminate the alcohol curse. Now that the state representatives and senators have been chosen from the various communities for the next General Assembly, every person should make known his views to his legislative representative before he goes to Frankfort. This man promised to represent you when he asked for your vote. Now let him know what you expect of him in Frankfort. We had better inform, encourage, and fortify him. We can be sure he will be exerted to pressure by the liquor lobby.

If we *fiddle while Rome burns* and sit silently while evil speaks loudly, we deserve the ashes and ask for the evil consequences of our silence.



Commendation for New Secretary

Editor:

I am writing to say a word of commendation to you and Kentucky Baptists on Dr. Harold G. Sanders, who is coming to be your general secretary. We have had no man in Florida who stands higher in the appreciation and love of Florida Baptists than does Dr. Sanders. He has served our Convention in an outstanding manner in many places of responsibility. He has been president of the Convention, a member of the State Board of Missions on several occasions, and is presently serving as a trustee of Stetson University. He has done an outstanding work as pastor of First Baptist Church in Tallahassee. From my contacts with him, I believe that he is deeply dedicated to God's will. He is an excellent preacher and an outstanding administrator. Whatever he does, he does it thoroughly. I believe that Dr. Sanders will do a superb work as your general secretary. We will miss him very much in Florida.

First Baptist Church  
Tampa, Fla. Preston B. Sellers, Pastor

Questions "Love Offerings"

Editor:

I think the article by James L. Clark on "Love Offerings" in your issue of

September 14 strikes a note long overdue. A pastor for close to 50 years, and just past my 90th year, I have long felt the traditional "love offering" in revival meetings is open to serious objection, especially when a pastor with a good salary is the evangelist. So much so that, when my preacher son helped me in a revival, I felt a bit ashamed to ask for the usual "love offering." He was helping his father in the services and was, as my people knew, pastor of an excellent town church and getting a good salary. He needed money far less than most of my people in the rural church. I felt moved to say, almost in apology, he was still in debt for his recent education.

I have long felt frankly that we ought to come to the understanding that pastors with living salaries ought to help one another freely with no financial obligation. I have known churches, already under a strain financially, to fear to have a revival because it would be a further financial strain. That is tragic. How blessed, if only a well-paid pastor would offer himself as a "love-offering!" Through fifty years as a minister I felt it ought to be the rule. Then a love offering raised for the underpaid pastor or evangelist would have real meaning and people would welcome it.

I have felt the same about wedding fees. I've felt ashamed of the fees I've accepted from almost penniless young

couples about to start a home and furnish it. In my last years as a pastor I definitely refused fees. And mainly, after all, because I could then bid for the happy privilege of marrying my young people.

Unhappily these are two ideas preachers in general will not like. I'll be happy if I start serious thought and discussion. I deeply believe there is need for it.

Wake Forest, N.C. S. L. Morgan, Sr.

Name Worth Using

Editor:

While reading your excellent editorial, "Legal but Wrong," concerning the new Saint Clair Hospital at Morehead, I could not help making the following comparison: The Catholic Church is putting up only twenty-five per cent of the money for the Saint Claire Hospital, yet this institution is being given an unmistakably Catholic name. The Baptists are putting up one hundred per cent of the money for our new Kentucky Southern College in Louisville, yet it is given a secular name.

We are told in Colossians 3:17 "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Why do we hide our light under the bushel called "Kentucky Southern"? Why not let the names of our institutions ring out with the blessed and precious and blood bought name, BAPTIST? Why not Kentucky BAPTIST College, Georgetown BAPTIST College, Bethel BAPTIST College, etc. God has blessed our people mightily. Let's honor Him in word as well as deed!

Oakland, Ky. Camilla Williams

## Donald F. Ackland Transferred to Manuscript Appraisal

NASHVILLE, Tenn.—Donald F. Ackland, for twelve years editor of "Open Windows," quarterly publication of the



D. F. Ackland

Baptist Sunday School Board, on October 1 became a member of the editorial staff of the Board's Sunday School Department with special responsibilities in the area of manuscript appraisal.

Born and educated in London, England, for six years Ackland was associate

editor of *The Christian*, an evangelical publication of London. For 18 years he was editorial secretary of The London City Mission. During this time he was active in preaching and Bible conference work.

Ackland moved to the U.S. in 1948, and in September, 1949, he came to the Sunday School Board in a staff relation to C. J. Allen, editorial secretary. He became a U.S. citizen in 1953.

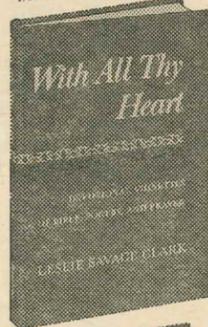
Ackland is author of *Joy in Church Membership*, a study course book. For 21 years he wrote the British International Sunday School lessons for *The Christian* magazine. He has written Sunday school lessons for Intermediates and Young People and Adult Training Union programs for the Sunday School Board.

## Horse Cave Pastor Called To Army Service

Joseph W. Vetter, pastor of the Horse Cave Baptist Church since November 12, 1957, has been called to active duty with the United States Army. Vetter reported with several reserve units to Camp Stewart, Georgia. He left Horse Cave on October 28 and arrived at the Army post on October 30. Camp Stewart is located in southeastern Georgia about 60 miles from the Atlantic coast. Vetter was recently elected moderator of the Liberty Baptist Association. He led in the construction of a new sanctuary at Horse Cave. He is a graduate of Georgetown College and Southern Baptist Seminary and moved to Horse Cave from Newman Baptist Church near Owensboro.

Duties and responsibilities of Chaplain Vetter will center primarily with the 418th Ordinance Battalion.

Other Kentucky Baptist pastors known to be included in reserve units called to active service are Hugh B. Goldsby, Lyndon; Jordan W. Holland, Jr., Ghent; Franklin D. Holley, Beaver Dam; James C. Sherwood, Vine Grove; and Thomas M. Richardson, Henderson.



## Inspirational poetry and prose for your enjoyment

### LETTER HOME by Antonina Conzoneri, Missionary Nurse to Africa

Through a delightful combination of poetry and prose, you hear the thump, thump of African drums, feel the excitement of a bicycle ride through the moonlit Nigerian night, the joy of Christian service.

"Hot and dry, not a bit like Christmas weather in Kentucky. Yet this morning there was such a heavy white fog, I could pretend for a moment."

"Crystal-crusted lashes, coat of piling silver,

I stand in the dim of swirling white.

I stand there for hours; I stand there, and laughing—

No one ever freezes in a dream!"

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Beginning with the Easter lily and its message of purity, the author gives a message from 25 favorite flowers. Each is an inspiring revelation from "voiceless lips." (26b) Illustrated in color. \$2.50

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## Welcome To Danville

By Elroy Lamb, Pastor Lexington Avenue Baptist Church

Lexington Avenue Baptist Church of Danville, Kentucky, is happy to welcome the 124th annual session of the General Association of Baptists in Kentucky.



Elroy Lamb

The church building is located on Lexington Avenue and Fourth Street, just two blocks north of Main Street.

Danville is a City of Firsts. It was the first capitol of the state; the first post office west of the Allegheny Mountains was established here; Dr. Ephraim McDowell successfully performed the world's first major abdominal operation here on Christmas Day, 1809; Kentucky School for the Deaf, established in 1823, was the first of its kind in the world to be operated at government expense; and Transylvania and Centre College founded at Danville in 1783 and 1819, respectively, are two of the earliest institutions of higher learning west of the Alleghenies.

The Lexington Avenue Baptist Church was organized on December 7, 1927. Dr. C. C. Warren, former Southern Baptist Convention President and now Director of the 30,000 Movement, was the first pastor. Lexington Avenue has been the host to the State Training Union Convention, the State W.M.U. Convention, and the State Brotherhood Convention,

but this will be the first, also, most likely the last, meeting of the General Association at Lexington Avenue Baptist Church. At the meeting in Danville, Kentucky Baptists will, no doubt, take a new name—the Kentucky Baptist Convention. Therefore, it is conceivable that the first sessions of the Kentucky Baptist Convention will be held at Lexington Avenue Baptist Church.

A complete list of the local hotel and motels, and those of nearby, appeared in the August 17, 1961, issue of the *Western Recorder*. In a later issue of the *Western Recorder*, October 5, 1961, a request was made that those unable to secure accommodation in hotels or motels, and those who preferred to stay in local homes, to write to Mrs. James G. Johnson, Box 537, Danville. It is expected that the great majority desire to arrange for their own accommodations in hotels and motels. For those who need and want to stay in homes, we have homes available through Mrs. Johnson, Chairman of the Homes Committee.

For those who plan for special luncheons or banquets, Mr. Thomas Letton, Boone Trail, Danville, Chairman of Banquets, Luncheons and Restaurants, will be glad to assist in making the arrangements.

We look forward to having you at Lexington Avenue. We are praying that the meeting here will be long remembered by those who attend for the powerful presence of the Holy Spirit and the dedication of Kentucky Baptists to the Will of God.

## Baptist Beliefs -- Sin

By Herschel H. Hobbs

The basic words in the Bible for sin are *hata* (Hebrew) and *hamartano* (Greek), both meaning to miss the mark or target. The target is God's will and character. To miss it is to come short of the glory of God (Rom. 3:23). Other words for sin mean crookedness, violence, and fool. Sin is described as lawlessness (I John 3:4), iniquity (Acts 1:8), wickedness (Rom. 1:29), and offense (Rom. 4:25). At its root it is transgression (Rom. 5:14) or disobedience (Eph. 2:2).

The tendency of man is to tone down sin. Psychology, biology, ethics, and philosophy call it maladjustment, disease, moral lapse, and a stumbling in the upward progress of man respectively. But God calls it *sin*. Man weighs or measures sins, but to God all crossing of His will is sin. The greatest sin is

unbelief with respect to Jesus Christ (John 16:9).

There are several theories as to the origin of sin. One, based on the Greek concept of matter as evil, finds it in man's material body. Another relates it to man's ignorance or incompleteness. Two suggested plans of salvation, namely self-denial and self-expression respectively, evolve from these erroneous ideas. The most likely origin of sin is due to man's being a free intelligent being with the power of choice. This theory agrees with our knowledge of man, God, and the Bible. Sin, therefore, is in the will before it is in the act.

The Biblical account of the origin of sin is found in Genesis 3:1-7. There man's free choice was confronted with God's will and Satan's will. The will of man obeyed Satan and disobeyed God.

Hence the transgression. Thus man's sin separated between God and man (Isa. 59:2). This separation the Bible calls spiritual death (Eph. 2:1).

The universality of sin is taught in Romans 1:18-3:23. Possessing a knowledge of God man sinned against it as he transgressed the written law of God and/or the law of conscience in his heart. Thus man is lost and needs a Saviour. Infants and mentally incompetents are somehow embraced in God's grace. All others upon reaching the age of accountability are responsible for their sins.

The penalty for sin is death, both physical (Gen. 2:17; 3:3, 23-24; cf. Rom. 5:24) and spiritual (Rom. 6:23). The "second death" is final separation from God in hell (Rev. 21:8).

As terrible as sin is, it offers opportunities to both God and man, to man in extending His grace to man, to man in accepting God's grace unto salvation (Rom. 3:23-26). Jesus Christ was manifested to destroy both the power and penalty of sin (I John 3:8; cf. Rom. 8:1-2).

### Georgetown Alumni Breakfast

Kenneth C. Fendley, public relations

director, asks that we announce the forthcoming Annual Georgetown College Alumni Breakfast at the Blue Grass Coffee Shop, Danville, Kentucky, on Wednesday morning, November 15, 1961, at 7:30 a.m. He says that President Robert L. Mills will make a report of progress and there will be a brief period of fellowship and testimonials.



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Jon Gilbert, minister of music at the Lexington Avenue Baptist Church, Danville, will be in charge of the song services for the Kentucky Baptist Ministers' Meeting at Danville Monday night and Tuesday morning, November 13 and 14.

### Related Meetings at Danville Make for Busy Schedule

Before the General Association convenes at Danville Tuesday morning, November 14 at 11:00 a.m., four other related groups will have conducted their annual meetings. These are the Kentucky Baptist Ministers, the Kentucky Baptist Associational Officers, the Kentucky Baptist Music Directors, and the Kentucky Baptist Religious Education Association.

Program committees for these groups have made arrangements for helpful and instructive presentations. All the groups will conclude their programs in time for the first session of the General Association.

#### Ministers' Meeting

The annual Kentucky Baptist Ministers' Meeting, known to many as the Pastors' Conference, will begin Monday evening at 7:00 in the main auditorium of the Lexington Avenue Church. Two addresses will be heard at this session. They will be given by Murray First Baptist Pastor H. C. Chiles and Winchester's Central Baptist Pastor H. C. Zachry. Chiles will speak on, "The Preacher, a Prophet in Our Day," while Zachry's subject will be, "The Pastor, an Undershepherd in Our Day."

The Tuesday morning session beginning at 9:15 a.m. will feature one ad-

dress by Paducah West End Pastor W. B. Casey. The subject assigned Casey is, "The Preacher, a Pathfinder for Our Day." Jon Gilbert, minister of music, Lexington Avenue Baptist Church, Danville, will be in charge of the music for all sessions of the ministers' meeting. Included in the special music which has been arranged are a solo by Mrs. John Cook, Mayfield, and a number by a male quartet.

The ministers' meeting will be presided over by Moderator John Huffman.

#### Music Ministers' Association

Harold Reynierson, music minister of Calvary Baptist Church, Lexington, is president of the Kentucky Baptist Music Directors' Association and will preside over the annual session of this organization. The program will begin at 4:00 p.m. on Monday, November 13, at the Lexington Avenue Church. A fellowship supper at the Town House Restaurant beginning at 5:30 p.m. will be climaxed with an address by Verlin C. Kruschwitz, Elizabethtown's Severns Valley pastor and pastor advisor for the music directors.

The Monday evening session for the music directors will feature a panel discussion on, "The Wedding of Musician-ship and Spirituality." Ronald Wells, Walnut Street, Louisville, will direct the Carillon Choir of Walnut Street on Tuesday morning, and Hugh McElrath, Beechwood Baptist, Louisville, will conclude the meeting with an address on, "Music Among European Baptists." McElrath recently returned from a year's study in Italy.

#### Associational Officers' Meeting

The Kentucky Baptist Associational Officers' Meeting will have two sessions. The first, beginning Monday afternoon at 4:00 p.m. will be mainly for the purpose of electing officers of the group, and for a panel discussion. Among those participating on the panel will be Jesse Bell, Dawson Springs, Jim Baggett, Junction City, Roy E. Boatwright, Middletown, Buell T. Wells, Elizabethtown, and John Myers, Bellevue.

The Tuesday session for the associational officers will be in the form of a fellowship breakfast. New state workers will be introduced at the breakfast. All Kentucky Baptist district association moderators and clerks are invited to attend.

#### Religious Education Association

B. B. Steele, president of the Religious Education Association, left the state since he was elected last year. The program is being arranged this year by vice-president Ray Jenkins and Professor R. A. Proctor of the Southern Baptist Seminary School of Religious Education. No announcement of program details has been made at this time.

### 20 Churches Exceed 5,000 Membership

NASHVILLE (BP)—Only one Southern Baptist church exceeds 10,000 members, but 19 other churches have over 5,000.

The current issue of Quarterly Review, Baptist Sunday School Board publication here, provides information about the size of Convention-affiliated churches.

First Baptist Church, Dallas, maintains its position of long-standing. With 12,108 members, it continues to be the Convention's largest.

Seven of the 10 largest churches are in Texas, and 11 of the top 20 are. There are nine states with churches in the group of 20 largest.

Bellevue Baptist Church in Memphis is second largest in the S.B.C. and tops all east of the Mississippi River. It has 9,480 members.

Next come six Texas churches: First, Lubbock, with 8,540; First, San Antonio, with 7,821; Cliff Temple, Dallas, with 6,890; First, Amarillo, with 6,818; First, Beaumont, with 6,484; and First, Wichita Falls, with 6,394.

Mobile, Ala., Dauphin Way Baptist Church follows in ninth place with 6,346 members. First Baptist Church, Tulsa, rounds out the top 10 with 6,034 members.

Close behind is First Baptist Church, Atlanta, with 6,013. First Baptist Church, Oklahoma City, has 5,990. Broadway Baptist Church in Fort Worth reports 5,908 members.

Three other Texas churches trail right behind. Fourteenth in size is Second Church, Houston, with 5,617. Travis Avenue Church, Fort Worth, is next with 5,535. Then back to South Main in Houston—5,383.

Walnut Street Baptist Church, Louisville, lists 5,304.

First Baptist Church, Baton Rouge, La., has 5,297 members; First Baptist Church, Jackson, Miss., 5,028, and Central Baptist Church, Miami, Fla., 5,003.

### Arkansas Presented \$1,936,250 Budget

LITTLE ROCK (BP)—The Executive Board of Arkansas Baptist State Convention will recommend a \$1,936,250 budget for 1962 to the Convention's annual session this fall.

It includes \$633,650 as the portion of the Cooperative Program going to national and world causes through the Southern Baptist Convention.

The board also will recommend a special campaign to increase the endowment of its senior college, Ouachita College at Arkadelphia.

## Kentucky Baptists To Greet New Leader At Danville

Messengers from Kentucky Baptist churches will convene at the Lexington Avenue Baptist Church, Danville, November 14-16, to greet their new general secretary, Harold G. Sanders. At the same meeting they will say goodbye to former Secretary W. C. Boone. Dr. Boone, who has retired and moved to Jackson, Tennessee, will return to preach the annual sermon on Tuesday evening.

The rest of the meeting will be given over to inspirational addresses, reports of denominational activity, and the many business matters of the General Association. Among the business items will be the proposed budget for 1962 and the election of directors and trustees for Kentucky Baptist agencies, schools, and hospitals.

#### Address By Convention President

A slate of outstanding speakers has been arranged by the program committee which is headed by Shelbyville's First Baptist pastor, Raymond Lawrence. Among these speakers is Herschel H. Hobbs, president of the Southern Baptist Convention. Hobbs, pastor of the First Baptist Church, Oklahoma City, is well-known through his preaching on the Southern Baptist radio program, The Baptist Hour. The convention president will speak at the first session of the General Association on Tuesday morning at 11:25.

The Tuesday afternoon session will be climaxed by the report on Christian Education in Kentucky, and an address by Georgetown College President Robert L. Mills. Also on the Tuesday afternoon program is scheduled Donald F. Ackland of the Southern Baptist Sunday School Board, Nashville, Tennessee.

Mission activities in Kentucky will be the emphasis for Tuesday night. At this time Harold G. Sanders, the newly elected general secretary, will be presented. A. B. Colvin, secretary of missions, will assist Sanders in presenting to the messengers the picture of Baptist mission work in Kentucky. Former Secretary Boone's sermon will conclude the Tuesday night program.

#### Executive Board Report

Wednesday morning will be devoted to a report of the Baptist Executive Board and to an emphasis upon south-wide Christian Education. Carroll Hubbard, chairman of the Executive Board, and W. R. Pettigrew, chairman of the Administrative Committee of the Executive Board, will lead in the presentation of the recommendations from the Board. One of the recommendations will be the budget for next year, which will

call for \$2,500,000 income through the Cooperative Program.

Robert E. Naylor, president of Southwestern Baptist Theological Seminary, Ft. Worth, Texas, will bring an address on south-wide education at 11:25. Representatives from other Southern Baptist seminaries will be introduced to the messengers before the address by Naylor.

#### Election of Officers

Officers for the General Association will be elected by the messengers on Wednesday afternoon. The officers elected likely will include a new moderator though Moderator Verlin C. Kruschwitz is eligible for another one year term. The new constitution which is scheduled to go into effect after this session limits the moderator to one term of one year, but will not apply to the present moderator. Kruschwitz, however, has indicated he will decline if nominated.

George Raleigh Jewell, secretary for the General Association, will also be replaced. Jewell has resigned in order to give full time to his duties with the Western Recorder.

#### Missionary Address by Crawley

Home and Foreign Missions will be the Wednesday evening theme. Following reports from the Home and Foreign Boards, Winston Crawley, Foreign Mission Board secretary for the Orient, will address the messengers. Special music for this session will be provided by the Cumberland College Choir and the host church, Lexington Avenue.

The Georgetown College Choir will present a 30 minute concert on Tuesday evening at 6:30.

The final session on Thursday morn-

ing will be highlighted by an address by General Secretary Harold G. Sanders. The subject chosen by Sanders is, "Our Source of Sufficiency." Also on Thursday morning an address will be brought by R. Alton Reed, executive secretary, Annuity Board, Dallas, Texas, and the report of the Nominating Committee will be heard.

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# KENTUCKY BAPTISTS AT WORK

## Stewardship Promotion

### Past Records — Possible Achievements

By Thomas B. Chaney

Interesting information is revealed in a summary of "Past Records—Possible Achievements" which was distributed in Associational meetings this year.

A comparison of total receipts for all causes (\$24,000,000) in Kentucky churches with the estimated potential (\$92,000,000) shows that Kentucky Baptists gave 26% of the estimated tithe. The Bible says, "Bring ye the whole tithe (10%) into the storehouse, . . ." We brought 2.6%.

Many Baptists give a tithe—and more—through their church. However, on an average, 20% of the people do 80% of the giving. More give nothing to the cause of Christ than give any other amount.

More money is given today than ever before, yet there is urgent need in many areas which has not been met. For example, our schools, colleges and hospitals have pressing capital needs of an estimated \$20,000,000. If this amount were available and could be spent today, it would simply bring our institutions up to par with other colleges and hospitals with whom they must compete.

What a challenge! What an opportunity for Kentucky Baptists. As individuals we have the necessary money to meet the needs. The needs will be met when Baptists are brought face to face with their stewardship responsibilities.

This can happen when each church and each pastor recognizes that stewardship is as much a part of the Gospel as the plan of salvation, the doctrine of baptism, or the Sermon on the Mount. A church and the pastor are faithful to the Scriptures when the whole Gospel is proclaimed.

Stewardship can be taught throughout the year in sermons and study courses and by use of materials such as offering envelopes, quarterly receipts and detailed treasurer's reports.

Once a year a church can conduct an intensive budget campaign. This would include the adoption of a budget, an effort to inform each member regarding the new budget, and giving each individual an opportunity to say what he will give during the coming year.

Many churches have found the best

way to conduct such a development program is to use Forward Program methods and material. A church may use the entire Program for maximum results or it may begin with either of the two simpler stages which are explained in the *Forward Program Guidebook*.

Full information on use of the Forward Program will be furnished upon request by the Stewardship Promotion Department, Kentucky Baptist Building, Middletown, Kentucky.

## Sunday School

### Superintendents' Workshops Were a Blessing To 14 Associations Last Year

By Roy E. Boatwright

Such a blessing can come to your association. Here is vital information as to what, why, and how of the Associational Sunday School Superintendents' Workshop.

**WHAT . . .** It is a one night meeting held in a central place in the association for all Sunday school superintendents, pastors, ministers of education and associational missionaries, associational Sunday school superintendent and associational Sunday school superintendent of enlargement.

The meeting will be directed by the associational Sunday school superintendent and a representative from the State Sunday School Department. It is an informal meeting where ideas from the group are invited. A period of fellowship will be held at the close of the meeting.

**WHY . . .** The purpose is to study together the progress or lack of progress, relative to the Sunday school and Vacation Bible School enrolment growth, training, and standards, of every church in the association. The Sunday School Department prepares information on all of these subjects and will have it available.

**HOW . . .** The associational Sunday school superintendent and missionary discuss such a meeting with the pastors and then decide upon the date and place of meeting. The hour is usually 7:00-9:00 p.m. Make plans to write letters to all Sunday school superintendents and

pastors, inviting them to the meeting. The Sunday School Department will also write letters to the same individuals encouraging attendance. Be sure to contact the Sunday School Department to work the date into its schedule. In case of conflicts, the department will work with the associational leadership on another date.

Fourteen Sunday School Superintendents' Workshops is the number the department expects to assist in this year. Will your association be one of the fourteen?

## Brotherhood

### How They Do It at First, Middlesboro

By Forrest R. Sawyer

(Continued from last week)

#### V. ACTIVITIES

Worked with the pastor in all areas of activities. His personal interest, guidance, and support were of great value and were necessary to the success of the Brotherhood. The following accomplishments were performed at his request:

1. Held Layman's Day, Sunday, October 9. Brotherhood filled choir, layman was speaker, and laymen conducted the entire service.
2. Painted two classrooms of the church.
3. The Brotherhood choir sang at one service during both the fall and spring revivals and on one other occasion other than Layman's Day.
4. Cleaned church camp area on two occasions.
5. Many of the accomplishments previously mentioned were initiated by the pastor. Some of these were the revival visitation and the early morning worship service.
6. Furnished transportation for visitors during Training Union Convention.

#### VI. ACCOMPLISHMENTS

In addition to the above, we would add the following works or accomplishments which we feel added to the development of the Brotherhood:

1. Elected a "Beacon" editor. We felt the "Beacon" published and distributed each month on the Sunday preceding the Monday night meeting helped our

attendance and created interest in the non-members.

2. Two Ladies' Night programs acquainted the women with our activities and accomplishments. We believe the women saw that the work of the Brotherhood was beneficial to their husbands and as a result urged them to attend. The local high school choir sang at one of these meetings.

3. The formation of a Brotherhood Choir was acclaimed a success by all. This alone enlisted the participation of forty men. As listed above the choir has been used on four occasions so far.

4. The Brotherhood, aided by the Royal Ambassadors, collected and distributed thirty-five baskets of food at Christmas to the needy.

5. Sponsored a Food Pantry for the needy.

6. The minister of education actively supported the Brotherhood and very effectively used church bulletins to promote our meetings and tell of our accomplishments.

7. Held one meeting at our church camp on Norris Lake to acquaint all the men with the camp, its needs, and the possibilities for improvement.

## Baptist Student Union

### Kentucky State B.S.U. Convention at First, Bowling Green

By J. Chester Durham

The State Baptist Student Convention is to be held at the First Baptist Church, Bowling Green, Kentucky, on November 17-19, 1961. Last year 1,300 people registered for the Convention.



Dr. Claypool

Dr. St. Amant

The theme for the Convention is "A Living Church in a Revolutionary World."

The Keynote Message on "The World in Upheaval" is to be delivered by Dr. John R. Claypool, pastor of the Crescent Hill Baptist Church, Louisville, Kentucky.

Dr. Penrose St. Amant, dean, School of Theology, Southern Baptist Theological Seminary, Louisville, is to bring a series of messages on The Church. These messages are to be the beginning of each session.

Mr. Charles L. Martin, Jr., a Southern Baptist missionary to Japan, is to be the Saturday evening speaker. His subject is to be "His Mission and Mine." Mr. Martin is the associate secretary in charge of student evangelism, Youth Department, Japan Baptist Convention.



C. L. Martin, Jr.

Dr. Sanders

Dr. William Hall Preston, Student Department, Nashville, Tennessee, is to speak at the Saturday afternoon session on "A Student's Response to God's Call."

The Sunday morning message is to be delivered by Dr. Harold G. Sanders, general secretary and treasurer, General Association of Baptists in Kentucky.

Mr. James R. Jones, minister of music, First Baptist Church, Bowling Green, is in charge of the convention music. He will direct the State B.S.U. Choir, composed of students from eighteen colleges in the State.

The writer, J. Chester Durham, state secretary of student work, Middletown, is in charge of the entire program.

All requests for reservations should be sent directly to Mr. Roy Brigance, 450 East Fifteenth St., Bowling Green, Kentucky.

## Training Union

### If You Can't Print

By James H. Whaley, Sr.

Many people do not try to use the many useful learning aids suggested for programs because they cannot print as well as they think they should.

In the past several years more and more people have started using cut-out letters for posters. There are a number of these available at book, stationery and dime stores. It is also very easy to cut out your own letters. Instructions for this are given in a new tract available from the Training Union Department. It is entitled "Using Audio-Visual Aids Effectively."

This tract gives suggestions for preparing and using all types of learning aids. Order copies from the Training Union Department, Kentucky Baptist Building, Middletown, Kentucky.

## Anonymous Letter Comes From Bulgaria

BELGRADE, Yugoslavia (BP)—A visitor to Yugoslavia brought with him an anonymous letter which indicates Baptist work to some extent survives in Bulgaria, a Balkan country behind the Iron Curtain.

"Dear Brethren in Christ Jesus," begins the letter from Bulgaria to Baptists in Yugoslavia and elsewhere. "We, believers in Jesus Christ and members of the Baptist churches in Bulgaria, greet you all in his very precious name.

"The Lord has, in his unspeakable goodness and love, kept his hand on us. Although we are small in numbers, we keep the light burning which our Lord has lit in our hearts.

"We rejoice in our living Lord Jesus, who conquers death and hell, sin and Satan, and who leads us to victory.

"For the coming of the kingdom of God we continue to pray together with you and all true believers. Please remember us in your prayers."

Regular reports have not been received from Bulgarian Baptists since 1941. At that time they numbered only 676. Some Baptist and other evangelical ministers were imprisoned several years ago. The first Baptist churches were established in Bulgaria in the 1880's. Indigenous groups arose about 20 years later.

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## Kentucky Musicians to Hear First Hand Report From European Baptist Musicians

By Eugene F. Quinn

Music leaders who attend the Conference at Danville on November 13-14 will hear a first hand account of activities and attitudes of fellow-musicians in European Baptist churches of several nations. Professor Hugh T. McElrath will describe his impressions which resulted from his contacts during the year of study in Northern Italy, from which he recently returned.



Hugh T. McElrath

Among other contacts he made was a visit to the second European Baptist Church Music Conference held at the International Seminary in Switzerland in the summer of 1961. Besides bringing a speech to the Conference, Professor McElrath listened to other messages and conversed with several of the musicians. His impressions will provoke thought among Kentucky leaders. His message will occur at 10:15 a.m. on Tuesday in Lexington Avenue Baptist Church at Danville, addressed to the Kentucky Baptist Music Directors' Association.

## Woman's Missionary Union

### Special Offerings

By Miss Alma Hunt, Exec. Secy.

Woman's Missionary Union  
Birmingham, Alabama

The growth in the Lottie Moon Christmas Offering and Annie Armstrong was not realized overnight. It has taken years for these offerings to reach the size they were last year. Their growth has not been accomplished by women alone but has been realized as pastors have led their churches into these prayer efforts and encouraged their participation in the offerings, and as Sunday schools, Training Unions, and Brotherhoods have given support. The growth of the offerings cannot be explained apart from information and inspiration which has resulted from education and promotion. It cannot be explained apart from the prayer participation which is basic in promotion of the weeks of prayer.

We have come to this day when the offerings have reached new heights but not their potential. There are mixed emotions among Southern Baptists about them. There are those who think these

offerings are detrimental to the Cooperative Program. There are those who think the "personality" in these offerings should be transferred to the Cooperative Program. There are those who think the offerings should be absorbed in the Cooperative Program.

It is unnecessary to do more than mention those who see in the offerings opportunities for individuals to grow in Christian stewardship as they bring over-and-above gifts, who see churches becoming more missionary through participation in prayer and giving, who see missions at home and abroad reach lives which would remain untouched if these offerings were non-existent. These are the people who out of concern for lost people at home and abroad giving something extra to home missions and foreign missions once a year.

Now let us look at those who have fears that the offerings will become too large. Perhaps this group should be divided into those who simply have fears and those who fear the offerings will become too large.

In the group who simply have fears are some who fear the position Woman's Missionary Union will have if the offerings increase. To those we say, "Never fear." The money ingathered during the Weeks of Prayer is never seen by Woman's Missionary Union. It goes directly from your churches to your state convention offices, to the S.B.C. Executive Committee office in Nashville, and from that office to the Home Mission Board and the Foreign Mission Board.

Decisions as to the allocating of funds are made by the boards, made up of members elected by the Southern Baptist Convention. The funds are disbursed by the respective boards in the same manner that Cooperative Program funds are disbursed. As to others in this group who have fears that the offerings will become too large, we say again, "Never fear." This is no time for us to fear our people will give too much when Southern Baptists' per capita gift last year was \$49.39. Of this \$49.39 only \$2.98 went to S.B.C. causes. This \$2.98 included the Lottie Moon Christmas Offering and the Annie Armstrong Offering. The per capita gift through the S.B.C. Cooperative Program was only \$1.80.

Last year \$2,050,127 was contributed to home missions through the Annie Armstrong Offering and \$7,593,776 to foreign missions through the Lottie Moon Christmas Offering. The combined amount, \$9,643,903, represented 42.6 per cent of the total funds received by the two boards from the denomination.

There have been those who have argued that the offerings should be budgeted and thus subject to the same division as other gifts through the churches. Following the presentation of

that argument we did a bit of arithmetic. First we figured how many cents out of every dollar given by Southern Baptists went to foreign missions and how many to home missions.

Including Lottie Moon Christmas Offering, foreign missions got 3½¢ out of the dollar. Including the Annie Armstrong offering, home missions got less than 1.2 actually (1.18¢). Next we figured what part of the Southern Baptist dollar, exclusive of these offerings went to foreign missions (1.9¢) and less than 1 cent to home Missions (.77).—*The Baptist Program*, November 1961.

(Continued Next Week)

## The Church Library As the Pastor's First Aid

*First Aid for Pastors* was the subject used by Glenn T. Hill of Wilson, North Carolina, in an address at the Calvary Baptist Church, Lexington, Ky., October 2. The audience was composed of those who had gathered in the monthly meeting from the several churches of the Elkhorn Baptist Association.

The speaker was offering suggestions to pastors as to the value of the Church Library in helping the pastor to meet the needs of himself and members of his Church in solving problems which the pastor meets in dealing with counseling his members. He gave illustrations of how his own need for information had been met by procedures or facts which were set forth in some book in the library of his Church.

A Vespers service was made effective by material from the Church Library; many people who had come to him for help in solving their marital difficulties had been put back on the right path by help from the same source.

Many patients in hospitals or nursing homes or in private homes had been comforted by reading books which Pastor Hill had placed in their hands.

The speaker also showed how the atmosphere of a church can be transformed by skillful use of the Church Library.

One church had twenty persons who went into Church vocations within a short period. This result had been produced, in part at least, by circulating among the members the books of the Church Library.

Mrs. George N. Smith, director of the Library Committee, has aroused churches of the Elkhorn Association to give more time and more care in planning for the effective use of the Library. Several libraries have been established, or reactivated. Still others have been strengthened as a result of the work of the Associational Library Committee.

Georgetown, Ky. Charles Hatfield

Charles Hatfield is Secretary of the Elkhorn Association Library Committee, Georgetown, Kentucky.

# Religious News in Review

Clifton A. Baker, minister of music, First Baptist Church, Oklahoma City, will direct the music at the 1962 session of the Southern Baptist Convention in San Francisco. Baker was appointed by Convention President Herschel H. Hobbs.

The Alaska Baptist Convention in its 1962 sessions announced opposition to public funds being used to erect hospitals which will be operated in Alaska by religious groups. A hospital at Ketchikan, Alaska, was singled out as an example. The governor of Alaska, William Egan, addressed the convention which adopted a 1962 budget of \$104,806.

"Baptist Hymnal" is continuing to be distributed at an average of 1,285 copies per day—even six years after the original publication date! So far, more than 2,500,000 copies have been ordered, according to an announcement by Convention Press.

Dr. David R. Mace, author of ten books on marriage and the family, has been chosen for one of the leaders for the Southern Baptist Conference on Family Life scheduled for February 25-March 1, 1963. The conference to be held at Nashville is under the direction of Joe W. Burton, secretary of the Baptist Sunday School Board's Family Life Department.

W. Bryant Hicks, Southern Baptist missionary to the Philippines and a former Kentucky Baptist pastor, is directing a Bible training program for Philippine lay workers. Ten men were expected in the first class on October 21. The classes will meet for three hours each Saturday afternoon, and are designed to help lay workers who have almost no background in Bible knowledge or understanding.

Calvary Baptist Church on Guam held its first revival services October 15-22. Three persons professed faith in Christ and 11 joined the six-week old church by letter during the week of revival services. Bill B. Tisdale, Southern Baptist missionary to the Philippines, was guest evangelist.

The First Baptist Church of Orleans, France, an English-language church, organized two missions within four days recently. One of the missions was in Toul which had 50 persons present for the constituting service on Sunday afternoon, October 15. The other was in Rochefort the next Wednesday night, with more than 40 attending.

An English-speaking Baptist church, named Immanuel, was organized in Madrid, Spain, on October 22, with 37 persons signing the charter. Moderator for the organization service was Jack D.

Hancox, Southern Baptist missionary to France.

Faculty members at eight Texas Baptist schools have approved a statement of conviction and purpose pledging their continued efforts to make their educational institutions "distinctly Christian." More than 1,000 teachers at the eight Texas Baptist schools voted overwhelmingly for the statement of convictions. The teachers voiced their acceptance of the Bible as the inspired Word of God, and pledged to maintain mutually loyal and cooperative working relations with the Baptist General Convention of Texas.

The 1961 Missouri Baptist Convention reaffirmed its opposition to Baptists getting financial aid from "Questionable sources," including federal grants. The convention did not single out by name Missouri Baptist Hospital in St. Louis, which receives some support from the convention, and has accepted a federal grant and money from a foundation operated by the makers of Budweiser Beer.

The Texas Baptist Student Union Convention has voted to send 38 summer missionaries to six foreign nations and 12 states in America. The action was approved by more than 2,000 students attending the annual Texas Baptist Student Union Convention in Dallas. Never before has any state Baptist Student Union Convention voted to send as many summer missionaries to as many different mission posts.

Southern Baptist missionaries entered a second island of Indonesia on October 30 when Mr. and Mrs. Ancil B. Scull moved to Sumatra. Southern Baptist mission work began in Indonesia just ten years ago and has so far been confined to the Island of Java.

The Southern Baptist Mission in Liberia was organized October 6 with the eight Southern Baptist missionaries (four couples) now serving in that country as charter members. E. William Mueller was elected chairman; Mrs. John M. Carpenter, recording secretary; and W. A. Poe, treasurer. Mueller and Carpenter are remembered as Kentucky Baptist pastors during seminary days.

The Baptist Convention in Portugal, in its 27th national assembly, voted 50 per cent of total convention receipts for its mission program in Angola and Mozambique. The former mission portion was 30 per cent. Three Portuguese couples serve in these African countries where there are 11 Baptist churches.

The Missouri Baptist Convention has voted to continue on a long-range basis

## The Last Tithe

By John R. Sampey, Jr.,  
Furman University

At this fall season of the year Southern Baptists are giving much thought and effort to promoting the Forward Program of church finance. As proud People of the Book, we take the Scriptural tithe as the minimum standard of our giving. Tens of thousands of our membership yearly experience the joy and purpose which come into their lives as they adopt the plan of returning to the Lord ten percent of the material blessings which God has showered upon them.

The tithe is part of the discipline by which a mature Christian maintains mastery over his wealth, instead of becoming a slave to the mammon of unrighteousness. Furthermore, through the tithe the individual can make a significant contribution to the Kingdom, which is the only power that can bring lasting peace and good will to the frightened peoples of our nuclear age. And finally, the tithe affords the devout follower of the Lowly Nazarene an approved expression of his gratitude for all the goodness and mercy which have followed him all the days of his life, and for the inexpressible hope that he shall dwell forever in the house of the Lord.

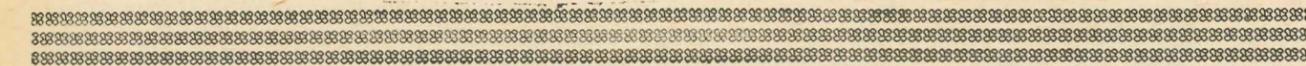
After such experiences of grace through loyalty to the ancient principle of the tithe, it is surprising that so little has been said and done about a Christian's last tithe. Through his last will and testament a man makes the terminal disposition of his earthly possessions. For the tither this is an opportunity to practice in death what has been the source of such rewarding spiritual blessings during life. For those of modest income the sums from life insurance policies, and other life-time investments far surpass the tithes from monthly wages and salaries. Through the last tithe of a will the humble toiler in a secular or denominational job can make a royal gift to the Kingdom cause nearest his heart.

Put the last tithe into your will. There will come a satisfaction from such an act that cannot be believed until it is experienced. For those who question if their estates can afford such a gift, the answer is that dependents will fare better on nine-tenths when God is honored than they will on the whole where there has been no recognition of a Christian's stewardship in death as in life.

its \$12,000,000 higher education fund campaign. The action took place in the 1961 Missouri Baptist Convention in St. Joseph, Missouri. The convention reported 1,782 affiliating churches with an aggregate membership of 456,138. A Cooperative Program goal of \$3,000,000 was adopted for 1962.

# for the children on your Christmas list...

**STORIES OF JESUS THAT CHILDREN LOVE—SIMPLY WRITTEN, BEAUTIFULLY ILLUSTRATED**



**FAIREST LORD JESUS**  
by Frances King Andrews  
In simple childlike language, *Fairest Lord Jesus* retells the story of Christ. Beautiful color and black and white pictures illustrate this exciting story. Your children will read and cherish this book through the years. Ages 6 and up. (26b).....\$3.00

**WHEN JESUS WAS HERE**  
by Sadie Holcombe Davis  
These stories, delightfully illustrated in full color and black and white, tell the young child some of the things that Jesus did—about healing blind Bartimaeus, teaching the Samaritan woman, the conversion of Zacchaeus, and other thrilling stories of love. Ages 3-5 (26b) ..65¢

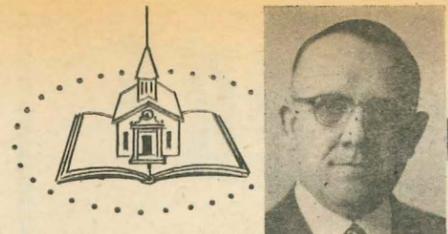
**JESUS ONCE A CHILD**  
by Sadie Holcombe Davis  
Here are full color illustrations and stories of the baby Jesus and his childhood—"A Home for God's Son," "When Jesus Comes," "The Baby in the Temple," "Presents for Little Jesus," "Mary's Little Boy," and others. Ages 3-5. (26b) .....65¢

**JUST LIKE JESUS**  
by Hattie Bell Allen  
Beautiful color pictures and a simple song help the young child to identify himself with the boy Jesus—at home, at school, and at play. Ages 5-8. (26b) .....65¢

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Here are six exciting stories about people who saw Jesus. One story tells of Jairus' daughter; another of the nobleman's son. All are told with the easy simplicity and charm that will appeal to the young listener or the older reader. Illustrations in full color and black and white. Ages 5-8. (26b) .....65¢

**THE GOOD SHEPHERD**  
by Hattie Bell Allen  
This is the story of the Good Shepherd, some words of Jesus about his love, a morning and evening prayer (both with music), and the twenty-third Psalm. Beautiful full color and black and white illustrations will tickle the imagination of every child. Ages 5-8. (26b) 65¢

For these and other beautiful children's books,  
Phone, write, or visit your  
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## SUNDAY SCHOOL LESSON

By H. C. Chiles

### GROWTH THROUGH STEWARDSHIP November 12

**Matthew 25:14-29**

Man is a steward of the talents or abilities which he possesses whether they be inherent, cultivated or acquired.

From this well-known parable we learn the important truth that men are not endowed equally. Some have more abilities than others. Some have better opportunities than others. Since God has endowed every person with some talent or ability, it is incumbent upon each of us to use what talent or ability he has in the best way that he can for the Lord. Each person has his own God-given talents for effective performance along certain lines.

#### I. The Distribution of the Talents. Matthew 25:14-15.

In this parable Christ pictured a man committing his property to his servants prior to his leaving for another country. His distribution of the talents was a sovereign act. Since both the servants and their talents or abilities belonged to him, he was the only one to decide how the division should be made. His distribution of the talents was an intelligent one. Each servant received something before his master left. To some the master gave more than to others, on the ground that the servants were not equally capable—"to every man according to his several ability." He gave to each the amount of his goods which that servant was able and willing to use. The talents did not differ in nature, but in number. These talents were not given to be used for the personal gain of the servants, but as stock in trade for the enrichment of their master and owner. After distributing the talents, the owner made his journey, leaving all responsibility to the individual servants.

God has given one or more talents to every person and each has the capacity to render some service without which the world would be the poorer. Our talents vary greatly, and we differ in our opportunities for their development. We also differ in our opportunities for using our talents. Some work in fields that are extremely difficult and others in those that are much easier.

Inasmuch as all the talents that each servant possessed were presented to him by his master, neither was entitled to honor above another. Nobody is born into this world without a talent, but

some are more highly endowed than others. God has given each of us all that we can handle wisely, and He is depending on us to use our talents properly.

#### II. The Diligence of the Servants. Matthew 25:16-18.

**1. The faithful servants. Matt. 25:16-17.**  
Two of the servants were aware that their talents, as well as their abilities and opportunities to use them, came from their master. Conscious of the greatness of his trust, each went to work at once to do his best for the enrichment of his master during his absence.

Aware of his personal responsibility, each put his talents to use immediately and doubled his capital. Each was determined to do his best to be worthy of the confidence which his master had reposed in him, and by doing so he made a hundred percent increase.

#### 2. The unfaithful servant. Matt. 25:18.

Evidently the one-talent man felt slighted because he received only one talent. Considering himself the equal of either of the others, he revolted against what he considered to be an act of injustice. He hid his talent in the earth, which is so typical of people who are disappointed with their lot in life. It certainly would have been unfair to have entrusted five talents in his care when he was not willing to use one.

#### III. The Decision of the Lord. Matthew 25:19-29.

"After a long time the lord of those servants cometh, and reckoneth with them." The two faithful servants came with a hundred per cent profit and with a feeling of satisfaction that they had done their best for the master. The first servant brought his five additional talents, and attributed his gain of them to the master's original gifts. He had worked, of course, but it was his master who had provided him with the means which enabled him to work. The second man came with a hundred per cent profit and with a similar attitude. He, too, had done his best for his master, and was happy about it. The third servant returned only with that which had been given to him. Instead of coming in humility and self-abasement, confessing his sinful neglect, he made some false excuses and tried to shift the blame from himself upon his master.

At least four things deprived the one-talent man of the reward:

1. *He was afraid.*  
Quite likely this man was afraid that he could not make as big a show as the others who had more talents than he. Doubtless he told himself and others the wonderful things he would have done if he had only received more talents. Perhaps you have dreamed about what you would have done had you received more capital.
2. *He was a concealer.*  
He said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid my talent in the earth."

**3. He was untrustworthy.**  
This man proved himself untrustworthy in the realm of stewardship by his unfaithfulness in hiding his talent and keeping it out of circulation.

**4. He was lazy.**  
He was called a "wicked and slothful servant."

As to the faithful servants, they rendered their accounts with joy and received hearty commendation from their master for their work. He spoke his approval of them in the words, "Well done!" Note that he did not express his approval of their cleverness, brilliance or success, but he commended and encouraged them because of their faithfulness. Our Lord is simply asking us to be faithful in the doing of our best for Him with what He has entrusted to us. We may rest assured that He will deal with the fruits of our labors in the light of our abilities, opportunities and diligence. By doing our very best with what we have we shall become the participants in a joy that is indescribable. The Lord will reward each of His followers for all that he does for Him and His glory.

**Evangelist White at Wickliffe**  
Faith Missionary Baptist Church, Wickliffe, Ky., concluded its fall revival October 14. Pastor **Jewell G. Warford** reports that there were 19 professions of faith, with 18 of these being added to the church, 6 additions by letter and 8 rededications. With the foregoing 24 additions, this brings the year's total since January 1 to 60 additions. Pastor **Henry White**, Vienna, Illinois, was the visiting evangelist.

## Southwestern Seminary President Coming to Danville, Kentucky

Dr. Robert E. Naylor, president of the Southwestern Baptist Theological Seminary at Fort Worth, Texas, will preach before the General Association of Baptists in Kentucky at Danville on Wednesday morning, November 15, shortly after 11:00 o'clock. In that connection he will speak on behalf of all six seminaries and Carver School, of the Southern Baptist Convention. Immediately after that, at the



R. E. Naylor

noon hour, he will address the Kentucky Alumni of Southwestern Seminary at its dinner at the Town House Restaurant, Danville. Joseph Travis Nickell is president of the Kentucky Alumni, Kenneth Balthrop the vice president, and William G. Crawford the secretary.

## Paducah Pastor Writes Article

NASHVILLE—"With three boys, an old bird dog, and a busy schedule of endless activities, our family might be regarded as average," writes Jack D. Sanford, of Paducah, Ky., in December Home Life. It is published by the Baptist School Board.

And like the average family, the Sanfords felt that it was impossible to have family worship in their home. No matter when they tried—morning, noon, or night—there were always interruptions or certain members of the family were absent.

Then Steve, the nine-year-old, had an idea. Why not get up ten minutes earlier each morning and spend those minutes in worship? Sanford reports in his Home Life feature "We Found the Right Time" that those first mornings were a grim experience. But today they are convinced that the first ten minutes of the day are the most meaningful for the entire family.

Sanford is pastor of the Oaklawn Baptist Church, Paducah. Through Home Life the Christian family magazine of Southern Baptists, his article on family worship will go into more than a million homes.

## New Hopewell Revival

Mel Williams of Sturgis, Kentucky, the associational missionary of Ohio Valley, closed a 10-day revival at New Hopewell Church October 12. Carlos McWorthey is pastor.

# ADVENTURE

... Yes, **is ahead!!!**  
Adventure for your Juniors!

Beginning with the January 7 issue, this illustrated weekly story paper—formerly called *The Sentinel*—sheds its old look and puts on the appearance of a real magazine. In new pocket-and purse-size, it is dressed up to be more attractive and appealing to Junior boys and girls.

Planned as an integral part of the church's spiritual training program, the new 32-page *Adventure* contains essentially the same type of material as *The Sentinel* did—live, vigorous stories of adventure, mystery, and achievement . . . how-to-make-it articles . . . devotional comments . . . self-improvement suggestions . . . poems, puzzles, cartoons, and jokes . . . illustrated articles on varied subjects. It's all "fun" reading that teaches Christian truths.

The price is 35 cents a quarter for 13 weekly issues.

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Primary and Beginner children will delight in the character-building features of this illustrated weekly—tellable stories . . . how-to-do-it suggestions . . . simple songs . . . easy-to-learn poems . . . puzzles and cartoons.

The price is 24 cents a quarter.

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## Historic Long Run Church Being Excavated, Studied

By W. Morgan Patterson

In July of this year Jefferson County acquired the one acre site of the historic Long Run Baptist Church that it might be preserved as a memorial. The church, probably organized in 1797 and one of the oldest in the county, was the one in which the Long Run Baptist Association was organized in 1803.

It has further historical interest because the ancestors of two presidents are associated with it. Pioneer Abraham Lincoln, grandfather of the president, first owned the land on which the church is located and was killed nearby by an Indian in 1786. A persistent tradition has it that the church building erected in 1845 covered his grave.

The maternal forbears of President Harry S. Truman also had connections with the church during the last century. Truman's grandmother, Harriet Louisa Gregg Young, was a member for several years. Her oldest brother, William Scott Gregg, was very active in the church and helped in the construction of the 1845 building.

On Christmas eve, 1960, the 115-year-old brick building burned, leaving only the walls standing. However, even before this tragedy the congregation had begun to build again elsewhere.

Since the county has obtained the property, Dr. Jerry Vardaman, professor of archaeology in Southern Seminary, has been asked to conduct an exploration of the ruins. Archaeology students are learning the techniques of excavation while at the same time they are helping with the "dig".

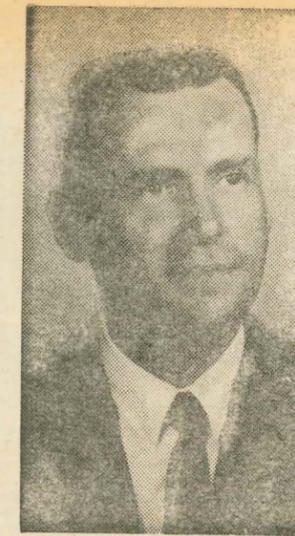
In the work of recovering the older history of the church Dr. Vardaman has been joined by this writer, W. Morgan Patterson, professor of church history. We are also trying to identify as many gravesites as possible.

Anyone having information on the Long Run Baptist Church is requested to get in touch with either professor. Letters, pictures, family Bibles, maps, clippings, or other materials related to the church's history are needed. Such items will be examined and quickly returned.

W. Morgan Patterson is Professor of Church History, Southern Baptist Theological Seminary, Louisville, Ky.

## Sam Sloan Visits Evansville

Pastor Sam Sloan of the Pollard Baptist Church, Ashland, Kentucky, preached in special revival services October 1-8, at the Victory Baptist Church, Evansville, Indiana, where Irvine L. Parrett, formerly of Kentucky, is the pastor. There were 17 professions of faith, 12 additions to the church, 30 soul winning commitments, 27 youth commitments and over 40 rededications.



Pastor W. B. Casey, of the West End Baptist Church, Paducah, who will speak on "The Preacher a Pathfinder For Our Day" at the Kentucky Baptist Ministers' Meeting, Danville, Tuesday morning, November 14, at 9:30 o'clock.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, OCTOBER 29, 1961

	S.S.	Add.	T.U.
Louisville, Walnut Street	1376	4	361
Missions (3)	293	3	155
Covington, Calvary	1154		
Hopkinsville, Second	1017	1	197
Elizabethtown, Severns Valley	1005		297
Madisonville, First	1003	20	267
Louisville, Carlisle Avenue	985		308
Missions (2)	118		47
Mayfield, First	971		271
Owensboro, Third	938	22	318
Mission	39		35
Louisville, Crescent Hill	921		215
Missions (2)	122	3	38
Bowling Green, First	909	3	213
Mission	119		
Murray, First	902	4	138
Mission	53		
Somerset, First	886	12	330
Mission	101		38
Lexington, Calvary	844	13	239
Mission	66		
Owensboro, First	782		150
Lexington, Grace	771	2	184
Mission	22		
Louisville, Beechmont	740	5	210
Missions (2)	299	7	108
Louisville, Buechel Park	733	1	199
Louisville, Beechland	730		190
Mission	325	1	121
Lexington, Immanuel	716		203
Newport, First	707		168
Glasgow	704		144
Mission	26		
Erlanger	654	1	204
Paducah, Immanuel	614		166
Campbellsville	613		279
Missions (3)	127		65
Princeton, First	606		150
Louisville, Bethlehem	598	2	224
Louisville, Valley Station	595	2	152
Louisville, Victory Memorial	593		181
Frankfort, First	585	2	115
Mission	68		41
Louisville, Rockford Lane	581	3	201
Louisville, Baptist Tabernacle	552	3	193
Louisville, Green Acres	551	6	249
Louisville, Beth Haven	548	1	253
Owensboro, Hall Street	547		227
Henderson, Immanuel	553		86
Missions (2)	182		
Shelbyville, First	544		81
Lexington, Porter Memorial	540	1	116

Corbin, First	538	14	166
Louisville, Hazelwood	526	2	104
London, First	518	21	152
Louisville, Central City	512	2	239
Lexington, Trinity	510	1	220
Jeffersonton, First	507	2	134
Louisville, South Side	500	25	117
Ashland, First	499	2	
Missions (2)	79		
Franklin, First	490		145
Mission	71		40
Hodgenville, First	485		167
Florence	485	1	129
Mission	142	2	46
Danville, Gethsemane	477		216
Winchester, Central	477		129
Nicholasville	473		113
Louisville, Third Avenue	468	1	148
Owensboro, Buena Vista	467		184
Frankfort, Thorn Hill	463		130
Louisville, Farmdale	461	4	167
Ludlow, First	455	2	111
Middlesboro, First	455		130
Ashland, Unity	453	6	88
Richmond, First	441	4	109
Mt. Washington, First	439		135
Mission	75		34
Lebanon, First	434	5	129
Louisville, High View	425	2	121
Louisville, Beechwood	424	2	178
Lexington, Central	415	4	135
Greenville, First	410	11	164
Morganfield, First	408		134
Louisville, Eighteenth Street	404		101
Lawrenceburg, First	400		67
Mission	79		
Frankfort, Crestwood	397	5	122
Versailles	381	1	82
Springfield	379		124
Louisville, Valley View	371		118
Bardstown	368		73
Bellefonte	368	1	90
Louisville, Westside	362		126
Louisville, Immanuel	361	1	93
Ashland, Pollard	359	3	143
Mission	61		
Hazard, First	358	2	48
LaGrange			
DeHaven Memorial	358		97
Earlington, First	356		96
Hima, Horse Creek	351		
Walton, First	346		187
Hawesville	341		90
Falmouth	338	17	49
Mission	40		
Bowling Green, Glendale	322	2	169
Mission	54		37
Glendale, Gilead	314		235
Barbourville, First	310		201
Missions (3)	207		
Dawson Springs, First	306		87
Louisville, Gethsemane	301		176
Middletown, First	300	4	164
Stanford	300	2	122
Mission	24		
Marion	290		79
Shepherdsville, Little Flock	288	2	73
Ft. Thomas, First	278		54
Mission	131		68
Taylorsville, First	273		48
Louisville, East Audubon	258		70
Hazel	257		
Cold Spring, First	250		111
Owensboro, Seven Hills	244		53
Carrollton, First	235		55
Louisville, Fourth Avenue	217	15	100
Livia, Mt. Carmel	213		123
Middlesboro, East Cumberland Avenue	209		
Mt. Vernon, First	208		72
Missions (2)	54		
Glasgow, Calvary	195	7	63

## Owensboro Revival

John Cain, pastor of Glensville Church, was the evangelist, and Jimmy Leonard, director of music at the Temple Church of Owensboro, the song leader in a revival at the Immanuel Baptist Church, Owensboro, September 24-October 3. Inspirational music was also rendered each night by the Caryl Howard family, members of the Lewis Lane Church of Owensboro. Marvin Fullett, pastor of Immanuel, says that it was the greatest revival the church has experienced in several years.

**"THE LIFTING UP OF HANDS," ETC.**  
(Continued from Page 5)

to obey. This is not to say that any given form in prayer will automatically enhance its efficacy.<sup>4</sup>

In this day of widespread prayer neglect and easy religious professionalism, these ancient virtues of deep moral earnestness and the profound consciousness of the soul's total dependence upon God's grace need to be rediscovered.

Father, I stretch my hands to thee;  
No other help I know;  
If thou withdraw thyself from me,  
Ah, whither shall I go?

What didst thou only son endure  
Before I drew my breath!  
What pain, what labor, to secure  
My soul from endless death!

Author of faith, to thee I lift  
My weary, longing eyes;  
O may I now receive that gift!  
My soul, without it, dies.<sup>5</sup>

1. A striking deviation from Biblical custom concerns our contemporary habit of closing the eyes during prayer. There is not a single Scripture which describes the worshiper as praying with closed eyes. On the other hand, the Bible makes mention of the eyes being "lifted up," that is, opened toward heaven. See Psalm 123:1; John 11:41; 17:1.

2. Also there are references to the practice of lifting the hands in prayer in patristic writers. For example, First Clement (to the Corinthians) Chapter 2—"Full of holy designs, ye did, with true earnestness, of mind and a godly confidence, stretch forth your hands to God Almighty, beseeching him to be merciful unto you, if ye had been guilty of any involuntary transgression. Day and night you were anxious for the whole brotherhood, that the number of God's elect might be saved with mercy and a good conscience. You were sincere and uncorrupted, and forgetful of injuries between one another." I am grateful to Dr. James Leo Garrett for this reference.

Clement of Alexandria, in his Miscellanies, Book VII, Chapter 7—states: "Prayer is, then, to speak more boldly, converse with God. Though whispering, consequently, and not opening the lips we speak in silence, yet we cry inwardly. For God hears continually all the inward converse. So also we raise the head and lift the hands to heaven, and set the feet in motion at the closing utterance of the prayer, following the eagerness of the spirit directed toward the intellectual essence; and endeavoring to abstract the body from the earth, along with the discourse, raising the soul aloft, winged with longing for better things, we compel it to advance to the region of holiness, magnanimously despising the chain of the flesh."

3. A few illustrations given here will demonstrate this fact. Figure 1 comes from a Canaanite temple, conquered by the Israelites about the time of Joshua. Figure 2a shows a Babylonian priest praying with his hands raised toward a star. Figure 3 shows a Jewish funerary stele calling for vengeance and directing a testimony of prayer toward God by raising of the hands. Figure 4 shows an Egyptian funerary stele from Roman times. Abundant other illustrations can be found in James B. Pritchard's, *The Ancient Near East in Pictures*, Princeton: University Press, 1954. See also F. Van der Meer and Christine Mohrmann, *Atlas of the Early Christian World* New York: Thomas Nelson and Sons, 1958.

4. Isaiah 1:15 states: "When you spread forth your hands, I will hide my eyes from you; even though you make many prayers I will not listen; your hands are full of blood." The Bible thus declares that a person's character is more important than his

**Kentucky's New Orleans Alumni**

Graduates and former students of New Orleans Seminary now located in Kentucky will have a luncheon meeting in the dining room of the First Baptist Church, Danville, immediately following the morning session of the General Association at the Lexington Avenue Baptist Church, same city, on November 15. Guest speaker will be Dr. George W. Harrison, professor of Old Testament at New Orleans Seminary. Dr. Harrison has served churches in Kentucky and was formerly on the faculty of Georgetown College before moving to the New Orleans Seminary faculty. All former students are urged to attend.

posture in guaranteeing that his prayer shall be heard. Nevertheless, the raising of hands in prayer effectively typifies the worshiper's reaching out earnestly to claim God's presence; therefore, we must take note that in raising the hands, the worshiper symbolized vividly that he was "laying hold on God." This is why the prophet declared: "There is none that stirreth up himself to take hold of thee" (Isaiah 64:7) when men failed to pray.

5. I wish to thank Professor Ray Brown for directing my attention to these lines.

Dr. Clifford Ingle is acting professor of religious psychology at Midwestern Baptist Theological Seminary Kansas City, Mo.

**Texan At Clear Creek**

PINEVILLE, Ky.—Dr. W. E. Denham, Jr., Houston, Texas, was the speaker at Spiritual Emphasis Week October 23-27 at Clear Creek Baptist School, a Bible school for adults at Pineville. He is pastor of the River Oaks Baptist Church and holds many key positions in the Texas Baptist Convention and the Southern Baptist Convention. He has traveled in more than two dozen countries and has lectured on twenty college campuses and the U. S. Air Force Spiritual Life Conference.

He was formerly Minister of Education at Highland Baptist Church, Louisville. Former pastorates include Silas Baptist Church and Oakland Baptist Church in Kentucky.

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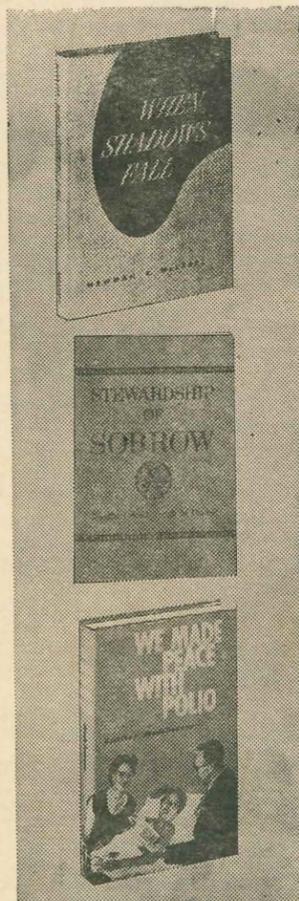
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Salem Baptist Church, near Shelbyville, Ky.

**Salem Baptists, Shelby County, Observe 150th Anniversary**

The Salem Baptist Church in Shelby County observed its 150th anniversary with all-day services on September 17. The church, with a present membership of 635, was organized on January 19, 1811. The anniversary was observed at the morning worship service. For this service costumes of the 1811-period were used, and customs of 150 years ago were a part of the service. An old fashioned "dinner-on-the-ground" followed the morning service.

**Educational Building Dedicated**

In the afternoon service a new \$41,000 educational building was dedicated. Verlin C. Kruschwitz, pastor of the Severns Valley Baptist Church, Elizabethtown, and moderator of the General Association of Kentucky Baptists, was the guest speaker.

At the evening service a specially written pageant was staged. The pageant depicted the outstanding events during the 150-year history of the church.

**Buildings Throughout Its History**

The history of the Salem Baptist Church has been marked by building programs. After the church was constituted in January of 1811, the first meeting house was built in the summer. This was a one-room log meeting house, constructed on a 17-acre plot of ground, donated by the Robert Slaughter heirs. The extra acreage was given to provide the congregation with enough fire wood to feed the church fireplace, according to old records. In 1836 the old log church was torn down to make way for a more modern one-room brick structure. This was replaced in 1857 by a new and more commodious building. The 1857 structure was destroyed by fire in 1894, but within a few months the noble congregation had rebuilt, using the same walls constructed in 1857. The building which stands today is the 1857 structure and provides an adequate auditorium for the present congregation.

A new 7-room educational building was dedicated in 1935. This building

has undergone extensive remodeling and is still in use by the congregation today.

The present building had its birth in 1953. When an elderly gentleman was baptized into the membership of the church in 1953, he was so filled with joy that he gave the pastor ten dollars for his service. The pastor in turn placed the money in the building fund, and this was the beginning of the fund which resulted in the new building. A planning survey committee came into existence in 1960 and ground was broken on October 23 last year for the new building.

The new building contains five departments. The first floor will be known as a fellowship hall. A kitchen, baptistry, dressing rooms and large assembly hall are on this floor. The second floor has two nurseries, a Beginner department, a Primary department, and a church lounge. Junior and Intermediate departments are on the third floor.

The old educational building has been completely remodeled to provide for a church office, pastor's study, Adult department, and Young People's department. In the history of Salem, more than 4,000 white people and 83 Negroes have held membership. Wendell Romans is the present pastor.

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**Weak Church Efforts Called Calamitous**

MEMPHIS (BP)—A stinging rebuke for the Christian's failure to practice what he preaches was issued here by a Southern Baptist seminary professor.

Using such words as "calamitous," "blindness" and "blasphemous" to describe the weak efforts of Christians to make their religion universal, W. W. Adams of Louisville, said:

"Measured by other forces and movements dedicated to world conquest, Christianity is a mere side show.

"Christianity was intended to be and could be the universal religion and because it is not that, the human race is sick unto death. Christianity is not universal because we have failed to do our part."

More than 4,000 Baptist laymen and pastors heard the professor of New Testament interpretation at Southern Baptist Theological Seminary blueprint a challenge to "turn the course of this century."

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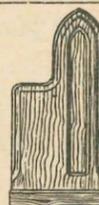
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