



WESTERN

RECORDER

JULY 16, 1964

THIS WEEK

**STRAIGHTENING OUT
SOME HISTORY**

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BAPTIST FORUM

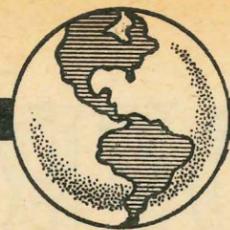
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**COOPERATIVE PROGRAM
REPORT**

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GLASGOW BAPTIST Church has signed the contract and construction is under way for building the sanctuary pictured above. Designed by Morton-Carter and Associates, Nashville, the building will cost \$531,000 with an additional amount of \$69,000 for equipment and furnishings. Erected on the site of the present sanctuary, the new building will have approximately 35,000 square feet and a spire that is 150 feet high. The Georgian Colonial building will have a seating capacity of 1,200 with education space for 560 and a chapel seating 250. During construction, the congregation will worship in the existing three-floor education building which will be joined to the new building. R. Trevis Otey is pastor.



THE KENTUCKY CHRISTIAN FELLOWSHIP OF THE BLIND has been recently organized in Louisville. The purpose of the club is to get the blind interested in the things of the Lord and in getting sighted Christians interested in those who are blind. Anyone interested should contact R. E. Whitehead, 40 University Place, Louisville. Mr. Whitehead reports that the National Church Conference of the Blind will meet in Indianapolis July 27-30.

FIRST BAPTIST CHURCH, Princeton, Kentucky, just finished a revival led by the Mel Dibble revival team which includes singers and youth workers John and Bobbie Landgraf and Mrs. George Dibble, mother of Mel Dibble. Pastor J. Bill Jones reports that Mel Dibble is an effective evangelist. There were 62 decisions, including 18 professions of faith, 5 additions by letter and 39 rededications.

OAK RIDGE BAPTIST CHURCH, Covington, dedicated their new education building on June 28, 1964. The 120-year-old church is served by William G. Webster as pastor.

CAMPBELLSVILLE COLLEGE graduated 149 students in June. Graduation exercises were held in the new sanctuary of the Campbellsville Baptist Church. It was the first time an auditorium large enough to accommodate students and parents and friends was available.

SEVEN HILLS BAPTIST CHURCH, Owensboro, had the services of Evangelist Clyde Chiles of St. Louis, Mo., for a recent revival. There were 22 professions of faith, 23 rededications, 6 additions by letter and one surrender for a Christian vocation. Arthur J. Short has been pastor of the church for the past 12 years.

R. D. RAND has become pastor of the West Covington Chapel, Covington, Ky. Sponsored by First Baptist Church, Cold Spring, the mission called their new pastor from Madison Avenue Baptist Church, Covington, where he was associate pastor.

EARL A. MOORE, professor of English, Campbellsville College, received an honorary doctor of laws degree from Geneva College, Beaver Falls, Pa., in June.

JAY W. WILKEY, a faculty member of the school of church music at Southern Seminary, was the tenor soloist for the June 29 presentation of the Oratorio, "Behold the Glory of the Lamb," at Ridgecrest (N. C.) Baptist Assembly. The oratorio was written by Talmage W. Dean.

DANIEL AND FANNIE COBB, missionaries to Thailand, left the States on June 18 to return to their work after one year's furlough. She is the former Fannie Morris of Sadieville, Ky.

MARY LYNN MADDOX, Hopkinsville, attended the Oklahoma Baptist University's fourteen June Jamboree—Talent Week in Shawnee, Oklahoma. She is the daughter of Pastor and Mrs. Maddox, First Baptist Church, Hopkinsville.

THE ANNUAL REPORT of the Harrodsburg Foundation shows total assets of over \$38,000 and a distribution of over \$1,800 of annual earnings. The distribution included approximately \$800 to Kentucky Baptist Children's Homes, another \$800 for missionary and ministerial scholarships and \$180 to the Harrodsburg Baptist Church.

SHERMAN ADAMS has resigned as pastor of the East Bernstadt Baptist Church to become pastor of the First Southern Baptist Church, New Castle, Indiana. They have already moved to their new work and Pastor Adams began his ministry there with a 10-day revival.

WILLARD PAYNE, minister of music at Immanuel Baptist Church, Paducah, resigned, effective July 3. He has moved to Dallas, Texas. The Immanuel Church held a reception in honor of the Paynes who were leaving and also to welcome the Bill Hollands, new minister of education.

ERIC RUST, professor of Christian philosophy, Southern Seminary, was on the program of the Baptist faculty conference, June 25-27, at Hot Springs, Arkansas.

OVER 100 PEOPLE received more than 450 awards recently at a study course awards banquet at the Latonia Baptist Church. A post-humous award was made to Mr. William B. Collins, Sr., who completed all five diplomas complete with seals before his recent death. His wife and daughter, Mrs. Helen Had-den accepted the award for Mr. Collins from Pastor Hicks Shelton.

KENTUCKY BAPTIST churches contributed \$258,813 through the Cooperative Program during June, according to figures released by executive secretary-treasurer Harold G. Sanders. This brings the total for the first ten months of this budget year to \$2,357,147, as compared with \$2,184,715 this time last year, or an increase of 9 percent over last year. August 25 will be the end of this budget year. Church treasurers are encouraged to round up Vacation Bible School offerings and any other Cooperative Program gifts and make sure they reach the Baptist Building at Middletown by August 25 so as to count on this year's goal.

TODAY NATIONAL PROHIBITION is generally thought of as the classical example of how an attempt to outlaw a social evil backfired and increased the very evils it was intended to eliminate. The very word, prohibition, is held up as a warning that the passage or attempted enforcement of any law to prohibit the sale of intoxicants in any area, local, state-wide or national, will only make conditions worse than they were before.

This conception or misconception of prohibition, national or otherwise, is largely due to the fact that such a small proportion of our population has any distinct personal knowledge of the remarkable improvement in the economic, social and moral life of the nation which came with National Prohibition. The Eighteenth Amendment was adopted in 1919, became effective in January, 1920 and was repealed in 1933. Less than one third of those now living were more than nine years of age at the time of its adoption and less than one third were of that age when it was repealed. This means that not one out of five of those now living can be expected to have very distinct memories of the contrast between conditions before, during and after the Prohibition era, and that not one out of three can be expected to have very distinct memories of conditions during that era.

THE DEFENDERS of the organized liquor traffic take advantage of this lack of personal knowledge on the part of the vast majority to carry on the greatest brainwashing operation in our history. With hundreds of millions of dollars at their disposal to be spent for advertising, the liquor interests have a strangle hold on nearly every medium through which public sentiment is molded. Consequently in the popular mind National Prohibition was forced on the nation by a skillfully led minority and was characterized by excess in drinking, drunkenness, crime, juvenile delinquency, etc. So effective has this propaganda become that politicians fear to express antagonism toward the liquor traffic lest they be labeled prohibitionists. Many educators, social workers and even ministers are silenced by the term. Many citizens who express concern over the growing problems of alcohol and alcoholism are quick to add, "but of course I am not for prohibition."

Let us get our history straight. National Prohibition was the result of a popular uprising. It was the natural culmination of sixty-nine years of effort to outlaw the liquor traffic by local and state-wide prohibition. Maine adopted state-wide prohibition by an

[Dr. W. W. Stout, former missionary to China and pastor of Georgetown Baptist Church, has a long and militant record against the liquor industry. Now retired, he and Mrs. Stout live at 116 S. Bayly, Louisville.]

Straightening Out Some Distorted History

act of the legislature in 1851 and by a constitutional amendment in 1884. Kansas adopted constitutional prohibition in 1880 and was followed by North Dakota in 1889. Eighteen years later, in 1907, Georgia adopted prohibition. In the next five years six more states became legally dry. About 1913 the movement began to gain greater momentum. In 1914 five states became legally dry as did four more in 1915. From 1916 through 1918 thirteen more states became legally dry, and Kentucky adopted its prohibition amendment in 1919 to become the thirty-third state to be under state-wide prohibition.

According to the census of 1920 the combined population of these thirty-three states was a little over 55,000,000, over 52% of the total population. In addition to the number living in these dry states there were in the other fifteen states approximately 17,000,000 living in areas dry by local option. This means that the total population in dry territory when the Eighteenth Amendment became effective was over 72,000,000, over 68% of the population of the nation.

Another evidence of the then increasing ground swell of public sentiment against the liquor traffic is that before 1920 no dry state repealed its prohibition laws. In five states a second was held, and in each case the dry majority in the second was much larger than in the first. In the first the combined majority was 168,452 and in the second it was 505,580.

DURING THE PERIOD 1913-1919 the rate of the consumption of intoxicants fell sharply. In 1913 the per capita consumption of legal distilled liquors was 1.51 gallons. This dropped to a 1.15 gallon average in the period 1916-1919. In 1913 the per capita consumption of beer was 21.0 gallons. This dropped to 15.1 gallons in 1918. In 1910 the rate of alcoholism per hundred thousand of the adult population (20 years and older) was 4,990. In 1915 it was 4,810. In 1920 it was 2,780 and in 1930 it was 2,680. Incidentally it may be added that the rate rose to 5,100 in 1958, the last year of which I have a record.

It cannot be denied that for at least twelve years after the adoption of the Eighteenth Amendment it had strong popular support. With the memory of the striking contrast between conditions then and those of pre-Prohibition days still clearly in mind, it seemed unthinkable to most that the nation would ever slip back into the conditions that had existed under legalized liquor. Such was the sentiment for the retention of

the Eighteenth Amendment that in most areas in the nation no candidate for an important public office, whether he be Protestant, Catholic or Jew, would dare to declare himself in favor of its repeal. However as the memory of conditions in pre-Prohibition days grew dimmer the wet element became bolder and more vocal. In the presidential campaign of 1928 National Prohibition was the overshadowing issue. The Democratic candidate, Governor Al Smith, the idol of Tammany and of the wets, repudiating the platform of his party, came out boldly for the repeal of the Eighteenth Amendment. He was buried under an unprecedented landslide.

HERE ARE SOME SAMPLES of the propaganda by which the public is being misled regarding amount of drinking and drunkenness during the era of National Prohibition. In a book review in the Courier-Journal Sunday Magazine of September 2, 1962, Dr. David W. Maurer of the University of Louisville, gives this picture of Prohibition. "It is the aroma of home-brew coming from the basement windows of the speak-easy, the mingled scents of medical alcohol and oil of juniper . . . It is fantastically horrible whisky at exorbitant prices. . . . The public drank more and more, gleefully breaking the taboos which made drinking just good clean fun. They not only drank, but they stiffened themselves on anything which looked, smelled or tasted like alcohol". Then this phrase, "the heavy and indiscriminate drinking that was the inevitable reaction to Prohibition". This coming from a distinguished professor in a great university was probably taken seriously by his readers.

On December 3, 1962 on a nationwide televised newscast a business man, speaking against certain governmental restrictions, used Prohibition as an example of the futility of such restrictions. He stated that Prohibition did not appreciably decrease drinking but just drove it underground. Probably few of his viewers questioned the statement.

The "estimate" of the Distilled Spirits Institute, Inc., for the per capita consumption of distilled spirits in the Prohibition years 1922-1930 is 1.71 gallons.

These figures are not rare exaggerations of wet extremists. They are typical of liquor propaganda. Let us test them by the facts. We can assume that when liquor was legalized again, advertised and glamorized as never before, far more people drank and more drinkers drank more than when one had to depend on bootlegged booze and the hor-

(Continued on Page 11)

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

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Convention Could Be Destroyed

Dr. Joe Burton's article "Baptist Forum, July 2" on ballot stuffing at Southern Baptist Conventions is disturbing and shocking beyond description. Such a condition is a sickness unto death and could destroy the Southern Baptist Convention.

The revelation of this is even more alarming because of the source. Dr. Burton is one of the most trusted and cautious men among Southern Baptists. As registration secretary for the Convention, he has had responsibility for arranging for registration of messengers, balloting and counting of votes. He knows more than any other man what the situation is and his words carry weight.

Burton spoke only after the most careful searching of his heart. He did not give his story to the Baptist Press nor did he confer with his associates before sending the article to the state editors. He is not speaking as a representative of the Sunday School Board where he is a valuable staff member nor did he choose to let this matter come to the attention of Southern Baptists through the Southern Baptist Executive Committee. He is to be admired for his personal courage and the discharge of his responsibility as an officer of the Southern Baptist Convention.

Mr. Burton conveys a feeling of corporate guilt. This is the way we should all feel. The depth we have reached is a result of a gradual deterioration of the atmosphere and spirit of our Convention sessions. The applauding, shouting and other acts of disorder which have become common at our Conventions of late have helped produce a spirit in which ballot stuffing is but another downward step. It's a poor place to which we have come. We shy away from other Baptists because of what we consider to be doctrinal errors on their part. We become disturbed enough over the interpretation of Genesis to shake the foundations of the Convention and fire a professor honest enough to state his beliefs. We get so worked up over the current race issue as to question each other's Christian experience. At the same time we can degenerate to dishonest voting while claiming the leadership of the Holy Spirit in Baptist democracy. Such basic dishonesty is more disastrous than unorthodoxy or segregation. At least one could be honest in these but not in stealing an election.

What is the answer? Must we find a fool-proof method of registering messengers and taking votes? This would be nearly impossible and undesirable if possible. We cannot be brethren without mutual confidence and trust. If we have to have a Southern

Baptist police system to watch each other, we might as well dissolve the Convention and go home.

The answer is confession and repentance on the part of all of us. If we would accept the Lordship of Jesus Christ and the leadership of the Holy Spirit as we say we do, it would be as impossible for ballot stuffing to take place in the Southern Baptist Convention as it was for Ananias and Sapphira to tell a lie in the Jerusalem Church.

Mr. Burton has led the way to the mourners bench. It's time we all joined the procession.

The Editor Was Wrong

No one ought to be surer of his facts than a Baptist editor and no one regrets more an error in reporting. A letter in the Baptist Forum this week from Mr. Foy Valentine, Executive Secretary, Southern Baptist Christian Life Commission, corrects a statement in the June 25 editorial relative to pressure and intimidation directed toward Mr. Valentine and the Christian Life Commission since the Southern Baptist Convention in session in May. The incidents about which the editor had been informed took place before and not after the Convention.

Mr. Valentine's letter verifies the opposition of some Southern Baptist Executive Committee members to the work of the Christian Life Commission. This is to be expected. This agency by its very nature deals with controversial social issues. Race is one of these and anything said on the subject is likely to draw fire from some Southern Baptists.

The Christian Life Commission is on the cutting edge of our denomination. It performs a needed ministry to Southern Baptists in providing that creative tension which forces us to face up to the issues of our times.

Mr. Valentine and his associates are some of the ablest men on the Southern Baptist scene, but they would be the first to deny their infallibility. They expect opposition but it should always be on the level of Christian ethics.

The work of the Christian Life Commission has many supporters on the Southern Baptist Executive Committee which Mr. Valentine rightly acknowledges. These with the support of enough other Southern Baptists will likely guarantee the continued existence of this agency and its valuable ministry.

Long live the Christian Life Commission! Long live the freedom of Southern Baptists to disagree with this or any other Southern Baptist agency! And long live editors who occasionally get their facts mixed up!



The Record Straightened Out

Dear Editor:

I want to thank you for your significant contributions to the post-Convention discussions that are going on and to express appreciation both for your editorial in your June 25 issue and for the strongly supportive actions of the Long Run Pastors' Conference.

One statement coming from the Long Run Pastors' Conference recorded in your fourth paragraph, however, needs correction as to actual fact. The statement is, "... Concern was expressed for reported pressure and intimidation tactics used since the Convention against the Christian Life Commission staff members by certain influential pastors who serve on the Southern Baptist Executive Committee." This report is not accurate.

One observer of the caucus of predominantly Mississippi, Alabama, and Louisiana pastors at the Convention in Atlantic City wrote, as has been widely circulated in the denominational press, that the group "threatened the dissolution of the Christian Life Commission" and that they used "threats and intimidations" on me. While I did not personally feel threatened or intimidated, many observers have feared that I did. The general use of this terminology about "threats and intimidations" appears to have influenced the thinking of many.

Pressures have certainly been released to Executive Committee leaders against the Christian Life Commission since the Atlantic City Convention. For instance, one pastor sent me a carbon copy of a letter written to Dr. Harold Seever and Dr. Wayne Dehoney who are both Executive Committee members saying: "On Sunday afternoon, June 7, 1964, the deacons ... met and passed unanimously the following resolution: 'That whoever has the power to do so, be requested to immediately dissolve the present leadership of the Christian Life Commission of the Southern Baptist Convention, and that this be done because we feel the recent actions and pronouncements of this said Commission are out of harmony with the convictions of the vast majority of Southern Baptists as to the scriptural manner of solving race relations and other important issues of the day in which we live.'" Further, one man wrote a letter which Dr. Routh passed on to me saying, "I note from the news media that the Christian Life Commission is at it again. They seemingly want to integrate the

churches. Why do we Southern Baptists tolerate such a Commission. I have never read one issue of that publication. . . ."

It might be that these and other such expressions to Executive Committee leaders might have been interpreted as coming from them to me. Certainly Executive Committee members who oppose the work of the Christian Life Commission can be expected to throw as much weight against this work as they possibly can. Other Executive Committee members who favor this work can be expected, on the other hand, to continue to support it.

In one way or another, pressure to keep the Christian Life Commission from getting more adequate funds with which to do its work have been felt through the years. There has been strong opposition from some Executive Committee members to the work of the Christian Life Commission, but there has also been strong support from other Executive Committee members. Although the Commission budget of \$71,500 for 1965 is still very seriously inadequate, that budget reflects a steady, if not stunning, advance over the past several years.

It is now clear that many specific actions have been taken, statements written, and voices raised both against and for the Christian Life Commission since the Convention. While I have known very intimately about the opposition, I must confess I have been overwhelmed by the magnitude of the support which has come for the Commission's position since the Convention.

I firmly believe that Southern Baptists and our Executive Committee can be expected, with the strong support of people such as those about whom you have written in your editorial, to stand with the Christian Life Commission as it seeks to lead Southern Baptists in the practical application of our Christian faith to the great social and moral issues of our time.

Nashville, Tenn.

Foy Valentine

Walker Accepts Annuity Post

As we go to press, Dr. A. W. Walker has resigned as pastor of the Carlisle Avenue Baptist Church to become secretary of the Annuity Department of the Kentucky Baptist Convention. See next week's paper for a full report.

Observations on Ballot Stuffing

Dear Editor:

The Recording Secretary of the Southern Baptist Convention, Joe Burton, has publicly stated that he now has certified information that the balloting was "stuffed" in some of the recent Convention sessions in Atlantic City and also the previous year in Kansas City. The implications of this announcement are manifestly very grave and far-reaching.

However, Mr. Burton, in referring to this matter as "our Baptist malignancy," has correctly seen that a much more ominous shadow has been cast over the spiritual life and the integrity of the entire Convention. Have we not been preaching a gospel void of ethical power when even some of the preachers do not hesitate to employ strong-armed and underhanded power politics?

Nevertheless, the purpose of this letter is not to pursue Southern Baptists' most urgent task of exploring the ethical dimensions of their dilemma. My present concern is merely to suggest procedural improvements in the now hopelessly haphazard business sessions of the annual Convention.

First, all balloting hereafter must be regularized and carefully scrutinized. I assume that the Convention's officers can implement this requirement without great difficulty.

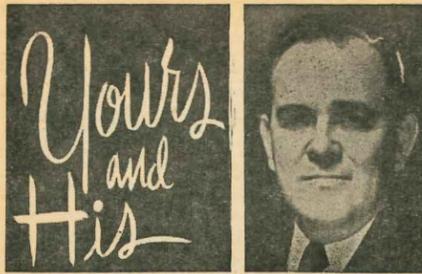
Next, the by-laws should be changed to require that all votes by ballot (including elections) be announced immediately and duly recorded in the Annual. All messengers have the right to know the results of each vote. Sometimes this information is essential for a messenger to decide what parliamentary action to propose next, such as whether or not to move the reconsideration of a question. This much-needed reform would have the added salutary effect of reducing drastically the number of those who are nominated for office year after year and who just as often receive almost no support.

Third, the Committee on Order of Business should designate all the morning or all the afternoon sessions (or some combination thereof) for sustained consideration of all business, including elections, reports, recommendations, resolutions, and miscellaneous business. Under present procedures, it is not uncommon for half of the allotted time for a particular item to be consumed in agonizing debate over whether or not to extend the time for the consideration of the matter!

Finally, the Convention's officers should begin enforcing the requirement of the by-laws that "one-third of the time for consideration of all reports before the Convention shall be reserved for discussion from the floor" (1963 Annual, p. 38).

Alan Gragg

Kansas City, Missouri



Meet You At Association

Starting July 22-23 with the Russell County Association, the annual meetings of our 83 Baptist associations in Kentucky begin. I want to meet many of you in the associations which I will attend; but more important, I want to see you attend your association's annual meeting for fellowship in the work of our Lord among the Baptist churches.

Larger attendance in all our associations is desired—and needed. Every church should send its full quota of messengers and alternates, yes, but all other Baptists are invited to an annual meeting. The messengers have the power of vote on issues, but all Baptists attending will be blessed and be a blessing. Plan now to attend!

I Come to These

Unless necessary changes are made, I have offered to come to the following associations this summer: Simpson, Monroe, Franklin, Pike, Boones Creek, Mt. Zion, McCreary, South Union, Middle Fork, Caldwell, Little River, Little Bethel, Elkhorn, Central, Three Forks, Blood River, Long Run. I may get to attend others, but to these 17 associations I represent the Executive Board and speak on missions. In all the 83 associations will come at least 3 speakers on a "State Team"—members of the Middletown staff, CEA, Baptist school presidents and deans, convention officers, outstanding laymen, agency heads and chaplains! You will love the speakers to come to your association to share in the fellowship of our faith.

Food, Faith, Fellowship

What order would you put those "three F" words? Faith, fellowship, and food? Any way you put them, they all should play a vital part in your annual associational meeting! Know each other better, know our Lord's will better, know our faith better, and enjoy food around the tables!

Ladies—please, in the associations to which I come, please bring some deviled eggs! My favorite. I call them demon-possessed. You may call them dressed eggs, but whatever you call them, bring them! See you soon?

Sincerely,
Harold G. Sanders

Kentucky Baptists

Kentuckians Appointed By Foreign Mission Board

RIDGECREST, N. C.—Pastor and Mrs. Robert F. Travis, of Bethlehem Baptist Church, Bremen, Ky., and Pastor and Mrs. Eugene L. Leftwich, of Zion Baptist Church, Elliston, Ky., were appointed missionaries to Africa June 18 by the Southern Baptist Foreign Mission Board, meeting in special session at Ridgecrest Baptist Assembly. Mr. and Mrs. Travis will serve in East Africa, Mr. and Mrs. Leftwich, in Nigeria.

Pastor of the Bremen church since February, 1961, Mr. Travis formerly served as pastor of Pleasant Grove Baptist Church, Owensboro, Ky., and Woodland Baptist Church, Morganfield, Ky. A native of Durham, N. C., he is a graduate of Wake Forest College, Winston-Salem, N. C., and Southern Baptist Theological Seminary, Louisville.

At Ridgecrest Assembly for appointment in the opening session of the week-long Foreign Missions Conference, Mr. Travis said that during boyhood he was influenced by a "mission-minded pastor with a mission-minded wife." He volunteered his life for missionary service when he was 14 years old.

Mrs. Travis, the former JoAnn McFarland, was born in Newton Stuart, Ind., and grew up in nearby Orleans. A registered nurse, she graduated from the nursing school at Norton Memorial Infirmary, Louisville. She also attended Nazareth College (now Catherine Spaulding College), Louisville, and Western Kentucky State College, Bowling Green, and took courses through

the Southern Baptist Seminary Extension Department.

She was formerly a staff nurse at Norton Infirmary and at Owensboro-Davess County Hospital.

Mrs. Travis told how two furloughing missionaries played important parts in her decision for overseas service. "At Woodland Church in 1958 a missionary to Brazil opened wide my heart," she said. "Then in 1962, at an associational Woman's Missionary Union meeting, a missionary to Nigeria closed her message with a plea for more missionaries to help the many people who are dying, physically and spiritually. I went home and told my husband that I felt I had to go overseas."

Mr. and Mrs. Travis have three children, Mike, eight and a half, Mark, six and a half, and Carla Ann, two and a half.

Mr. Leftwich has been pastor of the Elliston church since October, 1956. He also teaches mathematics in Grant County High School, Dry Ridge. Before moving to Kentucky he was youth director for a church in Kansas City, Mo., and pastor of a mission in East St. Louis, Ill. He served in the U. S. Air Force for four years.

A native of Burden, Kan., where he grew up on a farm, he began preaching when he was a sophomore in high school. He is a graduate of William Jewell College, Liberty, Mo., and Southern Seminary. Mrs. Leftwich is the former Marian Kammler of Belleville, Ill. She attended Belleville Junior College and William Jewell College.

Mrs. Leftwich said she dedicated her



TWO KENTUCKY couples were among the 28 missionaries appointed by the Foreign Mission Board of the SBC at the special session held in Ridgecrest, North Carolina, during Foreign Mission Week. In the picture are (left to right) Eugene L. Leftwich, Mrs. Leftwich, Robert F. Travis and Mrs. Travis.

FINANCIAL REPORT--KENTUCKY BAPTIST CONVENTION

August 26, 1963 to May 25, 1964

(All changes should be addressed to the Business Office, Kentucky Baptist Building, Middletown, Ky. 40043)

Coop. Prog.	Designated	Coop. Prog.	Designated	Coop. Prog.	Designated	Coop. Prog.	Designated
ALLEN ASSOC.	27.00	BETHEL (cont'd)	1544.30	174.08	174.08	CENTRAL (cont'd)	1054.13
Bays Fork	27.00	Bethel	1544.30	174.08	174.08	Central	1054.13
Bethel	27.00	Bethlehem	256.63	86.92	86.92	Clinton	152.00
Big Spring	25.00	Big Spring	491.28	258.62	258.62	Clinton	152.00
Cap. Hill	25.00	Cap. Hill	2607.43	3047.30	3047.30	Clinton	152.00
Cedar Cross	25.00	Cedar Cross	2120.20	194.51	194.51	Clinton	152.00
Chestnut	75.00	Chestnut	439.54	90.50	90.50	Clinton	152.00
Dover	75.00	Dover	51.44	97.66	97.66	Clinton	152.00
Durham Sp.	25.00	Durham Sp.	37932.84	19716.06	19716.06	Clinton	152.00
Fountain Run	55.00	Fountain Run	1124.80	1238.23	1238.23	Clinton	152.00
Hanging Fork	41.42	Hanging Fork	20.71	141.62	141.62	Clinton	152.00
Harmony	167.20	Harmony	163.30	113.14	113.14	Clinton	152.00
Holland	123.87	Holland	58.00	58.00	58.00	Clinton	152.00
Hopewell	123.87	Hopewell	58.00	58.00	58.00	Clinton	152.00
Liberty	167.20	Liberty	58.00	58.00	58.00	Clinton	152.00
Mt. Gilard	167.20	Mt. Gilard	58.00	58.00	58.00	Clinton	152.00
Mt. Lebanon	167.20	Mt. Lebanon	58.00	58.00	58.00	Clinton	152.00
New Bethel	39.65	New Bethel	1738.96	2147.64	2147.64	Clinton	152.00
New Hope	39.65	New Hope	2131.69	533.00	533.00	Clinton	152.00
N. Mid. Fork	5.00	N. Mid. Fork	358.40	133.50	133.50	Clinton	152.00
New Salem	5.00	New Salem	404.12	30.89	30.89	Clinton	152.00
Oak Fork #1	5.00	Oak Fork #1	180.37	75.09	75.09	Clinton	152.00
Oak Fork #2	5.00	Oak Fork #2	2612.74	447.37	447.37	Clinton	152.00
P. Home	5.00	P. Home	2612.74	447.37	447.37	Clinton	152.00
Rough Creek	5.00	Rough Creek	2612.74	447.37	447.37	Clinton	152.00
Scottville	5266.15	Scottville	51.39	51.39	51.39	Clinton	152.00
Tram. Fork	5266.15	Tram. Fork	51.39	51.39	51.39	Clinton	152.00
TOTAL	5266.15	TOTAL	9201.59	4959.90	4959.90	Clinton	152.00
ANDERSON ASSOC.	529.44	ANDERSON ASSOC.	529.44	529.44	529.44	Clinton	152.00
Ballard	20.00	Ballard	529.44	529.44	529.44	Clinton	152.00
Bates	20.00	Bates	529.44	529.44	529.44	Clinton	152.00
Fellowship	20.00	Fellowship	529.44	529.44	529.44	Clinton	152.00
Friendship	20.00	Friendship	529.44	529.44	529.44	Clinton	152.00
Glensboro	102.91	Glensboro	529.44	529.44	529.44	Clinton	152.00
Goshen	119.50	Goshen	529.44	529.44	529.44	Clinton	152.00
Lawburg, Ist.	5977.07	Lawburg, Ist.	529.44	529.44	529.44	Clinton	152.00
Mt. Pleasant	334.22	Mt. Pleasant	529.44	529.44	529.44	Clinton	152.00
Pl. Grove	71.18	Pl. Grove	529.44	529.44	529.44	Clinton	152.00
Sand Spring	3703.86	Sand Spring	529.44	529.44	529.44	Clinton	152.00
Van Buren	67.32	Van Buren	529.44	529.44	529.44	Clinton	152.00
TOTAL	11072.83	TOTAL	3764.90	3764.90	3764.90	Clinton	152.00
BELL CO. ASSOC.	30.31	BELL CO. ASSOC.	30.31	30.31	30.31	Clinton	152.00
Alva	30.31	Alva	30.31	30.31	30.31	Clinton	152.00
Antioch C.	30.31	Antioch C.	30.31	30.31	30.31	Clinton	152.00
Antioch F.	30.31	Antioch F.	30.31	30.31	30.31	Clinton	152.00
Arjay	30.31	Arjay	30.31	30.31	30.31	Clinton	152.00
Beans Fork	30.31	Beans Fork	30.31	30.31	30.31	Clinton	152.00
Beach Grove	30.31	Beach Grove	30.31	30.31	30.31	Clinton	152.00
Ben. Fork	30.31	Ben. Fork	30.31	30.31	30.31	Clinton	152.00
Binghamtown	1684.95	Binghamtown	30.31	30.31	30.31	Clinton	152.00
Blackmont, Ist.	20.00	Blackmont, Ist.	30.31	30.31	30.31	Clinton	152.00
Blue Ridge	16.22	Blue Ridge	30.31	30.31	30.31	Clinton	152.00
Eryson Mt. Sp.	18.80	Eryson Mt. Sp.	30.31	30.31	30.31	Clinton	152.00
By Yel. Cr.	18.80	By Yel. Cr.	30.31	30.31	30.31	Clinton	152.00
Callaway	18.80	Callaway	30.31	30.31	30.31	Clinton	152.00
Central Cr.	43.79	Central Cr.	30.31	30.31	30.31	Clinton	152.00
Cl. Fork	43.79	Cl. Fork	30.31	30.31	30.31	Clinton	152.00
Crockett	43.79	Crockett	30.31	30.31	30.31	Clinton	152.00
Dunlap Hollow	43.79	Dunlap Hollow	30.31	30.31	30.31	Clinton	152.00
Sp. by Old Yel. Cr.	43.79	Sp. by Old Yel. Cr.	30.31	30.31	30.31	Clinton	152.00
East Cum. Ave.	136.85	East Cum. Ave.	30.31	30.31	30.31	Clinton	152.00
East Jellico	292.83	East Jellico	30.31	30.31	30.31	Clinton	152.00
Ed. Pineville	104.00	Ed. Pineville	30.31	30.31	30.31	Clinton	152.00
Edgewood	8.00	Edgewood	30.31	30.31	30.31	Clinton	152.00
Faith	33.15	Faith	30.31	30.31	30.31	Clinton	152.00
Old Yel. Cr. #1	78.27	Old Yel. Cr. #1	30.31	30.31	30.31	Clinton	152.00
Fonde	125.76	Fonde	30.31	30.31	30.31	Clinton	152.00
Four Mt. Hollow	37.00	Four Mt. Hollow	30.31	30.31	30.31	Clinton	152.00
Sp. by Riverside	37.00	Sp. by Riverside	30.31	30.31	30.31	Clinton	152.00
Fuson	37.00	Fuson	30.31	30.31	30.31	Clinton	152.00
Garmeda Sp.	5.00	Garmeda Sp.	30.31	30.31	30.31	Clinton	152.00
by Old Yel. Cr.	5.00	by Old Yel. Cr.	30.31	30.31	30.31	Clinton	152.00
Harmony	10.00	Harmony	30.31	30.31	30.31	Clinton	152.00
Hensley	192.27	Hensley	30.31	30.31	30.31	Clinton	152.00
Hosman	421.77	Hosman	30.31	30.31	30.31	Clinton	152.00
Innsall	15.00	Innsall	30.31	30.31	30.31	Clinton	152.00
Ivy Grove	201.71	Ivy Grove	30.31	30.31	30.31	Clinton	152.00
Jenson	201.71	Jenson	30.31	30.31	30.31	Clinton	152.00
Kettle Island	10.00	Kettle Island	30.31	30.31	30.31	Clinton	152.00
Knuckles	10.00	Knuckles	30.31	30.31	30.31	Clinton	152.00
Lima	10.00	Lima	30.31	30.31	30.31	Clinton	152.00
Manito Hill	10.00	Manito Hill	30.31	30.31	30.31	Clinton	152.00
Melchom	10.00	Melchom	30.31	30.31	30.31	Clinton	152.00
M'boro, Ist.	4324.03	M'boro, Ist.	30.31	30.31	30.31	Clinton	152.00
Mill Creek	19.00	Mill Creek	30.31	30.31	30.31	Clinton	152.00
Millers Chap.	19.00	Millers Chap.	30.31	30.31	30.31	Clinton	152.00
Moss Chap.	19.00	Moss Chap.	30.31	30.31	30.31	Clinton	152.00
Mt. Hebron	19.00	Mt. Hebron	30.31	30.31	30.31	Clinton	152.00
Mt. Mary	19.00	Mt. Mary	30.31	30.31	30.31	Clinton	152.00
New Vine	19.00	New Vine	30.31	30.31	30.31	Clinton	152.00
Northside	19.00	Northside	30.31	30.31	30.31	Clinton	152.00
Oakdale	19.00	Oakdale	30.31	30.31	30.31	Clinton	152.00
Old Can. Cr.	19.00	Old Can. Cr.	30.31	30.31	30.31	Clinton	152.00
Old Salem #1	19.00	Old Salem #1	30.31	30.31	30.31	Clinton	152.00
Old Salem #2	19.00	Old Salem #2	30.31	30.31	30.31	Clinton	152.00
Old Yel. Cr. #1	591.21	Old Yel. Cr. #1	30.31	30.31	30.31	Clinton	152.00
Old Yel. Cr. #2	591.21	Old Yel. Cr. #2	30.31	30.31	30.31	Clinton	152.00
Pathfork	38.50	Pathfork	30.31	30.31	30.31	Clinton	152.00
Pineville, Ist.	7240.06	Pineville, Ist.	30.31	30.31	30.31	Clinton	152.00
Lary Mis.	3.28	Lary Mis.	30.31	30.31	30.31	Clinton	152.00
Coldiron	13.54	Coldiron	30.31	30.31	30.31	Clinton	152.00
Newton	119.05	Newton	30.31	30.31	30.31	Clinton	152.00
Pine St.	10.00	Pine St.	30.31	30.31	30.31	Clinton	152.00
Whipple	40.44	Whipple	30.31	30.31	30.31	Clinton	152.00
Pl. Grove	10.00	Pl. Grove	30.31	30.31	30.31	Clinton	152.00
Red Oak	21.60	Red Oak	30.31	30.31	30.31	Clinton	152.00
Richardson	21.60	Richardson	30.31	30.31	30.31	Clinton	152.00
Riverside	1121.94	Riverside	30.31	30.31	30.31	Clinton	152.00
Riverview	267.84	Riverview	30.31	30.31	30.31	Clinton	152.00
Southside	182.81	Southside	30.31	30.31	30.31	Clinton	152.00
Stoney Fork	199.56	Stoney Fork	30.31	30.31	30.31	Clinton	152.00
Straight Cr.	23.00	Straight Cr.	30.31	30.31	30.31		

Table with multiple columns listing church names, addresses, and financial data. Includes sections for various counties like Greene Valley, Laurel River, Little Bethel, and others. Each entry typically includes a church name, address, and a numerical value representing a financial figure.

Conclusion of Finance Report

Coop. Prog.	Designated
REC. OTHER THAN CH. (cont'd)	
Est. P. Lumphin ...	474.56
" J. H. Tanner ...	63.10
"S. L. Wspoon 54.00	548.25
Georgetown Col. ...	2165.87
Home Miss. Bd. ...	25084.87
Income State Miss.	
Savings Acct.	547.50
Reserve Fund	3385.67
Indv. Gifts 1257.95	7842.43
Invest. S. M.	288.05
Items Rec. W. M. U.	42594.98
Ky. Baptist Foundation	848.23 12493.29
Miscellaneous	414495.96
S. S. Board 599.10	29732.18
West. Region	210.00
W. M. U. State Meeting.	359.72
W. M. U. of Ky.	161038.61
TOTAL	2759.28-702832.05

DISTRIBUTION OF RECEIPTS September 25, 1964 to May 25, 1964

	Coop. Prog.	Designated	Total
Foreign Missions.....	383,848.24	388,750.86	772,599.10
Home Missions.....	136,769.44	118,199.26	254,968.70
Six Seminaries.....	146,589.61		146,589.61
Annuity.....	10,344.80	207.50	10,552.30
Radio & Television.....	31,055.36	46.03	31,101.39
So. Baptist Hospital.....	1,489.83		1,489.83
Brotherhood Comm.....	7,679.91		7,679.91
Christian Life Comm.....	2,308.18		2,308.18
Historical Comm.....	2,098.33		2,098.33
Conv. Operating Budget.....	8,267.42		8,267.42
Education Commission.....	3,063.58		3,063.58
Public Affairs Comm.....	2,895.71		2,895.71
Stewardship Comm.....	2,685.89		2,685.89
Seminary Library.....		125.00	125.00
Sou. Baptist Foundation.....	2,161.30		2,161.30
American Seminary.....	3,651.10		3,651.10
Education in Kentucky.....	419,666.86	211,197.49	630,864.35
Childrens Homes.....	73,651.53	259,158.34	332,809.87
Hospitals of Kentucky.....		15,319.55	15,319.55
Church Buildings.....	14,478.52	15,967.40	30,445.92
Western Recorder.....	13,219.51		13,219.51
W. M. U. of Kentucky.....	39,029.03		39,029.03
Education Special.....		623.57	623.57
American Bible Society.....		1,685.10	1,685.10
Baptist Bible Institute.....		30.00	30.00
State Missions.....	323,563.14	94,188.17	417,751.31
Cedar. Ky. Bapt. Assembly	62,614.31	5,275.38	67,889.69
B. S. U. - Lexington, Ky. ...		2,650.00	2,650.00
Ky. Bapt. Foundation (not Department Operation)...		1,614.25	1,614.25
Income S. M. Reserve Fund & Savings Account.....		4,018.67	4,018.67
General Items.....	407,202.79	2,944.60	410,147.39
Flood Relief.....		2,207.06	2,207.06
Miscellaneous Contributions		383,626.29	383,626.29
Total Distributable			
Coop. Program and Designations	2,098,334.39	1,507,834.52	3,606,168.91

Estate of S. L. Witherspoon for Ky. Causes Only.....	820.43	820.43
	1,508,654.95	3,606,989.34

OTHER RECEIPTS - NOT CONTRIBUTIONS

Misc.; This item include such receipts as may of necessity be handled through our records more than once....	284,977.83	284,977.83
	2,098,334.39	1,793,632.78 3,891,967.17

Lambert Mission Is Organized Into a Church

The Lambert Baptist Mission became a church on June 20, 1964. Sponsored by the First Baptist Church, Wheelwright, the mission was organized in 1955.

Beginning in a one-room school building with a few dedicated people, the mission now has a new building with Sunday school space for over 100. The Kentucky Baptist Convention, through its department of direct missions, has contributed \$1,000 to this work.

The constitutional service was called to order by the pastor of the Wheelwright First Baptist Church, James E. Casey, Jr. Sharing in the program were William Humphrey, Cohen Campbell, Ray Dorton, Harve Johnson, Harmon Snyder, Worley Mace, Richard Shockley and Dr. Harold Sanders, executive secretary of the Kentucky Baptist Convention. Sanders brought the message at the constitutional service.

The new church was constituted with 36 members and called Harve Johnson as pastor. An offering was taken for the Cooperative Program.

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KENTUCKIANS APPOINTED (Continued from Page 6)

life to missionary service in Africa 17 years ago. However, Mr. Leftwich said it was little more than a year ago, during a week of mission emphasis at Southern Seminary, that he "felt a definite call" to serve overseas.

Mr. and Mrs. Leftwich have three children, Raymond, nine, Melody, six and a half, and Darryl, three.

The two Kentucky couples were among 28 missionaries appointed at the

BAPTIST BRIEFS:

Missionary Gilliland Dies in June

Birmingham, Ala.—W. McKinley Gilliland, 49, Southern Baptist missionary to Nigeria, died of a brain tumor, June 25, in a hospital here. The hospital is located just across the street from the Ruhama Baptist Church where he and Mrs. Gilliland, the former Martha Jordan, met and later married. They arrived in the States on medical leave April 17 and he had surgery on May 15.

►Glorieta, N. M.—"We are extremely pleased with the response of youth who have participated in Klesis (Greek word for calling, pronounced clay-sis) meetings here," said Lloyd T. Householder, director of the Sunday School Board's program of vocational guidance. "We have felt, because of the evaluations of those involved, that youth do want to become informed on issues which confront them in their Christian lives."

►Nashville, Tenn.—History is valuable to Southern Baptists because "it can teach us diversity is not necessarily dangerous," the chairman of the Convention's Historical Commission said here. C. Penrose St. Amant of Louisville, Ky., observed, "There has been and there is a great deal of diversity among us. It becomes dangerous when detached from a common body of loyalties." The dean of theology at Southern Seminary, St. Amant said one trait of Southern Baptists is "the will to maintain fellowship with each other" in spite of their diversities.

►Atlantic City, N. J.—Nearly two out of three registrants at the Baptist Third Jubilee Celebration here May 22-24 were Southern Baptists, according to a tally of registration. Registration totaled 11,353. Of these, 7,291 were Southern Baptists—64.22 per cent. About one in four was an American Baptist Convention registrant. The 3,012 American Baptists made up 26.53 per cent of the total. Third largest group of registrations were from the Baptist Federation of Canada with 324 persons.

Ridgecrest meeting, bringing the Foreign Mission Board's overseas staff to 1,868 (including 31 missionary associates).

STRAIGHTENING OUT HISTORY (Continued from Page 3)

reous substitutes named by the professor. Here are the facts. In 1934, the first full year of repeal, the per capita consumption of distilled liquors was .46 gallon, 40% of what it was immediately preceding Prohibition. This is positive proof that the per capita consumption of distilled liquors during National Prohibition was at least 60% less than it was immediately preceding that era. In other words the claim that drinking of distilled liquors was excessive during Prohibition as compared with preceding years and that it just went underground during that period are plain falsehoods. If the distillers really believe that the per capita consumption of distilled liquors was 1.71 in the Prohibition years 1922-30, how can they explain why, with enormous expenditure for advertising since Repeal, the per capita consumption in 1934 suddenly dropped to less than a third of what they say it was when drinkers had to depend on what was bootlegged?

One fact is indisputable. National Prohibition so reduced the use of intoxicants and so changed the drinking habits of the American people that with the expenditure of hundreds of millions of dollars for advertising and promotion, it took the distillers eight years to bring the consumption of legal distilled liquors back to 1.15 gallons, what it was just before that era; and it took the brewers ten years to bring the per capita consumption of beer to 15.1, what it was in 1819.

It is true that the question of National Prohibition is not before us now, but the problem of alcohol is. At present the opponents of the liquor traffic appear to be discouraged, cowed, and increasingly indifferent because they seem to be up against a stone wall of sentiment against any effort to outlaw or even curb the traffic in any area, local, statewide or national. This sentiment is created by propaganda that misrepresents all such efforts, especially that brought about the adoption of the Eighteenth Amendment, as resulting in tragic fiascoes, and which portrays those who oppose the sale and use of intoxicants as bigots and crackpots. This propaganda owes its appeal to the fact that, so far as the general public is concerned, it is not being refuted by undeniable documented facts. Until there is such refutation the liquor propaganda will become more misleading, the pro-liquor sentiment will become more firmly fixed and the temperance people will become more discouraged, cowed and even indifferent.

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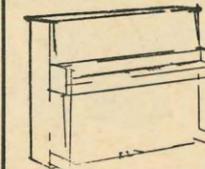
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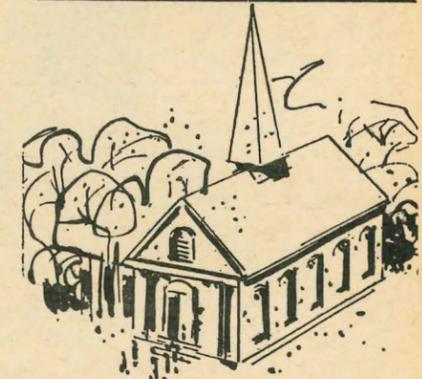
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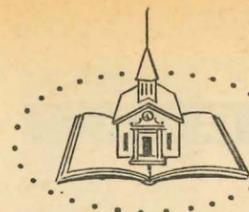
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SUNDAY SCHOOL LESSON

By H. C. Chiles



GOD'S LEADER NEEDS HELP

(This Lesson for Sunday, July 26, 1964)

Exodus 18:13-24

This is the first in a unit of four lessons entitled "God Strengthens His People." These lessons portray the manner in which God worked in and with His people under the leadership of Moses.

For years prior to his call to deliver the Israelites Moses had lived with his father-in-law, Jethro, who was one of the key figures in Hebrew history. When Moses assumed the duties incident to that difficult and dangerous task, he left his wife and sons in the custody of her father. In the meantime the Israelites faced one problem after another, but Moses, under the direction and enablement of God, brought them through each ordeal safely and successfully. When Jethro heard that the Israelites had been delivered from Egyptian bondage, and miraculously brought through the Red Sea, and provided adequate food and water while crossing the desert, and had arrived at the base of Mount Sinai, he resolved that he would visit Moses and congratulate him for his wonderful achievements. Taking with him his daughter, Zipporah, and her two sons, Jethro went to visit Moses, fully expecting to leave them with their husband and father when he returned home. In humility Moses went outside his tent or his camp to meet and to honor Jethro. Moses greeted his father-in-law in typical oriental fashion, bowing low in respect to him, and kissing him in token of his friendship and affection. After an exchange of greetings, they inquired as to the peace, prosperity and happiness of each other and of those who were near and dear to them. Probably Jethro was refreshed with food and drink before they entered upon a conversation concerning the events which had taken place recently, and in which Moses rehearsed the wonders which had occurred during their absence from each other. Both were careful to acknowledge God's goodness and to give God the praise for the many blessings which the Israelites had received from Him. Jethro also praised and honored Moses for the important part which he had played in the welfare of the people under God's leadership and blessing. What He had done for them was additional evidence that Jehovah was the only true God, so neither Jethro nor Moses had any hesitancy in declaring His supremacy. As

a priest, Jethro offered sacrifices of thanksgiving to God, and then, along with the members of his family and the leaders of Israel, partook of the sacrificial feast. There was great rejoicing in the triumph of God over the false deities.

I. Jethro's Concern For Moses.

Exodus 18:13-16.

Even though his father-in-law had come to visit him, accompanied by his wife and sons, Moses did not neglect the care of his people, but on the very next day following their arrival he was at his post of duty as judge. In this capacity he had to sit and listen to every trivial complaint about the violations of personal rights or infringements upon the liberties of others. Moses was careful to hear the plaintiffs and the defendants and then judge which was in the right and which was in the wrong, and then determine what should be done in keeping with the laws of God and according to the rules of justice and equity. He also gave the litigants instruction concerning the laws of God. Moses exercised great caution to see that justice was administered to all without any favoritism.

As Jethro observed the procedure he realized that without other judges to assist him in handling the numerous cases, it was too much work for Moses to do. No doubt he was delighted to see how the people trusted his son-in-law and their leader, but to him Moses was very unwise in attempting such an impossible task. Moreover, the people were likely to become very unhappy because they were delayed so long in receiving the judgments which they were seeking and the advice which they needed. The people wanted Moses to inquire of God as to what He would have them to do in certain cases, which were beyond human solution, and when he had ascertained God's will for them, to inform them accordingly.

II. Jethro's Criticism Of Moses.

Exodus 18:17-18.

Having observed what Moses was doing, and having heard his answer to Jethro's question, "Why sittest thou thyself alone, and all the people stand by thee from morning unto even?", Jethro expressed his criticism of his son-in-law saying, "The thing that thou doest is not good." His observation of

Moses delving carefully into the problems of a comparatively few, while many were standing in line impatiently waiting to be heard soon convinced Jethro that such procedure was not wise or best. That method was monopolizing the time and taxing the strength of Moses unduly, and was quite unsatisfactory to those who were awaiting a ruling or the giving of the advice which they needed. He was very anxious that Moses change this imprudent procedure before he impaired his health or brought upon himself much adverse criticism from those who were seeking his services. In spite of the purity of his motives and the greatness of his ability, both for his own welfare and for the sake of the people, Moses needed to proceed in a different fashion. Jethro's criticism of Moses was intended to convince him that unless he changed his method his health would break and the people would become dissatisfied and rebel against his administration of affairs. One admires the tactful, courageous and loving manner in which Jethro dealt with his son-in-law about his impractical way of administering justice on such a large scale.

III. Jethro's Counsel of Moses.

Exodus 18:19-24.

Knowing full well that Moses was the divinely appointed religious leader of the Israelites, and that he was duly recognized and accepted as such by his people, Jethro tactfully, unhesitatingly and pointedly counseled him to discontinue his practice of being involved personally in the adjudication of the minor civil and criminal cases, to share the responsibility of handling such matters with competent assistants, to major on the most important cases, to interpret God's will for his people in their various crises, to teach God's Word to them, and to set a worthy example for them to emulate.

While it is always much easier to give advice than it is to accept the counsel of another and to be governed accordingly, Moses promptly accepted the criticism of his father-in-law which had been offered in the spirit of good will, revealed his willingness to improve his methods, and cheerfully concurred in the advice which he received. The enlistment and the training of more workers, along with a wider distribution of responsibilities, would add a tremendous impetus to the efficiency and effectiveness of our churches today.

KENTUCKY BAPTISTS AT WORK

Baptist Student Union

Bergman To Leave

by J. Chester Durham

It is with deep regret that we announce that Mr. James R. Bergman is resigning as Associate in the State BSU Department. He will be leaving about



James R. Bergman

August 1 to accept the position of Dean of Men at Georgetown College.

Jim will be missed as he changes his field of service. His loyalty, work, and deep Christian devotion have meant much to student work in Kentucky.

Our best wishes go with Jim as he moves to Georgetown.

BSU'ers Receive Honors

A number of BSU members were among those Berea College students recently honored for various forms of academic excellence on two occasions—College Labor Day and Honors Day.

Among graduating seniors, recognition went to Joyce Tolliver (Ewing, Ky.) for excellence in primary education and child study and to Phillip Rollins (Rockhold, Ky.) for proficiency in mathematics. Both are former BSU Council members.

Of the forty-eight seniors who received scholarships and assistantships for graduate study, six had served in BSU; they are Aaron Douglas, Jr., Bob Robinette, Phillip Rollins, Willard P. Smith, Thomas Moore, and Austin Hayes.

Awarded prize Bibles for having received the grade of "A" in both Old and New Testament were: Ned Druell (1963-64 BSU president), Austin Hayes, Omer Lee Kiser, Victoria Ray, and Clifton Richardson.

Labor Day awards also included two BSU Council members: Roy E. Boothe of Lenoir City, Tenn., for his work at Boone Tavern Hotel; and Shirley Holt, of Newport, Tenn., for her proficiency as a seamstress.

Stewardship

Associations To Adopt Tithing Goals At Annual Meetings

by Robert J. Hastings

July 22 will mark the first of the annual meetings for the associations. On that date, Russell County convenes.

1965-66 will see a strong emphasis on tithing throughout the Southern Baptist Convention, with an over-all goal of Two Million Tithers.

It is hoped that each association in its annual meeting will adopt a goal for

number of tithers to enlist next year. It is suggested that each association adopt a goal of at least 20% of the total membership of its churches. Then in January and February of 1965, each church in the state will be encouraged to set a church goal for number of tithers.

An enlistment of thousands of new tithers in Kentucky next year will benefit all the work. First and foremost, it will intensify the spiritual life of the congregation, as more of its members share the blessing of Scriptural giving.

Too, each church will benefit from the increased offerings made possible by the new tithers. In turn, this will enable the churches to do more for associational missions, and for missions through the Cooperative Program.

Each stewardship chairman in the state will receive further information on the Two Million Tithers campaign, in time for sharing at the annual meetings.

Church Music

Cedarmore Jr. Music Camp To Present New Cantata

by Eugene F. Quinn

A new cantata entitled *Lord Most Holy*, by Rose Marie Cooper will be presented at Cedarmore Junior Music Camp at 11:30 on Friday, August 21, immediately before dismissal of the camp.

Director of this new cantata for Juniors will be Mr. James E. Castle, Minister of Music of Walnut Street Baptist Church of Louisville. The public is invited to hear this cantata.



James Castle

Hymnology Featured at State Music School

A brand new text entitled *Sing From Your Hearts* is one of the two classes in hymnology which will be held during the State Music Leadership School at Georgetown July 27-31. This new text is written by co-authors, both of whom are native Kentuckians. Hugh T. McElrath of Murray and now of the Music Faculty of Southern Seminary in Louisville and Edmond Keith, a native of Buffalo, Kentucky, and now an Associ-

ate in the Georgia Baptist Music Department, are the authors.



Glenn O'Bryan

Sing From Your Hearts will be taught by Glenn O'Bryan of Somerset. The other text entitled *Hymns We Sing* will be taught by Ronald Sholar of Harlan.

Registrants for the Leadership School should send \$2.00 with a registration card to the Church Music Department, Kentucky Baptist Building, Middletown, or if they do not have a registration card, drop a postcard notifying the department of their desire to register, and a registration card will be forwarded to them immediately.

Sunday School

More and Better Vacation Bible Schools

by Roy Boatwright

Through the reports of the various Vacation Bible Schools there seems to be an increase in the number of schools and in many cases better schools than we have ever had in our state.

Last year there were 1,623 Vacation Bible Schools held with 1,192 reported, leaving a total of 431 schools that failed to send in their reports. We trust this year will be much different, therefore, we urge every Vacation Bible School principal to report in order that we may have a more accurate record.

How About Conducting a Mission Vacation Bible School?

Quite often when the Vacation Bible School has been completed in the local church, workers are available to assist in some mission, or a weak church that would not otherwise have a School. Here are some steps of procedure:

1. Locate a place where a Mission V.B.S. could be conducted.
2. Talk to the faculty of your V.B.S. to see if any would be able to give additional time to help in a mission school.
3. Set a date and advertise the mission school.
4. Use textbooks and leftover materials from your school in the mission school.
5. Report the mission school within one week after the school closes.

A Mission Vacation Bible School is one of the best means to get a new Sunday school or Mission in operation. Let us seek to reach more people for Christ through the medium of Vacation Bible Schools.

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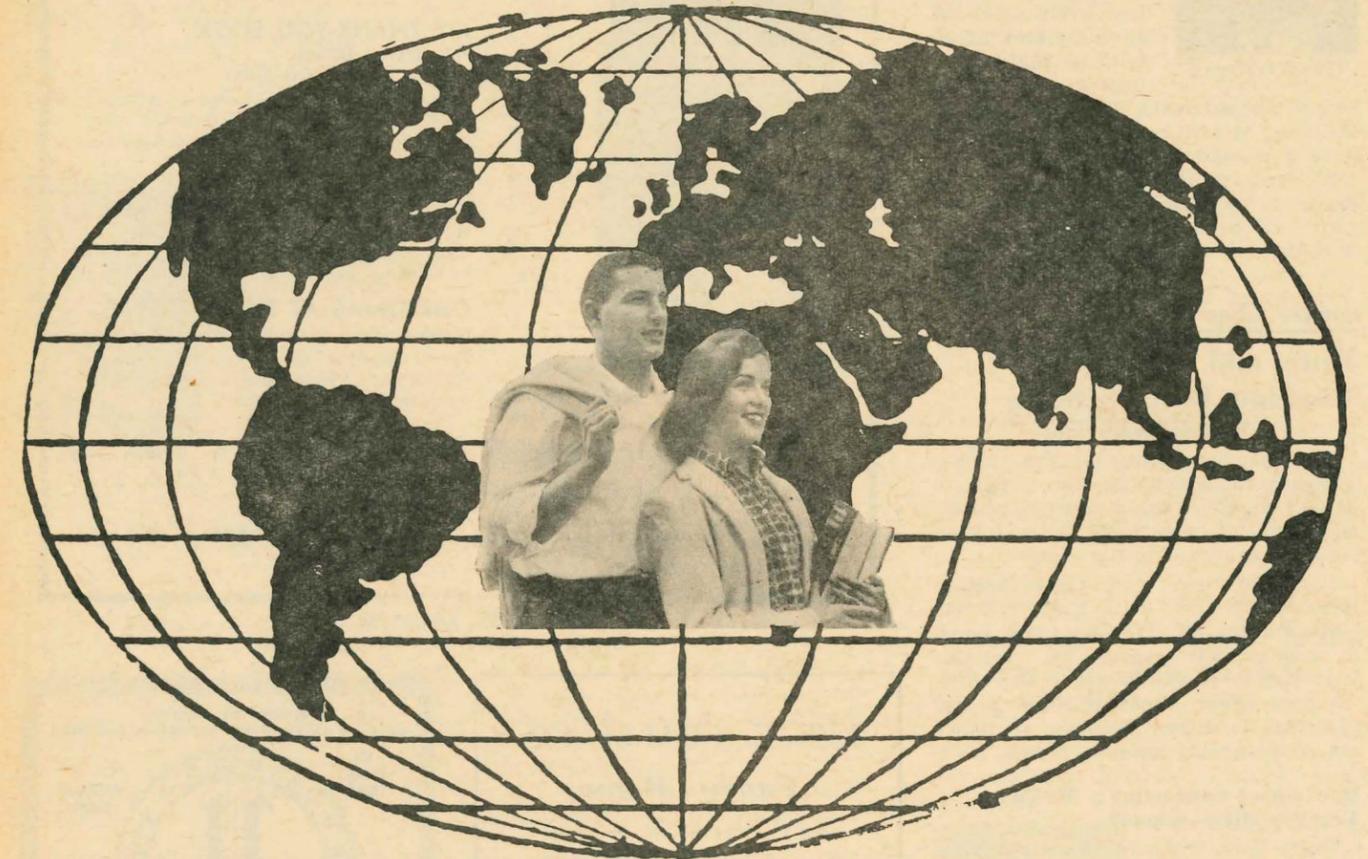
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