



WESTERN

RECORDER

OCTOBER 14, 1965



SWITCH TO SWITZERLAND—Mr. and Mrs. Theo Sommerkamp look over Bible translations in German they will encounter when they move in November from Nashville, Tenn., to Ruschlikon, a suburb of Zurich, Switzerland. Under appointment of the Foreign Mission Board of the Southern Baptist Convention, Sommerkamp will direct the European Baptist Press Service. For the past 10 years he has been the assistant director of the Baptist Press, the news service for the Southern Baptist Convention. (BP) Photo courtesy Richmond News-Leader.



GLEANINGS FROM THE FIELD

WOODLAND BAPTIST CHURCH, Lexington, observed the fourth anniversary of Pastor Walter K. Price on October 3. It was also the fourth anniversary of the church which was constituted October 1, 1961. Woodland now has 569 members and a budget of \$70,000 for this year. A photograph of the congregation was taken after the morning service.

W. B. CASEY, former pastor of the West End Baptist Church, Paducah, and now the pastor of the West Flagler Park Baptist Church of Miami, Florida, will be the evangelist in a revival at the Ferguson Baptist Church, Ferguson, Kentucky, October 18-24. Some months ago the Ferguson Church equipped its auditorium for radio broadcasting of the Sunday morning services. The church plans to broadcast all of the evening services of the revival over Somerset radio station WSFC. Ira Singleton is the pastor at Ferguson.

GEORGETOWN COLLEGE will dedicate the new Lee E. Cralle Student Center on October 16 when the Baptist school observes homecoming. The Center is a gift from a former student of the College and his wife, Mr. and Mrs. Lee E. Cralle of Louisville. The million dollar structure is the first building in Georgetown College's current phase of capital development.

FIRST BAPTIST CHURCH, Paducah, had 668 in Sunday School to welcome home Pastor John A. Wood who had been preaching in the New Zealand Evangelistic Campaign. Wood presented each person present with an orchid that he brought home with him from New Zealand. The church has recently been doing the landscaping for their new building as a surprise for the pastor when he returned.

WILLIAM C. BUSHNELL, associate professor of church music at Southern Baptist Theological Seminary, has resigned his post to become director of the Choir Consultant Service in Winter Haven, Florida. The company specializes in choral workshops and festivals for churches and schools, and also co-ordinates music institutes for regional religious organizations.

BILL AND DOROTHY JONES, Southern Baptist missionaries to Zambia, have moved from Chingola to Broken Hill, where their address is Box 416, Broken Hill, Zambia. He is a native of Barren

County, Kentucky; she, the former Dorothy Aly, was born in Ball Ground, Ga., and grew up in Florida.

J. CHESTER BADGETT, pastor of the Campbellsville Baptist Church, will be the evangelist for a revival in the Harrodsburg Baptist Church, October 17-24. Wallace Carrier is the pastor at Harrodsburg.

NOBEL D. BROWN, Southern Baptist missionary to Nigeria, has moved from Ibadan to Ogbomosho to resume teaching in the Nigerian Baptist Theological Seminary. He may be addressed at the seminary, Ogbomosho, Nigeria, West Africa. A native of McHenry, Ky., he was instructor of Greek New Testament at Southern Seminary when he was appointed a missionary in 1962.

CHARLES BLAIR, the pastor of the Sedalia Baptist Church, Sedalia, for the

past 3½ years, has resigned to accept full-time service with the Mid-Continent Baptist Bible College, Mayfield. He will serve as registrar, teacher and editor of a weekly paper.

BAYNARD F. FOX, director of Life and Health Benefits Dept. of the SBC Annuity Board, will attend the Kentucky Baptist Convention when it meets in Lexington, November 10-12. He will report on the progress made by the Board during 1965 and highlights will be the results of the Health Benefit Plan which went into operation October 1.

S. M. MULKEY, pastor of the Far Hills Baptist Church, Dayton, Ohio, and a former president of the State Convention of Baptists in Ohio, will be the evangelist for a revival at the Immanuel Baptist Church, Paducah, October 11-17. Jack Day, minister of music at Calvary Baptist Church, Tupelo, Mississippi, will lead the music. T. L. McSwain is the pastor.

KENNETH AND JUNE HAYES, missionaries to Japan, have moved "... out of one of the worst houses owned by the Japan mission and into one of the best." Both Ken and June are natives of Kentucky. They served in Kentucky, Ohio and Georgia prior to appointment by the SBC Foreign Mission Board. Ken has been serving as interim pastor of the Yokohama International Baptist Church (English speaking) during the four-month furlough of the pastor, Carrol Bruce, a native of Bremen, Ky. The Bruces returned to Japan in September and the Hayeses returned to language study.

CUMBERLAND COLLEGE, Williamsburg, has been chosen as one of ten colleges in the nation to be the subject of a one year study of the factors influencing the decision to change from a two-year to a four-year program of college education. A study will be made also of the problems involved when the change is made.

MR. AND MRS. GEORGE T. KENT, beloved Baptist couple of Shelby County, will be honored with a golden wedding anniversary open house by their daughters, Mr. J. Brandon Price and Miss Jane Kent. The affair will be on October 23, 3:00 to 6:00 p.m. at 912 W. Main Street, Shelbyville. All friends of this couple are invited with a request that no gifts be brought.

IN AMERICA:

Can A Church Afford To Ignore Local Issues?

by Ross Coggins

When gambling interests sought to legalize casino gambling in an Arkansas county, an organization called "Churches United Against Gambling" was formed. This organization proved to be one of the most effective weapons in defeating the proposed gambling legalization. The fact that churches were involving themselves in such a referendum, however, was roundly criticized by the pro-gambling forces.

A group of churches in another city vigorously opposed the legalization of liquor - by - the - drink on the basis of moral and spiritual principles clearly inherent in their faith. Once again, the churches were castigated for mixing religion and politics. They were publicly admonished to confine themselves to "spiritual" matters.

A Virginia church, disturbed about the ghetto housing restrictions which closed off some minority groups in slums, actively supported a policy of open housing in the city. This stand was met with vociferous objections on the grounds that the church should keep silent about such matters.

A church in Kentucky became concerned about the alarming increase of practices harmful to teen-agers in their community. They were particularly disturbed about obscene literature and films, promiscuity, and an apparent increase in teen-age drinking and shoplifting. After making a careful study of the situation, the church led in a community-wide effort to work out a "parent-teen code." This code was presented to capacity crowds at three simultaneous meetings as "a bridge of understanding between two generations." It dealt with such practical problems as teen-age driving, drinking, dating, and even appropriate clothing. Guidelines for dealing with these and other problems among teen-agers were drawn up, with the responsibility of parents as the cardinal principle underlying it all.

Church Involvement in Community Life

In each of these situations, churches voluntarily involved themselves in specific community problems. The problems, in each case, had moral and spiritual implications. Were these churches stepping outside their authentic role? Were they unjustifiably mixing religion and politics?

No subject has engendered more discussion among Southern Baptists than the relationship between the church and the problems of society. On the one

hand, there are those who contend that Christians have no biblical mandate to become involved in community problems. They point out that Jesus started no social crusades—even against the institution of slavery—and that the church's sole business is to win people to Christ. The conversion of people, according to this view, will automatically solve society's problems.

On the other hand, there are those who believe that such thinking represents a limited view of the sovereignty of God and the lordship of Christ. These admit that the early church rarely involved itself in community problems, but they point out the fact that the early disciples comprised only a tiny fraction of the population of a pagan empire. In modern American life, a majority of the nation's citizens claim membership in some kind of a church. Therefore, according to this Christian view, it is fallacious to compare present-day responsibility with that of the early church.

To illustrate, it would have been folly for the early disciples, observing the soldiers gambling at the foot of the cross, to have launched a crusade at that time against gambling. The tiny circle of believers could not possibly have had any effect on the moral problem of gambling in the Roman empire.

It does not follow, however, that contemporary Christians have no responsibility to unite their considerable strength against the proposed establishment of gambling casinos or race tracks in modern American cities where they minister. In other words, when it becomes possible to oppose evil effectively, it would be wrong not to do so. New possibilities, according to this view, create new responsibilities.

A Broader Responsibility

Perhaps it is an oversimplification to say that a church must choose between winning people to Christ and concerning itself with community problems. Is it not possible that a church can major on winning people to Christ and at the same time involve itself in solving community problems? Can it not choose a both-and approach instead of an either-or approach?

Certainly a church must not neglect evangelism. Utopian schemes to make the world good without making men good through Christ are inevitably destined to fail. But the church has a responsibility beyond winning men to Christ—it must also provide a channel through which believers can apply their dedicated minds to the difficult problems of everyday life.

If churches fail to uphold God's stand-

ards in the affairs of men, community decisions will be made by non-Christian forces which are quite happy when the church confines itself to "spiritual" concerns.

Where Legislation Is Involved

Christian citizens are sometimes involved with problems which require a legislative solution. For instance, problems such as those described at the beginning of this article sometimes require the passing of laws. "You're trying to legislate morality!" was the protest of many when church influence was organized against the legalization of gambling. Is this a just protest?

While it is true that morality cannot be legislated, it must be remembered that Christians have a valid responsibility in creating a framework of justice through laws. There is a sense in which it can be said that all law is legislated morality. In a free society, the moral will of the community is effected by a code of laws, or authoritative rules of conduct, which reflect prevailing moral standards. Throughout the years Christians have collectively and justifiably supported laws regulating such evils as drunken driving, pornographic literature, narcotics, child labor, human slavery, and other community and national problems. It has never been claimed that laws alone solved such problems. What laws can do is establish standards of justice.

Christian witness can then work hand in hand with justice to create a consciousness of God's higher laws. To illustrate:

Community laws may restrain people from killing or injuring one another.

The gospel can deal with the hate which engenders violence and disregard for the value of persons.

Laws can prevent the establishment of a gambling casino in a city. The gospel can teach men compassion and respect for others, thereby getting at the roots of the gambling problem.

Laws can prohibit the sale of alcohol. The gospel can redeem the broken lives resulting from alcoholism and save many others from ever being victimized.

Naturally the church will want to avoid becoming identified with any partisan political movement. It will always keep in mind that the role of the church is to teach principles of conduct, to pronounce God's judgment on all human institutions, and to guard moral and spiritual values already won.

In answer to the question, Can a church afford to ignore community problems? the reply must be negative.

A church cannot afford to evade the problems of society.

A church must not be found in the role of the priest or the Levite, passing by on the other side of the road when human suffering is apparent.

Rather, a church must choose the response of the good Samaritan.

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

Vol. 139

No. 40

WESTERN RECORDER

Kentucky Baptist Building
Middletown, Ky. 40043

Owned and Published by the
**KENTUCKY BAPTIST
CONVENTION**

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Second-class postage paid at Middletown, Kentucky.

Cost of making cuts must be borne by those sending pictures for publication. When making change of address, please send a recent label from your paper and the new address.

SUBSCRIPTION RATES — Individual subscriptions, \$2.50 plus 3% Kentucky Sales Tax, total \$2.58. Foreign, \$2.75. Church rate, \$1.50 per year. All subscriptions except Church Accounts payable in advance. Church accounts must have a tax exemption number to be exempt from 3% Kentucky Sales Tax.



A Case of Extreme Overexposure

Pope for breakfast, pope for lunch, pope for dinner, pope between meals and pope before going to bed. It was too, too much. The television coverage of the visit of Pope Paul VI to New York on October 4 exceeds all bounds of reasonableness and appropriateness.

The Pope's first visit to the United States was certainly historic and it deserved coverage as a major news event. But the ditching of everything else by three major networks to give continuous coverage to the Pope's visit was certainly out of place. It forced a fifteen hour Romanism diet upon millions of Americans whose only other alternative was to turn off the television.

The regular television Monday menu is not so attractive and important as not to be replaceable. The privilege of choice of programs by viewers and the tradition of equal treatment for religious groups, however, are too important to be sacrificed as they were in this instance.

To the 40 million Catholics in the United States, the fifteen-hour coverage must have been meaningful and inspiring. But to many of the other 150 million Americans it was a wearisome exhibition of religious pomp and medieval pagentry. The Pope appeared more like someone out of another century than someone from another country.

Resented by this viewer at least, was the constant reminder that the Pope was blessing this and that as if he brought heaven with him from Rome. Roman Catholics may believe Paul VI has some supernatural power bestowed on him by virtue of being the pope, but believers of the New Testament know he is just another man whose only hope is the grace of God and who has no more access to Jesus than the least and the last child of God.

The most impressive part of Paul was his arduous schedule, not anything he said. His address to the United Nations General Assembly was important because of his subject, not because of any unusual content. A speech of similar content ordinarily would not make headlines.

Most questionable of all was the three network coverage of the mass in Yankee Stadium. This was strictly a worship service for Roman Catholics. Was one religion ever given so many million dollars worth of television coverage to propagate their distinctive dogmas? The Yankee Stadium mass was as religious to the Catholics as Billy Graham's evangelistic services are to the non-Catholics. Yet Graham recently

paid a million dollars and more for a fraction as much television time on a fraction of the number of stations carrying the Roman Catholic mass free of charge.

What took place on October 4 is a demonstration of what could happen with the control of the communication media. It's frightening to think about it. Letters of protests should go by the millions to the local television stations and to the three networks.

October 4, 1965 will be remembered not only as the first visit of the Pope to America but also a day of the mistreatment of the American public by communication media and a day of extreme overexposure of the Pope.

No doubt the Pope's unprecedented visit to the United States is a part of the new face of Romanism. In this respect it was successful and we could only hope that it did half as much for the cause of world peace as it did for the cause of world Catholicism.

A Good Record Poorly Exhibited

An important part of this issue of the *Western Recorder* is the annual record of Cooperative Program by the churches in the Kentucky Baptist Convention. Its display in the paper does not do it justice. The printing is so small as to be very difficult to read. For this we apologize and promise to do better next time. We have no excuse except that we are still searching for a way to handle this much material in a sixteen-page issue and still have room for anything else. Once upon a time, we set this tabular material with our linotype machines and went to a twenty-four page paper when we printed it. The cost of labor and paper now make this almost prohibitive.

The material in this issue is printed from plates made by photographing the IBM sheets just as they came from the electronic machine. Next time we will put fewer columns on each page which will make the printing much larger and more legible. We might even have to divide the report and use two successive issues for its publication.

Starting on page six, the report shows the gifts of the churches in three columns: (1) Cooperative Program, (2) Christian Education Advance, (3) Other Designated gifts. The churches are listed alphabetically within each association. The associations are also listed alphabetically.

Again, we ask the forgiveness of our readers for the poorest display of the best Cooperative Program record in Kentucky Baptist history. You keep making the records and we'll find a way to report them more effectively.

BAPTIST FORUM



Favors Stronger Baptist Student Unions

Dear Editor:

For some time I have been concerned with the emphasis on young people going to Baptist colleges. I think this sometimes makes young Baptists who attend non-Baptist colleges for financial reasons, or for programs not available at Baptist colleges, or for other valid reasons, feel that they are second class Baptists. Pastors and other denominational leaders sometimes seem to intimate that if the student attending a state college were a good enough Christian he would immediately transfer to a Baptist college.

The place of Baptist colleges is not the point of this letter, but before I am accused of it, I should probably say that I am not opposed to having them, although they should probably be fewer and better.

The point is that while these colleges cost a great deal to keep up, much less expand, that BSU's could be upgraded with comparatively small cost. This past summer I returned to a state college campus for the first time in several years. When I attended previously, there was an active BSU during the summer. Chapel was held daily at noon, with a large attendance. Posters were displayed on campus inviting students to chapel and to frequent social events. The chapel programs were of different types, led by different people, but all were inspirational.

When students registered for class, they filled out a religious preference card, and I received written invitations and personal visits to attend BSU and local churches.

This year, chapel was held twice a week, at night. I did not find out about them until a friend, who had also heard about the services through the grapevine, told me. Never did I see an announcement or poster about services.

I must admit I did not attend many chapel programs, and perhaps the ones I did attend were not typical. One of them was a half-baked discussion period which did not do credit to a group of college young people. Another was the showing of a filmstrip which would have been more suitable for a junior high school group. The attendance was rather small. Never did I receive an invitation to BSU or local churches.

I have known personally many effective Baptist pastors and other church leaders who came from the BSU's of non-Baptist colleges. On the other hand I have known many graduates of Baptist

colleges who came out relatively untouched religiously (and, I might add, educationally, although that is not my point here.)

Apparently not all BSU's are so sterile as the story in the *Western Recorder* of the imaginative "Inn of the Fisherman" suggests.

Whatever the outcome of the debate of the role of Baptist colleges, we must face the reality that many of our Baptist young people will attend non-Baptist colleges, and I suggest that we work towards expanding our Baptist Student Unions in a substantial and imaginative way, particularly when we consider the moral pressures facing our young people today.

Brandenburg, Ky.

Jon Whitfield

Educational Stewardship

Dear Editor:

Denominational colleges were founded for training ministers and were multiplied to support foreign mission needs. They have served their purposes well. But the world changes rapidly today and so do the needs facing the churches. It would be tragic if we failed the mission needs of today by living for the needs of yesterday. Is it possible that the institution of Baptist colleges is blinding us to the great mission field on our state campuses?

Baptists have a heritage of going to the people with the Gospel. Somehow our denominational colleges seem contrary to that heritage today. The denominational college may be sheltering the elect in a cloister rather than sending them out into the world. Is our primary responsibility to the few wealthy Baptists who can afford a denominational education or should we have greater concern for the majority who attend our state schools?

There is an urgent mission need on the campuses of our state schools today. For every student of any kind on our denominational campuses there are twenty Baptists on our state campuses. What is the difference between sending our children in their formative years to a state supported high school and sending them in their more mature years to a state supported college? The only

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difference is the living place. Then instead of trying to compete with tax-supported colleges, why don't we Kentucky Baptists invest our funds where the greater need is? Why don't we provide the one missing factor in the state college? Why don't we build dormitories for our students and staff them with qualified persons to provide a Christian home while the student is away at school? Right now Baptists have their greatest opportunity to provide housing at the University of Kentucky. Why not rid ourselves of some inadequate colleges and invest the funds derived from their sale into Christian housing on our state campuses? Let us not neglect the greater mission fields for out-dated programs. Let us give our witness to our generation where it is greatly needed: on our state campuses with Christian housing.

Campbellsburg, Ky. Russell Bennett

Week Day Bible Study at Kenwood

Dear Editor:

In response to the editorial "Moral Instruction for Youth" and Russell Bennett's article "Shall We Teach the Bible," may I add my backing of such a program as released-time education for religious education. But, it appears to me that Southern Baptists are overlooking a possibility which is available at the present time to almost any church which is willing to put out the time and effort. This is the **Weekday Bible Study Program**. At Kenwood we have four such classes going under the same conditions that exist in the public schools—tests, grades, projects, etc. We meet for one hour on Saturday mornings. A program of this type allows youth to see the arrangement of the events in a logical order. In my own personal opinion, I feel that the Vacation Bible School serves a purpose, but this program has so many more advantages over the Bible school that it might be a very worthy substitute as Bible School is becoming less effective each year. Do we dare?

The **Weekday Bible Study Program** Department is now working on the textbooks from Kindergarten through Intermediate. Intermediate and Junior books are now available in six different books. Mr. Bennett has an excellent plan and it would be ideal first, but in many instances it simply is not feasible. Hardly anybody would challenge his statements on the lack of Biblical knowledge our people process today. This extra hour each week for our youth is paying off for us already and we feel that this certainly is turning on the "faucet for the Word of Life" as Mr. Bennett so ably puts it.

Also, the Bible Survey Plan for adults and young people should be checked into by many churches. Our program starts October 3 and runs for eight months, Thursday or Sunday nights.

Louisville, Ky. F. Randall Hill

Kentucky Baptist Convention Annual Finance Report For 1965

[illegible]

Distribution Of Funds Received And Miscellaneous Receipts

September 1, 1964 to August 31, 1965

1. SBC Causes	Coop. Prog.	Designated	Total
Annuity Board	\$ 15,166.00	\$ 145.99	\$ 15,311.99
Brotherhood Comm. ..	11,214.00		11,214.00
Christian Life Comm. ..	4,378.00	25.00	4,403.00
Convention Op. Budg. ..	12,175.00		12,175.00
Education Comm.	4,699.00		4,699.00
Foreign Mission Bd.	564,652.00	403,957.13	968,609.13
Historical Comm.	4,699.00		4,699.00
Home Mission Board ..	172,802.00	158,824.49	331,626.49
Public Affairs Comm.	5,020.00		5,020.00
Radio & TV Comm.	48,594.00	16.22	48,610.22
Six Seminaries	209,862.00		209,862.00
American Seminary	5,340.00		5,340.00
Sou. Baptist Found.	3,311.00		3,311.00
Sou. Baptist Hosp.	2,136.00		2,136.00
Stewardship Comm.	3,952.00		3,952.00
2. Kentucky Causes			
Education in Ky.	625,775.00	497,452.64	1,123,227.64
Children's Homes	100,000.00	262,935.47	362,935.47
State Missions	463,842.00	148,724.24	612,566.24
Church Buildings	10,000.00	30,437.36	40,437.36
Hospitals of Ky.	144,000.00	36,805.07	180,805.07
Cedarmore Ky. Bapt. Assembly			
.....	60,000.00	34,793.92	94,793.92
Education Special		527.63	527.63
W.M.U. of Kentucky ..	58,000.00		58,000.00
B.S.U. Center—			
Lexington		3,975.00	3,975.00
General Items	449,983.00	14,254.37	464,237.37
Western Recorder	18,000.00		18,000.00
Income S/M			
Reserve & Savings.		5,907.74	5,907.74
Income CEA			
Securities Interest.		425.31	425.31
Security Plans—			
Regional Prom. Exp.		11,179.37	11,179.37
American Bible Soc.		2,389.09	2,389.09
Pioneer Work in W. Va. ..	2,400.00		2,400.00
Misc. Receipts		131,451.06	131,451.06
SUB-TOTALS	\$3,000,000.00	\$1,744,227.10	\$4,744,227.10
Des. C.P. Sun. Exp.	10,000.00		
C.P. Capital Funds			
Phase for C'more.	100,000.00		
C.P. Capital Funds			
Phase for CEA	3,433.04		
Total Distributable			
Coop. & Des.	\$3,113,433.04	\$1,744,227.10	\$4,857,660.14
Miscellaneous*		693,813.17	
	\$3,113,433.04	\$2,438,040.27	\$5,551,473.31

* This item includes such receipts as may of necessity be handled through our records more than once and proceeds from loans.

Miscellaneous Receipts

Non-Associational Churches	Co-Op.	CEA	Other
Calvary Baptist, Richmond			\$ 150.00
Dover Baptist, Mt. Hermon			75.00
New Hope Baptist, Benton			150.00
New Mt. Zion	\$ 12.00		
Old Fashioned Grace, Amherst.			136.24
Burna Baptist, Mayfield			8.30
Grace Baptist, Independence	593.30		174.65

Summershade Baptist	34.33
West Broadway, Mayfield	225.90
Piney Grove	3.94
Vincent Baptist, Boonesville	4.09
Fair Lane Baptist, Alexandria	17.04
Powder Mills Baptist, Magnolia	74.00
Calvary Baptist, Murray	1,559.84
Mt. Zion Baptist, Pekin	50.00
South Road Baptist, Cadiz	20.00
Zoar Baptist, Cunningham	83.76
	8.51
	236.73

Receipts Other Than Churches

Aetna Insurance W/H—WMU	852.60
Annuity Board Refund	665.11
Brotherhood Dept.	2,366.53
Campbellsville College	
Endowment Fund	300.00
Clear Creek—WMU	384.87
Cumberland College	260.00
Direct Missions	388.23
Estate of Agnes Crume	10.00
Estate of Lizzie Davis	79.17
Estate of Theodore Harris	845.98
Estate of Joseph L. Hendricks.	60.00
Estate of Pauline Lumpkin	580.37
Estate of J. H. Tanner	50.06
Estate of S. Lillard Witherspoon	108.00
Evangelism Dept.	443.15
Georgetown College	4,005.30
Home Mission Board	34,089.93
Hospitalization W/—HMB	565.52
Interest Income—S/M Sav. Acct.	1,940.54
Interest Income:S/M Res. Acct.	4,236.95
Miscellaneous Individuals	2,219.30
Interest Income—CEA Secur.	232.06
Investments S/M Reserve Fund	202.55
Items Received from WMU	93,718.00
Foundation Dept.	14,848.79
Miscellaneous Accts. Receivable	60,257.88
Miscellaneous Receipts	31,784.43
Ministers Security Plans	200.04
Music Dept.	539.47
Proceeds from Liberty Nat. Bk.	66,945.10
Proceeds from L'ville Tr. Loan.	171,323.00
Salaries Designated	360.00
Southern Seminary WMU	892.54
Stewardship Dept.	35.52
Student Union	13.90
Sunday School Board SBC	698.75
Sunday School Dept.	42,134.90
Training Union Dept.	652.43
Western Region—WMU	425.72
	210.00
Aetna Insurance:	
Retired Employees Plan	482.77
Rent from Rose St. Property, UK-BSU	1,250.02
Security Plans:	
Regional & Promotion Exp.	11,179.37
Mt. Missions Inc.	24.00
Transfers Between Banks	200,000.00
B.S.U. Capital Improv. Funds	25,907.50
Eastern Ky. Mountain Miss. Wk.	21,224.00
Aetna Insur.—Spec. Acc. Plan.	2,457.00
Murray College—Y.W.A.	16.15
Western College—Y.W.A.	12.06
Campbellsville College—Y.W.A.	26.25
Georgetown College—Y.W.A.	297.88
Items of necessity handled twice	161,638.53

"Top 100" Churches in Cooperative Program Gifts

Church—Association	Gift	Church—Association	Gift
Walnut Street—Long Run	\$63,107	1st, Owenton—Owen Co.	9,092
Severns Valley—Severns Valley.	50,300	Bardstown—Nelson	9,085
First, Somerset—Pulaski	40,800	South Side—North Bend	8,654
Crescent Hill—Long Run	38,611	1st, Springfield—Central	8,637
First, Madisonville—Little Bethel	38,289	1st, Corbin—Mt. Zion	8,447
Third—Daviess-McLean	37,041	1st, Henderson—Green Valley	8,444
1st, Owensboro—Daviess McLean	33,239	Greensburg—Russell Creek	8,385
1st, Bowling Green—Warren	31,100	1st, London—Laurel River	8,264
Calvary, Lexington—Elkhorn	29,742	Pleasant Hill—Taylor	8,258
Beechwood—Long Run	26,732	S. Jefferson—Long Run	8,205
Immanuel—Elkhorn	26,656	Shively—Long Run	8,151
Latonia—North Bend	26,220	Glendale—Warren	8,144
Highland—Long Run	23,348	Beechland—Long Run	7,969
1st, Murray—Blood River	22,659	1st, Hazard—Three Forks	7,956
1st, Hopkinsville—Christian	22,174	Bethlehem—Long Run	7,949
Harrodsburg—Mercer	21,766	1st, Pineville—Bell	7,860
Georgetown—Elkhorn	21,188	1st, Morganfield—Ohio Valley	7,789
Unity—Greenup	21,156	1st, Leitchfield—Twin Lakes	7,591
1st, Shelbyville—Shelby	20,761	Ralph Ave.—Long Run	7,584
Versailles—Elkhorn	19,857	Central, Lexington—Elkhorn	7,574
1st, Ashland—Greenup	19,703	1st, Paris—Elkhorn	7,538
Carlisle Ave.—Long Run	19,500	1st, Sturgis—Ohio Valley	7,375
St. Matthews—Long Run	19,349	Walnut St.—Daviess-McLean	7,367
Deer Park—Long Run	18,047	Farmdale—Long Run	7,327
Victory Mem.—Long Run	17,478	1st, Berea—Tates Creek	7,306
1st, Hodgenville—Severns Valley	17,365	Green Acres—Long Run	7,288
1st, Mayfield—Graves	16,830	Bethany—Long Run	7,176
Immanuel—West Union	16,486	Chapel Park—Long Run	7,023
Campbellsville—Taylor	16,286	1st, Lawrenceburg—Anderson	7,021
1st, Russellville—Bethel	16,197	Madison Ave.—North Bend	7,021
1st, Frankfort—Franklin	16,144	1st, Middlesboro—Bell	7,004
Grace—Elkhorn	16,052	1st, Mt. Sterling—Elkhorn	6,995
Glasgow—Liberty	15,999	The following associations are 100% in Cooperative Program giving:	
Lone Oak—West Union	15,933	Bethel	Monroe
1st, Franklin—Simpson	15,836	Beechenridge	Ohio River
Harlan—Upper Cumb.	15,724	Christian	Red River
Beechmont—Long Run	15,212	Daviess-McLean	Salem
Ninth and O—Long Run	15,030	Franklin	Sulphur Fork
2nd, Hopkinsville—Christian	14,542	Logan	Taylor Co.
Broadway—Long Run	14,333	Mercer	Twin Lakes
Cynthiana—Union	13,801		Whites Run
1st, Princeton—Caldwell	13,770	The following associations lack 1 church being 100%:	
Eastern Pkwy.—Long Run	13,638	Central	Pike
1st, Central City—Muhlenburg ..	13,567	Fulton	Severns Valley
Porter Memorial—Elkhorn	13,192	Green Valley	Shelby Co.
Eaton Mem.—Daviess-McLean	13,180	Henry Co.	Simpson
Erlanger—North Bend	13,056	Nelson	South District
1st, Pikeville—Pike	12,905	North Bend	Ten Mile
1st, Paducah—West Union	12,696	The following associations lack 2 churches being 100%:	
Audubon—Long Run	12,420	Anderson	Owen
1st, Lebanon—Central	12,290	Campbell	Pine Mt.
1st, Greenville—Muhlenburg	11,996	East Lynn	Russell Co.
Beaver Dam—Ohio Co.	11,560	Little River	Union
Hall Street—Daviess-McLean	11,484	BAPTISTRIES — SPIRES	
DeHaven—Sulphur Fork	11,382	Unit-Molded	
Rosemont—Elkhorn	10,978	Fiberglass	
1st, Mt. Washington—Nelson	10,674	Accessories	
Buechel Park—Long Run	10,654	Wiedemann Industries, Inc.	
Lexington Ave.—South District.	10,305	Box 672 Dept. J5, Muscatine, Iowa	
Florence—North Bend	10,249		
Central—Boones Creek	10,184		
1st, Winchester—Elkhorn	10,161		
Cadiz, Little River	9,900		
1st, Fulton—Fulton	9,896		
1st, Newport—Campbell	9,735		
Valley Station—Long Run	9,722		
Eastwood—Warren	9,618		
East Paducah—West Union	9,570		

BUDGET YOUR WESTERN
RECORDER IN 1966

New Church Organized In Elkhorn Association

The American Avenue Baptist Chapel became the Southside Baptist Church, Lexington, on September 9. Pastors and deacons of churches in the association made up the council. The chapel was sponsored by the Rosemont Church. O. W. Yates, pastor of the Rosemont Church, presented the action of the church in approving the organization of the chapel into a church.

The new church adopted the New Hampshire Articles of Faith, approved a constitution and by-laws and called J. E. Davis as pastor. Davis had served the congregation while it was a chapel.

O. W. Yates preached the sermon at the organization service. Thomas Cooper was elected church clerk.

Davis has been instrumental in the organization of three churches in the Elkhorn Association. In 1942, he led the organization of Durbin Memorial Baptist Church and in 1952 he led in the organization of South Broadway Baptist Church. Both churches were sponsored by the Porter Memorial Baptist Church.

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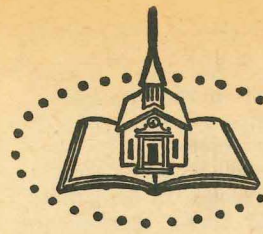
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SUNDAY SCHOOL LESSON

By H. C. Chiles



CALEB: FACING THE DIFFICULT

(This Lesson for Sunday, October 24, 1965)

Men of faith, like Caleb, frequently undertake difficult and seemingly impossible tasks. Caleb's genuine faith in God, his sincere belief that God would honor his faith, and his willingness to assume a difficult assignment were evidences of his greatness.

Instead of doing as God had commanded them upon their arrival at the border, the Israelites requested Moses to appoint an appraisal committee to spy out the land. Twelve leading men were chosen for this task. Each was a man of distinction, discretion, and influence in the tribe over which he presided as a prince. They were chosen because of their physical endurance, quickness of eye, tact in emergencies, and good judgment of the land and the people. However, only two of them were men of strong faith in God and deep convictions as to the destiny of Israel. They were instructed to spy out the land, to return with samples of the fruit, and to bring information about the cities and the type of dwellings found therein.

After a thorough search for forty days, the twelve spies returned and reported that they had found a land of magic charms, luscious fruits, alluvial soil, and marvelous advantages. In their report there was perfect agreement that the land was glorious and desirable. However, ten of them saw all of these good things overshadowed by the great difficulties to be encountered.

I. Caleb's Faith. Numbers 13:30-32.

With difficulty and persistence Caleb got permission to submit the minority report. He and Joshua wisely kept the allurements of the Promised Land before the people, realizing that longings often overcome cowardly fears. These men of faith did not minimize the difficulties, but they magnified God. Their faith in the face of difficulties, which was expressed in the words, "We are well able to overcome," was not natural optimism, but an expression of real trust in God. They knew that the people of Canaan were strong, the cities great, and the enemies many, but they firmly believed that God was greater, stronger, and all-sufficient. They were convinced that to bring God into the scene would change the strength of their enemies into weakness and the weakness of Israel into strength.

But Caleb's words of encouragement were quickly drowned by the protest of the unbelieving spies, who magnified the strength of the enemies of Israel. It is an easy and sinful thing to discourage people when God is leading them in a venture of faith. It is so much better to persuade them to throw the weakness of self on the power of God and go forth trusting completely in Him.

II. Caleb's Fidelity. Joshua 14:6-12.

Caleb's faith in God kept him faithful to Him through the years in spite of all the difficulties that he encountered. His deep-rooted conviction, undaunted courage, calm confidence, heroic faith, and complete dedication inspired him to heroic action.

1. His Claim.

God had made a wonderful promise to His faithful servant. So Caleb, along with the members of his tribe, appeared before Joshua and reminded him of God's promise. He said: "Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-Barnea." Caleb had cherished that promise, and now he was pleading it. It is always pleasing to God when His children plead His promises.

It must have been very gratifying to Caleb to know that he had "wholly followed the Lord." It was not mere egotism that caused him to claim this. Moses had previously testified as to his fidelity in exactly the same words (verse 9). God's Spirit also inspired Joshua to repeat the same testimony in verse fourteen. Obedience and faithfulness to God always brings blessings. God always delights to honor them that honor Him.

2. His Confidence.

Caleb said: "Now therefore give me this mountain." That was about the biggest and most difficult thing he could have requested, but he firmly believed that God was able. He knew that there were giants in that land, but he was thoroughly convinced that God would help His people, so there was nothing for them to fear. Caleb never allowed

anybody or anything to thwart his implicit confidence in God.

3. His Courage.

Caleb had the courage of independence. Forty-five years before he had dared to bring in a minority report as to the land. It would have been far easier for him to have agreed with the majority, but Caleb dared to be conscientious and faithful. He advised the people to take immediate action and possess the land. We admire his courage in being willing to stand against ten men who had been his companions on the forty-day expedition.

We also admire the venerable old warrior for his courage in seeking as his own inheritance a place which was inhabited with giants. Eagerly he looked toward the daring achievement of possessing this desirable land. To him, driving out these giants was merely laying hold of the promises of God, for he had believed God when He said that He would expel their enemies. Caleb's courage was calm, strong, wise, resourceful, and unselfish.

God wants all of His children to be fearless and courageous in their conflict with the forces of evil. He wants us to be willing to do His will in spite of obstacles, hardships, afflictions, and sufferings. He expects us to do His will regardless of what Satan may do to keep us from doing so.

4. His Consecration.

Caleb's life was completely yielded to God and His service. He did whatever God told him to do. He stood for God and goodness, truth and trust, humility and obedience, love and liberality. Having ascertained the will of God, Caleb was very anxious to do it. After all, the important thing is to know that you are in the center of God's will and obedient to His Word. Such a realization will give any Christian all the courage that he needs. Those who daily walk with God in holy living may count on Him for all the strength which they will need.

God always rewards those who are faithful to Him. Devotion to God is necessary if we are to be fruitful in our living and successful in our serving. Whoever has "wholly followed the Lord God" will certainly be kept alive and useful as long as He wants them to remain here, after which they shall be rewarded by Him for all of the good deeds and faithful service which they have done for Him and their fellowmen.

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.



Come Any Way You Can... Just Come!



LEADERSHIP CONFERENCES

OCTOBER 25-29

CONFERENCES WILL BE HELD IN FIVE PLACES

October 25-First Paducah
26-Severns Valley, Elizabethtown
27-Lexington, Avenue, Danville
28-First Ashland
29-First Leticia

AFTERNOON AND EVENING SESSIONS

4:00-5:00 P.M. LOCAL TIME

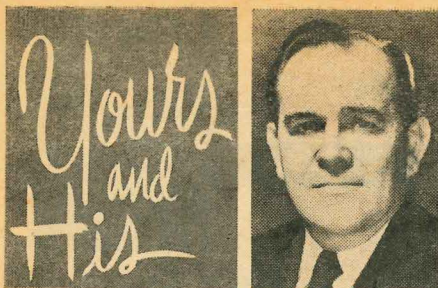
6:45-9:00 P.M. LOCAL TIME

"The Church and the Junior Memory Work and Bible Drill"
for Junior Leaders
"The Church and the Intermediate Sword Drill"
for Intermediate Leaders
"The Church and the Young People's Speakers Tournament"
for Young People Leaders
"Learning Creatively"
for Nursery, Beginner and Primary Leaders, will be workshop type meetings that will provide opportunities for leaders to participate in a variety of learning activities.

"Using Organization Effectively"
Conferences will be provided for the following groups:
Nursery Leadership
Beginner Leadership
Primary Leadership
Junior Leadership
Intermediate Leadership
General Officers
Special attention will be given to the use of the Alternate Organization for Junior, Intermediate, Young People and Adult Unions.
Nursery, Beginner and Primary leaders will have an opportunity to walk through a department and see the relationship of equipment to learning.

--- Conference Leaders ---

Assistant Director Mr. Gerald R. Williams Murray, Kentucky	General Officer Mr. William Powell, Jr. Apprentice Worker Murray	Mr. Michael Gager Training Union Dept. Murray	Young People Leadership Mr. Dean Pines Training Union Dept. Murray	Intermediate Leadership Mr. Norman Rodgers Training Union Dept. Murray	Junior Leadership Mr. William Powell, Jr. Apprentice Worker Murray	Nursery Leadership Mrs. Evelyn George Training Union Dept. Murray	Beginner Leadership Miss Nina Padgett Training Union Dept. Murray	Primary Leadership Miss Marie Ann Laven Training Union Dept. Murray	General Officers Mr. James Walsh Training Union Dept. Murray	Special Officers Miss Mickey Martin Training Union Dept. Murray



Look To Lexington

Host Pastor Harold B. Kuhnle and the good people of Immanuel Baptist Church are looking for you to come to the 138th Annual Meeting of the Kentucky Baptist Convention November 10-12. This beautiful new church, located near the edge of the city, at 3100 Tates Creek Road, has ample space within and ample parking space without. But the warmth of the welcome will outshine the beauty and the spaciousness of the building or its grounds.

You Come

The Convention is for Baptists in the 2,200 churches. Every church should send its pastor, every church should send the pastor's wife with him if she can come. Every church should send messengers in accordance with the constitution of our Convention—your church should be represented.

But any Baptist, even after the "messenger quota" is filled, may attend the Convention and enjoy everything except voting. Come, see your brethren, see your state convention of churches at work in Kentucky and around the world. Come hear great leaders of your denomination from Nashville, Atlanta, Dallas, Richmond, Birmingham!

Great Speakers

Yes, great speakers will be heard at the Convention—Governor Harold Stassen, Jim Vaus, James V. Lackey, Joseph Nordenhaug, E. Luther Copeland, Missionary Bryant Hicks, President Olin T. Binkley, President Ralph Phelps, Miss Alma Hunt, Wayne E. Todd, Homer Nutter, Ross Coggins—these and others, all "outside" speakers; not to mention the presidential address by Franklin Owen and a host of our finest men in the state—not even mentioning YOUTH NIGHT. That will come later. Just plan NOW to come—watch the *Western Recorder* for the full program soon. See last week's issue for Executive Board Recommendations to the Convention.

Remember the Lost World

When you make up your budget, remember the lost world—increase your gifts through the Cooperative Program.

Harold G. Sanders

Miscellanea

Baptismal Service Scene of Conversion

Wayne W. Jump, formerly of Corbin, is serving as pastor of the Bethlehem Baptist Church, Dreyfus, near Richmond. A third-year student at Clear Creek Baptist School, he was employed by the Formica Corporation of Cincinnati before accepting the call into the ministry at the age of 29. Mrs. Jump, the former Joann Readon of Corbin, and Mr. Jump have three children, Donald age 11, David, 10, and Mary Ann, 3. He is working on the Student Work Programs of Clear Creek School and the family commutes to their church every weekend.

On September 5 Mr. Jump was baptizing two new converts in the river while a junior-age boy watched from the river bank. When the pastor came out of the water, the boy expressed a desire to be saved. Sitting down beside him, Jump opened his Bible and showed the child how to be saved, and a little later led him into the water and baptized him.

Training Union Plans Conferences For Leaders

Miss Mickey Martin, associate in the Kentucky Baptist Training Union Department, has announced that church leaders in Nursery, Beginner and Primary departments will have the opportunity to hear qualified speakers on their area of work at the regional Training Union Leadership Conferences.

An afternoon workshop will meet from 4:00 to 5:00 p.m. Varied activities and the use of equipment and supplies will be discussed. A night conference at 6:45 p.m. will emphasize guidance of the child through utilization of equipment and leadership materials. Leaders will have a chance to "walk through" a well equipped department.

Miss Florrie Ann Lawton, nursery consultant for the Training Union Department, Sunday School Board, Nashville, will lead the Nursery section of the conference. Miss Nora Padgett, also of Nashville, will guide the Beginner

leadership in study and Miss Evelyn George, an associate in the Mississippi Baptist Training Union Department, will lead in the Primary section.

Mickey Martin says, "There couldn't be better qualified people to lead these conferences. Sunday School workers in these areas and others interested in the ministry of the church to the child are welcome."

The meetings are as follows:

- Oct. 25—First Baptist, Paducah
- 26—Severns Valley, Elizabethtown
- 27—Lexington Ave., Danville
- 28—First Baptist, Ashland
- 29—Latonia Baptist, Covington

Falmouth Church Licenses Elmo E. Mounce

The Blanket Creek Baptist Church, Route 2, Falmouth, licensed Elmo E. (Pete) Mounce to preach on Sunday, September 5.



E. E. Mounce

Mounce surrendered to the ministry March 31, 1965 and plans to enter Clear Creek Baptist School. At present, he lives in Norwood, Ohio.

Mounce is the son of Eli and Lillian Mounce, members of the Piney Grove Baptist Church, Somerset. He is married to Roberta Mitchell Mounce, also of Somerset. They have three children.

Criswell Back Home, Reports On Russia

DALLAS (BP)—W. A. Criswell said here on return from abroad that only the intervention of God could save religion in Russia.

The pastor of First Baptist Church in Dallas recently returned from a tour of the Soviet Union. He prefaced his remarks in a news conference at the church with the observation that religion in Russia is almost dead.

When asked how God might intervene, Criswell cited the conversion of Constantine, the Roman emperor, whose sympathy with Christianity changed the course of history. Criswell said the same type intervention could take place any day, any hour.

Criswell said his reason for going to the Soviet Union was to "encourage the Christians there in their faith and to see the situation that existed."

"One of the most tragic things," he said, "is the lack of churches in the cities. In a city like Leningrad, a city about the size of Chicago, or Moscow, about the size of New York City, there is only one Baptist church, one Ortho-

dox church and one Seventh Day Adventist church.

"These are the only ones the government allows to be open and they are open only that the government might say there is religious liberty in the Soviet Union.

"The rest have been closed by Soviet decree," he continued, "and there is no cause for optimism. The situation is worsening."

Criswell said there was an underground Baptist movement similar to the catacomb churches of the early Christians, but that it was small.

He said there are slightly more than 500,000 Baptists in Russia and the government knows them all.

"There is no such thing as evangelism," he stated. "The government assigns the pastor to a church and the pastor is paid by the government. The pastors you see are those willing to obey."

"Very few young people are church members," he said, "and there is very little curiosity by the young people in regard to religion. The people who are church members are always suspected by the government and usually suffer a servant type of life."

Criswell said that since there are no seminaries or schools of religion in Russia, each pastor has six to 12 assistants which he trains for the ministry.

He said the Russian Christians had six services a week and each service was characterized by six to 12 special musical numbers. He called the singing great, but said it has a plaintive quality.

"The pastors," he said, "preach in generalities."

Criswell said the one thing the Communists agree on is a bitter hatred of the American way of life.

Criswell was accompanied on the Soviet tour by Bob Ramsey of Brookhaven, Miss., and W. O. Vaught of Little Rock, Ark.

SBC Teletype Bows Out After Halloween

NASHVILLE (BP)—The Southern Baptist Convention teletype service will be disconnected October 31 after being in operation 5½ years.

The network, which once sparked a teletype romance and marriage between two operators who met over its wires, is being terminated because of a rate increase. The rate hike resulted in loss of participants which shared the cost of the service among themselves.

At one time or another since its founding March 1, 1960 the network had over 30 SBC agencies or state Baptist convention offices taking part. It has been used as a channel for Baptist Press news service stories and for messages concerning policy and administration.

At its peak, a million words a year went over the denomination's leased wire system, the only one of its kind among Protestant groups.

A year ago, a rate increase adopted by the Federal Communications Commission hiked charges for the service over 25 per cent. It was too much of an increase for some participants to absorb in their budgets.

One by one stations cancelled, increasing the financial load of the remaining stations while reducing the effectiveness of the network. The participants numbered less than one dozen.

The prospect of several more stations cancelling between October 31 and December 31 brought about the decision to let the teletype machines clatter their last messages by Halloween.

The four Baptist Press news service offices located in Nashville, Washington, Dallas and Atlanta will remain linked through a teletypewriter exchange.

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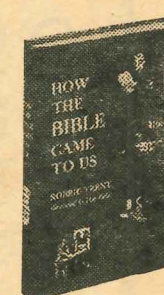
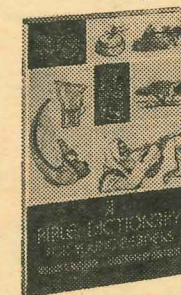
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