

Western Recorder

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Davis Woolley has resigned as pastor of the First Church, Palatka, Florida, and will henceforth be director of extension work for Howard College, Birmingham, Alabama.

The California Woman's Missionary Union has elected as their new secretary Mrs. E. E. Steele, who has heretofore been the educational director of the Atlanta Baptist Association, Atlanta, Ga.

Rev. and Mrs. L. Raymon Brothers, Southern Baptist missionaries to Nigeria, announce the birth of Raymon Thomas on February 15, at Ogbomoso. Mr. Brothers is a native of Hopkins County, Ky.

President Sydnor L. Stealey has announced receipt of \$10,000 from the Sunday School Board of Southern Baptist Convention, for the inauguration of Southeastern's Church-Community program.

Pastor C. E. Daniels of Post Oak Church, Russellville, Ky., was elected President of Southern Regional Sunday School Convention. He succeeds Pastor H. L. Carter of Calvary Baptist Church. The annual meeting for next year will be with Calvary Church.

Rev and Mrs. Chester Young, Southern Baptist missionaries to Hawaii who have been in the States on furlough, have returned to their field and may be addressed at 211 Merchant Street, Honolulu, Hawaii. Mr. Young is a native of Columbia, Ky., and Mrs. Young hails from Williamsburg, Ky.

The *Western Recorder* was in error in its February 26 issue in saying that "Dr. E. W. Patterson, well known Louisville osteopath, died recently in Louisville." This should have said, Mrs. E. W. Patterson, wife of Dr. Patterson, well known Louisville, osteopath, died recently in Louisville. We regret the error.

Pastor Luther Holcomb, Lakewood Baptist Church, Dallas, led in a Preaching Mission at Fort Sill, Oklahoma, February 22-27. On the opening Sunday, Major General Arthur M. Harper, commanding general, attended the services. There have been 80 preaching missions in army camps and naval bases during January and February 1953.

The Canadian census of population, conducted by the Bureau of Statistics reports 14,009,429 population, and the following division of religious strength: Roman Catholic, 43.3%; United Church of Canada, 20.5%; Church of England in Canada, 14.7%; Presbyterian 5.6%; Baptist 3.7%; and the remaining 12% distributed among 27 other groups.

The Radio Commission of the Southern Baptist Convention, Atlanta, Ga., has announced a number of Radio-TV

Workshops in a number of cities throughout the South during 1953. Among these is one at Louisville, Kentucky, April 6. Also they have announced programs at Glorieta, New Mexico, June 8-14, and Ridgecrest, North Carolina, August 25-31.

James L. Kraft, founder of the Kraft Foods Company, member of the North Shore Baptist Church, Chicago, and for many years a Sunday school superintendent, died February 16, after a brief illness. He was given the Gutenberg Award by the Chicago Bible Society last year, and the year before he was given the Horatio Alger Award by the American Schools and Colleges Association.

Retired Pastor Robert Lee Brandenburg died in his sleep in a convalescent home in Paducah Saturday morning, February 21. His death was discovered at 5 o'clock that morning. He had been living for some time in a hotel in Cadiz, near a daughter in Hopkinsville. Following his death he was taken to Richmond, Kentucky, for the funeral, which was conducted by Dr. George Ragland, pastor of the First Baptist Church of Lexington.

Muddy River Baptist Church, near Russellville, has just called its first full time pastor in its 155 years of existence. He is Brother Stanford Murphy, formerly of St. Bethlehem, Tennessee. Also the Mt. Gilead Baptist Church, in nearby Allensville, Ky., has called their first full-time pastor in their 138 years of existence. He is Brother Delbert Hamilton, who has just resigned as pastor of the New Providence Church in Blood River Association.

Many friends in Kentucky were shocked to learn of the sudden passing of Dr. James H. Ivey, Sr., pastor of the Second Baptist Church, Richmond, Virginia, some days ago. He was 50 years of age, and had been assistant pastor of the Fourth Avenue Baptist Church, Louisville during his student days in the Southern Seminary about 25 years ago. While here he married the former Miss Ida Cross, and she survives him, as do a son, James H. Ivey, Jr., and a daughter, Miss Mary Jean Ivey. Burial took place in Richmond.

Eighteen persons were presented with perfect attendance pins Sunday morning, February 22, at the Mt. Washington Baptist Church, according to Pastor H. E. Jacobs. This is eight per cent of the average attendance for last year. The eighteen persons were: Misses Judy Dooley, Bonnie Porter, Lavern Stout, Marilyn Staples, Mary Smilder, Marilyn Rouse, Emily Jasper and Glenda Wyatt; Mesdames Dorothy Dean Porter, Elsie Stout, G. H. Stout, J. R. Jasper, Dean Armstrong and Ketty Branham; Mr. G.

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

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WESTERN RECORDER

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H. Stout; and Masters Murrell Porter,
Kenneth Stout and Richard Branham.

The March issue of *Southern Baptist Home Missions* almost seems like a *Kentucky Edition*. Editor John Caylor writes a short feature story on "Religious Freedom to Share," which is an account of the labors of our own Miss Minnie Berry. Secretary Solomon F. Dowis, of the Co-operative Missions Department of the Home Mission Board, formerly pastor of the Carlisle Avenue Church of Louisville, writes on the Baptist work up in the Northwest; and Pastor George C. Irvin, one of Kentucky's fine young men who went about two years ago to be pastor of the First Southern Baptist Church, Seattle, Washington, writes on "A Tale of Two Churches."

March 12, 1953

Ohio—Land of Opportunity for Southern Baptists

It is my deep conviction that the ripest field for Southern Baptist work in the U. S. A. lies within the boundaries of the state of Ohio. This conviction has not been formed by hearsay but as I have come face to face with undeniable facts. Every preacher who has been privileged to come in contact with the work in Ohio shares my conviction.

Migration From the South

In a recent survey conducted by the National Industrial Board, 138 important industrial firms which have expanded since World War II, Ohio was the site of 9.5% of the expansions and it was second only to California which had 9.8%. California has an area of 156,803 with a population of 7,877,000 plus and Ohio an area of 41,122 with a population of 6,900,000 plus.

The National Production Authority says Ohio leads the nation for number of permits issued for defense construction. Taking into consideration that Ohio was already among the leading industrial states, even before this expansion, and that hundreds of thousands of southern people had previously moved here for employment, it is easy to understand why there are now millions of southern people living and working within the state. Naturally a great majority hail from Kentucky and Tennessee, but people from every other southern state are found.

People who work in the large factories in Ohio know whereof they speak when they say, "If the briars (Kentuckians) were to go home, every factory in Ohio would have to close down." Entire residential communities are almost completely inhabited by Kentuckians and Tennesseans. This migration has taken place over a period of thirty years but has been greatly intensified since the close of World War II.

"Transfer church membership week" not only was a great blessing to the churches which participated but opened the eyes of several pastors to the Ohio situation. One Virginia pastor sent the names of 14 of his church members to a Dayton pastor stating they had all moved to the city of Dayton. One small rural church out from Frankfort, Kentucky, sent the names of 14 members who have moved to Ohio. Sixteen names came from the First Baptist Church of Winchester, Kentucky. The great tragedy is that many of these have moved into sections where there is no Southern Baptist work at all. An atomic energy plant is under construction just north of Portsmouth, Ohio, which will employ 25,000 people. It is estimated that at least 15,000 of these will come from eastern Kentucky. It is reasonable to as-

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By RAY ROBERTS
Dayton, Ohio

sume that at least one-third of all southern people who move to Ohio have Southern Baptist background.

What Has and is Happening to Them

1. Maybe we can settle one question in the reader's mind by saying what is NOT happening to them. They are not joining American (Northern) Baptist churches, except in rare cases.

This attitude might be explained in an experience the writer had in meeting two young ladies who had moved to Ohio and who were members of the Baptist church in Harrodsburg, Kentucky. When I asked them where they were attending church they mentioned a church of another denomination. When I asked them if they could not find a Baptist church they replied by saying, "We went to a Baptist church one Sunday in Dayton, but never again. We thought we had made a mistake and gotten into an Episcopalian Church."

They had attended the leading American Baptist church of the city. A cold formalistic program where no evangelistic appeal is made, no revivals are held, no invitation given from the pulpit, no Sunday night preaching service. This type of program will not appeal to a Southern Baptist. If Southern Baptists believe that it is wrong to be in a church that is linked with the National and Federal Councils of Churches, how could we save our conscience by encouraging people to join American Baptist churches, that are wholeheartedly linked up with the Council.

2. There are also some large, independent, fundamental, one man dictator Baptist churches in Ohio that are thriving on ex-Southern Baptists who move to Ohio. Not having any other place to go where they could hear the gospel preached with fervor and enthusiasm and where evangelistic effort is being made, they attach themselves to the next best thing.

3. Some have joined churches of other denominations of what we commonly classify as evangelistic sects. There are many strong Nazarene churches in Ohio that have been built largely by ex-Southern Baptists. I recently talked to the pastor of a Nazarene church that has experienced a phenomenal growth and has built a large beautiful building recently in one of the large cities of

Ohio. In answer to my inquiry he agreed that over one-half of his members had been Southern Baptists before moving to Ohio.

4. Another group, and I am afraid they are in the great majority, have gotten involved in the mad rush for gain and pleasure and have so completely occupied themselves with worldly things that they go to no church. Some of these can still be reached and enlisted with a vigorous evangelistic program throughout the state; but for thousands, it is too late. Maybe for the first few weeks after they moved to Ohio they made a visit to some of the churches in the community, and upon finding nothing that paralleled the church they left back home, they gradually drifted away into a state of spiritual indifference. Consequently, children who ordinarily would have been raised attending Southern Baptist Sunday schools and no doubt won to Christ before they reached maturity, have grown up as pagans in a pagan land.

Already, while Southern Baptists have been sleeping on the job, we have lost a generation of young people who have grown up in the great industrial area of this state.

I recently talked to a man from Knoxville, Tennessee, who moved to Ohio 33 years ago. Since a Southern Baptist Mission was started in his city within the past year, he has rededicated his life and become one of the most active members. He told me, "Thirty-three years of my life have been wasted as far as the Lord is concerned and my children have been raised without Christ."

5. There is one group who are so thoroughly Southern Baptist that they would not be satisfied with anything less. These people, on their own initiative, got together in small groups and organized their own churches. This group has now grown to the point where there is a District Association (The White Water, affiliated with Kentucky Baptists) containing 25 churches and 8 missions with a membership of over 5,000.

One of the most amazing things about these churches is that some of their leading members are Northern people who have come into the church because they have the desire to be in a church that is carrying on our kind of program.

They have received encouragement in recent months due to the cooperation of Kentucky Baptists and the Home Mission Board. I am now working with these churches as Pioneer Missionary looking forward to the day when we have a state-wide mission program in this ripe field of opportunity.

(Continued on Page 10)

Our Mission

A good deal of space is given in various issues of the paper to interpretive, devotional, sermonic writing. This is done because many readers have not opportunity to attend worship services regularly. There are shut-ins. Others live where there are no full-time church programs. Still others, because of location or other hindrances, cannot attend prayer meetings.

The *Western Recorder* seeks to minister to such persons as well as to those situated to attend all church services. The picture includes ALL the people and not just a particular group. Though some may not sense the need for Scripture-studies in the *Western Recorder* as much as others, the total need must be kept in mind.

Need for Doctrinal Emphasis

Another reason Scripture-studies are used is that there is real need for sustained doctrinal emphasis. The denominational program must be promoted, of course. But unless Scripture-messages are presented along with promotional material, there is a vital need which is not met. Everything lags when the devotional life wanes, and certainly everything goes down, program and all, when the doctrinal aspect is neglected.

"I Do Not Like Doctrinal Preaching"

Once in a great while you may hear a person say, "I do not like writing or preaching or teaching that is doctrinal." Such an unfortunate statement either indicates utter lack of knowledge of what doctrinal preaching is, or else that the maker of such a statement is not at heart a Baptist. In fullest respect for such persons we say, "They could as easily belong to a church of another denomination."

Membership in a Baptist church implies acceptance of Baptist doctrine as set forth in the New Testament. When one belongs to a church, the doctrines of which he rejects, then his membership therein declares an endorsement which is not real, and he hurts both himself and the church and should, in our most cordial judgment, either study to believe the doctrines, or else, in fairness to himself and the church, place his membership with a body holding doctrines to which he can give approval.

A Teaching-Evangelism Needed

There is now great need for regular and systematic and thorough teaching-programs in every Baptist church and in every Baptist paper. In the church, only those thoroughly grounded in the

doctrines, and who know HOW to teach them, should conduct such classes. The good pastor is the ideal person for this. It will take much precious time and hard work, but the results will be real and lasting.

A good many have had much to say about evangelists who are not denominationally connected and who just come and preach and then go, leaving the fruits of their labor. Their converts in many instances never affiliate with any church because church life received little or no emphasis in the evangelism. And soon such converts become drifters. Yet this is, in effect, what takes place in some of the churches in so far as a real teaching program is concerned: though names are added to the rolls, those who are added to the churches are not taught the doctrines in a personal way, and they are not actually enlisted in the church life. They soon become just names on the rolls.

We have been, thank God, "long" on evangelism in the sense of leading people to trust Christ as Saviour; and we have been "long" on numbers. Most Baptist churches have sought to win the lost and then to baptize the saved. But we ask, "Has not the time come for a vastly intensified emphasis on a 'teaching-evangelism'?" We mean the kind in which the pastor or some other capable teacher gathers the people into classes and thoroughly and patiently shows them *what* we believe and *why* we believe it. Doctrine is also "good news." There is much more to evangelism than just getting the people to "walk the aisle for God." But alas, so many stop there. It is a big and highly important question, "What are the churches going to do WITH and FOR those who are brought into church membership?"

We know there are those who say, "If people are born again, they are going to do what they ought to do in the churches." But the babe that is born into the home requires a great deal of attention. Spiritual food must be provided. Guidance and training must be given. Let us not, in our zeal, become lopsided even in a good direction. Let us have a balanced evangelism. People must be saved before they come into church fellowship, but they also must be taught and brought to maximum usefulness in church life. The Holy Spirit is the Teacher, and He uses the church to which Jesus gave the commission to *make* and *baptize* and *teach* disciples.

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 ►It is said, "Baptist exclusiveness is hurtful." The reply is that a man does not cease to be a Christian gentleman in becoming a loyal Baptist. On the contrary, every impulse to courtesy and consideration of others is stirred by his Baptist loyalty if a man really understands what it means.—E. Y. Mullins.

One Greater Than John the Baptist

By C. H. ROBINSON, Pastor
 First Baptist Church, Loyall, Kentucky

In our previous article we discussed the first portion of Matthew 11:11 and pointed out that, upon the authority of the Lord Jesus Himself, there had never arisen any mother's son who was greater than John the Baptist.

But, in the very next breath Christ tells of someone who is greater than John the Baptist, saying, "... notwithstanding he that is least in the kingdom is greater than he."

We are faced with a seeming contradiction: No one greater than John, yet one who is greater than John. What is the solution to this riddle? Who is this "greater than he?"

We are well aware of one proposed answer to this question, expounded by the late C. I. Scofield and others of the same school of thought, which claims that the kingdom which John announced as being "at hand" was rejected by the Jews and consequently "postponed" by God. That kingdom, now held in abeyance, will have its physical manifestation in the future; and at that time the least citizen of that kingdom will be greater than John, and not only John, but all who ever came before him.

The force of that argument is that John was not in the kingdom at all, and consequently to be in the kingdom is a greater blessing than to be outside the kingdom and proclaiming its approach.

It is the humble opinion of this writer that a closer examination of this view in the light of the Scripture reveals that it is absurd and far-fetched, to say the least, and that it is founded upon a wrong conception of the kingdom of God.

The Lord Jesus did not say, who-soever shall be least in the kingdom shall be greater than John; but our Lord spoke in the present tense, saying, he that is [now] least in the kingdom is greater than John. The view we have cited in the foregoing paragraph flatly contradicts verse 12 in the 11th chapter of Matthew which reads, "From the days of John the Baptist until now the kingdom of heaven suffers violence..." Quite obviously, for the kingdom of heaven to be continuously assailed since the days of John the Baptist, it must of necessity have been in existence in John's day, and John himself was in it.

The Setting

Let us consider our text in the light of its own setting in the Word of God. In the verse immediately preceding our text, the Lord Jesus declares to the multitudes that the life and ministry of John the Baptist were in fulfillment of God's prophecy through Isaiah and Malachi that before the appearance of Messiah His messenger would come before Him to prepare the way. Now, certainly, no herald is greater than the one whose coming he proclaims. The herald of the king is naturally of lesser importance than the King Himself. To this end John had repeatedly insisted that there should come one after him greater than he, "the latchet of whose shoes," declared John, "I am not worthy to stoop down and unloose."

Although John and Christ were contemporaries, both appearing on the scene of life at the same time, John entered the scene first. He began his ministry some six months before Christ. The idea held in the minds of many, perhaps, that John, being first, was greatest. Not at all, insisted John, when some mistook him for the long-awaited Messiah, "one coming after me is greater than I." It is this same truth which Christ is declaring in His words in Matthew 11:11.

Dr. B. H. Carroll once said that no one had contributed more to the Southern Baptist Convention than J. R. Graves. We submit to the reader here what that great Baptist scholar Dr. J. R. Graves had to say on Matthew 11:11:

The term 'least' (mikros) is translated as an adjective in the superlative degree, though it has not this form in the Greek, but the comparative; and, if used as an adjective here, should be translated "less;" but this does not, in the least, remove the difficulty. To render it "least" the translators are compelled to translate the comparative degree as a superlative, and nothing is thereby gained. If it can be claimed that one degree of comparison is used for another in this place, why not as well, and far better, claim that MIKROS is used adverbially, qualifying "is," and not any person or class of persons, and the more so when the sense positively demands this consideration?

Admit this adjective form, but give it an adverbial qualification, and it will then read: "...notwithstanding he that is LATER in the kingdom of heaven is greater than he." I understand Christ to say, that while John was greater than any man who had preceded him, nevertheless, He Himself was greater than John. This agrees with the following Scriptures: Matt. 3:11; Mark 1:7 and John 1:15.

This explanation bears out the context and harmonizes with the teaching of the entire New Testament. While John the Baptist is unique in having no peer among his illustrious predecessors, yet his glory is immediately eclipsed by the one who came after him: Christ. My, how God does magnify the glorious Person of His Son by sending one to prepare for His coming whose greatness was exceeded only by that of Christ Himself!

The glory of the person of Christ is set forth in the first chapter of the epistle to the Hebrews where Christ is declared to be God's Son, "whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

Greatness Through Christ

Finally, even as John the Baptist derived his greatness from his relation to Christ, so every man receives his true greatness and dignity only through his attachment to Christ.

Only through Christ can the sinner regain the righteousness and life which he lost through Adam's fall and lose the sin and misery which came to him through Adam's fall.

The believer in Christ receives from Him election unto life, acceptance with God, redemption through His blood, and the forgiveness of sins. Though we "were by nature the children of wrath, even as others," yet, "God who is rich in mercy, for His great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

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 Dr. Peter H. H. Lee, together with his family just arrived from China, arrived in Louisville yesterday, March 11, and will remain here for several days. His birthday was on March 13.

The Personal Aspects Of Christianity

By Dr. TED R. CLARK
Assistant Professor of Theology
New Orleans Baptist Theological Seminary

Through the ages, men have sought to express worship in diverse ways.

Basically, all men, to a greater or lesser degree, worship through three forms of expression: the *institutional*, the *ethical*, and the *personal*.

These are not mutually exclusive, but are in reality mutually inclusive. But it is also emphatically true that they are not equal in function or importance. Throughout the Biblical revelation these three forms of expression appear.

Sometimes, as in the time of Amos the prophet, the fires of true personal religion burned low, while religion in its cultic and legalistic forms flourished. From time to time, God raised up men, persons, in whom and through whom he appealed to the minds, wills, and affections of men, to bring them into a personal relationship with himself.

Micah the prophet writes thus: "With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God" (Micah 6:6-8).

Micah spoke this over against a society that was "religious" to the core, but yet one that had lost the personal and vital relationship, while retaining the institutional and cultic forms. And, having lost the personal contact with God, moral corruption had set in and was actually promoted and defended by the established system.

This was the burden of the message of Amos the prophet who directed his message to Israel, while Micah delivered his message to Judah. These societies had lost the kernel but continued to cherish the shell; they had sacrificed content for form; they had literally shut God out of their lives by elaborate ritual and works. This in itself is a form of idolatry which man unconsciously embraces to feed his own pride, while appearing to worship and serve God.

Through institution and cult men seek to control God and actually come to regard themselves as the *only* channel of God's grace and redemptive

works. There is much of this about us today. This leads to a bigotry that destroys the roots of true religion and produces strife, even in the name of Christ the Prince of Peace. In these statements the writer has no particular religious group in mind. All groups are in constant danger of this, as well as each individual. Anyone, in his zeal for beauty of form and moral purity, can easily drift into the position that regards these as *ends* in themselves and not *means* to an end.

No one saw these dangers more clearly than Jesus, the Saviour of men. He called upon men to have faith in God and obey him from the heart.

Jesus called upon men to see God in him. Again and again he rebuked the religious authorities for their spiritual blindness, brought about largely by their institutional and legalistic approach to God. They had worked out a complete system by which God's benefits were dispensed to the sinner by the appointed custodians.

These religious rulers had actually made it *more difficult* for the sinner to find forgiveness and help from God. The people were discouraged from a direct approach to God and forced to depend upon the self-appointed guardians of their souls for their spiritual needs. With full control of the heavenly bank of merit and favor, the priestly hierarchy was able to fill its coffers and live in the lap of luxury. They had literally "turned God's house into a den of thieves," as Jesus so forcefully expressed it, when he drove the money-changers out of the temple. The springs of true religion had dried up.

Institutionalism and legalism had so possessed the minds of Jesus' contemporaries that all their interpretations of religion were colored by them. Even such a sacred possession as the holy Scriptures was not immune from such interpretation. This very blindness was keeping them from seeing the truth about Jesus revealed in their own sacred writings. "You search the scriptures," said Jesus, "because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life" (John 5:39, 40).

Their inability to see Jesus in their Scriptures was equivalent to their failure to understand the personal nature

of religious faith. As was characteristic of Jesus' teaching as a whole, he used personal pronouns and personal expressions to impress the personal aspect of the religious response upon his hearers. It was true in this case. The Scriptures bore witness of *him*. They would not come to *him* to have life. Consequently, they had lost the key to the interpretation of their scriptures. The One who gave them meaning was not recognized in them.

The Scriptures no longer represented for them a personal message from God, but a legalistic code, a record of their national history to feed their pride and false hopes. Jesus was saying in simplest terms that any approach to God that minimizes or excludes the personal categories of repentance, faith, obedience, and fellowship will eventually degenerate into empty form and fail to reach the deep needs of the human soul.

Personal Christianity is democratic Christianity. Jesus stressed the worth and dignity of the human person. He sealed his ministry of service to man with his life's blood. He cared that much for *you* and *me*. He died for *you* and *me*, for *persons*, not for an institution, a creed, an ethical code. In him we become sons of God. In him we find our true freedom, the freedom of the human person to approach God directly, in person. Jesus is our Mediator, but he does not stand *in* the way. He is *not in* the way but *of* the way, for in and through him we meet God in person. This is the true depth of the meaning of the incarnation of God in Christ. "God was in Christ reconciling the world to himself."

The Personal God, came into this world of sin and woe as a Person, to save persons from themselves and their sins. In Jesus we meet God in person and know him intimately. He captures our wills, our minds, and our affections in a personal encounter of love that renews us and binds us to himself in a creative fellowship. This is what God has done for us in Christ.

O glorious and sublime thought, that God should do this for me! What must I do, what *can* I do to express the song of joy in my heart when I contemplate such love and mercy? What gift can I bring to him as a token of my response of love and gratitude?

Who am I that God should take such interest in me? *I am a Person*, created in the image of God, free of soul, of mind, of heart, free to love, yea, even to hate. Because I am a person, free, intelligent, self-willed, responsible, capable of affection, God honors me as a person.

The only response he wants of *me*, and of *you*, is a response of love and faith. He desires a free, voluntary response, a *personal* response. This is the essence of Christianity.

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Why So Few?

L. S. SEBERRY, Executive Secretary
Southern Baptist Commission on American Baptist Theological Seminary
Nashville, Tennessee

"The harvest truly is great, but the laborers are few" (Luke 10:2).

The survey on Negro Ministerial Education has revealed that there are very few Negro ministerial students in our colleges and seminaries. Many have been asking, "Why so few?"

According to latest available figures, a comparative study of Negro Baptists and Southern Baptists reveals the following:

Negro Baptists in the United States have, in the group called National Baptists of America, 12,859 churches and 2,896,987 members; and in the group called National Baptists Incorporated, 25,350 churches and 4,445,605 members. This gives a total of 38,209 churches and 7,342,592 members. (See the 1953 "World Almanac and Book of Facts" page 705.)

Southern Baptists have 28,865 churches and a total of 7,634,493 members. (See the "Survey Bulletin," No. 6, Feb. 9, 1953, Vol. 8.)

Southern Baptist students in our seminaries number 3,038; in our senior colleges, 3,890; in our junior colleges, 1,184. Total, 8,112. (See "Southern Baptist Handbook" for 1953, page 112-115.)

Negro Baptist ministerial students (1949-50) numbered in eight Negro seminaries: for the B.D. degree, 102; for the B.Th. degree, 137; for certificates, 80. Total, 319. And Negro ministerial students in 13 Negro college departments numbered 353. This group, with the seminary students, gives a total of only 672. (See "Survey on The Baptist Ministry" by Ira de A. Reid, 1951, tables III, 18, 19, 20, 23.)

Dr. E. A. McDowell in his report to the Southern Baptist Convention, 1952 says: "In round numbers there are 1,000 Baptist Negro ministerial students in training in the U. S. in creditable institutions of learning (colleges, seminaries, divinity schools, white and Negro, North and South)." (See Southern Baptist Convention Annual, 1952, page 444.)

A study of Negro colleges may help answer the question, "Why so few?" The "Education Directory," 1952-'53, Higher Education by the Federal Security Agency, Office of Education, reveals the following information:

City, State and Government colleges number 38 and are 84 per cent accredited and have an enrolment of 40,594. Private colleges number 12 and are 75 per cent accredited and have an en-

rolment of 7,067. Denominational colleges number 52 and are 57 per cent accredited and have an enrolment of 18,463. Total number of colleges for Negroes, 102; total enrolment 66,124.

Among denominational colleges for Negroes, the Methodists lead, the Methodists having 22 and the Baptists 13. Methodist colleges are 68 per cent accredited and have an enrolment of 8,764, while Baptist colleges are 46 per cent accredited and have an enrolment of 4,848.

Thus Baptist colleges, with 4,848 enrolled out of a total of 66,124 Negro



college students, are educating seven per cent of those students, and this in spite of the fact that Negroes are from 50 to 75 per cent Baptists.

The Remedy

First: Baptist students in all colleges should be reached and encouraged in spiritual living and loyalty to their churches. Many of them may be called to full-time Christian service. This can be achieved by placing a unit of the Baptist Student Union on every campus where there are sufficient Baptists to justify the step.

Second: There must be, as quickly as possible, an accredited seminary for Negro ministerial students. If Negro colleges and seminaries could work together, avoid needless duplication, and agree that those colleges which cannot do both college and seminary work shall concentrate on college work, and the seminaries on seminary work, it would result in our having more accredited Baptist colleges and one or more accredited Baptist seminaries in the South.

(Continued on Page 22)

Independent of the Church?

By O. W. TAYLOR

The work of Paul and Barnabas in connection with the church at Antioch in Syria supports the idea that a call from the Lord to serve and the guidance of the Spirit do not make one independent of the authority and supervision of the church and that he ought to act accordingly.

It appears that the Antioch church was established by workers scattered from the Jerusalem church by persecution. The Jerusalem body sent Barnabas to investigate the work (Acts 11:22-26.). Therefore it must have been the *business* of the church to do this. If so, the work and workers must have been under the general authority and control of the church. On what other ground can the action of the church be logically and scripturally explained?

In response to the call of the Holy Spirit, the Antioch church solemnly set apart Barnabas and Paul to missionary work (13:1-4). That left three of the "prophets and teachers" named in the record to participate in the laying on of hands. So far as the language itself is concerned, either this group or the entire church could have done this. The procedure of churches in other cases seems to shed some light. The whole church had a hand in selecting as deacons men who the apostles specially appointed (6:2-5). Paul and Barnabas did not themselves choose pastors, but "helped them select elders in each church" 14:23 (Williams). Paul was "recommended by the brethren" at Antioch for a missionary journey (15:45). So Robertson, in *Word Pictures*, concludes: "Perhaps some of them in the Antioch church acted for the whole church, all of whom approved the enterprise."

Concerning these workers we are told that the church "sent them away," which is interpreted in the next verse as "being sent forth by the Holy Spirit." The Spirit used the church as the agency. Therefore, to be divinely called and guided by the Spirit *does not make one independent of the church nor separate him from its general authority and supervision*.

Completing their first missionary work, these men returned and reported to the church (14:26, 27). These things can be adequately accounted for only on the premise that these brethren were under the general authority and control of the church. Hence, the baptisms administered in the work were under the same. And remember, *Paul was an apostle appointed by high Heaven*.

The example of Paul and Barnabas is a safe one to follow! The brother who has such an exaggerated view of his status before the Lord that he proposes to be a law unto himself might profitably study this line of thought.

BAPTIST PERSONALITIES

Growth of the Grace Baptist Church, Lexington, Calls for Expansion Soon

During the past six years the Grace Baptist Church of Lexington has had 1,100 additions—most of them by baptism. The Sunday school enrollment has increased from 652 to 1,445. The average attendance has more than doubled and the offerings have doubled. The Training Union has also grown accordingly. Within the last six years the church has installed a pipe organ, a modern heating plant, added two educational annexes and purchased two dwellings adjacent to the church which are now being used for class rooms, church offices, youth center and nurseries. The members have been encouraged to attend study courses, with the result that an increase has been shown in the number of awards each year. The Grace Church has recently been in second place in the state in the number of Sunday school awards.

Dr. George M. Yout is the pastor. Miss Mary Johnson is church secretary and Mr. James Woodward the minister of music. Information is now being gathered to submit to the Department of Church Architecture of the Sunday School Board in order to make recommendations for future building. Plans are in the offing to enlarge the auditorium and the present educational plant in the not too distant future.

Elmer S. West, Jr., Cumberland Grad, Becomes FMB Personnel Secretary

Rev. Elmer S. West, Jr., pastor of the Glen Allen Baptist Church, Richmond, Va., was elected secretary for missionary personnel for the Southern Baptist Foreign Mission Board on January 8, at the regular monthly meeting of the Board. Mr. West took up the Board's personnel responsibilities on February 15, a position made vacant when Dr. Samuel E. Maddox resigned in December to become pastor of the First Baptist Church, Dothan, Alabama. Mr. West, a native of Mays Lick, Ky., attended Cumberland Junior College, Williamsburg, Ky., and received



Elmer S. West, Jr.

the B. S. degree from the University of Richmond as a premedical student.

While in the U. S. Navy he was stationed at the Naval Hospital in New Orleans for a time, and it was while there that he answered God's call to the ministry. Then he studied medicine at Duke University under the government's V-12 program while waiting to be transferred to Colgate-Rochester Divinity School, Rochester, N. Y., from which he received the B. D. degree.

Under a special scholarship he studied sociology and psychology at the University of Chicago for a year before going to the pastorate of the Glen Allen Church in September, 1947. Last year he took a five months' internship in pastoral counseling at the North Carolina Baptist Hospital in Winston-Salem.

Mr. West considered the possibility of entering the field of medical missions when he was faced with the problem of continuing his medical education or becoming a pastor. His wife is the former Miss Betty Jane Watts, daughter of Dr. and Mrs. J. Wash Watts, former missionaries to Palestine. The couple met in New Orleans Theological Seminary. They have two daughters, Kathy Clark, 3, and Martha Anne, 1.

Two More Kentucky Churches Should be Added to List of 24

Concerning the list of 24 Kentucky churches which have contributed the largest amounts to the Cooperative Program, as compiled, presumably by Dr. J. Chester Badgett, and as copied in the *Western Recorder* February 26, from the Campbellsville Baptist Bulletin, our attention has been called to two churches which were completely omitted from the list. These two churches were the Parkland Baptist Church, Louisville, which should have been listed as 15th, with gifts of \$12,943.01; and the Calvary Baptist Church of Lexington, which made gifts of \$10,034.86, and therefore should have occupied 21st place. We regret the omission of these two.

All gifts from all churches were included in the Receipts For Associational Year 1951-52, as printed in the *Western Recorder* for January 8, 1953.

In this connection Pastor Harry L. Green, Owenton Baptist Church, writes: "I just read the list of the 24 churches in Kentucky which gave most to the Cooperative Program. This is indeed refreshing to read of the noble work that these churches are doing toward sending the gospel to the ends of the world. The Lord is entrusting them

with large sums and they are using them in a fine way. I just wonder, however, about the smaller churches which are sometimes forgotten when we become absorbed in big numbers. For instance, I observe that of these 24 churches only one is operating on 50% of its income. I know of a little church of 607 members that sends in 50% of undesignated receipts to the Co-operative Program which, with the designations, amounted to 66% of its receipts last year. This was not a large amount of money, as money is handled today, but it did show the right attitude toward the world program. I think it would be interesting if someone would compile a list of the churches that are operating on the '50-50 or better' basis."

Pastor Green has a good point in his statement. Everyone who has ever worked with statistics has come to find out that they do not tell everything. Judged on a *per capita* basis many, many of the small churches are giving larger sums than the larger churches. The lesson Jesus tried to teach His disciples about the widow's mite is just as true today of individuals and of churches. The little that one may give may be all, or a large proportion of all, which one has to give.

One Greater Than John the Baptist

(Continued from Page 5)

No doubt it was in contemplation of "the exceeding riches of His grace," which constrained Joseph Conder to write more than a century ago:

'Tis not that I did choose thee,
For Lord that could not be;
This heart would still refuse thee,
But thou hast chosen me:

Thou from the sin that stained me
Washed me and set me free,
And to this end ordained me,
That I should live to thee.

'Twas sovereign mercy called me,
And taught my opening mind;
The world had else enthralled me,
To heavenly glories blind.

My heart owns none above thee;
For thy rich grace I thirst
This knowing: if I love thee
Thou must have loved me first.

Practical church publicity can deepen the members' interest in your church and inform the outsiders who know little of God. It can increase the effectiveness of almost every effort put forth by the church. When properly used, publicity not only brings the Sunday congregation out in larger numbers, it persuades them to return for other activities. And it ingrains the church into the thinking of the community.—*Practical Church Publicity*, by Richmond O. Brown.

Sunday School Department

ROY E. BOATWRIGHT
State Secretary

Standard Sunday Schools

- Beaver**—Pastor L. R. Magers; Superintendent Y. E. Muntz.
Crider—Pastor Raymond Smith, Superintendent E. P. Baker.
Forest Park—Pastor Robert E. Lively; Superintendent Edgar Mills.
Gilead—Pastor T. L. Maddox; Superintendent A. T. Hayes.
Grant's Lick—Pastor James R. Armstrong; Superintendent Orville Montgomery.
Grayson—Pastor W. T. Durham; Superintendent Wm. L. Kouns, Sr.
Hamilton, Ohio, Westside—Pastor E. A. Petroff; Superintendent Robert J. Kennie.
LaGrange, DeHaven Memorial—Pastor A. L. Meacham, Superintendent Alton Ross.
Maysville, Central—Pastor W. L. Crumpler; Superintendent Don Hendrickson.
Mt. Olivet—Pastor Arlie Carter; Superintendent James Burkhead.
Oakland—Pastor Wm. A. Foote; Superintendent Raymond Skirvin.
Paintsville—Pastor C. H. Hockensmith; Superintendent Escom Chandler.
Princeton, First—Pastor H. G. M. Hatler; Superintendent Oliver C. Allcock.
Riverview—Pastor Roy Mitchell; Superintendent J. H. Breeden.
Somerset, First (Colored)—Pastor W. B. Wood; Superintendent Virginia Lackey.
Taylorville—Pastor Wm. Henry Crouch; Superintendent C. H. Miller, Jr.
Versailles—Pastor T. J. Powers; Superintendent Noland Denny.

Special Committee for A Million More In '54

- Pine Mountain Association**—Astor Williams, John R. Isaacs, G. J. Walters, Jack Cox and Fred Gilley.
Daviess-McLean Association—E. Gerald Robertson, Dorris Fulkerson, Charles Barrett, George W. Clark, Noel Patton and M. H. Taylor.
Severn's Valley Ass'n.—V. A. Turner, Curtis Nunn, Vernon Galvin, Charles K. Butler and Raymond Bennett.
Warren Association—O. L. Kirk, F. H. Paschall, Bryant Houchens, William Rogers and Harold Moore.

Pine Mountain Association Standard

We are happy to announce that Pine Mountain Association has fulfilled all the requirements in becoming a Standard Association. Astor Williams is the Associational Superintendent. We wish to express our thanks and appreciation to Brother Williams and the churches

for this splendid work. The Standard Schools in Pine Mountain Association are: Lynch, Central, Whitesburg, and Dione.

Cedarmore

No doubt, you will want to support the program which has been arranged for Cedarmore Conferences this summer.

There are three ways in which we suggest you back this great work. First, plan to attend one or more weeks this summer. Second, your Sunday school can give its offering on April 5 to help finance this expanded work.

The General Association approved April 5 as the Sunday on which Kentucky Baptists will be asked to give the Sunday school offering to Cedarmore. Third, you can remember to pray for those who will be in charge of the Summer Assembly.

The Sunday School Week is August 10-14.

The Million More Program

By now, each association should have elected the Special Committee of five members to promote the program of A Million More in '54 in each church. One Associational Meeting should have been held on January 26, or some date near that time for the purpose of a close up study of how to prepare for the necessary increase in enrollment that Kentucky might reach their share of the Million which is seventy thousand. If your association has not held this meeting then plan one immediately.

On March 31 another special associational evening conference of church leaders should meet for the purpose of reviewing the items of preparation for the Million More in '54. Make plans now for your March 31 meeting.

Full co-operation on the part of every association and church is greatly needed. No doubt, this is of the Lord, therefore let us work and pray that we may be able to glorify Christ in this great task.

Vacation Bible School Clinic Successful

The State Vacation Bible School Clinic was held Feb. 26-27 with the First Baptist Church of Hodgenville under the leadership of Dan Thomas of the State Sunday School Department. The total enrolment reached 154 with 31 associations represented and 20 missionaries. Mr. Sibley Burnett of the Vacation Bible School Department of the Sunday School Board contributed greatly to the program in the matter of reaching more churches with Vacation Bible Schools and increasing the efficiency of each school.

The goal for the number of schools is 2,003 in 1953.

We extend grateful appreciation to the Hodgenville Church for their hospitality in entertaining the Clinic and the following churches for their assistance: Severn's Valley, Buffalo, Pleasant Grove, Barren Run, Middle Creek, Vine Grove, Sonora and Gilead.

ATTENDANCE FOR MARCH 2, 1953

Church	T.U.	S.S.
Arlington, First	69	---
Ashland, First	100	640
Pollard	---	417
Unity	122	509
Berea	---	404
Bellevue	---	350
Blackford (Blackford Asso.)	---	245
Booneville, Cypress	59	---
Bowling Green, First	209	947
Burlington	---	243
Campbellsville, Pleasant Hill	107	---
Carrollton	40	204
Clay, First	---	212
Columbia	---	295
Corbin, First	101	401
Central	76	427
Covington, First	107	334
Calvary	---	1,004
Latonia	---	882
Madison Avenue	---	206
South Side	---	462
Cynthiana	---	353
Danville, First	224	777
Lexington Ave.	---	506
Elizabethtown	---	648
Evansville, Ind., Calvary	---	616
Grace	191	879
Walnut Street	---	439
Ferguson	51	210
Fort Thomas	75	265
Frankfort, First	145	873
Thorn Hill	93	466
Fulton, First	---	465
Georgetown	---	522
Glasgow	137	613
Glendale, Gilead	---	83
Greenville, First	---	335
Harlan	---	445
Harrodsburg	135	630
Hawesville	60	1,089
Hazel	38	253
Henderson, Audubon	---	269
First	112	326
Immanuel	---	420
Hindman	125	518
Hodgenville	---	813
Hopkinsville, First	109	387
Second	95	616
Independence	104	739
Jeffersonton, First	106	209
LaGrange, DeHaven Memorial	---	280
Lawrenceburg, First	76	252
Lebanon	---	348
Leitchfield	---	85
Lexington, Calvary	113	391
Felix Memorial	78	216
Grace	---	867
Hillcrest	76	344
Immanuel	176	691
Porter Memorial	133	259
South Elkhorn	---	176
London, First	175	936
Louisville, Baptist Temple	---	257
Beechland	58	555
Beechmont	115	279
Bethany	---	541
Carlisle Avenue	160	828
Cedar Creek	---	225
Clifton	96	1,203
Deer Park	---	210
East Audubon	89	518
Farmdale	89	495
Gethsemane	71	276
Harmony	78	---
Highland Park, First	---	302
Immanuel	60	321
Meadow Home	---	434
Ninth and O	202	361
Parkland	226	424
Shively	---	1,202
St. Matthews	---	972
Third Avenue	---	667
23rd and Broadway	124	540
Valley View	---	444
Victory Memorial	250	639
Virginia Avenue	89	201
Walnut Street	---	756
West Broadway	104	258
Ludlow, First	---	1,683
Madisonville, First	219	630
Mayfield, First	252	355
Middlesboro, First	106	814
E. Cumberland Ave.	---	252
Monticello, First	60	947
Mt. Washington	---	645
Murray, First	119	341
Newport, First	135	240
Trinity	93	119
Owensboro, Eaton Memorial	135	713
First	---	804
Hall Street	---	219
Seven Hills	108	403
Third	---	220
	---	398
	---	289
	---	980

(Continued on Page 17)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary

Make State Convention Plans

What? State Baptist Training Union Convention in Fifty-Seventh Year. Rev. E. Keevil Judy, pastor First Baptist Church, Newport, is President.

When? Begin Wednesday night, April 15; closes Friday night, April 17.

Where? Campbellville Baptist Church, Central Avenue, Campbellville. Dr. J. Chester Badgett is Pastor.

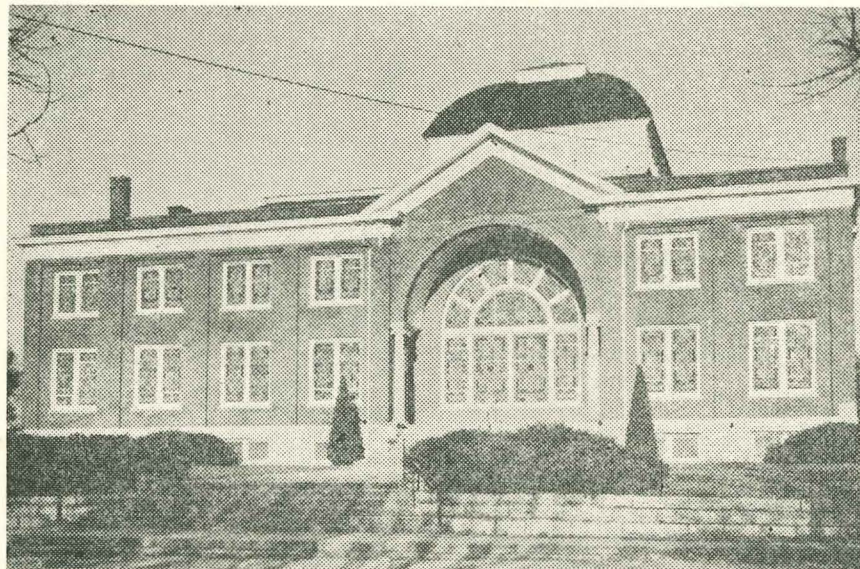
Who Go? At least 2,500 of all ages from all churches in every region.

Program? Speakers Wednesday night—Dr. Robert E. Naylor, Pastor, Travis Avenue Baptist Church, Fort Worth, Texas; **Thursday night**—Dr. W. Fred Kendall, Pastor, First Baptist Church,

Jackson, Tennessee; **Friday night**—Rev. A. L. "Pete" Gillespie, Missionary to Japan and former State Convention President; **Devotional**—Rev. L. C. Roberts, Pastor, Oakwood Baptist Church, Knoxville, Tennessee, and former State Convention President. **Music:** Director—Professor Hugh T. McElrath, School of Church Music, Baptist Seminary, Louisville; Organ and Piano—local musicians; Violin—Miss Bonnie Dickens, Lexington; Marimba—Bill Enete, Lexington; Choirs—Campbellville College Choir; Beechmont, Louisville, Junior Choir, and Youth Choir, Victory Memorial, Louisville; Young Ladies' Trio. **Drama**—Speech Department, Campbellville College. **Film; Baptist Book Store; Luncheons and Banquets.**

Registration? Register at church immediately on arrival. Juniors and Intermediates—50c, Young People and Adults—\$1.00.

Pledges? Pledges from each church to work of convention both needed and appreciated. If last year's pledge has not been paid, it should be sent at once to the convention treasurer, Mrs. Sarah Waters, First Baptist Church, Henderson.



Campbellville Baptist Church, Campbellville, Kentucky

Send Name and Money For Banquet Reservations

Reservations for Breakfast, Luncheons, or Banquets listed below for the State Convention will be made only for those whose names and price of ticket are mailed to Mrs. T. S. Curry, Sr., Chairman of Banquet Committee, Campbellville, Kentucky, by April 9.

Breakfast, Luncheons, Banquets

April 16—Intermediate Leaders' Breakfast	\$0.80
April 16—Nursery, Beginner, Primary Workers' Luncheon	1.25
April 16—Junior Boys' and Girls' and Workers' Luncheon	0.50
April 16—Intermediate Banquet (Boys and Girls Only)	1.25
April 16—Adult Banquet	1.25
April 17—Young People's Banquet	1.50

Note: Please remember that both name and price of ticket must be sent to Mrs. Curry for each reservation requested. This is necessary because it was voted by the Convention Executive Committee last year in order to prevent a deficit which usually occurs when reservations are made and not paid for, because the persons do not attend.

Ohio—Land of Opportunity For Southern Baptists

(Continued from Page 3)

Some of our churches are growing in number and strength to the point they are undertaking building programs and to a limited degree are sponsoring missions in needy areas. But as far as meeting the challenge, they are not strong enough to scratch the surface. Most of our work is centered around three major cities, Dayton, Cincinnati and Hamilton.

We are thoroughly convinced that there are just as many prospects in all the other major cities of Ohio who are waiting for an opportunity to be in a Southern Baptist Church.

It is my earnest conviction that Southern Baptists would be making a wise investment to put \$1,000,000 of mission money for the expansion of the work in Ohio. This would not only mean rich dividends in winning lost souls to Christ, but would enlist our own people as the Southern Baptist witness went into these areas where millions of lost people are concentrated. It would also mean rich dividends in Mission gifts from these churches of the future.

Conclusion

As far as I am concerned this is a responsibility upon which Southern Baptists cannot turn their backs. It is a challenge that our leaders need to face squarely and honestly. God has given Southern Baptists a witness and a program that needs to be carried to the ends of the earth. There are no geographical boundaries on the Great Commission, and it would certainly be a gross sin if we fail God in this ripe field of opportunity. The goal for our work is a Southern Baptist Church in every community in Ohio.

A reading church is an informed church;
An informed church is an interested church;

An interested church is an acting church;
An acting church is a serving church;
A serving church is a Christian church.

—Origin unknown.

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MRS. GEORGE R. FERGUSON, Executive Secretary
MISS BEULAH WINGO, Young People's Secretary
Mr. J. C. BALLEW, Royal Ambassador Secretary

OUR SYMPATHY

Our sincere sympathy is extended to Mrs. Marvin T. Pugh, retiring Vice-President from Western Region in the recent death of her husband; to Mrs. Al Burton, nominee for Vice-President from Western Region, in the loss of her father; to Mrs. W. H. McKeigan, former Vice-President from Central Region, in the loss of her mother; to Mrs. Howard W. Lawson, Community Missions Chairman of Central Region in the death of her father.

IMPORTANT NOTICE FOR ALL B. W. C. MEMBERS

The B.W.C. Banquet at the State Meeting will be held in the Blue Grass Room, Student Union Building, University of Kentucky, Tuesday, April 7, at 6 p.m. The price will be \$1.75 per plate and reservations and money for tickets should be sent to Miss Nellie Lawrence, 116 S. Arcadia Park, Lexington, Kentucky. Miss Lawrence requests that one person send the reservations for the group so that tickets may be mailed to one person to be distributed to individuals. Reservations must be in by March 25.

Please be prompt for the banquet in order to be in time for the opening session of the State Meeting. An abridged program of the State Meeting will appear on this page soon.

KENTUCKY'S A-1 FULL-GRADED W. M. U.'S FOR 1952

Bell County Association
Riverside, Four Mile, Ky.
Pastor Rev. Ralph Voris
President Mrs. Zelma Woods
Y. P. Director Mrs. R. S. Voris

Bethel Association
Post Oak Church, Russellville, Ky.
Pastor Rev. C. E. Daniel
President Mrs. John Trainor
Y. P. Director Mrs. J. H. Thurmond

First Baptist Church, Russellville, Ky.
Pastor Rev. E. W. Galloway
President Mrs. H. O. Price
Y. P. Director Miss Hester Leedom

Trenton Baptist Church, Trenton, Ky.
Pastor Rev. O. L. Overlin
President Mrs. T. S. Vincent
Y. P. Director Mrs. Joe Hyams

Boone's Creek Association
First Baptist Church, Irvine, Ky.
Pastor Rev. Homer Crane
President Mrs. H. J. Comley
Y. P. Director Miss Dorothy Neikirk

Caldwell Association
Donaldson Church, Princeton, Ky.
Pastor Rev. W. B. Ladd, R. 3
President Mrs. Gordon Brown
Y. P. Director Mrs. C. W. Asher

First Baptist Church, Princeton, Ky.
Pastor Rev. H. G. M. Hatler
President Mrs. Ernest Childress
Y. P. Director Mrs. Elmer Newby

Macedonia Church, Kuttawa, Ky.
Pastor Rev. H. W. Jones
President Mrs. Luther Holsapple
Y. P. Director Mrs. Paul Cannon

Campbell County Association

First Baptist Church, Fort Thomas, Ky.
Pastor Rev. T. E. Daugherty
President Mrs. Hall Swenson
Y. P. Director Mrs. Henry Leachman

First Baptist Church, Cold Springs, Ky.
Pastor Rev. O. T. Harmon, Ft. Thomas
President Mrs. Robert Granziani
Y. P. Director Mrs. John Granziani

Crittenden Association

Crittenden Baptist Church, Crittenden, Ky.
Pastor Rev. W. M. Lowery
President Mrs. M. J. Belew
Y. P. Director Mrs. Adah Turpin

Daviess-McLean Association

Buena Vista Church, Owensboro, Ky.
Pastor Rev. J. D. Herndon
President Mrs. J. Allen Newbolt
Y. P. Director Mrs. J. W. Cockruff

Eaton Memorial Church, Owensboro, Ky.
Pastor Rev. H. W. Schafer
President Mrs. H. G. Daniels
Y. P. Director Mrs. James Gaddis

Utica Baptist Church, Utica, Ky.
Pastor Rev. John A. Ivey
President Mrs. Rex O'Flynn
Y. P. Director Mrs. John A. Ivey

East UUnion Association

First Baptist Church, Clairfield, Tenn.
Pastor Rev. Hursh Starling, Valley Creek, Tennessee.
President Mrs. J. B. King
Y. P. Director Mrs. Opal Middleton

First Baptist Church, Pruden, Tenn.
Pastor Rev. John T. Goad
President Mrs. J. D. Hamm
Y. P. Director Mrs. G. G. Cross

Elkhorn Association

East Hickman Church, Lexington, Ky.
Pastor Rev. L. H. Tipton, R. 5
President Mrs. Luther Keefe
Y. P. Director Mrs. Bessie Harper

Grace Baptist Church, Lexington, Ky.
Pastor Rev. Geo. M. Trout
President Mrs. Alice Carlisle
Y. P. Director Mrs. Sam Hatton

Enterprise Association

Belfry Baptist Church, Belfry, Ky.
Pastor Rev. W. T. Pepper
President Mrs. W. T. Pepper
Y. P. Director Mrs. E. O. Nickels

McVeigh Baptist Church, McVeigh, Ky.
Pastor Rev. J. T. Ryan, Pinsonfork, Ky.
President Mrs. Henry Morris, Sr.
Y. P. Director Mrs. J. T. Ryan

Pikeville Baptist Church, Pikeville, Ky.
Pastor Rev. E. L. Howerton
President Mrs. H. M. Eagle
Y. P. Director Mrs. J. M. Scott

Franklin Association

Thorn Hill Baptist Church, Frankfort, Ky.
Pastor Rev. Roy Lyons
President Mrs. Arthur Guthrie
Y. P. Director Mrs. Robert McDonald

Freedom Association

Albany Baptist Church, Albany, Ky.
Pastor Rev. Tom Nix
President Mrs. W. W. Rector
Y. P. Director Mrs. Tom Nix

Greenup Association

First Baptist Church, Ashland, Ky.
Pastor Rev. Carroll Hubbard
President Mrs. Paul Woods
Y. P. Director Mrs. Ray DeWees

Pollard Baptist Church, Ashland, Ky.
Pastor Rev. Henry Mahan
President Mrs. H. B. Horton
Y. P. Director Mrs. Fred Kemper

Unity Baptist Church, Ashland, Ky.
Pastor Rev. C. B. Coots
President Mrs. John Salyers
Y. P. Director Mrs. Herbert Jenkins

Laurel River Association

East Bernstadt Church, East Bernstadt, Ky.
Pastor Rev. C. R. Brock
President Mrs. Joe Hiller
Y. P. Director Mrs. Harold Rudder

First Baptist Church, London, Ky.
Pastor Rev. Geo. W. Phillips
President Mrs. Frank Jones
Y. P. Director Mrs. O. H. Black

Little River Association

Blue Springs Church, Princeton, Ky.
Pastor Rev. Wade Cunningham, Cadiz
President Mrs. Robert Young
Y. P. Director Mrs. Hewlett Hall

Long Run Association

Crestwood Baptist Church, Crestwood, Ky.
President Mrs. E. R. Scott
Y. P. Director Mrs. Gilbert Cook

West Side Church, Louisville, Ky.
Pastor Rev. Gordon C. Whiteley
President Mrs. J. E. Sutter

West Broadway Church, Louisville, Ky.
Pastor Dr. E. F. Estes
President Mrs. R. Batchelder
Y. P. Director Mrs. Virgil Vertrees

Victory Memorial Church, Louisville, Ky.
Pastor Rev. Geo. H. Riggs
President Mrs. Clay Avery
Y. P. Director Mrs. Walter Maloy, Jr.

Mt. Zion Association

Central Baptist Church, Corbin, Ky.
Pastor Rev. Harold Wainscott
President Mrs. G. W. Campbell
Y. P. Director Mrs. Ed. Pearce

North Bend Association

Erlanger Baptist Church, Erlanger, Ky.
Pastor Rev. R. Don Gambrell
President Mrs. Archie Houpp
Y. P. Director Mrs. Leslie Lambert

Pine Mountain Association

Cumberland Church, Cumberland, Ky.
Pastor Rev. Gifford J. Walters
President Mrs. LaMar Enzor
Y. P. Director Mrs. Isaac Creech

Lynch Baptist Church, Lynch, Ky.
Pastor Rev. Alfred Hoe
President Mrs. John Reasor
Y. P. Director Mrs. John Staley

Russell County Association

Clear Fork Church, Fonthill, Ky.
Pastor Rev. Louis Shepherd, SETS
President Miss Louise Blair
Y. P. Director Mrs. Opal Foley

Shelby County Association

Waddy Baptist Church, Waddy, Ky.
Pastor Rev. Geo. S. Munro
President Mrs. Marion Watson
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Tates Creek Association
Mt. Tabor Baptist Church, Paint Lick, Ky.
Pastor Rev. E. R. Cunningham
President Mrs. Gilbert Prather
Y. P. Director Mrs. Joe Adams

Union Association
Btaver Baptist Church, Cynthiana, Ky.
Pastor Rev. L. R. Magers
President Mrs. J. L. Judy
Y. P. Director Mrs. L. R. Magers

Upper Cumberland Association
Black Mountain Church, Kenvir, Ky.
President Mrs. John Osborne
Y. P. Director Mrs. W. A. Faulkner

Harlan Baptist Church, Harlan, Ky.
Pastor Rev. Thomas R. Brown
President Mrs. Clark Bailey
Y. P. Director Mrs. J. R. Rice

Whitewater Association

North Dayton Baptist Church, Dayton, Ohio
Pastor Rev. Wm. M. Beasley
President Mrs. Maggie Henry
Y. P. Director Mrs. Ruth Braddom

Regardless of a church's size, it should have an effective publicity program in operation at all times. Depending on the means used, publicity can reach a small group or an entire city with the Christian message. The church must inform all whom it seeks to serve.—*Practical Church Publicity*, by Richmond O. Brown.

Pat Plays the Game

By GRETA GASKIN BIDLAK

Frances and Mary were playing with the ball, bouncing it against the side of the house. Frances threw it so high that it struck the roof, rolled down and stuck in the gutter of the rain pipe.

"Father will have to get it out with a long pole," said Mary, "He did once before; but he's down in the field after a load of potatoes and won't be home till dinner time, so we'll have to wait. I'll tell you what to play. Let's have a game of hide-and-seek. I know two dandy places that nobody can ever guess."

"All right," said Frances.

Pat, the big farm collie, jumped up from where he lay half asleep and snapped at the flies on his nose. He bounded over beside the two girls. Pat knew what the words "hide-and-seek" meant as well as he knew his own name, and he could play it, too. He was dandy at finding people and could smell you out no matter where you hid.

"Pat wants to play, too," laughed Mary. "Let's make him be it."

"All right, Pat. You stay there. We're going to hide," directed Frances.

Pat stayed perfectly still until a low "Whoo-oo!" from somewhere around the house came to his ears. It wasn't much more than a whisper, but Pat's quick ears caught it. Off he dashed and in a minute had Mary out from a corner behind the potato barrels standing just inside the big open door of the woodshed. That was the dandy hiding place number one. He had tracked Frances to the crab apple tree and caught sight of one brown shoe among the branches. "Come down!" he barked. And as she dropped skillfully from a lower limb and raced for the goal he raced after her and reached it first.

"I'd like to know where a person could hide that Pat wouldn't find them" laughed Frances, out of breath. She tossed back her hair from her eyes. "He has to be it again, doesn't he."

"Every time," said Mary. "That's the only way he knows. He likes to hunt us out, and we can never make him understand how to hide. Besides, he wouldn't like it a bit."

Just then, a loud, shrill whistle called. Pat dashed off instantly. It was Mary's father, who wanted the dog to do something in the field down under the hill. Pat loved to help with the farm chores and always immediately came whenever called. It was a cow which had gotten into the turnip field, and cows to be driven out were Pat's joy.

"Well, I'll be it, then," offered Mary. "You hide, Frances."

Then it was Mary's turn. For some time they played happily, and then at the end of ten minutes or so, when Frances was hiding her eyes, Mary decided to use the second dandy hiding place she had thought of. So she crawled under a huge pile of brown maple leaves raked up on the lawn and giggled happily as she heard Frances coming. Up and down, all around, she heard Frances looking everywhere. She was getting tired of playing and so when her mother came out on the front porch next door looking for her she ran over quickly without saying good-by. Mary stayed hidden under the leaves waiting. She did not stir or look out because she wanted to be sure before creeping out and making a run for the home goal. If she ran in this time when Frances was out of sight she could hide here again some time and keep her guessing. It was a lovely feeling to have bushels of rustly leaves piled on top of you. They lay so soft and light. They tickled her face and she sneezed a smothered "kerchooch!"

The rattle of team horses came up the road, and father's voice was heard at the gate. Pat ran along beside the loaded wagon barking. He seemed to be trying to turn the horses aside.

"Get down, Pat!" ordered Mary's father "Keep out of the way."

Pat barked only harder. He sprang in front of the horses and jumped up to seize the bridle. "Keep back. Keep back!" was what he meant and was trying his best to tell them.

The big horses swerved aside at this so suddenly that the barrels in the wagon bounced, and the front wheel nearly doubled under the wagon box.

All this noise made Mary pop out of her hiding place to see what was happening. Pat left the horses' heads and went over to nose her out, but she rose from a pile of leaves just as he arrived. A very rumpled little girl stood before him, with leaves tangled in her hair and hanging to her dress.

"Mary," cried her father sharply in astonishment. "Why don't you know—" Then as Mary ran across to be lifted up over the big wheel and have a ride in the wagon, her father said, "Promise me you will never hide among the leaves again here by the side of the driveway. I'd have run over you sure if it hadn't been for Pat. I thought it was just a pile of leaves."

"I sneezed, only a little one; but I guess Pat heard me," explained Mary. "His ears are very sharp and he must have known I was hiding."

Not until she had grown a good many

years older did Mary really understand in what danger she had been that day and that Pat's quickness had saved her. But that night father told her to call Frances over. After supper he made a big bonfire of the pile of leaves while Mary and Frances danced around it and threw handfuls of leaves on the blazing pile.—*Junior World*.

LET'S

Let's constantly travel the highway of truth,
And form honest habits in days of our youth.

Let's aim at the highest in all that we do,
And ne'er be discouraged through conquests be few.

Let's make it our business to do all we can
To banish the evils so hurtful to man.

Let's waste not the good things our God doth provide
Nor squander the talents that in us reside.

Let's remember he's wisest who lays
Up treasure in heaven, where nothing decays.

Let's not be unmindful of needs all around,
But pray that the Gospel of Love may abound.

Let's always endeavour a blessing to be
That others about us the Saviour may see.

—“Our Own Magazine.”

The new catalogue of the School of Religious Education, Southern Baptist Theological Seminary, has just come from the press. This carries the announcements for the coming 1953-54 sessions. Copies of the prospectus may be obtained by interested persons writing to President Duke K. McCall, or Dean Gaines S. Dobbins, 2825 Lexington Road, Louisville 6, Kentucky.

One of the first things a physician says to his patient is "Let me see your tongue." A spiritual adviser might often do the same.—N. Adams.

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Work Shop on Kentucky Colleges to be Observed

A Work Shop on Kentucky Colleges and Schools will be a part of the Youth Week Program, which many Kentucky Baptist churches are expected to observe April 5-12, according to an announcement made by Reverend Byron C. S. DeJarnette, state Training Union secretary, and Reverend Ben C. Fisher, executive secretary of the Department of Christian Education.

The college orientation work shop is a new feature in the Youth Week Program, and is being sponsored by the Southwide Baptist Training Union Department in cooperation with the Education Commission of the Southern Baptist Convention.

The Southwide emphasis of Baptist colleges by the Training Union Department is scheduled to begin in 1954, but by special permission of Dr. J. E. Lambdin, Southwide Training Union secretary and Dr. Orin Cornett, secretary of the Education Commission of the Southern Baptist Convention, Kentucky will begin its program in this year.

The main objective of this cooperative emphasis is to encourage students, pastors, and parents to send their children to our Baptist colleges and schools. According to a recent survey, more than 7,000 Kentucky Baptist students are in colleges other than our own. This is true not only in Kentucky but represents a fair picture of the Southwide opportunity for enlisting a score of students.

The Department of Christian Education plans to send to each church observing Youth Week a package of literature containing material from the seven Kentucky institutions. This material will be utilized by the students in the Work Shop Program.

In addition to this, the Department of Christian Education, in cooperation with Secretary DeJarnette and the Kentucky Baptist Training Union Department, will prepare a suggested guide sheet for the college orientation Work Shop Program. Churches observing Youth Week in the area of any one of our seven institutions are urged to invite both students and faculty to help with this program.

The churches planning to observe Youth Week are urgently requested to

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get in contact immediately with the Department of Christian Education for the package containing the material for the Work Shop Orientation Program.

W. Marshall Craig Resigns Gaston Avenue, Dallas, Texas

DALLAS, Texas — (BP) — Dr. W. Marshall Craig has resigned as pastor of Gaston Avenue Baptist Church, Dallas, effective May 1.

The resignation of the 63-year old pastor came just one week after the church had celebrated his twenty-sixth anniversary in the ministry there. He was unable to be present to offer his resignation in person, having suffered a relapse from influenza. Deacon Chairman H. L. Bursleson read the message.

Dr. Craig's message said that it seemed to be the will of the Lord for him "to relinquish the heavy responsibilities of this ever-enlarging pastorate . . . We shall, as best we can, devote ourselves to some lighter responsibilities in the service of our Lord."

Dr. Craig is a native of Anderson, S. C. He came to Gaston Avenue Church in 1927 after seven years as pastor of the First Baptist Church, Petersburg, Va. At that time there were 1,800 members of the Dallas church operating on a budget of \$60,000. Now the membership totals 7,000 and the budget is \$273,385. There have been 13,322 additions to the church during the 26 years, 2,234 of them by baptism. Contributions have totaled \$3,500,000. The present value of the property of \$2,000,000 was only \$500,000 in 1927. In 1950 the church entered its new auditorium which cost \$1,100,000.

Dr. Craig announced that he will do evangelistic and supply work. He has dates already booked up two and three years ahead. He will reside in Dallas temporarily.

Relief for Holland and Korea

By R. Paul Caudill, Chairman
Relief Committee, Baptist World Alliance, and Member, Board of Directors of American Relief for Korea

In view of the widespread interest concerning the European flood disaster and the many inquiries that are being received, we wish to make a brief statement concerning the situation as it affects Baptists.

To date I have received only a partial review of the picture as it actually obtains in Belgium, England, and Holland. A cablegram from Dr. Townley Lord,

president of the Baptist World Alliance, reads as follows: "Five churches flooded. Work much interrupted. Help coming in. Welcome American participation."

Our relief office in Washington informs us, on the basis of reports from the Netherlands Embassy in Washington, that the need for clothing is not so acute as the need is for blankets and other necessities and cash with which to aid in the program of rehabilitation.

The air lines have been magnificent in their assistance in helping to transport great quantities of clothing to the areas of need.

At present, the Relief Committee of the Baptist World Alliance would be grateful to receive cash offerings so that we shall be in position to make more than a token gift in behalf of the program of rehabilitation as it relates to Baptists.

Those desiring to send cash gifts may do so by forwarding the sum directly to the office of the Baptist World Alliance at the following address: 1628 Sixteenth Street, Northwest, Washington, D. C.

The need in Korea continues to be appalling—the need for clothing and for dollars with which to purchase many of the necessities of life. Those desiring to send clothing to Korea may send it directly to our missionary, John Abernathy, who is in position to distribute the gifts in accord with the needs that prevail. Packages may be sent to him, parcel post, by addressing them as follows: Dr. John A. Abernathy, American Embassy, APO 59, c/o Postmaster, San Francisco, Calif.

Those who would like to supplement the flow of clothes to Europe, where the need continues to be pressing on account of the mounting influx of refugees, may likewise forward parcels by parcel post to our European representative whose address is as follows: K. Norquist, WCC APO 154, U. S. Army, c/o Postmaster, New York, N. Y.

Bridges Heads Secretaries

CHARLESTON, S. C. — (BP) — Dr. Ben L. Bridges, Little Rock, Ark., was elected president of the state secretaries' fellowship. R. E. Milam, Portland, Ore., was elected vice-president and Noel Taylor, secretary. The meeting next year will be at Edgewater Gulf, Miss., February 9-11.

I owe all my success in life to having been always a quarter of an hour beforehand.—Lord Nelson.

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Foreign Mission Board Reports to the People

M. THERON RANKIN
Executive Secretary

IONE GRAY
Press Representative

Foreign Board Has \$738,000 For Building And Equipment

The Southern Baptist Foreign Mission Board, in its February meeting, named seven young people for overseas mission service and determined the area breakdown in \$785,000 which will be used for buildings and equipment on the foreign mission fields. Final decision on definite projects where the money will be used was deferred until the March meeting of the Board.

Of the capital funds, \$735,000 is part of \$1,038,000 which the Board received early in January from the Cooperative Program funds over-and-above the fixed budget of the Convention. At its January meeting, the Board set aside \$500,000 of the amount to assure the appointment of up to 100 new missionaries in 1953.

However, the Lottie Moon Offering is providing \$300,000 to be applied toward the support and maintenance of new missionaries; therefore, the Board recommended that \$200,000 of the \$500,000 be added to the capital funds. An additional \$50,000, available from other sources, was added to total \$785,000.

Latin America will receive \$300,000 of the capital funds; Africa, Europe, and the Near East, \$260,000; and the Orient, \$225,000.

Appointees for Korea

Four of the new missionaries were named for Korea as the Board's first direct appointees to that country where six members of its former China staff have been relocated. They are Dr. and Mrs. John Hayward, of Michigan, he a medical doctor and she a registered nurse, and the Rev. and Mrs. Theodore Dowell, of Oklahoma.

Dr. and Mrs. Hayward were named special appointees. He will fill an emergency need for a medical doctor in Korea, while she and their three small children will remain in the States for the present. Mr. Dowell will go directly to Korea where he will probably teach Bible to young people who have devoted their lives to full-time Christian service. Mrs. Dowell and their daughter, Tedonna Lee, 1½ years, will go to Japan, where Mrs. Dowell will study the Korean language while waiting for permission to enter Korea.

Other appointees are Dr. Martha Haggood, of Alabama, for Japan, and the Rev. and Mrs. Paul Bell, Jr., of Texas and Tennessee, for Guatemala. Dr. Haggood is the Board's fourth medical doctor and the second woman doctor to be named for the opening of hospital work in Japan.

Representation in Spain

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, reported on plans to confer with the Spanish Ambassador in Washington, D. C., relative to religious liberty in Spain and the securing of permanent visas for missionary couples who wish to enter the country soon.

At present Southern Baptists do not have representatives in Spain; but it is expected that the Rev. and Mrs. Charles W. Whitten, of Mississippi, who have served for one term in Argentina and are now in the States on furlough, will leave for Spain in June of this year. Another couple is expected to go later in the year.

Dr. Sadler said that in Southern Rhodesia, where Southern Baptists have been working less than three years, there are five regularly organized Baptist churches and a number of preaching points. A central Baptist school with 250 pupils is maintained in Sanyati; and there are five outstation schools with an average of 50 pupils each.

Dr. Sadler will leave Richmond February 18, to transact mission business in Spain, Italy, Switzerland, and the Middle East.

While in the Middle East, he will visit Gaza, coast city in southern Palestine which is now under the military control of Egypt, to investigate the possibility of taking over a hospital formerly directed by another religious group. This hospital is located in the midst of 300,000 Arab refugees.

Persecution in Colombia

Dr. Everett Gill, Jr., secretary for Latin America, told the Board that, according to the annual report of the Evangelical Federation of Colombia, representing 17 Protestant mission groups, more than 150 cases of religious persecution occurred in Colombia during 1952.

He said, "According to the report, these included the murder of seven Protestants, destruction of three churches, the bombing of six churches and missionary residences, the stoning of 12 churches, imprisonment of 40 Protestants, and the closing of 12 schools by the government."

Dr. Gill continued, "Significantly enough, in the very midst of this continuing persecution, we are happy to report the prospects of the opening of a Baptist seminary in Cali."

He said that about 2,900 decisions for Christ were counted in a recent simultaneous revival effort conducted in Jamaica by 74 Southern Baptist min-

isters from the States. It was a joint effort of the Home and Foreign Mission Boards of Southern Baptists and the English-speaking Jamaica Baptist Union.

Growth in the Orient

Dr. Baker James Cauthen, secretary for the Orient, reported that there are now 104 churches and preaching places in the Japan Baptist Convention and that during 1952 there was one baptism in Japan for every 11 Baptist church members.

He said that one of the most important factors in Baptist work in Japan is that of leadership training. "There are enrolled in the Baptist schools in Japan from kindergarten through senior college and theological seminary a total of 5,501 students," he said. "The objective is not to expand the enrolment of the schools, but to strengthen the Christian quality of the work being done."

Dr. Cauthen reported that Southern Baptists now have 10 missionaries in Indonesia and that work has been located in Djakarta, Bandung, and Soerabaya. The Board appropriated funds for the purchase of property at Semarang where a missionary couple will soon be located.

Two nurses of the Board's former China staff will soon go to Indonesia as the first medical personnel in that area. "In all of Indonesia, with more than 80,000,000 people, there are only 1,400 doctors, giving a ratio of one doctor for approximately 60,000 people," Dr. Cauthen said.

Dr. Cauthen concluded his report: "It is our anticipation that by the end of 1953 all members of the China staff who are available to return to the field will be located throughout the Orient. At the same time we must strengthen every new area we have entered with the appointment of new missionaries. We are praying God's special guidance with regard to the possibility of an entry to India. If we are able to place even a small nucleus of missionaries in India, it will open the way for expansion in that area as resources are available."

Good prayers never come creeping home. I am sure I shall receive either what I asked or what I should ask.—Joseph Hall.

HERBERT C. CRALLE

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Louisville Area News

I. H. Ball, Sr., Resigns As Pastor of the Garfield Avenue Mission, Louisville

Rev. I. H. Ball, Sr., has resigned as pastor of the Garfield Avenue Baptist Mission, twenty-ninth and Garfield Avenue, after serving for five and a half years.

The mission is under the West Side Baptist Church, which licensed and ordained Brother Ball. He became interested in this needy area near the railroad tracks at Thirtieth Street, and presented the case to his church, West Side. A survey was made, two lots were bought by West Side, and an army air-corps barracks unit was put up to house the program. Charter members were received during a revival in September, 1947, and Pastor Ball took the reins to guide the new work.

Progress has been made. All the money invested at the beginning by the mother church has been repaid, and the mission has been self-supporting all the while. A new building sixty feet long by thirty-two feet wide is now in process of construction. There is every sign that Bro. Ball has rendered a good and constructive service while pastor, so that the future of Garfield Avenue Baptist Mission is assured.—Gordon Craig Whiteley, Pastor, West Side Baptist Church, Louisville, Ky.

Armand C. Bevins is Ordained to Gospel Ministry by Deer Park

On Sunday, February 15, Armand C. Bevins was ordained to the Gospel ministry at the regular evening worship service of Deer Park Baptist Church. Dr. George Redding, professor of Bible at Georgetown College, preached the ordination sermon. Dr. Lucius Polhill, pastor, brought the charge and presented the candidate with a Bible from the church. Special vocal music was brought by Rev. Bevin's sister, Miss Mary Elane Bevins.

The ordination was held at the request of the Ashes Creek Baptist Church near Taylorsville, Kentucky, to which Rev. Bevins has been called as pastor.

The Council was composed of the following ordained ministers: Lucius M. Polhill, Erwin L. Averitt, R. Harold Mincey, Rollin S. Burhans, Eugene I. Enlow, and George W. Redding.

Mr. Bevins has been a member of the

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Deer Park Baptist Church since his boyhood. He is a graduate of Georgetown College and is at present a student at the Southern Baptist Theological Seminary.

Howard Butt, Young Texas Business Man, Coming to Louisville

The Long Run Association of Baptists is sponsoring the Greater Louisville Crusade for Christ at the Jefferson County Armory, March 29-April 5. They are most fortunate in being able to have Layman-Evangelist Howard Butt, of Corpus Christi, Texas. Mr. Butt is one of the outstanding lay-preachers in America. He is vice president of the A. E. Butt Grocery Corporation, composed of sixty grocery supermarkets,



Howard Butt

scattered all over Texas, and the subsidiary and supply firms, such as canneries, ice cream plants, etc., that go to make up this chain. He is a young business man with a dynamic message for the Lord. The singer will be Mr. Eddie Nicholson, an instrumental soloist and composer, from Tennessee. He is widely known as a song leader over the nation. One of his most popular numbers is "Try Jesus," which has been used as the theme song in many crusades.

South Jefferson Honors Pastor and Mrs. D. E. Jones With Anniversary Dinner

VALLEY STATION, Jefferson County, Ky. — Following the morning worship service, on Sunday, February 8, 1953, Pastor and Mrs. Dester E. Jones were pleasantly surprised and overjoyed to find the basement full of people and a table filled with food to honor and

show appreciation for them, upon the completion of ten years of pastoral service here. The superintendent of the Sunday school, C. J. McBroom, took charge of the meeting and, after expressing words of appreciation, presented the pastor and wife with an envelope of money. A delicious dinner was served and a happy time of fellowship was had by all.

This occasion also commemorated the launching of a specific local mission program. The church in its business meeting, a few nights before, had voted to authorize its mission committee to make preparation for the opening of three mission stations within its territory, at Orell, Kosmosdale and Dixie Highway at Ashby Lane. The last named of these three would be in the midst of a recent development of about 1,000 new homes, and has the possibility of growing into a thriving church within two or three years. The group was also reminded that construction on the new addition to the educational building would start soon. With this addition, the South Jefferson Church can take care of 800 in Sunday school.

Gleanings

Dr. B. C. Land, Jackson, Miss., has been conducting a stewardship revival with Pastor James W. McRay and the Central Baptist Church of Gainesville, Ga., during recent days.

Pastor A. W. Walker, of the Carlisle Avenue Church, Louisville, has been preaching in an evangelistic meeting at the First Baptist Church, Franklin, Ohio, for eight days recently. During his absence the pulpit at Carlisle Avenue was supplied one Sunday by Superintendent Ben F. Mitchell.

Little Miss Deliora Ann Canfield was born at the Kentucky Baptist Hospital February 15. She is the daughter of Dr. and Mrs. Bourbon Canfield, members of the Walnut Street Baptist Church of Louisville, and a granddaughter of Pastor L. H. Tipton, Lexington, and Mr. Morris Canfield, Richmond, Kentucky.

The Remount Baptist Mission, sponsored by the Walnut Street Baptist Church for some years, at Foster Ave. and New High Avenue, just off Crittenden Drive, in Louisville, has been organized into a Baptist church. It is henceforth to be called the Foster Avenue Baptist Church, and Rev. Leslie Foster Rose, who has been its superintendent, has been called as its pastor. This new church will serve a section between Eastern Parkway and Highland Park.

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Reviewing a Healthy Decade at the Calvary Church at Lexington

LEXINGTON, Ky. — During the decade 1943-1952 missionary gifts in Calvary Baptist Church here have increased 500%. A decade ago, in 1943, the total gifts amounted to \$8,372.69, while in 1952 the sum of \$42,457.36, was given to all missionary and benevolent objectives. Of this latter amount, \$33,482.90 was channeled through Baptist State Headquarters directed to objects within the scope of the Cooperative Program; \$10,034.86 undesignated and \$23,448.04 designated.

During the past six years, from 1947 through 1952, Calvary Baptist Church has given a total to Baptist missionary causes of \$240,305.26. This compares favorably with a total for current expenses of \$249,484.04, and \$113,754.13 for capital improvements. Thus during the last six years more than \$600,000 has been given to all causes. The congregation rejoices over this evidence of God's blessing upon the ministry of this down-town church. In missionary zeal Calvary has sought to minister to the host of students who come to the University of Kentucky. Several of our young people are preparing for full-time Christian service.

Frankfort Music and Education Director Going to Griffin, Ga.

FRANKFORT, Ky. — Edwin O. Guerin has resigned as minister of music and education at the First Baptist Church of Frankfort to become minister of activities, which includes educational and music programs, at the First Baptist Church, Griffin, Georgia, where Rev. Hugh M. Lindsey is pastor.

He has been associated with Dr. Fred T. Moffatt, pastor at the First Church of Frankfort, since September, 1951.

Brother Guerin graduated from Ouachita College, Arkadelphia, in 1947, and attended Southwestern Baptist Theological Seminary two years—1948 and 1949—studying both music and religious education. While there he served with Pastor A. B. Van Arsdale at the College Avenue Baptist Church of Fort Worth. From there he went to Immanuel Baptist Church of Oklahoma City, and then to Frankfort.

His home town is Hot Springs, Arkansas. In addition to his regular work

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he has also engaged in evangelistic singing and solo work. He is thirty eight years of age, and has a wife and one twelve-year-old son.

While he has been at Frankfort there has been a substantial increase in Sunday school and Training Union attendance, new Sunday school records, Kardex records set up for complete office



Edwin O. Geurin

records, tithes and offerings begun through the Sunday school, visitation program, etc.

Eighth Annual Southwide Conference, Theological Students in Nashville

NASHVILLE, Tenn. — The Eighth Annual Southwide Conference of Baptist Theological Students will be held March 25-26 on the campus of the American Baptist Theological Seminary, 1800 White's Creek Road, Nashville, Tennessee. This movement is composed of students throughout the United States. Any Baptist theological or pre-theological students enrolled in any college or seminary, and Baptist pastors and laymen interested in inter-Baptist cooperation are eligible to become members.

The program for the opening day will include: a chapel service; a forum, "Admission of Other Races To Baptist Colleges" led by Dr. Melvin Watson, Director, School of Religion, Morehouse College and Dr. J. W. Marshall, President Wayland College; "Faith in Action Project" led by students; and a forum, "Baptist Cooperation in BSU Work" led by Rogers M. Smith, Southern Baptist B.S.U. Secretary for Tennessee and S.

E. Grinstead, National Baptist B.S.U. Secretary for Tennessee.

The highlights of the second day will be: a forum "Baptist Cooperation Between Sunday School Boards" led by Dr. A. M. Townsend, Secretary S. S. Board, National Baptist Convention U.S.A., Inc., Dr. T. L. Holcomb, Secretary S. S. Board, Southern Baptist Convention and a representative of National Baptist Convention of America; a chapel service; the Conference Banquet; and the main address "The Influence of the Baptist World Alliance on Inter-Baptist Cooperation In the United States," by Mr. Robert S. Denny, Director of the Youth Committee of the Baptist World Alliance.

The Conference was organized at the Southern Baptist Theological Seminary in 1946 by students and representatives from Baptist schools. Composed of Negro and white Baptists, it has for its purpose the promotion of Christian fellowship, the study of mutual problems relative to the work of the Kingdom, and the planning of cooperative efforts of all Baptists for the extension of the gospel.

Dr. J. S. Bell, pastor of the Hindman Baptist Church, Hindman, Ky., has been away from home in a revival at the First Baptist Church, Auburndale, Florida.

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Southeastern Increases its Faculty

WAKE FOREST, N. C. — Three men have been added to the faculty of Southeastern Baptist Theological Seminary, by action of the Seminary's Board of Trustees, according to announcement made by President Sydnor L. Stealey during Southeastern's Founders' Day exercises. The three appointments are: Pope Alexander Duncan as professor of church history; Richard Knox Young as professor of pastoral care; and Garland Alford Hendricks as professor of church-community development.

Doctor Duncan comes to Southeastern from Stetson University, where he was professor of religion. Born in Glasgow, Ky., in 1920, Duncan was married to Margaret E. Flexer in 1943. They have one daughter, Mary Margaret.

At the age of 19, while a student at the University of Georgia, Duncan received the Charbonnier prize in physics. The University awarded him the B.S. degree in 1940 and the M.S. degree in 1941. Also in 1941 he was ordained to the Christian ministry.

While attending Southern Baptist Seminary, Duncan served as pastor to churches in the Louisville area. In 1944 he was graduated from Southern with the Th.M. degree and, in the same year, was made teaching fellow. After a year at Mercer University as director of religious activities, Duncan, in 1946, went to Stetson University.

In 1947 he received the Th.D. degree from Southern Baptist Seminary, and was appointed to the Committee on Baptist History, Florida Baptist Convention.

During the session of 1948-49 he was professor of church history at Mercer University. In 1949 he returned to Stetson as professor of religion and curator of the Baptist Historical Collection, Stetson Library.

Doctor Young, Southeastern's new professor of pastoral care, is on the staff of Bowman Grey Medical School, Winston-Salem. He will teach introductory work to Southeastern students and, during summer months, will offer advanced work in Winston-Salem.

His wife is the former Mary Frances Vickers. They have two children, Vicki Rose and Richard K., Jr.

Young is president of the Southern Baptist Hospital Chaplains' Association. For the past six years he has been chaplain at North Carolina Baptist Hospital, and recently, he has been named director of the Department of Pastoral Care in that hospital.

In addition to hospital work, Dr. Young has held regular classes in clinical training for ministers and seminary students. His knowledge of pastoral care has been used in various teaching assignments such as the Virginia Pastors' Conference, Home Mis-

sion Week at Ridgecrest, and the Ministers' Institute in Houston, Texas.

Dr. Young received the B.A. degree from Wake Forest College in 1943. He was ordained in 1946 and received the B.D. degree from Southern Baptist Seminary the same year. In 1952 Southern Seminary awarded him the Th.D. degree. He received further training during a summer spent at Illinois State Hospital, Elgin, Ill.

Professor Hendricks joins Southeastern Seminary from Gardner-Webb College. He brings his wife, Estelle Dabbs Hendricks, and three children.

Hendricks was ordained by the Macedonia Baptist Church and became its pastor while still in college.

He received the B.A. degree from Wake Forest College in 1933, and taught school the following year as he served three rural churches. While attending Southern Seminary he was pastor of churches near Louisville. After completing seminary training in 1937, he returned to North Carolina for further work with rural churches.

With Fon H. Scofield, Jr., and Ryburn T. Stancil, Hendricks made a study of churches in rural areas. A booklet of their findings was published in 1942.

In 1943 Hendricks accepted a call to Olive Chapel Church, Apex, N. C. After six years service there he was selected 'Rural Minister of the Year' by Progressive Farmer magazine. In 1950 the Christian Century featured Olive Chapel in its series on 'Great Churches of America.' Nation-wide publicity followed in Life and other magazines.

In 1950 Hendricks became director of Church-Community Development at Gardner-Webb College. He is author of "Biography of a Country Church," an interpretation of the hundred-year growth of the Olive Chapel community. He writes a weekly newspaper column, and has written many articles for various denominational magazines.

BOOK REVIEWS

"BIBLE PINNACLES," by Ivor Powell, Marshall, Morgan and Scott, Ltd., London, England. American price unstated.

Written by "the man from Wales," with a Foreword by Dr. F. W. Boreham, this book presents two page sketches of a large number of Bible characters, places and incidents. Ivor Powell is known as the "Empire Evangelist" for his revival campaigns in such countries as South Africa and Australia. In 1952 he was guest evangelist for the Tasmanian Baptist Union. The style and spirituality that have made this evangelist known on several continents is distilled into this work. Preachers looking for illustrations, church leaders seeking devotional material, and Christians searching for spiritual help will find this book a valuable aid. Your Baptist Book Store has it.—J. T. Burdine, Jr.

"THE GOSPELS translated into Modern English," by J. B. Phillips, The Macmillan Company, New York. Price \$2.75.

Those who enjoyed "Letters to Young Churches" will enjoy Vicar Phillips trans-

lation of the four Gospels as presented in this book. The translator attempts a conscientious rendering of the Greek, but reserves for himself "freedom in conveying, as far as possible, the meaning and style of the original writer." This work is readable with few verse notations, but with inserted topics to aid the reader in moving from one theme to another. The notes which author Phillips inserts must be left to the judgment of the individual reader. As with any translation of the Scriptures, the actual worth of this one must also be left to the judgment of the individual reader.—J. T. Burdine, Jr.

"RAYS OF MESSIAH'S GLORY," by David Baron, Zondervan Publishing House, Grand Rapids, Michigan. Price \$2.95.

This Zondervan Reprint Classic is from the pen of the English David Baron who worked with the Mildmay Mission to the Jews. Here he traces the thread of Christ in the Old Testament as he backs up his work of winning Jews to Christ. He writes with the zeal of one dedicated to the task of convincing his people that Jesus Christ is the Messiah. For students of the Old and New Testaments here is a book of more than passing interest. Baron presents prediction and fulfillment, the Messiah as priest and king, the aspects of the Messiah's character, the titles of the Messiah and Moses and Christ as a few of the topics discussed. Pastors and Sunday school teachers should find help here. Write your Baptist Book Store for it.—J. T. Burdine, Jr.

Room Reservations in Private Homes Now Being Made in Houston

HOUSTON, Tex. — (BP) — To assure your request for accommodations in a private home at the Southern Baptist Convention, you are asked to heed the following suggestions: (1) Write as soon as you know definitely that you will be coming to the Convention. (2) State how many in your party, for with children it is much more difficult to find suitable accommodations. (3) Inclose with your request a two dollar deposit for each room. The charge will be two dollars per person per night in a private home. (This change in price was made by the General Committee this week.) (4) Address your request to Carroll Ray, Homes Committee, 2420 Milam Street, Houston, Texas.

ATTENDANCE FOR MARCH 2, 1953 (Continued from Page 9)

Paducah, First	114	541
Immanuel	105	584
Paintsville	88	305
Paris, Central	62	233
First	62	218
Pikeville	---	240
Prestonsburg, Irene Cole Memorial	---	206
Princeton, First	86	539
Northside	113	---
Second	97	238
Russellville, First	---	387
Scottsville	---	211
Somerset, First	145	707
Pleasant Hill	82	---
Pleasant Hill No. 2	---	308
Sonora	---	239
Springfield	---	377
Stanford	88	276
Sturgis, First	---	275
Taylorsville	69	206
Versailles	86	339
Williamsburg, First	67	414
Main Street	80	220
Winchester, First	106	429
Central	74	486
Williamson, W. Va., East	55	356

I have lived to thank God that all my prayers have not been answered.—Ingelow.

Tom L. Cocanougher Passes Following A Heart Attack

MACKVILLE, KY.—One of the saddest deaths that has occurred in our town for sometime was that of Tom L. Cocanougher. He was a member of the Harrodsburg Baptist Church, a Mason and member of the Lion's Club. He was one of the cleanest and highest class young gentlemen it has ever been our pleasure to know.

He was 47 years of age and a native of Washington County. He was a graduate of Western State Teachers College, Bowling Green, Ky., where he met the young lady who became his wife. Before her marriage she was Miss Anna Cochran, of Mackville. He is survived by his wife and one daughter, Mrs. John Parrott.

The funeral was held at the Mackville Baptist Church on Sunday, February 1, at 2:00 o'clock. The service was conducted by Pastor Tom C. Nix, Albany, Kentucky, assisted by Pastor Evans T. Moseley, Harrodsburg, Pastor William D. Hundley and Pastor I. Q. McCorkle, with burial in Peter Cemetery.

Mr. Cocanougher was a consecrated Baptist and was a true believer in the Bible and its teachings. His first thought was never of himself, but of his loved ones. Possessed with a brilliant mind, he was well versed on all subjects of his day. His passing is indeed sad, and his devoted wife and beloved daughter have the deepest sympathy of the entire community in their hour of sorrow—A Friend, Mrs. Oakie Graham.

Gleanings

Pastor William W. Stevens, of the First Church, Hodgenville, Kentucky, is to assist Pastor Eursie L. Sullivan in a revival at the Burton Memorial Baptist Church, Bowling Green, March 15-22.

Pastor Eursie L. Sullivan, Burton Memorial Church, Bowling Green, Ky., is to assist Pastor Ray Kitchens in a

revival at New Gasper Baptist Church in the Warren Association, March 23-31.

Pastor J. C. Hedrick has resigned the care of the Smiths Grove Baptist Church, Smiths Grove, Kentucky, and has accepted the pastorate of the First Baptist Church, Arlington, Kentucky, and has already moved on his new field.

The Personal Aspects Of Christianity

(Continued from Page 6)

This, then, is the salvation God has to offer: a personal, saving relationship, a salvation from sin, from self-love, self-righteousness futility of life, despair, and in the end spiritual death.

One reason for so much religious bigotry and strife today is the failure to recognize that Christianity in essence is a personal relationship with God through Christ. Pharisaism is by no means dead. The doctrine of salvation by works ever seeks to intrude and displace the doctrine of personal faith unto salvation.

We who are Baptists must safeguard this truth. No religious group has a greater opportunity than Baptists to proclaim this teaching which is true to the Bible and basic in human experience. Baptists, with their insistence on personal freedom, private interpretation of the Scriptures, separation of church and state, autonomy of the local church, all based upon the supremacy of Christ and the authority of the Scriptures, must recognize their opportunity and responsibility to preach and live personal Christianity.

We Baptists who have managed thus far to resist all authoritarian and hierachical tendencies among us must keep a constant vigil lest the institutional and ethical modes of expression replace the personal categories discussed above. We must remain true

to the teachings of Christ and of the New Testament if we are to make a significant contribution to the religious thought and life of our times.

It seems to the writer that Baptists, because of their historical insistence on personal Christianity, are in the best position of any group today to lead the world to a serious consideration of Christian theology and ethics. This should be our role as Baptists. Will we measure up to it?

Training School Becomes The Carver School of Missions and Social Work

Some time ago announcement was made that inasmuch as the Southern Baptist Theological Seminary is going to open up a School of Religious Education, that the Baptist Woman's Missionary Union Training School will cease to function as a training school, and will become a post-graduate school. Announcement was also made that they had in mind to change their name, and solicited suggestions from any one interested.

The Board of Trustees of the institution met last week, and voted to change their name to the Carver School of Missions and Social Work. This is done as a tribute to Dr. W. Owen Carver, Sr., who, in addition to his duties as a teacher in the Southern Baptist Theological Seminary since 1896 until his recent retirement, was also the first teacher in the W. M. U. Training School when it opened its doors back in 1907, and he has worked with the institution in an official or advisory capacity throughout the succeeding years.

In the changing of its status the institution will henceforth become co-educational, admitting men to its classes as well as women. In fact, they are already matriculated there this year. The new School of Religious Education at the Seminary is to be opened next fall, so the Carver School of Missions and Social Work is making its change-over immediately to co-incide with the Seminary's plans.

Ministerial Group Attending Bethel College



Twenty men are now attending Bethel College, long a woman's stronghold under the former name of Bethel Woman's College at Hopkinsville. Of these twenty, thirteen are ministerial students and seven are full-time pastors. Shown above the president of the college and the teacher of Bible stand with twelve of the thirteen ministerial students.

Front Row: Dr. W. Edwin Richardson, president; John Bruce, White Plains, Tenn.; Earl Nelson, Guthrie, Ky.; Neil Travis, Providence, Ky.; Shelby Stovall, Greenville;

Second Row: Warren Robards, Greenville; Malcolm Rogers, Princeton; Larryll Huntley, Smithland; Gene Myers, Nortonville; Dr. E. C. Masden, professor of religion.

Back Row: George Thomas, Hopkinsville; Harvey Holland, Greenville; Delbert Hamilton, Mayfield; and James London, Madisonville. Missing from the picture is one other ministerial student and pastor—Roy Sears, Russellville.

School of Missions Held In Churches of West Kentucky Association

FULTON, Ky., Feb. 23. — We have just completed one of the best schools of missions here in West Kentucky Association that I ever attended. We had our Rally Day at the Poplar Grove Church, in Fulton County, and it was the high point in the services. Brother W. H. Curl brought the closing message and closed with something like this: "We often ask our young people to give themselves for special service, but today I am challenging you fathers and mothers to pledge yourselves to uphold the truth of God in a definite way."

March 1 April 12
"SUNDAY REVIVAL"
777
Churches in Elkhorn Assn.

About seventy-five adults—mostly fathers and mothers—walked down the aisles and gave Brother Curl their hand. Missionaries, pastors, deacons and Sunday school teachers came with tears streaming down their faces and smiles on their lips.

Brother W. K. Wood, our state evangelist, led the dedicatory prayer, and such a prayer from the lips of a man I never heard before. Strong, husky men sobbed aloud as we prayed together.

Truly this was a mountain peak experience.—E. C. Dockery, Pastor, Liberty Baptist Church, Route 4, Fulton, Kentucky.

Five New Deacons Ordained By Yellow Creek Church

OWENSBORO, Ky. — Five men—J. F. Newman, LeRoy Tyler, Jr., Noel Patton, Marvin Smeathers and James Miller—were ordained recently as deacons by the Yellow Creek Baptist Church near here.

Pastor W. C. Hanson, Yellow Creek,

acted as moderator. Each deacon-elect gave a wonderful testimony as to his conversion experience and the meaning of Christ in his daily living. Rev. M. R. Cherry, former pastor of Yellow Creek for eight years (now pastor of the Little Mount Baptist Church, Taylorsville, Ky.), delivered the ordination sermon, and brought the charge to the deacons-elect. Following the laying on of the hands, Brother Guy V. Barlow, Chairman of the Deacons, led the ordination prayer.

Yellow Creek is proud of its new deacons. Each one is a fine Christian gentleman and serves the church well. One is the Sunday school superintendent, another the Training Union director, the others are department leaders or Sunday school teachers. May the Lord bless them in this new high office!—Joe F. Stephens.

Mrs. Ada Lam, Long Of Muhlenberg County, Dies in Louisville

CENTRAL CITY, Ky., Feb. 25. — Two funeral services were conducted today for Mrs. Ada Florence Fortney Lam, the first one at the Schoppenhorst's Funeral Chapel in Louisville at 9 a.m., and the second at the First Baptist Church of Central City at 2 p.m. Her remains were buried in the Fairmount Cemetery here.

Mrs. Lam died at the home of one of her daughters and son-in-law, Pastor and Mrs. Gordon Craig Whiteley, 2011 St. Xavier Avenue, Louisville where she had made her home for several years. She was seventy-six years of age at the time of her passing. She was sick only a few hours before her going. Though most of her life was spent in Muhlenberg County, she resided for several years at Russellville, where her late husband operated a bakery.

She is survived by two daughters: Mrs. T. D. (Ann) Hale, Hawesville; and Mrs. G. C. (Nina Mae) Whiteley, already mentioned; two sons, James H. Lam, Fairdale; and Kenneth Lam, Lyndon; nine grandchildren and three great-grandchildren. She also leaves two sisters, Mrs. R. V. Cason and Mrs. C. H. Risley, Jeffersonville, Ind.; one brother, U. C. Fortney, who resides here; and a half-brother, Karl W. Fortney.

The chief reason more church news stories are not published is, they are never written.—Practical Church Publicity, by Richmond O. Brown.

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For March 22, 1953

By H. C. Chiles

In the Shadow of the Cross

Matthew 26:6-13, 26-30

This lesson is centered around two events that took place under the shadow of the cross, namely, the anointing of our Lord in Bethany, and the institution of the Lord's Supper.

I. The Outpouring of Mary's Love Matthew 26:6-13

This beautiful episode is also recorded in Mark 14:3-9 and John 12:2-8. On Tuesday before His crucifixion, our Lord went to Bethany to spend the night with His friends, Mary, Martha, and Lazarus, in whose home He always found relaxation and encouragement. That evening a feast was given in His honor in the house of one who was called "Simon the leper." There were many Simons and this one is distinguished from the others by the fact that he had been a leper. In all probability he had been miraculously cleansed of his terrible disease by Christ, and therefore wanted to show his appreciation to the great Physician by having Him as a guest in his home.

Among those present were Christ, the twelve apostles, Mary, Martha, Lazarus, and others. That was an anxious group around Simon's table that evening. There was a feeling that the storm, which had been gathering about the Master, could not be delayed much longer. The Lord Jesus informed them that He was going to be put to death.

1. The ceremony.

Realizing that He was about to be taken from them, Mary thought that this was the last chance she would have to express her great love for Christ. While the meal progressed she decided to pay her grateful homage to her Lord. Entirely disregarding what any might think or say, Mary went to the Lord Jesus, who was reclining at the table and broke the seal of an alabaster box of precious ointment of spikenard and with its contents anointed Him. This ointment was very precious, worth a little more than fifty dollars, or as much as a common laborer would receive for a whole year's work at that time.

Why did Mary do what she did for Christ? She had no thought whatever of seeking to win the praise of others. She wanted to express her genuine and grateful love for her wonderful Saviour. Being grateful to Him beyond words for the many things which He had done for her and the other members of her family, she wanted to do something

for Him while He was yet alive. How much better was that than if she had waited until He had died! She did not keep her precious ointment for His dead body, but with it she anointed Him as a token of her love and devotion while He could benefit by it. From this timely action of love we can learn the folly of our keeping the alabaster boxes of our love sealed until our friends have passed away. We ought to speak appreciative and encouraging words while their hearts can be made happy by them. Kind words should be spoken to them and gracious deeds should be done for them before they leave us.

2. The criticism.

As the fragrant odor of the perfume filled the dining room there was astonishment and indignation on the part of the disciples. Murmurs of surprise and expressions of criticism were voiced readily by them. Judas Iscariot was the leader among her critics. Her discourteous, rude and impudent critics branded her spontaneous expression of love and appreciation as an act of reckless extravagance and fantastic devotion. It was envy and selfishness that caused these advocates of economy to criticize Mary's marvelous exhibition of love and devotion. These censorious critics were not concerned about the cost of the feast, but they were greatly disturbed by the gift to Christ. It is expenditures for the highest things that are most likely to be criticized. Of course, fault-finding never costs anything, requires little intelligence, and no Christianity at all.

3. The commendation.

In the light of their criticism of this devoted Christian, with whom they had no right whatsoever to interfere, Christ came to Mary's rescue with the deepest appreciation of His great and loving heart. He highly praised what His disciples criticized. From Him she received the highest possible praise. "She hath wrought a good work upon me." "She hath done what she could." What praise could be as sweet and meaningful as these most complimentary words from the Master's lips. In view of His approaching death and burial she had done the most appropriate thing possible.

Christ highly commended her for her gracious and noble tribute of affection. It must have brought great joy to Mary when her Master told her that her expression of love would never be forgotten, but that the memory of her

noble deed would last as long as the gospel of Christ. His expression, "Whosoever this gospel shall be preached in the whole world," indicates that our Lord expected His gospel to be proclaimed throughout the world.

II. The Outpouring of Christ's Love Matthew 26:26-30

It was quite evident to the apostles that they were having a parting meeting with their Lord. To them Christ spoke of Himself as departing, not on a brief journey, but by a violent death. Then, He instituted the Lord's Supper in express recognition and for the everlasting remembrance of His death of violence, torture, and agony. He was not to die as an example of unselfish devotion, or as a hero, but as an expiation for sin.

Sublime is this ordinance in its simplicity. Although He used the most common elements, yet they were fraught with great meaning. The bread symbolized the Lord's body, which was broken for us. The wine symbolized the Lord's blood, which was shed for the remission of our sins. The purpose of the Supper was that the Lord Himself might be remembered. He wanted to leave something with His own that would ever be a reminder of what He had done for them.

The Lord's Supper is a memorial of the death of Christ for our sins. This memorial is emphatic in recalling His death. Other men are remembered by their philosophies or by their followers. In the case of many of them, their birthdays are celebrated, but Christ's dying hour is commemorated. Others accomplished what they did by their lives, whereas, Christ wrought His great work for mankind by His death.

This ordinance is not a temporary but a perpetual one that is to be observed by and in His churches at stated intervals as determined by each individual church, inasmuch as the scriptures do not specify how often it is to be observed, until the return of our Lord. Every time we observe it scripturally we proclaim to others that Christ died for our sins. His Supper must ever be a remembrance of Him and never a feast for friends. Whoever partakes of the Lord's Supper in order to show his fellowship with any human being certainly perverts the Lord's Supper and fails to observe it worthily.

Pastor Robert A. Holland says that the Blackford Baptist Church, Hawesville, is in a building program which will increase the auditorium by 120% and also make 20 class rooms. So Sunday, March 1, was a special day, at which time Dr. George W. Redding, professor of Bible at Georgetown College, was the speaker. Phillip Eads had charge of the musical program. They are reaching for a goal of 300 in their Sunday school before very long.

Operation Revival

By Guy Deane, Jr.

The Armed Forces use the word *operation* to signify an important mission. The beginning of a revival meeting is such an operation in the life of the individual and his church.

The pastor must lead in perfecting a revival plan. The military officer receives orders or plans from higher authority and acts upon them. The pastor also receives his plans from Higher Authority and acts upon them.

Rev. S. S. Garrison says, "Let the preacher catch fire, and the spiritual temperature of the congregation will not be long in rising, and God will not fail to give his Spirit in Pentecostal blessings."

The preaching of the pastor must prepare the way for a revival. A wise general would not lead his forces into battle without first carefully considering the objectives. This type of planning is needed for successful revival services. Once a plan for the revival has been wrought out in prayer by the leaders of the church it should be submitted to the committee for consideration and approval. With the approval of the church a plan of action can be agreed upon. Next, the objectives and how they are to be used is obtained.

Personal workers must be trained ready for service as the soldier ready for battle. Spirit-filled and Spirit-led personal workers are essential to the success of a revival in the local church.

Advertise the revival. The government uses advertising in enlistment, like the poster, "Uncle Sam wants you!" or beautiful pictures of foreign lands. Revival publicity can be made just as effective, if properly studied. The button "Christ is the Answer" is an old type of publicity, but has proved effective.

Pray and plan for a victory on the first Sunday of the revival campaign. A revival begins at a high point of interest and with a large ingathering on the first day. This will almost assure a victorious climax. The pastor should plan and pray for a victory on the first day of the meeting.

An effective way to assure victory on the first night of revival is to appeal to all personal workers to make their witness to the individual assigned to them before the opening of the revival.

ATTENTION!

Concerning Intermediate Banquet State Convention

The price of the Intermediate Banquet at the State Convention will be \$1.00 instead of \$1.25 as stated on the Training Union page in this issue.

Personal workers should be encouraged to bring their prospects and sit with them during the preaching services.

Yes, the church will plan, work, and pray for victory and an outpouring of the Spirit and power of God upon each person during these days of needed revival.

Brother Deane is from the Buena Vista Church of Owensboro, Ky. He will return to Kentucky after being graduated from New Orleans Seminary in May, 1953.

James L. Sullivan, Former Beaver Dam Pastor, Elected S. S. Board Secretary

NASHVILLE, Tenn. — (BP) — Dr. James L. Sullivan, pastor, First Baptist Church, Abilene, Texas, since 1950, was today elected executive secretary-treasurer of the Baptist Sunday School Board, Southern Baptist Convention. He succeeds Dr. T. L. Holcomb, who has been secretary of the Board for eighteen years.



James L. Sullivan

Before going to Abilene, Dr. Sullivan was pastor of Belmont Heights Baptist Church, Nashville, Tenn., from 1946 to 1950. He has held other pastorates in Brookhaven and Clinton, Miss., Ripley, Tenn., Beaver Dam, and Boston, Ky.

Dr. Sullivan is a graduate of Mississippi College and the Southern Baptist Theological Seminary, where he received his Th. M. degree in 1935. Mississippi College conferred the degree of D.D. in 1948.

He is the author of *Your Life and Your Church* and has been a contributing editor to numerous magazines, religious journals, Sunday school quarterlies and tracts.

Dr. Sullivan was born at Silver Creek, Miss., March 12, 1910. He married Velma Scott, Tylertown, Miss., Oct. 22, 1935. They have three children.

Dr. Sullivan will assume his new

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FOR SALE: About 80 Broadman Hymnals, in first class condition. Bargain at 75 cents each. Fordsville Baptist Church, Fordsville, Kentucky.

duties in June upon the retirement of Dr. Holcomb. At that time Dr. Holcomb will become secretary of the Southern Baptist Foundation, having been elected to this position at its January meeting.

FALLEN ASLEEP

ROBERT WOODSON

SMITHLAND, Ky. — On February 9, 1952, the Death Angel called to his Heavenly Home our friend and brother in the Lord, Robert Woodson.

Robert professed faith in Christ at an early age and joined the Cherry Hill Baptist Church in Muhlenburg County, Ky. He remained a faithful member there until he moved his membership to the Smithland Church where he was a faithful member until death.

A wife Geneva Woodson, a father, mother, one brother and one sister survive him.

He was laid to rest in the Smithland Cemetery after a beautiful funeral service conducted at the Smithland Baptist Church by Rev. G. O. Cavanah. "Blessed are they that die in the Lord."—R. F. Crutcher, Mrs. Hattie Rudd, Committee.

R. R. ATKINS

GEORGETOWN, Ky. — The Scott County Baptist Sunday School Association herewith expresses to Mrs. R. R. Atkins and family their sympathy in the loss they have sustained in the Homegoing of Mr. Atkins.

We feel deeply the loss to our group and to other like groups with which he was connected. As Chairman of the Scott County Sunday School Association he made a lasting impression upon all who came to observe his service. He was diligent, energetic, intelligent and efficient and inspired his co-workers to be like-minded. He has set a pattern for faithfulness in Service which we can commend to all for their emulation.

We are thankful to God for his service in our ranks. We pray that his loved ones may be comforted and sustained by our Lord and Saviour in whose name Brother Atkins served so faithfully.—Genevieve Clark, James O. Coldiron, Charles Hatfield.

TITHING FILM

"GOD IS MY LANDLORD"

The Story of "DYNAMIC KERNELS" in 45 minute color sound

Write Perry Hayden, "The Quaker Miller" Tecumseh, Michigan, Department WC

The Rural Church Program

G. R. Pendergraph

"I don't know what the Cooperative Program is, but I'm agin it!"

This was the response of one member of a rural church when the writer, acting as moderator in the business meeting, suggested the Cooperative Program as an item for the new budget—new because they had never had one.

"You believe in feeding and clothing the orphan children in our land, do you not?"

"Sure, I do."

"You believe in preaching the gospel to people who are not being reached by the ministry of any Baptist church, do you not?"

"By all means, I do."

"Do you believe that the ministry of Jesus was a ministry of healing as well as preaching? And if you do, would you be willing to support our Baptist hospitals so that Baptists can be true to the whole ministry of Jesus?"

"Certainly."

"You believe that the ministry of Jesus was a teaching ministry, as well as a preaching and healing ministry, do you not? You believe in Christian schools?"

"Yes."

"Do you believe that Jesus commissioned us to preach the gospel to just one, or to all people the world over?"

"To all people the world over."

"You really believe that we should carry the Gospel to the foreign lands, then?"

"Can't be Scriptural 'less we do."

"Well, that and more is just what is done through the Cooperative Program."

Rising to his feet, that good member said, "Brother moderator, I move that we put the Cooperative Program in the budget the very first thing."

The motion carried and that little rural church has had a part in a worldwide mission program ever since that business meeting.

God has blessed Southern Baptists in giving them a program enabling the largest as well as the smallest churches to work together, to pray together, to witness together, to give together and to rejoice together. This is as it should be for "We are laborers together with God."

Why So Few?

(Continued from Page 7)

The American Baptist Theological Seminary has an increasing possibility of becoming a strong seminary. It has a long history of denominational cooperation. It is owned and controlled by National Baptists, Inc., and Southern Baptists. It has splendid physical facilities and is continuing to build. A

new library building costing \$107,000 is now under construction. When it is finished the seminary will have a plant valued at \$600,000, and a campus of 50 acres. The faculty is made up of seven professors, all with graduate degrees, and one with a doctor's degree. The seminary has the widest reach in drawing students from all over the United States, of any school for Negroes.

Financial support of Negro Baptists is increasing, and Southern Baptists are putting over \$100,000 a year into it. There is a possibility that the American Baptist Seminary will continue to grow and that it will reach standardization ahead of any other Negro seminary.

It is good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money cannot buy.—George Horace Lorimer.

Olivet Loses Two Fine Teachers; Secures Bus To Improve Attendance

HOPKINSVILLE, Ky. — Recently the Olivet Baptist Church's Sunday school lost the services of two fine teachers—Mrs. Boyd Hutchison and Mrs. Walter Dickerson—both of whom had an accumulation of nearly 75 years' teaching service.

Mr. Sillibridge, one of the members, presented a bus to be used in gathering up members for the Sunday school. Olivet has shown much improvement and now has a Standard Sunday school. The attendance was around 45 for several years, but it is now around 90.

Rev. Fred W. Martin, new associational missionary, has moved to his new residence in Falmouth, Kentucky.

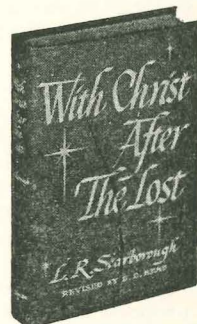
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DAILY SCHEDULE

MONDAY

- 1:00- 2:00 Registration.
- 2:00- 2:40 Get Acquainted, Introductions and Instructions.
- 2:45- 3:30 Class Period.
- 3:35- 4:30 same as 2:00-2:55 period other days.
- 4:35- 4:30 Graded Choir Methods and Materials—Mr. and Mrs. Williams.
- 7:00- 9:30 Same as other evenings.

TUESDAY THROUGH THURSDAY

- 9:15-10:05 Class Period.
- 1. Hymn Playing—Mrs. Williams.
- 2. Service Planning—Mr. Keith.
- 3. Vocal Technique—Mr. Alexander.
- 10:10-11:00 Class Period.
- 1. Hymnology—Mr. Keith.
- 2. Conducting—Mr. Holcomb.
- 3. Organ—Mr. Williams.

FACULTY

Dr. Loren R. Williams, Associate, Church Music Department, Baptist Sunday School Board, Nashville.

Professor Elliott A. Alexander, Director Music Department, Campbellsville, College, Campbellsville, Kentucky.

Edmond D. Keith, Associate, Church Music Department, Georgia Baptist Convention, Atlanta, Georgia.

Mrs. Loren Williams, Nashville, Tennessee.

Clifford A. Holcomb, Associate, Church Music Department, Baptist Sunday School Board, Nashville.

CLASSES

ORGAN—Demonstration, lectures, practice and discussion of organ techniques, arrangements, combinations, repertory, and other essentials of fine church organ playing.

SERVICE PLANNING—Art of the worship service, how to build it, effects of balanced service plans, and elements of the service. Pastors and other service leaders are especially urged to take this class.

VOCAL TECHNIQUE—Breathing, tone, blending, attack, colour, and other essentials of good voice production for the choir and individual.

HYMNOLOGY—A study of the development of hymnody from earliest biblical worship to present times. Singing of hymns of various periods will be a part of the class activity.

CONDUCTING—An effort will be made to quickly ascertain conducting ability of class and proceed from there in the development of the class.

HYMN PLAYING—Departmental and church pianists will be given training in playing introductions, setting tempo,

- 11:00-11:15 Recess.
- 11:15-12:00 Organizing the Church Music Program—Mr. Williams and Faculty.
- 2:00- 2:55 Class Period.
- 3:00- 4:30 Continuation of first morning class period.
- 3:00- 4:30 Graded Choir Methods and Materials—Mr. and Mrs. Williams.
- 7:00- 7:55 Class Period.
- 8:00- 8:30 Continuation of second morning class period.
- 8:00- 8:30 Congregational Worship—a conference led by Mr. Holcomb.
- 8:30- 9:30 Choir Laboratory—Mr. Alexander.

FRIDAY

Same as other mornings with conference closing at noon. All registrants are urged to stay until noon as important matters are scheduled for the last morning.

modulation, transposition, and other essentials of good piano accompaniment.

ORGANIZING THE CHURCH MUSIC PROGRAM—Various phases of the church music program is to be discussed in forum and open discussion manner with entire faculty participating.

GRADED CHOIR METHODS AND MATERIALS—Out of a wealth of experience is to come these practical discussions and demonstrations on methods and materials for various age-groups choirs.

CONGREGATIONAL WORSHIP—Emphasis will be placed on the part of the congregation in the worship service, and ways of securing participation.

CHOIR LABORATORY—Choral repertory will be emphasized by drilling and practicing the group on how to sing and interpret standard anthems.

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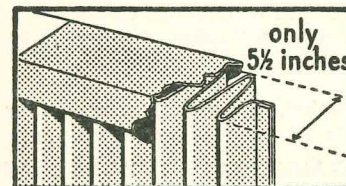
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