

# Western Recorder

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Dr. Wallace Bassett (right), for 36 years either vice president or president of the Relief and Annuity Board of the Southern Baptist Convention, congratulates Dr. R. Alton Reed (left), on his election as executive secretary by the Board of Trustees of the institution at Dallas. Story was printed in Western Recorder March 24.

►Mrs. R. H. Duncan died at Sturgis, Kentucky, at the age of 87 years. She was the mother of Editor B. H. Duncan, of The Arkansas Baptist, Little Rock, Arkansas.

►The First Baptist Church of Ashland, Ky., is having three services a Sunday now to take care of the crowds which attend. The members are expecting to be in their new auditorium by Sept. 1.

►Mrs. W. W. Crawford, widow of the late Dr. W. W. Crawford of Hattiesburg, Miss., has given several hundred volumes belonging to her husband to the Library of the Southern Baptist Hospital, New Orleans.

►Pastor C. W. Lawrence, Walnut Street Church of Evansville, Ind., was the evangelist, and Wayne Betts, Madisonville, the song leader in a revival conducted by Pastor Hughlan P. Richey at the Earlington Baptist Church, April 17-27.

►Pastor Rudy Bouland, Trinity Baptist Church of Paducah, Ky., assisted Dr. T. T. Crabtree in a revival at the Leawood Baptist Church of Memphis, Tenn., March 27-April 10, resulting in 86 additions to the church, 67 of these being for baptism.

►Homer DeLozier, pastor of the Maplewood Baptist Church, St. Louis, Missouri, for 14 years, has been elected superintendent of missions for the St. Louis Association. He has been serving as interim superintendent since the death of Paul Weber, last November.

►Olivet Baptist Church, in Christian County, had 115 in Sunday school on the last day of their Eight-Day Rural Church Revival conducted by G. R. Pendergraph. Besides ministering to their own people, the Olivet Church conducts a mission Sunday school for two trailer courts containing 187 trailers occupied by service men and their families. Louis W. Shepherd is pastor of the Olivet Church.

►C. B. Love, Jr., for the last five years field secretary and youth worker for the Temperance League of Kentucky, has become pastor of the First Baptist Church, Belvedere, South Carolina, and is residing at 204 Pineview Avenue, in that city. Brother Love is a native of Taylorsville, Spencer County, Ky., and has been a member of the Beechwood Baptist Church, while living in Louisville.

►Miss Johnnie Marie Morgan and Thomas C. Sherwood were united in marriage at the Duncan Memorial Chapel, Floyd'sburg, Ky., Sunday afternoon, April 17, at 4 o'clock. The bride is a daughter of Mr. and Mrs. John Morgan, Lancaster, Ky., and the groom is a son of Mr. and Mrs. W. B. Sherwood, Dillon, S. C. Mr. Sherwood is registrar of the Southern Baptist Theological Seminary.

►A letter from Dr. J. G. Cothran, formerly of Kentucky but now pastor of Beaverdam Baptist Church, Williamston, South Carolina, writes that Thomas Brown, pastor of Boulevard Church, Anderson, South Carolina, recently was evangelist in his revival and that he did an effective work. Dr. Cothran also states that his son, Riley, student at Furman University, will be supply pastor while he is away in Europe and the Near East this summer. Also, Fred Taylor, student at Yale University, and son of Mr. and Mrs. Rumsey Taylor of Princeton, Kentucky, will preach for him one Sunday.

►Roy Love and William Botelore were ordained as deacons by the Nortonville Baptist Church on March 27. Pastor Ray Wolf served as moderator and Kermit A. Lovelace, pastor, Mannington Mission, as clerk. Pastor G. W. Berry, White Plains, questioned the candidates, and Missionary George R. H. Gass, of Little Bethel Association, preached the sermon including the charge to the church and to the new deacons. Pastor John Boswell, Harmony, offered the ordination prayer and Pastor James Gold, Johnson Island, pronounced the benediction. Others on the Council included: William Arkinson, Liberty; R. O. Dillingham, Goebel Dillingham, Louis Berry, and Arthur Hight, Nortonville; O. A. Greenfield, White Plains; Thomas Lovan, Salem; C. A. Martin and J. T. Norwood, Johnson Island; and W. M. Clement, Suthard Church.

►The Golden Wedding anniversary of Mr. and Mrs. Herman W. Barnard, of Bowling Green, Ky., was observed with open house at the home of their daughter, Miss Mary Walker Barnard, 523 Iola Road, St. Matthews, Louisville, on Sunday afternoon, 2:30 to 5:00 o'clock. The half-century-married couple make their home with their son and daughter-in-law, Mr. and Mrs. Jacob Henry Barnard, Bowling Green, but most of their married life has been spent in the Parkland suburb of Louisville. Before her marriage she was night chief long distance operator, and Mr. Barnard spent his life in the mechanical and installation end of telephone work until his retirement some years ago. Long members of the Parkland Baptist Church in Louisville, they are now members of the First Baptist Church of Bowling Green.

►Brother Eldred M. Taylor, superintendent of missions and evangelism, conducted the simultaneous revivals in the Charleston Association, in Missouri, and did the preaching at the First Baptist Church, Chaffee, Mo., where Brother J. C. Stevens is pastor. Brother Stevens is a native of Owen County, Ky., and was formerly pastor of the First Baptist Church of Irvine, in this state. The

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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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revival at Chaffee was well attended for the full two weeks of the Crusade, and the visible results were 29 for baptism, 3 by letter, and 6 other professions, and one surrendered for special service as a foreign missionary. There was a sizeable number of rededications. Superintendent Taylor says: "Brother Stevens is doing an excellent job as pastor of the Chaffee Church, and particularly is he working hard at the conservation of results achieved. It was truly a delightful privilege to serve with and have fellowship with a friend with whom I had previously served in Kentucky."

An Arab fable points up the plight of our civilization today. The father sent his four sons into the world to get an education.

In four years they returned and he took them to the desert to test their skills.

With the first son he stood before a heap of bones and asked what they were. He replied that they were the bones of a tiger, and that he was seven years and three months old at death, and measured seven feet and nine inches from the nose to the tip of his tail. The father was surprised at his exact knowledge.

Of the second son he asked, "What can you do?" The boy quickly rearranged the shapeless mass of bones into an orderly skeleton of a tiger which he set up on the sands. The father was astonished at his dexterity.

When the third son took his turn, he stuffed the skeleton, stretched a skin over it and fitted it with glass eyes.

The dumbfounded father then turned to the fourth son and queried, "How shall I test you? There is nothing left for you to do." "Wait a minute!" said the young man. He stood before the stuffed tiger, spoke some magic words and touched the nose of the beast. A blue spark darted into the tiger, his eyes sparkled, he gave a loud roar, and with a mighty leap, devoured them all!

Our civilization is built on the magic formula for getting concrete results. We are terribly efficient. We have taken vast resources and used them to produce a monstrous society which can be satisfied only with a flesh-and-blood diet. We kill and maim and dupe in order to get what we consider the sustenance of the better life. We have learned; we are skilled; we are shrewd; but we are on the verge of being destroyed by our own creations.

Will the increase of higher education remedy the situation? Is a college graduate morally superior to the non-graduate?

In 1855 we had approximately 55,000 college graduates. Today we have nearly fifty times that many. Has the moral quality of our society improved for all that? Something is missing in our brand of education.

When Mohandas K. Gandhi was asked what gave him most concern he replied, "The hardness of heart of the educated." Doubtless he spoke of his own people, but it is too true of ours also.

The Duke of Wellington expressed a truth we have long since learned: "If you divorce education from religion, you will produce a race of clever devils."

What does the future hold for us when

By ROY A. HELTON,  
First Baptist Church  
Appalachia, Virginia

twenty-two million of our youth are receiving no religious education of any kind? What will such a generation be able to pass on as a heritage? Will the dignity and freedom of man mean anything to them? Do they have the kind of education that will preserve and perpetuate the American way of life?

### What The American Way of Life Is

Before we can talk of education for the American Way of Life, we must understand what it is. It is not, as so many think, a life with abundance of possessions. Television sets, deep freezers, power-gear cars, ranch-style houses, and high wages do not constitute a true estimate of our way of life. Nor does the freedom for multitudinous and meaningless activities spell our way of life. Surely there are better ways of expressing it, but it can be stated as a way of life in which the right to do and to be under God what one ought to do and to be is recognized and safeguarded.

### What Education For Such Life Involves

If the essence of our way of life is the freedom and the responsibility of trying to measure up to giving proper expression of being created in the image of God, then our educational system needs to meet those needs.

Basic in the content of education for such a way of life are: faith in God, belief in the dignity and worth of the individual, the acceptance of moral responsibility, the practice of self-discipline, and the possession of worthy aims and goals in life.

Belief in God is either good or bad. It cannot be inconsequential. If it is bad, education ought to be defined in terms of rigid materialism and be implemented with every means possible of possessing and using power for materialistic and selfish ends. If it is good, our educational processes ought to be thoroughly adjusted to producing a life that is commensurate with faith in God.

Any belief in the dignity and worth of the individual that means anything must be grounded in the faith that man is created in the image of God. This fact alone makes man worthwhile. This connection alone will direct our energies toward the development of human personality. As for moral responsibility and self-discipline, neither will be

assumed without faith in God as the Creator, Controller, and Sustainer of all things. Likewise, aims and goals are so much window-dressing if faith in a personal God is not present. To meet the needs inherent in our American way of life, education must cultivate these factors.

### How Bring About Such Education?

How can we bring about education for such way of life? What follows is not an attempt to define technique, but an effort to state principles of procedure which are basic at home and in school.

For one thing, as parents and teachers we ought to stop trying to shape the lives of children for our own convenience, indulgence and profit. Frequently, parents will send their children to movies, or allow them to go places they should not go, just to have leisure time for themselves. When pay-day arrives, they will ask, "How could this happen to us?"

Again, we need to define and express our own attitudes toward definite standards of right and wrong. It isn't enough to state objectively some truths and leave their importance and acceptance to the inexperienced and unaided discretion of the pupil. We cannot free ourselves from responsibility in this manner. Parents and teachers must face the fact that the attitude of the youth is going to be largely the attitude displayed by teacher or parents. If adequate text books on the effects of alcohol on human welfare were adopted and taught in our public schools by conscientious teachers who were free to express themselves, the alcohol problem would soon disappear. With the alcohol industry doing all the "educating" we will be a long time solving the problem. If this generation of parents and teachers would define and express attitudes in keeping with their Christian profession, there would be a brighter day for the next generation.

Another step in education for our way of life is to lead the pupil to choose the right and reject the wrong.

One of the great blunders in modern education is to present information on vital phases of life and leave the pupil with no clue to intelligent interpretation of the facts, and no conviction about their relation to the whole of life.

(Continued on Page 11)

►Superintendent Eldred M. Taylor is going to be at Camp Garaywa, the state Baptist assembly grounds, near Clinton, Mississippi, to speak to a State Pastors' Conference and Missionary Clinic. He will deliver four messages on how to implement the 25-year rural church program.

**Divinity Dean of Yale University Condemns Some Religious Broadcasts**

At a recent meeting of the National Council of Churches' Broadcasting and Film Commission, Dr. Liston Pope, dean of Yale Divinity School, asserted in an address that many of the so-called religious broadcasts are neither intelligible nor intelligent from a Christian point of view.

His comments were blistering against programs which, as he put it, either "falsify or ignore the gospel in one way or another;" and he charged that a number of the programs "have outdone the soap operas in stickiness."

Giving attention to what he termed the "peace of mind" cult, Dean Pope cautioned against identifying the Christian religion with their programs, even though the "peace of mind" programs have become exceeding popular.

Said Dr. Pope: "The Mambo is popular, and innumerable people have been helped by patent medicines, hospitals and social work programs, but not every popular or helpful thing is to be described as Christian, or presented under Christian auspices."

And he asked: "When shall we have some programs that will take the focus off man and his petty neuroses and tell us again the message that once had the power to remake the whole world? When shall we be led again by the Christian religion to Gethsemane rather than to a psychiatrist's couch?"

Dr. Pope is to be congratulated on his appeal that men everywhere consider the fundamental spiritual need of man. We need not only to go to Gethsemane but to the cross of Calvary, where He died for our sins, and to the empty tomb from which He arose bodily for our justification. Some mighty cheap stuff is being sent out over the air and from so-called Christian pulpits, in the name of Christianity, which scarcely resembles the gospel of Christ which is the power of God unto salvation.

**What Shall We Do With the New Members?**

Winning the lost! We must be everlastingly at it! Jesus put it in His Great Commission to His churches.

But there's something else in the Great Commission. It's not enough to win the lost to Christ, and baptize them. The same exhortation which commands the churches to go and make disciples and to baptize them in the name of the Father and the Son and the Holy Spirit also requires that the churches teach the saved and the baptized to observe all things whatsoever He commanded.

The Simultaneous Evangelistic Crusade is over, for this year. Thousands have made professions of faith and followed Christ in baptism. That's glorious. No tragedy connected with that. The potential tragedy lies further on.

The fact is, as Dr. C. E. Matthews points out in one of his articles, "Our program for winning the unsaved to Christ has so far outdistanced our program of con-

servation that there is an overwhelming accumulation of unenlisted and undeveloped believers composed of both resident and non-resident church members."

*Rate of Additions Approximately Doubled*  
Available statistics reveal that Southern Baptist churches are receiving approximately twice as many members by baptism and by letter as they did a decade ago. To get down to actual figures, 914,145 united with our churches in 1954. Of that number, 517,388 came by letter and statement. Those coming by baptism numbered 396,757. There can be no reasonable doubt, judging by last year's growth, that the total number of additions will easily top the million mark this year.

You say, "That's glorious." Indeed it is. But there's potential tragedy connected with it. Suppose the new members are allowed, as has been the case with so many in the past, to "just belong."

There are ever before us these questions, "What are the churches going to do with these new members? What are they going to do FOR them? What are they going to do with the last part of the Great Commission?"

If someone suggests that they should be enlisted in the various church organizations, we'll all agree. What would we do without the Sunday school, the Training Union, the Woman's Missionary Union, the Brotherhood, the Baptist Student Union, and all the rest!

However, if you'll take a backward glance, you'll discover that for the past several years these organizations have not sufficed. Right now we have more than 2,000,000 non-resident church members, and we have 1,500,000 non-resident members who are *completely inactive*. By *inactive* we mean they do not attend churches at all, they do not engage in any of the church activities, they do not serve in any capacity, and they make no contribution either for the church or its mission program.

Something must be done, and Southern Baptists had as well face the fact.

We have always needed it, but we need now, as never before, a strong program of instruction and challenge and indoctrination for all new church members. (And a good many of those who have long been members need it also!)

The responsibility for this orientation of new members rests at the door of the churches. And the one person primarily responsible for it in each church is the pastor. Paul said to them: "Take heed therefore unto yourselves, and *all the flock*, over which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20:28). They are to be taught the Word. They are to be instructed in the doing of the will of God in all things. They are to be instructed by example.

*Your Life and Your Church*

We most strongly urge the use of Dr. James L. Sullivan's book, "Your Life and Your Church." This great book, in comparatively short space, covers the

general needs of the new members, insofar as their attitude and work are concerned. There are seven chapters: The Meaning of Your Christian Experience; The Meaning of Church Membership; You and Your Church; Your Stewardship; Your Testimony; your Home and Your Church; Your All for Christ.

If this book is presented and taught merely as a routine procedure, casually, it will do little good. Too many highly important matters have been presented in that manner already. But the faithful, intense, earnest teaching and studying of this book is one of the most important matters now before our people. Faithfully taught and faithfully studied, this book will do much to conserve the great hosts of new Baptists coming each year into church fellowship.

We would recommend that the book be taught at the Training Union hour, Sunday evenings. The

strongest person available should be chosen to teach it. Secure enough of these books, brethren, if you have not done so, and start your class. It will help bring a new day in all our churches.

*Your State Paper*

May we strongly urge another thing? There is great need for creating in the minds of all new members, as well as in those who have long been members, a sense of loyalty to the church, to the denomination, and most of all to Christ to Whom we owe supreme allegiance. We appeal to each church to place in the hands of every member a copy of the *Western Recorder* each week. The *Western Recorder* builds church loyalty, denominational loyalty, loyalty to the Word of God, loyalty to Christ Jesus Who gave us the Great Commission. Under His command we MUST go forward.

**May is Important — It is Temperance Month**

Rev. Walter C. House, executive director of the Temperance League of Kentucky, is calling attention to three very important Temperance and Christian Citizenship considerations for the month of May.

1. He urges each Baptist of voting age to write a letter to the Congressman from their district, and to the two United States Senators from Kentucky, requesting them to use their influence for the passage of Congressman Eugene E. Siler's Bill (H.R. 4627) to eliminate alcoholic beverage advertising. The chairman of the Congressional Committee, which is holding the Bill in Committee, is Hon. J. Percy Priest, chairman, Interstate and Foreign Commerce Committee, House Office Building, Washington, D. C.
2. State Representative and State Senatorial candidates to the legislature must file in most counties by May 31. During the last legislature many Dry counties were represented by Wet legislative representatives.

Brother House suggests that everyone should also write to the candidates who have filed. Their names can be secured from the county clerk of the county in which you reside. If Wet candidates have filed in your county, then urge an outstanding Dry layman to run for State Representative or State Senator.

Find out how the candidates stand on the restoration of the County Unit Plan Local Option Law, and whether or not they will support other moral, anti-gambling and Temperance legislation which will be introduced by the Temperance League in the next session of the legislature.

Every county should form a County

Christian Citizenship Committee. The Temperance League has attempted to set up a suggested committee in every county in our State.

3. The Temperance League is also urging every pastor in the State to either preach a Christian Citizenship message on Sunday morning, May 29, or to at least give suitable mention to the need for Christian people to register before the registration books are closed June 9. Christian Citizenship and Temperance in Kentucky can be defeated by Christian people's failure to assume voting privileges and responsibility. Every Baptist of voting age should register and vote.

For further information write to the Temperance League of Kentucky, 308 McDowell Building, Third and Walnut, Louisville 2, Kentucky.

**Harold Tallant to Address Bethel Ministerial Group**

HOPKINSVILLE, April 14. — Pastor Harold D. Tallant, First Baptist Church, Madisonville, will be the guest speaker at the banquet of the Ministerial Association of Bethel College, Friday, May 13, in the college dining room, according to announcement made by Gates Bowman, president of the association.

This is the first year Bethel has had a ministerial association. However, this year's group hopes to make the organization a traditional part of the college.

The charter of the membership includes 5 faculty and 21 ministerial student members, as follows:

- W. Edwin Richardson, president of the college; William E. Burton, dean-registrar; E. C. Masden, Bible professor; Joe Priest Williams, director of public relations; Glenn Grober, speech professor; Hugh E. Adams; Gates Bowman; Joe Carrico; Hayward R. Casey; Terry N. Cashion; Harold Christian; John L. Gentry; Leon Goodley; Bill Hammands; Bob Litton; Earl Mitchell; John U. Owens; Charles Shields; Hubert Slaughters; S. E. Smotherman; Jack Smith; Jack Wilson; Boyce Wilcutt; Warren Wilson; Lawrence Wright; and Jack Baker.

**Daylight Saving Time Operating at Cedarmore**

Mr. Marvin Byrdwell, manager at Cedarmore, writes: "Will you please put an announcement in the *Western Recorder* that Cedarmore is operating on Daylight Saving Time for all the programs this summer. It will save us from a good bit of confusion."

**Eric C. Rust, Seminary Professor, is Injured In Automobile Accident**

Eric C. Rust, professor of Christian apologetics at the Southern Baptist Theological Seminary, Louisville, Ky., was seriously injured in an automobile accident on Saturday, April 30.

His son, David, 11, was also injured. Both are patients in the Kentucky Baptist Hospital, Louisville.

Professor Rust is a native of England. He came to the United States three years ago, and has been professor at Southern Seminary for the past two years.

# Baptists, Keep that Name!

By H. H. HARGROVE  
Coggin Avenue Baptist Church  
Brownwood, Texas

What's in a name?  
Sometimes nothing!

Sometimes very much!

The opinion has been expressed that Southern Baptists should surrender their time-honored and universally respected name for some other to be agreed upon.

Among those making such proposal are some of our most capable and honored brethren. With more of timidity than temerity we respectfully disagree with them.

A name which has come to denote so much of scriptural loyalty and evangelistic and missionary fervor as does "Southern Baptist Convention" should not be discarded unless imperious reasons demand it.

In the opinion of this writer, no valid reason for such change has been offered.

Some believe that the term "Southern" should no longer be a part of the name of a convention which is fast becoming nation-wide in its constituency. We believe that this opinion is neither justified nor wise. The hasty action of our Northern Baptist brethren a year or two ago in preempting the name "American" to secure them ample geographical coverage should not cause us to be anxious about implications of geographical limitations of our name.

It is well known that long ago the term "Southern" in the name "Southern Baptist Convention" ceased to have the connotation of geographical location and instead came to denote doctrinal position. Instead of getting rid of a seeming incongruity by change, we would lose the rich significance of the name.

All over the nation and the world, where eager hearts long for a Scriptural fellowship and effective program in service, this name is one to charm and encourage and give hope. This is because of the meaning it has acquired through years of doctrinal integrity and effective service by the people who bore the name. To surrender the pull and power of this meaning would be most unwise. Especially at this time when there is so much of instability as to doctrinal integrity and evangelistic fervor in the world would it seem unfortunate to withdraw this significant name from the religious horizon.

The name of our Convention is not the only name among us which originally denoted location but has long

since lost that designation and gained another.

When Kentucky was a wild frontier, Baptists of that state named their paper "Western Recorder." Now, published in the far eastern section of our Convention, that paper is never thought of in terms of geographical location but of doctrinal and denominational loyalty.

We doubt that the alumni of the Southern Baptist Theological Seminary would favor surrendering the honored and meaningful name of their institution because it is now in the eastern instead of the southern section of the Convention.

When Southwestern Seminary was founded it was truly located in the "wild and woolly" southwestern part of the Convention territory. Now it is nearly in the geographical center.

Not only to Southern Baptists, but to men everywhere the names of these institutions leave no thought of their location but the concept of theological scholarship, distinct doctrinal position, and denominational solidarity. So is the name, "Southern Baptist Convention," one with such definite spiritual and religious meaning that all thought of sectionalism has long been forgotten.

Furthermore, if some insist that every word of the name must be consistent with its meaning in the dictionary, let us remember that in fact the territory of our Convention does comprise the southern half of the North American Continent and can happily and consistently be called "The Southern Baptist Convention."

The problem of selecting a better name than the one we have confronts us. If we should change, the only name consistent with our mission would be "World-Wide Baptist Convention." Such would bring protests from all other Baptist groups.

The suggestion from one source of "Cooperating Baptist Convention," as a new name seems both improper and inadequate.

The world has sickened of denominational groups preempting a supposed quality as theirs exclusively and including it in their names. Such seems to carry a presumptuous claim about the group so named and an unkind judgment about all others.

Who has not revolted at the presumptuous parade in recent years of such names as "Fundamental Baptists,"

"Bible Baptists," "Independent Baptists," "Premillennial Baptists," *ad infinitum*?

The term "Cooperating" may say one thing about some of us, but it leaves much unsaid about all of us. Why would not other qualities in the name do as well or better, such as, "Evangelizing Baptist Convention," "Close-Communion Baptist Convention," "Immersion-Only Baptist Convention," "Missionary Baptist Convention," or "Tithing Baptist Convention?" None of these seems to be an improvement on our present name with its rich meaning acquired through the years by the kind of testimony and service the world needs today and which includes all of these qualities.

It appears to us that some very serious dangers lurk in any effort to change our Convention name.

If the name should include some quality, as has been suggested, the emphasis on that particular quality could easily result in a neglect of emphasis on other qualities as important. Besides, such emphasis would tend to develop into a requirement that all members must embrace that quality. Friction would be the inevitable result and we may find ourselves with an acquired name—"Fighting Baptist Convention."

Southern Baptists are now in the midst of the greatest program of denominational development, expansion, and world service the world has ever seen.

At home and abroad new doors are being entered. It is a "Southern Baptist" movement. As recently as last January the president of the "Jamaica Baptist Union" said to this writer, "The program of Southern Baptists is what we need." He certainly did not have geography in mind when he said "Southern." To change names in the midst of this movement and be forced to digress from our main task in order to educate people at home and abroad about the why, what, and meaning of the change of names would almost certainly result in weakening our witness. There is the certain danger that in forsaking our old name, so well-known and meaningful, for an unknown new name, our identity to many would be confused in the jargon of the many splinter Baptist groups with their many names.

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## Illinois Baptists Request Names of Non-Residents

From a Baptist worker in Illinois comes the following:

"It will be greatly appreciated if you can help us locate non-resident Baptists by placing the following in your paper:

"Please send the names and addresses of non-resident Baptists living in northern Illinois, Wisconsin, and Minnesota, to the Pioneer Missionary, Rev. Harold E. Cameron, 273 S. Alfred Street, Elgin, Ill.'"

# Southern Baptists, Are You Listening?

By L. C. KELLY  
Campbellsville, Ky.

The Southern Baptist Committee on Theological Education has released the report which it will present to the Southern Baptist Convention in Miami in May.

Southern Baptists, it is before you. Have you read it? Does it project a program of theological training which attacks the problem fundamentally and constructively and in a way which will meet the needs of God's called-out ones on the different rungs of the educational ladder?

The report on which we are expected to vote at Miami makes two recommendations:

1. That a committee be appointed to further study the need of theological education, and, if deemed advisable and necessary, recommend the location of an additional seminary.

2. That the action of the 1950-Convention regarding the relationship of the Convention be reaffirmed. That the Convention not undertake "for the present" to operate Bible institutes. The committee was requested to give the most favorable consideration to students who seek training in such schools as the Mountain Preachers Bible School at Pineville, Ky., and the Florida Baptist Institute at Graceville, Florida, and that the Opdyke Fund be made available to more mountain students and in larger amounts. Also that the Southern Baptist Foundation be asked to create a trust fund, the income of which will go to students in or out of the mountains, the Foundation to direct the use of these funds.

In a nutshell, this report adds up to the conclusion that we are marching forward providing every means for training the called-out ones who are on the higher levels of learning, but as respects our obligations to those on the lower rung of the educational ladder, we, as a Convention, are where we were five years ago, except for the suggestion that we offer to help bear the expenses of individual students through the two avenues mentioned above.

Since 1950 we have started two new seminaries, spent millions on the older ones, and are now looking forward toward another one if it be found advisable. We should stop short of nothing that would give this group all that is needed.

For the other group, which represents

the largest number of God-called men, we also have an inescapable obligation to leave nothing undone that would give them opportunity to prepare to preach more effectively the unsearchable riches of His grace. Theirs is the same gospel, same task, same fields of labor, and more territory.

We are all ready to admit that when God calls a man to preach, He calls the denomination to make it possible for him to be trained to do the best possible task. That's the basis of all argument for seminaries. The jewel of consistency demands that any just and fair plan must include the lower along with the higher group.

The recommendations that those of the lower group who desire to study in the Bible Schools be helped through the Opdyke Fund and by a trust fund to be raised is good. But the conditions laid down by the donor of the Opdyke Fund makes it available to a very limited number of mountain students only. So far as we know it has not been stated what has been done, if anything, toward the Southern Baptist Foundation fund since 1950 when that action was taken.

In addition to the limitations of the two recommendations to help both types of undergraduate students, those in the mountains and those out, there is still



EARLINGTON GROUND BREAKING—Pastor Hughlan P. Richey led the First Baptist Church of Earllington in breaking ground for a new \$40,000 educational building on April 3. The project, it is expected, will be completed by August 1.

a very fundamental limitation. The means of help offered to a very small per cent of this lower educational group would fail in helping build strong institutions which would offer adequate facilities for the best training of those receiving help. Students call for faculties and buildings and maintaining adequate plants. Even if funds could be used to send all men in and out of the mountains to the Bible schools, these schools could not furnish the training and plants needed without the help of the Convention.

Southern Baptists, are we going to turn a deaf ear to this vast number of undergraduate men who have so few to champion their cause? Are we unwilling to lend a helping hand as big brothers?

One is reminded of an experience of a student at the Mountain Preachers Bible School some years ago. He had come to the school with a prejudice against education, but had seen the light. And he had a consuming desire that others like him get the same help.

At the end of a class one morning, he arose and said: "Brethren, last night I was up there on the mountain praying and listening to the Lord. I heard some strange voices. All over these mountains I heard children crying, crying for the Bread of Life. I heard mothers praying God that their children might have a spiritual chance as others have. I heard preachers thanking God for putting it into the hearts of some of His people to plant this Bible School here in our midst that we too might have a chance to study and learn better to preach His gospel to our own people, Brethren, can you hear these things?"

Southern Baptists, can you hear these things? Can you hear voices of God's hungry-hearted, undergraduate men of the mountains, of the plains, the hills and the valleys, from all over the Convention territory and beyond?

Let us rise up and see to it that these voices have a chance to sing out in praise and thanksgiving rather than in crying in complaints and disappointments, until some other people will finally have ears to hear, eyes to see and hearts to understand and help. Let's settle this question of our Convention getting back of some Bible schools in a way worthy both of itself and of those who need help so urgently. Let's settle it on its merits by giving it a fair hearing and time to be heard before the whole Convention when it meets in Miami in June.

►Mr. Herbert G. Smith, 81, for many years a trustee of Campbellsville College, died on April 18, near Campbellsville, Ky., at the home of his son, Howard Smith. He was a retired farmer, and in early life had been a teacher. He is also survived by a daughter, Mrs. C. W. Bridgewater, Louisville.

## Six Young People from Kentucky Baptist Children's Home, Three Boys and Three Girls, Are Graduated from Glendale High



Elwanda Jewel  
Reed

Frank  
Bruce

Dora Belle  
Miracle

Eugene  
Boyd

Marie  
Thompson

Gary  
Tunstall

GLENDALE, Ky. — Kentucky Baptist Children's Home will have six of its young people to graduate from Glendale High School this month. Their pictures appear above. From left to right, we proudly present thumb-nail sketches of each of them.

Elwanda Jewel Reed came to the Home on June 20, 1941, from Blackburn, Estill County, Kentucky. She has lived at Glendale longer than any of her classmates. For the past three years Elwanda has been one of the cheer leaders for Glendale High School. Following graduation she plans to make her home with a sister in Cincinnati, Ohio, and enroll in a business college there.

Frank Bruce has been living with us since August 23, 1943. He was born in Eagan, Tenn. During the past season Frank has served as the business manager of the Glendale High basketball team. He is anxious to go to college and we are going to try to make it possible for him to enroll in Cumberland College this fall. He is one of the ushers in our local (Gilead) Baptist Church.

Dora Belle Miracle also came to the Home to live in 1943, on April 1. She hails originally from Lenarue, Harlan County, Ky. Dora Belle won the coveted honor of being chosen as the best all-round girl in Kentucky Baptist Children's Home at Homecoming, 1953. Upon her graduation she plans to move to Madison, Wisconsin, and live with relatives there.

Eugene Boyd was born in Hardin County, the

same county in which our Home is located. He has been with us at the Home since April 9, 1946. He is a two year letter man in basketball, and one of the most valued players on the Glendale High squad. Eugene's plans for the future are still indefinite, but he probably will live and work in Louisville, Ky.

Marie Thompson came to Glendale on October 2, 1947, from Louisville, Kentucky. Like Dora Belle, she too is a "best all-round girl," having been awarded this distinction at our Homecoming last year. Marie has chosen nursing as her field of work, and will be employed at Hardin County Memorial Hospital, Elizabethtown, Ky. throughout the summer. She plans to enter college in the fall.

Gary Tunstall is from McCreary County, Kentucky, and has been living with us here in the Home since April 26, 1949. Gary loves baseball, and is one of the pitchers on our local high school nine. He has a sister who graduated here two years ago, and he plans to go to Naugatuck, Connecticut, to live with her and find employment there, after his graduation.

Kentucky Baptist Children's Home has a tremendous investment in these six young people. All of them have been converted and baptized while living in the Home. All of them attend all of the regular services of our Gilead Baptist Church. We are grateful for the privileges and opportunities that have been ours in caring for them and guiding them to this high hour in their lives.

## KENTUCKY BAPTIST CHILDREN'S HOME

C. FORD DEUSNER, Superintendent  
Glendale, Kentucky

## CHILDREN'S PAGE

### Jimmy's Birthday Surprise:

By MATTIE C. LEATHERWOOD

Jimmy was six years old, but he had a birthday coming soon. This would make him seven! Mother had promised to give him a birthday party and he knew it would bring many surprises. He could hardly wait for the day to come.

Three days before his birthday Jimmy had a fall from his wheel. He broke his leg.

Having to go to bed and stay there was bad enough. But it was not half as bad as having to give up his birthday party. Jimmy could think of nothing else.

"A fellow couldn't have a party while he was in bed, could he Mother?" he asked, at last.

"I'm afraid he would not enjoy one very much," said Mother. "We will just put off the party until you don't have to stay in bed any longer."

"No-o-o," said Jimmy, "it wouldn't be a birthday party if I couldn't have it on my birthday."

Neither of them spoke for a minute. A big tear rolled down Jimmy's cheek. His smile came back, though, and he said, "I'll just wait until another birthday to have a party. This one, I'll spend with my story-book friends. I'll pick out the ones I want you to read me about—and I can have a birthday cake, can't I?" "You surely can," said Mother, "a cake with seven pink candles."

When Mother went downstairs, later, she telephoned the mothers of Jimmy's friends. She told them about an idea she had for Jimmy's birthday. They thought it was a very fine idea and said they would get to work helping, right away.

So it happened that on the afternoon of Jimmy's birthday, things began to happen. While he was waiting for Mother to come and read to him, Cousin Elizabeth, who was a big girl, came in. She was dressed as Mother Goose.

"Surprise Jimmy!" she cried. "Some of your story book friends are coming to see you. They will be here any minute. I shall not tell you who they are—you will have to guess who each is."

Mistress Mary was the first to come. She wore a long ruffled dress and had a wreath of flowers in her hair. She carried a basket filled with flowers in her arm.

Jack and Jill came next. Jack had a white bandage around his head and he and Jill carried a pail, together.

Mary's little lamb came on wheels,

but it followed her in, just as it was supposed to do. And when Little Bo-Peep got there with her long shepherd's crook, she didn't notice anybody until she had looked under the bed, behind the bed, and even under the dresser, trying to find her sheep.

Little Boy Blue had his horn, Jack Horner had his pie. And Tom, the Piper's son, ran into the room and right out again with a very large piggy bank under his arm.

Polly brought her kettle. Simple Simon brought his pail and fishing line. Jack put his candle stick on the floor and jumped over it, the very first thing.

The last of Jimmy's book friends to



Illustrated by  
Iris B. Johnson

get there were Old King Cole with his pipe and his bowl, followed by his fiddlers three. The fiddlers couldn't get any music out of their fiddles, but the record which Mother put on the record player did very well in place of the fiddles.

These book friends enjoyed marching about the room and skipping, to the music. They sang Mother Goose rhymes and most of them did stunts.

Jack jumped over the candle stick so well that everybody wanted to try it too. Simple Simon fished for a whale, all by himself.

Last of all, Jimmy showed his friends the cast the doctor had put on to help his leg get well. Everyone of them had to write or print his name on the white cast, right then and there!

Mother Goose couldn't understand why Humpty Dumpty hadn't come.

"I know he started to the party," she said. "I wonder where he is!"

"Here he is!" said Uncle Ben, coming through the door with Humpty in his arms. "The walk was too long for him and he sat down on the wall to rest. I happened along just in time to give him a lift."

He sat Humpty on the head board of

Jimmy's bed. He sat there only a minute or two, then he had a great fall.

"And all the king's horses  
And all the king's men  
Couldn't put Humpty Dumpty  
Together again."

That was because he was made of paper, and when he fell his sides burst and the gifts in bright wrappings with which he was filled rolled over Jimmy's bed!

Jimmy had lots of fun opening his gifts. His friends had fun, too, as they watched him, then passed each gift around so all could see it.

Mother brought in the birthday cake with the seven pink candles burning, on a tray.

Everyone crowded near to sing "Happy Birthday" and to make a wish. Then Jimmy blew out the candles and Mother helped him cut the cake. Everybody got a big slice and all the ice cream he could eat.

When it was almost time for the party to break up, in walked Daddy dressed as the pie man. He wore a suit he had borrowed from the baker and carried a tray fastened about his neck with a ribbon. On the tray, instead of pies, there were books—books of stories about nice to-know friends. There was one for each guest.

"Oh, Mother," said Jimmy when the last little friend had gone, "it was the nicest party!"

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### Helping Is Fun

By Mattie C. Leatherwood

I'm glad that children small as I  
Can help sometimes, each day—  
I hang my nightie on the hook,  
And put my books away;  
I pick up all my playthings  
When time for play is done,  
And smile while I am doing it,  
For helping folks is fun!

I'm glad there are a lot of things  
I'm big enough to do—  
I can take my daddy's hat  
And bring his papers, too;  
And when my mother calls me  
And wants an errand run,  
I can do it quick as scat,  
For helping her is fun!

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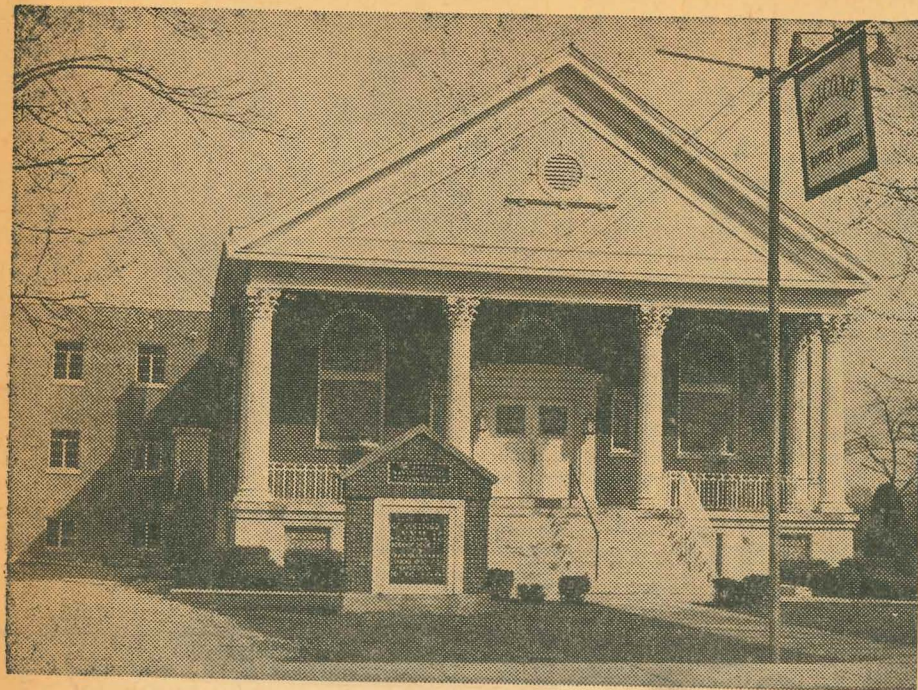
### "Sigrid Marries A Catholic"

Is your son or daughter engaged to a Roman Catholic? Are you aware of the developments that this romance is bound to bring? This true story of Pierre and Sigrid reveals why a mixed marriage is a slavery from which there is no deliverance. Learn the vital and important facts before it is too late! Postpaid only \$1.00. Edition limited.

GOSPEL ART SHOPPE

Dept. WR-5, Rowan, Iowa

## Education Building Dedicated At Florence's Centennial



FLORENCE, Ky., April 4. — Yesterday was a great day in the Florence Baptist Church. On that day their new educational building with its 32 rooms and their remodeled auditorium, both of which were built to meet the needs of the fast growing community in which it is located, were dedicated. Likewise, it marked the completion of the first century of the church's history.

Some 488 assembled for the Bible School Hour and 615 were present for the Morning Worship to hear Rev. Harold Wainscott, former pastor of the church and present pastor of the First Baptist Church, Pikeville, bring the message on "The Church of Yesterday."

Lunch was served by the ladies of the church at the noon hour to 550 persons, after which, at 2:00 o'clock, the service of dedication was held, with Pastor Thomas Hicks Shelton, Latonia Baptist Church and moderator of North Bend Association, bringing the message on "The Church of Today." The love offering for the day was \$3,800.

The young people of the church were in charge of the evening service, presenting a program built around the thought, "The Church of Tomorrow." Robert Campbell, a student of Georgetown College, delivered the message.

The basement of the new building was started May 7, 1954, and every part is now completed at a total cost of \$77,000. The Sunday school has grown to an enrollment of 667, with an average attendance of 400 now. Every department of the church is growing.

The Florence Baptist Church is located at the intersection of Highways 25 and 42, ten miles from Covington. At the

present time more than 100 houses are under construction nearby, opening the way for many Baptists to move out from the city. There have been additions to the church every Sunday thus far during the present year.

The pastor, Roy Johnson, began his work on October 22, 1952, and more than 350 have united with the church since that time. The present membership is 700.

Since its organization in April, 1855, there have been times during the last 100 years when the doors were closed for a period, but the church has come through until it is now one of the strongest churches in the North Bend Association, and is an important sector in the Greater Cincinnati Area.

### A Letter from Ridgecrest To Kentucky Baptists

Box 3  
Ridgecrest, N. C.  
April 20, 1955

Dear Dr. Skinner:

I am writing you and the editors of several other state Baptist papers to ask that the following information be printed—either as a condensed news brief or as a letter to the editor.

Ridgecrest Baptist Assembly is swamped with reservations for the summer conferences, and it is all the busy staff can do to take care of the ones who will stay within the Assembly's accommodations. These, of course, finally have a limit, and some have to be turned away. I wonder, however, if these disappointed ones realize that there are a number of home-owners in the com-

munity who open their doors to the Assembly's "overflow" and who are glad to take reservations in advance in order to assure the guests of a place to stay. These accommodations range from single rooms to apartments and rooms for groups, and most of them are within easy walking distance of the Assembly.

Since people who have come to Ridgecrest for years know about these homes, most of them are already reserved for the big Sunday School and Training Union weeks, but there is still quite a bit of space available for the rest of the summer.

If anyone is interested in inquiring more about this, he can write to me or telephone me and I shall be glad to mail him a list of local people with the type of accommodations each has. (Since this is at my own expense, I would appreciate each inquirer's sending a stamped, self-addressed envelope.)

There are for rent also other cottages owned by churches and individuals who live away from Ridgecrest, but I have no list of these. If, upon reading this letter, these people would like to send me their names, addresses, type and capacity of accommodations, I shall be glad to compile this list, too.

This may be an undertaking much too big for one individual, but I feel so sorry for those who have to be turned away because of lack of room, and I do so yearn for all Southern Baptists to share in the blessings of Ridgecrest, that I shall attempt this at least one year.

I should like to ask that everyone write the Assembly first, and then, if there is no room, write to me or telephone me at Black Mountain 7732 or 7134.

Cordially yours,  
Mary Nell Jackson

### Baptists, Keep That Name!

(Continued from Page 6)

We sympathize with a lovely girl with an honored name who must give up her name when she marries. A new name to make as good as the old! We fear that if we give up our name we will find it very difficult to make the new as good as the old. It is truly a good name, an honored name, a meaningful name—"rather to be chosen than" linguistic consistency or promotional emphasis.

The prophet said, "He shall set up an ensign for the nations." The name, "Southern Baptist Convention," seems to be an ensign among the nations—a sign of the faith, message, program, and methods the people need to meet their problems. Let us keep it and guard its honored integrity.

Paraphrasing George Pope Morris, let us say:

Baptists, spare that name,  
Touch not a single letter:  
Through faith it gained its fame;  
No other could be the better.

## More Members But Fewer Workers

By MRS. BETTY COLLINS  
Visalia Baptist Church  
Route 5, Covington, Ky.

I have been reading with a great deal of interest the articles of the past few months concerning religion.

Since my husband and I have gone into the church within the last two years, I guess we would be figured as a statistic in this religious re-awakening.

Because Christianity is so new to me, I don't feel that I am an authority on what this religious trend will mean to our country. However, I am an authority on what Christ can do for the individual. I just pray that this re-emphasis on religion is centered around Christ, because, believe me, if it isn't we're in for a rude awakening.

If we're only pointing out the social attributes of the church—the things it will do for us—we're missing the whole point of why Christ came to earth.

In order for this mass-revival to have any effect upon us or the world, we must go back to the cross to find the true meaning of what the church is and what duties it has to perform.

To begin with: First, the church is an instrument of love. Therefore, if this sudden gain in church membership is to mean anything, we must have love for our fellowman. It must be the kind of love that will tell man of his need for Christ and Christ's love for him. It must be the kind of love that takes \$10 or \$20 out of a family budget to feed and clothe the children of unworthy parents. It must be the kind of love that takes the man with a houseful of kids away from his home so he can have ball games for kids with a house but no home. It must be the kind of love that makes the busy housewife drop everything to make a visit to a sick friend or neighbor. It must be the kind of love that makes a man give \$5 out of his \$50 for the church and then another \$5 to send someone to Korea with the message of hope.

Second, the church is an institution of service. Christ Himself said He came as one Who serves. Therefore, if we are to be worthy of His church, we must serve our friends and neighbors. We must feel that his troubles are our troubles and pray to God with him for guidance. We must be willing to accept some responsibility in the church even if it is just to keep the building clean. We must be willing to take time to visit others and tell them what the church through Christ can mean to them.

According to this last article I have before me, the churches have had an increase in membership of 90 per cent since 1929. Why, then, if the churches

have had such an increase, is it necessary for the church leaders to do all the visiting of the sick, all the witnessing, all the pleading with people to do some little job in the church that would help him so much? If this 90 per cent is going to mean anything for Christ, we're going to have to do more than just fill the pew—getting our own batteries charged. We're going to have to absorb a little extra just so as to be able to help the man or woman who needs it so badly.

Come on, fellow Christians, let's show the world we're not just a bunch of parasites. Let's go to work for the Lord!

Mr. E. G. Lunsford, father of Southern Baptist Missionary James A. Lunsford, died April 12 in Jonesboro, Ark. The missionary, who serves in South Brazil, is in the States on furlough and may be addressed at 1441 Beech Street, Abilene, Texas. He is a native of Paducah, Ky.



WOMEN'S ACTIVITIES are represented by this Girls' Auxiliary queen coronation scene in the new slide production, "Doing Good Through the Co-operative Program." The 46-frame, all-color series was produced by the General Association of Baptists in Kentucky for free use in the churches. A review of both state and Southwide causes is included. Order from Miss Valedia Wolford, 127 East Broadway, Louisville 2, Kentucky.—Photo by Gainer E. Bryan, Jr.

## Education For American Living

(Continued from Page 3)

Presenting information on vital issues of life with no attempt to give guidance and perspective in their use is a positive evil. It is small wonder that a New York educator remarked that most high school and college graduates "do not know what work means. They do not know how to get a job or how to keep it when they have it. Many of them don't know how to keep their own bodies and minds clean. They have no protection against hysteria."

It is a false conception of education which thinks of it as meaningless and endless activities. The free time of the average high school youth has been completely appropriated by some school systems. They are so busy getting ready to live they have no time to live.

While Woodrow Wilson was President of Princeton University he called a young man in to talk to him about his scholastic standing. He reminded the youth that his father and grandfather had both graduated from Princeton with high honors and accepted responsible positions upon graduation. To which the boy replied, "Why, Mr. President, you don't expect me to make as good grades as they did, do you? I'm too busy running the school." Mr. Wilson later remarked that on checking up on the student's extra-curricular activities, he was telling the truth. His college life was filled with activities, many of which were meaningless. Education for the American way of life must have more than unrelated activities or our young people will be ill-prepared to accept the responsibilities of tomorrow.

Dr. Helton and his wife are natives of Kentucky, he of Cox's Creek and she of Cynthia. Both are graduates of Georgetown College. They have been in Virginia fourteen years but write that they still love Kentucky and that they keep up with us through the Western Recorder.

### Advice From Florida Weatherman

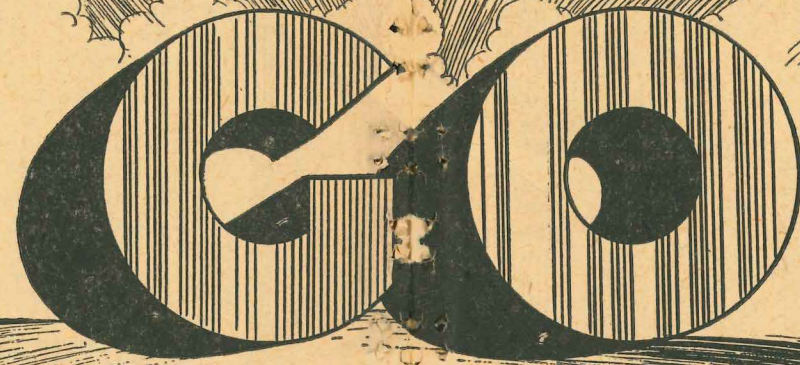
NASHVILLE, Tenn. — (BP) — If a study of weather during May in past years is an indication, it should be shirt-sleeve weather, with maybe the need for a raincoat once or twice, during the Southern Baptist Convention's annual session in Miami, Florida.

The Weather Bureau there says you can expect highest daytime temperature around 82.3 degrees and the lowest night readings about 71.9 degrees while you are there.

Rain falls about eleven different times during the month of May, the forecasters report, yielding a total rainfall of 4.5 inches on the average. Humidity is about 70 per cent.

The local Convention committee at Miami advises you to bring light clothing. It will be the kind of weather for straw hats and white shoes.

# BAPTIST MARCHING ORDERS



**WHO?** \_\_\_\_\_ **Ye**  
**WHERE?** \_\_\_\_\_ **into All the World**  
**WHAT TO DO?** \_\_\_\_\_ **and Preach**  
**WHAT?** \_\_\_\_\_ **the Gospel**  
**TO WHOM?** \_\_\_\_\_ **to Every Creature**  
**HOW?** \_\_\_\_\_ **Through the COOPERATIVE PROGRAM**

**SUPPLE-  
MENTARY  
OFFERING**

*General Association Of Baptists In Kentucky*

W. C. BOONE, General Secretary

127 East Broadway

Louisville 2, Kentucky

**JUNE 12  
1955**

➔ SEND FOR FREE SUPPLY OF OFFERING ENVELOPES ➔

## Baptist Training Union Department

JAMES H. WHALEY  
State Secretary

### Reports From The Associations

**Christian Association**—Mr. Roberson, the director, reports that a Baptist Youth Night was held last quarter and that several churches were helped in their plans for the study courses for this year.

**Long Run Association**—Miss Christine Hesse, the associational Training Union director, states that 107 churches and missions have Training Unions out of the 134 in the association. Last quarter 401 people attended a combined Officers and Leaders' Council and Mass Meeting. A banquet for Pastors and Directors was also held with 170 people served.

**Salem Association**—Mr. Ray Griffie again reports a standard association. A number of study courses were held last quarter and also a Baptist Youth Night.

**Campbell County Association**—Mr. Lewis Martin reports that 17 out of the 21 churches in Campbell County have Training Unions. They are just getting organized but are making a great deal of progress.

**West Union Association**—Mr. Glenn Merrill reports an attendance of 169 at their last Mass Meeting and 69 at the Officers and Leaders' Council for the quarter ending in March.

### Conserving the Fruits Of Evangelism

By J. E. Lambdin

Relatively Southern Baptists are strong in evangelism and weak in the conservation of the fruits of evangelism.

#### I. Defining Terms

1. *Evangelism* means all that is done to win souls to Christ.

2. *Conservation* means all that is done to win saved people to church membership; to assimilate them into church and denominational life and fellowship; to train them in all of the duties and privileges of church membership; and to enlist them in service in and through the churches.

#### II. The Training Union Is a Powerful Force for Conservation.

1. It keeps Christians in a Warm, Glowing, Life-giving, Spiritual Atmosphere—the Church.

2. It Keeps Christians Studying About,

Talking About, and Interested in the Things of the Kingdom.

3. It Helps Christians to Form Good Church-Membership Habits.

4. Through Its Lesson Courses and Textbook Courses It Indoctrinates Christians.

5. It Gives Christians an Ideal Plan for Daily Bible Reading and Prayer.

6. It Develops Church Members Who Participate in Church Life and Activities.

7. It Starts New Christians Right by Conducting a Class for Them, Using the Book *Your Life and Your Church* by Sullivan.

#### III. The Training Union Completes the Job of Conservation by Training Personal Soul-Winners.

1. It Teaches Personal Soul-Winning to All Age Groups, Junior to Adult, by the Laboratory Method, Coupling Visitation with Class Work.

2. It Makes Itself Available at All Times for the Church Program of Evangelism.

3. It Practices Evangelism.

### Seventeen Associations Request No Awards

Through April 16,339 study course awards have been requested in Kentucky by 479 churches. This is a good report but we believe we can and actually are doing better. Be sure your requests for awards are made after the study courses are completed.

Seventeen associations as of the end of April have not requested a single award. Probably several churches in these associations have had study courses but have not requested awards. Below are the seventeen associations. Check the list. If your association is listed and you have had a study course, please let us know.

|                |               |
|----------------|---------------|
| Casey County   | Lynn Camp     |
| East Lynn      | Middle Fork   |
| Goose Creek    | Monroe        |
| Goshen         | North Concord |
| Greenup        | South Concord |
| Greenville     | South Union   |
| Irvine         | Three Forks   |
| Jackson County | Wayne County  |
|                | Whites Run    |

►Dr. Roy O. McClain will preach on the five Sundays in May on the Baptist Hour. His subjects will be: May 1, "Graven Images;" 8, "Honor Thy Father and Thy Mother;" 15, "Keeping the Sabbath Dedicated Unto God;" 22, "Taking the Lord's Name in Vain;" and 29, "Thou Shalt Not Kill. This program is carried on a number of Kentucky radio stations. See your local newspapers.

## COUNSELOR'S CORNER

BY DR. R. LOFTON HUDSON

### Foot Washing

**Question:** We as Baptists say that we believe in foot washing but it is not an order of our denomination. Jesus told Peter that if he didn't wash his feet he had no part in Him.



Dr. R. L. Hudson

Now why do we say that we believe in it and don't do it?

**Answer:** What do you mean by "an order of our denomination?" Do you not know that each local church determines its own practices? Baptists do not take orders

from anyone except the Lord himself. We do not observe foot washing as a church ordinance because it was never commanded as such by our Lord, nor practiced by his immediate followers.

The washing of feet was a home custom, observed in a country where people wore sandals, and no socks or hose, and left their shoes at the door when they entered a house. To observe it in a land with different customs would be quaint if not absurd.

There is no evidence that it was ever observed by the early church. They should have known what the Master meant. John 13:15 is a command to show humility toward one another. 1 Timothy 5:10 refers to hospitality, and is mentioned along with lodging strangers and relieving the afflicted. To turn an act of service into a ritual is to substitute form for substance.

We are to wash each other's feet in "little, nameless, unremembered acts of kindness and of love." In this sense Baptists believe in it. These are daily Christian deeds, not once-a-year rituals.

Baptism symbolizes the burial and resurrection of our Lord and of our own death to sin and resurrection to life. The Lord's Supper symbolizes the death of our Lord by which we are saved and sustained. Foot washing, at the best, could symbolize merely one of the Christian virtues, humility.

(Address all questions to Dr. Hudson, Wornall Road Baptist Church, 400 W. Meyer, Kansas City, Missouri.)

►The Home Mission Board has elected E. J. Combs, Jr., California mission worker, as director of Foreign Language Missions for California. Originally from Missouri, he is a graduate of Oklahoma Baptist University and the Southern Baptist Theological Seminary, and has done graduate work at Golden Gate.

# STATE GIRL'S AUXILIARY CAMPS



Come  
to  
Beautiful  
Cedarmore

Bible Study  
Mission Study  
Missionaries  
Recreation

#### DATES:

July 18-22—Intermediate Week (Girls 13-16 yrs. only)

July 25-29—First Junior Week

August 1-5—Second Junior Week (Girls 9-12 yrs. only for both Junior Weeks)

#### RESERVATIONS:

Send \$1.00 to State W. M. U. Office. Be sure to give age of girl and date of camp you will attend. Please do not send reservations for counselors as they are selected by Camp Director.

#### COST:

Room and Board—\$10.50 (Including Insurance). Books and handicraft 75c. Reservation fee applies on room and board.

SEND RESERVATION EARLY

EACH CAMP LIMITED TO 200

(See Your Counselor For Further Information.)

**SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 1, 1955**

Sunday schools with attendance as low as 100 will hereafter be published. Ten o'clock, Wednesday, is the deadline.

If the total number of additions to the church is included, that, too, will be published in the report.

Numerals after church indicates number of missions.

| Church                    | T.U. | S.S.  |
|---------------------------|------|-------|
| Anchorage, Pleasant Grove | 139  | 276   |
| Ashland, Unity            | 117  | 463   |
| Wildwood                  | 47   | 265   |
| Auburn                    | 97   | 270   |
| Barbourville              | 190  | 595   |
| Barstow                   | 97   | 417   |
| Beaver Dam                | 185  | 503   |
| Bellevue                  | 85   | 467   |
| Benton, First             | 102  | 249   |
| Blackford                 | 29   | 234   |
| Bowling Green, Eastwood   | 85   | 243   |
| First (2)                 | 359  | 1,299 |
| Briensburg                | 87   | 221   |
| Burlington                | 81   | 283   |
| Cadiz                     | 90   | 321   |

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FOR INFORMATION CONTACT:  
H. D. BRUCE, President

|                               |     |       |
|-------------------------------|-----|-------|
| Campbellsville (3)            | 307 | 795   |
| Pleasant Hill                 | 170 | 320   |
| South Campbellsville          | 107 | 288   |
| Carlisle (1)                  | 70  | 266   |
| Carrollton                    | 263 | 679   |
| Central City, First           | 274 | 679   |
| Clay, First                   | 234 | 583   |
| Cloverport                    | 216 | 809   |
| Corbin, First                 | 121 | 396   |
| Central (1)                   | 125 | 624   |
| Covington, Calvary            | 729 | 229   |
| First                         | 209 | 404   |
| Latonia (2)                   | 207 | 583   |
| South Side                    | 101 | 538   |
| Cox's Creek, New Salem        | 212 | 587   |
| Crestwood                     | 54  | 268   |
| Cynthiana (2)                 | 477 | 1,054 |
| Danville, First (2)           | 195 | 707   |
| Lexington Avenue (1)          | 107 | 590   |
| Dayton, First                 | 81  | 267   |
| Dawson Springs                | 101 | 349   |
| Elizabethtown, Severns Valley | 179 | 743   |
| Erlanger                      | 101 | 463   |
| Evansville, Ind., Calvary     | 123 | 607   |
| Grace                         | 262 | 895   |
| Keck Avenue                   | 310 | 310   |
| Walnut Street (2)             | 114 | 470   |
| Falmouth                      | 79  | 231   |
| Ferguson (1)                  | 79  | 269   |
| Fort Thomas, First (1)        | 102 | 364   |
| Frankfort, First (1)          | 170 | 1,094 |
| Crestwood                     | 80  | 293   |
| Thorn Hill                    | 106 | 442   |
| Franklin, First               | 143 | 608   |
| Fulton                        | 207 | 622   |
| Georgetown (1)                | 132 | 709   |
| Glasgow (1)                   | 82  | 272   |
| Greensburg                    | 161 | 392   |
| Greenville, First             | 132 | 625   |
| Harlan                        | 250 | 939   |
| Harrodsburg (2)               | 233 | 233   |
| Shawnee Run                   | 75  | 522   |
| Hawesville                    | 83  | 340   |
| Hazard (2)                    | 157 | 608   |
| Hazel                         | 101 | 847   |
| Henderson, First (1)          | 176 | 1,007 |
| Immanuel Temple (2)           | 199 | 1,178 |
| Hima, Horse Creek             | 47  | 201   |
| Hodgenville, First            | 122 | 491   |
| Hopkinsville, First (1)       | 176 | 1,007 |
| Second                        | 199 | 1,178 |
| Horse Cave                    | 47  | 201   |
| Hudgins, Aetna Grove          | 221 | 221   |

|                                |     |       |
|--------------------------------|-----|-------|
| Junction City                  | 74  | 243   |
| LaGrange, DeHaven Memorial     | 71  | 402   |
| Lawrenceburg, First            | 79  | 388   |
| Lebanon, First (1)             | 111 | 566   |
| Leitchfield, First             | 86  | 264   |
| Lexington, Calvary (1)         | 190 | 900   |
| Fellowship                     | 234 | 583   |
| Grace (2)                      | 180 | 809   |
| Hillcrest                      | 113 | 299   |
| Immanuel                       | 271 | 886   |
| Porter Memorial                | 168 | 653   |
| Rosemont                       | 60  | 404   |
| London, First (1)              | 173 | 658   |
| Louisville, Baptist Tabernacle | 188 | 734   |
| Baptist Temple                 | 130 | 334   |
| Beechland                      | 130 | 587   |
| Beechmont (2)                  | 213 | 1,054 |
| Beechwood                      | 54  | 214   |
| Broadway (1)                   | 64  | 371   |
| Carlisle Avenue (2)            | 358 | 1,394 |
| Clifton (1)                    | 127 | 464   |
| Crescent Hill (2)              | 237 | 1,007 |
| Eastern Parkway                | 99  | 581   |
| Eighteenth Street              | 108 | 373   |
| Fairdale (2)                   | 141 | 522   |
| Farmdale                       | 117 | 374   |
| Harmony                        | 117 | 330   |

(Continued on Page 20)

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**Carlyle Marney, Texas, on CBS Next Sunday**

ATLANTA, Ga.—Dr. Carlyle Marney, pastor of the First Baptist Church, in Austin, Texas, will be featured on the weekly CBS religious television program, "Lamp Unto My Feet," Sunday, May 15, it was announced today. A dramatic sequence, the program will be directed by Miss Pamela Ilott. Dr. Marney will appear



L. Carlyle Marney

at the close of the program to discuss religious and moral issues involved.

Well-known throughout the Southern Baptist Convention, and formerly pastor at Stithton Church, near Fort Knox, and Immanuel Church, Paducah, Kentucky, Dr. Marney was asked to represent his denomination on the program by the Radio and Television Commission, which co-operates in this network production once or twice a year.

Dr. Marney has held his present pastorate, a downtown church in a government and university center, since 1948. He has weekly radio and television programs in Austin and is the author of four books.

Television stations in 25 major cities throughout the United States carry the program each week.

The members of the East Williamson Baptist Church, Williamson, W. Va., extended to Pastor Ralph W. Halliwill and his family on the first anniversary, March 20 a beautiful statement of their appreciation of them. As an added expression of their appreciation of Brother Halliwill's ministry during the past year, he was presented with a wristwatch in the evening service.

**CLASSIFIED ADS**

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Bring a group from your church

The cost is only \$10.50 per camper

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(Enclose one dollar for registration fee. This dollar will be deducted from the camp fee when you get to camp.)

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Kentucky Baptist Camps

NAME \_\_\_\_\_ Age \_\_\_\_\_

Address \_\_\_\_\_ Dollar enclosed \_\_\_\_\_  
(town) (street)

Parent \_\_\_\_\_ Phone \_\_\_\_\_ Pastor \_\_\_\_\_

Address \_\_\_\_\_ Christian? \_\_\_\_\_

Church? \_\_\_\_\_ R. A.? \_\_\_\_\_ G. A.? \_\_\_\_\_

Rank or Step? \_\_\_\_\_ I agree to keep camp rules.

\_\_\_\_\_ Camper's Signature

I approve my child attending camp \_\_\_\_\_ Parent's Signature

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## SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT  
State Secretary

### Standard Sunday Schools

Monticello, First—Pastor T. E. Smith; Superintendent Charles O. Bertram.  
Evansville, Grace—Pastor Stephen H. Cobb; Superintendent John C. Hall.

### Standard Class

New Salem Church, Willing Workers Junior Class, Mrs. Charles King, teacher.

### More Training Than Before —But More Training Needed

It is encouraging to note that a total of 10,216 churches have had one or more Sunday school training courses since October 1 through March 31. This is an increase of 1,742 churches over the same period last year. In March, 1955, a total of 101,092 training awards were earned in a total of 4,458 churches in our Convention. This is very encouraging.

Kentucky had 686 churches completing training during the first six months of this year and 20,511 awards were earned. The first six months of 1953-54 we earned 20,270 awards. In March, 1955, Kentucky made an all-time record for any month of training with 5,249 awards.

But many churches still are not offering any training for their workers. More training is needed!

### A Pattern of Progress For Every Sunday School

Each year more Sunday schools are realizing the value of the ten points on the Standard of Excellence as a pattern of work. Every school which adopts the Standard as a program of work, reaches and maintains it, will be blessed by a more effective ministry. This statement can be verified by many Sunday school superintendents. The Standard provides a pattern for every phase of Sunday school work.

One Sunday school, which had been successful in attaining the Standard for several years, found itself lacking on several points when time came to apply for the 1954-55 certificate. For several months the church had been pastorless, during which time the Sunday school enrolment dropped below the resident church membership. The preaching attendance also dropped. For the lack of

proper leadership some classes had been combined, which caused the school to fail to qualify on Point Number Three, Grading. New teachers and officers were elected who failed to have credit on either *Building A Standard Sunday School* or *A Church Using Its Sunday School*. It was obvious some definite work had to be done in order to qualify. A training course was held. At that time the enthusiasm and interest became so great that the church adopted a policy of training which would eliminate such embarrassment in the future.

As the training course was conducted it was not difficult to put forth special effort to reach the other points which enabled the school to qualify for the standard.

A visitation program was established which increased the enrolment to equal the resident church membership; improper grading was corrected and emphasis was placed upon preaching attendance by the officers and teachers which enabled the school to go beyond the seventy per cent. The general complexion of the church improved when the Sunday school went all-out to reach the Standard.

For many years, in Kentucky, stress has been placed upon Standard Sunday schools, departments, and classes, also upon Standard associations. Consequently, many churches enjoy the blessings of a Standard school and a number of associations are doing more efficient work by having reached the Associational Standard.

Every Sunday school should adopt the Standard of Excellence as a pattern of progress. It serves as a guide, and incentive for doing better work, and a goal worthy of the school's best effort.

Most churches, which seriously strive to improve the teaching program, do not find the Standard too difficult to reach. It is necessary, however, for the Sunday school to adopt the Standard as a program of work before great improvement can be expected.

Emphasis upon the Standard will result in the Sunday school reaching more people for Bible study and will lead the school to do more efficient Bible teaching.

### Married Young People

"One-half of all babies are born to married Young People (17-24).

"One-third of all divorces come from married Young People.

"Seventy per cent of all homes are started by married Young People.

"Provide for married Young People with a Married Young People's Department in every church with sexes separate in classes."

Phillip Harris, professor of adolescent education, New Orleans Baptist Seminary, made the above statement at the Atlanta Sunday School Clinic.

### Convention Packet Available For \$10

(By the Baptist Press)

A limited number of packets of Convention material will be available for \$10 apiece to Southern Baptists wanting them.

The packets will contain the same material furnished to bona fide newspaper reporters covering the annual Convention meeting at Miami, Fla., in May.

In the packets will be all releases, a Convention Handbook, a copy of the publication *We Southern Baptists*, the *Book of Reports*, a copy of each Convention daily bulletin, and copies of speeches made at the Convention.

The packets can be secured on Saturday morning, the closing day of the Convention, in the pressroom at Dinner Key. The packets can also be mailed, if previous arrangements are made.

Orders for packets to be picked up at Miami or to be mailed to the buyer should be placed with Albert McClellan, director of publications, Executive Committee of the Southern Baptist Convention, Nashville, Tenn., immediately.

### Time Set For Executive Committee Miami Meeting

MIAMI, Fla. — (BP) — The pre-Convention meeting of the Southern Baptist Executive Committee will be held May 17 here.

Site for the Committee meeting is the Pan-American Room of the Columbus Hotel, according to Executive Secretary Porter Routh. It will start at 9 a. m.

Heads of Southern Baptist agencies and Committee members have been asked to submit to Routh any matters of business to be taken up at the meeting.

▶James E. Tull, pastor of the Blacksburg (Va.) Baptist Church, has been appointed assistant professor of theology in Southeastern Seminary at Wake Forest, N. C. He is to commence in the fall session.

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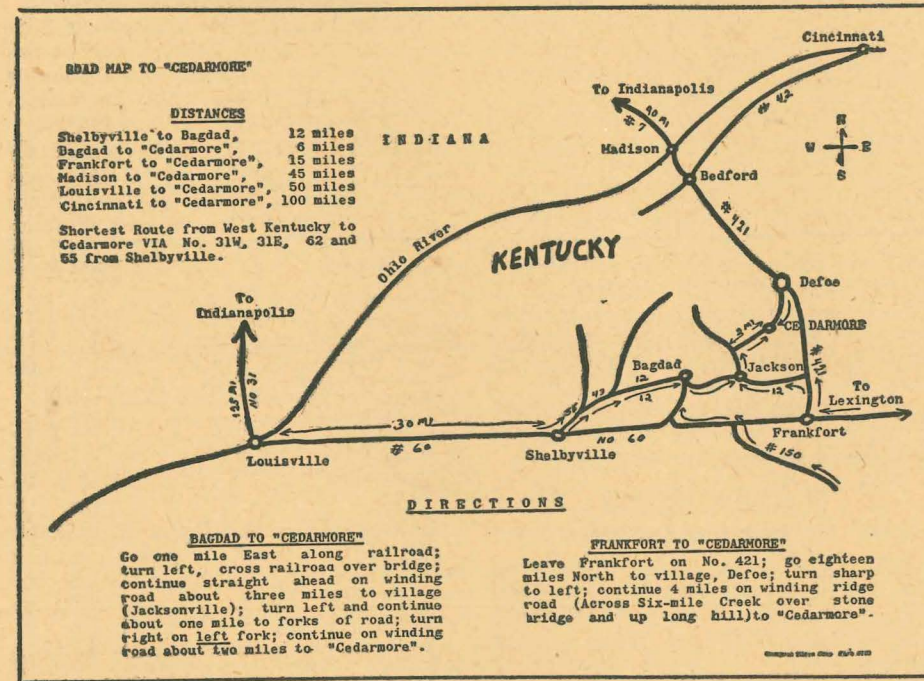
### BROTHERHOOD DEPARTMENT

LUCIEN E. COLEMAN, SR., Secretary

"Man power utilized through evangelism, missions, stewardship and consecration."

### All Eyes On Cedarmore—June 24

Come on men! Let's get set for that second annual rally for the Baptist Men of Kentucky at Cedarmore Baptist Assembly grounds, June 24. Remember, every Baptist man in the state, whether a member of a local Brotherhood or not is invited to our free barbecue supper and to hear Eddie Hurt, Jr., new South-wide Royal Ambassador Secretary, and Senator Robert S. Kerr of Oklahoma bring us heart stirring messages. Fellowship, inspiration, information for all Baptist men. Follow map for directions on how to get to Cedarmore.



### Pastors' Group Dangerous Young Minister Declares

(17th Century Baptist Press)

BOSTON, Nov. 1633 — (BP) — Preachers have become too powerful for their own good in New England, a young minister declared here last night in a forthright attack on pastors' conferences.

The charge was leveled by the controversial Roger Williams, Puritan minister who two years ago flayed a Boston congregation from the pulpit for their ties with the Church of England and then resigned as their pastor. Before he was forced to flee to America to escape persecution, Williams openly fought the Established Church in England.

"Ministers are so respected, and have so much moral authority over the people," Williams told the assembly of

New England pastors, "that their joint decisions are influential almost to the point of law. So much power is dangerous."

A fearless leader in the fight for religious freedom both here and in England, Williams told his fellow preachers that he believed in the freedom of the individual congregation. He said he considered the power wielded by the pastors' conferences as a threat to that freedom.

"I will fight any power that tries to destroy religious liberty," the minister declared.

Governor John Winthrop of Massachusetts said today that he is confident Williams' fears are unfounded. He

pointed out that all New England ministers share the conviction that "no church or person can have power over another church, and pastors do not in their conferences attempt to exercise any such power."

In reply, Williams agreed with the governor that there has been no outright attempt to coerce the individual churches. It is the power now held by the assembled pastors and its potential danger which he fears.

"These fortnightly conferences may in time grow into a form of presbytery which could take away the liberty of the separate congregation," Williams explained.

The outspoken Puritan defended his position for more than an hour, quoting the Scriptures at length as he assailed the power of the pastors in conference. He reminded the ministerial group of the evils which have developed out of the ecclesiastical power in England under Bishop William Laud. It was Bishop Laud who sought to have Williams arrested for his attack on the Anglican Church, forcing him to sail for America.

A spokesman for the pastors defended the conferences by saying they are devoted to discussion of issues involving doctrine and practice in the churches and are more of a social gathering than a governing body. He added that the conferences had helped to preserve unity of action and policy among all New England churches.

Copyright, 1955, by Historical Commission, Southern Baptist Convention.

### Evangelist Vince Cervera Returns for Another Revival at Fulton

FULTON, Ky., April 16. — The First Baptist Church here reports a seven day revival with Evangelist Vince Cervera doing the preaching. Crowds overflowed the auditorium each night. There were 53 additions, 33 being for baptism and 20 by letter, by far the majority of whom were adults. Pastor John D. Laida, of the Fulton Church, left the following week for a revival at the Turner Memorial Baptist Church in Fort Worth, Texas, where Estus A. Autrey is pastor.

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For May 22, 1955

By H. C. Chiles

## Hezekiah's Religious Reformation

With special clarity this lesson reveals the fact that Israel is God's photograph of many individual believers. God's chosen people had drifted far from God and evil times had come. Although some of the kings had been good men, the general trend had been away from God. During the reign of Ahaz the doors of the temple were closed and the services discontinued. He trusted in idols and promoted idolatry.

When Hezekiah ascended the throne the southern kingdom had drifted so far from God that not only had the temple fallen into disuse, but the priests were engaged in secular occupations. Even though Hezekiah was the son of a bad father and of a mother of sterling qualities, and had been reared where evil influences were on every side, he trusted in the living God and resolved to exterminate idolatry. He was anxious to lead the nation out of its state of backsliding. Instead of acting arbitrarily, as if he thought all wisdom resided in himself, he summoned the leading men of the kingdom and sought their advice.

Hezekiah began his reign by doing what needed to be done most. He sought the presence of Jehovah and entered into covenant with Him (29:3, 10). He "opened the doors of the house of Jehovah and repaired them." He immediately called the priests and the Levites, commanded them to sanctify themselves and instructed them to cleanse the temple, in order that the services might be resumed. By the sixteenth of the first month the temple had been thoroughly cleansed and all was in readiness. Burnt offerings and sacrifices were offered in great abundance, and the joy of the people was expressed in a great song service.

Having reorganized the divine services, the statesmanlike king and great religious leader, after consultation with his advisers, decided that they should keep the Passover in the second month and fourteenth day, according to the Law. Ordinarily the Passover was observed on the fourteenth day of the first month, but, according to Numbers 9:9-14, if anyone was unable to keep it at the proper time, he was permitted to observe it on the fourteenth day of the second month.

### I. THE REQUEST

II Chronicles 30:1, 6-9

Due to their inability to observe the Passover properly in the first month, they considered the wisdom of doing so in the second month, which was the next best thing to do. After consulting

the law on this subject, they agreed that they were justified in postponing the Passover until the priests could make the proper ceremonial preparations and the people could assemble from the distant parts of the land.

Desirous that the people from both the southern and the northern kingdoms might observe the Passover again, it was decided that the people of God from Dan to Beersheba be invited to "come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel." Hezekiah wrote letters and sent them by his couriers, who perhaps were soldiers of the royal bodyguard, to all parts of the land, urging the people to turn unto the Lord in order that they might obtain the divine blessings, to avoid the errors of their fathers, to be submissive to God's will and to be faithful in His service. Those who carried the tidings did so in the swiftest manner known in those days and they assured their hearers of grace and blessing. Those who turn to God, yield to His will, obey His commands, walk in His ways and work faithfully for Him may be assured of His bountiful blessings in any land.

### II. THE RESPONSE

II Chronicles 30:10-13

When the heralds went throughout the regions of Ephraim, Manasseh and Zebulun, the masses ridiculed them and scorned their invitation. "They laughed them to scorn and mocked them." What a tragedy! Yet, the divine invitation meets the same response from so many today. Multitudes spurn God's offer of salvation and are unkind to His messengers today. But, for any of His servants who have a tendency to become discouraged because of an unfavorable response on the part of their hearers, it is well to remember that God's messengers are not responsible for results, but only for the faithful deliverance of the Lord's message.

Though the masses rejected and spurned the gracious invitation, yet there were those, here and there, whose hearts evidently God had touched (I Samuel 10:26), who gladly accepted it and went to Jerusalem to worship. Doubtless their hearts were exceedingly hungry for God and they wanted to worship Him in spirit and in truth. However, before anyone can come to God in true worship, the things that are contrary to His will must be removed in order that the worshipper may have free access to His throne.

Every backslider should turn to God

in penitence, confessing his sin and yielding to what he knows to be the will of God. By so doing he will experience the joy of forgiveness and restored fellowship. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. Of course, sincere repentance involves a willingness to obey. Since it is disobedience that breaks fellowship, one should never expect that fellowship to be restored until there is a change of attitude and a willingness to be obedient. Numerous blessings are available to all of God's children as they walk in the paths of Christian obedience.

### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MAY 1, 1955

(Continued from Page 16)

|                                      |     |       |
|--------------------------------------|-----|-------|
| Hazelwood                            | 98  | 518   |
| Immanuel                             | 116 | 420   |
| Kenwood                              | 109 | 271   |
| Lynn Acres                           | 109 | 266   |
| Okolona                              | 275 | 552   |
| Parkland (1)                         | 275 | 1,264 |
| St. Matthews                         | 207 | 820   |
| Shawnee                              | 130 | 497   |
| Southside (1)                        | 178 | 653   |
| Third Avenue                         | 133 | 739   |
| Twenty-third and Broadway (2)        | 244 | 734   |
| Valley View                          | 86  | 226   |
| Victory Memorial (2)                 | 190 | 878   |
| Virginia Avenue                      | 416 | 416   |
| West Broadway (1)                    | 172 | 685   |
| Ludlow, First                        | 148 | 470   |
| Lyndon                               | 95  | 374   |
| Madisonville, First                  | 245 | 1,083 |
| Marion                               | 114 | 317   |
| Mayfield, First                      | 282 | 941   |
| Middlesboro, First (5)               | --- | 673   |
| East Cumberland Avenue               | --- | 263   |
| Monticello, First                    | 75  | 280   |
| Morganfield, First (1)               | 167 | 580   |
| Morgantown (1)                       | 132 | 251   |
| Mt. Carmel                           | 71  | 154   |
| Mt. Sterling                         | --- | 281   |
| Mt. Washington                       | 110 | 305   |
| Murray, First                        | --- | 940   |
| Newport, First (2)                   | 105 | 809   |
| Trinity                              | 117 | 263   |
| Owensboro, Buena Vista               | 108 | 483   |
| Eaton Memorial (1)                   | 324 | 490   |
| First (1)                            | --- | 1,052 |
| Hall Street (1)                      | 228 | 515   |
| Seven Hills                          | 108 | 293   |
| Third (1)                            | 355 | 1,239 |
| Paducah, Oaklawn                     | 191 | 325   |
| Trinity                              | 162 | 362   |
| Twelfth Street (1)                   | 165 | 432   |
| Paintsville, First (2)               | 70  | 304   |
| Paris, First                         | 40  | 264   |
| Perryville, Beech Grove              | --- | 234   |
| Pikeville, First (3)                 | 61  | 465   |
| Pineville, First (5)                 | 274 | 582   |
| Prestonburg, Irene Cole Memorial (9) | --- | 605   |
| Marrowbone (2)                       | --- | 247   |
| Providence, First                    | --- | 203   |
| Princeton, First (1)                 | 188 | 643   |
| Second (1)                           | 164 | 364   |
| Russellville, First (1)              | 113 | 431   |
| Post Oak                             | 133 | 185   |
| Shepherdsville                       | --- | 291   |
| Somerset, First                      | --- | 733   |
| Pleasant Hill No. 2                  | --- | 253   |
| Springfield, First                   | 140 | 492   |
| Sturgis, First                       | --- | 269   |
| Versailles                           | 72  | 400   |
| Walton, First                        | 116 | 383   |
| Williamsburg, First (1)              | 42  | 452   |
| Main Street                          | 50  | 221   |
| Williamson, W. Va.                   | --- | ---   |
| East Williamson                      | 77  | 362   |
| Winchester, Central                  | 212 | 485   |
| First                                | 143 | 505   |

►Lloyd W. Benedict is closing one year as interim pastor of the First Baptist Church, Hurricane, W. Va., on May 31. During the year 66 have been added to the church and the Sunday school has increased in average attendance from 280 to 350. He will supply some for Pastor M. D. Morton at the First Church, Ashland, in the coming weeks.

## Foreign Mission Board Reports to the People

By MISS IONE GRAY, Press Representative, Richmond, Va.

### Two Thousand Attend Foreign Board Session

An estimated 2,000 people attended the opening session of the semiannual full meeting of the Foreign Mission Board in the auditorium of First Baptist Church, Richmond, Tuesday evening, April 26, to hear the report of Executive Secretary Baker James Cauthen and to witness the dedication of 23 young people to world mission service.

Dr. Cauthen said, "This appointments service of the Foreign Mission Board was of significance in its indication of the growing concern in the hearts of Southern Baptists for a greater world ministry. This service is representative of the type of interest developing in all parts of the Southern Baptist Convention."

One Virginia pastor, who had come 100 miles with 42 members of his church, expressed the feeling of many when he said, "All we want to know is when is the next such meeting. We'll be here."

Dr. Cauthen's report, given early in the session, set the tone of the two-day meeting of the Board as it called Southern Baptists to a new dedication of life coming forth from recent sorrows over the tragic deaths of four missionaries and one missionary candidate.

"We cannot understand all that these sorrows mean, but we feel that the deaths of these missionaries should be like the falling of a grain of wheat to the earth to die and then to bear much fruit," he said. "There comes a fresh call to dedicate ourselves to our Lord and call upon him to raise up laborers for his harvest."

"In the early days of missions in the South Pacific, when one honored missionary was slain by cannibals, 25 volunteers offered to take his place as word reached the home base. It is our prayer that God may use the deaths of these sorely needed missionaries to appeal strongly to Southern Baptists to offer themselves for a world ministry . . .

"We are convinced that God has entrusted to Southern Baptists resources in personnel and wealth which place us under heavy responsibility for a world in need. Our imaginations are kindled as we think of the potentiality of Southern Baptists being laid at the feet of Christ. We shudder to think what it would mean if we should fail to challenge this Convention to do the will of God in this day of critical world need. . .

"Perhaps our greatest danger is that we might not have a faith big enough for our day. With a world lying in

misery, similar in many respects to the decaying body of Lazarus in the tomb, we like those loved ones must hear ringing the clear words of Jesus, 'Said I not, if thou wouldst believe, thou would see the glory of God.'"

### New Missionaries

Twenty-three young people from 13 states were appointed to missionary service in eight countries, bringing the total appointments for 1955 to 43. Rev. Elmer S. West, Jr., personnel secretary, reported that another large group are seeking appointment at the May meeting of the Board. Prospects for appointment in May, he said, indicate that the Board will come very close to having 1,000 active missionaries by the time the Southern Baptist Convention meets in Miami in May. This is the goal which the Board had set for the end of 1955.

Among the April appointees are three medical doctors, three registered nurses, and eight ordained ministers. A medical couple, Doctors Robert L. and Mary Gilliland Dorough, are the first Southern Baptist doctors appointed for the Philippines. They will work in the one-year-old Baptist Hospital at Mati, Mindanao, Philippines. Dr. Robert M. Wright and Mrs. Wright, a nurse, will fill an urgent need in Pusan, Korea.

The first graduate of Southeastern Baptist Theological Seminary, Wake Forest, N. C., was in the group. He is Rev. Louis E. McCall. (Mr. Fred L. Hawkins, Jr., who studied at Southeastern after receiving the M.R.E. degree from Southwestern Baptist Theological Seminary, Ft. Worth, Texas, was appointed at the March meeting of the Board.)

The April appointees are as follows: J. Bryan Brasington, South Carolina, and Victoria Young Brasington, Florida, for Peru; Roy Z. Chamlee, Jr., Georgia, and Martha Brooks Chamlee, Illinois, for Peru; Robert L. Dorough and Mary Gilliland Dorough, both of Alabama, for the Philippines; Albert H. Dyson, Jr., Texas, and Ruth Widick Dyson, Tennessee, for Nigeria.

Glendon D. Grober, Mississippi, and Marjorie Steele Grober, Kentucky, for Equatorial Brazil; W. Bryant Hicks, South Carolina, and Peggy Greene Hicks, Georgia, for the Philippines; Douglas E. Kenrall, Massachusetts, and Katherine Kerr Kendall, Arkansas, for Indonesia; Louis E. McCall, North Carolina, and Julia Seay McCall, South Carolina, for Thailand.

Mary Sue Meuth, Kentucky, for Indonesia; Tom G. Small, Texas, and Mary

Burnett Small, Virginia, for Southern Rhodesia; Orville W. Taylor, Arkansas, and Evelyn Bonham Taylor, Tennessee, for Nigeria; and Robert M. Wright and Paula Perkins Wright, both of Texas, for Korea.

### Africa, Europe, And the Near East

In accepting the report of the Committee on Africa, Europe, and the Near East, the Foreign Mission Board was asked to assume responsibility for the work already being done in Egypt by the Rev. Seddik W. Girgis, a native of that land who is a graduate of Southwestern Baptist Theological Seminary, Ft. Worth, Texas, provided conditions satisfactory to the secretary for that area should be met.

It was further recommended that representatives of the Foreign Mission Board enter East Africa in force as soon as Southern Baptists give reasonable assurance that this project would be adequately supported.

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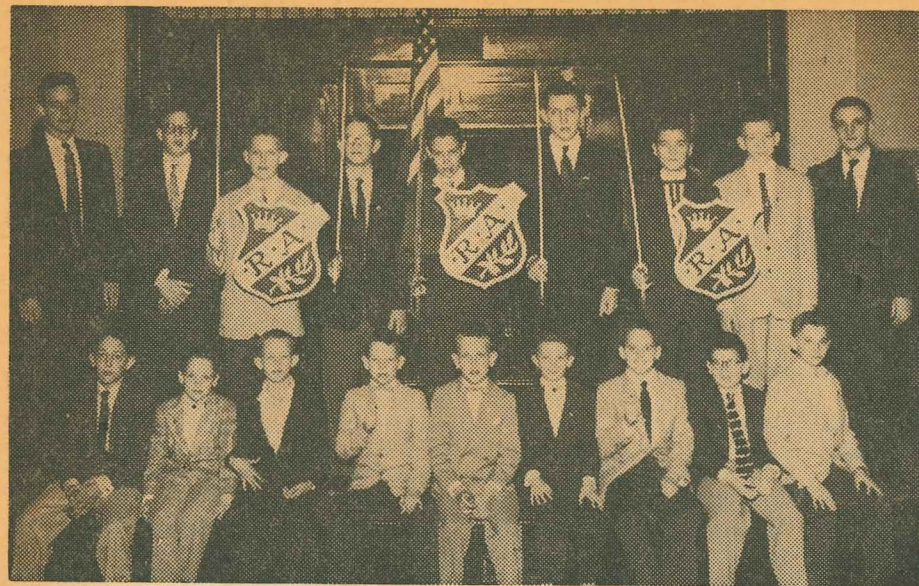
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**DANVILLE BOYS GIVEN RECOGNITION.**—Sixteen Royal Ambassador boys were recognized at the First Baptist Church at Danville on a recent night under the leadership of William Vaught, junior counsellor. Pastor Walker K. Price and Councillors Billy Joe Gibson and Vaught were among the speakers. Shown in the picture are, front row (left to right): Jack Gibson, James Porter, Larry Caldwell, Larry Terrill, Harry Terrill, Gene Litton, William Rulon, William Wallace and Jerry Wayne Caswell; and back row: Pastor Walker K. Price, Robert Kries, Spud Halcomb, Joe Gibson, Harold Young, Jack Vaught, Charles Bandy, Jeff Baugher and William Vaught.

## Why I Believe in The Resurrection

By **TAYLOR C. SMITH**, Professor of New Testament Interpretation, Southern Baptist Theological Seminary

Three reasons for believing in the resurrection are (1) the New Testament, (2) the Christian church, and (3) personal experience. I believe in the resurrection of Jesus because of the New Testament itself. By this I do not mean just the evidence found in the New Testament verifying the resurrection of Jesus, though that is authoritative, but the experience of the Christian community that gave rise to the New Testament. There would have been no New Testament if there had not been a resurrection. It is through the resurrection that Jesus is defined as Lord. Through this event



Taylor C. Smith

he was equated in the eyes of the disciples with God of the Old Testament. This is the distinctive teaching of the early Christians.

The confession that Jesus is Lord is that which separates the Christians from the Jews. The spearhead of the message of the early church was that God had raised the crucified Jesus. This changed them from disappointed men into fearless evangelists.

I also believe in the resurrection of Jesus because if he had not been raised there would have been no Christian church. The Christian church, which takes the place of the Jewish community, could not be founded on a Messiah who was merely the Son of David and one who was crucified. It has to be founded on one who was also designated as Son of God with power through the resurrection.

Finally, but by no means the least reason why I believe in the resurrection is the experience which I have had with the risen Jesus whom I have confessed as Lord by that experience. Christ lives in me which for me is a valid confirmation of the fact that he is risen. Jesus lived on the earth over 1900 years ago but he is also living in and with us today to confirm our belief in the resurrection.

►Mr. and Mrs. J. C. Ballew are the proud parents of a son, James Clarence Ballew, Jr., born April 22, weighing seven pounds, twelve ounces. The young man's father is state Royal Ambassador secretary for Kentucky.

## Glorieta Church Music Conference Faculty Announced

NASHVILLE, Tenn. — (BSSB) — The faculty for the third Southern Baptist Church Music Conference at Glorieta, New Mexico, June 9-15, has been announced by Dr. W. Hines Sims, conference director, and secretary, Church Music Department, Baptist Sunday School Board, Nashville. Dr. Sims will be assisted in directing the conference by department associates, Dr. Loren R. Williams, Clifford A. Holcomb, and W. J. Reynolds.

Dr. A. A. DuLaney, pastor, First Baptist Church, Roswell, N. M., will be the conference pastor, and Dr. J. Campbell Wray, director, School of Sacred Music, Southwestern Baptist Theological Seminary, Fort Worth, will direct *The Messiah*, June 14.

Other members of the faculty are Baptist state music secretaries, Lowell C. Alexander, La.; Gene Bartlett, Okla.; Dale C. Brubaker, Mo.; V. F. Forderhase, Tex.; and Miss Evelyn Watson, New Mexico.

Directors and ministers of music on the faculty are James Berry, First Baptist Church, Austin, Tex.; Miss Martha Moore Clancy, Ingleside Baptist Church, Shreveport, La.; Malcolm Edwards, Broadway Baptist Church, Fort Worth, Texas; Russell Newport, First Baptist Church, Springfield, Mo.; and William Souther, First Baptist Church, Dallas.

Others assisting as faculty members are Jack Ballew, organist, Immanuel Baptist Church, Tulsa, Okla.; Miss Zula Evelyn Coon, Music Department, Mississippi College, Clinton; Miss Gladys Day, School of Sacred Music, Southwestern Baptist Theological Seminary; Mrs. Paul Joyce, organist, Broadway Baptist Church, Fort Worth; Miss Ann Roberts, Voice Department, Oklahoma Baptist University, Shawnee; Andrew White, voice department, Drake University, Des Moines, Iowa; Mrs. George Wilcox, solo artist, Corpus Christi, Texas; Mrs. Gordon Phillips, Abilene, Texas; and Miss Frances Lee, assistant, Church Library Service, Sunday School Board.

Church musicians desiring to attend the conference should write immediately to E. A. Herron, manager, Glorieta Baptist Assembly, Glorieta, New Mexico, enclosing \$2.00 reservation fee.

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## Kentuckians Who Will Appear On the Southern and WMU Convention Programs

According to information received from Nashville, the following is a partial list of some of the Kentuckians who will appear on the programs of the Southern Baptist Pastors' Conference, May 16-17, the Woman's Missionary Union Convention, May 15-17; and the Southern Baptist Convention, May 18-21, all at Miami:

**Eaton, Hugh Van**, First Church, Glasgow, will conduct the devotional at the SBC, Wednesday, May 18, at 9:05 a.m.

**Georgetown College Choir**, special music Wednesday, May 18 at 7:00 p.m.

**Heeren, Forrest H.**, Dean, School of Church Music at Southern Seminary, is music director for the Southern Convention.

**Hoshizaki, Mrs. Asano**, Louisville, will speak on "Incentives to Prayer in Japan," at the WMU Convention, Tuesday morning, May 17.

**McCall, Duke K.**, president, Southern Seminary, will bring the report on the Seminary Friday, May 20, at 11:40 a.m.

**Herndon, J. D.**, pastor, Buena Vista Church, Owensboro, is a member of the Committee on Order of Business this year.

**Lansdell, Miss Emily**, president, Carver School, will speak at the WMU Convention Tuesday afternoon, May 17, on "Prayer in the Training of the Missionary."

**Price, Theron D.**, professor, Southern Seminary, will bring a message Saturday, May 21, at 11:25 a.m., at SBC.

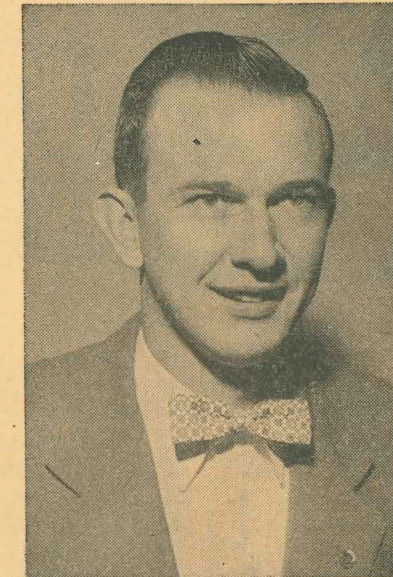
**Ramsey, Preston L.**, pastor, First Church, Somerset, will deliver a message on "His Glory in the Church," at the Pastors' Conference, Tuesday, May 17, 2:15 p.m.

**Rankin, Miss Mary Lee**, Carver School, will bring the devotional at the WMU

Convention Sunday, May 15, at 3:00 p.m.

**Southern Seminary Faculty Male Quartet**, will bring special music at the SBC, Friday, May 20, at 11:30 a.m.

**Wingo, Miss Beulah**, YP secretary, Kentucky WMU, will bring the devotional at the WMU Convention Monday afternoon, May 16.



**ORDAINED** — Joe Frank Hunt was ordained to the gospel ministry by the New Salem Baptist Church, Hardin County and Salem Association, April 10, 1955. Missionary H. D. Standifer, of Sevens Valley Association, was chairman of the examining council, and Missionary Calvin Fields, of Salem Association, delivered the ordination sermon. Pastor Royalty, Red Hill, gave the charge to the church; and Pastor Foster E. Howard, Phillips Memorial, gave the charge to the candidate. Brother Bradley Pope is pastor of New Salem. Brother Hunt is now a junior at Georgetown College. His wife is the former Miss Nellie Crews, Rineyville. They have twin sons.

## Men of Distinction?

"Ira Hayes, one of the Marine flag-raisers on Iwo Jima at the climax of World War II, was found dead last month. The doctor's verdict: Overexposure to freezing weather—too much alcohol."

The above paragraph from a local paper explains the death of a war hero

whose statue with his five buddies stands in Washington, D. C.

He was able to survive the bullets of war, but he fell a victim of alcohol. May the beautiful picture in colors advertising alcohol remind you that the final picture is often in news stories, telling of suffering, sorrow and death.—Bruce H. Price, Newport News, Va.

## George S. Munro Goes To Fort Thomas Church

The Elkhorn Association at its last meeting took note of Brother George S. Munro's call to the First Baptist Church of Fort Thomas, Kentucky, as previously mentioned in the Western Recorder, and asked that an expression of their appreciation for his service be sent to the Western Recorder. Professor Charles Hatfield, clerk, writes: "Brother Munro is highly regarded by the Baptists of Elkhorn Association, because of his aggressive, spiritual leadership and also his constructive messages in which evangelism has a prominent part. He is also highly esteemed by the citizens of Georgetown, regardless of their faith.

In this connection, a letter has also been received from Pastor O. W. Yates, chairman of the committee, in which he writes in part:

"The Elkhorn Association is much concerned regarding the going of Brother Munro, his wife and boy from our association. . . . The Munros are natives of New Zealand, where their early education took place in the schools of that country. . . . They came to Louisville to the Seminary seven years ago and then saw the need of completing their college education and entered Georgetown College. Then when they had finished there, Brother Munro took graduate work at the University of Kentucky.

"For three years now, the Munros have lived in the Gano Avenue community, where he has been pastor of that growing church. Their naturalization papers will be passed upon in May and they at that time hope to be official citizens of the United States. Mrs. Munro is very, very efficient, being publicity director of Georgetown College. They have one boy 13 years old. We who have been associated with the Munros predict a marvelous future for them in their chosen field. They are spiritual, congenial, friendly and tremendously interested in the ongoing of the Kingdom of God."

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