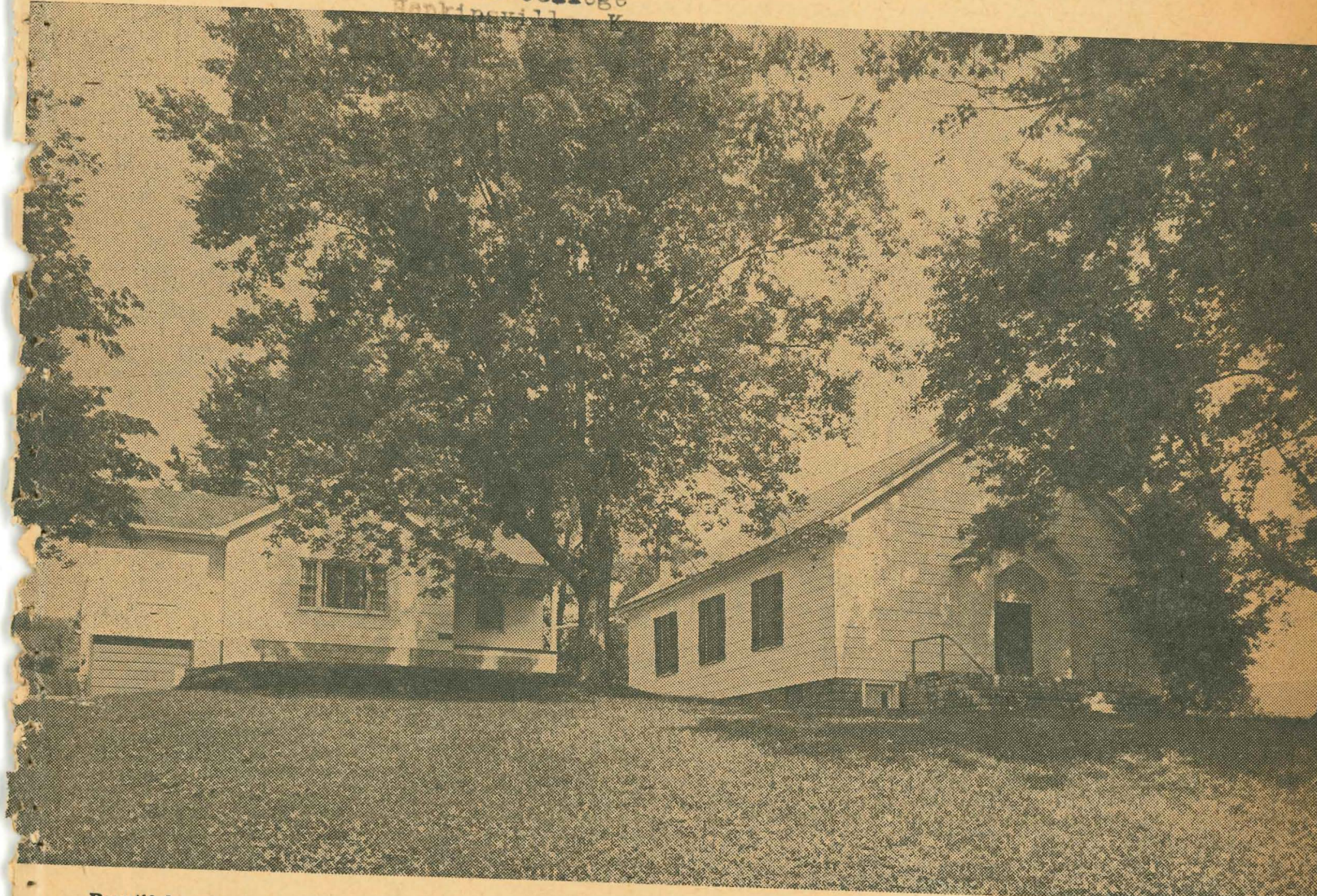


Western Recorder

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Beautiful pastoral scene near Winchester, Kentucky, showing the Ephesus Baptist Church (on the right) and its new parsonage (on the left) nestled among the stately trees in a rural setting. For story on dedication of new parsonage, see page 8.

Gleanings From The Field

►New pastor of Mabelton, Ga., Baptist Church is Hugh Widick. He went to the Georgia church from a pastorate at Oneida, Tenn.

►The publication National Voice of Conservative Baptists, put out by that Baptist group, has suspended its September issue because it lacks necessary funds. The magazine's office is in Williamsport, Pa.

►A collection of hymnbooks, gathered during his 50 years of preaching, has been given to Oklahoma Baptist University library by W. A. Merrill, former pastor of First Christian Church, Shawnee, Okla.

►Baylor University, opening its 111th session, said this might be its largest enrolment in history. To set a record, it must surpass the 5,325 enrolled in 1949 when many World War II veterans attended on the G. I. Bill of Rights.

►Charles Horton, minister of music for First Baptist Church, Rocky Mount, N. C., accepted a position as head of the music department of Campbell Junior College, Buie's Creek, N. C. The college is supported by North Carolina Baptists.

►Miss Phyllis Jennings, a 1955 graduate of Bethel College, Hopkinsville, from Earlington, has recently become music director and church secretary at the Manning Baptist Church, Manning, S. C. The pastor of the Manning church is R. Don Gambrell, formerly pastor of Kentucky churches.

►Pastor Hughlan P. Richey has been with Pastor William Flewallen and the Corinth Baptist Church, near Providence, in a revival. During the absence of Pastor Richey, Rev. Joe Williams, public relations secretary for Bethel College, Hopkinsville, supplied the pulpit of the First Baptist Church, Earlington, on September 18.

►Pastor O. W. Lasater, of the Edmonton Baptist Church and superintendent of the Liberty Baptist Sunday School Association, presented a new automobile to Rev. Cecil Adams and his family at a meeting of the body at the Glasgow Baptist Church. The gift was made by Baptists of Liberty Association in appreciation of his labors among them as their missionary during the last five years. He has now driven his wife and daughter, Wanda, to his new field of labor in Kansas.

►Area Missionary Cecil C. Adams, 525 North Ohio, El Dorado, Kansas, writes: "All persons who have relatives or friends in the State of Kansas who need to be in a Southern Baptist church will please send their names and addresses to me that we may contact them." Bro. Adams, until recently, was one of our Kentucky state missionaries.

►The first loan from Louisiana Baptist Convention's new church loan fund is being negotiated with Pineville Park Baptist Church, Pineville, La. The church will borrow \$5,000, according to State Executive Secretary Floyd B. Chafin.

►Pastor J. V. Mullin, Jr., says that Evangelist Paul Payne has been helping them in a revival at Pierce's Chapel Baptist Church, Fair Play, Ky., with the result that there were seven professions of faith, and six desiring to unite with the church by letter, making a total of 13 new members.

►Willie Dempsy Tudor, 76, died at the residence of his daughter, Mrs. I. Ferd. Graves, and son-in-law, Pastor I. Ferd. Graves, at Middletown, Ky., September 14. His funeral was held Friday, September 16, at Willhite Funeral Home, Middletown, after which the body was taken to the Melton's Funeral Home, Providence, Ky., and thence to his residence, Shady Grove, Ky. Another funeral service was held at the Shady Grove Baptist Church, Sunday, September 18, at 2 p. m. In addition to Mrs. Graves, he is also survived by one son, Carl F. Tudor, Philadelphia, Penna., and three grandchildren.

►Chaplain (Lt. Col.) Clarence Q. Jones, remembered for his pastorates in Kentucky at Sullivan, Fordsville and Fal-mouth, is now being addressed: Headquarters Area Command, Office of the Chaplain, APO 403, New York, New York, which means that he is in Germany. Like most chaplains, he is not satisfied simply to perform the duties for which he is paid by the Army. In addition, he has been having Vacation Bible Schools in his Area. One school had 800 in attendance, with a teaching staff of 87. In all his schools, the attendance has reached 15,000. He has now spent 18 years in the Army.

►The Indiana Baptist Convention will hold its 1955 sessions at the First Baptist Church, Evansville, Indiana, October 10-12. The said convention has recently honored this church by calling its pastor, Dr. Dallas J. West, to be its executive secretary to fill the position recently vacated by the retirement of Dr. J. M. Horton. The convention sermon will be preached by Dr. George T. King, Crawfordsville. Frank A. Nelson, president of the American Baptist Convention, a layman of the First Baptist Church, Racine, Wisconsin, will also speak. Mr. Nelson is president and treasurer of Nelson Brothers and Strom Co., manufacturers of railroad and automotive equipment, which started in 1919.

►Simpson Association met at Shady Grove Church, September 1 and 2, at which time Pastor Harry L. Carter, of the Lake Spring Baptist Church, was



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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elected moderator, succeeding Dr. Bailey F. Davis, Franklin. Bancy Gammon was elected assistant moderator; Arnold Klummer, clerk-treasurer; and Everett Gentry, assistant clerk-treasurer. Other officers elected included: Millard Bracken, Sulphur Spring, treasurer of the mission fund; Everett Gentry, Associational Sunday school superintendent; James Hatter, Sulphur Spring, director of the associational Training Union; and Mrs. Paul Jackson, Shady Grove, superintendent of the associational WMU. After serving as clerk-treasurer for eleven years, Millard Bracken asked to be relieved of those duties. Simpson will meet next year at Sulphur Spring, July 25-26, 1956.

People Pay For Themselves

A Philosophy

Every program should stem from a basic philosophy, otherwise methods are just shallow schemes producing transient results. In growing a great church we must have a four-fold philosophy about the church and its membership.

First, we must believe in people—common, ordinary, born-again believers. I believe in the priesthood of every believer.

This means the individual soul is competent in matters spiritual, and competent in matters ecclesiastical as well. Every believer is able and qualified to assume some churchly function of service, responsibility and leadership.

That means there is never a shortage of leadership in a Baptist church. There is only a shortage of our faith in people.

Then, we must believe in change!

We live in a world of flux and change geographically, socially and economically. A man met another on the street. He said, "Hello, Joe, how you have changed. You used to be short and now you are tall, fat and now you are skinny, bald and now you have hair. My, how you have changed." "Wait a minute, my name is not Joe, my name is Charley." "See! What did I tell you? Even your name has changed."

Living in a changing world, we preach a gospel that changes human nature and changes society.

But concerning the church, some say, "Let the whole world change, but don't change our dear old church. See that window? My grandfather put it there. I'll split this church wide open if you dare to change it.

"Change our class room? We've been there with our pictures, our piano, and our drapes for twenty-two years and we don't want to change. Divide our class? We, the members of the Young Matrons' Class, have been together for forty years now."

Brethren, the Lord did not call me into the ministry just to prop up the status quo in a static and changeless church. We are called to do something more than keep the people together and happy as they swim around and around in their little stagnant pools of intro-

Wayne Dehoney, pastor of Central Park Baptist Church, Birmingham, Ala., since 1950, is a native of New Raymer, Colo. He was born August 22, 1918. College education was at Baylor University, Waco, Texas; Vanderbilt University, Nashville, Tenn., and Southern Baptist Theological Seminary, Louisville, Ky. Previous pastorates were in several cities and towns in Kentucky and Tennessee. Dehoney has served on the Executive Committee of the Birmingham Baptist Association; Executive Committee, Alabama Baptist Convention, and Committee on Denominational Calendar, Southern Baptist Convention.

By WAYNE DEHONEY, Pastor
Central Park Baptist Church
Birmingham, Alabama

verted selfishness; or as they race around and around in their little squirrel cages and social fellowship, meeting in the same place, with the same people, doing the same things, year after year, while the world about them goes to hell. I believe that the church ought to be a live, growing, changing organism.

We must believe in people, change and opportunity. Borrowing a phrase from business, I believe in an "unlimited market" for the gospel.

No Baptist church has ever reached all its possibilities. Regardless of the territory conquered, there is always more in front for conquest. The fields are always "white unto harvest."

Any Baptist church can reach as many people as it plans to, works for, properly organizes and provides for. I believe in the opportunity of unlimited markets for the gospel.

And, finally, I believe in optimism. In our work, there is no place for an uncertain trumpet, a pessimistic note, or a sour declaration.

Today Southern Baptists constitute the second largest evangelical denomination in the United States. With churches in twenty-two state conventions, we are rapidly over-taking the largest body, the Methodists, with their combined membership in forty-eight states. We have doubled our membership in one generation from four to eight million! Vergilius Ferm, in his book, "THE AMERICAN CHURCH," observes that there has never been anything like our growth in the history of denominationalism. I believe that the future is always in front and the best is yet to be for every Southern Baptist church that stays by the New Testament and projects an intelligent program for reaching people.

There is a philosophy, four principles, a belief in people, in change, in opportunity and in optimism. Now, consider a program for a growing church.

A Program

What is the explanation for the miraculous growth of Southern Baptists during the past generation?

Has it been our doctrinal position? Yes, to a limited degree. But Baptist churches in other conventions and other

countries, with the same doctrinal position have not grown as we have.

We preachers would like to think that the growth is due to our great preaching. And it is a terrific blow to our pride and ego, when we discover that today, not a single great church in our convention is being built or sustained by the power of preaching alone. The marching, growing, conquering churches that are reaching people with the gospel today are all undergirded by a strong and an efficient educational organization. Southern Baptists have grown numerically only as we have discovered how to use efficiently the Sunday school as the major enlistment agency of the church. After years of experience, we know that there is only one chance out of 243 that you will win that lost person in your community to Jesus Christ during the course of this year without the Sunday school. But if your Sunday school enrolls that lost person in a class, the chance is then one to three that he will be won to Christ this year. We know that more than 90 per cent of the people who have joined our churches have been reached first by the Sunday school. We know that out of every 100 people added to our Sunday school rolls this year, thirty-three will be baptized the next year. This is true at a local level and on a Convention-wide basis.

A growing Sunday school means growth in every other area. A static or declining Sunday school sets the pattern for stagnation and decline in all other areas. The attendance in the preaching services, the church membership figure, baptisms, the Training Union enrolment, and the graded choir program all follow the pattern set by the Sunday school, because the Sunday school provides the raw materials to feed these other programs.

Then, how do we grow a great Sunday school?

They tell us that there are certain laws of Sunday school growth: That enrolment increases in proportion to workers at the rate of one to ten; that classes reach their maximum growth in a few months after their beginning; that new units grow faster, win more people to Christ, and provide more workers; that grading by age provides the logical basis for adding new working units; that the building sets the pattern of the organization.

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(Continued on Page 6)

►E. W. Campbell resigned pastorate of Thayer Baptist Church, Carlsbad, N. M., to become pastor of Highland Baptist Church, Cody, Wyoming.

Dr. Robert E. Humphreys

It isn't easy for a great-hearted pastor—after twenty-eight years with one church—to sever that relationship. Ties have been formed, fellowships have been established, ideals and patterns have been fixed which make the people and their pastor one. Nor is it easy for the church when, after such a long pastorate, they suddenly are confronted with the truth that he is surrendering his commission with them.

But this experience was jointly faced September 11 when Dr. Robert E. Humphreys said to the First Baptist Church of Owensboro:

"Our church is facing a distinctly new era—an era which can excel all previous ones in accomplishments. However, it is to be one involving adjustments of a downtown situation in a rapidly growing city, and calling for expansion in staff, organization and facilities, and at the same time enlargement and improvement of building space.

"After much prayer and thought I have decided that it is not for me to undertake to lead the church in this new period of its history. Therefore, I submit to you my resignation to become effective after October 16, 1955.

"I shall always be deeply grateful to God for the wonderful privilege of serving with this great church for twenty-eight years. The relationship has been a most happy and fruitful one to the glory of God. I am likewise thankful for the harmony and cooperation which have existed between pastor and people, and for the record of interest and growth which has been continuous all the way, even until now.

"I pray for God's choicest blessings to abide upon each of you, and for the spiritual health, growth and ministry of this historic unique church."

Dr. Humphreys' words reveal, in part, something of the blessed fellowship that has existed, and the growth of that great church. He unconsciously reveals more—the greatness of his own heart as a pastor. He could have remained with his church indefinitely. His people love him. He is vigorous in body, in mind, in spirit. He has not reached what has been referred to as retirement age. But with the church right now reaching the "distinctly new era" which he described as "an era which can excel all previous ones in accomplishments," and, with the added weight of responsibilities which a vastly expanding program would impose, he decided, "after much prayer and thought," that "it is not for me to undertake to lead the church in this new period of its history." His church and the Kingdom of God were always first with him, not himself.

This is not to say that many great pastors have not done well in staying on with their churches until they were older than Dr. Humphreys. That is for the churches and the pastors to decide, under the leadership of the Spirit. It is to say that Dr. Humphreys clearly sensed the leadership of God in his own decision. God called him twenty-eight years ago to become pastor there; he is calling him now to

a ministry of evangelism and to the doing of supply and interim-pastor work. He therefore is not retiring. He is following the will of God as he understands it, just as he has through the years.

Available After October 16

After October 16 Dr. Humphreys will be available for evangelistic meetings which run through two Sundays, for supply preaching and interim pastoral service. He will reside in Owensboro. From churches far and near will be coming requests for his services. He understands every angle of church and evangelistic and pastoral and denominational life.

As stated in our September 22 issue, Dr. Humphreys' labors have extended far beyond his own church and city and association. He has been a director of the Kentucky Baptist Education Society; trustee of Georgetown College; member of the board of trustees of the Ministers' Aid Society of Kentucky; member of the Relief and Annuity Board of the Southern Baptist Convention; director of the Christian Education Department of the General Association; member of the Baptist State Board of Missions and of its Executive Committee; member of the Foreign Mission Board of the Southern Baptist Convention; moderator of the General Association of Baptists in Kentucky; and has served in other capacities too numerous to mention. To all these assignments he has given his best. May God continue to use him, and may He give him many more fruitful years of service!

Deacon Writes Editor About Church Problem

A deacon in the First Baptist Church of Walton, Ky., writes the editor that C. N. Taylor has resigned the pastorate of that church and has started what he terms an "Independent Baptist Church."

We are told that "17," including three from the Taylor family, asked for letters to go into the new organization but before a business meeting was held "ten came and said they had made a mistake." The deacon expressed his belief that "all pastors in the state should find out some way" about the action of the former pastor in pulling away from the work of Southern Baptists. He states also that under the leadership of a new pastor the church is "better united than any time in two years."

This case, as well as some few others, indicates clearly the need for every church's going thoroughly into the background and attitude and purposes of those being considered for pastorates. They not only should question the men but also examine closely into the work done on other fields.

All Churches Independent

Every Baptist church affiliated with the General Association and the Southern Baptist Convention is an independent body. Churches affiliate voluntarily and remain completely autonomous. Neither the General Association nor the Southern Baptist

Convention, nor any association, has any authority over a local church.

This item is not written to reflect on the character of former Pastor Taylor nor in any sense to hinder work along lines he holds to be right. He has the right to do his own thinking and to pursue his own course. Those going out with him into the "Independent Baptist Church" have the same right. The church he left has the right to choose its own course of action in staying with the General Association and the Southern Baptist Convention which we love and believe in so much.

Taylor did the right thing in resigning a church with which he was not in harmony. That's what every man should do when he finds himself hopelessly out of harmony with his church. He stated in a letter to a friend August 22: "I have resigned as pastor of the First Baptist Church, Walton, Ky., finding it impossible for me to pastor a Southern Baptist Church, believing as I do." We repeat, he did the right thing in resigning.

An Illustration

When this editor's father was a young man, pastor of three country churches in west Kentucky, he opposed the work of the Southern Baptist Convention, and his churches, with the pastor, refused to co-operate.

But in 1899, because the Southern Baptist Convention was meeting near (Louisville), he ventured to attend. Convention sessions were held in the auditorium of Broadway Baptist Church. George Truett preached his first sermon before the Convention that year. He also heard some of the other all-time greats of the Convention, saw the workings of that body—its democracy, its program, its spirit, its objectives.

Then and there he was convinced that both he

and his churches were wrong in refusing to co-operate with the Convention. Real information, not hearsay, turned the tide for him.

He went back to his churches, one at a time, offered his resignation, telling them he thenceforth would have to support the work of the Convention. The churches asked him to stay on awhile and tell them more about the Convention's program. He did, for he knew they had never seen the whole picture. Within a short while all three churches asked him to remain as pastor and voted to co-operate with the General Association and the Southern Baptist Convention. This story is told just as he related it.

This editor believes his father did the right thing in offering his resignation, for he was no longer in harmony with the practice of his churches. We believe he was right in staying on at the request of the churches and teaching them what he had learned. We believe the churches were right in exercising their autonomy and making their own decision concerning future practice. Certainly this editor believes with all his heart that his father's decision was sound and right when he turned away from the non-co-operative practice and began to work with the great body of his brethren. His decision was reached and his change came when he saw for himself the actual facts and quit listening to the talk of uninformed people who, no matter how sincere, needed, as did he, to have their eyes opened.

Baptists must never surrender their right as individuals and as churches to do their own thinking and reach their own conclusions. How we thank God for those who have elected through the years to work hand in hand with their brethren in the best plan so far discovered for carrying on in the assignments given us by our Only Lord.

Executive Board of General Association Votes to Construct New Baptist Building Near Middletown on U. S. Highway 60

At a special called meeting of the Executive Board of the General Association, Louisville, September 27, action was taken authorizing the erection of a new Baptist Building on U. S. Highway Sixty, near Middletown.

The action was taken by unanimously adopting recommendations presented by the Board's Executive Committee. The adopted recommendations follow:

"Your Committee recommends the following:

"I. That the Executive Board ratify the vote taken by poll by mail which resulted in 108 affirmative and three negative votes to sell the present Kentucky Baptist Building, 127 East Broadway, and to build a new modern building outside the present downtown area of Louisville with sufficient parking space, cost not to exceed \$175,000 plus

the sale of present building, except that the limitation of \$175,000 be changed to \$200,000.

"II. That the Executive Committee and the General Secretary-Treasurer be authorized to sell the present property through the Citizens Fidelity Bank and Trust Company, and that the General Secretary-Treasurer be authorized to sign contract, deed or other papers necessary to consummate this sale.

"III. That the offer of Spring Meadows be accepted and that we buy the corner of their property, measuring 450 x 450 feet, at the price of \$15,750; and that the General Secretary-Treasurer be authorized to sign notes or checks to complete this transaction.

"IV. That the Executive Committee be authorized to enter into agreement

with the firm, Potts and Wagner, Architects, for the new building. That a Building Committee be appointed to confer with the departments of our Board and with the Architectural Department of the Sunday School Board for suggestions as to the plans, and that the plans be submitted to the Executive Committee for approval before building contract is awarded.

"V. That Executive Committee be authorized to negotiate a 20-year loan at interest rate not exceeding 4½% to finance erection and equipment of new building, such loan not to exceed \$200,000, unless authorized by entire Executive Board at another meeting.

"VI. That the General Secretary-Treasurer be authorized to sign loan agreements, notes, and any other documents that may be required to obtain the above mentioned loan. It is understood that all payments on this building project shall be confined to State Mission Funds only, unless designated gifts for this purpose should be received."

People Pay For Themselves

(Continued from Page 3)

If you have any doubt as to the validity of these laws or question the superiority of the methods recommended by our Sunday school leaders listen to this: A survey of the Sunday school enrolment in seven major denominations, during the ten-year period of 1941-51 reveals that the Methodists lost in Sunday school enrolment 6.4 per cent; the Lutherans lost by 20.8 per cent; the American Baptists lost by 13.8 per cent; the Episcopalians gained by .08 per cent; Disciples gained by 1 per cent; and Presbyterians gained by 1.5 per cent; and Southern Baptists gained by 47.8 per cent. While the other six major denominations suffered a net loss in Sunday school enrolment of 649,474, during this ten-year period, we gained 1,700,228.

Our Sunday school methods are not on trial. Recognition of the laws of Sunday school growth and the program developed therefrom is not optional on your part and mine. We cannot just preach the Word and wash our hands of the organizational responsibility of putting into practice these laws of Sunday school growth.

But often it is as the Negro leader complained, "We have too many hound dog preachers. Did you ever see a hound dog in front of the wagon team on the way to town? Notice how he trots far in front with head and tail high, leading the wagon. But at the crossroad, he drops behind the wagon to see which way the teams goes. Then once again on a straight road he gets out in front to lead." God have mercy on the hound dog preacher who backs up to see if the people want to grade adults, or build new space, or start new units, and allow them to lead him. Brethren, we have a stewardship of leadership. We must get in front and say, "Come on!" We must lead our people to build a graded, small unit, growing Sunday school, which in turn, sets the pattern for a growing church. But where do we start in such a program? We have a philosophy and a program. Now we need a procedure.

A Procedure

You are familiar with the old story of the motorist who asked the boy on the street corner how to get to the post office. The boy answered, "Go up the street three blocks and turn left and then right—no, turn around and go back four blocks and turn up the hill—Mister, I know where the Post Office is, but I don't think you can get there from here."

We know where we are going but need

a procedure and a plan. We want to put into operation these laws of Sunday school growth. Today we have the vision and next Sunday in the morning preaching service we shall drop the bomb shell. We will announce our intention to divide classes, start new units, grade the adults, and put into operation these laws. That is next Sunday. The following Sunday, the sports editor of the local paper will have your epitaph all written.

"Here lies the bones of Brother Jones. For his life held no terrors, But his death results from grading adults—

No hits, no runs, all errors."

Many a worthy cause fails, because we don't start at the right place, and provide the right motivation for each step. Where do we begin?

A Lutheran minister told a pastor's conference, "The Baptists and Lutherans came to this city at the same time, starting with about the same membership. Baptists now have over 100 churches in this area and the Lutherans have only four. Seeking to account for this, I have observed that when the Lutherans came to town they looked around and said, 'Where are the Lutherans?' When the Baptists came to town they said, 'Where are the people?'" There is a difference! We begin with the people.

The first step in our procedure is to begin with need. We survey our territory to discover who the people are, where the people are, and what is their relationship to the Lord and the church. With a thorough religious census we discover the lost and unenlisted people, tabulate them in groups, and set up new units on paper to reach them. On the blackboard, in our bulletin, our paper, we then print, publish, and dramatize the detailed information on the prospects to be reached and the new units required to reach them. Preach then on the need, until the people's hearts are filled with compassion that Jesus had for the multitudes. Week after week challenge them with lists giving specific names of juniors, intermediates and others who are waiting to be reached. Stay with the need and let the Holy Spirit work on the hearts of your people. Finally, when they are burdened down with the responsibility you have the motivation necessary for the next step. Don't move until you have it!

Then move from need to leadership.

Do not get sidetracked on money. A deacon will rise up and say, "What's

this expansion program going to cost us? We had best be putting money aside instead of spending it. Mr. Pa used to say, 'Everything that goes up has gotta come down' and this bubble is going to bust one of these days." Answer him that you are not talking about money. You are talking about leadership to meet the need. Do not get sidetracked on space. A trustee will say, "If this means a new building I'm ag'in building now. Costs are too high." You are not talking about space and new buildings now, but only leadership. Ask for leaders, saying, "We do not have space for you, you may have to meet in an automobile or in a home. It will you respond to the need, accept the challenge of this new unit, and seek to win these people if we can get space for you? Soon, out of those little stagnant cliques there will arise consecrated and dedicated people who, seeing the need, will cry out as did Isaiah of old 'Lord, here am I, send me.'" Drive home the need, and plead for leadership absolutely ignoring the questions of space and money, until you have fully staffed the proposed new organization with pledged leadership.

Need, leadership, then move to space. Have a mass meeting of the Sunday school with pupils and teachers. Give them all the information in black and white. Print it! Put it on the blackboard! First, here are the people who need to be reached. Second, here are the new units that must be started. Third, here is the leadership that has been enlisted and committed for every new unit. They volunteered without the promise of any space. Then, here is a scale drawing of every room in our building, showing the capacity, the unit presently using it, and the average attendance of that unit. It is your problem. You are the leaders and pupils of the Sunday school. You put this organization in this space in the best possible way to provide fairly for the needs of every one and reach more people for Bible study.

Ninety per cent of our opposition most of the time is due to a lack of full information. When the people see the need, the over-all picture, the problems, and when they hear the testimony of new leaders pleading for space, it isn't long until Sister Jones gets up and says, "I guess the Philathea Class could move out into a smaller room and let that new beginner department have our room." The important thing is to get the proper information and the proper motivation generated on down to the last member so all may share in the responsibility of the reallocation of space.

(Continued on Page 11)

►A new belfry is just being completed, giving the Leatherwood Baptist Church "a new look," to use the familiar phrase. It is said to have changed the appearance of the building completely.

The Baptist World Alliance—Retrospect and Prospect

Presidential Address by
DR. F. TOWNLEY LORD in Albert Hall, London

(Continued From Last Week)

LONDON, England. — What is it which gathers us together from all the continents, and in a world rent by divisions blends all our accents into one language of Christian praise, and unites all our racial traditions in one mighty stream of Christian witness?

Meeting here in London it is natural for us to recall the emergence and development of Baptist witness in Europe. We acknowledge our indebtedness to a number of great men all of whom had the Christian name "John." They were not all Baptists, but we are able to give thanks to God for them all. There was, for example, in the fourteenth century a certain John Wycliffe who set in process the rendering of the Bible into our mother tongue, and who was in a real sense the "morning star" of the Reformation in Britain. They threw his remains into the River Swift, a tributary of the River Avon; whence the lines

The Avon to the Severn runs
The Severn to the sea,
The Wycliffe's dust shall be spread abroad
Wide as the waters be.

The same century gave us another John, John Huss, who in Bohemia led the movement to reform in the name of spirituality and freedom. The sixteenth century brought us John Calvin without whom English Puritanism cannot be understood, and John Smyth who formed the first English Baptist Church, though on Dutch soil. The seventeenth century gave us John Bunyan who enriched both literature and religious experience and taught the whole world what it meant to be a pilgrim on the road to the Celestial City; and John Milton, organ-voiced champion of freedom. Nor can we in Europe ever forget Johann Gerhard Oncken, father of the German Baptists and even, as Dr. Rushbrooke claims, father of Continental Baptists. And you have already heard me mention another John, John Clifford, our first Alliance President, and a champion of evangelical religion if ever there was one.

In this galaxy of famous Johns I turn to John Calvin. I could, of course, turn to Martin Luther with equal appreciation, for it was he whose life and work meant so much to our European Protestantism, but I mention Calvin because

of his special influence on our British development.

Calvin's theology is seen to rest on two main ideas. I will not say that he was consistent in either of them (but, then, who among us is always consist-



PROMOTED. — Dr. James C. Taylor was raised from an associate professor to full professor, first year, in the Department of Homiletics in the New Orleans Baptist Theological Seminary. He is also registrar of the Seminary, and has been with the faculty of the school since 1952.

ent?). It is when we recall the mighty writings of this prince of theologians that we discover two great principles with which Baptist people have always had the closest possible sympathy. One is Calvin's belief that through the Bible alone can God be known in His completeness as Creator, Redeemer and Lord of all life. The other is his insistence on centrality of Christ. Again and again, as you read the writings of Calvin, you hear the clarion cry "Sola gratia, sola fide." "By grace alone. By faith alone." Not all Baptists have been Calvinists, but they have all echoed this great evangelical insistence of the Reformed. But if we ask how it came to pass that John Calvin laid such stress

on the place of the Bible, the answer comes "Because he declined to put in the central place any other figure than the Jesus of the Gospels." Listen to what Calvin wrote in his Commentary on Colossians:

There is nothing Satan tries so much to effect as to call up mists so as to obscure Christ; because he knows that by this means the way is opened up for every kind of falsehood. This, therefore, is the only means of retaining as well as restoring pure doctrine; to place Christ before the view such as He is, with all His blessings, that His excellency may be truly perceived.

I have not quoted this because I want to set before you some aspects of Reformation theology, though that, indeed, were well worthwhile. I have quoted it because, many centuries after Calvin, another John, our own John Clifford, the first President of the Baptist World Alliance, gave the same Christocentric emphasis. Here let me quote from John Clifford's great address in Philadelphia.

Jesus Christ holds the first place and the last. His word is final. His rule is supreme. The deepest impulse of Baptist life has been the upholding of the sole and exclusive authority of Jesus Christ against all possible encroachments from churches, from sections of churches, from the whole church at any special moment of its life, from the traditions of the elders, from the exegesis of scholars, and from the interesting but needless theories of philosophers. It is the momentum of that cardinal idea which has swept us along to our present position.

I can see the old man now; a frock-coated, slim figure; his deep set eyes glistening with conviction. Can't you hear that clarion voice as it might have rung through this very Hall?

"Jesus—His word is final—His rule is supreme." Towards the end of his long life John Clifford wrote:

All the conceptions I have formed of God, the answers I am able to give as to what is religion, human duty, human destiny, all that man may hope for I get from Him Who is the way, the truth and the life.

There spoke our first President. He spoke for us all.

"We owe it all to Him." That is the cry which still rises from loyal lips in Arctic wastes and amid Africa's burning sands, in the great churches of America and in the awakening countries of the Orient. The course of our history since 1905 has vindicated the claim once made by Dr. E. Y. Mullins:

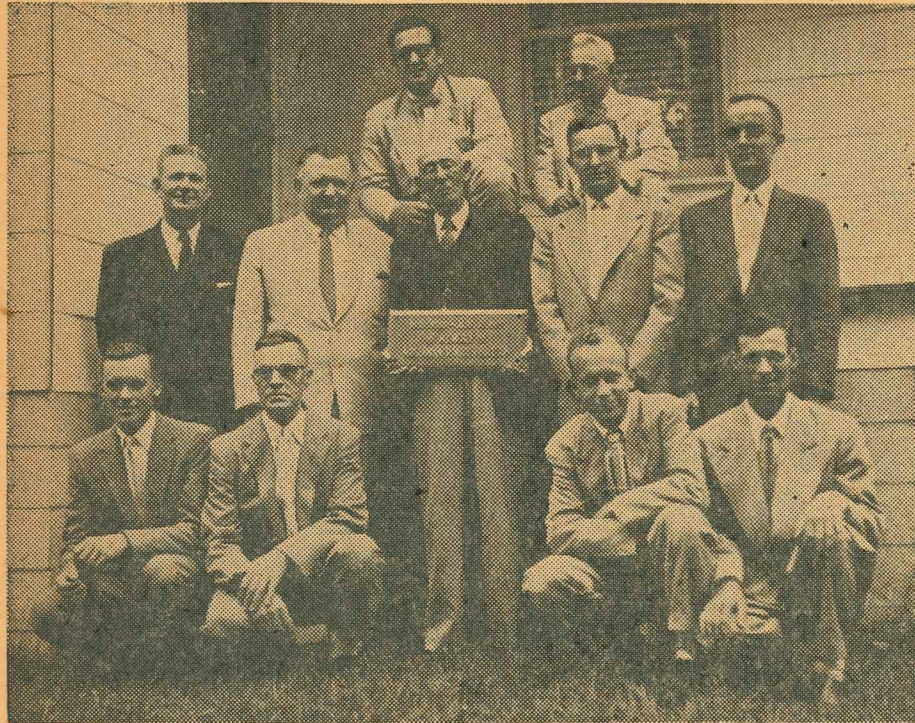
The Baptist World Alliance is a brave gesture of Baptists to prove to mankind that we are not a miscellaneous group of sects, some under Paul, some under Apollos, and some under Cephas; but rather that we are one group under Jesus Christ, supremely loyal to Him and His revealed word.

Twenty-seven years ago Dr. Mullins, in his Presidential address, read for him at Toronto by Dr. Truett, put a question which it is still pertinent to consider. He asked "Is our life in Christ strong enough and constructive enough to survive?"

(Continued on Page 10)

►W. A. Robinson came to First Baptist Church, Houston, Miss., recently as pastor. He left a pastorate in Havana, Florida, where he had been for 6½ years.

Ephesus Baptist Church Dedicates New Pastorium



AT THE EPHEBUS PARSONAGE DEDICATION: Front Row, left to right (stooping)—Ernest C. Christopher, Landon Fox, Othel J. Adams, Emmett Pace, all deacons. Second Row (standing)—Rev. Paul Fox, speaker; Brotherhood Secretary Lucien E. Coleman, Sr., speaker; Lee Bunch, deacon; Rev. Raymond Smith; Charles Dixon. Back Row (on porch)—Pastor William Tucker; and George J. Fox, deacon.

WINCHESTER, Ky.—On a pretty knoll beside the Stoner Creek, half a mile north of the Red River Iron Works Pike, in Clark County, Kentucky, is Ephesus Baptist Church. The organization was constituted in 1848 and at that time there were no Baptist churches in the vicinity. Among those instrumental in the organization were the Gordon, Hunt, Ecton and Wills families. There were 27 white and 6 colored members who constituted the new organization. At the time of the constitution the church called Elder Thornton I. Wills to serve as pastor.

For the past 107 years people of the community have entered Ephesus to worship and have gone out into service for the Lord. For the past three years the church has been under the pastoral leadership of Rev. William Tucker, and has seen a very fruitful ministry.

In May, 1954, Mrs. Anna Rutledge Wills Hutson, a daughter of the Rev. Thornton I. Wills, the first pastor of the church, made a statement in her will, just before her death, that Ephesus church should have \$2,000. This gift was received by the church and was used to start a building fund for a pastorium. On June 12, 1955, the annual home coming day of the church, a new pastorium (see page one of this week's

Western Recorder) was dedicated to the memory of Mrs. Hutson. The dedicatory prayer was offered by Brotherhood Secretary L. E. Coleman, Sr.

►Roy Mitchell and family have moved from Seminary Village to 2304 Frederick's Lane, Louisville 3, Ky.

"Missions in Kentucky"

The Audio-Visual Service of the Executive Board has announced the release of a new color filmstrip, "Missions in Kentucky." A mimeographed script accompanies the filmstrip. Also a limited number of disk and tape recordings of the script lasting thirteen minutes. Speeds of these recordings will be published when they are completed. A phonograph on which to play the disk can be provided to a limited number of customers, but a tape recorder is not available.

"Missions in Kentucky" is 42 frames in length and covers such activities as associational missions, Sunday school and Training Union promotion, and the like. It does not emphasize the institutional ministry of Kentucky Baptists such as the schools, children's homes, hospitals and related agencies.

Disk and tape recordings of "Doing Good through the Cooperative Program," colored slide set released last April, are also on hand. These last twenty minutes.

Ten prints of "Missions in Kentucky" and ten sets of "Doing Good through the Cooperative Program" are available for circulation at the film library, 127 E. Broadway, Louisville 2, Ky.

Beechwood Baptist Church revival beginning October 9 through 16. Services at 7:30 P.M. each evening Monday through Friday. Preaching by Dr. Rollin S. Burhans, Pastor Crescent Hill Baptist Church; music under the direction of Prof. Hugh McElrath, Faculty member of the Music School Southern Baptist Theological Seminary.

Motels Available for General Association

Motel	Doubles	Singles	Twin Beds
Nelson's, 2322 Bridge St.	\$5.00	\$4.00	\$6.00-\$6.50
Oakwood, 2760 Park Ave.	6.00	5.00	7.00
Rose Motel, 2504 Bridge	6.00	5.00	7.00
Southland, Clarks River Road	6.00	5.00	8.00
Timbers, Hinkleville Rd.	5.00	4.00	6.00
Vaughn's, 2308 Lone Oak Road.....	6.00	5.00	(For 3) 7.50 (For 4) 8.00
Motel El Rancho, 3300 Park Ave.....	6.00	4.00	6.00
Chief Paduke Motel 3932 Clarks River Road	4.50	4.00	5.50
Cunningham, 2500 North 13th	5.00-6.00	4.50	6.00
Dick's, Lone Oak Road	3.00	3.00	5.00
Doug's, Riverview	6.00	5.00	7.00
Jarvis, 2287 Bridge	5.00	4.00	6.00
Jeff's, Riverview	5.00	4.00	6.00
T. R. Nickell, Kentucky Lake Rest Stop Five miles south of Paducah	5.00	4.00	6.00
Oakdale, Benton Road	5.00	4.00	6.00
Rock-A-Bye, Benton Road	4.50	4.00	6.00
Thompson's, Mayfield Highway	5.00	4.00	7.00
Timberlane Lodge, Hinkleville Road ..	5.00	4.00	6.00

October 6, 1955

OCT. - NOV. SPECIAL DURING THE MONTH OF OCTOBER and NOVEMBER 25 OR MORE SUBSCRIPTIONS OCT. - NOV. SPECIAL

Will be accepted as a church budget account at the regular budget rate of \$1.44 per year

CHILDREN'S PAGE

Philip's Fat Overalls

By ROSE LEION

"Hello, Mother," said Philip walking into the kitchen, "I'm home."

"Hello dear! Have some milk and a cookie?"

Philip sat down on a kitchen chair, CLUNK!

"What was that?" asked Mother.

"Oh, just the nails in the back pocket of my overalls," said Phillip.

He stood up and turned around. His back pocket on one side stuck way out.

"You have too many nails in that pocket!" said Mother.

"Oh, no, just three," said Philip. And to prove it, he took out a handkerchief, an old golf ball, six pieces of crayon, his red top, and then, THREE BIG NAILS.

"You have too many things in your pocket," said Mother. "You are ruining your overalls!"

"Well, it's the only pocket I've got! Why don't you sew another pocket in the back on the other side?"

Mother sewed a back pocket on the other side. Philip put his handkerchief, the golf ball, and three of the six pieces of crayon in the new pocket. His overalls looked much better.

Next day, Philip came into the kitchen again and sat down, CLUNK! CLUNK!

"Philip, stand up and turn around!" said Mother.

Philip did.

Now both back pockets of his overalls were stuffed to bursting.

"What have you in these pockets, now?" asked Mother.

"Just a few marbles, see?" Philip took out his handkerchief, the golf ball, three pieces of crayon, some nails, a pencil, a whistle, some walnuts, and four marbles from the new back pocket.

"Do you want to see what I have in my other back pocket, Mother?" he asked.

"No thank you, Philip! You are ruining your overalls! Do you want me to sew on another pocket?"

"Yes, please," said Philip.

Mother sewed on a new pocket in the front on the right. By Friday, that was full, too!

Mother sewed a new pocket in front on the left. In three days, that too was bulging.

By the next Friday, Philip had six back pockets, four front pockets!

When he walked into the kitchen and sat down, he sounded like this: CLUNK, CLUNK, CLUNK, CLUNK, C-R-A-S-H!

"Philip, you look tired," said Mother. "Don't you feel well?"

"I feel so fat," said Philip.

"Perhaps you've gained too much weight," said Mother. "I'm going to weigh you."

Mother took Philip's hand and they went upstairs to the scales in the bathroom. CLUNK, CLUNK, CLUNK, CLUNK, up the stairs went Philip.

Clunk, CLUNK, he stepped on the scales.

"Fifty pounds! Mercy me, you've gained five pounds in one week! No wonder you feel fat! Your hands and face don't look any fatter, s-t-i-l-l you certainly do look fatter around the legs. Your new overalls will never fit!"

"I haven't gained any weight," said Philip, "but I think my overalls have!"

"We'll see," said Mother.

She unwrapped some new overalls. Philip put them on.

Philip stepped on the scales again. He didn't make any noise this time.

"Forty-five pounds," smiled Mother. "Just right!"

"Now I suppose I'll have to start sewing pockets on these new overalls, though," she sighed.

"No, Mother, one pocket is enough. I know what to do!"

Philip took his old overalls with the bulging pockets and hung them on a hook in his room.

"Now I have everything I want, but I don't want everything at one time. I'll just take three things at one time."

Philip took his handkerchief out of the left front knee pocket. He took a top out of the upper right pocket. He took some string out of the lower left back pocket. He put them in the pocket of his new overalls.

"When I get tired playing with my top, I'll put it back in my old overalls and get something else to play with."

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Playing Possum

By Jacqueline Ruth Rowland

The possum is a silly chap, He always wants to take a nap. A kitten likes to romp and play, And when you chase him, runs away, But Mr. Possum—not at all; He just curls up into a ball. These beady eyes are shut up tight. He really is the queerest sight, When paws, nose, whiskers—all's so still You really think he's dead—until You quietly creep out of sight, To watch this fellow curled up tight. Slowly the furry ball unbends, For Mr. Possum just pretends.

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Our Friend, The Doctor

By Elsie Simon

The doctor is God's friend and mine, God taught him what to do To make me feel real well and strong The way a child likes to.

The doctor is so kind and smart He can help me feel good, So I will do just what he says As mother thinks I should!

The Baptist World Alliance—Retrospect and Prospect

(Continued from Page 7)

There are here, you will observe, two questions. Is our life in Christ strong enough? Is it constructive enough? As to its numerical strength, our Baptist progress since the day when Dr. Mullins posed his question supplies an impressive answer. According to the *Directory* published in 1928 Europe had 638,000 Baptist church members; today that membership is nearly double; Asia had 343,000 church members; today that membership has about doubled, Africa had 72,000 church members; today that membership is three times as great; North America had 8,500,000 church members; today that membership is more than double. These are examples of extraordinary growth. I mention them not to exult in statistical tables, but merely to point out that our movement has seen remarkable advance during the lifetime of the Baptist World Alliance.

Our distinctive principles, however men may regard them, have succeeded in winning the allegiance of great multitudes both among English-speaking peoples and even more among other language and missionary groups. We do not profess to have the whole truth, nor do we unchurch those who differ from us; but we believe that our witness has been vindicated by the remarkable response to it during the past half century.

I suppose that most people outside our Baptist tradition, if they were asked to describe us, would say that we are the people who, in the ordinance of baptism, restrict it to believers and use a lot of water. There have been jocular references to us as those who belong to the navy rather than the army. Well, even in matters of theology it is good to retain a sense of humour, for we can afford to bear these and other criticisms with a smile when we remember that the past fifty years have brought an ever-increasing chorus of support for the New Testament foundation of our distinctive rite. Fifteen years ago a Methodist, H. G. Marsh, broke with the teaching of his church on the question of baptism. Nine years ago Karl Barth startled his colleagues in the University of Basle by declaring that believers' baptism is the only valid baptism. In the same year an Anglo-Catholic, Dom Gregory Dix, while feeling that the church might afford to retain infant baptism provided it was regarded as an abnormality, roundly declared (I quote his words): "Christian initiation in the New Testament is described and

conceived of solely in terms of a conscious adherence and response to the Gospel of God, that is, solely in terms of an adult initiation." We are not therefore to be described in terms of an idiosyncrasy, but rather in terms of a New Testament loyalty.

But we have never been the devotees of a mere rite. If we have held tenaciously to believers' baptism it is because of its meaning both for the individual and the Christian fellowship of which the individual forms a part. We define church as a spiritual society of converted men who acknowledge the supreme Lordship of Christ. Those are



COLLIER TO CAMPBELLSVILLE. — Announcement has been made of the addition of Dr. James M. Collier to the faculty of Campbellsville College for the fall semester. Dr. Collier holds the A. B. and LL. B. degrees from the University of Kentucky and the M. A. and Ph. D. degrees from Rutgers University. He will teach in the History and Social Sciences Departments. The new professor has just completed three years of teaching at Baylor University, Waco, Texas, in the College of Law. Previously he taught for two years in the School of Law at Mercer University, Macon, Ga. He is a native of Crab Orchard, Ky., and the son of Mrs. J. M. Collier, Sr., house mother of Pawling Hall, boys' dormitory at Georgetown College. Also, he is the nephew of Mrs. M. C. Morgan, house mother of the boys' dormitory at Campbellsville College.

the words of my teacher, Henry Wheeler Robinson, and while they might be expanded, they contain the substance of our Baptist affirmation.

In Free Church theological circles recent years have brought renewed attention to the doctrine of the church. We welcome this, for we believe that what we have to say on the subject of the church is central to our effective witness. I am thinking now of the thousands of Baptist churches scattered throughout the world and of the more than twenty millions of men and women who compose them. Take, for example, our Baptist Church in Moscow, which some of us were able to visit last year. Is that a true church? It has nothing to do with a Pope. It pays no attention to the Council of Trent. It has no episcopacy. All it has is a few Bibles and a very few hymnbooks—but they are in the hands of 4,500 church members who, led by consecrated leaders, are devoted followers of the Master, and who have been sharers in His tribulations as well as in His joys. That is a true church as the New Testament understands churches. It would not satisfy Cyprian. It would not satisfy Thomas Aquinas. But I reckon it would satisfy the men and women who were in the church in the middle of the first century, for in the year 50—and on this there is not the slightest doubt—he was a valid member of the church who had received baptism and the gift of the Holy Spirit and who called Jesus Lord.

We build our theory of the church not on Papal claims or episcopal orders, but on the idea of a regenerate community. This idea, we believe, was adumbrated in the Old Testament, for the great Hebrew prophets looked to a community within the nation to constitute the true church of God. This idea is certainly dominant in the New Testament. There you do not find a church equated with a nation. You do not find there a church constituted by ecclesiastical orders or sacramentarian grace. But you do find communities of men and women who accept Jesus as Lord and confess Him in baptism and who are all, in the deepest sense of the words, called to be priests and saints.

These are the values of the spiritual life which are safeguarded in our practice of Believers' Baptism. They are the values of the spiritual life acknowledged wherever our Baptist people meet, no matter in what clime, no matter in what state of development. As today I recall the fellowship I have had with our people in every continent I realize what John Clifford meant when he described the Baptist World Alliance as "catholic" with a wider catholicism than that of Rome, and "orthodox" with an orthodoxy more spiritual and Biblical than that of the Eastern Church.

But I can hear someone saying, "Ah, this is no more than the beating of the denominational drum, and in view of the

new conditions which the twentieth century has brought denominational emphasis should now give place to ecumenical ideas."

I recall that twenty-seven years ago Dr. E. Y. Mullins in his Presidential address to the Alliance said that the question of Christian unity was becoming a burning one among some of the denominations. Since then it has come into the forefront of Christian consideration. On the question of participation in the World Council of Churches our Baptist people are divided. In this country for a long time now we have been predisposed to the warmest possible co-operation with other Christian Communions in concerted attacks on the problems which affect us all. The record of British Baptists in such joint efforts as the Free Church Federal Council, the Christian Endeavor movement, the Sunday School Union and many evangelical movements has shown our willingness to practice co-operation where we can. But if I understand my own denomination aright, we decline to equate brotherly co-operation with the sacrifice of essential principle. We will pray with anybody and work with anybody for the extension of Christ's Kingdom. But we do not share the views of those who talk about the organizational divisions of Christendom as "sin." Nor do we think that the words of our Lord in His prayer in John XVII "that they all may be one" can, by any species of exegesis, be brought to mean a vast organization based either on papacy or episcopacy.

There is a danger, I think, of taking the idea of unity in abstraction, as if it were the one shining and resplendent idea which spells salvation in our modern perplexities. The New Testament does not regard unity in such abstraction. At least two other ideas are there found in conjunction with it . . . liberty and loyalty. And I know that our Baptist people, whether they are in the World Council or remain outside it, would agree on that. In any arrangements which the followers of Christ may make for their more effective witness in the world there can never be any denial of liberty nor any jeopardising of loyalty to convictions.

(Continued Next Week)

►Pastor O. B. Mylum, First Baptist Church, Berea, was the evangelist in a recent meeting held at the Mt. Tabor Baptist Church, Paint Lick. The entire community was blessed as great crowds gathered to hear the soul-stirring messages delivered by this servant of God, writes Pastor Ross L. Range. "The Lord was glorified and His power was manifest in the salvation of souls and the addition of 14 members (7 by baptism and 7 by letter), to the church," he continues. "We thank God for Bro. Mylum and his ministry among us will be long remembered."

People Pay For Themselves

(Continued from Page 6)

Begin with the need, then move to leadership, then space! And now, for that deacon who has been sitting back there squirming all this time, squeezing his pocketbook and saying, "Where is all this money coming from?" we will talk about the finances. I can say it all in one sentence, "A Baptist church can fill with people any space that it will provide, in from nine to eighteen months; and these new people, filling this new space, will bring in new money that will completely pay for that new space in from three to five years."

We have proved this axiom over and over again at Central Park. Four years ago we bought a house, paid \$12,000 for it, started a new adult department in it. Since then the new people in that new house have given in Sunday school offerings alone \$36,000. That is \$36,000 in four years from a \$12,000 investment.

We excavated under the old pastorium and put a new intermediate department in that basement. The cost was \$2,000 and this new department is producing \$2,000 each year in Sunday school offerings. We bought a house. We put three-year-old babies in it, and those babies are producing \$100 a month, which is more than a 10 per cent annual return off of our investment. Real estate men say we are making profit off of the babies, even.

We bought an army barracks building, threw it up on a vacant lot, organized another new adult department in it. That \$10,000 investment in five years has produced over \$59,000 in Sunday school offerings alone.

It has been the same story in all thirteen of the temporary frame buildings now in use and scattered over a two block area. This program of providing new space to house new units to get new people who bring new money is so sound financially that we have no difficulty in getting a loan up to 85 per cent of the appraised value of any house we buy and use for new Sunday school units. We are providing new space in house after house with fifteen per cent down and fifteen years to pay and the new people are paying out the houses in from two to five years. And from then on it is all profit.

That is it! People pay for themselves! The cycle spirals up and on and on. Begin with the need, then move to leadership, then to space, and the new people bring the new money to pay for the new space. And then you start the cycle over again.

You say, "Preacher, does it really work?" Here are the facts. You an-

swer your question. Five years ago the average Sunday school attendance at Central Park was in the 900's. During the last three months it has averaged 1800. Does it work? Five years ago the budget was \$62,000. During the past five years, receipts have averaged \$200,000 a year. Five years ago the total property evaluation was \$250,000. Today it is \$1,250,000. Five years ago the church membership was 2,000. Since then we have received 2,000 new members. Where are we going? My soul, I don't know! Following this basic pattern, the sky is the limit.

I am just a pastor who started out in a quarter-time church at Beech Grove, Tennessee, sixteen years ago. I have been out there shaking the bushes in the same places where you have been.

I thought I could build a church by the power of preaching alone. I thought I could improve on the organizational plans recommended by the Sunday School Board, but I couldn't. I have belittled promotional work with a kind of intellectual snobbishness. But thank God I have been converted. And as a pastor to fellow pastors I say—First, get the right philosophy: believe in people, change, opportunity and optimism. Second, get the right program: build a great Sunday school according to the established laws of Sunday school growth and you will set the pattern for a great church. Third, get the right procedure: in building that Sunday school, begin with the need, then move to leadership, then space, and then the money will come.

No Race Prejudice Where Love Abounds

By Harry L. Carter, Franklin, Ky.

Jim Flood is a highly respected Negro who for more than 30 years has lived on his own farm in the Sweizer Community in the southwest section of Simpson County, Kentucky. Recently he came down with pneumonia, and for the first time in his 65 years of life had to call a doctor. On September 5, some sixteen white and seven Negro neighbors gathered at Jim's farm to cut his crop of 1.9 acres. One white neighbor exclaimed "That field was down in 2½ hours—the quickest I ever knew that sized crop to be cut." And from all reports, it was also done in the happiest manner!

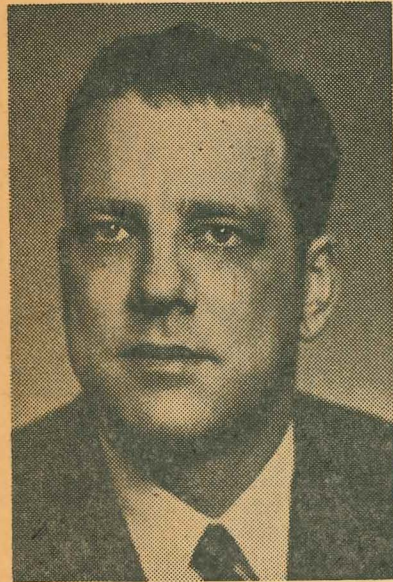
►Gerald Martin has resigned the pastorate of First Baptist Church, Quitman, Ga., to go to Poplar Avenue Baptist Church, Memphis, Tenn., as pastor.

ROYAL AMBASSADOR CONGRESS

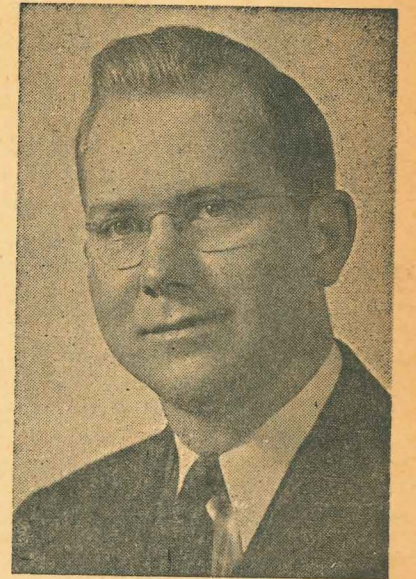
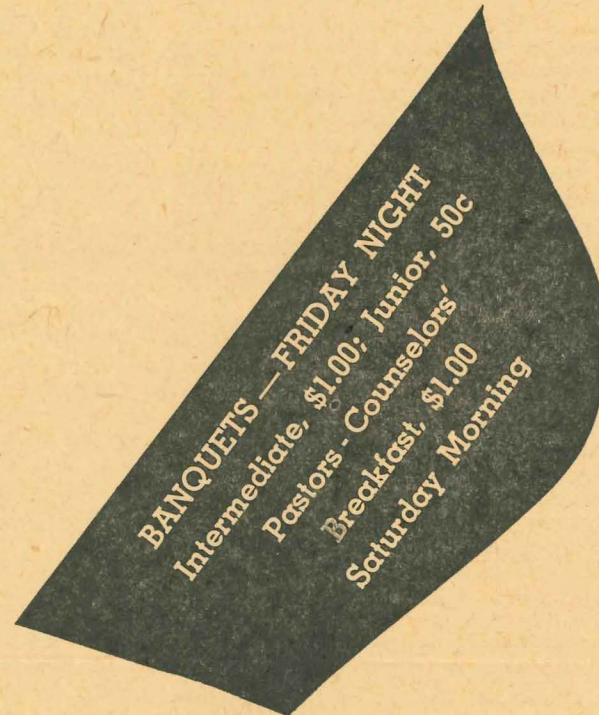
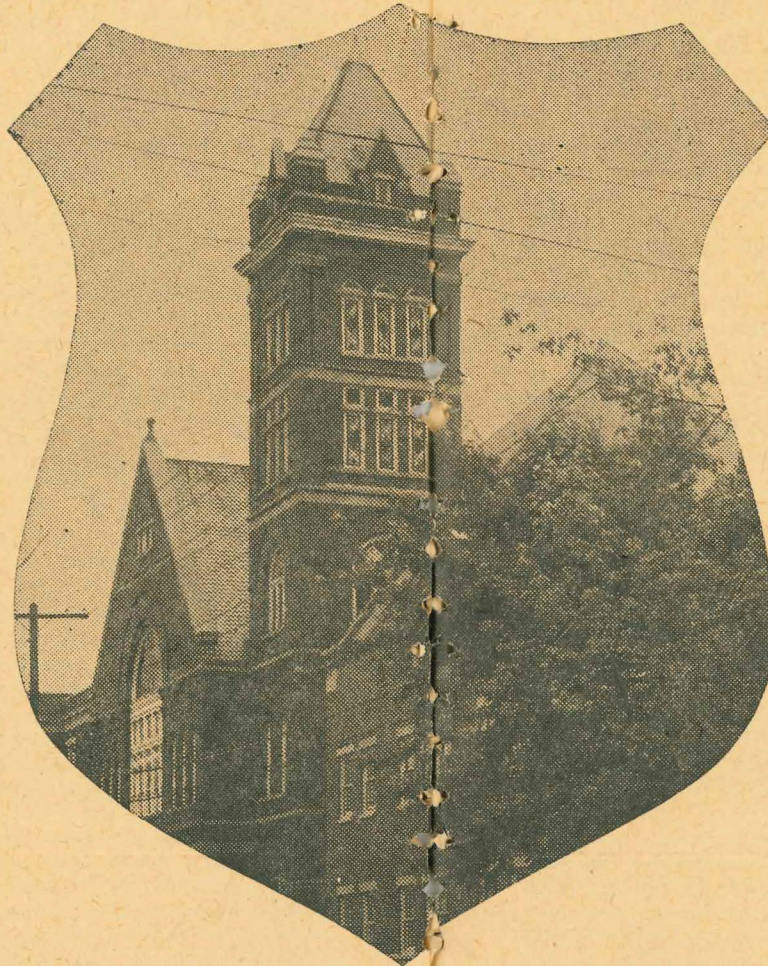
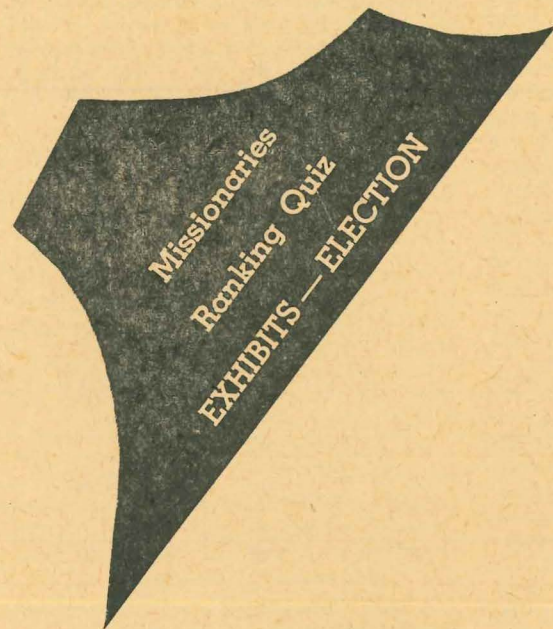
November 4-5

Third Baptist Church

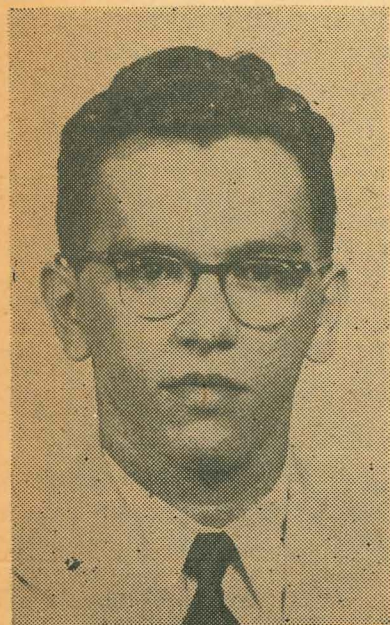
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Executive Secretary
Brotherhood Commission



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Nigeria



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Tennessee R.A. Secretary



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Hollis Marshall, Fred Wilson, Mr. Ballew, Kyle Hubbard,
Donald Cutte, Bill Rankin.

Registration

Send name, address, and \$1.00 per person to State R.A. Office, Louisville. Indicate desire to attend Banquet or Breakfast — pay for tickets upon arrival at the Congress.



H. L. HARDY
Chile

BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary

127 East Broadway

Louisville, Kentucky

FALL PLANNING MEETINGS

OWENTON Monday, October 24

CAMPTON Tuesday, October 25

SOMERSET Wednesday, October 26

LEITCHFIELD Thursday, October 27

MAYFIELD Friday, October 28

The meeting on Wednesday will be a morning and afternoon one (10:00-3:00 CST). All others will begin in the afternoon and close in the evening (3:30-9:00 CST).

Associational leaders, you will want to be there in order to make plans for your Associational Training Union Program; to make 1956 the greatest year yet in producing Trained Leaders for service in your church.

Points of interest to be discussed are: Ways of promoting your Young Peoples' Speakers' Tournament, the Intermediate Sword Drill, and the Junior Memory Work Drill. Conferences will be held for these age group leaders and Nursery, Beginner, Primary Leaders, and other associational workers.

The Sunday School Board will pay three cents per mile for two cars from your association to bring your officers to the meeting nearest you.

Plan to attend—Fall Planning Meeting.

Every Deacon in Every Church in Training Union

This was the theme for the Long Run Associational Training Union Combination Mass Meeting and Officers' and Leaders' Council held September 12 at the Hazelwood Baptist Church. There were 296 present with a large number of deacons included in this figure. Deacon C. Stanley Read, of Parkland Baptist Church, was the inspirational speaker for the occasion.

Reports From the Associations

West Union Association—Mr. Glenn Merrill, associational director, reports that thirty-three of the forty-two churches in the association now have Training Unions. Last quarter the three

meetings sponsored by the association were well attended—121 present for the Officers' and Leaders' Council, 131 at the Mass Meeting, and 11 for the Executive Committee Meeting.

Boone's Creek Association — Rev. Lewis H. Lynch, associational director, reports that 168 attended the Mass Meeting held last quarter. Fourteen of the thirty-one churches in the association now have Training Unions.

Jesus Spoke To Me

When our touring party in the Holy Land, paused for a few minutes at the Good Samaritan Inn about half way between Jerusalem and Jericho, several thoughts came rushing in my mind. One who looks for sermon material is likely to make applications in the second person. But that afternoon the thoughts stimulated by the associations on the road to Jericho, were in the first person singular.

I must not pass by on the other side; I must have compassion; I must show mercy; and I must bind up wounds.

There are no second class citizens, no second class races, and no second class Christians. All are my neighbors. It was to me that Jesus said, "Go, and do thou likewise."—Bruce H. Price, Newport News, Va.

Pledges Co-operation

NASHVILLE, Tenn. — (BP) — The Southern Baptist Executive Committee has offered its congratulations to Congressman Brooks Hays, named by President Eisenhower, to represent the United States on the United Nations General Assembly. The Executive Committee also offered its co-operation. Hays, from Arkansas, is chairman, of the Southern Baptist Christian Life Commission.



COUNSELOR'S CORNER

BY

DR. R. LOFTON HUDSON

Lord's Supper Wine

Question: Has a Baptist church the right to change the wine of the communion to grape juice?

This came up in our deacon's meeting recently and some said that it made no difference whether it was wine, milk, or water, as long as we were "discerning Jesus Christ." Others argued that alcohol would awaken the taste for drink in our young people.

Answer: There is good evidence that Jesus and his disciples, together, drank four cups of red wine at the Passover. Unfermented grape juice was rare in those days because they did not have modern antiseptic means of preservation.

Wine was used by the Jews on festal occasions, when entertaining guests, celebrating a circumcision or an engagement or a wedding, or for medicine.

Whether to use wine, unfermented grape juice, or a thick boiled wine, mixed with water (as the ancient Jews did), has been a source of controversy since the early days of Christianity. Baptists have generally agreed that the drink should be "the fruit of the vine" and have not bothered about whether or not it is fermented. To argue about its alcohol contents seems to most people to be beside the point.

If fermented grape juice might lead some to use alcoholic beverage, which I doubt, why not use grape juice (unfermented)? This is not a matter worth quarreling about.

Grape juice is squeezed from the fruit of the vine, as Jesus' life was taken from him. It retains the symbolic significance that was involved in the Passover. Is this not enough? Why should a Baptist church waste the Lord's time and energy debating non-essentials?

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Foreign Mission Board Reports to the People

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

Foreign Board Encouraged By Convention Undergirding

Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, told the Board in its September meeting that God is moving in the hearts of Southern Baptists. "Never before has there been such widespread undergirding of the whole mission task by the entire constituency of the Convention," he said.

"The Convention is focusing all of its efforts upon an advance in world missions. This means not only advance in foreign missions but in every aspect of our world task. It is obvious that any advance must come to its culmination in a larger outreach in giving the gospel to the world beyond the borders of our own country."

Dr. Cauthen was referring specifically to the special emphasis to be given to world missions during 1956 and 1957 by the entire Convention. "It could well be that this emphasis will enable the Foreign Mission Board to arrive at its minimum objective of 1,750 missionaries at a far earlier date than heretofore has been anticipated," he said.

Latin America Requests 248 New Missionaries

Southern Baptist missionaries resident within a given area are organized into a democratic organization called a Mission. Although each Mission is governed by the actions and policies of the Foreign Mission Board, it has a great deal of initiative in projecting its own program. Once each year the members of the Mission come together to think, plan, and pray about their work.

Dr. Frank K. Means, secretary for Latin America, said the requests for funds for field operations for next year from the 17 Missions in Latin America are \$186,447.33 in excess of the total amount approved for the 1955 budget. "It is our hope that the Board's receipts from the 'Advance' section of the Co-operative Program will be sufficient to underwrite at least a part of the items which cannot be included in the budget," Dr. Means said.

The Latin American requests for capital needs for 1956 add up to \$2,189,757.50. Requests for new missionaries total 248 (98 couples and 52 single women). "There have been no appointments to 11 of our 17 missions in Latin America within the last 12 months," Dr. Means said.

"The reports from the Missions tell a thrilling story of continued advance," he said. "They also reflect unselfish

devotion to the cause of Christ on the part of the missionaries and an equal degree of devotion on the part of the nationals. In the state of Guerrero, Mexico, for example, Baptists will endeavor during the coming year to win one for every baptized believer who is a member of one of the churches. A country church in North Brazil has established a preaching point in a near-by town, thus reversing the usual process. A man in North Brazil reportedly walked 175 miles to attend the Baptist encampment at Corrente. A series of Sunday School Training Schools have just been concluded in Rosario, Argentina. The three directors of the campaign were Argentines. Some 40 churches—almost a fourth of the Argentina Baptist Churches—were represented."

Hong Kong—Macao Mission Needs Trained Specialists

The report of Dr. J. Winston Crawley, secretary for the Orient, one of a series describing the several fields in the Orient where Southern Baptists have mission work, dealt with the Hong Kong-Macao Mission.

Hong Kong and Macao are two small colonial outposts on the south coast of China. Since the closing of mainland China to outsiders, these two colonies have assumed magnified importance.

Hong Kong is a British colony and a major commercial center, with about 2,500,000 people. Macao is a Portuguese colony of historical interest, with a population of about 350,000.

Dr. Crawley's report said: "Over 90 per cent of the people in both colonies are Chinese. Perhaps about 700,000 are recent refugees from the Communists in mainland China and present a constant and compelling relief appeal.

"Baptist work in Hong Kong has a long history. Over a century ago, the Rev. and Mrs. J. Lewis Shuck began work there . . . With the closing of mainland China, Southern Baptist missionaries were again located in Hong Kong, beginning in 1949. We now have 22 missionaries assigned to the Hong Kong-Macao Mission. The work has grown rapidly, with statistics at the end of 1954 as follows: 13 churches, 21 chapels, and a total membership of almost 8,000.

"An important aspect of Baptist work in Hong Kong is educational. The Pooi Ching and Pooi To schools are outgrowth of similar schools in Canton. They have approximately 4,000 and 1,400 students respectively. The Henrietta School (named for Mrs. Henrietta Hall Shuck) is a smaller school,

with about 360 students, but is now engaged in an enlargement program. There are also small primary schools in refugee areas.

"The Baptist Press is a major publication undertaking, providing Baptist literature in Chinese for Formosa and the various Chinese population groups in all Southeast Asia as well as for Hong Kong and Macao.

"Medical work is soon to begin formally, with plans already well under way for a Baptist clinic and with a missionary doctor now on the field.

"Because of the relatively small area of the Hong Kong-Macao field, and the relative strength of the Chinese churches, the primary need for missionary reinforcements there is for well-trained specialists. The urgent immediate call is for men qualified to serve as publication worker with the Baptist Press, teacher and religious counselor at one of the schools, or teacher of religious education and music in the seminary."

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Realize the dream of a life-time!

Join the hosts of pilgrims who make their way to the little town of Bethlehem on Christmas Eve to pay homage to the Saviour of the world!

Walk where Jesus walked in Nazareth, Bethany, Samaria, Capernaum, and along the Via Dolorosa in Jerusalem to Golgotha and the Garden Tomb!

Live again the life of Jesus amid the scenes so familiar to Him, and you will never be quite the same again!

Join a group of Southern Baptists under the personal guidance of the Professor of Missions at the Southern Baptist Seminary during the Christmas vacation season, 1955-56.

Visit Rome, Athens, Cairo, Jerusalem, Damascus, Beirut, Tel Aviv, and Paris. See Baptist mission work at first hand in these areas.

Leave New York by air December 17. Return January 3. Eighteen thrill-packed days. All expenses, including hotel and meals: \$1,185.00 for one person. \$985.00 for wife or child in a family group.

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NO CHURCH BUDGET IS COMPLETE UNLESS THE THE STATE PAPER IS INCLUDED

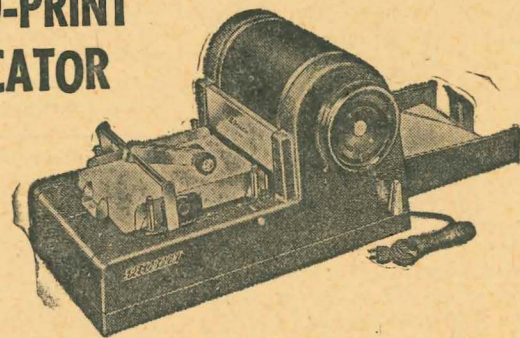
SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 25, 1955

Numeral after church indicates number of missions.

Church	T.U.	S.S.
Ashland, Unity, Additions 1	125	451
Barbourville	143	434
Bardstown		385
Beaver Dam (1)	200	471
Bellevue	78	492
Benton, First, Additions 3	108	238
Blackford	61	173
Bowling Green, First (2)	397	1,419
Bumpus Mills, Tenn.	141	73
Cadiz	69	331
Campbellsville (2)	4	752
Pleasant Hill	170	298
South Campbellsville	90	237
Carrollton	32	288
Central City (1)	259	492
Clay, First (1)		254
Cloverport (1)	63	265
Corbin, First	117	401
Central (1)	125	579
Covington, Calvary		846
First (1)	165	450
Latonia (2)	261	1206
South Side	101	475
Danville, First (2)	174	767
Lexington Avenue (1)		553
Dayton, First		280
Dawson Springs	85	294
Elizabethtown, Severns Valley		238
Erlanger, Additions 2	115	446
Evansville, Ind., Calvary (1)	162	665
Grace	236	906
Keck Avenue, Additions 2	117	311
Walnut Street (2)		510
Ferguson (1)	73	254
Fort Thomas, First	91	367
Frankfort, First (1)	200	939
Memorial	66	216
Thorn Hill, Additions 16	156	362
Fulton, First	165	567
Glasgow (1)	135	782
Greensburg	103	247
Greenville, First	143	403
Harlan	134	630
Harrodsburg (2)	315	940
Shawnee Run		207
Hartford	119	271
Hawesville	84	264
Hazard (2)	87	472
Hazel	81	261
Henderson		
First (1)	151	660
Immanuel Temple (2)		736
Hima Horse Creek		258
Hopkinsville, First (1)	239	814
Second	195	924
Junction City, Additions 1	90	237
LaGrange, DeHaven Memorial	68	327
Lebanon, First (1)	110	489
Leitchfield, First	109	279
Lexington		
Calvary (1)	247	957
Grace (2)		813
Immanuel, Additions 13	277	886
Porter Memorial, Additions 8	174	588
London, First (1)	151	601
Louisville, Audubon		208
Baptist Tabernacle	192	690
Baptist Temple		337
Beechland Additions 5	172	735
Beechmont (2)	240	1130
Beechwood	104	286
Bethlehem	88	323
Bethany	86	326
Broadway (2)	124	528
Buechel Park	95	423
Carlisle Avenue (2)	339	1529
Clifton (1)	140	465
East	84	241
Eastern Parkway		75
Eighteenth Street	97	365
Farmdale (1)	151	525
Harmony	79	328
Hazelwood	89	536
Highland Park First		458
Immanuel	121	438
Jeffersontown	77	291
Lynn Acres	108	277
Ninth & O (12)	441	1692
Maple Grove	41	102
New Salem		202
Okolona	64	511

Parkland (1), Additions 4	310	1,138	Valley View	77	212
Rockford Lane	110	359	Virginia Avenue		286
St. Matthews (1) Additions 20	240	923	Walnut Street 4)	327	1,843
Shawnee	114	391	Ludlow, First, Additions 2	154	491
Shively (1), Additions 8	126	653	Madisonville, First	274	1,060
South Jefferson (2)	117	293	Mayfield, First	283	967
Southside (1), Addition 1	158	611	Middlesboro, First (4)		620
Third Avenue	101	739	(Continued on Page 20)		

\$25 Trade-in on new SPEED-O-PRINT DUPLICATOR



Now you can get \$25 trade-in allowance for any old Speed-O-Print machine on one of the three improved Speed-O-Print models. In addition, with Model 200 you receive FREE a supply kit worth \$9.05; with Model 300 a supply kit and automatic counter, both worth \$19.65. This offer expires December 31, 1955.

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For more details see the August issue of the Sunday School Builder. Speed-O-Print duplicators are available at your Baptist Book Store. Send your order today.

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MORE THAN 800 BAPTIST CHURCHES IN KENTUCKY ALREADY HAVE THE WESTERN RECORDER IN THEIR CHURCH BUDGET. Is Your Church In This Group?

Georgia Convention Asked to Up Budget

ATLANTA, Ga. — (BP) — The Georgia Baptist Convention will be asked in November to approve a Co-operative Program budget of \$2,534,200 for next year, an increase of 36 per cent or \$680,600.

The budget approved by the executive committee would provide a new allocation of \$350,000 for capital improvements at six colleges operated by the convention.

After deduction of \$284,500 for administration, for promotion, and for denominational retirement plans, the budget carries \$1,124,850 for Georgia institutions and agencies and a similar

amount for the Southern Baptist Convention.

The budget would provide \$75,000 to activate the home for aged persons on a 560-acre tract already acquired near Waycross. The appropriation, with \$50,000 held in a trust, would start construction and accommodate 30 persons by the end of the year. The home will be limited to 300 persons.

Floyd Ellis ended his pastorate at Calvary Baptist Church, Anderson, S. C., and accepted a call to be pastor of Oaklawn Baptist Church, Winston Salem, North Carolina.

CLASSIFIED ADS

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State Missions Is The Life-Line Of All Missions



Brother John A. Ivey, a State Board Missionary, baptizing a young lady at Willard, Kentucky.

Missions is the same everywhere, but if there is any priority as to place, our Lord told us to begin in our own state. State Missions include all missions. State Missions undergirds World Missions. State Missions is the base of the pyramid. Do away with State Missions and you cripple the whole missionary enterprise. Cut down your State Mission Program and recall your State Missionaries and you literally "kill the goose that laid the golden egg," so far as all the rest of the program is concerned. Through State Missions we promote, strengthen, and enlarge all of our work which is included in the Cooperative Program.

—W. C. BOONE



A 94 year old man being baptized by a pastor at Coalton, Kentucky.

These are typical scenes taking place all over Kentucky as a result of our Mission Program.

The Baptist Sunday Schools of Kentucky are asked to observe State Mission Day with a worthy offering on OCTOBER 23 (or nearest convenient Sunday) for State Missions.

The observance of this day will inform the people, support and strengthen the work of 100 missionaries, The Sunday School, Training Union, Student Union, and Brotherhood Departments and the entire program under the direction of The Baptist State Mission Board.

Send the offering marked State Missions to W. C. Boone, Treas., 127 E. Broadway, Louisville, 2, Ky.

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Standard Sunday School

Macedonia—Pastor Clyde Voyles; Superintendent Harley Wiley.

Standard Departments

Louisville, Parkland—Cradle Roll, Mrs. C. A. Pharris, Supt.

Harrodsburg, Bruner's Chapel—Nursery, Mrs. Howard E. Whitehead, Supt.

Standard Class

Princeton, First—Dorcas Class, Mrs. P. G. Kirk, teacher.

Elementary Workshop Successful

We are happy to announce the success of the Elementary Workshop Conferences held in co-operation with the Training Union, Woman's Missionary

Union, and Sunday School Departments. These meetings were held at the First Baptist Church, Princeton; First Baptist Church, Bowling Green; Highland Church, Louisville; Porter Memorial Church, Lexington; and Latonia Church, Covington.

Three people from Nashville assisted in these meetings besides the state workers. They were: Miss Nora Padgett, Training Union Department; Miss Allene Bryan and Miss Helen Young, Sunday School Department.

A total of over 1,000 attended these conferences.

Lynn Association Going Forward

A letter was received in the State Office from Rev. H. S. Puckett, missionary of Lynn Association, stating: "Things are looking very encouraging. We have three new schools, one mission, and two churches have organized Sunday schools. We now have the best interest in our monthly meetings in the history of Lynn Association. We averaged 93 last year, which is far above previous records."

We thank Brother Puckett and his workers for this successful report.

THUS SAITH THE PREACHER—

Meetings, Meetings, Meetings!

Dear Friend:

Been to any meetings lately? If you're a good, cooperatin' Baptist you have! In fact, that's about all you've had time to do—go to meetings. Its getting so the preacher and laymen hardly have any time to do any church work because they're always off at some meeting or other.

I've been so embarrassed here lately because some meetings have had to be missed. It's not that I want to be considered uncooperative. I just thought meetings were supposed to inspire us to do better work. Some work was scheduled and unfortunately it conflicted with some more meetings telling us how to do the same thing we'd just been inspired to do.

It's got to the extent that our friend John Hurt, in referring to the middle initial "S" in his name, says: "Just call me Simultaneous Hurt."

Hal Luccock wants a letter written to all church headquarters. Here's part of his letter:

"Your Highnesses: Two things. First: Thank you for your devoted and inspiring leadership. You have kept us at work in season and out and we are grateful. You have been mighty men of battle in the Lord.

"Second: Don't you ever get tired of concocting plans whereby every pastor and every church must do everything at exactly the same time and in the same way? How about making a place to stop and take a breath once in awhile? As campaign follows campaign, as crusade succeeds crusade, as movement breathes down the neck of movement that went before, we are afraid of being regimented to death. A piece of music for a brass band that does not leave room for the players of trumpet and trombone to breath is impossible to play.

"So I am venturing to call your attention to a great idea, to be found where a number of great ideas are found, in the Bible. The general idea is: Every seven years, give us a rest. In more dignified language you will find it in Leviticus 25: 1-5."

"If you strategists at G.H.Q. will do that, I will personally guarantee that the churches during that year of rest and freedom will have the best year since Francis Asbury and his horse, Trigger, started out circuit-riding."

That's what the man wrote! Not a bad idea, is it? If you will excuse me now, I've got to go to a meeting.

Sabbatically yours,
G. Avery Lee
Ruston, La.

The Adoption

(Gal. 4:5)

By JOHN D. FREEMAN
Nashville, Tennessee

"Look at that! Did you ever see anything like that?"

The exclamation came from Mrs. Freeman one April Sunday in 1955 as we drove across Coffee County, Alabama, en route to a rural church. An old cow was ambling across a roadside pasture with three good sized pigs following her, taking her milk every time she paused to graze. It was a novel sight for the city-reared woman.

As we drove onward, I found myself comparing the cow and the pigs with the idea some people have about the adoption which Paul mentioned so often in his epistles (See Gal. 4:5; Eph. 1:5; Rom. 8:4, 23; 9:4 and such).

The customary illustration used in discussing Adoption is to tell of a couple who secure as their own a child born of another couple. Application is made to the one in legal custody of the child; conditions set forth by the law of the state for such adoption are met; when all legal details have been completed, the court transfers the child to the adopting parents and henceforth it is legally their own.

But just as being suckled by the cow did not make calves of the pigs or in any manner change their nature, even so does such an adoption not make the child to become the flesh and blood of the new parents, or make over any of its inherited characteristics into others drawn from the new parents.

The adoption which Paul wrote about is not only a legal one, whereby the penalties for sin are paid by the Lord Jesus Christ; it is more. A true illustration would, therefore, be; Adoption proceedings have been taken whereby the law of the state has been satisfied, but which make it possible for the couple not only to have legal possession of the child but the divine power to transform its flesh and nature from

those inherited from the real parents into those of the adopting parents. The adoption about which Paul wrote included provisions whereby the demands of eternal justice had to be paid. Having settled that phase of it on the cross (Rom. 8:1-4), Jesus made it possible for the miracle of the New Birth to take place and this changed the penitent believer into a new creature, in whom the spiritual nature of God is restored. Man's adoption includes only the satisfying of the law. God's adoption both satisfies law and introduces a miracle known as Regeneration.

In teaching the wonderful doctrine of Adoption, one should never overlook the fact that it is a two-fold work of divine grace:

- (1) God, through Christ Jesus on Calvary, paid the penalty of death which the law of sin carries (Rom. 6:23); and
- (2) Legal matters, having thus been

cared for, the Holy Spirit makes him who rested under the condemnation of the law into a child of God who, while living under the law (Rom. 7), is a member of the household of faith (Gal. 6:10; Eph. 2:9), a child actually begotten of the heavenly Father (Rom. 8:16; 9:20, I John 5:1, 10-12).

Request for Minutes

H. S. Robinson of Campbellsville, Ky., is greatly in need of the 1820 and 1849 minutes of Russell Creek Association. The association is trying to fill in its historical record and lacks those two years. If you have them and will lend them to Mr. Robinson, you will assist greatly.

Foreign Missions Film

RICHMOND, Va. — (BP) — Baker James Cauthen executive-secretary of the Southern Baptist Foreign Mission Board, said the Board will release a new film for distribution October 1. It is a recruitment film, offered free, entitled "Recruits for Christ."

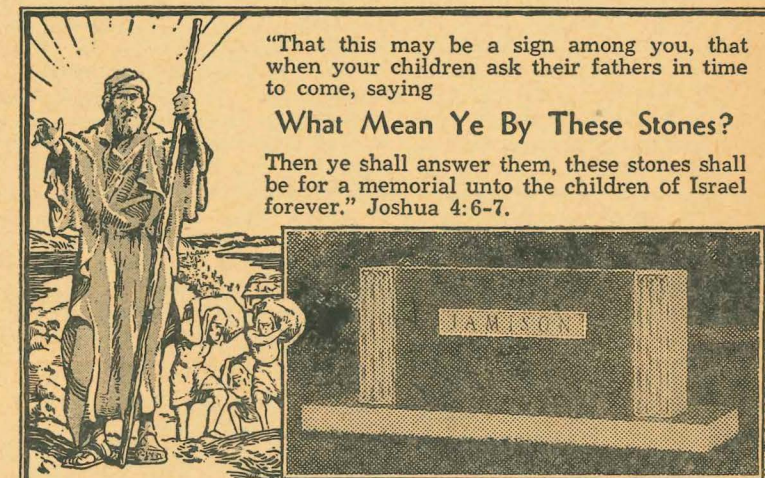
►Tommy R. Barrett has begun his ministry at First Baptist Church, Quapaw, Okla., following a pastorate at First Baptist Church, Marionville, Mo.

Severns Valley Association Becomes Standard



In a previous issue of the Western Recorder an announcement was made of Severns Valley Association reaching the Standard of Excellence in Sunday School work. The above picture was sent in by Rev. H. D. Standifer, associational missionary. Those appearing in the picture are some of the leaders who made possible this success. They are: Front row—(reading from left to right) Mrs. Albert Newton, Nursery Leader; Mrs. S. H. Routt, Beginner Leader; Mrs. C. Ford Deusner, Intermediate Leader; Mrs. Lynn Sullivan, Cradle Roll Leader; Back row—(reading from left to right) Mr. Ernie Meredith, Extension Department Leader; Mr. Charles Butler, Group Superintendent; Mr. Faurest Day, Adult Superintendent; Mr. Chester Davis, Group Superintendent; Mr. Vernon Galvin, Superintendent of Enlargement and Evangelism; Mr. Bob Schaffner, Associational Superintendent; Mr. Curtis Nunn, Group Superintendent; Mrs. Ruth Maffett, Secretary-Treasurer.

We wish to commend the leaders of Severns Valley Association for their splendid work.



"That this may be a sign among you, that when your children ask their fathers in time to come, saying

What Mean Ye By These Stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

SPECIFY

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"The Silk of the Trade"

Its flawless beauty, stalwart strength, and great durability, combined with its adaptability to design make it the ideal monumental stone. Like other high quality materials there are many inferior substitutes that resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

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For October 16

By H. C. Chiles

The Baptism of Jesus

Luke 3:1-38

Before studying the actual baptism of Jesus Christ, we must get the setting of this incident. John the Baptist was born to the priest Zachariah and his wife Elisabeth, the latter of whom was a cousin of Mary, the mother of the Lord Jesus, about six months before the birth of the Saviour. John became a remarkable man of fine physique, strong character, genuine humility, firm will, absolute loyalty, spiritual insight and unique personality. Because he readily gave Christ His rightful place, John had a marvelous ministry.

I. The Preparation. Luke 3:1-6.

One thing that impresses us about John the Baptist is the amount of time which he spent in training for the special job to which God was calling him. In addition to the instructions which he received in a godly home, he studied the Scriptures for himself. Then he went into the wilderness, where he lived an ascetic life and underwent a discipline which fitted him for the task which he was to perform.

It was not just a happenstance that John went into the wilderness to receive his training. In Isaiah 40:3-5 we read the prophecy of a divinely appointed herald of the coming King coming forth from the wilderness. So, Luke tells us that "the Word of God came unto John the son of Zacharias in the wilderness." That in itself was a manifestation of grace. God needed a man with a flaming message of judgment, who would be entirely obedient to His will. And He had him ready out there in the wilderness, far from politically decadent Rome and spiritually dead Jerusalem. God had chosen, equipped, called and commissioned John for the important duty of preparing the way for the coming of Christ. In modern parlance he was to be the advance man for Christ. His business was to get people ready to receive the Saviour when He came.

II. The Preaching. Luke 3:7-14.

This rugged, unique and striking preacher was heavily burdened on account of the prevailing wickedness and disorder of society. He preached in the wilderness, outside of the great city and away from the headquarters of the nation.

With righteous indignation flaming at white heat, John denounced the sins of the people. In charging them with being deceitful and wicked, he called them

"a generation of vipers," which language was descriptive of their character and actions. The viper was the most venomous and dangerous of the many poisonous snakes with which they were acquainted. Its treacherous habit of biting its victim without warning and the deadly poison of its bite made the comparison all the more impressive. John the Baptist spoke boldly against hypocrisy in all its forms. Evidently he was not adept at using honied words. There are times when such language as he used is needed to awaken people. Our day is in dire need of teachers and preachers like John the Baptist to declare the truth of God with respect to sin and its consequences.

John's preaching attracted the multitudes, and no matter who went to hear him he did not compromise the truth, but proclaimed the Word of God without fear or favor. While he condemned sin and warned of judgment, he gave the people assurance of the forgiveness of their sins on the condition of their repentance. He challenged them to change their minds with respect to sin, to God and to self. He not only preached repentance, but he baptized the penitent as a sign of the fact that they had repented. He urged them to produce fruits which would prove that they had repented, or to show the reality of their repentance in the details of their daily lives. He warned them that there must be harmony between their profession and their conduct.

III. The Prophecy. Luke 3:15-17.

In the light of their expectation of the Messiah and of what they had heard John say, it is not at all strange that some of the people began to wonder if John himself was not the Messiah. As soon as John the Baptist learned what they were thinking, he at once disabused their minds of that idea by uttering his prophecy concerning Christ Jesus. With unhesitating affirmation and absolute certainty he prophesied the coming of Christ. With commendable humility he declared that Christ would be so far above him that he was not worthy to perform the menial act of a slave in loosing the latchet of His shoes.

IV. The Persecution. Luke 3:18-20.

This fearless preacher, without playing any favorites, denounced sin and rebuked the sinner. True to his convictions, John dared to condemn the

particular sin of which Herod was guilty, namely, his disgraceful desecration of the marriage vows, whereupon the preacher was sent to prison.

V. The Presentation. Luke 3:21-22.

At the very peak of the wilderness revival the flaming evangelist, John the Baptist, was baptizing in the Jordan River. Very likely it was late in the afternoon, and after all other candidates for baptism had been baptized, when our Saviour approached John the Baptist and requested baptism at his hands. Perhaps the reason for this method of approach was to distinguish Himself from all others. He was the sinless One Who had come to redeem and save the lost.

John the Baptist could not understand why Christ, the Son of God, would want to be baptized by him, a mere man. When he hesitated and expressed the thought that it was not obligatory that Christ be baptized, our Lord expressed the purpose of His baptism, saying, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Thus He predicted His death upon the cross, where and when He would meet God's demand for perfect righteousness and thereby provide for man's need. The baptism that He was requesting was to be a picture of His death, burial and resurrection; death and burial as He was immersed in the water, and resurrection as He came up out of the water. When our Lord came up out of the water, a wonderful thing took place. The heavens opened and the Holy Spirit "descended in a bodily shape like a dove upon Him, and a voice spoke from heaven saying, "Thou art my beloved Son; in thee I am well pleased." Christ Jesus thus entered officially upon His public ministry as the One sent by God.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, SEPTEMBER 25, 1955

(Continued from Page 16)

Church	T.U.	S.S.
Monticello, First	88	289
Morgantown (1)	162	300
Morganfield, First (1)	171	446
Mt. Sterling	6	237
Murray, First (1)	907	
Newport, First (2)	112	788
Owensboro, Buena Vista	111	417
Eaton Memorial	201	499
First (1)	249	1,113
Hall Street (1)	217	529
Seven Hills (1)	91	292
Third (1)	368	1,150
Paducah, East	234	561
First (1)	152	618
Oaklawn	126	357
Trinity	127	286
Twelfth Street	104	324
Paintsville, First (1)	68	268
Paris, First	44	268
Pineville, First (1)	206	479
Prestonburg, Irene Cole Mem. (10)	554	
Princeton, First (1)	138	575
Richmond, First (1)	126	473
Russellville, First (1)	115	408
Somerset, First	242	741
Sonora	100	227
Springfield, First	185	544
Sturgis, First	295	
Versailles	72	384
Walton, Additions 3	124	364
Williamsburg, First (1)	71	436
Main Street	58	203
Winchester, Central	163	468
First	172	469

Summary of Work by State Board Workers

During August 113 workers under the State Mission Board were at their tasks, working faithfully. A summary of results follows:

Preaching services conducted, 1,629; teaching services, 829; unsaved people visited, 2,687; total visits made, 12,529; Vacation Bible Schools conducted, 89; fields surveyed, 22; professions of faith, 267; baptisms, 74; additions by letter, 86; surrenders for full-time service, 59; visual aid programs, 65; new organizations formed, 20; miles traveled by workers, 117,654.

Your Cooperative Program funds bring results, and the above facts do not even begin to tell the whole story.

Ranch Manager

LA JOYA, N. M. — (BP) — J. V. Starkey has been named resident manager of New Mexico Boys' Ranch here, an institution of Baptists in the state. Starkey has worked with Boy Scouts and is a former worker at the state Baptist children's home in Portales.

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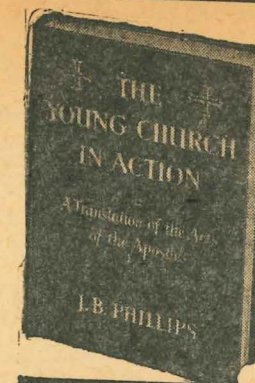


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SPECIAL NOTICE

Our reviewers read this book in manuscript form. You may or may not agree with them. For your information their reviews are printed in full below.

Donald F. Ackland says:

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Joe F. Green says:

"This translation of Acts shows the same qualities of readability that Phillips has succeeded in bringing to the Epistles and the Gospels. Because Phillips' translations approximate spoken English so closely, they have the important value of capturing the literary quality of the Greek New Testament, which approximated spoken Greek. The original New Testament was in the language that people spoke and it is fitting to have it translated into the language that people speak today.

"There are, of course, translations of certain verses which are less than ideal. The translator's preface introduces some theological ideas which Baptists and other evangelical Christians cannot accept, such as the desirability of church union and the belief that human sinfulness is not a valid part of the gospel message. This book will have a place of usefulness, but it is to be regretted that it is marred by these elements." (Dr. Green is General Book Editor of Broadman Press.)

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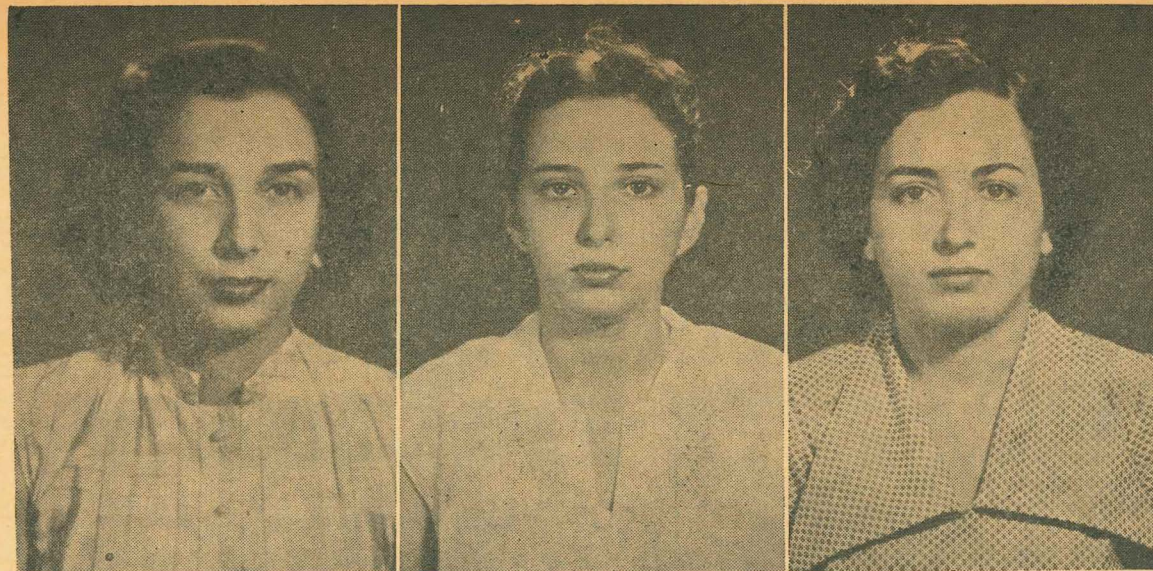
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FROM CUBA TO CAMPBELLSVILLE. — These three Cuban sisters Sara, Caradad and Amelia Hevia — will be enrolling this fall at Campbellsville College, Campbellsville, Ky. They come from Camaguey, Cuba, and were attracted to Campbellsville by its fine English Department and on the recommendation of Miss Carmen Cancio, a student who just finished at Campbellsville and who also hails from Camaguey. Dean Roy O. Chumbler expected an enrollment at Campbellsville this fall of 400, to set a new record. The institution offers two years of standard work



in the Liberal Arts and Sciences, and is fully accredited by the Southern Association of Colleges and Secondary Schools. It opened its 1955-56 session

on September 12, with freshmen registering September 13, sophomores on September 14, and classes beginning September 15.

Executive Committee Groups Are Selected

NASHVILLE, Tenn. — (BP) — Several committees have been appointed by the Executive Committee and will probably bring their reports to the agency's December meeting here.

Members of the committees are:

Administrative Committee — J. D. Grey, chairman; A. Judson Burrell, Carl E. Bates, A. B. Hakes, Homer G. Lindsay, M. H. Mabry, Mrs. George R. Martin, Paul A. Meigs, Ramsey Pollard, Edward H. Pruden, Thomas P. Pruitt, C. C. Warren, Homer H. Waldrop, G. Allen West.

Promotion Committee—J. Norris Palmer, chairman; Horace G. Adams, J. Carroll Chadwick, Purser Hewitt, John A. Jones, Mrs. Gordon Maddrey, B. J. Martin, Frank F. Norfleet, Sterling L. Price, C. Vaughn Rock, E. N. Wilkinson, Philip H. Wilson, John W. Wood, R. Archie Ellis.

Finance Committee—W. Douglas Hudgins, chairman; Kendall Berry, Charles

C. Bowles, Douglas M. Branch, Carr P. Collins, W. Curtis English, Herschel H. Hobbs, J. Winston Pearce, Haskell McClain, T. K. Rucker, Lewis M. Smith.

Convention Arrangements Committee—Oliver R. Shields, chairman; James M. Baldwin, W. A. Buckner, James W. Merritt, James L. Monroe, L. M. Walker.

Committee of 7 to Study Merger of Negro Seminary and Training School—G. Allen West, chairman; W. Douglas Hudgins, Homer H. Waldrop, Orin Cornett, Ramsey Pollard, L. S. Sedberry, James M. Gregg.

Committee to Study Executive Committee Bylaws—J. D. Grey, chairman; Carr P. Collins, Herschel H. Hobbs.

Committee for Implementing World Evangelism Program—C. S. Warren, chairman; J. Norris Palmer, Albert McClellan, Porter Routh, Merrill D. Moore.

Vandals on Rampage In St. Louis Church

ST. LOUIS, Mo. — (BP) — Vandals, bent on destroying property, recently wrecked the interior of Carondolet Baptist church here.

E. N. Rogers is pastor of the church with 882 members. He reported the vandals entered both the new brick church building and an adjoining two-story educational building.

Damaged or destroyed, according to the pastor, were the pulpit, piano, public address system, stained-glass windows, 20 glass-enclosed nursery cribs,

benches and chairs, pictures, and other items in the two buildings.

Not content with that, the vandals left the church in a mess, scattering 30,000 collection envelopes and some hymnals around.

Folding chairs were tossed from the balcony to the floor. Faucets turned on and left running flooded the basement with four inches of water because the vandals also plugged all drains so the water could not flow out.

Most of the destruction was in the \$85,000 educational building dedicated only last October.

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Nigeria Seeks New Religious Ties

By PORTER W. ROUTH, Exec.-Sec.
Southern Baptist Executive Committee,
Nashville, Tennessee

The old idols of Nigeria are wearing out, and it will depend on the Christian forces of the world how they are replaced.

This was my conviction during a three-week tour of the west African country made following the Baptist World Congress this summer. I participated in the dedication of the new Nigerian Baptist Theological Seminary while there and visited Southern Baptist mission stations.

As I went with the native rulers to see the old gods and visited the Jiu-Jiu houses, I was impressed with the reality that the old idols are in a sad state of repair and there does not seem to be any particular concern for repairing them at the present moment.

Filling the Void

But you could note a yearning and a desire on the part of the people for something to fill the void.

Southern Baptists now have only one missionary couple in all of Northern Nigeria, with more than 18,000,000 people. I have not been able to get away from the haunting eyes of the tall, dark man in the worn khaki robe, who stood in the Hausa Pastors' School in the primitive Kawo village north of Kaduna. He asked in halting English if it would be possible for Southern Baptists to send just one more missionary.

The Moslems are taking over this tremendous territory, but there is still an

opportunity for a vital Christian witness if the delay is not too long.

Launched Education Work

Nigeria has launched a tremendous free public education program within the past two years and is scheduled for independence this next year. This program of education opens the doors for the training of many hundreds of Christian teachers, for the teachers are in great demand and officials have pleaded for Baptists to train more teachers to fill the tremendous need.

In line with the 'Africanization' program, more and more responsibility is being turned over to the National leaders, and the enlarged seminary will provide for the training of more men to take places of leadership in this vast area.

Jesus Christ is the answer for Nigeria but witnesses are needed now to tell the story of Him who can not only take the place of the old idols, but can meet every need.

Home Board Approved To Buy Church Bonds

NASHVILLE, Tenn. — (BP) — The Home Mission Board has received approval to buy \$300,000 worth of church bonds to aid Baptist churches in their building programs.

The Board will borrow this money

from three Atlanta, Ga., banks to make available to churches selling bond issues.

The Home Board reported that some churches like to secure money through bond issues rather than mortgages on property. This lending program will give these churches an additional market for their bonds.

The Board, however, cannot buy more than one-fifth of the amount of the bond issue with a ceiling of \$10,000.

The \$300,000 for use in buying church bonds is part of the \$3 million the Home Board borrowed from the same three banks to add to its church extension loan fund. The \$3 million will be repaid over a 10-year period.

This bond-buying program is expected to benefit particularly churches located in areas where there is presently little Southern Baptist work, and those whose building programs exceed \$25,000.

Final approval for the bond-buying program came at the recent meeting here of the Southern Baptist Executive Committee.

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Subcommittees Studying Theological Education

NASHVILLE, Tenn. — (BP) — J. W. Storer, chairman of the Southern Baptist Convention's committee on theological education, has appointed two subcommittees to carry out instructions from the Convention.

The Convention, meeting at Miami, Fla., in May, asked Storer's committee to recommend the location of a sixth Southern Baptist seminary, if a new school were deemed advisable and necessary.

The subcommittee studying this matter includes Louie D. Newton, Atlanta, Ga., chairman; Carl Clark, Fort Worth, Texas, and E. V. Peyton, Topping, Va.

The second instruction from the Convention was that the theological education committee study matters relating

to Carver School of Missions and Social Work in Louisville, Kentucky.

Financial Relationship


The Committee must bring to the 1956 Convention "a detailed report of the financial relationship between the Carver School . . . and the program of theological, religious, and missionary education of the Southern Baptist Convention."

The committee must also "make recommendations concerning the future relationship (with Carver)" at the next session in Kansas City, Mo.

The Subcommittee undertaking this study consists of Herschel H. Hobbs, Oklahoma City, Okla., chairman; J. Wil-

liam Lester, Enterprise, Ala., and W. Douglas Hudgins, Jackson, Miss.

The next meeting of the full committee on theological education, Storer reported, will be held here Dec. 15.

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