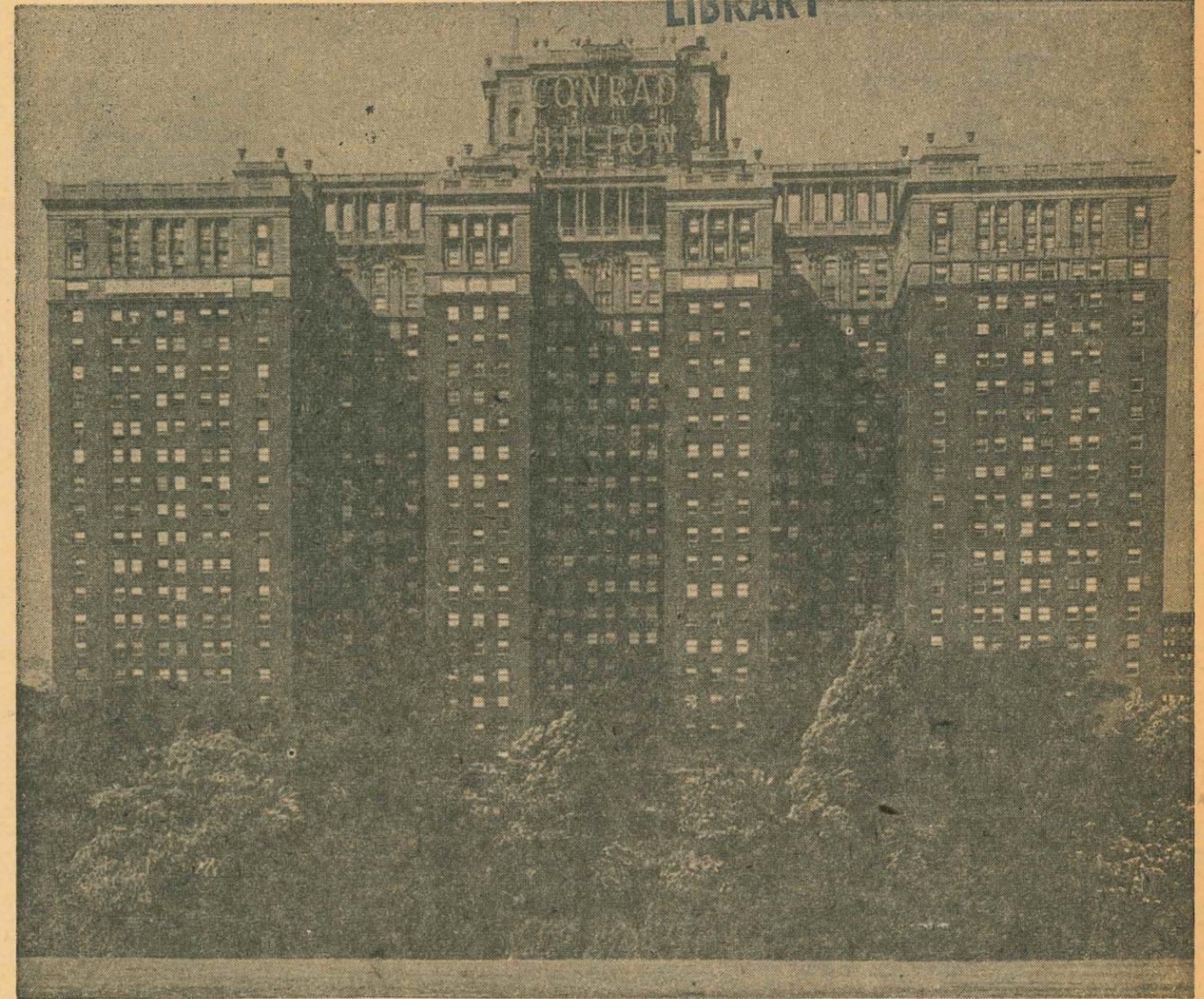


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Western Recorder

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What Makes Baptist Colleges Baptist

By Dr. DONALD A. BELL

Director of Graduate Studies, School of Religious Education
Southwestern Baptist Theological Seminary

Southern Baptists have lost some of their strongest colleges. They have been lost to the denomination because they have not reminded truly Baptist. It is difficult to list those characteristics which keep a college "in the fold" because Christian education is a broad and intangible influence. Some requirements of a senior Baptist college might be formulated, however. They would include:

1. College operation and ownership by a Southern Baptist convention (usually a state convention).
 2. College board appointed or approved by that convention.
 3. Christian interpretation given to all subjects taught by the school.
 4. A faculty composed of active Baptists.
 5. Specialized training afforded to pre-seminary volunteers to Service.
 6. Courses in religion (usually Biblical survey) required of all students.
 7. Provision for a Christian social and recreational campus program.
 8. Required chapel attendance.
- Let us look at two of these.

Required Courses in Religion.

Some of the requirements noted above are involved and difficult to discuss. Two of them, however, are easily examined and of primary importance traditionally. They are required religion (Bible or religious education) courses and compulsory chapel attendance.

The writer surveyed the recent bulletins of our thirty senior Baptist colleges and found the following:

Southern Baptist Senior Colleges and Required Religion Courses
Requiring as much as six semester hours of all graduates 26 schools
Requiring more than six semester hours 3 schools
No single requirement 1 school

Total 30 schools

What are the values of required courses in religion? If our college students were mature they would not have to go to college. Therefore, we prescribe certain courses which prepare them to do certain things with their lives. Thus, to require English, but not require Bible and religious education is inconsistent.

Some who insist that we must allow

the student to "elect" courses in religion insist on compulsory physical education. Is bodily health more significant than spiritual health?

We invest denominational dollars in colleges so as to reap the revenue of Baptist workers in our homes, churches, and communities. **This investment is sound only if these graduates know how to live and believe like Baptists.** [Emphasis ours.—R.T.S.]

Some required course work in the field becomes an essential of Baptist college education.

2. Compulsory Chapel Attendance.

The study of chapel attendance revealed:

Colleges requiring chapel attendance of all students 26 schools
Colleges stating that they "encourage" chapel attendance 4 schools

Total 30 schools

The chapel, for a Christian college, is as much a part of the curriculum as are the classes. Therefore, students ought to be in regular attendance. Recently a vice president of the Southern Baptist Convention said that attendance at Chapel in school had meant as much to his life and ministry as his classwork.

The spiritual morale of a church-related school is fired in its chapel exercises. It does for the school family (administration, faculty, and students) what regular church attendance does for the family at home. **College administrators who allow their students to avoid chapel services are not fulfilling the stewardship responsibilities which the denomination has given them.**

3. Some Conclusions.

Although every Southern Baptist college will want to retain all right characteristics mentioned, these two are most urgent. Constantly enriched courses in religion must be required to give spiritual leaven to the future leadership of many spheres of our denomination. Worshipful, Baptist-centered, chapel service must be provided for students who are yet finding maturity. They must attend these services.

EDUCATION: Think more about means whereby the gifted child can be given special opportunities. Unless able men lead us, unable men will.—Grayson Kirk, president, Columbia University, addressing N. E. A.

Western Recorder

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

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►Congress Heights Baptist Church, Washington, D. C., of which Alva Lincoln Smith is pastor, recently dedicated a new educational building and sanctuary. Pastor Smith is a graduate of Southern Seminary and while in Kentucky was pastor of Campbellsburg Baptist Church in Henry County.

►Editor George Ragland announces that *Sling and Stone* is now beginning its thirty-second year. The paper was begun March 11, 1926. Dr. Ragland is pastor of First Baptist Church, Lexington, which publishes the paper. Congratulations, Editor and Pastor Ragland!

►The Foreign Mission Board has invited three Southern Baptist leaders to conduct evangelistic crusades in Formosa. These are Searcy S. Garrison, executive secretary of the Georgia Baptist Convention; Leonard Sanderson, secretary of evangelism for the Home Mission Board; and Vernon B. Richardson, pastor, University Baptist Church of Baltimore, Md.

The Downtown Church

By PASTOR GEORGE RAGLAND

For more than thirty-four years the editor of the *Sling and Stone* has been the pastor of the First Baptist Church of Lexington, Kentucky. In these years he has seen a city's growth which has brought a church's problem. Thirty-five years ago there were only six Baptist churches in Lexington. Now there are some fifteen or sixteen Baptist churches. This rough estimate invites a consideration of the increasing problem of the downtown church.

In all of our cities there has been a great growth of homes in outlying sections and a great influx of new people into the city. Lexington is a good illustration. There are outlying sections where we could easily be lost as to the names of the streets, and little cities have grown up around the central city.

As pastor of a downtown city church we have read with interest an article in the February 1957 issue of *The Baptist Program*, published by the Executive Committee of the Southern Baptist Convention. Dr. W. Douglas Hudgins, pastor of the First Baptist Church of Jackson, Mississippi, wrote the article and *The Baptist Program* published it. We commend the article and invite our readers to follow the thinking of this downtown church pastor, especially in the challenge to study and help solve this problem of our church life.

We wonder if we have been fair to our downtown churches. It is easy to create interest in new developments and even to call on downtown churches for support in the advancement of new development without thinking of the need of help of the mother churches. The devil has not left the downtown district and he would like for the downtown church to disappear. In our thinking it is just as much a mission project to protect the downtown church as it is to promote new churches in new districts. It is time for city Baptists to be fair in their total thinking. But we prefer here to let Dr. Hudgins speak on the matter. His article is as follows:

"Southern Baptists have wrought magnificently in the last twenty-five years. We have seen our baptisms increase; our churches multiply; our mission work enlarge; our educational program grow phenomenally. We have magnified the outreach of our mission boards and agencies; our stewardship emphasis is evident in increased gifts; our buildings and properties now are valued in many millions of dollars. We have increased the number and size of our seminaries; we have added agencies and ministries of varied kinds; we

continue, apparently, to be blessed of the Lord in our growth.

"One philosophy has done much to bring all this about. It is the philosophy of 'multiplication by division'. Or, in another phrase, it is 'divide,—and witness growth through new units.' This is the key to much of our growth in Sunday school and the Training Union. This strategy is behind the organizing of hundreds of new churches. And, in most cases, it works. It sometimes works wonders! Here in my own city of Jackson, Mississippi, the church of which I am pastor, has witnessed the amazing growth of three new churches within the last five years; churches for which we have had the privilege in a large measure of financing and organizing.

"C. C. Warren, president of the Southern Baptist Convention, staggered our imagination last year when he challenged us to organize nearly twice as many new missions and churches as we currently possess. This can be done and some of us are seeking to do our part in this direction. No pastor, deacon, or church member would have it in his heart to criticize or oppose such a magnificent challenge!

"For more than thirty years I have been a pastor. Being a pastor is my single ambition. I have been a pastor in the country, miles from a village; in a little village near a big city; in a thriving little mountain town; in a new, struggling, suburban church just outside one of our great cities; and in three of our large population centers each time in the heart of the downtown area. As do most of our pastors, I think I know the feeling of our people from the country to the city and in all these years I do not know that I have ever witnessed any special effort to undergird, stabilize or insure our kingdom effort in one segment of our church life. That segment is the downtown, city church!

"What have we done, as a denomination, to insure the future of the great downtown church? In many cities they are fighting a losing battle. In the next twenty years many more will lose, instead of gain, if we do not realize their plight!

"Several factors work against the downtown church. First, as a city grows the people move farther from the heart of the city. Parking problems already are almost insurmountable. Business and commerce surround and choke out a pastoral ministry to people nearby. Property for expansion often is impossible to acquire or priced beyond reason.

"Second, the growth of new churches and the implementation of the programs

of existing community churches draw multitudes out of the central downtown church. Our avid passion for new units often results in too much effort to enlist people already active in the downtown church instead of reaching the lost and those who are unenlisted anywhere. Community spirit and the convenience of the suburban church are almost too much for the old, established church to overcome.

"Third, as the downtown church releases (and gladly) colonies of consecrated people to formulate our new missions and churches its own resources are depleted proportionately; and yet they are called upon to help finance and build these new congregations. Along the way there may come a breaking point.

"Fourth, and this is the burden of this writer's plea: there is, apparently, no effort being made anywhere to study and help solve the problem of the downtown church. All our effort seems to be toward the creation of new units, new mission stations, additional organizations and the support of an ever-increasing missionary program.

What is to become of the 'First' churches of our cities? The great downtown 'mother' church of the area? Are we to let it die gradually? Are we to be shortsighted and fail to recognize its importance?

"Where resides our great missionary support? From what people do our great contributions come? Wherein lie our great denominational traditions and history? Where is established the leavening spiritual influence of our cities? Upon whom rests the pattern for our preaching, promotional, and educational work?

"These things do not rest alone in the downtown church. A child should know that. But, the church in the heart of the city should not be allowed to languish and die because we pay no attention to its needs. And, those of us who may not now face many of the problems stated above MAY face them sooner than we think. My question is 'Are we neglecting the downtown church?'

"The strategy of the apostle Paul was clear. He planted his gospel in the heart of the great cities. We need to keep that which has been planted fully alive. Let someone, let some agency or institution dedicate himself or itself to the task of staying by the downtown church as it faces the problems of our time."—*Sling and Stone*.

FRANCHISE: A citizen has a complex duty. He ought to express his opinion and make up his mind on the principal public issues. He ought never to miss the ballot box. And when he casts his vote for somebody, he should weigh that somebody in the scale of morals, which includes intellectual integrity.—Herbert Hoover, former president.

Board Requests Name Not Be Changed

A Baptist Press release informs us that "the 1957 Southern Baptist Convention at Chicago will be asked to drop the matter of considering a new name for the Baptist Sunday School Board."

This request for another name was lodged with the Kansas City Convention last year. Complications immediately arose over use of the word *Education* in the proposed title—"Board of Education and Publication of the Southern Baptist Convention."

The point of contention was that the use of *Education* in the title would confuse the functions of the Sunday School Board with other branches of the Convention's work.

It will be recalled that request for change of name, originating with the Sunday School Board, was made because of the Board's vastly broadened activities since the first name was adopted in 1891. While *Sunday School* remains one of the important functions of the Board, it also has many other responsibilities such as church music, architecture, church recreation, advertising, etc., the release stated.

At the Board's semi-annual meeting last December, a petition was sent to the Convention special committee asking that the whole matter be dropped. This request was made because "there is some question in the minds of some as to whether the proposed title is adequately brief and specific." It was also stated that "some degree of misunderstanding and resistance to the proposed use of the word 'Education' had developed." The Board further declared it has "no desire to push this matter at possible cost to its present excellent relationships now sustained with all the agencies and institutions of the Convention."

Dr. James L. Sullivan, executive secretary of the Sunday School Board, had the following to say:

"The Sunday School Board's committee on name change met last December to reconsider its previous recommendation and request that the name of the institution be changed to 'Board of Education and Publication of the Southern Baptist Convention.' It had been their request, approved unanimously by the Board, which brought the resolution for the name change to the Kansas City Convention.

"A re-study of the matter reveals the apparent impossibility of finding an adequate name for the Board which did not incorporate the word 'Education' in some way. Complications arose over the use of that word, however, because 'Education' is a

broad term which suggests areas also occupied by the seminaries and the Education Commission.

"This particular phase of the problem had been analyzed previously, but no serious conflicts were seen at that time because the seminaries and Education Commission are related to education in a specialized and institutional sense. The Sunday School Board is related more to mass education at the local church level. Each area is controlled by charters which cannot be changed except by Convention action.

"When the use of the word 'Education' was challenged, the Board's committee on name change felt it would be better to withdraw the request than to be misunderstood in its petition or to create confusion.

"Being unable to find another title which was descriptive of the Board's character and function which did not use the word 'Education,' it was concluded by the committee that the request should be dropped entirely and that the historic name of the institution should be continued even though it is an admittedly inadequate title when all the assigned functions of the institution are taken into account."

Obviously this request for dropping the name changing movement was not an easy one for the Sunday School Board to make. All members felt the name should be changed in order to convey a true conception of the Board's function. Nevertheless, to avoid confusion and to preserve wholesome spirit in its relation with other agencies and institutions which objected to the new name, the Board withdraws its request. A gracious spirit indeed!

Yet, on the other hand, was it a good thing to withdraw a request merely because there was objection of one kind or another? None could doubt the good intentions of either the Board or of those objecting to the word *Education* in the proposed new name. Nevertheless, few advances of any consequences have ever been made without some initial misgivings. Is it to be supposed that the general Baptist public could not differentiate between the use of the word *Education* in the proposed new name by the Board and the use of *Education* by our institutions of learning and our Education Commission? Baptists are not that easily confused. Why could not more time have been given the matter in an effort to find an acceptable name—one approved by both sides? No matter how attached we are to the name *Sunday School Board*, it does not describe the Board's work, now, anymore than the words "reading, writing and arithmetic" describe a modern

school. We hope that ultimately a name can be chosen which conveys a general idea of the Board's work. There are some things which should *never change*. Yet on the other hand, is it a wholesome impression we make when we allow the idea to go forth that we are afraid of *needed changes*?

Criticizing The Sunday School

Many readers will recall the article written by Wesley Schrader against the Sunday schools and published in the February 11 issue of *Life* magazine.

Strange words they were—from Schrader, a man supposed to be acquainted with Sunday school work and influence. Could it be that Schrader has carried for years a deep resentment in his subconscious mind against some Sunday school teacher or superintendent who suppressed or bored him or who did him an imagined disfavor?

As we understand the Schrader article, it had not been thought through. We personally know Schrader and have always regarded him as a man wishing to be constructive and not destructive, positive and not negative. Perhaps his describing the Sunday school as "the most wasted hour" was an effort to bring about improvement. Let us hope so. This editor is not one to object to criticism. He rather likes it if it comes from an honest heart and if it is designed to improve and not destroy. We like the outspoken type when fine sense and brotherly spirit are behind the tongue and pen.

Maybe Schrader's article did a good deal of harm. It may provide an excuse for many to say, "I've been telling you all the time that Sunday school has nothing to offer." For such a person the article's influence would be tragic indeed. Yet on the other hand, the article may stimulate efforts toward Sunday school improvement—to eliminate some of the weaknesses found in nearly every Sunday school. With all their faults—real or imaginary—the Sunday schools are indispensable. Let's improve them, never hinder them.

Editor John W. Bradbury said in the March 28 issue of *Watchman-Examiner*:

►Any time you discover that neither your enemies nor your friends are saying unkind things about you, you have reason to be alarmed: you may be dead and not know it.—*Presbyterian Outlook*.

DICTATORSHIP: There are two truths that history should burn into our minds about dictatorships. The first is that such a form of government has the appeal of efficiency, which it some- times provides. The second is the cost at which this efficiency is purchased, for that cost is everything we count dear and precious. — *Gordon Sabine*, address to Idaho Educational Association.

"Concern for the good name of Sunday schools was created in the minds of many who read Wesley Schrader's article in *Life Magazine* for February 11, 1957. He criticized the Sunday school as 'the most wasted hour in the week.' The article was called to our attention by friends and also by the wide publicity given it in the religious press.

"We do not subscribe for *Life Magazine* on Christian principle; it fools many Christians into thinking it does them service, but for us it is too much a channel for 'the angel of light' whose masquerade should never deceive the Christian. Howbeit, it is a left-handed compliment to the Sunday school that Schrader's article should create such a stir. Mr. Schrader's generalizations and petty complaints hardly describe the average Sunday school. A Sunday school is not a staid assembly of repressed children governed by black robed priests and nuns mumbling a catechism, afraid to think and act with exuberance. When Mr. Schrader was a boy of 12 or 14, did he never act as if he were not listening to the teacher at all, when all the time he was getting everything the modest and sorely tried teacher said? True, there is a freedom from rigid order and control in many Sunday schools. It sometimes looks quite frustrating and as impossible as obstreperous boys and girls can get sometimes. But not even the U.S. Marines could subdue so much free life bubbling up in our Protestant Sunday schools. And do not forget that 250,000 Protestant ministers, and 30,000 missionaries, and 1,500,000 Sunday school teachers, and 2,000,000 church deacons, stewards and trustees, besides uncountable other Christian workers in this country, all, or the most part, came by way of the Sunday school.

"That 'wasted hour of the week' is a libel. There is nothing so fruitful in all the world. There are 50,000,000 graduates of our Sunday schools in this country and, as graduates generally go, they equal if not surpass any other group in our society, for moral decency and cultural aptitude. In fact, from the Sunday schools come thousands of civic leaders, executives, godly parents and hosts of friends for youth. Forget Schrader and *Life Magazine*! Neither can make Sunday school workers mad by telling them they ought to be better than they are. They knew it already.

Pastor or Administrator—Which?

By S. L. MORGAN, SR.
Wake Forest, N. C.

Alike in the Old Testament and the New, the favorite term applied to God's minister was "pastor," or "shepherd." Jesus called himself the "Good Shepherd." To make its meaning vivid to the disciples, he took them with him for three years, to see the model "shepherd" in action. And they saw him, "moved with compassion," all day and every day pouring out his life in saving messages of love and hope and in deeds of kindness to the lost and straying, the sick, the lonely, the hopeless.

And he said to his disciples, "In me you see the model for the shepherds you are to be;" and they went out like him to seek and to save the lost and straying one by one, and to give help and hope to all the needy they could find.

That was the model followed by the apostles and disciples he sent out, and by the pastors in the early churches. They were primarily shepherds—tending, guarding, guiding, feeding the flock one by one. This was the main function also of the pastors in the days of our fathers.

The Pastor Lost in the Administrator

Now for a generation, however, the pastor more and more has been swallowed up in the administrator—the manipulator of the church machinery. And due to two main reasons: as churches grew large, naturally the pastor was unable to give attention to individuals as before; and, second, as churches grew large, they naturally organized into many groups, wheels within wheels, so that pastors who succeeded had to become skilled organizers and directors. The pastor was lost in the administrator.

Thus, today, the church looking for a pastor does not ask first, "Is he a good shepherd?" but, "Can he draw the crowds? Can he organize and direct the numerous groups and classes? And can he raise the church budget?" If he is a good pastor also, so much the better; but these other qualifications are *musts*.

Lapse Regretted by All

It seems fair to say that this lapse of the pastoral function is regretted by all. The church is ashamed of the lapse, and every godly pastor is grieved that he must "serve tables" rather than souls. But what to do! It is the way of Big Business, and businessmen in the church get their cue from it. They see it succeed in business, and the church too is a business concern, and must show tangible results in finances and

in noses to be counted. And a pastor wants to be counted a success! And the world evaluates success in dollars and numbers—even though souls and hungry hearts are neglected. This is the blight of secularization, which has laid its dead hand on the church and on God's minister.

Shed a tear for the pastor. He is caught, but his conscience hurts at his neglecting souls for tangible "success." A tear also for the church; it deeply knows its pastor ought first of all to be a shepherd of souls.

Uneasy Conscience Inspires Hope

Real hope lies in the fact that many devout church people are burdened over the lapse of the pastoral function. There is, in fact, a deep stirring of the church conscience. For many distressed cries are heard coming from sheep that suffer and long for a better pastoral ministry. Instinctively the church knows it is unchristian to neglect those cries. It knows also that such neglect forfeits the respect of the world. Incidentally those cries incite many young ministers to become embryo-counselors and psychiatrists and to bid for disturbed people to come to them for counseling in the church office. This is to the good, but time so given to a counseling ministry only leaves a great mass of heart-hunger for the ministry of a pastor with the true shepherd-heart.

Church Leaders Cry Out for Redress

Many disturbed church leaders begin to cry out in behalf of the neglected sheep in a volume of protest too loud to be ignored. Russell L. Dicks in *Pastoral Work and Personal Counseling* speaks vehemently in behalf of the neglected sheep, estimating that hardly more than 10 to 15 per cent of members in the average church receive an adequate pastoral ministry. Bishop Henry Knox Sherrill in his Yale Lectures on preaching in 1949 said pastors often show a distressing neglect of pastoral visiting; that those offering office hours for counseling do so to the neglect of the larger mass of need, "since those that need religion most are least aware of it, and would be the last people in the world to go to the pastor in his office."

Sinister Cries of Neglected Sheep

Several years ago the church press carried some articles of mine on this topic. They brought me a volume of complaint that pastors and churches dare not ignore. A prominent businessman and churchman in a distant state wrote:

I have been a deacon and teacher of a large class of men for many years.

I speak as one inside and entirely sympathetic both toward the church and toward the pastor. I'm not critical; I'm bewildered. The pastor has about ceased to be a shepherd to his flock. Yet I can't blame him greatly. The intricate church organization, the big budget, the community calls engross the pastor, so that he can't be the friend and the soul-physician he wants to be. For many years my pastors have been too busy to come and sit down with me and talk to me as the friend and physician of my soul. *And I am hungry for it.*

That was the tenor of many letters received, and many personal testimonies that have come to my ears. The volume of it is sinister!

A certain man, one of the truest I churchmen, said to me, "My pastor is one of the finest men and best preachers I know, and for several years I have been active in the church, but he never has been in my home, even in sickness. My child was seriously ill, and I was in the hospital to see her. He asked me why I was there. He went into the room for a minute or two to express his interest. And that was the nearest to any pastoral attention he ever has shown us."

A true woman wrote, "My husband had long been a shut-in, and died after a short illness. In all our Gethsemane of anxiety and loneliness our pastor rarely called or showed any interest—until my husband died. Then he called to express sympathy and to offer his services. It came too late! Yet he perhaps wondered why I asked a former pastor to conduct the funeral."

Another said, "My daughter had been a devoted and faithful member of our church for years. When she married she wanted a church wedding. But she decided rather to be married in the home, and to have another minister. She said, 'I hate it, but why should I have my pastor? I don't know him!'"

One may agree those are extreme cases. It is my belief that the great majority of pastors are true men and eager to serve their people when needed. But even such instances as the above occur too often. And all my sympathy goes out to the busy pastor, often a pack-horse for the church and overwhelmed with demands impossible to meet.

But I have convincing evidence that in almost every community souls are sick and pining for attention and for the ministry of religion that none but God's minister can adequately meet. If he fails in his pastoral ministry to souls, great is his failure, and that of the church as well, no matter if it is reputed to be the greatest church in the land.

KINDNESS: Too many people today are in too much of a hurry to take time to be kind. Yet, kindness does as much for the one who shows it as for those who receive it.—A Powell Davies, *Childhood Education*.

Golden Gate's Golden Future

By GAINES S. DOBBINS
Distinguished Professor of Church Administration,
Golden Gate Baptist Theological Seminary, Berkeley, California

"Tell us your impressions and evaluation of Golden Gate Seminary," President Harold Graves requested of me, at a recent dinner meeting of trustees and faculty. "After your thirty-six years of teaching at Southern and with your intimate knowledge of the other seminaries, what is your opinion of Golden Gate?"

I ventured to respond in a frank appraisal that represents a carefully considered judgment. I am complying with a motion that my address be made available for the Baptist press.

What Golden Gate Seminary Hasn't

The casual observer is impressed that the Seminary is yet among the "have-nots." It has no long, historic past. It is just a dozen years old and has been a Southern Baptist Convention institution for only seven years. Its youthfulness may well remind us of Southern Seminary's beginning in 1859 with twenty-six students and a one-room building; of Southwestern's beginning in 1908 with the faith of B. H. Carroll as its principal asset; and of New Orleans Seminary's beginning in 1917 in the abandoned buildings of a girl's school. "Watch the beginning of things!" Dr. Broadus used to say. Golden Gate's history, although thrilling to this point, is yet largely to be made.

The Seminary's traditions are likewise in the making. A tradition is an institution's self-interpretation. A school's sense of distinctive mission develops under the pressure of need and opportunity. Each of our older seminaries has grown a body of beliefs about itself, a way of expressing its genius, a peculiar devotion to its sense of mission. Golden Gate has not crystallized its tradition but is in process of formulating and growing its ideals.

Golden Gate has no list of illustrious teachers to whom it pays honor on Founder's Day. It has not lived long enough to produce a Broadus, a Boyce, a Manly, a Williams, a Mullins, a Robertson, a Sampey, a Carroll, a Scarborough, a Dana, a Conner, and others in their line of honored professors who glorify the past. Nor has Golden Gate a long list of notable alumni, to whom it may "point with pride" or "view with alarm."

Golden Gate has not yet acquired adequate buildings and facilities. All its life it has done its work in borrowed buildings. The Calvary Church property has been enlarged to meet growing needs, but these quarters have proved increasingly insufficient. One

of the chief hindrances to accreditation is this lack of classroom and library space. The student body has increased year by year until the virtual limit of expansion has about been reached.

Like Ogden Nash's "poor, benighted, ignorant, have-not," who "didn't have enough to know what he'd not got," Golden Gate has ironically turned each of these lacks into an asset. I remind you that austerity can be an advantage, that hardship can constitute a challenge, that adversity is not of necessity a liability.

What Golden Gate Has

Golden Gate Seminary has an unsurpassed location. The climate is very nearly ideal. Rarely is it either cold or hot enough to be uncomfortable. The Seminary serves the most rapidly growing section of the United States. California, with its population of fourteen million, will at the present rate of growth have twenty-three million by 1975, thus taking first place from New York state. To climate and population add fabulous wealth and spiritual destitution, and the Pacific Northwest becomes the greatest home missionary opportunity in the world.

The Seminary has the challenge of opportunity and difficulty. With multiplied millions of people already here and other millions pouring in, the area has developed a dominantly secular culture, from its elementary schools to its great universities. California stands near the head of the list of states in its "progressive" education. Yet distinctively Christian education is almost unknown to the multitudes. Spiritual hunger calls for spiritual food, and the people stand ready to respond when their needs are met.

The Seminary has a growing student body of exceptional men and women. The principle of "natural selection" is operative. A student coming to the West is well on his way toward earning a D.D. degree—he has passed the test of desert and distance! The "fit" survive because they possess the hardy qualities of the pioneer. The way in which students are accepting the challenge of the difficult is seen by a bit of comparison. I entered Southern Seminary as it was observing its fiftieth anniversary. That session there were enrolled 302 students, with eight professors. Ten years later, when I came on the faculty, the student had grown to 339 with ten professors. Golden Gate, after a dozen years, has this session enrolled 348 students, with nineteen pro-

fessors. It already has the largest enrollment of any theological school in the Bay Area.

The Seminary has a competent and dedicated staff and faculty who compare favorably with any of the seminaries of the American Association. I speak objectively when I say that they rate as high, both as to scholarship and as to teaching ability, as any of the older seminaries with which I am acquainted. The quality of their devotion is unsurpassed—it has to be so for them to maintain their enthusiasm under manifold difficulties! The teamwork of faculty and staff is a precious possession.

Within the foreseeable future this vast region with its teeming millions may well become a Baptist empire for Christ. We shall have developed an urban strategy which will make Baptists of the future as successful in the cities as in the past they have been in the country. Increasingly ours is becoming an urban civilization. Perhaps Golden Gate's great distinctive contribution will be that of ways of winning the people of the metropolis. And in thus winning to Christ the cities we shall save our civilization.

Golden Gate Seminary is destined to have a place of enlarging significance in the respect and affection of all Southern Baptists. A teacher of junior boys was describing the scientific marvels of our day. "What is the most wonderful thing we have today that we didn't have twenty-five years ago?" he asked. A lad's hand went up: "Me!" he answered. We thank God that you trustees, representing the Convention, have Golden Gate Seminary, and we are grateful that we have you to back us up!

Madisonville Revival

The First Baptist Church in Madisonville, Kentucky, of which Harold D. Tallant is pastor, has recently experienced a great revival with the best attendance, constantly, ever experienced. Souls were saved from the very first service, and not a single service was held but that people were saved. There were eighty-one decisions for the Lord in the one week revival. There were seventy additions to the church with forty-six uniting with the church for baptism.

The evangelist was Rev. Francis R. Tallant, pastor of the First Baptist Church in Henderson, Kentucky, and the brother of the host pastor in Madisonville. The singer was Dick Baker, music composer and evangelistic singer from Dallas, Texas. His most famous composition is "Longing for Jesus." The third member of the team was artist W. Karl Steele, from Wheaton College, who painted a sermon in blazing colors each service.

BEHAVIOR: Always hold your head up but be careful to keep your nose at a friendly level.—*Times of Brazil*, Sao Paulo.



THE SHAPE OF THINGS TO COME AT OKOLONA. — The present building program of the Okolona Baptist Church, near Louisville, calls for completion by July 1, 1957, of the sanctuary shown in the drawing above, now being erected on the basement which has been in use for some time. Two floors above the basement area for education will be added later. The cost of the present building program will be \$350,000. The two floors to be added later will cost approximately \$150,000. The total cost of developing the grounds and construction of the buildings will exceed half a million dollars. The church is located in the residential area just south of Southern High School about one mile beyond Trio Avenue, which has been considered for years the south boundary of Okolona proper. The church is not out of the Okolona community, but is more centrally located in the community than it was in its former location. The new schools and the new shopping centers of Okolona are located in this area outside of the old bounds of the community.

The Pot Boils

By L. H. MOORE, Editor
The Illinois Baptist

In history class, when the editor was in school, Chicago was described as the "melting pot" of the nations. It is an apt truism.

Sometimes the "melting pot" boils more furiously than others. The immigration into Chicago of the Southern Europeans set the cauldron to a real hot simmer. "Hunk," "Bo-hunk," "Dago" and other similar terminology grew out of Chicago's inadequate attempt at assimilation.

Gangsterism, the St. Valentine's Day massacre and kindred violences were a part of the melting pot process.

The influx of Negroes into Chicago brought another mighty boiling of the pot. They continued to come and today much of Chicago's southside is given over to the Negroes.

Apparently the "pot" in Chicago is boiling again. Not since "Big Bill" Thompson proposed a declaration of war on England's King George has the city been in such a dither. This time

the dither seems to be about, in the words of the *Chicago Tribune's* reporter, "a new breed" of Southern "Hillbillies." In a series of specially vitriolic articles the Tribune brands the migration of Southerners into Chicago as the worst thing that has hit the town since the Chicago fire.

They suggest (the various organizations, i.e., Mayor's Committee on New Residents, the Chicago Commission on Human Relations, the Uptown Chicago Commission, Northtown Ministerial Association and others) a variety of things to meet the situation—orientation school, migrant centers and many other interesting gadgets.

All this adds up to one thing. The need of American cities is an inner spiritual strength which they do not possess. The greatest challenge of our day is the challenge of the cities. Their need is for evangelization. Southern Baptists are trying to meet this need. In Chicago, Southern Baptists of Illinois have constituted some fifty churches in the past ten years. A great mission program is underway in the

city. The greatest need at Chicago is Christ.

The editor's sympathy goes to the Southern people migrating to Chicago. Chicago doesn't take kindly to strangers. The editor has been stoned, pelted with rotten tomatoes and other vegetables that had outlived their usefulness, while preaching on the streets in certain sections of Chicago.

One of the fine things about this southern migration to Chicago is that many of these Southern people are taking Christ with them and are organizing churches and winning those about them to Christ. We doubt that they will cause much trouble and we look for the "pot" to simmer down soon.

[Editor Moore's remarks are especially interesting in view of the fact that soon Southern Baptists are to meet again in Chicago for Convention.—RTS]

Giers Represents Southern Baptists

Dr. Carl J. Giers, pastor of First Baptist Church, Chattanooga, Tenn., will represent Southern Baptists on a network radio program, Sunday, April 28, it was announced today by the Radio TV Commission in Fort Worth.



Giers

Speaking on the subject, "The Futility of Fleeing From God," Dr. Giers will preach on the weekly CBS program, Columbia Church of the Air. Music for the 30-minute broadcast will be by the Baptist Hour Choir.

"Church of the Air" originates out of New York City by tape transcription at 10:30 p.m. (EST).

Dr. Giers is a native of Tacoma, Wash., where he received his early education. He is a graduate of Carson-Newman College and Southern Baptist Theological Seminary. Prior to his present pastorate, he served the First Baptist Churches of Rockmart, Ga., and Union, S. C., and Hunter Street Baptist Church, Birmingham, Ala.

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Southern Seminary Adds Two to Music School Faculty

Dr. Duke K. McCall, President of the Southern Baptist Theological Seminary, Louisville, Ky., has announced the appointment of William Bushnell and Russell Hammar to the faculty of the School of Church Music.



William Bushnell

Both men hold the Master of Arts degree from Columbia University, and both are candidates for the doctorate. Bushnell expects to receive his this summer. He is presently a teaching assistant at Columbia in choral and conducting techniques.



Russell Hammar

Former head of the music department of Westminster College, Salt Lake City, Utah, Bushnell is chairman of the American Baptist Convention's committee to investigate the establishment

of a church music school. He led the music for their annual convention in Washington last year.

Hammar formerly taught at Hamline University, St. Paul, Minn. He has been minister of music for the past eleven years at the Emmanuel Baptist Church, Ridgewood, New Jersey, and is active in television and radio network programs in New York City.

He was tenor soloist on the Firestone Hour for National Broadcasting Company. His church choir appeared on the same network in February.

Kediri Baptist Hospital Dedicated February 28

The Baptist hospital in Kediri, Java, Indonesia, was formally opened and dedicated on February 28, exactly two years after the first clinic was opened there. (A second clinic was opened in December, 1955).

Editorial Note

We previously reported Mr. George Jewell's fall down the Baptist Building steps and his having to be carried to Kentucky Baptist Hospital for examination and treatment. For some days he has been at his residence here in Louisville but is going back to the hospital (this is written April 2) for additional examinations and treatment. We feel he will soon be able to resume his work. This editor regards him as all but indispensable in the editorial department. He is not only a great Christian; he is a fine news-writer. Most of us refer to him as the "walking encyclopedia;" and many a time, when questions come up around the Baptist Building, to which we don't have the answer, this common statement is heard: "Ask George." So, hurry up and get well, George, we need you.

Sharing in this service were Indonesians, Chinese, Australians, Dutchmen, and Americans. They came by plane, train, car, and *betjak* (a modern version of the *jinrikisha* pushed from behind by a man on a half bicycle). There were representatives from all the Baptist churches in Indonesia; and a number of doctors, preachers, and Government officials were present to extend their greetings and best wishes.

Kate C. (Mrs. W. Buren) Johnson, Southern Baptist missionary, wrote: "The hospital porch, halls, nurses' home, and the improvised outdoor auditorium were decked with baskets of roses, lilies, gladioli, chrysanthemums, and many other colorful flowers—all sent by friends and well-wishers of the new hospital. Here in Indonesia they 'say it with flowers,' too."

Missionary R. Keith Parks, chairman of the Mission (organization of missionaries) and acting president of the Baptist Theological Seminary, spoke of man's need for spiritual as well as physical healing: "We believe that Jesus is the only hope for man's spiritual healing. It is useless to heal a man physically and send him back into the world with the same evil tendencies that he has always had."

Sketching the history of his negotiations with the Baptists, Dr. Saiful Anwar, representative of the Ministry of Health for East Java, said: "Although I am a Moslem, I have co-operated with the Baptists. It is not only the duty of the doctor to make sick people well but it is also his duty to keep them well. This keeping them well includes the social and mental as well as the physical."

Dr. Anwar and other representatives of the Government complimented the Baptist missionaries on the good name they have made for themselves in Kediri and in co-operation with medical officials.

Mr. Johnson told the guests that money for the hospital and for the salaries of the doctors and nurses has been given, not by rich Americans, but by Christians, members of Southern Baptist churches. "This hospital is an expression of the desire of the Christian people of America to provide a good place for medical healing of sick people in Indonesia," he said.

Dr. Kathleen Jones is the first medical doctor to be connected with the clinic and hospital. Dr. Frank B. Owen began his duties there last August. They will soon be joined by Dr. C. Winfield Applewhite, who is still in language school.

Nurses are Miss Everley Hayes, who is now on furlough, and Miss Ruth Ford. Miss Mariam Misner, a hospital technician, and Miss Ruth Vanderburg, a nurse and anesthetist, have already been appointed for Indonesia.

Since the opening of the first clinic two years ago, more than 20,000 different patients have been seen by the doctors and nurses.

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Progress of Baptists Alarms Governor of North Carolina

SHILOH, N. C., Oct. 12, 1929 — (BP) The efforts of Paul Palmer, an itinerant Baptist evangelist, have been so successful in this section that Governor Everard has sent word to London that the Church of England is losing ground in North Carolina, it was learned here today.

The governor today wrote to the Bishop of London declaring that the preaching of the Baptist minister has created a wave of religious interest which is sweeping the province, an informed source disclosed. Everard reportedly made some comparisons between Palmer and ministers of the Church of England in North Carolina which the bishop probably will receive with alarm.

Palmer has traveled over the middle colonies for years, usually stopping at a settlement just long enough to lay the foundation for another Baptist Church, and then moving on. A native of Maryland, Palmer preached and baptized there for a number of years.

He came to North Carolina about ten years ago and was soon credited with establishing the first Baptist Church in the province. This congregation of thirty-two members was gathered in Chowan Precinct two years ago with young Joseph Parker, probably a convert of Palmer's, as the first pastor.

Palmer also led in the organization of the Baptist Church here last month. Already it shows promise of becoming a religious force in North Carolina, as the action of the governor indicates.

Palmer is not without his critics, however, even among dissenters. He is Arminian in doctrine and has been charged with baptizing and receiving into church membership any who request baptism by immersion, without requiring evidence of saving faith.

Another factor likely to hamper growth of Baptists in North Carolina is the scarcity of churches and capable ministers. Between the occasional visits of Palmer and other evangelists, converts may become inactive or lost to the churches altogether.

(20th Century Press, Copyright, 1957, by Historical Commission, Southern Baptist Convention.)

"Our Churches Have Never Been So Full Of Empty People"

Many of our sanest thinkers are gravely concerned about the religious situation in American churches.

The revival for which so many have prayed has not come. Some of us believe it would come if church members came back to church.

One of the most disturbing facts of our contemporary Christianity is its

superficial and shallow grip on its ever-increasing masses of adherents.

In America the church membership is at an all-time high, but one wonders if the moral and spiritual convictions of these masses are not at an all-time low. Someone said: "Our churches have never been so full of empty people."

Dr. George Gallup shows us that while 99 per cent of the people in America believe in God, in one of the nation's largest cities only eight and a fraction per cent attend church. I wonder what the per cent would be in our city. Church membership is at the highest per capita level in our history but the moral and ethical standards of the country as a whole are at low tide. Something is wrong with the quality of Christians. Has the salt lost its savor?

We sometimes wonder why Christianity means so little to us. The great experiences, however, come only to those faithfully putting God, worship, prayer, and church attendance into their habit patterns. What a transformation would come if we would set ourselves in solemn covenant with God to set new goals in church attendance!

Robert Edward Lee, Pastor
Bayshore Baptist Church,
Tampa, Florida

A Principle of Leadership

By S. H. JONES
The Baptist Courier

A leader, in a democratic body, is supposed to help the body to achieve those things which it is set to achieve. That is quite different from deciding what the body should do and then seeking to lead it to do that. Some leaders, it seems, never quite make that distinction; and the result of such a failure is not good.

A leader may suppose that his task is to get people to do things which he thinks should be done. Some good can be accomplished in that way, but it is not the best way.

A leader should counsel, pray, and discuss with the people all plans and purposes so the body as a whole can agree as to what should be done and how it should be done. Then, he should lead, encourage, and inspire in the process. One may hear it said that a leader must lead people to think that a proposed project is their own idea so they will support it. That is not sufficient, however; it must actually be their own idea—the decision of the body, arrived at by a democratic process. In other words, a leader should be able to think, and he should know what to do and how to do it; but a leader is not supposed to do all the thinking, and he needs the benefit of the thinking and knowledge of all the people whom he leads.

Perhaps a better way to say what we have in mind is to suggest that a Christian leader should be unselfish to

the extent of not insisting on having all things go his way, and he should not have too much pride of opinion. Any person can be wrong, at least in some things.

Humility, patience, and consideration of the opinions of others are becoming in a leader as well as in others. Indeed, all people are leaders to some degree, and good leadership depends on good disposition along with other qualifications.

Poor Little Princess

By JACK L. GRITZ
The Baptist Messenger

OKLAHOMA City, Okla. — Poor little Caroline Rainer of Monaco! A few days ago in the Roman Catholic cathedral at Monte Carlo a few drops of water were sprinkled on the head of this lustily squalling six-weeks old infant, and now when she grows older she will be told by her parents, Prince Rainier and the former Grace Kelly of Philadelphia and Hollywood, that she has been baptized. Newspapers reported that a thousand persons jammed the cathedral which was banked with flowers for the christening service.

There was plenty of help—four bishops and fifteen priests. Even the Pope in Rome sent a benediction message.

But the truth of the matter is that little Caroline Louise Marguerite has not been baptized.

She has been "sprinkled" in a ceremony of which she was scarcely aware and about which she will remember nothing. This is not baptism according to the New Testament. The Bible says baptism is the immersion in water of a repentant believer in Christ upon a public profession of his faith, in the name of the Father, Son and Holy Spirit, and as a symbol of a spiritual experience, having been raised to walk in newness of life.

We can only hope and pray that someday in the wisdom and purpose of God little Caroline will come to know Jesus as her Saviour and will have a genuine experience of baptism in obedience to His command.

►Five million copies of the Revised Standard Version of the Bible have been placed in circulation since its publication in 1952.

►Pastor Roy Lyons reports that the Thorn Hill Baptist Church, Frankfort, experienced a revival in a "Ten Great Nights" program. He began a series of sermons on the Ten Commandments on the first Sunday evening in the New Year which extended through Sunday evening March 10. There were 180 decisions of which 30 united with the church. The attendance averaged well over 350 at each service.

CHILDREN'S PAGE

God's Wondrous World

By THELMA CARTER

If you examine a quart of ocean water with a microscope, you will find clusters of tiny plant life. You cannot see these plants with the naked eye, but they are there, reproducing thousands of others in the brown scum below the ocean surface.



Sailors, fishermen, naturalists, and all navigators of ships, submarines, or any ocean-going vessels recognize the presence of these tiny plants, called di-a-toms, when the scum forms on the

water and the sea water is unusually smooth to the touch.

Deep-sea naturalists call this tiny ocean plant life "living vegetable soup," "marine vegetation" and "fish food." It is abundantly rich in nutrients upon which very small sea animals, crabs, lobsters, shrimp and other fish feed.

Upon examination, ocean water is salty and smelly, but it is the life-giving substance of all ocean life. Sea animals cannot exist without this "living vegetable soup!"

If, one day, you have opportunity to examine ocean water with a microscope, or talk with sea-faring men who live a great part of their lives upon the ocean, you'll agree with the Psalmist who wrote: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep."

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The Groundhog's Wonderful Sleep

By CHRISTINE H. AGEE

David was drinking the last swallow of milk in his little white cup when Daddy said, "Well, I wonder if the groundhog'll see his shadow today." Daddy smiled and looked at Mother.

"Looks as if he'll have a good chance," she answered, smiling back.

"Groundhog? Shadow? What are you talking about anyway?" David asked, getting up and climbing on his daddy's lap.

"Just an old saying. But it's part of a wonderful story about how God helps the animals live through the cold winter."

"Please tell me about it," begged David.

"Do you remember how we used to see that furry groundhog sometimes last summer?"

"Yes, over in the fields. He was always busy eating clover."

"That's right," Daddy said. "Clover is one of his very favorite meals. And then one day you didn't see him."

"Yes. He just didn't come back anymore."

"Well," Daddy went on, "all summer long the little groundhog was eating and eating, and growing fatter and fatter. When he wasn't eating, he was

sleeping in his little house, or burrow, under the ground."

"But at the first sign of winter, long before the first snow, he crawled way, way back into his burrow and fell fast asleep. He's been sleeping now for many months."

"Will he wake up again, Daddy?" David asked.

"Oh yes. But during this long sleep—which is called hibernation—he hardly seems alive at all."

"How will he know when to come out?"

"When the weather gets warm enough, one day he'll stick his little nose out of his burrow, and his long sleep will be over."

"Din't forget groundhog day, Daddy," Mother reminded.

"That's an old story, David, that on the second day of February, the groundhog gets up and goes out to see about the weather. If the sun's shining so he can see his shadow, he goes back to sleep, because there'll be more winter for about six more weeks. But if it's cloudy, so he doesn't see his shadow, he stays up, because he knows winter is over."

"Is that story true, Daddy?"

"No, it's just a pleasant little tale. In many places, where winter is short, the groundhog's already awake from his long sleep by February. But, regardless of the weather on groundhog day, he doesn't go back to sleep again."

"I wouldn't like to sleep all winter," David said quietly.

"No, but it takes care of many problems for the groundhog. When food is scarce, and the weather is cold, he is fast asleep in his snug little burrow. That is one of the wonderful ways God helps the animals stay alive in the winter."

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Why I Chose Nursing As a Career

For me, there are many reasons why I decided to become a nurse, and they began as far back as I can remember. Most all little girls, at one time or another, dream of being a nurse when they grow up. I was no exception. I also wanted to be a cowgirl and a glamorous movie star, along with a dozen other things.

This was all in growing up, and no doubt it has happened to many other girls.

As I grew older, whenever I saw someone hurt, a bruised knee, or a nosebleed, I wanted to help them; to bandage them up if needed. I will never forget the time my sister and I were playing "cowboy and Indians," and she accidentally cut off her finger with a hatchet. As I saw blood spurting everywhere, I wanted so much to help her, but I was horrified. I couldn't even yell for help.

During high school, I thought of many other things I would like to do, but always at the top of the list was nursing.

I knew that I really wanted to become a nurse last year, when my brother was killed in an automobile accident. I had often discussed nursing with him and he highly approved of it and I know that he would have been very proud of me in a white uniform.

I know I cannot become a good nurse without living a Christian life. We all owe Jesus Christ a great debt because He died on the cross for us and has done and is still doing so many things for us. Nursing is a superb way to help pay back this debt—in serving mankind.

ENVY: Every time you turn green with envy, you're ripe for trouble.—Lansing State Journal.

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Way of Escape

By S. GEORGE LOVELL, JR.,
Pastor, First Baptist Church, Conway, South Carolina

Much has been said and written recently about the "rat race" in which the modern preacher finds himself: the killing pace of multitudinous duties; but, insofar as I know, little has been said about a way of escape.

Somebody must rescue the pastor, but who? He will not be rescued unless he rescues himself!

I have been pastor for ten years in two typical Southern Baptist churches, both of them with over a thousand members. In comparison with many of the larger churches this is not a large membership, but it is far too large for any one man to handle adequately. Both of these churches were fully organized and every organization demanded its share of promotion and attention from the pastor. In addition to this were the revivals, weddings, funerals, visits, associational and denominational responsibilities. I, also, have a wife and three children.

Under this kind of pressure, no pastor can give much time to study. Some pastors have told me they often had to take their Bibles and drive out to the country in order to prepare their messages for Sunday. The pastor has become a sort of high-class promoter with the pressure put on to meet his quota.

He must compromise his calling as a preacher of the Word in order to meet the demands of endless organizations and administration. This sort of thing is unfair—unfair to the church and frustrating to the pastor, no matter how brilliant or energetic he may be. He doesn't have time to read and keep abreast of the contemporary religious thinking.

When I came out of the seminary and took my first pastorate, I optimistically included in my schedule one day a week to read and write; one month of the year to return to the seminary for refresher courses. I have never been able to do either. Now, after ten years, I begin to feel a sort of ministerial stagnation creeping up on me like a tide from the sea. I feel that my church has a right to expect my best as a preacher, but they cannot get it under the pressures of the present schedule.

Moreover, I feel that a pastor ought to be somewhat of a model father. I preach to my people about spending time with their families. But, how can a pastor who has a meeting with some organization almost every night of every week have any time or energy left for his family? Planning family affairs or social events is practically impossible.

As my children grow older, I can see that they resent this intrusion. True, a pastor's life is one of sacrifice and service, and the demands of his church must always come first; but one wonders if God intended for him to sacrifice his family, also. Many pastors are inadequate as fathers, since they cannot possibly spend the time with their children that is required.

I have been interested to note that Samuel lost his two sons (1 Sam. 8:13) and so did Eli, the busy priest of God (1 Sam. 3:13), and so did Aaron's two sons rebel against him and his God. It frightens me to think that all these men were busy ministers of God—so busy, indeed, that they sacrificed their sons.

Now, is there an answer? I think it is, *Specialization*. The only answer to ministerial frustration is ministerial specialization. Any church with a thousand members could adequately support two ministers and an appropriate staff. If this promotion has to be done in our churches—and in this modern day, I am convinced that it does—then let the church employ a trained promoter and let the preacher preach.

This can be more important to the church than to the preacher himself, for the vitality of the pulpit is directly related to the spiritual health of the church. The preacher simply cannot give his best if he is tense and tired and worn out with promotion. When we come back to our Bibles and put the emphasis where the Bible puts it—on the preaching of the gospel, "which is the power of God unto salvation unto them that believe"—then we will cease killing our preachers, and, for that matter, our churches.

As a specialist in preaching the Word of God, free from the nightmare of "detailitis" the preacher will have enough time to read, study, to be a father and pastor and preacher, and so live that he will become that well-rounded, wholesome person that every preacher wants to be and every congregation expects him to be.

Let's face it! We have brought much of this upon ourselves, and now we are having a hard time getting back to the Bible emphasis. Southern Baptists would do well to stick by the Word.—*Baptist Program*.

Chaplains in GRAY



by Charles F. Pitts
*The Confederate
Chaplains' Story*

This warm, human story is of the pastors who answered the pleas of Confederate soldiers for chaplains. These chaplains gave encouragement which helped the men to believe and fight for the cause of the Confederacy despite overwhelming odds.

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Glasgow Pastor Accepts Call to Alabama Church

GLASGOW, Ky. — H. Van Eaton, after a four-year pastorate of the local First Baptist Church, has accepted the call of the First Baptist Church of Jasper, Alabama. He came to the local church from Owensboro, Ky., Walnut Street Baptist Church. His work here terminated with the Sunday services of April 7.



H. Van Eaton

During Mr. Van Eaton's pastorate here, some 600 were added to the church's membership; all of the church's organizations were strengthened; the activity of the men was accelerated; a second mission point was established in the city's eastern area; an addition was erected to more than double the size of the church's first mission building in the northwestern area. He also served as a trustee of Campbellsville College, and was a member of the Executive Committee of the General Association.

Who Is Responsible?

Editor S. H. JONES
The Baptist Courier

We are thinking of the co-called "absentee members" of the churches. How many there are of them we do not know, but the number is quite large. Included in the number are many people whose names are still on church rolls in places where they once lived. Others are people who are members of nearby churches in which they have little or no real interest and whose services they rarely, if ever, attend. Who is responsible for them?

Of course, each "absentee member" is personally responsible for himself, just as everyone is personally respon-

sible. If that were the end of the matter, perhaps we would have no problem; but something else is involved. The churches have a responsibility also, just as the family has a responsibility for the wayward member. We should examine the attitudes and programs of the churches before trying to shift all the responsibility upon the "absentee."

Are not almost all problems basically a result of somebody's failure to measure up to all obligations? The results are the same whether people know what their obligations are and still neglect them or merely fail to learn what their obligations are. We could hardly expect many absentee members to see this little article, but we presume some pastors and other church people will see it. To these, we would suggest a very prayerful consideration of our question; Who is responsible for the absentees?

Perhaps some absentee members were never taught the meaning of church membership in the first place. Others may have been overlooked and not given sufficient encouragement. Some may be the victims of misfortune who need the ministry of the church and also feel that they have lost their "claim" upon it. Some have, no doubt, fallen into the deception of sin and are, therefore, not concerned enough to solve their own problem. It would seem then that churches have an obligation to the absentee member just as they have an obligation to people who have never been won to Christ and the church.

Ambassador Predicts Nationalist Return to Mainland of China

Hollington K. Tong, Ambassador of the Republic of China to the United States, has expressed confidence that Nationalists on Formosa will "return to the Chinese mainland, the only question being when."

The ambassador made the statement in the January 21 issue of "Christianity Today," leading international religious magazine with headquarters in Washington, D. C.

Mr. Tong, expressing his personal views, said:

"Communism based upon godlessness must fail, or thousands of years of recorded human history are meaningless. Once it collapses, the task of Christianity to fill the vacuum will be immense. It will be the duty of Christians to repair the ravages—spiritual and material—left by Communism."

In writing about "Christianity in China," he stated:

"... most of the churches on the mainland have joined the so-called new order."

He added:

"I fear that at least 50 per cent of the Christians on the mainland have been driven underground by communist persecution. They dare not open-

ly attend services. Communists keep a close tally on church attendance, and those who attend are subject to stern discrimination. I can only guess that 50 per cent of the preachers have capitulated to Chinese communist pressure by including communist propaganda in their sermons.

"... a church can exist in Red China only on condition that it 'reforms.'"

Ambassador Tong said preachers "must constantly ask themselves—what shall we preach, how shall we preach and who shall preach? The communists have definitely answered the question, Who shall preach? They declare that the preacher must be a man who stands firmly on the side of the people. Of course, the communist meaning of the term, 'the people,' differs sharply from the meaning that free peoples accept."

In line with these statements, and after other detailed staff investigations in the Far East, "Christianity Today" questioned editorially the agitation among leading American churchmen for State Department approval of a delegation-visit to Communist China."

The editorial said, in part:

"Is it judicious for American churchmen to go abroad and confer recognition and dignity upon foreign churchmen standing in cordial relations with a regime that has martyred and imprisoned hosts of believers?"

"Dr. John A. Mackay, president of Princeton Theological Seminary, has called bluntly for revision of state policy, virtually impugning the present restrictions as anti-Christian. . . ."

"If the State Department is inclined to lift its present ban on visas to Red China, some pointed questions must be raised about the renewal of Christian relations. If a Christian delegation goes to Red China, ought not its objective to be those who suffer for their faith, and who by virtue of that fact can best interpret to us the clash between government and church."

"Reports persist that 3,000 evangelicals languish in the concentration camps of Red China; dare we learn the truth about them? Is the full picture of the fortunes of Christianity likely to be obtained from those who, for one reason or another, have escaped the cruelties and hostilities of the Peiping regime, and are associated with an agency whose present freedoms derive from a cooperative effort approved as an instrument of government doctrine and policy? This question is of utmost importance."

"By the same token, if in the future we are to have a return visit from China, ought it not to be made by Christian leaders who have been imprisoned, and who are ready now to assure us either that the Red rulers have had a change of heart, or at least a change of strategy, or that their confinement grew out of just misunderstandings?"

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT, State Secretary



"1 Eight year girls"—Mrs. C. A. Sparks
 "2 Eight year girls"—Mrs. Ruby Garst
 "1 Eight year boys"—Helen Vincent
 "2 Eight year boys"—Mrs. B. Fulkerson
 Walton, First (No. Bend)—
 "8 year" Mrs. Jim Woods
 "9 year boys" W. E. Duchemin
 "Euzelian" Mrs. Dulaney Johnson
 "Alpha" Mrs. Gaynelle Flynn
 "Shining Lights" Emma Tackett
 Louisville, 23rd and Broadway—
 "Shining Lights" Mrs. S. H. Searcy
 Lexington, Grace (Elkhorn)—
 "1 year girls" Mrs. Forrest E. Foley
 "11 year boys" Forrest E. Foley
 Bowling Green, Eastwood (Warren)—
 "Single Young Women"—
 Dorothy Harris
 Mayfield, North Side (Graves)—
 "Gleaners" Stella M. Perkins
 Louisville, Eastern Parkway (Long Run)
 "Willing Workers" Mrs. E. Day
 "Doer's of the Word" Mrs. J. Williams

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 G. A. Camp, 1956

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Summer time means "CAMP TIME" and it's time to send in reservations for a week at Cedarmore. Each camp is limited to 200, so it's a matter of getting that reservation in early. The YOUTH Committee felt it wise to raise the age level for State Camps to ten and above for the Junior camps.

DATE	CLASSIFICATION	COST*
July 8-13	Junior (ages 10-12)	\$13.50 (Mon.-Sat.)
July 15-20	Junior (ages 10-12)	\$13.50 (Mon.-Sat.)
July 22-27	Intermediate (ages 13-16)	\$13.50 (Mon.-Sat.)
August 19-23	Junior/Intermediate (ages 10-16)	\$12.00 (Mon.-Fri.)

*COST includes registration fee of \$1.00, insurance against sickness or accident; room and board for full camp. Other camp costs: handicraft from 20¢ to \$1.00 (the camper chooses); also available: G. A. T-shirts, jackets, hats, towels; Book Store; mission offering.

EACH CAMP WEEK OFFERS:

- ★Worship experiences in God's great out-doors.
 - ★Living by groups offering closer fellowship and understanding.
 - ★Mission workshops for keener appreciation of all races of people.
 - ★Learn to do by doing—"The Know-How" in G. A. work.
 - ★Know missionaries personally and intimately.
- (Note: All Camp Counselors selected by Camp Director.)

(Cut here and mail today)

REGISTRATION BLANK

Church	Association	Camp Date	(Age)	(Name)	(Street)	(City)	(Forward Step Christian) Completed
1.							
2.							
3.							
4.							
5.							
6.							
7.							
8.							
9.							
10.							

- NOTE: (a.) Use additional paper if more space is needed.
 (b.) If necessary to cancel out, registration fee refundable if State Office notified two weeks before camp begins.
 (c.) Send \$1.00 registration fee for each girl (this applies on total camp cost) to:

W. M. U. OFFICE
 127 East Broadway
 Louisville 2, Kentucky

World Mission Conferences Draw 1,743 Attendance

Attendance at the world mission conferences held by the state executive board in four Eastern Kentucky churches March 11-15 totalled 670.

In addition, 111 students and faculty members turned out for the conference program at Clear Creek Baptist School on Wednesday.

Added to attendance figures for the conferences in Western Kentucky earlier, this produced a grand total of 1,743—the best support the meetings have enjoyed in years.

W. C. Boone, who was in charge, credited the world mission emphasis and the faculty with this year's success.

Best attended in Eastern Kentucky was the meeting at Lexington Avenue Church, Danville, Tuesday. The figure was 209. Other sessions were held at Dry Ridge, London, and West Liberty.

Speakers the second week included Courts Red'ord, W. Peyton Thurman, and E. N. Wilkinson.

CHILD: The trouble with some of today's smart children is that they don't smart in the right place.—N. Dakota Teacher.

►Dr. Slater Murphy, pastor, Highland Baptist Church, Memphis, was the evangelist in a revival at First Baptist Church, Ashland, of which M. D. Morton is pastor.

►Pastor and Mrs. Charles W. Holland, Jr., announce the wedding of their daughter, Miss Sylvia Gay Holland, to Mr. Edward Mahanes. The wedding took place March 16. Mrs. Mahanes is a second-year student at Georgetown College, and Mr. Mahanes is in the University of Louisville. The bride's father is pastor of Fountain Memorial Baptist Church of Washington, D. C.

Central Training School Nelson Association

Above is a picture of the Central Training School held in Nelson Association, March 18-22. The State Sunday School Department worked in co-operation with the Sunday School officers and churches of the Association in the endeavor. There were 17 participating churches, with 220 enrolled and 214 awards.

The general director was Mr. H. W. Jones, Associational Sunday School Superintendent. Mr. Bryan Harris and J. E. Brown are the Superintendents of Training. The First Baptist Church of Bardstown of which Dr. J. T. Burdine is pastor, served as host to the school.

We commend the good work of the Nelson Association.

High Ten Churches Doing Training Through February 28, 1957

Louisville, Victory Memorial	395
Mayfield, Northside	343
Elizabethtown, Severns Valley	309
Covington, Latonia	272
Walton, First	249
Louisville, Walnut Street	217
Campbellsville, First	209
Lexington, Grace	209
Louisville, Carlisle	198
Bowling Green, Eastwood	191
Dawson Springs, First	191

Note the ties for 7th and 8th places and for the 10th and 11th places.

Standard Sunday Schools

Church	Pastor	Superintendent
Shepherdsville, First (Nelson)	Bruce V. Hartsell	J. E. Brown
Henderson, Zion (West Kentuckiana)	Joseph R. Weher	Carl Moore

Hustonville (Lincoln Co.)—
 Wm. R. Bradshaw, Thomas B. Cochran
 Russellville, Walnut Grove (Bethel)—
 Guy P. Hall, James G. Little

Standard Departments

Church	Dept.	Superintendent
Central City, First (Muhlesberg)	Primary 6-8	Mrs. Claude Richey
Bowling Green, Eastwood (Warren)	Young People's Department 17-24	Jerry C. Mayes

Standard Classes

Church	Class	Teacher
Covington, Latonia (No. Bend)	"6 year"	Mrs. Dorothy Harney
Central City, First (Muhlenberg)	"6 year"	Mrs. Rose Kelly
Central City, First (Muhlenberg)	"1 Six year girls"	Mrs. W. Batsel
	"2 Six year girls"	Mrs. O. L. Williams
	"1 Seven year girls"	
	"1 Seven year boys"	Mrs. A. Garrett
	"2 Seven year boys"	Mrs. B. Pendley

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Pembroke Pastor Accepts Call to Paducah Church

PEMBROKE, Ky. — Brother Jack Sanford, pastor of Salem Baptist Church, Pembroke, has resigned to accept the pastorate of Oaklawn Baptist Church, Paducah.



Pastor Jack Sanford

In addition to pastoral duties here, Brother Sanford also was part-time teacher at Bethel College, Hopkinsville. He will continue teaching until the end of the current school year.

Pastor Sanford took up his work in Paducah April 1, moving with Mrs. Sanford and their three boys to the Oaklawn parsonage.

New Sunday Schools And Evangelism

By PHILLIP D. CARD
State Sunday School Secretary of Col.

The primary objective of Sunday school work is the winning of lost people to Christ. Evangelism is stressed in the Standard of Excellence:

1. The school shall be positively evangelistic.
2. The teachers shall earnestly seek to lead their pupils who are not Christians to a personal acceptance of Christ as Saviour and Lord.
3. The superintendent and pastor shall give frequent opportunities for the pupils who are not Christians to confess Christ publicly, and urge them to do so.

Christ's supreme mission to seek and to save the lost is the churches' supreme mission, and therefore the Sunday school's primary objective.

In order to win more people to Christ, Southern Baptist churches have found that they must enlarge their Sunday

school organizations. They have also discovered that "new units (new classes, departments, and new schools) grow faster, win more people to Christ, and provide more workers."

This third law of Sunday school growth has been demonstrated many times in the experiences of the Sunday schools and churches of the Colorado General Convention, located in Colorado, Wyoming, Montana, North Dakota, South Dakota, and Western Nebraska.

The church which is leading the entire Convention in the ratio of baptisms to church membership is a new church in Denver, still meeting in temporary quarters, a public school building. Its ratio is 1 to 2.12, with 32 baptisms in seven months. This church started with the Sunday school meeting in the pastor's home.

The mission Sunday school and church at Laramie, Wyoming, is less than a year old and has a baptism ratio of 1 to 2.8.

A new church and Sunday school at Canon City, Colorado, has maintained a ratio of 1 to 3 since its organization last spring with 22 baptisms reported in six months.

Seven other churches and Sunday schools, organized this year (1956) have ratios of "1 to 4" to "1 to 7."

All of these new churches have Sunday school enrolments which are larger than the church membership. Several of them have a 200 to 100 ratio of Sunday school members to church members.

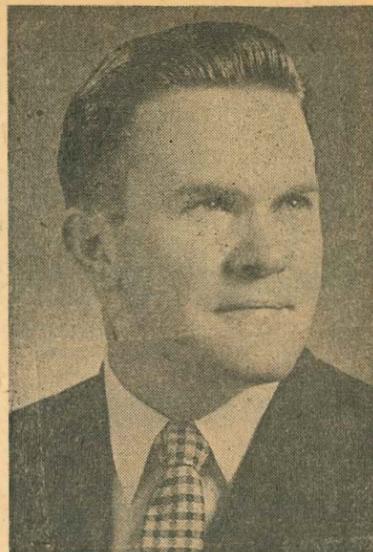
One such new church, less than a year old, moved into its new church building after having started in the preacher's home. In five months' time its Sunday school enrolment grew from 64 to 274.

One such new church, less than a year old, moved into its new church building after having started in the preacher's home. In five months' time its Sunday school enrolment grew from 64 to 274.

A new Sunday school in Kimball, Nebraska, started with 8 members, 5 of whom were in the preacher's family. Ten months later they moved the 106 Sunday school members into a remodeled building, with 155 in attendance the first Sunday in the "new" church building. Two new departments had to use a member's home nearby that first day in the new "home."

In keeping with the evangelistic program of World Missions Year, the general missionaries, pastors, associational Sunday school superintendents, and Colorado Convention leaders have planned to start 35 new Sunday schools in 1957. To continue to be evangelistic, we continue to start new Sunday schools.—*Sunday School Bulletin.*

Alastair C. Walker Becomes Middlesboro Pastor



Alastair C. Walker

MIDDLESBORO, Ky. — The First Baptist Church of Middlesboro installed Alastair C. Walker as pastor April 14. Dr. T. D. Brown, Mountain Preachers' Bible School, Pineville, officiated. Dr. Brown served as interim pastor of the local church while the pulpit was vacant.

Pastor Walker was born in Paisley, Scotland. He came to the United States in 1946 at the age of twenty. He holds a Master's degree from Baylor University and a B.D. degree from Southern Baptist Theological Seminary.

For the past seven years Walker has served as an evangelist, with headquarters at Waco, Texas. His evangelistic engagements have taken him also to Europe and Africa. He is the son of Rev. James Walker who is pastor of South Park Baptist Church of Alvin, Texas. His brother, John Walker, is a ministerial student at Baylor University.

►Rev. and Mrs. Dewey E. Merritt, Southern Baptist missionaries to Nigeria, have moved from Oyo to Kaduna and may be addressed at American Baptist Mission, Box 48, Kaduna, Nigeria, West Africa. Mrs. Merritt, formerly Elizabeth Cooper, is a native of Louisville.

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Visitation and Evangelism

Leonard Sanderson
Secretary of Evangelism
Home Mission Board

Evangelism is at the heart of all New Testament church work. Visitation is at the heart of all New Testament evangelism. Jesus said that he "came to seek and to save that which was lost." He said to his disciples of that day, and our day, "As my Father hath sent me, even so send I you."

Personal visitation was the favorite method of Jesus. Sometimes they came as did Nicodemus. Sometimes the encounter seemed casual as was true with the Samaritan woman. However, from his standpoint, that was a planned visit. Sometimes he sought them out and visited them in the home as he did Zacchaeus.

Personal evangelism is the primary emphasis in the New Testament. Simon was sought out by his brother Andrew. Phillip brought Nathanael to Jesus. The Ethiopian eunuch came to salvation as a result of such a personal visit.

If one is truly evangelistic at heart, he must visit. One cannot pray effectively without visitation. You begin praying for lost people to be saved, and if your prayer is earnest, you will be seeking them out to help them to find the way of eternal life.

More and more of our Sunday school officers and teachers interpret their responsibility in terms of evangelism. Their concern is not only that of teaching a lesson on Sunday morning. But also includes the entire list of people within their age group in their community. For them they feel responsible. They must get them into their classes to teach them the word of God if possible. If they cannot get them inside the walls of the church to be taught there, they must seek them out wherever they are and carry them the message of our Lord as Jesus himself did. We have the organization for that type of visitation program in our churches. We have the general and department organization where the teacher, class president, and group leaders all have responsibilities in visiting the prospects for the purpose of teaching them the Word of God and trying to win them to Christ. The need is to concentrate upon a program of visitation which will produce results.

What do you say, Brother Association- al Officer? How about launching the most intensive evangelistic visitation program in the history of your association? Many of our church leaders can be enlisted if we will make it our heart's concern. This entire Bulletin is dedicated to evangelism. Let us dedicate all of our efforts in our association this month to evangelism. It can be a great time of harvest immediately.—*Sunday School Bulletin.*

FALLEN ASLEEP

PASTOR U. S. PARTIN

CORBIN, Ky., March 8, 1957. — Resolutions: WHEREAS, It has pleased Almighty God in His infinite wisdom to take from us, Thursday, January 24, 1957, and unto Himself, our pastor and friend since July 20, 1952, Brother U. S. Partin; therefore, be it resolved:

First: That in his sudden homegoing due to a heart attack at the age of 44, his home, his church, his community and his friends have suffered an irreparable loss. In the language of the Psalmist: "Lover and friend, hast thou put far from me."

Second: That we cherish in pleasant memory all his gracious qualities as a Christian minister, and gentleman: trustworthy, dependable, loyal, sincere, courteous, kind. Fidelity may well be named as the outstanding feature of his character. In things, great or small, with exactitude and honor he kept the faith. He was "diligent in business, fervent in spirit, serving the Lord."

Third: That we strive to profit by such qualities as he possessed, and remember his place of leadership and service in the church. He was a wise counselor for four and one-half years and loved the fellowship of the brethren in the church.

Fourth: That we endeavor to do our work with the willingness, the cheerfulness, the loyalty to principle with which he did his, and to always "Have Faith in God" which the words of that hymn so well express the abiding faith he had that placed a song on his lips and in his heart.

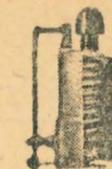
Fifth: That we do hold in remembrance the many faithful services rendered as a representative for his church on the Executive Board and various committees of the Mt. Zion Association. He was the preacher of the Annual Sermon at the last annual meeting of the Association.

Sixth: That we rejoice, although his absence is being felt, in the reality of the

promise, "Absent from the body, at home with the Lord."

THEREFORE, be it resolved, that we, the members of the Greenland Baptist Church, assembled, do commend the bereaved family to Him who is a brother to every human woe, and healer of the last agony and who said: "I will not leave you comfortless, I will come to you."

BE IT FURTHER RESOLVED, that a copy of these resolutions be sent—one to the bereaved family, one to the Corbin Times-Tribune, one to the Western Recorder for publication, one to the clerk of Mt. Zion Association for the Resolutions Committee and/or the Obituaries Committee, and one to the clerk of Greenland Baptist Church for a permanent record.—Mrs. Chester Sears, Clerk of the church.



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A. H. STAINBACK, President

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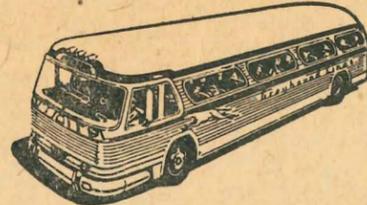
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J. C. BALLEW



SEND HIM!

Brethren, send your pastor and/or Brotherhood President on this year's *Baptist Men's Tour*. A number of Brotherhoods have done this in the past and no doubt but what there are pastors and Brotherhood Presidents who would like to make the tour this year if you would make it possible for them to do so. The total cost for this eleven-hundred mile tour of Kentucky Baptist schools, hospitals and childrens homes in air-conditioned Greyhound busses is only \$20.00, including room, board and transportation. The schedule is as follows:

TUESDAY, MAY 7

Assemble at Baptist Building, 127 East Broadway, Louisville, at or as near ten o'clock A.M. for tour of Executive Board offices. Board busses at ten-thirty A.M. for visit to Kentucky Baptist Hospital, Louisville, and for first leg of tour to Spring Meadows Children's Home, Middletown, Kentucky, where we will be guests of the home for lunch at twelve o'clock noon (D.S.T.). Leave Spring Meadows at one-thirty P.M. for Lexington and a visit to Central Baptist Hospital. Continue trip to Georgetown College where we will be their supper guests and over-night guests of Baptist homes in Georgetown with free bed and breakfast furnished members of the tour. At seven-thirty P.M. we will join other Baptist men and boys from that section of the state in a great rally in the auditorium at Georgetown where Brotherhood and Royal Ambassador work will be emphasized.

WEDNESDAY, MAY 8

Leave Georgetown at 6:15 A.M. for trip and visit to our new Children's Home, Pine Crest, at Morehead. From there go to Magoffin Institute and on to Oneida Institute where we will be their luncheon guests that day. From Oneida we go for a visit to Clear Creek Baptist School, near Pineville, and on

Come on men! Let's have those reservations by not later than closing time, Tuesday, April 30. See our advertisement on the back page of this issue of the *Western Recorder* for further details of the tour.

COUNSELOR'S CORNER

By
DR. R. LOFTON HUDSON



(Author of *For Our Age of Anxiety*, at your Baptist Book Stores.)

Fussy Neighbor

Question: I have a neighbor who rents several apartments. One of the tenants has some chickens. She went to her tenant and told her that I was complaining about them. Later she complained because my daughter played the piano after school, yet she has a pen full of beagle dogs that howl and keep the neighbors awake until all hours. This woman, though a good church member, isn't satisfied unless she's picking on someone. How shall I cope with this?

Answer: Just be too big to notice it unless it comes to home. Love suffers all things. One of the things a Christian must learn is to suffer injustice and persecution without striking back. Read 1 Peter 2:21-25 and ask God to help you practice it.

I'll bet you have this woman labeled. Do you think of her as a "crank," a "screwball," a "fool," a "nut," or the even more modern name of "neurotic?" Labels are devices to save us the trouble of understanding.

Why is this woman like she is? You don't know? Neither do I. But if we did we would do either one of two things: hate her or feel sorry for her. The Christian does the latter.

Do not advertise the Devil's shows. In other words, do not talk about this woman. Let her complain about your daughter. Let her dogs bark. Let her lie. People catch on to such people. Just love and trust, and then love some more.

(Address questions to Dr. Hudson, Wornall Road Baptist Church, Kansas City, Mo.)

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Where Is America Headed?

By W. A. CRISWELL, Pastor
First Baptist Church
Dallas, Texas

In one of our Dallas papers there appeared a tremendous advertisement over the name of a famous liquor manufacturing company.

The advertisement presents the picture of a small boy's hand grasping his father's hand. Guess where the father is leading the little boy?

The advertisement says to the liquor store. The written part says concerning the little boy:

"He'll learn that whiskey belongs in the lives of men like his dad. . . . When he grows up and sees you drinking he will borrow the idea too. . . . So once again we say to the fathers of America: 'As you lead he follows'."

How very true! Only, it is tragically true. When the father drinks, the boy in all likelihood will drink also. The liquor store has a new patron in the little fellow who is following in the steps of his father, and, therefore, the liquor store is very happy. They have another customer, another life to debauch, another home to break, and an unborn generation of children to orphan.

Some of the fathers will drink in moderation; some of their sons will drink in moderation. The liquor advertisement, in order to be at all acceptable to the public, hopes that the father and his son will learn to carry their liquor standing on their feet instead of lying in the gutter. The sorrows and heartbreaks of life tell us otherwise. Some of those fathers and some of those little boys will live to see the day when they will know the hypocrisy of the liquor appeal. The companies for the sake of money promise pleasant memories and happy hours and delightful moments, but the realization is in terms of broken homes and lost hopes, ruined lives and bitter memories.

Young man and worthy father, let me beg of you that you do not listen to the siren voice of the liquor store. Her ways are the ways of death, and in her house are the blasted hopes and destroyed lives of uncounted thousands of men who have been lured into her terrible snare.

California Church Calls John Boykin as Pastor

FRESNO, Calif. — The Bethel Southern Baptist Church, this city, has extended a call to John Boykin to become pastor and he has accepted.

A graduate of Baylor University and Southern Baptist Theological Seminary, Boykin has served churches in Texas and Kentucky.

During a five-and-one-half-year pas-

torate of Shawnee Baptist Church, Louisville, he led in constructing a \$200,000 auditorium and while pastor of Beuchel Park Baptist Church in the same city he designed a beautiful auditorium and three educational units which were built by the men of the church.

Mrs. Boykin is employed as secretary in the convention offices in Fresno. The Boykins have three children.

[The above information is taken from the California Southern Baptist, official denominational paper in that state. Brother Boykin has many friends in this area.—RTS]

Gravel Switch Church Has Youth Emphasis Week

GRAVEL SWITCH, Ky. — Pastor T. H. Harding, Baptist pastor here, states: "We have just concluded a very successful Youth Emphasis Week in our church . . . March 9 through 17. The week got off to a good start with a Youth Fellowship Social on Saturday night, March 9, with forty present.

"The following served as officers during the week: Buddy Evans, Training Union Director; Page Minor, Sunday School Superintendent; Norma Benningfield, Musician; Billy Evans, Pastor."

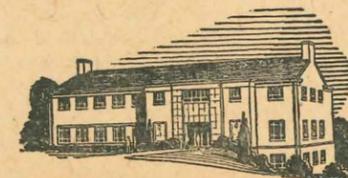
As a result of the Youth Emphasis Week a new record for Sunday School attendance was set with 106 present; also a new record was set for Training Union with 68 present. Also the Pew General with his 29 Pew Captains almost packed the church auditorium. There were two professions of faith. Also on the 17th a special dinner was given honoring the youth of the church.

The pastor adds: "Our church was really blessed beyond all expectations by this emphasis. I would certainly encourage all our churches to try this worthy work." The pastor did the preaching.

▶A partial survey of the extent Catholic catechism is being taught in the public schools of South Louisiana reveals that there are 68 public schools in 21 parishes and 57 communities now giving this instruction from one to four times a week. In 33 schools it is directed by a priest and in 45 schools it is taught during regular school hours.—Survey Bulletin.

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Louisville, Ky.

For April 21, 1957

By H. C. Chiles

Jesus Victory and Commission

Matthew 28:1-10, 16-20

Today's lesson concludes this particular series of studies in the Gospel according to Matthew. In it we find that great foundation truth of the Christian faith, the resurrection of Jesus Christ from the dead. Then after his resurrection and before His departure from this world, the Lord Jesus Christ gave His disciples specific instructions about the work which He expected them to do in the form of what is usually called "The Great Commission."

I. The Triumph. Matthew 28:1-10.

On Calvary's cross "Christ died for our sins." In His death on that cruel tree, the purposes of divine love became intelligible, and the great problem of human redemption was solved. Then, Joseph and Nicodemus came and Christ's body was removed from the cross and placed in a tomb. His body remained in the tomb until Sunday morning. Early that morning Christ arose, laid aside His grave clothes, and walked out of that tomb a living Lord, triumphant over death and the grave. Through His resurrection we have received the blessed assurance that the grave is not our goal.

Christ's resurrection is one of the proofs of His deity. We are reminded of the little girl who had come to trust Christ as her personal Saviour, and was then approached by a so-called infidel who challenged her faith. With an expression of pity for her credulity and of disgust on account of her faith, he said, "Little girl, do you not know that there have been ten thousand Christs? Which Christ do you worship?" Without a moment's hesitation, she replied, "The Christ Who rose from the dead, sir."

As it began to dawn on Sunday, Mary Magdalene and the other Mary, who loved the Lord devotedly, approached the tomb where Christ was buried for the purpose of anointing His body with spices and perfumes. That which they beheld was an impressive scene. There was an earthquake, an angel of the Lord descended from heaven, the stone was rolled away from the entrance to the tomb, and the angel sat upon it. This stone had been rolled away from the door, not in order to allow Christ to escape, for He had already arisen, but to demonstrate to the women and any others who might enter that He was not in the tomb.

When the angel saw how terribly frightened the women were, he said, "Fear not ye: for I know that ye seek Jesus, who was crucified. He is not here: for He is risen, as He said." The angel invited the women to inspect the place where the body of their Lord had been kept prior to His resurrection. How fortunate they were in being privileged not only to hear the glorious news of His resurrection but also to see the empty tomb!

Having heard the glorious news, and having observed the empty tomb, they were commanded to "go quickly, and tell His disciples that He is risen from the dead." Why didn't angels spread that good news? Because that is a work which only the redeemed can do. Saved people must tell others about His wonderful salvation. And the heart of the Christian message is the death, the burial, and the resurrection of Christ. The death of the Saviour would not have been good news without the word of the reality of His resurrection.

And they departed immediately to carry the good news to the disciples. As they went, Christ met them with the greeting, "All hail." It was the presence of Christ that dispelled their doubts and brought them unspeakable joy. Always, when we are in the pathway of obedience to the will of God, we shall enjoy the delightful privilege of having fellowship with our gracious Lord.

II. The Task. Matthew 28:16-20.

In obedience to the command of their Lord, the eleven apostles made their way to Galilee, and there they met the Master. When they saw Him, they proceeded to worship Him, and He readily accepted their worship.

1. His power was announced. Matt. 28:18

Quietly, but without any hesitation or reservation, Christ announced that to Him had been given all authority over the entire creation. "All authority is given unto Me in heaven and on earth." No greater claim was ever made than that. It is a claim of unconditional and unlimited authority. In the light of this claim, Christians need not be troubled by what they may encounter. Rather, they should ever remember that nothing can be done to them by men or demons without the permission of the Lord.

2. His program was advanced. Matthew 28:19.

Christ has commanded us to go into all the world making disciples for Christ and teaching them His glorious truths. He expects us to evangelize the unsaved and to edify the saved. It is His will that we proclaim His gospel wherever men are found. Christ's program, which is our task for life, is universal in its scope, individual in its appeal, practical in its purpose, and personal in its obligation. We are not expected to bring the whole world to Christ, but we are commanded to take the gospel of Christ to the whole world. In this regard, we must strive to obey this great command of our blessed Lord.

Proclaiming the glorious gospel of Christ to lost people everywhere is the greatest task which the Lord has committed to us. No greater work can occupy the thought, the time, the strength or the substance of the saved than this. What a tragedy that Satan has blinded the eyes of so many Christians to the tremendous privilege and the marvelous responsibility that God has conferred upon us! We are certainly challenged to be faithful and obedient to our Lord in this all-important task by the immediate, cheerful, and enthusiastic response of the early Christians to Christ's program.

3. His presence was assured. Matt. 28:20.

"And, lo, I am with you always, even unto the end of the age." If we hope to enjoy His blessed presence, it is ingram. The enjoyment of Christ's presence is conditioned upon our obedience to His commands. If we are obedient to Him, we may expect to enjoy His glorious presence all our days. All who obey His command have the blessed assurance of His abiding presence. His presence with us guarantees constant companionship, fullness of joy, sufficiency in trial, and comfort in sorrow.

Booklet on Schools Available

Five thousand copies of an illustrated booklet on Kentucky Baptist educational institutions are available free at the Christian Education Department office, 127 East Broadway, Louisville.

One copy has been mailed to every pastor in the state.

Quantities of the remainder may be ordered for use in vocational guidance conference for high school students, Youth Week activities, and counseling with college students who desire education under Christian auspices.

The booklet contains a presentation of the campus and activities of each school and college supported by the General Association of Baptists in Kentucky. It was prepared under the direction of Erwin L. McDonald.

►Dr. Theodore F. Adams has begun his 22nd year as pastor of First Baptist Church, Richmond, Va. He is also president of the Baptist World Alliance.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 31, 1957

Numerical after church indicates number of missions.		T.U.	Add.	S.S.
Lou., Walnut Street (4)	342	20	1,827	
Lou., Carlisle Avenue (2)	339	2	1,516	
Lou., Beechmont (2)	199		1,203	
Lou., Parkland (1)	267		1,147	
Bowling Green, First (1)	274	28	1,179	
Lou., Beechland (1)	342	23	1,137	
Harrodsburg (2)	283		1,075	
Owensboro, Third	284		1,058	
Madisonville, First	291		1,042	
Covington, Latonia (1)	239		1,025	
Hopkinsville, Second (1)	229		1,018	
Owensboro, First	442		999	
Lexington, Immanuel	323	5	972	
Lou., St. Matthews	240	3	960	
E'town., Severn's Valley (2)	158		943	
Mayfield, First	239		932	
Lou., Victory Memorial (2)	238		927	
Newport, First (2)	218	2	924	
Evansville, Grace	311		915	
Lexington, Calvary (1)	218	3	898	
Murray, First (1)	100		885	
Henderson, Immanuel (3)	100		840	
Frankfort, First (1)	207	4	826	
Glasgow (2)	135		826	
Lexington, Grace (1)	192		809	
Lou., Third Avenue (1)	192		799	
Central City, First	300	41	798	
Campbellsville (3)	182		795	
Ashland, First (2)	132		781	
Hopkinsville, First (1)	191		772	
Covington, Calvary	766		766	
Danville, First (2)	200		752	
Somerset, First (1)	187		712	
Lou., Hazelwood	116	7	655	
Evansville, Calvary	173		651	
Prestonsburg, Irene Cole Memorial (12)	106	6	648	
Lebanon, First (1)	161		642	
Lou., Broadway (2)	133		630	
Paducah, East	226	31	627	
London, First (1)	165		601	
Middlesboro, First (2)	98		596	
Lou., Highland	200	1	575	
Fulton, First	137		563	
Lou., South Side	175	3	549	
Lou., Eastern Parkway	124	1	547	
Ashland, Unity	114	1	535	
Lou., Clifton (1)	147	27	532	
Owensboro, Buena Vista	115		531	
Georgetown	99		520	
Princeton, First	100		518	
Covington, Southside	140		517	
Winchester, Central	117		514	
Barbourville, First (4)	205	61	511	
Lou., Deer Park	99	1	511	
Lou., Okolona	38	3	502	
Bellevue	71		501	
Florence	120		500	
Lou., Eighteenth Street (1)	128		481	
Owensboro, Hall Street	186		481	
Lou., Bethany	112	19	470	
Lou., Immanuel	135	10	469	
Lou., Farmdale	138	4	467	
Versailles	107		465	
Lou., Rockford Lane	148	3	464	
Russellville, First (1)	97		461	
Owensboro,				
Eaton Memorial (1)	189		447	
Richmond, First	71		445	
Ludlow, First	96		440	
Bardstown	47		428	
Ft. Thomas First (1)	71		427	
Jeffersonton	95		420	
Springfield	119		416	
Lou., Shawnee	95		411	
Lou., Baptist Temple (1)	137		410	
Corbin, First	98		404	
Greenville, First	118		397	
Nicholasville	115		393	
Lou., Fairdale	122	3	392	
Mt. Washington	134	1	383	
Ashland, Pollard (2)	106		379	
Walton, First	134	1	376	
Hazard, First	76		374	
Lou., Valley View	153	4	370	
Lou., Gethsemane	106	2	367	
Greensburg	87		358	
Sturgis, First	70	2	355	
Glendale, Gilead	281		349	
Middlesboro, East Cumberland Avenue	91		344	
LaGrange,				
DeHaven Memorial (1)	47		342	
Dawson Springs	94	2	339	
Scottsville, First	106		334	
Cadiz	70		317	
Lou., Beechwood	112	2	313	
Albany (3)	69	1	308	
Anchorage, Pleasant Grove	137	1	303	
Williamson, W. Va.,				
East Williamson	90		299	
Lou., East	96	3	294	
Owensboro, Seven Hills	85		292	
Lou., Virginia Avenue	66	4	287	
Dayton, First	100		284	

Marion	102		283
Danville, Gethsemane	140	2	279
Falmouth (1)	35		277
Benton, First	84		275
Lou., Highview	63		275
Campbellsville, South			
Campbellsville	274		274
Carrollton, First	52		270
Sonora	90		268
Hima, Horse Creek	79	4	257
Lou., Audubon	53		251
Cloverport	80		246
Owensboro, Lewis Lane	74	1	245
Lou., LaSalle	92		243
Mt. Washington, Kings	88		241
Hazel	75	1	238
Covington, Ashland Avenue	87		238
Hawesville	44		234
Horse Cave	104		232
Carlisle	109		231
Morgantown, First (1)	102		224
Newport, Trinity	82		217
Earlington	60		212
Frankfort, Memorial	83	1	203
Perryville	34		133
Forks of Elkhorn	47		124
Ashland, Belmont	155		---
Frankfort, Thorn Hill			---

Guthrie Church Experiences Deep, Spiritual Revival

GUTHRIE, Ky. — The local Baptist church experienced, during the week of March 17-24, a deep, spiritual revival. Pastor Harry L. Winters speaks in highest praise of the work done by E. M. Skinner who was the evangelist. Bro. Skinner is pastor of Victory Baptist Church, Providence, Kentucky.

Pastor Winters stated: "There must have been at least fifty rededications of those who are already members. We feel that these people were almost one hundred per cent true dedications as people were inspired to desire to make their lives such that God could use in His glorious work. We feel that surely we will see results for a long time as a result of this revival. Brother Skinner is truly a man dedicated to the work of the Lord, one who possesses great spiritual wisdom that comes only through prayer, a rich knowledge of the Bible, and masterful delivery of the messages that surely come from God. We were enriched by having him with us during these few days."

Pastor Skinner only recently returned to Kentucky from the State of Washington. Prior to that he was pastor at Rogers, Arkansas, and then earlier at Del Rio, Texas.

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WORLD MISSIONS YEAR

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"Onward!
Upward!
In World Missions."

"Because our hearts were burdened, a few of us gathered in a hotel room this afternoon to pray," Paul Caudill of Memphis, Tennessee, told the Convention meeting in St. Louis. He submitted a resolution urging Southern Baptists to speed up and implement their world missions program. The World Evangelization Committee was brought into being and plans envisaged that promise to make 1957 a milestone in the history of Christian missions. It, like other such mission milestones, was born in prayer.

With the recommendation of the World Evangelization Committee that October, 1956, through 1957 be designated as World Missions Year, and "That it should concern itself with the total mission program of the Southern Baptist Convention and all of its agencies supported through the Cooperative Program," an era of accelerated missions advance for Southern Baptists was launched.

It is significant that Southern Baptists should be approaching another mission milestone during 1956. One hundred and fifty years ago the American foreign mission movement began.

Conceived in the hearts of prayerful men such as Paul Caudill, Merrill D. Moore, and C. C. Warren, World Missions Year will culminate in 1964, the final year of the Baptist Jubilee Advance. This year marks the one hundred and fiftieth anniversary of the organization of Baptist work on the North American continent.

Through the emphases of enlightened minds, directed prayer, dedicated youth and increased giving, Southern Baptists with God's help will go "Onward! Upward! In World Missions."

George Jewell Sustains Painful Fall in Baptist Building, Hospitalized

Mr. George Raleigh Jewell, assistant to the editor, sustained a hard fall Thursday, March 21, while going down the steps of the Baptist Building, and was taken in an ambulance to the Kentucky Baptist Hospital.

Prompt examination revealed no broken bones, but leg muscles were badly sprained. Some days may pass before he can walk normally.

All who know George and his faithful service to the Western Recorder and the Baptist cause in general will understand how much he is missed from the offices. Excepting, none, the Western Recorder has never had a more devoted, capable worker than Geortg Jewell.—RTS.

Burkesville Baptist Church Has Formal Opening

From Pastor W. O. Mers comes a program of "formal opening" of Burkesville Baptist Church, Burkesville, Ky. The program took place March 31, two o'clock in the afternoon. Dr. John Carter, president of Campbellsville College was listed as speaker for the occasion.

Burkesville Baptist Church was or-

ganized in 1893. However the old property was disposed of in 1947 and the new and present site purchased. A temporary meeting house was erected on the new site in January, 1948. The church moved into its new building March 17, 1957.

In the building program and in the formal opening of the new plant, the following committees were honored: BUILDING COMMITTEE: Esco Brown; E. O. Coe; W. T. Curtis; Harland E. Judd; W. C. Stearns; Mrs. Jack Talbot. FINANCE COMMITTEE: E. O. Coe; Curt Groce; Mrs. Joseph Schickel. MUSIC COMMITTEE: Mrs. S. C. Carr; Mrs. Jack Talbot; Mrs. Joseph Schickel.

►Dr. W. A. Sloan has resigned as president of West Kentucky Baptist Bible Institute, Clinton, Ky. The resignation was given the Board of Trustees March 21 to become effective May 31—at the close of the current school year.

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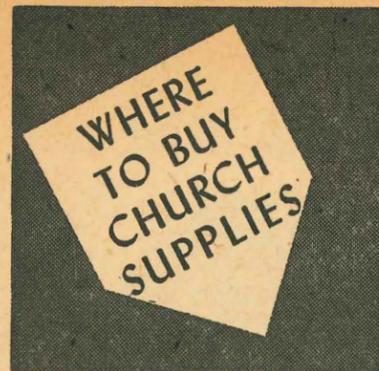
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Andrew C. Ivey, Ph.D., M.D., S.Cc., Illinois, is the discoverer of at least two harmones, and heads a staff of 35 full-time research scientists at the University of Illinois.

Dr. Ivey was offered \$100,000 to write a series of articles on beer and vitamins. He turned it down. He did, however, have time to accept the position of chairman of the National Committee for the Prevention of Alcoholism. In a recent address, during the sessions of the Institute of Scientific Studies for the Prevention of Alcoholism, in session

at Loma Linda, California, he said: "I regard it as sheer intellectual dishonesty to discuss the food qualities of beer, including its vitamin content."

Here is a man who isn't for sale at \$100,000 but also will tell the truth for nothing.—The Voice, First Baptist Church, Bluefield, W. Va.

►Western Baptist Hospital, Paducah, announces it has received a check from the Ford Foundation in the amount of \$16,600—the last half of its share of the Foundation's \$200,000,000 grant program to assist the nation's 3,500 voluntary non-profit hospitals to improve and extend their services. The first half

of the grant was received last July. Administrator Emmett R. Johnson states: "Almost all the money has already been used to improve and expand services."

►Dr. Clarence E. McCartney, widely known Presbyterian minister and author of many books, recently died at the age of 77. Dr. McCartney was positive in his declarations of faith and he rendered a large service to Christ's cause.

►The Training Union Convention for Western Region met March 19 with First Baptist Church of Greenville. Two hundred attended the sessions. Greenville's First Church did a superb job entertaining.

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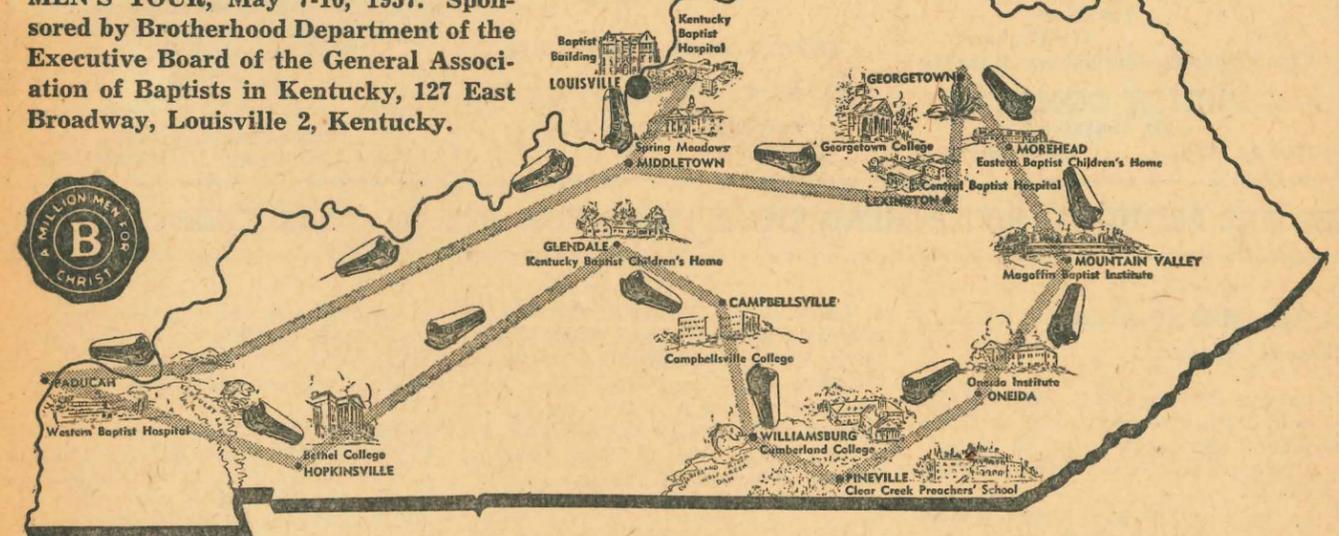
A two-year old boy was involved in an accident resulting in a fractured left arm and a dislocated elbow. He was one of thirteen children in a destitute family. A co-operating Kentucky Baptist church with a compassionate heart contacted Western Baptist Hospital in the little fellow's behalf. He was admitted to Western Baptist Hospital as a Sunday School Charity Fund patient. The little boy stayed in the hospital two days during which time the arm was repaired. A statement was sent to the church and to the patient's family in the amount of \$76.05 marked "Paid by the Baptist Sunday Schools of Kentucky."

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(Reservations must be filed on or before April 30, 1957)