

Western Recorder

THIS WEEK

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JANUARY IS WILL MAKING MONTH



—Photo, H. Armstrong Roberts

**When You Need A Will
It Is Too Late To Make One**

(See first Editorial on page 4)

Changes

►Harry Pepper has been called to be pastor of the White Mills Baptist Church, Severn's Valley Association.

►Dr. Wayne Ward, of the Seminary faculty, is interim pastor of the Third Church, Owensboro, for the present.

►Amos Kirkwood has accepted the pastorate of Corinth Church, Little Bethel Association.

►The new pastor of Johnson Island Church is John Boswell, going there from the Harmony Church.

►Pastor Iley Whitfield is returning to Little Bethel Association to be pastor of the Harmony Church. In former years he was pastor at Green Grove Church, in the same association.

►William H. Reid is the new pastor of the Parkland Baptist Chapel, on Dixie Highway, Louisville. He is from Richmond, Ky., and was graduated at Georgetown College before coming to Southern Seminary.

►Miss Louise Armstrong, daughter of Congressman O. K. Armstrong and a step-daughter of Mrs. Marjorie Moore Armstrong, Springfield, Mo., has been employed in the office of the American and Woman's ABFMS since April 1. She has now been promoted to be an assistant secretary in the public religions department. She is a graduate of the School of Journalism, University of Missouri, and more recently has been a news writer in Europe. While at the latter place she studied at Tubingen University, Germany.

Mercer Reaches 125

►The 125th anniversary of Mercer University, Macon, Ga., will be observed January 14. The school was named for a Baptist preacher, Jesse Mercer, and its first student body was composed of 39 students at Penfield, Ga. The move to Macon occurred in 1871. The new \$750,000 student center will be dedicated at the celebration this month.

Executive Committee Items

►The Executive Committee of the Southern Baptist Convention has approved the New Orleans Seminary using \$255,000 of its reserve funds for the erection of its new chapel. The Seminary in turn will repay the amount out of capital funds received during 1960-63. President Roland Q. Leavell wants to have the chapel ready for the 40th anniversary of the institution, October 1, 1958.

►The Executive Committee, SBC, is recommending that the Convention re-

turn to its former policy of secret ballot for all officers when more than one is nominated. If only one name is placed before the convention the Committee proposes that a motion for the secretary or someone else to cast a vote would be in order. The matter will be brought up for consideration in May at Houston.

►Merrill D. Moore, associate executive secretary and director of promotion for the SBC Executive Committee, Nashville, and W. E. Grindstaff, who occupies a similar work with the Baptist General Convention of Oklahoma, began a 7-week flight December 27 around the world, visiting missionary and national Baptist leaders in Hawaii, Japan, Korea, Hong Kong, Thailand, Burma, Jordan, Lebanon, Israel, Turkey, Italy, Switzerland and Spain. Oklahoma's Executive Committee is paying the expenses.

Matrimony on TV

►Miss Ruth Ellen Greene, the bride, and William C. Hopkins, the groom, both of Ashland, Ky., were invited as two Kentuckians to be married on television of the NBC program, Tuesday afternoon, January 7, at 2:30 p.m. The ceremony was performed by Dr. Paul James, formerly pastor of Baptist Tabernacle, Atlanta, Ga., but now with the First Southern Baptist Church in New York City.

Crittenden Program

►Crittenden Baptist Church, Crittenden, Ky., experienced a thrilling Mission Emphasis Weekend, December 14-15, in conjunction with the current emphasis on the study of Africa, according to Pastor John Durham. "This church emphasis was led by two Nigerian nationals, Joseph Iddowu and Christopher Osuamkpe, students in this country studying at Georgetown College. Saturday night Mr. Iddowu met with the Junior Royal Ambassadors and Girls' Auxiliaries to study, *Tales From Ire*; while Mr. Osuamkpe met with the Intermediates and led in a discussion of the book, *The Bead-Maker's Son*. Both spoke to the Junior and Intermediate-Young People Sunday School Departments, and then conducted the worship service." Pastor Durham heartily recommends their services to other churches.

Television on Sunday

►Dr. Guy Moore, pastor of Broadway Baptist Church, Fort Worth, has been selected by the Columbia Broadcasting System to represent Southern Baptists "Lamp Unto My Feet" television program, Sunday, January 12. Originating at 10:00 a.m. (EST) from the Columbia Broadcasting System studios in New

Western Recorder

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

Vol. 132 No. 2 January 9, 1958

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

The Purchasers of the Western Recorder
The Baptist World and The
Kentucky Mission Monthly

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Entered as second-class matter at the Post-office in Middletown, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 20, 1920.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year. Church budget rate (every active family), \$1.44 per year. Club rate (10 or more) \$1.80 per year. All subscriptions except Church Budget accounts payable in advance. Send both name and address with subscriptions or renewals.

SUBSCRIPTIONS ON THE BUDGET PLAN are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

York City, the 30-minute program will feature a dramatic sequence on the subject of religious superstition. Dr. Moore will discuss the moral and spiritual implications of the drama. Moderator of "Lamp Unto My Feet" is Dr. Lyman Bryson of Columbia University. The combination dramatic-discussion format is unique among television programs. The first portion of the TV program was written by Jerome Cooper-smith entitled "Hard Luck Story." It has to do with a man who used church membership and prayer as good-luck charms—until his "luck" ran out. Check your local newspaper for telecast time in your area.

A PERSONAL CRUSADE AGAINST DRINKING IN THE ARMED FORCES

By JOHN R. SAMPEY, JR.

4 Jones Avenue, Greenville, South Carolina

My grandfather, Chaplain J. J. D. Renfroe, 10th Alabama Regiment, CSA, was known throughout the Army of Northern Virginia for his opposition to drinking. For six decades my father led the temperance forces in Louisville, one of the liquor strongholds of America. With such a background it was natural for me to be on guard against drinking in the armed forces.

My first bout came the night before I enlisted in World War I. I left Marion Military Institute in Alabama to report with another cadet to the officers' training school at Camp Pike, Arkansas. My companion suggested that we celebrate our last night of freedom by going on a spree. I managed by the the hardest to keep him sober that night, but years later when our paths crossed in a C.C.C. camp he was a pathetic example of how alcohol can blight all the promise of youth.

The next four months at training camp were too rugged for any liquor parties, but upon graduation and assignment to a machine gun battalion ready to ship out for France, drinking again became an issue. The night before our departure the officers celebrated by going on a big drunk. It was not easy to refuse to go with the crowd, but the payoff came the next morning when I had my first lesson in how hangovers can snafu a simple operation like the entraining of troops for a port of embarkation. The sorry performance of the command that morning gave me my first inkling of what General John J. Pershing meant when he said he feared the wine of the French more than the bullets of the Germans.

The wine and cognac shops of France proved a snare to thousands of GI's. As a teetotaller I found myself cast in the strange role of baby-sitter for the wets. As long as one officer in a group was sober the military police would make no arrests, so to keep my buddies out of trouble I would herd them back to their quarters. One night after a particularly sordid sortie I was awakened by an officer sitting astride my chest with a forty-five pointed at my head. In a drunken mumble he wanted to know why I had left him to be run in by the M.P.'s.

A second lieutenant is not in a position to wage much of a crusade against drinking in the armed services, but World War II found me in field grade with the insignia of the Inspector General Department to augment immeasurably my authority.

While inspecting installations of American troops in Leopoldville, Belgian Congo, a radio message was received that a drunken American soldier had shot up the town of Elizabethville in true western fashion. I took a plane for the thousand mile flight over the jungles of the Congo. On arrival at Elizabethville I found the Belgian officials indignant and incensed, for an American G.I. had staged a running gun fight down the main street with a detachment of native troops. Gathering testimony at the investigation from the excited witnesses was complicated by having to translate all questions and answers from English, to French, to the African dialect. At the subsequent courts martial the accused received a sentence of several years at hard labor.

Some months later I received instructions to investigate a drunken brawl among U. S. Army Colored troops in Liberia. When the Adjutant General handed me the orders he directed that I pick up a steel vest. The report of moral corruption brought out in this investigation was still being talked in the commands of North Africa and Italy months later when I was transferred to that theater.

On arrival in Algiers I learned that the I.G. of the U. S. First Division had become a casualty, and I requested this assignment. The distinguished Deputy Commanding General of the hard fighting First, however, wanted no bluenose I.G. in his command. I have always thought of this as the biggest disappointment of my military service.

Headquarters NATOUSA assigned me to the wettest spot in North Africa, the Atlantic Base Section, with headquarters in Casablanca, French Morocco. There was no drying up of this liquor oasis, but for nine months my crusade against intoxicating beverages flourished. The most talked about case involved the chief of staff of an infantry division fresh from the States, who on his first night ashore became intoxicated. When his commanding general was presented with his record of conduct unbecoming an officer, his making of false official statements, and his impersonation of an officer of ABS the colonel was relieved of his assignment, and returned to the States. The subsequent brilliant combat record of this division could hardly have been made with such a chief of staff.

Looking back from 1957 on my crusade against drinking in the armed forces I realize it was a small, and per-

Samuel Southard, Ex-Kentucky Pastor, Added To Southern's Faculty

President Duke K. McCall has announced the appointment of Dr. Samuel Southard as associate professor of psychology of religion at Southern Baptist Theological Seminary.

Southard, a native of Lincolnton, North Carolina, was graduated from George Washington University in 1948. In 1951, he received the B. D. degree from Southern; in 1954 the Th.D. During his years at Southern, he served as assistant chaplain, Central State Hospital, Lakeland, Kentucky; theological consultant, psychiatric service, Norton Memorial Infirmary, Louisville; and instructor in psychology of religion at



Samuel Southard

the Seminary. Upon graduation, he was pastor for several years of the Fort Mitchell Baptist Church, Covington, Ky.

For the past two years he has been professor of pastoral care on the faculty of the Institute of Religion, Texas Medical Center, Houston. Five theological seminaries in Texas have recognized his teaching and considered him an affiliate faculty member.

He is the author of *The Family and Mental Illness* (Westminster, 1957), and *Counseling for Church Vocations* (Broadman, 1957).

Mrs. Southard is the former Miss Frances Allen, of Tifton, Georgia.

Southard is assuming his duties at Southern Seminary this month of January, 1958.

sonal affair. With the top echelon of command of the Allied Armies setting the example of indulgence in alcoholic beverages, the battle was a hopeless one. But I entertain no regrets, and on the other hand, I look forward to the day when I can compare notes and knocks with Chaplain J. J. D. Renfroe, C. S. A., and John R. Sampey, Sr., noblest Roman of them all.

Daley Observations



C. R. Daley

this, by faith or foolishness he had contracted to buy a small farm and the payments were coming due without money in sight. Exhausting every human possibility, he finally sobbed in desperation, "Lord, if you will help me pay for this farm, I'll give it back to you."

From that moment on things went well for this man. Other land was added until today a finer and more beautiful farm and home can hardly be found in Kentucky. Several years ago it occurred to this man that God had answered his prayer but he had not made definite arrangements to give his farm back to God. He proceeded to fulfill his part of the covenant and today part of his resources are already given and the remainder is willed for perpetual investment which will support homeless children in our Kentucky Children's Homes and will send Baptist preachers and missionaries through colleges and seminaries.

Not every Kentucky Baptist has had such a dramatic experience on the steps of a farm spring, but countless scores of us have experienced the same blessings as this man. Our money, real estate and other possessions have come to us by the providence and blessings of God. The least we can do is to return them to him. What we leave to our children more than enough for education and a little start will more likely damn than bless them.

January is will making month. Think and pray seriously about this. If you need any encouragement, visit Ott Elliott in Mercer County on Warwick Pike just outside Harrodsburg and see his farm and listen to his testimony. Leave your checkbook home unless you don't mind getting talked out of a contribution to his favorite cause.

Remember the Kentucky Baptist Foundation will assist you in making a will in keeping with your wishes for future use of your resources. It is fortunate that Baptists have been provided a manner and means whereby as long as time stands their money can be used for exactly those things they loved and supported while they lived.

Is There A Doctor In The House?

Are preachers equal to the tasks today? Are we worthy of the trust so many church members have in us? Can we live up to the responsibilities his-

torically expected of the ministry? Can we provide the moral restoration so much needed by society and business which show so many signs of deterioration and decay?

These and similar questions jolted me as I listened recently to a layman address a group composed mainly of preachers. The speaker was L. P. Carns, Promotion Manager of the Jell-O Division of the Generals Foods Corporation, who was speaking to members of the Promotion Conference of the Executive Committee of Southern Baptists. Mr. Carns was not asking the questions which disturbed my soul but they arose in my own heart as he made an appeal to the ministers for help. In an informal discussion following his presentation to us of the approach to promotion by a big corporation, Mr. Carns began to confess the moral and spiritual decadence of so many connected with business. Referring to the petty jealousies, vying for prestige, bickering over preferred office space and carpets and the attending of cocktail parties for the sake of business relationships that characterize so much of our business world, he pled for ministers to come to the rescue of materialistically-maddened business men to prevent their headlong plunge toward nervous collapse and mental institution habitation.

The request had an urgency and a sincerity about it that would wake a ready response from any of God's ministers the least sensitive to the needs of the world in which they live. Such a request is highly complimentary to preachers and gives indication of the high esteem with which the ministry is held. It was a personal appeal to me as a minister and my heart sank as I began to wonder if I had any help to give.

Mr. Carnes had every right to make such a request. He had a right to think there was a doctor in the house, but are there really many of us with the needed medicine?

You see, Mr. Carns, we are not too well ourselves. In fact, we have many symptoms in the ministry alarmingly like those you mention in the world of business. Not many people know it—and it may be good that they don't—but some of us preachers are not immune to jealousy, envy, lust for high salaries, swanky offices, deep carpets and executive authority.

When pulpit committees go out today seeking God's man for their churches they are often asked many questions that would indicate more than information is wanted. Prospective pastors have been known to ask such questions as these: Is your Sunday School fully graded already? Do you have rotation system of deacons working smoothly? Could I expect several years of calm and quiet in the church? What could I expect in the way of regular salary raises? Do you take care of the utilities at the pastorium? What is the usual Convention expense allowance? Have you ever thought of an entertainment expense fund for the pastor's guests and friends? Have any of your pastors ever been given an automobile by the church? How does the church remember the pastor at Christmas time? Would your pastor have a free hand to hire and fire church staff members?

Furthermore, Mr. Carns, we're in the same highly competitive market as you. We tend to make our churches religious super markets where every member of the family can get most any religious commodity he wants any time of day or night or week he wants it. Just like you put your Jell-O in attractive containers to have it chosen over competitive products, we dress up our product. Look at the sermon topics in next Saturday's newspaper, if you don't believe it. And just like you tell us what wonderful things Jell-O will do, we brag on our particular brand of religion. The trouble is that some people are not so gullible and they doubt some of our claims—like we doubt if Jell-O is the miracle you claim.

We are also concerned with production and sales records. We say it's not a fair basis for judgment but we don't discuss a preacher long without checking association, state and southwide statistical tables on additions to membership and total contributions. And if a man doesn't produce, there's a good chance for answering to a board of directors (generally called deacons). If things don't improve, there's a strong possibility for a replacement. If the record is good,

Baptist Forum

PRONOUNCEMENTS ON "PRONOUNCEMENTS"

Editor:

Your editorial on pronouncements by religious bodies touches a vulnerable spot in the Baptist way of meeting the social and moral problems of the day. Yet it seems to me that such pronouncements do have some value, inasmuch as they stand in the same relationship to accomplished fact as the prophetic word does in relationship to fulfillment: there must first be the recognition of the right course and this must be voiced by the one who sees the course. The realization of the seer's words will not be for many years—and perhaps never in this world—but the very pronouncement itself sets in motion the forces that will eventuate in some degree of realization. I am sure that Amos did not expect to see his pronouncement at Bethel immediately implemented, yet he cried out in the streets: "Let justice roll down like mighty waters, and righteousness, as an everflowing stream."

Nor did the early disciples actually embody the highly idealistic statements of Jesus concerning love and hate and generosity and greed, but we are indebted to both Amos and Jesus for the fixed point on our compass of moral values, and although we may never swing our society—or even the church—toward absolute North, we are still glad that absolute North has been declared, and we believe this is the hope of mankind.

You are certainly right in your implication that a pronouncement in words calls for follow-up action. I am taking the stand that the Word precedes the act, and if the Word be true, makes inevitable at least a partial

realization in the life of the people.

The critical point in this question seems to me, then, to be: Where shall we draw the line between those matters that are the real moral issues demanding a clear and unequivocal pronouncement by Christian leaders, and those matters which are of passing interest and are not at the core of the moral universe? It is there that we Baptists have shown our shortsightedness and have revealed our tendency to strain out the gnat and swallow the camel. When we make pronouncements on those matters which are peripheral and superficial, we may expect to stir up a hornet's nest and we deserve to be stung for our meddling. But when we speak on those matters which lie at the very heart of human dignity and justice between men, we may expect that some will oppose us for it, but we stake our lives upon the eternal and absolute will of Him in whose name we speak. Our difficulty seems to lie in the fact that it is "safer" to make a pronouncement in a Baptist gathering regarding those practices that have traditionally been banned by the pious than it is to spell out in fresh, bold and meaningful language the application of eternal and universal truths to contemporary and local social issues.

Lexington, Ky. Henry A. Buchanan

Editor:

I enjoyed very much, your last editorial on Baptist pronouncements. It's true that we often do a lot of talking and fail to back it up with action, but I believe the reason for this is fairly obvious and can be summed up in one word—LAZINESS. A man can decry, and denounce at will and never find it necessary to step out of the routine of his every-day ministry, but to take

promotion must come in the organization or some other company will make an offer hard to turn down.

The matter of prestige is important to us too, Mr. Carns. We don't keep it up by the giving and receiving of cocktail parties, I hope, but have you noted lately the automobiles we drive. Buicks, Oldsmobiles (mostly 98's), DeSotos, Pontiacs, and an occasional Cadillac show the world who we are. Why the old standbys, the Chevrolet and Ford, are hardly becoming a seminary student these days (check the seminary parking lots) unless, of course, it is the second car out of the family garage.

You think you've got a job promoting Jell-O sales? You ought to try being pastor of a fully organized Baptist church, Mr. Carns. We'll compare ulcers with you any day and match nervous breakdown with nervous breakdown.

Thanks for the compliment, Mr. Carns. We wish we could assure you we are able to answer your request but we're afraid the world has been more successful at changing us than we have in converting it. If you find a doctor, send him by the ministerial association. In the meantime you have our prayers and don't forget we need yours.

steps to back up his pronouncements would be something that called for activity and perhaps positive identification of one's self as a non-conformist. What I'm saying is this—Any twelve-year-old boy living around the turn of the 16th century could have seen enough corruption in religion, to compile the "Ninety-Five Theses," and chances are there were many such thoughts conceived in the minds of people who had deep feelings Godward, but the fact is that only one man, named Martin Luther, had ambition enough to write them.

Like I stated, it could have been a BOY that wrote it, but it was definitely a MAN that nailed it on the door of the church in Wittenberg.

You say, What's the moral of this? Just that little boys can make pronouncements without even getting a whipping, but it takes a man to follow up a pronouncement with action.

Bob Brumback, Pastor
First Twelve Mile Church,
California, Kentucky

THANKS FROM THE HOME MISSION BOARD

Editor:

The Home Mission Board, in annual session in Atlanta on December 4, voted to extend to you and to the Western Recorder its sincere thanks for the splendid co-operation you have given to the publication and promotion services of our Board, and to our missionaries in presenting items of news and educational value to your constituency.

We recognize that the state papers are vitally important to the support and the promotion of every phase of our denominational life. We are indeed grateful that you are doing such a good job in your state.

Atlanta, Ga. Mrs. C. H. Whetstone.

THE BAPTISTS IN HUNGARY

By JOSEF NORDENHAUG, President
European Baptist Theological Seminary

RUSCHLIKON, Switzerland, Dec. 10.—It was my privilege to make a visit to Hungary, November 23-29. This time was spent in Budapest, with the exception of Monday, November 25, when I visited the churches in Dömsöd and Kiskörös. The hospitality of the Hungarian brethren was everywhere overwhelming. The Christian love which binds us together across national and linguistic barriers is indeed a reality, and nowhere have I experienced it in a higher degree than among the Baptists of Hungary.

During my visit I had opportunity to preach fifteen times to various church congregations, to the deacons of greater Budapest, to the national conference of Baptist pastors, to the fellowship of pastors' wives, and to the annual convention which was held in the Nap Street Baptist Church in Budapest during the week of my visit. Everywhere

I was asked to convey the most cordial greetings of the Hungarian Baptists to the Baptists of the world.

The Baptists of Hungary number close to 20,000 members in nearly 100 churches. They carry on a program of evangelistic preaching and worship at many mission points which are not yet constituted as independent churches. The annual convention elects the members of the thirteen committees which carry on work in various fields. The executive committee is responsible for coordinating the work of the various convention agencies, and a smaller sub-committee, whose members live in or near Budapest, functions in matters which may need attention between the session of the larger committee.

The Baptist headquarters are located at 48 Aradi Street where also their seminary at present has its quarters on the top floor. Eleven students live in

two small rooms. New classes are started every second year. The dining room also serves as chapel and study hall. After the second world war the housing situation in Budapest was so acute, that the authorities took over the use of the Benzur Street property where the seminary formerly had its quarters. Assurance has now come from the Ministry of Religious Affairs that this building will be placed at the disposal of the Baptists again. That will solve the pressing need for room for the operation of the seminary.

The Baptists, along with other church organizations, have freedom to preach the gospel in their places of worship and to organize such activities which promote the fellowship and co-operation between their churches. They now also publish a denominational paper. A hymn book is in preparation and they hope to have the manuscript ready for the printer in the spring of 1958.

I came away from Hungary with deep gratitude to God for the living witness of his people there. In spite of many difficulties they are of good courage and full of hope for the future. They need our aid and support. Let us include our Hungarian brethren in our prayers.

Wake Forest Trustees Reject Dancing Motion

WINSTON-SALEM — (BP) — Wake Forest College trustees have rejected a motion that the college permit supervised on-campus dancing despite recent action of the Baptist State Convention.

Dr. George Paschal, Raleigh physician and one of the trustees, offered the motion at a closed meeting of the trustees. The college's publicity director issued a statement about the meeting to reporters afterward.

The vote was 20-7 against Dr. Paschal's motion. Seven trustees abstained from voting. Except for this vote, there apparently was no action on the dancing question.

The Baptist State Convention in November reaffirmed a 20-year-old policy forbidding social dances on campuses of the convention-operated colleges. Earlier, Wake Forest trustees had voted to permit dancing on campus, but the convention's action reversed their decision.

The trustees appointed a committee of nine of their number to study their relationship to the Baptist State Convention. The state convention itself has a committee at work, studying the relationship of all state Baptist institutions—colleges, hospitals, and homes—to the convention.

MORAL RE-ARMAMENT

By RALPH H. ELLIOTT

Southern Baptist Theological Seminary

Certainly the Christian welcomes every effort to underscore the needed moral and spiritual stimulation of the citizens of today's world. However a group's claim to fill the need is no guarantee that the fulfillment is fact. Early in the 1900's, Frank N. D. Buchman, a former college professor from Pennsylvania, began a movement among college students and intellectuals which was soon labelled "The Oxford Group," or "The Oxford Movement," because it gained much initial incentive from students on the Oxford campus in England. More recently the effort has been known by the phrase, "Moral Re-Armament." Though it is an oversimplification of the group's aims, basically the adherents seek to foster a moral ideology for every area of life's relationships—individual to individual, labor to capital, citizen to government, nation to nation.

The movement has spread rapidly since the early 1920's and at the present moment is making an effort to gain renewed popularity, emphasis, and financial support in America. Its chief means of reaching the public is through drama. The drama being presented in America, including some cities of the South, is called "The New Phase." It fosters the four ideals of absolute honesty, absolute unselfishness, absolute love, and absolute purity as the means of building a happy, harmonious, and lasting society.

That the emphasis has accomplished much good cannot be denied. Communists have been turned from their communism, facists from their facism, and atheists have been converted from no belief in God to at least a nominal belief in God. More is promised; if everyone will be absolutely honest, loving, unselfish, and pure, then soon the world will be remade. On the basis of this ideology, people are being asked to give funds and endorsement. Should you give yours?

In an effort to answer the question for himself, the present author made a study of some of the materials used by the group for publicity and instructional purposes. Among the materials used were two books. The first was by the founder of the movement, Frank N. D. Buchman, *Remaking the World*. The second book was written by two converts, Paul Campbell and Peter Howard, *America Needs An Ideology*.

One cannot deny that the aspirations of Buchman's followers are good. However, the effort bespeaks more of philosophical idealism or humanitarian dedication than it does personal com-

mitment to Christ. More attention is placed on group change and dynamics than on individual conversion. That emphasis which is placed on individual fellowship with God is a part of a quest for "being caught up in a movement." The stress of eternal values sounds so very much like the John Dewey philosophy of education which has infested America's school with the talk of "moral and spiritual values" as though these really can be had without personal surrender to God through Jesus Christ. Dedication to a wholesome ideal is not Christianity. This shortcoming should cause doubt as to whether one ought to be an advocate of "Moral Re-Armament." Sometimes the greatest detriment to genuine discipleship is the fact that some already have high ideals.

A basic fallacy of such idealism is its belief that high ideals will automatically make better people. For instance, in a talk to students at Oglethorpe University in Georgia, Buchman said:

"The function of universities in a world crisis is to create new men who can fashion the new civilization."¹

Though there is some truth in the statement, it must not be imagined that universities can create new men. Germany tried this answer after a fashion and miserably failed.

Further question about the effort comes in the constant reference to itself as "fellow revolutionaries" with labor. Though all would desire that prestige, dignity, and voice be given to the laboring man, it is doubtful that the emphasis upon the "revolutionary nature" of organized labor is a basic answer to society's needs.

1. Frank N. D. Buchman, *Remaking the World* (London: Blandford Press, 1955), p. 91.

(Continued on Page 9)



LOGAN COUNTY ASSOCIATION SIMULTANEOUS COMMUNITY SURVEY. Shown above are some of the missionaries and pastors who were engaged under the leadership of G. R. Pendergraph, rural worker of the Department of Missions and Evangelism of the Executive Board, General Association of Baptists in Kentucky. They are: FRONT ROW (left to right)—Reed Rushing, Ralph Tomek, John Flynn, and Harold Moore. SECOND ROW—Leslie Williams, Gordon Sather, Raymond Deason and E. C. Dockery. BACK ROW—Louis Shepherd, George Grubbs. Other missionaries and pastors participating but not present at the time of the picture taking, were: Leon Chilton, George Cartwright, Charles Burkhart, J. F. Carpenter, Flavus McGraw, Forest Chestnut, Herbert Slaughter, Edward Minors, John Bruce and G. R. Pendergraph. Churches participating were: Elk Lick, Concord, Liberty, Mt. Tabor, New Hope, Cave Spring, Antioch, Pleasant Hill, Britmart and New Friendship. More than 500 unsaved people above the age of nine were discovered, and about 1,500 new prospects were located. John Bruce, moderator of Logan County Association, said concerning the survey: "We have found the Church Community Survey to be a most practical and effective method by which a church may discover its possibilities and be challenged to render greater service to the community." Another said, "It has opened my eyes. I have found people whom I did not know lived on my field, and I am going to start visiting." Reed Rushing is missionary in Logan County Association.



STUDENT GUILD OF ORGANISTS. — The Music Department of Georgetown College has organized a Guild Student Group under the supervision of the Central Kentucky Chapter of the American Guild of Organists, according to Dr. A. G. Thomson, head of the Department. The 14 charter members represent less than half the number of students studying the artistry of the console at Georgetown. Professor Lucille Bradley is the faculty sponsor. In April 1958, this student guild chapter will present the program for the Central Kentucky Chapter, on the new tative organ above are the group: First Row (left to right): Max Jackson, Ken Jarrett, Patricia Tynes, Joyce Moore, Margaret Thompson, Mickey Carmichael and Bob Hargrove. Second Row (seated) Virginia Morgan, Janet Barbour and Dana Sechman. Back Row (standing) Sue Evelyn Arnold, Myra Lee Treadway, Nancy Schwerdtferger, Bonnie Cave, Rebecca Conley, June Brown and Mrs. Lewis Bradley, professor of organ at the college. Mickey Carmichael is president; Max Jackson, vice president; Sue Arnold, secretary; and Ken Jarrett, treasurer.

►H. Dickens has resigned as pastor of the Locust Grove Church, Severn's Valley Association.

►Dixon Church called a council December 15 and proceeded to ordain four deacons—John Ramsey, Forest Watson, Bill Winstead and Noah Watson. Pastor Dan Maloon was the moderator and interrogator. Gordon Sather led the music; Bob Brown preached the sermon, and James London offered the ordination prayer.

►Shirley DeBell concluded nearly five years of service with the First Church, Salyersville, on December 15. A fellowship supper for Pastor and Mrs. DeBell was held December 12 by the church, at which time they were presented some luggage, and on Sunday night following the young people gave them a set of glassware. He took up his new work as pastor of Dripping Springs Church, Logan County, December 22, and has since moved to Olmstead.

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CACTUS COURTS	7631 Katy Rd.	90 West	20	5.00	a-b
CARLON COURTS	8000 S. Main	59-90A	41		a-b
CHRISTENSEN COURTS	3500 Telephone	Near 59	60	4.50	a-b
GRANT MOTEL	8200 S. Main	59-90A	46	5.50	a-b
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RANGER MOTEL	2916 O.S.T.	90A	22	5.00	a-b
ROBINWOOD LODGE	7611 Katy Rd.	90-near 290	67	5.00	a-b
ST. FRANCIS COURT	3615 O.S.T.	90A	36	5.00	a-b
SUN VALLEY HOTEL	1310 O.S.T.	90A	110	6.50	a-b
TOWN HOUSE	3011 Buffalo		127	6.00	a-b
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Number adults____; Number children____; Approximate rate desired: \$_____

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Room to be occupied for number of days: _____

Name: _____

Address: _____

City and State: _____

Remarks: _____

Sidney M. Maddox Begins Ministry At Hopkinsville, First

Sunday, December 15, was the beginning of the pastorate of Mr. Sidney M. Maddox at the First Baptist Church, Hopkinsville, Kentucky.

Mr. Maddox is a native of California and a graduate of the University of Redlands. He received his Th.M. from Southern Baptist Seminary, Louisville, in 1943.



Sidney M. Maddox

Prior to coming to Hopkinsville, Mr. Maddox was pastor of First Baptist Church, Stillwater, Oklahoma, from December 1949 to December 1957. Previous to this pastorate he was at First Baptist, Las Cruces, New Mexico, for six years.

Mrs. Maddox was formerly Dorothy McKinley of Phillipsburg, Kansas. Mr. and Mrs. Maddox have three daughters, ages 10, 6, and 2.

Mr. Maddox succeeds Dr. W. Peyton Thurman who is presently dean of students, Southern Baptist Seminary, Louisville, Kentucky.

►A Gospel Team of Georgetown College students was in a week-end revival at the Phelps Baptist Mission, Phelps, Kentucky, November 22-24. The team was composed of Bill Day, Louisville; Ken Jarett, Louisville; and Garland Wilkerson, Henderson. Pastor James E. Casey, Jr., says they were the finest team he had ever had in his work. The mission is the first ever to be established in that part of Eastern Kentucky. The Mission has six Sunday school classes with an enrollment of 44 for the Sunday school.

L. J. Bristow, Pioneer SBC Hospital Man, Dies In New Orleans

NEW ORLEANS — (BP) — Dr. Louis Judson Bristow, 81, retired pioneer developer of Baptist hospitals in the South, died here Nov. 15 in one of the hospitals he helped to build.

Dr. Bristow was the first executive secretary of the Southern Baptist Hospital Commission, a position which also carried with it duty as superintendent of Southern Baptist Hospital here. It was in this hospital he died three days after suffering a heart attack.

Funeral services were held at St. Charles Avenue Baptist Church, New Orleans. Pastor Marion Madden officiated, assisted by Frank Tripp, pres-

MORAL RE-ARMAMENT

(Continued from Page 7)

Another problem with "Moral Re-Armament" is that its impelling motive seems to be that of self-preservation-to-save-ourselves, rather than the losing of self as the New Testament demands. In this connection, the membership claims a peace-loving emphasis for all groups and nations. Yet Buchman once bragged that the aims of the organization actually increased production in the United States for the purposes of war.² In the same stream of thought, advocates of "Moral Re-Armament" included in their book a 1941 speech of the then Senator Truman which equated "Moral Re-Armament" with American patriotism.³

Proudly, "Moral Re-Armament" leaders see this philosophy of theirs as something which can embrace Catholics, Protestants, Jews, and Gentiles,⁴ Moslems, 70,000 Buddhist monks and the 400,000,000 Buddhists⁵ of the world—all on the same footing. Any effort to incorporate all must of necessity suggest serious limitations from the New Testament point of view.

No, an effort which can be described as a "world philosophy,"⁶ is not the answer. The Christian is certain that more than a philosophy is needed.

One must conclude the thought of the founder of the movement seems to have had a dramatic and dynamic experience in his own life with God through Christ, his effort to derive ideals from that experience as a means of uniting people of all clans of religious and political belief will ultimately fail. Most Baptists will desire to support more worthy efforts through the arms of the local churches.

2. *Ibid.*, p. 119.

3. *Ibid.*, p. 129.

4. *Ibid.*, pp. 111, 123.

5. Paul Campbell and Peter Howard, *America Needs An Ideology* (London: Frederick Muller LTD, 1957), pp. 9, 15, 43.

6. Buchman, *op. cit.*, p. 104.

ent executive secretary of the Southern Baptist Hospital Commission and superintendent of the local hospital.

Dr. Bristow was born at Timmons-ville, S. C., January 19, 1876. Before he was 21 years of age, he was owner and editor of the "County Record" published in Kingstree, S. C. Later he edited a publication with the late V. I. Masters in Greenwood, South Carolina, known as the "Baptist Press."

He enlisted in the Army in 1898 and went to Cuba during the Spanish-American War. After the war, Dr. Bristow entered Southern Baptist Seminary, Louisville. He held several pastorates after graduating from the seminary.

About this stage in young manhood, Dr. Bristow suffered an infected hand. He was unable to get medical treatment for the hand in any Baptist hospital.

This experience is credited with his determination to lead South Carolina Baptists to establish a hospital at the state capital, Columbia. This hospital, now many times larger, has had an uninterrupted existence since he founded it in 1914. He was its superintendent through 1918.

He supervised construction and was first superintendent of the now-defunct Alabama Baptist Hospital, Selma. He was in Selma from 1921-24.

In 1924, Dr. Bristow became first executive secretary of the new Southern Baptist Hospital Commission. The post also carried with it the superintendency of the new Southern Baptist Hospital at New Orleans.

Ground was broken for the New Orleans hospital in 1924. It was occupied in 1926. Dr. Bristow retired from the Commission and hospital position May 1, 1947. He was succeeded at that time by Frank Tripp.

Survivors include his widow, a son, and two daughters. His son is chief radiologist in Southern Baptist Hospital here. A daughter, Mrs. Bruce Manning of North Ridge, Calif., writes under her maiden name of Gwen Bristow.

The other daughter, Mrs. Patrick Riley of Shreveport, La., is married to a radiologist.

Dr. Bristow wrote the book "Healing Humanity's Hurt," describing the Christian witness carried on in hospitals operated by religious groups.

►James Ammons, Louisville, has accepted the unanimous call to be pastor of Midway Southern Baptist Church, Paoli, Indiana. He is at present a student in Southern Seminary. He and his family expect to move on the field in the early spring. A building program is being planned in the near future.

Cooperative Program 1959 Amounts Listed

NASHVILLE — (BP) — Listed below are the proposed 1959 Cooperative Program operating and capital needs allocations to Southern Baptist Convention boards, commissions, and institutions.

Listed with them are the 1958 capital and operating budget figures which the Convention has already approved.

Agency	1958	1958	1959	1959
	Operating	Capital	Capital	Operating
Foreign Mission Board	\$5,085,250	\$ 600,000	\$ 400,000	\$5,490,000
Home Mission Board	1,461,750	500,000	500,000(x)	1,500,000
			130,000(xx)	
Relief and Annuity*	325,000			325,000
Southern Seminary**	519,191		150,000	536,700
Southwestern Seminary**	551,442		200,000	562,700
New Orleans Seminary**	460,067		120,000	462,700
Golden Gate Seminary**	280,900	1,256,433	2,000,000	288,700
Southeastern Seminary**	388,400	358,567	200,000	416,700
Midwestern Seminary**	110,000		200,000	192,500
Radio and TV	300,000	100,000	200,000	335,000
American Seminary	65,000	35,000		70,000
Carver School	128,000			140,000
Southern Baptist Hospital	25,000	150,000	50,000	25,000
Brotherhood	120,000		50,000	120,000
Public Affairs	24,500			28,000
Southern Baptist Foundation	27,500			30,000
Education Commission	35,000			41,000
Historical Commission	32,000			33,000
Christian Life Commission	21,000			23,000
Convention Operating***	185,000			180,000
	\$10,145,000	\$3,000,000	\$4,200,000	\$10,800,000

*—It is understood that all monies herein allocated to the Relief and Annuity Board will go direct to Ministerial relief with the understanding that special offerings in various states for this cause be discontinued.

**—It is understood that the operating budget of each of the six seminaries includes \$12,500 designated for the Seminary Extension Department.

***—Includes \$45,000 for Baptist World Alliance allocation 1958.

(x)—Church Extension Loan Funds (Home Mission Board).

(xx)—Capital Funds (Home Mission Board).

SUNDAY SCHOOL

ROY E. BOATWRIGHT, Secretary

LOOK AHEAD TO YOUR OPPORTUNITIES



Arthur Hicks

Rev. Arthur Hicks, State Sunday School Secretary for Missouri, is scheduled as one of our guest speakers during the Regional Sunday School Conventions, February 10-21, 1958. Other outstanding speakers and Sunday School leaders include Mr. Jesse Daniel, State Sunday School Secretary for Tennessee; Rev. Ray Rozell, Director of Education of the First Baptist Church, Owensboro; Rev. Roland Crowder, Architectural Consultant for the Sunday School Board; Mr. Thomas B. Chaney, Director of the Forward Program of Church Finance for Kentucky; and the Sunday School Department personnel.

The conferences and leaders are as follows:

- | | |
|------------------------------|--------------------------------|
| Sunday School Administration | Arthur Hicks, First Week |
| Extension | Jesse Daniel, Second Week |
| Cradle Roll | Eugene Hamilton |
| First Week | Mrs. R. B. Hooks, |
| Nursery | Mrs. R. B. White, Second Week |
| First Week | Miss Emma Noland, |
| Beginner | Mrs. Charles Ham, Second Week |
| Primary | Mrs. Lyman Austin, First Week |
| Junior | Miss Helen Young, Second Week |
| First Week | Mrs. R. B. White, First Week |
| Second Week | Miss Allene Bryan, Second Week |
| First Week | Mrs. Lillian Moore Rice, |
| Second Week | Mrs. Roy Boatwright, |

Pastor Marion Mobley, Midway Church near Princeton, was elected to be moderator of Caldwell Association.

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Intermediates Harry L. Garrett
 Young People Roy Boatwright
 Adults Ray Rozell

We are fortunate in securing such excellent assistance for our Regional Sunday School Conventions.

An afternoon and night meeting will be held in each region starting at 1:00 o'clock and closing at 9:15.

A supper meeting for all associational officers is being planned by each host church. All associational officers including the moderator and missionary are urged to attend. Vital matters concerning associational work will be discussed.

Brother Superintendent, here is a suggestion as to what you may do to assist your officers and teachers. Set a goal for attendance of your Sunday school workers, make personal contacts encouraging each one to attend, and announce the meeting frequently. (Refer to other issues of the Western Recorder for more information.)

Be sure to take advantage of the opportunity to become better informed and greatly inspired to reach more people for Bible Study through your Sunday school.

TOP TEN CHURCHES IN TRAINING FOR NOVEMBER, 1958

- | | |
|----------------------------------|-----|
| 1. Long Run, Rockford Lane | 152 |
| 2. Enterprise, Pikeville | 146 |
| 3. North Bend, Latonia | 121 |
| 4. Taylor County, Campbellsville | 120 |
| 5. Nelson, Mt. Washington | 115 |
| 6. Long Run, Third Avenue | 114 |
| 7. Elkhorn, Grace | 101 |
| 8. North Bend, Walton | 99 |
| 9. Elkhorn, South Elkhorn | 98 |
| 10. South District, Gethsemane | 89 |

TOP TEN ASSOCIATIONS IN TRAINING FOR NOVEMBER, 1958

- | | |
|---------------------|-------|
| 1. Long Run | 1,099 |
| 2. Elkhorn | 448 |
| 3. North Bend | 332 |
| 4. South District | 327 |
| 5. West Kentuckiana | 272 |
| 6. Nelson | 230 |
| 7. Ohio Valley | 225 |
| 8. Enterprise | 218 |
| 9. Muhlenberg | 217 |
| 10. Severns Valley | 211 |



MISS MARCIA HALL, a native of Bethlehem, Kentucky, has accepted the position of Baptist Student Union director at Morehead State College. In August, 1957, she was graduated cum laude from Georgetown College, where she majored in music with religious education as her minor. While at Georgetown, Miss Hall was active in many phases of campus life—including the Independent Women's Organization, Chapel Choir, Delta Omicron—National Professional Honorary Fraternity. In the spring of '57 she was chosen to be in the May Queen's Court. In addition to participation in B. S. U. activities, she served on the B. S. U. Greater Council for three years and as a member of the Executive Council for one year. During the summer of 1956, she represented Kentucky Baptist students as a summer missionary in Colorado. As B. S. U. director, she will promote religious activities among the three hundred Baptist students enrolled at Morehead State.

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Registration forms for the Fifth Baptist Youth World Conference, to be held in Toronto, Canada, June 27-July 2, 1958, are now available from young people's leaders in each state. Robert S. Denny, secretary for youth work of the Baptist World Alliance, said that individuals planning to attend the Toronto sessions should write their state Sunday School, Training Union, Student or Woman's Missionary Union offices for the registration forms. The forms include provisions for registering at Toronto hotels as well as registering for the conference. Hotels and their rates are listed.

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TRAINING UNION

JAMES WHALEY, Secretary

For Training Union Song Leaders

By **W. HINES SIMS**

The song leaders for Training Union have important responsibilities to fulfill in developing good singing in the departments. A few pointers may help.

Pointers for Meetings

1. Arrive at least fifteen minutes ahead of schedule so that you may have everything in readiness for beginning the service.

2. Have the program of songs, devotional message, and other matters carefully thought out and written down.

3. Discuss program details with the department director and the accompanist.

4. Check to see that hymnbooks are evenly distributed.

5. Upon standing before the audience, look pleasant, as if you want the people to sing.

6. Begin with a familiar and practical song which the entire group will enjoy singing. Progress to songs of interest and challenge which have meaning and definite relation to the theme of the study.

7. Lead the songs with assurance, and encourage everyone to sing.

8. Remain near the front to lead music as it is called for.

Pointers for Program Preparation

1. Attend all program-planning meetings.

2. Confer with the department directors and other leaders regarding the proper music to be used on the programs.

3. Practice all music with the pianist. A good music program should be thoroughly planned; advance preparation and practice are necessary.

4. Arrange for occasional special numbers. These may be solos (vocal or instrumental), duets, or quartets. This feature should be promoted, with talented individuals participating.

5. Co-operate with the social committee in arranging music for all socials.

Pointers for Leading

1. All directing of singing should be done modestly and in proportion to the size of the crowd. The timid soul is a failure as a song leader. The "brassy," loud type is worse than a failure.

2. Do not talk during a song service unless something worth while must be said. A brief hymn story told in an interesting manner is very helpful, but this can be overdone.

3. Train the people to appreciate good music.

4. Teach them to sing worship hymns in a worshipful spirit.

Do not get in a rut; variety in singing always adds interest. There is a danger of singing over and over a few familiar hymns and not learning new ones. A new song that is really appealing is a wonderful force. It arrests attention. People will sing a new song at home, on the street, about their work. Variety will help to maintain interest.

Central Schools:

January 26-31—Pineville, Kentucky County Asso.
 February 10-14—Irvine Asso.

Social

February is a good time for planning a special social so you can begin preparing and planning on it now.

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ROOSTER FEATHERS IN WASHINGTON

By EUGENE SILER

Congressman from Commonwealth of Kentucky, Williamsburg, Ky., and Washington, D. C.

The word "cocktail" originally meant the rear end of a rooster. The word's basic meaning right now could be expressed in the phrase, "Rooster Feathers," according to the make-up of a cocktail, rhetorically and in literal syllable.

Much has been said or written about the Washington cocktail party, or Rooster Feathers, as this function has been carried out during the past two decades, particularly after liquor became legalized and glamorized in President Roosevelt's first term. Now when a Congressman is invited out to Rooster Feathers in Washington and the function appears to be tied in with something he should rightly attend, he could always try to get there about the time Rooster Feathers is over. But if he gets in before the tail end of the rooster's tail, then he could very well hunt for some sparkling ginger ale or some good real tomato juice for a little honest nourishment while some of the remaining gigglers are closing up on Rooster Feathers with manifest evidence of drooping feathers and minus any remaining crow after too many ounces of Old Crow.

Sometimes a person may wonder about the historic background or early origin of Rooster Feathers. Did Nero start Rooster Feathers as he worked out his fiddling technique just before the occasion of the burning of Rome? Or did Pontius Pilate establish Rooster Feathers as he considered his final order of execution against the Saviour? Or did Rooster Feathers start much later, say when Benedict Arnold got some of his friends together during the last week before he carried out his predatory plot?

Certainly George Washington had no Rooster Feathers party when he got ready to cross the Delaware in the hour of our country's great crisis. Neither did Rooster Feathers originate with Paul Revere in the early evening of the night of his famous midnight ride. It could never have been invented by Joan of Arc that evening before she rode out to deliver her people yonder in France in their time of great need.

These last-named people were serious and effective patriots with sober and far-reaching objectives ahead of them. And none saw fit to have Rooster Feathers in the critical hours of those great undertakings and historic achievements.

Does a Representative, or a Senator, or other high government official really need Rooster Feathers to sustain him or entertain him in his times of wrestling with the problems of his day and

age? The correct answer is No, of course.

Rooster Feathers tends to make women silly and men belligerent.

Rooster Feathers is a friend of frivolity and failure.

Rooster Feathers is an enemy of all serious endeavor.

Rooster Feathers has no ally in heaven, but many good friends in hell.

Rooster Feathers in Washington never gave America her greatness or strength or fame or continuity, but is certainly an effective force to curtail all of these here at the very center of our country's heartbeat.—Copied from LISTEN—A JOURNAL OF BETTER LIVING.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, DECEMBER 29, 1957

	S.S.	Add.	T.U.
Louisville, Walnut St.	1,274	7	264
Missions (4)	331	--	60
Madisonville, First	1,112	--	312
Lou., Carlisle, Ave.	1,025	3	263
Missions (2)	196	--	--
Mayfield, First	905	--	278
Bowling Green, First	890	--	180
Missions (1)	74	--	--
Owensboro, Third	858	--	224
Hopkinsville, Second	831	--	199
Missions (1)	124	--	46
Evansville, Grace	824	--	271
Harrordsburg	805	--	137
Missions (3)	130	--	62
Covington, Latonia	798	--	206
Missions (1)	114	--	104
Lou., Beechland	797	--	195
Missions (1)	324	7	107
Murray, First	745	--	--
Missions (1)	40	--	--
Lou., Parkland	727	--	182
Missions (1)	164	--	27
Covington, Calvary	727	--	--
Lexington, Immanuel	722	2	240
Lexington, Calvary	721	1	191
Missions (1)	47	--	--
Lou., Beechmont	659	--	138
Missions (2)	361	--	153
Somerset, First	615	--	124
Missions (1)	76	--	--
Glasgow	613	--	111
Missions (2)	166	--	--
Lexington, Grace	602	--	--
Missions (2)	106	--	--
Lou., Victory Memorial	616	2	320
Missions (2)	175	--	--
Lou., Third Ave.	472	3	124
Missions (1)	125	--	76
Missions (2)	149	--	--
Newport, First	590	--	114
Princeton, First	573	--	--
Shelbyville, First	557	4	115
Corbin, Central	534	--	110
Missions (1)	70	--	--
Henderson, Immanuel	531	--	108
Missions (2)	94	--	--
Lou., Hazelwood	529	--	102
Lou., Southside	524	--	113
Danville, Lexington Ave.	515	--	76
Missions (1)	56	--	--

Ashland, First	490	--	126
Missions (1)	162	--	--
Lebanon, First (1)*	489	--	146
Danville, First	479	3	137
Missions (2)	116	--	48
Lou., Shively	456	1	88
Missions (1)	86	--	30
London, First	454	--	140
Missions (2)	36	--	--
Erlanger	454	--	96
Covington, Southside	452	--	92
Evansville, Calvary	445	--	165
Middlesboro, First	440	--	100
Ludlow, First	418	--	93
Owensboro, Buena Vista	406	--	111
Bellevue	403	--	84
Cynthiana	399	--	--
Missions (1)	78	--	--
Owensboro, Eaton Mem.	398	--	185
Paducah, East	391	--	159
Morganfield, First	388	--	117
Lou., Highland	386	--	107
Lou., Rockford Lane	379	2	130
Lou., Farmdale	373	1	122
Walton, First	363	--	110
Corbin, First	363	--	92
Hazard, First	361	--	63
Greenville, First	349	--	122
Lou., Immanuel	349	--	91
Russellville, First	343	--	151
Mission (1)	79	--	--
Springfield, First	337	--	103
Lou., Valley View	336	--	134
Lexington, Felix Mem.	336	--	100
Danville, Gethsemane	334	--	184
Versailles	333	--	57
Paducah, Twelfth St.	329	1	114
LaGrange, DeHaven Mem.	324	--	80
Williamson, East	297	--	113
Missions (1)	37	--	--
Nicholasville	296	1	82
Campbellsville, Pleasant Hill	291	6	141
Lou., Green Acres	286	--	113
Owensboro, Lewis Lane	283	--	134
Paducah, West End	280	--	116
Campbellsville, South	268	--	--
Ft. Thomas, First	277	2	57
Missions (1)	65	--	--
Ashland, Pollard	275	1	110
Missions (1)	61	--	--
Monticello, First	275	--	100
Marion (1)*	275	--	79
Hawesville	267	--	87
Lebanon Junction	264	--	105
Hima, Horse Creek	264	--	75
Scottsville, First	260	--	92
Frankfort, Crestwood	256	--	80
Sonora	254	2	107
Hazel	251	--	22
Carrollton, First	241	2	62
Owensboro, Seven Hills	238	--	80
Williamstown	237	--	53
Dawson Springs	235	--	44
Falmouth	226	--	--
Missions (1)	26	--	--
Owensboro, Wing Avenue	223	2	83
Radcliff, Stithon	222	5	34
Prestonsburg, Irene Cole	221	--	60
Memorial	418	--	--
Missions (13)	220	--	100
Perryville	220	--	72
Covington, Ashland Ave.	220	--	--
Louisville, Baptist Temple	218	--	--
Missions (1)	126	--	--
Pleasant Grove (Jeff. Co.)	218	3	92
Middlesboro, East	217	--	70
Cumberland Ave.	213	--	79
Ferguson	213	--	--
Missions (1)	35	--	60
Horse Cave	208	--	74
Cold Spring, First	204	--	90
Paintsville	193	--	--
Missions (2)	167	--	52
Cloverport	191	--	--
Missions (1)	9	--	49
Grayson, First	134	--	175
Owensboro, Hall St.	134	--	126
Frankfort, Thorn Hill	134	--	--

*Number includes home church and mission attendance.

Sunday School Lesson

For January 12, 1958

By H. C. Chiles

THE SOURCE OF THE CHURCH'S POWER

Luke, a scholarly physician, and the faithful friend and beloved companion of Paul, was the author of the Book of Acts. His earlier writing was a record of what Christ began to do and to teach. The things which Christ had started were still going on and gaining momentum, so Acts is a continuation of Luke's Gospel and has to do with the things which the Saviour continued to do and to teach.

ACTS 1:4-8

Christ commanded His disciples to tarry in Jerusalem and await the arrival of the Holy Spirit. He also assured them of their immediate baptism with the Holy Spirit. He also assured them of their immediate baptism with the Holy Spirit. Christ was unwilling for them to undertake the task of world-wide evangelization until they were endued with power from on high.

Just before Christ ascended, His disciples, who were still expecting Him to bring national restoration and political independence to Israel, asked Him if He would restore the kingdom immediately. He merely answered that this was not the consideration of present or paramount importance. It was not their privilege to "know the times or the seasons," as those things are entirely with God. Christ stressed the fact that they were not to be absorbed in counting days, but in witnessing for Him. Instead of peering into the future, they were expected to be busy witnessing for Him. They were to witness by their words, by their ways, by their work and by their warfare. For this work the witnesses needed a power beyond any provided by nature, or any which they might have acquired through their fellowship with the Lord as He had wrought and taught among them.

Witnessing to Christ's power to save is a task incumbent upon all Christians. No greater work than this can occupy the thought, the time, the strength or the substance of human beings. What a tragedy that Satan has blinded the eyes of so many Christians to the tremendous privilege and the great responsibility the Lord has conferred upon us in commissioning us to be His witness! The sphere in which we are to witness is unlimited. No tribe, or district or nation is to be excluded. Our supreme business is to take the gospel to every person.

This task transcends our natural abilities, so we must have spiritual and supernatural replenishment. Ability to perform this task does not lie in learning, however wide, nor in enthusiasm, however great, nor in money, numbers, prestige or any self-attainment. No amount of education, training, culture or human achievement will ever enable and qualify any of God's people for effective witness-bearing. It is entirely possible for a church to have a beautiful building, excellent equipment, thorough organization, cultured people, talented members and precise services and still be without spiritual power. All of these things may be used by the Holy Spirit to advance the work, but the power resides in Him alone. Apart from the Holy Spirit testimony for Christ will be ineffective. He alone can give us the power which we need for what needs to be done in the service of our Lord. If our witnessing for Christ is to be effective in changing the hearts and lives of people, the supernatural power of the Holy Spirit must accompany it. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

ACTS 2:1-11

This passage is concerned directly with the work of the Holy Spirit at Pentecost, and the power that He imparted to the disciples of Christ on that day.

On the fiftieth day after Christ's resurrection the one hundred and twenty disciples were in one place and with a wonderful spirit of unanimity. According to promise the Holy Spirit descended upon these assembled believers. There were various evidences of His presence. There was an audible sign—"suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." There was a visible sign—there appeared unto the disciples divided tongues which resembled fire, and one sat upon the head of each person present. This was the visible evidence that each of them had received the Holy Spirit. No difference was made between them. The Holy Spirit also "filled" them. This simply means that He possessed them and controlled them. He so took possession of them that they throbbed with His sympathies, spoke His thoughts and conformed to His will. To be "filled with the Holy Spirit" is for Him to have all there is of us by entire perfect yieldedness.

Another supernatural manifestation on that day was the speaking in foreign

tongues. Immediately after the Spirit filled them, took complete possession of their faculties, and gave them the right thoughts and emotions, they "began to speak with other tongues," and those present understood what they said. The long-promised outpouring of the Holy Spirit had taken place. This miraculous gift indicated the fact that our Lord wanted His gospel to be preached in every language in the world. And being filled with an empowered by the Holy Spirit constitute the glorious privilege and the personal duty of every believer.

In a miraculous way the Holy Spirit gave the disciples the ability to speak in languages other than the ones which they had learned and used previously. Anointed and energized by the Holy Spirit, they began to proclaim "the wonderful works of God" in the various languages of those who had come from the different nations. And the assembled multitudes understood them as the disciples spoke the languages they had never known. Thus, these hearers from many nations were enabled to carry the gospel of Christ back to their native lands.

There is no similarity whatever between the early disciples speaking intelligently in languages they had not known, as the Holy Spirit miraculously empowered them, and the modern effort on the part of some to speak in "unknown tongues." With the latter the Holy Spirit has nothing to do because there is no need for it and no benefit from it. Any jabberings which are unintelligible to those producing them and those hearing them are senseless and useless.

►Silent Run Church, Little Bethel Association, has gone to full time services under the ministry of Donald Sisk.

►The religious monthly, *Our Hope*, is suspending publication after nearly 65 years of operation. Rising cost of printing and publishing caused the suspension.

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BROTHERHOOD

LUCIEN E. COLEMAN, Secretary

GOOD NEWS!

We are pleased to announce that the Advisory Committee of this department has authorized us to state that all Associational Brotherhood Officers in the state are invited to be the guests of the Brotherhood Department at the state LEADERSHIP CONFERENCE to be held at Cedarmore, February 10-12 with "bed and board" being provided by the department. Thus transportation is all that those who are invited to attend the conference will need to provide.

While the conference is primarily for those who serve in some official capacity either as Regional or Associational officers, any others who are interested in attending the conference are invited but will pay for their own lodging as well as for transportation. Board, including food and bed for the entire conference will be only \$7.00. Reservations for all who plan to at-

tend should be in the offices of the Brotherhood Department by not later than Monday, February 3.

As announced last week, Mr. Coleman, our former state Brotherhood Secretary, will be one of the conference leaders, as will be James M. Sapp, Director of Promotion for the Brotherhood Commission. J. C. Ballew, state Royal Ambassador Secretary, and Marvin Byrdwell, Cedarmore Manager, will round out the leadership staff for the conference, plus our new state Brotherhood Secretary, if he has been elected by that time.

We are hopeful that as many of our associational officers who possibly can will attend this conference which is designed to give our leaders more "know how" in the promotion of both, local and associational, Brotherhoods. The meeting will begin with supper on the 10th and will close with lunch on the 12th.

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Youth Leader Needed In Ceylon

By **ROBERT S. DENNY**
 Baptist World Alliance

WASHINGTON, D. C. — Carey College, Colombo, Ceylon, needs an experienced youth leader. Here is an opportunity for some group, church, or individual in America to do a missionary cause in Ceylon. Apparently the youth work in Ceylon is in need of some organization and inspiration and would welcome an experienced youth leader for a period of three months to a year.

Unfortunately the college is not in a position to pay anyone. It would simply be a labor of love and a missionary contribution.

Willie Wickramasinghe, a member of the Youth Committee of the Baptist World Alliance, who is the principal of Carey College, writes: "I should think that a Baptist minister who has had a university education and is now working in a church full of life and activity or a young professor of one of the Baptist colleges who is a keen youth worker would be able to make a fine contribution to Ceylon at the annual conference in April, 1958. Besides the annual conference he could visit our churches and youth groups."

Some denominations require of their members a year of self-financed missionary activity. It seems reasonable that somewhere there is a Baptist youth leader with proper training who could either finance himself, or somebody could finance him, who could help this fine band of Baptist young people in Ceylon.

If any individual or group is interested in any phase of this project, write to the Youth Department of the Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington 9, D. C.

► J. P. Edmonds' "Quote of the Week:" "It is not nearly so important that we send sputniks circling around the globe as that we should send the message of Christ around the world."

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*The results of a survey as published by Knapp and Goodrich lists Georgetown College fourth out of 489 universities and colleges of the south in the production of scientists (number of scientists per 1,000 graduates whose minimum accomplishment is a Ph.D. in the field).

For further information, Write to:
 J. Foley Snyder, Registrar
Georgetown College
 Georgetown, Kentucky

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary

WITHDRAWAL OF THE BOOK, "THE LONG BRIDGE"

By **COURTS REDFORD**
 Executive Secretary-Treasurer
 Home Mission Board, Atlanta

The Home Mission Board is withdrawing the total edition of *The Long Bridge* and has called in all copies of the book which were in the Book Stores.

This book had been scheduled for study prior to the March Week of Prayer. It was a discussion of the Home Mission Program of work with Negroes.

The author, Mrs. J. D. Sapp, does not discuss the merits or the disadvantages of integration. In fact, the book does not discuss race issues. Its withdrawal is not occasioned by any criticism of its contents, because no such criticism has been received.

The withdrawal does not indicate any decrease of interest or concern for our program of Negro Work. The program has been expanded and the budget for such work has been increased.

When preparation for the book was started in 1952 there was no indication that the promotion and study of such a book would incite divisive discussions or aggravate race tensions. Because of more recent developments, it now appears that this is an undesirable time to study a subject that in scores of societies and churches may be an occasion for bitter disagreements and for harmful divisions. Your Home Mission Board is not willing to inject into the life of our churches and their organizations a study that is so fraught with the possibility of harmful debate and divisive discussion. It is because of this unfavorable timing of the study that the book is being withdrawn.

It is ever the purpose of this Board to promote harmony and co-operation in the denomination and in our churches and, furthermore, we earnestly desire to maintain the wonderful co-operation that we now have in the support and promotion of our Negro Work.

It is fortunate, if not indeed provisional, that the book, *Look, Look, the Cities*, by Dr. Albert McClellan, has been sponsored as another adult and

young people's book for study this spring.

Inasmuch as 1958 has been designated by the Home Mission Board as a period of concerted efforts in City Missions, it is appropriate that this book receive special attention in Missionary Education among young people and adults.

We urge all Woman's Missionary Societies, Young Women's Auxiliaries, and other mission study groups to focus attention on this special study on City Missions in 1958.

"BE YE DOERS"

Under this theme the first of five G. A. House Parties opens Friday night, the 24 of January, on the campus at Oneida Institute. Outstanding program personnel have been secured for each house party, and under the capable co-ordination of Mrs. T. L. Bell, Chairman of the Youth Department for Kentucky W. M. U., the doors for each house party swing open wide for "43 Grand Hours" for all G.A.s and their counselors attending!

Representatives secured from the Home Mission Board assure us the best: Miss Mary C. Page of Chattanooga, Tennessee, Good Will Center; Rev. Wendell Belew, Mrs. Noble Y. Beall and Miss Bertha Wallis, all field representatives from the Home Mission Board, Atlanta, Georgia.

Missionaries secured from the Foreign Mission Board already include Mrs. Page Kelly, Brazil; Mr. Pat Hill, Nigeria; Rev. John Cheyne, Southern Rhodesia; Rev. David N. Mayhall, Nigeria; and many nationals including our own Miss Marta Bustabad of Costa Rica who plans to attend three of the house parties!

This mission emphasis, plus method conferences, interest groups, formal banquets, etc., etc. are all in store at either of the weekend house parties planned. Reservations are made by sending \$1.00 per person with name, address, Forward Step Completed, and age to: W. M. U. Office, Kentucky Baptist Building, Middletown, Kentucky. A limit of five G.A.s and one counselor are set to reach house party, except Queen's Court at Georgetown. Each house party is limited in capacity, also, so it's a matter of "first come, first served!"

For Your Remembrance

January 24-26Oneida InstituteAny member of G.A.
February 14-16Cumberland CollegeAny G.A. with step of Williamsburg, Ky. Maiden and higher
February 21-23Georgetown CollegeAny G.A. with step of Queen and higher
March 7-9Campbellsville CollegeAny Intermediate G.A. with step of Maiden and higher
March 14-16Bethel CollegeAny G.A. with step of Hopkinsville, Ky. Lady-in-Waiting and higher

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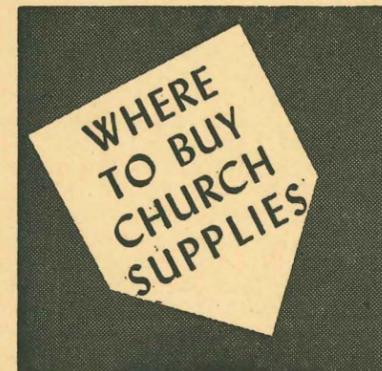
►Lloyd Bardowell served as evangelist in a revival with Pastor Ronald M. Hinson at Graceland Baptist Church, New Albany, Ind., November 11-17, resulting in 22 professions of faith, 2 joining by letter. Graceland is a mission of Beechmont Church, Louisville, Kentucky.

►Statewide and Conventionwide BSU workers have offered their aid and assistance toward the establishment of the 30,000 new churches and missions by 1964, according to word coming from the recent meeting of state and denominational student secretaries at Nashville. They analyzed their potential as being 250,000 Baptist students in 400 BSU chapters, and offered to (1) assist churches, associations of churches and states in locating mission points and preaching stations; (2) Help staff survey and census teams; (3) Offer workers and leaders for preaching stations and missions. All of these were offered in a telegram to Dr. C. C. Warren, Charlotte, N. C., who has just taken over the position as director of the 30,000 movement.

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