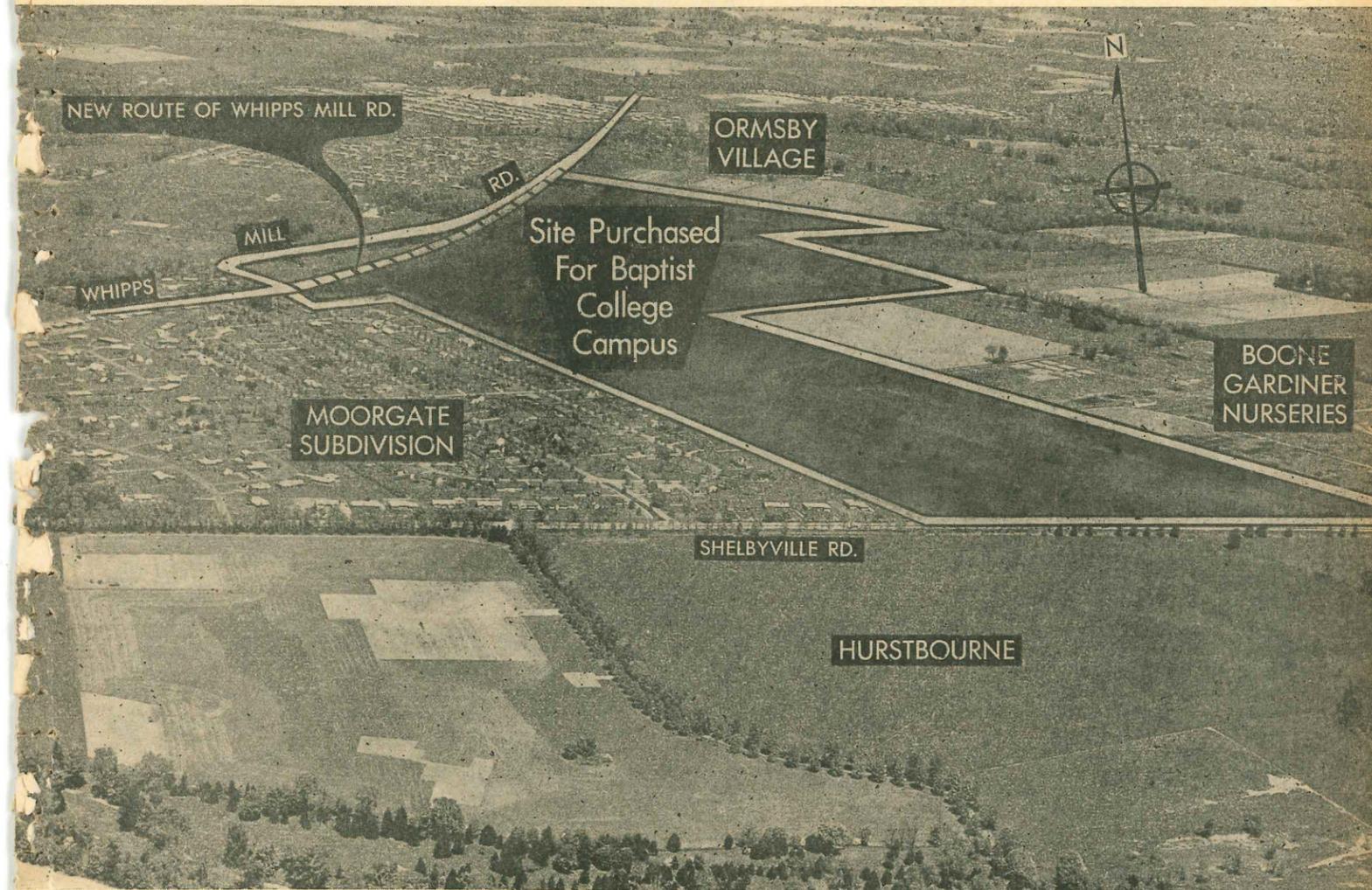


Western Recorder

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—Photo, Louisville Times

Bird's eye view of the 238-acre plot of ground just purchased for the Greater Louisville Baptist College on Shelbyville Road, next door west of the Boone Gardner Nursery. See editorial on page 4 and article on page 9.

BURHANS' MOTHER INJURED

►The mother of Dr. Rollin S. Burhans, pastor Crescent Hill Church, Louisville, fell down the steps of the Camdenton Baptist Church, in Missouri and broke her hip. She is recovering nicely.

FOREIGN MISSION ITEMS

►R. Edward Nicholas, and his wife, Southern Baptist missionaries to the Near East, may now be addressed at Baptist Hospital, Gaza via Egypt. Mrs. Nicholas is the former Anne Youngblood, native of Harrodsburg, Ky.

►Rev. and Mrs. William Harlan McGinnis, Southern Baptist missionaries to Ghana, now in the States on leave of absence, may be addressed at Vine Grove Baptist Church, 408 W. Main St., Vine Grove, Ky. Mrs. McGinnis is the former Josephine Toomer.

►Ching Mei Baptist Church, near Taipei, Taiwan, was organized February 9 with more than 100 charter members. This is the eighteenth Baptist church constituted on the island and in the Taiwan Baptist Convention. Dr. Chow Lien Hua is pastor of the sponsoring church, and Dr. Y. K. Chang is president of the convention. There are more than 30 chapels and countless other preaching points in Taiwan that in time will develop into independent, self-supporting churches.

INDIANA NEWS

►Midway Southern Baptist Church, located on U. S. 37 between Paoli and Orleans, Ind., has been moved into the town of Orleans to reach more people. A new building is in the offing. Its old building and seven acres of ground are for sale. James E. Ammons, a native of Mississippi, a graduate of Mississippi State College and now a student at Southern Seminary, has moved with his family from Louisville to Orleans.

►The Executive Committee of Eastern Indiana Association of Missionary Baptists has passed resolutions regarding the assumption of the new work of Area missionary in Southern Indiana by C. E. Wiley, previously mentioned in the Western Recorder. The Eastern Indiana Association appreciates his labors among them, and they pay tribute to his consecrated, faithful and efficient services and the steady increase in membership, gifts and co-operation of the churches.

CHURCHES BUILD

►Burlington Baptist Church, North Bend Association, has recently voted to begin immediate construction on an educational building costing \$60,000. The church voted this project with an understanding that there would be no curtailing of mission gifts. Burlington now supports a foreign missionary on the field besides liberal giving through the Co-operative Program. Robert Wallace is the Burlington pastor.

►The walls of the new building for Calvary Baptist Church, Somerset, are up and are debt-free. The auditorium is 50'x80', and the educational section 30'x80'. Pastor J. B. Allen went there two years ago from Rockcastle County. During his first year a \$15,000 parsonage with 4-acre lot were purchased. The debt was soon cleared off, and Calvary started erecting their new church structure. A new mission was started in 1957 and a second is planned in 1958. Evangelist W. K. Wood is to assist in a revival April 14-27.

MEETINGS

►Pastor Homer Carter, Central Baptist Church, Lexington, and Pastor Lowell Sodemann, pastor of Porter Memorial of the same city, attended the Protestant and Others United for Separation of Church and State Conference at Atlanta, Georgia, on February 10 and 11.

►Dr. Harold W. Seever of Dauphin Way Baptist Church, Mobile, Alabama, was the inspirational speaker at the Loyalty Dinner, February 20, of the Lexington Avenue Baptist Church, Danville, Kentucky, Dr. Elroy Lamb, pastor.

GOING TO THE INDIANS

►Alvin Kent Faris, formerly of Bellevue, Ky., has accepted an appointment as a missionary of the Home Mission Board to work among the Indians of New Mexico. He has been associate pastor of Pritchard Memorial Church, Charlotte, N. C., since his graduation from Southern Seminary in 1954. He also was graduated from the University of Kentucky and studied at the University of Cincinnati and the University of Denver. He is married to the former Miss Sarah Jo Bullock, Florence, S. C., who was majoring in sacred music at the Seminary at the time of their marriage. She will assist him in the mission field. They have a young son, Stephen Kent.

NOTE BURNING

►A note burning service was held at Central Church, Grayson, Jan. 5. A lot containing a ten-room house was purchased for \$8,000, in April 1956, and it was liquidation of this debt that brought about the note burning. Within two years the Sunday school has been changed from a school of classes to one of 12 departments; Training Union has increased from three groups to seven departments. The church has adopted its first budget and offerings have increased from \$7,420 to \$16,005; the Co-operative Program gifts from \$378 to \$1,130; the Western Recorder is being sent to all families in the church; and \$25,000 of a \$50,000 bond issue has been sold in three weeks. This last named will be used for the first unit of a new building, according to Pastor J. C. Stephens.



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

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PASTORAL CHANGES

►First Church, Prospect, has called as its pastor John W. Lynch and he has accepted, moving on the field in time for services on February 16. Since July, 1956, he has been pastor of the Middletown Baptist Church, Simpson County, near Franklin.

►Wesley L. Clark has resigned his pastorate at the Beaver Baptist Church, Cynthiana, Ky., to accept a call to the West Shiloh Baptist Church, Stantonville, Tenn. He completed his third year at Beaver on February 14, and preached his last sermon there February 22. He will move to Stantonville some time in March.

My Tragic Public Failures

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

Three black pulpit failures stand out like blots on my fifty joyous years as a preacher. What preacher does not look back with shame at some pulpit experience? Many a poor sermon caused me shame; but these three were calamities. I refer to them to tell others how to avoid them.

1. A Blank Cartridge

The first and worst was an effort to preach when I had no sermon and I knew it—painfully. For several days I had scanned American history to find God in it. For God is in history, and I hold that any preacher misses a great segment of God's revelation, if he doesn't now and then point out how God has been working in the history of America—and indeed the world. I hoped to point this out in a Sunday morning sermon.

Saturday night came, but not the sermon. My reading had given me only the background for it. Desperate efforts to find the sermon utterly failed. Then to a late hour I searched desperately to find an old sermon to fall back on. Equally vain. What preacher but has failed to find anything that seemed to click, or to grip his heart?

Fitfully I fell asleep still praying that the subconscious would shape a message for the great hour Sunday morning, or that some old sermon would grip me. But in near-despair I went into the pulpit without a sermon.

What to do but to tell incidents from my reading: the poverty and struggle of pioneer days, but with God real, and the providences that were a clear challenge to America to be a light to all nations—why not a sermon in all this? But all the time as I dwelt on this I was painfully aware that hungry souls were looking up to me to be fed, and I was not feeding them. I ended in shame, knowing well I had been false to them and to Christ. I was indeed too ashamed to go to the door to speak to my people. And I ought to have been. For I do have a conscience about being a shepherd and feeding God's sheep.

2. A Mental Freak

My second calamitous failure was of the nature of a mental freak familiar to the psychologist. I went into the pulpit sure my sermon was a fairly good one, the manuscript before me. But I scorned to read a sermon or even to appear to depend on it. But often I took to the pulpit a slip with a brief outline to lean on. It made for ease.

And to fix a sermon outline in my memory was not easy.

On the fateful morning I found myself in the pulpit without the slip and the outline. I searched my Bible and every pocket, and ran to my study during the singing of a hymn—all in vain. If only I had mastered my outline! I began uneasy; it grew to fear, then to panic (Later I found the slip at home). I became utterly rattled. I glanced at the manuscript. By a freak of the mind, I scarcely remembered it as mine, then or later.

In desperation I had to confess my sermon was gone. I asked for a hymn, and probed my memory desperately for some sermon lingering there since student days. Traces of one I had loved came to light. A dear deacon said it went well, and not to worry. But it remains a horrible memory.

3. Fear of People

In my third tragic, and rather recent, experience, I was to speak on what had become a favorite theme, how to prepare and to make the most of the long years of retirement and old age. I had written much on it, and was so saturated with it, that I felt no need of definite preparation. I had only to turn on the faucet, and the reservoir would flow of itself. Repeatedly I had had that experience with the same subject. I had no fear.

I started well, and then seemed to become aware of the sympathetic pastor sitting behind me. I knew he was already familiar with my line of thought. Wouldn't what I said seem stale to him? That thought began to divert, then to rattle me. I became utterly confused, and hastened to a random, weak conclusion—what should have been an informing, stirring sermon. I felt deeply mortified and ashamed—even for days and weeks. The pastor trusted me, his people needed the message, and I had failed!

How To Avoid Such Tragedies?

I now know well such pulpit tragedies could have been avoided—for me or anyone. Mine still haunt me, and lead me to give several hints:

1. Begin with a concept of the GREATNESS OF PREPARING. Lately I was thrilled by a great baccalaureate sermon in a seminary urging nearly 100 graduate preachers never to be content with less than great preaching, both in matter and delivery. I wrote the preacher my strong appreciation. Few things

in my past cause me deeper shame than my three calamitous failures. I can condone to a degree my many poor sermons, feeling only humility and sorrow; for I always had conscience about preaching, and did try hard, in both preparation and delivery. And, "like as a father," God pities the preacher who tries. But there is a way to avoid "calamitous" failures.

2. Begin at least the Sunday morning sermon early in the week, to be sure the soul is aglow with it before Saturday night.

3. Form the habit of growing sermons over long periods. Have a seed-garden in which, week by week, you plant a seed—thought that burns for expression. It came as you read, on a visit, or in the night time. Not it in its context. It burned once! it could be fanned into flame on a desperate Saturday night, or even Sunday morning; yet only if necessity demands.

4. If, after all effort, one feels no passion to preach a definite message, then pray hour by hour Saturday night or Sunday morning, till you feel your soul glow with eagerness to help your people and to exalt Christ.

Looking back at my three tragic failures, one poignant cry rises from my heart: "If only I had prayed, and prayed, and prayed!" At least my soul would have been prepared; I should have felt forgiven, cleansed, humbled for God to use, all fear gone, victorious in defeat.

5. Frankly confess, without fear, you have no sermon, that despite all prayer and effort, God has given you no sermon. A faithful preacher might even dare to say that once in a few years. Why assume that God always wants a sermon! I think that very, very rarely a preacher without a message that grips him would do his people a service by saying frankly, "God has not spoken to me today; I take it as his challenge to make this a great prayer service of confession and dedication." I think, indeed, that one's officers and leaders should be prepared for such an eventuality—once in a few years.

Texans Protest

FREEPORT, Tex. (BP) — Designation of March 23 as Knights of Columbus Day in Texas by Gov. Price Daniel has been bitterly protested by Baptists in this Gulf Coast area. The protest to the Governor, who is a leading Baptist layman, was adopted by 400 messengers representing 375 Gulf Coast area Baptist churches. The area includes Houston. The resolution stated: "Baptists have always stood for complete separation of church and state and whereas our Gov. Price Daniel has proclaimed March 23 as Knights of Columbus Day, be it resolved that we hereby protest such action and call upon our people to let their convictions be known. . . ."

Daley Observations



C. R. Daley

The present generation of Kentucky Baptists will not likely witness a more significant undertaking than the Greater Louisville College of Arts and Sciences. What was only a dream a short time ago is rapidly becoming a reality and any doubt of its healthy birth has been dispelled by the response already given it by Baptists in the Louisville area. With only about 40 of the more than 100 churches in Long Run Association reporting so far, the amazing total of one and one-third million dollars has been pledged. This along with the special gifts already pledged brings the total pledges to an encouraging two and one-quarter to two and one-half million dollars.

This project has had sensible and competent guidance since its inception. The enthusiastic action of the Long Run Association proposing the school followed by the unanimous approval of the General Association of Baptists in Kentucky at Madisonville in 1956 gave this venture the kind of start needed by every Baptist institution. The number and caliber of those leaders in the Louisville area chosen for the numerous assignments in connection with the project almost guaranteed its success. The least of these was by no means the site committee through whose efforts a most favorable location has been secured. A wave of additional enthusiasm has followed the announcement of the site.

In spite of the encouraging progress of the project, it is not without its problems. And while all questions related to such a venture could not be even listed in the limit of these words, allow me to mention some dangers with a hope of being helpful.

The first danger is that the college be considered as a pet undertaking by a few leaders in the Louisville area. Of necessity there must be some leaders who take the initiative in any such project and sometimes it appears that these and only these are in the know while the rest are left out of the planning and projecting. Baptists are not inclined to refer many things to a small group but rather are inclined to want to be in on all the planning. Full information and participation belong to every Baptist and this has proven to be the only safe procedure. The Greater Louisville College at all costs must be a movement of the masses of Long Run Baptists.

Another danger is that the college will be considered a Louisville project and only that. This ought not be so and I find no desire for that on the part of Long Run Baptists. It is true that when it seemed to many that our present schools should remain in their present locations, Kentucky Baptists expected Long Run Association to take the initiative in raising funds for the start of any school to be located in Louisville. This Long Run Baptists have done. It was also the consensus of feeling that when the school began operation, it was to be supported by all Baptists

in Kentucky just as our other schools. I'm sure we won't fail at this point.

Just here we need to do a little rethinking. There's no need to deny that sometimes we are a little guilty of rural-toward-city prejudice and city-toward-rural prejudice. This is not a fault peculiar to Kentucky nor peculiar to churches. In fact, the prejudice we have in the urban-rural church situation was probably learned from the political situation in Kentucky.

Within the last few days, I spent several hours in informal discussion with several state legislators in Frankfort. It happened that much of the conversation was with men from remote sections of the state and without exception their attitude toward Louisville was that of Nathanael toward Nazareth. They could see the city only as a selfish, imposing, inconsiderate tyrant trying to use to personal advantage the rest of the state.

This is really beneath any level of decent politics to say nothing of the level of Baptists who are banded together in a common goal. Geographically we are Louisville Baptists and out-in-the-state Baptists, but spiritually we are all co-operating, Missionary Baptists and should be "of one accord" even as the church of Pentecost. This is not to say we all agree in every detail any more than those early disciples we are wont to call Baptists agreed in every detail. This is not the meaning of "of one accord." I'm confident that they also disagreed in certain details and methods, as subsequent chapters in the Acts will attest, but they were united in their purpose and objective. They were seriously covenanted together in the execution of the Christ-assigned task and so should Kentucky Baptists be whether it is in a mission Sunday School in Enterprise Association in the Kentucky mountains or in a college in Long Run Association along the banks of the Ohio.

Still another danger is that we consider the project to be guaranteed by the contributions of several of the largest givers. The value of the generous support of men like Mr. V. V. Cooke and Mr. Leroy Highbaugh cannot be over-estimated, but these men, along with all of us, would be the last to want a school resulting only from the profits of Chevrolet sales and a real estate business. Even if we wanted this, the history of Baptist schools would teach us better. For many schools once Baptist in support and operation have long since lost their distinctive Baptist identity through large grants from individuals and foundations along with the lack of support by Baptists in general.

For this reason, and for other reasons precious in the traditions of Baptists, the sacrificial gift of \$100 is as important as \$300,000. The Lord will demand as strict an accounting from his servants of one talent as he will from those of five talents. Every one of the more than 81,000 Long Run Baptists should be given the privilege and even urged to have some part in this noble Kingdom enterprise and every other Baptist in Kentucky should be in the venture with encouragement and prayer now and with financial support from 1960 on. This seems to be the way. Let's walk in it.

BAPTIST FORUM

BAPTISTS ARE ANCIENT

Editor:

I read with interest the recent article, "There is a Reason" by Paul Sullivan. In it Brother Sullivan expresses doubt that Baptist churches can be traced back to Christ.

In reply I should like to quote Cardinal Hosius (Catholic, 1524), President of the Council of Trent. He said, "Were it not that the Baptists have been grievously tormented and cut off with the knife during the past 1,200 years, they would swarm in greater numbers than all the Reformers."

The Catholics accept it as fact; why not Baptists?

Williamsburg, Va. Fred A. Engle, Jr.

90-YEARS-OLD PASTOR RECALLS DRY RUN

Editor:

I have been a life long leader of your paper since my earliest recollection, and now at the age of ninety years I enjoy it and watch with pleasure the coming of every issue. I like the attractive appearance and the high ideals which characterize the contents of the publication. It is sad to read of the burning of Dry Run Church. While I was a student at Georgetown in the 'nineties, I discovered this church building not in use and it was my privilege to start up a Sunday School there. I walked five miles, as I remember, every Sunday for a while to conduct this school. A pastor was soon called and the church experienced a great revival. I am praying for the restoration of the building and a blessing on the brethren.

San Diego, Calif. Henry M. Shouse

HOLLYWOOD AND BAYLOR UNIVERSITY

Editor:

Hollywood has received acclaim as a result of a movie called "The Ten Commandments," acclaim from a supposedly Baptist Institution, namely, Baylor University. The movie in a spectacular scene shows the children of Israel, impatient, waiting on Moses to come down from Mt. Sinai, and in their impatience they build a golden calf and immediately a Bacchanalian orgy ensues. Bacchanale there was, but why is it that the people who produced the movie cannot see they are guilty of the same sin? Do they suppose the Bible is a story book not claiming authority over man? And worse still, can Baptists claim any part of this? The indiscriminate handling of God's Word demands the retribution of Achan. God's Word demands verity. When God speaks, man listens. It is a very peculiar thing that man prefers Hollywood religion to Biblical truth. But the reason is not hard to find. The Bible tells a man

what he is, not what he thinks he is. Which is the more difficult thing: That of the Ostrich who hides his head in the sand, or that of man who runs from himself? When man sees God as Isaiah saw God, in his great transforming vision, then man will see himself as God sees him and will sit at the foot of Mt. Sinai and wait patiently for Moses.

Lexington, Ky. Glenn E. Boggs

[Mr. Cecil B. Demille, producer of "The Ten Commandments," was recently awarded an honorary degree by Baylor University in a service where a Jewish rabbi offered a prayer. More than one have expressed surprise.—Ed.]

MOVE OVER

Editor:

What is wrong with the vacant seats next to you in church? Did you ever see some late comers (likely strangers) come in church and be ushered to several vacant seats? At the end of those vacant seats one was seated, and instead of courteously getting up and moving over, he stands and lets all of these strangers crowd past him, as tho' he just had to have that end seat. What is so attractive about that end seat? Wouldn't it be a courteous, helpful attitude if all of our church members would assemble in the middle seats, leaving the end seats for late comers? And wouldn't the worship be less interrupted and help the pastor and ushers more?

Think it over! not only think it over, but move over.

Covington, Ky. Beulah Gaines

THE REST OF THE WORLD GETS LITTLE

Editor:

This is just a note to tell you how I have appreciated your editorials of this week and of a couple of weeks ago concerning contributions made by churches for mission work. You are doing Kentucky Baptists a long needed service by pointing out to them the true status of their gifts to missions, particularly foreign missions. I think this week's editorial (Feb. 20) will come as a revelation to most Kentucky Baptists concerning the very small fraction of the Cooperative Program contributions which reaches the southside and the worldwide work carried on by Southern Baptists.

According to the summary of distribution of receipts for the year 1956-57, a total of \$1,372,746.84 of Cooperative Program contributions was used in Kentucky, while the southside work received \$310,342.35 and the foreign mission work received \$320,632.22, a percentage of 68.5 for Kentucky, 15.5 for southside and 16.0 for foreign missions. Thus a church contributing \$1,000 per

month to the Cooperative Program was actually giving only \$160.00 per month to the world-wide work carried on by Southern Baptists through its Foreign Mission Board.

It is time Kentucky Baptists awoke to the fact that while total offerings have been constantly increasing the percentage of contributions allotted to missionary work has been constantly decreasing. And so far as individual contributions are concerned, of the \$33.41 which each Kentucky Baptist contributed to the Lord's work in 1956, only 88 cents went to the Lord's work outside this country, a measly 2.6% for work carried on all over the world.

Louisville, Ky. Robert G. Bratcher

Letters of Spiritual Counsel

By Wayne E. Oates

Professor of Psychology of Religion, Southern Baptist Seminary



Wayne E. Oates

Question: What agreement does the Catholic Church require a Baptist person to make if he intends to marry a member of the Catholic Church?

Answer: The Baptist is required to promise on his word in honor that he "will not in any way hinder or obstruct" his wife to be or her

husband to be "in the exercise of the Catholic religion." Second, he is required that a child of "either sex born of our marriage shall be baptized and educated in the Catholic faith and according to the teachings of the Catholic Church." This is true even though the Catholic partner should die. Third, he is required to promise further that he will marry only according to the marriage rite of the Catholic Church and will not have either a civil magistrate or a Protestant minister of the gospel to perform any other ceremony.

On the other hand, the Roman Catholic member of an interfaith marriage is required to sign a pledge to do everything possible to persuade the non-Catholic partner to become a Catholic.

Many Baptists sentimentally remain ignorant or fail to take seriously these specific requirements when entering into marriage with a Roman Catholic. Real grief is caused by this ignorance and refusal to face the facts.

If you take your religion seriously, it is imperative that you get careful guidance from your pastor before entering into a marriage union with a Roman Catholic.

►Ronald Johnson has resigned as pastor of Oak Ridge Baptist Church.

Foreign Mission Board Reports to the People

By MISS IONE GRAY, Richmond, Va.

\$2,692,000 Check Is Largest Foreign Board Ever Received

RICHMOND, Va. — The Foreign Mission Board received a check for \$2,692,147.74 from the Executive Committee of the Southern Baptist Convention on February 13, the day of the Board's monthly meeting. Dr. Baker J. Cauthen, executive secretary, told the Board that this is the largest check ever received by the Board and the largest ever written by the Executive Committee for any Convention agency.

Dr. Cauthen said: "The significance of this amount of money cannot be overstated. It represents gifts through the Lottie Moon Christmas Offering and the Cooperative Program. We have already received [as of February 13] a total of \$4,008,283.52 from the 1957 Lottie Moon Offering. This is \$749,766.25 more than was in hand at this point last year.

"Beneath all this growth there is a vast foundation of prayer. That foundation is becoming stronger, and we believe that this year, devoted in particular to intercessory prayer for world evangelization, is going to mean further strengthening of our world mission labor in its most important aspect. The effectiveness of this money and those who are entrusted to use it across the world depends upon the spiritual power coming through prayer."

Baptist Hospital, Mexico, Dedicated

Dr. Frank K. Means, secretary for Latin America, and Dr. Cauthen attended the dedication services of the Baptist hospital, Guadalajara, Mexico, February 16-18. Mrs. R. L. Mathis, president of Woman's Missionary Union, gave the dedicatory address.

In his report to the Board, Dr. Means said: "This new hospital, the third major Baptist hospital in Latin America, should do much to commend our witness in Guadalajara, Mexico's second largest city, and the surrounding territory. It has already excited a great deal of interest in evangelical and medical circles.

"The fortunes of our medical program in Guadalajara have also been closely followed by quite a number of interested friends in the United States. Several doctors and their wives from Texas medical centers plan to be present for the dedication. They will also share in a program of medical discussions and lectures."

Dr. Cauthen will also visit Equatorial Brazil and Columbia on this trip, returning to Board headquarters in Richmond, Va., on March 10.

Brooks Hays Will Represent Board on Trip to Russia

In its February meeting the Foreign Mission Board took action which will

make Congressman Brooks Hays, president of the Southern Baptist Convention, its special representative to the Baptists of Russia on a trip which he is scheduled to make to that country late in April.

The Board voted to pay the travel expenses of Mr. Hays' trip from funds designated for special projects in evangelism and church development. In his capacity as Convention president, Mr. Hays is ex-officio member of the Board.

Dr. Cauthen said: "The purpose of Mr. Hays' trip is for fellowship with Russian Baptists; therefore, we count it a very great privilege to assist Russian Baptist work through his going in a dual capacity as Convention president and special representative of the Board."

Hungarian Baptists Say, "We Thank You"

Dr. George W. Sadler, the Board's representative to Europe, has received the following letter from M. Baranyay, Hungarian Baptist leader:

"Dear Brethren:

"May we send to you the best wishes and greetings of the Hungarian Baptists. Your generous co-operation on spiritual and other lines and helps meant much for us in the past. We thank you. May God bless you that your works in the future, too, may be for the ongoing of the kingdom of God and the welfare and for the peace of mankind."

"What Does A Missionary Do?"

The report of Dr. J. Winston Crawley, secretary for the Orient, was a statement of the function of Southern Baptist missionaries in the process of church development in that area. He said, "We frequently hear the question, 'Just what does a missionary do?'"

"The man under appointment for general evangelistic work usually divides his time between direct evangelism and church development. There is considerable variation from field to field, depending largely upon the stage which our program has reached in a particular country.

"In the beginning in a new land a missionary devotes his efforts largely to pioneer evangelism. As time passes and a church is organized he likely serves as pastor. Later the church may have a national pastor, and the missionary may direct a program of outreach to surrounding communities. In a field where the work is even more advanced the missionary may find himself in a role similar to that of the associational missionary here in the United States.

"The development in our mission approach is both natural and desirable. It reflects the growing strength of

natural leadership as the work progresses. The process is sometimes given a technical name, 'devolution.'"

Kentucky's Leslie Wright Elected President, Howard College, Birmingham

Leslie Stephen Wright, executive secretary of the Alabama Baptist Foundation, Montgomery, will be the new president of Howard College, Birmingham, Alabama. He will succeed Major Harwell G. Davis, its president for many years, on September 1.

The new Howard College president grew up in the West End of Louisville, where his father, the late Dr. A. K. Wright, was pastor for 24 years of Baptist Tabernacle. Before coming to Louisville his father was for ten years pastor at Ensley, Alabama, near Birmingham, and previous to that he was pastor of Centennial Baptist Church, Washington, D. C. His mother, well known in Kentucky where she served as an officer in the Kentucky State W.M.U. for some years and who died several years ago, was the former Janet I. Walton, native of Washington, D. C.

Leslie S. Wright was married in Birmingham during December, 1939, to the former Miss Lolla Catherine Wurtele, daughter of Mr. and Mrs. Henry Joseph Wurtele, Birmingham. His wife is a graduate of the University of Alabama, and is an M. A. graduate of the University of Louisville. For some years she taught at the Highland Junior High School, Louisville.

While in Kentucky Leslie Wright earned his A. B. and M. A. degrees at the University of Louisville, and taught for a short while in one of the local high schools.

He was secretary to Senator Lister Hill of Alabama, in Washington, before he became executive secretary of the Alabama Baptist Foundation.

Howard College for some years has been in process of completing a new \$11,000,000 campus on the outskirts of Birmingham. They entered their new buildings last fall.

RELIGIOUS EDUCATION DIRECTOR

Wayne Maddox has been elected minister of education by the First Baptist Church, Frankfort, Ky., where Dr. Fred T. Moffatt is pastor. He moved on the field the first of March. Maddox is a graduate of Carson-Newman College, and attended the School of Religious Education, Southwestern Seminary. He has heretofore served as educational director in Dyersburg, and Judson Memorial Church, Nashville, Tenn. He is now a student in Southern Seminary's School of Religious Education, and is a part time worker at Eastern Parkway Church, Louisville.

BAPTISM IN EUROPE

By DALE MOODY, on Sabbatical Leave in Heidelberg, Germany

After Christmas, in company with a group of friends from the Baptist Seminary in Ruschlikon, Switzerland, my family and I spent several days in Rome. Among the many impressions made by the monuments of the Eternal City, none remains more vivid than the testimony for immersion of believers as the original form and meaning of baptism. Visitors often mention the more obvious and spectacular scenes, but the monuments to baptism were unexpected and striking.

Most tourists see *La Scala Santa*, the sacred stairway that is supposed to come from the Pratorium where Jesus appeared before Pontius Pilate, and tell the story of Luther's experience as he made his pilgrimage to Rome. Near the sacred stairway is the massive church of St. John Lateran through which one would of course make a hurried visit. At the close of our visit the guide casually remarked that the baptistery was behind the basilica if we wished to see it too. The English speaking guide pointed out how "baptism" was performed today in contrast to former times. Below the font now used was the large tile baptistery used for immersion until the end of the fourth century. When the guide was asked why the change was made, he replied that it was only a fact and he knew little more than that. Later I returned to ask more questions to end with some resentment from the guide. At least the guide told the facts.

Later at the church of St. Mary Major a charming young priest was very gracious in pointing out the places of interest in this beautiful building. After some apology for not knowing English he proceeded to instruct us in beautiful German, since more of our group knew German better than Italian. He told how the "miracle" of an August snow had led to the founding of the church, pointed to a cradle in which Jesus was supposed to have been placed the night he was born, described how a painting was supposed to come from St. Luke, and finally took us to the baptistery. The story was much the same as that of the guide at St. John Lateran, but this time the guide was a very intelligent priest with an open and honest mind one soon came to admire.

Dr. George Beasley-Murray, the principal-elect of Spurgeon's College in London, led the questions this time. The priest made no effort to avoid the fact that changes that came with Constantine the Great in the fourth century led to a radical change in both the form and meaning of baptism. When asked how such changes could be made, he replied that the Church alone possessed

the truth and that whatever she did was right.

It is impossible for a Baptist to understand how a man of such obvious good will continues to think in a pattern like that, but when pressed on several points he freely confessed he had problems in his mind in regard to infant baptism as well as the changes made in the form of baptism. One wonders how long this type of man can remain happy in the Roman priesthood.

Several other such places may be found in Italy. Of special interest is the baptistery in the front of the Cathedral of Florence. The octagonal shape and beautiful bronze doors are photographed by thousands of tourists, but the inside was of greatest interest to Baptist visitors. At the present "baptism" is performed on the side at a font for infant sprinkling, but on the floor one notes how the mosaic floor surrounds a huge center of cheaper material. It is explained how this was formerly the pool in which immersion was performed before the change to sprinkling took place in the fourth century.

One leaves Italy with the feeling that the mass baptisms by sprinkling and the practice of infant baptism so closely related to pagan influence constitute major causes for the deadness of genuine faith. Large numbers of pagans who knew little of the meaning of faith rushed into the Church bringing pagan notions and practices with them. Infant baptism has made a land nominally Christian, but some of the worst superstitions and most violent skepticisms thrive in the land.

In regard to the original meaning and mode of baptism these Roman Catholics are more consistent with facts than some Protestant scholars. The strongest advocate of infant baptism is the renowned New Testament scholar, Joachim Jeremias, of the University of Goettingen in Germany. Against the background of proselyte baptism in Judaism he attempts to prove that the household baptisms in the New Testament included children and that out of this practice the children born of Christian parents became baptized as infants. He is unwilling to rest his case on 1 Corinthians 7:14, a text often used to prove infant baptism, but great emphasis is given to Colossians 2:11 in the effort to make infant circumcision the basis for infant baptism. Perhaps no passage gives him more comfort than Mark 10:15, especially when it is noted that the parallel in Luke 18:15-17 uses "babes" (*brephe*) as a synonym for "children" (*paidia*). The Greek word *hos* (as) Mark 10:15 and Luke 18:17 is inter-

preted to mean "when" rather than "like" in the desperate drive to demonstrate the practice of infant baptism at the time Mark was written.

It is not necessary to go into a long exegesis of these passages since no type of baptism is even mentioned. However the strained labor over such words as *brephe*, *hos*, and *koluete* (forbid) indicates how impossible this approach to the problem is. This was the view of the Goettingen professor in both editions (1938, 1949) of his book on the question: *Did the Most Ancient Christendom Practice Infant Baptism?*

Much stir has been made in response to Karl Barth's book on *The Teaching of the Church Regarding Baptism* (1941, 1943). It is true that Barth rejects the traditional arguments for infant baptism and calls for a return to the New Testament practice of believer's baptism, but it should not be overlooked that what Barth throws out with his right he throws back with his left. By drawing a sharp distinction between the meaning and mode of baptism, the contention is made that those who were baptized as infants, including himself, need not be "rebaptized." Such baptism was incorrectly performed, he gladly concedes, but its effectiveness and validity must not be called into question. This position is inconsistent to the extreme, and it is impossible to restore the New Testament witness as long as one maintains the objective validity of infant baptism. Barth has surely stopped halfway home. He made a start in the right direction, but on this problem, as on so many others, he has done a better job raising a problem than in solving it.

At the center of Baptist discussion of this subject is Johannes Schneider, the Baptist New Testament scholar, who occupies the position once before made famous by the Lutheran, Adolf Deismann, of Berlin. Schneider has exposed the weakness of the position of Jeremias and Barth with unusual clarity and persuasion, but he has met resistance among some Baptists because he insists that baptism is more than a "mere symbol." He thoroughly rejects infant baptism and leaves no doubt that faith and the reception of the Holy Spirit are necessary for valid baptism. Baptism is a redemptive event in which Spirit baptism and water baptism are linked together. The two types of baptism are both important in the New Testament.

In *Baptism in the New Testament* (1952) and *Baptism and Church in the New Testament* (1956) he has pressed his point in an effort to push beyond both sacramentarianism and symbolism.

Surely the discussion has reached a point which requires the participation of all who have some light to shed. With patience and understanding the outcome could enrich the faith of all who love the Lord Jesus in sincerity.

STUDENT NURSES CHOIR AT THE KENTUCKY BAPTIST HOSPITAL. — The young ladies in Nurses' Training sang at the Focus Week of the BSU at Kentucky Baptist Hospital. They are (left to right): Velma Ayres, Judy Sporeleder, Judy Daniel, Mary Divine, Bettie Cooke, Betty Richardson, Violet Morris, Wanda Turpin, Alva Flynn, Mrs. Pat Campbell, Beverly Jenkins and Kitty Taylor. Vera Mae Ping, shown seated in the foreground, accompanied at the piano. Miss Marie Mason is director of nurses; Dr. B. B. Hilburn the hospital chaplain; and H. L. Dobbs



the administrator. Miss Velma Ayres is student chairman for the Christian Focus Week, and Miss Shirley Pigg is student director. The Focus Week was held February 24-28, 1958.

Ordination For Seminary Graduates Only?

By RAY K. HODGE, Asso. Director, Seminary Extension Dept.
804 Hartford Road, Raleigh, N. C.

Recently, a lady of another denomination asked me if I thought Southern Baptists would come to the place where their ministers would be required to have a seminary education before they were ordained or could be called to a church. My answer was a definite, "No." She spoke out of her experience in her denomination and wondered if we would come to this point.

My subsequent statements to her were intended to show her the basic difference between her denomination and ours in church polity. In hers where seminary training is required, the ministers are sent out by church officials and the churches cannot call their individual ministers. In ours, any church can ordain any man it sees fit and any who possesses gifts for the ministry. He may or may not obtain further training.

In some cases the man is strongly urged to resist training; but this practice is being greatly changed in our day. In other instances he is urged to prepare fully for his calling.

Actually, we are coming to the point of view expressed by the woman, but through a different method of approach. In her church the church polity works from the top down, basically, but in ours it works from the bottom up. No denominational creed will ever make it necessary for Baptists to complete their basic seminary training before ordination or call to a church. If this ever happens, we will not be a Baptist group at all.

It is easy to see that the same results are in the offing, but with us it is working from the bottom up. More and more of our churches are looking for seminary trained men, not because the denomination requires it, but because they are tired of listening to preachers who are unwilling to prepare themselves.

Most churches are generally sympathetic with men who will sincerely prepare as much as they are able, but the churches are increasingly refusing to call untrained pastors. We must either train our preachers or our children will stop going to church. Part of the fact that many have stopped finds its cause here at this point. They study in school under teachers trained to teach in public school. They hear the most qualified speakers and thinkers over radio and television. Contrast this with untrained preachers having no formal training in the area in which they are giving their lives. In many cases, upon coming to church, in that most vital area of human life, the spiritual, they sit and are subjected to preachers who are unprepared. These young people and adults are increasingly seeing through this and are rejecting this type of leadership. So the churches are coming more and more to call trained preachers. This is developing into a wide-spread movement, not a planned and deliberate one of a denomination. Nevertheless, a voluntary and natural movement is forcing men out of the pastorate because churches are wanting

trained leadership. Those unwilling to learn and unwilling to keep up (including seminary graduates) are being passed by.

No! We as Baptists will not require a seminary education before ordination or before one can be called to a church, but churches are consciously and increasingly coming to do it. Rural churches and industrial churches are making great changes in this direction. Part-time churches are going full-time as the result of better leadership, and this calls for more trained men and leaves more untrained ones by the way.

There is a great need for trained leadership in our churches, seminary or sub-seminary. The seminaries cannot fill the churches for a long time to come, even if all our churches would call seminary trained men.

There is a great area of service for all of our men who have or are securing whatever constructive training is available or possible for them. These men will undoubtedly render marvelous service in the majority of our churches for years to come. Men who are untrained and are proud of it still have places where they can serve, but these places are decreasing, because the churches are by-passing this type of poor leadership.

The reason many of our untrained men, who are proud of being untrained are refusing our Baptist literature and refusing co-operation with associational and denominational leaders and programs is that every outside contact with progress is a threat to their security. If their people are informed to any degree, they will be dissatisfied with them as leaders, and these untrained men know this. So consequently they preach on the virtues of the lack of training. They know their people will want better things if they permit them to see them.

No! We do not require a seminary education before ordination or before a man can be called to a church. It could not be done in our form of church government. It is encouraging, however, to see so many of our churches encouraging their preachers to get training and in turn calling this type of man for their pastor.

Through our denomination's efforts, wide-spread and varied means of training are available to our preachers and lay people. Our colleges, seminaries, college and seminary extension departments, and Bible institutes are providing the means of training. Increasingly our people are without excuse if they do not prepare themselves. We are in a new day among Baptists and in our world. It calls for the best and all of us to be abreast of what is going on in our world and in our churches. We must use every available means to prepare ourselves for constructive work in our local Baptist churches.

Shelbyville Road Site Chosen for Greater Louisville Baptist College

A 228-acre tract on Shelbyville Road has been purchased from L. Leroy Highbaugh, Sr., for approximately \$619,000 as a campus site for the new Baptist college to be established in Louisville (See retouched airplane picture on page one).

The announcement of the purchase was made by Edwin F. Perry, pastor of Broadway Baptist Church, chairman of the site committee and by Joseph E. Stopher, attorney and vice-chairman of the Greater Louisville College Campaign Committee. The site was the unanimous choice of Dr. Perry's committee of which W. R. Pettigrew, Walnut Street Baptist pastor and D. E. Jones, South Jefferson Baptist Church pastor, were the other members. Perry said that though thirty to forty sites were under consideration during the six months' period of search, the tract finally purchased was always first or second on the list. City transportation, utilities and general accessibility were strong factors in the final decision according to the site chairman.

NEAR OTHER BAPTIST SITES

The tract has a frontage of approximately 1,600 feet on Shelbyville Road and is located between Moorgate subdivision and Boone Gardiner Nurseries.

It is slightly more than a mile west of the new Kentucky Baptist Building and of Spring Meadows Children's Home. The property is already zoned for residential use which includes colleges and other schools, and therefore no change in zoning will be necessary. The sale price of approximately \$2,600 an acre was the same as that called for in an option which had been held by a commercial firm but which was released in favor of the college. L. Leroy Highbaugh, Sr., from whom the site was purchased, is member of the Crescent Hill Baptist Church and has pledged \$300,000 in the fund raising campaign for the college.

The Greater Louisville Baptist College is scheduled to open for the fall term of 1960 as a branch of Georgetown College. Present plans call for only Junior college work. The project was approved by the General Association of Baptists in Kentucky in 1956 and was a result of several years' thinking concerning the need for a Baptist school in the Louisville area.

EARLY CONSTRUCTION EXPECTED

The campaign now in progress to finance the project has reached a total from \$2,225,000 to \$2,500,000. This passes the \$2,000,000 minimum goal for the campaign but leaders of the project hope for at least \$3,000,000. An early target date is expected to be set for starting

construction of the facilities for the school. The general plan for the campus has already been prepared by an architect but details remain to be worked out.

The first phase of the building program calls for six buildings costing more than \$2,000,000. The buildings, in order of their assigned importance, are an administration and class room building, men's dormitory, women's dormitory, library, science and math building and gymnasium.

Book Notes

THE ART OF SOUL-WINNING, by M. W. Downey, Baker Book House, Grand Rapids 6, Michigan. \$3.50.

Here is a book which is what it is called—the art of soul-winning. The author wisely takes up the various types of individuals who must be won to Christ and sets forth manners—means and approaches which have been found successful.

SERMONS FROM JOB, by Clovis G. Chappell, Abingdon Press, \$2.

Dr. Chappell is well known among his Methodist brethren and almost as well known among Baptists. A great maker of sermons, he not only preached to huge audiences through the years but has given many, many books of them to the presses for publication. Any of his books which still are in print can be had from your Baptist Book Store. This one was released June 10, this year.

139 SERMON OUTLINES ON THE OLD TESTAMENT, edited by W. Robertson Nicoll, Baker Book House, Grand Rapids 6, Mich. \$2.95.

These sermons are from many famous authors and will be welcomed primarily by the ministerial reader.

INSPIRATION AND INTERPRETATION, edited by John W. Walvoord, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$4.50. An Evangelical Theological Society Publication.

There are ten chapters by as many authors: The Biblical Interpretation of Irenaeus, by Barton Payne; Augustine of Hippo, by David W. Kerr; Luther and the Bible, by Theodore Mueller; Calvin and the Holy Scriptures, by Kenneth S. Kantzer; John Wesley as an Interpreter of Scripture, by George A. Turner; Sanday and the Scriptures, by R. Laird Harris; H. P. Rowley and the New Trend in Biblical Studies, by Merrill F. Unger; M. L. Brunner's Doctrine of Scripture, by Paul King Jewett; Reinhold Niebuhr's View of Scripture, by Edward John Carnell; Divine Revelation and the Bible, by Carl F. H. Henry.

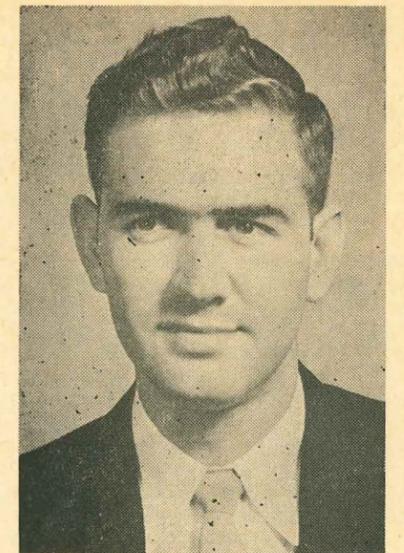
MAN AT HIS BEST, by Leonard Cochran, Abingdon Press, \$2.50.

This book, written in style any person can comprehend, is not only plain but pungent. He sets out to portray the Christ the God-Man, and then to show man's potentials in this Divine Christ.

THE SUPERNATURAL ORIGIN OF THE BIBLE, by Kenneth James Nettles, Th.D., Exposition Press, Inc., 386 Fourth Avenue, New York 16, \$3.

Dr. Nettles, chaplain in the USAF, offers ten points in evidence of the divine origin of the Bible. A well-written book, giving evidence of extensive study and research. Contains much valuable information.

THROUGH THE PENTATEUCH CHAPTER BY CHAPTER, by W. H. Griffith Thomas, Wm. B. Eerdmans Pub. Co., Grand Rapids 3, Michigan. \$3.



Bob A. Haynes has been called as minister of music by the Valley Station Baptist Church, Valley Station, Ky. He comes from Elizabethton, Tenn.; and prior to his coming to Louisville to attend the Southern Seminary he was minister of music for the East Side Baptist Church, Elizabethton, and later youth director of the First Baptist Church, Elizabethton, with supervision of the youth choirs. He is a graduate of East Tennessee State College. At Valley Station he is associated with Pastor William F. Kauffman. He is married and has one daughter, Lindy, 18 months old.

►Williamstown Church has \$5,306.02 in its building fund, and the church has purchased new Baptist Hymnals.

►Corinth Church, in Crittenden Association, has acquired a new lot and is now making plans to erect a new building. Marvin Warner is pastor.

►Robert Cinnamond has resigned as pastor of Shiloh Church, in Crittenden Association.

ORDINATION

Pleasant Ridge Church, Franklin County, ordained R. Bryan Peyton, Jr., to the gospel ministry February 16. He has been called to be pastor of Gum Lick Church, Pendleton County. Native of Detroit, he spent four years in the U. S. Navy, after which he enrolled in Campbellsville College where he was a member of the BSU Council, secretary of the Ministerial Association, and sang in the college choir. On graduating last year he and his wife, the former Karen Hendricks, Thomaston, Ga., carried on Southern Baptist mission work in Ypsilanta, Mich. He is now a student in Georgetown College. The ordaining council was composed of Pastors D. Richard Snell, moderator; Jack E. Thrower, clerk; Lenwood Nichols, Marshall Fletcher and Herman Ellis, all of Franklin County.

DEPARTMENTS

Banquet and Conferences For BWC'ers At the State WMU Meeting

By MRS. GEO. R. FERGUSON



Mrs. George R. Ferguson

Remember, we have a part in that meeting, too," she says.

"Our banquet (A Royal Service banquet) will be Tuesday night, April 1, at 5:30 (promptly) at the Olde Forte Inn, on Highway 31-W, just across the bridge. Tickets \$1.75 (including tip).

"To avoid the confusion of having to pick up your tickets the night of the banquet, please send your money and a self-addressed, stamped envelope to Mrs. A. Grover Britt, Small House Road, Route 3, Bowling Green, and she will mail your tickets to you. Deadline for tickets is March 31. Reservations have been made for 200 and I am especially anxious that the banquet be kept strictly for our Kentucky Business Women.

"The banquet does not end the evening for us but is only the beginning. We go at 7:30 to the First Baptist Church to the opening session of the State WMU Meeting. Please come prepared to stay the entire evening and sit in the BWC group that night.

"On Tuesday afternoon, April 1, two BWC conferences will be held at 2:00-4:00 in the Intermediate Department of the First Baptist Church.

"One conference, for BWC Federation Presidents, will be led by Mary Morehead, President of State BWC Federation, and the other conference, for BWC Vice Presidents, will be led by Mrs. W. P. Denney, Vice President of the State BWC Federation.

"Begin now making plans for Tuesday, April 1, and come to Bowling Green."

Watch this column each week for other important information about State Meeting plans.

HELP US HELP YOU

You will help us to fill your orders for materials much more promptly if you will do these two things: (1) write your orders on postcards only; (2) order ma-

terials for only one organization on each postcard.

This procedure will save us much time in opening the large amount of mail we receive each day and in sorting the orders before filling them. We shall be very grateful for your co-operation in this matter.

CREDENTIAL CARDS

Remember to request your credential card early if you are to be a voting messenger to the State Meeting from your W. M. S. We must have your name, address, church and association in ample time to prepare the cards in our office. You will call for your card at the registration desk in Bowling Green.

Kentucky Foundation Reports Largest Income

By A. M. VOLLMER



A. M. Vollmer

period in its history. The total was \$17,513.19.

Fourteen years ago, when The Foundation was created, the income from trust funds, then in the hands of the State Mission Board, totaled \$7,000.00 annually. So pleased have the directors of some of our institutions been with the manner in which The Foundation functions, that they are transferring endowment funds from other depositories to The Foundation. We know of no better way in which a faithful Baptist could perpetuate his or her influence and memory than by making a bequest or gift to THE KENTUCKY BAPTIST FOUNDATION. Money never dies in a Christian Will.

THE KENTUCKY BAPTIST FOUNDATION is more than an organization, it is a religious concept. It says that KENTUCKY BAPTISTS are the permanent stewards of the wealth of temporal men. It says that KENTUCKY BAPTISTS are partners with God in preserving the devotion of men from one generation to another.

J. C. Ballew, Royal Ambassador Secretary, Goes to Virginia

By FORREST W. SAWYER



F. R. Sawyer

J. C. is going to Virginia because he wants to, which is our way of saying, "We wish you weren't going." However, you will find "plow handles" in Virginia. God-speed! Some of his fellow workers have penned a few lines about his departure from us:

W. C. Boone: "All of us at the Kentucky Baptist Building greatly regret to see Brother J. C. Ballew leave us. He has done a wonderful work his seven years with our Kentucky boys as our Royal Ambassador Secretary. His spirit of co-operation and loyalty has been one hundred per cent at all times. Virginia Baptists are to be congratulated on securing him to start their state program in Royal Ambassador work.

Mrs. Geo. R. Ferguson: "Kentucky WMU has a special interest in J. C. Ballew. He began his work in our state as Royal Ambassador Secretary for Woman's Missionary Union and led in the growth and development of an outstanding program of Royal Ambassador work before and since this organization was transferred to the Brotherhood. We regret to see him leave Kentucky, but we commend him to Virginia as a dedicated, qualified and faithful leader for their state program in the missionary education of boys. We shall follow him with our prayers and interest in this new fellowship."

Eldred M. Taylor: "You have been a boy's man among Kentucky Baptists! It has been a joy to work with you. The work you have done in Kentucky will live on. You will be missed by all of us, but we wish you God's richest blessings as you labor among Virginia Baptists."

Eugene F. Quinn: "Kentucky Baptists will miss J. C. with his consecrated, capable, conscientious way of serving us as our Royal Ambassador Secretary. The Music Department joins everyone in wishing him and his family the best that God has for him as he works with Virginia Baptists."

James Whaley: "It has been a real pleasure these four years to be associated with you in Kentucky Baptist work. The fellowship has always been enjoyable and I especially appreciate the the privilege of working closely with

you in planning and carrying through such projects as the Junior and Intermediate Workshop."

Roy E. Boatwright: "You have been a co-worker that was born a "co" and a "worker." Your Kentucky life will continue to live on. Please know that our prayerful best wishes go and commend you to Virginia Baptists."

Regional Training Union Conventions, March 17-21

By JAMES WHALEY



James Whaley

Attention! Draw Swords! Charge! will be among the many words spoken. In a few days the Regional Conventions will be meeting and having the Junior Memory Work Drill, the Intermediate Sword Drill, and the Young People's Speakers' Tournament as their main features.

If your church does not have participants in these events and if you wish your young people to become interested it is suggested that you plan to bring them to the meetings. Experience has proven that when boys and girls see what other boys and girls are doing, they themselves become challenged.

It is realized that the conventions are on school days. However, the first session does not begin until 2:30. Many churches have found it worthwhile to take their young people out of school for the hour or so necessary in order for them to attend these meetings. The inspiration, fellowship, and information they receive makes the day well worth while.

The speaker for the conventions in the Western part of the state (Central Region not included) will be Dr. Jess C. Moody, pastor, First Baptist Church, Owensboro, Kentucky. Central Region will have as their inspirational speaker Dr. C. R. Daley, editor of the *Western Recorder*. Dr. J. S. Bell, formerly a pastor in our state but now serving as pastor of Temple Baptist Church, Champaign, Illinois, will take the same position in the conventions in the Eastern Section of the state.

The program has been planned in such a way that it will move rapidly and that much can be accomplished in the few hours together. In every case the meetings will be adjourned by at least 9:00 o'clock and in most regions fifteen to thirty minutes earlier. The exact time cannot be determined due to not knowing the definite number of Young People's Speakers' Tournament participants.

Following the Junior Memory Work Drill in the afternoon a conference period will be held. Qualified conference leaders will be available for each age group and for the leaders of the different age groups. Special time will be given in the Junior Leadership conferences to the discussion of the Junior Memory Work Drill for next year.

Dates and places for the meetings are:

Eastern Section:

North Central—March 17—Williamstown Baptist Church

North Eastern—March 18—Campton Baptist Church

South Eastern—March 20—Barbourville, First Church

South Central—March 21—Lexington Avenue Baptist Church, Danville

Western Section:

Central—March 17—Shelbyville, First Church

Southern—March 18—Munfordville Baptist

Western—March 20—Owensboro, Eaton Memorial

South Western—March 21—Briensburg Baptist

Ridgecrest and Glorieta Music Conferences Stress Leadership

By EUGENE F. QUINN



E. F. Quinn

Music Conferences at Ridgecrest (June 26-July 2) and Glorieta (July 10-16) will emphasize in 1958 more than ever before the attendance and participation of church music leadership. The following steps have been taken to assure this:

(1) The conferences will be primarily for leadership, and schedules are being planned with this in mind.

(2) Children under 17 years of age must be accompanied by at least one parent, or one chaperone other than group sponsor.

(3) Groups composed of youth, ages 17-21, must have a minimum of one sponsor for each eight persons.

(4) Sponsors are responsible for attendance of their young people at classes, conferences, and services.

It is felt that every member of any youth choir is not going to become a leader; therefore, whole youth choirs are not encouraged to attend.

You Can Grow Now!

By ROY E. BOATWRIGHT



Roy E. Boatwright

You Can Grow Now! is the slogan adopted by twenty-four state Baptist Sunday school secretaries when they met recently in Memphis to plan a program to increase Sunday school enrollment, Dr. A. V. Washburn, secretary, Sunday School Department of the Baptist Sunday School Board, announced. The state secretaries, Dr. Washburn said, were enthusiastic over this new campaign to help Southern Baptist churches to see immediate opportunities for reaching people for Bible study and that "You Can Grow Now!"

Five major steps were outlined by the group of Sunday school secretaries as the program plan to be used. These steps will be presented to the 30,834 Southern Baptist churches as activities for immediate growth in every Sunday school.

The immediate need, Dr. Washburn said, and the first step, is for greatly intensified visitation of all Sunday school prospects.

An associational baby hunt in connection with *Christian Home Week* 4 is suggested as step two. The idea here is to enroll the babies in the Cradle Roll, and it naturally follows the parents will become good prospects for the Sunday school.

Emphasis on providing Bible study for those who cannot attend Sunday school will be step three. This will emphasize the use of the extension department.

The next step in the growth chart is Vacation Bible schools as opportunities to increase Sunday school enrollment. The estimate is that more than 208,000 boys and girls will be enrolled this year in Vacation Bible schools who are not enrolled in anybody's Sunday school.

The fifth step ties directly into the denomination's movement to establish 30,000 churches and missions by 1964. Recently released figures show that there are about eighty-one million people in the Southern Baptist Convention area, and fifty-five million of these are not enrolled in Sunday school. It follows that the immediate and perennial need is for more Sunday schools. This new "You Can Grow Now" program will emphasize this need as never before.

This new program for Southern Baptist Sunday school growth will be projected from February through September of this year.

CLASSIFIED ADS

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FOR SALE—48-passenger School Bus. Chevrolet, 1950 model. Write or call **GLEN DALE**, GLENDALE, KY. Phone—Ulrick 4-2341.

FOR SALE—4-grave lot, number 9, in Resthaven, Louisville, Kentucky. Good location, reasonably priced. Contact **Susie Ann Westminster**, TW 6-8196, Louisville, Kentucky.

►**Dr. John D. Freeman**, Nashville, Tenn., is serving as interim pastor of the Northside Baptist Church, Chattanooga, Tennessee.

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Mission (1)	57	—	88
Louisville, Walnut Street	308	9	1,452
Missions (3)	47	—	237
Lexington, Immanuel	280	5	910
Hopkinsville, Second	277	3	1,055
Lou., Carlisle Ave.	259	—	1,180
Missions (3)	101	1	250
Madisonville, First	258	—	1,000
Madisonville, First	255	—	888
Owensboro, Third	252	3	948
Harrodsburg	211	—	861
Missions (3)	77	—	132
Lou., Parkland	202	5	782
Mission (1)	79	2	201
Covington, First (1)	202	—	418
Lexington, Calvary	187	2	801
Mission (1)	—	—	44
Georgetown	184	35	600
Owensboro	—	—	—
Eaton Memorial	183	—	489
Owensboro, Hall Street	178	—	496
Lou., Rockford Lane	173	4	470
Newport, First	170	3	709
Missions (2)	—	—	143
Somerset, First	170	—	447
Mission (1)	—	—	50
Paducah, East	168	—	437
Evansville, Calvary	160	—	493
Elizabethtown	—	—	—
Severns Valley	155	9	840
Missions (2)	—	—	71
Paducah, First	155	—	415
Danville, Gethsemane	151	1	349
Covington, Latonia	150	7	739
Mission (1)	24	—	109
Lou., Victory Mem.	146	—	708
Missions (2)	84	—	164
Lou., Highland	143	—	498
Lou., Farmdale	142	1	482
Mission (1)	47	—	93
Frankfort, Thorn Hill	138	—	—
Morganfield, First	137	—	410
Lexington, Rosemont	136	2	550
Danville, First	131	2	495
Missions (2)	42	1	117
Walton, First	129	—	367
Lou., Beechmont	124	1	727
Missions (2)	156	4	413
Lou., Southside	122	1	520
Bowling Green, Eastwood	122	—	277
Lexington, Felix Mem.	121	—	371
Lou., Third Ave.	119	—	525
Mission (1)	25	—	117
Middlesboro, First	119	—	450
London, First	116	—	516
Mission (1)	—	—	41
Frankfort, First	115	1	667
Mission (1)	33	—	66
Owensboro, Buena Vista	115	—	485
Shelbyville, First	112	5	589
Ashland, Pollard	112	1	304
Mission (1)	—	—	72
Lou., Eastern Parkway	111	—	528
Lou., 18th St.	111	2	376
Mission (1)	30	—	61
Lou., Shawnee	110	—	405
Covington, Southside	109	—	504
Somerset, Calvary	109	—	265
Mission (1)	—	—	54
Ludlow, First	108	3	387
Ashland, Unity	107	3	507
Richmond, First	107	—	303
Greenville, First	106	—	298
Ashland, First	105	—	570
Missions (3)	—	—	161
Lexington, Porter Mem.	105	—	524
Lou., Shively	105	1	530
Mission (1)	43	—	108
Owensboro, Lewis Lane	103	—	265
Winchester, Central	102	5	513
Lou., Fairdale	102	—	341
Sonora	100	—	271
Glasgow	99	—	648
Missions (2)	—	—	167
Lebanon, First	95	—	422
Mission (1)	53	—	104
Mt. Washington	95	—	332
Williamson, East	—	—	—
Williamson	95	—	280
Mission (1)	—	—	32
Lou., Hazelwood	94	6	625
Bellevue	92	—	422
Springfield, First	91	—	391
Frankfort, Crestwood	91	—	307
Lou., Immanuel	88	—	405
Lou., Bethany	87	2	433
Henderson, Immanuel	86	—	361
Missions (2)	—	—	120
Erlanger	86	—	516
Campbellsville, South	—	—	—
Campbellsville	86	—	263
Covington, Ashland Ave.	86	—	244
Nicholasville	85	—	342
Mission (1)	—	—	25
Owensboro, Wing Ave.	81	—	240
Marion	79	—	241
Mission (1)	—	—	12
Hawesville	77	—	250

George Washington's Baptism

By **Charles W. Koller**,
President, Northern Baptist Seminary,
Chicago, Illinois

Warmly cherished among the records of the venerable First Baptist Church of New York City is the account of the baptism of George Washington. The fact that the first president of the United States was baptized by immersion, by the first pastor of the First Baptist Church of New York City, has been obscured by the fact that his previous membership in a church in Alexandria, Virginia, was never disturbed.

Among the noble qualities of the "Father of our Country," there is none that we recall with deeper gratitude than his sincere piety. Born of a godly mother, christened and dedicated in infancy and reared in a godly home, he "feared the Lord from his youth." As a man he never forsook his private devotions or public worship, but even held services himself while in the army.

Among the many expressions of the faith of George Washington, none glows with brighter luster than his request for baptism. The war was over, the peace treaty had been signed, and General Washington was in a camp at Newburg, on the Hudson, where the signing of the treaty was celebrated. John Gano, pastor of First Baptist Church of New York City, who had served as chaplain through the war, was still with the troops expounding the Word of God. The General had heard him preach, and had been searching the Scriptures. Approaching the chaplain, he requested baptism as taught and practiced in the Scriptures. The baptism took place quietly and simply in the Hudson River with only forty-two witnesses. But the impact of that testimony is still being felt.

Middlesboro, East	76	—	246
Cumberland Ave.	—	—	—
Monticello, First	75	—	237
Franklin, First	71	—	385
Mission (1)	11	—	29
Versailles	70	—	388
Scottsville, First	70	—	278
Danville, Lexington Ave.	69	—	473
Mission (1)	—	—	47
Hazard, First	69	—	356
Middletown, First	67	—	286
Mt. Vernon, First (1)	66	—	263
Horse Cave	63	—	227
Owensboro, Seven Hills	61	—	264
Florence	60	—	392
Dawson Springs	59	5	297
Lou., Baptist Temple	59	—	223
Mission (1)	58	—	127
Cynthiana	56	—	390
Mission (1)	22	—	70
Lou., Valley Station	56	5	351
Carrollton, First	48	—	239
Cloverport	42	7	210
Lou., Portland Ave.	34	—	209
Evansville, Grace	—	—	869
Covington, Calvary	—	—	852
Murray, First	—	—	805
Mission (1)	—	—	30
Lexington, Grace	—	—	713
Missions (2)	—	—	105
LaGrange, DeHaven Mem.	—	—	387
Shepherdsville	—	—	333
Dayton, First	—	—	282
Falmouth	—	—	224
Mission (1)	—	—	25
Hima, Horse Creek	—	—	185

Sunday School Lesson

For March 9, 1958

By **H. C. Chiles**

THE INFLUENCE OF THE CHURCH ON THE WORLD

Matthew 5:13-16.



H. C. Chiles

as consistent Christians.

Christ used two very familiar things to set forth the real nature of Christian living: salt and light. He likened Christians to salt. Salt serves a number of purposes. It keeps things sweet and fresh; it imparts a portion of its taste to the food with which it is mixed thus making it palatable; it whets the appetite; it creates a thirst; it serves as an antiseptic; and it preserves from corruption and decay that with which it is mingled. Salt has three outstanding properties—penetration, purification and preservation. It exists for others and it does its work gradually, silently and inconspicuously.

Christians are the only ones who can add real savor to life. The preservation of the world depends upon the presence of the Lord's people. Whether men realize it or not, it is the presence of believers in Christ that saves the world from destruction.

Peace and happiness in the lives of Christians can create a real thirst for the same in the lives of the ungodly. Many have testified that the godly life of some Christian had more to do with bringing them to a saving knowledge of Christ than anything else. On the other hand, many have been turned away from Christ by the inconsistent lives of professing Christians.

Christ referred to His followers as "the light of the world." Now that His bodily presence is no longer manifested, His followers furnish the only light this world has. Without them the world would be in utter spiritual darkness. What a glorious privilege is the believers' of giving forth light to the world by reflecting the true Light! Jesus Christ is the only true light, but He shines through the lives of those who know Him and walk in His footsteps. He will shine through the lives of all Christians if they will let Him. Each Christian is responsible for keeping the reflector of his soul clean so that Christ may shine forth unhindered.

Christ has placed His churches in the world to represent Him by bearing a faithful and loving witness to Him as Saviour and Lord. Their task is that of evangelism, education and enlistment. If they are to wield the proper influence on the world, their members must live

We are expected to witness openly and boldly for Christ with our lips and our lives. What our Lord desires, and our world needs, is a genuine, positive, active, righteous and useful life. We are to shine freely, fully and conspicuously. There is no thought here of proud or selfish display. Light does not shout about itself; it just shines. Those who will not hear the gospel preached should at least be given a chance to see it lived.

I Thessalonians 5:4-8.

On the part of the Thessalonian Christians there was a restless curiosity and an eager longing with reference to "the times and the seasons" in connection with the tremendously impor-

BIBLE VERSE



TITUS 3:14

And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

tant event of the second coming of Christ. To them Paul made it perfectly clear that the return of Christ is an absolute certainty. He certainly taught them that they should exercise vigilance with reference to His return.

Paul was constantly looking forward with great anticipation to the day when Christ would come again. What a glorious hope and what a blessed prospect! He knew full well that Christ's return would be personal, visible, sudden and unexpected. The time of His coming was an uncertainty. The exact time of His coming can never be known by any man. That being the case, Paul was anxious for the fact of His return to serve as a challenge to preparedness, as an incentive to watchfulness, holiness and sacrificial service, and as a source of great comfort when sorrow comes. Paul strongly urged the Christians in Thessalonica to watch for Christ ardently, to wait for Him patiently, to wish for Him prayerfully, to walk with Him dependently, to witness for Him faithfully and to work for Him diligently.

James 2:14-17.

It is very important to know God's will, but such knowledge amounts to little except to earn God's disapproval unless we do His will. It is well to hear with swift apprehension, but there is no point in talking about what we have learned unless we practice it.

James did not contradict Paul's doctrine of justification by faith, but he did combat the perverters of Paul's teaching. Some have imagined contradiction between Paul and James on this important subject, but such is not the case. Paul wrote about justification before God on the ground of faith, while James referred to justification before men on the basis that works are an evidence of saving faith. James contended that real faith would result in good works. Anything which is called faith that does not result in works is very definitely not the kind of faith commended by God and revealed in His faithful and obedient servants.

Faith and works are united inseparably. If a man has saving faith, it is certain to manifest itself in good works. It is useless for one to say that he has faith if he does not produce good works. Faith which consists of a mere profession is never acceptable to God. To profess to have faith, and, at the same time, to be destitute of practical living and charitable giving is to prove that the profession is false and worthless. One may say that he has faith, but unless his declaration is substantiated by appropriate works, it is not better than to say to the naked and hungry, "Depart in peace, be ye warmed and filled," without any effort whatever to supply the clothing and food which are needed. If we claim to have faith, we are under obligation to prove that we do. James is simply challenging us to produce works as the evidence of the genuineness of the faith which we profess.

►Pleasant Green Church has called **Henry Walters** as its pastor.

►Belinda Ray Alexander is the name of the new daughter of Pastor and Mrs. Ray Alexander, Sherman Baptist Church, in eastern Kentucky.

►T. C. Tatum, 84, lifelong member of the Springfield Baptist Church, passed away at Norton Infirmary, Louisville, February 3, 1958. He was a prominent grocer and business man at Springfield, and earlier in life conducted a store at Valley Hill. At one time he was a trustee in his church, and during the 75,000,000 campaign was treasurer of Central Association, 1923-27. Much recent illness in his family and his own failing health prevented his regular attendance at church. He is survived by two daughters—Mrs. Louise McPherson and Mrs. Ralph Homan. His wife preceded him in death three years ago.

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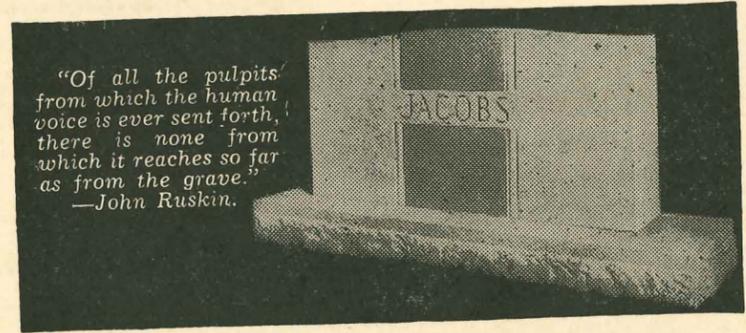
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SOUTHERN BAPTISTS LIST STATISTICS FOR 1957

NASHVILLE — (BP) — Southern Baptists reported numerical gains in all areas surveyed in 1957 and should reach three major milestones during 1958, according to their yearly statistical report.

The Southern Baptist Convention had a net gain of 463 churches in 1957, and has launched a campaign to start 30,000 new churches and missions by 1964, according to J. P. Edmunds, secretary, research and statistics department, Baptist Sunday School Board, Nashville.

It brought the total number of churches co-operating with the Convention to 31,297, a new high.

Southern Baptists hope to establish the 30,000 new churches and missions by 1964, the 150th anniversary of organized Baptist work on a national scale in North America.

Membership of Southern Baptist churches increased 257,432 during 1957. Edmunds said this 3 per cent gain brought total membership to a record 8,966,255.

Southern Baptist churches reported 389,716 baptisms during 1957. This was 5,089 more baptisms than reported during 1956, a gain of 1.3 per cent. Bap-

tisms give an indication of the number of people making decisions for Christ in Baptist churches.

"Southern Baptists nudged three milestones during 1957—9,000,000 membership, 7,000,000 Sunday school enrolment, and \$400,000,000 total gifts—and should greatly surpass them in 1958," Edmunds continued.

Total gifts during 1957 were \$397,550,347 compared with \$372,136,675 the year before. This was a 6.8 per cent increase.

Gifts to missions and benevolences topped \$70,000,000 reaching \$70,015,299 for the past year. For 1956 the comparative figure was \$64,954,516.

Per capita total gifts in 1957 was \$44.34 compared with \$42.73 in 1956. The gift per capita to missions and benevolences rose from \$7.46 in 1956 to \$7.81 in 1957.

Gifts to mission and benevolent causes include those funds from local churches going to work of Baptist associations, state organizations, and the Southern Baptist Convention.

The \$70,000,000 given for missions and benevolences was \$7,000,000 more than Southern Baptists gave to all causes in 1943, Edmunds reported.

Southern Baptist churches are classified as follows: open country, 15,064; village, 4,777; town, 3,838; and city, 7,618.

Sunday school enrolment increased 2.2 per cent to a total of 6,972,350. Training Union, a Sunday evening study group for all ages, reported an enrolment of 2,414,584, a substantial gain of 4.2 per cent. Vacation Bible school enrolment was up to 2,777,104 in 1957.

Brotherhood enrolment, including men and boys, rose sharply to 511,521, a gain of 14.8 per cent. Woman's Missionary Union enrolment climbed 4.5 per cent to 1,324,295.

The year 1957 saw Southern Baptist churches continue to expand their physical facilities, adding \$171,127,554 to the value of their property. This brings church property value to a record total of \$1,662,512,890, more than double the value in 1951.

Inform Your Leaders and You Inform Your Church

Southern Baptists Laboring in Morman Utah

By CHARLES RAY, Moderator
Salt Lake Baptist Association

SALT LAKE CITY, Utah. — The first Southern Baptist church was organized in Roosevelt, Utah, in the summer of 1944. At the present time, there are 17 churches and 8 missions in the state.

In the Missionary work here, we have the problems common to any pioneer field and, in addition, we have the problem of a dominant religion. Some sections of the state, or in some small communities, the population is 100% Mormon. In Salt Lake City, according to the L.D.S. Church, the population is 60% Mormon, with the state percentage at 70%. The Mormons, the Church of Jesus Christ of Latter Day Saints, as they prefer to be called, have a tremendous missionary program. They send missionaries to all sections of the United States and to many foreign countries. They have 10,000 missionaries and they consider the territory of the Southern Baptist Convention as "foreign mission territory" and send out missionaries trained to proselyte. They deal with Baptists, Methodists, Presbyterians, Lutherans, and those of any religion on the basis that they have something in addition to that which any other church has. They say what Baptists have is good, as far as it goes, but that we need the additional revelation, or the revelation of the latter days that tells about baptism for the dead, temple marriages, etc., etc.

It is our conviction that we need to establish churches and missions in the

state of Utah on the premise that the blood of Jesus Christ alone can cleanse from sin, and that regardless of the zeal and fervor of the people—unless they realize that the blood alone can save and trust in Jesus Christ—they are lost. The Latter Day Saints, through their program of works seek to exalt themselves to a degree of salvation or exaltation on the basis of personal merit. That is, exaltation is achieved by following the doctrines given to them in their church teachings. They deny that the blood of Jesus can in any wise pay for their personal sins but that the blood of Christ atoned for the sin of Adam.

With concern for all and in obedience to our Commission (Matthew 28:18-20) we seek to place a Baptist church within the reach of everyone in the state. Southern Baptist work in Utah has enjoyed a fine relationship with the Home Mission Board, the Baptist General Convention of Arizona and a number of churches throughout the Southern Baptist Convention territory which have assisted the work on this field.

Nine from Mainland Will Help Hawaii Crusade

RICHMOND, Va. — Nine Baptist ministers from the mainland will participate in a simultaneous evangelistic crusade in the Hawaiian Islands next spring. Meetings will be held in the Baptist churches in Honolulu April 6-13 and in those of neighboring islands and of rural communities on Oahu April 13-20.

The nine ministers are Earl B. Edington, St. Petersburg, Fla.; L. T. Daniel, Dallas, Tex.; Ramsey Pollard, Knoxville, Tenn.; Charles C. Bowles, Birmingham, Ala.; Earl Stallings, Ocala, Fla.; Wayne Dehoney, Jackson, Tenn.; E. B. Bowles, Floydada, Tex.; E. V. Appling, Haynesville, La.; and H. Gerald Walker, Pensacola, Fla.

Emphasis is being placed on personal work, and every church has been asked to select, as a minimum, one personal worker for each 25 members. Clinics will be held for these workers for three days in March.

This first concerted effort in a simultaneous revival meeting for Baptists in Hawaii is being supported by the Foreign Mission Board and the churches of the islands. Malcolm W. Stuart is chairman of the steering committee.

FRANKFORT PASTOR ILL

Dr. Fred T. Moffatt is reported as being much better after a brief stay in the hospital. During his absence, the pulpit of the First Baptist Church, Frankfort, has been supplied by President H. Leo Eddleman, Georgetown College.

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Kentucky Baptists and the 30,000 Movement

By **ELDRED M. TAYLOR,**
Middletown, Ky.

(First in a Series of Three Articles on The 30,000 Movement)

The movement to establish 30,000 new churches and missions by 1964 is one of the greatest challenges ever faced by Southern Baptists. This challenge calls us to practically double our preaching and teaching stations in the next seven years.

Do Baptists need to *double* the number of preaching stations in Kentucky by 1964? This question has been asked and the answer is obviously no. There are now 2,300 Baptist churches in Ken-

tucky plus 273 missions. Some sections of the state are well-churched, while in other sections a number of new churches are needed. I dare say that in almost every section of Kentucky there can be found the need for a mission station.

In Kentucky there is an immediate need for 683 new churches and missions. This figure is not an estimate. It is the result of a careful survey made in each association by the associational missionary or moderator. These surveys

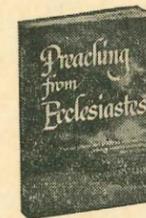
list the exact places where 318 new churches and 365 missions are needed. Undoubtedly many other needs will be discovered before 1964. Therefore, Kentucky Baptists can no doubt establish a thousand new churches and missions by 1964. However, if this is done, every association and church must be possessed with a real concern and deep determination to meet the challenge.

What is a mission? It is any place where regular preaching and/or teaching services are held. It may be in a private home, a jail, an institution, a store building, etc. If the services are regular rather than spasmodic it may be counted as a mission.

Some missions may soon be constituted into churches. Some missions may need to remain missions for a long time. Some missions may always remain missions. However, when there is a need we must see that it is met. What are the needs in your area? Have you looked to see? Kentucky Baptists have an important place in the 30,000 movement. Let us give our best to this challenge for the glory of God.

Paul must have been a Baptist because half way through his sermons he would say, "And finally, brethren"—He must have been a Southern Baptist because he said, "You all," but he was not a Texas Baptist because he said, "I have learned in whatsoever state I am, therewith to be content."—Brooks Hays' Weekly Letter

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