

What Baptists Expect Of Their
Universities

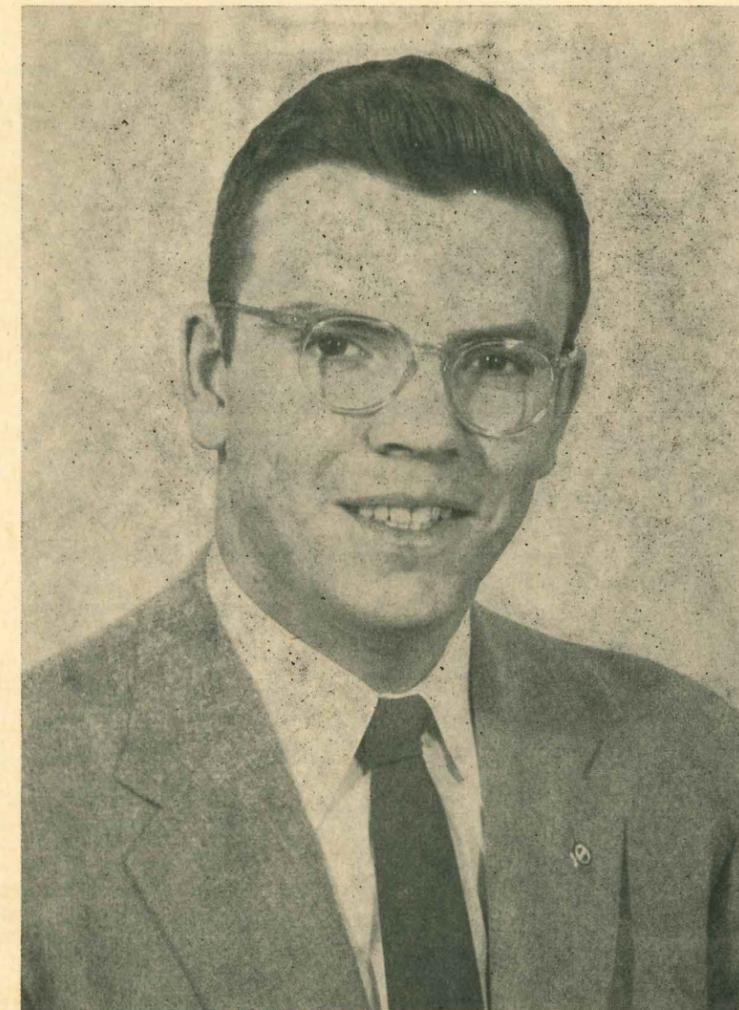
PAGE 3

Which Way?

PAGE 6

Study Committee Recommends
Two New SBC Agencies

PAGE 7



James W. Allen, Jr., Memphis, Tenn., who has been selected to succeed J. C. Ballew as Royal Ambassador secretary in the Brotherhood Department. He was for three years the Royal Ambassador secretary in Tennessee.

Diamond Jubilee

►The First Baptist Church, Williamsburg, will celebrate its 75th anniversary in September this year.

Educational World

►John Edward Rouse has been inaugurated as president of Anderson College on February 14.

►J. Wash Watts, professor of Old Testament interpretation and Hebrew, and dean of students, has been named acting president of New Orleans Baptist Seminary to fill in during the illness of President Roland Q. Leavell.

►Baptist laymen are endeavoring to obtain 200 acres of ground for a Baptist Junior College in Houston. Union Baptist Association hopes to buy 380 acres near Sharpstown, outside of Houston, and will sell off 180 acres for building lots for residences and apartments. They expect to open it in 1960, and are now seeking to raise \$1,500,000.

Medical News

►Joseph W. Knowles, director of the Baptist City Mission of Los Angeles, is joining the faculty of the Institute of Religion in the Texas Medical Center, Houston. He is a graduate of Southern Seminary in Louisville.

►Dr. Samuel Southard, president-elect of the Southern Baptist Hospital Chaplains and associate professor of psychology of religion, Southern Seminary, has prepared a manuscript on "The Nurse and Her Religion" which will be published by Broadman Press in 1959.

►The Southern Baptist Association of Hospital Chaplains met at Chicago and elected Everett Barnard as their president. He is chaplain at North Carolina Baptist Hospital, Winston-Salem. Samuel Southard, recently added to the Southern Seminary's faculty, is the president-elect, and E. A. Verdery, Georgia, is the new vice president.

Leadership Changes

►Dewayne Franklin, Benton, has been called to be pastor at Chapel Hill Church, Graves County.

►Charles W. Shacklette has resigned as minister of education at the First Baptist Church, Anderson, S. C., and has been made superintendent of missions for Saluda Baptist Association. Shacklette is a Kentuckian.

►J. Herman Adams has resigned as associate to Pastor J. H. Maddox and as pastor of the Edgewood Baptist Chapel, mission of the Second Baptist Church, Hopkinsville, Ky. He is going to be

pastor of the Bethany Place Baptist Church, Richmond, Virginia.

►The First Baptist Church, Moultrie, Ga., has called as its pastor James E. Byler, who has been at the First Church, Cleveland, Tenn., for six years. Previously he has been at Lake Shore in Jacksonville, Fla., Fort Myers, Fla., and North Vernon, Indiana.



LEXINGTON'S HILLCREST CALLS DON WHITE. — Donald White assumed duties as pastor of Hillcrest Baptist Church, 1409 Versailles Road, Lexington, Kentucky, on January 5. Mr. White moved to the Hillcrest congregation from Burgin Baptist Church, Burgin, Kentucky. While at Burgin, he served as Mercer Associational Sunday school superintendent and led the association to become standard the first year of its existence. Additions by baptism and letter have taken place almost every Sunday at Hillcrest since January 5. A native of Frankfort, Kentucky, Mr. White graduated from Georgetown College and Southern Seminary. He is married and has three daughters.

Absence Makes . . .

►While Pastor Don Downing was attending a meeting in Louisville the ladies of the Fleming Baptist Church, Fleming, Ky., redecorated the pastor's study and the church office. "While the cat's away," the ladies go to work.

Mother of 2 Preachers Dies

►Mrs. James Hardy (Effie Belle Lindsey) Ham, 79, died in Louisville at her residence, 815 Weller, February 18. Native of Edmonson County, she was the mother of three sons, two of whom are Baptist preachers in Kentucky, and one

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daughter. Her children are: Pastor Ellis M. Ham, Park Avenue Baptist Church, Paducah; Pastor Charles H. Ham, Morgantown, Ky., and Terry W. Ham, a deacon and associate Sunday school superintendent at Ninth and O Church, Louisville; and Mrs. Robert (Nell Ham) MacDonald. In addition to these she is also survived by eight grandchildren; eight great-grandchildren; two brothers, Gillis L. and Lloyd S. Lindsey, and by two sisters, Mrs. Betty Simmons and Mrs. Sarah Ann Luttrell, Edmonson County. She was a member of South Side Baptist Church, Louisville, whose pastor, T. L. McSwain, conducted the funeral. Her remains were taken to Brownsville, where she was buried in the Hollie Springs Cemetery.

Southern Baptists have every reason to be happy with their relationship to their church-related colleges and universities. These institutions provide the facilities for training our young people more adequately than they could be trained in non-church-related schools. Let us, therefore, avoid the danger of trying to make our Baptist educational institutions say what we want them to say. Let us encourage the universities to fulfill their true function as educational institutions, which is the responsibility of instructing our youth in the way of truth.

We expect our universities to function according to their true nature. As Christian men and women interested in Christian education, we expect our young people to be thoroughly instructed concerning the three R's. By this we do not mean reading, writing, and arithmetic. Any discerning student soon

WHAT BAPTISTS EXPECT OF THEIR UNIVERSITIES

By ROBERT W. CLARK, Mobile, Ala.

realizes only one of those subject titles actually begins with an "r." The subject will be introduced by the employment of three words which really do begin with "r."

We Southern Baptists expect our universities to introduce the student to: (1) Reason, (2) Revelation; and (3) Righteousness. It is not suggested that these three subjects be taught independently of one another. They are so interrelated and dependent upon one another that they have to be taught all together and at the same time.

THE MAIN EMPHASIS IS THIS: REASON, REVELATION, AND RIGHTEOUSNESS MUST STAND TOGETHER AND SUPPORT ONE ANOTHER OR THE WHOLE MEANING OF CHRISTIAN EDUCATION IS LOST. Having set forth the fact that reason, revelation, and righteousness must be correlated in the learning and teaching process, they must be discussed independently for further clarification.

1. Baptists Expect Their Universities to Introduce the Student to Reason.

The development of the ability to reason is absolutely necessary. Eric Sevareid, the noted news analyst, recently expressed this idea: Russia's success in launching the first space satellite is not confined to science alone. We may as well admit Russia is ahead of us not only in the area of science, but in other areas as well. The United States has placed importance on the wrong values. We have exalted the athlete over the scholar; the politician above the professor; the prosecutor over the judge. In our schools we major on the easy courses or those promising a

larger salary; thus our shortage of intellect. We are greatly outdistanced in trained scientists, laboratory technicians and research chemists.

It is pathetic to hear persons disparage the faculty God created in man to make it possible for man to consider what God is saying to him. If one is not equipped to receive and think through the information necessary to physical life, he can never expect to have anything equal to an adequate grasp of facts necessary for eternal life.

This is not an attempt to make reason supreme in man. Even Plato, whom many scholars unjustifiably have tried to baptize into the Christian faith, knew that the rising up of one of the faculties of man to rule over all the others is sin. Reason is not to reign over all of man. Neither is reason to be subjected to the role of errand boy, to be trotted out only when it is to the advantage of man.

Certainly, reason is not to be shelved when it comes to understanding the great fundamental facts of the Christian faith; particularly not when God is revealing Himself to man.

2. Baptists Expect Their Universities to Introduce the Student to Revelation.

Revelation is to make known that which was previously hidden. In this sense, any time the light breaks into the mind of the student he has received a revelation. No one will disagree with the fact that an university is to aid the student in learning how to uncover the information which he will need to equip him for the full life.

However, the responsibility of the university goes beyond that of assisting the student to uncover the facts of life and the universe. There must be an attempt at interpretation. The university does not only guide the student in discovering the facts, but should help him to answer the question, "What do these facts mean?" Do the meanings of the facts assist the student in discovering the meaning of his life. Yes, but even this is inadequate. There must be a frank admission on the part of the university that the full meaning of life for any student is not to be found in what can be grasped through study and reason alone.

God has chosen to enter into history through a Person. He entered into time through the historic Jesus of Nazareth. Through Jesus, God revealed his nature, his purpose, and his will far more adequately than ever before in the experience of man. The acceptance of this person as one's Lord and Savior transcends a knowledge of the facts

which may be discovered about Jesus. It is attained by a "leap of faith."

The continuing revelation through the Holy Spirit is grounded in fact—historical fact; but there are no facts by which one can prove that the existence of Holy Spirit as Person is active in the life of the individual who has accepted God as Lord.

The university can say, "Here are the facts—facts which make clear a lot heretofore unknown, but these facts point to Him who is higher and greater. One must come to know Him if his Christian education is to be complete." This Christian education comes not by study alone but by reason and revelation.

3. Baptists Expect Their Universities to Introduce the Student to Righteousness.

The university is to say to the student, "In the light of the facts about our 'natural' world plus the additional knowledge of God which is known by the outpouring of the Holy Spirit, you are to live the Christian life."

Certainly, we expect our universities to be established upon Christian principles and to uphold all the laws of God and man which would demonstrate to the world their desire to propagate the Christian way of life. These Christian principles are to be taught the students in conjunction with every course of study. They are to be assumed, presupposed, and basic to all that is taught and studied.

Making rules against smoking, drinking, dancing, and petting does not determine whether a university is Christian or not. Some Bible colleges which major on these minors seem to have little real notion about the essentials of the Christian faith. If they have, they go about enforcing these pharisaical rules in a most unChristian-like manner and attitude.

We are compelled as Christians to think through the meaning of the command of Jesus to love the Lord our God with all our heart, mind, soul, and strength, and to love one another as Christ has loved us. If we do this, we soon discover rule-making is totally inadequate. We expect our universities to introduce our students to the fact that righteous activity includes the whole of life.

Of the 1,325 students enrolled in the regular classes of Stetson University, DeLand, Florida, in 1956, only 129 were ministerial students; 31 church music majors; 17 religion majors; and 5 religious education majors. This is a total of 182 students preparing for church related vocations. This still leaves 1,143 students to be classified according to vocational interests. Is this vast majority of students who are preparing themselves for "secular" vocations to be introduced to righteous living any less vigorously than those

(Continued on Page 14)

Daley Observations

There's A Limit



C. R. Daley

The greatest ancient civilization before the Greeks was that of the early Egyptians. Many of their accomplishments stagger our imagination but in one respect they made little imprint. They never produced any religion of great dimensions. Historians, in attempting to explain this failure, point out one particular weakness of the Egyptians—they could never throw anything away nor forget anything. They could add but not subtract, and thus they eventually accumulated such a conglomeration of religious practices as to be utterly confused and bewildered. They were conservative in the strict sense of the word in that they saved everything.

Southern Baptists are also conservative. When *conservative* is used of Baptists we generally think of it as meaning holding to the simple teaching of the New Testament. This is true and good, but we are also *conservative* in that we hold to most everything we ever had and keep on adding. Here I am not speaking of doctrine but methods and organizations. As a result we have today quite an accumulation which goes under the name of the Baptist program.

I honestly believe Southern Baptists have nothing which is not in some way helpful nor much if anything which cannot be justified by the principles for church organization which are found in the New Testament, but what a complicated thing a Baptist church is getting to be compared with the relatively simple organization a few years ago! A Baptist fifty years ago who was well informed on methods, but who had heard nothing of the additions since, would be completely bewildered at our doings. Such things as the Pastor's Cabinet, the Evangelism Council, Family Night, Forward Program of Church Finance, Co-operative Program, Census Day, Simultaneous Crusades and Central Training Schools would make a new Baptist world for him.

Once an education was considered a luxury for a Baptist preacher but now is almost a necessity. A preacher must have a fair education just to read and remember the literature he is expected to keep up with, including separate guidebooks on finance, evangelism, Sunday School grading, Vacation Bible School, Brotherhood, etc. A considerable expense account is required for attending various clinics, conferences, conventions, rallies, committee meetings, etc. If a pastor appears successful, he is generally given an important associational office, placed on one or more state committees or boards and also on some southwide board. By the time he gives the minimum time to these and administers the organization of his own church, he scarcely has time to work in funerals for departed members and has to save Saturday P.M. to warm up a brown-and-serve sermon.

The church members are not much better off. Anyone who takes as many church responsibilities as are suggested could easily neglect job, home or family

for church work and the husbands of some capable, conscientious, never-say-no-to-church-work wives have grounds for suing the church for alienation of affection. A real on-the-ball church has some family member almost every night and sometimes adds the morning and afternoon for good measure.

Another likely casualty of this cumulative program of churches is the home. This seems rather ironic since the home has always been highly acclaimed not only in the Scriptures but in pulpit pronouncements. In the same service it is possible to hear a sermon exhorting the family members to worship together at home, eat together, live together, play together, pray together and stay together only to learn from the bulletin that church activities for the next week are scheduled at the same time you would be following the advice of the sermon. If any other organization made such demands upon the family members we would preach against it. True no other organization has the same claim upon us but this truth does not remove the strain upon the home. Nor should we take advantage of the fact that many conscientious church members will never say no to the church and the preacher when they would quickly reject other demands.

What shall we say to these things? Are we wrong in adding all these activities and organizations? By no means, as long as we remember that church activity is never to be confused with life consecration and that it is possible to stifle the force with the form. It truly would be tragic if we ever got so busy studying evangelism we had no time to evangelize and gave the organization so much time that the organism died from neglect.

In the meantime, to avoid the fate of the Egyptians we might do well to learn the fine art of using the wastebasket as well as the safety box, but let's be careful to give up only those things which ought to change while holding firm to those principles which never change.

Promotion

It seems the death angel has been unusually active in recent months removing stalwart Baptist souls from this to the realm of perfect glory. Kentucky Baptists have felt keenly the passing of such servants as Dr. George Ragland and Mr. L. R. Cooke of Lexington and Dr. Clark Bailey of Harlan and now goes Dr. Lee Kirkpatrick of Paris.

"Know ye not that there is a prince and a great man fallen this day" (2 Sam. 3:38) was the theme of the memorial service for Dr. Kirkpatrick as hundreds gathered in tribute to one at whose feet they had sat in school and church. Noble in purpose, humble and unselfish in performance and untiring in perseverance, this great Christian educator introduced light to the minds and hope to the souls of unnumbered multitudes in more than four score years of living.

Dr. Kirkpatrick received about all the honors the world could bestow but none compares with this promotion to the class presided over by the Master teacher whom he served all his life.

THE BAPTIST FORUM

CONCERN FOR STATEMENT ON "CHURCH"

Editor:

The Western Kentucky Baptist Ministers' Conference, meeting in Mayfield, Kentucky, on January 6, 1958, went on record almost unanimously, there being but one dissenting vote, as being opposed to the presentation and advocacy of the "Universal, Invisible, Spiritual Church," as an existing reality among men, in "The Adult Teacher," pages 2-3, 10-11, by Dr. Theron D. Price, and page 22 by Dr. Charles Trentham. We also object to the statement of Mr. Wilbur C. Lamm, in "Sunday School Adults," page 4, that "The Church to which we belong is a part of the body of Christ (Eph. 1:22-23)."

Our opposition to the above is based on the following considerations:

1. The contention that the "Universal, Invisible, Spiritual Church" now exists is a highly inflammatory one and is denied by a large number of Southern Baptist ministers and church members.

2. Its propagation is the result of Pedobaptist thought and influence on Baptist Confessions of Faith and the influence of the same thought on our Seminaries, Colleges, and Churches at the present time.

3. It is the foundational basis of the modern ecumenical movement which definitely has as one of its aims the capture of the Churches of the Southern Baptist Convention. Such a move, if persisted in, will ultimately divide our Churches, Pastors, and Convention.

4. It is also the foundational basis of such movements as non-denominationalism, inter-denominationalism, rabid Baptist fundamentalism, and other unionistic practices, all of which are detrimental to wholesome New Testament ecclesiological practices.

5. It is the basis, also, of the old branch theory of the Church, which was so militantly resisted by our Baptist leaders in the past.

6. A militant advocacy of this theory leads many persons to treat with disrespect our Lord's particular Churches, and to minimize the importance of the Scriptural observance of Baptism and the Lord's Supper.

7. Southern Baptist growth has been brought about by the blessings of the Lord on our Biblical emphasis on the primacy of the individual Church as the functioning ecclesiological unit in the Kingdom. This theory seeks definitely to supplant such an emphasis.

8. The decline and confusion evident among English, Canadian, and American Convention Baptists, where this view has been so widely promulgated, should serve as a warning to Southern Baptists

that ecclesiological liberalism and a false "broadness" constantly court disaster.

9. Since the most ardent advocates, especially Dr. Carver, of this view, freely admit that such a supposed "church" has no organization, officers, or mission, it is of no practical value whatever. It is the result of a sad confusing of the Kingdom of Heaven and the Church, making them one and the same thing.

10. Its origin is attributable to the Reformers, especially Calvin, to combat the equally erroneous view of a "Universal, Visible Church," held by Roman Catholicism.

11. It leads to the practices of "Open Communion," "Open Membership," and the reception of "Alien Immersion," all of which finally cancel out the effective witness and doctrinal stability of a Baptist Church.

12. It is a view held by the Campbellite movement (Churches of Christ in this section) and its advocacy by our Sunday School Board places us in a most unfortunate position. They hold that to be in Christ is to also be in His "one body," the Church.

Our protest is presented in good faith and good will, with the desire that all publications of the Sunday School Board of the Southern Baptist Convention will always be noted for their Biblical soundness and scholarly presentation.

Mayfield, Ky.

Allen E. Rohrer,
James W. Vaughan

APPRECIATION FOR STATISTICS

Editor:

I found the February 13 issue of the Western Recorder, in which the 1956-57 Record of Receipts were published, very interesting! In fact, I have filed that issue for future reference.

Then I appreciate your editorial in the February 20 issue which deals with Kentucky Baptist Stewardship. It does not present a very pretty picture of our practice of the Christian religion, but thank you for giving the facts.

I do not know, of course, who the "several readers" are who "have expressed displeasure" over publishing the 1956-57 Record of Receipts, but I would hazard a guess that without exception they were disappointed or embarrassed over the Report of their church.

Middletown, Ky.

A Reader

NO DESPAIR AT MAIN STREET, WILLIAMSBURG

Editor:

As you perhaps know, our church burned down on Sunday night February 16. It was a total loss. This was quite

a blow to us, as we had but \$36,000 insurance to cover the loss.

Within 24 hours we had a meeting at the parsonage and committees were appointed, and plans were discussed for building back.

The spirit of the people of Main Street is strong. I have heard no word of complaint or self-pity. Our people realize what we are facing, but seem anxious and determined to get started at once with a new building.

I just thought our friends might like to know something of our plans. We are meeting in the High School building until we get a new building.

Williamsburg, Ky.

Carl Loy

Letters of Spiritual Counsel

By WAYNE E. OATES

Professor of Psychology of Religion,
Southern Baptist Seminary



Wayne E. Oates

Question: Should an adopted child be told that he is an adopted child, or should this be kept a secret from him?

Answer: The child should be told as soon as he is able to talk that he is a "specially wanted" child, an adopted child, and it should be explained to him what an adopted

child is. This is a spiritually important thing for the child because it establishes an open, honest relationship between him and his parents. If this truth is held from him and he discovers it inadvertently later, real emotional damage is done to him. He is likely to see his parents as having deceived him. Honesty and integrity are the soil in which the flower of parental love and trust grows. We speak the truth in love and grow up into Him who is the head, even Christ, of the Church.

Valentina P. Wasson has written an excellent picture book for use in telling a child he is adopted. It is entitled "The Chosen Baby," J. B. Lippincott Company, New York, 1950, 24 pages.

If you have an adopted child, and have made the mistake of letting the child grow too many years without telling him, you should go to the nearest pediatrician, that is a medical doctor who is a specialist in children's problems, and confer with him as to how to go about remedying the mistake you have made. Both the husband and the wife should go and confer with the pediatrician apart from the child before any other step is taken.

WHICH WAY ?

By DUKE K. McCALL, Louisville, Ky.

While educational institutions must belong to the denomination and be within the orbit of denominational control, it is a grave mistake for the denomination to insist upon riding with a tight rein. There is a sense in which the educational institution provides the scouts, the outriders, for the trek of the denomination. These are the people who climb the mountains to report what they see. Ofttimes what they see is unimportant, and the hard and rough trip to the mountain top worthless. Even that is of value, for it signifies that the marching column is passing nothing of importance. Thomas Edison reported that he was making progress when he found 1,234 ways that a light bulb could not be made.

On the other hand, there are times when the educational institution will sight landmarks and goals not visible to the crowd in the valley. It can point to easier paths than the ones being followed or, indeed, point to a turn which the marching column would have missed, only to go in the wrong direction.

Obviously, when educational institutions render this type of service, they subject themselves to the charge leveled against Job, "Thou art destroying religion." (Compare Job 15:4) Remember, however, that some kinds of religion need to be destroyed. Note what Jesus said about certain of the crystallized forms of Jewish religion in his day. He spoke of hypocrites, blind rulers of the blind, whited sepulchers, etc. Let me describe two types of religion I would like to see destroyed that Biblical faith might flourish and Christ be acknowledged as Lord.

THE TWO EXTREMES

On the one hand, there is the fundamentalist who, when you listen to him carefully, is always concerned about some institutional form. It is institutional religion with which he is concerned. It is the jots and the tittles. It is concern lest corn be plucked for

hungry disciples on the Sabbath day. It is complaint that one not properly initiated has entered the temple. Even when he is right, he magnifies minors.

On the other hand the liberal is always concerned with making religion an esoteric truth for the initiated only. He develops a new and complex vocabulary for ancient experiences of the common people. He plows old ground but plows crosswise, and therefore claims to be doing something new. Somehow, he neglects the fact that the Bible was written under the Holy Spirit by common people for common people, that it is God's message which, however embellished and enhanced by the scholar's learning, may yet speak directly from the printed page to the human spirit because of the mediation of the same Holy Spirit.

VALUES IN THE MIDDLE

Frankly, I do not want to be the first by which the new is tried nor the last to put the old aside. I do not want the role of either the fundamentalists or the liberals. Indeed, I am constrained to believe that in both instances the fundamentalists and the liberals illustrate the promise that God can make even the wrath of men to praise him, though in this case it is the foolishness and the pride of men.

We probably do well to listen to both of these extremists, lest we become indifferent to the forms into which the spiritual content is poured, or become content with the careful pronunciation of ancient shibboleths whose meaning is lost or distorted or obscured. It is just because the Christian faith is personal and present tense that each one and each generation must be challenged to examine and restate that faith in the phrases and concepts of current conversation. But God deliver us from being stampeded either to the left or right. Let us join no extreme but acknowledge only that Jesus Christ is Lord and implement to the best of our ability all that we understand of his commands.

BAPTISTS AND FREEDOM OF DISCUSSION

By JAMES L. RHOADS and JAMES M. GREEN

Upon attempting to purchase at the local Baptist Book Store the widely-advertised book *The Long Bridge*, by Mrs. J. A. Sapp, we were informed that it had been "withdrawn" and all copies had been called back from the outlet stores. We received a statement by Courts Redford, Executive Secretary, Treasurer of the Home Mission Board, explaining the withdrawal of this book. The reasons given for the recall raise some serious questions concerning Baptist principles.

It is said that "this is an undesirable

time to study a subject that . . . may be an occasion for bitter disagreements and for harmful divisions." It seems more reasonable to say that the time to give careful, prayerful attention to problems is while they are problems. Must we let the other institutions of our time decide the problems and then simply follow their conclusions, or should we, members of Christ's Church, seek to learn the mind of our Master and bring our beliefs to bear upon the issue?

A study of the Home Mission Program of work with Negroes at this time

is said to be "frought with the possibility of harmful debate and divisive discussion." Historically, Baptists have not considered debate and discussion "harmful" but rather essential to integrity and loyalty to the Lord. We have no pope or ecclesiastical council to whom we refer, no authoritative creed which gives us ready answers. This has never excused Baptists from taking responsible positions on current issues—the avoiding of issues has been characteristic of monasteries, not of Baptist churches. The will of God is made known to us through the Holy Scriptures within the divine community, the Church.

There is an expression of concern for harmony and co-operation in Dr. Redford's statement. This is a valid concern. Our Baptist fellowship is based upon our unity in Christ. If we are not faithful to Him we have no ground for fellowship. We are not banded together simply to promote an organization or to perpetuate mutual feelings. We are held together by the constraining power of Christ's love and any "harmony" that ignores Him and His will for us is essentially meaningless.

The purpose of Baptists studying together, as in a study course, is not so that we can be indoctrinated with truth handed down from some official, neither is it merely to promote some program, rather is it to understand better what is the truth of God; indeed, it is to have created in us "the mind of Christ." We have not made it a practice to meet together and wait for the Spirit of God to give "the truth" to some one person, who can in turn authoritatively pass it on to the congregation. Rather, we have made it a practice to let men who are free under God express their views, which views can then be tested by discussion. True Christian love does not merely allow, it demands such discussion. Discussion with and in Christian love lets us see clearly where we as Christians disagree and thus lets us work toward a solution of our problems. This kind of discussion is not arguing, it is not contentious, it is real brotherhood. To admit that we can not discuss differences in this manner is to deny that God has the power to work in us to reveal His mind to us. James and Paul met with the church at Jerusalem in this spirit and aired their differences. Thus we have the statement that the Gospel is for all men. (Acts 15)

That the book was withdrawn so that the people of the convention were not even permitted to choose to study our work among Negroes is sad if not tragic. That we can not talk about current issues while they are issues is a devastating indictment. May God restore to us a confidence in one another and in His grace that we may seek through open discussion and the searching of hearts to know "what is the mind of the Spirit." (Rom. 8:27)

STUDY COMMITTEE RECOMMENDS TWO NEW SBC AGENCIES

By the Baptist Press

EDITOR'S NOTE: The following is the first of six articles based on the report of the Committee to Study Total Southern Baptist Convention Program. This article considers the report as a whole. Subsequent articles will present sections of the report separately and in depth.

Creation of two new Southern Baptist Convention agencies is recommended in a report of the Committee to Study Total Southern Baptist Convention Program. The report is to be presented to the Convention for a vote at Houston in May.

The new agencies recommended are a Stewardship Commission and a Church Loan Board.

The "Survey Committee"—as it has been known—also recommends Convention recognition of the work now carried on by an unofficial organization, the Inter-Agency Council.

The report of the Survey Committee was released to Baptist Press by Douglas M. Branch, Rocky Mount, N. C., pastor who is chairman of the committee. Release is in accordance with Convention directions that the report be given for publication two months prior to the 1958 session.

The committee report follows two years of study, with the counsel of professional management consultants. Consultants employed by the committee were Booz, Allen and Hamilton of Chicago.

Other recommendations of the Survey Committee are directed at the internal functions of the various Convention committees, boards, commissions, and institutions. The report does not recommend abolishment of any agency.

While the report does not recommend a time for the changes to be placed into effect, Convention by-laws would prevent these agencies from coming into existence before 1960.

Section 14 of the Business and Financial Plan requires that any new work adopted by the Convention, such as creation of new agencies, be approved by two annual sessions. Thus, even at the earliest, final approval could not be secured until the 1959 Southern Baptist Convention at Louisville.

Changes within the agencies themselves probably could be undertaken earlier.

Budgets for Convention agencies for 1959 have been approved by the Southern Baptist Executive Committee and will be presented to the House Convention for adoption.

The 1960 budgets will be approved at the December, 1958, meeting of the Ex-

ecutive Committee and be presented to the Louisville Convention in 1959 for adoption.

The Survey Committee reported that before reaching its recommendations, it discussed with each Convention agency the proposed changes affecting that agency.

No more than two-thirds of the members of a Convention committee or agency would be ministers or laymen, providing a balance between the two groups.

The Stewardship Commission would be created by removing the division of promotion from the present set up of the Southern Baptist Executive Committee.

The Church Loan Board would be an entirely new function. It would "extend loans to new and existing churches for the construction of new facilities and for the enlargement of existing facilities."

"The Church Loan Board should have the same relationships to the Southern Baptist Convention as other agencies of the Convention," the report says. The new board's members would be elected by the Convention as are members of other boards, and its business would have to conform to the Convention's business and financial plan.

The Inter-Agency Council, under committee recommendations, would not be considered an agency of the Convention. It would not have administrative offices or personnel. It would not make annual reports to the Convention.

The Inter-Agency Council would carry on principally the same activities in which it now engages—correlating and co-ordinating programs of the various agencies.

However, Convention recognition through adoption of the Survey Committee report would give all agencies representatives on the Inter-Agency Council. At present only the Sunday School Board, Home Mission Board, Woman's Missionary Union and Brotherhood Commission are represented.

A separate Stewardship Commission, the committee says, would "provide stewardship promotion the emphasis its importance warrants." It also would leave the Executive Committee in a better position to consider Convention matters "on the same objective basis."

The committee recommends that the Executive Committee and smaller Convention agencies located in Nashville be housed in a separate building together.

They are now using office space in buildings of the Baptist Sunday School Board.

The Survey Committee recommends development of a format on which Convention agencies would present their annual reports "on a more appropriate and comparable basis."

The Committee on Resolutions, appointed at each annual Convention, would have its membership increased from five to 10 members. Three of the members on the recommended new committee arrangement would also be members of the Executive Committee, in order to assure "information about recent work of the Executive Committee and Convention agencies."

With respect to home and foreign mission programs, the Survey Committee recommends that mission programs in Hawaii, Cuba, Panama, and Canal Zone be transferred to local Baptist conventions gradually.

"The present church loan function should be retained by the Home Mission Board," the committee says.

Functions of the Sunday School Board should remain unchanged, according to the report, but "the Sunday School Board should not be permitted or required to transfer funds to other Southern Baptist Convention agencies or committees."

This does not change the requirement that the Sunday School Board supply \$60,000 a year toward administrative costs of the Convention. The report would authorize the Sunday School Board to allocate additional funds to the Convention to be used as the Convention deems wise.

Commissions of the Convention, the report continues, "should work primarily with other Convention agencies and state conventions and their agencies rather than with local churches."

The committee recommends that seminary presidents "adopt a revised formula for distribution of Cooperative Program funds" to the six SBC seminaries. It also recommends that seminaries begin charging a nominal sum for tuition and increase their fees.

It proposes "more effective use" of existing seminaries before any new seminaries are established.

The committee recommends that hospitals at New Orleans and Jacksonville, Fla., stay under management of the Southern Baptist Hospital Commission. However, it recommends the Convention reaffirm its position that new hospital ventures are state and local projects, not Convention projects.

Enlargement of the administrative staff of Southern Baptist Foundation is recommended.

A full copy of the 63-page committee report will be published in the March issue of Baptist Program and will be contained also in the Book of Reports received by messengers to the Houston Convention.

►James Lockridge has been called as mission pastor by the Pikeville Church.

▶Pastor Harold D. Tallant, First Church, Madisonville, Ky., has been helping Pastor James Yates in a revival at First Church, Paragould, Ark. resulting in 41 additions.

▶The new building of Clarks River Church was dedicated debt free on February 23, in Graves County Association.



THE BEAVER DAM BAPTIST CHURCH, Beaver Dam, Ky., has the members shown above who have attended Sunday school every Sunday from five to thirty-one years. Mr. Harry McKenney, the man with the thirty-one-year record, was some time ago a patient in one of the hospitals in Louisville. His physician allowed him to leave the hospital on Sunday morning long enough to go to Sunday School so that he would not break his attendance record. Shown in the picture are: Front row (left to right): Danny Annis, 7 years; Mary Brown, 5 years; Glendon Stevens, Sr., 21 years; Mrs. Raymond Chick, 21 years; Harry McKinney, 31 years; Mrs. Harry McKenney, 15 years; Mrs. George Barnes, 9 years. Back row: Joyce Annis, 10 years; Glendon Brown, 7 years; Gordon Chinn, 7 years; Tim Barnes, 20 years; Earl Chick, 18 years; Roy Tichenor, 6 years; and Arnold Patton, 6 years. James W. Abernathy is pastor and Maurice Martin is Sunday school superintendent at the Beaver Dam Baptist Church.

Public Relations Group Elects 1958 Officers

ATLANTA, Ga. — The Southern Baptist Public Relations Association has elected Albert McClellan, of Nashville, president. McClellan is director of publications and associate secretary of the Southern Baptist Executive Committee.

He succeeds Ben C. Fisher, director of public relations and administrative assistant at Southeastern Baptist Seminary, Wake Forest, N. C.

Other new officers of the association are Gene Kerr, Nashville, program vice-president; Ronald Sorensen, St. Louis, membership vice-president; Harry Koontz, Berkeley, Calif., secretary-treasurer, and Marse Grant, Thomasville, N. C., editor of the association's newsletter.



Dr. Loyd Corder, born in New Mexico and educated in Howard Payne and Southwestern Baptist Theological Seminary, is secretary of the Department of Direct Missions of the Home Mission Board. While a student in college he enjoyed the study of Spanish and felt called to do mission work among Spanish-speaking people. From 1944 to 1950 he was superintendent of Spanish-speaking mission work in Texas, New Mexico, and Arizona. He has served as pastor of three Mexican Baptist churches and as superintendent of city missions in Houston, Texas. Through ventriloquism "Joe the Baptist" helps Dr. Corder present his message when the occasion justifies. Dr. Corder is to be one of the speakers during the Regional Tour, stressing World Missions, in the Western Section of the State during the week of March 24-28. Please refer to the February 13 issue of Western Recorder for meeting places.

The Association and the 30,000 Movement

By ELDRED M. TAYLOR
Superintendent of Missions and Evangelism

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

The district association is the denominational unit closest to the local church. Therefore, it is the most important denominational unit in Southern Baptist life. Any program which is to be carried out by the local churches must be promoted through the district association.

The 30,000 movement is definitely church centered. It is designed to be carried out by the churches. Consequently, the district association has the responsibility of pointing up the needs, showing how to meet them, and enlisting the churches in the task.

THE ASSOCIATION NEEDS A MISSIONS COMMITTEE

A missions committee is a part of the permanent organization of an active association. Every association needs this committee all the time. If the 30,000 movement succeeds, the district associations must take the task seriously. No association will accomplish much in this endeavor without a missions committee.

The missions committee should have a chairman who is vitally interested in missions, who is a good leader, and who will work hard. The committee should be composed of representatives from all the associational organizations. There should be both pastors and laymen with at least one lady on the committee. Fifty-nine associations in Kentucky have a missions committee. Twenty-three do not have this committee. What about your association?

THE MISSIONS COMMITTEE MUST FUNCTION

It is good to have an associational missions committee. However, the committee must function if accomplishments are to be made. There are four major duties of this committee.

1. Pinpoint all places where new work should be started.

This is the first task of the committee. This important task has already been completed in Kentucky. Every association has been surveyed. Each associational missionary or moderator has a copy of the survey. This survey names the location where a mission or church should be started. We already know of 683 such places in Kentucky. As missions committees begin to really function other places will be discovered.

2. Create a deep concern in the hearts of the leaders.

In each association these places where missions are needed should be spotted on a map and the real specific needs presented to the churches. Reports

from new work will create concern. Testimonies from churches sponsoring new work will encourage others to enter into the task. Until there is a deep burning concern, our churches and leaders will pay little attention to the challenge of the 30,000 movement.

3. Enlist churches to sponsor the work.

The 30,000 movement is church centered. Missions should always be started, sponsored, and directed by a local church. Therefore, it is imperative that every church be encouraged to sponsor one or more missions or new churches. Many churches do have a mission and some churches in Kentucky have as high as twelve and fourteen missions in operation.

The missions committee will seek to enlist each church to have a part in this tremendous program of expansion. Some churches can start a new work each year through 1964. Others will organize one or more places during the period 1958-64. It is fine if a pastor can say to his church, "The associational missions committee has offered our church the privilege of sponsoring a work at such and such a place."

4. Set yearly goals.

In the light of the needs in each association the missions committee should set some definite goals. Goals should be set for the number of new churches and new missions to be started during each year through 1964. Some associations in Kentucky have already set worthy goals for 1958.

The goal for Kentucky is fifty new churches and fifty new missions during 1958. How many of these are needed in your association? How many will be started in your association in 1958? May each association accept the challenge and meet the needs.

TRAINING UNION AND SUNDAY SCHOOL ATTENDANCE, March 2, 1958

	T.U.	Add.	S.S.
Louisville, 9th and O	363	6	1,137
Mission (1)	87	7	1,09
Lou., Walnut St.	282	7	1,414
Missions (3)	38	—	199
Hopkinsville, Second	279	—	1,102
Owensboro, Third	276	5	983
Mayfield, First	269	—	922
Lou., Carlisle Ave.	260	1	1,155
Missions (3)	95	2	248
Madisonville, First	260	1	1,082
Hopkinsville, First (1)	243	—	835
Lexington, Immanuel	232	—	850
Harrodsburg	228	1	908
Missions (3)	94	—	143
Bowling Green, First	205	4	1,004
Mission (1)	4	—	93
Lou., Parkland	198	2	804
Mission (1)	76	5	227
Owensboro, Hall Street	197	—	538
Lou., Victory Memorial	196	—	796
Missions (2)	84	—	188
Lexington, Grace	195	4	709
Missions (2)	—	—	100
Covington, First (1)	192	7	419
Lou., Beechland	185	1	822
Mission (1)	134	3	412

Frankfort, First	174	2	690
Mission (1)	32	—	62
Elizabethtown, Severns Valley	168	4	824
Missions (2)	—	—	—
Newport, First	162	8	701
Missions (2)	—	—	155
Evansville, Calvary	162	—	472
Lou., Rockford Lane	161	2	512
Paducah, First	160	2	523
Lou., Highland	159	6	529
Covington, Latonia	157	—	696
Mission (1)	36	—	116
Lou., Valley View	155	2	450
Lou., Shawnee	152	2	441
Lou., Southside	148	—	535
Frankfort, Thorn Hill	—	—	145
Lou., Farmdale	144	1	485
Mission (1)	38	2	87
Morganfield, First	139	3	415
Lou., Beechwood	136	3	337
Lou., Eastern Parkway	135	1	513
Winchester, Central	135	1	508
Lexington, Porter Mem.	134	—	524
Walton, First	129	—	346
Benton, First	126	3	281
Russellville, First	125	—	406
Mission (1)	—	—	31
Lou., 3rd Avenue	123	1	489
Mission (1)	31	—	90
Lou., Hazelwood	122	1	641
Paducah, Twelfth St.	122	—	345
London, First	121	—	521
Mission (1)	—	—	43
Lou., Green Acres	119	3	343
Owensboro, Lewis Lane	119	—	256
Nicholasville	117	3	362
Mission (1)	—	—	20
Lou., 18th St.	116	1	370
Mission (1)	15	—	49
Ashland, Unity	114	4	478
Corbin, Central	111	—	574
Mission (1)	25	—	57
Lebanon, First	109	—	436
Mission (1)	61	—	115
Lou., Beechmont	107	—	751
Missions (2)	152	1	424
Sturgis, First	105	—	335
Shelbyville, First	104	—	610
Lou., Immanuel	103	2	373
Paducah, West End	103	—	311
Mission (1)	—	—	27
Lou., Fairdale	102	—	349
Ashland, Pollard	100	—	305
Mission (1)	—	—	65
Erlanger	99	1	539
Corbin, First	98	—	409
Owensboro, Crabtree Ave.	98	7	302
Richmond, First	97	—	395
Mt. Washington	97	—	357
Sonora	97	—	247
Valley Station	95	1	368
Bellevue	94	—	460
Henderson, Immanuel	93	—	554
Missions (2)	—	—	125
Lebanon Junction	93	—	283
Covington, Southside	88	—	521
Ashland, First	87	2	529
Missions (3)	—	—	162
Cold Spring, First	87	1	250
Middletown, First	86	—	302
Lou., Shively	85	1	521
Mission (1)	50	2	137
Lou., Baptist Temple	84	—	239
Mission (1)	68	—	131
Covington, Ashland Ave.	84	2	221
LaGrange, DeHaven Mem.	81	—	446
Lou., Bethany	81	1	435
Scottsville, First	81	—	293
Perryville	81	—	211
Dawson Springs	80	2	305
Paintsville, First	78	—	202
Missions (2)	—	—	88
Marion	77	2	279
Mission (1)	—	—	18
Ludlow, First	76	1	368
Ft. Thomas, First	76	—	339
Mission (1)	75	—	97
Cynthiana	75	2	400
Mission (1)	27	—	68
Pleasant Grove (Jef. Co.)	73	1	191
Hazard, First	71	—	369
Hawesville	70	—	256
Versailles	67	—	415
Franklin, First	65	—	386
Mission (1)	16	—	41
Florence	63	6	452
Bardstown	60	—	367
Carrollton, First	43	—	211
Lou., Portland Ave.	44	1	219
Cloverport	38	—	211
Covington, Calvary	—	—	1,190
Evansville, Grace	—	—	903
Murray, First	—	—	830
Mission (1)	—	—	45
Somerset, First	—	—	624
Mission (1)	—	—	55
Dayton, First	—	—	284
Hazel	—	—	215
Falmouth	—	—	213
Mission (1)	—	—	26

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DEPARTMENTS

Interim Youth Secretary

By MRS. GEORGE R. FERGUSON



Mrs. T. L. Bell

Mrs. T. L. Bell, of LaGrange, vice-president of Kentucky Woman's Missionary Union from Central Region and chairman of our Department of Youth for nearly three years, has been elected by our Executive Committee to serve as Interim Youth Secretary until such a time as vacancies in our staff of youth workers are filled.

Mrs. Bell has been an active and capable worker with youth for many years. She and Mr. Bell have four consecrated, Christian children of their own who are leaders in the activities of their churches. She has had much valuable experience as a state leader in our houseparties and camps and we are truly grateful that she is willing to give so sacrificially of her time and energies to help meet these important needs in our work. She is also directing the planning of activities for youth leadership at our State Meeting.

YOUTH BANQUET

The Youth Banquet at the State Meeting will be held at the Helm Hotel, Bowling Green, at 5:30 p.m. on Wednesday, April 2. This banquet will be limited in attendance to the leadership of youth organizations on all levels of our state work. Attendance is limited to 150. Tickets are \$1.50, including tips. Send your reservation at once to Mrs. A. Grover Britt, Banquet Chairman, Route No. 3, Bowling Green. Call for your ticket at the information desk on arrival in Bowling Green.

CONFERENCES

Conferences on all phases of our work will be held on Tuesday afternoon, April 1, from 2:00-4:00. Conferences and leaders are as follows: Associational Superintendents, Mrs. J. S. Woodward; Associational Youth Leaders; W.M.S. President, Mrs. George R. Ferguson; YWA Directors, Mrs. W. G. Crossfield; GA Directors, Mrs. Arthur Carpenter; Sunbeam Band Directors, Mrs. C. D. Ransdell; Missionary Fundamentals, Mrs. C. P. Gunther; Mission Study, Mrs. Paul E. Stewart; Prayer, Mrs. A. C. Overall; Community Missions, Mrs. John T. Steverson; Stewardship, Mrs. O. B. Mylum. Don't miss these conferences.

J. C. Ballew Writes Article in the Brotherhood Journal

By FORREST W. SAWYER

Brotherhood Secretary, Kentucky



F. W. Sawyer

The April-May-June issue of the Brotherhood Journal contains thirteen major articles. J. C. Ballew, who recently left this department to go to a similar work in Virginia, is the author of one of these articles, entitled, "Boys Need Dedicated Sponsorship." Other articles and their authors are: "Missions: Home Front," by William B. Mitchell; "You and Your Denominational School," by R. Orin Cornett; "1958 Layman's Day Soul-Winning Crusade," by James M. Sapp; "What Baptists believe about the Creation," by W. A. Criswell; "When is a Christian a Faithful Steward?," by Purser Hewitt; "Danger in Quantity

Without Quality," by John J. Hurt; "Because We Care We Share," Archie Ellis; "The Porous Wall," C. Emanuel Carlson; "Christ's Expectations of Christians," by Walter P. Arnold; "Men—Key to Southern Baptist Advance," by J. P. Edmunds; "Witnessing To Win," Nelson F. Tull; "A Layman Looks at His Church," J. S. Dudley.

Pleasant Run Baptist Church, Booneville Association, with a Brotherhood enrollment of 24 had four meetings during the month of January with an average attendance of 17, according to President Homer Walfe. Church-centered activities for the month included the purchase of a coffee maker for the church and one benevolent endeavor.

Casey County District Missionary, Charles Wilcox, and the Associational Brotherhood President, Charles Coffey, promoted a rally of the men of the association at the First Baptist Church of Liberty, Calvin Fields, Pastor, on February 24. Four churches in the association were represented.

►J. L. Corzine, for 20 years secretary of Sunday School work in South Carolina, died in Columbia, S. C., Feb. 18.

Tentative Program 1958 Regional Training Union Conventions

By JAMES WHALEY, State Training Union Secretary, Middletown, Kentucky

Your attention is called to the programs which are to be conducted this month in each of the eight Regional Training Union Conventions in Kentucky. The dates and places of meeting are:

Eastern Section of the State	
March 17—North Central	Williamstown Baptist Church
March 18—North Eastern	Campton Baptist Church
March 20—South Eastern	First Baptist Church, Barbourville
March 21—South Central	Lexington Avenue Church, Danville

Western Section of the State	
March 17—Central	First Baptist Church, Shelbyville
March 18—Southern	Munfordville Baptist Church
March 20—Western	Eaton Memorial Church, Owensboro
March 21—Southwestern	Briensburg Baptist Church, Briensburg

Program	
2:30	Opening Period
2:30	Regional Junior Memory Work Drill
3:10	Group Conferences
4:40	Regional Intermediate Sword Drill
5:15	Offering
5:20	Special Feature
5:30	Regional Young People's Speakers' Tournament for Young People 19 and above and all college Young People
6:00	Fellowship Supper
7:00	Worship Period
7:20	Regional Young People's Speakers' Tournament for Young People 17 and 18 not in college
8:00	Offering
8:05	Business Period
8:15	Special Music
8:20	Inspirational Message

Welcome, Mrs. Catlett

By ROY E. BOATWRIGHT



Mrs. Wayne Catlett

The Sunday School Department is happy to announce the coming of Mrs. Wayne Catlett as assistant office secretary. Mrs. Catlett succeeds Mrs. Glen Richards, who is now secretary to the registrar of Georgetown College. Mrs. Catlett comes to us from Hopkinsville. She was employed as the church secretary of the First Baptist Church. Mr. Catlett is employed as a linotype operator for the Western Recorder. They will make their home in Jeffersontown.

VACATION BIBLE SCHOOL CLINIC

The State Vacation Bible School Clinic held with the Lexington Avenue Baptist Church of Danville on February 27-28, 1958 was well attended. There were 417 registrations from fifty-five associations. The conferences for each age group proved to be very helpful to the clinicians. An added feature this year was a conference on audio-visual aids led by Mr. William Cox from the Sunday School Board, Nashville, Tenn.

Every association should hold a one-day clinic for the churches of the associations to train the workers in Vacation Bible School procedure. If you have not already set your date, please do so at once and send the date of your clinic to the Sunday School Department, Kentucky Baptist Building, Middletown, Kentucky.

Our goal for Kentucky this year is 2,000 Vacation Bible Schools, 30 Standard Vacation Bible Schools and 6 one hundred per cent associations.

TOP TEN ASSOCIATIONS IN TRAINING FOR JANUARY, 1958

Long Run	948
Little Bethel	815
Elkhorn	463
West Union	355
North Bend	201
Severns Valley	200
Pine Mountain	183
Nelson	177
Caldwell	162
Upper Cumberland	153

TOP TEN CHURCHES IN TRAINING FOR JANUARY, 1958

Church	Association	Awards
Madisonville, First, Little Bethel		551
Evansville, Grace, W. Kentuckiana		433
Louisville, Ninth and O, Long Run		298
Walton, First, North Bend		206
Louisville, Rockford Lane, Long Run		189
Lexington, Grace, Elkhorn		185
Elizabethtown, Severns Valley,		
Severns Valley		179
Shelbyville, First, Shelby County		157
Louisville, Walnut St., Long Run		152
Lexington, South Elkhorn, Elkhorn		148

Kentucky Baptist Music Calendar For March

By EUGENE F. QUINN

CHURCH MUSIC SCHOOLS:

March 10-14—Hardinsburg. Three classes.
 March 10-14—Owensboro, First Church. Three classes.
 March 14-16—In Ashland and Catlettsburg. Classes in Second, Fairview and Flatwoods in Ashland, and First Church in Catlettsburg.

ASSOCIATIONAL HYMN SINGS:

March 14—Williams Memorial Church, Ravenna, Boone's Creek Association.
 March 16—Bethlehem Church in Shelby County.
 March 16—First Church in Lawrenceburg, Anderson Association.
 March 16—Northside Church in Princeton, Caldwell Association.
 March 23—Buck Grove Church in Salem Association.
 March 23—Barren River Church in Warren Association.
 March 30—Cerulean Springs Church, Little River.
 March 30—Immanuel Church in Elizabethtown, Severn's Valley Association.

Other associational hymn sings are scheduled as follows: Breckenridge Association for March 9; Nelson, for March 30; Sulphur Fork for March 30 and Lincoln County Association for March 30.

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SUMMER TERM BEGINS JUNE 9

To delight the little child's heart . . . new PICTURE BOOKS from Broadman Press

THE LITTLE OLD LADY

by Robbie Trent
 pictures by Katherine Evans

Once, when Jesus was on earth, he healed a little old lady with a crooked back and let her stand up straight again. The old lady was so happy and so thankful that she went about and told others how she was healed and all about his loving kindness.

PETER AND THE RAIN

by Polly Hargis Dillard
 pictures by Beatrice Derwinski

Peter was a good little boy most of the time. But one day when it rained he became very angry because his plans to play outside were spoiled. Peter sulked until Mother came to the rescue and made a game out of "the bad old rain." Soon the little boy learned to like rainy days just as sunshiny days.

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Carver Trustees Hear Two Progress Reports

LOUISVILLE — (BP) — Trustees of Carver School of Missions and Social Work here heard two progress reports at their recent meeting. One was from the committee seeking a new school president and the other report was from management consultants surveying school operations.

No action was taken in either matter. The final report of the management consultant firm—Booz, Allen and Hamilton of Chicago—is expected at the next trustee meeting May 6.

The committee to nominate a new president did not indicate if it would recommend someone at that time.

Trustees voted to increase the matriculation fee for full-time students from \$20 to \$35 per semester. They also employed several persons to teach at Carver's summer school. Those employed for the summer session are:

Luther Copeland, to conduct a seminar on missionary problems. Copeland is at Southeastern Baptist Seminary.

James A. Watson, from the Louisville and Jefferson County Children's Home here. Watson will teach a course in treatment of juvenile delinquency.

Miss Betty Kirlin, from the Kentucky Society for Crippled Children, to teach a course in recreation leadership for crippled children.

Mrs. F. Orion Mixon, from Chowan College, Murfreesboro, N. C., to teach missionary education leadership.

Richard Cortright, from Baylor University, Waco, Texas, to teach two courses in literacy education and phonetics.

Frank Laubach, New York, World Literacy, Inc., to give special lectures in that field.

George M. Lamsa's translation of

THE HOLY BIBLE FROM ANCIENT EASTERN MANUSCRIPTS

"I find it to be a very clear and direct translation of the great truths of God."—Dale Evans Rogers, author, "Angel Unaware."

"Dr. Lamsa has made a tremendous contribution for which we are all grateful."—Billy Graham, Evangelist.

"I am most enthusiastic about it..."—Eugenia Price, author, "The Burden Is Light."



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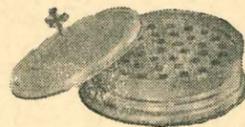
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Sunday School Lesson

For March 16, 1958

By H. C. Chiles

THE CHURCH AND COMMUNITY EVANGELISM



H. C. Chiles

Evangelism is the primary function of a church. It was given first place in the Great Commission—"Make disciples." Introducing lost people to Christ is the principal business of every Christian. The example of Christ, His command, the condition of people and our love for Him and them should constrain us to be faithful in our evangelistic efforts, both at home and abroad.

Mark 5:18-20.

In the country of the Gadarenes, with its well-to-do and wealthy inhabitants and their profitable herds of swine, was a wretched demoniac. While others bought and sold and received gain, he was a terror to himself and to all around. While others occupied comfortable dwellings, he dwelt in caverns which abounded in the district. Unclothed and uncared for, he had fallen back into the condition of savage life. His agony of mind was fearful; so by cutting gashes in his body he sought to transfer at least part of his suffering from the mind to the body.

At some distance the demoniac perceived the boat landing with Christ and His disciples aboard, and he went bounding toward it. The disciples were afraid of the man, but Christ considered him as a real opportunity. In compassion and with the voice of unmistakable authority, Christ uttered the command, "Come out of the man, thou unclean spirit." Upon doing so, the unclean spirits were permitted to enter the swine, and the latter drowned themselves immediately. In healing this demon-possessed man, Christ conferred a great blessing not only upon him but also upon the whole community by delivering the people from the fear of what this wild maniac might do to them. Caring little for this deliverance and thinking only of their losses, the owners of the swine besought Christ to leave their midst.

When our Lord stepped into the boat to depart, the saved man begged Christ to let him go with Him, thinking that he could show his loving gratitude by accompanying Him. Christ refused to grant his request. He put the man's duty above his desire, beautiful and commendable though that desire was. He commissioned him to go home and

to tell his loved ones and his friends what the Lord had done for him, and not what he had done for himself. It was a story of personal experience that was demanded.

Christ made it plain that the man could be far more useful telling about his Saviour in his own home and among his own people than he could by traveling about with Him. His work for Christ was to begin at home, which is where all true work for Him commences. Such witness-bearing is the most difficult, but also the most effective. Many have found it easier to speak for Christ in a strange place than to the people at home. Of course, many more are called upon to witness for Christ in their homes and local communities than have the opportunity to testify personally for Him in the re-

BIBLE VERSE



Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

gions beyond. If you are called to witness for Christ in the small circles of your family or community, trust the Lord to make your testimony tremendously effective.

Luke 10:1-2.

As certainly as the harvest of grains and fruits requires the efforts of men, so in the Lord's harvest human beings are used in preaching, teaching and witnessing to the end that souls may be brought into a saving knowledge of Christ. While the Saviour was here in the flesh, He chose seventy workers and sent them forth in pairs to precede Him to the places which He intended to visit. In each place much work for Him remained undone, and there were not nearly enough people to do it. Because of the shortage of workers, Christ instructed the seventy to pray earnestly that more people would be willing to become His helpers. He sought to impress upon them the urgency of their

task. The large number of unsaved people in every community today is positive proof of the need of more workers. Moreover, it should be remembered that harvests do not last indefinitely. Therefore, God's children are admonished to pray for an adequate supply of workers for the plentiful harvest.

Acts 5:42.

Long after Peter had delivered his masterful sermon on the day of Pentecost, the believers continued to preach and to teach the gospel of Christ, both in the temple at Jerusalem and in the homes of the people. Because of their gratitude to Christ and their love for the souls of men, they were ready to face any foe, to suffer any hardship or to make any sacrifice which might be necessary to proclaim the gospel to those who needed it so badly. In spite of all the powers that were arrayed against them, those early Christians felt constrained to tell all whom they were able to contact that Christ is able to save to the uttermost all who come unto God by Him.

1 Thessalonians 1:6-10.

In the midst of the paganism and moral degradation of that day, the purity of the lives of the early Christians blazed like beacons in the spiritual darkness around them. Those who were scattered by persecution preached the gospel wherever they went. The Thessalonian Christians were the spiritual fruit of Paul's preaching. They not only became his imitators, but because of their consistent Christian living and their faithful proclamation of the gospel they were worthy examples and a great inspiration to others. The divine order in Christian experience is the reception of the gospel, the personal trust in Christ as Saviour, the changed life and the proper example to others.

So faithfully and effectively did the Thessalonian Christians hold forth the word of life that their faith became widely known. Having been taught by the Holy Spirit, they knew that only the Word of God could meet the needs of others; therefore, they were ready and anxious to proclaim it far and near. As a result of their faithfulness, many turned from idols to God, proceeded to serve the true God and lived in the expectation of the personal return of the Lord Jesus Christ to the earth.

►Jack Naish, Morningview Church, Montgomery, Ala., is the new minister of music associated with Pastor M. D. Morton at the Beechmont Baptist Church, Louisville. He began there March 9. In former years he was associated with Pastor Robert H. Alston at Hazelwood Church, Louisville.

►The Irene Cole Memorial Baptist Church, Prestonsburg, has offered to pay the trip expenses for Pastor Ira McMillen to the Holy Land.

SEVEN AND A HALF YEARS AT SOUTHERN SEMINARY

By D. PERRY GINN, Hodgenville, Ky.

Recently, I received notice that I had passed the oral examination and had completed the requirements for the Doctor of Theology degree, which is to be awarded on May 16, 1958. Naturally, I greeted this letter with great delight; but it also brought a feeling of sadness. One simply cannot end a long relationship with an institution such as the Southern Baptist Theological Seminary without such mixed emotions. But this waiting period between work completed and final graduation has provided an opportunity to reflect upon what the seminary has meant to me during the past seven and a half years.

First, I have been privileged to share in a great community of learning. I have been permitted to sit at the feet of dedicated men of God and drink from the wells of Christian truth. But more, I have been inspired to seek earnestly the truth for myself. Southern Seminary is no "preacher factory" which turns out men from the same mold. The whole course of study is geared to quicken a man to use his own mind and to think for himself under the guidance of the Holy Spirit. Principles are laid down and tools are provided, and the student, together with professor and fellow students, becomes a co-laborer in the pursuit of truth. As a result, the seminary produces in the student a deep sense of intellectual honesty, undergirded by loyalty to the truth.

Further, the seminary not only challenges, it demands the best. Nothing less than the best is expected from each student. The course of study is difficult and a good grade is hard to earn, and this is as it should be. It is evidently the conviction of the seminary that since the ministry is difficult and demands the best, so the preparation for the ministry should be no less strenuous. This fact was recently brought home to me anew in a most forceful way. I had anticipated receiving my degree in the January commencement. To that end I had finished my thesis and submitted it just before the deadline. Three days before my oral was scheduled, I was informed that I would not be allowed to take the examination. I had permitted the pressure of meeting a deadline make me somewhat careless, and there were too many typographical errors in the thesis. I was not allowed to take the oral until these were corrected, and as a result I missed the January graduation. I was deeply disappointed, but my professors knew that I had not done my best, and they did as they should have done and refused to accept less than my best.

Important as these two contributions are, they almost fade into insignificance beside the greatest contribution of the seminary to me. The seminary develops

in a student a deep love, a reverent appreciation, and a profound understanding of the Bible. Many students come to the seminary viewing the Bible almost as a magic book, and as a book from which to choose texts to support their own ideas, ideas which often have little or no relationship to the actual teaching of the inspired writer; but when they leave the seminary they know the Bible to be the living message of the Living God. Like many other men, I have become almost entirely what is known as an "expository" preacher. I simply cannot preach unless I am convinced that the message is based soundly on the Scriptures. To me, in a way in which it has never been true before, the Bible is "the Book of books," the sufficient and authoritative source for all faith and practice.

When I contemplate what the Southern Baptist Theological Seminary has meant to me, I can only say, "Thank God for Southern Baptists, who provide such an institution as this." And Southern Baptists can be proud of Southern Seminary, for this seminary enables a man to share in a great community of learning, it challenges and demands the best from every student, and it is undergirded by a profound reverence and deep love for the Bible.

What Baptists Expect Of Their Universities

(Continued from Page 3)

students who are preparing themselves for church-related vocations? The answer is a resounding, NO!

There is no place in the Christian faith for a two-level morality. Yet, there is a popular idea among Southern Baptists that some are called to "full-time Christian service" and some are left to enter "secular work." This is purely and simply a Roman Catholic teaching.

We expect Baptist universities to teach the student that his whole life belongs to God. The student is to prepare himself to serve God and his fellow men through a worth while and honorable task. The student is to dedicate himself as a living sacrifice, holy and acceptable to God, for this is his reasonable service. When the student does this, he has entered into God's holy will for his life. He is active with God in righteous living.

The three r's, Reason, Revelation, and Righteousness, are what we expect from our Baptist universities. In return we Southern Baptists will do all within our power to attain greater financial support for our universities and leave them academically free to pursue their true nature as Christian universities.

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Baptist Press Briefs

1957 BEST YEAR FOR FOUNDATION

NASHVILLE, Tenn. — The Year "1957 by far was the best year in the 12-year history of the Southern Baptist Foundation," its executive secretary-treasurer told the annual board meeting of the Foundation here.

J. W. Storer, Nashville, said the corpus of the Foundation increased \$827,415 during 1957. Its total corpus as of December 31 was \$3,075,491.

Foundation Attorney Andrew Tanner, Nashville, reported that within the few days immediately preceding the board meeting he had drawn up wills and a trust involving an estate of over \$500,000.

'LARGEST CHECK EVER' SENT FOREIGN BOARD

NASHVILLE, Tenn. — Southern Baptist Convention Treasurer Porter Routh recently signed the largest check ever sent to an agency of the Convention—\$2,692,147 to the Foreign Mission Board.

The money sent to the Foreign Mission Board was part of a one-day distribution of \$3,166,090 to the various agencies of the Convention. The money was from February monthly receipts at the treasurer's office.

Regarding the record-size check, Treasurer Routh said, "The wonderful thing about this achievement is that millions of people had a part in it. They gave because they cared."

Money sent to the Foreign Mission Board included \$2,244,667 given during the Lottie Moon Christmas Offering for Foreign Missions. The offering, an annual observance, is in memory of a pioneer Southern Baptist missionary in China.

►Lynn Wells gave \$1,000 to each of the churches in West Liberty—his home town—and Pastor Bruce Hulleter reports that the "one grand" given to the West Liberty Baptist Church is being applied on the new parsonage debt.

►James W. Allen, Jr., Memphis, Tenn., a graduate of Union University, Jackson, Tenn., and who expects to be graduated from the Southern Seminary on May 16, has been elected Royal Ambassador secretary for Kentucky, to succeed J. C. Ballew, who has gone to Virginia. He will begin immediately on a part-time basis, and on completion of his school work, will assume full-time duties. Before coming to the Seminary he served three years as R. A. secretary in Tennessee. He was recommended by the committee appointed by the Board at the Annual December meeting to select an RA Secretary. That committee was composed of Harold D. Tallant, J. Bill Jones and David Nelson.

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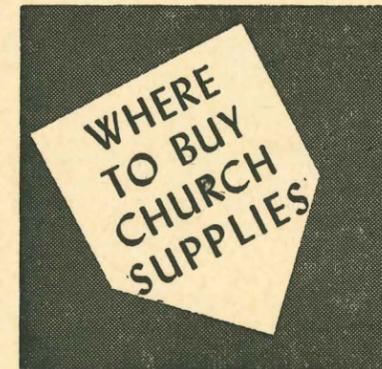
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