

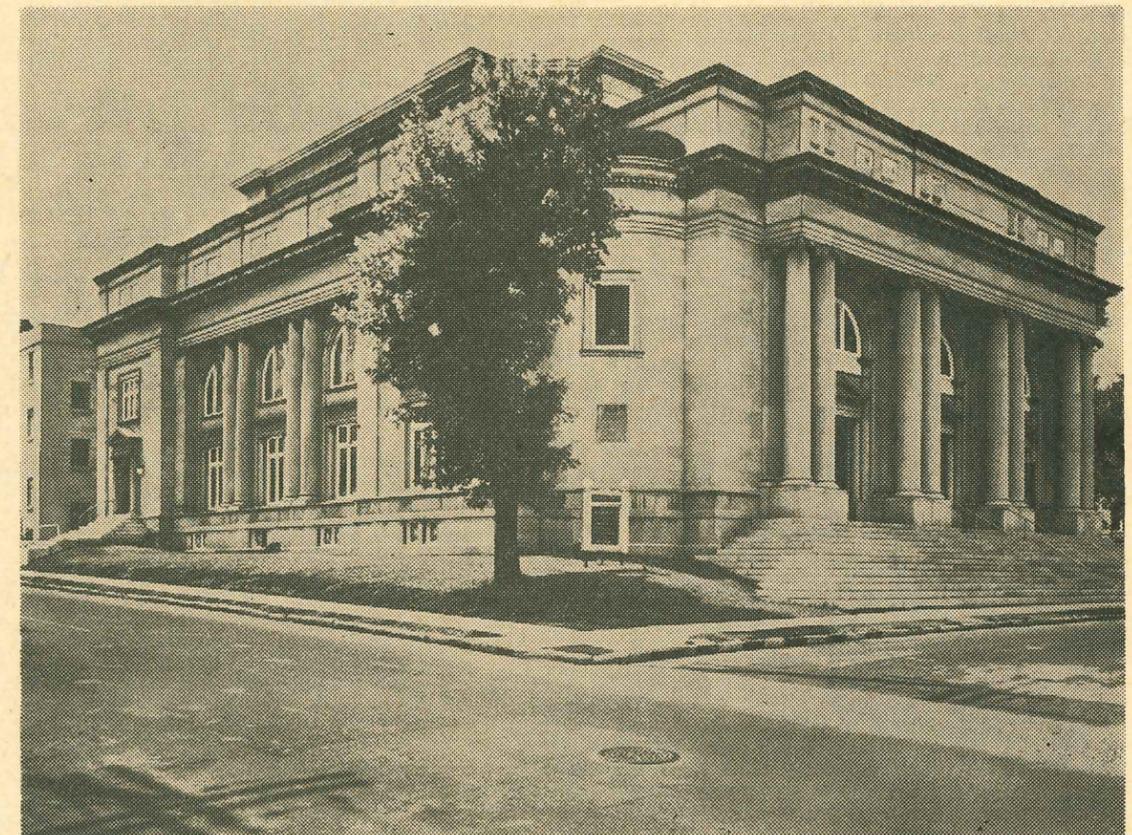
Western Recorder

THIS WEEK

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First Baptist Church, Bowling Green, where the Annual State W.M.U. Meeting will be held April 1-3, 1958. An attendance of more than 2,000 is anticipated.

New Pastors

►Howard Wyatt, native of Corbin, is moving in to be the full-time pastor of the Smyrna Baptist Church, New Trenton, Indiana. He succeeds Ray Cockerham, a seminary student who resigned in January.

►Ernest A. Cruse, of the Eden Baptist Church in Pulaski County Association, has been called to the pastorate of the Glen's Creek Church, Elkhorn Association.

Spirit of Revivalism

►Dr. Franklin Owen, pastor, Calvary Baptist Church, Lexington, Ky., is assisting as an evangelist at the First Baptist Church, Anderson, S. C., during March 23-30.

►First Baptist Church, Bowling Green, will have Brother George H. Riggs, pastor Victory Memorial Baptist Church, Louisville, as evangelist for their spring revival. Joseph R. Estes is pastor of the First Church, Bowling Green.

►First Baptist Church, Williamsburg, announces that Brother Alstair Walker, pastor, First Baptist Church, Middlesboro, will be the evangelist in an April revival. Clyde Freed is pastor of the Williamsburg church.

►Dr. Leonard Sanderson, secretary of evangelism for the Home Mission Board, will be the evangelist in the series of meetings in April at Mayfield's First Baptist Church where John C. Huffman is pastor.

Youth Will Serve

►A youth revival is to be held at the First Baptist Church, Carrollton, Ky., April 7-13, at which time Bruce Morgan, Dunedin, Florida, will be the evangelist, assisting Pastor Ralph R. Couey. The music will be led by Herschel Spivey.

►Harrodsburg Church has elected a youth cabinet to meet with the pastor and educational director in planning youth activities for the church. The council has presented plans for a Youth Week to be held in April. The council is composed of: Helen Traynor, Nancy Ison, Jerry Sanders, Mary Paxton Durr, Sherra Pinkston and Terry Mobley.

►Central Baptist Church, Winchester, will observe Youth Week April 6-13. One of the highlights of the week will be a Youth Banquet on April 8. Dr. Franklin Owen, pastor of Calvary Baptist Church, Lexington will be Central's revival speaker April 28-May 4. H. C. Zachry is pastor at Central.

College Meetings

►J. Herbert Gilmore, pastor, Deer Park Baptist Church, Louisville, will serve as preacher for the Focus Week at Bethel College, Hopkinsville, March 10-12.

►D. M. Aldridge, president of Clear Creek Baptist School at Pineville, Kentucky, spent the week of March 2 in meetings in East Tennessee. The meetings were sponsored jointly by the Rural Church Department of Tennessee Baptists and Carson-Newman College. Mr. Aldridge, along with L. G. Frey of the Rural Church Department, and Clarence Watson of Carson-Newman College, visited ten associations, speaking and leading rural church conferences.

Interstate News

►The Maryland Baptist, Baltimore, of which Gainer E. Bryan, Jr., formerly of Kentucky, is editor, will begin next month to change from a monthly to a twice a month publication.

►The Ministers' Wives Conference will meet while the Southern Baptist Convention is in progress at the River Oaks Baptist Church of Houston at 2:30 to 4:00 p.m. on May 22. Mrs. W. E. Denham, Jr., Houston, is the president.

►A children's home and child placement service is to be established in Arizona by the Baptist General Convention of that state. Charles McKay, executive secretary of the Executive Board, is holding \$36,000 in cash already given for a children's home.

The Baptist Hour

►The Baptist Hour subjects for April will be as follows: April 6—"Were You There?"; April 13—"Our Father;" April 20—"Salvation Without Guesswork;" and April 27—"Thy Neighbor as Thyself."

Sponsoring Missions

►Pleasant Grove Church, Anchorage, Ky., has assumed the responsibility as sponsor of the Hillcrest Baptist Mission, Salem, Indiana. Pleasant Grove voted at its business meeting to erect a new sanctuary and a separate building to house the Nursery Department, according to Pastor Bob W. Brown.

►Hodgenville Church budget includes \$2,000 for the Foreign Mission Board for the support of a missionary. The matter of choosing the missionary to support was left to the W. M. U. and this group chose Mr. and Mrs. Roy Edward Nicholas who were appointed in March 1956. Mr. and Mrs. Nicholas served in Gaza in the Near East. The church is giving \$1,000 toward the support of each.



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

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R. H. Fields Ordained

►Robert H. Fields was ordained to the Gospel ministry February 14, 1958, by the Cumberland Baptist Church, Cumberland, Ky. The Young Grove Church, DeWitt, Ky., where he serves as pastor, requested his ordination. The examining presbytery was composed of G. J. Walters, pastor, Cumberland; A. R. Hoe, Lynch; L. O. Keith, Lynch Mission; Splint; Adie Dosset, Lynch Mission; Sand Hill, Charles Wilder, Central Church of Cumberland; and John R. Isaacs, Fonde, and teacher at Clear Creek Baptist School. Walters served as moderator; Hoe did the questioning, and Isaacs preached the ordination sermon. Pastor and Mrs. Fields plan to return to their home at 1901, U. S. 19, Clearwater, Fla., some time in May.

DEALING WITH DIVORCE

By C. W. SCUDDER, Ft. Worth, Tex.

Man has departed far from the ways of God in many respects, but no such departure is more clearly apparent nor more damagingly felt by the cause of Christ than in the matter of marriage and the home. The modern concept concerning marriage seems to be a composite of the accumulation of man's compromises and customs down through the years. In the thinking of many people today marriage is simply a contract designed to control or regulate this relationship in society. If this view is held, it is easy to conclude that society will not be too greatly affected by the breaking of the marriage contract as long as it is done in an orderly way. Such a view does not make the breaking of the contract a matter of morality at all.

Marriage, however, is much more than a mere contract. It is written into the very nature of man and involves a union of two people. Not only is it a physical union, it is also a union of personality and purpose. It is a union planned and formed by God himself and with which God has instructed man not to tamper. Contemporary conditions, however, bear witness to the fact that this relationship, which is so meaningful and purposeful in the plan of God, has been so tampered with and put asunder by men that the Christian minister today is faced with the baffling and conscience-troubling problem of just how God would have him deal with the people who have already been deeply affected by and are deeply involved in the problem of the broken mar-

riage. The breaking up of a marriage is not just the breaking of vows which have been taken but the breaking of an essential union purposed and made by God himself. To divide such a union is to oppose God and his will and purpose. To oppose God in such a way is a serious matter and brings serious and tragic consequences. People need to be reminded of this today.

Divorce is a problem which arose and continues to arise today either out of man's misunderstanding of the meaning and nature of marriage or his disregard of the understood teaching of God concerning the relationship. In dealing with distressing contemporary conditions the primary need is not the focusing of attention on the problems created by divorce but rather upon the basic teachings of God concerning marriage.

Some Pharisees came to Jesus one day and asked him a question about divorce. They weren't really seeking the truth but rather seeking to discredit Jesus. However, the question occasioned an answer, and in it is found the clearest biblical teaching concerning marriage. Instead of giving a direct answer concerning divorce Jesus focused their attention upon Genesis 1:27 and Genesis 2:24. Rather than allowing himself to be ensnared by their plotting, he caused the Pharisees to focus their attention upon themselves and their ignorance of the Word of God concerning the basic meaning of marriage. He said to them, "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and

mother, and shall cleave to his wife: and they twain shall be one flesh" (Matthew 19:4, 5)?

When questions begin to arise concerning the matter of divorce today, the attention needs to be taken from divorce and focused upon marriage. The Pharisees wanted Jesus' interpretation of Deuteronomy 24:1-4, but he indicated that what they really needed was an understanding of Genesis 1:27 and 2:24. The ministers of Christ might well use this same strategy and follow this same procedure today.

Where, then, is the beginning place in dealing with the serious and acute problem of divorce and broken homes? It must be quickly acknowledged that there is no way of undoing the wrong which has already been done. It is possible, however, to begin teaching and preaching not to defend the status quo but to declare the truth of God concerning marriage. It seems logical to believe that people will not as quickly nor as lightly enter into the marriage relationship if they understand the true meaning and nature of marriage, nor will they so lightly put asunder the marriage union when the true teachings of God are understood. The ideal of God for marriage may not be attained, but the obligation rests upon every minister of Christ to declare the whole truth of God concerning that ideal.

Here, then, is the beginning place, and it is only a beginning, but a beginning needs desperately to be made in the reestablishing of marriage and the home to their proper place in the original plan and purpose of God. If all Christians as well as the ministers of Christ will work toward this end, the question "After divorce—what?" will not have to be faced by many who otherwise might face it in the future.

THE PASTOR AND HIS JOB

By COLBY RAGLAND, Stamping Ground, Ky.

Many articles have been written during the months gone by concerning a pastor and his job. I would like to express my own opinion concerning this God called and given job. I am speaking from the depth of my soul and not from a standpoint of wanting to be different.

The Southern Baptist program is a wonderful program and is worthy of the prayers of the people. There may be many changes that could be made, but that is true concerning most any program. The problem at hand is not a problem of organizing more organizations, but utilizing what we already have.

We have a wonderful Brotherhood program as well as the W. M. U. and all the rest of the work, but it seems to me that it is a spiritual crime to spend

much time in organizing some particular program; getting it all outlined for future growth, and then leaving it go because we do not have men and women who are qualified for promoting such a work. My point is not to do away with such work, but to have some definite plan for men and women to follow should their pastor be unable to take the lead in such a work. This has been for many years the problem of the pastor. Let us consider this great problem with much prayer and thought.

First, it is not the job of the pastor to spend his time in seeing that these organizations are carried out to the T. Of course, he is to help and make suggestions as far as getting the program under way, and go so far as seeing that qualified men and women fill the offices of such and organization. He should

then be available at all times to counsel, to advise these officers.

Ordinarily, no pastor should be asked to serve as president, vice-president or chairman of any other work save his own. When a pastor does a good pastoral job such as visiting the sick, the lost, the prospects, preaching funerals and performing marriage ceremonies, counselling with those that have trials and troubles, and by all means, study and meditate upon the work of God, he will then have very little time if any to promote the organized work of his church.

Many pastors are not feeding their flock today because their members will not allow them enough time apart from planning and promoting some other phase of work that should be promoted by the members. As a pastor, I find myself spending many hours studying the organized work of our church, and find myself during the late hours on a Saturday night finishing my Sunday

(Continued on Page 9)

Daley Observations



C. R. Daley

"One of the main difficulties in this country is the fact that people are leaving teaching to go into better-paid positions in other fields. We must learn to elevate the profession of teaching. In Russia, the teacher is very important. He has a chauffeur and a villa in the country." With these words Arnold Toynbee, world famous British historian, described the American educational system in a recent speech at Berea College.

Prof. Toynbee's reference was mainly to teachers in the field of so-called secular education but his description is even more applicable to teachers in Baptist colleges and seminaries. Most of us for several years have been aware of the plight of public school teachers but little has been said to make us realize the predicament of those in our own denominational schools.

Just how do our teachers fare? Maybe a little comparison will help. Recently a rural church in Kentucky called a pastor and fixed his salary at \$5,200 plus \$400 for utilities. He has, of course, also a home provided. This \$5,600 is certainly not overpay though it compares favorably in Kentucky where pastors salaries are among the lowest. In comparison with teaching however, it sounds high. I know a college professor who several years ago was paid a total of \$4,200 for a year's teaching and for serving as dean of men. He had to provide his own living quarters out of this. I know this is pretty rough because I tried to pay the bills of this teacher. In this same senior college a new president found that the church he left as pastor was paying its janitor the same salary as the college was paying one of its professors with a doctor's degree.

How much better off are our seminary teachers? This \$5,600 is also several hundred dollars above the starting salary of a seminary professor who also has to provide his own living quarters. And after a seminary professor has worked all the way up the salary scale and is receiving all he can ever expect, he is still over \$2,000 below what more than one Louisville pastor is paid. Again this is not to say any Louisville pastor is overpaid by any means. It's ironic that many churches where seminary and college professors supply would entertain an idea of asking the teacher to consider being their pastor but they are sure they could not match his present salary. The truth is that most places a teacher ever supplies already pays a higher pastor's salary than that of the professor. It is also rather ironic that every year college and seminary graduates go out to be paid the first year a salary higher than that of their teachers who have years of experience as well as an advanced degree which required thousands of additional hours of study.

There are some considerations like the gifts for supply preaching some professors receive. In fact, this is the economic salvation of many professors but there are not enough places to go around. Besides there are some seminary teachers and most of the college teachers who are not preachers. These fellows

really have it hard. In some cases wives teach school or work at other jobs to keep the family finances out of the red. Some teachers pinch pennies and get by with very frugal fare, some grow cynical while others are tempted to give up and take a pastorate or any job.

What shall we say? Our teachers have always been leaders. They are some of the most brilliant minds among Baptists and in many instances would be in line for the most attractive Baptist pulpits. In our colleges they mold the leading personalities of the coming generation, in our seminaries they have been pioneers and shapers of our denominational life. It is not their salary but their commitment which is most important. If a teacher left his ministry for financial considerations alone, he would not be worthy of the calling. On the other hand, if we show no concern nor offer any relief for his plight, we are not worthy of his dedicated service. A Baptist teacher needs no chauffeur nor a country villa but we should see to it he can make payments on a three-year-old model he drives himself and have some kind of a house by the side of the road.

A Sergeant and Harlan

Contrary to better judgment and usual practice, I stopped on the way to Harlan for a clean cut soldier hitchhiker. Conversation was easy. We were both going to Harlan, we were both from other states originally but loved Kentucky dearly, we both had a wife and both had sons. Nothing was unusual about either of our experiences until it came to the account of his two sons, six and seven years old. What a story!

Not able to have children naturally, the sergeant and his wife decided to become parents by adoption of children. And where do you suppose they got their sons? On a three year post of duty in Germany, they adopted two German baby boys. "More precious than our own could be" is what the sergeant said about his sons. I tell this story because we all have heard of too many American soldiers who left children in foreign countries instead of bringing them home.

In eastern Kentucky is an opportunity for Baptists unmatched elsewhere in Kentucky and the Harlan Baptist Church is meeting the challenge with a remarkable sense of mission. Blessed with the pastoral leadership of Keevil Judy, deacons like E. L. Miller, Sunday School teachers like E. E. Lighter and a host of dedicated members, Harlan Baptist Church is bound to continue a strong force. An ideal music program conducted by Ronald Sholar and hospitality like that of the Joe Beasleys especially impress a visiting preacher.

There's nothing like a hitchhiking sergeant and a good Baptist church to enliven hope in our day.

Long to Be Remembered

An epochal event in Baptist history occurred on January 20 with the publication of the *Encyclopedia of Southern Baptists*. The answer to a long time need and a needy provision for years to come, the Baptist Encyclopedia should find its way into every Baptist home and church library.

THE BAPTIST FORUM

RELIGIOUS PROGRAM AT EDDYVILLE

Editor:

I would like to briefly discuss our religious program here at Kentucky State Penitentiary, the opportunities to participate, my own personal opinion of it from the standpoint of an inmate, something of what it has done for me, and thereby what it means to me.

First, we have the services of a full time Chaplain here at the institution. He conducts our regular Sunday morning worship. He also arranges for various denominational ministers to conduct regular mid-weekly services. This, along with our regular Catholic service conducted by the Catholic Chaplain, provides all inmates with the opportunity to attend a service from time to time conducted by a minister of their particular denominational choice in addition to our regular Protestant and Catholic services. Only yesterday we had a visiting Menonite minister conduct our mid-weekly services, and the week before a visiting Protestant Evangelist conducted the service.

All in all we probably have more and better opportunities and facilities for religious activities, instruction, counseling, and actual participation, than the average community throughout the state, and equally as good, if not better, than the larger urban areas. Each and every inmate is interviewed by our Chaplain upon entering the institution, and personally invited and encouraged to participate in the many religious opportunities and programs. The Chaplain is on duty here at the institution seven days a week always welcoming and affording every inmate the opportunity for not only religious, but counseling on any and all personal problems that may beset inmates from time to time. Also, for those who care better to understand themselves and learn to get along better with their fellow associates, the Chaplain conducts a weekly class in psychology which all are invited to attend.

I have been in prison for many years, over eight here at the Kentucky State Penitentiary. Up until about five years ago I, like many of my fellow associates, spurned the numerous offers and opportunities for any religious activity in prison. I just wasn't interested and would not entertain any thoughts of trying to become interested.

I finally got to the point where, as a result of my tremendous anti-social and belligerent attitude, I was looked upon and considered to be an incorrigible with little if any chance of ever regaining a normal place in society.

About five years ago our Chaplain began to display a sincere interest in me. After much counseling and effort

on his part, I finally began slowly to re-lent in my hostile attitude and as a result decided to attempt to follow his guidance as best I could.

As time went on I began to take a small interest and part in the religious program, but all the while doubtful of any real good coming from this so far as I was concerned. However, after some two years of this doubt and remaining on the fringe of participation, I began to notice a decided change in myself and began to realize a genuine desire and need for religion in my life. Now, after five years of participation and effort, I am a Christian by my own choice and have every reasonable hope of some day returning to outside normal society with the faith and fortitude to live the life of a true Christian gentleman.

In closing I would like to say that these past five years of Christian fellowship with our Chaplain, Paul B. Jaggers, has meant so much to me that it is both indescribable and incalculable. For this I am deeply and humbly grateful.

Eddyville, Ky. John Earl Jones

"LONG BRIDGE" BACK IN

Editor:

Since it was the promotion of the study of *The Long Bridge* which was withdrawn and there was no way of withdrawing the promotion without withdrawing the book from the book stores, and since the period of intensive mission study promotion is ending next week for the 1958 Graded Series of Home Mission Studies, we are releasing *The Long Bridge* for normal circulation. A letter went to book store managers last week announcing to them that *The Long Bridge* is available on order to be delivered by March 10 for normal circulation through Baptist Book Stores.

Correspondence has shown both approval and disapproval of the action of the administration in withdrawing *The Long Bridge*. The excellent book, which tells the story of the Home Mission Board's work with Negroes, is available. Some 20,000 copies of the book were sold before it was recalled. The rest of the stock on hand is now subject to order by book stores and available to those who wish to read that book.

Home Mission Board, Atlanta, Ga. John Caylor

TEEN AGE COMMANDMENTS

Stop and think before you drink; Don't let your parents down, they brought you up; Be humble enough to obey. You will be giving orders yourself some day.

At the first moment turn away from unclean thinking. Don't show off when driving. If you want to race go to Indianapolis. Choose a date who would make a good mate. Go to church faithfully, The Creator gives us a week, give him back at least an hour. Choose your companions carefully, you are what they are. Avoid following the crowd. Be an engine, not a caboose; Recall the original Ten Commandments.

Louisville, Ky. Mrs. May Shelton

Letters of Spiritual Counsel

By WAYNE E. OATES

Professor Psychology of Religion, Southern Baptist Seminary



Wayne E. Oates

Question: In what sense may we say that disease is the result of sin?

Answer: If we think of all human suffering as being the result of man's first disobedience to God in what we call "original" sin, then we could include disease in this. In this sense all of us are sinners and have

fallen short of the glory of God. Furthermore, in the realm of distinctly personal sin for which we are individually—not just as a race—responsible, we know that certain diseases are specifically due to man's specific sinfulness as an individual human being. Intemperance—overeating, overworking, the drinking of drug-ridden and depression-producing spirits, and even the carrying of an unforgiven and grudge-bearing spirit—does lead to damage to the human person in the form of disease.

However, to say that every specific disease is a result of a definite and specific act of sin is to fall into the same kind of Pharisaism of which Job's counselors were guilty. In a very real way, it may be said that God does not exempt Christians from many of the "thousand mortal ills" the flesh is heir to, because to do so would be to pamper and spoil us, to give us a selfish and prideful reason for being pious, and to deny us the right of fellowship with all mankind. In fact, we would lose our awareness of our limitations, depend upon ourselves rather than God, and soon be given to idolatry. And in addition to this, one of the main sources of wisdom—human suffering—would be denied the Christian, for as someone has said: "Pain makes you think. Thought makes you wise. And wisdom brings you understanding."

Impartial Role Given Executive Committee

BY THE BAPTIST PRESS

[EDITOR'S NOTE: This is the second story in a series of six articles on the report of the Committee to Study Total Southern Baptist Convention Program. The first story covered the report generally. The second story presents that part of the report covering the Southern Baptist Convention apart from its agencies, the Executive Committee, and the Inter-Agency Council.]

The Southern Baptist Convention's Executive Committee would be placed in a more impartial and objective position, under recommendations of the Committee to Study Total SBC Program.

The Executive Committee functions as the Convention "ad interim" (between sessions) in all matters not delegated to any agency or committee by the Convention.

To place the Executive Committee in a better position to "advise the Southern Baptist Convention on all Convention programs on the same objective basis," the Executive Committee's present division of promotion would become an independent, separate agency.

This agency would be known as the Stewardship Commission.

The division of promotion helps promote the Cooperative Program, the Convention's financial plan to support missionary, educational, and benevolent work in states and in the Southern Baptist Convention.

This division also promotes the Forward Program of Church Finance, which aids churches in their yearly budget campaigns through recommended campaign organization and supply of literature.

Recommendations of the Committee to Study Total SBC Program—generally referred to as the Survey Committee—will be presented to the 1958 Convention at Houston for adoption.

The Survey Committee recommends that the division of publications remain with the Executive Committee "to provide a public relations and press service to interpret and promote the total Southern Baptist program."

However, if an expanded Convention public relations activity should at some future date warrant it, the Executive Committee "should recommend the establishment of such a program and the creation of an agency of the Convention to conduct this program."

Some of the activities of the division of publications include operation of the Baptist Press, SBC news service; publication of the Baptist Program, monthly leadership magazine with a circulation

of 31,000; the Baptist Bulletin Service providing churches with bulletins with two pages pre-printed, and the SBC Mat and Stencil Service, which also aids church bulletin publication.

The Mat Service includes mats advertising what Baptists believe.

The Survey Committee recommends the addition to the Executive Committee staff of a program analyst and financial analyst.

These analysts would advise the Executive Committee on the programs and financial needs of various Convention agencies.

The Survey Committee further recommends that the Executive Committee be housed in a building of its own. It now uses space in a building of the Sunday School Board. The new building would also house some of the smaller agencies.

The Survey Committee recommendations, if adopted, would double the number of members of the Committee on Resolutions which serves during each annual session.

Three of the 10 members (under the proposed new set up) of the Committee on Resolutions would be from the Executive Committee to give the Committee on Resolutions "information about recent work of the Executive Committee and Convention agencies."

The Committee on Denominational Calendar would be established as a permanent committee and would "review and recommend approval of the calendar proposed by the Inter-Agency Council."

The Survey Committee restates the role of the Southern Baptist Convention, apart from its agencies, this way: "The Convention should continue to retain to itself only those responsibilities which cannot be effectively delegated."

It recommends more balanced representation on Convention agencies and committees between ministers and laymen—with no more than two thirds of the members coming from either group.

The Executive Committee—which is the Convention "ad interim" (or between sessions) in all matters not delegated by the Convention to any agency or committee—would be placed in a more impartial position, under Survey Committee recommendations.

"In reviewing the total Southern Baptist program, it appears to your committee that lack of correlation of effort

is a more general and serious problem than duplication of effort among agencies."

So reads a statement in the report of the Survey Committee. Accompanying this statement is the following recommendation:

"The Inter-Agency Council should be continued and strengthened as the organization through which the agencies should correlate their programs of work."

The Inter-Agency Council at present is a voluntary and unofficial organization within the Southern Baptist Convention. It has, as the committee states, "very limited representation" from four official Convention organizations.

Members of the Inter-Agency Council include three agencies—the Sunday School Board, Home Mission Board, and Brotherhood Commission—and the Convention's auxiliary, Woman's Missionary Union.

The Survey Committee declares that the Inter-Agency Council "should be authorized formally by the Southern Baptist Convention to serve as the organization through which the various agencies should correlate their work."

To strengthen the Inter-Agency Council, the committee recommends that representation on it be enlarged to include also the Foreign Mission Board, Relief and Annuity Board, Church Loan Board (a proposed new agency), Christian Life Commission, Education Commission, Historical Commission, Radio and TV Commission, the proposed new Stewardship Commission, Southern Baptist Foundation, and the seminaries and Carver School of Missions and Social Work.

(Except for the institutions, each agency would have three representatives. The seminaries and Carver School would have three representatives together.)

The Inter-Agency Council would have responsibility for drafting the proposed annual denominational calendar, a function now delegated to a special Convention committee. After the Council had drafted a proposed calendar, the calendar would be submitted to the special Committee on Denominational Calendar.

Expenses of the Council would be borne by the participating agencies, except for a small amount budgeted by the Convention to pay expenses of secretarial help and of persons aiding the Council who are not from its member agencies.

The Survey Committee recommends that the Council not have any administrative duties nor personnel, and that it not be responsible for conducting programs. Its role would remain "purely advisory."

It would not report directly to the Convention as do the agencies. The Council itself would not be considered an agency.

"YE ARE MY FRIENDS"

By BOB W. BROWN, Anchorage, Ky.

No verse of Scripture and no words from our Lord grip the heart of the contemporary pastor more than these. One of the deepest longings of his soul and one of his most acute needs is to have friends. This seems to become more and more a problem to him in the daily ministrations of his task.

Here he is today clothed with a new respectability and an ever increasing popularity. Yet these very facts seem to contribute to his loneliness. For the case is that far too often your pastor is the loneliest man in your town and the parsonage is the most friendless house.

There are, to be sure, a variety of reasons. He too often is controlled by custom and conformity, he may be too professional to ever warm to your proposed kindness.

He may become so overworked and exhausted with people that he forgets that they are individuals. He may submerge his own needs in doing for others until his own need is obscured in activism. He may be so concerned with doing for others that he neglects letting others have the joy of doing for him. He may of course just be the kind of fellow you find it hard to like, much less share life with in an intimate friendship.

It must be realized that this 20th Century ecclesiastical errand boy is a man, with all of the things that manhood implies. One of the most marked and obvious implications is his need of male companionship.

He is usually away from his family, from his home town, college, and seminary friends. He is most often in a different environment than that of his past. He rarely sees other ministers and too rarely has opportunity to let his hair down to anyone but his patient and also lonely wife.

Does he need friends in the community? Do you? By his very nature he is a highly sensitive person. The nature of his work grows more complex. The constant exposure to sin and bad conduct, to poverty and dire need, to books and study, to promotion and detail, and above all to community

opinion of his reputation—all of this too often tears a sensitive man who has little or no opportunity to share some of it with a friend.

Your pastor needs to be offered your friendship and he also needs to be allowed to choose some friends on his own.

Invite him to your home to play scrabble, take him fishing, let him join the crowd at a basketball game, discuss a best seller with him, let him sound off a little about politics, show him your farm, have him to your group meeting, take him out to lunch, be interested in his family, send him a birthday card, or just drop by to talk.

But please let him choose some friends without your yelling to heaven that he is partial and playing favorites. There are some people that are more like you than others. He finds men that by reason of training, prospective, and personality are more like him.

This does not mean that he loves you less, or would minister to you with less sympathy, or that he is limiting his services to a chosen few. It merely means that his need of friendship is being at least partially satisfied.

Whatever a pastor means to you, or whatever one has ever meant, or whatever you expected a pastor to mean—remember your pastor has no pastor.

With all of his composure, his sermon delivery, his endless activity, his bedside manner, his ceaseless organizational detail, his long walks to the graveyard, his well-wordsed prayers, his pronouncements of hope, his moral character, his increased influence in community life, his wise counsel, his long hours, his evident sense of destiny—that same man may well be the loneliest man in your town.

You Mr. Laymen can do something here for him. You cannot pay him enough, nor can you flatter him enough. Money and flattery are no cure for loneliness. You can make your church the kind that he will look out on some Sunday morning and with a tear shining on his cheek and a smile on his face, he may use the text "Ye are my friends."

Seminary Students and Missions in Kentucky

By EDWARD D. BAKER, Oneida, Kentucky

About four years ago I saw in the Western Recorder that young men and women from the Southern Baptist Seminary were available for deputation trips. These young people had committed themselves to missions. The men were preachers, the women were singers and preacher's wives. I contacted Glyn McLaughin, head of the group, who agreed to come to our church, the Rock House

Baptist, in Leslie County. Four couples came among whom were Mr. and Mrs. Bill Mueller.

Bill and Agnes Mueller fell in love with the place. They began to come quite often though sometimes Agnes could not come because she worked at the Veteran Administration Hospital. Glyn McLaughin graduated that year and Bill became the contact man for

the deputation teams. We worked together to get more of the fellows down and soon, through a contact that I had made at Flat Creek, Bill brought Eddie Henson to Flat Creek where he became pastor and did a fine job.

Then, through Bill and Eddie and the co-operation of other local pastors, more of the fellows started coming. Bill took a pastorate in our section; James Lochridge came to Short Creek; and then Ross Jones took Eddie Henson's place at Flat Creek. Brother Dennis Rush at Horse Creek also saw the advantage of these fine young people and he began having some of them come his way.

By now we have had literally hundreds of them come our way and some have spent days and nights at our house. Last Friday night five of the boys arrived after dark and my wife, thinking that they were going to stay for the night, got out of bed and began to prepare for them, only to learn they were going on to Hyden. On Saturday, February 8, seven more of the fellows came down. Two came to my home to help in services over the week end, the other five to help at other places.

Bill Mueller is now Associational Missionary in Three Forks Association and is doing a good job. These boys and their wives, as well as the girls who come to help teach Sunday School or sing, are a fine group of young people and a valuable asset to our work. They are working in half a dozen of our mountain counties and with very little financial remuneration. I have known many of them to come and pay their own way back and forth.

BAPTIST WORLD-WIDE TOTALS

Total membership in Baptist churches in 105 countries has increased to 22,068,058, an increase of 1,014,165 in a year; and of these 19,447,899 are members of seventeen United States Baptist bodies. Latest Baptist World Alliance membership figures show the following continental distribution: North America, 19,623,024; Europe, 1,145,802; Asia, 710,934; Africa, 287,926; South America, 149,127; Central America and West Indies, 102,295; Australia and Oceania, 48,950.—J. P. Edmunds.

►Word comes from the Foreign Mission Board: "Rejoicing and thanksgiving for what God has done in Chile in the past 50 years and anticipation of what He may do in the next 50 years formed the keynote of the meeting of the Chilean Baptist Convention in January as it celebrated its jubilee. Organized in April, 1908, with six churches and about 300 members, the convention now has 72 churches and 6,672 members." The attendance this year about doubled that of any previous year. Sessions were held at the First Baptist Church, Temuco.

Your Church and the 30,000 Movement

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

The only hope for this world is the Gospel of Jesus Christ. This Gospel must be proclaimed by New Testament churches. To intensify the spread of the Gospel Southern Baptists have accepted a tremendous challenge—the 30,000 Movement. Certainly 30,000 is a big number. It is especially big when it means 30,000 new preaching and teaching places. However, the establishment of 10,000 new churches and 20,000 new missions by 1964 is not an unreasonable goal when undertaken by a people so blessed of God as Southern Baptists.

There is one danger which must be recognized. The goal of 30,000 new churches and missions by 1964, though not unreasonable for the entire convention, is a tremendous goal for one church. Therefore, some churches may feel so inadequate for the task that they will attempt nothing. This is a co-operative endeavor and only as all Southern Baptist churches participate can the victory be achieved.

Several very encouraging things regarding the 30,000 Movement are evident.

First, it has focused our attention on the need for many new preaching places. Preliminary surveys by states indicate a need for 30,000 new churches, not to mention new missions.

Second, it is church centered in every respect. For a program of work to be effective in Southern Baptist life, it must be church centered. The 30,000 individual churches now in the Southern Baptist Convention will establish 30,000 more preaching places by 1964 or they will not be established.

Third, ways of accomplishing the task are being sought. Pastors and churches are beginning to realize that the task can be accomplished and are seeking to do something about it.

Your Church Can Participate

To participate in the 30,000 Movement will enable your church to realize a normal desire—the desire to mother a mission. A home is not complete until it is blessed with children. A church is not complete in its ministry and spread of the Gospel until it is blessed with a mission. The 30,000 Movement is church centered. Therefore, it will succeed or fail on the basis of local church participation.

Your Church Needs a Missions Committee

The 30,000 Movement does not require any extra organization in a Southern Baptist state, association, or church that is properly organized. Every church should have a missions committee all the time. If your church does not have such a committee, one should be elected immediately. Each church organization

ought to be represented on the committee. The chairman should be one interested in mission work and a capable person who can give some time to the task.

Your Church Missions Committee Must Function

The Missions Committee should meet regularly and report to the church. This will keep the attention of the church focused on the matter at hand. The committee will want to start work in the places of greatest need. Therefore, the Associational Missions Committee should be consulted in order to determine the proper location and sponsorship for all new work. This insures the best co-operation and effectiveness in the expansion. The church Missions Committee will need to enlist workers for the mission. The most capable workers in the sponsoring church should be enlisted to work in the mission. This will give it the right start and guidance.

Your Church Can Start A Mission

What is a mission? It is where one or more members of a church go apart from the mother church at regular intervals to preach or teach the Word. Such services may be held in a store building, at the cross roads, in a home, an institution, trailer camp, etc. According to this definition of a mission, I

▶Ernest J. Millington, 86, president in 1940-41 of the Northern (now American) Baptist Convention, and president in 1938-40 of the American Baptist Publication Society of Philadelphia, died at the Baptist Home, Westwood, Cincinnati, Ohio, on March 9.

▶Mrs. Wendell H. Rone, Paducah, entered Western Baptist Hospital, Paducah, for surgery March 5. Mrs. Rone was formerly president of Southeastern Regional W. M. U. and vice president of the Kentucky State W. M. U., and is at this time W. M. U. superintendent of West Union Association. Her husband is pastor of East Baptist Church, Paducah.

▶Pastor Orrin W. Stites and the Beechland Baptist Church, Louisville, led in the dedication of the Beth Haven Baptist Chapel, Johnstown Road, Valley Station, on March 9. Beechland purchased the lot and erected the new structure at a cost of \$85,000. L. M. Huff, Jr., is the pastor, and his father, L. M. Huff, Sr., of Mesquite, Texas, preached the dedicatory sermon. The new congregation has been in existence for a year and a half.

believe every church can have a mission. Your church can have a mission whether it is rich or poor, large or small, in the country or city. May each church assume its responsibility in this task and march on to victory!



Pictured is the first unit of the First Baptist Church, Mason, Ohio. The first services in the new building were conducted on Sunday, January 9, and were attended by more than 200 for Sunday School and worship services. The first day in the new building also witnessed impressive baptismal services for five candidates. The church began as a mission in 1953 of the Owensville Baptist Church, Owensville, Ohio. Only nine people attended the first service in a rented store building. The mission was organized into a church in 1954 with eighteen charter members and moved into the Grange Hall with more adequate facilities. Newton Graves was the first pastor and continuous growth resulted from his ministry. The building was constructed at a cost of approximately \$45,000 and provides facilities for 275 in Sunday School and worship services. The building was financed by the selling of church bonds. The present pastor is Arlie Carter, who went to the Ohio field in 1955 from Kentucky and is well known by many Kentucky Baptists for outstanding work in Mercer County and other central Kentucky communities. Brother Carter reports a budget of \$20,000 this year for the First Church, Mason.

The Pastor and His Job

(Continued from Page 3)

morning sermons. No wonder folks go the sermon that he knows himself will to sleep while the pastor tries to preach not so much as feed the Christian, much less the sinner that has never been born again. I believe it is the pastor's job to instruct the people in righteousness and preach many sermons (sermons that have been prepared) on the way of salvation. For this he should spend much time praying that the sermon will take root in the hearer's soul, will live and bring forth fruit in due season.

As I visit on my church field I hear many folks talking about their pastor never paying them a visit. When I ask them why, they reply this way: "Well, on Monday night he has Deacons' meeting, on Tuesday night he speaks at the young people's program, on Wednesday night he meets with the teachers and officers an hour before prayer meeting, on Thursday night he meets with the Brotherhood executive committee, and on Saturday night he finishes his sermons for Sunday. Thus, he has little time to make visits if he goes to school during the day time. (As for myself, I have a radio program to prepare for each week.) Many of these people de-

sire to have fellowship with their pastor in their homes but cannot because his time is taken up just about every night. And if he has a night off he is so tired that he doesn't feel like making a visit of any distance.

Second, there is an answer but most church members haven't seen it. Many churches when calling a pastor request that he outline a program of activities for a whole year. After doing so, they instruct him that he must see to it that said work be carried out. Should he do this, he will not make that church much of a pastor. Very few churches ask their pastor what he believes about the Bible. (I suppose the reason is, they know that if he promotes all their work he will not have much time left to preach the Bible.)

The answer to such a problem is an educational worker in all our churches. When a church will hire (I believe that pastors are to be called and educational workers are to be hired—that is, after they have been called into that field of service) an educational worker, it will certainly relieve the pastor of this great responsibility, and I am sure that the pastor will be a much better pastor. When a pastor has no burden other than the calling he received from God, he will be a man "on fire in the pulpit."

What about the country or city church that cannot afford an educational work-

er? The answer: Leave something else go and hire one. In the near future he will have the work built up to the extent that you can adopt again the work you let go to get him. Soon you will be doing more than you expected to do without such a man, and then too, the spiritual atmosphere in your church will be far greater than ever before. Souls will be saved and many will surrender to special Christian work. What young person, or anyone else for that matter wants to pattern his life after some over-burdened pastor who enters the pulpit on Sunday morning looking like something that has been dragged through a thicket. No, my friends, it is not likely that you will have too many to surrender to such service. But when the work of the pastor is left to the pastor, and the promotional work of the church left to the educational worker, then will many rise and take notice of the difference that it makes to have such a worker, and many souls will surrender to full time Christian work.

The Preacher's Wife "Preaches"

By **JANE ALLISON**

(Mrs. Allison is secretary to the Editor)

At the first robin chirp of spring there is a signal inside many a woman which notifies her it is time to pull down the curtains, pull out the furniture, take up the rug and proceed to that age-old rite commonly known as "spring house cleaning." To the dauntless dust-er, to miss a corner or avoid a closet would be sinful and to streak a window or half beat the rug would be a cause for real concern. "Cleanliness is next to godliness" is her motto.

The motto brings to mind what cleanliness is ranked next to. While cleanliness brings out the beauty of the home, godliness brings out the beauty of the life. Spring—what a time to clean a life! Winter in a life can fill corners with dust of despair and defeat, and can clutter rooms of the mind with thoughts of hate and envy. This need not happen but often it does and what could be a better time for "life cleaning" than in the spring. "For, lo, the winter is past, the rain is over and gone." Spring is the time of beginning again for many things and can be that time in a life.

Women are usually the ones who get the spring cleaning fever when it comes to a house but "life cleaning" can be an experience for anyone. Supplies necessary for this cleaning task come from our churches, individual Bible study and renewed faith in and dependence upon God.

The reward of spring house cleaning is more comfortable living but the reward of spring "life cleaning" is a more beautiful life.



Some 208 G.A.'s came from all over the state to enjoy the atmosphere of Georgetown College for a weekend. The occasion was the annual Girl's Auxiliary House Party conducted during the weekend of February 21. The Georgetown House Party was confined to those G.A.'s having attained the rank of Queen, Honor Queen, Queen with Scepter and Queen Regent. The 1958 house party theme was "Be Ye Doers." Missionaries participating in the activities were Emma McPherson, and Mrs. Pat Hill. Other program personalities included Mary Ann Wacker, state Y. W. A. president; H. Y. Mullikin, Georgetown College physics professor; and Wendell Bellew of the Home Mission Board, Atlanta, Georgia.

DEPARTMENTS

Cooperative Program Receipts

By W. C. BOONE



W. C. Boone

Undesignated receipts through the Cooperative Program for February 1958 amounted to \$192,047.80. Total receipts for the month, including all designations were \$282,762.06.

Cooperative Program gifts for the four months of this General Associational year total

\$712,296.48, a gain over the same period last year of \$43,272.69. Total receipts for all causes for the past four months were \$1,353,488.59.

Our Cooperative Program goal for this year is \$2,150,000. At the end of one third of the year, we lacked \$4,370.19 of reaching one third of the year's goal. We hope our March offerings will more than make up this slight difference.

Thank you, Kentucky Baptists, for your loyal and generous support of our denominational program.

Baptist Day of Prayer

By ELDRED M. TAYLOR



E. M. Taylor

Baptists in Kentucky have been asked to join 19,000,000 members of other North American Baptist churches in a first-time Baptist Day of Prayer for Evangelism on June 1, 1958. The date is the Day of Prayer for the 1959 Baptist Simultaneous Evangelistic Crusade.

Seven United States and Canadian Baptist groups plus Baptists in Mexico, with 75,000 churches have agreed to observe the day.

Some churches have already scheduled prayer periods for the Simultaneous Crusade during Sunday School devotional periods, at morning worship services, and as a part of Training Union assembly programs. Every Baptist Church in Kentucky surely will want to pray for a spiritual awakening. Though many churches have as yet made no plans for this Day of Prayer, there is still time. Any and every church that cares for lost souls surely will want to pray for the Simultaneous Crusade in the spring of 1959.

As North American Baptist churches

observe the Day of Prayer for Evangelism, Baptist churches in ninety-one overseas stations will pray for the Crusade during their worship services also. Southern Baptist Foreign Mission Stations will be a part of this international time of prayer for lost souls.

The sincerity of North American Baptists toward the world's largest planned Simultaneous Evangelistic Crusade will be partially determined by prayers and acts of personal dedication on June 1.

Every Baptist in Kentucky should take part in these special prayer periods which will bring pleasure to the heart of God and blessings to humanity.

State Training Union Convention

By JAMES WHALEY



James Whaley

The State Training Union Convention will be held April 10-11 at St. Matthews Baptist Church, Louisville, Kentucky.

Dr. Charles Welborn, pastor of Seventh and James Baptist Church, Waco, Texas, will be the principal speaker for the convention. Dr. Wel-

born has spoken in Kentucky on different occasions and served for several months as speaker for the Baptist Hour.

Dr. W. Karl Steele, a well known chalk talk artist, will be in charge of the devotional period at each session. The music program of the convention will be led by Mr. William A. Cox, Baptist Sunday School Board.

Home Reservations—The members of the Baptist Churches in the St. Matthews area are opening their homes in order to entertain the convention. If you would like a room for Thursday and/or Friday night, please write the Homes Committee, St. Matthews Baptist Church, 3515 Grandview Avenue, Louisville 7, Kentucky. Include age group and sex of each person. Reservations should be made by April 2.

Banquet Tickets—The convention at the noon meal Friday will feature several Baptist Institutions. The Adults will have their meal at Spring Meadows Children's Home—\$1.25 per person; The Young People and older Intermediates at Southern Baptist Theological Seminary—\$1.00 per person; The Intermediates, Hamburger Feast at Baptist Building—\$1.00 per person; The Juniors, Party and Hot Dog Feast at St. Matthews Baptist Church—50 cent per person. All prices include transportation to and from the institutions. Tickets can be secured

by writing the Training Union Department, Kentucky Baptist Building, Middletown, Kentucky. Please state age group for which tickets are desired.

The convention will include conferences for each age group. Mr. Harvey Gibson, from the Training Union Department of the Baptist Sunday School Board, will lead a conference for General Officers; Miss Florrie Anne Lawton, the Nursery Leader, and Mr. James Murphy, the Audio Visual Aids Leader in the Southwide Training Union Department, will also be present leading a conference in their special fields.

In addition to these, outstanding Training Union workers in Kentucky will be in charge of the various age groups.

Rev. Charles H. Ham, convention president, and pastor at First Baptist Church, Morgantown, will be presiding over all sessions.

Four More Brothoods Are Organized

By FORREST R. SAWYER



F. R. Sawyer

Rockhouse Baptist Church, Three Forks Association, Wiley B. Faw, pastor, has organized its Brotherhood. Willie Combs has been elected president and Ralph Campbell will serve as secretary. Eight men are enrolled and they will meet twice each month.

First Baptist Church, Middlesboro, in Bell County Association, Alastair Walker, pastor, with a Brotherhood enrollment of 59 had an average attendance of 45 and enrolled seven new members during January and February, according to W. E. Wilson, secretary. Their proposed current activities include the completion of the organization.

The Central Baptist Chapel, Louisville (sponsored by Long Run Association and Broadway Baptist Church), has elected Manual Jessup, Herbert McCubbins, Edwin Schlenker, Hugh Young, Jon Gilbert, Walter Routh, and Charles J. Nix to serve in places of leadership as officers. Walter Routh is pastor of the Chapel.

Twenty-third and Broadway Baptist Church, Louisville, William Seller, president, reports an average attendance of 38 of 47 men enrolled. Among plans for the month of March is included the sponsoring of a banquet for Junior and Intermediates.

Kentucky Baptist Sunday School Convention

By ROY E. BOATWRIGHT



Dr. Allen W. Graves

Dr. Allen W. Graves, dean of the School of Religious Education, Southern Baptist Theological Seminary, was unanimously elected president of the Sunday School Convention in Kentucky during the Regional Conventions held February 10-21, 1958. Dr. Graves will work with the Sunday School Department of the State in planning and executing an aggressive Sunday School program.

In addition to Dr. Graves as president, each region elected a superintendent and an associate superintendent, as follows:

Western Region—Mr. Albert B. Chamberlain, superintendent, Owensboro; Rev. James Abernathy, associate, Beaver Dam.

Southern Region—Mr. Gorman Mitchell, superintendent, Princeton; Mr. Jimmy Lester, associate, Benton.

Southern Region—Mr. Bob Jones, superintendent, Bowling Green; Rev. Lawrence Martin, associate, Auburn.

Central Region—Mr. Wylmer Jones, superintendent, Cox's Creek; Rev. Robert Wayne, associate, Hardinsburg; Rev. H. Mark Holloday, associate, Radcliff.

North Central Region—Rev. Joseph Tackett, superintendent, Walton; Mr. Lee A. Lindsey, associate, Lexington.

Northeastern Region—Rev. Robert Elliott, superintendent, Ashland; Rev. M. R. Thomason, associate, Paintsville.

Southeastern Region—Rev. Raymond Sanderson, superintendent, Pineville; Rev. A. R. Hoe, associate, Lynch.

South Central Region—Rev. Henry Hedgepeth, superintendent, Danville;

Mr. Don Searles, associate, Harrodsburg.

The Regional Meetings were well attended with a total registration of 1872.

Rev. Arthur Hicks, state Sunday school Secretary for Missouri, Mr. Jesse Daniel, Sunday school secretary for Tennessee and Rev. Roland Crowder, consultant of the Architectural Department of the Sunday School Board, were out-of-state speakers.

A program to reach additional people for Bible study was discussed and approved in each region.

Speakers For State Meeting

By MRS. GEO. R. FERGUSON



Mrs. R. L. Mathis

Many outstanding speakers will be heard at our State Meeting in Bowling Green, April 1-3. You will not want to miss hearing these whose pictures appear on this page and others. (Mrs. R. L. Mathis, Waco, Texas, president of Woman's Missionary Union, SBC, will speak at

the opening session on Tuesday evening and on Wednesday afternoon. She will also bring greetings at both banquets.

Mrs. Harold J. Purdy, former president of Kentucky WMU, will lead the devotional periods at each session. Her husband is pastor of Belmont Heights Church, Nashville, Tenn. Her subject will be "Walking in His Footsteps." Dr. Eugene L. Hill, secretary for Missionary Education and Promotion of our Foreign Mission Board will bring the climax message of our meeting, speaking near the close of the

Mrs. Harold J. Purdy

Thursday morning session. Dr. and Mrs. Hill were formerly missionaries in China. In addition to his other duties he is now serving as acting editor of The Commission.

Dr. Hill is in close touch with all our foreign mission work and will bring us a challenging message containing last-minute news of our work and of conditions affecting our work on foreign fields. Plan to stay

Eugene L. Hill

through the entire meeting and hear this outstanding speaker.

through the entire meeting and hear this outstanding speaker.

CARVER SCHOOL BREAKFAST—STATE MEETING

The breakfast will be on Wednesday morning, April 2, at 8:00 a.m. at the Helm Hotel. Those planning to attend are asked to send \$1.00 for the price of the meal to Miss Mary Nelle Lyne, 1112 Chestnut Street, Bowling Green, Ky.

BSU Directors' Meeting

By J. CHESTER DURHAM



J. Chester Durham

Kentucky's ten local Baptist Student Union Directors held a very important meeting in the Kentucky Baptist Building, February 24-26. A study was made of the college campus of today, trends in education that will effect our work, where this college generation fits into the 30,000

program, our ministry to internationals, evangelism on the local campus, and many other subjects. A three year analysis of the work on each campus was made. A definite program of action was worked out for the strengthening of the work on each campus.

BSU DIRECTORS' WORK

The strategic position of our local directors cannot be over estimated. The principal function of a local B.S.U. Director is to LEAD THE COLLEGIATE COMMUNITY TOWARD A MATURING CHRISTIAN EXPERIENCE, THROUGH A PERSONAL MINISTRY AND THE PROGRAM OF KENTUCKY BAPTISTS. This is to be accomplished as they carry out their responsibilities of:

1. Setting highest possible standards in own life.
2. Directing the religious activities.
3. Counseling, Vocational, Problem, Theological.
4. Interpreting the Christian religion to students in an academic atmosphere.
5. Interpreting our denomination to students and to institutional leadership.
6. Interpreting B.S.U. to adults as well as students.
7. Interpreting to students proper standards of what is right and wrong.
8. Theological guidance.
9. Assisting with enlisting of students for churches.
10. Evangelism on and off the campus.
11. Developing and training student leadership.
12. Program planning.

(Continued on Page 12)

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BSU Directors' Work
 (Continued from Page 11)

13. Student Center management.
14. Finding places of service for students.
15. Intelligent leadership in race relations.
16. Relationship with international students.
17. Etc.

Those who can do this job must be highly trained and dedicated to this task. They are few in number. There are not enough capable Directors to fill the need in our Convention. Kentucky is fortunate to have ten of the best in the Convention.

SUNDAY SCHOOL AND TRAINING UNION

ATTENDANCE, MARCH 9, 1958

	S.S.	Add.	T.U.
Louisville, Walnut St.	1,324	4	278
Missions (3)	207	--	44
Lou., Carlisle Avenue	1,101	4	279
Missions (3)	242	--	104
Lou., 9th and O	1,086	5	316
Mission (1)	92	--	45
Madisonville, First	957	--	286
Hopkinsville, Second	937	--	270
Harrodsburg	894	1	240
Missions (3)	149	--	81
Mayfield, First	878	--	341
Owensboro, Third	867	--	241
Covington, Calvary	841	--	220
Lexington, Calvary	825	4	220
Mission (1)	45	--	---
Evansville, Grace	812	--	---
Elizabethtown,	---	---	---
Severns Valley	802	7	191
Missions (2)	60	--	---
Lexington, Immanuel	763	--	294
Newport, First	756	7	190
Missions (2)	157	--	---
Hopkinsville, First (1)	745	--	244
Lou., Parkland	737	--	198
Mission (1)	227	1	88
Lou., Beechland	734	2	187
Mission (1)	409	22	139
Lexington, Calvary	716	7	200
Lou., Beechmont	695	2	118
Missions (2)	399	--	158
Covington, Latonia	680	--	169
Mission (1)	102	--	23
Lou., Victory Memorial	673	25	171
Missions (2)	159	--	198
Somerset, First	666	--	---
Mission (1)	124	--	---
Frankfort, First	660	1	169
Mission (1)	74	--	38

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Glasgow	636	---	123
Missions (2)	188	1	---
Paducah, First	594	---	177
Lou., Hazelwood	582	3	127
Lexington, Grace	575	2	194
Missions (2)	116	---	---
Lou., Southside	525	1	175
Shelbyville, First	518	---	105
Covington, Southside	515	---	92
Lou., Shively	501	1	81
Mission (1)	97	---	38
Georgetown	499	1	218
Missions (2)	28	---	---
Lou., Third Ave.	495	---	134
Mission (1)	110	8	47
Erlanger	492	---	82
Henderson, Immanuel	479	1	100
Missions (2)	112	---	---
Lou., Eastern Parkway	474	3	101
Danville, First	472	---	133
Missions (2)	112	---	42
Ashland, First	472	---	85
Missions (3)	122	---	---
Lou., Highland	471	6	167
Lou., Farmdale	463	2	143
Mission (1)	103	---	35
Lou., Rockford Lane	459	---	171
Winchester, Central	456	5	110
Florence	456	3	78
Danville, Lexington Ave.	454	---	62
Mission (1)	37	---	---
Lexington, Porter Mem.	451	---	140
Bellevue	446	---	100
Lou., Bethany	446	3	98
Lebanon, First	445	2	147
Mission (1)	113	---	46
Owensboro, Hall Street	443	---	175
Lou., Valley View	427	3	140
Corbin, First	425	---	104
Owensboro, Eaton Mem.	421	---	158
Middlesboro, First	421	---	104
Covington, First (1)	413	4	200
Owensboro, Buena Vista	408	---	116
Paducah, East	403	---	166
Springfield, First	401	---	92
Lou., Shawnee	397	---	138
Evansville, Calvary	393	---	150
Bardstown	393	---	43
Franklin, First	374	---	62
Mission (1)	38	1	17
Richmond, First	370	1	97
Lou., 18th St.	363	4	105
Mission (1)	21	---	22
Russellville, First	360	---	125
Mission (1)	53	---	---
Mt. Washington	354	---	110
Ludlow, First	353	---	98
Lou., Immanuel	347	1	103
Lou., Valley Station	342	---	69
Sturgis, First	341	---	119
Shepherdsville	337	---	54
Danville, Gethsemane	335	2	170
Hazard, First	333	---	71
Versailles	331	---	85
Greenville, First	328	---	117
Walton, First	327	---	154
Lou., Beechwood	317	3	107
Lou., Fairdale	315	2	112
Ft. Thomas, First	314	---	85
Mission (1)	86	1	---
Bowling Green, Eastwood	310	---	117
Benton, First	300	3	144
Owensboro, Lewis Lane	297	---	126
Lexington, Felix Mem.	292	---	106
Campbellsville, South	292	---	101
Campbellsville	292	---	89
Scottsville, First	292	---	84
Dawson Springs	288	---	---
Williamson, East	277	5	85
Mission (1)	33	---	---
LaGrange, DeHaven Mem.	276	---	72
Paducah, West End	273	---	107
Mission (1)	28	---	---
Covington, Ashland Ave.	268	---	84
Hima, Horse Creek	267	---	---
Lebanon Junction	264	2	92
Dayton, First	260	---	---
Ashland, Pollard	256	4	77
Mission (1)	75	---	---
Monticello, First	255	---	71
Middletown, First	254	---	84
Lou., Audubon	253	---	89
Marion	248	---	86
Mission (1)	9	---	---
Radcliff, Stithon	244	---	39
Owensboro, Seven Hills	243	---	62
Hawesville	240	1	88
Middlesboro, East	239	---	71
Cumberland Avenue	239	---	---
Cold Spring, First	236	3	80
Sonora	225	---	87
Lou., Baptist Temple	222	1	68
Mission (1)	99	---	61
Somerset, Calvary	221	2	94
Mission (1)	23	---	---
Hazel	218	---	---
Horse Cave	208	---	63
Forks of Elkhorn	94	---	21
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Sunday School Lesson
 For March 23, 1958
THE CHURCH AND WORLD EVANGELISM
 by H. C. Chiles



H. C. Chiles

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

I. The Commission. Matthew 28:18-20.

1. His power was announced. Matt. 28:18.
 Quietly, but without any hesitation or reservation, Christ announced that to Him had been given all authority over the entire creation. "All authority is given unto Me in heaven and on earth." No greater claim was ever made than that. It is a claim of unconditional and unlimited authority. In the light of this claim, Christians need not be troubled by what they may encounter. Rather, they should ever remember that nothing can be done to them by men or demons without the permission of the Lord.

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

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

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

this all-important task by the immediate, cheerful and enthusiastic response of the early Christians to Christ's program.

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

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

II. The Call. Acts 13:1-3.

Young as was the church at Antioch, there were a number of prophets and teachers in it. Such are necessary for the best church life. The prophets make known the will and purposes of God, and the teachers explain the meaning of the Word of God. Upon the hearts of these servants of God He laid the evangelization of the world in such a way that they refrained from eating in order to ascertain His will in prayer. It is glorious that the Holy Spirit is ready, willing and able to give the believer in Christ proper guidance in every detail of life.

In this first Gentile church there immediately appeared a genuine interest in the salvation of those in the regions beyond. The members realized their responsibility for others. While in the pathway of Christian duty, the Holy Spirit commanded them saying, "Separate me Barnabas and Saul for the work whereunto I have called them." He spoke thus because He wanted them to do pioneer missionary work among the unevangelized in distant places. Deeply spiritual and responsive to the guidance of the Holy Spirit, they did not raise any questions, such as how their church could get along without their two ablest men. Instead, they were so yielded to Him that they were quite willing to give up their leaders to the missionary cause. Had they been like many present-day church members, they would have held on to the best and most capable ones for themselves. Rather, they gave their very best, as directed by the Spirit, and that without a single complaint. God deserves the best from all of His children.

After fasting and praying, in a very impressive service they laid their hands on Barnabas and Saul, their most brilliant and beloved men, and sent them

forth as their missionaries. They were convinced that, inasmuch as Christian brethren had brought the gospel of Christ to them, they should carry it to the unsaved elsewhere. In the performance of this great task, their best was not too good for them to give. Thereafter, this church in Antioch was a great and famous center of Christian activity and missionary effort. As such it enjoyed the marvelous blessings of the Lord.

III. The Compulsion. Romans 1:14-18. 1. The realization.

Paul realized that he was deeply indebted to Christ from whom he had received his spiritual emancipation. He was a debtor to men also. Cognizant that he was a debtor "both to the Greeks, and to the Barbarians," Paul did not hesitate to acknowledge it. Aware that it was not the popular thing to do, but indicative of his greatness, Paul manfully acknowledged his indebtedness to all without respect to color, to character or to condition of life. If we are to render acceptable service for our Lord, we must have a similar sense of obligation and debtorship. The best work for Christ will be done always by those who possess the realization that they are debtors in reality.

2. The response.
 One may respond to the realization that he is a debtor either by a determination to repudiate it or by a willingness to retire it. The latter is the only honorable response for a Christian. Ever mindful of his debt, conscientious Paul announced his readiness to meet his obligation to the utmost of his ability.

Paul firmly believed that his debt could be retired or liquidated only by his faithful and fearless preaching of the gospel of Christ. Therefore, he was ready to go anywhere and do anything for the furtherance of the gospel and for the glory of Christ. He was eager to go to Rome, provided such a course met the approval of his Lord. He knew that the Imperial City was not an easy place in which to preach Christ, but he never yielded to the temptation to turn aside and fail to do the will of the Lord because difficulties were involved.

3. The resources.
 Concerning the only available resources for meeting his spiritual obligation, Paul wrote, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The facts which constitute the gospel of Christ are three in number—Christ died for our sins, Christ was buried, and Christ arose. Any message that does not flow from these three historical facts is not the gospel.

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Kit C. Yeaste

Mrs. Ed S. Yeaste of Harrodsburg. He received his training at Campbellsville College, Georgetown College and Southern Baptist Theological Seminary. Ten years pastoral experience for Brother Yeaste includes Lone Valley Baptist Church, Taylor County; Willow Grove Baptist Church, Boyle County; and Muldraugh Hill Baptist Church, Marion County. Mrs. Yeaste is the former Sarah N. Thomas, Harrodsburg, Ky. The Yeastes have two daughters, Evelyn Gayle and Kitty Carolyn. Brother Yeaste reports a very warm reception and splendid co-operation on the part of the Stanford church.

The Sand Spring Baptist Church, Lawrenceburg, has called Charles F. Jones, Leitchfield, to be its pastor. He has accepted and will preach his first sermon there April 6. Though a native of Cannelton, Ind., he has spent most of his life in Kentucky, having held pastorates at Willisburg, Morgantown and Greenville before going to Leitchfield three years ago. He is a graduate of Campbellsville College and Western State College, and attended Southern Seminary. Mrs. Jones is the former Imogene Clark, Morgantown. They have three boys: Charles, 9; Danny, 7; and Johnny, 3. Brother Jones is a member of the Brotherhood Advisory Committee of Kentucky Baptists.



The thirteenth annual meeting of the Southeastern Baptist Religious Education Association will be held at Ridgecrest, July 23-24, 1958. This meeting will be for those engaged in the field of religious education work. The officers of the Association are: Joe Burnette of Columbia, South Carolina, President; Frank Stubbs of Atlanta, Georgia and Ralph Coker of Birmingham, Alabama, Vice-presidents; Miss Doris Cutter of Alexandria, Louisiana, Secretary; Paul Puckett of Gastonia, North Carolina, Chorister; Miss Virginia Cox, Pompano Beach, Florida, Pianist.

Texas Full of Points of Baptist Interest

HOUSTON, Tex., (BP) — From the Southern Baptist Convention city of Houston this May, you can drive in any direction and see the influence of Southern Baptist church and their members.

For instance take Houston itself. There you will find the third oldest Baptist church in Texas which is still in existence. It is the First Baptist Church, organized in 1841 with nine members. More than 5,800 now belong to the church with property valued at \$1,500,000.

Also in Houston is Memorial Hospital. Begun in 1907 as a 17-bed hospital, it has grown to its present capacity of 535 beds.

Baylor College of Medicine is located in Houston. Its fall enrolment was 335. In addition, Texas Baptist haven for the aged, which cares for 24 residents, is in the same city.

Drive south on U. S. 75 the 50 miles to Galveston. There you will find the second oldest Baptist church still in operation. First Baptist Church of Galveston was organized in 1840. The current membership is 3,924 with \$500,000 in church property.

Further west along the Gulf of Mexico is Corpus Christi. Located there is the University of Corpus Christi, a Baptist school with an enrolment of 572 students.

Other Baptist points of interest in the state include:

Harlingen—Valley Baptist Hospital, 153-beds.

Beeville (on Texas SR-359)—South Texas Children's Home, 96 children.

San Antonio—Baptist Memorial Hospital, Mexican Baptist Orphans Home, Bethesda Home for unwed mothers.

The children's home at San Antonio can take care of up to 120 children. Baptist Memorial Hospital admitted 21,900 patients last year, which placed it 75th out of 6956 hospitals in the nation in number of patients admitted. Forty-eight girls received care at the Bethesda Home last year.

Burnet (on Texas SR-281)—Buckner Boys' Ranch. Here 105 boys have been provided for.

Waco—Home of Baylor University, world's largest Baptist college. Founded in 1845, Baylor has a present enrolment of 6,123. It has branches in Houston and in Dallas. Also located at Waco is Hillcrest Hospital.

Fort Worth—Southwestern Baptist Seminary, largest evangelical seminary in the world, is located here. Nearly 2,500 students were there last year. This also is home of the Radio and TV Commission of the Southern Baptist Convention.

Dallas—The Baptist General Convention of Texas has its offices in Dallas. Offices of the Southern Baptist Relief and Annuity Board and of the evangelism department of the Home Mission Board also are here. Buckner Orphans

Home is at Dallas, caring for about 700 children. Other Baptist points of interest: Baylor's dental school, Baylor Hospital, and Mary E. Trew home for the aged.

Independence—The oldest Texas Baptist church still existing is at Independence (12 miles north of Grenham). This church was founded in 1839. (Brenham is on U. S. 290 in the Houston area.)

Abilene—Hardin-Simmons University, Hendrick Memorial Hospital.

Brownwood (U. S. 67-84-183)—Mary Hardin-Baylor College, the oldest woman's college west of the Mississippi River operated by an evangelical faith, is here.

Decatur (U. S. 81-287 near Fort Worth)—Wayland Baptist College.

Marshall (U. S. 80 near Louisiana line)—East Texas Baptist College.

San Marcos (U. S. 81 between Austin and San Antonio)—San Marcos Academy, the only academy in the South offering 12 full years of scholastic work.

Round Rock (U. S. 79-81 near Austin) Texas Baptist Children's Home.

Lubbock—Milam Home for girls.

San Angelo (U. S. 67-87 in west Texas)—The only denominationally-owned geriatrics hospital—Geriatric Memorial Hospital—in the world is located here.

Louisville Group Says 'Adequate Housing Here'

LOUISVILLE (BP) — Adequate housing accommodations will be available for all messengers attending the 1959 Southern Baptist Convention here, according to the chairman of the general arrangements committee.

W. R. Pettigrew, pastor of Walnut Street Baptist Church, Louisville, made the statement after studying the matter himself and consulting the Chamber of Commerce. He is committee chairman.

A listing of available accommodations will be released in December, he said. A housing bureau will be established in January to receive reservations.

All reservations will be handled through this bureau on a "first come, first served" basis, according to Pettigrew. No requests for reservations will be accepted before January 1.

The Baptist church at Arequipa, Peru, opened its facilities to three Baptist families who lost their homes during the January earthquake. One child of a Baptist family was among the 28 persons killed. Pastor M. D. Oates, Southern Baptist missionary, says that despite the earthquake their church has continued each night with prayer and study courses on evangelism and sacred history.

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FALLEN ASLEEP

PASTOR RODOLPH LANE

The long life of Pastor Rodolph Lane came to a close on January 17, 1958. He had been in the hospital four weeks since December 18 with heart ailment.

He was 79 years and 7 months old. Born June 30, 1878, he was saved at the age of 14 years and was ordained to the Gospel minis-

try June 1, 1907. He was pastor of 30 Baptist churches, in Caldwell, Trigg, Lyon, Livingston, Crittenden and Union counties. He helped in the organization of Caldwell Association, and was for eleven years its missionary. He was at one time moderator of Little River Association. He had to retire from active labors 12 years ago on account of ill health.

He was twice married. On January 22, 1895, he married Miss Ella T. Dunn. To this union were born four children: Richard G., Owen E., Sarah Elizabeth, and Shelby R. Lane. Mrs. Lane preceded him in death October 4, 1933. Then on January 14, 1935, he married Mrs. Mary Grubbs Stone. There

were no children by this second marriage, but there were two step children—Isaac N. Stone, Lyon County; and Mrs. Elsie Lee Jordan, Glen Dale Children's Home.

►The Seventh Street Baptist Church, Memphis, observed the ninth anniversary of Pastor Thomas Jack Tichenor on the first Sunday in March. He went to Memphis in 1949 from the East Church, Paducah, Ky.

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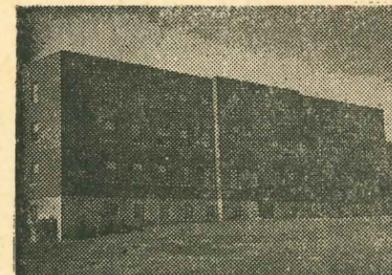
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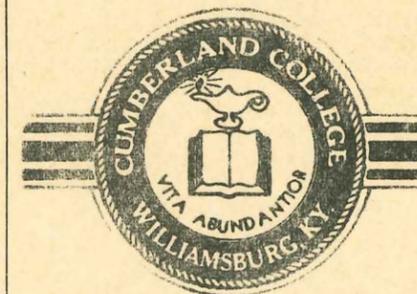
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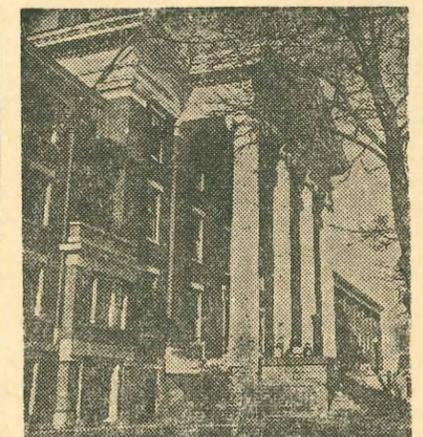
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