

THIS WEEK

Christianity Rejected

PAGE 3

Medals And Medicine Men

PAGE 4

Midwestern Seminary Elects Five

PAGE 7

Western Recorder



"I WAS IN PRISON, AND YE CAME UNTO ME."

Vol. 132 No. 15

April 10, 1958

Gleanings From The Field

Ministerial Changes

►Evangelist Paul Carlin has recently moved, his new address being 3408 Fadal Street, Waco, Texas, PLaza 21960.

►Randall C. Green is the new pastor of the Second Church, Greenville. For about three years he has been pastor at Spottsville Church.

►Dorris Fulkerson, pastor at South Hampton, near Owensboro, has accepted the call to be pastor of the East Union Church, in Muhlenberg Association.

►Fountaine Jones has resigned as pastor of the Freedom Baptist Church, Mount Vernon, Kentucky, and that church has passed resolutions regarding his labors among them.

►William S. Holton has been called to be pastor of the Westmoreland Church, Huntington, W. Va., and assumed his new duties March 30. He comes to this Kentucky-affiliated church from the Manhattan Baptist Church, Tampa, Florida. He went to Tampa before Manhattan became a church. It was started as a mission of the Bayshore Baptist Church in January, 1954, and he went there July 11, of the same year. The mission grew so rapidly that it was organized into a church March 17, 1955, with 153 charter members. Since then it has increased to 387, with a budget of \$27,898 and a property value of \$180,000.

Ordinations

►Owen Herndon has been ordained by the Second Baptist Church, Hopkinsville, under the leadership of Pastor J. H. Maddox. Brother Herndon has been called as pastor of the Little River Church.

►Homer Burchett was ordained to the Gospel ministry March 15 by Thomas Baptist Church, of which he is pastor. Rosco Brong, dean of Lexington Baptist College, Lexington, led in the questioning; Pastor Clarence Walker, Ashland Avenue Church, brought the ordination message; Pastor Otto Pierson, Ivory Hill and Salem, gave the charge; Pastor W. A. McCormack, Beech Grove, made the presentation of the Bible; and Pastor Arnold Leach, South Irvine, led the ordaining prayer. Brother Burchett is attending Lexington Baptist College.

Changes of Addresses

►Miss Hazeldean Hibbard, Southern Baptist missionary appointee to Nigeria, should be addressed, Baptist Leprosy

Service, Box 26, Ogbomoso, Nigeria. Miss Hibbard is a native of Corbin, Ky.

►Rev. and Mrs. Robert H. Lloyd, Southern Baptist missionary appointees for Argentina, have returned to the States on emergency medical leave and may be addressed, 4027 Boyd, Fort Worth, Texas. Mr. Lloyd is a native of Louisville, Ky.

Simultaneous Mexican Revival

►James D. Crane, missionary to Mexico, Apartado Postal 479, Torreon, Coahuila, Mexico, requests us to join in prayer for a simultaneous evangelistic crusade to be conducted in the Laguna Area of North Central Mexico during May 25-June 1, at which time 34 Baptist churches and missions in and around the City of Torreon will be engaged in a campaign. There are approximately 2,000 Baptists in that area, and they have set for their goal 1,500 professions of faith. The campaign is under the general direction of Missionary Erwin E. Haste. It will be preceded May 20-23 by a National Evangelistic Conference in which outstanding Southern Baptist leaders will participate.

The Shadow of Death

►Everett Haste was drowned in Edenton, N. C., and Pastor and Mrs. Ralph Harrell, of Clifton Heights Baptist Church, Louisville, Ky., went to the funeral. Mr. Haste was a brother of Mrs. Harrell.

►Mrs. Eva Fearing, life-long, faithful and much-loved member of First Church, Ashland, died February 3, 1958. For many years she was a Sunday school teacher, a choir member, and in recent years much of her time was given to the WMU. She helped organize the BWC in her church, and at the time of her death was its chairman. She is survived by her husband, Fred Y. Fearing, a daughter, Elizabeth F. Weaver, and son-in-law, E. W. Weaver.

►Mrs. Lee Highbaugh, Sonora, Ky., died January 19, 1958. She had been in the Kentucky Baptist Hospital and a rest home for eight weeks. She was born July 1, 1879, and was a devoted and faithful member of Sonora Baptist Church for 63 years. Some of the offices she held were: church treasurer for 12 years, organist, teacher, and Y. W. A. leader. She was an active member of the WMS. She was liberal in the support of her church and the building program. In 1955 she gave a \$3,000 organ to the church. She was married on May 15, 1902, to David Henry Highbaugh, who preceded her in death.

New Southeastern Library

►Southeastern Baptist Theological Seminary dedicated its new library with

Western Recorder

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

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special services Tuesday, April 8, President S. L. Stealey announced. Dr. George B. Connell, president of Mercer University, delivered the dedicatory sermon. Dr. R. T. Daniel, professor of Old Testament Interpretation and chairman of the library committee, presented the new library to the Board of Trustees on behalf of the faculty. Dr. Perry Crouch, pastor of the First Church of Asheville and chairman of the Trustees, accepted. At the regular 10:00 a.m. Chapel hour, a special Convocation was held with Dr. Shelton Smith, James B. Duke Professor of American Religious Thought at Duke Divinity School, bringing the message. The new library building is a three story, completely air-conditioned, edifice erected at a cost of \$300,000. The interior and furnishings are modern and comfortable.

CHRISTIANITY REJECTED

By LEE GALLMAN, Jackson, Miss.

Our world has rejected Christianity in essence, but it wants to join the Christian churches. More and more church membership is symbolic of respectability and community participation. More than ever before people of various backgrounds are willing to conform to the dogmas of traditions of the churches in order to belong. Although many see no value or meaning in their sacraments, forms, or liturgies, they submit themselves with loyalty. Church membership has reached its highest peak, and without a doubt it will rise even higher. Yet Christianity is rejected.

Tithing is becoming widespread. Stewardship programs are challenging and increasing among church members. Temples, that cost many millions of dollars, have risen upon the scene of our world, paid for by increased giving. Colleges, seminaries, headquarters, hospitals, and other institutions are results of this increased stewardship response. And yet, Christianity is rejected.

The number of missionaries has increased, support for mission causes has risen; youth continues to respond to God's call. Christian literature is used by the tons; radio and television have brought sermons, devotions, and music to our homes. Yet Christianity is rejected.

Christianity means more than belonging to a church, tithing, or identification with the Christian movement. It is self-renunciation, cross-bearing, and following Christ; but it is more than what is

usually thought of when we use these terms. It is identity with Christ and his cause, involvement with him in completeness, intellectual and emotional, ethical and practical. It is demanding, and this demand is not made by the company of the saved. It is made by Christ himself.

The real problem now is the world. The world is in the church and the church is in the world. The adoption of the world is a rejection of Christianity, for there is no compatibility between the two. The world claims all. Christ claims all. What the world has done to the church is indeed surprising. It has simply offered itself to the church and the church has accepted. No longer does the church make the big contrast between itself and the world. Rather, it speaks of the divinity of the human. The elements that are rejected by the world-in-the-church are precisely those elements that once distinguished the world from the church. Instead of a characteristic that differentiates, members have sought to broaden their relationships so that there is no perceptible difference between themselves and the world. The world-in-the-church has broken the influence of the church over its membership. There is little or no discipline for such relationships because there is little or no criteria by which to discriminate, and there is no power within this relationship to effect censure.

Righteousness and godliness become the possessions of those who by preference embrace them, but the church must not speak on these lest the world-

in-the-church become offended. Ethics and spirituality have no voice and preaching must be tempered by the accepted views of the locale and by the desires of the world-in-the-church. Teachings are highly selective and reinforce the views of the world-in-the-church, or are given a turn so that they show what is desired. In substance, the world fits the church and the church fits the world.

This is religion; it is Christian in name, but worldly in character and quality. But it is not the voice of God. It is not the spirit-led, foundational religion of the Kingdom of Heaven. The Christian religion, that is, Christianity is a world shattering truth that admits no compromise with the culture of the age. Rather it is a stream that cuts across a plowed field creating its own path. The *aton* of contemporary culture, traditions, and philosophy cannot create a stream-bed for Christianity. The world-in-the-church is bound to be left aside as was Judaism when Christianity moved into its own created stream-bed. No attempt to keep this stream in well defined limits will succeed, for it can move only within its own path.

Christianity moves out of the limits set for it by church bodies, breaks the rules of their orthodoxy, and disregards their traditions when Christianity is rejected within. New groups arise to take precedence over the established. They continue as the instrument of God as long as they are true divine instruments. But when they refuse to be God's sensitive instruments, He by-passes them and works with more sensitive groups. It matters little what the immediate issue may be, for in every situation there is right and wrong. To reject a divine cause is to reject God, for he exists in every cause.

Committee Recommends Fifth Baptist Board

By THE BAPTIST PRESS

The Southern Baptist Convention presently has four agencies classified as boards—the Sunday School Board, Foreign Mission Board, Home Mission Board, and Relief and Annuity Board.

A fifth board would join the family of agencies if the Southern Baptist Convention approves a recommendation of its Committee to Study Total SBC Program.

That board would be known as the Church Loan Board. Its duty, as outlined by the committee, would be to meet the "urgent need for more adequate provision for securing loans to build and enlarge church facilities."

This need, said the committee, has existed for many years and "is growing from year to year." The Church Loan Board would be empowered to make

loans to churches through the Southern Baptist Convention territory which embraces about 42 states in the nation.

According to the Survey Committee (as it is commonly called), "The Church Loan Board should obtain capital funds from sources approved by the Southern Baptist Convention."

The Convention, it continues, "should allocate capital funds to the Church Loan Board from the capital needs program." The new board could also borrow funds "within limits to be established from time to time by the Southern Baptist Convention."

The board would be permitted, under certain circumstances, to accept capital funds offered by individuals and organizations. "The board should not, however, be authorized to solicit capital

funds in any way which would be contrary to the best interests of the Cooperative Program," the Survey Committee declares.

For the first year—and as long thereafter as necessary to get the Church Loan Board "on a sound operating basis"—current operating costs would be appropriated directly by the Convention.

Thereafter, operating costs of the board would be met "from interest income."

The Survey Committee also recommends that the Home Mission Board retain "its present church loan function."

"The Home Mission Board should continue to administer the church building loan fund and the church extension loan fund since they are essential parts of the church extension effort for which the board is responsible," the Survey Committee report reads.

(Continued on Page 16)

Daley Observations

Medals and Medicine Men



C. R. Daley

The medicine man had his day but superstition, witchery and exorcism ought to be beyond our day of enlightened minds and liberated souls. Considering the heathenism practiced in the name of Christian faith, there is small wonder that religion is in ill repute with some well meaning people.

Who could have ever believed the United States Navy would descend to the level of such blatant superstition as to attach a St. Christopher medal on the Vanguard rock-

et recently put into orbit?

St. Christopher is venerated by Roman Catholics as the patron saint of travelers. His most frequent perch nowadays is on the dashboard of many automobiles driven by Roman Catholics. We look with pity upon a primitive man with the tooth of a tiger filled with ashes of a lion's brain hanging around his neck but such paganism by the Navy elicits resentment and disgust rather than pity.

Considering the difficulty experienced in ever succeeding in putting their baby moon into orbit, the Navy might better look to the Lord than St. Christopher. But Christopher can claim at least one distinction. He is the first saint shot to heaven though a number of others have been "up in the air" and "going round and round" for some time.

Equally absurd is the offer made on a recent radio religious broadcast. According to the word of this radio medicine man, he had been led by divine guidance to take three bed sheets, into a prayer room for a forty day prayer and laying on hands treatment. Following the forty days of prayer, fasting and laying on of hands, the sheets were anointed with oil at the direction of the Lord. But divine guidance wasn't over. Strangely enough the preacher was led to cut these sheets up into tiny squares to be sent out for miracle healing. They were to be distributed free of charge—that is free—to all who would send in a request accompanied by a free will offering. These "miracle cloths" were all but guaranteed to heal all diseases and drive out all evil spirits.

In this day of miracle drugs, annointed sheets may not be in so much demand for diseases, but if they really worked in eradicating evil spirits, preachers might exhaust the supply for pastoral ministrations. In fact, we preachers might find some sewed in the lining of our hats, courtesy of our laymen.

The more I hear about St. Christopher medals and healing cloths the less inclined I am to believe, "Any kind of religion is better than none." Paul described such perversion of the revelation of God in Romans 1:25, "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

Divorce and Remarriage

Whether any divorced person has a right to remarry is a question which has troubled many sincere Christians through the centuries. The strong language of the New Testament has made it that few if

any Baptists have until recent years defended remarriage after divorce. Today Baptists vary in their thinking on this point all the way from considering marriage after divorce as an unpardonable sin to the position that under certain conditions it is justified and even desirable. It's not always easy but divorced parties can find Baptist preachers who will perform the marriage ceremony for them. Generally a local church doesn't take a definite stand on the matter but leaves it to the pastor who will be criticized if he does or if he doesn't. In fact, many Baptist churches include divorced and remarried persons in their membership and sometimes in prominent places of leadership, and thus church discipline in this matter is almost unheard of in these days. It is even possible to find divorced and remarried pastors of Baptist churches.

As Baptists we have not really faced up to this problem. We generally just go on talking about how we believe in the Biblical view of marriage and how awful is divorce. We tend to approve or disapprove of remarriage after divorce, according to our sympathy for or against the parties involved, and to type preachers as those who will or won't perform marriage rites for divorced persons.

The Presbyterian Church in the United States has faced up to this problem and come up with some proposed changes in the historic position of the church. A committee entrusted with study and recommendation proposes a liberalization of the historic position which is summed up in this statement, "The remarriage of divorced persons may be sanctioned by the Church in keeping with the redemptive Gospel of Christ, when sufficient penitence for sin and failure is evident, and a firm purpose of and endeavor after Christian marriage is manifested." The committee's report goes on to make other suggestions about the place of the church and the minister in this contemporary problem. The report is to be presented to the General Assembly and, if approved, will be submitted to the Presbyteries for consideration.

I doubt if Baptists need any committee to bring a recommendation to the Convention on this matter. I surely don't believe the Convention ought to make any pronouncements directed to local churches along the line. There's not much place in Baptist church government for Convention pronouncements and, even if there were, recent experience would make it appear risky. None the less this matter needs our serious consideration as churches and individuals. The current rate of divorce and remarriage being what it is in America and among Baptists, we must be able to answer sincere questions about the matter. Do we know the mind of Christ and the New Testament teachings at this point? If so, are we willing to accept it? What in our stated positions is tradition or personal opinion and what is the revelation of God?

The Presbyterian committee prefaced its report by saying, "We have studied the Scriptural teachings which bear on the whole problem . . . and are of the sincere conviction that we have been guided by the Holy Spirit." As Baptists we might not come out at exactly the same place as these Presbyterians but we would do well to use the same approach.

Kentucky Baptist Fellowship

Baptists in other states might surpass Kentucky in some respects but when it comes to fellowship, it would be difficult to match Kentucky Baptists anywhere. This was much in evidence during the recent World Mission Regional Conferences.

The 82 district associations are divided into eight regions and a conference was conducted in each region. These conferences, under the general leadership of Secretary W. C. Boone, were led by a team of state workers, including General Association Moderator W. R. Pettigrew and a representative each from the Home and Foreign Mission Boards. These meetings were attended by state missionaries, pastors, and leading laymen and laywomen. Both afternoon and evening sessions were conducted with the evening meal served by the host church.

In every church the pastor and people extended the most cordial reception and generous hospitality.

Letters of Spiritual Counsel



Wayne E. Oates

Question: I am nine years old. I made a profession of faith in Christ last fall, where you were preaching in a revival at our church. Now the boys in my gang are shooting marbles for keeps. What should I do? Whatever you tell me to do I will do.

Answer: You have learned one of the first lessons of a growing boy: obedience to older persons who love you and have your interest at heart. I am humbled that you would say that you will do anything I tell you to do, for this puts a responsibility upon me that I must ask you to help me to bear. You have asked me to help you make a decision about what is right and wrong.

Yet one of the first things a new Christian has to learn is how to make his own decisions about questionable be-

haviour. Let me give you some guidance in this. When faced with a matter of right and wrong, great or small, you need to ask the following questions:

First, am I pleasing God and His Son, or do I want to please my "gang" more than I do them?

Second, will what I am doing hurt other people? These are persons who are made in God's image, and in keeping from doing them harm I am ministering in Christ's name.

Third, does what I am doing start a habit that I cannot break, or that will lead to worse habits in the future?

Shooting marbles for keeps is something that every body had to decide about when I was a child. The main thing I learned was that when I played this game I was either taking something from someone without giving them anything valuable in return, or I was having something taken from me without getting anything in return. To me this was a thing that excited my curiosity at first, but soon I learned that I served myself, others and God best by paying others for what I received and not teaching them that they can get something for nothing.

THE BAPTIST FORUM

BRAZILIAN BAPTISTS NOT LANDMARKS

Editor:

The interesting article some weeks back on "Brazilian Baptists' Theological Status," has a statement which, unwittingly, I am sure, constitutes a grave slander against Brazilian Baptists and their ministry: "Therefore it is quite natural to understand why Brazilian Baptists are not theologically minded. They are way back in the theological world. A great majority of them have a strong tendency for landmarkism."

I respectfully dissent and appeal to the facts.

I taught in both Seminaries, and helped found, and taught in, both Training Schools, devoting almost all my forty years in Brazil to that teaching. My contacts are nation-wide and recent.

In all my forty years in Brazil, I never heard the word "Landmark" mentioned by a Brazilian Baptist. I am sure they have no idea what the issues involved are. Your missionaries have not taken out to Brazil the bones and old hair of dead issues that appeared

Of course the height of the fellowship was experienced in connection with the evening meal. All the wonderful Baptist meeting delicacies were there. In several places it was ham, even the country variety; in others like Beaver Dam it was ham, plus fried and barbecued chicken, etc.; in Murray it was real honest-to-goodness Southern style barbecue.

The Murray conference was typical but had added inspiration from the attendance of many college students. The First Church, Murray, under the leadership of Pastor H. C. Chiles, has been outstanding for years in its ministry to the students of Murray State College. Now with its beautifully renovated, air-conditioned sanctuary and wonderfully adequate educational facilities, the Murray church has an even greater place in the spiritual life of this expanding, progressive community.

Truly the fellowship of Kentucky Baptists is like that above. The World Mission Conferences no doubt contributed to bringing a larger number into that fellowship in this world and the one above.

in Southern Baptist history, nor should they. Dr. M. T. Rankin said a few years ago that Southern Baptists are planting on foreign fields New Testament churches, responsible only to the Lord Jesus Christ. That has been eminently true in Brazil. Ninety-nine and one half per cent of Brazilian Baptists don't care the wrappings of their fingers for a lot of theological infidels who happen to be in vogue here just now. And God grant they may ever be so!

Louisville, Ky.

W. C. Taylor

SIX YEAR OLD THEOLOGY

In our family prayer at the breakfast table, we customarily mention the boys' day at school, asking that God will enable them to get along with their fellows, their school, and to have a successful day.

The other morning, our six-year-old son calmly informed us that we need no longer pray for his day at school.

This rather interesting conclusion aroused our curiosity. When we asked why we need not thus to remember him, he replied, "I can whip anyone in the room."

This seems to be rather normal six-year-old theology. First and second graders usually busy themselves finding out who has the strongest arm. The immature theology lies in what he had thought we were praying for and in the reason he felt that he no longer needed prayer.

Praying to be stronger than one's neighbor is six-year-old praying. Feeling no need for prayer because one is stronger than his neighbor is six-year-old theology. Praying only when one is in need is childish.

Lexington, Ky.

Frank Owen

BAPTIST NEWS IN BRIEF FROM THE BAPTIST PRESS

OKLAHOMA CITY'S NEW HOSPITAL HALF COMPLETE

OKLAHOMA CITY — Construction is almost half complete on Baptist Memorial hospital here, for which contract was let a year ago.

Completion is expected before Christmas.

Construction of the 7-story, 200-bed unit is being done by G. E. Bass and Company which bid \$3,322,033.

Equipment contracts let since that time amount to \$297,588, making total hospital cost about \$4 million, including additional land and architect fees.

BOOK STORE MANAGERS BACK 30,000 MOVEMENT

NASHVILLE — Baptist book store managers have pledged their support to the Southern Baptist Convention's effort to establish 30,000 new churches or missions by 1964, the date for the goal to be reached.

The 50 managers, meeting here, sent their pledge of support by telegram to C. C. Warren, Charlotte, N. C., who is director of the 30,000 movement.

The store managers voiced their support and endorsement after hearing three special messages by Harry P. Stagg, Albuquerque, executive secretary, Baptist Convention of New Mexico, on the 30,000 movement.

LOREN J. BELT TAKES POSITION IN ILLINOIS

CARBONDALE, Ill. — Loren J. Belt has accepted the position of secretary of the new department of work with Negroes for Southern Baptists in Illinois effective May 1.

Belt was elected to this position by the board of directors of the Illinois Baptist State Association in its January meeting.

In setting up the new department of work with Negroes in Illinois, Belt will work in close co-operation with Guy Bellamy, Atlanta, Georgia, who is secretary of work with Negroes for the Southern Baptist Convention, Home Mission Board.

OKLAHOMA PR OFFICE EMPLOYS ASSISTANT

OKLAHOMA — R. T. (Dick) McCartney, who has been associated with radio and TV for the past 13 years, has been named assistant director of public relations for the Baptist General Convention of Oklahoma.

Arthur S. Davenport of Oklahoma City is director.

A graduate of Southwestern Baptist Seminary in Fort Worth, McCartney has served as pastor of churches in Oklahoma, Arkansas, and Texas. He was with radio stations in North Carolina

and in Muskogee, Okla., and Siloam Springs, Arkansas.

200 STUDENTS ATTEND SOUTHEASTERN MEET

WAKE FOREST, N. C. — Over 200 students took part in the first student missions conference at Southeastern Baptist Seminary here.

Jointly sponsored by Southeastern Seminary and the Foreign Mission Board of the Southern Baptist Convention, the conference drew over 150 students. They came from colleges, medical schools, nursing schools, and other institutions along the southeastern seaboard. Many Southeastern Seminary students took part in the conference program and its preparation.

Keynote speakers were Elmer S. West, Richmond, secretary missionary personnel, Foreign Mission Board; Courts Redford, Atlanta, executive secretary, Home Mission Board, and B. Elmo Scoggin, professor of Old Testament at Southeastern and former missionary to Israel.

SBC PRESIDENT CRITICIZED BY NAACP OFFICIAL

WASHINGTON — The president of the Southern Baptist Convention was criticized here recently by an official of the National Association for the Advancement of Colored People.

Clarence Mitchell, director of the Washington branch of the NAACP, attacked Rep. Brooks Hays (D., Ark.) as unworthy of being the leader of one of the nation's leading Christian denominations. The reason for the attack was a bill (H. R. 11219) introduced in Congress which calls for the establishment of a Joint Committee of the Congress to study the results of the Supreme Court decision on school desegregation.

FORMER KENTUCKIANS APPOINTED MISSIONARIES

Pastor and Mrs. C. S. (Bob) Boatwright, of Collins (Ga.) Baptist Church, were appointed missionaries to Japan by the Southern Baptist Foreign Mission Board at its March meeting in Richmond, Va. Mr. Boatwright was formerly pastor of a church near Cynthiana, Ky. He went to the Collins church in September, 1953.

Mrs. G. Clayton Bond and her husband were also appointed missionaries to Africa at the March meeting of the Board. Mrs. Bond is the former Helen Terry, native of Stearns, Ky. Her family moved from Kentucky during her first year, however.

These young people were among eight appointed for overseas service by the Board at its March meeting, bringing the total number of active Southern Baptist foreign missionaries to 1,188.

LOTTIE MOON OFFERING TOPS 1956 GRAND TOTAL

The 1957 Lottie Moon Christmas Offering reached a total of \$5,371,253.67 today, according to Everett L. Deane, treasurer of the Southern Baptist Foreign Mission Board. This is \$130,508.28 more than the grand total for 1956 and \$913,000 more than received by the same date last year. The grand total for 1957 will not be known until books are closed on May 1.

STUDENT RETREAT SPEAKERS ANNOUNCED

NASHVILLE, Tenn. — (BSSB) — Highlighted speakers at the Southern Baptist Retreat, Ridgecrest, N. C., June 5-11 are Dr. Duke K. McCall, president, Southern Baptist Theological Seminary, Louisville, Ky., Hon. Brooks Hays, United States Congressman, and president of the Southern Baptist Convention, Ralph Overman, chairman, special training division, Oak Ridge Institute of Nuclear Studies, Oak Ridge, Tenn., and Joel Sorenson, chairman youth committee, Baptist World Alliance, and pastor, First Baptist Church, Stockholm, Sweden.

The thirty-second annual retreat has for its keynote theme "To Know Him . . . To Make Him Known."

CHURCH SECRETARIES TAKE NOTE

NASHVILLE, Tenn. — (BSSB) — Workshops for church secretaries will be held this summer during the Church Administration Conferences at both Glorieta (N.M.) and Ridgecrest (N.C.) Baptist assemblies. Dates are Glorieta, August 7-13; Ridgecrest, August 21-27.

These special workshops will be directed by Howard B. Foshee, editor of church administration materials for the Baptist Sunday School Board, Nashville.

TRUETT-McCONNELL MAY BORROW CAFETERIA FUNDS

ATLANTA — (BP) — The executive committee of Georgia Baptist Convention authorized Truett-McConnell Junior College of Cleveland, Ga., to borrow \$50,000 to construct a cafeteria.

The cafeteria will be located on the college's new campus being developed on the outskirts of Cleveland. The former dining hall, located in a dormitory, was on the college's temporary campus in downtown Cleveland. The dormitory dining hall was destroyed by fire Feb. 1.

49 COUNTRIES ALREADY LISTED FOR WORLD YOUTH CONFERENCE

TORONTO, Canada (BWA) — Forty-nine different countries have already sent word they will be represented at the Fifth Baptist Youth World Conference here June 27-July 2.

"It's 49 down and 51 to go," Douglas Gow, general director of arrangements

(Continued on Page 7)

MIDWESTERN SEMINARY ELECTS FIVE TO FACULTY

KANSAS CITY, Mo. — (BP) — Trustees of Midwestern Baptist Seminary here have elected five faculty members for the new institution. It opens to students September 8 with enrollment of up to 150 expected.

The trustees also held an election of officers and discussed the development of the seminary's 99-acre tract.

Seminary President Millard J. Berquist said the faculty elected were:

Ralph H. Elliott to be professor and head of the department of Old Testament and Hebrew. Elliott, a native Virginian, has his Th.D. from Southern Baptist Seminary, Louisville, and is a member of the faculty there at present.

J. T. McClain to be professor and head of the department of New Testament. McClain, a native Oklahoman, is now head of the department of religion at Ouachita College in Arkadelphia, Ark. He formerly taught at Golden Gate Baptist Seminary, Berkeley, Calif., and is a Th.D. graduate of Southwestern Baptist Seminary, Fort Worth.

Lavell Seats, former missionary to Nigeria for 15 years, to be professor and head of the department of missions. He will also be acting registrar. Seats, born in Arkansas but reared in Kansas City, is now living at Liberty, Mo. He will terminate his connections with the

Foreign Mission Board to join the faculty.

Keith C. Wills to be librarian. He is associate librarian at Southwestern Baptist Seminary, Fort Worth. Wills is a doctor of theology candidate there.

Eugene Bryant to be treasurer. He is a candidate for the master's degree at Southern Baptist Seminary. He is a native Georgian with a bachelor of accounting degree from University of Georgia. Bryant has 10 years of experience as an accountant.

Trustees re-elected H. I. Hester, of Liberty, Mo., chairman. Hester is vice-president of William Jewell College, four-year Baptist institution.

Ross Edwards and Joe Hurst, both of Kansas City, were re-elected, Edwards as secretary and Hurst as acting treasurer.

Malcolm Knight of Jacksonville, Fla., was elected first vice-president after serving previously as second vice-president. The new second vice-president of the trustees is Robert E. Humphreys of Owensboro, Ky.

Berquist reported that a landscape architect is already plotting building locations on the campus. The first building will be a combination administration-classroom building, he added.

The trustees discussed the appointment of an architect to design campus

buildings and may employ someone in the immediate future. Berquist said they hope to start construction this fall.

At present, Midwestern Seminary has an agreement with Calvary Baptist Church, Kansas City, to use church buildings until the campus is developed. This is expected to be three to five years.

"More than 200 inquires from prospective students have come in," Berquist declared. "Many have already completed forms and sent them in." Inquiries came from as far away as Alaska, he added, and from all parts of the Southern Baptist Convention.

The seminary may employ two more faculty members this year, according to Berquist. They would head departments of preaching and combined church administration-religious education.

Later additions contemplated are professors of theology, church history, and archaeology.

BAPTIST NEWS

(Continued from Page 6)

for the conference said.

Originally the Baptist World Alliance youth department, with headquarters at Washington, had anticipated a crowd of 6,000 young people from 50 countries.

"We're increasing our sights now to hope for representatives from 70 countries," Gow said. "Invitations have gone out to Baptist leaders in an even 100 nations."

AFRICAN PASTOR BAPTIZES 108 IN FOUR MONTHS

LONDON, ENGLAND (BWA) — A record which pastors around the world may like to emulate has been made by Rev. Samuel Koli, in his ministry to the church at Pimu in the Belgian Congo. Pastor Koli, who is a member of the BWA Executive Committee, baptized 108 converts in a four-month period last year.

COBALT UNIT DONATED BY HARLINGEN FAMILY

HARLINGEN, Tex. — (BP) — A death in the family from cancer has led two South Texans to give a \$125,000 cobalt unit to Valley Baptist Hospital here. The unit is used to treat cancer.

Donors are John Orville, Reber, 87, and his sister, Miss Louemma Reber, 89, both of Harlingen. The cobalt unit is in memory of their sister, Miss Winnie May Reber who died last June 15 at the age of 84. She died of cancer.

A special building will be needed to house the cobalt unit, which uses radioactive-materials. The building probably will be known as the Reber Cancer Treatment Center.



Pastor Dudley Thomas Pomeroy breaks ground for the \$230,000 educational building of the First Baptist Church, Newport, while other leaders in the building program look on. Pictured with the pastor are, left to right: Clarence Benedict, Building Survey Committee chairman, Marvin Cosby, Construction Committee chairman, Mrs. Otto Betz, Kitchen and Dining Facilities chairman, and Henry Hosea, co-chairman with the pastor of the entire Building Committee. Kneeling in foreground is Richard Morris, Purchasing Committee chairman. Committee chairmen not pictured are J. W. Stegar, Finance; A. J. Jolly, Legal; Helen Spahr, Publicity; and Durward Headley, Grounds. Ground breaking took place on March 9 with Easter, 1959 as a target date for completion of the building. The building will house 24 departments and include 50 class rooms accommodating 900 people. With present facilities the church has a total capacity of 1,500 pupils.



Chaplains of Kentucky penal institutions confer with the Director of Corrections on plans for spiritual programs at the institutions. Standing (left to right)—Thomas A. Steele, Reformatory, LaGrange, and John P. Torp, Kentucky Village, Greendale. Seated—Paul B. Jagers, Kentucky Penitentiary, Eddyville; Dr. Harold Black; Director, Division of Corrections, and Percy Garnett, Reception Center, Lyndon.

THE FORGOTTEN MAN

By the EDITOR

Is there a "forgotten man" in the Baptist witness? At this moment we have missionaries to the Negroes of the southland, the French in Louisiana, the Mexican of the southwest, the Indians on scattered reservations, the migrant workers in crop lands, the Jews in our cities and to many other groups at home and abroad. Truly we seem to have thought of everybody—everybody except a group from our own communities and often from our own Baptist churches which has been removed from society and the normal privileges afforded the members of society. These forgotten ones have been removed from society through their own fault but none the less they still have the same spiritual hunger and in some cases greater desire for things of the spirit. They live behind the gray walls of prisons where minutes are like hours and days are like years.

Have you ever seen an item in a Baptist state budget or in the Southern Convention budget which provided a ministry for the inmates of our many state and federal prisons? How many times have you heard their needs presented in a large convention of any kind or known of one whose ministry is among them, appearing on a Convention program? It happens, but not often. The Chaplain at LaGrange, one of our two state prisons, reports two district associational invitations in the several years of his ministry.

There can be little doubt that Baptists have a great responsibility to these prison inmates. This is true, if for no other reason, because of the inmates having religious affiliation directly or

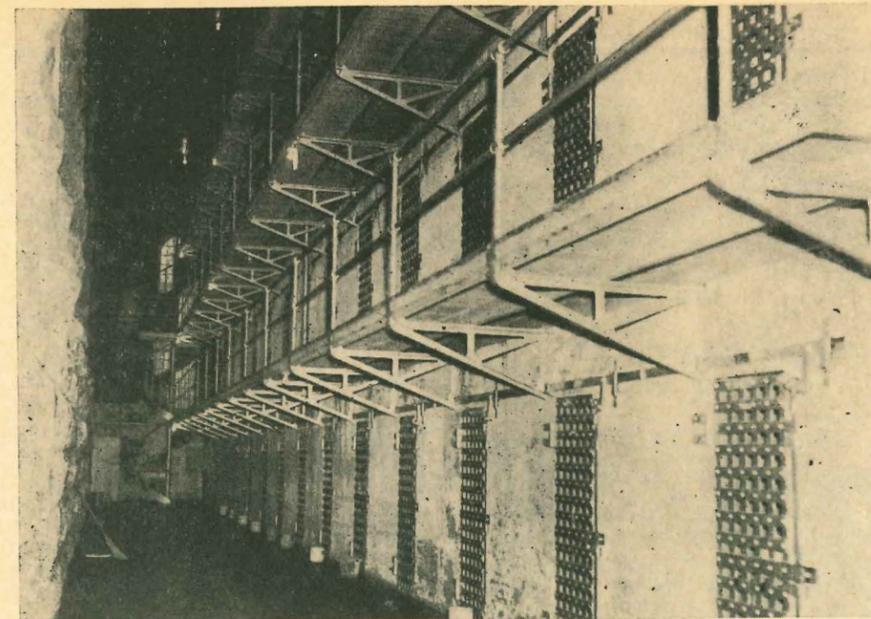
indirectly, there are more Baptists than any other evangelical group. At Eddyville, about 300 of the 1,200 inmates are Baptists or Baptist preference. The percentage at LaGrange would likely be about the same. A few of these came to prison while they were active in Baptist churches, but most of them had Baptist backgrounds, Baptist family members or were otherwise the responsibility of Baptist churches.



"Castle on the Cumberland" is another name for Kentucky Penitentiary, Eddyville. This picture taken from the front steps of the prison shows the highway parking lot and Cumberland River. The "Castle" was constructed in 1884 and now has a population of about 1,000. The mass execution of seven men on July 13, 1928, in Eddyville's electric chair set a national record.

Though Baptists are doing little toward meeting the spiritual needs of prison inmates, something is being done. In fact, considering how little interest and help have come from Baptists, or any other religious group for that matter, it is surprising what wholesome and helpful efforts are being made for the religious life of those behind the walls. At this time two of our state prisons—LaGrange and Eddyville—have Baptist chaplains. Thomas A. Steele ministers at LaGrange and Paul B. Jagers at Eddyville. The work of both these men has been praised alike by prison officials and inmates. Paul Jagers came into national prominence a few years ago for his unusual part in calming a prison riot. The riot lasting nearly a week resulted in no deaths but considerable property damage. Chaplain Jagers was credited by prison officials with a large share of credit for persuading the rioters to surrender.

State officials have recognized the value of religious activities for inmates from early days of prison history and have provided for prisoners the opportunity and freedom of worship guaranteed by the state and federal constitution. Chaplain Jagers says of the present program at Eddyville: "Here at the Kentucky State Penitentiary we have a full time religious program. The Chaplain is here seven days in each week. Every man is encouraged to attend church and lead a good Christian life. In addition to the work of the Chaplain we have the help of many other ministers who visit the institution and offer their services. Any man in this institution can have the services of the Chaplain anytime he wants that service. I have seen some of the greatest spirit-



Behind these doors live many who are waiting for another chance and who are forgotten except for a few friends and the prison chaplain. The worn stone shown on cover picture beneath the feet of the inmate indicate how many have lived here.

ual transformations here I have ever witnessed."

The prison wardens are generally always co-operative. Of Warden M. W. Thomas at Eddyville, Chaplain Jagers says, "Warden Thomas is doing everything he possibly can to help every man in this institution to become a better man, so he can return to society as a

The Cover Page

The cover and much of the information in this article in this issue have been prepared in cooperation with the Kentucky Department of Welfare and the prison chaplains. The pictures for the cover and articles were provided by Mr. Ralph Maurer, Welfare Department Director of Public Relations. The unidentified inmate on the cover enters the cell block over a stone hollowed out by the constant traffic of the years.

useful, productive citizen. He has given the Chaplain every possible opportunity, encouragement, freedom, and confidence."

The Chaplains are employed by the Kentucky Department of Welfare. Recommendations are provided the Department by a committee from the Kentucky Council of Churches. This committee is composed of representatives from religious schools where training for such work is offered. The presence of so many Baptists in chaplaincy positions is due to the fact that Baptist schools have taken a lead in recent years in offering clinical training to

ministers. The salaries of prison chaplains are considerably lower than those received by other ministers with equal training and responsibility.

What can Baptists do for these forgotten men of our prisons others than take a Christmas present once a year, conduct a social or a religious service at the Chaplain's request, talk sentimentally about their plight and occasionally pray for them? Is there any hope for them to be rehabilitated?

Chaplain Steele of LaGrange insists there is hope for them. He points out that the vast majority of the inmates are not hardened criminals. Many are sentenced for such charges as lack of family support or child desertion. The only difference in many instances between a man out and one in prison is a wife more tolerant and less inclined to prosecute.

Steele suggests two definite ways that churches can help in this rehabilitation? First, a church ought to assume responsibility for the inmate while he is serving his term. Keeping in touch with him and helping him to have a proper attitude would go a long way toward preparing him for a new start. Very few churches write or visit prisoners from their congregation or community. Pastors generally respond when a request goes out from the chaplain but not enough initiative is taken. The importance of this in the estimate of prison officials is seen in that ministers are almost always allowed to visit any inmate.

The second way churches could help is in the matter of sponsoring parolees. Every man paroled must have a sponsor, and there are enough Kentucky Baptist churches to provide sponsorship for

every man released from prison. A finer project could hardly be adopted by any church and prison officials are always glad to co-operate. Churches interested in the details of such a project could make contact through Chaplain Tom Steele, LaGrange, or Chaplain Paul Jagers, Eddyville.

Such an approach would not be far from what Jesus meant when he said, "I was in prison, and ye came unto me . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:36, 40).

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, MARCH 30, 1958

	S.S.	Add.	T.U.
Louisville, Walnut St.	1,310	—	311
Missions (3)	207	3	49
Madisonville, First	1,011	1	238
Hopkinsville, Second	1,006	1	279
Louisville 9th and O	997	8	381
Owensboro, Third	978	—	266
Mayfield, First	946	—	303
Bowling Green, First	918	1	220
Mission (1)	85	—	—
Evansville, Grace	915	—	—
Lou., Crescent Hill	910	3	269
Missions (2)	118	—	—
Covington, Calvary	839	—	—
Murray, First	832	—	—
Mission (1)	38	—	—
Hopkinsville, First	827	1	236
Elizabethtown,	—	—	—
Severns Valley (2)	813	37	202
Lexington, Immanuel	760	—	300
Lou., Beechland	754	1	194
Mission (1)	379	5	164
Newport, First	747	1	217
Missions (2)	228	—	—
Harrodsburg	747	6	224
Missions (3)	118	—	86
Lexington, Calvary	739	—	209
Mission (1)	42	—	—
Lou., Parkland	712	3	190
Mission (1)	222	2	120
Campbellsville (4)	690	1	209
Lexington, Grace	651	3	191
Missions (2)	109	—	—
Glasgow	650	—	118
Missions (2)	185	2	—
Lou., Victory Mem.	636	—	183
Mission (1)	157	—	92
Frankfort, First	624	2	182
Mission (1)	78	—	35
Georgetown	619	1	231
Missions (2)	31	—	—
Lou., Beechmont	614	4	131
Missions (2)	388	4	163
Henderson, Immanuel	583	1	100
Missions (2)	119	—	—
Ashland, First	580	—	91
Mission (3)	165	—	—
Shelbyville, First	567	—	115
Princeton, First	570	—	—
Lou., Third Ave.	564	1	132
Mission (1)	160	2	50
Lou., Southside	561	1	190
Mission (1)	28	—	—
Erlanger	558	19	108
Somerset, First	557	—	172
Mission (1)	58	—	—
Owensboro, Eaton Mem.	555	—	227
Lou., Hazelwood	547	3	132
Covington, Southside	520	—	108
Owensboro, Hall Street	514	—	198
Lexington, Porter Mem.	504	—	175
Corbin, Central	504	1	94
Mission (1)	60	—	29
Bellevue	502	—	103
Middlesboro, First	490	—	90
Lou., Shively	488	—	88
Mission (1)	93	—	43
Evansville, Calvary	474	—	177
Ashland, Unity	473	7	106
Lou., Highland	472	20	166
Lou., Farmdale	468	2	147
Mission (1)	93	—	51
Lou., Bethany	467	10	102
Ludlow, First	466	—	116
Lou., Rockford Lane	463	1	144
Covington, First (1)	460	—	197
Winchester, Central	459	—	101
London, First	459	—	126
Mission (1)	74	—	—
Danville, First	452	3	148
Missions (2)	142	2	41
Danville, Lexington Ave.	450	—	55
Mission (1)	34	—	—

(Continued on Page 12)

DEPARTMENTS

Observe Christian Home Week, May 4-11

By ROY E. BOATWRIGHT



R. E. Boatwright

Plans should be made now for observance of Christian Home Week in every Sunday School. This is the time when special emphasis will be placed on Christian homes. It will be profitable for all pastors and Sunday school superintendents to make plans to establish family altars in many homes during this week.

It will also be helpful to emphasize the Cradle Roll. A good Cradle Roll does not require additional building space, therefore, all churches can reach many more people by utilizing the Cradle Roll. There are approximately 4,000,000 babies born in the United States each year. Only about one-fourth of these will have the blessing of Christian influence. Your church can minister to many more babies by having a "baby hunt" on May 4, and making adequate plans to serve families of these newly enrolled.

RIDGECREST MEETING SOUTHEASTERN RELIGIOUS EDUCATION ASSOCIATION

The annual meeting of the Southeastern Religious Education Association will be held July 23-24, 1958 at Ridgecrest. The sessions will begin at 2:00 on Wednesday and will close at 4:30 Thursday.

We expect a large number of those interested in Religious Education to attend from Kentucky. Our state is always well represented. Plan now to attend this important meeting.

Mr. Joe Burnette, Minister of Education of the First Baptist Church of Columbia, South Carolina is president.

TOP TEN ASSOCIATIONS IN TRAINING

February 1958

Long Run	1,038
Elkhorn	363
West Kentuckiana	358
West Union	348
North Bend	339
Severns Valley	329
Daviess-McLean	243
Christian County	182
Warren	170
Little River	147

TOP TEN CHURCHES IN TRAINING

Grace—West Kentuckiana	579
Madisonville, First	
Little Bethel	553
Ninth and O—Long Run	345

Severns Valley—	
Severns Valley	291
Latonia—North Bend	286
Walton, First—North Bend	223
Grace—Elkhorn	220
Glendale—Warren	197
Rockford Lane—Long Run	196
Walnut Street—Long Run	195

"Putting God First—The Only Way"

By J. CHESTER DURHAM



J. Chester Durham

On Saturday, February 22, 1958, a very interesting editorial appeared in *The Ledger and Times of Murray, Kentucky*. This editorial was written by James C. Williams, the publisher of this paper. In this editorial Mr. Williams tells about the Dedicated Vocations Week held in the B. S. U. Center at Murray. This has been a part of our B. S. U. program for over thirty years and is promoted on every college campus where we have a Baptist Student Union. Publisher Williams has given his permission for this editorial to be reproduced and we are using it because we feel that our readers should know about this week. He writes under the heading, "Putting God First—Only Way."

Much has been written in recent years concerning the college student of today, much of it highly unflattering.

Some writers report that many have no idea why they are in college and others say that many are prone to accept the ideas of "isms" rather than democratic processes.

It was refreshing this past Wednesday night to appear on a panel before a large group of Murray State College students, most of whom are apparently Christians.

The panel idea was formulated by Joe Williams, Baptist Student Union director, to let college students hear and interrogate adults from various professions, crafts, and skills, including homemaking.

Those on the panels, held throughout the week, gave a short biography of themselves, gave their own philosophy of life, and brought out how they, as responsible adults, could serve God in their particular profession, craft, skill or job.

The purpose of the panels was to allow students to "see" a professional man or job holder as a human being with his

own ideas, desires and goals.

In this manner, Director Williams said, a student can look forward to his or her own future with a clearer eye and see that after all, much depends on the individual. The student also can see that he can serve God in whatever undertaking he may select.

We were pleased to note that all the students listened attentively, and apparently appreciated the program to the fullest. The fact that they gave of their time was of interest to us also, because they were certainly under no compulsion to attend. We feel sure that there are many other students of this same calibre attending Murray State.

We are thankful that no matter what the situation is, or how worldly society becomes, there will always be young people who have character and integrity, and who sincerely believe that putting God first is the only answer to real happiness in this lifetime.

Convention-wide R. A. Congress at Fort Worth In August Being Planned

By FORREST R. SAWYER



F. W. Sawyer

Leaders throughout the Southern Baptist Convention are looking toward Baptist men and boys as August 12-14 and Ft. Worth appear nearer a horizon. Materials containing pertinent information on the Convention-wide Royal Ambassador Congress have been mailed to Kentucky

leadership. Chartered buses have been secured. Some plan to fly. Cars will be going. IT IS TIME TO MAKE DEFINITE PLANS! Listen:

"As a member of the State Promotion Committee and as a counselor planning to make the trip, I am very interested in Kentucky's reaching, and even exceeding its goal of 210 going to the Congress."—Bill Vaught, Associational R. A. Leader, Danville, Kentucky.

"Suggestions on what to take on the Congress trip: 4 pants, 6 pair socks, 4 T-shirts, 2 sport shirts, towels, soap, tooth paste, tooth brush, Bible (name and address in it), 4 changes of underwear, tennis shoes, raincoat, light jacket."—J. C. Ballew, State R. A. Leader, Virginia.

"In December, 1957, my church Brotherhood voted to send one Intermediate and one Junior Royal Ambassador to the Fort Worth Congress. Our Associational Brotherhood has already

voted to send our Associational Royal Ambassador leader to this Congress. He will be a better leader when he returns."—Sam Ferrell, Jr., Brotherhood President South Central Region, Kentucky.

"I am finding a great deal of interest among our men and boys about the Congress. We are hoping that we more than reach our goal."—H. C. Sivells, Brotherhood Secretary, New Mexico.

"We're taking the Fort. . . Fort Worth, that is. . . Don't you ever think that it won't be WORTH your while to see that boys get to go to our Southside Congress in Fort Worth, Texas. Sunset Point Baptist Church is sending their Ambassadors to represent them in the Lone Star State. What a thrill, Fort Worth and a tour of Mexico all in one package."—Rev. Warren Nubern, Pastor, Sunset Point Baptist Church, Clearwater, Florida.

"Florida has an attendance goal of 198. We should far exceed this goal. Make plans now in your Brotherhood to take or send some of your Royal Ambassadors."—G. A. Ratterree, Brotherhood Secretary, Florida.

"We have a great deal of interest in the Congress and I feel we are going to have a good representation from our state."—B. W. Jackson, State R. A. Leader, North Carolina.

"We feel very optimistic concerning our attendance at the Congress in Fort Worth as there seems to be considerable interest on the part of the men in seeing that the boys get to attend."—George Wheeler, Brotherhood Secretary, Illinois.

Southern Baptist Music Conference in Houston

By E. F. QUINN



E. F. Quinn

May 19-20, Music Directors, Seminary and College teachers, denominational music workers, and many others will assemble for the second annual meeting of the Southern Baptist Church Music Conference. The meeting will be held at the First Methodist Church of Houston, Texas, immediately preceding the Southern Baptist Convention. The first session opens Monday afternoon at 3:30. Dr. Paul McCommon, Georgia's Secretary of Church Music, will preside. He was elected first president of the organization last year. Dr. McCommon will deliver the "President's Address" at this opening session.

The evening session Monday will begin at 7:15 p.m. Two ministers of music will speak at this session. Mr. Frank Bozeman of East Point, Georgia, will speak on "What Training Has Done for

Us," and Mr. Dee Wayne White of Nashville, Tennessee, will bring an address on "The Music Director and His Denomination."

Tuesday morning's session, beginning at 9:30, will feature a progress report on associational organization by C. A. Holcomb of the Sunday School Board, and an address "Music Education in the Schools" by Dr. W. Plunkett Martin of New Orleans Seminary.

The final session will begin at 2:00 p.m., Tuesday. The principal address at this period will be brought by Dr. Allen W. Graves, Dean of the School of Religious Education at Southern Baptist Theological Seminary.

A splendid program of music has been arranged. Each session will open with a thirty minute devotional period. These will be led by Mr. Dale Brubaker, Secretary of Music for Missouri; Prof. A. Ray Baker and the Choir from Georgetown College in Kentucky; the Choir of New Orleans Seminary; and Mr. R. Paul Green and the Baptist Hour Choir.

Each session will close with a musical meditation. These will be brought by Mr. James A. Berry, minister of music at Austin, Texas; Prof. Russell A. Hammar of the Music School of Southern Seminary, and Mr. Leon F. Brown and the Brass Choir of North Texas State College; and this writer, Eugene F. Quinn, music secretary of Kentucky.

Important special committees to report are the Committee on Staff Relations and the Joint Committee on Public Relations with the Educational Directors Conference, which meets at the same time at the First Methodist Church.

All Standing committees will report and the conference divisions will hold meetings during the program led by their Vice Presidents.

All interested in better church music are urged to attend.

What About Your Evangelist?

By ELDRED M. TAYLOR



E. M. Taylor

Seven Baptist denominations in North America, comprising nine tenths of the Baptists of the world, are to make 1959 a year of intense evangelism. Each denomination will organize and promote evangelism within its framework. This year promises to be a

year of the most intensified witness to the lost ever known on this continent.

Southern Baptists are calling 1959 World Evangelization Year. All phases

of Southern Baptist work will emphasize evangelism—our main business. Mission stations in foreign fields will also participate in this gigantic effort.

The most concentrated effort in evangelism among Southern Baptists will be in the spring of 1959. This will be in the form of Simultaneous Revival Crusades, a type of mass evangelism well known to Southern Baptists, and one proven most effective. Two dates are suggested for this Crusade and both dates will be used by most states in the convention. In Kentucky, the Western half will use the date of March 12-26, 1959, while the Eastern half will use the date of April 12-26, 1959.

One problem faced in any great Simultaneous Revival effort such as the one planned for 1959, is that of securing an evangelist. However, even this problem can be met through prayer and advance planning.

In getting ready for a Simultaneous Crusade, churches need to secure their evangelists early. Many preachers are already engaged to preach in Simultaneous Revivals next year. Since each state will be utilizing two dates, all pastors will be able to participate in both dates. A pastor can help a fellow pastor in the Crusade during one date and still be in his own church for the Crusade in his area.

Churches can also use all full-time evangelists, retired preachers, missionaries, and denominational workers. In our colleges and seminaries are hundreds of young preachers anxious to serve. These young men should be utilized.

Many pastors may want to preach in their own revivals. This is often done in a Simultaneous Crusade and can be done very effectively.

The important thing is to plan far in advance and bathe our plans in prayer. Are you and your church planning to participate in the 1959 Simultaneous Crusade? I am sure you will be blessed of God if you do. Do you have your evangelist? Now is the time to secure one.

Already Kentucky Baptists are showing evidence of a tremendous response in preparation for the 1959 Crusade. It is evident that serious definite planning is being done by the associations. More associations have voted to participate in this Simultaneous Revival effort than ever before. More pastors are more enthusiastic than ever before. More churches will be co-operating in this evangelistic endeavor than at any other time in the past.

The whole idea of the Simultaneous Revival Crusades and World Evangelization Year grew out of prayer. I believe it is of God. Do not miss out on one of God's great movements. Get your evangelists now and participate in the 1959 Crusade.

Kentucky Training Union Leadership Institute And Workshop

By JAMES WHALEY



James Whaley

The State wide Training Union Leadership Institute and Workshop will be held at Walnut Street Baptist Church, Louisville, Kentucky.

Each morning Monday through Friday there will be from 9:00 to 12:05 informal discussions on administration and curriculum materials along with other aspects of Training Union work. Every one is invited to these even if only to attend a few minutes each morning. The evening schedule consists of classes for every member of Training Union with special emphasis on the Leadership. These classes will begin at 7:15 and close at 8:45. Then, from 8:45 to 9:15 there will be a general assembly period.

People from out of Louisville who will be here for one day or longer are especially invited to attend any of these sessions. Over 2,000 people are expected to enroll for the evening sessions. The churches in Long Run, Severn's Valley, Nelson, Shelby County, and Sulphur Fork have a wonderful opportunity during this week to have their leadership in classes taught by the best age group workers in the entire convention.

REGIONAL CONVENTIONS

There were eight Regional Conventions held the week of March 17-21. An excellent spirit and good fellowship was shown at each of these meetings. Also, the attendance was very good—far exceeding that of last year.

A detailed report of the attendance will be given in a later issue.

Below are listed the eight First Place Winners of the Junior Memory Work Drill:

Central—Murrell Dean Porter, Fern Creek, Mt. Washington Church, Nelson Association; North Central—Patricia Ann Harrison, Covington, First Church, North Bend Association; Northeastern—Teddy Sloan, Ashland, First Church, Greenup Association; South Central—Louis Elliott, Lebanon, Bethlehem Church, Central Association; Southeastern—Eloise Davis, Pineville, First Church, Bell County Association; Southern—Barbara Elaine Blewett, Auburn, Liberty Church, Logan Association; Southwestern—Tommy Ramage, Burna, Dyer Hill Church, Ohio River Association. Western—Lynne Johnson, Madisonville, First Church, Little Bethel Association.

First Place Winners for the other events will appear in the next issue of the *Western Recorder*.

Woman's Missionary Union

G. A. Focus Week May 11-17, 1958

Here it is! G. A. FOCUS WEEK, May 11-17, 1958. Seven whole days of special activities. The idea is to let your church know what G.A.s are doing, and of course G.A.s will really want to be doing something worth while.

May 11 is Mother's Day. How about beginning your Focus Week by visiting a mother who will be lonely that day? Maybe send cards to shut-in mothers or mothers whose sons are in service and cannot be with them would be a fine project.

This week is a good time to get in an extra mission study class—perhaps on Stewardship to strive to increase your tithers.

Would you like to have a progressive dinner for your mission study?



Of course, every Girls' Auxiliary will want to have one hundred per cent in attendance at the prayer meeting service.

Display on the church bulletin board your star ideals. You might want to put on display on Sunday or Wednesday your notebooks, posters and dolls for Forward Step work.

A Father and Daughter banquet is loads of fun. Try one.

See April and May TELL magazine for other suggestions.

You may or may not plan something for each day. Remember, whatever you plan for any number of days, PLAN EARLY and PLAN WELL.

"Arise, shine; for thy light is come."
—Mrs. T. L. Bell

(Continued from Page 9)

Versailles	449	111
Lebanon, First	431	116
Mission (1)	117	59
Owensboro, Buena Vista	424	84
Mt. Washington	422	130
Ft. Thomas, First	421	101
Mission (1)	73	---
Morganfield, First	404	155
Bardtown	403	64
Valley View	400	130
Clarksville, Ind., First (2)	392	138
Corbin, First	388	80
Paducah, East	386	151
Shawnee	381	129

►Correction. The Mountain Missions Conference is to be held in Oneida, Kentucky, May 5-7, and not at Berea, as erroneously stated in the heading of the article written by Eldred M. Taylor on page 12 of last week's issue. The facts as stated in the article are correct. It was only the heading that was in error.

LaGrange, DeHaven Mem.	381	85
Russellville, First	377	129
Mission (1)	40	---
Franklin, First	370	75
Mission (1)	46	20
Springfield, First	361	97
Hazard, First	360	---
Lou., Immanuel	350	87
Burlington	358	6
Walton, First	347	4 168
Paducah, Twelfth St.	345	1 120
Richmond, First	345	1 99
Paducah, West End	340	6 79
Mission (1)	24	---
Hodgenville, First	337	1 154
Lou., Green Acres	335	3 105
Nicholasville	334	2 92
Mission (1)	26	---
Dawson Springs	334	1 74
Lou., Valley Station	323	5 75
Ashland, Polard	322	---
Mission (1)	68	100
Sturgis, First	321	103
Cadiz	315	120
Frankfort, Crestwood	309	119
Greenville, First	306	118
Scottsville, First	305	77
Shepherdsville	297	---
Owensboro, Crabtree Ave.	294	110
Lou., Fairdale	291	3 103
Williamson, E. Williamson	290	70
Missions (2)	64	---
Dayton, First	290	---
Owensboro, Walnut St.	282	77
Mission (1)	89	27
Lezanon Junction	280	97
Middlesboro, E.	---	---
Cumberland Ave.	278	72
Lou., Middletown	274	87
Marion	274	82
Owensboro, Lewis Lane	273	104
Hawesville	269	106
Benton, First	267	2 122
Owensboro, Seven Hills	265	85
Monticello, First	259	108
Cold Spring	257	3 92
Hima, Horse Creek	257	---
Campbellsville, South	---	---
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Earlington	252	81
Carrollton, First	246	57
Covington, Ashland Ave.	241	108
Prestonsburg, Irene Cole	---	---
Memorial	237	1
Missions (12)	334	---
Sonora	233	2 108
Covington, Decoursey	224	59
Horse Cave	217	80
Falmouth	212	---
Mission (1)	19	---
Cloverport	211	1 50
Lou., Baptist Temple	210	69
Mission (1)	120	62
Providence, First	207	49
Frankfort, Memorial	201	---
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Forks of Elkhorn	95	27
Lou., Carlisle Ave.	47	296
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Sunday School Lesson

For April 13, 1958

By H. C. Chiles

GOD'S PEOPLE IN BONDAGE



H. C. Chiles

Today we begin a series of lessons from the book of Exodus, which reveal the mighty hand of God at work in behalf of His people.

I. The Prosperity. Exodus 1:7.

God often leads His children along difficult paths in order to accomplish His purposes with them. When the children of Israel went down into Egypt to obtain bread during the famine, prospects were not at all bright for them. Joseph, his wife, and their two sons were already there. Sixty-six others made the journey from Canaan to Egypt. It is quite probable that a large number of servants accompanied them.

Prior to their arrival and in compliance with God's will, it was arranged by Joseph that they should locate in the most favorable and fruitful section of the country. After they settled in Goshen, God richly blessed them and they prospered greatly. The secret of prosperity for any people is the blessing of God upon them. One of the most noticeable things about them was their phenomenal increase in population. God was with them, watching them and causing them to multiply rapidly. At first they enjoyed the favor of the government, but long after that favor disappeared God continued to bless them. God's grace is always far more important and vastly more durable than the favor of man. Under His blessing, the people of Israel multiplied until they "waxed exceeding mighty" in Egypt.

II. The Persecution. Exodus 1:8-14.

In the meantime, Joseph and his generation passed away. His superior in the government also passed away, and a new monarch came to the throne. The new official neither knew Joseph nor loved the Israelites. In fact, he hated them. One reason for this hatred was that they were shepherds (Genesis 46:34). Then, their great numerical increase filled him with fear. He wondered if their rapid growth might not endanger his kingdom. He did not want an alien people within his country to become superior in numbers to his own people. He was apprehensive that they might form an alliance with some enemy nation and overcome the Egyptians. This case is a good illustration of how easy it is for the human imagination to conjure up difficulties which have no

existence whatever outside the mind. Another thing which caused him considerable anxiety was the fact that the Israelites had not turned to Egyptian idolatry sufficiently to cause them to forget their religion. To him, all of this meant that they were retaining their national spirit, and under these conditions a revolution would be easy.

The monarch decided that the way to handle this potential threat to Egyptian supremacy was to suppress these people. He resolved to subject them to the most rigorous tyranny. Fully aware that the Egyptians abhorred manual labor, he concluded that oppressive labor would achieve his desire and with the Israelites. Cruel taskmasters were placed over the people. They drove their slaves with lashes and subjected them to various types of inhuman treatment. By this oppression Pharaoh hoped to destroy the physical strength of the Israelites, to break their courageous spirit, to diminish their birth rate and to make them so wretched that they would put their children to death rather than permit them to be subjected to such a hard life.

This servitude was a fulfillment of prophecy because God has said unto Abram, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years" (Genesis 15:13).

But the scheme of the emperor was not successful. Whenever man meddles with God's business, He always takes a hand in the matter. God was displeased with the satanic effort to throttle His chosen people, so He intervened and thwarted Pharaoh's purpose. He had no intention of allowing the Egyptians to destroy His people and thus break the covenant which He had made with Abraham. Friend, never forget that it is always futile to work against God's plans and purposes.

Their bondage proved to be a blessing in disguise. As is often the case, affliction weaned God's people from the world and drew them closer to God. He intended to glorify His name through them, and the very hardships which they endured became the channels through which His great blessings reached them. God often uses the fires of affliction to purify His people and to prepare them for the fulfillment of His purposes.

III. The Preservation. Exodus 1:15-22.

Having failed in his attempt to weaken the children of Israel due to God's intervention, Pharaoh realized that he must abandon his purpose or devise some other method. Viewing with sus-

picion the presence of this increasing group of foreigners in their midst, the determined and tenacious king decided to prevent their future multiplication by inaugurating the practice of infanticide on a large scale. He therefore commanded the midwives, who attended the Hebrew women in their confinements, to murder all of the male babies just as soon as they were born. This was simply another attempt of Satan to thwart the promise of God concerning the Seed of the woman (Genesis 3:15).

These women who served as midwives, possessing a fear of and reverence for God, courageously evaded or defied the order of their king. At the risk of punishment or perhaps death at the hands of their cruel monarch, they bravely refused to shed innocent blood. When they explained the reason for their disobedience, there is no evidence that Pharaoh punished the midwives. Nevertheless, the midwives lost nothing. Not only did they retain a clear conscience, but God signally honored and rewarded them by giving them houses, husbands and children of their own. In protecting the offspring, whom they might have slain, God gave them children of their own. This is another illustration of the fact that kindness to God's people is always rewarded.

Pharaoh reasoned that if the male children were slain the daughters of the Israelites would be taken as wives by the Egyptians and in due time the identity of Israel would be lost. Thus Satan has sought through the centuries to get the people of God to mingle with the world in such a way as to lose their power and influence for God.

As a last resort, Pharaoh ordered all of his people to cast into the Nile River any Hebrew male children of whose birth they possessed knowledge. Fortunately, the Egyptians refused to obey such an inhuman mandate. Even the most debased rebels at murder ere long.

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Jewish Fellowship Week

Jewish Fellowship Week is slated in many Southern Baptist churches for April 21-27. This week is for special emphasis on visiting and preaching to the Jews with an ultimate goal of developing a year-round program of preaching, fellowship, and soul-winning visitation to Jewish neighbors.

William Mitchell, director of Jewish Work, Home Mission Board, suggests that the following outline be followed in planning Jewish Fellowship Week: Secure a list of names of Jewish people in each church community; select a group of workers who will visit in Jewish homes (They should be dedicated Christians, desiring to win Jewish people to Christ, familiar with beliefs of Judaism, and willing to make follow-up visits.); have the preacher deliver a message on Sunday, April 27, on the Saviourhood of Jesus.

Several tracts on winning Jewish people and Jewish Fellowship Week are available from the Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Ga.

►The thirtieth anniversary of Bethany Baptist Church, Louisville, was observed Sunday, March 16, at which time Pastor Eugene I. Enlow spoke at the

morning service, and five of their own members spoke at the evening service on Bethany's ministry.

FALLEN ASLEEP

MRS. ETTA M. DILL

HENDERSON, Ky., March 10. — Mrs. Etta M. Dill passed away February 17 after a lingering illness. She and her only sister, Mrs. Jesse M. Farley, lived together at 1618 North Elm Street, this city. She was a loyal and consecrated Christian and loved her church devotedly. She always attended the services regularly unless physically unable to do so. She will always be remembered as a member of the W. M. S. She gave the Whittinghill Circle its name, and she was a charter member of that circle. We extend sympathy to Mrs. Farley, and Mrs. W. H. McQuiston, a niece, and loved ones, and the host of friends.—Edith Deicken Church Secretary.

W. W. CLARK

WINCHESTER, Feb. 27. — W. W. Clark, 78, city auditor and retired public accountant, died at his residence, 219 Burns Avenue, here, on February 24 at 1:30 p.m. He was a Sunday school teacher, a deacon and church treasurer of the Central Baptist Church for the last 35 years. His funeral was conducted by Pastor H. C. Zachry. His parents were the late Priscella Van Pelt and James C. Clark. He leaves his wife, Mrs. Grace Allen Clark; one son, James Allen Clark, Coral Gables, Fla., and Winchester, Ky.; three grandchildren—Ann Chilton, William Wallace and John Alden Clark, Coral Gables; and two sisters, Mrs. Lucille Phelps and Mrs. Mildred Shafer, Seamon, Ohio.

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HELPING THE UNFORTUNATES

By ROBERT G SULLIVAN, Lexington, Kentucky

In this article endeavor is made to present the needs, the present status, co-areas of investigation, and possible results of a study of the large group of unfortunates in mankind.

The unfortunates belong to a group that is many: the mentally deficient, the criminally insane, the drunkards, the homo-sexuals, the delinquents and many others.

More hospital beds are occupied by the mentally disturbed than by the beds of all other kinds of illness combined.

These conditions are remindful that the needs of people brought forth our Saviour's compassion in many strata of life. When he saw the multitude he was moved with compassion. It was said of him that he went about doing good, healing the sick, raising the dead, and casting out devils. He was one who could "be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." As he looked out upon the city of Jerusalem he yearned to gather them unto himself.

The need of people today is just as urgent as when Jesus walked the shores of Galilee, and yet he is more real to us through the power of the Holy Spirit. The street preaching group of Southern Seminary were holding their regular Saturday night services in the hay market district of Louisville. One of the members was distributing tracts when he noticed a little ragmuffin more in a trash can than out searching for food. Presently he emerged with a discarded banana. Upon observance, he was found to be under the influence of whiskey.

Not only is alcohol a problem but narcotic addiction is a difficulty. Picture the scene: A missionary pastor is on the lanai of a Baptist church in Honolulu, waiting to greet the early arrivals at prayer meeting. A Japanese-Hawaiian approaches him. "Me want see you," he ventures.

The scene changes. Pastor and guest are seated in the rear of the church. The dim lights of the street lamps are the only illumination. "Me need money," he glowers, "me use automatic if me no get money."

As great a perplexity as narcotic addiction is sex perversion. One winter day when the snow was on the ground, a tall thin lad appeared at the door of a mission in Louisville. Stranded in Louisville on the way to find work in Indianapolis, he was picked up for vagrancy and referred to the mission. In his dark deep eyes was a look of suffering. Upon inquiry it was found that his age had been put to sixteen on his work card in order that he might be employed in the coal mines of Tennessee. Also, it was discovered that he

was a child of incest; his grandfather was also his father.

In the present status, there is a marked inadequacy of comprehension toward the unfortunates. True much is done toward treating these people, and especially promising are the results obtained from recent psychiatric techniques. However, the vast majority of these miserable people are not being substantially benefitted. The problem has been approached from a religious, psychological, medical, and legal standpoint and from a synthesis of these areas, but it seems that the solution lies not only in the field of approach but also in the scope of the approach.

Too often there has been an inhibition to a realistic coming to grips with the relation between the spiritual and the material within the individual. Some research exhibits a phobia against the spiritual element in man, other investigation portrays a reticence toward being classified as naturalistic or humanistic. Yet the fact remains that the solution to a deeper understanding of the enigma of man lies in the direction of a synthesis of his twofold nature.

True, the gospel must be preached of Jesus as the only Saviour from sin, but also an intelligent practical demonstration of the resources which God has given us must be utilized. This is part of the evidence of being good stewards of the love of God bestowed upon us in alleviating the dilemma of the unfortunates.

Some of the investigative co-areas which must be probed in order essentially to supplement the understanding of the dilemma of the unfortunates in mankind are: What is the soul? What is the mind? What is life? What is the relation between the spirit and the mind? What are the relations between the spirit, mind, and body? By what means can data be measured in investigating these areas? What is the significance of the relative findings?

From an emphasis on this scope of investigation possible results which may offer a more penetrating insight into the tragedies which beset mankind are: (1) An insight into variations of personality, (2) A concept of the relations of intellect, volition, and emotion, (3) A degree of comprehension of the spiritual element in ones personality, (4) An indication of the factors of integration and wholeness of being, (4) An insight into the reaction of mental processes on bodily organisms, (6) A degree of comprehension of the reaction of bodily organisms on mental processes, (7) An insight into innate prenatal faculties, (8) A basis of understanding of spiritual perception in finite beings, (9) the indication of a common source and relation of life both material and spiritual.

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FIFTH BOARD RECOMMENDED

(Continued from Page 3)

The Survey Committee recommends that "state conventions should be encouraged to assume administrative and financial responsibility for direct mission work now conducted by the Home Mission Board as rapidly as is feasible."

Direct missions programs include work with Spanish, French, and other language groups, Indian work, missions with the deaf, and good will centers. It also embraces international student work and operation of rescue missions.

"The Home Mission Board," according to the Survey Committee, "should make definite plans for gradual transfer of responsibility for its work in Cuba, Panama, and the Canal Zone to local conventions."

The committee recommends annual reports from the Home Mission Board to the Convention on transfer of its work to state conventions or to national Baptist conventions in the cases of work outside the United States proper.

Home Mission Board activities would be concentrated, the committee recommends, "in areas where there is no state convention or where the state convention is not well established."

The Foreign Mission Board, likewise, "should make definite plans for gradual transfer of responsibility for the work in Hawaii to the Hawaiian Convention," the committee says.

A new concept is suggested in the recommendation that the Foreign Mission Board "continue and expand its efforts to establish churches for English-speaking people in major cities in countries served by the Foreign Mission Board."

"These churches, once established, should, of course, be placed on a self-supporting basis as soon as possible," the report states.

The Survey Committee recommends the functions of the Sunday School Board "remain unchanged." It says that "The Sunday School Board is a major business enterprise subject to the same business problems and risks . . . common to any commercial publishing house."

While the Sunday School Board should continue to transfer funds to state conventions, it "should not be permitted or required to transfer funds to other Southern Baptist Convention agencies or committees," according to the report.

It should continue to contribute at least \$60,000 a year to the operating budget of the Southern Baptist Convention, and "additional funds . . . when its financial position will permit . . . without impairing its own program of work."

The Relief and Annuity Board, the committee says, "should be urged to continue to strengthen its organization and management as its work grows." No changes are recommended.

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