

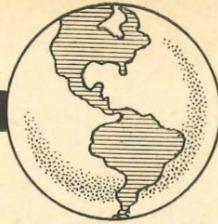
Western Recorder

JULY 31, 1958

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Midwestern Baptist Seminary, sixth in the Southern Baptist Convention, will open its first session in the Westport Building (above) of the Calvary Baptist Church, Kansas City, Mo., until its own campus is built. Westport Building is the former site of Hyde Park Christian Church. When Hyde Park Church moved elsewhere, Calvary Church purchased their property, next door to its own, and built a corridor connection with their building.—Baptist Press Photo.



GLEANINGS FROM THE FIELD

REVIVALS

►John Robinson, Madisonville, assisted Pastor Leo Galey in a revival at the Mississippi Baptist Church, beginning July 21.

►Dr. H. Leo Eddleman, Georgetown College president, was the evangelist in the recent Nicholasville Baptist Church revival. Brother Bill Schooler, of the Rosemont Church in Lexington, was the song leader. A number of professions of faith, additions by letter and rededications were reported. William B. Craig is the Nicholasville Baptist pastor.

►T. L. McSwain, pastor of Third Church, Owensboro, Ky., did the preaching in a revival for the English Baptist Chapel, English, Indiana, June 8-15, in a tent loaned by the Executive Board of the General Association of Baptists in Kentucky. Pastor John Sible of the local congregation led the singing. The tent revival resulted in 16 additions to the chapel, 14 by profession and 2 by transfer of letters. There were 17 rededications. English Chapel is a mission of East Audubon Church, Louisville.

TO LYNN ACRES

►Lynn Acres Church, Louisville, has unanimously called Frank T. Florence, Jr., to be its pastor. His resignation from Ormsby Avenue ends a two-year pastorate there. Florence graduated from Georgetown College (magna cum laude) in 1950 and from Southern Seminary in 1955. Born near Cythiana, he was reared in Campbell County near Butler, where his parents still reside. He is author of a recent book, *Feet of Clay*, which tells of his experiences in a German Prisoner-of-War Camp during World War II. He assumed his duties at Lynn Acres July 7, at which time he and Mrs. Florence, a first grade teacher at Parkland Baptist School, and their three children, Terry Allen, 11, Linda, 10, and Nancy, 9, moved to 106 West Amherst.

CAMP IN MUHLENBERG

►Mr. and Mrs. Roy Dillon, Dunmor, Ky., have given 4.7-acres in the proposed Lake Malone area in Logan and Muhlenberg Counties to the Muhlenberg County Baptist Association to be developed into a camp named Camp Roy

Dillon, in memory of their son who was fatally injured in an automobile accident two years ago. The property has been accepted, and the association has appointed a committee composed of James E. Maddux, Dunmor, chairman; W. David Feild, Drakesboro, Bonnell Key, Central City, Duncan Smith, Bremen, and Roy Dillon, to study and make recommendations. A rally is being held July 31 at 7:00 p.m. at the Coon Range Lake Camp, Lewisburg, to acquaint the people of the association with the project. On the same date, at 5:30 p.m., tours to the campsite will leave Dunmor Church.

ORDINATIONS

►William Malone, Allie Howard, John Snodgrass and Leo Watts were ordained as deacons of Allen Church recently. W. G. Potts, of Louisville, served as moderator. Rush Sloane, Garrett, led in prayer, and Ira McMillen, Prestonsburg, preached the sermon.

►Wayne C. Newby was examined by a council of preachers on June 26, and was ordained to the Gospel ministry by the Carlisle Avenue Church, Louisville, on July 13. Dr. Manuel A. Cooper, retired pastor of the Fourth Avenue Church, preached the ordination sermon, and Pastor A. W. Walker led in prayer. Ben F. Mitchell had been moderator of the council; Elvis L. Clark, clerk; A. W. Walker interrogator. Also serving on the council were Robert Alston, George H. Riggs, Henry Beach, Leon Larrimore, W. R. Manion, Harvey Harper, M. D. Morton and James Dossell.

FURLOUGH ENDS

►Rev. and Mrs. L. Raymond Brothers, Southern Baptist missionaries to Nigeria who have been in the States for furlough, have recently returned to their field. Their address is: Baptist Headquarters, Ibadan, Nigeria, West Africa. Mr. Brothers is a native of Hopkins County, Kentucky.

FIFTH ANNIVERSARY

►The First Baptist Church, Middletown, Ky., observed the fifth anniversary of its pastor, I. Ferd. Graves, recently. During the five years he has been at Middletown the church has erected a 3-story educational building having about 52 rooms, at a cost of \$86,000; the auditorium has been reconditioned, a

lot on the rear of the property has been purchased; and a parking lot has been added to the east of the building. Within the same time 45% of the present members have joined under his pastorate. A minister of education and a church secretary have been added to the staff, and a total of \$19,142.00 in gifts have been contributed to mission causes.

Western Recorder

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

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WESTERN RECORDER
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Middletown, Ky.

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A CHURCH AND ANXIETIES

By ROBERT G. SULLIVAN

Endeavor is made in this article to present the urgency, the origins, and the proper status of a church relative to unwholesome anxieties in a church.

Anxieties of an unwholesome nature incipient in a church that paradoxically does not offer any solution to them, will have an injurious life effect upon the individual.

Even though a church may offer preaching, education, and music ministries, oftentimes no provision is made toward alleviating the dilemma of a person confronted with urgent personal problems originating in a church. How contrary this condition is to the ministry of Jesus who said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Is it not often the case of a person being sinned against in a church rather than an apparent sin on his part? Before uttering anathemas on him, let us

[Robert G. Sullivan is minister of education, Porter Memorial Baptist Church, Lexington, Ky.]

search inwardly for the real reason of his reaction—let us "put ourselves in his shoes," and "sit where he sits."

Often times the misinterpretation of Scripture will be the origin of fears dominating a being. A good woman confidentially confided that the subject of "the unpardonable sin" had been a sore trial to her, and that she yet did not know what it meant. Many hours of troubled mind could have been avoided by a proper interpretation of the text. "The Unacceptability of Cain's Offering," has been another source of bafflement, with disturbed ideas gathered that the object itself determined the sin. "The Foreknowledge of God," instead of being an encouragement to some, has been a source of futility. Being a Christian, instead of being "the abundant life" and "joy unspeakable and fully of glory," has become to them the disturbed life.

Another source of anxiety in a church is the over emphasis of evangelistic techniques without a commensurate leadership of the Holy Spirit. Stress has been exerted on "raising hands," "shaking hands," "looking toward the back and turning toward the front," and "putting one foot forward and letting the Lord lead you the rest of the way."



Scene of the Convention-wide Royal Ambassador Congress, Fort Worth, Texas, August 12-14, 1958. To the left of center is the spacious and well appointed Will Rogers Memorial Coliseum.

This motivation has led many times to profession without possession. Consequently the individual is much more perplexed than ever before.

The preaching of hell fire and damnation without a genuine love of the individual has resulted in unmentionable horrors to the human mind. One minister led a wide area in filling the front benches with people from this type of preaching, but few ever returned. The admonition of McCheyney, the great shepherd hearted Scotch preacher, could well be heeded. Upon hearing that the topic of a young Scotch divine's sermon had been on hell, queried with tender compassion, "Did you preach it in tears?"

An unwholesome situation may occur with a resulting guilt complex upon a person, who is received into church membership on a hasty examination. The entire presentation of the candidate for baptism may consist of leading questions which may be answered by the nodding of the head. Similarly a feeling of insecurity is fostered upon a person who is accepted "by letter" without him or the congregation knowing anything about the conditions associated with granting the letter.

There are several characteristics of the status of a church which will discourage anxieties of an unwholesome nature: An enlightened ministry in Biblical instruction, a spiritually motivated membership, a genuine love for people, a thorough consideration of candidates for membership, a reasonable ratio of baptisms to tenure of church membership, a well balanced attitude toward a person's own church and towards the churches of other denominations, a positive instead of a negative outlook toward life, an exaltation of Christ instead of self, and the implementation of love instead of fear.

In regard to the greatest antithesis of unwholesome anxiety in the church, the counsel of the beloved disciple reminds us, "There is no fear in love, but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." The admonition of the apostle Paul to his son in the gospel, Timothy, assures us "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

In a normal minded church situation, it should be realized that the church was instituted as a means to an end and not an end in itself. That end should culminate in a soundness of spirit and mind toward God. The church is to exert a wholesome influence for all the life of an individual and in every area of his life—not just a means of membership—but a dynamic implementation against moribund fears and unwhole anxieties.

FROM DAMASCUS DOWN TO PETRA

By EUGENE I. ENLOW

AMMAN, Jordan, June 19. — For the last five days we have been out of contact with the outside world. We have been down in the Trans-Jordan Desert to Petra, and arrived tonight tired, dirty, hungry, and glad to be back in civilization after a 13-hour trip today.

But first let me tell you of our coming from Damascus, Syria. On Sunday morning, June 15, we started early from Damascus in order to make morning worship at our Baptist Hospital at Ajloun, Jordan. We had enjoyed Damascus, but we had already realized that Syria was on a strict security status and the police, along with plainclothesmen, were very much in evidence everywhere.

Two of our party had already been stopped by the police from taking general pictures. There is also a ruling in Syria that no pictures of individuals may be taken. As we came out of Damascus we stopped along the road to take a picture of Mt. Hermon, with its snow-cap, in the distance. An army officer passed by. Later as we came to a police check point on the road, an officer ordered the film in the cameras of four of our group confiscated on the charge of taking pictures of natives at work. They were identified as the ones traveling in the "red car." We were told the army officer has called back this command. The officer was adamant in his stand when explanation was given that no laborers or people were in the pictures, only Mt. Hermon.

As a result, Pastor and Mrs. George M. Trout lost a roll of film from their 35-mm. camera and a roll of movie film that had a great amount of film taken in several countries. Also Jerry Helms and Rembert Truluck had to turn over the films that were in their cameras.

With this delay and with the hour's delay at customs going into Jordan, we didn't arrive at Ajloun until mid-afternoon. We had enjoyed Damascus because of the Biblical points of interest. We traveled down the "Street called Straight," we saw the reconstructed wall of the city that preserves the memory of Paul being let down from the wall in a basket; and we visited "the House of Ananias," located just off the "Street called Straight," and near the Eastern Gate of the city. At the House of Ananias we went into a home and then to the basement where there was a large room made into a small chapel. This was the former level of the street in Paul's day, and had been made into a church which tradition attributes to the fourth century. Since Damascus had been destroyed and rebuilt five times, the present buildings and city are sev-

eral feet higher because they have been rebuilt on the former ruins of the old city. Here in the House of Ananias, Dr. William Morton recounted the history of Damascus and Paul's activities there. II Corinthians 11 and Acts 9 were read and Dr. O. W. Yates led in prayer. The name of Aretas mentioned in II Corinthians introduced us to the King of the Nabateans, of whom we were to learn much as we visited a desert city, carved out of cliffs down in the Trans-Jordan Petra Desert.

So from Damascus we came into Jordan, stopping to see our Southern Baptist Hospital at Ajloun. Here we met Dr. and Mrs. John Roper, the hospital doctor and his wife, the Bill Hearn, the Southern Baptist missionary pastor and evangelist, and Miss Cowan, the director of the school that is in the village. We had a worship service in the nice chapel with hymns and prayers.



Miss Edna McPherson is the new minister of music and church secretary of the Beaver Dam Baptist Church. A daughter of Mr. and Mrs. Ollie McPherson, Philpot, Ky., she graduated from Georgetown College in 1951 with a major in music and a minor in Bible. In the summer of 1950 she served on the staff at Ridgecrest Baptist Assembly, and in the summer of 1951 was employed by the Home Mission Board. She has taught school in the Daviess County School System five years, four of which were spent in teaching music. She was also active in assisting the minister of music of the Third Baptist Church, Owensboro, while a member there.

Then the mission staff explained their work and showed us through the hospital. We met the local national pastor too at this service. Mrs. Larrion Vickery, from Center, S. C., who is traveling with us, along with her husband, is sister to Dr. Roper, so we left the Vickers there for several days' visit while we went on to Amman and Petra.

We arrived late Sunday night in Amman, and early the next morning (7 a.m.) we started on our way to Petra. We traveled until 11:45 p.m. that night. We had to take a 70 kilometer detour through the desert. We traveled in three Chrysler touring cars. The dust was so bad that we were soon completely covered with it and had to keep handkerchiefs over our faces in order to breathe. At 10:30 we arrived at the Police Station that was the entrance to Petra. From there we rode horseback for one hour and 15 minutes into one of the most fantastic cities of the ancient world. We had supper at midnight and went to bed in tombs that had been occupied 2,000-2,500 years ago.

We spent three nights and two days at Petra. The city was carved out of sheer rock cliffs, many as tall as the Commonwealth Building in Louisville. The architecture was a combination of Nabatean, the people of the city, and Roman and Greek forms.

We spent two days of climbing to the top of these fabulous mountains and carvings. The city is in a great valley enclosure within mountains that are surrounded by the desert. There is only one entrance into it and that is a narrow siq that runs for four miles. This siq varies in width from 10 to 25 feet, and is the floor of a canyon that reaches possibly 200-300 feet to the top. Hence it became a natural fortress for the Nabateans as only a few could enter at one time, and the Nabateans could keep their enemies out or slay them from hidden vantage points as they would enter.

This was the early home of the Edomites, the descendants of Esau, then the Nabateans occupied this area from 300 B. C. to 300 A. D. The Edomites had moved out to Idumea. The Scripture speaks of this area as "The Rock" or "Selah." Here one finds Amaziah, and references to this area in Psalms, II Kings 14:7, and in the New Testament when Aretas is referred to in II Corinthians 11:32. This is Aretas IV, king of the Nabateans from Petra, who has extended his rule up to Damascus, and is king when Paul makes his escape from the garrison at Damascus. The daughter of Aretas IV was married to Herod Antipas, who later divorced her, to marry Herodias, and then Herod was attacked and defeated by Aretas to uphold his daughter's honor.

Petra was such an interesting and exciting visit that more will be given concerning our stay there in the next letter.

SEVENTY-EIGHT AND GOING IN HIGH

By ARTHUR FOX, Georgetown, Ky.

Having viewed life from several vantage points chronologically, an abiding concern for one current problem creates convictions that constrain me to convey them for general consideration. Is age a calamity, or is it a privilege? Whatever I think on the subject, the following would be my preface:

"It taketh age to make a sage,

The wise no longer doubt it;

The older we grow, the more we know,

But the less we brag about it."

The increase of longevity in the United States is tremendous. Average age span is now well above sixty. What to do with the "aged" is now regarded as one of America's number one social problems. In an editorial of one leading denominational paper on the "problems of the aging" the editor states "that part of the American population which is older than sixty-five has doubled in the last fifty years." Life expectancy has been greatly raised, the survivor rate has been changed and it is expected that in the next twenty years the number of people above sixty-five will be increased by half again." One of the big dailies of Washington, D. C., states that a fifty-year-old has an even chance of living to be seventy-five, and that, another thirteen years may be expected for persons of sixty-five. And those already seventy-five have a good reason to expect eight years more.

What should become of those who have been retired at sixty-five? What are they to do? Most business firms retire employees at sixty-five. Now, frankly, I do not like the word "retired." It is hardly the best word to use in speaking of employees who have been released or dismissed from the firm where they have labored long and faithfully. Those who have been "retired" are somehow made to feel they have been released from their labors to die and to imbibe an atmosphere charged with the assumption that they themselves are superfluous on the earth until their days are ended, whether they be few or many.

Many of these "retired" are in good health and not a few are as efficient and effective in their line of work, if not more so, from the standpoint of their employer than at any time in their lives. Their experience and labors have made them so. To be sure, there are some who are inefficient before they reach sixty-five and some at even fifty or earlier. Actually, it is not how old a man grows, so much as it is how he grows old, not how long he has lived, but how he has lived. One man died

sometime ago "of old age at twenty-seven."

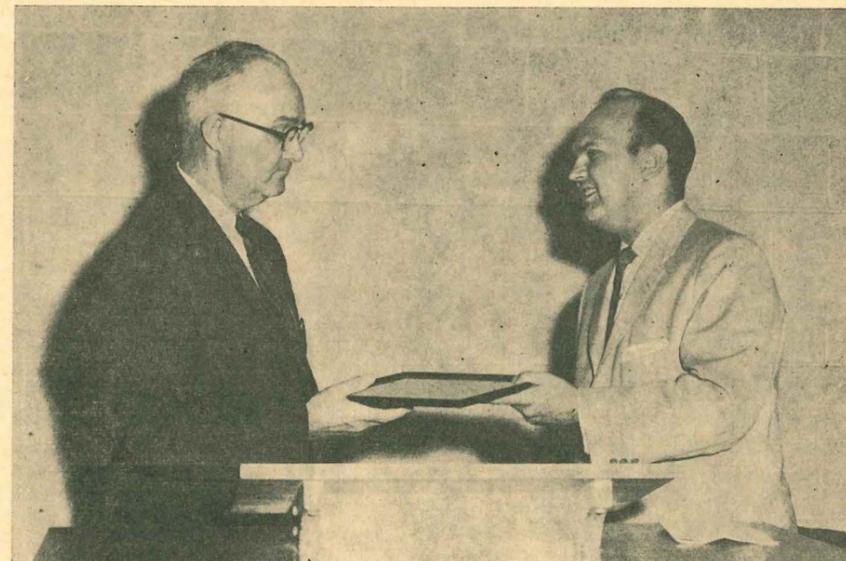
It is my studied opinion that there should be no set age for retirement. There are some who should be released from their service at forty or fifty, while others are still young at seventy. One exponent of the philosophy of the "survival of the fittest" and the elimination of the weak, has suggested that all reaching the age of sixty should be chloroformed (another has suggested facetiously that if chloroforming becomes a method of control over population excess, such a man should get an "accidental overdose" before all others are treated).

Man never reaches his capacity for best judgment, in my opinion, till he is sixty or seventy years of age (quite obviously there are those who never reach the level of maturity necessary for sound judgment). Some are wise beyond their years and reach the role of fame at an early age: Romulus founded Rome at twenty, Cortez conquered Mexico at thirty, Pitt was prime minister of England at twenty-four, Luther conquered Germany for the Reformation at thirty-five, Calvin wrote his Institutes at thirty-six, William Jennings Bryan made his first race for the presidency when he was not old enough to be president, though he would have been thirty-five just in time for the inauguration had he been elected!

Conversely, others never "made it" until they were octogenarians, nonagenarians, or even centenarians; Lord Lynhurst delivered the address of his life four hours long before the House of Lords when he was eighty-eight, Ralph Farham gave the story of Bunker Hill before the Prince of Wales and held him spellbound for over two hours with his youthful life and vigor when he was 107 years old, the beloved Apostle John wrote the Epistle of John when he was ninety-three and the Book of Revelation after that while banished on the lonely Isle of Patmos in the Aegean Sea. Moses began his last work at eighty and was greatly used of God for forty years thereafter until his demise at the age of 120. The dew of youth was upon him to the end. (This poor dust piloted his first airplane when he was seventy-one.)

Of course I'm prejudiced about my own case, but a friend who has heard me preach at twenty-five, thirty-five, forty-five, fifty-five, sixty-five, and seventy-five said three years ago, "You preach better than you ever did." After making due allowance for the fact that he, as a friend, would hardly say anything to displease me and that I am heartily in favor of such statements, enough other people apparently do not disagree with him violently judging by the fact that the number of requests for meetings, rallies, and supply work keep me busy all the year around. In visiting with some pastors, fewer in years than I, I find them "giving out" before I get tired.

Yes, seventy-eight and going in high!



Oscar F. Davis (left), pastor of Mount Harmony Baptist Church, Athens, Tennessee, received award of Outstanding Mountain Minister of the Year. Presentation was made by J. Edward Cunningham (right), director of Mountain Mission Program for Kentucky Baptists. This award is given annually by the Clear Creek Baptist School, Pineville, Kentucky.



DALEY OBSERVATIONS

Here Again!

District Association time has rolled around again. The first three, Blackford, Simpson and Monroe, convene this week and the other 78 associations will be in annual session during the next two months. These meetings traditionally have been great times of inspiration and fellowship. Powerful sermons and bountiful dinners-on-the-ground linger in many of our minds and often go all the way back to childhood days and a small rural church.

These associational meetings today do not have the same high place in the hearts of all Baptists. This is lamentable since the district association is likely the most important organization beyond the local church in helping Baptists carry out their God-given commission. Since the majority of our churches do not send messengers either to the General Association of Baptists in Kentucky or to the Southern Baptist Convention, the district association is the only place where the missionary, educational and benevolent work of Baptists around the world can be presented and promoted among the local churches. For this reason every Baptist church concerned for the world mission program should send messengers to the district association. These messengers should attend, and not for one but both days, and not simply for the fellowship but for the sake of receiving information to take back to the church.

The district associational meetings are even more important this year in light of the Baptist Jubilee Advance in which nearly all North American Baptists are joining in a great evangelistic and missionary advance leading to the celebration in 1964 of the 150th anniversary of Baptist work in North America. This great undertaking with an explanation of the year-by-year plans and emphases should have a prominent place on every associational meeting order of business.

The loss of interest in the annual associational meetings is not altogether a reflection on Baptist laymen. Too often it has not been so much a loss of interest as a lack of interesting sessions. The approach of fifty years ago simply won't do. True, we are engaged in the same task and use the same truth, but our methods of presentation must be ever new and refreshing.

After observing the program in many of our district associations last year, I offered several suggestions in a Western Recorder editorial which brought considerable favorable comment. In answer to a number of requests I am adding these suggestions at this time.

Mr. Sam Ed Bradley has referred to them in his current issue of the *Children's Messenger* and sug-

gested writing in for reprints. Will you please accept this in place of reprints?

1. Shorten the sessions. An endurance contest is no way to increase interest. One hour and a half to two hours is long enough if not too long. Some associations have gone to one-day meetings with morning, afternoon and night sessions. This will work fine some places, not at others.

2. Abbreviate the reports. Long statistical accounts, often read by persons who have never looked at them before the meeting day, are about as popular as the Asian flu and just about as enjoyable. Leave out some of them. Who ever said everything that has happened in the association, the State of Kentucky, the Southern Convention and the world has to be covered, along with a few hitchhikers like the American Bible Society and the Temperance League? Be fair, include in next year's program the ones left out this year.

3. Overcome the second day problem of attendance. Many associations now meet in two churches in separate sections of the association, one church serving as host for the first day and the other for the second day. This plan has been generally very successful.

4. Print the report before the associational meeting and use time generally consumed in their reading for inspirational addresses. Most associations now have a missionary whose wife knows how to use a mimeograph machine. Several of our associations are doing this and it appears to help more than any other change. This book of reports can be distributed to the messengers who can benefit from their study.

5. Plan one session with the young people in mind. It would be better at night with special music and a great inspirational service. Transact enough business to let our youth know what goes on at an associational meeting. In thirty or more associations I have not seen enough young people to make one good Training Union picnic. At the rate we're going who will make the motions, fill the offices, to say nothing of bringing the basket dinners twenty years from now? This is a serious matter.

6. Plan the program! Have a theme! Climax each session with an inspirational address on one of the great themes as World Missions, Evangelism, Stewardship or Christian Education.

7. Provide the moderator with a manual on Parliamentary procedure and impeach him if he doesn't use it.

I hope to see many of our readers at the associational meetings. Since as many as seven of the associations are scheduled for the same day, it will not be possible to attend all but Mr. Robert L. Pogue, our business manager, and I will make as many as possible.

Suggestions

As editor, I'm amazed and greatly pleased at the patient and kind attitude of our contributors. Many items submitted for publication are greatly delayed and others don't even get in the paper. We work with serious space limitations and far too early deadlines but simply can't do any better at this time. For the sake of further mutual understanding and helpfulness let me make a few suggestions.

1. Allow time. We do not have a daily paper and thus cannot handle news as do newspapers. We go to press ten days before the date of the paper and thus must have two weeks' advance notice on announcements, etc. I couldn't understand this until I became editor and can't expect you to understand. I hope it won't always be this way.

2. Send only news of statewide interest. Items related to the local church only are important but not of great interest elsewhere. Starting a mission or a unique and different church activity would be an illustration of local news of statewide interest.

3. Report organizational items to the state office responsible for this area of work. Vacation Bible School pictures and news should be sent to the state Sunday School Secretary Roy E. Boatwright. Brotherhood events should be reported to Forrest R. Sawyer, etc. We try to co-operate with these departments to give publicity to unusual events in their areas of work. The time has long since passed when

every V.B.S., G.A. Coronation, Brotherhood project, etc., can be reported in the state paper. We try to take outstanding ones for the sake of encouragement and inspiration to others.

4. Attendance reports of Sunday school and Training Union should be sent us in first mail leaving your community after Training Union time. Our report is made up Tuesday noon and those arriving after then simply can't be used.

5. Pictures should be sent instead of cuts. Cuts made for local newspapers often won't fit our columns since column widths vary. There's nothing we can do to a cut of the wrong size. Glossy prints, black and white, are preferable and 8x10's are best though not necessary. Ordinarily a professional photographer is worth the price since a poor picture can only come out in print poor or poorer. Please expect to pay for the cut if you request publication. I also hope this won't always be necessary.

6. Don't expect poetry, personal testimonies, etc., to be published. Much of this material is good but space problems again won't permit. Ordinarily this material can be returned but if you consider it very valuable, keep a carbon copy.

7. Feel free to send us anything you want to, but please understand if we cannot use it. We appreciate it just the same. Also, please feel free to ask any questions about our policy and make any suggestions. In this way we can come to render more effective service to all our readers.

BAPTIST FORUM



SHEEPDOG OR BULLDOG?

Editor:

On the front page of a recent bulletin of the Calvary Baptist Church, Lexington, Kentucky, the pastor, Dr. Franklin Owen, made this statement: "Churches sometimes have difficulty over failure to understand that there is a vast difference between a 'leader' and a 'boss.'"

Dr. Owen was referring to the lay leadership in his church. However, from remarks of an increasing number of church pulpit committees I must conclude that some preachers cannot distinguish between 'leading' and 'bossing.'

I suggest that the difference is about the same as the difference between a good bulldog and a good sheepdog. A bulldog tries to boss the situation, makes a frontal attack, grabs a bull by the nose and hangs on until both are worn out. Neither dog nor bull goes any place.

The first thing a good sheepdog learns is to stay away from the head of the flock; he must go to heel. Then he must learn to keep his mouth shut except

when an enemy approaches or he is in a great hurry to move the flock. He must not excite the sheep with loud barking but slowly move up behind the flock. It may be necessary to nip a heel, but it must be a gentle nip. If direction is to be changed, the dog moves quietly alongside and again if necessary gently nips an ear. It is all done so quietly and gently that the sheep think they are choosing their own direction, that the idea was theirs in the first place; the sheep are in front leading, the dog behind bossing. The dog and the sheep go places.

Are you a bulldog pastor or a sheepdog pastor?

Louisville, Ky. Inman Johnson

SO TRUE

Editor:

The first thing we heard about a certain great Kentucky Baptist preacher several years ago was that he was against "bobbed hair." Women were just then beginning to cut their hair and

he was against it. We learned this from one of his students who preached in our neighborhood. The next thing we learned of this man was that he was against lodges. This student preacher bore down on these things. It reminds us of an "Uncle Mose" saying about somebody who instead of "chawing tobacco and preaching the gospel," he had gone to "chawing the gospel and preaching tobacco." It was years later that I came to know this great Kentucky Baptist preacher and to learn that his preaching did not major on bobbed hair and lodges. He was a great preacher of gospel truth. Many a true man of God has been hurt by his "satellites" who take one or two things he has said and offer that as an interpretation of the man.

Lexington, Ky. Buell Kazee

►Elk Creek Church, near Taylorsville, has experienced one of her greatest revivals according to Pastor Earl H. Mann. Bob W. Brown, new pastor of Trinity Church in Lexington, was the evangelist. There were 58 decisions, 41 of these coming upon profession of faith, and 12 additions by letter. The Sunday school and Training Union attendances were the largest in memory. This revival was all the more remarkable in that the Elk Creek Church has but 160 members.

FIFTH BAPTIST WORLD YOUTH CONFERENCE HELD AT TORONTO, CANADA, JUNE 27-JULY 2

By J. CHESTER DURHAM, Kentucky BSU Secretary

Baptists by the bus load arrived in Toronto, Canada, on June 26 and 27—about 2,000 more than were originally expected. From Kentucky, Texas, and points beyond, delegates to the Fifth Baptist World Youth Conference flooded the city.

About 6,000 were expected to come, but nearly 8,000 attended. It was the largest Baptist World Youth Conference held to date.

Hotels were besieged by cheerful, hymn singing young people.

At 7:30 on Friday evening flags of the nations dipped in colorful array outside Varsity Area, while inside nearly 7,000 young men and women from 63 countries made the echoing hall ring with "All Hail the Power of Jesus' Name," the opening hymn of the Conference. William J. Reynolds, music editor, Church Music Department, Baptist Sunday School Board, was in charge of the music for the Conference.

International Flavor

At the beginning the meeting took on an international flavor—Victor E. Betham, of India, led us in prayer. Greetings from many people were called to our attention. There was a greeting from Brooks Hays as president of the Southern Baptist Convention. A warmly received greeting also came from President Eisenhower. He expressed the hope that delegates would gain a greater understanding of each other's needs, and the needs of the whole world community, and would be "inspired to return to their homes to work with confidence in the service of God and their neighbors."

The usual number of welcoming addresses were a part of the program. Dr. Thomas B. McDormand, general secretary, The Baptist Federation of Canada, brought greetings and welcoming remarks. Rev. Benny Jones, president of the Baptist Young People's Union of Ontario and Quebec, spoke on behalf of the Canadian Baptist Young People. The mayor of Toronto, Nathan Phillips, gave a friendly greeting.

Mr. Robert S. Denny, associate secretary of youth work of the Baptist World Alliance (a Kentuckian by birth and by training) who was presiding, brought the bad news that Joel Sorenson, Stockholm, Sweden, who was to bring the keynote message, was ill and would not be able to speak on Friday evening. Many of us had been looking forward to hearing our friend speak. Our disappointment was short lived when Mr. Denny assured us that Joel would speak on Saturday evening and that the speaker for the Friday evening

session was exchanging places on the program with him.

The evening was completed by a wonderful pageant. Mr. Cecil McGee, recreation-drama consultant, Church Recreation Service, Sunday School Board, was in charge of this dramatic theme interpretation. The drama group from the First Baptist Church, Nashville, Tennessee, furnished the "players" in this production.

The Saturday morning session started at 8:30. There was singing—Victor Lawoyin, Nigeria, led in prayer and Adolfe Monsue Cabre, Spain, brought the devotional.

Kentucky's W. W. Adams Gives Lectures

From 9:00 to 9:45 the first of the four Bible lectures was presented by Dr. W. W. Adams, professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville. Dr. Adams taught the Book of Colossians.

From 10:30 to 11:15 the spotlight was on North America. The work among the youth of this part of the world was described by those in charge of certain parts of the youth work. This was a part of the program each day.

Conferences

The hour from 11:30 to 12:45 was the time that I had looked forward to with great anticipation and also with some apprehension. I had been selected as a conference leader for one of the simultaneous conferences. The entire group had been assigned by number to the conference they were to attend. These conferences were meeting in rooms that would hold from 35 to 400 people. I had been unfortunate enough to draw one of the largest rooms. This was not to be a lecture period. It was to be a "free wheeling" discussion by the delegates. I knew from experience at the Rio conference that this was where we could look for explosive issues to be aired. The larger the group the more problems you were likely to encounter.

Our first session proved to be of tremendous interest and I hope profit because a good Southern Baptist young person got us started on a discussion of what our real motives in evangelism and missions should be. It takes a great deal of restraint not to take over and "give the answers." It is far more rewarding (and dangerous) to let a cross section of the world's young people try to find their own answers.

Saturday night was the most thrilling session. Joel Sorenson spoke. Perhaps a little weak from his brief illness, he still did a commendable job.

Roll Call of the Nations

The Roll Call of the Nations is always the thrilling highlight of any international meeting. This year it was preceded by a pageant that was prepared locally and was to give something of an interpretation of our Baptist heritage as an introduction to the Roll Call. Unfortunately it was an interpretation of our heritage that would be hard for most of our Southern Baptist constituency to accept.

The Roll Call was inspiring. The Roll of the Nations was called as young people carried the flag of their nation to the platform—Africa, Egypt, Southern Rodesia, Ceylon, China, Indonesia, Japan, Thailand, Australia, New Zealand, Costa Rica, Haiti, Austria, England, France, Germany, Finland, Portugal, Switzerland, Israel, Jordan, Argentina, Brazil, Peru, Canada, and the United States when the list as the names of 63 countries were called and the flags were presented. When the last nation was called everyone was standing and the session closed amidst the flashing of Cameras and the singing of the Hallelujah Chorus.

To Toronto Baptist Churches

Sunday morning there was no service for the Conference. Delegates were to go to the Baptist churches in Toronto. The pulpit supply committee wrote me several weeks ago requesting that I preach at the Blythwood Road Baptist Church on this Sunday. I looked forward to this occasion. The Blythwood Road Church moved into a new building in 1955. It is a magnificent structure, costing about \$400,000, and in this three year period of time all has been paid except \$90,000. In this church building you find three kitchens, a gymnasium, craft rooms, and everything you could look for in a Canadian Baptist Church educational plant. For ten years there have been displayed on posters and billboards across Canada messages saying, "Come to Church." In 1957 the church picture was changed to that of the Blythwood Road Baptist Church.

Dignity and simplicity combine to make the church sanctuary a subdued and restful place to worship. However, I must admit that I felt a little strange climbing up two steps into the pulpit at one side of the platform and preaching at an angle. We had a fine service with the good people.

To Maple Leaf Gardens

Sunday evening was the big session. The site of the Conference (for this session) was changed from Varsity Arena to Maple Leaf Gardens. Supposedly 15,000 could be seated. This was the only session of the Conference that could be opened to the public. The Baptist churches of Toronto dismissed evening services. The session was scheduled to start at 7:30. Before 6:00

(Continued on Page 10)

July 31, 1958

Baptists' Day of Opportunity In France

By GAINES S. DOBBINS
Golden Gate Baptist Theological Seminary
Berkeley, California

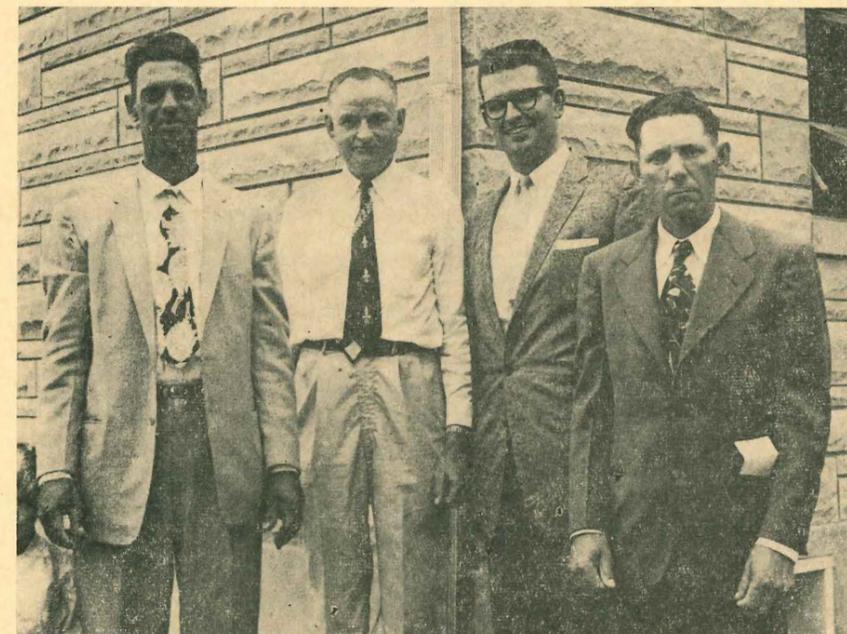
To "see Paris" is the aim of thousands of American tourists who come pouring in during the summer season. They fill the hotels with their noisy chatter and crowd the sight-seeing buses to listen to the memorized "spiels" of the guides. But do they see Paris?

On our mission to study Baptist needs and opportunities, we were privileged to see Paris through the eyes of pastors and laymen. Underneath the gaiety of the theatres and night clubs is the somber and sordid life of the city. The people live between two dark shadows—the "black" shadow of Roman Catholicism and the "red" shadow of communism. The menace of the first lies in its grip on the souls of the masses, resulting in spiritual destitution. The menace of the second is its appeal to the dissatisfied and disillusioned, lead-

ing them to the substitution of materialistic atheism for religion.

Our church people do not say much about the tense political situation. Most plain citizens, they say, have become "crisis hardened." France has changed governments twenty-five times since the close of the war! Each time the political situation seems to worsen. Many are sick at heart over the outlook but try to maintain a cheerful attitude. What does the future hold? No one knows—and the sense of insecurity is apparently reaching a climax.

All of this is giving our Baptist message fresh power and relevance. People are asking, "What does the Bible say?" Dr. Henry Vincent, Baptist pastor and veteran leader, tells how advertisements offering New Testaments and Gospel portions are bringing thousands of requests. Bible study groups are being



The Mt. Elmira Baptist Church, located near Brooks, Kentucky, observed dedication services for its new Bedford stone building on June 22, 1958. Following the morning services there was a "dinner-on-the-grounds" which was followed by the service of dedication. Taking part in this service were: Rev. Richard Cundiff, Shepherdsville, Kentucky; Rev. Richard Landess, Scottsburg, Ind., former pastor of the church; Rev. Ferd Graves, pastor of the First Baptist Church, Middletown, Kentucky; Mr. Carl Beghtol, trustee of the church and Rev. William Huddleston, pastor. The charge to the church was given by Rev. Chester Carden, pastor of the Brooks Baptist Church, of which the Mt. Elmira church was originally a mission. Following the dedication service, the congregation assembled for the laying of the cornerstone. Approximately 225 attended the service. From right to left: Mr. Carl Klapper, deacon; Rev. William Huddleston, pastor; Mr. Roman Philpot, deacon; Mr. T. H. Froman, contractor for the building.

formed in homes and are attracting many inquirers. An example is that of a couple who were converted in the Billy Graham meeting in 1955. They invited neighbors to their home for Bible Study. The number grew to a dozen. Then the Baptist pastor was called in for help as to what they should do. The original couple has been baptized and others are under conviction and instruction.

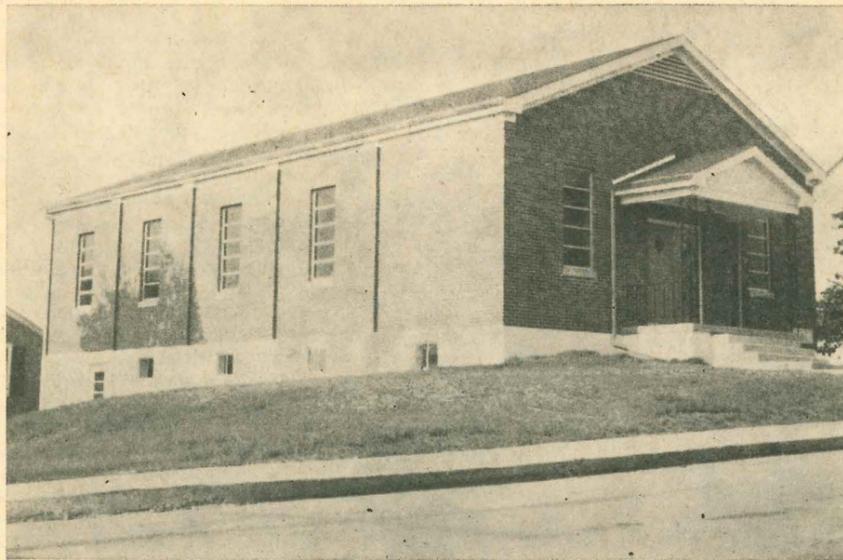
Intense interest is being shown by pastors and laymen in the organization of Sunday school classes for adults. "Why have you not included adults in the Sunday school?" I inquired. The answer was: "Traditionally the Sunday school has been for children only—and we have no adult plan." It was agreed in our Paris Conference to request our Baptist World Alliance Commission to meet with a committee of the churches to explore the possibilities of obtaining Sunday school literature and more adequate buildings and the inaugurating of Sunday schools for the entire family.

They said that the greatest help we could give them would be in the field of Bible study materials in French—possibly books, instead of quarterlies, that could be re-used and, therefore, less expensive to print.

A time of upset is a time of Baptist opportunity. The conferences being held, with Dr. Woodbury and me as "resource persons," look to the "Year of Evangelism" in 1959. Everywhere we go, there is contagious enthusiasm or a great spiritual advance through evangelistic preaching, soul-winning visitation, and educational evangelism. The difficulties are tremendous, but, instead of majoring on the difficulties, the spirit is that of seeing in every difficulty a challenging opportunity. It may be that the tide is turning for evangelical Christianity in disturbed, distressed and priest-ridden France. Pray that it shall be so.

►Trinity Baptist Church, Lexington, has called Bob W. Brown to be its pastor. He will begin his work there August 3. Brother Brown has been pastor of Pleasant Grove Church, Avoca, Anchorage for the past three and a half years.

►Dr. T. T. Crabtree, Immanuel Baptist Church, Tulsa, Okla., did the preaching in a revival with Pastor William R. Whitlow at the Salem Baptist Church, Lynn Grove, Ky., the week of July 6-13, resulting in 33 decisions. There were 14 professions, 19 received by letter. The Church was filled to capacity almost every night with 295 for Sunday School on the closing Sunday. After the morning service a group picture was taken with more than 300 people participating. A great "Spirit of Revival" prevailed throughout the week.



The Northside Baptist Church, Winchester, Ky., recently dedicated this new building. The beautiful sanctuary and fine educational facilities in the full size basement are valued at \$35,000 but were constructed for less than \$21,000 due to free labor and material discounts. Dalton Leath, pastor of the First Baptist Church, delivered the dedication service. Northside grew out of a mission of the First Church. W. T. Dunaway is the Northside pastor.

FIFTH BAPTIST WORLD YOUTH CONFERENCE AT TORONTO

(Continued from Page 8)

at least 2,000 people were standing in front of the Gardens waiting for the gates to be opened. The building was filled to capacity before time for the session to start.

Six young people brought inspiring personal testimonies. These young people were Miss Lillian Lu, of China; Miss Celia Mendose, Bolivia; Mr. George Opaku of Ghana; Miss Jill Elliott, New Zealand; and Mr. Andy Blane, former B. S. U. Director at the University of Kentucky, Hopkinsville, Ky., now at Duke University.

Canadian Prime Minister Speaks

The major message of the evening was by the prime minister of Canada—John Diefenbaker. Mr. Diefenbaker is a Baptist and perhaps this session gave to our Canadian Baptist brethren a certain amount of recognition and prestige. Mr. Diefenbaker's address was on "World Peace."

Observations

Now for a few Observations:

1. Mr. Robert S. Denny and his associates have done a splendid job in spite of the many difficulties involved.

2. It is regrettable that it was necessary for a meeting of this kind to be held where only 6,500 could be seated; 1,500 had to listen over a P-A system from a football stadium at each session.

3. American youth are extremely fortunate in that they are among the few people in the world who have sufficient money to travel. The small number present from the other countries of the world points this up. Many of those from overseas are here because money was raised among many groups of our Southern Baptists to enable representatives from other countries to attend.

4. To look at this Conference in depth, we have to admit that it can only in a very limited sense be called a World Youth Conference. There are nearly 8,000 delegates here; 6,000 are from the U. S.; only 300 are from overseas. Those who are familiar with the contemporary college scene know that the proportion of overseas students to Americans here is no greater than it is on many American college campuses. There are as many or more internationals attending the University of Kentucky or the University of Louisville as we have here.

5. Conferences like the Fifth Baptist World Youth Conference are infinitely worth while. Perhaps we can find a better way—or at least a more effective way of enabling representatives from different countries to attend.

Four Kentuckians To Speak in Alaska

A group of preachers will visit Alaska August 1-10 under the auspices of the Home Mission Board to speak in all our Southern Baptist Churches in our newest state in observance of Denominational Week.

Included in the group are the following from Kentucky: T. H. Shelton, Lantonia Church, Covington; Carroll Hubbard, St. Matthews Church, Louisville; Harold D. Tallant, First Church, Madisonville; and General Secretary W. C. Boone. They will meet other members of the party in Chicago on August 1 and the entire group will fly from there to Anchorage, Alaska.

It was at the Southern Baptist Convention in Memphis in 1948 that Dr. W. C. Boone made a motion to authorize the Home Mission Board to begin work officially in Alaska. They have pursued the work vigorously and at this time there are some 21 churches with 4,901 members there. Baptists in Alaska are progressive and missionary minded, and it is expected that as the new state grows in population Baptists will also continue to grow and prosper.



R. G. Shelton is the new pastor of the Eddyville Baptist Church, Eddyville, Ky. He returns to a Kentucky pastorate after serving for several years as pastor of First Southern Baptist Church, Paxton, Illinois. Formerly he served the Providence Baptist Church, Frankfort, Ky., while completing his college and seminary work at Georgetown College and Southern Seminary. Prior to this he was superintendent of missions in Cumberland Association of Clarksville, Tennessee. In Illinois he served as moderator of the East Illinois Baptist Association and provided outstanding leadership in the entire associational program. Shelton is the son of T. G. Shelton, Murray, Kentucky, who is widely known for his forty-seven years in Kentucky pastorates. Mrs. Shelton is the former Helen Wright of Jeffersonton, Kentucky. The Sheltons have three children: Tom, a naval airman, Marilyn, who will enter Georgetown College in September, and Janice, a freshman in high school.

►First Baptist Church, Madisonville, has elected Miss Shirley Purdy as director of youth and recreation for the summer. Shirley is a graduate of Georgetown College and will enter Southern Seminary in the fall.

Cora D. Gaines, Ex-Dean Of Women, New Orleans, Dies in Bowling Green

BOWLING GREEN, Ky. — Miss Cora D. Gaines, well-known retired teacher and long-time leader in Baptist work, died July 3, at the home of Mrs. George Schroer on Chestnut Street in Bowling Green. The funeral service was held in the First Baptist Church, Bowling Green, with Dr. Joseph R. Estes, pastor, in charge.

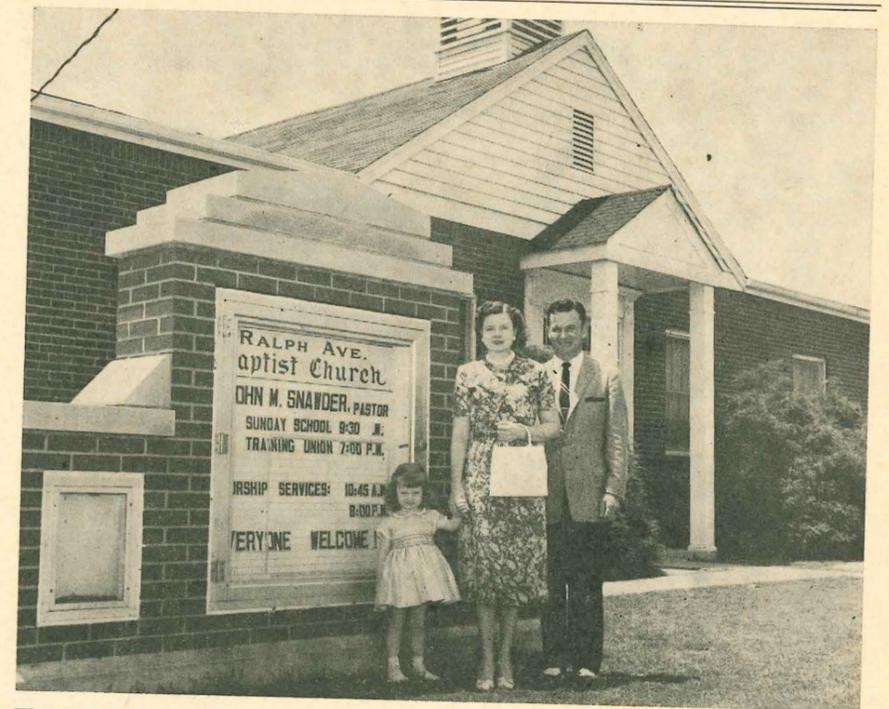
Miss Gaines will be remembered throughout the Southern Baptist Convention as a person of unusual Christian influence. She entered Georgetown College at twelve years of age and stayed there for five years. She later attended private school in Louisville, and in 1890 came to Bowling Green to make her home with her brother, the late Walter B. Gaines, a prominent lawyer. At that time she became active in the Woman's Missionary Society of the First Baptist Church. She was instrumental in the organization of the Baraca Class for men and the T. E. L. class for women,

and the first Y. W. A. was organized under her influence.

For six years she was the dean of women at the Baptist Bible Institute (now the New Orleans Baptist Theological Seminary). Later she was connected with the old Louisville Baptist Orphans' Home (now Spring Meadows) for two years, and then the Connie Maxwell Orphanage in South Carolina for more than three years.

In 1930 she returned to Bowling Green to take up her residence. Again she became active in the First Baptist Church and was especially influential among the students of Western Kentucky State College and the Bowling Green Business University. When the B. S. U. was organized, she was the secretary. One of the present W. M. S. circles of the church bears her name.

Miss Gaines will be greatly missed by many people. Among those whom she taught is Dr. J. M. Price, Sr., long of Southwestern Baptist Seminary, and whose son, Dr. J. M. Price, Jr., is now dean of the School of Religious Education at New Orleans Seminary. She was one of unusual breadth of interest and great Christian influence, besides being one who prevailed in prayer.



The Ralph Avenue Baptist Church, 2900 Ralph Avenue, Louisville, celebrated its tenth anniversary as a church and the tenth anniversary of its pastor, John M. Snawder, Sunday, June 22, 1958. The members of the church expressed their love and appreciation to Bro. and Mrs. Snawder in the form of a beautiful gift for their home. Pictured with Bro. and Mrs. Snawder is their daughter, Jonda Lynn. Of the original twelve charter members, seven are still members at Ralph Avenue. They are: Mr. and Mrs. William P. Ford, Mrs. Sarah Snawder, Mrs. Roy Shermah, Mrs. Fred Jones and Pastor and Mrs. John Snawder. The membership of the church today is 463 and is in the heart of a rich, new field that is "White already unto harvest." The church is now ready to begin the erection of a new auditorium that will seat over 500.

Western Recorder

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WESTERN RECORDER

Kentucky Baptist Building

Middletown, Kentucky

THIS I BELIEVE:

BILLIE GRAHAM IS NO DECEIVER

By W. R. WHITE, President, Baylor University

This I believe, when Billy Graham is attacked and classified as a "deceiver", "unethical," "intellectually dishonest," "short of ethics," "standards one thing in public another in private," and "his humility a myth," those of us who love him, trust his integrity and believe in his humility, should bear our testimony.

This sharp and stinging criticism appears in a June 20 issue of a paper which its editor represents as "The mouthpiece of evangelism in America." The editor, the avowed critic of Billy Graham, says he represents 20,000 preachers, 3,000 missionaries and hundreds of evangelists.

The sharp criticism of Evangelist Graham grows, in this instance, out of a book written by Dr. Robert Ferm. The book under title called, "Cooperative Evangelism," is labeled paid proapanda and is, therefore, an attack on the fundamentalist. The critic claims the book is not only paid propaganda but is an effort by Mr. Graham "to excuse his yoking up with modernists and to smear fundamentalists." It is primarily a fundamentalist's attack on Mr. Graham.

The critic claims "Dr. Graham compromises." "He saw certain things the modernists could give him so he decided to win the friendship of the modernists by sneering at fundamentalists." He says Mr. Graham's paid propagandist "slanders the dead to excuse his compromises." He seeks to discount Mr. Graham's beautiful humility by calling it a myth — "The myth of Graham's humility."

This I believe, thoughtful people who have observed Mr. Graham's life and followed his ministries in his various crusades and world preaching tours will not be impressed with the criticisms.

TOO MUCH WORK, TOO FEW WORKERS

By FRANK F. NORFLEET, Paducah, Ky.

Along with any other Kentucky Baptists the writer has been more than somewhat disturbed over the information appearing in a recent Western Recorder editorial to the effect that for a period of six months more than 1,100 of our churches had contributed nothing to our Co-operative Program. Further information provided by the office of our general secretary calls attention to the fact that for the months of April and May our Co-operative Program receipts were \$31,000 below our budget goal. These alarming statistics immediately raise some relevant questions as follows: Why are we below our hoped-for figure

to this extent? Are other states suffering from the same problem? Can anything be done to alleviate our situation?

In striving to suggest a remedy for our dilemma one is always aware that whatever he says might seem to have a personal slant. The writer would like to disclaim any such intent. Without spending an inestimable amount of time it would be difficult, if not impossible, to ascertain all of the reasons for our lessening receipts; however, when one remembers that there were 1,100 churches making no contribution whatever, it is easily seen that it is not a matter of faithful churches which have

had to retrench or reduce their gifts but a vast segment of our churches which are untouched with the spirit of our Co-operative Program. The question of how to reach these churches is one that looms larger and larger. When one compares the number of offices in our state headquarters with those in other states of comparable size, he is struck immediately with how thin our forces must be spread to do the job which they are now doing. For instance, Kentucky is one of the very few older states in the Southern Baptist Convention which does not have an associate to the General Secretary to assist him in the vast multiplicity of tasks which must be performed. In addition, while many states have both a Secretary of Missions and a Secretary of Evangelism, we have attempted to economize by combining the two; this, despite the fact that it can easily be seen that in a state this size either of these could and should be a full-time job. Further, it should be of interest that the Home Mission Board's Department of Evangelism will supplement the salary of a full-time Secretary of Evangelism to the extent of \$2,000 annually. While in most states the associate to the General Secretary is largely charged with promotional tasks, we have limited ourselves to the employment of a promotional secretary who can give only one-half time since he must give the other half of his time to work with the Kentucky Baptist Foundation. This is certainly no criticism for our promotional secretary, but either of these jobs is a full-time task. In short, what I am saying is that we have piled altogether too much work on too few men and have asked them to perform the impossible.

In considering any revision of our work at the State Headquarters level, we have been confronted with several thought patterns which have taken on the proportions of senior grade boogeymen. One of these is that we must not create any new departments under any circumstances. This is not written down as an inviolable rule, and yet it has been said and repeated so many times that we have come to almost accept it as being axiomatic. Actually, during the past year we have to all intents and purposes created a new department in the setting up of our Forward Program of Church Finance (and anyone who knows the writer's interest in and support of this program and his personal and professional regard for Tom Chaney cannot misunderstand his mentioning it here). Whether or not we call it a new department it is hereby submitted that when we employ a director of any phase of our work, provide him office space, stationery, secretarial help and an expense account, we have set up a new department.

The second boogey-man which we face is one of salaries—to wit, that we must keep all salaries of our state workers at exactly the same level. Again it

may be quickly pointed out, this is practically an impossibility. It is impossible because it is impractical. Some departments by their very nature require more work and work of a more skilled nature. Large department stores for instance, such as Sears, Roebuck & Co., do not pay all department heads the same amount of salary. It is also impossible because it is unworkable. Some of our department heads have their salaries set by the Executive Committee of the General Association. The salary of the editor of the Western Recorder is set by the Board of Managers. Some salaries are paid partly by one agency and partly by another. Further, some heads of departments by the nature of their tasks are given more opportunities for supply preaching, revivals, etc., than are others. It is of interest at this point that we never compare these salaries with those of heads of institutions. It is thus seen that it is impossible to keep all these salaries at exactly the same level because it is not fair.

But to return to our original thesis that we must increase our workers if we are to reach all the churches in our General Association, let it be pointed out that we have at present a committee of fifteen charged with the responsibility of making suggestions for changes in our over-all program. It is to be hoped that some of the changes will include those for a greatly increased staff and of the highest possible quality. It is to be hoped also that in keeping with this line of thought several quite badly needed salary raises will be recommended. (This will have to be done by the committee of fifteen working independently since the professional consultants are quick to point out that they were specifically not asked to make a study of our salary structures.)

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Rockford Lane, Louisville, Starts a Mission

In 1954 the Shively Baptist Church, Louisville, Kentucky, bought a tract of land on which was one small building. There they started a mission known as the Rockford Lane Chapel. At the Chapel's first Sunday services there were 135 attending preaching, 113 attending Sunday School, and 52 attending Training Union.

The Lord blessed this work, and on June 5, 1955, the Chapel became a church. There had been one new building completed with many improvements having been made to the grounds. The church membership at this time was 325. There were 526 enrolled in Sunday School and 190 enrolled in Training

Union. By this time the W.M.U. and Brotherhood had become an active part of the church organization.

Now in the fourth year, the church hopes to share its work and blessings with more people. In order to do this on June 1 the East Rockford Lane Mission was begun. Darrell Cruse from Southern Seminary is the mission pastor. The work has gotten off to a good start.

Rockford Lane now has two new buildings completed with plans for more building and expansion in the near future. The church membership is now 639. The church has a standard Sunday School with an enrollment of 910 and a standard Training Union with an enrollment of 277. The Training Union was one of the three churches in Kentucky to receive the Church Honor Program award.

Ercil L. Barker is the pastor of this progressive church. Other staff members include: Ralph Hardee, from Southern Seminary, assistant pastor; Mrs. Betty Cruse, from Henderson, Kentucky, director of children's work; Mrs. Joan Hester from Belmont College, Nashville, Tennessee, church secretary; Don Gibson, Louisville, Kentucky, custodian.

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Cooperative Program Receipts Show A Substantial Increase

By W. C. BOONE, Treasurer

Receipts through the Cooperative Program for June were \$187,210.02, which is an increase over last year of \$24,130.63. For the eight months, November 1, 1957 through June 30, 1958, total undesignated Cooperative Program receipts were \$1,410,821.21, a gain over last year of \$88,574.48.

The response to "Cooperative Program Day," June 29, was good, as June was the first of the last three months when the Budget goal was reached.

For the General Associational year to date, we are now short \$22,512.12 for our Cooperative Program goal. We can make this up if receipts from now through October average \$186,000 per month. That amount has been exceeded several months this year.

Let us emphasize our Cooperative Program, the main source of support of all our Baptist work, during these remaining months.

Church treasurers are requested to send all offerings in promptly to Kentucky Baptist Building, Middletown, Ky.



First Baptist Church of Tompkinsville, Kentucky dedicated their new church building on Sunday afternoon, June 29. Dr. John M. Carter, president of Campbellsville College, was the principal speaker. During the Sunday School hour on that day there was an attendance of 361, by far the largest attendance in the history of the church, the previous record being 247. There were seven additions to the church in the regular morning and evening services. In the two weeks preceding the dedication day the church had been engaged in a revival meeting, in which Norris Hite, pastor of First Baptist Church, Scottsville, assisted. The revival resulted in eight conversions and seven additions by letter, including the seven additions on dedication day. Lucien E. Coleman, Jr., has served as pastor of the Tompkinsville church since June, 1957.

KENTUCKY BAPTISTS AT WORK

MUSIC

Inspiring Choir Climaxes State School, Tomorrow

By EUGENE F. QUINN



E. F. Quinn

An inspiring concert will be presented in the form of a song sermon by the combined personnel of the annual State Music School and Conference in the John L. Hill Chapel at Georgetown College tomorrow, August 1, at 7:30 P.M. Pastor John W. Kruschwitz, Versailles, has been bringing a challenging series of Music-for-Christ messages at 7:30 each evening, July 28-31 on the subjects: "What is That in Thine Hand?" on Monday; "Fight the Good Fight" on Tuesday; "Old-Time Religion" on Wednesday; and "Faith of Our Fathers" on Thursday.

R. Paul Green of Fort Worth, Texas, will draw on his experience as choral

director at Southwestern Baptist Seminary and the Baptist Radio and Television Commission, to conduct the Conference Choir of the State Music Week at Georgetown in the climactic concert on Friday night.

"WOULD BE A BLESSING TO ANY CHURCH," WRITES PASTOR

Earl Clark, pastor of Pleasant Run Baptist Church at Manchester, wrote the following letter at the close of a Church Music School taught in his church by Summer Music Field Worker Norman Gardner of our state music department:

"This was one of the finest Courses I have ever seen for a rural church. Our people really enjoyed it.

"Our enrolment was 78. There were 38 who qualified for awards or certificates. There would have been more had there not been some sickness which kept some away. *This is the greatest number of awards we have given for any study course of any kind.*

"Our people are already thinking about another one next year. We are meeting next Wednesday night to make plans for organizing a choir and setting a time to review and study what Bro.

Gardner taught us. *We are going to try to keep the fire burning that he has started.*

"We certainly appreciate this Music School, and I believe that it would be a blessing to any church, especially our rural churches."

FORWARD PROGRAM

The Forward Program—The Best Detergent

By BILL HOLLADAY, Pastor
Chevy Chase Baptist Church
Lexington, Kentucky

Once each year the housewife feels that she must make a thorough cleansing of her house. The problem that confronts her is—how can she do the gigantic task the easiest, quickest and with the maximum effectiveness?

Each year the pastor and the people have a strong desire to do some house cleaning in the church. The sole desire is to reach the people in a way that the Great Commission can be carried out most effectively. In the Chevy Chase Baptist Church we have chosen the FORWARD PROGRAM of Church Finance as our detergent.

This marvelous program declares open season on laziness, ignorance, indifference and sin. It demands restoration of ambition, learning, co-operation, righteous living. It provides the means for living such a life and carrying the gospel to all the world.

Dr. James B. Stith, a noted obstetrician in Lexington, led us in a very magnificent way as general chairman as our church made the following achievements:

1. We more than doubled our church budget.
2. We contacted every member of our church, restoring many to active participation.
3. We increased our Sunday School attendance by twenty-five per cent.
4. We increased our Training Union attendance by twenty-five per cent.
5. We had the greatest fellowship at our Loyalty Dinner that any of our members can ever recall.
6. We discovered and developed much new leadership.
7. We increased the number of pledges from 50 to 250.
8. We increased our number of tithers from 44 to 154.
9. We discovered that the few who

July 31, 1958

opposed this program were those who opposed every other program that our church had previously sponsored.

BROTHERHOOD

Second Convention-wide Royal Ambassador Congress

By FORREST R. SAWYER



F. R. Sawyer

The second Convention-wide Royal Ambassador Congress will be held in Forth Worth, Texas, August 12-14, 1958. As of this date, Kentucky has 106 registered. Kentucky's goal is 210. Two states—Illinois and Maryland—have exceeded their goals. Illinois, with a goal of 70, has registered 111, and expects to have 140 present.

Chartered bus transportation has either been arranged or is in the tenta-

tive stage of development in five areas of Kentucky: **Covington**—Rev. Chase W. Jennings, 12 East Robbins St.; **Danville**—Mr. Bill Vaught, 105 Williams St.; **Louisville**—Mr. Bill Funk, 339 N. 22nd St.; **Owensboro**—Rev. Cecil Laster, 332 W. Fifth Street; and **Paducah**—Rev. John R. Flynn, Box 239.

All Royal Ambassador counselors in Kentucky have been mailed, at one time or another, registration forms that will have to be filled out and mailed to the Brotherhood Commission in Memphis, Tennessee. The registration fee is \$2.00 per person. Hotel reservations will be made direct (a list of the hotels and motels is on the reverse or back side of the registration form).

The cost of the trip will be approximately \$60.00. This includes registration fee, hotel and motels, four meals en route, six meals at the Congress, and transportation by chartered bus.

Many churches are making plans to send a carload of boys along with an adult from the church.

The Congress will prove a worthwhile experience in the life of any boy—some of the men who are privileged to go will enjoy the Congress and—THE RODEO.

WOMAN'S MISSIONARY UNION

Y.W.A. Camp At Cedarmore

By MRS. T. L. BELL



Mrs. Fred Propst

A really big program is being planned for the Y.W.A. weekend camp at Cedarmore. On the program will be Mrs. Fred Propst of Atlanta, Georgia. Mrs. Propst is a native of Georgia and attended the Southern Business University in Atlanta. After graduating there, she received her degree from the University of Georgia Evening College by working during the day and attending classes at night. She was converted when she was eleven years old and during her early teens felt a definite interest in missions and at that time dedicated her life for definite Christian service. She received her degree from Woman's Missionary Union Training School in 1950. After having served in Richmond, Virginia, as a summer student missionary she was appointed in December, 1950, by the Home Mission Board to serve as director of the Good Will Center in East St. Louis, Illinois. In August, 1956, she was married to Rev. Fred Propst, superintendent of city missions in East St. Louis. They are now at work in the Good Will Center in Atlanta, Georgia.

Camp Date: August 22-24.

Camp Cost: \$9.00. Send \$2.00 to the State W.M.U. Office for registration, and pay \$7.00 on arrival at Cedarmore. Use registration blank enclosed with Week of Prayer material giving name, address, age, whether girls are Christians, churches and association.

There is lots of fun in store for you! Girls, don't forget our Ridgecrest Club for this weekend!

YOUTH LEADERSHIP COURSE

The regular eight-hour youth leadership course will be offered during WMU Week at Cedarmore, August 25-29. The

TRAINING UNION



KENTUCKIANS ON RIDGECREST FACULTY.—During the three Training Union weeks at Ridgecrest 15 people from Kentucky served on the faculty. Pictured above are those working on the staff for the first week, July 3-9. **Left to right are:** First Row—Mrs. Charles H. Ham, approved Nursery worker; Mrs. O. W. Stites, approved Intermediate worker; Mrs. James Whaley, approved Junior worker; Mrs. W. C. Dudley, approved Intermediate worker; Miss Mickey Martin, Nursery, Beginner, and Primary worker, State Training Union Department; Mrs. Nolan P. Howington, Junior worker, St. Matthews Baptist Church, Louisville. **Second Row—**James Whaley, state Training Union secretary; Stanley Howell and W. C. Dudley, associates, state Training Union department; Dr. Nolan P. Howington, professor, Southern Seminary, and speaker for week. Seven of the above served on the faculty all three weeks. **Mr. Ramsey Pollard, Jr.,** educational director, Victory Memorial Baptist Church, Louisville, was assembly song leader during the second week. **Dr. Nathan Brooks,** president, Carver School of Missions and Social Work, also served on the staff for the week. **Those on the faculty the third week were:** Dr. Findley B. Edge, professor, Southern Seminary; Francis R. Tallant, pastor, First Baptist Church, Henderson; Dr. H. D. Tallant, First Baptist Church, Madisonville.

WESTERN RECORDER

SUNDAY SCHOOL

Condensed Cedarmore Program

THEME: That They Might Have Life

Afternoon: August 7—1:30 P.M.

1:30	A Hymn of Praise—A Word from God—A Prayer for Guidance	Roy E. Boatwright
1:40	New Life Opportunities	Dan Thomas
2:00	A Church Using Its Sunday School to Reach People	Harry Garrett
2:20	Consider Your Cradle Roll and Extension Department	Ray Rozell
2:40	Better Bible Teaching Through a Balanced Sunday School	Ray Rozell
3:20	Departmental Conferences	
4:20	Message: "The Sunday School's Part in the 30,000 movement"	A. W. Walker

Night: August 7—7:15 P.M.

7:15	Song Service and Prayer; 7:25 Departmental Conferences; 8:10 Reassemble in Tabernacle	Roy E. Boatwright
8:20	How to Operate a Training Program	Ray Rozell
8:55	Message: "Prepare for Better Bible Teaching"	Ray Rozell
9:20	A film on Sunday School Work	Harry Garrett

Morning: August 8—9:00 A.M.

9:00	Song Service and Prayer	
9:15	How to Operate an Effective Visitation Program	Roy E. Boatwright
9:35	Better Bible Teaching for Elementary Age Groups	Ray Rozell
9:55	How the Law of Grading Operates	Harry Garrett
10:15	Departmental Conferences	
11:40	Message: "Better Teaching Requires Better Teachers"	Raymond Lawrence

Afternoon: August 8—1:45 P.M.

1:45	Song Service and Prayer	
2:00	Panel Discussion on meeting the spiritual needs of the pupils	
3:15	Better Bible Teaching for Young People and Adults	Ray Rozell
3:45	Reassemble in Tabernacle (Song Service)	
3:50	Departmental Conferences	

Night: August 8—7:15 P.M.

7:15	Song Service and Prayer; 7:25 Departmental Conferences	
8:20	Reassemble in Tabernacle—Song Service—Special Music	
8:30	New Work Can be Started Now	Roy E. Boatwright
8:50	How Visitation Affects Teaching	Ray Rozell
9:20	A film shown on Sunday School Work	Harry Garrett

Morning: August 9—9:30 A.M.

9:00	Song Service and Prayer; 9:15 Vacation Bible School Work	Harry Garrett
9:35	Using the Standards	Roy E. Boatwright
10:25	Parents and Teachers Working Together in Christian Teaching	Ray Rozell
10:50	Plans for 1958-59	
11:15	Message: "Using the Sunday School to Win People"	Eldred Taylor

"That They Might Have Life" John 10:10

Fourteen

Fifteen

course will be taught on Tuesday morning, Tuesday night and Wednesday morning, giving the full eight hours and those completing the course for credit will be eligible for cards of accreditation. Plan now to attend. If you are planning to stay over-night at Cedarmore be sure to make your reservation, writing to Rev. Mavin Byrdwell, Manager, Cedarmore Baptist Assembly, Bagdad, Kentucky.

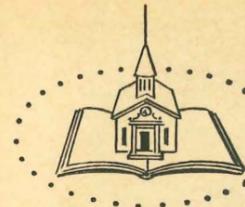
►Joe C. Robinson, 70, faithful and useful member of the Springfield Baptist Church for many years and president of the Spring Bank for 17 years, died on July 5. He numbered his friends by his acquaintances. More than 2,000 viewed his remains and the church was filled to overflowing during his funeral service held July 7. He is survived by his wife, Bessie Mayes Robinson, a daughter, Mrs. Leo Keeling, and a son, Joseph Robinson, Jr.



Pictured is the Lick Creek Mission, Lawrence County, sponsored by the Willard Baptist Church, Willard, Ky., D. E. Kiger, pastor. The mission was organized in November, 1956, and now has an enrollment of 52. A Vacation Bible School averaged around 50 in attendance. Among the mission workers and teachers pictured in the upper row are Pastor D. E. Kiger, Mrs. D. E. Kiger, Mrs. Gladys Boggs and Mrs. Wade Lawson.



R. M. Dyer, teacher of physics at Fort Knox Army School and a jeweler at Elizabethtown, will begin teaching on the Campbellsville College faculty September 8. He is a graduate of Western Kentucky State College, and has done some work on post-graduate studies at Ohio State University, where he wrote his thesis on "Separation on Earth's Part," which was written up in *Physics Review*. He is a former assistant teacher and assistant research analyst at Ohio State University for three years. He is a departmental superintendent of Sevens Valley Baptist Sunday School. He is married and has two children.



SUNDAY SCHOOL LESSON

By H. C. Chiles

GUARDING OUR FREEDOMS

It seems that there is something about a human being that causes him to desire to possess and to enjoy freedom. By freedom is meant the prerogative to choose that to which one shall give his allegiance. There are millions in our world who are longing for the freedoms of which they have been deprived. Other millions have glorious liberties, but neither appreciate them nor realize the great danger of losing them.

Amos 7:10-15

Amos, whose name signifies "burden" and which was prophetic of his work, was born and reared on the edge of the desert. He resided at a little village in Judah name Tekoa, about six miles from Bethlehem. Before he became a prophet, he was a herdsman (1:1) and a gatherer of sycamore fruit (7:14). As a herdsman his income was not sufficient for a good livelihood, so he supplemented it by gathering and selling sycamore fruit or fig-mulberries.

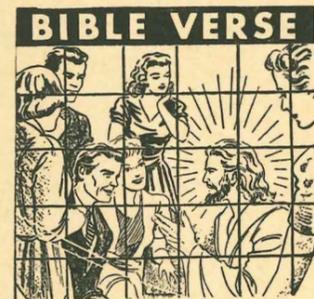
One day, during the reign of Jereboam II, God called Amos from his work in the field and commissioned him to warn the people of the punishment which He was about to send upon them because of their gross wickedness.

Amos went to Bethel, the capital of the Northern Kingdom, which had acquired so much wealth and power, with the attendant results of pride, luxury, self-indulgence, corruption and idolatry. There Amos faithfully delivered to the people of Israel the message of solemn warning which he had received from God. He fearlessly told them the truth about their sins and how God wanted them to live. He refused to change God's message in order to please the king or the people, thereby avoiding persecution.

It was not surprising that his plain and pointed messages provoked Amaziah, the priest in charge of the idol worship at Bethel. Amaziah decided that he would get rid of Amos by ordering him to go back to his own country and to prophesy to his own people, but his scheme did not work.

Then, Amaziah deliberately and falsely accused Amos before Jereboam II, charging him with conspiracy against the king and with treason, and insinuating that he was working in their midst strictly for personal gain. Nothing could have been farther from the truth, but this is simply another illustration of how men often try to evade their responsibility to God by blaming His messenger for something. However, this false accuser did not frighten Amos in the least, for he had an implicit faith in God and His protecting care. In fact, such accusations made Amos more courageous and more determined to speak for God.

Conscious of a divine call, Amos repudiated the charge that he was just a professional prophet. Personal am-



Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
ROMANS 13:10

tion had not influenced him to become a prophet, but God had told him to undertake that great work. He was willing to suffer, if need be, in order to deliver God's message to the people.

John 8:31-35.

Slavery is a terrible thing, whether it be political, mental or spiritual. To be subjected to the type of life where one can speak and act only by the permission of another is a tragedy beyond description. Political coercion may imprison the body and intellectual error may degrade the mind, but the most abject and fatal bondage of all is that of the soul under the dominion of Satan.

By nature all men are in bondage to sin and Satan. No man has been able

to break that bondage by his own strength. Nor will any ever be able to do so. Every descendant of Adam, Christ excepted, has been or is a slave to sin. Apart from Christ all are the slaves of Satan. Christ alone is able to break the power of sin. Through Christ the slaves of Satan are redeemed from sin and delivered from the power of the adversary. To release people from bondage to sin was the purpose of Christ's incarnation and crucifixion.

This passage of scripture on the subject of freedom came from the lips of our Lord Himself. Christ was ever a champion of freedom. He wanted people to have and to enjoy freedom. Yet everywhere He turned He found people who were enslaved in one way or another. Sometimes they were aware of it, but very frequently they did not realize that they were enslaved.

Christ taught the way to spiritual freedom, which is the foundation of all other freedoms. Real freedom is based on truth and is imparted through sonship. True freedom comes to us through the Son of God. Possessing perfect freedom, Christ claims the ability and prerogative to make people free indeed. Freedom given by Him is the only real freedom there is.

Christ is the great emancipator. He provides deliverance from past guilt, exoneration from the punishment of sin, admission into the family of God and liberty from the fear of death and what comes after it. Christ's freedom is deliverance from the bondage of the mind, the will and the spirit. Thank God, there is such a thing as liberty of the spirit, even where there is captivity of the body! Christ's freedom is something that is possessed within by the child of God, even when there is pressure from without.

Christ gives liberty from the blindness of tradition which obscures the clear shining of the light which flows from the truth. He gives freedom from the fear and dread of the unknown, thus enabling the believer to look with calmness upon any action of God. The freedom which is given by Christ is the only true freedom.

"Glorious freedom, wonderful freedom, No more in chains of sin I repine! Jesus, the glorious Emancipator, Now and forever He shall be mine."

Any church, or any church Brotherhood, desiring to use the commitment card shown on the right may secure them gratis by writing to Brotherhood Department, Kentucky Baptist Building, Middletown, Kentucky.



"NEW LIFE FOR YOU" LAYMAN'S DAY SOUL-WINNING CRUSADE

(This form for men who have not already signed a soul-winning commitment card.)

- Desiring to learn more about personal soul-winning, I commit myself to attend a Personal Witnessing Clinic during 1958 in order to prepare myself for witnessing to the lost.
- I desire to participate in the Layman's Day Soul-Winning Crusade, October 9-12, 1958. I will set aside the following day(s) to give myself to this effort by Southern Baptist men.

Thursday, October 9 _____
Friday, October 10 _____
Saturday, October 11 _____
Sunday, October 12 _____

Signature _____
(Turn in this portion to your church office or to your church Brotherhood president)



(KEEP THIS PORTION FOR YOUR WALLET OR YOUR BIBLE)

I am in the

Layman's Day Soul-Winning Crusade
(Sponsored by the Brotherhood Commission, S.B.C. and your State Brotherhood Department)

- Having committed myself to attend a Personal Witnessing Clinic during 1958 and to participate in the Layman's Day Soul-Winning Crusade in October, I prayerfully commit myself to winning the lost this year.

SIGNATURE

THE LAYMAN'S DAY CRUSADE is a part of the 1959 Simultaneous Evangelistic Crusade preparation in the Baptist Jubilee Advance following the theme, "NEW LIFE FOR YOU"

WESTERN RECORDER

New Faculty Members for Southern Seminary

Appointment of faculty members in the departments of Old Testament and Church History at Southern Baptist Theological Seminary, Louisville, Kentucky, has been announced by President Duke K. McCall.

Dr. Joseph Atlee Callaway of Furman University will teach Old Testament and Biblical Archaeology and C. Allyn Russell, Attleboro, Mass., will take over courses in church history.

Other Old Testament professors include Dr. Clyde Francisco, who recently announced that he would not go to Southwestern Theological Seminary, as he had said earlier. Dr. J. J. Owens will continue as Old Testament professor. Dr. Eric Rust, professor of Christian Apologetics, will continue to teach courses in Old Testament Theology.

In the Church History Department Mr. Russell will be associated with Dr. William A. Mueller, who taught church history for several years at Colgate-Rochester and Eastern Theological Seminary before coming to Southern Seminary in 1948. Dr. Mueller taught Baptist history for the first few years he served at Southern.

Dr. Mueller is slated to return late in August from Germany, where he has spent several months studying and doing research. He has lectured several times at Hamburg Baptist Seminary on American church history, with emphasis on the Southern Baptist Convention.

Mr. Russell, who expects to receive a Ph. D. degree in church history from Boston University next January, will specialize in courses in American church history, which, Dr. McCall said, is "an emphasis which we long have sought to provide in our Church History Department."

A native of Bovina Center, N. Y., Mr. Russell is author of *A History of the Fredonia Baptist Church*, published in 1955. He has served as pastor of the Osbornville Baptist Church, Osbornville, N. J., First Baptist Church, Northampton, Mass., and Fredonia Baptist Church, Fredonia, N. Y. He has been serving as interim pastor of First Baptist Church, Attleboro, Mass., and teaching fellow at Boston University's School of Theology.

Mr. Russell, whose wife studied music at Eastern Seminary in Philadelphia, has Bachelor degrees from Eastern Seminary, a Master's degree in history from the University of Buffalo.

Dr. Callaway, professor at Furman during the last year, is a graduate of Ouachita College, Ark., and Southern Baptist Theological Seminary, which granted him the Bachelor of Divinity and Doctor of Theology degrees. While at Southern, Dr. Callaway was a teaching fellow in archaeology and an instructor of Old Testament Hebrew.

Prior to his graduation from Ouachita in 1952, Dr. Callaway was a farmer and bookkeeper and plant manager for the International Harvester Company.

He served as pastor of rural churches in Arkansas before going to Southern Seminary. During his seminary days he was pastor of the First Baptist Church in Worthington, Ind. Dr. Callaway is married to the former Miss Sara Tullos and they have two teen-age children.

Dr. McCall this week also pointed out that Dr. Dale Moody, professor of theology, will return next month from his sabbatical leave in Germany. Dr. Wayne Ward will continue as professor in theology. This will provide the same number of faculty members in theology as last year.

Other faculty additions, especially in Church History and New Testament Departments, are expected to be announced shortly, Dr. McCall stated.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 20, 1958

	S.S.	Add.	T.U.		S.S.	Add.	T.U.
Louisville, Walnut St.	1,097		264	Florence			86
Missions (4)	253		35	Paducah, East		2	95
Madisonville, First	993		201	Lou., Beth Haven		9	122
Owensboro, Third	962	3	248	Lou., 18th St.			118
Hopkinsville, Second	955	5	194	Mission (1)			56
Mayfield, First	874		193	Lou., Shively			84
Hopkinsville, First	852		204	Mission (1)		6	34
Evansville, Grace	806			Lou., Hazelwood			94
Owensboro, First	782			Covington, Southside			85
Lexington, Immanuel	765	4	233	Greenville, First			142
Mission (1)	32			Morganfield, First			105
Lou., Carlisle Ave.	751		221	Bardtown			55
Missions (3)	213		61	Campbellsville,			
Harrodsburg	711		143	Pleasant Hill			134
Missions (2)	73		50	Mt. Washington			97
Lexington, Calvary	706		207	Lou., Rockford Lane			153
Mission (1)	37			Ashland, Pollard			145
Elizabethtown,				Mission (1)			
Severns Valley	671		160	Versailles			66
Mission (2)	77			Lou., Southside			61
Coington, Calvary	668			Mission (1)			
Lou., Crescent Hill	632	16	191	Walton, First			147
Mission (2)	94			Hima, Horse Creek			
Somerset, First	631	1	188	Ludlow, First		5	127
Mission (1)	76		1	Lebanon Junction		1	100
Glasgow	622	7	92	Lexington, Felix Mem.			108
Missions (2)	155			Lou., Valley View		4	123
Lexington, Grace	609		226	Scottsville, First			71
Missions (2)	114			Lou., Immanuel			102
Covington, Latonia (1)	591	5	163	Lou., Bethlehem			113
Mission (2)	94			Springfield, First			103
Newport, First	556	3	163	Shepherdsville, First			71
Missions (2)	96			Leitchfield, First			94
Henderson, Immanuel	544		86	Frankfort, Crestwood			109
Missions (2)	103			LaGrange, DeHaven Mem.			72
Lou., Beechland	519	1	160	Benton, First		3	180
Ashland, First	515		115	Lou., Shawnee			100
Missions (3)	168			Middletown, First			95
Lou., Parkland	503		164	Hazard, First			55
Missions (1)	172		92	Ft. Thomas, First			62
Corbin, Central	503	1	154	Mission (1)			
Mission (1)	56		29	Dawson Springs			43
Lou., Beechmont	480	3	114	Marion			58
Missions (2)	325	8	158	Sonora			111
Owensboro, Hall St.	456		158	Middlesboro,			
Franklin, First	453		90	E. Cumberland Ave.			58
Mission (1)	39		19	Lou., Beechwood			100
London, First	444	4	147	Owensboro, Seven Hills			49
Mission (1)	38			Hawesville			94
Shelbyville, First	441		92	Williamson,			
Owensboro, Eaton Mem.	439		160	E. Williamson			55
Russellville, First	436		120	Mission (1)			27
Mission (1)	31			Monticello, First			72
Owensboro, Buena Vista	432		149	Missions (2)			
Evansville, Calvary	424		142	Hazel			218
Central City, First	423	5	210	Taylorville, Elk Creek			101
Danville, First	422		131	Falmouth			
Missions (2)	96		50	Mission (1)			18
Danville, Lexington Ave.	414		54	Bowling Green, Glendale		3	82
Mission (1)	28			Perryville			103
Ashland, Unity	413	2	111	Owensboro, Wing Ave.		1	73
Corbin, First	401		100	Paintsville, First		2	70
Hodgenville, First	399	18	157	Missions (2)			
Lou., Bethany	399	4		Carrollton, First			51
Erlanger	392		94				
Lebanon, First	387	2	94				
Mission (1)	96	2	75				



Bob C. Jones has been called by the Wing Avenue Church, Owensboro, to be its pastor, and he has resigned as assistant to the pastor of the First Baptist Church, Bowling Green, in order to accept. A graduate of Georgetown College and Southern Seminary, he has previously been pastor of the Raymond Baptist Church at Webster. He assumed his pastoral duties at Wing Avenue on June 1.

Mrs. Lewis C. Ray Passes to Her Reward

The funeral of Mrs. Hettie Green Lindsey Ray, 58, wife of Pastor Lewis C. Ray, was conducted at Baptist Tabernacle, Louisville, Ky., on the afternoon of July 15, by Dr. W. C. Boone, general secretary of the Executive Board of the General Association of Baptists in Kentucky, assisted by Dr. Manuel A. Cooper, evangelist, formerly pastor of Fourth Avenue Baptist Church and a life-long friend of the Ray family.

Mrs. Ray was the wife of a preacher, Pastor Ray, already mentioned; the mother of a preacher, Pastor James Finley Ray, Hyden, Ky.; and the mother of a preacher's wife, Mrs. Carolyn Ray Dorsey, whose husband, Rolfe Dorsey, is pastor at Rineyville, Ky.

She was a close companion of sickness and a number of times in the last six or seven years she has on the verge of having an intimate acquaintance with the Grim Reaper. Her family and friends have often despaired of her ever pulling through her periodic heart attacks, but she has always shown a courageous Christian spirit, and with indomitable determination she has heretofore made ultimate recoveries.

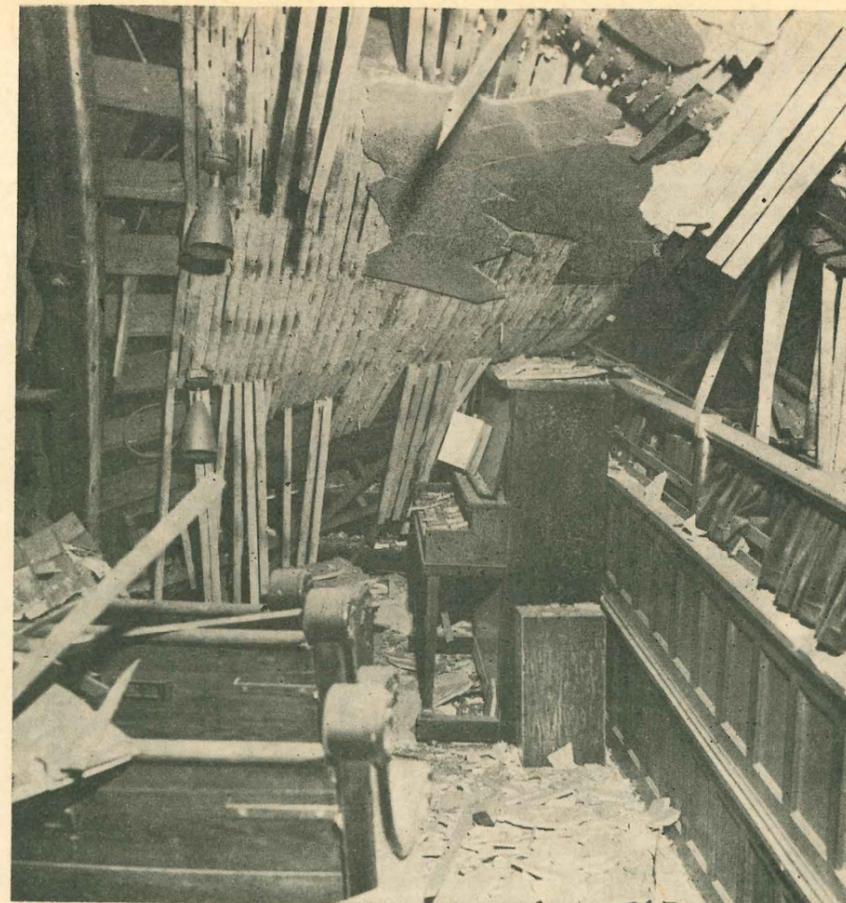
Death came some time during the late afternoon or early night, peacefully and quietly after she dropped off to sleep while watching the television in her home at 323 Shawnee Drive, Louisville. When her husband returned home after taking a group of his young people to Cincinnati, he found her sitting in front of the television, her eyes closed in death.

In early life she attended Georgetown College, and was later graduated from the W. M. U. Training School (now Carver School) and taught school in Edmonson County.

She was born in Brownsville, Ky., May 16, 1900, a daughter of Willis and Bennette Hazelip Lindsey. She was married to Doctor Ray July 6, 1918, while he was pastor at Glasgow Junction (now Park City), Ky.

Just before the time of her funeral her sister, Mrs. Lena Denham, lost her husband at Brownsville.

Jack P. Lowndes has resigned his pastorate at the Erlanger Baptist Church, effective August 10, to accept the call of the First Baptist Church, Burnsville, Ga. He has served the Elanger Church for 4½ years, and during that time the Sunday school attendance has increased almost 50%; and there have been approximately 400 additions to the church. New property has been acquired, including a pastorium at a cost of \$35,000. Prayer meeting attendance has tripled. He has been a leader in church and community affairs in Northern Kentucky, as well as in Erlanger.



The Baptists of the First Church, Shelbyville, know what the Bible means when it speaks of Jericho, i. e., "The walls came tumbling down." Such was their experience when the plastering, laths and joists fell in and made dust fly everywhere. The ceiling, beams, heating equipment and plaster all came down, crushing the pews and leaving the roof unsupported. The church is now meeting in Southside Elementary School. Dr. Wayne Ward, of Southern Seminary faculty, preached for the church in a revival at the school recently in which there were 24 additions. The picture below shows the groundbreaking on a new lot in the western section of Shelbyville. Most of the men brought their spades. The service was addressed by Dr. W. C. Boone. "The eyes of Kentucky Baptists are upon you," Dr. Boone told the group so recently faced with disaster. "They are watching to see what you are going to do," he told the 330 gathered for the occasion. Pastor Raymond E. Lawrence says that the new lot is a 5½-acre site, and was purchased for \$30,000. He says that construction this summer on an educational unit is to cost approximately \$300,000. The old building site has been offered for sale.

Owensboro's First Church Hits "Big Time" TV

By JAMES KEEN, Program Manager
WFIE-TV, Evansville, Ind.

"This Could Happen To You!"

You could witness an escaped convict shot down in a cornfield. You could be a boy with a black eye roughing it up in Sunday School. You could experience the tender yet passionate embrace of an estranged marriage reunited.

All this could happen to you through the medium of television on an unique religious program entitled "CONTACT." This 15-minute alternate week program presented on Saturday afternoons preceding the sports telecast is a project of the First Baptist Church of Owensboro, Kentucky, Jess Moody, pastor.

CONTACT has found the cure for "dial switchery," a disease plaguing many religious programs on television. It sneaks up on you for one thing. You are engrossed in the story before you realize you are being "preached to." It's top quality for another. The production staff of WFIE-TV, Channel 14 in Evansville, Ind., spares no effort in set construction, lighting and rehearsals to give CONTACT the best possible appearance.

Imagination and effort seem to be in plentiful supply at First Baptist Church. Mrs. Moody, the pastor's wife, creates most of the scripts and church mem-

bers supply the talent. Run-throughs are held at the church during the week. The program is timed . . . some scenes shortened . . . others lengthened . . . participants rehearsed until a tight, power-packed program takes shape.

"Stand By," the command comes over the studio loudspeaker. "Open his mike . . . cue him." Instructions come over the head sets . . . Jess Moody stands with his back to the camera overlooking an aerial shot of Owensboro shown on rear screen projection. "This is your town," he begins: "It's a good town, but whether you live in the North of it, the South of it, on the East or West of it, *This Could Happen to You.*"

With no further introduction, the camera switches to the first scene of the program. It may be inside a jail, a home, a fashion shop. Wherever it is, someone is about to make CONTACT with God.

The "someone" I just mentioned is on the program, but at the same time, countless viewers are making contact with God. The people in their individual homes are being enriched—thanks to a dedicated group of Southern Baptists who, with imagination and effort, are making contact possible.

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One of the highlights of the commencement exercises of the Vacation Bible School at the First Baptist Church of Russellville, Kentucky, was the piano number played by Miss Cathy DeShazer. Cathy is four years old and plays by ear. She can play "Just As I Am", "Softly And Tenderly", "Jesus Loves Me", and several other songs she has learned by attending the services of her church. John Wood is pastor of Russellville First Church.



Ashley P. Cox, Jr., has been appointed news director of Southern Baptist Theological Seminary, according to announcement made by Dr. Duke K. McCall. He is pastor at Sanders, Kentucky, and succeeds Miss Cliffodean Boyd, who served during the last school year. He was news director and Air Force public relations writer in Europe during World War II, and was a staff writer for The Macon Telegraph, president of a public relations firm in Macon, and director of promotion for the Macon Chamber of Commerce in other years. This is the second time he has filled this position, having performed the work in 1952, but had to resign after three months because of illness. He is married to the former Miss Cathryne Word, Shawmut, Ala., a graduate of Howard College and Carver School, and a former director of religious education at Phenix City, Ala.; Ocala, Fla.; and Macon. They have two sons, Ashley III, 3 years of age, and Todd, 5 months.

FALLEN ASLEEP

JAMES BREWSTER IRVIN

Deacon James B. Irvin, 89, of the old Mount Moriah Baptist Church, Boston, Kentucky, passed away on May 20 in a Bardstown hospital after an extended illness. He was a man well thought of by all who knew him, always ready to help those in time of need. He united with the old Franklin Street Church, Louisville, in early life. Transferring his membership to Bloomfield some 40 years ago, he moved to Boston and has been a consistent member of Mount Moriah until the time of his passing. His wife (Lizzie Bodine) passed away 27 years ago. He is survived by four sons: Isaac, of Lexington, Ky.; Woodburn, Charles and Truman, all of Boston. His funeral was conducted at Longstud Funeral Home, Boston. Burial was at Wilkinson Cemetery, Bloomfield, with the Masonic rites at the grave. A good man has gone to his reward.—J. Newton Dupin, Louisville.

WESTERN RECORDER

►Charles H. Mitchell, formerly a member of Unity Baptist Church, Ashland, Ky., and now pastor of Immanuel Baptist Church, Washington Court House, Ohio, visited the Kentucky Baptist Building and the Western Recorder for a brief call last week.

►A. Stuart Arnold, national young people's secretary for the Baptist Missionary Society of Great Britain, spoke

to the Georgetown College students June 18. He also spoke at Ridgcrest, and will speak to a number of Baptist churches while in the United States.

►Mr. and Mrs. G. Clayton Bond, Southern Baptist missionary appointees to Ghana, have recently moved to Port Sulphur, La., where they may be addressed, c/o Ernal Terry, Box 684, Port Sulphur, La. Mrs. Bond, the former Helen Terry, is a native of Stearns, Ky.

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THREE KENTUCKY YOUNG PEOPLE APPOINTED MISSIONARIES

Three young people from Kentucky were among the 19 appointed missionaries by the Southern Baptist Foreign Mission Board in special session at Ridgecrest (N. C.) Baptist Assembly, June 19-20. These appointments, made at the opening of the week-long Foreign Missions Conference at Ridgecrest, bring the total number of active Southern Baptist foreign missionaries to 1,233.

Miss Nadine Lovan, of Adairville, Ky., will serve in Ghana; and Pastor and

Church, Henryville, Ind., and assistant pastor and educational director of First Baptist Church, Hamlet, N. C. He worked with the state Sunday school department of the North Carolina Baptist Convention for two summers.

A native of Chowan County, North Carolina, he received the bachelor of arts degree from Wake Forest (N. C.) College, now located in Winston-Salem, N. C., and the bachelor of divinity degree from Southern Baptist Theological

Malaya; Pat Clendinning, Jr., and Monte McMahan Clendinning, both of Mississippi, for Europe; L. Laverne Gregory and Betty Goad Gregory, both of Missouri, for Chile; D. Calhoun Johnson and Sarah Kennedy Johnson, both of North Carolina, for Chile; DeVellyn Oliver, Arkansas, for the Orient; Wyatt M. Parker and Cosette Carter Parker, both of Tennessee, for Equatorial Brazil; W. Hugo Parkman and Doris McKoy Parkman, both of Alabama, appointed in absentia for the Philippines; Maurine Perryman, North Carolina, for the Near East; Donald J. Spiegel, Missouri, and Betty Wooton Spiegel, Ohio, for Equatorial Brazil.

Southeastern Indiana District Association Organized at Clarksville

Messengers from six churches met in the First Southern Baptist Church, Clarksville, Indiana, and formed a new district association that will be known as the Southeastern Indiana Baptist Association. The churches composing the new district association are: Clarksville, First Southern; Corydon, First; Eastern Heights, Jeffersonville; Pleasant View, New Washington; Calvary, New Salisbury; and, Parkway, New Albany.

Two churches—Henryville Baptist church and Rolling Fields Baptist Church of Jeffersonville—did not have elected messengers present, but are expected to be a part of the organizing group.

Officers elected in the new association are: Kenneth Wilson, moderator; Lyndon Collings, assistant moderator; Otto Brown, clerk; Mr. Purvis, assistant clerk; and Earl Hood, treasurer.

Appearing on the program were: C. E. Wiley, area missionary for Southern Indiana; Kenneth Wilson, pastor, Eastern Heights, Jeffersonville; Ben F. Mitchell, superintendent of missions, Long Run Association, Kentucky; Ray Cummins, Stewartville, Kentucky; and Dr. W. C. Boone, general secretary-treasurer of Kentucky Baptists. Dr. Boone delivered the constitutional address.

The new association is the sixth to be formed in Indiana and will become a part of the Indiana Baptist State Association to be organized in Indianapolis, October 3-4, this year.

These six are: East Central, organized 1952; Lake Michigan, 1954; West Central, 1957; Northern Indiana, 1957; Southeastern, July 8, 1958; and Southwestern, was organized at Evansville July 28.

Planning Music For Weddings

By ERLING NICOLAI ROLFRUD

Pastors and church music directors have as much responsibility in guiding the bride in selecting her wedding music as they have in planning the rest of the sacred service. Since it has become traditional for the bride to select her wedding music, many a conscientious church musician has quailed before the requests made. Yet the average bride has no intention of disregarding the sanctity of the church when she selects her wedding music.

Frequently the bride is not a musical person, or she has not developed an appreciation for the better class of music. It is possible that a bride may be so overwhelmed with the details of the happy event that she gives insufficient thought to the music. It is easy for her to decide to use the same music that Patsy or Rose used at her wedding.

The church musician can do much to help the bride select music that is reverent. A kindly discussion with the bride and groom concerning the purpose of music for a wedding usually results in a more careful and more prayerful consideration of the selections to be used.

The bride and groom who want to be married in church will readily agree that a marriage is sacred, and, therefore, all phases of the ceremony, including the music, should be sacred.

What is the purpose of music for a Christian wedding? The adoration of the loved one—the bride, the groom?

The church is a place set apart for the adoration of God—of God only. When we come to his house on Sundays or week-days, we come to worship God—not to adore a loved one, however lovely that one may be.

The marriage ceremony is a pact between God, the bride, and the groom. The bride and groom make "till death do us part" vows in the Lord's presence.

What music is appropriate for a Christian wedding?

Apply this simple test: *Are the words of the song such that the pastor would find appropriate to quote as part of a wedding service? If your pastor would not find those words suitable, what right has a soloist to use them there?*

Music that is appropriate for a Christian wedding is music that could be used at a regular church service without offense. Consider Gounod's "Entreat Me Not to Leave Thee." It is a Bible passage set to music. It is beautiful and appropriate. You will hear it sung at weddings and at regular church services.

Consider what your own reaction would be if certain well-known wedding songs were sung at a regular worship service. Aside from their inappropriateness, their greatest offense would be lack of Christ-honoring sentiment.

There is good reason why many churches have banned certain songs from church weddings. For instance, the Lohengrin "Wedding March" is from an opera in which murder, infidelity, and separation form the basic plot. Wagner's own grand-daughter, on a visit to the United States, was astonished to learn that this music was used in churches here. Having heard it in connection with American films, she had thought it was just another "Hollywood joke."

When Elizabeth of England was married, there was no such music at her wedding. She chose, instead, the hymn, "Praise, My Soul, the King of Heaven."

There are many beautiful and well-loved hymns that lend dignity to a wedding. Appropriate for processions, recessionals, and solos, they have spiritual meaning for all who hear. The present trend is toward the use of more and more of these worthy selections.—*The Church Musician*, June, 1958.

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Left to right: Mr. and Mrs. Ralph W. Harrell and Miss Nadine Lovan.

Mrs. Ralph W. Harrell, of Clifton Heights Baptist Church, Louisville, Ky., will serve in East Africa.

A native of Calhoun, Ky., Miss Lovan has lived in a number of Kentucky towns where her father, the late Rev. George C. Lovan, was pastor of Baptist churches. She received the associate of arts degree from Paducah (Ky.) Junior College, the bachelor of arts degree from Georgetown (Ky.) College, and the master of religious education degree from New Orleans (La.) Baptist Theological Seminary.

She has taught high school grades at a county school in Adairville and eighth grade in Galt, Calif. She has also been secretary at Adairville Baptist Church and a summer missionary in Arizona and California for the Southern Baptist Home Mission Board.

Mr. Harrell was pastor of the Louisville church since February, 1955. He had formerly served the church as choir director and youth worker. He has also been pastor of New Liberty Baptist

Seminary, Louisville.

Mrs. Harrell, the former Rosalind Knott, of Granville County, North Carolina, is the twin of Mrs. Hugh T. McKinley, who was recently appointed a Southern Baptist missionary to Spain. She received the bachelor of arts degree from Meredith College, Raleigh, N. C., and attended Woman's Missionary Union Training School (now Carver School of Missions and Social Work), Louisville, and Southern Seminary.

She taught eighth grade in the public schools of Rockingham, N. C., for a year and substituted in the Louisville junior and senior high schools for two years. She has also done summer work with the Sunday school department of the North Carolina Baptist Convention.

Mr. and Mrs. Harrell have two children, Ralph Stephen, four and a half, and Beverly Jean, one.

Other young people appointed by the Board at its June meeting are: J. Ralph Brunson, South Carolina, and Charlotte Hicks Brunson, Tennessee, appointed for

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►The ground-breaking ceremony for the educational building of the Maceo Church, Daviess County, was held Sunday afternoon, June 22, 1958. Three

members were recognized—Mrs. Griffin Kelly, the only charter member now living; Mrs. Lou Poole, the oldest member; and Miss Linda Lindsey, the youngest member. John W. Riddle, chairman of the deacons, turned the first spade of earth. Joe Morgan, building contractor and a layman from Third Church, Owensboro, was guest speaker. Pastor R. M. Wade is a graduate of Georgetown College and Southern Seminary.

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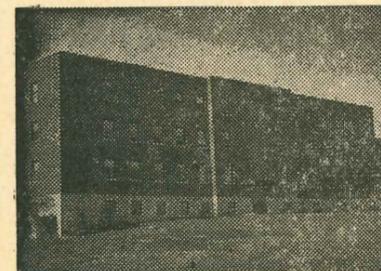
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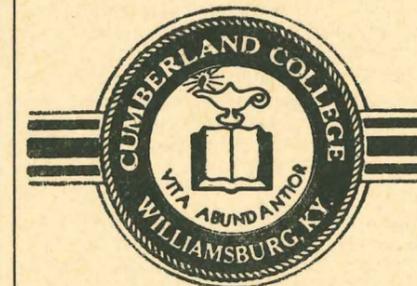
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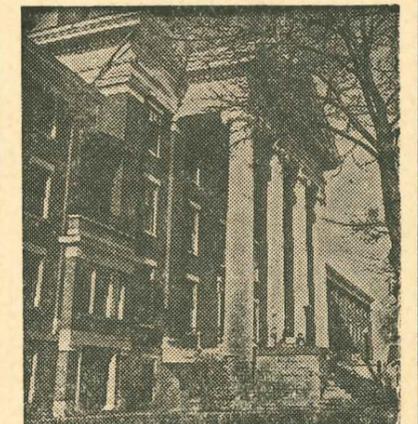
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