

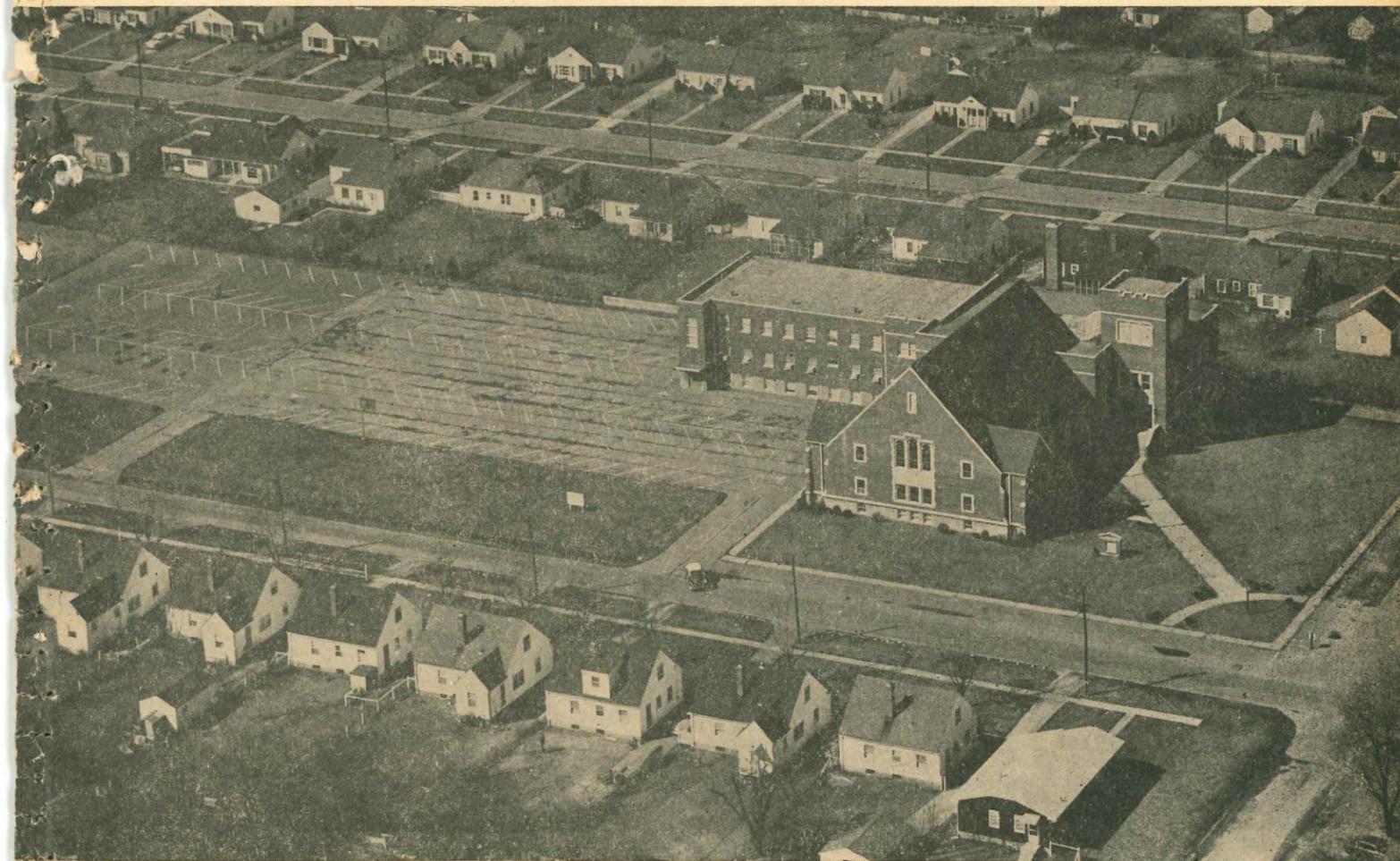
Western Recorder

THIS WEEK

Joe Smith Goes to Church on Easter
PAGE 3

Surveys and Trade Stamps
PAGE 4

The Church's Assurance of Victory
PAGE 13



An Airplane View of the St. Matthews Baptist Church, Louisville, where the Kentucky State Training Union Convention is to be held Thursday and Friday, April 10 - 11.

Revival Meetings

►Robert Martin, pastor, First Baptist Church, Greenville, announces that Evangelist John Haggai and Herb Hoover will assist in a spring revival.

►The First Baptist Church, Middlesboro, will have Evangelist Max Morris in their spring revival May 4-11. Alastair C. Walker is pastor of the First Church, Middlesboro.

►W. H. Curl, from the Kentucky Baptist Building, will lead the Hustonville Baptist Church in a revival meeting April 23-May 4. The pastor, William R. Bradshaw, will direct the music.

►First Baptist Church, Whitesburg, will have revival services beginning on Sunday, April 6. Dr. E. K. Judy, pastor of the Harlan Baptist Church, will be the evangelist, and Ronald Sholar will lead the song service. Clel B. Rodgers is the pastor.

►Eldred M. Taylor, secretary of evangelism for Kentucky Baptists, is leading the Hyland Baptist Church, Henderson, Kentucky, in revival services March 30 through April 6. Reet C. Brooks, Jr., Evansville, Indiana, is directing the choirs. A. A. Thacker is the pastor.

►Charles Tipton, Elizabethtown, Ky., is the evangelist in a two weeks' meeting, March 23-April 6, with the Immanuel Baptist Church, Washington Court House, Ohio, of which Charles H. Mitchell is pastor. Tipton is associational superintendent of missions of Severns Valley Association.

In the Academic Shades

►Dr. Derward W. Deere has been elected to a full professorship in Old Testament interpretation at Golden Gate Baptist Theological Seminary, Berkeley, Calif., where he has been teaching for some years. Formerly he was a teacher at the Southern Seminary in Louisville, Ky., and was pastor of Buffalo Lick Baptist Church, Shelby County, Ky.

►The Seminary Extension Center, operated by the Russell County Association and sponsored jointly by the association, Southern Baptist seminaries and Kentucky Baptist schools and colleges, has just completed its second term. The Russell Springs First Baptist Church was the site of the classes which were held once each week. Dr. Paul J. Hornner, of Campbellsville College, served as the instructor in New Testament 122, which is a study of the life of Paul. Twenty-six students were enrolled in the center this term and plans are already being made for another term next year. Missionary Charles N. Wilcox served as director.

Missionaries

►Rev. and Mrs. John Cheyne, Southern Baptist missionaries to Southern Rhodesia, now on furlough in the States, announce the birth of a daughter, Rebecca Marie. They may be addressed at Seminary Village, Apt. 1, Louisville, Ky.

►Rev. and Mrs. Paul E. Sanderson, Southern Baptist missionaries to Equatorial Brazil now in the States on furlough, may be addressed c/o Mrs. Carrie Masden, Lebanon Junction, Ky. Mrs. Sanderson is the former Martha Masden, native of Lebanon Junction.



The Fourth Avenue Baptist Church, Louisville, will have a special farewell service honoring Dr. and Mrs. Manuel A. Cooper, April 8 (his birthday) at 7:30. Several guest speakers will address the group, and a reception will follow in the dining room of the new Educational Building. Speakers will include: Brethren N. Burnett Magruder, Ben F. Mitchell, J. B. Weatherspoon, Eugene I. Enlow, Clarence David Strother, L. C. Ray, W. C. Boone, and Dr. Martha Garnett. Glenn F. White will preside.

SBC Ministers' Wives

►The meeting of the Ministers' Wives Conference at Houston has been changed from Thursday, May 22, to Wednesday, May 21. Hours are 3 to 5 P.M. The meeting place remains the same, River Oaks Baptist Church. Transportation will be furnished from the Coliseum to the church and back to the Coliseum.

Travel Guide

►The Home Mission Travel Guide has been brought up-to-date in anticipation of the summer months, and it is now available upon request from: Office of

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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The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

Promotion, Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia. This colorful travel guide can be profitably used in locating home mission fields en route to the Southern Baptist Convention, assemblies, Royal Ambassador Congress, and on vacation trips. The guide indicates all convention-wide boards, agencies and state offices and contains pictures of the convention-wide executive secretaries.

Pastoral Change

►The Elkton Church has called as pastor Victor Watts, Andersonville, Tenn., to succeed Dr. A. J. Dickson, who retired December 31. Brother Watts has accepted the call, and will begin May 1.

JOE SMITH GOES TO CHURCH ON EASTER

By ROBERT M. HERHOLD

Three women picked their way along a rocky path in the early dawn. The sun was beginning to appear in the eastern sky as one of them spoke: "You know, I still think it's pretty risky coming here this morning. The chief priests and elders will stop at nothing to destroy us all. Suppose some of them are hiding by the tomb and come out and accuse us of trying to steal his body."

"If they do, we'll just have to try and persuade them that we've only come to anoint him for burial," sighed the older woman with the very tired face.

"But who will roll away the stone for us from the door of the tomb?" asked the youngest woman.

The alarm clock went off and Joe Smith pulled the pillow tightly around his ears. This was the same futile gesture that Joe went through every morning. He struck out blindly with his arm and sent the clock crashing to the floor where it continued to ring under the bed. He leaned over and groped around aimlessly until he found it and pushed in the alarm button.

Joe tried to go back to sleep but he couldn't with the cat scratching at the back door. He got up, looked for his slippers, finally put on his old shoes without the laces, and stumbled toward the door. The cat scottled in and Joe picked up the *Tribune* from the porch. He walked into the living room, found one cigarette left in a crumpled pack, and settled down to read what happened to the Sox.

"Before you go getting too comfortable, remember this is Easter and we're going to church together." Joe slunk down in his chair as he listened to the voice of doom. "I'm sick and tired of making excuses for you all year long, Joe Smith! You can go to church with me at least one Sunday out of the year!"

Reluctantly Joe shaved, dressed, gulped a cup of coffee, and pulled the car out of the garage.

Despite some very obvious differences, the three women on the way to the tomb and Joe Smith have a lot in common. Neither the women nor Joe expected anything unusual to happen on Easter. The women were wrong. Something startling did happen. The stone was

Mr. Herhold's unusual treatment of the resurrection theme is copyrighted by the Christian Century Foundation and reprinted by permission of THE PULPIT from the issue of April, 1958.

Mrs. Holladay, author of the little poem, was formerly Lucille Chilton, Pleasureville, and is now the wife of Bill Holladay, pastor, Chevy Chase Baptist Church, Lexington.

rolled away and a young man told them Christ had risen.

But let's get back to Joe. What, if anything, does happen when he makes his annual pilgrimage to church?

He sees the church filled one Sunday out of the year; notices some people with new clothes; hears some good music and listens to a minister speak on the meaning of Easter. Joe's heard it before, but he makes this annual check to see if they're still talking about the same thing.

Indigestion from Living

Yet, Joe never quite knows what the minister means by "eternal life" or "immortality." It all sounds pretty vague and up in the clouds to him. Maybe it's all right for some guy who is about to die, but Joe is forty-five and he's not thinking about dying for some time.

SUNDAY AFTER EASTER

Fake straw and artificial flowers are old,
The florists count the season's biggest haul.
The old minority today come un-inspired
To hear of Christ who died for all.
The blood bought flowers are wilted,
The multitude no longer seek.
How sad that Christ should die for man,
And man forget in one short week.
—Lucille C. Holladay.

Besides, what does all this business about everlasting life really mean? If it's just more of the same old humdrum he's known on earth, Joe isn't too sure he's interested. Sometimes he feels like the fellow whose girl is trying to impress him with her domestic skills. She cooks a none-too-palatable meal for boy friend; then as he sits back in his chair wishing he could ask for some baking soda, she puts her arm around him and purrs softly in his ear: "Darling, just think, when we're married I can cook all of your meals, forever!" The truth is Joe has indigestion from living and isn't so sure he's up to carrying on the act for millions and millions of years more.

What should be said to Joe on Easter Sunday? The first thing that needs to be said is that this life upon earth has meaning; that the present life he lives—in spite of frustration, sorrow, disap-

pointment, suffering, and pain—is significant and worthwhile.

Joe may be an arc welder, a mail carrier, or a clothing salesman; but he needs to know that his reason for being on earth is to praise and serve God. This is Joe's chief vocation and he carries it out as he repairs bumpers, delivers letters, or sells a spring suit. Joe needs to hear very plainly that life is good and that it has purpose and meaning. He needs to know that life is meaningful because God came to us as a carpenter, preacher, and teacher.

Joe's trouble is not that he drinks too much, or that he beats his wife, or that he runs around with other women, but that he has never thought of his life as belonging to God. He has never felt that God had any particular claim on him. He always felt that he was responsible only to himself and those around him who depended upon him. He always dis-I'm just not the religious type."

A Built-in Need

But being a Christian is not like being a born athlete or having a knack for playing the drums. It is not the peculiar gift of a few. It is that destiny and goal toward which God calls Joe and every man.

We have a built-in need for God and life will always be meaningless until we find our meaning of him. We have been made in the very image of God and we bear his coat of arms upon our souls. We cannot escape him—he will follow us through life. He will both drive us down to the depths of despair and lift us up to the heights of glory. He is God, and finally we can only cry out with St. Augustine: "Thou madest us for thyself, O Lord, and our hearts are restless until they find their rest in thee!"

Besides hearing that life has purpose and meaning, Joe needs to know that death also has meaning. Joe really hasn't thought about death much. He did a little in the army, but that was different. He thinks about it now and then in connection with Alice and the kids. When he thinks too much along this line, he's usually a push-over for the next life insurance salesman that comes to the door.

Every few months Joe has to go to a funeral. Every year it seems like there are more of them to go to. First it was his father, then his mother, and now recently his older brother. Besides these, there was the guy next door who didn't survive the operation, and the fellow at work who dropped over from a heart attack as he was about to get a drink at the water cooler.

Why Not Joy?

Joe went to their funerals. Sometimes as he sat there and listened to the preacher read the words of Jesus,

(Continued on Page 7)

Surveys and Trade Stamps



C. R. Daley

Professional surveys and trade stamps are the order of the day. Denominational agencies and state conventions without a professional survey will soon be as rare and old fashioned as a grocery store that doesn't give trade stamps. It all started several years ago with the Sunday School Board and several of our other agencies and institutions employing professional consultants and by now it includes the whole Southern Baptist Convention program. In recent months the survey

has become popular with the individual state conventions and it appears most if not all will soon have engaged the help of the consultants. Added to this is the forthcoming report of the Southern Baptist Convention Committee on Total Program which will recommend such a survey by most southwide denominational agencies not already surveyed.

Baptists then are faced with adding a new word to their vocabulary because surveys on the southwide and state levels will dominate much of Baptist discussion in the coming months. To many Baptists the survey idea itself is vague and to many more the meaning of professional survey as related to a denominational agency, institution or program is even more vague. One of the problems we face is to help those who will be expected to approve the recommendations coming out of these surveys, understand their motive, method, meaning and value.

Some resentment has been expressed concerning these surveys especially since they are costly and conducted by a non-Baptist group. They are costly because a lot of expense is involved and because they are professional service and this combination is always expensive. All the money spent for these surveys in one pile would be impressive even in this day of inflation. However some institutions report that the cost will be more than repaid by following suggestions received.

Some have suggested that if this service is so imperative, we ought to set us up a survey plan of our own as we did in the matter of finance in the Forward Program of Church Finance. However, the very idea of the survey prevents this since it is supposed to be an objective study and Baptists are thereby disqualified.

The disqualification of Baptists in interest of objectivity sounds reasonable and scientific but is a rather radical departure from historic Baptist policy and practice. Baptists have generally considered a New Testament church as the community of God under the leadership of the Holy Spirit and have trusted only the Spirit for direction in self-examination and changes. To submit to the examination and recommendation of professional consultants is not only to confess we might not have always heeded the Holy Spirit (this is always an appropriate confession) but it might seem to indicate we believe the Holy Spirit has a better chance to do this work with the help of professional consultants than through the community of God without outside help. In this sense some would

consider the survey from outside as heresy.

On the other hand, if we need surveying and can't trust ourselves to be unselfishly and objectively led by the Holy Spirit, why not call in help? Signs of jealousy as well as unwholesome inter-agency and inter-institution competition on southwide and state levels seems to point to just such a need. The current report on Total Program for the Convention pinpoints some needed changes southwide which a survey revealed and surely our present muddle in Christian education as well as other problems of Kentucky Baptists would argue for a survey.

The Old Testament appears to have at least one good example of wise counsel coming to God's people from an outsider. Jethro, not only a member but apparently an official of another religion, gave excellent advice to his son-in-law, Moses, who not only took the advice but later led Jethro to join the Hebrew fellowship (Exodus 18:13-24; Numbers 10:29-33). Who knows, we might make Baptists out of the consultants. They would lose their objectivity, but what a tithe!

Seriously, the purpose of the survey is of the same nature as Jethro's good advice to Moses and is not to criticize nor recommend drastic changes. Rather it is to help define objectives Baptists have already agreed upon and to bring our program in line with these objectives. Also it recommends more efficient and economical methods of doing our work. The survey specialists give their findings and suggestions to a committee of the group surveyed which in turn makes recommendations to the group.

Experience so far indicates that revolutionary changes are not to be expected from these surveys. This may be accounted for for two reasons. One is that such changes are not needed as we seem to be doing fairly well under our present manner of procedure. The other is that there is always resistance to change and the *status quo* changes slowly and painfully. Both these factors will be evident in the forth coming Committee on Total Program report which has required two years of hard preparation.

The most we can expect then will be a considerable expenditure for some helpful recommendations which will be in the hands of Baptists to accept or reject. The worst to expect will be paying thousands of dollars to be told what we already know and won't do anything about.

It might be just as well that radical changes don't result from our efforts to become super efficient. Efficiency is surely desirable and Biblically supported, but there's a limit to efficiency among Baptists. Baptist undertakings are big business, but all the efficiency methods of big business won't work with Baptists. All Baptists can't be graded and classified and fitted into the niche where they are best suited. Pastors or institutions' heads who would be efficiency experts or personnel directors, putting everyone in his place, might be soon looking for a place for himself.

Some resistance to super efficiency might be justified. After all the scribes and Pharisees were fairly efficient in matters of religion. They also refused to be surveyed. Let's avoid their kind of efficiency and also their deification of the *status quo*. If we do, Baptists will still be in big business when surveys and trade stamps are forgotten.

THE BAPTIST FORUM

FORMER KENTUCKIAN CALLED TO THE MINISTRY

Editor:

I am a former Kentuckian and my father was a preacher in Kentucky until his death. He was in the Daviess-McLean Association, Salem Association and others, I'm sure, but I don't know the others by name. He was W. S. Shipp and he passed away in 1945. Mother also passed on last May.

I have been in Illinois since May of 1936. On February 6 I was called to preach the Gospel and I have surrendered to that call. I gave my first sermon in our own church February 22 and have been busy each Sunday since.

Would you please make a note of this in your paper so all of my old friends and Dad's too might know. Dad and Mother always wanted a preacher son and I am the first.

Waverly, Ill. Sam Shipp

ANTI-RECESSION IDEA

Editor:

The U. S. Army recently released information on the cost of using federal troops to guarantee integration at Central High School in Little Rock, Arkansas. Through January 31 the estimated cost for this unusual project was over \$4,000,000, of which \$3,500,000 was used for paying the National Guard.

It stands to reason that this might provide another possible way to cope with the current economic recession. Why not force integration in all Southern communities. Then let half the local citizens join the White Citizens Committee to resist integration and the other half join the National Guard to resist the resisters. On pay day the two groups could split the take.

Ridiculous? Of course, but no more ridiculous than the \$4,000,000 incident will appear in the eyes of our posterity. Stubbornness is not worth one dollar to say nothing of \$4,000,000.

Middletown, Ky. Unemployed

QUESTIONS ON BAPTISTS AND INTEGRATION

Editor:

Will you please answer three questions for me?

First, what stand have our Baptist leaders taken on racial integration (Other than Brooks Hays)?

Second, why don't they write more articles in our publication on racial integration?

Third, what were they afraid of when they recalled "The Long Bridge"?

Louisville, Ky. A Reader

Editorial Note:

[In this case questions are easier to ask than answers to give, but here goes: First, Baptist leaders as a group have

expressed no stand on integration. The nature of Baptists with local church independence makes little place for statements by so-called Baptist leaders. Individuals like Brooks Hays can very properly take a stand and many have. Some are outrightly for integration, some for segregation, but most express themselves for Christian love and conduct toward all without the use of coercion. The Southern Baptist Convention in the 1954 session voiced approval of the Supreme Court decision regarding school integration. Second, the fact that this is such a controversial issue likely accounts for the scarcity of articles. Many persons are reluctant to express themselves because they fear more harm than good results from controversy. Discussion of the matter would be good but the present degree of tension turns most discussion into controversy. So far as I remember, I have published every article I have received on this subject but this is not to say I will publish every one I might receive. Third, the only statement I have had from those responsible for recalling "The Long Bridge" was the one released and published widely. I judge from this statement that the fear was that such resentment could result from even circulating and discussing the matter as to hinder our present world mission efforts. Those outside the deep South can hardly realize the terrific emotional content of this matter at this time. Right or wrong, reason is difficult and bloodshed is easy, as revealed by Little Rock and Clinton. We have need for concern. The Southern Baptist Convention could be split by this matter if either side became very adamant. The convention could also suffer terrific financial loss through Cooperative Program boycotting. These two dangers are important, but not as important as faithfulness to God's revelation in the New Testament.—Ed.]

Dr. Andrew M. Smith has resigned from the pastorate of the Talbotton Baptist Church, in Alabama, and effective April 1 retired from the active pastorate, though he expects to continue preaching. He and Mrs. Smith are moving to Homewood, Birmingham, Ala., where their son, Dr. Howard W. Smith, is an optometrist. Another son, Dr. Chandler H. Smith, is a physician with the Naval Reserve, Long Beach, Calif. Dr. Smith is well remembered in Kentucky where he grew up and held a number of pastorates. After serving the Westwood Church, Cincinnati, Ohio, he was pastor at Fort Mitchell, Covington; and Eaton Memorial at Owensboro, Ky. Later he was at Marked Tree, Ark., West Woodlawn in Birmingham and First in Clayton, Ala., and for a time was professor of Greek and R. E. at Judson College.

Letters of Spiritual Counsel

By Wayne E. Oates,

Professor of Psychology of Religion, Southern Baptist Seminary



Wayne E. Oates

Question: I am having trouble practicing what I preach. A friend of mine has hurt me deeply. I have tried to forgive, and let God have first place in my heart. But when I see this friend I still feel hostile toward the person.

Answer: The feeling of forgiveness

does not happen all at once. It has to happen again and again at differing levels of our consciousness of our feelings. You have to re-affirm your forgiveness from level to level of the depth of your heart. In order to do so, you must do just as you have done: admit that you do feel hostile toward the person. Otherwise you will bury these feelings and can never deal with them.

You can test out whether or not you have really forgiven the person by seeing whether or not you turn away from or take advantage of the next opportunity you have to do the person harm. This opportunity will come in the form of saying or doing something that will damage and hurt this person. By turning away from this and doing the magnanimous thing you will demonstrate not only to him but to yourself and to God that you have really forgiven him. The apostle Paul gave the key to continued mental discipline in forgiveness when he said: "Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil . . . and do not grieve the spirit of God in whom you are sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you with all malice, and be kind to one another, tender hearted, forgiving one another, as God in Christ forgave you" (Ephesians 4:25-27, 30-32).

East Audubon Baptist Church, Louisville, has set March 31-April 7 for spring revival. David Perkins will be the evangelist and Robert A. Orr will direct the music. Dr. Roy E. Boatwright is interim pastor.

The Baptist Chapel, a mission of Central City Baptist Church, was organized into a church Sunday afternoon, March 16. The name "Temple Baptist" has been chosen for the new church. The church at this time is without a pastor.

Foreign Mission Board Reports to the People

By MISS IONE GRAY, Richmond, Va.

Foreign Board Appoints Eight for Mission Work

RICHMOND, Va. — The first Southern Baptist foreign missionary appointees of 1958 were dedicated at the March meeting of the Foreign Mission Board. The four couples brought the total number of active Southern Baptist foreign missionaries to 1,188. They are:

C. S. (Bob) Boatwright and Betty Faith Williams Boatwright, both of Georgia, appointed for Japan; G. Clayton Bond, Louisiana, and Helen Terry Bond, Kentucky, for Africa; Gilbert A. Nichols and Mabel Deane (Deanie) Marshall Nichols, both of Arkansas, for Paraguay; and F. Gilbert Ross and Carolyn O'Brien Ross, both of Texas, for Mexico.

The Foreign Mission Board expects to appoint 130 missionaries this year.

Dr. Cauthen Stresses Need for Missionaries

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, reported on a recent trip to Mexico and Equatorial Brazil. "A visit to the Equatorial Mission of Brazil is an unforgettable experience," he said. "The area is so great and the needs are so many that one is impressed with the vast possibilities of service."

"It is of great urgency that we strengthen the missionary staff in the Equatorial Mission as early as possible. Tragic losses have occurred from death and other causes; and the number of missionaries is sadly depleted. The death of Missionary John S. Oliver in a plane crash has done much to deepen the spiritual tone of the church where he ministered and has brought to all the Mission a fresh sense of commitment to Christ and his will."

"Observations growing out of this need in Equatorial Brazil have strengthened our conviction that we must press forward with increasing missionary personnel without delay. The secret of world missions advance is life dedication."

"We must address ourselves afresh to prayer and to testimony in order that many young people may give themselves to this labor. We must keep in mind that it is much easier to give money and other lesser gifts than to give life itself. It is necessary that life be laid upon the altar in order that this enterprise may be accomplished."

Dr. Thomas E. McCollough Elected to Seminary Staff

The Foreign Mission Board approved the action taken by the faculty of the Baptist Theological Seminary, of Rusch-

likon-Zurich, Switzerland, in electing Dr. Thomas E. McCollough, of the religion department of Stetson University, DeLand, Fla., to its staff. He will be professor of theology. Mrs. McCollough is the former Mary Lee Rankin, daughter of the late Dr. M. Theron Rankin and Mrs. Rankin.

Board Treasurer to Visit Latin-American Missions

The Board asked Treasurer Everett L. Deane to make a trip to Latin America for the purpose of consultation with the treasurers of all the Missions in that area. Mr. Deane will leave April 18 and return June 7.

Word from Romania

Dr. George W. Sadler, representative for Europe, reported receipt of a letter from a Baptist pastor in Romania. This is the first direct communication the Foreign Mission Board has received from Baptists of that country since the beginning of World War II, Dr. Sadler said. "Romania has been more closed than Russia," he added.

Among other things the letter said: "We are all well. The Lord's work is going on well. We are teaching in the seminary." The writer is a professor in the Baptist Theological Seminary in Bucharest.

The last paragraph of the letter gives an indication of the lack of communication. It says, "Please give my best wishes and kindest regards to Dr. Rankin." (Dr. M. Theron Rankin, former executive secretary of the Southern Baptist Foreign Mission Board, died in 1953.)

Crawley Discusses Orient Seminaries

The March report of Dr. J. Winston Crawley, the Board's secretary for the Orient, was one in a series on the various elements of Southern Baptist mission work in Asia. Previous reports have emphasized the planning and strengthening of New Testament churches as the central mission objective.

"But that objective cannot be attained by direct evangelism alone, even when direct evangelism is understood in its broadest sense," Dr. Crawley said. "There are two kinds of institutional mission work which are essentially related to indigenous churches. One is theological seminary work for the training of national leadership for the churches; and the other is publication work to provide the churches with proper tools for evangelism and religious education. These two elements, in one form or another, must be available to every mission area."

"Of our 10 Orient mission areas, eight have formal seminary work. We have no such work in Hawaii because young people from the Islands attend our seminaries here in the States. In Pakistan our actual program of work has not yet begun, but we shall probably need to plan for formal training of church leadership there within a few years."

"Most of these seminaries are very young. In Japan we had engaged in seminary work before World War II; but the present seminary and training school there were organized in 1947. The Hong Kong Baptist Theological Seminary opened its doors in September, 1951. The others are even younger."

"All the Orient seminaries except the one in Malaya now have permanent campus sites. . . . Fair progress has been made in the assembling of faculties."

"We measure the strategic importance of these seminaries, not in terms of their size, age, facilities, or present status, but in terms of the tremendous potential of trained national spiritual leaders in the evangelization of the lands of Asia. All that our Southern Baptist seminaries in America have meant to our denomination here in the States; these Orient seminaries will mean to Baptist life in Asia in the years ahead."

Rural Laymen's Conference At Seminary Next Week

A Rural Laymen's Conference will be held at the Alumni Memorial Chapel, Southern Baptist Theological Seminary, Louisville, Saturday, April 12, from 9:15 a.m. to 3:00 p.m. This conference is being sponsored by the student pastors of the Seminary. All rural pastors and their laymen are invited.

The program will include inspirational addresses by Dr. Garland Hendricks, professor of church community development, Southeastern Baptist Theological Seminary, and Dr. Henlee H. Barnett, acting dean of the School of Theology at Southern Seminary.

Conferences on rural church buildings will be conducted by Lee Anderton and Roland Crowder, both of the Architectural Department, Baptist Sunday School Board, and also a conference on rural church finances by G. R. Pendergraph, who is rural church worker for the Executive Board, General Association of Baptists in Kentucky.

There will be a registration fee of \$1.00, and lunch is to be provided by the seminary in its cafeteria.

►First Baptist Church, Central City, will have George H. Riggs, pastor of Victory Memorial Baptist Church, Louisville, as evangelist for an April revival. C. W. Devine is the First Church pastor.

Shelbyville's First Church Uses Forward Program

By RAYMOND LAWRENCE, Pastor



Don Chatham

The First Baptist Church of Shelbyville has just completed a very successful Forward Program of Church Finance. The budget of the church was increased from \$75,854.11 to \$104,000.00; the number of tithers from 114 to 380; the number of pledges increased from 332 to 463.

The total amount pledged on the new budget was \$93,698.95. The amount pledged in 1957 was \$30,000.00.

Along with the Forward Program, the church also adopted a Unified Budget and promoted the building program at the same time. Last year the church gave \$18,016.98 to the building fund. In 1958, the budget calls for \$46,950.00 to be put in the building fund.

The church was blessed during the campaign in many ways other than material. One of the members of the church said, "We have had more cooperation during this program, and more people willing to work at the job, than we have had for 30 years." There were large crowds in attendance at all services of the church and there were 14 additions to the church.

The emphasis on missions was a very special source of blessing and the church has increased its contributions to the Cooperative Program from \$10,000 in 1957 to \$12,000 in 1958.

The loyalty dinner and the pledge march were two of the most inspirational features of the program. There were 450 people present for the loyalty dinner. The dinner cost us \$911.37, but our offerings for the first two Sundays of March, 1958 were \$4,472.94 as compared with \$2,190.63 for the same two Sundays in 1957.

The director of our campaign was Dr. Donald Chatham, a very busy young physician. When first elected to the position, Dr. Chatham felt that he could not accept the extra responsibilities. He is a member of the Shelbyville School Board, a director of the Temperance League of Kentucky, and president of the Regional Brotherhood Organization. In his own church, he serves as a deacon, and as chairman of the Building Fund Committee. After some time spent in prayer about the matter, Dr. Chatham said that he felt that his program was of such importance that he could "make room" for it. He did a splendid job and led the church to victory in its largest budget in its history.

Our people are already talking about the "next campaign."

Mrs. Eureka Whiteker's Funeral at Cynthiana

The funeral service of Mrs. Prudence Sayers Whiteker was held at the Cynthiana Baptist church February 1, 1958. Her pastor, this writer, was in charge of the service and all of the active and inactive deacons of her church served as active and honorary pallbearers. Her death by cerebral hemorrhage came while she and her husband were in Venice, Florida, where they had gone for a few weeks' vacation.

Mrs. Whiteker was born in Covington, Kentucky, January 12, 1891, the daughter of Eugene Boyd and Elizabeth Jane Vickers Sayers. She attended the public schools and Rugby Academy in Covington and then entered Georgetown College where she graduated in 1910. Following her graduation from college she taught in the public schools of Covington from 1912 to 1921. She was married to Eureka Whiteker of Harrison County, Kentucky, on April 12, 1921.

Ladies of the Woman's Missionary Union will remember Mrs. Whiteker for her devoted service to the cause of the W.M.U. She served her own state as the president of the Woman's Missionary Union of Kentucky from 1933 to 1937 and as Golden Jubilee chairman in 1938. She served as vice-president of the Woman's Missionary Union of the Southern Baptist Convention during the years of 1934 to 1937 and as personal service chairman of the Woman's Missionary Union of the Southern Baptist Convention from 1937 to 1941.

Her love for her denomination stemmed from her love for her own church which she served with unparalleled devotion in almost every conceivable way. She was almost the Dean of Sunday School teachers in her church, teaching until a short time before her death, a class of young adult women. She was very active in her own local and Associational Woman's Missionary Union where, first and last, she was elected to almost every office. With her husband, she went many times as a messenger from her church to the General Association and the Southern Baptist convention.

She is survived only by her husband, who for many years has been a deacon of the church she loved so well.

Mrs. Whiteker will be missed in the Cynthiana Baptist Church. "Many daughters have done virtuously, but thou excellest them all." (Prov. 31:30).— Her pastor, Prince E. Claybrook.

JOE SMITH GOES TO CHURCH ON EASTER

(Continued from Page 3)

"Because I live ye shall live also," he couldn't help but wonder if people

really believed this. The service would end with the stirring words: "O death, where is thy victory? O death, where is thy sting? . . . Thanks be to God, who gives us the victory through our Lord Jesus Christ."

Joe would be the last to say he was much of a church member, but why, if these words are true, did the funeral end the way it did? Instead of leaving in the confident truth of these words, everyone came up for another look and broke down again. If they really believed, why not leave with the note of joy and triumph?

"Maybe deep down we're all really afraid of death," Joe often thought. It's O.K. to be philosophic about death, provided it's someone else's death we're talking about. And someone else who's not too near us, someone we don't have to depend upon for comfort and love and companionship.

Death can often be a gentle night visitor, one for whom the welcome mat is in place. Death can be a really kind friend, a comforting companion. But death can also be a rude, uninvited guest. He sometimes barges in and breaks up the party when we least want him. Death can be like the stern father who calls his children into the house just as the game outside is getting good. Death can also be like the strict parent, watch in hand, who calls the young lovers from their farewell embrace at the front door.

Whether death is welcomed or not, Easter has something decisive to say about it. On Good Friday God himself entered the darkness of death and the tomb. On Easter God broke the chains of death and the tomb. For God is like the wise father who understands the child's fear of the darkness. Instead of jesting or dismissing the child's fear, the parent goes into the dark room, remains for a few moments and then comes out saying: "See, there is really nothing to be afraid of. Come, take my hand and we'll go in together." Easter says to Joe and to you and to me that there is a meaning to life and a meaning to death. This meaning is to be found in Jesus Christ who entered into both life and death for us.

Perhaps like the women who came to anoint Jesus, perhaps like Joe Smith, we have come to church on Easter morning not expecting anything unusual to happen. But where God is at work, anything is possible. God can break through to us with the awareness that life is good and death no longer a terror. When this happens, we go out to carry the burdens of life which, though just as heavy, no longer have the power to crush us. For by His life we find purpose and meaning in life, by his death we no longer fear to die, and by his resurrection we are led to the life everlasting.

The Preacher's Wife "Preaches"

By JANE ALLISON

"Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2).

Burden bearing is not a too widely discussed subject today. Modern inventions have made the carrying of burdens an outmoded thing. And yet in the words of Paul we are told to bear one another's burdens. The burdens he speaks of are not the tangible ones and in comparison the easy ones to carry. Everyone has burdens (in spite of modern inventions), that must be carried on the heart; and how much easier they are to bear if we know someone else is helping to carry the load.

Our attitude toward burden bearing is influenced a great deal by how we feel about people. One day, on the street, a man met a little girl carrying a crippled child nearly as large as she. "Child, you shouldn't be carrying that boy, he's too heavy for anyone as small as you to be lifting." Without a moment's hesitation the child responded, "He ain't heavy, mister, he's my brother!" Burdens are easier carried for brothers.

While it seems that burden bearing is something that cannot be done away with, it is of great consolation that, though others may not be willing to help carry your load, you can depend on God to sustain you. "Cast thy burden upon the Lord, and he shall sustain thee" (Psalms 55:22).

People who are accustomed to carrying heavy loads say that to shift the load often is restful. Jesus could have been thinking of this when said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

Ohio Church Advances Under Leadership Of Former Kentuckian

On a recent Sunday the Westwood Baptist Church, Dayton, Ohio, had 1,129 in Sunday School. Ten years ago there were only 275 members of this church. Nine years ago a Kentuckian, John W. Kurtz, became the Westwood pastor and the record of advance and expansion sounds incredible.

Westwood has led the state in number of baptisms for eight years and the present membership stands at about 2,000. Nine other churches have been started through the mission efforts of Westwood.

Pastor Kurtz reports that Henry Downing, pastor of Crestwood in Frankfort, will be the evangelist in the Westwood revival this month.

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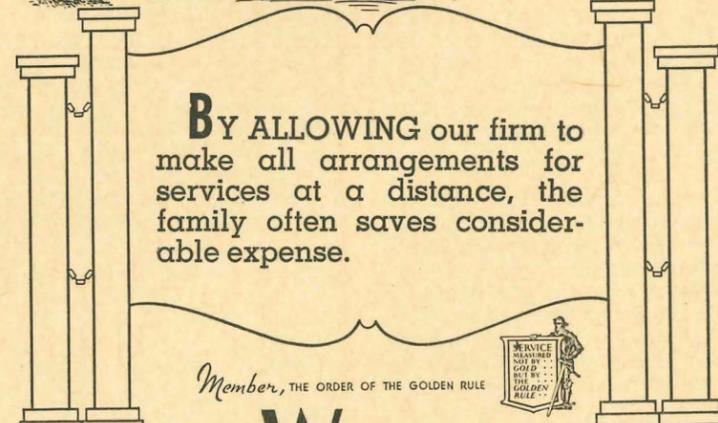
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QUESTIONS FOR CONTROVERSY

By PORTER ROUTH in The Baptist Program, February, 1958

The dictionary defines controversy as the "act of arguing a question about which differences of opinion exist; debate, dispute, quarrel, wrangle."

Controversy is a part of nearly every conversation. It can be a source of light. It is often a source of heat. It can lead even into bitter darkness.

Paul admonished the Philippians, "Do all things without murmuring and disputing." Certainly Paul was concerned with harmony, but he was not saying that there should never be a discussion. He exhibited his own ability to state his point of view, to controvert the point of view of others on more than one occasion.

Francis Bacon, the English essayist, said, "Men ought to take heed of rendering God's church by two kinds of controversy. The one is, when the matter of the point controverted is too small and light, not worth the heat and strife about it, kindled only by contradiction. The other is, when the matter of the point controverted is great, but is driven to an over-great subtlety and obscurity; so that it becometh a thing rather ingenious than substantial."

Many church and denominational controversies are tempted at these two points; in the first instance the issues are insignificant and trivial; while in the second, the issues might be significant, but the issues are given second billing, while the spotlight is kept on personalities involved.

In any controversy it might be well to ask several questions:

1. Do we have all of the facts available? Truth is never found down the road of ignorance. All colors look alike in the dark. You may reach a tentative conclusion through the lack of facts, but you do not really resolve basic differences. Many controversies would never arise if both parties involved would take the time to get the uncontrovertable facts.

2. Are the fruits of the controversy really worth cultivating and picking? Is the question significant or is it incidental? Is there a possibility of taking the seed of a small controversy and finding that when it is planted six large controversies have grown in its place?

3. Am I confusing pride with principle? Many times we are blinded by an opportunity to take personal advantage to satisfy our pride in the name of principle.

4. Do we descend to the level of personal vilification when we see our fortress of principle being breached? This is not only an unchristian tactic in controversy, but it is a certain confession that the principle we so proudly proclaimed has been controverted.

5. Do we recognize that every question has two sides? Someone has said,

"Yes, my side and the wrong side."

We must start every discussion, however, with the understanding that the parties involved have different backgrounds, and sometimes words which are perfectly clear and understandable out of our own experience have completely opposite meanings to those who come from a different experience. It is easy sometimes to resolve a controversy by a brief review of vocabulary.

6. Do we truthfully seek to know God's will and word in every question of controversy? God may not abide with either the majority or the minority vote in a Baptist church or in the Southern

Baptist Convention. Human reason often crumbles against the impritable spirit of God's eternal truth. As Samuel Johnson said, "Wretched would be the pair above all names of wretchedness, who should be doomed to adjust by reason every morning all of the minute details of a domestic day."

What does God want me to do as an individual? What does God's Word say? What does God's spirit, as revealed in Jesus Christ, signify? What is the purpose of my church? What is the goal of my home? What should we do in our denomination?

These questions and others should be uppermost in our minds when we enter into controversy in any of these areas, remembering above all else that "there abideth faith, hope, and love, but the greatest of these is love."

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DEPARTMENTS

Bethel College Focus Week

By BETH HAYWORTH



J. Chester Durham

A Focus Week, sponsored by the State Student Department, was held on the campus of Bethel College, March 10-12. "His Call — Your All," was the theme chosen by the students and faculty for this special emphasis on relating the Christian faith to the total life.

Christian leaders from many professions were used to complete the program. Out-of-town personnel were Mr. J. Herbert Gilmore, pastor of the Deer Park Baptist Church, Louisville; Dr. Henson Harris, dean, Georgetown College; Mr. John Cheyne, missionary to Nigeria; Mr. Roy Brigance, B. S. U. director, Bowling Green; Mr. George Claiborne, coach, Daviess County High School, Owensboro; Mr. J. Chester Durham and this writer, Miss Beth Hayworth, from the State Student Department, Middletown.

The Hopkinsville people who participated were Mr. and Mrs. Graham Harvey, insurance agent and housewife; Dr. Sidney Maddox, pastor, First Baptist Church; Mrs. Gabe Payne, housewife; Mr. Malcomb Lunsford, assistant to the pastor, First Baptist Church; Dr. Robert Coleman, M. D.; and Mr. Henry Hudson, former athlete at the University of North Carolina and now postmaster.

The three-day program featured chapel services each morning, classroom visitation, noonday worship, afternoon seminars for the faculty, evening worship services, seminars for the students, and informal discussions on each dormitory hall late in the evening. In the seminars for the students these topics of current interest were discussed: Everyday Problems of Up-to-Date People, Christian Race Relations, Opportunities in Vocational Christian Service; Christian Laymen in Today's World, Preparation For Marriage, How Do You Know It's Love? Are You Fit to be Tied? Moral Issues Facing College Youth, Missions: Opportunities and Qualifications, and Finding and Doing the Will of God.

Miss Mary Mack Sadler and Mr. Willis Henson, both freshmen students at Bethel, served as co-chairmen for the Focus Week.

Mrs. Whiteker, Ex-President Kentucky WMU, Passes

By MRS. GEO. R. FERGUSON



Mrs. Eureka W. Whiteker

Mrs. E. W. Whiteker, former president of Kentucky Woman's Missionary Union, went to be with the Lord on January 28. Details concerning her life and the funeral services are to be found elsewhere in this issue of the Western Recorder.

Members of Woman's Missionary Union have loved and admired Mrs. Whiteker for many years for her dedicated life and outstanding leadership in the work of Woman's Missionary Union. She served Kentucky as State WMU President from 1933-37 and as Golden Jubilee Chairman in 1938. She served as Vice President of Woman's Missionary Union auxiliary to the Southern Baptist Convention from 1934-37 and as Personal Service Chairman of WMU, SBC from 1937-41. Her mother, Mrs. E. B. Sayers, served as Kentucky WMU President 1910-11, these two forming one of only two such "mother-daughter teams" in Southern Baptist history.

Mrs. Whiteker never lost her interest in the cause of Missions and the work of Woman's Missionary Union. She was continually active in all phases of the work and frequently attended regional, state and convention-wide meetings and Ridgecrest WMU conferences even after her health became somewhat impaired.

We shall greatly miss the inspiration of her life and her wise counsel.

Our sincerest sympathy is extended to her husband, who has shared her interest and understanding of Missions.

CREDENTIAL CARDS FOR HOUSTON

Requests should be made immediately for credential cards for the meeting of

Woman's Missionary Union in Houston, Texas, May 18-20. The number of accredited messengers from Kentucky is limited. When your request comes to our state office you will be mailed an accreditation form to be signed by your WMS president. You will present this card at the registration desk in Houston, signifying you are an accredited messenger. Messengers with credential cards will be registered on a first-come, first-served basis in Houston.

Conduct Some Enthusiastic Visitation Campaigns In Your Sunday School

By ROY E. BOATWRIGHT



R. E. Boatwright

In addition to the regular weekly visitation days, plan some special campaigns to make visitation interesting, attractive, and varied.

1. *In March, conduct a "New Friends" Day.*—Select for concentrated visitation a picked list of prospective "new friends," and

plan to honor them in the Sunday school and preaching services. Greet them warmly and present them with a beautiful flower to wear. Lead them in an inspection tour of the church plant, and introduce them to the church leaders. In the auditorium, reserve a special section for them, and introduce them in the service. Give them a souvenir "New Friends' Card" and urge them to join the Sunday school. Advertise the results.

2. *In April, plan a man hunt.*—Set a date for the hunt and issue "hunting licenses" (prospect assignments). Outline a hunting area and determine the "bag limit." Urge the hunters to bring their "bag" to the church for introductions and reports.

3. *In May, have a baby hunt.*—On May 4, celebrate Christian Home Week by going into the area to enrol as many babies as possible in the Cradle Roll department. Write your state Sunday school secretary for details on this project.

4. *In June, promote an Extension department drive.*—Many church members and countless non-church members cannot attend services because of work or illness. Go after these persons, love them, and enrol them in Bible study through the Extension department. You can increase your Sunday school enrolment ten per cent through the Extension department alone.

5. *In July, follow up the Vacation*

Bible school prospects. Each year about ten per cent of the boys and girls enrolled in our Bible schools are not enrolled in Sunday school. In each home, an average of five additional persons are prospects for the Sunday school. Reap the full fruits of the school by going into the home and enlisting the entire family in Bible study on Sunday morning.

6. *In September, track down the unenrolled church members.*—More than one-third of all our church members are not enrolled in Sunday school. Get their names, ages, and addresses, and assign them to the proper classes. On a Sunday afternoon, conduct a church member enlistment campaign.

7. *Point toward Harvest Day.*—Harvest Day, September 28, is a day for united effort to win the lost to Christ and the unaffiliated to church membership. In advance of the day, prepare and use prayer lists, and concentrate on visitation of the unsaved. On the day, conduct earnest decision services either in the departments or in the preaching services.

The wail of a police car siren usually indicates that a law has been broken. Has your Sunday school broken the law—the law of Sunday school growth which says that enrolment increases in direct proportion to the number of personal visits made? "You can grow now"—but the indispensable ingredient in growth is VISITATION!

Brotherhood In Warren County

By FORREST R. SAWYER



F. R. Sawyer

An Associational Missionary rejoiced to see the first fruits of his aspirations for the Brotherhood program in the Warren Association of Baptists, Monday evening, March 17. More than 250 men and boys, representing 25 of the association's churches, were present at the Calvary Baptist Church, S. T. Skaggs pastor, in Bowling Green.

Associational President Richard Oldham introduced the Associational Male Chorus, directed by Jim Jones and comprised of 26 members from the First Baptist Church, Calvary, Glendale, Burton Memorial, Richardsville, Forest Park, Plano, Providence Knob, Eastwood, Cedar Bluff, and the B. S. U. Director from the campus of Western State Teachers' College, Roy Brigance.

The host pastor and associational moderator, S. T. Skaggs, presented the devotional and welcome, after which the men were led in prayer by T. B. Shelton.

Attendance Vice President Sam Todd called the roll of associational churches and the following were represented: Barren River, William Moore, pastor; Bethany; Bowling Green, First, J. R. Estes pastor; Burton Memorial, Raymond Ward, pastor; Calvary, S. T. Skaggs, pastor; Cedar Bluff; Eastwood, W. H. Rogers, pastor; Emmanuel, Charles Stovall, pastor; Forest Park, John Couch, pastor; Glen Lily, Cliff Bratcher, pastor; Glendale, Richard P. Oldham, pastor; Greenwood, E. L. Haddix, pastor; Highland, J. Carpenter, pastor; Iva, Charles Wilkey, pastor; New Gasper, R. Kenny, pastor; Oakland, Edd Boling, pastor; Plano, W. S. Doyel, pastor; Pleasant Grove, Charles Lowe, pastor; Providence Knob, Mel Taylor, pastor; Richardsville, W. D. Anderson, pastor; Rocky Hill, James Banton, pastor; Rocky Springs, Charles Harris, pastor; White Stone, Jerry Houchens, pastor; Woodburn, B. A. Houchens, pastor; Andrew Mission, L. E. Lightfoot, pastor.

The Associational Royal Ambassador Leader, Bob Jones, was present with

a number of "tomorrow's men" who "lifted" the offering. Mr. Jones reported a number of Royal Ambassador chapters, and that the Royal Ambassadors Counselors Leadership Course had been completed.

W. H. Rogers, the Promotion Vice President of the Associational Brotherhood, gave a report on the part some of the men had had in reconditioning the building of the Iva Baptist Church.

The Associational Program Vice President, Mark Wallace, was unable to be present, and the featured speaker of the evening, Dr. R. G. Lee, pastor of the Bellevue Baptist Church in Memphis, Tennessee, was introduced. His message emphasized the meeting's theme of "Visiting to Win."

Associational officers other than those mentioned above include Charles Harris, secretary-treasurer, and the Pastor's Advisory Council, composed of Edd Boling, Charles B. Stovall, and Joseph R. Estes. Harold Moore is the associational missionary in Warren Association of Baptists.

State Training Union Convention, April 10-11, 1958

St. Matthews Baptist Church, Louisville, Kentucky
CHARLES H. HAM, Presiding

Thursday Evening

6:50	Musical Meditation	
7:00	Sing Unto The Lord	William A. Cox
7:15	Devotional (Chalk Talk)	W. Karl Steele
7:35	Welcome	Carroll Hubbard
7:40	Announcements	
7:50	Intermediate Sword Drill	W. C. Dudley, conducting
	(Regional Winners as participants)	
8:30	Song	
	Offering	
	Special Music	William A. Cox
	Message	Charles Wellborn

Friday Morning

8:50	Musical Meditation	
9:00	Sing Unto The Lord	William A. Cox
9:15	Devotional (Chalk Talk)	W. Karl Steele
9:35	Business	
9:45	Feature	Harvey T. Gibson
10:00	Conferences for all age groups	
11:35	Speakers' Tournament	
	(Regional Winners as participants)	
	17 and 18 year, non college	Ground Floor
	18-24 year and all college students	Auditorium

Note: Two participants from each division will be selected to take part in tournament on Friday night.

Friday Noon Meal

Adults	Spring Meadows
Young People and Older Intermediates	Seminary
Intermediates	Kentucky Baptist Building
Juniors	St. Matthews Baptist Church

Friday Afternoon

2:15	Sing Unto The Lord	William A. Cox
7:15	Devotional (Chalk Talk)	W. Karl Steele
2:50	Nursery-Beginner-Primary Work	Florrie Anne Lawton
3:00	Conferences for all age groups	
4:10	Junior Memory Work Drill	Stanley Howell, conducting
	(Regional winners as participants)	

Friday Night

6:50	Musical Meditation	
7:00	Sing Unto The Lord	William A. Cox
7:15	Devotional (Chalk Talk)	W. Karl Steele
7:35	Feature	
7:50	Speakers' Tournament	Harold D. Tallant, conducting
	(Four Winners of Morning Tournaments)	
8:30	Song	
	Offering	
	Special Music	William A. Cox
	Message	Charles Wellborn

Seminary Music School Sponsors Music Workshop

By Eugene F. Quinn



E. F. Quinn

A Church Music Workshop for church music directors and choir members will be held at the School of Church Music of Southern Baptist Seminary on April 25 and 26 as a brief refresher for ministers of music and choir members. The Kentucky Baptist State Music Department is co-operating in plans for the workshop.

Mr. Don Craig is guest conductor for the Music Workshop and Choir Festival. He is active in New York City as the choral director of the Telephone Hour and as choral arranger and conductor for the Oldsmobile Dealer Announcement Shows. He may be best known for his work as trainer of the Fred Waring Radio Glee Club.

New faculty members of the Seminary School of Church Music will also enrich the Workshop. Dr. William C. Bushnell, Mr. Russell A. Hammar, Mr. G. Maurice Hinson and others will make significant contributions.

From the Church Music Department of the Baptist Sunday School Board Dr. W. Hines Sims and Mr. William Reynolds will add their experience.

Programs containing the curriculum and registration details are available upon request from the Seminary School of Church Music. All church music leaders are cordially invited to attend.

Missions and Evangelism

Mountain Missions Conference to be Held, At Berea, May 5-7

By ELDRED M. TAYLOR

The Mountain Missions Conference, held at Oneida, Kentucky, each spring, has come to be a very important gathering for these working in Eastern Kentucky. This Conference provides inspiration, Bible study, panel discussions, group conferences and fellowships. The techniques of mission work are studied. Problems faced by pastors, missionaries, and Missions Committees are frankly faced and their solutions are shared.



E. M. Taylor

Laymen as well as pastors and missionaries receive valuable help at the Oneida Conference. Therefore, members of Church Missions Committees and Mission teams are urged to attend. Pastors are also urged to attend. It is not a Conference for missionaries only. From the beginning, the Conference has been open to anyone interested. Many pastors and laymen do attend with the missionaries.

Because of the interest of Kentucky Woman's Missionary Union, we are able to invite the wives of those who attend. Mrs. George R. Ferguson, executive secretary of Kentucky Woman's Missionary Union, will conduct special conferences for the ladies.

This year's program will include such personalities as S. F. Dowis and M. Wendell Belew, of the Home Mission Board. The State Executive Board will be represented on the program by W. C. Boone, Eldred M. Taylor and J. Edward Cunningham. Numerous pastors, missionaries, and laymen will also help with the program.

There is no charge for room and meals! Rooms are furnished by Oneida Institute. The meals are provided by the State Executive Board and Kentucky Woman's Missionary Union. The Home Mission Board assists with program personnel.

The Conference will begin on Monday, May 5, at 2:00 P.M. Central Standard Time and close at noon on Wednesday, May 7. Reservations should be made by writing directly to Mrs. D. C. Sparks, Oneida, Kentucky.

Pastors, come and bring laymen who are working with you in your Church Centered Mission Program. Please do not forget that you are urged to bring your wife to this Conference. Make your reservation as soon as possible.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE FOR MARCH 23, 1958

	S.S.	Add.	T.U.
Louisville, Walnut St.	1,418	5	528
Missions (3)	203		
Lou., 9th and O	1,211	5	380
Mission (1)	109		41
Lou., Carlisle Ave.	1,178	5	274
Missions (3)	270	2	119
Lou., Crescent Hill	1,039	6	260
Missions (2)	126		
Owensboro, Third	943		219
Lexington, Immanuel	884	6	281
Harrodsburg	883	7	234
Missions (3)	134		87
Evansville, Grace	879		
Hopkinsville, Second	849	3	186
Madisonville, First	843		227
Covington, Calvary	840		
Lou., Beechland	806	1	190
Mission (1)	431	9	163
Lexington, Calvary	792	2	214
Mission (1)	46		
Lou., Victory Mem.	770		157
Missions (2)	179		87
Elizabethtown,			
Severns Valley (2)	769		192
Newport, First	751	6	189
Missions (2)	211		
Lexington, Grace	751	3	207
Missions (2)	101		
Covington, Latonia	725	2	140
Mission (1)	116		30
Lou., Beechmont	723		123
Mission (1)	388	4	139
Mayfield, First	703		275
Somerset, First	680		193
Mission (1)	67		
Murray, First	674		
Mission (1)	34		

Frankfort, First	669		161
Mission (1)	95		39
Hopkinsville, First	661	1	189
Georgetown	659	1	226
Missions (2)	29	3	
Lou., Hazelwood	634	3	135
Campbellsville	628		
Missions (4)	112		
Ashland, First	621		79
Missions (3)	194		
Glasgow	604	2	110
Missions (2)	160		
Ashland, Unity	576	18	125
Henderson, Immanuel	572		97
Missions (2)	107		
Shelbyville, First	569		120
Lou., Southside	549		121
Lou., Shively	541	3	93
Mission (1)	97		35
Danville, First	540	1	147
Missions (2)	128		53
London, First	533		126
Missions (2)	69		
Lou., Third Ave.	529	3	125
Mission (1)	148		55
Corbin, Central	529		94
Mission (1)	65		22
Lou., Highland	520	1	165
Covington, Southside	520		72
Lou., Eastern Parkway	500		112
Winchester, Central	494		108
Lou., Bethany	483	1	92
Lou., Farmdale	480	1	135
Mission (1)	92		50
Florence	478	1	81
Danville, Lexington Ave.	464		72
Mission (1)	38		
Owensboro, Eaton Mem.	463		170
Lou., Valley View	452	4	130
Bellevue	450		92
Clarksville, Ind. (2)	433	25	151
Lebanon, First	431	3	91
Mission (1)	110	3	51
Versailles	428		78
Owensboro, Hall St.	427		143
Covington, First (1)	425	2	171
Paducah, First	425	1	165
LaGrange, DeHaven Mem.	419		112
Bardstown	419		51
Lou., Shawnee	414		152
Richmond, First	414	2	96
Lou., 18th St.	395	1	106
Mission (1)	54		23
Mt. Washington	393	3	119
Lou., Immanuel	392		86
Springfield, First	385		95
Morganfield, First	381		126
Walton, First	375	1	149
Ludlow, First	371		85
Lexington, Felix Mem.	362		108
Nicholasville	357	6	91
Mission (1)	25		134
Russellville, First	349		
Mission (1)	49		
Lou., Beechwood	347	2	99
Paducah, East	336		117
Hazard, First	320		63
Shepherdsville	318		59
Ashland, Pollard	310		100
Mission (1)	78		
Scottsville, First	308		86
Campbellsville, Pleasant Hill	306		142
Frankfort, Crestwood	303		108
Bowling Green, Eastwood	300		124
Louisville, Baptist Temple	300		62
Mission (1)	121		43
Dayton, First	300		
Franklin, First	297		75
Mission (1)	44		18
Middletown, First	293		89
Owensboro, Crabtree Ave.	292		104
Williamson, E. Williamson	286	2	86
Mission (1)	32		
Lebanon Junction	283	2	89
Middlesboro, E. Cumb. Ave.	273		93
Hawesville	271		78
Dawson Springs	266		71
Covington, Ashland Ave.	259		105
Greenville, First	258		89
Campbellsville, S.			
Campbellsville	256		
Cold Spring, First	254	2	80
Mt. Vernon (1)	252		65
Somerset, Calvary	248		110
Mission (1)	33		
Frankfort, Memorial	246		
Owensboro, Seven Hills	240		67
Benton, First	235	2	114
Carrollton, First	234		77
Lou., Portland Ave.	227		28
Marion	226		55
Falmouth	225		
Mission (1)	25		
Sonora	224		104
Prestonsburg, Irene			
Cole Memorial	217	2	70
Missions (13)	383		
Hazel	212		
Cloverport	205		50
Pleasant Grove, (Jeff. Co.)	185		86
Bowling Green, Glendale	162	2	92
Frankfort, Thorn Hill			136

Sunday School Lesson

For April 6, 1958

By H. C. Chiles

THE CHURCH'S ASSURANCE OF VICTORY



H. C. Chiles

Christ's coming forth from the tomb gives us the assurance of victory which is glorious to contemplate.

John 20:26-29.

When the Lord Jesus Christ appeared to the ten apostles after His resurrection, and "showed unto them His hands and His side," Thomas was not present with them. His absence is not explained, but it is possible that Thomas had lost hope, believing that Christ was dead and that He had stood for a lost cause. Evidently he was not present because he did not expect Christ to be there. Because of his absence, he missed the privilege of seeing Christ, the thrill of a great joy, the gift of peace, the commission to a great service and a fresh anointing of the Holy Spirit. Anyone who absents himself from the meetings of God's children will always suffer a spiritual loss.

Having sought out Thomas, the other disciples told him that they had seen Christ, Who had arisen from the dead. Thomas refused to believe what he was told until he himself should have ocular proof. On the next Lord's Day Thomas was present with the other disciples. Christ appeared to them and reminded Thomas of his statement that he would not believe without positive proof, so He offered to permit Thomas to inspect His wounds. Our Lord said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Seeing his Lord and hearing His voice removed his doubts. Immediately Thomas believed and exclaimed, "My Lord and my God!" Although he had shown the strongest tendency to unbelief, with one leap he came to the place of the very highest possible faith. Christ told Thomas that it would have been better if he had believed that He had risen without having to see for himself that He had kept His promise. Christ does not ask for faith without consideration, but He does ask for it without sight.

Ephesians 1:15-23.

This is the first prayer of Paul which is recorded in the Epistle to the Ephesians. What a privilege that we have in being permitted to read and study the prayer of the great Apostle! His prayer was a request for knowledge, for a fuller knowledge of those divine bless-

ings which have been set forth in the preceding portion of this chapter. In this remarkable prayer thanksgiving preceded petition. Having heard of the faith of the Ephesian Christians in Christ and their love for others, Paul said, "I cease not to give thanks for you." He assured them that he gave considerable time to prayer on their behalf.

It is evident that Paul's conception of prayer was not the expression of generalities for the relief of the mind or a psychological reaction of some sort. To him, prayer was a personal dealing with God, who is ever ready and anxious to listen to earnest petitions. To God, Paul brought the needs of those for whom he was making intercession. He did not pray that they might have easier lives and be spared from persecution, nor was he concerned about their obtaining great honors or riches, but he wanted their heavenly Father to give unto them the spirit of wisdom. He knew that, if Christ had control of their understanding, they would be able to live victoriously.

What did Paul want God to enable their spiritual understanding to grasp? He prayed that they might have such a spiritual revelation that they would be able to understand more clearly the hope which was inspired by the call of God. If Christians are to grow in a manner which will please God, they must have a clear understanding of some particular truths. Do we realize and appreciate fully the hope there is in our calling? Are we aware of the immense privileges which we have in Christ and the expectations we have with reference to the life beyond this? Such knowledge will quicken us to the utmost diligence in Christian service and patience in tribulations. Paul also prayed that the believers at Ephesus might know "the riches of the glory of his inheritance in the saints;" that is, the riches He possess in them. It is good to know that the saints have an inheritance in God, but it is also marvelous that God has an inheritance in the saints. The Apostle besought God to let the Ephesian Christians know the greatness of the power He was prepared to exert toward them.

This mighty power of God was exercised and demonstrated in the resurrection of Christ from the dead, in His ascension and exaltation, and in giving Him headship over all things. It is good to live in the dispensation when things are under His direction. It is our duty as Christians to acknowledge His Lordship over our personalities, our possessions and our plans. His marvelous power is available to all obedient be-

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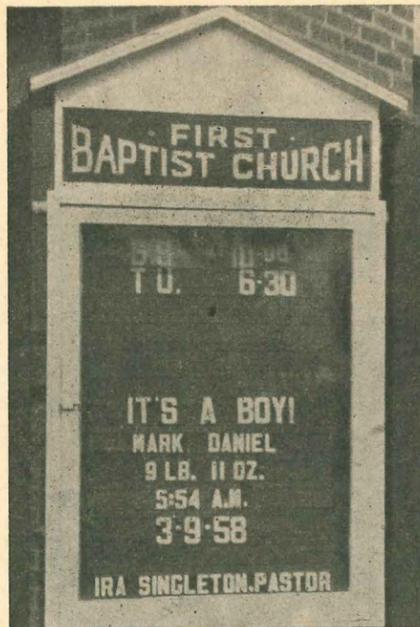
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►Robert Stack, recent graduate of Southern Baptist Seminary, is the new district missionary for Owen County and Ten Mile Associations.

►Drew Harrington is now serving as pastor of Valley Creek Church, in Severns Valley Association, while attending Southern Seminary. Native of Alabama, he was graduated from Howard College there, and was pastor of Patton's Chapel Baptist Church. Mrs. Harrington is the former Carol Ballard, Tallassee, Alabama. They have one son, Timothy Drew.

►Walter K. Price, Danville, assisted Pastor W. L. Crumpler in a revival at Central Church, Maysville, ending March 11. The majority of the 22 making professions were adults, and 3 others came by letters. More than 50 offered themselves for rededication and two young people answered the call to full time Christian service. Reginald W. Johnson led the music.

liervers. It is our privilege and obligation to so yield ourselves to our Lord that we may be channels through which His great power can work effectively.



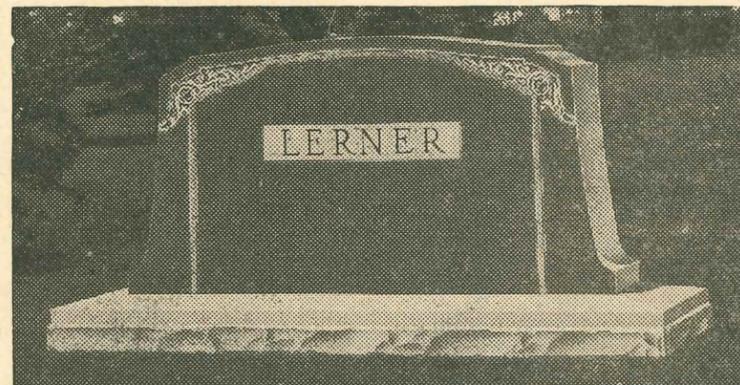
Unique birth announcement by Pastor and Mrs. Ira Singleton, First Baptist Church, Barlow, Kentucky.

►C. W. Devine, pastor, First Church, Central City, will assist Pastor John Couch in a revival effort at the Forest Park Baptist Church, Bowling Green.

►Second Baptist Church, Greenville, has called Randall Green as pastor. Brother Green, who is married and has three children, comes from Scottsville.

►Sunday, March 23, was set as Missionary Night at the Bardstown Baptist Church. Dr. Pat Hill, missionary to Nigeria, showed pictures and told of Baptist work in Africa. The service was sponsored by the circles of the Woman's Missionary Society. Dr. J. T. Burdine, Jr., is pastor of the Bardstown church.

►Second Baptist Church, Hopkinsville, observed a Layman's Revival, March 16-21. Speakers were Robert L. Pogue, business manager of the *Western Recorder*, H. D. Hudson, Hopkinsville postmaster; Robert Bridges, treasurer, Hopkinsville Milling Co.; Dr. Clyde Aldridge, chiropractor; Pollard White, attorney; Forrest R. Sawyer, state Brotherhood secretary. The revival was sponsored by the Brotherhood. Music was directed by Kenneth Smith. J. H. Maddox is pastor of the Second Church.



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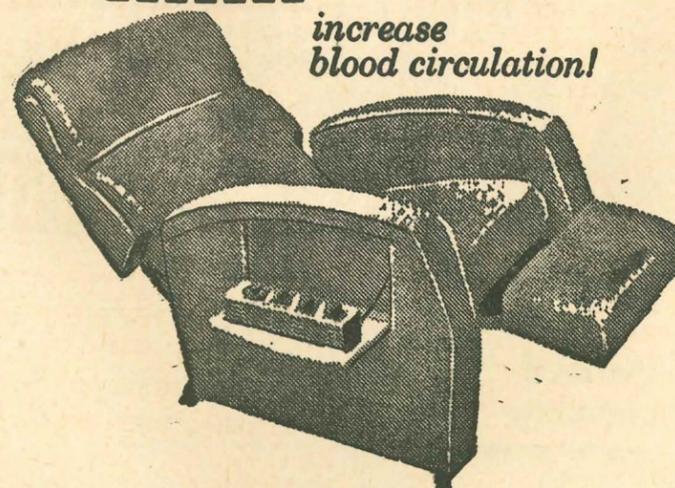
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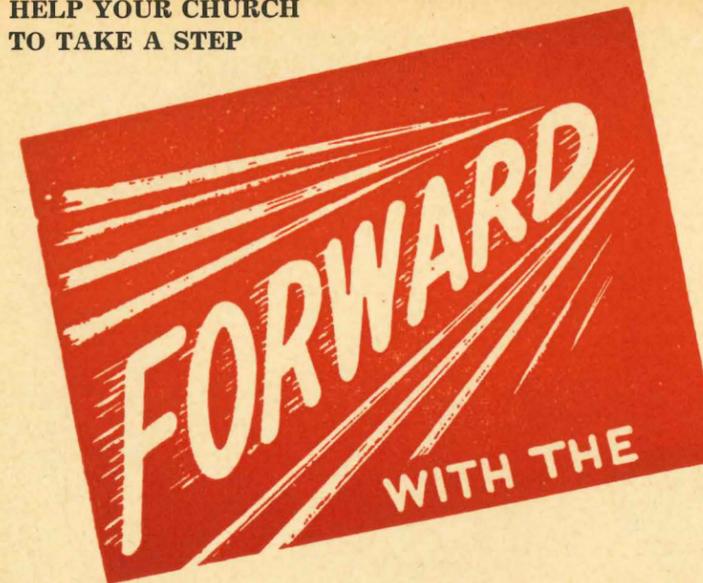
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