

Western Recorder

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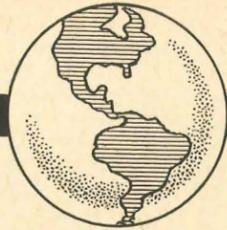
Kentucky Baptists at Work?

Pages 10, 11 and 12



The Rice Hotel will be the headquarters hotel for the 1958 session of the Southern Baptist Convention in Houston, Texas, May 20-23.

—The Baptist Press



GLEANINGS FROM THE FIELD

Musician Called

►Erlanger Church has called Derry Homberg as its director of music. Formerly he was associated with Parkland Church, Louisville.

Missionary Day at Clear Creek

►Dr. Lewis W. Martin, director of schools of missions for the Home Missions Board, was the principal speaker in the Missionary Day program at Clear Creek Baptist School on March 26, according to D. M. Aldridge, president of the school. This is the fourth regularly scheduled Missionary Day program of the current school year featuring world missions. Four or five times a year classes are suspended to bring to the school foreign missionaries who are at home on furlough, state and home mission leaders.

Passing of Beloved Women

►Mrs. Ethel Hills departed this life December 8, 1957. She was a faithful member of the First Church, Ashland and its W. M. S.

►After several weeks of illness, Mrs. Elizabeth Jackson Evans died in her 77th year on December 24, 1957. She was a faithful member of the Smithfield Baptist Church and its W. M. S.

►Miss Martha Graham, loyal and consecrated Christian, and member of the Thornhill Church of Frankfort, passed away December 16, 1957. She was active in the W. M. S., and spent most of her life as a public school teacher.

►Mrs. Kizzie Murphy passed to her reward December 16, 1957. She was a daughter of the late Pastor R. L. Purdom, an outstanding Baptist minister in the Central Association for many years. She was a consecrated Sunday school teacher and president of the W. M. S. from time to time. Also she was superintendent of W. M. U. work in Central Association for eight years, and started the W. M. U. work in most of the churches of her association.

Kentucky Revivals

►Pastor Harold Wainscott and the members of the First Church, Pikeville are having Dr. Robert E. Humphreys as the preacher and Harry Hampshire as song leader in a revival April 20-27.

►Dr. Thomas J. Powers, pastor of the Ancient City Baptist Church, St. Augustine, Florida, is doing the preaching in a revival at the Memorial Baptist Church, Frankfort, Ky., Earl S. Bell, pastor, is leading the singing. Dr. Powers is a former pastor of the Versailles Baptist Church and past moderator of the Elkhorn Association.

►Dr. James P. Wesberry, pastor of the Morningside Church, Atlanta, Ga., was the evangelist with Pastor Jack L. Lowndes at the Erlanger Baptist Church. Dr. Wesberry is president of the Georgia Baptist Convention and an immediate past-president of the Southern Baptist Pastors' Conference. Eugene Spencer, minister of music at the Latonia Church, led the singing. There were 20 additions—13 for baptism and 7 by letter.

►J. Chester Badgett, Campbellsville, has been conducting an evangelistic conference with the Central Association in preparation for its 1959 simultaneous crusade. The highlight of the conference was the evening service, at which time a Pack-The-Pew plan was used to promote attendance. Each church was given a quota. Every pew in the First Church of Springfield was packed, with a total attendance of 350. The evening speaker was W. K. Wood, Ashland. The inspiration of the gathering sent all people away with a confident spirit of attempting great things for God.

►Dr. Harold D. Tallant, Madisonville was the evangelist and Bob Hickman, Winchester, was the song leader in a revival with G. R. Abernathy of the First Baptist Church, Irvine, March 24-30. There were 38 professions of faith one addition by letter and 7 rededications. This makes a total of 72 additions for the year with a growth in all organizational work. The church observed the anniversary of Pastor and Mrs. Abernathy with a reception in the basement following the evening worship, Sunday, March 23. The Forward Program of Church Finance is now being promoted and will be concluded on May 18.

►Pastor Guy Deane reports a revival with Pastor J. D. Herndon, Buena Vista Church, Owensboro, as the evangelist, at his church in Martin, Ky. Pastor Deane commends the strong gospel preaching of Brother Herndon which resulted in several additions to the church. Pastor Herndon presented 300 persons with a Gospel of John, and the family with the most members present

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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each night of the nine-day meeting was presented with an illustrated copy of the New Testament. A carload of fine used clothing was also taken by Bro. Herndon for distribution to the needy of the area. Pastor Deane also reports a fine supply of crayon colors and construction paper provided to the Martin church from the Primary Sunbeam Department of the Eastern Parkway Baptist Church, Louisville. Miss Betty Weller is the Eastern Parkway Sunbeam leader.

Public Office -- An Opportunity for Christian Service

By EUGENE SILER, U. S. Congressman from Eighth District of Kentucky and Ex-Moderator of General Association of Baptists in Kentucky, in Brotherhood Journal

It seems to be a rather common concept with many people that only corrupt citizens will take a serious part in the field of ordinary politics, which, says Mr. Webster, is merely the science or art of government. And the companion thought that usually goes along with that common concept is that office holders are always a morally depraved lot, either from the very beginning or after they are "in" for a little while as public officials.

Yet it is worthwhile for us to recall that wise old King Solomon once declared in Proverbs 29:2: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn." Now if true Christians are considerably righteous, as all of us believe they should be, then they, the followers of Christ, should consistently possess the authority of government and habitually bear rule over our public affairs, as mentioned by Solomon, so that more people may sing a song of happiness and fewer people may weep in sorrow as they pass through the corridors of this mortal life.

If Christians have no proper place in politics or public office, then they would seem to have no proper place whatever in any field of secular service. Certainly public officials must deal daily with the people, either on a kindly or unkindly basis, either on a moral or immoral basis, either on an honest or dishonest basis, either on a truthful or untruthful basis. But real Christians, even though they are mere sinners saved by grace, can yet be nothing but ordinarily kind and moral and honest and truthful, and the general public, seeing these manifest qualities in their own public officials, are bound sooner or later to inquire, "Whence come the well springs of this man's excellence." The response that "He is just a Christian," must surely produce something of real testimony in behalf of the great power and continuous vitality of a living Lord.

As For Me And My House

About 3,400 years ago there was a combined political-military leader named Joshua. He gathered all the tribes of Israel together in Shechem and made a political speech in the presence of the elders and judges and all of the people generally. In a magnificent

stump speech he glorified God in a most outstanding manner, reaching a climax by telling all those who would be followers of Baal that they could freely choose whom they would serve but that as for himself and his own house they would serve the Lord. It was a great moment when that central public figure of the hour, the most prominent leader of all the people, stood openly and firmly for God in such an outspoken manner.

The politician or office seeker of the present day should be like Joshua. He should commit himself and his household publicly to the service of God. He should intimately know the Bible and quote from its verses. He should carry the New Testament with him at all times, even more faithfully than his own key ring or his pocketbook. He should unhesitatingly tell the voters he would rather stand for something and lose than stand for nothing and win.

"As for me and my house, we will serve the Lord." What a speech for the liquor racketeers and ward heelers to hear resounding from the political stump or see quoted in the daily press! God's politicians of today should do no less than Joshua did in his own day.

That All The Earth May Know

Also, there was once a young and budding political leader named David just beginning his career in the "science of government," about 3,000 years ago. And we find that he emerged from his humble place as a sheep herder in his own local precinct and became a king in a very short period of time. But in spite of his humble circumstances and his youth he seemed to have come face to face with an unscrupulous and irreligious political boss named Goliath that had been running the whole show up to that time. When the final conflict between them arose, it mostly turned out to be heavy armaments against a heart of faith. The sword and spear and shield were pitted against one who came in the name of the Lord of Hosts, the God of the Armies of Israel. It was an array of reeking tube and iron shard against just one man who was calling on God to guard. It was the Philistine cursing by his gods against one who wanted that "all the earth may know that there is a God in Israel."

The modern Christian in politics is often like little David facing the great Goliath. Such a Christian has no political machine of corrupt liquor or slot machine or prostitution backers, but most often we find that he merely comes

in the name of the Lord of Hosts. He may not always win the office he seeks but there can be no doubt but that he will always achieve the main Davidic objective of making it quite possible "that all the earth may know that there is a God in Israel." And of course if he should happen to have enough Christians praying with him and for him, he would both win the office and achieve the Davidic objective at the same time and the earth would truly know that there is a God in Israel.

Behold Lord, I Give

Still another politician that finally turned out to be a devoted runner and an office holder for God was named Zacchaeus. He was, you recall, a publican (not a Republican) and a rich man who first exploited the people for the Roman government and then later was converted, made full restoration, and at last turned out to be a Christian philanthropist. So far as we can tell, he never quit politics but just cleaned up and converted over to Christ and became a marvelous credit instead of a miserable crumb. He began to say, "I give" instead of "I get," and "I serve" instead of "I steal."

Zacchaeus should be and doubtless is a great inspiration to every Christian politician in the land. He is, in a way, the patron saint of all those who feel that they can serve both Christ and Caesar in the same vocation in daily occupations that must be both sacred and secular to all those who "made haste and came down and received him joyfully," even as did Zacchaeus.

Modern men or women in politics even though they once started out to plunder, may yet thereafter remain to pray if they, like Zacchaeus, will come down out of their sycamore trees of corrupt influence and ungodly living and follow after the Son of Man and the Christian way of life.

The public official, such as the mayor of a large city or a member of Congress, constantly has his name before thousands of his own people. If that name is Christianized and is well known for its reputation as an exponent for a living Lord and for the active church life of that person it represents, then surely real Christian service must consistently come out of the particular segment of politics where that individual is living his life—a life that the Christian official will use first for Christ and then for Caesar.

The true follower of Christ we have seen baptized to walk in newness of life. The true public official we have seen sworn to support our constitution and its Americanism. When we have a combination of both of these in one individual, we have the highest example of good citizenship our country can offer to the service of the people.



DALEY OBSERVATIONS

Raising a Preacher's Batting Average

As sure a sign of spring as the bursting of the buds and the whistle of the red birds is the crack of the bat and the pop of the leather. Springtime is baseball time and the colorful autumn pigskin battles on the gridiron as well as the exciting hardwood sessions of the gymnasium are soon forgotten as the \$100,000 professional takes to the immaculate diamond in a multi-million dollar stadium and the grade school boys choose up sides and improvise a diamond on a vacant lot. I like all athletics but baseball will always be the king of the games to me.

As a lad I never remember wanting to be a cowboy, nor even an engineer on the train that came by our farm, but I whiled away many hours daydreaming of being catcher for the New York Yankees. I know why this was my dream. My Daddy was catcher on the local team, and my earliest memories of baseball were in the days of Babe Ruth, Lou Gehrig, Earl Combs and other memorable Yankees. In the days before we could afford a radio, Mother would bring the daily paper to the field as soon as the rural route mailman came, and we stopped work long enough to see about our favorite teams and players.

Very few boys ever missed their ambition more than I did for, by no stretch of the imagination can there be much resemblance between a major leaguer and a preacher-editor. All regrets for missing my dream disappeared, however, when I definitely felt the call of the Lord to the ministry and there has never been a moment I would ever exchange places with Ted Williams, though I confess I was a little envious when I recently read Stan Musial's account of one of his experiences.

Stan recalls 1947 as the season he couldn't hit. The year before he hit .365 to lead the National league but suddenly baseball became a hard, painful job. He had to drag himself to the park and try as hard as he could, he seldom got a hit and was always completely exhausted before the game was over. Often he struck out with the winning run on base. The great player says he might have given up in despair but for one thing. No matter how badly he did hit, no matter how many times he struck out, the fans in St. Louis kept encouraging him, and sometimes

cheered louder when he fanned than when he got a hit. Later he learned that an operation was needed to restore his energy, but postponed it until after the season and by sheer inspiration from the encouragement of the fans, he raised his average from .200 to above .300 for the season.

My envy of Stan is not his batting average but his treatment from the fans. Preachers have slumps too. We can talk about inspiration and all the other blessings of our Heavenly Father but most of us who stand behind the pulpit have those times when our best efforts are like sounding brass and tinkling cymbals. Many times we strike out when men are on base and we know it. There are not many preachers who have not at some time felt like quitting, and would welcome wings of a dove on which to fly away.

These are the times that try a preacher's soul. Of course he wouldn't give up, but overcoming his despair can be as much the help of the congregation as that of the Lord. Some preachers have been booed out of the church because they didn't hit a home run every Sunday. Others who struck out have been cheered on to good averages by sympathetic listeners.

Some of the times I have felt most intimately the tender mercy of the Lord were those when I so miserably failed in the pulpit as hardly to be able to greet the departing worshippers only to have some dear soul say, "Preacher, what you said today blessed my soul." That's when you know what Jesus meant when he said, "And lo, I am with you always. . . ."

For a lagging batter like Musial in 1947, a surgical operation may be the answer; but for a struggling preacher, love and encouragement will perform a miracle. With a few more cheers, we could have more .300 batters in the pulpit.

Wolves in Sheep Clothing

One of the oldest rackets known is still widely practiced. Solicitors or salesmen posing as representatives of Children's Homes or other religious institutions prey upon soft-hearted generous people and often get away with quite a haul. Sam Ed Bradley, superintendent of Spring Meadows Children's Home, reports that several reports have reached him recently of young people selling magazine subscriptions in the name of the Home. The children of our homes have never been permitted to be thus engaged and no Baptist should ever fall victim to this racket.

When such a representative appears, set the watch dog on him. Better still, find some excuse to get away from him and call the sheriff or police. The next time he represents an institution, it'll be a jail instead of a Children's Home.

BAPTIST FORUM



Editor:

Very much do we appreciate the action of your Board of Managers in deciding to send each of us Kentucky missionaries the Western Recorder. For many years some of the folks from other states have "boasted" about receiving their state paper free. I've always answered that our paper—The Western Recorder—was worth paying for.

Kowloon, Hong Kong Flora E. Dodson

GIVING MUST NOT BE MECHANICAL

Editor:

This letter is provoked by the recent article in the Western Recorder entitled "Fallacies in Designated Giving." I certainly would not wish to refute the article, but it did call to my mind a possible danger in Southern Baptist giving.

The above mentioned article gave a couple of reasons why people may designate gifts. Another reason a person or church may designate gifts could be the challenge of the urgency and need of a particular phase of our work. The Lottie Moon Christmas Offering is an illustration of this, I feel.

Giving through the Cooperative Program can be a very impersonal and mechanical thing. We church leaders may forget, at times, that some of our people may not know how their Cooperative Program money is spent. They may not realize that they are giving to missions, seminaries, etc. It may not seem important to give to the "Cooperative Program."

On the other hand, if our people are challenged with the need of missions, Christian education, etc., and asked to give through the Cooperative Program, the whole picture is different. They are supporting hospitals and children's homes which are of great concern to them.

My point is that giving must be a personal thing done in response to our love for lost people in foreign lands, the sick and needy. Giving must not become mechanical—just giving to a "program" or it will fail.

We church leaders have the obligation of keeping our people constantly informed about world needs and the Cooperative Program. Giving must be vital to the people of our churches.

Philpot, Ky. Floyd Titworth.

WESTERN RECORDER

MOB ATTACKS BAPTIST MISSION

Editor:

Some members of the Baptist churches of Ciudad Guzman, Tuxpan, and Tamazula, Jalisco, Mexico, met in the home of a new believer in the town of Zapotiltic to begin a new mission. In that town of about 6,000 people there is no Evangelical work at all. Three or four families were interested and had attended services in Cd. Guzman some.

After the meeting in Zapotiltic the priest went to the home in which the services were held and threatened to burn the house and to kill the people if they should continue services there. The man of the house told our Baptist pastors about it and it was agreed that representatives of the three Baptist churches should interview the Mayor. Two pastors and three student missionaries arrived first. Someone informed the priest and he used his jeep to round up a mob.

When the other pastor arrived and started for the mission he found a great crowd outside throwing stones and shouting insults. He rushed to the Mayor to ask for police protection. The Mayor promised to send help, but did not do so. Then our visiting pastor called up Cd. Guzman, the nearest military center and asked for help. The military authorities called the Mayor of Zapotiltic, and he reported that there was no disorder in his town. After much delay two policemen were sent out to the house, but they waited until after the mob dispersed. The priest had forced the visiting Baptists into a car and sent them out of town.

Pray that the few believers there may be faithful in spite of the threats against their lives and property. Pray also that this abuse on the part of fanatical Catholics may cause liberal people to turn to Christ. One problem we have there is that the family where we have the services live in a rented house. If they continue to allow us to have services there the priest will have the owner of the house to run them out. Pray that we may be able to buy a place for services. If the priests should succeed and run us out in one town it would only encourage them to try in many places and thus would bring bitter persecution to many.

Guadalajara, Jal., Mexico O. W. Reid

Letters of Spiritual Counsel

By WAYNE E. OATES



Wayne E. Oates

Question: I have a neighbor who says that I must be able to speak in the unknown tongue if I am to be sure that I am saved and have the gift of the Holy Spirit. How am I to answer her?

Answer: In the first place, remember that she is a person who is at least concerned

about the work of the Holy Spirit in the life of the Christian. This concern is often forgotten by many of our Baptist people and, as a result, some groups of Christians develop views like your neighbor's as almost a rebuke for our lack of concern about this vital reality in Christian experience.

In the second place, study your Bible carefully in the First Letter of John where the ways of knowing that we are born of God are clearly set forth: "Hereby we do know that we know him, if we keep his commandments" (I John 2:3). "We know that we have passed from death unto life, because we love the brethren" (I John 3:14).

"Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the flesh is of God. . ." (I John 4:2) We know that we are born of God by reason of our relationship in Jesus Christ, and not by reason of some ability, given or acquired, to speak in tongues.

In the third place, pay close attention to what the Apostle Paul says about speaking in tongues in Chapters 12-14 of his First Letter to the Corinthians. He says that not all persons have the same gift from the Holy Spirit, that there are "diversities of gifts." In listing the gifts in order of importance, speaking with tongues is listed next to the last (I Cor. 12:7-10). Also, he says that the main trouble with speaking in tongues is that a man is "edifying himself," leaving the people of the church without understanding and edification. He concludes that although he himself had spoken in tongues that it was a child-like expression of Christian experience, and that he would rather speak five words with understanding than by his voice he may teach others than ten thousand words in an unknown tongue.

To conclude, the supreme test of Christian faith and the gift of the Spirit of God is Christian love, not the speaking with unknown tongues. This requires therefore that we have understanding and affection, not condemnation and rejection, for even those who insist so rigidly upon speaking with tongues.

IN THE WORLD OF BAPTISTS

FOUR SOUTHERN BAPTISTS AT LIQUOR HEARING

Washington — (BP) — Southern Baptists will have four representatives here April 22-24 for public hearings on a bill to ban interstate advertising of beverage alcohol through press, radio, and television.

The Senate Interstate and Foreign Commerce Committee, of which Warren G. Magnuson (D., Wash.) is chairman, will conduct the hearings.

Southern Baptist representatives will include Congressman Brooks Hays (D., Ark.), president of the Southern Baptist Convention. Rep. Hays will introduce the three other representatives to the committee.

The others are A. J. Moncrief, Jr., St. Joseph, Mo., minister and chairman of the Convention's Christian Life Commission; A. C. Miller, executive secretary, Christian Life Commission, Nashville, and Dale Jones, Baptist Student Union director at University of Arkansas, Fayetteville.

BRASS CHOIR, COWBOY BAND FURNISH MUSIC

HOUSTON — (BP) — The brass choir from North Texas State College, Denton, and the Cowboy Band from Hardin-Simmons University, Abilene, Texas, will be among featured musical groups at the 1958 session of the Southern Baptist Convention here.

The music program was announced by William J. Reynolds, Nashville, music editor, Baptist Sunday School Board. Reynolds is director of music for the 1958 session. Reynolds said that V. F. Forterhase, Dallas, will be assistant music director. Forterhase is church music secretary for the Baptist General Convention of Texas. Charles Lively, South Main Baptist Church, Houston, will be organist.

Other feature music groups include a massed choir from Houston Baptist churches, a massed choir from several cities in southeast Texas, New Orleans Baptist Seminary Choir, Southwestern Baptist Seminary Choir, Southwestern Seminary Oratorio Chorus, and Baptist Hour Choir.

FIVE LAYMEN LEFT APRIL 7 FOR AUSTRALIAN VISITS

MEMPHIS — (BP) — Five Southern Baptist laymen, led by George W. Schroeder, Memphis, executive secretary-treasurer, Baptist Brotherhood Commission, leave April 7 for a series of conferences with laymen in Australia and the Far East.

They will spend a week in Australia, where they have been invited to conduct conferences on Brotherhood work. Afterward they will visit Southern Baptist

mission stations in Singapore, Bangkok, Hong Kong, and Tokyo.

Special meetings with men in these Far Eastern areas are being planned by Southern Baptist missionaries.

Accompanying Schroeder will be Dr. K. J. O'Banion, California, Mo.; Vernon Shipp, Phoenix, Ariz.; Mr. and Mrs. John W. McCall, Memphis, and Dr. Ralph Bethea, also of Memphis.

NEW ORLEANS SEMINARY BEGINS WORK ON CHAPEL

NEW ORLEANS, LA. — Ground breaking ceremonies for a \$780,025 chapel on the campus of New Orleans Seminary were held Friday (March 21) with Dr. Roland Q. Leavell, seminary president, turning the first spade of dirt.

Dr. Leavell, president of the seminary since 1946, was making his first public appearance since January 19 when he was stricken with a cerebral thrombosis. He has been recuperating at his home on the seminary campus.

Principal speaker for the ceremony was Owen Cooper, Yazoo City, Miss., president of the seminary board of trustees.

Others participating in the ceremony were Dr. J. Wash Watts, acting president and dean of the seminary, who presided, Dr. E. N. Patterson of the seminary faculty, and Dr. W. R. Fussell, pastor of Gentilly Baptist Church, New

Orleans, T. O. Winn and T. J. Bethune, all members of the institution's board of trustees.

Construction on the chapel is expected to get underway shortly with completion within 14 months.

McGEE DIRECTS DRAMA FOR OPENING CONVENTION SESSION

NASHVILLE, Tenn. — (BSSB) — Cecil McGee, recreation-drama consultant, Church Recreation Service, Baptist Sunday School Board, will direct the drama at the opening night session of the Southern Baptist Convention in Houston, Texas on May 20. The drama is based on the Southern Baptist Jubilee Advance. This will be a joint session with the Woman's Missionary Union.

►Dr. Nolan Howington, professor of preaching, Southern Baptist Theological Seminary, was with Dr. Eugene I. Enlow, Pastor, and the Bethany Baptist Church, Louisville, for its revival, March 23-30.

►Wildwood Church, Ashland, has Richard Carolton, area missionary of the Ohio Convention in a revival meeting. Twenty were received by baptism and five by letter. There was also one life dedication and many rededications. Dr. D. L. Henning, minister of music, at Wildwood Church, was the song leader. W. Lloyd Birch is pastor.



Mackie Gibson (second from left) purchased a bond from John McGran of the banking committee. The bond is the first of a 100,000 series issued by the First Baptist Church, Providence, for the purpose of retiring the present indebtedness and to complete construction of a new sanctuary. Bond sales began at the Loyalty Dinner and were completed in eleven days. Also pictured are Pastor Robert O. Williams (first on left) and Irwin Betts (extreme right), representative of Trinity Church Plan Foundation, Atlanta. Other personnel not in picture were Clay Palmer, General Chairman; Melvin Wilkey, Co-Chairman; and three Divisional Chairmen, Jimmy Withers, Barrett Green and Wayne Ridley.

Should The Downtown Church Move Out?

By COURTS REDFORD, Executive secretary-treasurer, Home Mission Board, in Quarterly Review

This is the day when many of the city churches are closing their work in their downtown locations and moving to the suburban areas. Is this a desirable trend? It is necessary? By so doing, will the church make its greatest contribution to the ongoing of the kingdom? Should the downtown church move out?

The answer is both yes and no. It should move out vicariously through the lives of those from the downtown church who move to other fields and through those who serve in other areas. It should not move out geographically or functionally. The heart of the city needs the downtown church.

Through Its Mighty Influence, The Downtown Church is constantly Moving Out

It moves out through its members who join other churches in the suburban areas. There is hardly a week that the great city church does not give a number of its members to the suburban churches, or to churches in other areas. Vicariously the church is moving out.

It moves out through trained workers who serve in other churches. The great city church is a training ground for many of the workers in the association.

It will move out through the influence of transients and visitors who attend the services and move on to other areas. Through them it is helping to inspire and enrich many other churches throughout the land.

The downtown church moves out through its mission projects that reach into many areas of the city. Most of the downtown churches are becoming better informed concerning the value of mission Sunday schools, mission preaching points, home fellowship services, and mission stations in various sections of the great metropolitan area.

The downtown church should move out through its denominational leadership and its influence that reaches around the world. Many of our denominational leaders have come from such churches. Many others are greatly influenced by the ministry of these churches, and through their lives the downtown church reaches far into the recesses of our denominational life.

Through new and smaller churches the downtown church is moving out. Many of our suburban churches are daughters, or granddaughters, of the downtown church and to its offspring the mother church has given some of its finest leaders and a considerable portion of its wealth. Through them it is moving out.

It is moving out through a constant stream of new converts. Many are attracted to the downtown church be-

cause of its size and its central location. There they find the Lord. Many of these establish homes in suburban areas and soon they have transferred their membership to smaller churches in the city, or to churches located in other areas.

More and more of our missionaries are coming from the downtown churches. Through mission volunteers and the liberal support of mission causes, and through volunteer workers from the church itself, the downtown church is moving out.

Yes, vicariously the downtown church should move out, and it is moving out. Southern Baptists owe a debt to these great churches that they can best pay through their enthusiastic expression of gratitude and their hearty co-operation with such churches in their widespread ministry.

Should the downtown church move out geographically and functionally?

The answer is no

The downtown church never had so great an opportunity for service as it has today. It stands in the midst of the multitudes and where there are people there is need for the ministry of the church. The population of the downtown areas is growing; the new housing areas and the new apartment buildings mean thousands of new prospects.

The downtown church has a peculiar opportunity and responsibility. In a peculiar way it is the voice of Baptists in the great metropolitan area. The voice of its pastor usually has great influence. It is a meeting place for Baptist groups. As such it helps to mold the pattern of Baptist work for the entire association. It sends its stream of influence into every section of the state. It stands as a fortress to give help and succor to those churches that are weak and struggling.

It is at the very heart and life of American culture. It is a mixing bowl of American life. All classes from all sections worship there. Rich and poor, learned and unlearned, tradesmen, commercial men, executives, day laborers, office workers, and retired people all mix and mingle in its services.

It is at the center of a world mission field. If it could win its constituency to Christ it would in many cases have Christian witnesses for almost every nation on the face of the earth. It is the guesthouse for visitors. As people come to the city from other areas and from other sections of the city they find their way to the downtown church. The Baptist stragglers who are not yet ready to place their membership in a church

usually make their way to the downtown church. Many of the moving multitudes pass on to other areas and to other churches, but as they go they carry the imprint of the downtown church in their hearts and in their minds.

Potentially it is the lighthouse and the only hope for thousands of lost souls. It is truly the "voice of one crying in the wilderness, Prepare ye the way of the Lord." A very large percentage of the people in the metropolitan areas is lost. The downtown church can lead in a great soul-winning program to win them to Christ and to enlist them in Christian service.

From such a challenge and such an opportunity the downtown church cannot move out. It must adapt its program to minister to those who live in the area and who come to its house of worship for succor and help.

No, the downtown church must not move out; it must move in

It must move into the hearts and the lives of its constituency. It must move into the moral and civic life of the city. It must move in psychologically. Let everyone know that the church is there to stay. Let the membership be looking for opportunities for service in the downtown area and let them not be thinking of finding a better location. Nothing will do more to develop a spirit of victory and triumph than to develop in the hearts of your people a love for the tasks all around them.

Move in Program-wise

Many of the downtown churches need a seven-day-a-week program. They need to minister to children through nurseries, kindergarten, boys' clubs, girls' clubs; they need to minister to the parents through mothers' clubs, guidance programs, and clinics. They will minister to all through the regular denominational program. With an emphasis on family night, graded choirs, mission organizations, and the practical program of counseling, they will reach the multitudes.

The church should move in with the gospel of Christ. The pastor needs to preach the Word of God in all of its simplicity and all of its power. Congregational singing should be emphasized. Make much use of the old hymns that people love to sing. Let the services be informal. Let the church be the one place in the downtown area where people share a sense of neighborliness and friendliness. Provide wholesome recreational programs where the young people may meet each other and where the entire family share in the study of God's Word and in training for Christian service.

Let the church move in with a great program of local missions. There are so many needs in the downtown area that there is practically no limit to what

(Continued on Page 15)

All Are Not Free in the Land of the Free

By WANDA FRIZZELL

Discouragement settled over us like a cold fog as Lois and I visited that Monday afternoon in the Crestwood division, where many of the children enrolled in our Spanish Vacation Bible School lived.

As we had walked into the division, we met a group of children leaving the newly organized catechism class. These same children, who had run laughing to meet us as we came to Bible School each morning, now walked silently past—not returning our greeting. The sparkle of laughter in their eyes had been replaced with suspicion, distrust—almost fear. The words of greeting died on our lips, and our visiting suddenly seemed a thing of mockery and uselessness.

"Are you the Bible School teachers?" We turned to see two Junior boys bring their bikes to a halt nearby. "Yes! Have you been attending our school?"

Brown eyes regarded us gravely. "No, the father says we must not go."

"Oh! Is this not a free country, where one may attend any church he chooses?" I asked.

A puzzled frown crossed the young face. "Yes, but father becomes very

angry if we go to your church. It is a sin."

"Perhaps you'd like to read this Gospel of John," I suggested. "That's a good way to find out how we should worship."

But the boys never had a chance to read the Gospels. Seconds later, as we watched with mixed feelings of anger and despair, a nun stopped the boys; and we saw them reach into their pockets, take out the Gospels, and reluctantly drop them into her outstretched hand.

Freedom of religion! Something to treasure—words that thrill our hearts. But words that have the hollow ring of mockery to the ears of those who, though living in a free country, have not yet realized that freedom.

Miss Wanda Frizzell, 2429 West Main St., Louisville, was a student missionary last summer in Spanish missions in Texas. Her report was judged as one of the best by the Home Mission Board, the sponsor of this missionary project.—Editor.

Suggests Conventioners Might Like Galveston

HOUSTON — (BP) — The chairman of the general arrangements committee for the 1958 Southern Baptist Convention here suggests that messengers might consider commuting from Galveston, 50 miles away.

The chairman, E. H. Westmoreland, pastor, South Main Baptist Church, Houston, says that Galveston is one hour's driving time from Houston via the Gulf Freeway.

"This might enable some of the messengers to combine a brief vacation period with their trip to the Convention," he reports. Galveston is a port and resort city located on the Gulf of Mexico.

He lists the Galvez Hotel, Buccaneer Hotel, and Jack Tar Courts as "ideal places to stay" in Galveston.

►Dr. James H. Landes, pastor of First Baptist Church, Wichita Falls, Texas, will deliver the message on NBC's network television program, "Frontiers of Faith," Sunday, April 27. This will be carried on Radio Station WAVE, Louisville.

Campbellsville College Organizes for Fund Raising

CAMPBELLSVILLE, Ky., April 5. — An organization has been set up to raise funds for developing this institution into a four-year college to meet the need of teacher training and higher learning in the field of Christian education, it was announced today by Dr. John M. Carter, president of Campbellsville College. Campaign headquarters have been opened in the Alumni Chapel of the college, and the campaign is now in its fourth week of preparation and organization.

The program is three-fold in scope. First—to enlarge the library facilities at a cost of approximately \$75,000. Second—to extend the Science Department at a cost of approximately \$80,000; and third—to place \$100,000 into an Endowment Fund to assure the future growth of the college. The Educational Survey of the Campbellsville area reveals a pressing need for a four-year college under the guidance of Christian education which is essential to the development of better citizens. And to hold our young people in the area. They should not be forced to leave this area to seek higher education under Christian auspices.

The college has been in Campbellsville for 50 years, but the need for a four-year college has now reached the point to which a Junior College can no longer meet the needs. The following facts taken from a survey of the Campbellsville area reveals:

Teachers with no college training	8.5
Teachers having only 1-31 semester hours	85.0
Teachers having 32-63 semester hours	121.0
Teachers having 64-95 semester hours	795.0
Teachers having 95-128 semester hours	663.8
Teachers who do not have a degree	1,673.3
For replacements for 10% yearly drop-off	200.0
	1,873.3

The college administration, according to Dr. J. M. Carter, president, is now in process of employing five additional faculty members for the Fall term beginning in September, 1958—three with Ph. D. degrees, and two with M.A. degrees. An additional five members will be employed for the Fall term of 1959.

Dr. Roy G. Wilson, a prominent Campbellsville physician, has accepted the general chairmanship of the campaign. He has announced the appointment of three key leaders for the effort which will be directed for Baptist Churches and Missions program for the

entire area which includes 386 Baptist churches and missions in Central and Southern Kentucky. He will be aided by Dr. D. L. Druien, pastor for many years of the Pleasant Hill Baptist Church on Route 3, Campbellsville, and Dr. A. H. Phillips, also pastor for many years of the Columbia Baptist Church, Columbia, Kentucky. Dr. Druien will head the drive for the local area and Dr. Phillips will head the drive for the larger area served by Campbellsville College.

An Executive Committee has been formed, composed of approximately 25 leading citizens of the area, and within this committee a Steering Committee has been formed to direct closely the activities of the overall effort. In addition to these two committees there is being formed an Area Advisory Council of several leading citizens (men and women) who will meet at specified times to advise concerning the campaign plans for the Greater Campbellsville College Development Fund.

Other committee heads, who have been appointed, according to Dr. Roy G. Wilson, general campaign chairman, are: Mr. R. G. Dowell and Mr. Ted Winn, general co-chairman of the campaign; Dean Roy O. Chumbler who will head the Campus Committee, composed of three divisions—one for the faculty, one for administrative officers and employees, and one for the college classes. Each class will have a student chairman.

Other committee heads are Mr. Everett Lee, campaign treasurer; Clyde Williams, Jr., Listing Committee chairman; Leland Caulk, Public Relations chairman; Lee Edwards, speakers bureau chairman; Henry Mardis, Finance Committee chairman; Mrs. J. R. Hayes, Telephone Committee chairman; and Mrs. Ina Blakeman, Arrangements Committee chairman.

The Baptist Churches and Missions campaign was launched Friday evening, April 4, with a dinner meeting at the College Cafeteria. Other important meetings of the campaign are two big

rallies for the Churches and Missions group in Russell Creek and Taylor County Associations on Tuesday, April 22, in the afternoon and evening with a dinner at the College Cafeteria at 6:30 p.m., and a local rally for all interested people from Campbellsville area on Thursday, April 24, with a 6:30 dinner at the College Cafeteria.

"Campbellsville College Campaign Pledge Sunday is scheduled for April 27 with all efforts of the campaign in the Churches and Missions being directed toward that important date.

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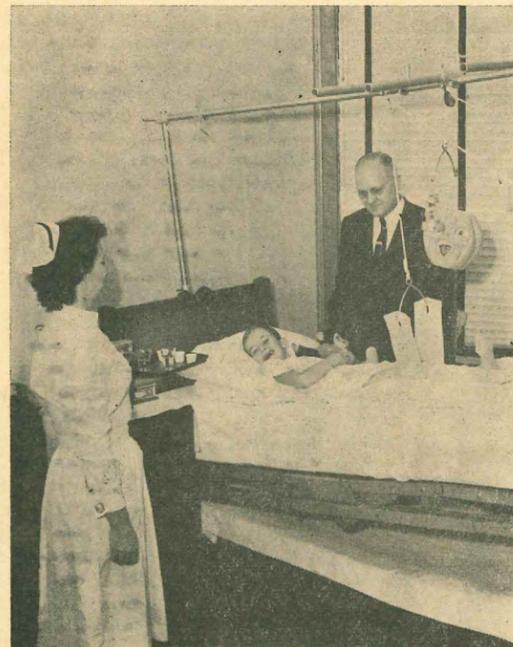
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KENTUCKY BAPTISTS AT WORK

STUDENT UNION

B. S. U. at University of Kentucky Achieves

By J. CHESTER DURHAM



The University of Kentucky B. S. U. has been successful in many different fields of activity. One of their most recent achievements was in the annual All-Campus Sing. The Baptist Student Union Male Quartet was the winner over all competition. This is the second consecutive year that the B. S. U. Quartet has won. Shown getting permanent possession of the coveted cup are (left to right): William Ramsey III, Somerset; J. D. Smith, Lexington; Claude Shoun, Somerset; and Hugh Roberts, Covington.

B. S. U. at Union College Looks at Romance, etc.

The Union College Baptist Student sponsored a "Courting for Keeps" Clinic the weekend of March 14-15. Dr. Don Chatham, a physician, and his wife from Shelbyville, Ky., and Mr. J. Chester Durham, the State B.S.U. secretary, were the speakers and discussion leaders for this meeting held in the Student Center of the First Baptist Church in Barbourville, Kentucky.

The weekend program opened Friday evening with a message, "Courting Daze" by Mr. Durham. Discussion groups, led by Dr. and Mrs. Chatham, featured the subjects, "The Fine Art of Dating" and "What Mother Didn't Tell Me." Saturday's program took the form of a panel presentation and discussion concerning qualifications for future companions and the elements of good family life.

The Clinic was climaxed on Saturday evening with a banquet for the students provided by the First Baptist Church. Mr. Durham, the banquet speaker, used the question "Are You Fit to be Tied?" as his theme. The master and mistress of ceremonies were Mr. and Mrs. Bill Moseley, senior students at Union College.

Mr. Don Whitehouse, a second-year student at Southern Seminary and a graduate of the University of Kentucky, is part-time director for the Baptist students at Union.

SUNDAY SCHOOL

Central and Boone's Creek Associational Training Schools

By ROY E. BOATWRIGHT



R. E. Boatwright

A Sunday school central training school was conducted in Central Association, March 24-28, 1958. The school was held with the First Baptist Church at Lebanon. Rev. A. B. Colvin, Associational Sunday School Superintendent, served as dean of the school. The enrollment reached

125 with an average attendance of 91. There were 94 awards issued.

The following served as faculty: Mrs. Ernest J. Loessner, Nursery; Mrs. Lyman Austin, Beginner; Mrs. A. B. Colvin, Primary; Mrs. Roy Boatwright, Juniors; Mrs. Wallace Brady, Intermediates; Rev. James Hopkins, Young People; Rev. A. B. Colvin, Adults; Rev. W. G. Potts, Extension; and this writer, Roy E. Boatwright, General Conference.

Plans are for Central Association to reach the Associational standard. Only one point remains to be attained.

We offer our congratulations to the leaders for their splendid work.

The Boone's Creek Association conducted a successful training school with the Central Baptist Church acting as the host. The school was conducted the week of March 24-28, 1958. There were 8 churches represented with a total enrollment of 128. There were 92 awards earned.

The faculty consisted of: Mrs. Charles H. Ham, Nursery; Mrs. John Bass, Beginner; Mrs. R. B. White, Primary; Mrs. John Hammatt, Juniors; Eugene Hamilton, Intermediates; Cova Duvall, Young People; H. C. Zachry, Adults; and G. R. Henson, Extension.

We would like to say thank you to the leaders for their good work.

Make plans now to attend the
CEDARMORE
SUNDAY SCHOOL
CONFERENCES
August 7, 8, and 9, 1958

BROTHERHOOD

New Camp Director Secured for Summer

By FORREST R. SAWYER



F. R. Sawyer

The Brotherhood Committee of the State Board and the Executive Committee of the Board have given the privilege of securing a camp director for the month of June. This action has been occasioned by the prolonged illness of the department's associate and Royal Ambassador leader, Jim W. Allen (Mr. Allen was transferred from the Kentucky Baptist Hospital in Louisville, to the Baptist Memorial Hospital, Madison Avenue, Memphis, Tennessee, the evening of March 31). ALL CORRESPONDENCE RELATIVE TO BROTHERHOOD AND ROYAL AMBASSADOR WORK SHOULD BE DIRECTED TO THE BROTHERHOOD DEPARTMENT, KENTUCKY BAPTIST BUILDING, MIDLETOWN, KENTUCKY.

Bob Brindle, a native of North Carolina, a third year student at the Southern Baptist Theological Seminary, and the pastor of Cedar Grove Church in Franklin Association, has arranged his work and has agreed to serve as camp director at Cedarmore during the above stated time period. Mr. Brindle, during the past two years, has worked closely with the former Royal Ambassador Secretary, J. C. Ballew, and has been in every Baptist camp in the state with the exception of one.

John W. Hall, of Martin, president of the Northeastern Region, taught the "Brotherhood Guidebook" to Messrs. Mason Moore, Claude Hagans, Wayne Hagans, Clarence King, Fred Cochrane, and Rev. Guy M. Deane, Jr. These men will be given a special billfold-type membership card, the back side of which will give evidence of their having completed this study.

Mr. Edmon A. Harjo, of Okeechobee, Florida, will be the Home Mission Board's representative to the Royal Ambassador camps at Cedarmore, June 9-July 5. The boys of our state who are members of Kentucky Baptist churches who attend one of the four camps at Cedarmore will enjoy their fellowship and work with Mr. Harjo, an American Indian.

G. A. Ratterree, Brotherhood Secretary for the Florida Baptist Convention, will be one of the speakers for the Regional Brotherhood Meetings scheduled for the first two weeks in June.

Dr. Albert McClellan, assistant executive secretary of the Executive Committee of the Southern Baptist Convention, will be the speaker for the Brotherhood

Rally at Cedarmore August 15.

Dr. Baker James Cauthen is scheduled to speak to the men and Royal Ambassadors assembled for the State Congress at Seminary Chapel, Louisville, November 7-8. With the Fort Worth Congress scheduled for August 12-14, men and boys of Kentucky Baptist churches have a full schedule ahead of them for the summer.

W.M.U. DEPARTMENT

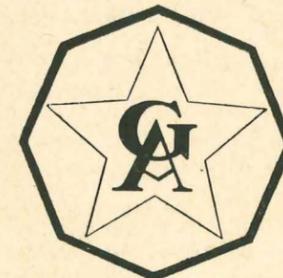
Five Wonderful G. A. Houseparties

By MRS. GEO. R. FERGUSON

Mrs. T. L. Bell, who is serving as interim youth secretary for Kentucky WMU and who directed the houseparties and is planning the camps for youth, gives us this information about these important activities:

Woman's Missionary Union of Kentucky is grateful to the administration and faculties of our four Baptist colleges and Oneida Institute for the inspiration and help they gave for the 1958 GA House Parties held on their campuses recently.

Girls from 167 churches in Kentucky made their way to the colleges and spent



the weekends with leadership from the Home and Foreign Mission Boards and with state WMU leadership. The theme, "Be Ye Doers" brought inspiration and information to these 925 girls and counselors.

The purpose of the House Parties is to help girls receive missionary information and inspiration, resulting in missionary living and giving at home and around the world.

Camps! Camps! Camps!

Five of them! Four for G.A.'s and a weekend camp for YWA's.

Where?—Why, Cedarmore, of course! When?—Junior GA (ages 10-12)—July 7-12 and July 14-19; Intermediate GA (ages 13-16)—July 21-26; Junior-Intermediate GA (ages 10-16)—July 28-August 2; and YWA weekend—August 22-24.

How?—Send reservations to WMU Office, Kentucky Baptist Building, Midletown, Kentucky. Fees—GA Camps—\$1.00; YWA Camp—\$2.00.

Cost: GA Camp—Monday supper through Friday lunch, \$14.00; YWA

Camp—Friday supper through Sunday dinner, \$7.50.

GA Counselors—you have these dates before you. GA's grow at camp! Don't let your girls miss this change to advance according to the Star Ideals.

YWA Counselors—How many YWA's will you have to attend?

MUSIC DEPARTMENT

Meet Mr. Craig

By E. F. QUINN



Don Craig

Mr. Don Craig, of New York City, will contribute much from his training and experience at the Church Music Workshop at Southern Baptist Seminary on April 25-26. The Male Chorale and faculty members of the School of Church Music at the Seminary will enrich the program,

as will the visit of Dr. W. Hines Sims from Nashville, Tennessee. It is not too late to write Mr. Russell Hammar at the Southern Baptist Seminary and secure details for registering for the workshop. Choir members and music directors who cannot arrive until Friday night will still be well-paid for attending through Saturday night.

KENTUCKY MUSICALEDAR

HYMN SINGS AND FESTIVALS

April

- 25—Immanuel in Paducah, West Union, Associational Festival.
- 27—Zone Hymn Sings, Long Run Association.
- 27—Gethsemane in Danville, South District.
- 27—Dawson Memorial, Daviess-McLean.

May

- 4—Manitou, Little Bethel.
- 4—Jordan, White's Run.
- 23—Clinton, West Kentucky.
- 25—Glen Lily, Warren.
- 25—Salem, Ohio River.
- 31—Hindman, Three Forks.

CHURCH MUSIC SCHOOLS

April

- 7-11—West Kentucky Association, Liberty Church.
- 14-18—Severns Valley—First, Hodgenville.
- 14-18—Lincoln County—Hustonville.
- 21-25—Mercer—Mud-Meeting House Mission, Harrodsburg.
- 28-May 4—Nelson, Bardstown.
- 28-May 4—West Union—Mt. Zion Church, Paducah.

May

- 9-11—Greenup—Wildwood, Unity and Central Churches in Ashland.
- 26-30—West Kentucky—First, Fulton.

TRAINING UNION

Eight Regional Training Union Conventions Held

By JAMES WHALEY



James Whaley

During the week of March 17-21 eight Regional Training Union Conventions were held. The total attendance was 2,529, which is above last year's. Each association in the state was entitled to send one representative to be in each of the four events. A total of 41 associations were represented in the Junior Memory Work Drill, 36 in the Intermediate Sword Drill, 27 in the younger division of the Young People's Speakers' Tournament and 26 in the older division of the Young People's Speakers' Tournament.

Last week the first place winners of the Regional Junior Memory Work Drills were listed. Below are the winners in the other three events.

FIRST PLACE WINNERS IN REGIONAL INTERMEDIATE SWORD DRILLS

Central Region—Bonnie Lee Porter, Mt. Washington Church, Nelson Association.

North Central Region—Wanda Tackett, First, Walton, North Bend Association.

Northeastern Region—Larry Wallace, Second, Church, Ashland, Greenup Association.

Southern Region—Shirley Ann McCarrall, Sulphur Spring, Simpson Association.

South Central Region—Barbara Anne Litton, First, Danville, South District Association.

Southeastern Region—Linda Swafford, First, Barbourville, North Concord Association.

Southwestern Region—Larry D. Fleener, Antioch, West Union Association.

Western Region—Patricia Gail Gentry, Second, Madisonville, Little Bethel Association.

Northeastern Region—Diane Birch, First, Ashland, Greenup Association.

FIRST PLACE WINNERS IN REGIONAL YOUNG PEOPLE'S SPEAKERS' TOURNAMENTS 17-18 AGES, NON-COLLEGE

Central Region—Barbara Maupin, Rockford Lane, Long Run Association.

North Central Region—Barbara Shelton, Latonia, Covington, North Bend Association.

Southern Region—Sharon Newman, First, Bowling Green, Warren Association.

South Central Region—Nancy Cummins, Freedom, Rockcastle Association.

Southeastern Region—Sylvia Gail Cardwell, Binghamtown, Bell County Association.

Southwestern Region—Judy Wilkes, East, Paducah, West Union Association.

Western Region—Don Tallant, First Henderson, West Kentuckiana Association.

FIRST PLACE WINNERS IN REGIONAL YOUNG PEOPLE'S SPEAKERS' TOURNAMENTS 19 AND ABOVE—COLLEGE

Central Region—Mrs. Jane Allison, Barren Run, Severns Valley Association.

North Central Region—Sue Chaudoin, Latonia, Covington, North Bend Association.

Northeastern Region—Patricia Anne Britton, First, Ashland, Greenup Association.

Southern Region—Glenda Hill, First, Bowling Green, Warren Association.

South Central Region—Jana Reynolds, Pleasant Hill, Taylor County Association.

Southeastern Region—Elizabeth Anne Wassum, First, Williamsburg, Mt. Zion Association.

Southwestern Region—Neil C. Ward, Northside, Princeton, Caldwell Association.

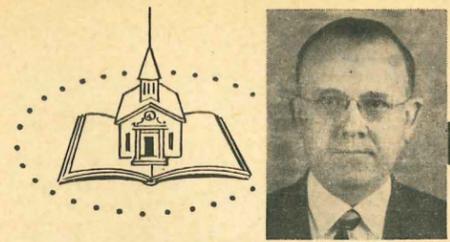
Western Region—Kathy Williams, First, Owensboro, Daviess-McLean Association.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 6, 1958

	S.S.	Add.	T.U.
Louisville, Walnut St.	1,582	8	301
Missions (3)	257		70
Madisonville, First	1,463	3	270
Lou., Ninth and O	1,381	2	332
Mission (1)	158		
Lou., Carlisle Avenue	1,374	14	318
Missions (3)	315		93
Hopkinsville, Second	1,334	2	286
Bowling Green, First	1,111	30	208
Missions (1)	111		
Owensboro, Third	1,102		234
Lou., Crescent Hill	1,091	2	253
Missions (2)	153		
Hopkinsville, First	1,077	1	236
Covington, Latonia	1,035		216
Mission (1)	185	1	34
Harrodsburg	1,032	4	230
Missions (3)	177		102
Covington, Calvary	1,009		
Lexington, Immanuel	1,000	5	238
Newport, First	978	2	194
Missions (2)	300		
Elizabethtown, Severns Valley (2)	974		198
Murray, First	947		
Mission (1)	30		
Lou., Beechland	944	5	209
Mission (1)	519	1	122
Lou., Parkland	935	5	185
Mission (1)	231	3	85
Lexington, Calvary	899		210
Mission (1)	74		100
Henderson, Immanuel	893		
Missions (2)	187		
Lou., Victory Memorial	864	3	123
Missions (2)	257		73
Lexington, Grace	855	2	208
Missions (2)	97		
Frankfort, First	827		164
Mission (1)	124		60
Lou., Beechmont	810		150
Missions (2)	488	2	147

Glasgow	790		123
Missions (2)	264		
Bellevue	785		101
Lou., Hazelwood	771	2	114
Somerset, First (1)	765		150
Campbellsville	760	3	209
Missions (4)	125		
Ashland, First	752		91
Missions (2)	263		
Shelbyville, First	727	1	132
Ludlow, First	708		116
Corbin, Central	691	4	109
Mission (1)	89		23
Erlanger	688	2	78
Lexington, Rosemont	681	7	132
Covington, Southside	670		90
Lou., Southside	668	28	123
Mission (1)	39		
Princeton, First	666		160
Ashland, Unity	657		109
Lou., Third Ave.	656	3	147
Mission (1)	204		57
Lou., Rockford Lane	638	2	154
London, First	618	2	142
Missions (2)	83		
Lou., Eastern Parkway	617	1	115
Covington, First (1)	615	1	208
Mt. Washington	608		137
Owensboro, Eaton Memorial	607		212
Danville, Lexington Ave.	604	1	61
Mission (1)	73		
Florence	595	5	71
Buechel Park	585	8	91
Versailles	585		66
Winchester, Central	576		110
Lexington, Porter Mem.	574		132
Owensboro, Hall Street	572		170
Lou., Highland	571	5	143
Evansville, Calvary	566		194
Winchester, First	559	1	131
Mission (1)	48		
Middlesboro, First	555		93
Georgetown	548	8	95
Missions (2)	47	3	
Lou., Farmdale	541	3	137
Mission (1)	110		31
Owensboro, Buena Vista	540		144
Paducah, East	532	1	156
Lebanon, First	514		89
Mission (1)	210		71
Paducah, First	501		169
Lou., Valley View	500	2	136
Hazard, First	500		74
Cynthiana	498	1	74
Mission (1)	100		
Lou., Shawnee	495	1	150
LaGrange, DeHaven Mem.	495		104
Corbin, First	491	1	94
Russellville, First	490		146
Mission (1)	49		
Franklin, First	484		80
Mission (1)	61		13
Morganfield, First	482	2	165
Frankfort, Crestwood	482	1	123
Lou., Immanuel	478	4	107
Walton, First	472	6	143
Clarksville, Indiana (2)	462		110
Louisville, 18th Street	457	5	102
Mission (1)	77		35
Richmond, First	446		120
Lou., Valley Station	439	1	97
Dayton, First	434		
Ft. Thomas, First	428	4	78
Mission (1)	122		
Lou., Fairdale	414		89
Danville, Getsemane	412	4	160
Bowling Green, Eastwood	412		105
Dawson Springs	410		87
Sand Spring	396		53
Paducah, 12th Street	388	3	128
Greenville, First	385		107
Lou., Beechwood	384		87
Prestonsburg,			
Irene Cole Mem.	380	12	60
Missions (12)	825		
Shepherdsville	378		
Scottsville, First	372		85
Ashland, Pollard	360		102
Mission (1)	73		
Paducah, West End	359	1	120
Mission (1)	24		
Owensboro, Crabtree Ave.	349	1	68
Hawesville	344		90
Lebanon Junction	343		91
Middletown, First	338	1	105
Marion	334		85
Campbellsville, South			
Campbellsville	332		109
Middlesboro, East			
Cumberland Ave.	331		72
Williamson, E. Williamson	325	1	60
Missions (2)	69		
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SUNDAY SCHOOL LESSON

By H. C. Chiles

GOD PREPARES A LEADER

Exodus 3:1-15

April 20, 1958

At crucial times in history God has always prepared leaders to call the people back to Him. The men whom He has chosen were not always recognized leaders in worldly affairs. Often they were poor and insignificant, but they were rich in faith. In the lesson today God was preparing Moses for the deliverance of Israel from bondage.

Moses was born of a despised race that was in captivity in Egypt. By the decree of Pharaoh he was doomed to destruction. But, due to divine providence and through the love and shrewdness of his mother, Moses was consigned to an ark and committed into the keeping of the eternal God whom she confidently believed would protect him. A sister, Miriam, stood afar off and watched to see the outcome of this remarkable venture of faith. Presently Moses was discovered by the daughter of Pharaoh, whose pagan heart was drawn to the babe to such an extent that he was adopted into the family of the royal house.

We know very little about Moses' early youth and young manhood at Pharaoh's court. He was educated as a prince and "instructed in all the wisdom of the Egyptians" (Acts 7:22). Thus he received the training which was necessary for him to cope with the problems of his future job.

After forty years of living in luxury and enjoying the best advantages that Egypt could provide, Moses chose to cast his lot with his own people rather than to stay in Pharaoh's court (Hebrews 11:23-24). This decision was both a protest against the oppressive policy of Pharaoh and an espousal of the cause of the slaves. In his efforts to ameliorate the condition of the slaves, Moses saw an Egyptian taskmaster cruelly whipping one of his fellowmen. An altercation arose over this incident, and Moses killed the Egyptian and buried the body in the sand. This rash and hasty action was a clear violation of the sixth commandment. When he sought to intervene and to effect peace between two Hebrews on the next day, they

turned upon him with a sarcastic taunt which clearly revealed the fact that his murder of the Egyptian was generally known. Upon learning that Pharaoh was seeking his life, Moses fled to Midian where he was taught the wisdom of God.

I. The Circumstances. Exodus 3:1-2.

Moses had fled from Egypt to Midian for fear of his life. There he married Zipporah, the daughter of a Midianite priest, and he settled down to the life of a shepherd for the next forty years. In the meantime, God was preparing him for his still future job. The time which he spent in Midian was very helpful in his spiritual development. There, under the silent stars and beneath the majestic canopy of the blue, Moses learned many things about God and God's will for him. It was important that he should learn that only utter dependence upon God could fit him to accomplish the task which was before him.

II. The Curiosity. Exodus 3:3.

While Moses was keeping the flocks of Jethro, his father-in-law, his attention was arrested by a strange and inexplicable sight. He saw a flame burning in a bush, which was not an uncommon sight. As he looked more closely, he was amazed to see that the bush was not being consumed by the fire. That defied any natural explanation, so Moses approached this strange phenomenon in order that he might examine it more closely and discover why it was not being consumed.

III. The Call. Exodus 3:4-5.

God simply used the burning bush to attract the attention of Moses. As Moses turned aside and drew near the bush, God spoke to him and told him to remove his shoes because the ground upon which he was standing was holy ground. The reason for its being a holy place was because God was there. Moses removed his shoes from his feet and hid his face in reverence when he became aware of God's presence. In connection with any great movement, God's method has ever been to select and to use individuals. The call of Moses was simply a call to be an instrument in the accomplishment of God's purpose. God re-

vealed to Moses his desire for him to come to the aid of his afflicted people. He wanted a man through whom He could work, so He called Moses. God never makes a mistake when He calls any person to do a given task.

IV. The Compassion. Exodus 3:6-9.

While the Israelites were unaware of God's presence, He saw all that happened. He had seen their afflictions even though, up to that time, He was apparently taking no action for their relief. He had heard their cries, but despite the fact that, as far as the record is concerned, they had not been directed to Him. And He knew all about their sorrows even though they might have considered them unknown to all except themselves. God knew all about them just as He knows all about each of us today. In compassion He announced His purpose to Moses saying that He had come down "to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey" (Exodus 3:8).

V. The Commission. Exodus 3:10-15.

Moses was to be the agent whom God would use in bringing His people out of Egypt. Moses was eminently qualified and exactly fitted for the position which God intended that he should fill. The commission which he received was urgent—"Come now therefore, and I will send thee unto Pharaoh." Moses exclaimed, "Who am I that I should go unto Pharaoh?" When God's call is clear, the voice of self-depreciation is not to be heeded.

The commission which Moses received was purposeful in its intent—"That thou mayest bring my people the children of Israel out of Egypt." Since the time had arrived for Israel to be delivered from bondage, it was imperative that Moses should go at once to perform his task.

This mission appeared too great for Moses, so he voiced his objections. Who was he to go into the presence of Pharaoh and demand the release of a people whom he had sworn to exterminate? Possibly the objections which he offered were prompted by a sense of his own weakness, but Moses discovered what we need to know, that God never calls a person to a task without supplying adequate strength for its accomplishment. What He commands us to do, He always enables us to achieve.

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CONSIDER
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Has "keepureneckinn" permeated our entire society? A hedge is rapidly growing around persons in our educational, religious and political institutions. It is a hedge fertilized and watered by the "don't dare offend" school of thought. The great unpardonable sin of the mid-century in the U.S.A. is the sin of standing on one's convictions. (Of course, if those convictions happen to be the convictions of everyone, one may stand on them all day and shout about them loud and clear.) Let us examine this philosophy that forbids one to stick his neck out.

Perhaps there is some virtue in having a jello backbone and flexible conscience. An innocuous person or organization is not apt to make enemies, for if strong statements of belief are spread abroad, then those who disagree will surely turn their wrath upon the source. Such is not the way to win friends, influence customers, get a key to the executive washroom, or have everyone say, "he is a good Joe—a regular guy." Unfortunately, it is not the way of God with man, for God prefers righteousness to compromise—despite the high price tag.

Moses, apparently, did not think of those who might be offended. He was more concerned lest God be offended. Think of that large segment of the population who are offended by the ten commandments—the idolaters, the atheists, the murderers, the thieves, the adulterers, the profaners, the Sabbath breakers, and liars—the vast majority. Fortunately, Jesus was also more concerned with righteousness than with personal popularity. They killed Him because of it, but today we worship Him and despise them.

►Mr. and Mrs. Bob Hickman announce the arrival of a daughter, Susan Cheryl. Brother Hickman is minister of music and education at Central Baptist Church, Winchester.

►Mrs. Ellis A. Fuller has made the announcement of the engagement of her youngest daughter, Miss Ida Lee Fuller, to Mr. Terry Gordon Waddle. Mr. Waddle is a son of Mr. and Mrs. Dewey P. Waddle, Somerset, Ky., and is a graduate of the School of Engineering, University of Kentucky. Miss Fuller attended Baylor University and is at present in the School of Education, University of Kentucky.

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THE DOWNTOWN CHURCH

(Continued from Page 7)

the church may do through its various ministries. Such services outside of the local church will make it possible to utilize many fine Christian leaders, and will develop many others who are the potential leaders of tomorrow.

Perhaps no church has the opportunity to utilize so many in Christian service as does the downtown church.

There is one final word: The downtown church that realizes these goals must move in with an adequate staff and an adequate program. The downtown church needs the best. They need consecrated and well-trained workers. They need leaders who understand the

nature of the church's program and who are sympathetic with its mission. They need workers who will give their best to the Master's service. They need an inclusive program that is especially adapted to downtown people and to others whom the church serves.

A good slogan for the downtown church would be "They move in that they may move out." Scores, maybe hundreds, will be moving out from the downtown church each year. That is as it should be. The purpose of the downtown church is not to hold but to give. It is not to keep but to share. Thus, its life will continue to flow into all areas of the city, and overflow into the state mission and home mission fields, and ultimately find its place in the Christian influence that reaches around the world.

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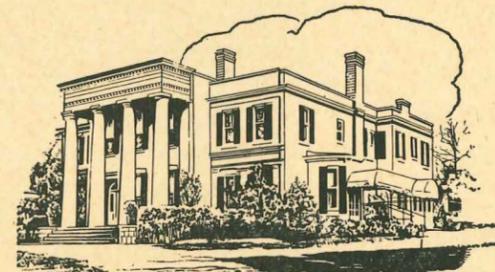
►The Beattyville Church has called Robert Jones of Petersburg, West Virginia, as pastor. He will begin his work May 1. The Beattyville church plans a new church building near their parsonage.

►The Long Run Quarterly WMU Meeting will be held at Bethany Baptist Church, 2319 Taylorsville Road, Louisville, April 23 from 10:00 a.m. to 12:30 p.m. The subject will be "Vision of Tomorrow, emphasizing Victory Through Our Open Door." Pastor Hugh Potter, Faith Chapel, will give the devotional message on "Victory Through Obedience; Superintendent Ben F. Mitchell will present the Long Run Mission Directors; and Pastor M. D. Morton, Beechmont will give the inspirational message on "How Wide the Door?" The nursery will be open.

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