

Western Recorder

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THIS WEEK

Sick Churches

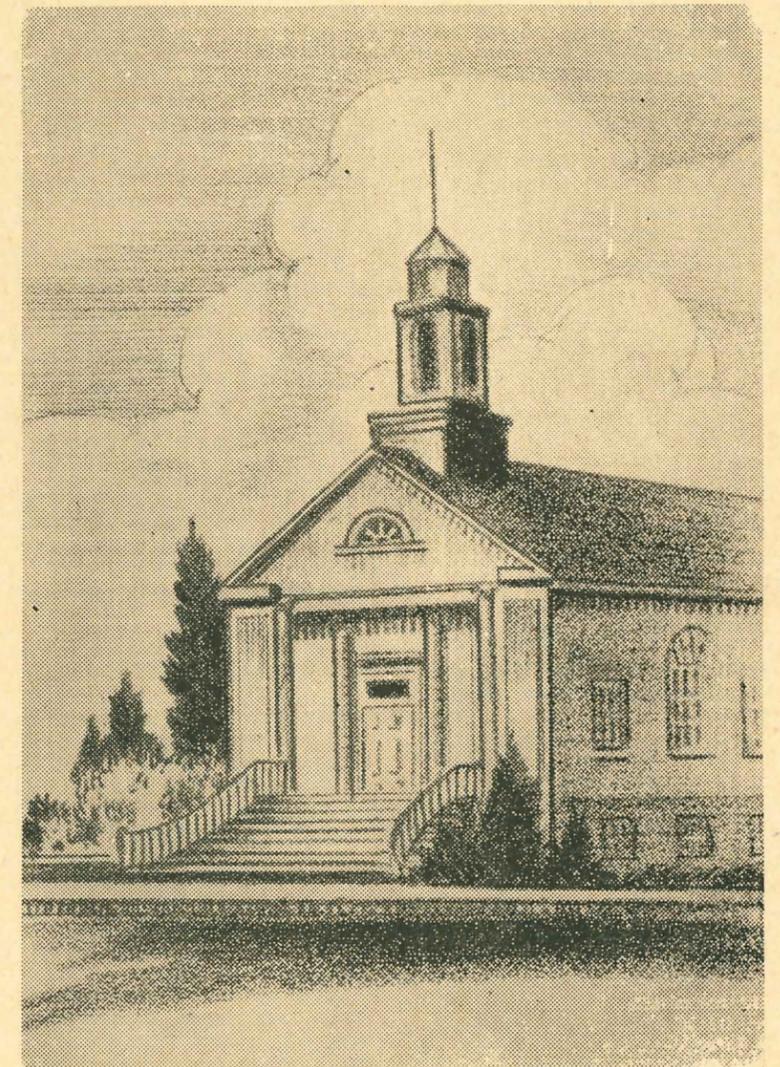
PAGE 3

"Git Along, Little Doggie"

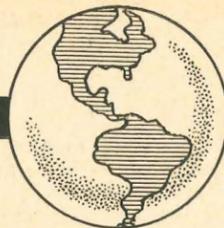
PAGE 4

Hell Notwithstanding

PAGE 6



Architect's forecast of the Owingsville Baptist Church soon to be built in the Bath County Seat. The church is the fruit of state missions, and is a fine sample of what Kentucky Baptists are doing to spread the Gospel at home and abroad (See article by Pastor Garlon C. Sills on page 9).



GLEANINGS FROM THE FIELD

TWO ORDINATION SERVICES

►First Church, Tompkinsville, Ky., ordained Wyman Copass for the Gospel ministry March 30. The charge was presented by the pastor, Lucien E. Coleman, Jr.; the ordination sermon was preached by Bennett Masters; the Bible was presented by Clarence Copass; and the prayer was offered by C. E. Carter. Young Mr. Copass is pastor of Cane Valley Church, Cane Valley, Ky. Jack Alexander was recently ordained by the Tompkinsville Church and he is now pastor of Indian Creek Church, Flippin. There have been two other young men—Freddie Steelman and Paul S. Smith—who have surrendered to the Gospel ministry.

►Browder's Chapel, in Liberty Association, ordained James Denning, Candor L. Edwards, Harry Nunn, Robert Morrison, Clyde Martin, Paul Goodman and Marshall Bishop at deacons on March 9. C. G. Morrison served as moderator; R. R. Barbour, clerk; Joe Richey preached the ordination sermon and Eutre Hammatt gave the charge to the candidates and the church. Ralph Coffman led the ordination prayer, and Paul Arnold made the presentation of the Bible.

"AND SOME EVANGELISTS"

►W. H. Curl, worker with the Executive Board, has been in a revival with Pastor Charles Jenkins April 6-16.

►Truett Miller, Morganfield, is to be the evangelist assisting Pastor Orville D. Hickey and the Calvary Church, Central City, in a revival April 28-May 9.

►Bill Curl helped Pastor Ray Stewart in a youth revival March 26-30 at Union, Kentucky. Ray Hohn, a Georgetown student, led the singing. There were 35 decisions, 15 for baptism, 7 by letter and 13 rededications.

►Dr. Carroll Hubbard, pastor of St. Matthews Church, Louisville, was the evangelist helping Pastor James Oer-twig and the First Baptist Church of Clay in revival services, during March 24-April 1. Twelve came for baptism and two for rededication. Pastor Oer-twig says, "Pastor Hubbard is a powerful preacher and a persistent personal worker."

►Dr. Robert E. Humphreys assisted Pastor Clinton B. Coots in a revival at Unity Church, Ashland, March 16-23. Pastor

Coots says it was one of the most helpful and spiritual meetings he has ever experienced. There were 22 confessions of faith, 3 were received by letter, and there were 700 dedications. The pastor and people feel that this marks the beginning of a great spiritual upsurge in the life of the church and community.

►Trinity Church, Paducah, had a revival March 23-30, with Evangelist W. K. Wood as the preacher and Wayne Halley, member of First Church, Paducah, as the song leader. Pastor Samuel G. Shepard says "Brother Wood inspired the people with his Biblical preaching and teaching, and many attended each morning service. The night crowds were equally inspiring. Visible results were 34 who came for baptism and 12 moved their church letters, with more than 100 members rededicating their lives.

►Evangelist Lloyd Bardowell, Louisville, conducted revival services at Bellfield Church, Henderson, March 16-23, during which time 9 additions were received by baptism and 12 Juniors and Intermediates were willing to follow the Lord's direction in their lives. One Intermediate boy surrendered to the Gospel ministry. Pastor Robert Stinson says: "Brother Bardowell presented the gospel in its simplicity, but with much persuasion and power in the Holy Spirit. His messages were quite applicable to the twentieth century and to church members' responsibility in soul-winning and Godly living.

DEATH ANGEL VISITS

►Mrs. H. B. Champion died February 21. She was secretary of Class No. 5, mission study leader of the W. M. S. of Arlington Baptist Church, at the time of her death. She had served as president of the W. M. S., rendering service to all young people's organizations, an ardent Training Union member.

►Evangelist Reginald Wall died March 22 in Atlanta. He had been told four months before that he had an incurable disease, but he preached up until March 16 in Chattanooga, from which point he was returned to Atlanta in an ambulance. Though blinded by two accidents in childhood, he regained about 10% vision in one eye. Throughout his ministry he had to depend almost wholly on his memory because of his limited eyesight. His ministry of evangelism was carried on throughout many states.

Western Recorder

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

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

►Miss Mary Alice Kendall, Mayfield, Ky., passed away March 28, following an illness of several months. She was 77. Funeral services were held at the First Baptist Church, Mayfield, of which she was a devoted member. Miss Kendall was a graduate of Baptist Bible Institute, New Orleans, and served as a missionary in that city for a number of years. She had also served in many areas in Kentucky and Texas as a Vacation Bible School worker. She was active and faithful as long as her health permitted.

SICK CHURCHES

By CARL A. CLARK, Ft. Worth, Texas

This title may be shocking, but evidently something is ailing many of our churches. The only standard I know is the New Testament. The only pattern for a church to follow is the New Testament Church pattern. Whenever a church fails to measure up to that New Testament pattern and standard, there must be something wrong. I guess it is fair to refer to it as a "sick church."

To be sure, we should not consider the average church as the ideal church. Yet too often, we measure our success by the average or by a neighboring church rather than by the New Testament pattern. Many churches have died in recent years and I can not help but wonder, if the sickness that we see in some others may be a disease that will produce death eventually.

The cause of these illnesses is unquestionably spiritual in nature. However, the symptoms show themselves in human relations. Since we can not discuss both in this short article, let us confine ourselves to the human symptoms. These are the things which we can see in a Baptist Church which indicate that something may be wrong deeper down.

TOO FEW HELP

We believe the New Testament pattern indicates that every redeemed soul is a full participant in the activities of the local congregation. This is the healthy pattern. In the churches, as we know them today, it seems that all too few of the members do most of the work. This seems to be symptomatic of something deeper and more significant.

This is indicated by the fact that in a business meeting a few of the members do all the talking. When a matter is up for discussion, most of the people sit idly by while only a few leaders apparently make the decisions. For it to be a majority, of course, the other members must give assent. But too often, the members of the church simply give what appears to be an almost unwilling assent. This does not indicate commitment to the on-going of the program.

This is indicated frequently by the fact that competent people sit idly by. It is indeed a symptom that something is wrong when people who are very capable and competent in a church are not utilized in the full program of the congregation. Capable members ought to be used. When they are not used, it looks as though something may be lacking.

This is indicated again by the fact that occasionally new people who have moved into the community and church

are not accepted even though they may bring with them good ideas and suggestions. A member should be allowed to make his contribution whether he is a new resident or an old-timer, and his contribution should be made on the basis of the worthwhileness of his ideas rather than on the length of his residence. The church which depends only upon those who have lived in the community for a long time, is giving an indication that it is missing the mark for a productive church.

Sometimes in rather tense meetings the decisions are rather quickly bypassed and referred to a committee. This seems to indicate that the entire body of the church is not willing to sit down and face frankly the facts, but are desirous of shirking the responsibility and placing it in the hands of a few whom they feel they can trust. Referral to a committee with power to act is probably a symptom of trouble.

Occasionally you will notice a church where all of the rewards that are bestowed are given to a very small number of people. Or, on the other hand, all of the criticism that is expressed is aimed at only a few. This concentration of positive or negative reactions will indicate problems.

MINOR ISSUES

Another symptom of illness is when a church passes over major issues without the determination to settle them. It would appear that a church which is operating in a healthy manner will give its major time to major issues before the church. All too often, these most significant matters are handled with glib indifference and without consideration due to such a significant item. At the same time, the congregation may major on minor issues. That is, a church may give most of its time to the consideration of matters which are not the most important before the group. When these minor issues consume the major time it seems something might be wrong.

I am sure you have seen cases in which a very minor or insignificant matter causes people to seethe and boil. In fact, it sometimes becomes humorous almost ridiculous that a very simple matter will be exaggerated into such unusual proportion. This would seem to indicate that there is something under the surface to which people have become overly sensitive. This unnecessary expenditure of energy over comparatively insignificant matters is an indication that the church is perhaps on the wrong track.

ATTITUDE TOWARD CHANGE

It seems no church is completely static, but some churches are relatively

more static than others. The attitude which a church has toward the need to change, perhaps is a good symptom for one to observe. A church which is afraid to change indicates that there is an illness existing. Any church ought to be changing almost constantly. Life is not static. Nothing else stands still. The church ought to be moving forward. If it is not, something might be wrong.

This same condition is sometimes indicated by the fact that a matter which apparently has been settled keeps coming up over and over. The healthy church ought to be able to reach a decision and accept it as final and satisfactory. If it has been settled by only a few, then it is likely to come up again. This would tend to indicate that there is an illness in the church at this point.

Occasionally a church will make a quick decision without adequate discussion or even sometimes without giving the people full opportunity to understand all of the angles of the action. This quick judgment seems to indicate that a few are afraid that the majority will vote the wrong way. All of the members ought to have a full understanding of each other's ideas and suggestions and no one should be afraid of this full communication.

The fact that some members seem to alibi and try to blame others for actions taken is a symptom of illness. A church that is selfish or self-centered in its action and one which stifles initiative of its members may be considered to be unhealthy.

Let it be clearly understood that the conditions which make for a sick or a healthy church are in the control of the dedicated members of that church. We can make our church what we want it to be. If there are symptoms indicating deeper problems, perhaps in the Christian's spirit and attitude, we should delve into those deeper problems. A healthy church will be one which is consistently building strong Christian character. This is the end result. As an individual is happier and functions more adequately when healthy, even so will a church.

►S. Ruth Barrett, secretary for the American Bible Society's world-wide work for the blind, has been presented the annual National Achievement Award in Philadelphia's 31st National Week For the Blind. In accepting it, she said in part: "It is a wonderful thing each year to observe educational week for the blind, but it is not strange that Philadelphia should be the first in that field. Philadelphia has been first in so many ways. The Overbrook School for the Blind is one of the earliest in the country, as is the Free Library for the Blind, and the Home Teaching Society which inaugurated the reading of the Moon system here."



DALEY OBSERVATIONS

"Git Along, Little Doggie"

It is reported that a fellow out in Texas recently suggested that a preacher today is more of a cowboy than a shepherd. I don't know all he said, but the more you think about it the more suggestive the idea is. Many of our present day methods and programs stand to make a pastor more of an ecclesiastical cowboy than a spiritual shepherd.

A shepherd has as his primary concern to feed the sheep. In this task he leads the flock, comforts and heals in time of sickness and trouble, protects from danger and evil, occasionally even disciplines the disorderly and finally brings every member of the flock safely into the fold. He lives for his sheep day and night and even offers his life for one lost lamb. A good shepherd is satisfied with the flock given him and is not concerned that it be the largest flock in the country. He does not judge himself by the number of new lambs but by the spiritual welfare of his flock members.

A cowboy is different. He leaves his herd to roam the range and oft times does not even know which canyon they are in. He hardly knows when one strays, to say nothing of losing any sleep to rescue it. He is not too concerned when one perishes because it's a big herd and still growing. His main concern is that the herd members multiply and prosper so that the profits will be higher.

Occasionally there is a roundup when high attendance is the main concern. To count and report more calves than last year is to have a successful roundup. Branding and adding to the flock of all unmarked calves is another important cowboy task. An overzealous cowboy might even be tempted to brand some calves whose parents belong to another herd for to some cowboys only one herd is worth belonging to. Other cowboys would take the whole prairie for their range and are happiest when their herds flourish at the expense of others.

Some ecclesiastical cowboys degenerate into outright religious rustlers. This is the name I needed several years ago when I was in a name calling mood. The occasion was the coming to our community of a big shot preacher of another denomination who looked over many natural prospects for his church in order to try to persuade some Baptists whose family members belonged to the other church to leave the Baptist church. When successful to some extent, he smiled like a villain who had stolen the fair maiden. The members of this church along with the preacher thought they had a revival. As it turned out, it proved to be one of the best revivals for the Baptist church. The difference between a doggie and a Baptist is that a Baptist that can be rustled is generally a good riddance.

It's well to remember, however, that Baptist rustling is no more virtuous than that of anyone else. Jesus said "feed my sheep," and this has nothing to do

with stealing sheep. If you're planning roundup day this fall in Sunday School, how about using for a theme song that great herding melody, "Git Along, Little Doggie, Git Along."

Hold it, Deacon!

How non-Baptistic can some Baptists be? Sometimes it's a pastor who seems to forget he is a shepherd and a servant, not a ruler and monarch. Sometimes it's a congregation who forgets that the church is a spiritual democracy ruled over by the Holy Spirit, not an organization to be run by methods which smack of cheap and dirty politics. And, sad to say, sometimes it is the deacons who never knew, or forgot, or ignored the true place they fill. Surely it is exceptional but sometimes deacons act more like governors than those selected to carry out the will of the church. As a warning and caution, let me mention two examples.

Sometime ago the clerk of a Kentucky Baptist church complained to our office that her Western Recorder had been discontinued without authorization. Upon investigation we found that the subscriptions for all the families of this church had been canceled in the name of this very church clerk who was complaining. When the truth was learned, it was found that the deacons had decided to discontinue the subscriptions and proceeded to do so without even letting the church express itself, though the church had voted earlier for the subscriptions. The deacons even used the clerk's name to notify of cancellation without the clerk's knowledge.

I recall another time when a deacon usurped authority which was not his. It occurred in my student pastorate several years ago. The deacon concerned was a wonderfully consecrated man, a warm supporter and friend of the pastor and has since gone on to glory. The incident was in connection with a five dollar a week raise which the church had voted to give the pastor. The first few weeks the treasurer's check included the raise but then the amount of the check dropped back to the old salary. Thinking the treasurer had simply reverted by mistake to the old amount, I said nothing for a week or so. When I finally mentioned it, this is what had happened.

Shortly after the raise, the church gave a pantry shower for the pastor and it resulted in a very generous supply of commodities. The senior deacon, impressed with the prosperity of the pastor, took upon himself to instruct the treasurer, another deacon but young and inexperienced, to cut the check back to the old amount. The church never knew about it and it was corrected without publicity, thus avoiding an embarrassing incident.

Baptist churches would do well to conduct periodic studies on the place of deacons and require deacon attendance. In case of non-cooperation, it might be time for another election of deacons.

Letters of Spiritual Counsel

By WAYNE E. OATES



Wayne E. Oates

Question: An unsigned letter with a Louisville postmark says: Will you please help me? I am confused. I became a Christian when nine years of age. I lived an up and down Christian life as a youth finally drifting almost completely away, committing some very wicked sins. However, God

reproved me of my sins, and I truly repented and confessed them. I have forsaken them and have no desire to commit them again. But I don't seem to get the joy out of Christian living that I should. My sins are ever before me. Can a back-slidden Christian ever be the same again? Do you really believe that I was saved at the age of nine? Sometimes I doubt my salvation now. I don't see how a Christian could have done some of the things I did. Thank you for your help.

Answer: You have made it extremely difficult for me to help you in that you have not given me a name and address whereby I might write you personally. Let me suggest that you, whoever you are, call me by telephone inasmuch as I live in the same city where you mailed the letter. You need to establish a personal, lasting, and understanding relationship to some pastor who can be a friend, confidante, and spiritual guide to you. I would be glad to hear from you and mean to you what I, with the aid of the Holy Spirit, can do to bring you

through the slough of despondency in which you find yourself. So call me by telephone, or, if you would rather write me another letter and let me correspond with you personally, I would be glad to do that.

However, let me say here that many Christians who were genuinely converted and who became sincere children of God when they were very young, never really find out how great is God's forgiveness in Jesus Christ until they stumble and fall into some sin of which they are deeply ashamed. They rise up as you did as very different persons than before. It is not desirable or necessary that they be the same. Rather, they are brought to a new humility, freedom from self-righteousness, and sense of the amazing grace of God that he could forgive even a Christian their sins. But just because a father's child does wrong does not make him someone's else's child. That child is forever his. So it is with God's relationship to you, and to me. Likewise, when the child sins, he always does as you did—turns to God for forgiveness and receives it.

But, as that same person gets older, he may get discouraged, depressed, and feel that he is no good anyhow. He would probably be feeling this way if he had not committed sins. Then his memory goes back and latches onto his old sins. He may magnify them all out of proportion, and not even be able to hear God's voice of love for his own words of self-despising shame. But God has not changed. He has become sad, and sees the whole world, God included, through dark glasses. What he needs is to remember that God is greater than his sense of guilt and to get to some skilled, dedicated, and secure pastor who can lend him a hand of support, help, and guidance. You do that.

and the Training Union. But why can't there be more co-operation and working together between Southern and American Baptists rather than this criticism of each other? It is my prayer that the coming Baptist Jubilee Advance will be an important step in direction of a much needed Baptist solidarity. Are we not Christians first, Baptists second, and then Southern or American Baptists?

Kimbolton, Ohio Wm. G. Humphrey

APPEAL FOR CHRISTIAN RACE RELATIONS

Editor:

I am encouraged to know that progress is being made toward better race relations in America. But still the bitterest anti-American criticism is hurled at this level. Incidents are exaggerated and statements are distorted, to be sure, but the general impression which America is making on other countries in regard to race relations is far below what it ought to be.

I think that court decisions and organized activities have their place in this trend of progress. But the most effective method is the demonstration of the Christian spirit of love and kindness in personal relationships. When we improve the quality of our Christian lives in the homeland, we can increase the effectiveness of our Christian witness in the 38 countries where Southern Baptist missionaries are at work. To be free from race prejudice is to exhibit the spirit of Christ. This is an appeal—from an island kingdom on the opposite part of the earth—for more Christlikeness in race relations.

Burford L. Nichols
Semarang, Java, Indonesia

FOCUS WEEK AT K. B. H.

Editor:

Recently I was privileged to be one of the six team members to help with Religious Focus Week at Kentucky Baptist Hospital. I had not been back to K. B. H. since leaving for Japan in 1954, and it was a delight to me to see the progress being made in the program of the school of nursing and the hospital proper.

The interest in the focus week was indeed gratifying, both from the students and the administration and faculty. We were permitted full freedom with our program, even being permitted to go to the classes in the school of nursing and speak there. Every effort was made to make the week a success and make us feel welcome.

Our program not only included the student nurses, but we were able to meet with the nursing school faculty, heads of various departments of the hospital, supervisors and head nurses, and personal interviews with the Administrator and director of nurses. I, as I feel all the team members were, was delighted with the interest and response to the program.

Mary Lou Massengill Emanuel

BAPTIST FORUM



A PLEA FOR BETTER UNDERSTANDING

Editor:

I grew up a Southern Baptist in Lexington, Kentucky, and graduated from Southern Seminary [in Louisville] last May. I am now the pastor of two rural American Baptist churches in Ohio. Upon coming to Ohio I was grieved at the bitterness which many American Baptists have toward Southern Baptists in Ohio. Then during a visit home recently, I read an article in the January 2 issue of the *Western Recorder* entitled "Southern Baptists Are Uninformed About Pioneer Mission Fields" by Ken Hayes, pastor of a Southern Baptist Church in Ohio. In this article Mr. Hayes says there are four kinds of Bap-

tists (including American Baptists) in his area besides Southern Baptists. He goes on to say:

"Southern Baptists are distinct from these groups in our proclamation of the gospel message, in our church-centered mission program, in our co-operative effort toward the evangelization of the world, in our adherence to the Scriptures on proper baptism, in having a democratic form of church government, and in our belief in the autonomy of the local church."

I believe these things can be said about the majority of the American Baptist churches also.

In my opinion Southern Baptists do have a better over-all program, especially in their program of evangelism

HELL NOTWITHSTANDING

By SAMUEL HILL, Associate Minister
Calvary Baptist Church, Charleston, West Virginia

There are many things in life which we may wish we did not have to believe. I wish I did not have to believe that such diseases as cancer, thrombosis, tuberculosis, and so forth are constantly snatching away people's lives. I do not like to believe that some married men leave their wives and children to battle life alone while they "waste their substance with riotous living." I wish I did not have to believe all the stories I hear of Man's inhumanity to man; of wars, strifes, and contentions in almost every avenue of life. The fact that all these things are horrible in no way denies their existence.

This doctrine under discussion is one which I wish I did not have to believe. No one likes to think of hell with its eternal separation from God. But just because it is an "awful doctrine" in no way makes it an untruth. There are many people who have no difficulty in believing in a heaven but who absolutely refuse to believe in a hell, in spite of the fact that the Bible has so much to say about it. Therefore, because they do not want to believe in this "awful doctrine" they concoct all sorts of theories to try to disprove it.

All the Hell One Gets Is Here On Earth—?

This is one theory that is advanced by those who do not want to accept the Biblical teaching of hell.

A man comes home drunk, beats his wife; she has had "hell." Or if a wife berates her husband for his faults he says she gave him "hell." Or, a man taking a tongue-lashing from his boss says he "got hell."

If the vicissitudes of life are hell then many good people are in hell, too, because there is not a soul that is exempt from trouble. But the Scriptural teaching is that hell is a place reserved for the future punishment of unbelievers.

The Hebrew word *sheol* and the Greek word *hades*, both translated *hell*, mean the grave, or the abode of the dead, or the unseen state. (Psalm 9:17; 16:10; Luke 16:23.) One word, *tartarus*, translated hell in II Peter 2:4, means the place reserved for fallen angels. The word hell, which means eternal separation from God, is the word *gehenna*, and is used only twelve times in the New Testament. Eleven times it is used by Jesus and once by James. This word is identical with the "lake of fire" as used by John in The Revelation. The meek and gentle nature of Jesus has been so over-emphasized that the other side of his nature, his righteousness, holiness, and justice, has been overlooked. Listen to his words recorded in Matthew 5:29: "And if thy right eye

offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Read also Matthew 5:22; 30; 10:28; 18:9; 23:15, 33 and James 3:6. In all these cases the word is *gehenna* and represents the place of eternal punishment, and it is not here on earth. Besides all this, we know that this present age is the church age, or the age of the Holy Spirit, and certainly the Holy Spirit does not operate in hell. If hell is here on earth, then some very wicked people are enjoying it.

If I Go to Hell I Shall Have Plenty of Company—?

The reason people make this remark is to be found in the fact that they see other people as ungodly as themselves headed for hell. They reason that the

punishment will not be so hard to bear if others are there to share it with them. The Scriptures nowhere state that hell will be a place of happy reunion. In the story of the rich man and Lazarus, in Luke 16, if the rich man had company in hell he was not aware of it. In fact, his two greatest desires were for a drop of water on his tongue and that his five brothers might be warned, so that they might not have to come to this place of torment.

The Punishment Cannot Be Eternal—?

That heaven is eternal or age-lasting no one denies; that hell is eternal many deny. The meaning of eternal is "without beginning or end, that which always has been and always will be." Hear again the words of Jesus: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels . . ."

" . . . Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." (Matthew 25:41-46.)



Pictured is the Clifty Road Mission of Somerset and the congregation of 124 who attended first anniversary services of the mission on March 2. The mission's first services were on March 3, 1957, when 43 persons were present. It is sponsored by the First Baptist Church, Somerset, and is under the direction of the missions Committee. William Cropper, music and education minister of the First Church, led in the early phases of planning the mission. He also served as general superintendent of Clifty Road until he moved to Chamblers, Georgia, on January 18, 1958, to become minister of music and education at Chamblers' First Church. A highly successful Vacation Bible School was conducted last summer and a Royal Ambassador Chapter was organized in December, 1957. A building fund for construction of an appropriate meeting house has been started by the First Church. Paul Godsey is pastor and John Daulton is general superintendent of Clifty Road at this time. Preston L. Ramsey, First Church pastor, who gave general direction to the project, has recently announced his resignation.

Eternal, here, is *aionios*, and means age-lasting. Now if the destiny of the righteous is age-lasting bliss, then the destiny of the unrighteous must be age-lasting condemnation.

The Nature of God Will Not Permit Him To Send a Soul to Hell—?

What people mean by this is that because God is love he cannot send a soul to hell. We shall try to prove through three attributes of God that the reverse is true. God is not only love, he is also holy and just. Because he is holy, just, and love, his eternal separation from evil is inevitable.

God's holiness is best exemplified by his sacrificial heart of love, and to reject that sacrifice is to incur forever the righteous condemnation of the loving, holy God whose very heart was pierced at Calvary for the redemption of mankind. Only righteous love is true love. God can never go back on his character by allowing one unrepentant sinner to enter into heaven. Since God's holiness is absolute perfection he cannot allow one unrepentant sinner to mar that perfection.

Sin is the transgression of the law of God. Sin is violated holiness. That being the case, God, by his very nature, must demand retribution. A God who could overlook the sin of rejecting Jesus Christ, the One whom he has sent to be the propitiation (satisfaction) for our sin, would cease to be a holy God.

God never sends a soul to hell. At least, there is no place in the Bible that says he does. But: ". . . he that believeth not is condemned already . . ." Why? "Because he hath not believed on the

name of the only begotten Son of God." (John 3:18, 36; 5:24.)

God's love does not eliminate hell, except when accepted; but it is the rejection of his love which makes hell a necessity. (John 3:16-21.) "God is long-suffering to usward, not willing that any should perish . . ." (II Peter 3:9.)

In Christ's work of redemption on the cross, God's love makes the atonement (reconciliation), but it was the sin of mankind, the violation of God's holy character that demanded it. When I was a boy about ten years of age, my mother came home unexpectedly one day and caught me with a cigarette in my mouth. Now, I never doubted that mother loved me very much. I was her first-born, and I knew that she thought me a good boy. I ran errands for her, helped look after my younger brothers and sisters, and even gave her what little money I might have been able to earn from time to time. Yet all of this availed me nothing when she caught me with a cigarette in my mouth. She gave me a thrashing I can still remember. Why? Because she loved me. She did not want her boy of ten to ruin his body with harmful habits. The fact that she loved me did not keep her from punishing me. Because I had broken an unwritten law of my mother's home I had to suffer. Yet men think they can violate all the laws of God, yea, even to rejecting him, disbelieving his Son, insulting the Holy Spirit, despising the church and all things spiritual, and still be justified in their evil deeds because God loves.

When men say that God will not condemn a soul to hell because of his love

they forget that it is that love trampled upon and insulted that leads to hell. God did not enjoy himself at Calvary. Jesus did not enjoy bearing the wrath of God in his own body on the tree for the sin of the world. But he endured the scourgings, the nails, the thorns, the spear, to justify the repentant sinner in the eyes of a holy God. So, when men go to hell they go there right over the cross of Christ of their own volition, and not because God sends them there.

The Justice of God demands that there be a hell because it is only right that sin be punished. Everyone agrees that wrong-doing must be punished, but many evil-doers "get away with murder" in this world of ours. Somewhere, sometime, there must be a reckoning. And if in this life people have refused to accept the sacrifice made for their sins then they must pay the penalty all through eternity.

"A God all mercy is a God unjust" according to Dr. A. H. Strong in his *Systematic Theology*. Dr. Strong also adds that "Justice must always be exercised; when it is not exercised it ceases to be."

What havoc we make of the Word of God when we deny one of its clearest taught doctrines. It would be far better to accept Christ by faith and thus make preparation for eternity than to try to tear down the whole of divine revelation by rejecting this one truth, as if we were universalists and not evangelicals.—THE WATCHMAN-EXAMINER

New Orleans Seminary Breakfast at Houston

AUBURN, Ky. — The 40-voice New Orleans Seminary Touring Choir will be featured at the Seminary alumni breakfast at the Southern Baptist Convention in Houston, according to the president of the Kentucky chapter of the alumni, Lawrence Martin of Auburn.

Scheduled for the San Jacinto room of the Rice Hotel Wednesday, May 21, at 7:15 a.m., the breakfast will also feature a brief address by Dr. J. Wash Watts, dean of students and a member of the Seminary faculty since 1931.

Immediately after the breakfast the choir, under the direction of Prof. Genter L. Stephens, will sing at the morning session of the convention. The group will be engaged in a seven-day tour which will take them to churches in Texas, Arkansas, and Louisiana.

"We want a fine representation from Kentucky at the breakfast," Martin said, "and alumni and former students are urged to get tickets now by sending check or money order in the amount of \$2.30 for each ticket to William C. Bolton, 3939 Gentilly Boulevard, New Orleans, La."



The Cumberland College Choir—Row one: Left to right: Janet Bondurant, Shirley Gaffney, Phyllis Moyers, Mary James, Lucille Strong, Mathilde Joo, Beverly Hamblin, Donna Walters, Judy Sizemore, Margaret Narramore, Mitzie Cox, Betty Howard, Elizabeth Sutton and Betty Grant.

Row Two: Left to Right: Elvena Abbott, Pat West, Sherill Faulkner, Katie Hutson, Donald Faulkner, Donnie Chambers, Jimmy Harburek, Roger Trussel, Vivian Bowling, Sue Chambers, Dot Dawson, Paul White and Eldon Thomas.

Row Three: Left to Right: Marcus Yancey, Wayne Price, Tommy Wadters, Bob Ashby, Harold Skeen, Charles Ramey, John Ball, Winslow Baker, Wayne Huff, Jerry Hummel, Terry Byrd, Judd Alford and Rusty Bell.

The choir is currently on tour extending through several states: Kentucky, Ohio, Tennessee, North Carolina, and South Carolina, Cumberland College, Williamsburg, Kentucky, is a co-educational Baptist College with an enrollment of over 500. In the student personnel of the college are represented some thirty Kentucky counties and ten states. Choir director is Wallace Shearon, Jr.

SUGGESTED ORDER OF BUSINESS (Abridged)
SOUTHERN BAPTIST CONVENTION

May 20-23, 1958, Houston, Texas

Brooks Hays, President

William J. Reynolds, Director of Music for Convention

Tuesday Night

Joint Session with Woman's Missionary Union

- 6:45 Singing William J. Reynolds, Tennessee, *Music Director*
- 7:00 Scripture (Matt. 28:16-20) and Prayer Malcolm B. Knight, Florida
- 7:05 Secretary's Report on Registration Joe W. Burton, Tennessee
- 7:10 Committee on Order of Business Walter L. Moore, Mississippi, *Chairman*
- 7:15 Appointment of Committees on Committees, Resolutions, and Tellers
- 7:20 President's Address Brooks Hays, Arkansas
- 8:00 Launching of Jubilee Advance Program C. C. Warren, North Carolina

Wednesday Morning

- 9:00 Singing; Scripture (Luke 12:42-48) and Prayer Fred Hubbs, Michigan
- 9:10 Recognition of Fraternal Messengers
- 9:30 Brotherhood Commission George W. Schroeder, Tennessee, *Exec. Secy.*
- 9:55 Executive Committee Administrative Report Porter Routh, *Exec. Secy.*
- 11:20 Convention Sermon Robert E. Naylor Alternate: Harold W. Seever

Wednesday Afternoon

- 2:30 Singing; Scripture (Matt. 9:35-38) and Prayer J. Lamar Jackson, Ala.
- 2:40 Southern Baptist Hospitals Frank Tripp, Louisiana, *Superintendent*
- 2:55 Relief and Annuity Board R. Alton Reed, *Executive Secretary*
- 3:20 Executive Committee Promotional Report Merrill D. Moore,
- 3:55 Miscellaneous Business and Election of Officers

Wednesday Morning

- 6:45 Singing; Scripture (Acts 1:1-8) and Prayer Joseph R. Estes, Kentucky
- 7:05 Baptist World Alliance Theodore F. Adams, Virginia, *President*
- Arnold T. Ohrn, Dist. of Columbia, *Executive Secretary*
- 7:15 Woman's Missionary Union
- 7:45 Foreign Mission Board Baker J. Cauthen, Virginia, *Executive Secretary*

Thursday Morning

- 9:00 Singing; Scripture (I Tim. 4:6-16) and Prayer J. E. Rouse, South Carolina
- 9:10 Education Commission R. Orin Cornett, Tennessee, *Executive Secretary*
- 9:25 Historical Commission Norman W. Cox, Tennessee, *Executive Secretary*
- 9:40 Committee to Study Theological, Religious, and Missionary Education—
W. Douglas Hudgins, Mississippi, *Chairman*

- 9:50 Southern Baptist Foundation
- 10:00 Committee on Church-Related Vocations Allen W. Graves, Ky., *Chairman*
- 10:15 Committee on Canadian Baptist Cooperation Courts Redford, Ga., *Chm.*
- 10:35 Miscellaneous Business
- 11:05 Commission on American Baptist Seminary, L. S. Sedberry, *Exec. Secy.*
- 11:20 Southern Baptist Seminaries

- Southern Duke K. McCall, Kentucky, *President*
- New Orleans Roland Q. Leavell, Louisiana, *President*
- Southwestern J. Howard Williams, Texas, *President*
- Southeastern Sydnor L. Stealey, North Carolina, *President*
- Golden Gate Harold K. Graves, California, *President*
- Midwestern Millard J. Berquist, Missouri, *President*
- Carver School of Missions and Social Work John P. Sandidge, *Kentucky*
- Seminary Extension Department Lee Gallman, Mississippi, *Director*
- Address on Theological Education J. Howard Williams, Texas

Thursday Afternoon

- 2:00 Singing; Scripture (Exodus 18:13-24) and Prayer Roy W. Babb, Tenn.
- 2:10 Committee on Total Program of Southern Baptists Douglas M. Branch,

THURSDAY NIGHT

- 6:45 Singing; Scripture (Rom. 10:8-15) and Prayer Glenn Braswell, Colorado
- 7:05 Chaplain's Commission Alfred Carpenter, Georgia, *Director*
- 7:20 Southwestern Seminary Jubilee Program
- 8:00 Home Mission Board Courts Redford, Georgia, *Executive Secretary*

Friday Morning

- 9:00 Singing; Scripture (Isaiah 52:6-12) and Prayer Chester A. Molpus, Miss.
- 9:10 American Bible Society
- 9:20 Committee on Committees
- 9:30 Committee on Denominational Calendar Alma Hunt, Ala., *Chairman*
- 9:35 Miscellaneous Business
- 10:05 Committee on Denominational Papers Louie D. Newton, Ga., *Chairman*
- 10:20 Sunday School Board James L. Sullivan, Tennessee, *Executive Secretary*
- 11:20 Report of Radio and Television Commission Paul M. Stevens, Texas, *Dtr.*
- 12:00 Address Ralph A. Herring, North Carolina

Friday Afternoon

- 2:00 Worship in Song; Scripture (Romans 12) and Prayer Arlie L. McDaniel,
- 2:10 Report on Committee on Boards Dotson M. Nelson, Jr., S. C., *Chairman*
- 2:20 Committee on Time, Place, and Preacher; Report on Committee on Resolutions; Memorial Service
- 3:05 Christian Life Commission A. C. Miller, Tenn., *Executive Secretary*
- 3:35 Address Robert Greene Lee, Tennessee

Friday Night

- 6:45 Singing; Scripture (Micah 4:1-5) and Prayer Walter A. Pegg,
- 7:05 Presentation of Convention Officers
- 7:25 Committee on Public Affairs Walter Pope Binns, Missouri, *Chairman*
- 7:50 Special Program on Present World Crisis

A. A. Thacker Dies Suddenly Just Before Final Revival Service

Superintendent Eldred M. Taylor, of the Executive Board of the General Association of Baptists in Kentucky, had been preaching for 8 days with Pastor A. A. Thacker at the Hyland Baptist Church, Henderson. Following the Sunday night supper the two men were sitting and talking in the pastor's living room, when suddenly the pastor's body slumped. He had had a heart attack. He gave no utterance or outcry.

Brother Taylor quickly stepped over to his side, straightened out his body so he could rest and breathe completely, but within a few moments he died in his arms.

Born April 5, 1895, he had just had his 63rd birthday the day before his death on April 6, 1958.

He was ordained in 1930 by the Lewisburg Church. He had served as pastor of Rock Springs Church, Butler County; LaFayette and Olivet, in Christian County; Fordsville in Ohio County, and he was at Hyland at Henderson for the last eight years.

On his mother's side he was a grandson of the late Pastor A. C. Dorris, who spent 54 years in the ministry, serving churches in Logan, Butler, Daviess, Christian and Muhlenberg Counties in Kentucky, until his death in 1939, at Lewisburg.

His funeral was conducted by Brother Taylor at the Hyland Church, and burial took place in Henderson.

Brother Thacker had been the first and only pastor of Hyland, and under his leadership the church has grown to a membership of 254.

Taylor says: "The meeting opened on Sunday, March 30, and it was evident almost immediately that he and the people had laid a real foundation for a revival. Thirty-three were received for baptism, 5 by letter and 11 rededications. Fifteen new family altars were established and there were three other professions of faith."

►Evangelist Clifton W. Brannon, Longview, Texas, has been preaching in a revival with Dr. Elwyn N. Wilkinson at the Parkland Church, Louisville, April 20-27.

►Dr. Preston L. Ramsey has resigned as pastor of the First Church, Somerset, where he has been located for nearly 13 years. He offered his resignation for retirement, feeling that his physical condition is such that he could no longer serve them. Dr. Ramsey came to Somerset in mid-1945 from Covington, Tennessee. He succeeded Pastor D. L. Hill. At this writing we are not sure where he plans to reside, or other future plans.

Owingsville Baptist Church To Build

By GARLON C. SILLS, Pastor

Work is to begin soon on the completion of the Owingsville Baptist Church of Owingsville, Kentucky.

This church was organized in June, 1947, at the close of a revival meeting. F. C. Tuttle, with Ben F. Mitchell as evangelist, conducted the meeting, and led in the constitution of the new church of thirteen charter members. Dr. W. C. Boone, visualizing the need and possibility, led the State Mission Board to purchase a lot one block off main street, upon which the present basement building is located.

The new church, at the time it was organized, called Brother Tuttle as its first pastor, who, during that same year, led in the construction of a ground floor basement building which has been used during the past eleven years. Under the leadership of Pastors F. C. Tuttle, D. R. Bennett, Robert Taylor, and this writer, the present pastor, Garlon C. Sills, the church membership has increased to 114.

Owingsville church has been receiving financial aid from the Missions Department of General Association of Baptists since its beginning, but is gradually taking on more financial responsibility,

and hopes to become fully self-supporting within a few years. Though a project of missions from the beginning, Owingsville Baptist church members are zealous for missions, and have generously supported all phases of our denominational work.

The completed building, shown in sketch, [on page one] is to be 38'x63' and will seat approximately 300. The basement auditorium, now being used for worship, will be converted into assembly and class rooms after the main floor auditorium is completed. The new structure is expected to be ready for use within three or four months. The church members will be able to continue meeting in their present quarters during construction.

►Eldred M. Taylor is in a meeting April 20-27, at Flatwoods Church, Ashland, where Earl Neal is pastor.

►R. B. Hooks, Sr., Harrodsburg, is doing the preaching, and his son, R. B. Hooks, Jr., Smith's Grove, is leading the singing in a revival meeting at Wheelwright, Floyd County, Ky. Perrin Cook is pastoring there.

Secretary W. C. Boone To Conduct Tour

Dr. W. C. Boone, General Secretary of the Executive Board of the General Association, has been asked to take over a tour of Europe this summer that had been planned by Dr. Roland Q. Leavell, president of New Orleans Baptist Seminary. Dr. Leavell has been ill and will be unable to take the trip. Travel arrangements have been made by Brownell Travel Bureau, Birmingham, Alabama. The party will leave New York on the QUEEN MARY July 2, and will return on August 19. Due to the move to the new Baptist Building last summer and other responsibilities, this will be the first vacation for Dr. Boone in several years.

This tour includes seven countries—France, Switzerland, Italy, Monaco, Austria, Germany and England. Opportunity will be afforded for visiting the Baptist Seminary, Zurich, Switzerland, foreign mission work in Italy and the William Carey and John Bunyan country in England.

There is room in the party for several others. Anyone interested in making such a trip should get in touch with Dr. Boone immediately at the Kentucky Baptist Building, Middletown, Ky.

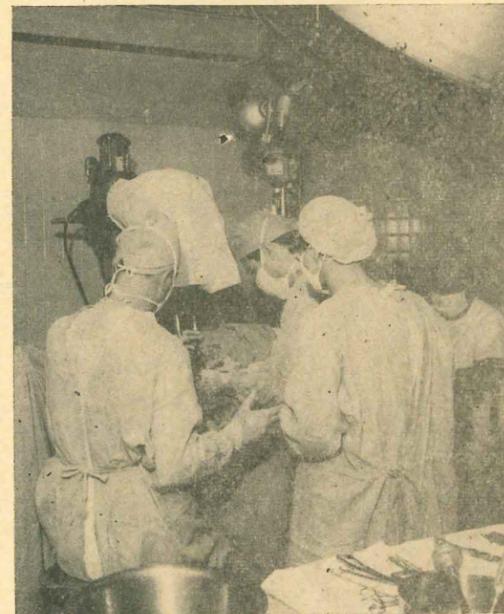
CHARITY PATIENTS RECEIVE THE BEST

THE SUNDAY SCHOOL CHARITY FUND SAVED A MOTHER'S LIFE

A mother of 5 children, the wife of a farm laborer with a very meager income, fell off her porch steps "hurting her knee." She was admitted to Western Baptist Hospital as a "Sunday School Charity Fund Patient."

X-rays revealed a broken leg bone and knee joint. She was taken to surgery to have her knee joint "wired." Nineteen days later she was returned to surgery to have her leg bone "pinned." Poor circulation made it necessary 16 days later to amputate her foot. Circulation still proved inadequate and it became necessary to amputate her leg.

The patient was able to walk with crutches when discharged from the Hospital at considerable cost to the Sunday School Charity Fund. The best of medical care had been provided. The doctors made no charge for their services. The bills were mailed to the patient and her church marked "PAID BY THE BAPTIST SUNDAY SCHOOLS IN KENTUCKY."



A MAJOR OPERATION
WESTERN BAPTIST HOSPITAL
Paducah, Kentucky

MAKE A GENEROUS OFFERING FOR HOSPITAL CHARITY WORK ON MOTHER'S DAY SO OUR BAPTIST HOSPITALS MAY SAVE THE LIVES OF OTHERS.

KENTUCKY BAPTISTS AT WORK

FORWARD PROGRAM OF CHURCH FINANCE

State Forward Program Clinic Set For Next Week



Fred A. Tarpley

The State FORWARD PROGRAM of Church Finance Clinic, sponsored by the General Association of Baptists in Kentucky, will be held in the Southern Seminary Chapel Building, April 28-29. The opening session will begin at 8 o'clock, Monday evening, and will be followed by three sessions at 9 a.m. 1:30 p.m., and 7:30 p.m., Tuesday.

Pastors, Laymen, Seminary Faculty and students are invited to attend.

An outstanding faculty has been secured. One member of the faculty is pastor of a church which he started as a mission only four years ago. The church now has 900 members and a Sunday school enrollment of 1,300, a property evaluation of \$425,000 and is now in its third building program.

This church was one of the first 10 churches which tested the FORWARD PROGRAM in 1956. The budget was increased from \$60,000 to \$81,000 which was oversubscribed. The church used the FORWARD PROGRAM again in 1957 and the budget was increased to \$98,800 and was oversubscribed. Both years more people signed pledge cards than there were church members. The average gifts per Sunday in January 1958 were \$56.66 per week more than the greatly increased budget.

The church is the Ridgcrest Baptist Church, Jackson, Mississippi, and the pastor is Reverend Fred A. Tarpley who

was formerly pastor at Adairville and First Church, Barbourville, Kentucky.

Another faculty member will be Dr. Donald Chatham, a young physician of Shelbyville who served his church as general chairman in the FORWARD PROGRAM. First Church, Shelbyville, increased its budget from over \$70,000 to \$104,000 in the recent campaign.

Reverend Odell Leigh, pastor of Bullit Lick Church, a rural church near Shepherdsville, and Reverend William H. Rogers, pastor of Eastwood Church, Bowling Green, Dr. G. David McClure, a physician and member of Walnut Street Church, Louisville, whose churches have used the FORWARD PROGRAM, will participate in the Clinic.

Dr. W. C. Boone, executive secretary of the Executive Board of the General Association of Baptists in Kentucky; Forrest R. Sawyer, state Brotherhood secretary; and Thomas B. Chaney, director, FORWARD PROGRAM, will also serve on the faculty.

MUSIC

Church Music Field Worker Is Employed

By EUGENE F. QUINN



Norman L. Gardner

Mr. Norman L. Gardner of Louisville has been employed by the Kentucky Baptist Church Music Department to serve any church in Kentucky. His primary task will be to teach music classes in each church, on the basis of a free will offering by the host church.

Mr. Gardner is a graduate of Oklahoma Baptist University with a Bachelor of Music Education degree and is pursuing studies toward a Master of Sacred Music degree at Southern Baptist Seminary. He is a native of Ada, Oklahoma.

His services will be available from May 15 to September 15, 1958. Although he will be helping in some larger music schools on an associational and state basis, his primary work will be with churches of any size and region of the state.

Requests for his teaching a music class should be addressed to the Church Music Department, Kentucky Baptist

Building, Middletown, Kentucky. First requests are honored first, without respect to location or any other factor.

Each pastor and church music director should have an application blank for requesting a music school, which was enclosed with the February issue of the "Music for Christ" bulletin. Application blanks will be sent upon request.

STUDENT UNION

B. S. U. is Not All Work

By J. CHESTER DURHAM



J. Chester Durham

On many campuses B. S. U. teams enter into intermural sports activity and give a good account of themselves. It is not unusual for them to emerge the champion of their school. Mr. Jim Bergman, B. S. U. director at Berea, has shared with us a special sports event. Writing under

the heading, "Sports Day," here is the way that he tells the story:

Referee Jack Duckworth stepped in between two slender pivot men at the Center Circle, threw the ball into the air and the game was under way. The two pivot men represented the University of Kentucky and Berea Baptist Student Unions, and the game was the first in the second annual B. S. U. Basketball Tournament held at Berea March 8.

In the winter of 1956 a group of sports-minded B. S. U.'ers discussed the possibility of a sports week-end with schools in central Kentucky (Georgetown College, Eastern State College, University of Kentucky, and Berea College). After communication between the four schools, it was decided that Berea would be the site of the contest. On a Saturday in March, 1957, the teams met for fun and fellowship at the Berea High School Gymnasium, playing two games in the afternoon and two in the evening.

Since last year's meeting was such a success, the same teams were represented again this year. Kentucky drew Berea the first game, and after a "saw-saw" battle, Berea emerged victorious by a score of 48-44. The second game saw Eastern take on Georgetown. Eastern had trouble the first half and had

to overcome a twelve point deficit, only to lose in the final minutes of the game 55-51.

While the boys were resting for the evening tussles, both spectators and players went to the Berea Baptist Church for sandwiches and hot spiced tea.

At 7:00 p.m., the consolation game witnessed the two losers in the afternoon contests, Eastern and Kentucky, vie in a one-sided victory for Kentucky. In the finale, Georgetown clashed with Berea, and, although Berea led most of the game, Georgetown was the victor by a score of 46-42. It was Georgetown's second straight victory.

After a time of fellowship at the B. S. U. Center, the 75 visitors were off for their respective campuses, convinced that a good Christian time was had by everyone.

BAPTIST STUDENT UNION STATE CONVENTION

There has been a change in the date of the State B.S.U. Convention. The correct date is October 24-26, 1958 instead of the November date previously announced. The 1958 Convention is to be held at the First Baptist Church in Bowling Green, Kentucky.

MISSION TOUR

October 3-5 has been set as the time for a tour of our Eastern Kentucky Mission fields. This tour will be limited to thirty-six students. These students will be from sixteen different campuses in the state. Ed Cunningham and this writer, J. Chester Durham, will tour with this group and explain our mission work. The last such tour sponsored by the State Student Department was in 1951.

WOMAN'S MISSIONARY UNION

Credential Cards For Houston Convention

By MRS. GEORGE R. FERGUSON



Mrs. Geo. R. Ferguson

Kentucky's number of accredited messengers to the Annual Meeting of Woman's Missionary Union in Houston, Texas, May 19-20 is, seventy-three. Mail requests immediately in order that your name may be on the list to be sent to the Birmingham office very soon. When your request comes to our 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, thereby signifying that you are an accredited messenger.

If our quota of seventy-three is not filled by 1:30 p.m. on Monday, others

from Kentucky may register as messengers on Monday afternoon. The registration desk will close Monday evening.

Places and hours of registration in Houston are: Shamrock Hilton Hotel, Saturday, May 17, 4:00 p.m. to 7:00 p.m.; Sunday, May 18, 1:00 p.m. to 9:30 p.m.; Music Hall, Monday, May 19, 8:00 a.m. to 9:30 p.m.; Tuesday, May 20, 8:00 a.m. to 1:00 p.m.

THE PROGRAM

There is a change in the schedule of the sessions this year. The meeting will open with the Monday Morning session, May 19, and will close with the joint session with the Southern Baptist Convention at Municipal Coliseum on Tuesday evening. The sessions of Woman's Missionary Union will be held in Music Hall of the Coliseum. The Jubilee Advance Program of the Southern Baptist Convention, in which Woman's Missionary Union will participate, will be presented in the Tuesday evening session. A splendid program has been prepared presenting missionaries, nationals and outstanding denominational leaders from our country and foreign fields. The theme is, "Declare His Glory . . . His Wonders . . ." and the scripture is Psalm Ninety-six.

Make your plans now to attend this important meeting. We expect an overflow delegation from Kentucky.

TRAINING UNION

What Is Youth Week?

By JAMES WHALEY



James Whaley

Briefly stated, Youth Week is a plan for a church to use its young people in all the official positions of church life for one full week. The Training Union should plan and carry out the project. It fits ideally into the program of the Training Union, since the aim of that church agency is "Training in Church Membership." Youth Week is a laboratory project in which the Intermediates and Young People of a church may have further opportunity to learn by doing. In other words, the actual work which is ordinarily done by the regular church officials should be done during this week by the young people who occupy those positions.

Many churches in Kentucky have already observed Youth Week for this year. If you would like information concerning the week, please write for a Youth Week tract. If your church has already observed Youth Week and it has not been mentioned in the Training Union column, we suggest that you

write for a Youth Week report form.

AWARDS OF MERIT—Listed below are those who have received this special recognition in our training program:

Miss Janice Carol Lady, of Baptist Tabernacle, Paducah, Kentucky, West Union Association, completed the necessary books to receive the award of merit for the Young People's Department.

Miss Mona Lou Likins, of Eastwood Baptist Church, Bowling Green, Warren Association, completed the required books in the Intermediate Department.

Mr. Raymond D. Ward, of Burton Memorial Baptist Church, Bowling Green, completed the necessary books in the Adult Department and Bobby Simpson completed the work for the Junior Department Diploma.

We are sure that the books read by these individuals have greatly influenced their lives. Each one has set a fine example for the other Training Union members of our state.

YOUTH WEEK REPORT—Sugar Grove Baptist Church of Masonville, Kentucky, Daviess-McLean Association, observed Youth Week this year for the third time. There were fourteen Intermediates and twelve Young People took part in the activities of the week.

BROTHERHOOD

Activities in Kentucky

By FORREST R. SAWYER



F. R. Sawyer

The PLEASANT VALLEY BAPTIST CHURCH BROTHERHOOD IN THE LIBERTY ASSOCIATION conducted its regular meeting on April 7, with an attendance of 18 men present. Thurman Nunn is pastor; Ray Branstetter, president; Allen Ellis, membership V. P.; G. S. Doyle, program V. P.; William Deckard, activities V. P.; J. W. Redford, song leader; Paul M. Davis, secretary-treasurer; Dale Redford, Royal Ambassador chairman; Ray Crain, evangelist chairman.

ROYAL AMBASSADOR TRACK MEET, May 3, Georgetown College.

The BROTHERHOOD OF THE LONE OAK BAPTIST CHURCH, B. R. Winchester, pastor has had two outstanding speakers for recent meetings. For February 4, Dr. Jess Moody, pastor of the First Baptist Church, Owensboro, was the speaker, when 76 men were present. On March 6, L. W. Mundy, pastor of the Washington Street Baptist Church in Paducah, was the speaker. On April 3, the annual Father-and-Son meeting was conducted. This Brotherhood publishes

(Continued on Page 12)

(Continued from Page 11)

each month the BROTHERHOOD BOOSTER, which is mailed to the men of the church. A recent BOOSTER quote is, "We believe that Brotherhood is the foundation and the cornerstone of Christian education—that it talks turkey when things talk 'sputter'—that it is far easier to train yourself to do it, than it is to do it and then train yourself."

The BROTHERHOOD OF THE FIRST BAPTIST CHURCH, PRINCETON, CALDWELL ASSOCIATION, during the months of January, February, and March, 1958, visited 91 sick and needy, extended 170 invitations in the interest of the services of the church, talked with 27 unsaved men, contacted 35 men about tithing, and gave 487 man hours of work. The Benevolence Committee of the Brotherhood collected and distributed 9 pairs of shoes, 9 pair of trousers, 5 jackets and sweaters, 9 dresses, 7 shirts, 3 quilts, and 2 suits. The Worship Committee distributed 100 posters advertising the church revival, assisted in the scheduling of cottage prayer meetings, and secured traffic directors for Sunday morning. The Evangelism Committee has directed visitation teams, these teams contacting the lost, unsaved, indifferent, and unaffiliated Baptists. Maurice Humphrey is president of the Brotherhood, and R. L. Honeycutt is pastor. This Brotherhood has an enrollment of 58, maintained an average attendance of 35, and enrolled 24 new members during the three months' period. They maintain scheduled Executive Committee meetings.

FIRST BAPTIST CHURCH, MID-DLESBORO, had 82 men enrolled, maintained an average attendance of 66, enrolled 18 new members, maintained 2 Royal Ambassador Chapters (Junior and Intermediate), which have a combined enrollment of 34. Allister C. Walker is pastor, E. W. Nagle is president, and W. E. Wilson is secretary. Charles Blake-man is the Royal Ambassador counselor.

SUNDAY SCHOOL

Bell County Moves Forward

By ROY E. BOATWRIGHT



R. E. Boatwright

Many Sunday school workers in Bell County Association met each night during the week of March 31 to study Sunday school work. The school was under the direction of Rev. Eldon Jones, Superintendent of missions in Bell County.

Due to the fact that the school dealt only on general administration just one class was of-

ferred. Roy Boatwright, Secretary of the Sunday School Department was the teacher.

A great deal of interest was manifested as 67 people were enrolled and 37 awards issued.

PLEASANT VISIT TO CLEAR CREEK

It was the happy privilege of your Sunday School Secretary to be the guest of the faculty and student body of the Clear Creek Bible School, Pineville, the week of March 31. By visiting several classes and speaking in chapel each day a close-up view of the work clearly revealed the great effective service this institution is rendering. We heartily commend President D. M. Aldridge and his faculty for the wonderful work being done.

SHELBY COUNTY TRAINING SCHOOL

Seven churches of the Shelby County Association concluded a central training course in Sunday school work April 4.

The school was under the direction of Eugene Hamilton of the Sunday School Department, Marshall Phillips, Associational Sunday school superintendent, and Bill Morris, Associational superintendent of training. The following constituted the faculty: Mrs. B. N. Carter, Nursery; Mrs. John Bass, Beginner; Mrs. R. B. White, Primary; Mrs. Roy Boatwright, Juniors; Eugene Hamilton, Intermediates; Carroll Freeman, Young People; and W. D. Sharp, Adults.

Seventy-four were enrolled and sixty seven awards were granted.

The school was held with the First Baptist Church of Shelbyville.

TOP TEN CHURCHES IN TRAINING MARCH 1958

Owensboro, First—Davie—McLean	389
Grace—West Kentuckiana	145
Ninth and O—Long Run	143
Shawnee—Long Run	119
London—Laurel River	108
Eighteenth Street—Long Run	105
Gethsemane—South District	105
Beechland—Long Run	96
Ft. Mitchell—North Bend	93
Carlisle Avenue—Long Run	91

TOP TEN ASSOCIATIONS IN TRAINING MARCH 1958

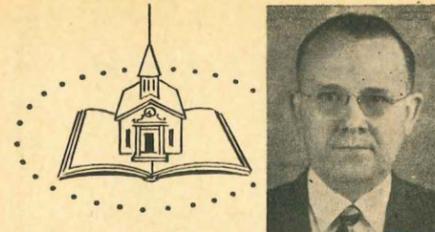
Long Run	2,004
Davie—McLean	517
West Kentuckiana	280
Elkhorn	236
South District	217
North Bend	205
Graves County	189
Central	169
Boone's Creek	168
Muhlenberg	163

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 13, 1958

S.S.	Add.	T.U.
Bowling Green, First	1,207	3
Mission (1)	151	—
Louisville, 9th and O	1,144	6
Mission (1)	121	—
Lou., Carlisle Ave.	1,133	—
Missions (3)	266	11
Hopkinsville, Second	1,129	2

Mayfield, First	1,094	—	314
Madisonville, First	1,087	—	254
Lexington, Ashland Ave.	1,016	7	116
Harrodsburg	976	—	214
Missions (3)	152	—	117
Evansville, Grace	946	—	—
Lou., Crescent Hill	918	4	247
Mission (1)	129	—	—
Owensboro, Third	873	—	234
Elizabethtown	—	—	—
Severns Valley	868	3	191
Murray, First	849	—	—
Mission (1)	38	—	—
Lou., Parkland	823	10	223
Mission (1)	219	—	88
Newport, First	810	11	200
Missions (2)	206	—	—
Campbellsville (4)	809	—	216
Covington, Latonia	791	—	191
Mission (1)	115	—	31
Lou., Beechland	787	—	213
Mission (1)	420	—	200
Lexington, Calvary	782	4	229
Lou., Victory Mem.	763	6	113
Missions (2)	215	—	93
Lexington, Grace	763	—	196
Missions (2)	97	—	—
Lou., Beechmont	738	2	121
Missions (2)	477	2	169
Frankfort, First	708	5	165
Mission (1)	115	—	56
Somerset, First	706	—	—
Mission (1)	68	—	—
Corbin, Central	696	19	171
Mission (1)	82	—	—
Lou., Hazelwood	648	—	139
Shelbyville, First	627	1	144
Lou., Third Ave.	612	38	154
Mission (1)	165	—	47
Princeton, First	596	—	107
Henderson, Immanuel	589	—	—
Missions (2)	150	—	127
Lou., Southside	557	—	—
Mission (1)	16	—	—
Paducah, First	553	2	166
Evansville, Calvary	550	—	176
Lou., Rockford Lane	543	12	156
Ashland, Unity	539	3	105
London, First	527	—	146
Mission (1)	78	—	—
Middlesboro, First	521	—	79
Lou., Beuchel Park	517	6	95
Winchester, Central	514	1	98
Central City, First	504	5	279
Lou., Eastern Parkway	500	—	105
Danville, Lexington Ave.	500	—	64
Mission (1)	53	—	—
Lou., Shively	493	—	103
Mission (1)	121	—	36
Bellevue	490	—	112
Lou., Farmdale	479	—	126
Mission (1)	110	—	43
Winchester, First	476	1	124
Mission (1)	54	—	—
Covington, First (1)	473	—	213
Morganfield, First	469	28	208
Owensboro, Hall St.	469	—	163
Mt. Washington	466	2	128
Corbin, First	462	4	99
Ludlow, First	461	—	119
Lebanon, First	459	—	128
Mission (1)	141	2	66
Lou., Valley View	455	52	161
Hazard, First	453	—	93
Lou., Shawnee	451	29	153
Versailles	444	—	69
Springfield, First	439	—	107
Lou., Bethany	436	4	98
Cynthiana	434	1	74
Mission (1)	82	2	34
Russellville, First	432	—	150
Mission (1)	87	—	—
Bardstown	424	—	68
Franklin, First	423	—	84
Mission (1)	50	—	14
Lou., Immanuel	414	2	106
Hodgenville, First	408	—	136
Walton, First	406	3	148
Lou., 18th St.	405	4	104
Mission (1)	90	3	48
Bowling Green, Eastwood	398	—	138
Paducah, East	391	—	139
Ashland, Pollard	385	9	125
Mission (1)	89	—	—
Richmond, First	378	1	96
Lou., Valley Station	377	2	86
Nicholasville	374	—	89
Mission (1)	36	—	—
Lexington, Felix Mem.	372	—	114
Danville, Gethsemane	365	—	160
Owensboro, Lewis Lane	354	—	115
Ft. Thomas, First	352	4	84
Mission (1)	81	—	—
Lou., Fairdale	351	—	87
Owensboro, Crabtree Ave.	349	1	66
Paducah, West End	341	12	137
Mission (1)	24	—	—
Shepherdsville, First	340	—	58
Lebanon Junction	339	1	108

(Continued on Page 14)



SUNDAY SCHOOL LESSON

By H. C. Chiles

GOD DELIVERS HIS PEOPLE

April 27, 1958

The record of the deliverance of the children of Israel from bondage in Egypt is one of the thrilling chapters in biblical history. It teaches important lessons about the existence of God, the power of God, and the love of God for His people. This same God, Who delivered His people from the hand of the cruel taskmasters of Egypt, is able to deliver all who put their trust in Him from the more cruel taskmaster of sin.

I. The Plague. Exodus 11:1.

By means of a series of ten devastating plagues God sought to teach Pharaoh and his subjects the utter futility of trusting other gods than Himself. The last plague in this series was the death of all the first born among the Egyptians. God sent this plague upon Pharaoh and the Egyptians in order that they might recognize Him as the true God, and that they might be induced to permit His people to go forth and to serve Him. It is practically impossible for us to imagine the grief and the wailing which characterized the homes on the night when the firstborn were put to death.

II. The Passover. Exodus 12:23-28.

Having received from God the instructions for keeping the passover, Moses conveyed them to the elders of Israel. The plan which God had devised whereby each family could protect their firstborn from this plague, if they so desired, was that each household was to take a yearling male lamb without blemish, slay it, catch its blood in a basin, and with a brush of hyssop apply the blood to the lintel and the sideposts of the door to their house, and remain within until God gave permission to come out. Safety was guaranteed to all who complied with the instructions. If the blood was in evidence, the messenger of death to the firstborn would certainly pass by. The only hope of protection was to remain inside the blood-sprinkled house.

It was the blood alone which made them safe. By the same token, it is the blood of Christ alone that provides safety from judgment against all sin. The blood of Christ satisfied God's holiness, maintained His righteousness and vindicated His justice. Every soul who would escape the wrath of God must personally accept the finished work of Christ. By personal faith we must accept the benefits which He pro-

vided through His blood which was shed as the price of our redemption.

From these scriptures we learn that salvation is necessary because of impending judgment, that salvation was provided by the shedding of the blood of another, that the provision which was made by the blood of the Lamb must be appropriated before it becomes effective, and that when one trusts Christ as his personal Saviour he receives eternal life. Christ said, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

This speaks of the sufficient sacrifice for sin made by the Lord Jesus Christ Who was the Lamb "without blemish and without spot" (I Peter 1:19). Nothing but the blood of Christ suffices. Those who are under the blood of Christ are as secure as it is possible to make them. Many today speak disparagingly of the blood of Christ, but it is still the only way of redemption. Christ died for us on the cross of Calvary. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:5-6).

III. The Protection. Exodus 14:27-31.

When the children of Israel arrived in their own land, they were expected and commanded to observe the passover, constantly guarding against the danger of forgetting its meaning, and to instruct their children as to its meaning.

Wailing over the death of the firstborn had scarcely ceased, and the Israelites had barely withdrawn from Egypt, when Pharaoh regretted that he had permitted his slaves to escape. Immediately, he and his army pursued them, thereby hoping to prevent them from leaving the country. Knowing Pharaoh's intentions, and being aware of his wrath, the people were sore afraid. But, as they left Egypt, God went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light.

Pursued by their enemies, at whose hands they were expecting a prompt and terrible death, the Israelites blamed Moses for their plight. Thoroughly convinced that God was able to per-

form what He had promised, Moses assured the people that God would protect them. Holding out his rod over the Red Sea as he had been commanded, Moses had the joy of seeing God open the way through the waters before the eyes of his surprised people, and they walked through on dry ground. When God opens the way people can walk therein without any fear and in perfect safety.

Having seen the Israelites go across the sea dryshod, Pharaoh and his people madly pursued them. When they came into the midst of the parted waters, Moses stretched forth his rod again and the waters returned to their natural state. When the Egyptians saw the waters closing in, they were panic-stricken. These rolling waters drowned Pharaoh's mighty host, but every Israelite was safe on the other shore.

This lesson teaches us to rely on the Word of God always. He has promised that He will not forsake His people. He did not forsake the Israelites, neither will He forsake His children today.

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(Continued from Page 12)

Sturgis, First	332	92
Mt. Vernon, First (1)	322	72
Scottsville, First	317	73
Dayton, First	312	
Campbellville, Pleasant Hill	310	138
Williamson, E.		
Williamson	310	87
Missions (2)	64	2
Dawson Springs	308	76
Lou., Beechwood	303	94
Sand Spring	302	54
Hima, Horse Creek	296	
Missions (2)	50	
Campbellville, South		
Campbellville	295	
Middletown, First	287	1 82
Hawesville	281	107
Middlesboro, East		
Cumberland Ave.	281	81
Radcliff, Stithon	278	2 43
Monticello, First	277	122
Mission (1)	16	
Owensboro, Seven Hills	274	61
Lou., Audubon	272	77
Carrollton, First	270	10 58
Covington, Ashland Ave.	269	3 107
Sonora	264	118
Cold Spring, First	261	3 80
Marion	259	85
Perryville	253	2 104
Somerset, Calvary	251	61
Mission (1)	28	
Earlington, First	242	1 70
Falmouth	240	
Mission (1)	18	
Lou., Baptist Temple	237	
Mission (1)	131	
Cloverport	233	40
Covington, Decoursey	232	58
Hazel	232	
Providence, First	213	59
Bowling Green, Glendale	211	2 100
Harlan, Ages	207	46
Forks of Elkhorn	117	4 37
Frankfort, Thorn Hill		142

►Park City Church, in Liberty Association, has called Bill Smith as its pastor. He comes from the Bethany Church, Alvaton, in Warren Association.

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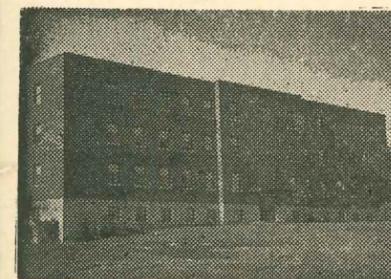
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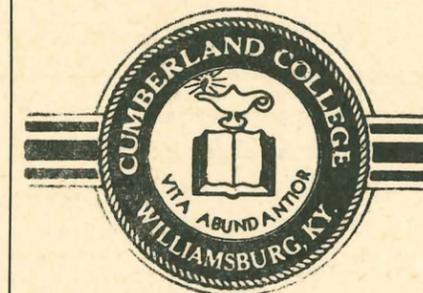
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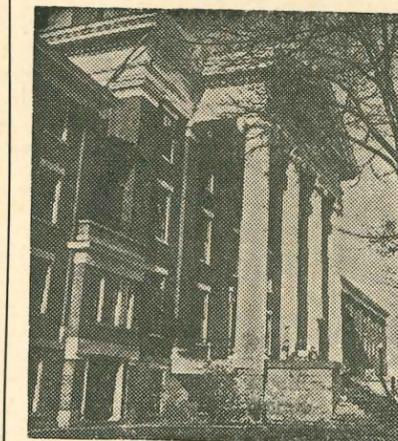
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►Clover Bottom Church observed Youth Week, April 6-13, and Ralph Harrell, Clifton Heights Church, Louisville, is the evangelist who assisted Pastor Don Lam in a revival at Clover Bottom April 14-23.

►Dr. Franklin Owen will be guest evangelist for a revival, April 27-May 4, at Central Baptist Church, Winchester, where H. C. Zachry is pastor.

►First Baptist Church, London, will have Mel Dibble and his team of workers in an evangelistic campaign, May 11-18. Barbara and Steve Musto will have charge of the musical program during the campaign. George W. Phillips is pastor of First church.

►The Walnut Street Church, Owensboro, started its first mission in the 85 years of his existence on March 9 at the Byers Avenue Baptist Mission, now meeting in the Newton Parrish Elementary School, behind Radio Station WOMI, at Byers Avenue at Frederica Street. H. Lloyd Stormont is the pastor of the Walnut Street Church. There were 85 in Sunday School 96 in worship service and 29 in Training Union on its first day of opening.

►In 25 Southern Baptist states, Southern Baptists outnumber other evangelical groups in 18 states. The Methodists outnumber others in 9 states and the Lutherans in 3 states. Catholics outnumber all religious groups in 13 states. The combined membership of these 25 states is distributed as follows: Catholics, 33.1%; Southern Baptists, 20.4%; Methodists, 15.3%; Lutherans, 6.0%; Protestant Episcopal, 3.0%; all others, 17.1%.—J. P. Edmunds.

►First Southern Baptist Church, Clarksville, Ind., and Pastor Lyndon W. Colings were recently assisted by Raymond Lawrence, Shelbyville, Ky., as the evangelist and Eugene F. Quinn, secretary of the State Music Department in Kentucky, in an eight-day revival, resulting in 16 professions of faith, 9 new members on promise of letter, and 5 rededications. Each night more than 100 persons gathered at 7:00 for Sunday School at Night. At the conclusion of the series of meetings the church has the largest Sunday school attendance in her nine-year history.

►Dr. and Mrs. H. Cornell Goerner, Richmond, Va., have announced the engagement of Georgia Cornelia, their daughter, to Mr. Marvin Wayne Clipp. Both young people have been students at Carson-Newman College, Jefferson City, Tenn. The wedding is announced to occur June 6. The Goerners are formerly of Louisville, where Dr. Goerner was for years professor of Missions at Southern Seminary, but is now superintendent of our foreign mission work in Europe, Africa and the Near East for the Foreign Board. Mr. Clipp is from Martinsburg, West Virginia.

►The American Bible Society began its work for the Blind in 1835 with the printing of the first Bible in the Line Letter System for the sightless, and has published the Scriptures in each new system of reading for the Blind as it came in to use. In April, as the Bible Society completes 123 years of service to the sightless, the distribution to those who read with their finger tips will total well over a half-million volumes in 42 languages and systems. First editions of the volumes of Genesis and Exodus-Leviticus in Armenian Braille are just off the press.

►Southside Baptist Church, Louisville, celebrated the fourth anniversary of Pastor T. L. McSwain on April 6. There have been 611 additions during his four years, new property has been acquired, the budget raised from \$27,000 to \$71,000, a church staff added, a weekly paper started, a mission organized into a church and a second mission started recently. A new auditorium of colonial design has been built and dedicated at a cost of \$265,000. The air-conditioned auditorium will seat 1,000.

►Harry G. Jacobs, pastor, First Church, Osceola, Ark., writes: "The Lord used two Kentuckians to bless our church in revival services March 23-30. Dr. Frank Norfleet, of the Immanuel Church of Paducah, was our preacher, and Bill Cromer, of the Department of Christian Education at the Seminary, was in charge of the music. Many of our people felt it was one of the richest experiences our church has ever known. Besides the 22 people who united with our church, there was a real urgency in the hearts of our people to go out and bring in the lost and unenlisted, and God's Holy Spirit was powerfully present in many of the services."

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