

# Western Recorder

MAY 8, 1958

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**THIS WEEK**

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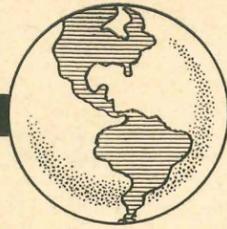
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**SOIL STEWARDSHIP WEEK**  
MAY 11-18, 1958

He causeth the grass to grow for the cattle, the herb for the service of man: that he may bring forth food out of the earth (Psalms 104:14).



## GLEANINGS FROM THE FIELD

### REVIVALS

►Wallace Carrier, pastor of the Harrodsburg Baptist Church, announces that Clyde C. Bryan served as evangelist for the Harrodsburg revival, April 28-May 4. Brother Bryan is pastor of the First Baptist Church, Hattiesburg, Mississippi.

►First Baptist Church of Fredonia has recently concluded revival services with Sidney Waits, pastor of Joelton Baptist Church, Joelton, Tennessee, as evangelist. There were 16 additions by baptism and 4 by letter. An all-time record Sunday school attendance was established and Sunday school enrolment has increased by 33%. Music was led by Glenn A. Smith, pastor of the church.

►Dr. Robert E. Humphreys held a revival at the Thornhill Baptist Church, Frankfort, April 6-13. Pastor Roy Lyons reports 33 additions to the church, 25 by profession of faith and eight by letter. Larry McCoy, minister of music at the Thornhill church, led the singing. A unique feature of the meeting was the 7:00 A.M. services. Every morning the crowds increased and on the last day there were one hundred and fifty-five present.

►Pastor Grady L. Randolph reports that a revival was held at Shawnee Church, Louisville, April 6-13, with Dr. Elroy Lamb, Lexington Avenue Church of Danville, doing the preaching and John Preston, a student at the Seminary, leading the singing. Randolph says, "Dr. Lamb is a first-rate preacher and a compassionate soul-winner. During the week there were 30 additions, 11 by letter and 19 for baptism. The spiritual level of our church has been raised and we are still reaping the harvest."

►Pastor T. L. McSwain, Southside Church of Louisville, was the evangelist and Reet Brooks, minister of music at Audubon Church of Henderson, was the song leader in a revival at Hartford Church, April 6-13, at which time 22 came on profession of faith, 2 by letter and a 39-year-old insurance executive, Mr. William Evans, surrendered to preach, as did an 11-year-old junior boy, Frankie Casebier. Hartford Church broke ground for its new mission—The East Hartford Baptist Mission. Mearl

Wadley superintendent of missions in Ohio County, was the speaker at the ground breaking. The mission is 18 months old, and has about 90 in Sunday school. John L. Parker is pastor.

### COLLEGIATE ACTIVITIES

►The B. S. U., University of Louisville, is already making plans for the next school year. To get things under way, Installation of the Council was held at the Student Center on April 18, with the theme, "Keeping the Torch of Christ's Light." The first meeting of the new council was held April 22, following a supper served by the Okolona W. M. U. Miss Beth Hayworth spoke.

►The 100-voice Oratorio Choir of Georgetown College presented the oratorio, "Lamentation," Sunday, May 4, 3:00 p.m., in the John L. Hill Chapel on the campus. Written by Kentucky's folklorist and composer, John Jacob Niles, the composition sets to music the Babylonian Captivity. W. Wayne Johnson was the director, and the soloists were Bob Coleman, Louisville, baritone; Marilyn Field, Louisville, contralto; Hal Dieffenwierth, Georgetown, tenor; and Mildred Cutshaw, Georgetown, soprano.

### PASTORS' CONFERENCE

►The Southern Baptist Pastors' Conference will hold its annual meeting in First Church, Houston, beginning Monday, May 19, at 9 a.m., up to the time of the Southern Baptist Convention. The church has a seating capacity of 2,700, with 500 more seats in the chapel, and 200 in another room. This is the largest place available for the conference in downtown Houston. Wives of pastors and others are urged to attend the WMU program being held simultaneously at the Music Hall in the City Auditorium.

### NEW VERSION COMING

►More than twenty scholars, all versed in Hebrew and Aramaic languages, have combined their skills in the translation of the Berkeley Modern Speech Bible, scheduled for release in January of 1959. Headed by Dr. Gerrit Verkuyl, veteran pastor and teacher, this staff has devoted more than ten years to the translation of the old Testament, which completes this Version of the Bible. Dr. Verkuyl, whose New Testament trans-

## Western Recorder

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

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lation was issued in 1945, is a New Testament Fellow of Princeton Seminary, a Master of Arts at Princeton University, and earned his Doctorate at the University of Leipzig. He has enlisted the aid of scholars from our major denominations in the translation of the Old Testament. Among those who have been working on this major Bible project for the last ten years are Prof. Derwood W. Deere, Golden Gate Baptist Seminary and Prof. Clyde T. Francisco. Southern Seminary.

## STATE MISSIONS

By WILLIAM R. PETTIGREW

An address delivered by W. R. Pettigrew in the four Regional Conferences on World Missions in Western Kentucky. Dr. Pettigrew is pastor of Walnut Street Baptist Church, Louisville, and moderator of the General Association of Baptists in Kentucky.



W. R. Pettigrew

When it is observed that we expend several hundred thousand dollars each year for missions within the state, someone is certain to exclaim, "My word, is our state, after all these years, still a mission field to the tune of all that money!" Should we take the time to understand what state missions is, and consider its scope, we would be exclaiming, "My word, how could all that Kingdom work be done for such a little money!" Let us consider what *State Missions* is and what *State Missions in Kentucky* is.

### I. WHAT IS STATE MISSIONS?

State Missions, wherever one may find it, is following the example of the Jerusalem church. Even though the whole world waited for the announcement of the Good News, they tarried in Jerusalem "teaching daily in the temple and in every house, ceasing not to teach and preach Jesus Christ." This they did until they had made a good, certain beginning in Jerusalem. State Missions is "beginning at Jerusalem."

One of the most unforgettable characters in the Scriptures is the Demoniac of Gadara. Driven by evil spirits, with fragments of broken chains and shackles dangling on his body, he fled to the cemeteries where he slept in old dilapidated open tombs with the bones of dead men for his bed fellows. As he slashed his body with sharp stones he made hideous the darkness of the night with his eerie and unearthly cries. There came, however, the day when he had a face to face encounter with the Lord Jesus, and as a result he was found "sitting, clothed, and in his right mind." He asked of the Lord that he be permitted to accompany Him in His journeys. Jesus answered him saying, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." State missions is obeying the word of Jesus and persistently telling our own friends and neighbors what the Lord has done for us and that He hath had great compassion on us.

State Missions, though a man-made designation, is a reminder that the Bible does not erect partitions in the Kingdom, dividing Christian missions into different categories. Missions is mis-

sions, and the winning of a soul in Kentucky is missions as much as winning a soul in Africa.

State Missions is "strengthening the stake" to which is anchored the mission work being done by over 2,000 missionaries working under the Home and Foreign Mission Boards. Upon the strengthening of this stake depends the security and growth of the whole worldwide missionary structure. Should there ever be the tragic and unthinkable thing of doing little for our Lord in our own state, we shall find that we are no longer doing much for Him anywhere else in the world.

On the monument of Benjamin H. Hill, there is to be found this quotation from one of his addresses:

"Who saves his country saves all things, and all things will bless him. Who lets his country die, lets all things die, dies himself ignobly, and all things dying curse him."

State missions is heeding the wisdom and the warning found in these words.

### II. STATE MISSIONS IN KENTUCKY

State missions in Kentucky is 600,000 Baptists in 2,300 churches working together to obey our Lord's great commission within the borders of the state.

State Missions in Kentucky is our active compassionate concern for one million lost souls within the state, without feeling any less concern for the millions of lost throughout the world. Indeed, concern for the lost in far away lands can only be real and growing when we are truly concerned for the lost who are near us. Who could believe we loved the souls of those whom we have not seen, if we showed no evidence of loving the souls of those whom we have seen?

State Missions in Kentucky may be said to be "Pioneering Missions," certainly in some sections of our state. There are great areas of wooded, rugged, mountainous territory in Kentucky where there are not more than three to five per cent of the people Christians and belonging to some church; where there are grown people who have no conception of what a Sunday School is; where weird religious rites, including snake handling, still bewitch the people, and where evil, ignorance, superstition and suspicious curse human life. State Missions in Kentucky is bringing to bear a steady pressure of the Gospel on these needy areas.

State missions in Kentucky is the extending of a helping hand to small struggling Baptist groups, enabling them to become units of Gospel light and

Christian blessing to the people of their section of the state. Let us take two examples:

Campton is a village of 431 people, and is the county seat of Wolfe County. Wolfe County has 8,000 people, and a very small percentage of them are church members.

In Campton there was a little struggling group of Baptists. Forty in Sunday School was considered good attendance. For a while the State Mission Board sent a student on week ends to preach to them and to keep the doors of the little church open. There were only three men in the membership.

Then the State Mission Board helped them to secure and support a pastor, aided them later in getting a loan from the Home Mission Board, and in the building of a beautiful little church. They remodeled the old church building for educational purposes. Not very long ago they reported 252 present in Sunday School. There are now twenty-five men in the membership. They have built a pastor's home. The whole county is looking to the church as a spiritual lighthouse. The University of Kentucky has recognized the church as one of the most outstanding rural churches in Kentucky from the standpoint of development and community service.

A second example of State Missions extending a timely helping hand is in the case of the village of Sandy Hook in Elliott County. There are 7,000 people in the county, and only three to four per cent are Christians and members of any church. The only Southern Baptist church in the county was in Sandy Hook. Its membership consisted of a few women and children, but not a single man. They met in a rather miserable little building on an alley-like side street.

The State Mission Board encouraged them to sell the building, and helped them pay a pastor. In a very short time they were worshipping in an adequate church building, and there were eighteen men and boys among the membership. The Sunday School offering grew from \$15 per Sunday to \$85 and above. State Missions in this instance was lending a helping hand to "those women."

State Missions in Kentucky is helping pay the salary and traveling expenses of 100 missionaries. It is transporting on week ends, student preachers and teachers from schools to teaching and preaching outposts. It is working with our Negro leaders in reaching our Negro brethren. It is providing a state evangelistic conference, associational clinics of evangelism, mountain preachers' conferences, conferences on rural work and a state assembly at Cedarmore.

State Missions is erecting buildings, equipping them, insuring them, and

(Continued on Page 6)



## DALEY OBSERVATIONS

### A Mountain Miracle

I stood on a high hill overlooking the valley where Goose Creek and Red Bird Creek come together to form the South Fork of the Kentucky River. Below me were the fertile acres of the creek bottoms and around me was the quiet little village of Oneida. I was on the campus of Oneida Baptist Institute for the baccalaureate service of the 50th year of this unique school. The fertile acres below me belonged to the school and in the distance a group of school boys was clearing a hedgerow. Corn planting time was at hand and farming is important to Oneida.

When Oneida Institute, a high school for boarding and day students, began fifty years ago through the efforts of James Anderson Burns, it provided the only educational opportunity for many mountain boys and girls isolated by distances and mountainous terrain. Boys and girls walked miles to the school to spend the week and miles back home over mountains and up creeks. Most of these young people possessed only keen minds and intense desire to become enlightened and find their places in this world. From the school have gone prominent men and women to many places of the world. President Sparks is proud of the fact that Oneida graduates of recent years are now enrolled in a score or more colleges and universities.

Now that roads, school buses and free public schools have made something of a new world for the mountains, Oneida still fills a unique place. This year's class, just as all the classes through the years, has students whose stories sound more like fiction than fact. President D. Chester Sparks, standing with me as the procession began into the Oneida Baptist Church, told me the highlights of several of the graduates. Many parents were present, coming varying distances. The father of one graduate is a Mennonite missionary who spoke glowingly of Oneida's contribution to several of his children who have attended the school. Not present were the parents of two fine, clean-cut Iranian boys in the class.

One especially attractive girl was pointed out to me by President Sparks. Coming from a very large family with severely limited means, her training at Oneida had been sponsored by Miss Clara McCartt, secretary to Dr. Duke K. McCall, Southern Seminary president. The young lady has a burning ambition to be a nurse. She plans to enter training in the Kentucky Baptist Hospital and will continue to have the counsel and help of Miss McCartt.

The school choir provided a beautiful rendition following the message just as had a sextet earlier in the service. The choir was immaculately robed. It was the first time they had worn the robes which had been given to Oneida by a Baptist Church in Brooklyn, New York. The latest effort of the music department is the formation of a band. Instruments are needed and since the students will not be able to pro-

vide their own, some Kentucky Baptists and friends of the school will want to contribute an instrument. The Sparks will be proud to receive any instrument in working condition.

The first graduates of Oneida were honored at commencement exercises this year. A mountain cabin has been erected on the edge of the campus as a memorial to James Anderson Burns. Known as "Burns of the Mountains," this unusual character turned from a fightin', feudin' timber floater to a Baptist preacher and teacher. He gave his life, talent and wealth to found this school which others said would never succeed. But succeed it did. President Sparks regretted that a recent Courier-Journal article featuring the school called it "interdenominational." For while students of many faiths enroll, Oneida is truly a Baptist school. Its main source of income is from Kentucky Baptists. President Sparks is a widely known Baptist preacher and his faculty is composed of dedicated Baptist teachers.

James Anderson Burns is said to have died possessing only his clothes, a Bible and a radio, but thousands of boys and girls have received inestimable riches through the school he founded. To many, Oneida is nothing less than a mountain miracle.

### The Earth Is the Lord's

Endowed with the earth's richest soil, Americans have in a comparatively few years lost millions of acres of good soil. By destroying the earth's natural covering of forest and grass, we have exposed the earth's inwards to the ravages of rain and sun and every muddy rivulet and dust laden wind bears away God's gift to man's livelihood. By now we are told that 75 of every 100 acres of Kentucky soil are being seriously damaged by soil erosion and half of Kentucky acres have already lost three fourths of their top soil.

Man must answer to God for the use of all his gifts including the soil and for this reason Soil Stewardship Week, May 11-18, is a significant observance. Not all Baptist churches will have a special emphasis along this line but every Baptist should realize his responsibility for conservation and utilization of the soil and the water.

Baptists have been a people of the soil. Until the recent rush of people to the cities most Baptists lived on the farm and depended directly upon the ground for livelihood. Many preachers in Baptist pulpits today first met God in the broad acres of a country farm and to many of us few things on earth bring us closer to the Creator than the fragrance of freshly turned earth or new mown hay.

Earth's first man was a farmer who was placed by the Creator on a beautiful farm called "the Garden of Eden." Adam lost his farm by "soil erosion." Let's not lose our "Eden" by "soil erosion."

## BAPTIST FORUM



### MANY CHILDREN ADOPTED BY COUPLES IN SERVICE

Editor:

In the issue of 20 March, your story of, "A Sergeant and Harlan" caused me to wonder if we Chaplains have failed to keep the people at home informed. The Sergeant, of whom you spoke, had adopted two children in Germany. The fact that such action is news indicates that our people do not know what military personnel abroad are doing.

It is true that American Servicemen have left many children in foreign lands, though I am sure, the number has been exaggerated. But other Americans, like the Sergeant you met, are eagerly seeking to give them homes. It is almost impossible to find a mixed blood child in Japan available for adoption. Unfortunately, some children have been exploited by the Orphanage to which they were taken, and refused adoption. That is not the rule, however.

The often repeated story is that childless couples, fully capable of giving a child love and security, were unable to meet the exacting requirements at home. Thousands of unfortunate children have brought joy and unity to many families. Some couples have adopted more than one and request the Chaplains to be alert for others for adoption. These children have far greater opportunity for a useful life because of the unselfishness of their adoption by the service family.

Chaplain Delbert C. Partin  
United States Air Force

### AGREES WITH BRETHERN ON THE CHURCH

Editor:

I wish to cast my vote with the Ministers in Mayfield, Kentucky, on the issue, "Concern for statement on Church," which was made January 6, 1958, and sent to the Western Recorder for publication. When we say that all the saved are in the church, we not only destroy the beautiful rite of baptism, which is the only entrance into the Church (Acts 2:41), but we cancel our right to separate ourselves from anything that poses as a Church, or from any individual, who claims to be saved, in partaking at the Lord's Table (First Corinthians 5:11). Thank God for Baptists who will stand true to the truth of the word of God as taught in the Bible. Thank you, Allen E. Rohrer, James W. Vaughan, and the brethren who stood with you.

Oneida, Ky. Edward D. Baker

### PUPIL PRAISES TEACHER

Editor:

Mrs. Winnie Crouch is from Lynn Grove, Kentucky, and a member in very high standing at Salem Baptist Church. She teaches six girls between the ages of 17 and 18 in the Young People's Department. She is a second mother, advisor, true friend or anything we need at that moment.

Mr. Gordon Crouch, her husband, is also well liked and respected and everyone can see they are very well suited to each other. Because they didn't have children they bestowed their love and blessings on all young people.

She is also the secretary of the Lynn Grove High School where her job requires her to be a nurse, supply clerk, lunch room worker, bookkeeper and the general errand "boy." And with all these jobs she still has the time to be kind, gentle and very sweet.

The love that the Lynn Grove community and especially her Sunday School class has for her cannot be expressed in mere words. We can only say that she is truly a daughter of God.

Lynn Grove S. S. Class Member

### Letters of Spiritual Counsel By WAYNE E. OATES



Wayne E. Oates

Question: Psychoanalysts tell us that, "repression" of hostility is likely to make us sick emotionally. Yet, the Christian is expected to love his neighbor. How do we deal with this apparent contradiction?

Answer: There is a double emphasis concerning hostility

in the teachings of the New Testament. First, the New Testament teachings recognize that anger, hostility, and negative feelings inevitably arise. At every point you will find the New Testament calling for a frank recognition of such feelings. Nowhere is the Christian encouraged to deny that he has such feelings. Such denial would be self-deceitfulness and guilefulness in the Christian. Jesus commended Nathaniel, for instance, for being "a man in whom there is no guile," although he said some very aggressive, hostile, and negative things about Jesus. Likewise, you find the Apostle Paul having a sharp con-

attention with Barnabas, and "withstanding the Apostle Peter to his face" in a very open show of hostility. The first instance is found in Acts 15, and the second instance is found in Galatians 2. And in Ephesians, Paul exhorts the Christian to "be angry" and sin not.

The second emphasis in the New Testament is that of quick reconciliation and forgiveness after the recognition of and the inevitable expression of anger. Jesus urges that we agree with our adversary quickly while we are in the way with him. We should not let this canker become a grudge. We should not sneak around behind his back, but we should go to him to his face, as is recommended in Matthew 18. He asks for an open, honest, facing of aggressions and hostilities before they become old sores. In the same passage that the Apostle Paul suggests that we be angry, he also suggests that we "let not the sun go down on our wrath," thereby urging us to be quick to reconcile ourselves. In this way we deal with hostility openly, quickly, and are like children in wrath as the Apostle Paul puts it, in First Corinthians 14:20. Children become angry, quickly forget it, and are soon at play with each other with all forgiven.

New Testament does not censure the failure to recognize and quickly deal with anger. Also it censures hypocrisy, double-dealing, self-deceit, and a refusal to face our enemies with an open, honest effort at reconciliation. This kind of grudge bearing, repressed and buried hatreds, and festering resentments is pointed up by the New Testament. This is much of what modern psychoanalysts talk about with their term "repression."

The ultimate intention of the New Testament is to move every relationship toward an atmosphere of forgiveness and courageous face-to-faceness. Such quick treatment of the slights of life, and the hostilities incurred thereby, would cut down the amount of repression apparent in the saccharine type of sentimental misinterpretations of Christianity which we have at every hand. Likewise, such forthright dealing would, I think, lead to a healthier way of life and cut down a good deal of the neurotic disposition toward life to which psychoanalysis has to address itself.

►Goble Phillips, Evansville, Ind., was the evangelist in a revival at Providence Church, Simpson Association, in Kentucky, resulting in 19 professions.

►Lowell Turner was ordained a deacon by the Wasioto Baptist Church in an ordination service held at the church on Sunday, April 20.

►The Georgetown College Chapel Choir will be featured on the "Songs of Faith" program on W. H. A. S. Saturday, May 10, 12:30 p.m. The 38 member choir is under the direction of Prof. Ray Baker.

## STATE MISSIONS

(Continued from Page 3)

maintaining them for the work of the Lord.

State Missions is joining hands with the churches in conserving and training those who are won for the service of the King. State Missions does this through Roy E. Boatwright and his Sunday School Department colleagues working in our churches and helping us to teach all things whatsoever the Saviour has commanded us, and doing it better and to an increasingly greater number; through James Whaley and his Training Union staff, helping the churches to better train workers for the Kingdom; through Forrest Sawyer and his Brotherhood Department workers as they endeavor to enlist our part of a "Million Men for Christ" and sponsor the Royal Ambassadors; through J. Chester Durham and his Baptist Student Union colleagues, as they lovingly and wisely follow 10,000 Baptist students to fourteen college campuses, striving to maintain a spiritual liaison between them and the Christ and the churches; and, through Eugene Quinn and his music department helpers as they lead us to make a more joyful noise unto the Rock of our Salvation.

State Missions in Kentucky is missions that cannot be contained, but overleaps state lines and takes root in other states. It is no wonder that there are Southern Baptist churches in forty-four states of the Union.

State Missions in Kentucky is a demonstration of the redeeming power of the Gospel of Jesus Christ—the only thing in America which we may export and by so doing actually make the world better.

If we spent all America's vast wealth in dollar diplomacy, the fundamental ill of the world would remain. We regard our democracy as the best government in all the world, but were it possible to give it to the world, the world would still be far from the millennium. We have felt until recently we had a corner on the "know-how" of the world. If we really did, and if we freely shared it with the world, the peoples of the world would still not know how to live together in peace. Our education and culture—were it exported to the nations, would certainly not heal the nations of sin. It has fallen far short of doing that for us. There is only one export with any hope of bettering the world. It is the Gospel of Jesus Christ.

State Missions is the creation of a base of operation for conquest abroad. Before the invasion of Europe in World War II, there was built up an enormous base of supply and operation in England. There were rows upon rows and miles upon miles of cannon; there were ammunition dumps under nearly all the trees that bordered the shaded lanes of the country side; cars and trucks parked fender to fender and bumper to bumper covered acres upon acres; tanks, planes,

gliders were assembled in numbers that staggered the imagination, and nearby were camped our finest manhood awaiting the word to cross the Channel and to strike the tyrant down.

Anyone viewing that base of supply knew that the forthcoming invasion would be irresistible. The enemy simply could not stand against it.

State Missions in Kentucky is building a base of supply for mission operations to the ends of the world. When the structure of State Missions is built with this in mind, it is built wisely and shall receive the blessings of God.

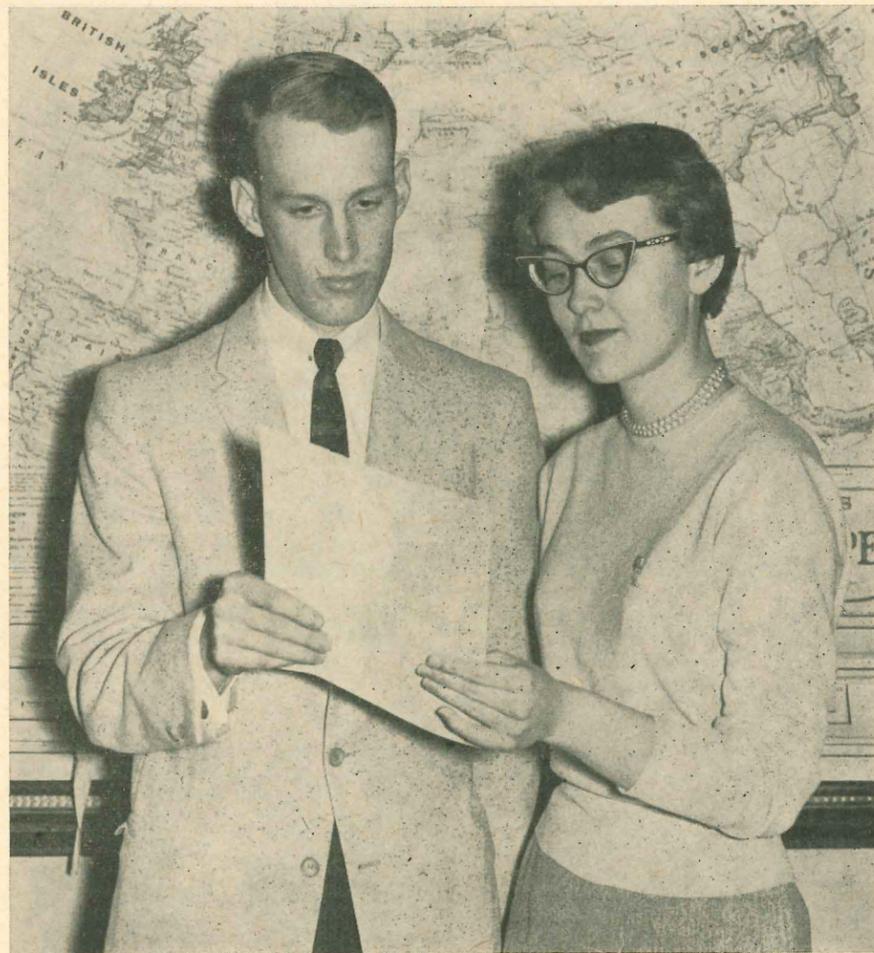
## Old Christmas Cards Useful on Mission Field

An unique use of discarded Christmas cards has been found by a Baptist missionary in Brazil. Consequently thousands of the cards have been collected and sent to the mission field over the

past few years. The project began several years ago when Mrs. W. E. Allen, missionary to Brazil, visited a circle of the Walnut Street Baptist W. M. S. and demonstrated the use of Christmas cards in mission work. With the addition of scripture verses and other information on the cards, they are found helpful in teaching the children as well as for use on hospital trays.

Mrs. C. H. Kuhl, member of the Walnut Street missionary society, has worked faithfully on this project and has been responsible for many packages of the cards reaching the mission field. Mrs. Kuhl reports that cards with so called "holy family" pictures or cards picturing Mary's head with a halo, are not desirable but all others are useful including birthday, convalescent and anniversary cards.

Those interested in participating in such a project can contact Mrs. C. H. Kuhl, 3115 Widgeon, Louisville, Ky., or might write directly to Mrs. W. E. Allen, Caixa 2655, Rio de Janeiro, Brazil.



James Richards, Paducah, and Becky Slover, Louisville, brought signal honor to themselves and to Georgetown College in being recently awarded Woodrow Wilson Fellowships. The fellowships are worth \$1,200 for graduate study in an approved institution. The fellowships originated at Princeton University in 1945 and became nationwide in 1952. The Program has grown from four awards in 1945 to 1,080 this year. The Georgetownians were selected from 6,000 nominees this year.

## THE HOSPITAL AND THE COMMUNITY

By HENRY BUCHANAN, Central Baptist Hospital Minister

On Mother's Day our attention is focussed upon Kentucky Baptist hospitals, and particularly upon the Charity work being done in these hospitals. Once each year the hospitals come to the people in our churches, asking the community of believers to have a share in the healing ministry. We feel that you have a responsibility to help us in this work. We also feel that we have a responsibility to you. The purpose of this article is not to define your responsibility, but ours. We believe that when you see what we are trying to do, you will want to have a part in it and you will know what you ought to do about it.

The first responsibility of the hospital to the community is to meet the health needs of the community. And if this is true of hospitals in general it is doubly true of one such as our own. The fact that an institution has a religious connection does not make it less imperative that it look to the scientific quality of its work, but more so. The fact that we mean well can never excuse ignorance, carelessness, or the use of anything less than the best obtainable in the men, methods, and materials used in our hospitals to help the people who come to us when they are sick. Even though we are a Baptist hospital, we can not pray for people instead of giving them medicine; indeed partly because we are a Baptist hospital we cannot neglect the demands of an advanced scientific age.

Now these things I say in order that you may understand how important it is that we have sought to obtain the best possible instruments and equipment and the most highly trained men and women to operate these machines, and the most eminent physicians to serve on the staff, and the most capable persons to see to the business of administration. For concern with these matters is sometimes interpreted as a lack of spirituality and a lessening of concern for the religious aspect of our work. But I say that this is prerequisite to any claim to spirituality. The spiritual ministry of the hospital must be firmly rooted in the "down-to-earth" business of putting into effect everything that is known to medical science in the effort to save human lives and to improve the health of those persons who come to the hospital for treatment, and to contribute to the the general welfare of the total community through constant research, study, experimentation and work to gain a fuller control over the powers of disease in the human body.

But there is what is called "spirit" in every living being, whether an individual person or an institution, and this "spirit," while it may defy ultimate definition, is always distinguish-

able. One does not have to be around a person long in order to sense the spirit of that person, and one does not have to be in a hospital more than a short while in order to detect the spirit of the place.

Now the spirit of a Baptist hospital ought to be the spirit of Christ who came into the world of disease, crippled, afflicted, anguished, dying men, and was not among them as one who does not feel their suffering, but was as one moved by compassion for them as he looked upon them in their suffering. They were not to him so many "cases" of this disease or that disorder; they were "the man born blind," or the woman with a hemorrhage, or the little girl who had fallen unconscious, or the little boy with epilepsy. For each one of these he cared tenderly, and his concern included those who loved them, and it was with an immeasurable kindness that he healed them. It was because he cared so much for them, that he was able to do so much for them. And this is what we are seeking to have in our work at the Baptist hospitals. It is our purpose that when people come to us they will get the very best of medical care, but that it will not stop there—they must get it with a difference. And that difference is the spirit in which the medicine is given. It is the tenderness, the concern, the actual care which must be evident from the moment a man sits down in the admitting office until the time he stands before the cashier's window to pay his bill as he is on the point of departure. Our aim is to do all things in the spirit of Him whom we serve.

Now if the hospital is to do what I have just said, it must have a sense of divine mission; it must have a point of reference higher than the community itself if it is to serve the community in the name of Christ. The hospital must consider itself an instrument of God for effecting His redemptive purpose in the community of men, and this means that in the eyes of men and in the consciousness of the community, the hospital must occupy a place very close to the center of the religious consciousness of the people. This is an idea that many of us have yet to get used to before it can be fully accepted. What we need to do is re-examine closely both the mission of Jesus and the commission of his followers.

Jesus went forth preaching the gospel, teaching the people the way of righteousness and wisdom, and healing all manner of diseases. When he had finished his own course he handed the flag to his followers and ordered them to continue the work. These men eagerly accepted the challenge and went to work, and in a short time the Church emerged as an instrument forged in the

fires to perform a three-fold ministry. But in due course of time it became evident that the church, as it was constituted a fellowship of believers in Christ, was far better suited to perform the first part—that of preaching—than the second and third. At length the college and the university came into being as seats of learning, established and supported by the church to give men a broader scope of knowledge of the world that God had created.

And in these latter days the modern hospital has come into being as the third phase of our Lord's intention and purpose concretely and realistically expressed. There are still those who seek to turn a preaching service into a healing ministry without the hard work of study and research and without the heavy expense of equipment and instruments which we have found necessary to a healing ministry worthy of Christ's name in the modern community. Such men reflect a lack of industry approaching laziness and a lack of regard and appreciation approaching selfishness, unbecoming to men serving in Christ's cause.

I say these things in order that you may see our hospitals in true perspective, that you may see them as an integral part of the redemptive purpose of God in our community, as an outpost of the Kingdom on the very frontier of human existence practicing Christianity upon men at the growing edge of their experience of life, for it is here at the growing edge that it is determined whether the church has adequately and effectively declared its message at the very center of human existence and whether the people called Christians have built their lives firmly about that central, focal point of the grace of God. If they have, then they will recognize Christ's hand at work in the healing ministry.

## Child Care Officer Retiring

THOMASVILLE, N. C. (BP) — W. C. Reed, general superintendent of child care for Baptist State Convention of North Carolina since 1950, has announced his retirement.

It would become effective June 30. Reed's 65th birthday was in April. The request for retirement was in a letter to the chairman of the board of trustees of the state's Baptist children's homes and will be presented to the board at its May meeting.

Announcement of Reed's desire to retire was somewhat of a surprise to children's home staff members. Under a policy that permits staff members to retire voluntarily at 65, and makes retirement mandatory at 68, Reed could have served for three more years.

The chairman of the trustees also named a three-member trustee committee to recommend a successor to Reed. The nomination may be presented at the May meeting.

## Dr. William T. Flynt Accepts Pastorate of First Church, Ashland

The First Baptist Church, Ashland, has unanimously called Dr. William T. Flynt as pastor. Dr. Flynt has announced his resignation as pastor of the Millington Baptist Church, Millington, Tennessee and will move to the Ashland pastorate in early June.

Dr. Flynt is a native of Arkansas. He attended Ouachita College, the Baptist senior college of Arkansas, and graduated from the University of Arkansas. As the playing parson on the University of Arkansas basketball team, Flynt was all-Southwestern and received all-American mention.



William T. Flynt

He attended Southern Baptist Seminary and received the B. D. and Th. D. degrees. During graduate study he served as a fellow in the Department of Homiletics. He is no stranger to the Kentucky pastorate since he served for several years as pastor of Southhampton Baptist Church in Daviess-McLean Association. Other experience includes pastorates in Arkansas and Indiana as well as his present Tennessee post.

The Millington Baptist Church is located just outside Memphis, Tennessee and adjoins a large Naval Air Base. Under Dr. Flynt's leadership the church has grown rapidly and has an outstanding record for service to the nearby military installation. Dr. Flynt has served in many responsible offices in the Memphis area including a term as president of the Baptist Ministers Association of Memphis.

Mrs. Flynt is also an Arkansan and a graduate of the University of Arkansas. The Flynts have three sons and one daughter.

## Southern Baptist Pastors' Conference First Baptist Church, Houston, Texas

Monday Morning, May 19, 1958

9:10	Song and Praise	Lee Roy Till
9:18	Scripture	Harold E. Dye
	Prayer	J. W. McKay
9:25	Texas Baptists Welcome You	Forrest C. Feezor
9:30	Welcome to Houston	K. O. White
9:35	Response to Welcome	Delbert C. McAtee
9:45	Presentation of Program	Bruce H. Price
9:50	"Counseling for Church-Related Vocations"	John M. Tubbs
10:05	"Broadening Experience through Travel"	Charles C. Coffey
10:20	"Prophetic Preaching"	John W. Bradbury
10:40	"Dealing with Opposition"	Searcy S. Garrison
11:00	"The Communication of Truth"	Albert McClellan
11:20	"The Pastor and Church Staff"	Ramsey Pollard
11:40	"Pentecost, 1958"	Andrew M. Hall
12:05	"He Is Risen"	Harold W. Seever
12:30	Prayer	William D. Agee

### Afternoon Session

2:00	Song and Praise	Arthur Rex Sheppard
2:08	Scripture	Jack Lowndes
	Prayer	James P. Carroll
2:15	"Getting Along with People"	J. D. Grey
2:35	"Ministerial Ethics"	James B. Leavell
2:55	"The Downtown Church"	J. Roy Robinson
3:15	"Religious Freedom"	H. Wadell Waters
3:35	"Our Baptist Heritage"	Homer G. Lindsey
4:05	"The Home Over There"	Frank E. Morris
4:30	Prayer	Boyd O. Baker

### Evening Session

7:00	Song and Praise	Joe E. Liles
7:08	Scripture	Fritz E. Goodbar
	Prayer	Jack Carson
7:15	"Feed My Sheep"	R. Paul Caudill
7:40	"That Great Shepherd of the Sheep"	James P. Wesberry
8:05	"One World—One Kingdom"	Clarence W. Cranford
8:30	"Freedom of the Pulpit"	The Honorable Brooks Hays
9:05	"Into All the World"	Theodore F. Adams
	(Introduced by L. D. Johnson)	
9:35	Prayer	Robert Alley

Tuesday Morning, May 20, 1958

9:00	Song and Praise	R. Perry Ellis
9:08	Scripture	Gerald K. Ford
	Prayer	Frederick E. Smith
9:15	"Winning the Far East"	Vernon B. Richardson
9:35	"Pressure on the Preacher"	Clyde V. Hickerson
9:55	"Percy Vere and Minnie Belle"	Mrs. Ollin J. (Loulie Latimer) Owens
10:15	"The Long Bridge"	Mrs. Phyllis Woodruff Sapp
10:40	"Keeping Our Footing in Dangerous Times"	W. O. Vaught, Jr.
11:15	Picture of Conference	
11:30	Annual Sermon "Pay Day—Some Day"	Robert G. Lee
12:30	Prayer	Clyde R. Barrow

### Afternoon Session

2:00	Song and Praise	Thad Roberts, Jr.
2:08	Scripture	J. Samuel Phillips
	Prayer	J. H. (Jack) Mabry, Jr.
2:15	"We Used the Forward Program of Church Finance"	
	Dr. R. Stewart Grizzard—Panel Moderator	
	1) Dr. James Smith	4) Dr. E. W. Price, Jr.
	2) Henry Crouch	5) Dr. C. Vaughan Rock
	3) Harold C. Bennett	6) J. Thurmond George
3:05	"Baptist Jubilee Advance"	Jitsuo Morikawa
3:30	Election of Officers and Miscellaneous Business	
3:40	Come to Louisville in 1959	William R. Pettigrew
4:05	"Pastors for Such a Time as This"	J. Howard Williams
4:35	Benediction	Vernon E. Yarborough

## Southern Baptist Religious Education Association First Methodist Church, Houston, Texas, May 19-20, 1958

MONDAY AFTERNOON; J. M. PRICE, SR., PRESIDING

2:00	Devotional	J. Earl Meade, Dallas, Texas
2:10	President's Message	J. M. Price, Sr., Fort Worth, Texas

2:20	Development of Elementary Curriculum	Florrie Ann Lawton, Nashville
2:45	Panel Discussion	Ann Bradford, Fort Worth, Texas Mrs. Polly Dillard, Louisville, Ky., Mrs. Helon Harwell, New Orleans
3:25	Integration of Elementary Work	James Daniel, Fort Worth, Texas
3:50	Panel Discussion	La Verne Ashby, Nashville, Tenn., Elsie Rives, Birmingham, Ala., Helen Young, Nashville, Tenn.

### MONDAY EVENING; KEENER PHARR, PRESIDING

7:00	Devotional	Andrew Allen, Dallas, Texas
7:10	Correlation of the Educational Program	Ernest Loessner, Louisville
7:35	General Discussion led by	Herman King, Nashville, Tenn.
8:05	Problems Confronted in R. E.	Norman O'Neal, Clinton, Miss.
8:30	General Discussion led by	W. M. Browning
9:00	The Jubilee Advance	W. L. Howse, Nashville, Tenn.

### TUESDAY MORNING; FINDLEY EDGE, PRESIDING

9:30	Devotional	Kermit King, Jackson, Miss.
9:10	Theological Foundations of R. E.	Howard P. Colson, Nashville
9:35	General Discussion led by	John T. Wayland, Wake Forest, N. C.
10:05	Psychological Foundations of R. E.	Kelva Moore, New Orleans
10:35	General Discussion led by	John Drakeford, Fort Worth, Texas
11:05	Group Conferences	
	Teachers	Findley B. Edge, Louisville, Ky.
	S. S. Field Workers	J. L. Pollard, Alexandria, La.
	Training Union Field Workers	George Caldwell, Montgomery, Ala.
	Educational Directors	Keener Pharr, Charlotte, N. C.
	Youth Directors	Phillip B. Harris, Fort Worth, Texas
	Elementary Workers	Mrs. Polly Dillard

### TUESDAY AFTERNOON; J. L. POLLARD, PRESIDING

2:00	Devotional	Truett Sheriff, Albuquerque, N. M.
2:10	Duties and Relations of Church Staff	Panel Discussion
	Grady Cothen, Oklahoma City, Okla., Richard Kay, Oklahoma City, Okla., Betty Brewer, Birmingham, Ala., Ethel McIndoo	
2:55	Week-Day Religious Education	Mayme Lee O'Brien
3:20	General Discussion led by	James C. Barry, Nashville, Tenn.
3:50	Business Session	

Girls . . .

## WHY NOT BE A NURSE?

Would you like to enter a profession that is gratifying as well as satisfying? If you meet all requirements you can become a graduate nurse.

The School of Nursing, Kentucky Baptist Hospital, Louisville 4, Kentucky, offers a three year diploma course in nursing. Requirements—High school graduate in upper third of class. 17½ years of age or over. Good health, Christian character and morals. Tuition \$350 on entrance for three year course—room and board free. Scholarship loans available to those who cannot meet tuition expense.

For further information and catalogue write to:

THE DIRECTOR OF NURSING

KENTUCKY BAPTIST HOSPITAL

810 Barret Avenue

Louisville 4, Kentucky



►The First Southern Missionary Baptist Church, Hagerwisch, which was the first constituted Southern Missionary Baptist Church in the Chicago area, founded in 1939, celebrated the sixth anniversary of Pastor Charles W. Bragg on April 13. Eleven of the 14 original members were present for the celebration. Some 354 have been added to the membership in the last six years, including one Jew and 12 Catholics. The church has licensed five ministers.

## Corrections in Receipts

Corrections to the printed RECEIPTS FOR ASSOCIATIONAL YEAR 1956-1957, appearing in the February 13 issue of the Western Recorder:

Under Blood River association Benton, First Missionary was credited with \$5,126.11 for the Cooperative Program and \$1,158.38 for designated objects. This should have been \$4,800.00 for the Cooperative Program and the amount for designated objects is correct.

In West Union Association, Benton, First Church, was credited with \$3,996.12 for the Cooperative Program and \$800.51 for designated causes. This should have been \$4,322.23 for Cooperative Program, and the other figure remains the same.

McKee Church, through error, was listed in both Jackson and in Irvine Associations. The correct listing should be under Irvine Association, Cooperative Program, \$401.98, Designated, \$258.99. The item in Jackson Association should be deleted.

Jackson Church was listed under both Red River and Greenville Associations. Both should have been under Red River, the amounts being Cooperative Program, \$150.00, and Designated, \$60.00.

Elliottsville, Hays Crossing and Pine Grove were listed as churches in Bracken Association. However, they should have been shown as missions of the First Baptist Church, Morehead. They were listed showing no contributions, but since they were missions of the Morehead Church, their gifts were included with the mother church.

Stephensport and Walnut Grove were listed under Caldwell Association, whereas they should have been under Breckenridge.

Central Church, Lexington, was omitted from Elkhorn Association. Its gifts should have been: Cooperative Program, \$2,571.30; Designations, \$1,134.84.

Under Greenup Association, Graham was shown designating \$50.00, and Kirk Memorial, \$90.23 for the Cooperative Program and designating \$67.95. Both of these designated amounts should have been credited to Kirk Memorial, making their total designated gifts \$117.95.

Lafayette, in Little Bethel, was credited with \$15.00 designated, whereas this should have been \$12.00.

In Long Run Association, Clifton's Cooperative Program of \$947.89 should have been \$9,476.89; and Clifton Heights' Designations should have been \$241.82 instead of \$241.02. The other amounts as listed are correct.

In Pine Mountain, amounts were listed from Delphia and Stoney Fork. Since Delphia is no longer a church, its amounts should be combined with Stoney Fork, making the combined totals: Cooperative Program \$312.00; Designated \$155.23.

Blackey Church was listed under Three Forks Association. It should have been under Pine Mountain Association. In the same association Mt. Olivet was erroneously listed. Also Jeff Church should be changed to River-view (Jeff).

The name of Calvary Church of Richmond should have been under Miscellaneous, with designated \$25.00.

These corrections have all been made in the tabular figures as printed in the Annual of the General Association of Baptists in Kentucky 1957, now coming from the press.

# KENTUCKY BAPTISTS AT WORK

## TRAINING UNION

### Youth Week Observed

By JAMES WHALEY



James Whaley

Youth Week, a laboratory project in which Intermediates and Young People of a church may have additional opportunity to learn—by doing the actual work which is ordinarily done by the regular church officials, has been observed in the following churches. At the end of each report is the number of Intermediates and Young People who participated in the event.

Boones Creek Association—Kiddville Church, Mt. Sterling.

Daviess-McLean—Sorgho Church, Sorgho, 24.

Elkhorn Association—Grace Church, Lexington, 36; Clover Bottom Church, Versailles, 12.

Little Bethel Association—First Church, Earlington, 21.

Long Run Association—Highland Church, Louisville, 62; Parkland Church, Louisville, 115.

Mercer Association—Eller's Chapel, Harrodsburg, 12.

Pine Mountain Association—Leatherwood Church, Leatherwood, 10.

Salem Association—Blue River Island Church, Battletown, 8; New Brandenburg Church, Brandenburg, 16.

Severns Valley Association—Rineyville Church, Rineyville, 18; Severns Valley Church, Elizabethtown, 108.

Shelby County Association—First Shelbyville, 44.

Sulphur Fork—Bedford Church, Bedford, 40.

West Kentuckiana—North Park Church, Evansville, 21.

For the Training Unions that have not sponsored such a week, information is available. Write your State Training Union Department, Kentucky Baptist Building, Middletown, Kentucky for the tract, *Youth Week*.

Note: This tract also includes a form for reporting the observing of this week to our office. On your Honor Church Program this is Seal I.

## WOMAN'S MISSIONARY SOCIETY

### W. M. U. Awards at the State Meeting for 1956-57

By MRS. GEORGE R. FERGUSON

Certificates were presented to the following Honor Organizations for the year 1956-57 (erroneously called A-1 Organizations in last week's paper):

Association and Church	Organization	Madisonville, Second—Jr. GA	PULASKI COUNTY
<b>BETHEL</b>	Guthrie—YWA	<b>LITTLE RIVER</b>	Somerses, High Street—WMS, YWA, Int. GA,
Mt. Zion—YWA	Russellville, First—WMS, Int. GA	Cadiz—YWA	Pri. Sunbeams
<b>BLACKFORD</b>	Pellville—YWA	<b>LONG RUN</b>	<b>RUSSELL CREEK</b>
<b>BRACKEN</b>	Central—YWA, Int. GA	Louisville:	Walnut Hill—Jr. GA
<b>CALDWELL</b>	Donaldson—WMS, YWA	Auburndale—WMS	<b>SALEM</b>
<b>CHRISTIAN COUNTY</b>	Hopkinsville, First—Jr. GA	Carlisle Avenue—Jr. GA	New Salem—GA
<b>ELKHORN</b>	Forks of Elkhorn—Jr. GA	Eastern Parkway—Int. GA	<b>SEVERNS VALLEY</b>
Lexington, Grace—YWA	Lexington, Immanuel—YWA	Buechel Park—YWA	Blue Ball—WMS
Lexington, Immanuel—YWA	Mt. Vernon—YWA	Lee's Lane—YWA	Elizabethtown, Severns Valley—YWA
<b>LIBERTY</b>	Glasgow—YWA	Lyndon—YWA	<b>SHELBY COUNTY</b>
Horse Cave—YWA	<b>LINCOLN COUNTY</b>	Maple Grove—GA	Mt. Pleasant—YWA
Hustonsville—YWA	<b>LITTLE BETHEL</b>	Rocford Lane—WMS	<b>SOUTH DISTRICT</b>
Corinth—Jr. GA	Liberty—Jr. Int. GA	Valley Station—Int. GA	Danville, First—WMS, YWA
		<b>MERCER</b>	North Rolling Fork—Jr. Int. GA
		Bethel—Int. GA	Willow Grove—YWA
		<b>MUHLENBERG</b>	Warsaw—Sunbeams
		Central City, First—YWA,	<b>WAYNE COUNTY</b>
		Pri. Sunbeams	Elk Spring Valley—YWA
		Greenville, First—Int. GA	Monticello, First—YWA, Int. GA
		Mt. Pisgah—GA	<b>WEST UNION</b>
		Oak Grove—WMS	Paducah:
		<b>NORTH BEND</b>	Baptist Tabernacle—YWA
		Walton—YWA, Jr. Int. GA	Twelfth Street—YWA
		<b>OHIO VALLEY</b>	Trinity—WMS
		Sturgis, First—Beg. Sunbeams	West End—YWA
		<b>OWEN COUNTY</b>	
		Beech Grove—GA	

Certificates were presented to the following Advanced Organizations for the same period:

Association and Church	Organization	Elkhorn	Little River
<b>Bell County</b>	Riverside—WMS, YWA, GA	Dry Run—WMS	Cadiz—WMS, Jr. GA, Int. GA
<b>Bethel</b>	Elkton—WMS	Georgetown, First—WMS	Hurricane—WMS
Guthrie—WMS	Russellville, First—GA	Great Crossings—WMS, Jr. GA, Int. GA	<b>Long Run</b>
Trenton—WMS	<b>Blackford</b>	Lexington, Calvary—WMS	Louisville:
<b>Blood River</b>	Pellville—WMS	Lexington, Central—WMS	Baptist Tabernacle—WMS
Hazel—WMS	Murray, First—WMS	Lexington, Grace—WMS, Jr. GA	Beechland—WMS
<b>Boone's Creek</b>	Irvine, First—WMS	Paris, First—WMS	Buechel Park—WMS
Kiddville—WMS	<b>Bracken</b>	South Elkhorn—WMS, Jr. GA	Crescent Hill—WMS
<b>Bracken</b>	Maysville, First—WMS	<b>Enterprise</b>	Crestwood—WMS
<b>Breckenridge</b>	Corinth—WMS	Elkhorn City—WMS	Deer Park—WMS
Hardinsburg—WMS	<b>Caldwell</b>	Martin, First—Int. GA	Eastern Parkway—WMS, Jr. GA, YWA
White Sulphur—WMS	<b>Campbell County</b>	McVeigh—WMS	Farmdale—WMS
Bellevue, First—WMS	Ft. Thomas, First—WMS	Paintsville, First—WMS	Jeffersonton—WMS, YWA, Jr. GA
Second Twelve Mile—WMS	Trinity—Int. GA	<b>Franklin</b>	Fourth Ave.—WMS
<b>Christian County</b>	Gracey—WMS	Evergreen—WMS	Franklin St.—WMS
Hopkinsville, First—WMS	Hopkinsville, Second—WMS	Frankfort, First—GA	Lee's Lane—WMS
Hopkinsville, Second—WMS	New Palestine—WMS	Frankfort, Thornhill—WMS	Lyndon—Jr. GA
Salem—WMS	Sinking Fork—WMS	<b>Freedom</b>	Parkland—Int. GA
<b>Crittenden</b>	Crittenden—WMS	Albany—Jr. GA	St. Matthews—WMS, Jr. GA
DeMossville—WMS	Pleasant Ridge—WMS	Graves County	South Side—Jr. GA
<b>Daviess-McLean</b>	Buck Creek—WMS	Mayfield, First—WMS	Victory Memorial—WMS, Jr. GA
Newman—WMS	Owensboro, Eaton	<b>Greenup</b>	West Broadway—WMS
Memorial—Int. GA	Owensboro, First—WMS	Ashland, First—WMS, GA	Mercer
Owensboro, Third—WMS	<b>Crittenden</b>	Cannonsburg—WMS	Bethel—WMS, Jr. GA
	DeMossville—WMS	Flatwoods, First—Jr. GA	Burdin—Jr. GA
	Pleasant Ridge—WMS	<b>Henry County</b>	Harrodsburg—WMS
	<b>Daviess-McLean</b>	Eminence—WMS	Salvisa—WMS
	Buck Creek—WMS	Port Royal—WMS	<b>Monroe</b>
	Newman—WMS	Smithfield—WMS	Tompkinsville—WMS
	Owensboro, Eaton	<b>Laurel River</b>	Mt. Zion
	Memorial—Int. GA	London, First—WMS	Corbin, First—WMS
	Owensboro, First—WMS	<b>Liberty</b>	Williamsburg—WMS
	Owensboro, Third—WMS	Glasgow—WMS	<b>Muhlenberg</b>
		Horse Cave—WMS	Bethlehem—WMS
		<b>Little Bethel</b>	Central City, First—WMS
		Earlington, First—WMS	Dunmor—WMS
		Grapevine—WMS	East Union—WMS
		Madisonville, First—WMS	Greenville, First—WMS
		Madisonville, Second—Int. GA	Greenville, Second—WMS
		Mortons Gap, Second—Jr. GA	Greenville—WMS
			New Harmony—WMS, Int. GA

Nelson	Greensburg—WMS	Warren
Cox's Creek—YWA	Salem	Bowling Green, Eastwood—WMS
Mt. Washington—WMS	New Salem—WMS	Bowling Green, First—Jr. GA, Int. GA
<b>North Bend</b>	<b>Severns Valley</b>	Bowling Green, Glendale—WMS, Jr. GA
Covington, First—WMS	Gilead—WMS, Jr. GA	Oakland—WMS
Oak Ridge—WMS	Elizabethtown, Severns Valley—WMS, Jr. GA	<b>Wayne County</b>
Walton, First—WMS	<b>Shelby County</b>	Elk Spring Valley—WMS
<b>North Concord</b>	Burks Branch—WMS, Jr. GA	Monticello, First—WMS, Jr. GA
Barbourville, First—WMS	Christiansburg—WMS	<b>West Kentuckiana</b>
<b>Ohio County</b>	Beaver Dam—Jr. GA (2)	Corydon—WMS
Centertown—WMS	Centertown—WMS	Finley—WMS
<b>Ohio River</b>	Mexico—Jr. GA	Evansville, Calvary—WMS
<b>Ohio Valley</b>	Sebree, First—WMS, Int. GA	Evansville, Grace—WMS, Jr. GA
Sturgis, First—WMS, GA	<b>Simpson</b>	Henderson, First—WMS
<b>Owen County</b>	Franklin, First—WMS	Hyland—WMS, Jr. GA, Int. GA
Beech Grove—WMS	<b>South District</b>	<b>West Kentucky</b>
Dallasburg—Jr. GA	Danville, First—Jr. GA (a), Int. GA	Bethlehem—WMS
Mt. Pleasant—WMS	Danville, Lexington Ave. WMS	<b>West Union</b>
<b>Pulaski County</b>	Gethsemane—WMS	Kevil—WMS
Somerset, Calvary—WMS	Junction City—WMS, Jr. GA (2)	Lone Oak—WMS
Somerset, First—WMS	North Rolling Fork—Int. GA	Paducah, Baptist Tabernacle—WMS
<b>Red River</b>	Perryville—WMS	Paducah, East—WMS
Stantan—WMS	Willow Grove—GA	Paducah, First—WMS
West Liberty—Jr. GA, Int. GA	<b>Sulphur Fork</b>	Paducah, West End—Int. GA
<b>Russell County</b>	LaGrange, DeHaven	Reidland—WMS
Mt. Calvary—WMS	Memorial—WMS, Jr. GA	Spring Bayou—WMS
Poplar Grove—WMS	<b>Tates Creek</b>	
Russell Springs, First—WMS	Berea—WMS	
<b>Russell Creek</b>	<b>Union</b>	
Columbia—WMS	Willow—WMS	
	<b>Upper Cumberland</b>	
	Harlan—WMS	
	Lenarue—WMS	

## SUNDAY SCHOOL

### Ten Mile Associational Organization Meets All Points on the Standard

By ROY E. BOATWRIGHT



Roy E. Boatwright

The Ten Mile Associational Sunday School organization, under the leadership of Estil Noffsinger, has again earned the Standard of Excellence in Sunday school work. All five points on the standard have been successfully attained as doing standard work. This is the first association in

Kentucky applying for standard recognition this year.

The following Sunday schools in the association have been recognized as standard:

<b>Elliston Baptist Church</b>	B. A. Sizemore, Jr. ----- Pastor
	Claxton A. Sipple ----- Superintendent
<b>Glencoe Baptist Church</b>	W. J. Morehead ----- Pastor
	Ed Shinkle ----- Superintendent
<b>Mt. Zion Baptist Church</b>	Eugene Leftwich ----- Pastor
	Arthur Barnes ----- Superintendent
<b>Paint Lick Baptist Church</b>	Harold Earle ----- Pastor
	James Perry ----- Superintendent
<b>Pleasure Home Baptist Church</b>	Marvin Jacob ----- Pastor
	Lonnie Poland ----- Superintendent
<b>Poplar Grove Baptist Church</b>	H. E. Spurgeon ----- Pastor
	Hubert Hawkins ----- Superintendent
<b>Ten Mile Baptist Church</b>	Robert E. Morris ----- Pastor
	Ellsworth Collins ----- Superintendent
<b>Vine Run Baptist Church</b>	G. B. Fredman ----- Pastor
	Glendon Beach ----- Superintendent
<b>Warsaw Baptist Church</b>	Frank Rhodus ----- Pastor
	Whitney Cross ----- Superintendent

We wish to commend the leadership

of the association for such excellent work.

## STANDARD SUNDAY SCHOOLS THROUGH APRIL 15, 1958

<b>Bell County Association</b>	Pineville, First Baptist Church
<b>Bethel Association</b>	Walnut Grove Baptist Church
<b>Breckenridge Association</b>	Cloverport Baptist Church
<b>Caldwell Association</b>	Donaldson Baptist Church
	Fredonia Baptist Church
	Macedonia Baptist Church
	Northside Baptist Church
	Princeton, First Baptist Church
	Sugar Creek Baptist Church
	White Sulphur Baptist Church
<b>Central Association</b>	Lebanon Baptist Church
	Springfield Baptist Church
<b>Crittenden Association</b>	Mt. Carmel Baptist Church
	Lawrenceville Baptist Church
	Williamstown Baptist Church
<b>Daviess-McLean Association</b>	Owensboro, Buena Vista Baptist Church
	Owensboro, Third Baptist Church
<b>Elkhorn Association</b>	Nicholasville Baptist Church
<b>Enterprise Association</b>	Pikeville Baptist Church
	East Williamson Baptist Church
<b>Graves County Association</b>	North Side Baptist Church
<b>Greenup Association</b>	Ashland, Pollard Baptist Church
<b>Laurel River Association</b>	Corinth Baptist Church
	East Bernstadt Baptist Church
	Lily Baptist Church
	Lily Baptist Church
	London, First Baptist Church
	Pine Grove Baptist Church
	Swiss Colony Baptist Church
	West London Baptist Church

(To be continued in next week's Western Recorder).

## BROTHERHOOD

### Newsbits of Items And Information

By FORREST R. SAWYER

Robert Ford, Jr., the Ambassador-in-chief of the Royal Ambassadors of the First Baptist Church, Carrollton, Ken-

tucky, where Ralph R. Couey is minister, is the church's first ministerial student and preacher. On a recent Sunday morning Mr. Ford made a public dedication of his life having surrendered for the Gospel ministry.

**Reservations for the Royal Ambassador Camps at Cedarmore come into the office.**—Some of the camp weeks are rapidly filling. It will be to the advantage of each Royal Ambassador Chapter to send its reservations for a Cedarmore Camp in as soon as possible.

**The Brotherhood of the Milton Baptist Church**, in Sulphur Association, has an enrollment of 17 men. During the first quarter of 1958, their average attendance was 12. Their activities for the quarter included the sponsorship of the cottage prayer meetings for their revival.

**The Annual Brotherhood Conference at Ridgecrest, N. C.,** will be held June



W. Fred Kendall

19-25. This year's conference will be directed primarily toward church Brotherhood officers, associational Brotherhood officers, and the Royal Ambassador leaders and committeemen. Dr. W. Fred Kendall, executive secretary-treasurer of the Tennessee Baptist State Convention, will be one of the Brotherhood speakers at Ridgecrest. Dr. Kendall is a former pastor in Kentucky.

**The Brotherhood of the First Baptist Church, Middletown, Ky.,** Rev. I. Ferd. Graves, pastor, and Joseph Carman, president, has an enrollment of 23. A *Week of Christian Nuggets* is being promoted by the Brotherhood May 5-9. This week will include mission study, doctrinal considerations, and book reviews. Other emphases for the coming month include an emphasis on the hospitals and on Christian Education during the month of June.

**The Brotherhood of the Gethsemane Baptist Church**, in South District As-

sociation, maintained a 65% average attendance during the months of January, February, and March, according to Howard Shannon, secretary of the Brotherhood. This Brotherhood sponsors two Royal Ambassador chapters. The Junior chapter has 14 boys enrolled and the Intermediate chapter has an enrollment of 15. Fourteen of the boys use the *Ambassador Life*. Thirty *Brotherhood Journals* were used during the quarter.

**The Doctor's Fork Baptist Church**, in South District Association, had the services of the Associational Brotherhood president, Sam Ferrell, Jr., on the night of April 8. At that time the church elected as its Brotherhood president J. D. Wilson. Leon Dawson is the pastor of the church.

**Beginning Monday evening, April 14, Taylor County Associational Brotherhood** president, Dr. Roy Wilson and his workers began a week's emphasis on the Brotherhood and Royal Ambassador work in the association. Churches receiving assistance during the week include Brotherhood and Royal Ambassador Chapters of the Campbellsville Church, the Friendship Church, where Brother Herbert Keeton is pastor; the Salem Church where Brother Wood is pastor; and the South Campbellsville Church on Friday night of the week. The pastor of South Campbellsville Church is J. W. Brown. On Sunday, April 20, the Palestine Church, Marshall Black, pastor; and the evening service on April 20 was at Elkhorn where Brother Morris is pastor, which concluded the week's work. The Elkhorn and Palestine Churches appointed committees which will make suggestions and recommendations to the church relative to the inauguration and authorization of Brotherhoods. On Monday night, April 21, the men of the Salem Church organized their Brotherhood. This makes three Brotherhoods in Taylor County Association. Dr. Wilson and his workers are to be commended for their efforts to organize the men of the churches.

**The Brotherhood of the Beechland Church, Louisville**, met with the men of the Beth Haven Baptist Chapel (a mission endeavor of the Beechland Church) Monday evening, April 21, for the purpose of helping the men in the Chapel get their Brotherhood under way. Beechland Pastor, O. W. Stites, and his men helped install the officers of the Chapel's Brotherhood. At the conclusion of the installation service a period of prayer and fellowship was engaged in by the men.

**SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 27, 1958**

	S.S.	Add.	T.U.
Bowling Green, First	1,121		197
Mission (1)	149		
Hopkinsville, Second	1,070		276
Madisonville, First	1,040		271
Lou., Walnut Street	985	21	327
Missions (3)	223	3	102
Owensboro, Third	895		277
Lexington, Immanuel	853	2	212
Hopkinsville, First (1)	841	2	199
Paducah, First	828	30	411

Lexington, Grace	782	10	232
Missions (2)	88		
Elizabethtown			
Severns Valley (2)	775		193
Lexington, Calvary	754	1	228
Mission (1)	53		
Danville, First	750	18	178
Missions (2)	127		41
Evansville, Grace	729		
Covington, Calvary	711		
Glasgow	700		115
Missions (2)	180	6	
Lou., Crescent Hill	679		243
Missions (2)	114		
Covington, Latonia	639		170
Missions (1)	78		28
Campbellsville	610	6	204
Missions (4)	121		
Georgetown	580	1	224
Missions (2)	37		
Lou., Parkland	566	37	220
Mission (1)	173	2	91
Lou., Beechmont	558	14	251
Mission (1)	128		149
Corbin, First	549	42	185
Lou., Beechland	535	5	202
Mission (1)	263		138
Princeton, First	527	1	
Lexington, Rosemont	519	6	146
Winchester, Central	498		103
Ashland, First	497	4	106
Missions (3)	173		
London, First	491	1	99
Mission (1)	68		
Danville, Lexington Ave.	486		78
Mission (1)	44		
Winchester, First	477		142
Mission (1)	48		
Owensboro, Buena Vista	453		163
Owensboro, Hall Street	450		191
Shelbyville, First	442	7	149
Covington, Southside	442		93
Henderson, Immanuel	437		100
Missions (2)	92		
Erlanger	432	1	95
Lebanon, First	431		128
Mission (1)	115		70
Russellville, First	430		162
Mission (1)	47		
Bellevue	410		98
Evansville, Calvary	408		217
Morganfield, First	400	1	184
Paducah, Twelfth St.	392	2	148
Florence	392	2	72
Cynthiana	392		56
Mission (1)	58		35
Lou., Rockford Lane	386	6	147
Hazard, First	380		93
Owensboro, Eaton Memorial	377		153
Covington, First (1)	374	1	179
Greenville, First	372		164
Versailles	370		69
Dawson Springs	369	16	74
Bardstown	366		54
Mt. Washington	362		102
Leabon Junction	361		131
Lou., Hazelwood	360		111
Paducah, East	353		154
Ashland, Pollard	352	23	130
Mission (1)	52		
Williamson, East			
Williamson	344	6	103
Missions (2)	189	30	78
Sturgis, First	322	1	112
Paducah, West End	321	3	82
Mission (1)	37		
Scottsville, First	313		97
Hima, Horse Creek	311		
Lexington, Felix Mem.	308		114
Ludlow, First	307		88
Lou., Shively	305	1	87
Mission (1)	63		31
Lou., Southside	304		117
Mission (1)	20		
Lou., Eastern Parkway	304	2	100
Owensboro, Crabtree Ave.	304	1	91
Ft. Thomas, First	302		71
Mission (1)	58		
Bowling Green, Eastwood	301		122
Walton, First	298		141
Lou., Shawnee	293	1	156
Lou., 18th St.	293		96
Mission (1)	33	4	24
Marion	293		91
Monticello, First	280		108
Missions (2)	45	6	
Hazel	280		
Radcliff, Stithton	277		41
Benton, First	275	5	115
Lou., Immanuel	274	17	101
Middlesboro, East			
Cumberland Ave.	273		83
Covington, Decoursey	273		80
LaGrange, DeHaven Mem.	266		76
Bowling Green, Glendale	260	12	117
Somers, Calvary	259		137
Mission (1)	44		
Frankfort, Crestwood	255		107
Hawesville	255		100
Sand Spring	254		56
Dayton, First	252		

**Herschel Spivey Becomes Minister of Music and Education at Carrollton**



Herschel Spivey

On June first, Herschel Spivey will become the minister of music and education for the First Baptist Church, Carrollton, Ky. He has been serving the church as part-time minister of music for the past two years. Spivey will receive his master's degree in music and religious

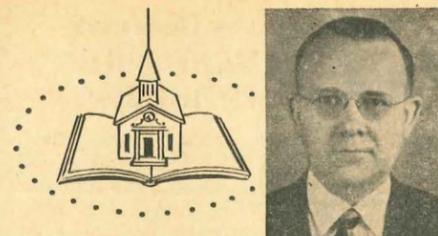
education at the May commencement of the Southern Baptist Seminary. He is a graduate of Carson-Newman College and had served as minister of music at the Dunedin Baptist Church in Dunedin, Florida, before coming to Carrollton.

Dr. Ralph R. Couey will complete his fifth year as pastor of the Carrollton Church the first of July. A new educational building has enabled the church to further grade its Sunday school and Training Union. The sanctuary has also been enlarged; a new choir loft, with a seating capacity of fifty, enables the church to use four choirs each Sunday. A new pipe organ and piano were purchased at the time the building was completed.

Mr. Spivey has a full graded choir program, an instrumental choir, and has also organized the Whites Run Associational Choir. He gives private instruction in piano and organ. Pastor Couey reports that with the enlarged program of the church, gifts to missions have also increased.

►Eastwood Church, Bowling Green has experienced a revival under the leadership of Walter Price, Danville. Don Campbell, of Belmont College, Nashville, led the music. Pastor William H. Rogers reports that the church was filled to capacity at every service, and the revival resulted in 14 additions by baptism, mostly adults, 10 by letter, and 3 adult men rededicated their lives to the Lord.

Cold Spring, First	250	2	88
Lou., Valley View	246		119
Shepherdsville, First (1)	246		65
Clarksville, Ind., First (2)	244		87
Middletown, First	239	3	97
Sonora	238		86
Owensboro, Seven Hills	236		57
Horse Cave	232		56
Earlington	231		73
Lou., Beechwood	227	3	106
Paintsville, First	222		63
Missions (2)	99		
Mt. Vernon, First	220		59
Lou., Audubon	208		62
Lou., Valley Station	206	3	89
Frankfort, Memorial	190		
Covington, Ashland Ave.	185	1	64
Lou., Baptist Temple	176		77
Mission (1)	98		76
Pleasant Grove, Jeff. Co.	167		96
Grayson, First	133		49
Forks of Elkhorn	89		22
Frankfort, Thornhill			140



**GOD'S PROVISION FOR WORSHIP For May 11, 1958**

God's Word repeatedly stresses the importance of fellowship with Him. It is the first duty of every Christian to worship God. He not only requires His children to worship Him, but He refuses to accept anything from them as a substitute for their adoration and love. God alone is entitled to the worship of all His creatures.

**Exodus 35:20-26.**

From God Moses received instructions for the erection and the equipment of the Tabernacle, wherein He would reveal Himself, His Word would be heard and the people would commune with Him. Moses informed the congregation of Israel that God wanted his children to have a special building in which to worship Him. He told them that God had given him the detailed plans for a big and beautiful Tabernacle and its furnishings. Then he explained the plans to them.

God wanted all of His people to have a part in erecting this sacred building, each working and giving according to his ability. Although the plans were made by God, note that He gave to the people the privilege of providing the materials. They recognized it as a high privilege and not as a burden. They were exhorted to give out of willing hearts. The one condition was that it must be a willing offering. So far as God is concerned that is the only kind of giving that really counts.

When Moses ceased his instructions as to what was needed, the people departed immediately to secure those things. From these scriptures we learn that God's people are responsible for the support of His work. Appeals for this purpose should never be made to the world. Furthermore, God's work is to be supported by the voluntary offerings of His people and never through suppers, sales, etc. When God's plan for the support of His work is followed, His blessing is always enjoyed.

The mere request to God's people resulted in their bringing all that was needed for the tabernacle and its services and for the holy garments. Without taking time to consider the matter, they responded immediately. Delays are always dangerous to good intentions. The present is the best time to carry out the duties that God has laid on our hearts.

From a principle of love to God and a love for His service these people gave liberal gifts. Back of it all were a spirit of gratitude for all that God had done

**SUNDAY SCHOOL LESSON**

By H. C. Chiles

for them and a spirit of faith in His promise as to what He would do for them in the future. Giving must always spring from the heart and be an expression of love for God if it meets His approval. He truly appreciates generous and cheerful giving on the part of His people.

Everyone, whose heart had been stirred and whose spirit had been made willing, came with his offering. What an inspiring sight it must have been! The way they came with their gifts shows that they were in full fellowship with God. There wasn't any hesitancy or any stinting. Instead of giving a little money to keep up appearances, their offerings were the overflow of hearts in which worship was welling up for the Lord. Their gifts were the fruitage of fellowship with God and an expression of worship.

Various classes of people had a part in making the gifts. As many as were "willing hearted" brought their offerings. From this we infer there were some who did not bring an offering unto Him. They were not willing to have a part in building the sanctuary. But one thing is certain, namely, that when people really love God they are liberal in their giving to support His cause.

So generous was their giving and so numerous were their gifts that Moses had to tell the people not to bring any more gifts, as they had no use for them. Exodus 36:6. Was that not a most extraordinary scene?

**Exodus 40:34-38.**

After the people had lovingly and freely brought their gifts, men and women worked many days to make the Tabernacle and its furnishings according to God's specifications. When the last of the furnishings was placed in the Tabernacle, there was a remarkable manifestation of the presence of God. A cloud covered the newly-erected structure externally, while the glory of God filled the interior of it. It seems that Moses was desirous of re-entering the Tabernacle but he could not do so because the "glory" was too dazzling. How thrilled God's people were at His presence with them! The over-shadowing pillar of cloud by day and of fire by night served as unfailing guides to God's people. Christians are wonderfully blessed today in having the Holy Spirit to guide them in their living and serving.

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### Board Asks Authority To Amend Its Charter

LYNCHBURG, Va. (BP) — The board of the Baptist General Association of Virginia has drafted a recommended 1959 Cooperative Program budget of \$2,900,000.

Association Executive Secretary Lucius M. Polhill said the budget recommendation may be increased to \$3,000,000. It will be submitted to the annual meeting of the association in November for approval.

It compares with a budget for the current year of \$2,750,000.

After deduction of \$300,000 to meet certain associational expenses, budget income will be divided with 40 per cent supporting Southern Baptist Convention missionary and educational work, and 60 per cent remaining in the state for local missionary and educational work.

The board's treasurer reported that receipts from the churches for the year to date are "considerably ahead" of the receipts for the same period a year ago.

►Carver School of Missions and Social Work announces its alumni breakfast during the Southern Baptist Convention, Wednesday, May 21, at 7:30 a.m., at the Rice Hotel in Houston, Texas. Tickets are \$2.25.

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### If Canada Can, We Can!

By R. Paul Caudill, Pastor  
First Baptist Church  
Memphis, Tennessee

A recent report on the missionary activity of Canadian Baptists reveals that one missionary is on the foreign field for each 900 church members.

The Baptist Federation of Canada has 1,172 churches with a total membership of 136,762 and approximately 750 ordained ministers; yet the total number of missionaries now on foreign fields of service is 138.

The Canadian effort in behalf of missions, when viewed in the light of our own endeavor, gives one pause. As of now, Southern Baptists have approximately one foreign missionary for each 8,000 church members, whereas Canadian Baptists have one for each 900!

We have wealth. We have splendid buildings. We have almost 9,000,000 church members. Can it be that the love for the cause of evangelism and world missions on the part of our brethren of Canada is greater than that of Southern Baptists?

Surely, if Canada can, we can!

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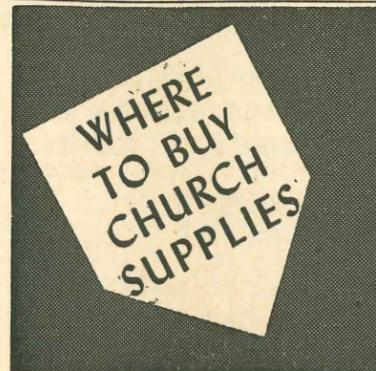
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No money is provided any of the Baptist Hospitals in Kentucky for charity work except that received from the Mother's Day Sunday School Charity Fund Offering. \$43,097.49 was received in last year's offering.

## HOW THE CHARITY FUNDS ARE DISTRIBUTED —

Gifts for hospital charity work will be directed to and used in the Baptist hospital located in the area of the contributing church unless otherwise designated.



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# GOAL - \$50,000

Mother's Day - May 11, 1958

## Relief and Annuity Board Has 46th Annual Meeting

DALLAS, Texas — In its first 40 years of ministering to Southern Baptists, the Relief and Annuity Board has paid out benefits totaling more than \$26,600,000. Active membership in the Board's various retirement plans now stands at approximately 17,500, with nearly 20,500 churches, boards, and agencies co-operating.

These were just a few of the highlights of reports made at the Board's 46th Annual Meeting, March 4 and 5 in Dallas. Approximately 50 state and local Board members were present.

Special recognition was given to Dr. Wallace Bassett who has been on the Board ever since its organization and has served as president more than 35 years. The Board also honored retiring Investment Director, R. S. Jones, for his 37 years of service to the denomination, 14 of these with the Relief and Annuity Board.

In other reports, related to 1957, the Board showed 4,747 certificates issued in all plans last year. Of this number, 2,454 were new members with 1,146 members added to the Southern Baptist Protection Plan.

During 1957, some 503 persons were added to the annuitant roll; 397 retired

because of age, 29 because of disability, and 77 of the annuitants were widows. At the close of the year, there were 819 ministers and 545 widows on the relief rolls.

A total of \$2,245,861.18 was paid out by the Relief and Annuity Board in benefits in 1957; \$1,913,881.54 in annuity benefits and \$331,979.64 in relief benefits. This is nearly \$300,000 more than the benefits disbursed in 1956.

During the year, assets increased by \$6,500,000. They now total \$55,798,566.34. Of this amount, \$49,409,844.77 (88.55%) are in annuity reserves.

Officers of the Board, all of whom were re-elected are: General Officers—Wallace Bassett, president; Paul Danna, Ben C. Ball, and E. G. Brown, vice presidents; Executive Administrative Officers—R. Alton Reed, executive secretary; Floyd B. Chaffin and L. T. Daniel, associate secretaries; Fred W. Noe, treasurer and investment director; Owen Henley, assistant director of investments; Mable H. McCartney, registrar; Technical Staff—Knox W. Sherrill, attorney; Huggins and Company, actuarial counsel; Touche, Niven, Bailey, and Smart, auditors; Dr. Gaston G. Harrison, medical director.

►Wilson L. Crumpler, pastor of Central Church, Maysville, was operated on at Central Baptist Hospital, Lexington, for major surgery. At this writing he seems to be coming through the operation successfully. During his absence Missionary Reginald Johnson has supplied for him at Maysville.

►Pleasant Grove Church, Anchorage, ordained R. Jack Bruns to the Gospel ministry April 20. A native of St. Louis, a graduate student at Southern Seminary, Brother Bruns has been called as pastor of New Liberty Church, Henryville, Ind. Dr. J. J. Owens led the interrogation and Pastor Bob Brown, Pleasant Grove, preached the ordination sermon.

►Ohio Southern Baptists have elected R. Gene Puckett, pastor of Hubert Avenue Baptist Church, Lancaster, Ohio, as editor of its newspaper, *The Ohio Baptist Messenger*, and director of B. S. U. activities. Mr. Puckett is from Campbellsville, Ky., was graduated from Campbellsville College and obtained his B. A. from Western Kentucky State College, Bowling Green, Ky., and his B. D. from Southern Seminary in 1957. In the editorship he will succeed George Fletcher, who will hereafter devote his entire time to religious education in Ohio.