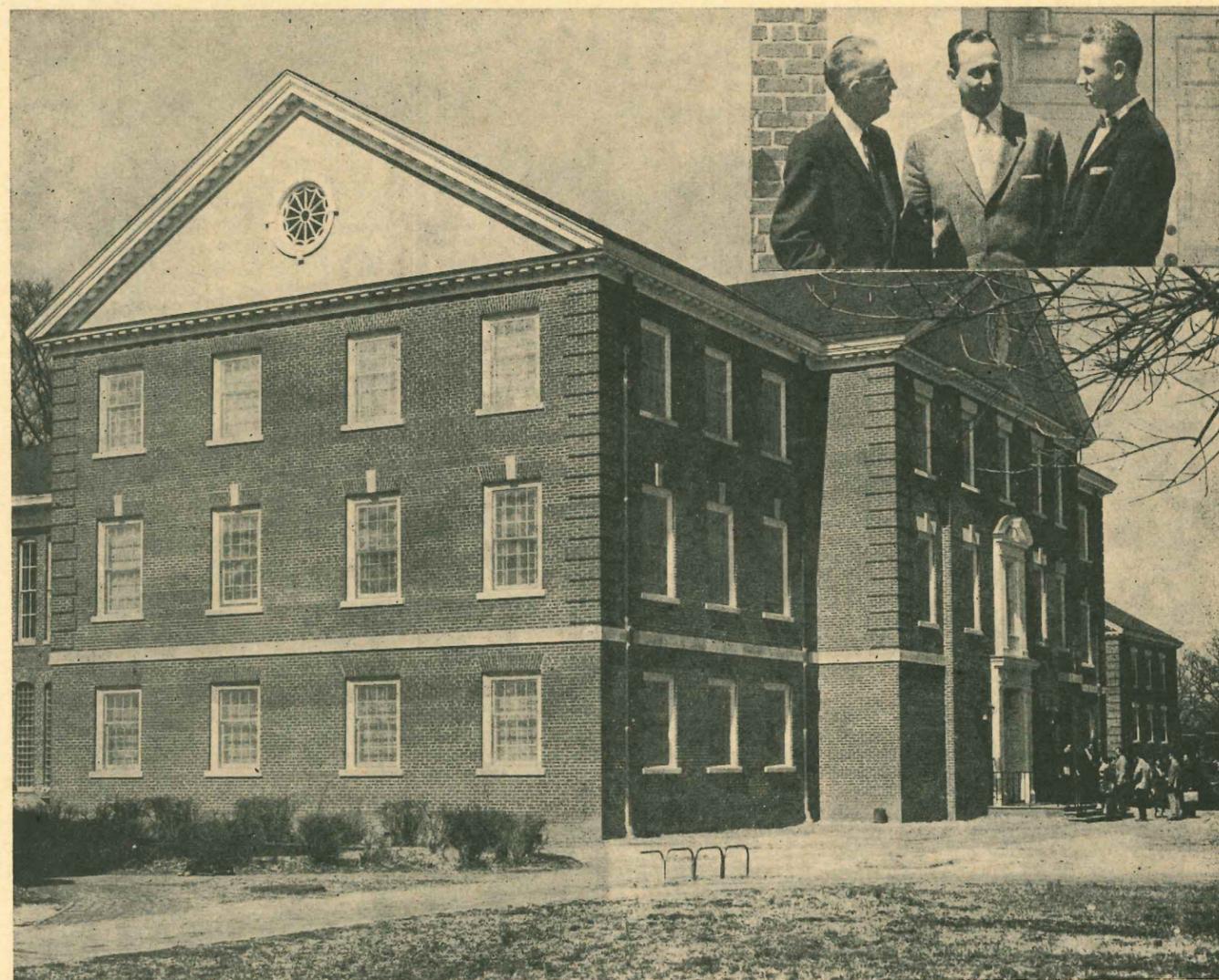


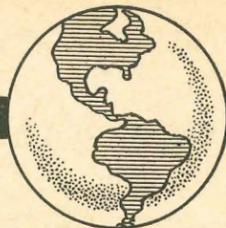
Western Recorder

JUNE 12, 1958

Vol. 132 No. 24



SOUTHEASTERN SEMINARY DEDICATES NEW LIBRARY.—Shown here is Southeastern's new air-conditioned library which was recently dedicated. In the inset are: Presidents S. L. Stealey, Dr. Edwin F. Perry, pastor of the Broadway Baptist Church, Louisville, and his son, Edwin Fleetwood, Jr. The new library has drawn praise from the experts both for its functional excellence and for its beauty and design.



GLEANINGS FROM THE FIELD

Revival Fires

►Stanton Church closed a one week's revival April 27. Kenneth Houchins, pastor at Clinton, was the evangelist assisting Pastor Chester L. Self. The Sunday School had a record attendance on the last day of the meeting.

►Pastor James E. Clark, Island Creek Church, was the evangelist in a revival with Pastor Roy L. Newton at the Big Creek Church, Clay County, April 27-May 4, resulting in 21 professions of faith, 3 by letter, 1 from another denomination, and 1 for rededication.

►Pastor Richard DeBell, Gethsemane Baptist Church, Louisville, reports a most successful revival. Twenty people made professions of faith, five came by letter and there were several rededications. Brother Walter Bryant, Cox's Creek Baptist Church, served as evangelist.

►Dr. Robert E. Humphreys, Owensboro, was the evangelist, and R. W. Grobe, minister of music at the First Church, Madisonville, was the song leader in a revival with Pastor Hughlan P. Richey at the First Church, Earlington, Ky., May 4-11. Attendance was excellent at every service, and 13 were added to the church, 11 of these being by baptism.

►Dr. E. F. Estes, Louisville, formerly pastor of West Broadway Church, preached in a revival during April 20-27 with Pastor James D. Baggett at the Calhoun Church, Calhoun, Ky. Richard Ham, minister of music and education at Walnut Street Church, Owensboro, led the singing. The church received 15 on profession of faith and one transfer of letter.

►First Church, Lebanon Junction has concluded ten days of revival services. Dr. Jack R. Kennedy, pastor of Look-out Mountain Church in Tennessee, was the evangelist. During the meeting there were 52 professions of faith and 10 came on promise of letters and 2 on statements. There were also 17 rededications. Wallace C. McGill is pastor at Lebanon Junction.

►Truett Miller was the preacher in a revival at Morganfield. He has entered the field of full-time evangelism from a background of pastoral and chaplaincy experience. On the last night of the revival, the Training Union broke all records with 208 present. The revival resulted in 49 decisions, accord-

ing to Pastor Earl Hohman, 24 for baptism, 7 by letter, and 18 for rededication. James Jones, minister of music at the First Church, Bowling Green, led the singing. His specials, and work with the Junior Choir were highlights of the week.

Money-Raiser Patterson

►Dr. Eugene N. Patterson, professor of preaching in the New Orleans Baptist Theological Seminary, has been asked by the trustees to take one year off from his teaching to help raise the \$300,000 that will be necessary to complete the chapel building. He will be associated with Mr. Bill Bolton the Publicity Director of the Seminary. This work began June 1, 1958.

New Carver in Foreign Port

►Mr. and Mrs. George A. Carver, Jr., Saigon, South Vietnam, are the proud parents of a son, George Alexander Carver, III, born May 26. This newcomer is a grandson of Prof. George A. Carver, Sr., acting president of the Carver School of Missions and Social Work, and Mrs. Carver; and is a great-grandson of Mrs. W. O. Carver, Sr., all of Louisville. George A. Carver, Jr., is working with the U.S. Operations Mission in South Vietnam.

Pastoral Changes, et al

►First Baptist Church, Bowling Green, announces the resignation of Bob Jones, who has been serving as assistant to the pastor. Brother Jones resigns to become the pastor of the Wing Avenue Baptist Church in Owensboro.

►Immanuel Baptist Church, Louisville, has called William Bonner who will serve as youth director. Brother Bonner, a native of Alabama, is a graduate of Mercer University and Southern Seminary. Mr. Bonner is a mission volunteer and is now waiting for his call to the foreign field.

►Clifton E. Bratcher has resigned as pastor of the Glen Lily Baptist Church, Bowling Green, to become the pastor of Liberty Church in Logan County. During Brother Bratcher's four years at the Glen Lily Church there have been 59 additions and many improvements have been made in the physical plant of the church. Mr. Bratcher is now a student at Southern Seminary.

►May 31 brought to an end an interim pastorate with Northside Church, Chat-

Western Recorder

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

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WESTERN RECORDER
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tanooga. John D. Freeman, Nashville, had served them for the previous weeks during which time there were 28 additions to the church and its mission on Signal Mountain, 17 of these by baptism. Clark W. McMurray began his ministry with the church June 1, going to them from First Church, Philadelphia, Miss. At the close of the prayer meeting hour May 28, the young people of the church gave a reception for Dr. and Mrs. Freeman during which a "Money Tree" was presented to them with its generous offering of "long green."

UNWORTHINESS

By DAVID A. NELSON

Unworthiness is a lost word. When an employer calls a man in to interview him for a job, he asks him, "Do you think you can do it?" If the man replies, "No, I don't think I can," the employer wouldn't think of hiring him. In our world, cockiness, self-confidence and a feeling of worthiness may be just the things that will cause us to get ahead. But a feeling of unworthiness may hold us back.

In the spiritual world, the order is reversed. A man may feel extremely worthy and be unworthy. Another man may feel unworthy and be worthy. A Pharisee stood and prayed, "God, I thank thee that I am not as other men, extortioners, unjust, adulterers or even as this publican. I fast twice in the week. I give tithes of all that I possess." But the publican would not so much as lift up his eyes unto heaven but smote his breast saying, "God be merciful to me a sinner." And Jesus said, "This man went down to his house justified rather than the other. For he that humbleth himself shall be exalted."

One reason it is so difficult to be Christian in our world is that the spirit of the world is different from the spirit of the kingdom. The world says, "Be self-confident." God says, "Be unworthy." When we say to God, "I'm worthy," He says, "You're unworthy."

I have found in the Scriptures four men who said, "I am not worthy." Let us examine them and walk in their steps. The first of these was Jacob. As he waited across the brook for the coming of Esau and his 400 men, Jacob prayed, "O God of my father Abraham, and God of my father Isaac, the Lord which saidst to me, 'Return unto thy country, and to thy kindred, and I will deal well with thee:' I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewn unto thy servant; Deliver me, I pray thee, from the hand of my brother Esau." Jacob's prayer is, "I am not worthy of thy providence."

You can see God's guiding hand most clearly in Jacob's life. Before he was born, God had chosen him as the member of the family through whom He would pass on the blessing placed on Abraham's seed. This was done even before he was born and even though Esau was born first. Jacob and his mother craftily stole Esau's birthright, but Jacob had to flee for his life. When he came to Laban, his uncle's home, he was able to secure a wife. Perhaps this is not providence for he secured two

wives. While serving his uncle, he became rich at his uncle's expense. We cannot blame God for all the meanness that was in Jacob. We cannot say that he accumulated all that he had because of God's providence. But it was God's providence that kept him for something else God wanted him to do. When Jacob secretly pulled up stakes and left Laban during the night, Rachel stole Laban's household gods and took them. When Laban discovered they were missing he gave chase. After he overtook them, he searched the tents but was unable to find them. If he had found them, Jacob's life would have been in danger.

With this in mind, you can see that Jacob can be genuinely humble when he says, "I am not worthy of the least of all thy mercies." This crafty fellow has used his skill and power of deceit in getting out of scrapes before but this will do him no good in the face of his brother Esau. At the end of his rope, he prays. Man's extremity is God's opportunity. What Jacob could never have done, God does. When Esau comes, he has forgiven Jacob in his heart.

Not all that comes to you seems good. Tragedy has come to you. You have had heartaches and difficulties. Everyone has. If we understood this a little better, how much we could help one another! A pastor of a rural church with 700 members said there was only one family in the church that had not suffered some heartache or tragedy in the time he had been there. You may be at wit's end yourself. Like Jacob, pray, "I am not worthy of all thy mercies. Nevertheless, deliver me."

The second man is that bright and shining light in the New Testament. John the Baptist used this phrase: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

If we were selecting the man for the job of forerunner, the first question we would ask is, "Do you think you can do the job?" When he replied, "I am not worthy," we would look somewhere else. But in God's plan the man who didn't feel worthy to untie the sandals was chosen as the forerunner to prepare in the desert a highway to our God.

The president of Southwestern Seminary recently carried a message in the Southwestern paper in which he mentioned a conversation with a layman. The layman was saying, "The preachers are beginning to lord it over the people." I don't know whether this is true or not. In some instances, it no doubt is. However, when this is true, this is not the mark of a true servant of God.

This feeling of unworthiness to be a servant brings greater dependence on

God. When a man knows he is unworthy, he knows also that the power cannot be of himself but must be of God. Every man needs to be in the position where he has tried all human help but has failed and then has to rely on God. Then let him remember forever that the strength is of the Lord.

Do you remember Moses' encounter with God? After offering many excuses to the Lord, he says, "I am not eloquent, neither heretofore, nor since thou hast spoken before thy servant, but I am slow of speech and of a slow tongue." And Moses wouldn't go to the task until God promised to send Aaron as the spokesman. But as the time passes, we see Moses become more impatient and push Aaron out of the way. He speaks for himself. Unworthy but willing.

God spoke to Jeremiah. He wailed, "Ah, Lord God! behold, I cannot speak: for I am a child." Then God replied, "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Unworthy but sent. Unworthiness is a grand mark of every servant of God.

Note this unworthiness in John the Baptist. Imitate it. Walk in his steps. Learn his philosophy, "He must increase but I must decrease."

The third man was a Roman conqueror whom Jesus met. As Jesus came back to Capernaum, there came a centurion asking him, "Lord, my servant lieth at home sick of the palsy, grievously tormented." Jesus said to this Roman leader of 100 soldiers, "I will come and heal him." The centurion answered and said, "Lord I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." The centurion says, "I am not worthy that you should go to any trouble. Don't bother to come to my house." This was a feeling of unworthiness that didn't want to take up any of Jesus' time.

But this self-effacing faith was also a tremendous, earth-shaking faith. Jesus called it the greatest faith he had seen in Israel. "I have not found so great faith, not in Israel." Sometimes our prayers sound as though we are demanding things from God because we transgressed your commandments." We, in short, demand God's blessings. But not so with the Roman Centurion. He said, "Lord, I am a man under authority, having soldiers under me; and I say to this man, 'Go,' and he goeth; and to another 'come,' and he cometh; and to my servant, 'do this,' and he doeth it." I am not worthy for you to come to my house but speak the healing word. I believe that you can do it. This is the type of faith that is commended by Jesus. We need more of a faith that believes God will do even though we do not merit it.

(Continued on Page 7)



DALEY OBSERVATIONS

Pianist Gone, Singing Continues

In spite of the rain which beat loudly on the tin roof of the one room building, we were singing "At the Cross" and "Blessed Assurance." An added difficulty in singing was the absence of any musical accompaniment though a piano stood in one corner of the large room. Until several months ago a beautiful, consecrated high school girl had played the piano each Sunday afternoon, but now she was gone and there was nobody to play. Her body lay buried on a mountain side several miles away, her spirit lingered in many hearts though she had joined the celestial choir of glory. She was one of the twenty-six Prestonsburg high school boys and girls plunged into a watery grave in the tragic school bus accident this spring.

I was in Prestonsburg to supply for Pastor Ira McMillen, Jr., who has been sent by the Irene Cole Memorial Baptist Church on a world tour. Deacon Terry was the pastor of the week and invited me to go with him in the afternoon to Benedict Chapel, a mission named for the beloved former pastor, L. W. Benedict. Benedict Chapel is one of two missions of which Deacon Terry is superintendent.

We exchanged a car for a pickup truck and left town in the rain. As it continued to pour I felt a little embarrassed for the deacon, because I knew he wanted me to see the mission at its best and I was afraid no one would brave the rain, even if we managed to reach the mission on the mountain road. We turned off Highway 23, where Cow Creek empties into Levisa Fork and where stands the home and store of the James Gobles. A few yards up Cow Creek on the mountainside above the road I could see through the rain artificial flowers covering three real graves. In them were the three Goble children—all the children of the Gobles. They had perished in the tragedy.

Soon we turned off Cow Creek and started up Slick Rock. With some difficulty we reached Benedict Chapel and to my surprise children were waiting in the rain. By the time Deacon Terry made another trip for another load of people, others had come in from nearby houses, and the service started with sixty-five men, women, boys and girls. There were thirteen Intermediates, most of whom had been together all day with their teacher. They had brought picnic lunch and visited the graves of their four former classmates who had perished in the wreck.

After Sunday school I was invited to preach, and it was an unforgettable experience. One of my most attentive listeners was Uncle John Darby whose house we had passed back down the hollow. He is sixty-six years old and has ten grown children. Of his two other children not living, one was a high school senior lost in the accident. Two of his grandchildren were also victims. Uncle John through many years had rejected all invitations to profess faith in Christ, though many of his children were devoted Christians. The

daughter who perished had written about a year earlier to a preacher giving a beautiful testimony of her love for the Lord. Feeling the hand of the Lord, Uncle John accepted Christ publicly recently, as have six-teen others since the accident.

After the service we stopped by to see Aunt Vate Herald. At eighty-three she is still bright and radiant, and is known as one who has never missed an opportunity to witness to others. Aunt Vate spent most of her life as a member of another faith but a year or so ago was baptized into a Baptist Church because, as she says, of what she discovered in her Bible study. Around one like Aunt Vate there is never a doubt of how the visit is to be ended, nor is there any doubt but that God is near when prayer is offered together.

On the way back to town we stopped where the school bus plunged into Levisa Fork. The highway shoulder was worn smooth from the thousands who had stopped to see the place. Across the river were the marks on the bank where the battered bus had been dragged out. The banks below were strewn with the willows pulled out of the river's edge in search of bodies. Even deeper than the shock of thinking of the lost lives of bright-eyed boys and girls was the thought of how many of their souls were also lost and how much of their blood will be required of my hands as a Kentucky Baptist.

You have to see the life of the Irene Cole Baptist Church to believe it. In the bulletin last Sunday were twelve missions listed, some in the morning, some in the afternoon. Every deacon except one who is giving his time as a lay preacher is in charge of at least one mission. Some miss Sunday School to go to a mission. The editor of the local paper excused himself from morning worship to go work in a mission. In all, about fifty people are engaged every Sunday in these twelve missions where combined attendance often exceeds four hundred. I have a new understanding of the description of the New Testament Church, "And they went forth, and preached everywhere, the Lord working with them" (Mark 16:20).

All of this is under the direction of the phenomenal pastor, and his unusually gifted wife. The Lord may promote a mission pianist, but happy hearts at Benedict on Slick Rock Creek will continue to sing.

Convention In 1959 In Louisville

The Southern Baptist Convention will meet in Louisville in 1959 in connection with the 100th anniversary of the Southern Baptist Seminary. Sessions will be held at the Kentucky State Fairgrounds.

The preacher of the annual convention sermon next year will be Dr. Paul Caudill, pastor, First Baptist Church, Memphis, Tennessee. Due to the lack of adequate hotel accommodations many Baptists of Louisville and surrounding areas will be expected to open their homes to the messengers and visitors who will likely number in excess of 25,000.



A GOOD SUGGESTION

Editor:

Why not plan to visit a home mission field on your vacation this summer? If your plans call for a trip east, west or north, you will probably be in an area served by the Home Mission Board. By planning your Sunday activities just as you plan the rest of your vacation time, you can arrange to visit and worship with one of our churches in the pioneer field. It will be encouraging to those who serve in these places to know that you are interested in the mission work. Your visit will give you first hand information to take back to your church and will be a blessing for you to see what God is doing through Southern Baptists in the homeland.

C. Kenneth Hayes
Cuyahoga Falls, Ohio

IT IS NO COMPLIMENT

Every once in a while the Sunday School Superintendent or the Pastor hears some member of the Sunday School say, "I don't attend the church service on Sunday morning because when you hear my teacher you have already heard a good sermon;" What they say may be true, but it is no compliment for the teacher; it is actually the worst indictment of the poorest of teachers.

The Sunday School teacher's job is NOT to preach (although many do); their task in the program of the church is to TEACH. And the person who merely stands before the class and lectures is not a teacher. The Sunday School lesson is designed to be discussed, questions asked by the members of the class, questions asked by the teacher. So, when you hear someone say, "I don't attend church; I have a good Sunday School teacher," just mark it down that some "teacher" is failing his class and God.

The teacher should be attending church with his or her class; when the teacher goes home after Sunday School that teacher needs to be reminded that the Sunday School Covenant (which most churches adopt) pledges the teacher to attend church regularly. So, the teacher who doesn't stay for church tears down that which he teaches by being DISHONEST with himself, his class, his pastor, and with God!

Williamsburg, Ky. First Baptist Herald

INTERESTING STATISTICS

Editor:

The other day I had the happy task of "baby-sitting" with my children

while my wife was in town. When the children were taking their naps, I began looking through the recently issued "Annual of the General Association of Baptists in Kentucky, 1957." My interest somewhat naturally was focused on the tables in the back of the annual. I went through the tables and marked each church which gave \$10,000 or more through the Cooperative Program last year. To make the figures usable for comparative purposes, I had to deduct twenty-five per cent from the Long Run Association churches, for this percentage is returned to the Association for associational work (Annual, p. 157). Other churches in the state give directly to their associations, and do not consider such gifts as Cooperative Program gifts.

This study revealed that there were thirty-six churches in the state which gave \$10,000 or more to State and South-wide causes through the Cooperative Program, or a total of \$627,313.88. In other words, these thirty-six churches, representing approximately thirty-one per cent of the total number of Kentucky Baptists, gave approximately thirty-one per cent of the total amount given through the Cooperative Program for these causes.

The following table lists interesting information about these churches. The number in parentheses indicates where the church ranked among the others in per capita giving.

Church	Membership	Total Given	Per Capita
Owensboro, First	2293	\$40,164.61	\$17.55 (2)
Lou., Walnut Street	5584	39,151.21	7.01 (25)
Mayfield, First	2176	38,981.08	17.92 (1)
Owensboro, Third	2235	34,972.40	15.65 (3)
Crescent Hill	2281	21,290.00	9.33 (19)
Ninth and O	3316	20,690.38	6.24 (29)
Somerset, First	1685	20,223.33	12.00 (9)
Serens Valley	1842	19,813.68	10.76 (14)
Bowling Green, First	2975	19,787.82	6.66 (26)
Paducah, First	1689	19,130.41	11.33 (11)
Latonia	1999	18,526.66	9.26 (20)
St. Matthews	1666	18,266.81	10.96 (12)
Calvary, Lexington	2107	18,230.01	8.65 (21)
Deer Park	1187	17,718.31	14.93 (4)
Murray, First	1740	17,290.40	9.94 (16)
Frankfort, First	2739	17,281.68	6.31 (28)
Campbellsville, First	1414	16,677.41	11.80 (10)
Madisonville, First	2500	15,041.96	6.02 (30)
Ashland, First	1752	15,008.68	8.57 (22)
Highland	1317	13,575.00	9.90 (17)
Paducah, East	1077	13,308.92	12.36 (8)
Parkland	2811	12,930.20	4.60 (34)
Lexington, Immanuel	2168	12,763.36	5.89 (32)
Newport, First	1956	12,761.02	6.53 (27)
Harlan	2214	12,024.98	5.43 (33)
Eaton Memorial	1135	11,987.61	10.56 (15)
Lone Oak	783	11,619.97	14.84 (5)
Versailles	885	11,617.94	13.13 (6)
Hodenville, First	1077	11,617.70	10.79 (13)
Broadway	1180	11,413.25	9.69 (18)
Princeton, First	1304	11,067.09	8.49 (23)
Hopkinsville, First	1803	10,774.48	5.98 (31)
Carlisle Avenue	3129	10,747.50	3.43 (36)
DeHaven Memorial	816	10,398.88	12.74 (7)
Victory Memorial	3015	10,384.13	3.44 (35)
Shelbyville, First	1398	10,055.61	7.20 (24)

Hodenville, Ky. D. Perry Ginn

Letters of Spiritual Counsel

By WAYNE E. OATES

Professor of Psychology of Religion
Southern Baptist Seminary



Wayne E. Oates

Question: We are in trouble in our family. Our parents are getting quite old, and we want very much for them to know that we love and care for them. Would it be wise for both my wife's parents and ours to come and live with us?

Answer: This kind of question calls for

careful family planning of the kind the Family Service Organization located in the nearest city could give. The next time you are in the nearest city, look this organization up in your telephone directory and call them for appointment with one of their family counselors.

However, you need also the guidance of your pastor as to the spiritual dimensions of your problem. Go also to him and talk it over with him.

My own thought is that many persons in their eagerness to serve their parents actually render them helpless and useless. Whether or not you take them into your home should be determined by how helpless they already are. If they are able bodied and can wait on themselves, they would be much happier living in a place to themselves with a modest amount of work to do to give them a feeling they are still "pulling their weight." Furthermore, it is important that they have access to people their own age and not just spend their time with people one and two generations younger than themselves. They deeply need fellowship with persons their own age and interest. Many times plans to have grandparents in the home overlook everybody's need for a measure of privacy. I should think that you would do better to try to arrange some other plan unless you have an exceptionally large house.

But let me commend you on your concern. Jesus cautioned us against the neglect of our aging parents. He would have us honor them, and thereby our days shall be lengthened. But at the same time, he would want us to minister to their real needs and not just satisfy our desire to be nice to them. He would want you to be WISELY kind.

An excellent book for you to read would be Edith Stern and Mabel Ross, *You and our Aging Parents* (A. A. Wynne, Inc., 1952).

CHRISTIAN COUNTY BAPTIST ASSOCIATION CONDUCTS SIMULTANEOUS RURAL CHURCH SURVEY

By THOMAS L. LEWIS

Christian County Associational Missionary, Hopkinsville, Kentucky

Twelve churches recently participated in a Simultaneous Rural Church Survey Program in Christian County Baptist Association. This is the largest such simultaneous Rural Survey which has been conducted in Kentucky and possibly one of the largest in the entire Convention.

In the last three years nineteen of the twenty-six rural churches in this Association, either before or during this recent effort, have had the Rural Church Survey.

Each of the twelve churches involved in the recent simultaneous campaign had a Survey Director who was a visiting Associational Missionary or a Superintendent of Missions, trained at Ridgecrest for this work. These men were under the able supervision of Brother G. R. Pendergraph, State Rural Worker for Kentucky Baptists.

The Christian County Baptist Survey revealed some 4,200 total possibilities, including 1,500 names of lost persons. The Survey pointed out some vital information and needs for the churches involved. Among these, that each church needs (1) a program of training for its workers and leaders; (2) a more progressive financial system; (3) a more closely graded Sunday school, graded according to age and sex; (4) a visitation program; and (5) more teaching space (with the exception of one church which is now in the process of building additional room).

Participating churches, pastors, and Survey Directors were: Casky Church, S. E. Smothermon, pastor, John Ivey, Greenup associational missionary, director; Concord Church, Pastor William (Bill) Reed, Director G. R. Henson, Boones Creek associational missionary;

Crofton Church, Pastor Earl Mitchell, Director Cecil Laster, superintendent of missions for Daviess-McLean Association; Fruit Hill Church, Pastor M. D. Austin, Director William Mueller, Three Forks associational missionary; Kelly Church, Pastor Jackie Geurin, Director Thomas H. Francis, Crittenden Associational missionary; Little River Church, Pastor Owen Herndon, Director R. A. Slinker, Kentucky Baptist general field worker for Western part of state; New Ebenezer Church, Pastor J. E. Craig, Director G. R. Pendergraph, state rural worker; Pembroke Church, Pastor J. T. Spurlin, Director John R. Flynn, West Union Association superintendent of missions; Pleasant Green Church, Pastor Texil Pyle, Director Orman Stegall, associational missionary for Graves County; South Union Church, Pastor Nancy Sanders, Director Edward J. Minars, missionary for Anderson and Franklin Associations; West Grove Church, Pastor Coleman McConnell, Director George Grubbs, Ohio River associational missionary; West Mt. Zoar Church, Pastor Lonnie Wells, Director George Cartwright, Muhlenberg associational missionary.

These pastors, churches, and survey directors are to be commended for a job well done. Especially are we indebted to Brother Pendergraph who supervised the Survey.

►Rev. and Mrs. Robert H. Lloyd, Southern Baptist missionary appointees for Argentina, may be addressed, 714 East Idylwood, Longview, Texas. Mr. Lloyd is a native of Louisville, Ky.



Hal Jenkins Studio, Hopkinsville, Ky.

Christian County Baptist Association Simultaneous Rural Church Survey Dinner held at First Baptist Church, Hopkinsville. Shown above are: G. R. Pendergraph, state rural worker, the survey directors, and pastors and interested laymen of participating churches.

R. Trevis Otey Accepts Glasgow

The Glasgow Baptist Church has extended a call to R. Trevis Otey who is presently pastor of Brook Hollow Baptist Church, Nashville, Tennessee. Mr. Otey has sent a letter of acceptance to the Glasgow Baptists and will begin his ministry June 22.

Otey, a native of Little Rock, Arkansas, graduated from Baylor University, Waco, Texas, and Southern Seminary, Louisville, Kentucky. Before his Nashville pastorate, he was pastor of



R. Trevis Otey

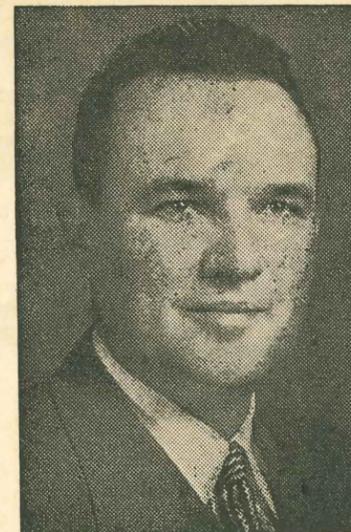
First Baptist Church, Cadiz. He has served on the Executive Committee of the General Association of Kentucky Baptists and the Board of Trustees of Bethel College, Hopkinsville, Kentucky.

Under his leadership the Brook Hollow Church doubled in membership and in total gifts. The church also has completed the second unit of its building program.

Mrs. Otey is the former Ruth Judy, daughter of E. Keevil Judy, pastor of Harlan Baptist Church. She is a graduate of Baylor University and the Carver School of Missions and Social Work.

The two children of the Oteys are Trevis, Jr., age 4, and Judy Ann, age 1.

►Wilbur M. Rice, a junior at Georgetown College, was licensed to preach the gospel by the Prospect Baptist Church. Youth Day Observance at the Prospect church, May 18, was climaxed by Bro. Rice bringing the message to the evening congregation. Bob Curtis and Donna Whorley from Fern Creek participated in the service. Testimonies and special music were provided by the young people of the local church. John W. Lynch is pastor of the Prospect church.



Dr. Clyde T. Francisco, professor of Old Testament Interpretation at Southern Baptist Seminary in Louisville, Ky., has been elected professor and head of the Old Testament department at Southwestern Baptist Seminary in Fort Worth, Texas, effective August 1. Dr. Francisco is one of Southern Baptists' most noted scholars. His book, *Introducing the Old Testament*, is widely used as a text in seminaries and universities. He was visiting teacher at Golden Gate Baptist Theological Seminary in California in 1953-54 and has been a frequent contributor to many Baptist publications. He and Mrs. Francisco have two children, Don, 12, and Carol Lee, 9.

Progress in Clear Creek Industry

PINEVILLE, Ky., April 19. — April marks a month of "firsts" for the Clear Creek Church Furniture Factory, operated by the Clear Creek Baptist Church, a Bible institute for ministerial students. The first order of furniture was delivered west of the Mississippi River, having been purchased by the First Baptist Church of Locust Grove, Oklahoma.

The factory was also moved into a new \$125,000.00 Student Industries Building, erected to replace the one that burned in 1956. This building is not completed, but is more adequate than the crowded quarters used since the factory burned. The first order of furniture to be made in the new building was delivered to Binghamtown Baptist Church in Middlesboro, whose pastor, W. B. Bingham, a graduate of Clear Creek Baptist School, is the great-nephew of "Uncle Billy" Bingham, one of the first native mountain men in this area to speak to L. C. Kelly about the need for a Bible school for mountain preachers.

Orders for furniture have been filled in every state east of the Mississippi River, except six New England states,

but due to the high cost of transportation, no special effort has been made to sell furniture in the West, according to B. G. Greenlee, manager of the factory.

Fifty students have been employed part-time in the furniture factory this year, thus enabling them to support their families while studying for the ministry at Clear Creek.

UNWORTHINESS

(Continued from Page 3)

No discussion of unworthiness would be complete without the prodigal son. The young man decided it was time for him to go forth and meet the world. He asked for his share of the family fortune. After a time of riotous living, he found himself tending swine for a man, so hungry and so low was he that he would have eaten the husks poured out for the swine. Then he remembered his father. With resolution he started out for home. When he met his father he cried, "Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son." The prodigal's feeling of unworthiness meant that he didn't feel that he deserved to be called the son.

He had disgraced his father. He had squandered his father's substance foolishly and in a way his father would not approve. He had in short gone his own way instead of the father's way. However, we can say that in spite of his loose living, his rebellion, his waywardness, he has come back a better son than he was when he went away. He went away feeling that he deserved anything that came to him. He could say to his father, "Give me the portion of goods that falleth to me." He doesn't say, "Thank you," or "Please." He feels that he has a right to demand it. But he comes back a better son.

True sonship does not come until we realize that it is we, ourselves, who are not worthy. Most of us grow up like the prodigal son. We feel that the world owes us a living. We see our parents' shortcomings. Anything they have, we feel is ours without any "thank you," "please." We want to go our way. We rebel. We squander. Then one day, if we're lucky we come to our senses. We realize that all the trouble has not been with Dad and Mom. Much of it has been with us. How ashamed we are of our selfishness, our willfulness. We come feeling, "I am not worthy to be called thy son."

The same thing happens in our relation to God. Never are we in a better position to serve than when we feel, "I am not worthy." I hope you feel unworthy, unworthy of God's blessings, unworthy to be his servant, unworthy to have Jesus trouble himself with you, unworthy to be called a son, for when you say, "Unworthy," God says, "Worthy."



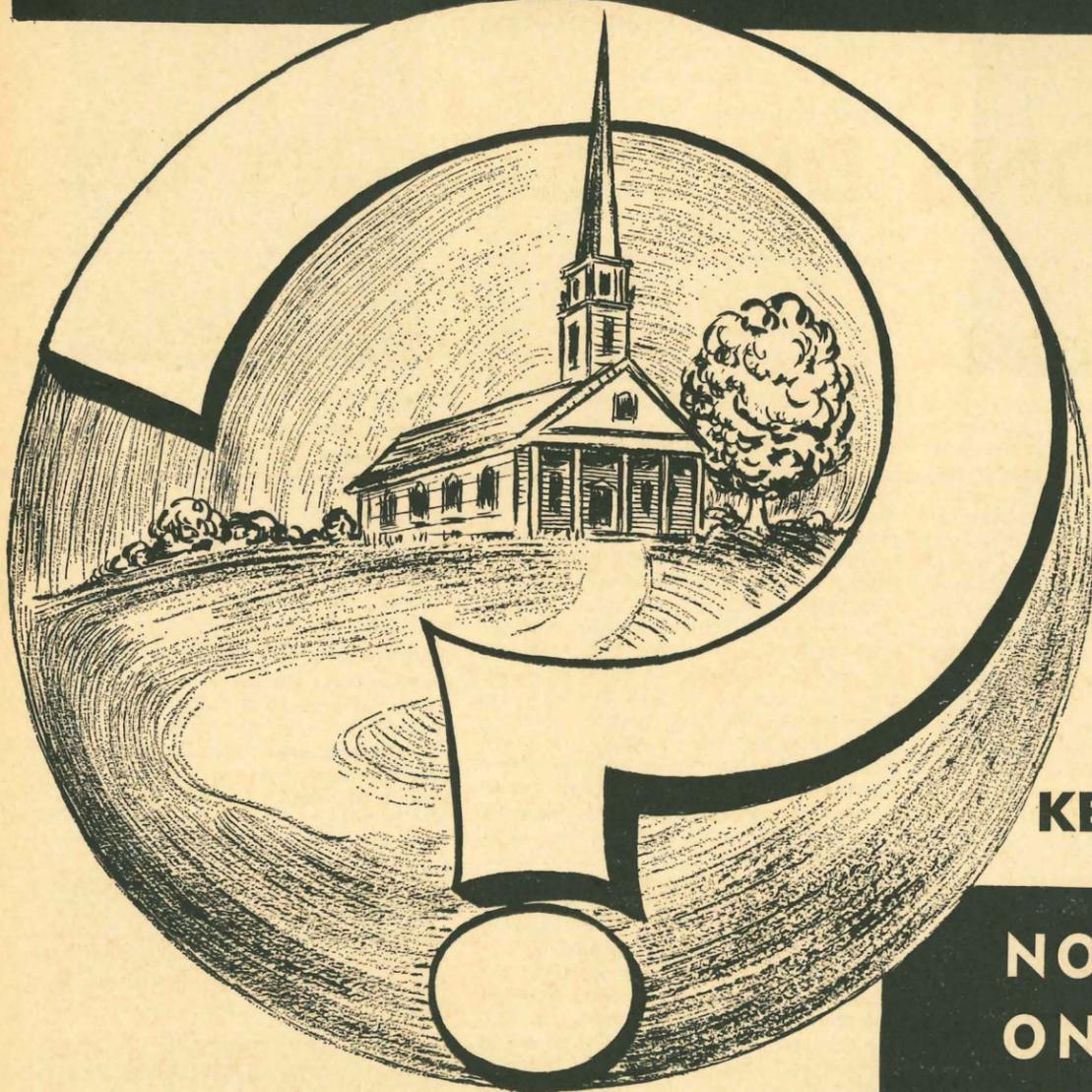
William Edward Hull has been elected assistant professor of New Testament Interpretation at the Southern Baptist Theological Seminary, Louisville. He will assume his teaching duties in September, 1958. Mr. Hull is a native of Birmingham, and a graduate of Howard College. In 1954, he was granted the Bachelor of Divinity degree by the Southern Seminary and is now pursuing post-graduate studies. He has served as pastor of the Beulah Baptist Church, Wetumpka, Ala.; the Cedar Hill Baptist Church, Owenton, Ky.; and since 1953 has been pastor of the First Baptist Church of New Castle, Ky. He was married in 1952 to Miss Wylodine Hester of Wedowee, Ala. They have two children: David William and Susan Virginia. Mr. Hull is a member of several professional organizations: The Society of Biblical Literature and Exegesis, The National Association of Biblical Instructors and The American Schools of Oriental Research.

McSwain To Third Church, Owensboro

T. L. McSwain has resigned as pastor of Southside Baptist Church, Louisville, to go to the Third Baptist Church, Owensboro, Kentucky. His resignation being effective June 8, he will assume his duties as pastor of Third Baptist Church on June 15.

McSwain has served Southside for four years. During that time there have been 615 additions, a church staff added, a mission organized into a church and a second mission started and the budget raised from \$27,000.00 to \$71,000.00 received last year. A colonial building, seating 1,000 and completely air-conditioned has been built and dedicated at a cost of \$265,000.

HOW IMPORTANT IS OUR CHURCH?



WORD MISSIONS DEPENDS ON US

- ★ Foreign Missions
- ★ Home Missions
- ★ State Missions
- ★ Benevolent Work
- ★ Denominational Growth
- ★ Christian Education

KENTUCKY BAPTIST CHURCHES ARE VITAL TO WORLD MISSIONS

NOW IS THE TIME TO KEEP UP (OR CATCH UP) ON CHURCHGIVING, SO WE CAN STAY UP ON COOPERATIVE PROGRAM SHARING



General Association of Baptists in

Kentucky



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KENTUCKY BAPTISTS AT WORK

STUDENT UNION

Miss Marie Claypool Accepts Position in Richmond, Virginia

By MISS BETH HAYWORTH



Marie Claypool

Carver School of Missions and Social Work. Prior to her study at Carver School, she was educational director at the first Baptist Church in Clarksville, Tennessee. Miss Claypool will be working with the downtown professional schools in Richmond, Virginia.

Miss Marie Claypool, for five years the B. S. U. Director at Eastern State College in Richmond, Kentucky, has resigned there to take a similar position in Richmond, Virginia. A native of Nashville, Tenn., Miss Claypool is a graduate of Blue Mountain College and the

SUNDAY SCHOOL

Vacation Bible School Clinics

By ROY E. BOATWRIGHT

The one-day associational Vacation Bible School clinics are over. Now is the time to begin conducting Vacation Bible Schools in our churches. We earnestly pray that Kentucky Baptists will hold at least 2,000 Vacation Bible Schools this summer.



R. E. Boatwright

There were 67 associations which held clinics this year. Some associations held multiple clinics. There is the possibility that other associations conducted clinics which were not reported. Representatives of the State Sunday School Department helped in 53 of the 67 associational clinics.

Three thousand twelve people were present in these 53 clinics representing

540 churches. More than 212 hours were spent in these clinics preparing the workers to have "Better Vacation Bible Schools" in the churches.

Vacation Bible School is important to a church in that it extends the Bible teaching program to include vacation time. There are 30 hours of Bible teaching in a two weeks' school. The Word of God changes lives and attitudes. We cannot over emphasize the importance

BROTHERHOOD

West Union Royal Ambassador Basketball Champs

By FORREST R. SAWYER



Paul S. Owen, West Union Associational Royal Ambassador Counselor, is shown on the left. The others, left to right, are Kenneth Cooper, Kenneth Davis, Forrest Holeman, Ronnie Hodges, Jimmie Hodges, Lynn Jones and Robert Jones.

This group includes the association's Royal Ambassador basketball champions. They are members of the Twelfth Street Baptist Church, Paducah, Denzil Dukes, Pastor.

Kenneth Cooper was the team captain. Forest Holeman is Twelfth Street's Royal Ambassador Counselor and Robert Jones is the Assistant Counselor.

BOONE'S CREEK

On April 14-15, Mr. Taulbee Parker, Jr., the Associational Royal Ambassador Leader for Boone's Creek Association, taught the Basic Leadership Course for Royal Ambassador Counselors. Four counselors in the association completed the work and received their awards. Those men included Mr. Eugene Hensley of the Corinth Church, Winchester; James R. Whitaker, also of the Corinth

of teaching the Bible to boys and girls.

Evangelism is dear to the hearts of Baptists. God has promised that His Word would not return to Him void. Last year Kentucky Baptists taught the Word of God to boys and girls in Vacation Bible Schools resulting in 2,929 professions of faith. All of this was during the so-called "summer slump" period.

In direct relationship to Bible teach-

Church; Pastor Cova E. Duvall, and William Ray Columbia of the Kiddville Church.

CHRISTIAN COUNTY

The Kelly Baptist Church in Christian County Association, John H. Fleming, Secretary, reports a Royal Ambassador enrollment of thirteen and Brotherhood enrollment of twenty-four, with an average attendance of nine for the Brotherhood meetings during the first quarter of 1958. Activities for the month in addition to the invitations extended in the interest of the church, included the furnishing of tables for church class-rooms.

UPPER CUMBERLAND

April 20 the Calvary Baptist Church Brotherhood at Loyall, Kentucky, was host to the meeting of the Upper Cumberland Associational Brotherhood. The Brotherhood of the Baxter Baptist Church had charge of the program. Craig Davis, the Associational Secretary-Treasurer, reports an outdoor associational-wide picnic supper scheduled for the near future.

ing and evangelism is Sunday school enrollment. Last year in Kentucky there were 10,000 boys and girls who only came one day to our Vacation Bible Schools. There were over 15,000 enrolled in Vacation Bible School who were not enrolled in Sunday school. Using these figures, and assuming that their parents were not enrolled in Sunday school, we get the staggering sum of 75,000 live prospects for our Sunday schools. Please follow through on these people this summer to help increase enrollment and, therefore, Bible teaching through our Sunday schools.

As soon as your school is over be sure to send two copies of the report to your Sunday School Department, Baptist Building, Middletown, Ky.

MISSIONS AND EVANGELISM

Revival Fires Are Burning in 1958

By ELDRED M. TAYLOR



E. M. Taylor

In May, 1957, our State Missionary, James E. Casey, Jr., of Pike County, opened a mission at Phelps, Kentucky. Phelps is a community in the eastern section of Pike County where Kentucky Baptists had no witness. It is in the midst of a pioneer area long neglected by Kentucky.

Brother Casey had been employed for the specific purpose of getting a work started in this section of the state.

The Phelps Mission was opened under the sponsorship of the East Williamson Baptist Church, Williamson, West Virginia. This church has long been one of our leading Southern Baptist Churches in that area.

At first the work progressed slowly. Baptist work was new, and there was the problem of finding a place to meet. But God has blessed during the past twelve months and there is much rejoicing because of recent victories.

The Walton Baptist Church sent her pastor, J. R. Tackett, to help Brother Casey and the Phelps Mission in a revival in April. During the revival 42 souls were saved and the Sunday School attendance reached 152. The Sunday following the revival, the Sunday School attendance was 112 and six more souls were saved.

The First Baptist Church, Springfield, where James Hopkins is pastor, became interested in this work. As a result the Springfield Church has given \$5,000 to purchase ground for the Phelps work. The East Williamson Church is planning to give \$2,500 on a new building. Ken-

tucky Woman's Missionary Union and the State Executive Board have appropriated \$1,000 each toward the new building. The future looks bright for a strong Baptist work at Phelps.

Many reports of excellent revivals are being received from pastors and missionaries. Word about these good revivals is coming from all sections of the state. It appears that our preparation for the '59 Crusades is bearing fruit this year. Let us praise the Lord and keep preparing for the Simultaneous Revivals next year.

TRAINING UNION

Three Become Kentucky Honor Churches

By JAMES WHALEY



Recently three churches in Kentucky earned all the seals necessary to complete their *Kentucky Honor Church Program*. These churches are Rockford Lane Baptist Church, Louisville; Second Baptist Church, Madisonville; and First Baptist Church, Paducah.

Pictured above is Dr. Hankins F. Parker (middle), pastor of First Church, Paducah, presenting their completed diploma to Mr. Harold Howell (right), the Training Union director. Mr. Kenneth Dean (left), the minister of education, is also congratulating Mr. Howell.

The Kentucky Honor Church Diploma embellishes the entire Training Union Program for 1958. Mr. Kenneth Dean had this to say concerning the program at First Church, Paducah:

"The extra effort put forth for this 'second mile' project has resulted in an unusual spirit of enthusiasm throughout the entire Training Union.

"The promotion of the seal on study course awards made possible an increase in January Bible Study attendance and awards. Some people who usually attend study courses but do not request awards were encouraged to do so because of this special emphasis.

"The hardest seal to reach for First Church, Paducah was the ten per cent

increase in enrollment. This difficult seal was reached after a successful Loyalty Campaign during March and April. The entire membership was challenged to step up into the 'inner circle' of church membership. This circle included members that signed pledge cards to attend the five major meetings of the church (Training Union, especially) for five weeks.

"From the first presentation of the program to the Executive Committee until the requirements for the final seal were met, emphasis was made on the over-all active program rather than any one particular campaign.

Since October 1, the Training Union director, Harold Howell, has promoted various emphases such as the awarding of the 'Willie Wumble Trophy' (a tin can trophy) to the lowest department in attendance; the lighting of Christmas tree lights by departments for December attendance; a special effort in January to 'Beat the Record,' an attendance promotion to beat all previous records in each unit; parking tickets summoning church members to Training Union; emphasis as well as promoting a full associational program."

TRAINING UNION WEEKS
AT CEDARMORE
AUGUST 11-15
AUGUST 18-22

WOMAN'S MISSIONARY UNION

Cedarmore Calls

By MRS. T. L. BELL

Meet these missionaries in GA camps at Cedarmore! You have read about them in your mission study books and you have met these at other times but you will want to come to know them at Cedarmore.



Miss Mary Frances Gould

Miss Mary Frances Gould who is home on her second furlough from her work in Thailand will be there July 7-11 and



Mrs. Marvin Sorrels

July 28-August 1. Miss Gould's home is Covington, Ky. where she is a member of the First Baptist Church. She is in charge of all of our publication work in Thailand and also does educational and evangelistic work there. Miss Anna

Frances Todd, of Richmond, Ky. has just returned home from her work in Colombia, South America where she has done educational-evangelistic work since 1945. She will be there July 14-18. Miss Rose Marlowe, from China and Japan, will be there July 14-18 and July 21-25. Miss Dorothy Shaly, a national from Brazil who is a student at Georgetown College will be at Cedarmore for all of the GA Camps for the whole month of July. Mrs. Marvin Sorrels, of Sells, Arizona, who is our missionary among the Papago Indians since 1948 will be there July 21-25 and July 28-August 1. Miss Pearl Gifford, who is a home missionary under our Home Mission Board and has done Good Will Center Work in Oklahoma City and in Baltimore, Maryland will be the home missionary, July 7-11 and July 14-18.

You will want to know these missionaries, personally. They will have many interesting stories to tell and much first-hand information about our missionary work. Come to know them and call them friends at Cedarmore.

Make your reservations now. See Western Recorder, May 29, for reservation blanks. Send \$1.00 registration fee to W.M.U. Office.

PRAYERFULLY WAITING

By The EDITOR

The many who are so concerned about the outcome of the present controversy between the Southern Seminary president and a group of faculty members can only prayerfully wait for June 12. On that day is another trustee meeting, the nature and purpose of which have not been clearly stated, but is understood to be for the purpose of some final disposition of the incident. It could mean resignation by or dismissal of all or part of the group if the conflict is not resolved by that time.

The full statement from the Houston meeting of the trustees which was read to the Theology faculty on May 27 was not made available to the Western Recorder, but apparently was only an expansion of the announcement in Houston. The report affirmed the present structure of administration and also endorsed the president. It recognized the right of disagreement but suggested that those who persist in disagreement should consider seeking employment in more compatible surroundings. The report urged that efforts be made to resolve the conflict but expressed no sympathy for the faculty grievances.

There seems now to be some misunderstanding as to the meaning of the report. The professors seem to feel that the president should seek means of resolving the conflict; the president has reason to believe that responsibility for reconciliation is upon the professors.

The teachers seem to still have hope of receiving from the trustees and the president some promise of relief from what they consider their plight. They say that, contrary to the general reports, they are not demanding a change in the present structure of administration, but only an assurance of fair use of the structure. They also claim they are not demanding the removal of the president but that he not misuse the administrative authority he rightly possesses.

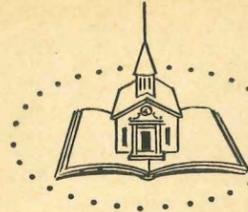
At last report the thirteen professors were still acting as a unit in spite of some effort to deal with each one of them separately. It is felt by some that some, if not all, of the thirteen could and should be reconciled. The thirteen seem to think if assurance were given of the fair use of administrative authority, all could stay; if not, none could afford to stay.

An encouraging fact is that there have been some conferences between the president and some of the professors. What, if any, progress has been made is not known.

It is my personal opinion, not based on any word from either side, that there has been considerable softening on both sides and that neither the president nor the professors would have to come far before being together. For their sake, the sake of the seminary and the Kingdom, this is the burden of my prayer while waiting for June 12.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JUNE 1, 1958

	S.S. Add.	T.U.
Louisville, Walnut St.	1,090	7
Missions (3)	206	2
Lou., Ninth and O	1,044	4
Hopkinsville, Second	989	215
Madisonville, First	972	219
Mayfield, First	907	233
Lexington, Ashland Ave.	875	1
Owensboro, Third	807	237
Lexington, Immanuel	792	4
Evansville, Grace	778	---
Hopkinsville, First	771	175
Lou., Carlisle Avenue	766	7
Missions (3)	203	1
Lexington, Calvary	735	174
Missions (1)	29	---
E'town, Severn's Valley	639	180
Somerset, First	616	162
Missions (1)	41	---
Lex., Grace	607	---
Missions (1)	124	---
Frankfort, First	592	8
Mission (1)	92	47
Lou., Beechland	589	179
Lou., Beechmont	580	3
Missions (2)	302	123
Corbin, Central	514	1
Missions (1)	59	28
Paducah, First	513	5
Lou., Parkland	501	1
Missions (1)	146	1
Erlanger	489	3
London, First	480	133
Mission (1)	55	---
Princeton, First	480	---
Covington, Southside	470	99
Owensboro, Hall Street	462	192
Lou., Hazelwood	444	2
Belleuve	425	96
Evansville, Calvary	424	172
Georgetown	420	2
Missions (2)	55	---
Russellville, First	394	109
Missions (1)	42	---
Lou., Bethany	390	2
Lebanon	383	105
Missions (1)	93	63
Versailles	383	64
Lou., Highland	377	8
Owensboro, Buena Vista	371	131
Lou., Rockford Lane	362	4
Missions (1)	12	17
Lou., Beth Haven	358	6
Covington, First	349	1
Cynthiana	348	57
Missions (1)	67	---
Paducah, Twelfth Street	348	107
Springfield, First	348	102
Morganfield, First	339	1
Nicholasville	339	92
Mission (1)	25	---
Ashland, Pollard	337	101
Missions (1)	55	---
Walton, First	335	1
Bardstown	334	50
Ludlow, First	334	2
Lexington, Felix Mem.	330	102
Lou., South Side	324	73
Missions (1)	21	---
Ft. Thomas	323	57
Missions (1)	68	---
Lou., Third Avenue	321	1
Mission (1)	105	48
Danville, Gethsemane	320	171
Lou., Shawnee	315	122
Lou., Shively	313	1
Missions (1)	60	42
Hazard, First	310	65
Lou., Farmdale	310	140
Missions (1)	80	27
Campbellsville, Pleasant Hill	305	136
Mt. Washington	302	2
Lebanon Junction, First	299	107
Hodgenville, First	298	1
Lou., Eighteenth Street	291	93
Mission (1)	42	1
Williamson, E.	285	1
Missions (2)	105	69
Shepherdsville, First	284	27
Lou., Immanuel	280	2
Paducah, West End	280	3
Missions (1)	22	94
Campbellsville, South	276	---
Valley Station	272	112
Frankfort, Crestwood	269	55
Dawson Springs	265	97
Marion	258	58
Middletown, First	258	65
Owensboro, Seven Hills	250	78
Carrollton, First	241	68
Middlesboro, East	241	7
Cumberland Ave.	227	54
Owensboro, Wing Ave.	222	1
Covington, Decoursey	219	59
Hawesville	219	1



SUNDAY SCHOOL LESSON

By H. C. Chiles

THE TIMES OF THE JUDGES For June 15, 1958

Realizing full well that the days of his activity were drawing to a close, Joshua, the servant of God, called a meeting and delivered his farewell address to the people whom he had led so long and whom he had loved so well. In this message he urged them to serve the God of their fathers and enjoy peace and prosperity. As long as Joshua lived, the children of Israel served God, but, when he and those elders who had seen the "great works of the Lord" passed from the scene of action, the people were left without proper leadership. Tragically, they had not entered experimentally into the faith and the spirit of their fathers as they should have done. As long as there were men of God to follow, the Israelites appeared to be following their human leaders only.

After the passing of Joshua and the elders who had been associated with him, the people quickly turned to the corrupting influences of the idolatry which was practiced around them.

Although the Israelites forsook Jehovah, they were obliged to worship somebody or something. If men will not worship the true God, they always worship some false god. They turned to the worship of Baal, the evil male god of power and violence, and Ashtaroth, the heathen female goddess of fruitfulness and corruption. It was the sinful practices involved in the worship which caused the Israelites to serve Baal and Ashtaroth. The rites of these heathen gods were celebrated with gross and revolting impurities. It was the desire to indulge in immorality that caused them to turn to the heathen idols and away from the true God, Who demands purity in the lives of His followers.

By turning to idolatry, the Israelites offered insult to God and rejected His purpose in giving the land to them. Due to their lack of knowledge, their environment and their natural tendency toward that which was evil, they deliberately ignored the way in which their forefathers had walked and determined to gratify the desires of their own hearts.

God's chosen people were dear to His heart. He cared for their needs and sought to lead them in His ways. As was to have been expected, when they

turned away from Him and worshiped idols, they paid the penalty for their folly. Because they forsook God, "He delivered them into the hands of spoilers." He refused to permit them to continue in rebellion and sin without punishing them. Their deliverance into the hands of their enemies was a definite judgment of God. However, it was a judgment unto correction. "Whom the Lord loveth He chasteneth." Every Christian should know that if he persists in walking contrary to God's will that chastisement is inevitable.

JUDGES 2:16-19

While God had to punish the Israelites on account of their iniquities, He did not utterly forsake them. Their inveterate wandering from the Lord was only exceeded by His mercy in delivering and restoring them. The history of their sins and restoration illustrates the statement, "But where sin abounded, grace did much more abound" (Romans 5:20). God repeatedly manifested His grace by giving the people another opportunity. For their deliverance He provided judges, who were primarily administrative in their work and whom He used to rescue the people from the hands of their enemies as well as to call the Israelites back to Him. When the Israelites turned back to God in penitence, the judges were used of Him to deliver them from punishment. These judges were God-called men. They did not owe their position to any human influence. Their task and desire was to be a blessing to the nation in getting it restored to God's favor.

JUDGES 4:4-9

Deborah, a prophetess, fourth in the order of the Judges, became a leader of her people in a time of great national distress. Deborah was raised up to be a Judge in Israel because God could not find a man who was sufficiently willing and spiritually aggressive enough to be used.

Deborah was endued with divine power to instruct, to direct and to govern others. She was used of the Holy Spirit to declare "His will to the people." She was a woman of reputation in the kingdom by reason of her lofty motives, her zeal for the religion of her fathers, her devotion to truth and right and her prophetic insight into the

future. When the people came to her for counsel and assistance, Deborah learned of their sad plight. She saw their compromise with heathenism, their military strength vanishing, their homes disrupted, their children carried away captive and many other things that distressed her very much.

God had a special mission for Deborah which was the deliverance of the Israelites from their oppressors, but she was not a warrior. Heroine that she was, she rose to meet the emergency. Sensing that the time to strike had arrived, she called to her aid the best man to be found—Barak. She commanded him to mobilize an army of 10,000 men and to wage war against Sisera and his 900 chariots of iron. Barak was a man of ability, but evidently he lacked that initiative which would send him into conflict with the enemy.

Barak was hesitant and consented to undertake the task only on the condition that Deborah would accompany him.

There was nothing heroic about Barak's refusal to go to battle without Deborah's accompanying him. We can readily understand his desire in wanting the inspiration of her presence, but we cannot sympathize with his refusal to do the Lord's will without her. When he said that he would not go unless she went with him, he was putting more trust in the physical presence of a woman than in the unseen presence of the Lord. It is still true that Christians are tempted to trust more in an arm of flesh that may be seen than in the arm of God which is unseen. However, it must not be forgotten that even though Barak was hesitant, he did actually obey the command of God by gathering the army and going forth to the battle. Before criticizing Barak for his lack of trust, Christians should be certain that they do as well in obeying the commands of God.

JUDGES 5:6-9

Due to Deborah's encouragement and the blessing of God, Barak led the Israelites in battle, and they destroyed their foes. When the conflict was over, Deborah and Barak united in singing a stirring, patriotic and inspiring song of victory. This song was an expression of gratitude to God for His mercy and blessing. It is always fitting that God's children should sing praises unto Him after He has given them victories in their lives and in their efforts for Him.

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Clear Creek Baptist School
PINEVILLE, KY.

Christian Education Directors Meet

The Board of Directors of Christian Education met April 29, 1958, at the Kentucky Baptist Building, Middletown, Kentucky. The following members were present: John W. Kruschwitz, George R. Munro, C. B. Coots, Harold Wainscott, Richard Van Hoose, H. Leo Eddleman, W. Edwin Richardson, A. H. Phillips, Jr., James M. Boswell, D. Chester Sparks, James E. Brown, Eugene I. Enlow, Bill Holloday and this writer, James B. Sawyer.

Chairman Enlow presided. After the devotion and roll call, the minutes were read and approved.

New Business was called for and a definition of duties of the Board was read and discussed. A motion was made by Harold Wainscott and seconded by A. H. Phillips that the present formula of the schools for 1957 be maintained and presented to the Budget Committee of the General Association. The formula will be presented with the necessary changes made with respect to the

report of the Survey Committee. The motion was carried.

Reports from each school were made by the presidents, with the exception of Presidents John M. Carter and D. M. Aldridge. They were unable to attend because of previous engagements. The reports were given with respect to finance, faculty and enrollment. They showed progress and enthusiasm. The secretary was instructed to write Dr. Carter for a full and subsequent report be sent to all Board members. Similar action was taken regarding the Louisville campaign. The question of a definition of territory prescribed for the special solicitation of funds by any of our institutions be referred to the Executive Committee of the Executive Board of the General Association.

Dr. W. C. Boone, General Secretary, gave an encouraging report of the Co-operative Program. Receipts are at an all-time high, reflecting excellent leadership and consecrated service.

The time and place of meeting were left to the discretion of the chairman and the secretary. We were dismissed with prayer by Dr. Boone.—James B. Sawyer, Secretary.

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My grief was great on May 8 when I went to Paducah, Kentucky, to conduct the funeral service of Dr. H. W. Ellis. It was held in the church he had built in 1923-24 when its pastor, Dr. Frank E. Norfleet, present pastor, and Rev. Elvie H. Egge of Tabernacle Church, Dr. Ellis' pastor, participated also. Dr. Ellis had been pastor not only in Kentucky but in Tennessee, Mississippi, and Missouri. He was a poet and had published a splendid volume of his poems entitled, "My Ships of Memory." He had a compassion for souls. His book, "Fishing for Men," has gone through three editions. He was strong on stewardship and missions. His book, "Christian Stewardship in Church Finance," has enjoyed a wide use. He was 76 and had been retired for some ten years.

One scripture came to me as I contemplated his funeral service. I thought of the reference to Enoch in Hebrews 11:5, ". . . he had his testimony that he pleased God." Indeed as a true minister of the gospel, he did "please God." He served inconspicuously. He never spoke before the Southern Baptist Convention. He was on no Board or Committee. But like thousands of faithful pastors and servants of the cross, he did a noble work serving "in the ranks." I was a mere lad during the 75-Million Campaign. Our church was entering a building program. My pastor said, "We need to build, but we must not build at the expense of missions." That was always his spirit.

We as a denomination and we as individuals need to remember these mighty yet humble servants of Christ who have blessed so richly our lives as did "my pastor!"

►Pastor William Carter, Sorgho, Ky., recently helped Pastor Tom Toms in a one week meeting at Stafford, Virginia, resulting in 4 professions of faith, 19 dedications, and 28 pledging to tithe.

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►Forrest R. Sawyer, secretary of the Brotherhood Department of Kentucky, spoke at the Little Bethel Associational Brotherhood meeting in Suthards Baptist Church on May 15.

►Dr. Hal B. Boone, Austin, Texas, whose picture appeared on the cover page of the Western Recorder on May 15 along with his wife (a native of Owensboro, Ky.) and Rev. and Mrs. James F. McKinley, Jr., Mt. Eden, Ky., all appointees of the Foreign Mission Board, is a brother of Mrs. Ed. (Jewel Boone) Hamilton, of Hodgenville, Ky., supervisor of Rural County Schools in LaRue County. He spoke at the First Baptist Church, Hodgenville, on Wednesday evening, June 4.



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