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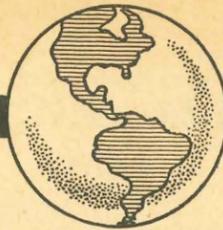
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GLEANINGS FROM THE FIELD

PASTORAL CHANGES

►G. N. Curtis, Glasgow, has resigned as pastor of Poplar Spring Baptist Church and has accepted the care of the Cammer Baptist Church. He expects to move on the church field as soon as possible.

►Albert Kemp of Vann Avenue Baptist Church, Evansville, Ind., has resigned and has accepted a call to Shady Grove Church in Kentucky. Kemp has been at Vann Avenue for the last eight years. The membership of 106 when he went there has been increased to 335, and five members have answered the call to preach. The 28'x40' building has been increased to 40'x80'.

►Charles F. McCall has gone from Sloans Valley Church, in Pulaski County, to Burkhalter Baptist Church in Savannah, Georgia. A graduate of Clear Creek Baptist School, McCall was awarded the president's medal for being considered the outstanding student the year of his graduation. During the 16 months at Sloans Valley, there were 18 additions to the church. The floors were re-finished and new pews purchased from the Clear Creek Church Furniture Factory. In the three weeks he has been at the new church, there have been 8 additions to the church and one re-dedication. Mr. and Mrs. McCall have two children.

HOOSIER BAPTIST NEWS

►The new secretary of religious education in the State Convention of Baptists in Indiana is W. W. Rhody, of Richmond, Ind.

►The State Convention of Baptists in Indiana, through its Executive Board, has engaged three men as area missionaries, according to Executive Secretary E. Harmon Moore. The three are Leonard Whitlock, Plainfield, Ind.; C. E. Wiley, Sellersburg, Ind.; and H. J. Conger, Speedway, Ind. Whitlock will be located in the Northwest section; Wiley will have 25 counties in Southwest section; and Conger will have 20 counties in the North East.

CLEAR CREEK NEWS

►Pulaski County alumni of Clear Creek Baptist School, Pineville, held an organizational meeting at Quinton Church, Bronston, Ky., March 27. This is the first local group to form a Clear Creek

Alumni Association. James I. Smothers, pastor of Eubank, was elected president. D. M. Aldridge, president of the school at Pineville, was the speaker.

►George R. Wilson, pastor of Central Baptist Church of Phoenix, Arizona, was the speaker at the last Missionary Day service of this school year at Clear Creek Baptist School April 22. He is chairman of the Executive Baptist Committee of Arizona and also represents that state on the Foreign Mission Board. He served for several years as an army chaplain in Burma and Ceylon. He is preaching in revival services April 9-22 at Hosman Baptist Church, Pineville, where Lynn P. Robbins, a professor at Clear Creek, is pastor. Wilson served as Robbins' chaplain in Ceylon and was a help to him in making a decision to enter the gospel ministry.

CARVER SCHOOL NEWS

►Dr. Eugene L. Hill, secretary of missionary education for the Foreign Mission Board, will preach at Carver's School commencement, Thursday evening, May 14, in Heck Memorial Chapel, Louisville, at 8:00 p.m.

►Mrs. O. K. Armstrong will be the speaker at Vesper Service at Carver School, in Heck Memorial Chapel, Wednesday, May 13, at 4:00 p.m. Mrs. Armstrong was graduated from the W.M.U. Training School and later served for many years in the Student Department of the Sunday School Board and later was managing editor of The Commission, Foreign Mission Board. Before her marriage to Congressman Armstrong she was Miss Marjorie Moore.

PADUCAH HOSPITAL

►The new Prayer Room at Western Baptist Hospital, Paducah, was dedicated February 25 at 12:10 p.m. Chaplain Geo. W. Miller conducted the dedication service, with Pastor B. R. Winchester, Lone Oak Church and chairman of the Board of Trustees, gave the dedication sermon. H. L. Dobbs, executive secretary of the Hospital Commission of Kentucky Baptists, spoke in behalf of the value the new facility will afford patients, relatives, visitors and employees. The room seats 25 people, and is of colonial design of blue, white and mahogany. Ben Brewer, hospital administrator, stated that the room is used by ambulatory patients, bereaved relatives and friends,

by employees, and others in regular devotional services. The Prayer Room is connected with the pillow radio system, so patients may listen to services being broadcast to them.

Western Recorder

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

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WESTERN RECORDER

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THE GOSPEL OF THOMAS NOT A GOSPEL

By ROBERT G. BRATCHER, Louisville, Ky.

Sensational publicity has attended Professor Oscar Cullman's lecture on the contents of the Coptic manuscript entitled "The Gospel of Thomas." The national newsmagazine *Time* dedicated considerable space to Cullman's lecture, and Inez Robb, in her nationally syndicated column, flamed the publicity by stating that the "world awaits publication of ancient document with hitherto unknown sayings attributed to the Saviour," and calling the forthcoming publication of the manuscript "one of the major events of modern times."

Let it be said emphatically that this manuscript adds absolutely nothing to our knowledge of the life of Jesus. It is not a Gospel and it is not by the Apostle Thomas. Nor is it to be confused with "The Gospel According to Thomas," an apocryphal infancy Gospel which has survived, in part, in Greek, Latin and Syriac versions.

The document which is receiving so much publicity is one of forty-four treatises written in the Coptic language discovered in 1945 in a jar standing in an old tomb near the village of Khenoboskion, in the district of Nag Hammadi, in upper Egypt. The whole collection is evidently part of a Gnostic library, the surviving documents having been preserved in thirteen leather-bound papyrus codices.

The papyrus codex containing the so-called "Gospel of Thomas" is in the Coptic Museum in Cairo. A photostatic reproduction of the manuscript has already been published, and several articles and studies have appeared in various theological journals, including a German translation of the complete manuscript (by J. Leipoldt in *Theologische Literaturzeitung*, July, 1958).

This "Gospel of Thomas" is but one of many apocryphal gospels, acts, epistles and apocalypses which were produced chiefly during the second, third and fourth centuries (for a convenient collection in English one may refer to M. R. James *The Apocryphal New Testament*). These works were for the most part the product of the fertile imagination of various individuals and groups, and the majority of them clearly reveal some doctrinal or theological bias at variance with the canonical books of the New Testament.

This particular Coptic manuscript probably dates from the fourth century (or, perhaps, the third), and seems obviously to be a translation of an earlier Greek document. How early this (non-existent) Greek original was written is a matter of conjecture: the first half of

[Here is a reliable treatment of a currently discussed ancient manuscript. Dr. Bratcher is a Baptist scholar serving as research associate, Translation Department, American Bible Society.—Editor.]

the second century—the date assigned it by several scholars—cannot be proven, but is a reasonable inference from what is known of the production of such apocryphal works in the early centuries.

The title "Gospel of Thomas" is a misnomer, since the book contains no historical account of the ministry of Jesus, but is simply a collection of 114 (or 112) sayings of Jesus strung one after the other without any observable logic or plan of development. It is similar to other shorter "Sayings-of-Jesus" documents discovered years ago at Oxyrhynchus, and contains all the sayings cited in the three papyri Greek collections from Oxyrhynchus.

The sayings may be classified into four groups:

(1) Some of them are identical with sayings of Jesus found in the Gospels.

(2) Some resemble Gospel passages but differ from them in some way. Now, these sayings in the "Gospel of Thomas" will have very little influence in determining the exact text of related Gospel passages. This apocryphal work is written in Coptic, not Greek, and neither it nor its presumed literary Greek source has ever been accorded canonical status. While it will prove valuable in the attempt to fix the original form of sayings of Jesus, it will be of very little use in determining the genuine text of the Gospel passages.

(3) Other sayings conform to what are known as "Agrapha," that is, sayings of Jesus "not written" in the canonical gospels, but which are reported by early Christian writers. In the New Testament itself the saying of Jesus "It is more blessed to give than to receive" (Acts 20:35) is classified as an agraphon since it does not appear in the Gospels. Such agrapha have been the subject of intense study over many years. Out of the scores of them which have survived very few are accounted genuine: in a recent study Joachim Jeremias concluded that 21 agrapha may be authentic sayings of Jesus.

(4) Other sayings in this Coptic manuscript are agrapha hitherto not known: these are interesting to the student, and studies are already under way as scholars speculate upon the literary source of these sayings and the possibility of their being genuine sayings of our Lord. The majority of these agrapha, however, are quite far from the spirit and method of Jesus as manifest in the Synoptic Gospels, and have a definite Gnostic coloring.

There will be from now on, however, a veritable deluge of essays, articles, lectures and books on the subject, which will rival even the Noachian flood of works on the Qumran documents. In the

meanwhile it will be well to remember, as Cullman warns, that while this document—and others like it which may yet turn up—may enrich and further our understanding of the canonical Gospels, it contains no new revelation of the teachings of Jesus. The Gospels are and continue to be our source for the knowledge of the life and teaching of Jesus.

Campbellsville Reports Physical Expansion And New Equipment

In a recent meeting of the Campbellsville College Board of Trustees, President John M. Carter reported substantial progress of the college in the expansion program. President Carter reported new or enlarged facilities for music, science, library, and art. An eight room dwelling has been purchased for the use of the music department and a former coal bin area has been converted into a chemistry laboratory. Thirty-three per cent additional floor space has been added to the library and a section of the gymnasium balcony has been converted into an art classroom and an art laboratory.

Other changes making for additional facilities include the remodeling and furnishing of a faculty meeting room and the construction of a forty car capacity parking lot. Tile floors have been installed in the Alumni Chapel basement and the boys' dormitory. The Alumni Chapel basement has been remodeled in order to make provision for six classrooms and an office.

The president also reported a substantial increase in equipment necessary for the addition of the third and fourth years of college work. Additional laboratory equipment has been secured for courses in chemistry, biology, and physics. In the business education department 18 typewriters have been purchased in addition to a dictaphone transcriber. Other equipment includes a whirl-pool bath for the physical education department, a stereophonic record player and 2 used pianos for the music department, a walk-in refrigerator and an electric dishwasher for the cafeteria, and a movie projector for classroom use. Also dormitory furniture, book cases, storage cabinets, desks, and chairs have been secured for faculty offices and classrooms.

Major improvements connected with the buildings and grounds include a new roof on the gymnasium, improved heating facilities, fire escapes for the girls' dormitories, and recreational equipment for the gymnasium.



Christ's Cause in Covington

It is said that the greatest missionary opportunities of America are in the great metropolitan areas. Any doubt of the truth of this judgment was removed from my mind last week when I worked in the Simultaneous Crusade with the Madison Avenue Baptist Church in downtown Covington where Bro. P. Ennis Taylor is pastor.

Madison Avenue is the main street of Covington whose 65,000 residents are part of the three quarters of a million of Greater Cincinnati. A hundred years ago when the Madison Avenue Church was constituted from a mission of the First Church, its location was on the edge of town. Today it is downtown and enveloped by varied businesses and low cost rental residences.

The mainstay of Madison Avenue today are those who have resisted the rush to suburbia and some who return to the church they love though they long since have moved away from the community. Blest with a beautiful sanctuary the church has room for only about 400 in Sunday School and capacity attendance is the rule.

It's almost impossible to know how many people live without respect for God in Covington. Several good Baptist churches doing their best along with many other churches of various faiths seem to do little to stem the tide of godlessness. You have to see it to believe it. In most any block around Madison Avenue Baptist there are enough prospects to work on a year. They are found by front doors, side doors, back doors and up endless flights of stairs.

Some brazenly say they have no religion nor want any. More give flimsy excuses for leaving God out of their lives. Among these are many Baptists who have migrated to the city but left any religion they had where they came from. Baptists living in sight of the church haven't been to a service of any kind in years by their own admission. And it's not because they have not been visited and invited. Madison Avenue Baptists visit and we found only a few of scores visited who had not already been visited by some church member.

Poverty is a problem but not in many instances. Televisions, automobiles and other reasonable material blessings are the rule. It seems that the majority of mothers and wives work, some by necessity, some by choice. The women that don't work outside the home usually have neighbor's or relative's children with whom they baby-sit. Many of these children appear to have no more chance to escape paganism than if they were in darkest Africa.

We found many teen-agers without any semblance of religious faith. It makes one sick to see their parents sit idly by, apparently unaware and unconcerned that, like wild beasts, alcohol, immorality, and even

prostitution lurk nearby to rob their children of irrecoverable virtue and chastity. Such scenes explode the myth that all are born free and equal.

In spite of all this an encouraging number of bright-eyed, attractive, and serious-minded boys and girls and some adults respond to the story of Jesus and His love and surrender to Him. What chance they have in such a home and community environment only the Lord knows, but that Christ is their only hope is certain.

Amid all the sin and unconcern of the city are those radiant and committed Baptists who valiantly try to stem the tide. Those at Madison Avenue have a leader of unexcelled devotion in Pastor P. Ennis Taylor. This man works harder for what harvest is yielded than any man I know. He is all things to all people, no respecter of persons, and a soul-winner of gentle but powerful persuasion. A man of rare culture and intellect, he speaks the language of the common man and in his face is the light of the love of Christ. Caring for the needs of a large congregation without any staff help, the pastor knows no limits to work hours. A rare round of golf and a little time with his lovely family are the only breaks from work. Mrs. Taylor is of Virginian background as is Ennis. Nancy, 13, is still with them but older twin daughters, Jean and Joan, 18, are first year students at Blue Mountain College in Mississippi.

No one could spend a week with Madison Avenue Baptists and their pastor without gaining a new vision of fields white unto harvest and without new appreciation for those who labor under difficult circumstances in these fields. When all the accounts are in and heaven's honor roll is posted, the names of P. Ennis Taylor and his flock will not be far down the list.

Should Church Property be Taxed?

One of the major contributions of Baptists to the American way of life has been insistence upon keeping the influence of the government out of church affairs. From the beginning Baptists have been careful to avoid entanglements with the government. We have refused to accept favors from the state for fear of becoming obligated or subservient to the state.

For the most part Baptists of today are more certain of the rightness of this position than were our forefathers. However, in some instances, we preach absolute separation but practice far less than absolute separation.

Those who study the problem know that it is not easy to know just where to draw the line everytime. Every case is not black or white but some are gray. A good example is in the case of certain tax benefits offered to religious organizations.

In most states all church owned property is tax exempt including that used for the church program and that which might be owned by the church and used for business purposes. In some states church owned property used for commercial purposes is taxed.

Generally no one questions a church accepting the exemption for property actually used in its preaching, teaching, or healing ministry, but the question arises concerning whether or not a church or other religious organization should accept tax exemption on property used by itself or leased to others for commercial purposes.

The case came to surface recently when the Southern Baptist Relief and Annuity Board bought a building in Louisville as an investment. The newspaper reporter who reported the transaction raised the question about taxes and intimated that the property might be taken from the tax lists. Subsequently it was learned that the Relief and Annuity Board does not ask tax exemption on any of its investment holdings. How welcome was the news!

The Baptist cause was helped in the public eye by this report but not every Baptist church, agency, and institution is perfectly clear on this score. I remember when Georgetown College owned a considerable number of houses scattered over the town in addition to the buildings of the campus. These houses were used for rental purposes to students and faculty members. Some residents of the town complained because the college did not pay taxes on these houses used for rental purpose. This was a just complaint. The college should have paid taxes like any other landlord.

Another questionable case is the valuable property at Fifth and Broadway in Louisville owned by Southern Seminary. This was the old site of the seminary and has been kept and leased for commercial purposes ever since the seminary moved to Lexington Road.

Should the seminary pay taxes on the Broadway property? It's tax free by law. The seminary has accepted tax exemption pointing to other religious groups enjoying the same benefits in Louisville.

This is a highly questionable practice though allowed by law. When we point to others doing the same, we generally point to the Roman Catholics who have no scruples whatsoever and even are reported to own distilleries in some parts of our country which are tax-exempt.

Furthermore, the Catholics do not profess to believe in separation of church and state, while Baptists do. We ought to be consistent. Let's change our practice or change our preaching.

Help!

Who is the vice-president of the Southern Seminary Alumni in Kentucky? The president, Alastair C. Walker, has moved to Tennessee and the vice-president must take over his duties.

Mr. Walker has tried in vain to find out who was elected vice-president last November in Elizabethtown. Whoever was elected or whoever knows who the man is please contact Alastair C. Walker, McCalla Avenue Baptist Church, Knoxville, Tennessee. He probably would even welcome a collect call.

AND FURTHERMORE

Editor:

After reading some of the letters sent to you which you have published in the *Western Recorder* in recent issues, it seems to point up the fact that an alarming percentage of our people are so ignorant as to the difference between our religion and the so called Catholic religion (which in reality, is nothing more than a political organization with its power delegated to a central head) that they can't see this monster shrouded in a cloak of innocence as it actually exists.

Please keep on as best you can to educate through these articles in your paper, the uninformed masses, and maybe the light will dawn on them some day. Show them the truth so they may be free.

Manchester, Ky.

Jack Hall

BAPTIST FORUM



A POST-EASTER MESSAGE

Editor:

Old, "weak, tired and worn," I have a post-Easter message for the readers of this page: "Have faith in God!"

More than 65 years ago, I was taught to believe that there is an all-powerful, righteous God, who created all things in the universe and provided that those persons who walked with Him on earth should abide forever with Him after death. My walking has often been sadly out of step, but I have never desired to lose sight of His foot-prints.

Often, in my long life, I have been pained to learn of some great and good man who was an atheist, or at least a skeptic. On the Sunday evening preceding Easter, in the Meet-the-Press interview, the venerable and highly esteemed poet, Mr. Robert Frost was asked this question, "Do you believe that there is any hereafter?" Mr. Frost hesitated briefly, then replied, "Not any that we

know anything about." At once, I thought of the time, many years ago, when a great American naturalist died. He was an atheist, and a famous minister remarked, "How sad it is to know that one who had learned so much about the garden never did get acquainted with the Gardener!"

Yes, dear readers, "Have faith in God." You cannot lose anything worth having, if you cling to your faith until your last conscious moment on earth. While living, you will be much happier than if you had no faith and if death should end all, you can suffer no disappointment. There can be no disappointment without conscious existence!

Let these lines from Sidney Lanier be your life's motto:

"As the marsh hen doth build her nest on the watery sod,
So I build me a nest on the greatness of God."

Louisville, Ky.

J. N. Witt

►Pastor Norbert Taylor, of Island (Ky.) Church, says that Mrs. Lula Howell died November 23. She was teacher of the Faithful Workers Class for the past-fourteen-year-olds. Her husband, Hollis W. Howell, was a deacon and an active church worker before his death.

Monument to the Past, Present and Future

By JOHN S. ALEXANDER, Harrodsburg, Kentucky

Standing today on the road to Lexington, underneath a shade tree and attracting the attention of everyone and no one, is a little rock fence, enclosing a rather simple monument, dignified by the reverence of years and testifying to a rather remarkable feat.

On that location, almost 200 years ago Peter Thomas Tinsley and William Hickman held a religious service under that tree. It was sometime in the Spring of 1776, just at the time when the sparks were beginning to touch off the Revolution, that two men were bringing into

What, then, does this mean? It is a monument to courage in the face of fear, to hard work in the face of another kind of life, to criticism in the face of the ease of conformity, to the love of freedom in the face of a strong temptation to be bound to one's own past.

It is a monument to courage developed not in the imagination, but in the face of possible starvation and death. To come into a wilderness like Kentucky wasn't easy at all. The journey took several weeks, all on foot, and all through a wilderness with no trails marked, and

and this was not neglected. With no one in particular to sponsor their efforts, these men worked diligently among their brethren, many of whom knew not much of religion before they left the seaboard. There were no resources available, except what was in a man and what was in the land. Yet, there was opportunity.

Perhaps the hardest thing for many to overcome was the temptation to conform. Working next to their neighbors at the same kind of work made it easier for a minister to speak a good word for Christ. But it also made it the much easier for the other to speak a tempting word the other way. And many did. The frontier people were not saints. They wouldn't have been on the frontier if they were. There was no adequate sanitation, no privacy, no modesty, little morality, little politeness, no social refinement.

In a way it offered much opportunity, for there was little evidence of God except what might be in the hearts of individual men. Which is, of course, where God should be. But at the beginning, there was little encouragement to put Him there. There was no church building to serve as a reminder. There was no habit of regular attendance at church or Sunday School: there was no Sunday school at all, in fact, for years to come. And to complicate things still more, men had come to depend on themselves rather than on God for most everything: there was land, and there was a man. A man thrown back on his own resources is sorely tempted to think himself to be a sort of God.

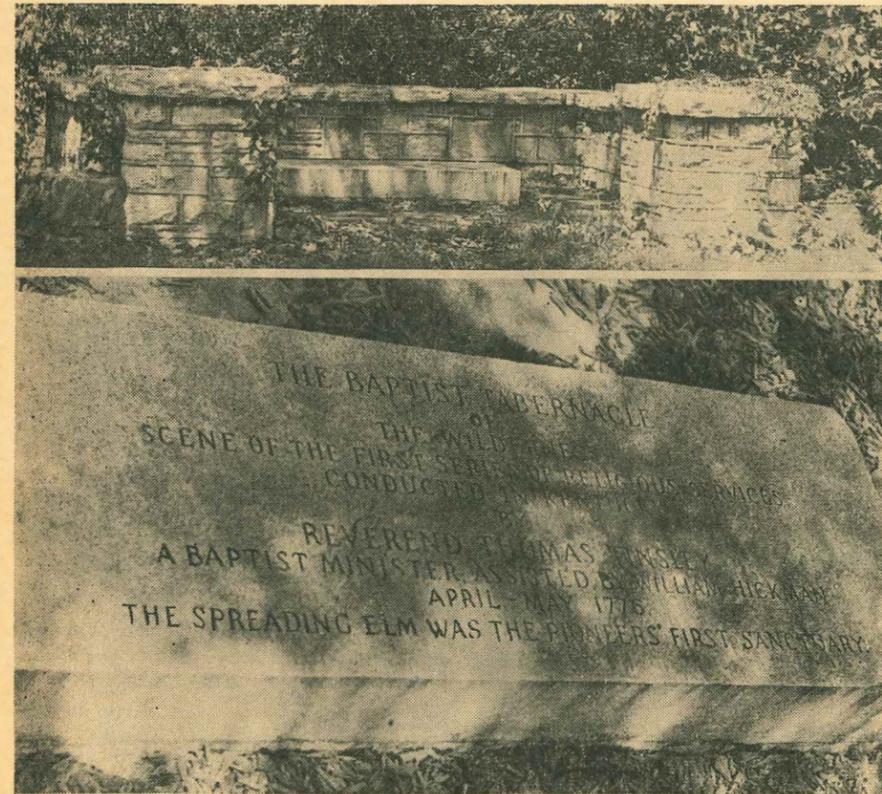
The frontier was a rough place. And yet, these few men and their helpers who soon joined them, brought it to at least a respect of religion within a short time. And it must be agreed that it would have been easier to conform to what one found there, and quit, unless one had to face himself.

But mostly, this frontier was a place of freedom of opportunity and equality of the same. This monument stands as much to that freedom as to anything else. Freedom, as we know it, depends upon built-in responsibility in the hearts of men. Within responsible people, it soon becomes anarchy until someone grabs the power necessary to control others. These men, and their helpers in other faiths, sought to bring out the best in men, and give them the liberty to develop it. Rather than attempt to control each little segment of everyone's life, the idea was to make them good and responsible to control it themselves, with the help of a provident God. There are few who will disagree that this was done.

This monument is a monument to the past. But it is as much a monument to the present, and the future. For the heritage it proclaims has not died. Not as long as there is anyone to whom these values mean anything, and who is willing to walk the same road to realize them.

with perhaps some unfriendly Indians and certainly animals that could kill. The possibility of thieves or British soldiers during the war was one that was well known, also. Once here, they were cut off from all contact with Virginia or Pennsylvania or the Carolinas, except what an occasional messenger might bring. It was a beautiful land, to be sure, but it was as dangerous as it was beautiful.

It is a monument to hard work: work of several different kinds. It was necessary to work at some other occupation, at the first, because there were no churches organized, and consequently, there was no other means of living. Many early ministers were farmers as well as ministers. Yet, there was work to be done in gathering a congregation,



Kentucky, and consequently the whole of the western frontier, the first attempts to organize the Baptist faith in this land.

There had been some preachers here before them: Daniel Boone's brother, Squire, was an ordained itinerant preacher. Rev. John Lythe, an Anglican priest, accompanied the settlers at Harrodsburg. But so far as is known, this was the first attempt with any degree of permanence, to bring religious faith into Kentucky.

These are the historical facts. But the monument doesn't really stand to them. People, not things, are history, and monuments, if they mean anything at all, stand for something still alive in the culture around them. Otherwise, they are torn down.

Kentucky's Wm. McElrath, Named Junior Editor at Sunday School Board

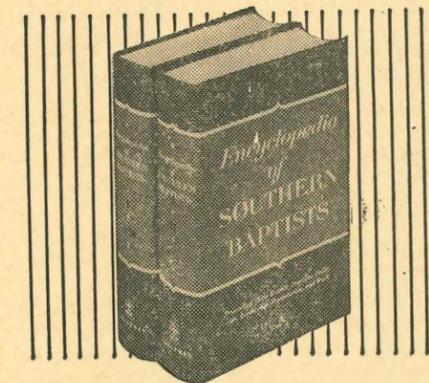


W. N. McElrath

NASHVILLE, TENN. (BSSB) — Rev. William N. McElrath, of Murray and Louisville, Kentucky, has been named junior editor in the Sunday School Department of the Baptist Sunday School Board. He succeeds Miss Robbie Trent, also a Kentuckian, who has been retired. Mr. McElrath will begin his duties June 1 as editor of Junior Sunday school lesson courses, Dr. Howard P. Colson, editor-in-chief of Sunday school lesson courses, announced.

A native of Murray, Mr. McElrath is a graduate of Murray State College. He has a B.D. from Southern Baptist Theological Seminary in Louisville, Ky.; and is expecting to complete his work there for the Th.M. in May.

He worked in Fairdale and Jefferson-town Baptist Churches, near Louisville,



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and for two years was pastor of Jordan Baptist Church at Eagle Station.

He has taught in Murray Grade School and Manly Junior High School in Louisville. Mr. McElrath was teaching fellow in religious education for one year and in missions for a year at the Seminary. He is the author of articles in Midwest Folklore, The Baptist Student, and Ambassador Life, and has written Junior Uniform Sunday school lessons for the Board.

Mr. McElrath is married to the former Betty Hendricks, of Raleigh, N.C. He is a son of Mr. and Mrs. Hugh N. McElrath, Sr., Murray, Ky., and he is a brother of Hugh N. McElrath, Jr., baritone and voice teacher in the School of Church Music, Southern Baptist Seminary.

—Mrs. Agnes G. Ford,
Press Representative

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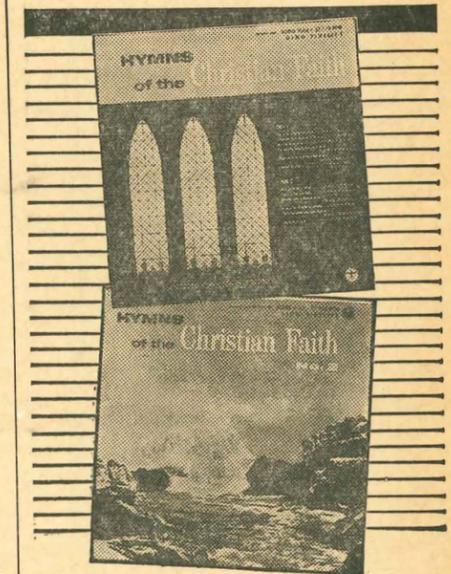
\$100 —, \$250 —, \$500 —, \$1,000 —,
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William Tucker has accepted the pastorate of the Bethlehem Baptist Church, in Bremen, Kentucky, after being seven years in Eastern Kentucky. He began his new work March 29. While attending Georgetown College, Tucker was pastor of Ephesus Church,

Winchester, and since then he has been pastor of Union City Baptist Church, Richmond, Kentucky, and the associational superintendent of the Boone's Creek Association. Mr. and Mrs. Tucker are natives of Calhoun, McLean County, Kentucky, and have two children, Edwin, 20; and Veatrice, 18.

► Frank Halbeck, author of Our Jewish Neighbors and formerly secretary of the Jewish Department of the Home Mission Board, Atlanta, has been appointed by the Home Board as director of Jewish work in California. He will begin his new duties May 1.



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BAPTIST BOOK STORE

Nursery-Baby Sitters Service For WMU and Southern Conventions

The ladies of the Long Run Associational W.M.U. are offering a Nursery-Baby Sitters Service for non-resident parents attending the Woman's Missionary Union and Southern Baptist Conventions, at the Kentucky Fair and Exposition Center, May 18-23.

Children from two to five may be brought to the Nursery in the East Wing of Freedom Hall. The price is \$1.00 per session per child.

The Nursery will be open thirty minutes before each scheduled session at Freedom Hall, but children must be picked up fifteen minutes after the close of each session. Light refreshments but **no meals** will be provided. **Local residents are not to make use of these facilities.**

Woman's Missionary Union, Auxiliary to Southern Baptist Convention

Program, 159th Annual Meeting

Freedom Hall, Ky. Fair & Exposition Center

Louisville, Ky., May 18-19, 1959

Monday Morning, May 18, at 9:30 o'clock

Hymns of Praise—Director Mrs. H. H. Grooms, Birmingham, Ala.
 Pianist Mrs. Elizabeth Gill White, Louisville, Ky.
 Organist Mrs. Forrest Heeren, Louisville, Ky.
 I Will Call to Mind the Deeds of the Lord Mrs. W. C. Tyler, Blue Mountain, Miss.
 Our Father Which Art in Heaven
 Special Music Miss Audrey Nossaman, Louisville, Ky.
 Business
 Presentation of Hostess Committees Mrs. Carl W. Liebert
 The Woman's Hymn
 Memorial Service Mrs. Lester L. Knight, Richmond, Va.
 "O For a Thousand Tongues to Sing"
 Building God's World Mrs. Maurice B. Hodge, President, American Baptist Convention
 Platform Guests—The Executive Committee of the North American Women's Union, Woman's Missionary Union Executive Board, WMU Professional Personnel, WMU State Executive Secretaries, WMU State Youth Secretaries.

Monday Afternoon, May 18, at 1:30 o'clock

I Will Call to Mind the Deeds of the Lord Mrs. Wilfred C. Tyler
 Hallowed Be Thy Name
 Special Music Miss Audrey Nossaman, Louisville, Ky.
 The Triumphs of His Grace Dr. Courts Redford, Atlanta, Ga.
 And I Will Tell What He Has Done
 Mrs. E. J. Combs, California Miss Edna Woolfer, Washington, D. C.
 Mrs. Lonnie Iglesias, Panama Miss Elizabeth Perez, San Blas Indian
 We Will Give . . . The Annie Armstrong Offering
 Platform Guests—Officials of the Home Mission Board, Officials of the Sunday School Board, Officials of the Relief and Annuity Board.

Monday Night, May 18, at 7:30 o'clock

I Will Call to Mind the Deeds of the Lord Mrs. W. C. Tyler, Blue Mountain, Miss
 Thy Kingdom Come
 Special Music Men's Chorale and Brass Choir, Southern Baptist Theological Seminary,
 Mr. Russell Hammar, Director
 To Spread Through All the Earth . . . His Grace—
 Dr. Baker James Cauthen, Exec. Secy., Foreign Mission Board
 I Will Tell What He Has Done
 Miss Marjorie Jones, Ghana Rev. Paul Bell, Jr., Guatemala
 Dr. James M. Young, Gaza Miss Pearl Johnson, Taiwan
 We Will Give . . . The Lottie Moon Christmas Offering
 Special Music Miss Audrey Nossaman
 Platform Guests—Officials of the Foreign Mission Board, Administration and Faculty of Southern Baptist Theological Seminary

Tuesday Morning, May 19, at 9:30 o'clock

I Will Call to Mind the Deeds of the Lord Mrs. Wilfred C. Tyler
 Thy Will Be Done
 Special Music Miss Audrey Nossaman
 Thy Will Be Done in Earth Miss Alma Hunt, Executive Secretary, W.M.U.
 Special Music Chapel Choir, Georgetown College, A. Ray Baker, Director
 Righteousness Exalteth a Nation Dr. W. R. White, Waco, Texas

Tuesday Afternoon, May 19, at 1:30 o'clock

I Will Call to Mind the Deeds of the Lord Mrs. Wilfred C. Tyler
 Lead Us . . . For Thine is the Kingdom, and the Power, and the Glory
 Special Music Carver School, Mrs. Hugh McElrath, Director
 Business
 I Will Tell What He Has Done—For Me
 Miss Jean W. Taipei Miss Georgette Jeries, Israel
 Mr. Joseph Idowu, Nigeria Mr. Don Garcia, Argentina
 "He's Got the Whole World in His Hands"
 The Baptists of the World—Together Mrs. H. H. Grooms, Birmingham
 Youth Department, Baptist World Alliance Robert S. Denny, Secretary
 Woman's Department, Baptist World Alliance Mrs. Geo. R. Martin, Chairman
 How Big is Your World? Dr. Theodore F. Adams, President
 Baptist World Alliance, Richmond, Va.
 Platform Guests—President of Southern Baptist Convention, Mr. Brooks Hays and Mrs. Hays, Officials of Baptist World Alliance, Officials of Southern Baptist Convention Executive Committee, Administration and Faculty, Carver School of Missions and Social Work

Baby sitters for children under two will be available also. Parents who need this service may get information and help from the information desk at Freedom Hall.

►The W.M.S. of First Baptist Church, Walton, has passed resolutions about the passing of three of their members, i.e., Mrs. Virgie Fisher, Mrs. Susie Norman and Mrs. Relda Powers.

►Orvis L. Hughes, clerk and deacon of the First Baptist Church, Russell Springs, died March 30, 1959, and his church has adopted resolutions about his homegoing.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 19, 1959

	S.S.	Add.	T.U.
Louisville, Walnut St.	1400	14	327
Missions (4)	365		129
Lou., Ninth and O	1208	1	479
Lou., Carlisle Ave.	1106		263
Palmyra Baptist Chapel	31		30
Corydon Baptist Chapel	29		24
Madisonville, First	1033		237
Lexington, Immanuel	988	2	316
Todd's Road Chapel	18		
Hopkinsville, Second	979	5	260
Owensboro, First	952	1	215
Owensboro, Third	944		294
Mayfield, First	941		211
Mission	102		
Elizabethtown, Severn's Valley	921		247
Missions (2)	102		
Lou., Crescent Hill	900		226
Missions (2)	160		
Lou., Parkland	897	2	206
Bowling Green, First	891		147
Andrew Mission	189		
Covington, Calvary	852		
Harrodsburg	851	8	174
Missions (2)	73		54
Hopkinsville, First	848		268
Mission	153		61
Frankfort, First	843	6	200
Lexington, Calvary	826		254
Mission	31		
Somerset, First	823	17	418
Mission	56		
Covington, Latonia	823	24	212
Newport, First	814		178
S. Newport	51		
Chapel	99		25
Peter G. Noll Homes	11		
Lou., St. Matthews (1)	753	2	201
Lou., Beechland	738	1	174
Mission (1)	185	2	62
Lou., Beechmont	732	2	175
Missions (2)	416	4	143
Glasgow	710	2	178
Missions	190	1	
Lexington, Grace	705	2	125
Mission	22		
Ashland, First	638	4	124
Missions (3)	198		
Paducah, Immanuel	621		179
Covington, Southside	597		85
Georgetown (2)	595	4	183
Erlanger	592	2	116
Danville, First	590	17	149
Missions (2)	176	1	57
Owensboro, Hall Street	570		213
Lou., Buechel Park	565	3	148
Campbellsville	562		179
Missions (4)	150		44
Lou., Shively	556	2	135
Shively Heights	198	1	74
Bellevue	551		112
Lou., Rockford Lane	539	2	195
Lou., Southside	537	2	91
Mission (1)	88		
Evansville, Calvary	527		190
Lou., Hazelwood	524		127
Paducah, First	510		202
Sprinefield, First	509		192
Danville, Gethsemane	500	19	203
Ashland, Unity	499	1	133
Lou., Eighteenth St.	493		107
Mission (1)	65		43
Danville, Lexington Ave.	492	6	90
Mission (1)	90	1	69
Central City	485		223

(Continued on Page 12)

WMU Annual Meeting At Louisville, Ky., May 18-19, 1959

By Mrs. Ellis A. Fuller, Sr.

Louisville is eagerly awaiting the coming of Southern Baptists to the Woman's Missionary Union Convention, May 18-19, and the Southern Baptist Convention, May 20-23. For the first time since 1927 the conventions plan to meet in the Blue Grass State.

The Southern Baptist Theological Seminary—our mother seminary—is located on Lexington Road. The 100th birthday of this great school will be celebrated by and during the conventions.

All the visitors will want to see Carver School of Missions and Social Work, 2801 Lexington Road, as well as the Seminary. This school belonged to Woman's Missionary Union until 1956, but is now operated by the Southern Baptist Convention.

Freedom Hall, where the Convention meetings will be held, is the central building of the Kentucky Fair and Exposition Center, and is on the Watterson Expressway, across from Standiford Field Airport. It may be reached either from Watterson Expressway, the North-South Expressway, from Preston Highway, or from Crittenden Drive.

Ample parking space is available. A nursery for children of out-of-town messengers and visitors is located in the east wing of Freedom Hall. Baby sitting service information, for children under two, may be obtained at the Information Desk.

Mrs. Carl W. Liebert is the local general chairman of Woman's Missionary Union Convention.

The theme of the 71st Woman's Missionary Union Convention is *Thy Will Be Done on Earth*. Information and inspiration will be provided by outstanding musicians and leaders in all phases of our work.

Plan to attend all five sessions.

Dr. Masters As I Knew Him

By O. C. Markham, President, Mayfield, Ky.

Upon the request of the trustees in session assembled April 7, 1959, I write these lines.

It was after he reached retirement that Dr. Frank M. Masters came from Princeton, Kentucky, to the Baptist Bible Institute then at Clinton, Kentucky. But, Dr. Masters retire! Not if you knew him, even when he became unable to meet his classes!

It was years after he had served in earlier pastorates at San Angelo, Wethersford, and Ft. Worth, Texas, as college president at Oklahoma Baptist University and later at Bethel College, Russellville, Kentucky, as denominational servant—state evangelist and mission secretary for Arkansas Baptists, member of committee to select site for Southwestern Seminary, Ft. Worth (last surviving member), and member of the Foreign Mission Board of the Southern Baptist Convention, and in later pastorates at Sturgis and Princeton, Kentucky, as well as historian for a number of churches and associations and for Kentucky Baptists, that Dr. Masters came

to extreme Western Kentucky to be teacher of Bible and Church History at the Baptist Bible Institute. That was in the fall of 1950, and he served in that capacity continuously until only a few weeks before his home-going April 3, 1959.

In the presence of one who has served so long (more than sixty years) and so well, this writer bows his head in grateful humility. But permit me to say that we of the Baptist Bible Institute owe Dr. Masters a great debt of gratitude. He enjoyed the confidence and respect of both faculty and student body throughout his almost nine years of service. He believed in the Baptist Bible Institute concept of training for, as he expressed it, the "underprivileged" preacher. He inspired the best in his students, and the quality of preaching in Western Kentucky, Western Tennessee, Southern Illinois and elsewhere has been improved because of the labors of F. M. Masters.

The attendance of so many of his students and former students upon the funeral services Sunday afternoon at the Northside Baptist Church, Mayfield, Kentucky, indicated the love and esteem in which they held him. We shall miss you, "Doc," at the Institute, but we'll see you "in the morning."



Professor Clyde T. Francisco, Southern Baptist Seminary, will be the key-note speaker for the Mountains Missions Conference to be held at Oneida Baptist Institute May 4-6. Director for this annual affair is J. Edward Cunningham, director of mountain mission work for Kentucky Baptists. Other program personalities include M. Wendell Belew, Home Mission Board; A. B. Colvin, Kentucky Baptist Missions Secretary; Mrs. George R. Ferguson, Executive Secretary, Kentucky Baptist Woman's Missionary Union and W. C. Boone, Executive Secretary of Kentucky Baptists.



Left to right: Dr. J. Chester Badgett, pastor of Campbellsville Baptist Church, being congratulated upon being elected as president of the State Training Union Convention by Rev. Charles H. Ham, pastor of First Baptist Church, Morgantown, Kentucky. Mr. Ham is the retiring president.

KENTUCKY BAPTISTS AT WORK

BROTHERHOOD

Recent Events Among The Men and the Boys

By FORREST R. SAWYER

During the month of March, the Brotherhood of the First Baptist Church, Park City, Kentucky, W. Glenn Henderson, president, Bryant A. Houchens, pastor, held neighborhood prayer meetings prior to and during the revival.

Plans for April include landscaping the church parsonage grounds.

BB

Claude P. Hagans is president of the Brotherhood of the First Baptist Church, Martin, Kentucky, where Guy M. Deans is pastor. During the month just closed the men of the Brotherhood distributed tracts and Gospels.

RA

Central Baptist Church (Lexington), Homer D. Carter, pastor, Lynwood Schroeder, president, during a recent month used three committees to accomplish some of the objectives of their church. The education committee magnified Christian Education, the stewardship committee considered monetary affairs, and the benevolence committee assisted in aiding needy families.

BB

The Brotherhood of the Northside Baptist Church, Morganfield, Charles Chaney, pastor, John Terrell, president, conducts regular County Jail services, using the evangelism and worship committees of the Brotherhood.

Another recent effort of the men of the Northside Church resulted in the Education and Stewardship committees promoting attendance and the study of the Gospel of Mark.

RA

The annual Young Men's Mission Conference for 1959 will be held at Glorieta Baptist Assembly, August 13-19.

Young men fifteen years of age and above who are interested in expanding their missionary interests and experiences are eligible to attend.

The registration fee is \$2.50 per individual.

Application forms are available through the Brotherhood Department, Kentucky Baptist Building, Middletown, Kentucky.

BB

As of February 12, 217 subscriptions to the new *Ambassador Leader* magazine—designed for men who are leading and working with Royal Ambassadors—have come into Kentucky.

Every church ought to have and make this material available to their Royal Ambassador leadership.

RA

Laurel River Association's first associational Brotherhood meeting was held at the New Salem Baptist Church on March 19. Rev. Jesse Buell was the speaker.

James Price, the associational Brotherhood president, presided over the meeting. The associational missionary, Verner Barnett, was present for the meeting.

SUNDAY SCHOOL

Pastor-Led Simultaneous Enlargement Campaign

By ROBERT FITTS



Robert Fitts

The Associational-wide Simultaneous Enlargement Campaigns are proving successful in increasing Sunday school enrolment and efficiency. There are two principal elements to such a campaign: a thorough census followed by a week of study of the basic Sunday school principals

with a view of enlarging the organization to provide for additional people.

The religious census should be taken about three weeks before the campaign. This will allow for a full follow-up and a complete tabulation of the census. It is suggested that a well qualified director from outside the association be invited to lead the campaign. He will meet with the pastors of the co-operating churches each morning to give direction in a discussion of the basic Sunday school principals following the outline given in the *Guidebook for the Pastor-Led Association Enlargement Campaign*. Progressive reports will be made by each pastor. The data contained in these will furnish additional material for discussion. In the afternoons, he will be available to visit various churches at their invitation, counseling with pastors and Sunday school workers.

The pastors of the co-operating churches may then lead their people each night in a discussion of Sunday school principles based on the guidebook studied each day under the direction of the

campaign leader. Those who take the course will receive credit on an administration book.

Essential to the success of such a campaign is the enlistment of as many churches and their pastors as possible. In most instances it will be difficult to get one hundred per cent co-operation, however, this is not necessary to a successful campaign.

Do you plan to have such a campaign in your association?

FIRST BAPTIST CHURCH, ARLINGTON, ATTAINED ADVANCED STANDARD



R. E. Sasser

The First Baptist Church of Arlington holds the distinction as the only church in Kentucky that has reached the Advanced Standard in Sunday School Work two years in succession (However, this record may be duplicated before the end of the year). The church is to be commended for this

outstanding achievement. Few churches in the Southern Baptist Convention ever reach such recognition.

In 1958 the First Baptist Church of Arlington and the Eastwood Baptist Church of Bowling Green, had the distinction of reaching this efficiency. In 1957 the Northside Baptist Church of Mayfield reached the Advanced Standard.

The Rev. R. E. Sasser is pastor of the First Baptist Church of Arlington, and Mr. Walter Slayden is the general superintendent.

MUSIC

"Has Done Wonders For Our People"

By EUGENE F. QUINN

Rev. James E. Casey, Jr., pastor of Phelps Baptist Mission, Phelps, Ky., writes, "We had an excellent School of Music with Mr. Homer Jackson of Williamson, W. Va., as director. He is a very fine director and did a wonderful job."

"I want to thank you for arranging the School for our people. It has done wonders for our people. I feel it will cause our people to want to have a School again next year."

WOMAN'S MISSIONARY UNION

A Message From The New President

I am happy for this opportunity to express my appreciation to the women of Kentucky W.M.U. You have received me as your new President in a most gracious way, and your many expressions of encouragement and cooperation have been most gratifying. My prayer is, as I serve you, that I will be able, in some small way, to become worthy of this confidence you have placed in me.

After the efficient leadership of Mrs. H. C. Randall, I find that the task will be a difficult one. We have all loved Mrs. Randall dearly, and found her to be a most capable leader, and a wonderful Christian friend. I will try hard to earn your love and devotion with the same affection as all of us have loved and admired Mrs. Randall.

I realize the responsibilities of this office are truly heavy, but I also realize that it will present many opportunities to be of service.

The part that Kentucky W.M.U. can have in world missions is unlimited. Following God's leadership in our mission program, we can be led into avenues

of Christian service and witnessing beginning at home and reaching out "unto the uttermost parts."

As I accept this office, I promise full dedication to the task, and will constantly seek God's will. I know I can depend upon the women of Kentucky to pray each day for our work, and for all of us who will be trying to lead.

I feel greatly honored, and deeply humble as I begin trying to lead this great organization, as we labor together with God in the work of the Kingdom.

Through prayer, study, giving, and service, we can be true witnesses to the whole wide world, as we show in our lives, God's great love through Christ.

My love and God's blessings to each of you.—Mrs. Carl W. Liebert, President, Kentucky W.M.U., Louisville, Ky.

THANK YOU, RETIRING LEADERS

By Mrs. Geo. R. Ferguson

Even as we greet our splendid new president, Mrs. Carl Liebert, we note with regret the retiring members of our Executive Board.

First, we would mention with sincere thanks, our faithful and capable retiring president, Mrs. H. C. Randall of

Columbia. Mrs. Randall has served in an outstanding way for the past four years. She has given with great liberality of her time and ability to the leadership of our work in Kentucky and in her position as one of the vice-presidents of Woman's Missionary Union, auxiliary to the Southern Baptist Convention. She came into office with the task of organizing our work under new By-laws and has led us in formulating the more recent ones adopted in Lexington. We are grateful to her and to her family for the great amount of time, given so willingly, for the advancement of the work. We shall continue to call on her for leadership among us.

The rotation system has removed other very valuable leaders from our Board. We shall surely miss Mrs. A. C. Overall, member-at-large and Prayer Chairman; Mrs. W. W. Sanders, resident member; Mrs. Paul E. Stewart, Mission Study Chairman; Mrs. John T. Steverson, Community Missions Chairman; Mrs. W. G. Crossfield, YWA Chairman; Mrs. Arthur Carpenter, GA Chairman; Mrs. C. D. Ransdell, Jr., Sunbeam Band Chairman. We shall also miss the leadership of Miss Gladys Wolfe, president of the BWC Federation.

We welcome with confidence, Mrs. Eugene Enlow and Mrs. William Ellis, who have been elected to our Board for the first time, and Mrs. Hugh McElrath, Sr., Mrs. George W. Phillips, Mrs. O. B. Mylum, Mrs. George Leonard and Mrs. E. L. Howerton who are returning to membership on the Board in new capacities.

We are grateful, too, for those who are continuing to serve with such faithfulness and fine ability: Mrs. Leo T. Crismon, Mrs. W. H. Jeagle, Mrs. T. L. Bell, Mrs. J. S. Woodward, Mrs. W. B. Morris, Mrs. C. B. Coots, Mrs. D. M. Aldridge, Mrs. C. P. Ford, Mrs. W. C. White, Miss Nina Jett, Mrs. D. C. Sparks, Mrs. Encil Deen, Mrs. John T. Barriger, Mrs. W. J. Clark, Mrs. Wendell Rone, Mrs. C. P. Gunther, Mrs. George A. Carver, Mrs. Fred N. Hardy, Mrs. Clarence Beverly, Mrs. J. C. Iler, Jr., Mrs. Clay Curry, Mrs. Ellis A. Fuller, Mrs. Robert Batchelor and Mrs. J. Chester Durham.

We know you will pray for these leaders and give them your fullest cooperation.

TRAINING UNION

BAPTIST FAITH BOOKS

By JAMES WHALEY



Pictured above are four books that will be excellent material for study by churches during the summer months. They are especially appropriate this year following the Simultaneous Revivals.

The idea of "Living in the Faith" is certainly challenging to every Baptist.

Training Union Awards can be given for the study of any of these books. Remember, the credit will apply on your present diploma and the new diplomas as explained in last week's *Western Recorder*.

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FEBRUARY KENTUCKY GRADUATES AT SOUTHERN SEMINARY.—Top row (left to right): Clifton E. Bratcher, Beaver Dam; Stanley Crabb, Louisville; William P. Cubine, Louisville; Wilford Eugene Fridy, Bowling Green; Robert Dean Hardy, Russellville; James Earl London, Nebo; Hobart N. Reynolds, Munfordsville; bottom row: Clarence Thurman, Jr., Louisville; Cleon A. Webb, Owensboro; all Bachelor of Divinity degrees; Robert Lee Crady, Louisville, Bachelor of Theology degree; Milton A. Burd, Louisville; Chester Lee Henry, Owensboro; and Paul Robinson, Georgetown; all Master of Religious Education degrees. No picture was available for Robert Achilles Sowder, Somerset, who was awarded a Bachelor of Divinity degree.



Left to right: Mr. Allen Harrod of Williamsburg, First Place Winner in the State Young People's Speakers' Tournament; Miss Elaine Blewett of Auburn, First Place Winner in the State Intermediate Sword Drill; Miss Eloise Davis of Pineville, First Place Winner in the State Junior Memory Work and Bible Drill.

S.S. AND T.U. ATTENDANCE

(Continued from Page 8)

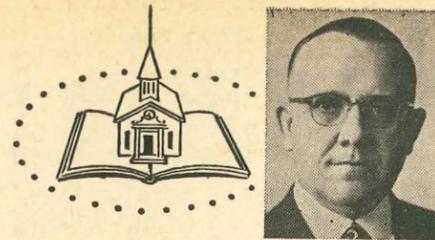
Owensboro, Eaton Memorial	473	--	179
London, First	465	8	136
Mission	61	--	30
Bardstown	462	--	102
Lou., Beth Haven	457	--	208
Lou., Valley Station	454	2	102
Franklin, First	450	--	122
Mission	53	--	19
Middlesboro, First	447	--	120
Lou., Bethlehem	441	1	122
Hodgenville, First	437	--	138
Corbin, First	435	--	127
Ludlow, First	434	4	79
Mt. Washington	432	--	107
Lou., Bethany	431	1	105
Jeffersonton, First	426	--	75
Lou., Immanuel	424	--	109
Lou., Deer Park	420	--	89
Davis Memorial Chapel	104	--	37
Ashland, Pollard	420	9	135
Missions (1)	56	--	--
Walton, First	416	8	197
Versailles	415	--	74
Greenville, First	407	--	167
Hazard, First	406	--	101
Lebanon, First	404	--	126
Scottsville, First	404	--	68
Nicholasville	400	--	91
Lou., Shawnee	395	2	128
Lou., Valley View	392	--	88
Lou., Green Acres	391	2	176
Barbourville, First	390	2	199
Missions (3)	158	--	--
Covington, First	385	20	196
Missions (1)	78	--	--
Hima, Horse Creek	383	--	--
Lou., Beechwood	374	2	116
Lawrenceburg	368	--	46
Tyrone	56	--	--
Frankfort, Thornhill	364	--	--
Lou., Crestwood	363	21	136
Ft. Thomas, First	362	--	93
Mission	105	--	--
LaGrange, De Haven Memo.	356	--	55
Ludlow, First	354	--	100
Benton, First	353	7	123
Falmouth	345	2	63
Mission	15	--	--
Shepherdsville, First	345	--	--
Mission (1)	14	--	--
Perryville, Beech Grove	342	13	150
Leitchfield	331	--	101
Owensboro, Lewis Lane	321	--	121
Lou., LaSalle Ave.	317	3	46
Mt. Vernon, First (2)	312	--	81
Frankfort, Memorial	310	--	78
Lebanon Junction, First	308	--	106
Earlington, First	306	1	155
Cold Spring, First	305	13	148
Dawson Springs	305	--	63
Williamson, E. Williamson	301	2	75
Mission (1)	84	--	43
Carrollton, First	298	1	71
Monticello, First (2)	296	4	109
Lexington, Trinity	287	8	125
Hawesville	284	4	127
Middletown, First	284	--	58
Middlesboro, E. Cumb. Ave.	273	--	--
Hazel	266	--	--
Stanford	262	--	99
Missions (1)	15	--	--
Marion	258	--	60
Sonora	243	--	98
Folsomdale, Liberty	234	--	68
Old Yellow Creek	222	--	132
Owensboro, Wing Ave.	217	--	87
Paintsville, First	216	--	67
Missions (2)	96	--	--
Grayson, First	215	2	114

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SUNDAY SCHOOL LESSON

By H. C. Chiles

May 3, 1959

DAVID, KING OF ISRAEL

II Samuel 5:1-12; 8:15

David's life and reign as king of Israel are of unusual interest and rich in spiritual lessons.

I. The Choice of David. II Samuel 5:1-3.

1. By Divine Appointment

Immediately after the rejection of Saul, the prophet Samuel, at the command of God, anointed David to be king of Israel. From that hour David knew what his destiny was. When he was placed in command of Saul's armies, David soon proved himself to be a kind, fearless and inspiring military leader. He was a warrior of renown in the service of Saul, so his fame soon spread far and near. Because God was with him David was very successful.

David had a very difficult time during the last years of the reign of Saul. From the experiences of those years, when he was chased by Saul like a partridge on the mountain, David learned many lessons. Self-conquest was not the least of those lessons. It was necessary for him first to be king over himself. He was not ready for the throne until he had conquered himself and gained the victory over the inward foes of jealousy, envy and hatred. David suffered much at the hands of Saul, but he never sought revenge. He was too magnanimous for that. Not once did he lift his hand against King Saul, who sought to slay him.

Instead of allowing his success to stimulate him to pride and to seek revenge on Saul, David merely waited patiently for the time when God would deliver the kingdom into his hands. He had learned that God's time is always the best and the right time. He is never too soon, and He is never too late. When God's time arrived, David got the kingdom without any effort whatever on his part.

When the men of Jabesh-gilead heard of Saul's death they went for his body and gave it a suitable burial. This gave David an opportunity to show his magnanimous spirit, which naturally warmed the hearts of all those who had loved and followed Saul. He showed his respect for and genuine loyalty to the king both by his actions and by his song of lamentation as recorded in chapter one. That song was the natural expression of a kind heart, but at the same time it was excellent strategy.

2. By human approval

Under God's leadership, David went to Hebron, the capital of Judah, soon after Saul's death. There he awaited the will of the people. He refused to force himself upon them. He simply waited until they came and asked for him. Their request for him was not long in coming. Although David was only a young man, he was anointed and acknowledged as king by his own tribe of Judah soon after Saul's tragic death (II Samuel 2:4). There he reigned for seven and one-half years, during which Judah enjoyed peace, prosperity and happiness.

When this period had elapsed, the tribes of Israel came to him in Hebron and requested that he assume the rule over them. Because of their high regard for him as a statesman and a ruler, they wanted him to be their king. As reasons for their action in choosing him as their king, they stated that they were closely related to him, that he possessed great ability as demonstrated by his successful leadership in the past, and that they believed he was God's man for this position. In the light of his record of service and of God's appointment of him, they were eager to have him as their king. Their leaders anointed David king over Israel. This was the third time he was anointed king; once by Samuel in a private ceremony at the command of God (I Samuel 16:12-13), by the tribe of Judah at the death of Saul (II Samuel 2:4), and here by the Israelites.

II. The Conduct of David.

II Samuel 5:4-5

Because of his exemplary conduct and faithful service, David had won the favor of the people long before he was actually crowned by them. Position and authority are important to a king, but it is of far greater importance to win the hearts of the people. Only as a ruler has the support of his people can he achieve great things for his nation.

David's experience as the king of Judah was very profitable to him in carrying out his duties successfully in his larger sphere of service. When he became the ruler of the United Kingdom, he made covenant with the people. He pledged to protect them, and they pledged to obey him. His reign over all Israel lasted thirty-three years.

III. The City of David. II Samuel 5:6-12

This gathering of the Israelites at Hebron prior to the conquest of Jerusalem was a diplomatic and wise stroke to make Jerusalem the capital rather than Hebron. This move was intended to serve as a means of preventing jealousy and strife between the tribes. Moreover, Jerusalem was accessible to all the tribes, and from every standpoint was the best location for the capital of the kingdom. However, Jerusalem, which was to be the "City of David," had to be wrested from the hands of the heathen Jebusites before it could become the capital of the Jewish nation.

David was determined that he would not leave any part of his dominions under the control of those who were the enemies of God and of His people. Even though the Jebusites knew that David had been anointed as king, they refused to permit him to enter the city. With scorn they said to David, "Except thou take away the blind and the lame, thou shalt not come in hither." Their implication was that their fortress was so impregnable that even "the blind and the lame" would be strong enough to keep David from taking their city. Nevertheless, Jerusalem was captured, and thereafter it was referred to as the "City of David."

David was not only a fighter, but also a great builder. As soon as he had captured Jerusalem, he began the development of the great city about which the world was yet to hear so many wondrous things. From that time David "grew great and the Lord God of hosts was with him." He proved to be a great organizer and executive, and he realized fully that it was only because God was with him that he had been able to do the work which so sorely needed to be done. Therefore, he readily gave God all of the glory connected with his successful achievements.

IV. The Competence of David.

II Samuel 8:15

During David's long and useful reign he executed justice and righteousness over all of his people with strict impartiality. As a statesman and sovereign he succeeded in welding Judah and Israel into a compact body. He was a man of great tact, possessing to a remarkable degree that splendid virtue which enables one to do the right thing in the right way at the right time.

Home Mission Board Elects James C. Peck

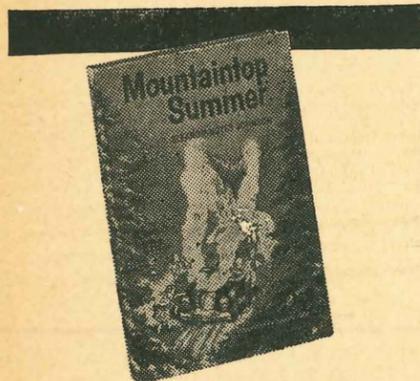
ATLANTA, Ga. (BN)—James C. Peck has been elected by the Home Mission Board as secretary of institutional and industrial chaplains. Peck has served as a BSU Director, a pastor in Louisiana and Texas, a hospital chaplain at North Carolina State Hospital, and chaplain at Broyhill Furniture Company, Lenoir,

North Carolina, where he has served since 1956.

He is a graduate of Southern Louisiana Institute, Southwestern Seminary, and New Orleans Seminary. Peck will begin work May 1. Details regarding his work will be announced later.

Admissions in hospitals have risen since 1940 from 10,000,000 to 20,000,000 annually. Prisons, correctional, training, and industrial schools operated on a federal, state, county, and municipal level, have a population of over a million each year.

George W. Cummins, associate director, Chaplains Division, Home Mission Board, said, "The industrial chaplaincy is indeed a pioneer field . . . the missionary opportunities here are manifold. The need for trained, well-qualified chaplains in these institutions and industry are evident and they offer an outstanding missionary opportunity for Southern Baptists."



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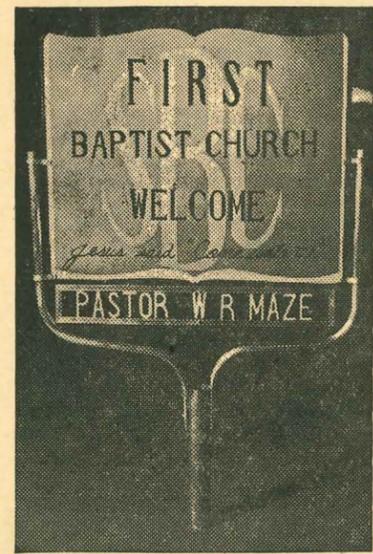


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WESTERN RECORDER

Lawrenceburg Pastor Accepts Knoxville's Wallace Memorial

James McCluskey, pastor of the Lawrenceburg Baptist Church since March 1, 1956, has resigned in order to accept the pastorate of the Wallace Memorial Baptist Church of Knoxville, Tennessee. His resignation became effective April 6.

Mr. McCluskey is a native of Chattanooga, Tennessee, and a graduate of Carson-Newman College and of the Southern Baptist Theological Seminary. Before going to Lawrenceburg Mr. McCluskey served as pastor of the Squireville Baptist Church, Owen County.

Wallace Memorial Church, named in memory of William Wallace, our Southern Baptist missionary to China who was killed by the Communists, is only six years old. In a new area of Knoxville, this church has grown rapidly and has a present membership of 650 and a Sunday School enrolment of 800.

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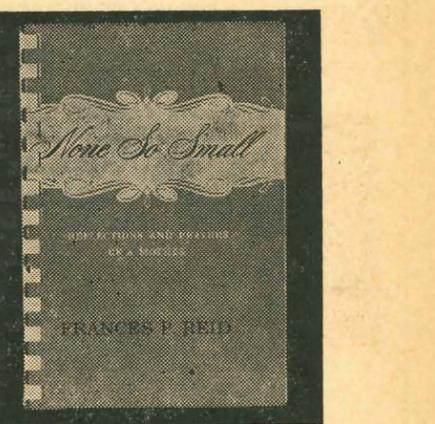
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HOSPITAL COMMISSION

of Kentucky Baptists

H. L. DOBBS
EXECUTIVE SEC'Y

810 BARRET AVENUE — LOUISVILLE 4, KENTUCKY

An Open Letter to Kentucky Baptists:

Once each year, with approval of the General Association, we ask the Sunday Schools of our state to make an offering to provide hospital care for those who are unable to pay. The amount given last year to all three hospitals was \$34,309.65. A total of \$42,189.93 was used from this Fund. The amount given by almost 600,000 Kentucky Baptists is much too meager to meet demands. It is our prayer that every Sunday School in the state will make a suitable contribution to this worthy cause.

Kentucky Baptists have three very fine and well equipped hospitals. We want them to become available to more people in need of their facilities. Most of our sick and injured are able to pay for hospital services but there are many who cannot. We must remember that our sick poor get just as sick as those that can pay their own way and for them to get proper hospital and medical care they must have financial help.

The Sunday School Charity Fund is our only systematic method of providing free care for the needy sick. Our financial obligations for operating and for building loans are heavy. We cannot support a charity service from our operating income and we do not believe our paying patients should pay the charity load. It is the desire of every Baptist that more free care be given. In order to do this every one must give generously. The date for the offering is on Mother's Day, Sunday, May 10. Total gifts will be divided between the three hospitals according to the amount given through each area.

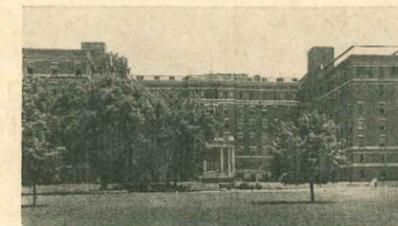
The story of the Good Samaritan exemplifies the highest type of Christian service and personal satisfaction in helping others, but we must not overlook the fact that "If we want to be the Good Samaritan we must pay the Innkeeper." We feel sure that every member of a Baptist Church or Sunday School will want to participate in this program by making a liberal contribution to the Sunday School Charity Fund. Ask your pastor and Sunday school superintendent for further details. With God's blessings and your personal efforts we shall look for a substantial offering this year.

Sincerely,

H. L. Dobbs
H. L. Dobbs,
Executive Secretary



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