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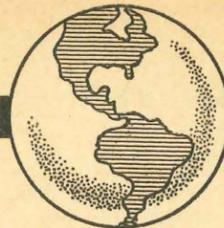
No. 27

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WESTERN RECORDER, Middletown, Ky.



KENTUCKIANS GOING TO FIELDS AFAR

(Left to Right) Rev. and Mrs. Patterson S. Johnson, Rev. and Mrs. Z. Don Reece, and Rev. and Mrs. J. Boyd Sutton have just been appointed missionaries by the Foreign Mission Board. (See story inside.)



GLEANINGS FROM THE FIELD

AMONG THE MISSIONARIES

►Miss Emma Watts, Southern Baptist missionary nurse, has returned to the States for furlough from her field of service, Nigeria. Her address is Harrodsburg, Ky. Miss Watts is a native of Harrodsburg.

►Mr. and Mrs. William A. Cowley, Southern Baptist missionaries to Nigeria who are now in the States on furlough, have moved from Louisville, Ky., to DeLand, Fla., where their address is 142 N. Adelle Ave. Mr. Cowley is a native of Meade County, Kentucky.

►Rev. and Mrs. James D. Johnston, Southern Baptist missionaries to Nigeria, have completed an initial period of language study in Oyo and have moved to Minna, where their address is P. O. Box 9, Minna, Nigeria, West Africa. Mr. Johnston is a native of Anchorage, Ky.

►Rev. and Mrs. Charles E. Evans, Southern Baptist missionary appointees to East Africa, have left the States for their field of service. Their address is Baptist Mission, Pox 2731, Dar es Salaam, Tanganyika, East Africa. Mrs. Evans, the former Elizabeth Young, is a native of Balkan, Ky.

WHEELWRIGHT TO BUILD

►The Wheelwright Church has broken ground for a new educational building. Perrin Cook, missionary, is pastor there.

DECLINING PASSENGER TRAFFIC

►J. P. Edmunds writes: "Mounting losses on passenger traffic are causing the railroads to discontinue or curtail 300 to 400 trains a day. It is estimated that 10 per cent of the nation's trains are affected, with more cutbacks coming. They claim passenger train-miles have dropped from 481,000,000 in 1945 to 246,000,000 in 1958. Also, that every passenger cost them 1.97 cents a mile more than the fare collected.

SUMMER PREACHERS

►Pulpit supplies for the Lexington Avenue Baptist Church, Danville, Kentucky during the month of July include Dr. George W. Redding, Bible Department head at Georgetown College; Dr. Robert Mills, Georgetown College president; Dr. S. S. Hill, former Georgetown College president; and Dr. E. F. Estes, retired pastor of West Broadway Baptist

Church, Louisville, Kentucky. The announcement is made Dr. Elroy Lamb who will be on vacation during July.

MISS PETTUS DIES

►Miss Ila Pettus died at a Lebanon hospital May 4, 1959, following a heart attack at her home six days before. She was the daughter of the late Mr. and Mrs. John S. Pettus. Born in Garrard County, she moved to Springfield, Ky., in early girlhood. She was bookkeeper



Robert N. Solomon has resigned as assistant and minister of education at Porter Memorial Church, Lexington, where he has been located since October, 1956, and assumed the pastorate of Trinity Baptist Church, Paducah, June 3. He was assistant pastor at Ninth and O Church, Louisville, before going to Lexington. He is married to the former Connie J. Grimes, Louisville, and they have one son, Mitchell Neely. At Paducah he succeeds Dr. Samuel G. Shepard, who resigned in December to go to Erlanger.

for the Pettus Lumber Company, owned by her uncle, the late Joe F. Pettus. She was a companion to her aunt, Mrs. Margaret Pettus, after the death of her uncle. Her funeral was conducted by her pastor, James Hopkins, and her burial took place in Lancaster, Ky. She is survived by two sisters, Miss Mary Pettus, Springfield; and Mrs. J. V. Stout, Winter Park, Fla.; a nephew, Dr. James

Stout, DuPont Mich., and a niece, Miss Mary Lee Stout, head nurse of Orlando Hospital, in Florida. She was an active, consecrated member of her church, often president of her Sunday School class, secretary to her WMS.

Western Recorder

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

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WESTERN RECORDER

KENTUCKY BAPTIST BUILDING
Middletown, Ky.

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Segregation and the Bible

By GUY H. RANSOM, Lecturer, Duke University

In the present debate concerning Negro segregation, we note that the Bible is being used as one defense of segregation. We must agree with segregationists that the Bible should be the norm for the conduct of Christians in the present crisis, as it should be the norm for all conduct.

Misuse of the Bible

It appears that some segregationists are genuinely convinced that the Bible does support segregation of Negroes. However, it must be pointed out that they find their support through a misuse of the Bible. The misuse takes several forms, but it is all rooted in failure to recognize the difference in the culture of the Hebrews and that of contemporary America. God's revelation in the Bible was not simply by injunctions and propositions, but rather by an encounter of himself with his people in their particular situations. It is necessary, therefore, that we keep in focus the real nature of revelation and that we remain faithful to what is revealed to us of God's will for men.

There are three primary errors of interpretation that segregationists are making. Perhaps we will do well to note what these are and look at illustrations of them.

The first error is finding proof-texts which seem to support segregation when they are taken out of context. They use Amos 3:3, "Can two walk together, except they be agreed?" Actually this has no relation to whites and Negroes at all. All that is suggested is that two people can not take a walk together without an appointment or a place of meeting. Amos is telling Israel that God's judgment is coming because the people have not listened to and obeyed God. Nothing could be further from his mind than that Negroes are to be banned from the company of whites.

Another favorite proof-text is Deuteronomy 22:9-11, where there are injunctions against (1) sowing a vineyard with diverse seed, (2) plowing an ox and an ass together, and (3) wearing a garment of mixed cloths, as of wool and linen. These are given in the midst of diverse laws, most of which are now understood to belong to the particular Hebrew age when given and not to the permanent law of God. For example, there follows immediately the law that an adulteress should be stoned to death, which law no Christian would understand to be binding today. Of course, the text has nothing in it relating to the relationships of Negroes and whites.

Another frequently used proof-text is II Corinthians 6:17, "Come out from among them, and be ye separate, saith

the Lord." This is alleged to be an injunction to white people to be separated from Negroes. The injunction is seen from its context, however, to have no thought of racial segregation but is rather a plea that Christians of whatever race shall not be unrighteous like unbelievers. Christians are not to accept the standards imposed by non-Christian laws or customs.

The second error is to transfer an order of society from the Hebrew culture into the culture of the United States. The argument here is that what God established or permitted among his chosen people at one time is to be preserved by his Christian people in all times. For example, it is noted that the Hebrews were permitted to hold bond-servants in Israel. The parallel of this is understood to be the holding of Negroes in a subservient position. Since God permitted the superior and inferior relationship in the Bible, it does not follow at all that all of one race should be marked out for the inferior position. Furthermore, it would be as logical to argue that Christians should preserve polygamy and witchcraft, because Hebrew men were allowed to have more than one wife and Saul consulted a witch at Endor. The truth is, of course, that segregation of Negroes can not be supported as being the will of God by this use of the Bible.

The third error is reading into Bible stories beliefs which are not expressed there. Perhaps the most common example of this is the so-called "curse of Ham." Upon Genesis chapters 9 and 10 has been based the belief that God segregated Negroes forever, and that we act contrary to God's will if we do not insist upon segregation. When we read these chapters carefully we find not the "curse of Ham" and the segregation of Negroes, but (1) that it was Canaan—not Ham—who was cursed, (2) that the curse was by Noah and not by God, (3) that the curse was upon Canaan only and not upon future generations, and (4) that Canaan was the father of Semitic peoples and not of Negroes.

Proper Use of the Bible

When a person notes the misuse of the Bible to support segregation, he may come to the conclusion that the Bible has no bearing upon the question of Negro segregation at all. It is a mistake, however, to make this conclusion. It is true that a person has no more right to misuse the Bible to undo segregation than to establish it. We do have the obligation, however, to make proper use of the Bible in understanding and doing the will of God in race relations.

One thing that we should do is note the way in which Jesus dealt with the feelings of superiority and inferiority. When Jesus lived on earth he encountered the feeling among Hebrews that Jews were superior to Gentiles, because God had chosen Jews as his own people. To these proud Jews, Jesus said that the kingdom had been taken from them. Such pride caused God to reject them. Jesus seems here to establish the principle of human relations that one group does not prove its superiority when it claims a favored position, but rather that this attitude excludes the group from accomplishing God's will.

A second thing that we should do is note the teaching in plain language in the New Testament that there is to be no discrimination among peoples. This is found especially in the Pauline writings. We are told that distinctions are to be made neither between Jews and Gentiles nor between Greeks and Barbarians. Does this not establish the principle of non-discrimination not simply among these people but among peoples of whatever race? Is this not especially true when we note that Christ has broken down the dividing wall of hostility and established one new humanity in the atoning and reconciling work of Jesus our Lord? I think that a careful study of I Corinthians 12:12-13, Ephesians 2:11-22, and Galatians 3:23-29, should convince a person that those who truly respond to Christ's redemption will have a new spirit of concern for all of God's children in Christ and will manifest a spirit of love rather than one of discrimination.

A proper use of the Bible should convince all of us that enforced segregation of Negroes in the South is contrary to God's will for his people. If we study the Bible carefully we may come to see that we must make a choice between segregation which we have learned from our culture and non-discrimination which is taught in the New Testament. If we obey the revelation of the Bible concerning human relations, we will work for the removal of all of the factors which deprive Negroes of full citizenship and full rights to share in all of the advantages of American life.

"Tidings" is the name of what appears to be a new monthly, "A Publication of Carver School of Missions and Social Work." Dated July, 1959, it is listed as Volume 35 Number 2, and is in reality a new name for Carver School's "Alumni Bulletin." The Alumni Association at its 1958 meeting in Houston voted that its Alumni Bulletin be financially supported by the school, so it is now the official school publication, and henceforth will come out quarterly instead of twice a year. The eight-page "Tidings" is well illustrated with drawings and photographs, and contains the news of the institution and its graduates. Miss Norma Jean Baker continues as its editor.



Hang Down Your Head, Kentucky Baptists

Last week it was pointed out that a comparison of the records of the years 1950 and 1958 indicates Kentucky Baptists are giving more and more while caring less and less. In 1958 we gave a million dollars more than in 1950, but had 5,000 less baptisms than in 1950.

Such a comparison tends to make our giving look good whatever embarrassment we might suffer from our evangelistic record. But the IBM machines of Nashville put to flight any pride we might have.

The facts are out and they show no mercy. The latest records compiled for 1958 put Kentucky Baptists on the very bottom in giving. The average total gift of each Kentucky Baptist for all causes last year was \$37.03, the lowest of any state in the Southern Baptist Convention. Only \$6.31 of this was for mission causes which is also the lowest in the Convention. In baptisms we missed by a hair being on the bottom. We baptized only one for every 26.5 church members and were saved from the cellar by South Carolina where the ratio was 1 to 26.6.

These facts are disturbing and should be of serious concern to all of us. Why are we on the bottom? How do we account for this poor record? No one of us likely has the whole answer but together we should try to find it. The following observations are one person's thinking.

It would seem that the explanation of our failure to give as much as other Baptists would lie in one or in several of these reasons. Either we don't have as much to give, we don't believe in giving, we believe in it but are too selfish to give, or we haven't been properly encouraged to give.

There would be some consolation if the first were true. Pleading poverty always seems to console Baptists, but here again the statistics head us off. The average 1958 per capita income in Kentucky was \$1,372. This was higher than the per capita income in Mississippi, Arkansas, Alabama, South Carolina and North Carolina yet the Baptists in all these states outgave us.

The second reason has some validity. It is true that some Baptists in Kentucky don't believe in giving much if anything to their church. Some admit their belief, others prove it without an admission. Too many listed Kentucky Baptists are cool or outrightly unsympathetic toward the state and worldwide Southern Baptist program. They have a right to their position but no right to be counted among co-operating Baptists.

The third reason comes nearer to the heart of the matter. We have the resources and know we should give, but we love ourselves and the comforts of this world too much. The truth is the Lord never has had much of us, and while we have spent the Lord's money to freeze our food, we have frozen our hearts

in the process. We love the world instead of the lost world, and we reveal our love every time the offering plates pass.

There is also some validity in the last reason. The tremendous challenge of the witness of Baptists around the earth has not been properly presented to Kentucky Baptists. In our state program we have been penny wise and pound foolish. We have lost by trying to save.

For instance, many states have seen fit to employ a top-notch man to give full-time promotion to the Cooperative Program. These states are out in front.

In Kentucky we have depended upon the General Secretary and a part-time Promotion department. The records of increase show that the Secretary has done a superb job and the printed promotion materials are models recognized and used by other states. This, however, is no substitute for a capable person on the field full time presenting our great work to the grass roots.

Too much irresponsible criticism of the Cooperative Program is never answered. Of course there are places for improvement, and occasionally Baptist money goes to an unworthy worker or a questionable cause, but generally the critics are uninformed or trying to justify their predetermination not to co-operate.

The present survey group will probably recommend to the General Association a new state worker in this important area of our work and the acceptance of the recommendation could make a different story on this page five years hence.

Baptist Miracle in Ohio

The progress of Southern Baptists in Ohio is a modern miracle and, like all miracles, this one has a divine explanation. Part of the explanation was evident to me last week at Seneca Lake, assembly grounds of Ohio Southern Baptists.

Less than eight years ago there were 19 Southern Baptist churches and 6 missions in Ohio. Today there are 178 churches and 82 missions. The first annual budget attempted by Ohio Southern Baptists was \$32,000 which few even hoped to reach. During the first 6 months of this year \$143,000 came to the Columbus headquarters with \$83,000 being undesignated Cooperative Program gifts. This is \$20,000 ahead of last year's record.

Last year Ohio Southern Baptists baptized 1 new member for every 7 old members while it took 26 Kentucky Baptists to win 1. The average gift of each Southern Baptist in Ohio last year was \$62.94 while in Kentucky we gave \$37.03 each.

The leadership of the Southern Baptist movement in Ohio was at Seneca Lake last week for the annual leadership conference. It was here as a visitor I sensed

something of the secret of their success. It's the very thing we all talk about but do not all practice. The two things most sacred to this group are prayer and the Holy Spirit. They pray in faith about every matter and wait for the Spirit's direction. They discourage anyone from coming to Ohio as pastor unless he is sure this is God's place for him.

General Secretary Ray Roberts takes no part in the current controversy between Southern and American Baptists over territorial jurisdiction. He says Southern Baptists are not in Ohio to fight American Baptists or anyone else except Satan and sin. He and his men preach the gospel, win the lost, and start churches and missions wherever the Lord opens the door. By now Ohio Southern Baptists have burst their bounds into West Virginia, Pennsylvania and New York and the end is not in sight.

Kentuckians Commissioned at Foreign Missions Conference

Two Kentucky pastors and their wives were among the 18 new missionaries appointed by the Southern Baptist Foreign Mission Board at a special meeting which opened the week-long Foreign Missions Conference at Ridgecrest (N. C.) Baptist Assembly. They are Rev. and Mrs. Patterson S. Johnson, of Louisville, who will go to East Pakistan, and Rev. and Mrs. Z. Don Reece, of Lancaster, who will serve in Ghana, West Africa.

Also among the appointees was Mrs. J. Boyd Sutton, of Hendersonville, N. C., who will go with her husband to North Brazil. Mrs. Sutton, the former Joan Riffey, was born in Louisville while her father, Dr. John L. Riffey, was a student at Southern Baptist Theological Seminary. When Mrs. Sutton was five years old her parents were appointed Southern Baptist missionaries, and she went with them to Brazil.

Mr. Johnson is interim pastor of Clifton Heights Baptist Church, Louisville, where he has served since November, 1958. The former pastor of the Clifton Heights Church, Rev. Ralph W. Harrell, was appointed for service in East Africa at last year's Foreign Missions Conference. Mr. Harrell and his wife are now in language school in Dar es Salaam, Tanganyika.

Mr. Johnson has also been pastor of Millbrook Baptist Church, Aiken, S. C., Baxter Avenue Baptist Chapel, Louisville, and a field of quarter-time churches near Gray Court, S. C.

A native of Johnston, S. C., Mr. Johnson received the associate of arts degree from North Greenville Junior College, Tigerville, S. C., the bachelor of arts degree from Carson-Newman College, Jefferson City, Tenn., and the bachelor of divinity degree from Southern Seminary.

At Seneca Lake there were the usual mountaintop experiences of preaching, praying, singing and fellowship in learning. There were also the unforgettable extras like hooking four bass on one Seneca Lake point at 4:30 a.m. with Hoge Hockensmith, Columbus pastor from Irvine, Kentucky, and a fish fry after an evening service over an open fire with over fifty blue gills, crappie, and bass along with the hushpuppies. But when all else is forgotten about Seneca Lake, the humility and dedication of Ray Roberts, Darty Stowe, George Fletcher, Gene Puckett, and Beulah Wingo will be blessing my soul.

All of these leaders in Ohio, plus most of the pastors, came directly from Kentucky. Their record speaks wonderfully for Kentucky, and what they took from here to use there, we would do well never to forget to use here.

ersonville, where her husband is minister of music. Both hold master's degrees from the School of Church Music of Southern Seminary. They hope to use their training and experience in church music when they reach the mission field.

Before coming to the Hendersonville Church, Mr. Sutton was pastor of Pleasant Hill (Tenn.) Baptist Mission, music teacher and choral director at the Masonic Home School, Louisville, religious education director at St. Matthews Baptist Church, Louisville, and associate pastor of First Baptist Church, Newport, Ky. He was a summer worker in Kentucky for the Home Mission Board during his college vacations.

A native of Millboro, Va., he lived in Staunton and Roanoke, Va., as a boy. He received the associate of arts degree from Mars Hill (N. C.) College, the bachelor of arts degree from the University of Richmond (Va.), and the bachelor and master of sacred music degrees from Southern Seminary.

Mrs. Sutton received the bachelor of arts and bachelor of music degrees from Baylor University, Waco, Tex., before entering Southern Seminary. She has taught music, English, and science at the Masonic Home School.

The Suttons have two children, John Edwin, nearly five, and Laura Lee, two.

The June appointments bring the total number of active Southern Baptist foreign missionaries to 1,341.

►M. Wendell Belew, of the Home Mission Board, returned to Kentucky on June 14 to help his former church—the Mt. Vernon Baptist Church—dedicate its new mission—the Northside Baptist Mission. Mt. Vernon has started twelve missions.

►Miss Shirley Rice, Owensboro, and Glenn Raikes, Morehead, were united in marriage at the Temple Baptist Church of Owensboro on June 6. They will reside in Morehead. Mr. Glenn Raikes is a son of Pastor and Mrs. J. C. Raikes of the First Baptist Church at Morehead.

Clear Creek President Pleads For Bible Schools

NASHVILLE—(BP)—“Southern Baptists must present a positive denominational answer to the more than 200 other Bible schools in America attracting Southern Baptist students,” Baptist educational leaders here were warned.

D. M. Aldridge, president of Clear Creek Baptist School, Pineville, Ky., said he believes Southern Baptists will “respond to the challenge” to train ministers who can not or will not attend a college or seminary.

“To ignore the work of the Bible school is to refuse training, enlightenment, and encouragement to many basically good men called of God to preach, but who lack proper preparation for it,” Aldridge added.

He said that there are five Baptist Bible schools, none of which is supported by the Southern Baptist Convention as a whole. They are supported by state Baptist groups.

The five are, in addition to his own, Western Kentucky Baptist Bible Institute, Mayfield, Ky.; Baptist Bible Institute, Graceville, Fla.; Mexican Baptist Bible Institute, San Antonio, Tex., and Fruitland Baptist Institute, Hendersonville, N. C.

“The Bible schools face a dilemma in regard to financial support. There is an apparent necessity for such schools, and yet to date the denomination has failed to recognize that need and refuses to give the Bible school its proper place in the financial structure of the Southern Baptist Convention,” he said.

“Baptists can not control such matters as who will enter the ministry or what education he will have when ordained,” Aldridge declared.

Many preachers prefer to attend a Bible school, and many churches would not call a seminary graduate if he were available, according to Aldridge. He said accreditation standards of the American Association of Theological Schools resulted in Southern Baptists’ six seminaries turning away students who are not college graduates.

“Many men not now eligible for seminary training will seek training in non-denominational or independent schools unless Southern Baptists provide for them,” he predicted.

Non-denominational institutes, because of doctrinal differences and ecumenical emphases, “seriously hamper the Southern Baptist students in their future church and denominational relationships,” and their students sometimes lead “Baptist splinter movements.”

Aldridge gave four avenues through

which the Southern Baptist Convention could financially assist Bible schools:

1. Through a percentage of its theological education budget allocated to “selected Bible schools.” He said “I can not too strongly emphasize that Bible school education is theological education.”

2. Through a scholarship program to Bible school students with money from Cooperative Program receipts.

3. Through direct or indirect financial help to Bible schools now supported by state conventions. He claimed that almost 40 per cent of the students at Clear Creek Baptist School are from outside Kentucky.

4. Through each Southern Baptist seminary adopting a Bible school, with the seminary lending financial aid to its Bible school affiliate from funds received from the Southern Baptist Convention for seminary education.

Aldridge said the adoption plan “would identify the SBC and the seminaries with the Bible schools. Their plan would make it possible for every preacher . . . to know that the SBC is helping him to gain a theological education, and they need this assurance.”

▶Jimmy Longacre, a layman from Louisville, held an eight-day revival at the Warsaw Baptist Church, Warsaw, Ky., in Ten Mile Association, where James Heizer is pastor. There were 23 professions of faith and 17 rededications.



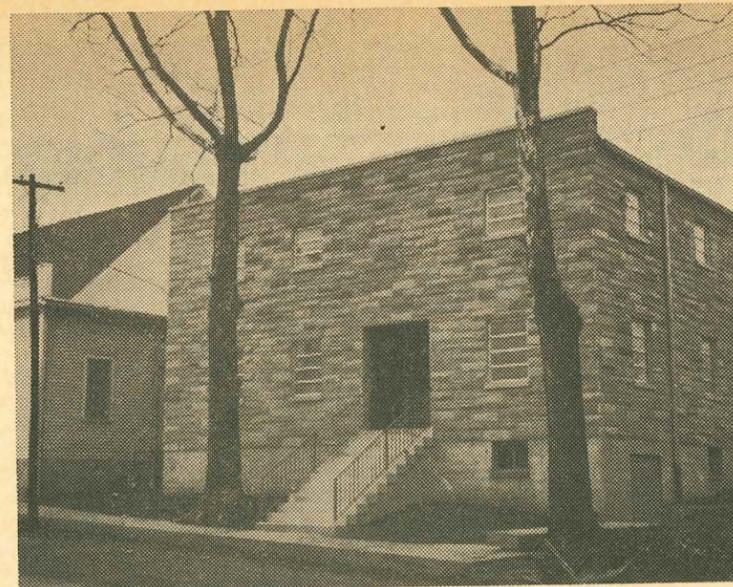
ASHBY LANE BAPTIST CHURCH, Valley Station, in Jefferson County near Louisville, had a groundbreaking in a downpour of rain Sunday afternoon, May 24. Pastor David E. Weaver led in the ceremony, and was assisted by his deacons and many of the members. The church has purchased 7.9 acres of land. Much of it is already cleared, though a portion is heavily wooded. The church will be in front, with playground facilities in the rear. The first unit will be of concrete construction, with precast beams, 50 by 100 feet. James Farley is chairman of the trustees and L. Y. Donoho is chairman of the building committee. The property was purchased from a neighbor, Carl Spadie.

“The Book of Job” is Powerful Spectacle

The South’s first outdoor religious Cove mountain amphitheater, at Pineville, drama, “The Book of Job,” is being staged nightly except Sundays in Laurel Kentucky, this summer. Conceived by Orlin Corey of Georgetown, and toured with his Maskrafter company to the Brussels Fair, England, Wales and Canada last summer, this oldest biblical play has received international acclaim. Seen at the Southern Governors’ Conference last fall, “The Book of Job” won the interest of a group of Pineville citizens. Their faith has been vindicated this summer by regional and national critics.

Utterly different from any previous outdoor theater production, the play employs the King James version of the book of Job. Arranged as a choral drama, the poetry is spoken, intoned, hummed and sung by a cast of graduates and students of Georgetown College, members of the Maskrafters. The interplay of divine purpose and human suffering is staged against the towering sandstone cliffs of Laurel Cove. Surrounded by laurel and rhododendron, the players appear as mosaic images, forming and dissolving into more than one hundred visions of stained glass. A wide reflection pool mirrors the stage. A great organ accompanies the players.

The result is a Christian witness in outdoor drama on U. S. 25-E in southeastern Kentucky. This witness is attracting hundreds of summer visitors from all over the nation to spend an evening with Job, considering the abiding questions of our race, soaring to the pinnacles of Job’s faith in the goodness of God.



Burgin Baptist Church dedicated its new Educational Building recently, with former Pastor Donald White, now pastor of Hillcrest Baptist Church of Lexington, preaching the sermon of dedication. J. O. Carter, pastor, Riverside Church of Nashville, and also a former pastor at Burgin (26 years ago) also helped with the dedication. The building is a 2-story, concrete block structure, faced with Kentucky River marble veneer. Its 17 rooms accommodate five departments—Nursery, Beginners, Primary, Juniors and a combination Intermediate-Young People’s. A full basement provides room for recreation and banquets. Pastor Harold D. White says that most of the furnishings, especially for the smaller departments, were made by members of the Brotherhood.

Louisiana College Faces Possible Move

PINEVILLE, La.—(BP)—The Louisiana College board of trustees at a special meeting here voted to delay further construction on the campus until a professional study is made.

The board voted (1) to conduct a professional study of the responsibility of Louisiana Baptists in higher education in the state, and (2) that further construction be delayed pending outcome of the survey.

Purpose of the study will be to determine whether Louisiana Baptists should consider moving Louisiana College to another area with a greater center of population, or remain in Pineville and continue the \$5,000,000 program of expansion already adopted by the Board.

The action by the board was necessitated by several factors, according to a news release issued shortly after the meeting. These include (1) population trends in Louisiana, and (2) the possible effects of the establishment of a state college in the area.

The board’s concern over a state college was prompted by a bill passed in the recent state legislature providing \$650,000 for a junior college at Chambers, about 12 miles from Pineville. The state already has land there for an agricultural experiment station.

▶The funeral of Dr. D. A. (“Scotchie”) McCall, 63, was held at Northside Baptist Church, Jackson, Miss., June 19. Dr. McCall was pastor of the Kostner Avenue Baptist Church, Chicago, at the time of his passing. A revival was being held at his own church, and he left the auditorium just as the meeting was starting to speak to some young men, when he collapsed. The visiting evangelist continued the service, letting the audience know what had happened. Thirty people came forward at the conclusion. Participating in the funeral service, letting the audience know what had happened. Thirty people came forward at the conclusion. Participating in the funeral service were Pastor W. Henry Crouch, of Northside; S. W. Valentine, pastor of Southside, Jackson; and Dr. Duke K. McCall, president of Southern Seminary and nephew of the deceased. Dr. “Scotchie”, as he was familiarly known, was for 11 years executive secretary-treasurer of the Mississippi Baptist Convention board, and later became pastor of Tabernacle Baptist Church, Chicago. He is survived by his widow, Mrs. Margie Parks McCall, Chicago; one son, D. A. McCall, Jr., pastor at Fredericksburg, Va.; three sisters, Miss Geraldine McCall and Mrs. S. A. Jones, both of Jackson, Miss.; and Mrs. John C. Halbrog, Belzoni, Miss.; and three brothers, Judge John W. McCall, Memphis; Clyde V. McCall, New Orleans, and E. F. McCall, Oxford, Miss.

E. N. Patterson Named Grand Canyon President

PHOENIX, Ariz.—(BP)—Eugene N. Patterson, professor of homiletics at New Orleans Baptist Theological Seminary, has been elected president of Grand Canyon College here.

He will succeed Loyed R. Simmons who resigned last year to accept presidency of California Baptist College. Glenn Eason, dean, has been acting president.

Patterson will assume administrative duties Sept. 1. Grand Canyon College is owned by the Baptist General Convention of Arizona and is the state’s only church-related college.

Patterson, a graduate of Howard College, Birmingham, Ala., holds the Th.D. degree from New Orleans Seminary. He has been professor at the Louisiana seminary since 1945.

The president-elect has studied at Union Theological Seminary, New York, and at Oxford University in England. He has been pastor of churches in Alabama and Mississippi.

Orville Baptist Dedicates Its New Sunday School Rooms

By R. GRADY SNOWDEN, JR., Pastor Orville Baptist Church, Henry County Association, had a big day May 31, which was the occasion for the dedication of its five new Sunday school rooms—the first addition to the building since the founding of the church in 1913.

Present at the morning and afternoon services were four former pastors and three former revival preachers. The former pastors were Frank Thomas, Bob Lauer, James Adams, and Bruce Stivers. Former revivalists included C. R. Daley, James E. Partin and A. S. Marsee. Also present were many former members and friends.

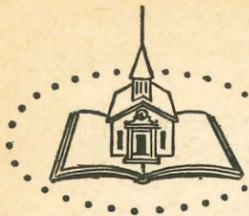
The morning message was brought by Pastor Marsee, Barbourville.

A sumptuous meal was served on the grounds by the ladies of the church.

At 2:00 o’clock all gathered inside for the formal dedication of the new rooms and redecorated sanctuary. A challenging dedicatory message was brought by Dr. C. R. Daley, editor of the *Western Recorder*.

The evening message was brought by Bruce Stivers, who was pastor of the church for 17 of its struggling years.

▶The Oneida Church has purchased a new lot and plans soon to start the erection of a new educational building. Eugene Hamilton, formerly of Kentucky’s Sunday School Department, is pastor there.



SUNDAY SCHOOL LESSON

By H. C. Chiles

BLESSING FOR AN ALIEN

Ruth 1:19-22; 2:1-2; 4:13-17

The book of Ruth contains one of the most beautiful short stories in literature. The heroine of this fascinating book was one of the most charming women of the Old Testament. In the story of her life we have a splendid portrayal of true faith, genuine love and unswerving loyalty.

I. The Circumstances.

Elimelech and his wife, Naomi, were citizens of Bethlehem-judah, a village located five miles south of Jerusalem. To escape a terrible famine in their own land, they and their sons, Mahlon and Chilion, migrated to the land of Moab, a pagan country on the opposite side of the Dead Sea.

This migration was very unwise because it was contrary to the will of God, and therefore very displeasing to Him. Instead of leaving Bethlehem-judah, they should have remained there where God had placed them. God was quite able to sustain them throughout the time of famine. It is never wise for anybody to leave a position in which God has placed him merely because difficulties arise.

While sojourning in Moab they were away from the altars of God and the fellowship of God's people, which was very unfortunate. Although they had gone there for the duration of the famine only, they continued to reside there for years. So, if Elimelech would not submit to the dealings of God in Bethlehem-judah, it was necessary that he feel God's hand upon him in Moab. He could not run away from God. After leading his family in paths of disobedience to God, Elimelech died.

As might have been expected, in the natural course of events the sons married Moabite women, Mahlon marrying Ruth and Chilion marrying Orpah, which was something that God had forbidden. Quite naturally, God punished them for their disobedience to His command, and within ten years after their marriage both Mahlon and Chilion passed away. Thus, the three widows were left in seemingly destitute circumstances.

II. The Choices.

Having been away from God's people for ten years, and having lost her husband and two sons, backslidden Naomi

For July 19, 1959

decided to return home. Upon receiving the good news that there was an abundance of food in Judah, Naomi announced to her devoted daughters-in-law that she was going home. After expressing her gratitude to them, Naomi besought them to return to their original homes. Orpah yielded to her entreaties and disappeared from the pages of history. Cleaving to Naomi with purpose of heart, with words of pathos, beauty and whole-hearted devotion, Ruth clearly, definitely and finally announced her choice. She deliberately turned her back on her country, her people and her former gods. With the language of self-surrender she bound herself to Naomi, to her way of life, to her people and to her God.

III. The Consequences.

In due time Naomi and Ruth arrived in Bethlehem childless and penniless. For the former it must have been a very humiliating experience. She had left in a spirit of proud independence, but she returned very poor and bereft of both her husband and her sons. Although bitterness had been her lot, she had learned that God had never forgotten to be gracious unto her.

As for Ruth, her wise choice had tremendous and far-reaching consequences. After they had returned to Naomi's homeland, the story of what took place presents an ancient Hebrew custom, familiar to the Jews but very strange to us. The Hebrew law required that if a man died without an heir his nearest of kin was to take the place known as the kinsman redeemer, become the husband of the widow and rear a family.

Upon her arrival in her new home Ruth became anxious to do something to earn her living. She wanted to go out and glean in the fields, as the Law permitted the poor to do. Ruth voluntarily assumed the position of the widow, the orphan and the very poor and went to glean in the field of Boaz, a wealthy member of the family of Elimelech, her father-in-law. Observing her among the gleaners as they moved through his field, Boaz became interested in her and went to his servants and asked, "Whose damsel is this?" When he was informed, Boaz approached Ruth and told her not to glean in anybody else's field. Furthermore, he instructed all of his young male employees not to become interested in this young Moabitish woman. Then Ruth "fell on her face, and bowed her-

self to the ground, and said unto him, 'Why have I found grace in thine eyes?' The answer of Boaz shows how God had been working with him.

When Ruth informed Naomi what had occurred, the latter advised her as to what she should do. She handled the situation with rare human insight, delightful discretion, tender love and full understanding. Meanwhile Boaz became the redeemer of Ruth. She in turn became his wife. As his wife she gave birth to a son, whom they named Obed. Obed became the father of Jesse, who became the father of David, of whose line Jesus was born in Bethlehem. Due to her great fidelity and deep devotion, Ruth was rewarded with a favored position, happy life and glorious lineage for she was an ancestress of our Saviour, the Lord Jesus Christ. Thus, the one who was an alien became a chosen vessel for the accomplishment of the glorious purpose of God. The fact that God chose a foreigner, as well as Israelites, to accomplish His redemptive purpose is proof of His impartiality toward people. Through this alien God blessed the nation and the world. God will bless and use any person who seeks to please Him.

►Campbell Kindrick has resigned the New Charity Church, in Wayne County, where he has been pastor for four years, to accept a position with the Magoffin Baptist Institute in Breathitt County as dean of boys. He and Mrs. Kindrick and their three children moved to the Institute the middle of June.

►The funeral of Mrs. Nancy Jane Winn Tandy, 73, was held at the Tandy-Eckler Funeral Parlors, Carrollton, Ky., July 2, and was conducted by her pastor, Roy L. Puckett, of the Eastern Parkway Church, Louisville. Born February 11, 1872, she died in Shady Grove Rest Home, Eminence, Ky., on June 30, 1959. She was the widow of the late Dr. Robert Hill Tandy, president of Bethel College, Russellville, and pastor of such Baptist churches in Kentucky as First, at Greenville; J. M. Weaver Memorial at Louisville; and First at Hodgenville. After her husband's retirement from the active pastorate and a short residence in Carrollton, they lived for a few years on Crittenden Drive, Louisville. Though she was an invalid for many years, she outlived her husband nearly one and three quarter years, he having passed on October 12, 1957. She is survived by one sister, Mrs. Margaret Curd, 1227 South Second Street, Louisville.

Who Runs A Baptist Church?

By JESS MOODY, Owensboro, Ky.

Church administration should move toward greater democracy. The organization of the modern church is becoming so complex that autocratic leadership is not only a poor policy but also an impossible task.

The calls upon the modern pastor demand such diversity of ability that he cannot depend upon himself to do all sorts of things but needs the counsel of experts.

Of course, this pastor must have absolute freedom to preach the gospel as he feels led of the Spirit. He also must initiate and give general direction to the total program of activities of the church.

While this is true, it is still also very true that there is a vast reservoir of talented laymen who are not only willing but anxious to help.

Blessed is the pastor who realized the power of winsomeness found in the democratic frame of mind.

There are many problems to being democratically spirited, however.

For example, democracy may be defined as the absence of authority. This is not democracy—it is anarchy. Such an attitude results in a world of helpers running about with that "nobody-knows-what's-going-on" look on their faces.

Another common error in defining democratic church leadership is to believe that *everybody* should have a position of leadership. True, it is fine if everybody has something to do in the church, but not everybody should lead. Positions of leadership can be spread out so thin that nothing is accomplished because the pastor is running his legs off trying to track down the Executive Director of the Thumb Tack Division.

The pastor has to become the mature, kind autocrat at some point in any given church program, else nothing can take on form and direction. Democracy in church administration is best defined as the ability to find the man best suited to accomplish a desired end, to charge him with the responsibility—then diplomatically to see that he gets it done.

Any pastor desiring to become like this must learn a flexibility in attitudes, feelings, ideas, and actions.

He must become willing to evaluate other personalities as unique and to freely exchange ideas and experiences.

This equality in human relationships will be found in the attitude of that pastor who is free from bias and prejudice, and is tolerant of ambiguous problems and situations.

At his worst, the pastor tends to dominate and smother his laymen in spite of his sincere intentions to help them

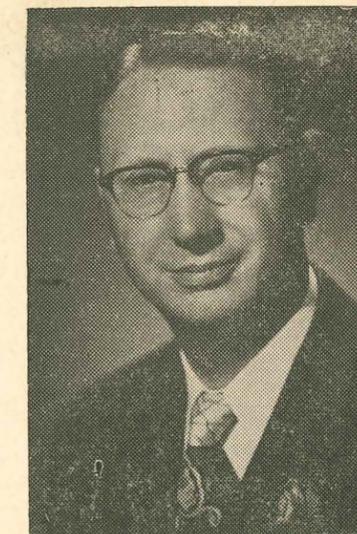
achieve individuality. At his best, he represents that which is open, flexible, and values highly the ideal of comradeship.

An autocratic leader fails because he becomes the focus of attention. He believes in becoming a well developed generalist capable of coping with various problems and situations. His whole life is given to developing *himself* to completeness.

The democratic leader attempts to knit the group into a harmonious team so that the ensuing cohesion disguises who actually is giving direction to the program.

The democratic pastor will stay longer, get more lasting good accomplished, and be loved by people of all ages—which factor is an imperative for permanent, lasting evangelism.

Goes to Evangelism Post in Ohio



W. Leonard Stigler

A man who practices evangelism has been elected state secretary of evangelism for the State Convention of Baptists in Ohio. Dr. W. Leonard Stigler, pastor of Brookside Baptist Church, Tulsa, Okla., has baptized 1,452 people in the past 12½ years in the Oklahoma pastorate and in Grace Baptist Church, Nashville, Tennessee, averaging 115 each year.

Dr. Stigler served as field worker for the Sunday school and Training Union of the Baptist Convention of Oklahoma, and at present is president of the Baptist General Convention of Oklahoma. He is a graduate of Oklahoma Baptist University, has his Th.M. degree from Southern Seminary, and a Ph.D. from Southwestern. He has held pastorates in Kentucky, Tennessee, and Oklahoma.

He will begin work in Ohio early in July. He will be associated with Ray Roberts, executive secretary of the Ohio state convention. This work is in cooperation with the Home Mission Board's policy of work in pioneer states.



Thirty-three churches in Caldwell Baptist Association are participating in the "Crusade For Christ" with 7,000 members joining in the revival effort at Princeton, Ky., July 12-24. The evangelist is Dr. J. D. Grey, pastor of the First Baptist Church, New Orleans, Louisiana. Don Barks, minister of music of the same church, is conducting the music. Crusade rallies are being held each morning at the churches all around the association, with Dr. Grey as the speaker. Approximately 3,000 persons have been assigned to the many committees. Another 1,000 chairs will be added to the stadium area of the Butler Football Stadium, bringing the seating capacity to 5,000. July 17 has been designated as "Paducah Night." Busses have been chartered to transport Paducans to the service.

Miss Flora Dodson Seriously Ill

Word reaches the *Western Recorder* that the beloved missionary, Miss Flora Dodson, is seriously ill in a Rome hospital. A letter written by a missionary friend of Miss Dodson says that an abdominal operation may be necessary for the missionary. Friends wishing to communicate with Miss Dodson may use as an address the Salvator Mundi Hospital, Rome, Italy.

Miss Dodson was planning to return to Louisville for her retirement when she sustained a fall. Her plans now are indefinite pending the outcome of her current illness.

KENTUCKY BAPTISTS AT WORK

TRAINING UNION

Reservations for Training Union Weeks at Cedarmore

By JAMES H. WHALEY, SR.

The coupon below can be used for making reservations for Training Union weeks at Cedarmore. Prices, dates, etc., are included on the coupon:

COUPON

Mr. Marvin Byrdwell
Cedarmore Baptist Assembly
Bagdad, Kentucky

Enclosed you will find \$_____ for reservations for _____ persons at Cedarmore for the August 10-14_____ or August 17-21_____ Training Union week. The above amount is at \$2.00 per person reservation fee. I understand that this will be deducted from my bill. I also understand that this money will be returned if cancellation is made ten days prior to reservation dates.

I have checked the number of each type reservation I am requesting:

_____ Motel (two persons in room).....\$21.50 each*
(Rated for three or more per room upon request)

_____ Dormitory for men and boys..... 15.00 each*

_____ Dormitory for women and girls..... 15.00 each*

Grace More Lodge, Annex, or Cedarmore Inn:

_____ Two persons to room..... 20.50 each*

_____ Three persons to room..... 19.50 each*

No charge for children two years and under. Half rate for children 2 to 6 years. Full rate for all other ages.

The Names of Those Attending are:	State If Man, Woman, Boy or Girl	Age if Under 25
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

(If additional space is needed, please attach an additional sheet.)

*This rate includes room and meals Monday night through Friday noon, Registration Fee, and Insurance from home to assembly and return home. Linens are furnished in all accommodations EXCEPT dormitories.

Church _____ Signed _____
Association _____ Address _____
Date Sent _____ City & State _____

WOMAN'S MISSIONARY UNION

Resigned

By MRS. GEO. R. FERGUSON

We regret to announce that Miss Juanita White has resigned as GA-Sunbeam Band Director due to ill health.

Her resignation was accepted at the meeting of the State Executive Board on June 26. The Board expressed regret at the necessity for her action and appreciation for the work she has done during the past year.

Miss White was elected at the annual meeting of Kentucky W.M.U. held in

Bowling Green in 1958. She was ill at the time of her election and unable to begin work until the first of June of that year. She has served during this past year under the handicap of ill health but has shown excellent understanding of the plan of work of the organizations she led and splendid leadership ability.

We trust that being relieved of the responsibilities of the work, and the busy schedule it required, will contribute to the early and complete recovery of her health.

APPRECIATION

We are deeply grateful to Mrs. T. L. Bell, of La Grange, formerly chairman of the youth department of Kentucky W.M.U. for her willingness to come to our assistance for the planning and directing of our summer camping program at Cedarmore. Mrs. Bell has been a capable and dependable leader in our many youth activities for a number of years and is well acquainted with our program of work. She has been serving in the office for the past month in planning for the camps and will be in charge of the direction of the camps at Cedarmore during the month of July. We sincerely thank her and her family for rearranging their summer schedule so that she could serve with us in this important task in the missionary education of youth.

JUBILEE GOALS

We rejoice in the announcement that Kentucky W.M.U. has exceeded its goal of an 11% increase in the Lottie Moon Christmas Offering for this year. The total amount of the Kentucky offering was \$224,901.38.

How about the Annie Armstrong offering? Will we exceed that goal, too? If you have not sent your offering it is not too late to do so.

Can you beat this record? Lincoln County Association had not an 11% increase in the Annie Armstrong offering but a 110% increase! No, that is not a misprint. Their offering was doubled and almost 10% plus the 100% increase! Let's hear some more reports like that! Send your offering at once to Mrs. W. H. Jaegle, Kentucky Baptist Building, Middletown, marked plainly, Annie Armstrong Offering for Home Missions.

BAPTIST STUDENT UNION

The B.S.U. at The University of Louisville

By HARRY S. CHESTER
B.S.U. Director, U. of L.

The University of Louisville was founded in 1798 and is the oldest municipal university in the United States. Its curriculum includes law, medicine and engineering in addition to standard arts and science courses. The enrollment of the university is 6,700, of which about 90% are residents of the Louisville area. Around 2,000 of these enroll in the evening courses offered by University College, the adult educational division.

Baptist students number around 1,200 each semester, with 600 enrolled in the regular day courses. A study of the day students reveals that they come from every section of Louisville and represent forty different Baptist congregations. Three hundred twelve (312) are local church members and a large number serve their churches as teachers and leaders of the church organizations. Three hundred fifty-seven (357) were engaged in some part of B.S.U. last fall, and 124 have taken part in the B.S.U. campus devotional program this year.

With completion of the new Baptist Student Center in 1956, B.S.U. became the first religious organization on the campus to have its own building and a daily devotional program. Present activities include morning watch, noonday services, and Friday Evening Bible Study. Informal discussions on the Christian life and its problems are held during spare time. An important phase of B.S.U. work is with international students. We provide Bibles in their own language and Christian fellowship through our campus activities and state retreats. Twenty have been able to attend our retreats and conventions this year. We have also helped a number of traveling foreign students to visit Christian homes as they journeyed through Louisville.

Our best devotional moments came to us this spring. Dr. Doyle Baird from the Nashville office and Mr. J. Chester Durham from the State office began this fine experience by lifting our spiritual horizons in a between-semester retreat. Shirley Purdy, Harold Wahking and Jim Bergman came to the campus and held sessions on the true meaning of Christian living and personal witnessing. With new insight we began to plan a mission work at Central State Hospital under leadership of Chaplain Barton, who spoke at one of our noon programs. We also organized our first youth revival teams and began a work we hope will use our four ministerial students in next year's activities.

There is a mission field here on our

doorstep at U. of L. in the presence of many internationals and a great potential of Christian laymen who could serve our Master with their chosen vocations.

BROTHERHOOD

Why I Want a Brotherhood At Eastwood

By DOUGLASS JOHNSON

(This article was written by Douglas Johnson, pastor of the Eastwood Baptist Church, located on Highway 60, between Middletown and Simpsonville, Kentucky. The article was written at the request of the secretary of the Brotherhood Department because he heard Brother Johnson tell his men why he wanted a Brotherhood. A pastor, knowing why he wants a Brotherhood and being able and willing to give it some direction, is one of the most important aspects of an enlisted manpower in a local Baptist church.—Forrest R. Sawyer.)

Perhaps you will think me selfish when I indicate to you my reasons for wanting a Brotherhood at Eastwood. To some selfishness I confess but beyond that a Brotherhood will prove valuable to the church and especially to you. Having seen Brotherhood at work in many places I know something of its value.

The first reason for wanting a Brotherhood is because of the fellowship it affords among the men of the church and between the pastor and the men. One of the pastor's basic needs is fellowship with his men. It is possible to have this fellowship without a Brotherhood but not nearly as available as in an organized group. Where else can the pastor come together with so large a group of his men than in the Brotherhood?

This fellowship with the men does not necessarily have to be specifically religious as pointed out in an article by Bob Brown, pastor of Trinity Baptist Church, Lexington, in a recent issue of the *Western Recorder*. It may take the form of a fishing trip, camp outing, or a ball game. To understand men and keep up with their thinking it is necessary to be with them.

The second reason for wanting a Brotherhood is that there are many activities which can be engaged in by a group of men and only a group of men. At the moment there are many things which we could do together.

Let me suggest just a couple of activities.

Our church yard needs much work. Grass cutting, landscaping, and constant attention. We could well spend our efforts to the advantage of our church in such an endeavor.

One of the finest revivals I ever participated in and observed was a Lay-

man's led revival. No preacher has a part in it. A different layman spoke each night. The publicity, visitation, prayer groups were all led by the men of the church. The results were very beneficial to that particular church just as one would be for our church.

There is a third reason for my wanting a Brotherhood here at Eastwood. Many men in our community are not Christians, many more are un-churched, to these we must witness.

These men expect the pastor to see them, invite them to church, and seek to win them to Christ and His church, but it is something extra when the men take an active part in the enlistment of these men. Your work will go a long way in winning these men to Christ and the church.

There is a fourth reason that I want you to make as you get into the work of the Brotherhood. This other reason for Brotherhood will strike you with amazing force as you turn your energy, vitality, and interest into the work of your church.

SUNDAY SCHOOL

Cedarmore Sunday School Conference

By ROY E. BOATWRIGHT



R. E. Boatwright

Cedarmore Sunday School Conference August 6, 7 and 8 offers an unusual opportunity for Associational Sunday school officers and other Sunday school workers to receive inspiration and information which will enable them to do more effective work.

We are fortunate in securing a number of outstanding speakers and conference leaders. Some of these are: Rev. George Fletcher, State Sunday school secretary for Ohio; Rev. Lawson Hatfield, superintendent of new work, Sunday School Board, Nashville, Tenn.; Dr. W. C. Boone, the executive secretary of the Executive Board, General Association of Baptists in Kentucky; and Mr. Chester A. Igleheart, superintendent of promotion, Long Run Association, Louisville.

The program will start at 1:30 p.m. DST on Thursday, August 6 and will close at noon, August 8. This schedule will enable Sunday school workers to be present without missing the Wednesday night prayer service or the Sunday school session on Sunday morning.

Any Sunday school will find it profitable to send the Sunday School Superintendent and other workers to Cedar-

more with their expenses paid by the local church.

Send reservations to the Sunday School Department, Middletown, Kentucky.

TOP TEN CHURCHES IN TRAINING, JUNE 1959

Valley View, Long Run.....	129
Grace, Elkhorn	114
Walnut Street, Long Run	108
Somerset First, Pulaski County.....	104
Highland Baptist, Long Run	103
Carlisle Avenue, Long Run	103
Shively, Long Run	82
Ashland, Pollard-Greenup	76
Fairdale, Long Run	67
Green Acres, Long Run	66

TOP TEN ASSOCIATIONS IN TRAINING, JUNE 1959

Long Run	1,149
Pulaski County	227
Elkhorn	226
South District	162
Greenup	128
Taylor	93
Booneville	89
Little Bethel	88
North Concord	76
Daviess-McLean	69

CHURCH MUSIC

Music Leadership School Features Recreation, Too

By EUGENE F. QUINN



Richard Ham

Mr. Richard Ham, of Walnut Street Baptist Church in Owensboro, will serve as recreational director for the state Music Leadership School at the Southern Baptist Theological Seminary, Louisville, Kentucky, July 27-31.

Mr. Ham will be in charge of the swimming facilities that the seminary is making available for the registrants during the school.

A "Fun Night" and some tours are a part of his plans, as well as some athletic activities.

KENTUCKY BAPTIST FOUNDATION

Large Bequest To Children's Home

By A. M. VOLLMER

Miss Alice Moffett, of Louisville, who passed away June 28, left the bulk of her \$100,000 estate in trust by her will

which was probated in the Jefferson County Court.

The trust provides \$300.00 monthly for her brother-in-law.

At his death the trust will be divided equally between Spring Meadows, Middletown, Kentucky, and Kosair Crippled Children's Hospital, Louisville.

So far as we have been able to learn, Miss Moffett was not a Baptist. This fact should challenge Kentucky Baptists, many of whom have no wills, and many others who have nothing in their wills for the cause of Christ. A will reveals more of the content of the heart than does an obituary.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JULY 5, 1959

	S.S.	Add.	T.U.
Louisville, Walnut Street.....	1190	1	266
Missions (4)	291	1	139
Lou., Carlisle Ave.	930	—	217
Palmyra Chapel	25	4	15
Corydon Chapel	40	—	29
Madisonville, First	749	2	211
Somerser, First	746	2	251
Mission	23	—	—
Elizabethtown, Severns Valley	743	2	163
Missions (2)	70	—	—
Harrodsburg	734	—	177
Missions (2)	36	—	41
Lou., Crescent Hill	727	—	202
Missions (2)	107	—	—
Bowling Green, First	719	—	150
Andrew Mission	106	3	—
Lexington, Calvary	716	4	192
Mission	25	—	—
Mayfield, First	701	—	152
Mission	82	—	—
Hopkinsville, Second	675	—	230
Covington, Latonia	644	—	172
Owensboro, Third	629	—	220
Owensboro, First	628	—	140
Glasgow	623	—	113
Missions (2)	144	1	—
Frankfort, First	620	—	125
Mission (1)	55	—	34
Newport, First	613	—	133
Chapel	79	—	—
S. Newport	47	—	14
Covington, Calvary	596	—	—
Lexington, Grace	580	2	181
Branch	16	—	—
Lou., Beechland	535	—	132
Mission (1)	120	—	43
Lexington, Rosemont	524	4	120
Erlanger	470	—	92
Lou., Hazelwood	468	3	105
Ashland, First	462	—	113
Missions (3)	158	—	—
Lou., Buechel Park	448	7	137
Danville, Lexington Ave.	437	2	73
Mission (1)	37	2	45
Lou., Highland	436	4	157
Danville, First	425	1	115
Missions (2)	98	—	37
London, First	424	—	92
Winchester, Central	415	—	118
Florence	414	2	63
Hodgenville, First	413	—	145
Lexington, Porter Memorial	407	—	130
Lou., Bethany	401	1	78
Lou., Rockford Lane	400	—	125
Franklin, First	393	—	100
Mission	64	—	23
Lou., Farmdale	395	4	109
Mission (1)	91	—	35
Lou., Valley View	394	2	146
Lou., Beth Haven	386	—	158
Lou., Mt. Washington	384	3	112
Russellville, First	384	—	122
Mission	52	—	—
Lebanon, First	379	—	107
Corbin, First	376	1	81
Nicholasville	371	—	100
Ashland, Unity	368	1	104
Henderson, Immanuel Baptist	365	—	—
Temple	67	—	—
Missions (2)	67	—	—
Lou., Deer Park	364	5	51
Davis Memorial Chapel	97	—	35
Lou., Bethlehem	355	—	94
Danville, Gethsemane	355	—	166
Versailles	346	—	64
Frankfort, Crestwood	344	—	128
Scottsville, First	343	—	63
Springfield, First	342	—	90

Walton, First	339	1	153
Lou., Shawnee	338	5	96
Lou., Green Acres	333	2	163
Ft. Thomas, First	325	—	63
Mission	84	—	—
Jeffersonton, First	324	1	79
Owensboro, Eaton Memorial	324	—	142
Paducah, East	315	—	120
Evansville, Calvary	315	—	124
Owensboro, Hall Street	310	—	132
Hazard, First	308	—	73
Lebanon Junction, First	307	—	85
Ludlow, First	305	2	91
Fern Creek, Cedar Creek	299	—	74
Lou., Beechwood	297	3	120
Middletown, First	290	—	96
Lou., Immanuel	286	—	70
Falmouth	285	—	44
Mission	29	—	—
Frankfort, Thorn Hill	277	—	117
Paducah, Twelfth St.	274	2	133
Sonora	264	—	87
Central City, First	264	—	159
Lou., Audubon	255	—	50
Marion	247	—	69
Leitchfield, First	247	—	110
Campbellsville, S. C'ville	244	3	79
Ashland, Pollard	243	5	109
Missions (2)	36	—	—
Covington, First	228	1	129
Mission (1)	42	—	—
Carrollton, First	225	1	55
Owensboro, Buena Vista	224	—	125
Shepherdsville, Little Flock	223	—	50
Hazel	214	—	—
Greenville, First	205	—	72
Middlesboro, E. Cumberland	194	—	60
Ave.	185	—	79
Owensboro, Lewis Lane	170	—	58
Ashland, Fairview	35	—	—
Missions	177	—	100
Earlington, First	166	—	88
Owensboro, Wing Ave.	—	—	—

Paul Prather Returns to Kentucky

Paul Prather, graduate of Georgetown College and a former pastor in Kentucky and Ohio, has recently returned from Ohio and is now residing at Berea, Kentucky. Brother Prather is the past moderator of the Erie Baptist Association in Ohio and served as pastor of several Kentucky churches before going to Ohio. He is taking one year's leave of absence from the pastorate and will be available for supply work in Kentucky during the coming months. Those interested in contacting Brother Prather may do so through Pastor O. B. Milam, Berea Baptist Church, Berea, Kentucky.

►The First Baptist Church of Middlesboro, Ky., has called Dr. Paul Brewer of the faculty of Carson-Newman College, Jefferson City, Tenn., as its interim pastor and he and his family have moved into the parsonage for the summer. The Middlesboro pastorate was made vacant recently by the going of Pastor Alastair C. Walker to Tennessee.

►The funeral of Mrs. Florence Magdalin French, 63, was held at the Highland Park First Baptist Church, Louisville, July 3. Burial took place in Evergreen Cemetery. She was the mother of Mrs. Mildred French Moody, wife of Dr. Dale Moody, faculty member of the Southern Baptist Theological Seminary. She lived at 4613 Crittenden Drive, near the new Fairgrounds. Besides her daughter, she is also survived by her husband, Marshal French, and two other daughters, Mrs. Henry (Ruth) Schultz and Mrs. Jessie (Marie) Hopewell, and one son, Marshal French, Jr.

CLASSIFIED ADS

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Abner McCall Named Baylor Vice-President

WACO, Tex.—(BP)—Baylor University's trustees have voted to shelve the chancellorship system for at least two years and retain W. R. White as president.

Law school Dean Abner McCall will assume active leadership of the university however as executive vice-president. This will leave White free to concentrate on promoting "public understanding" of Baylor's role and needs, and helping raise money for her future. This has been White's desire for some time.

As executive vice-president of the 114-year-old Texas Baptist university, McCall will have full administrative authority over all academic and professional branches.

The 44-year-old McCall has been identified with Baylor University almost continuously since he entered as a freshman student in 1933. He holds B.A. and LL.B. degrees from Baylor and an LL.M. degree from the University of Michigan.

McCall lacked only three months of completing his doctorate degree at the

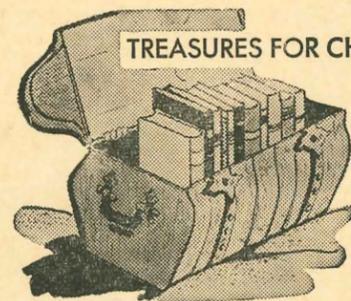
University of Michigan when he came back to Baylor as law school dean in 1948.

A native of Perrin, Tex., McCall was three when his farmer-father died in the 1918 flu epidemic. After four years of struggling to keep the family of four children together, his mother's health broke and the children were placed in the Masonic Home in Fort Worth.

In high school, McCall distinguished himself as an outstanding debater and graduated as valedictorian of his class, winning a scholarship to Baylor. Graduating at the head of his law class at Baylor, he practiced law in Longview from 1938 until 1942, and then went to Michigan for graduate study. For three years, he was an F.B.I. agent; then in 1946, he returned to law practice at Corsicana and Baylor teaching until he became their youngest law school dean.

In 1956, he was appointed by Gov. Allen Shivers to a seven-months' interim term as associate justice of the Texas Supreme Court.

Calling himself a "Baptist, Democrat, Mason, Shriner and family man," McCall is the father of four children and is a long-time Sunday school teacher.



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W. Stanger were slated for places on the program, but Mr. Stanger could not be present, being in the Elizabethtown Hospital. Pastor Elvin L. Clark says that Greensburg Church has voted to proceed with the next steps in its building campaign—air-conditioning, equipping the kitchen, finishing rooms and erecting a parsonage.

Letters of Spiritual Counsel

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Wayne E. Oates

Question: One of my major troubles is shyness. Do you have any suggestions as to how I may overcome this?

Answer: There are many roots to shyness, not the least of which may have been that you have depended upon more talkative brothers, sisters, parents, and others to do all of

the talking and to take all the initiative. You might take a look at this dependency problem and see what you can do about that in all areas of your life.

But one of the most effective things you can do is to learn to be an effective public speaker. If you are near a college, enroll in one of their public speech courses. In your church, get into an active Training Union and learn to speak, pray, and read in public. Shyness is largely a problem of self-confidence, and this can be dealt with by taking definite steps in learning to communicate with groups.

►Mrs. Hugo Culpepper, Argentina, will give a missionary message to the Long Run W.M.U. Quarterly Meeting, to be held at 23rd and Broadway Baptist Church, 2315 West Broadway, Louisville, July 22 from 10:00 a.m. to 12:30 p.m. Mrs. Ivan Cowley, associational stewardship chairman, will give an emphasis on stewardship, and Mrs. Edward Wright, associational Sunbeam director, will speak on "Focusing on Sunbeams." Mrs. John T. Steverson is superintendent of the Long Run W.M.U.

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LAWSON HATFIELD
Speaker

►The *Canadian Baptist*, Toronto, Canada, had a "Centennial Edition" in its June 15, 1959, issue. This is really the second time in the last five years that the publication has celebrated its cen-

tennial. In 1954 the journal observed its centennial because it was started as *The Christian Messenger* by William Winter, a Baptist layman, in Brantford, Ontario. That paper was purchased by

Dr. R. A. Fyfe, and others, in 1859, moved to Toronto and renamed *The Canadian Baptist*. The paper has had 21 editors, including the present Harold U. Trinier.