

## BAPTIST WORLD ALLIANCE 1960

Poster being used in Brazilian Baptist churches in preparation for the Baptist World Congress at Rio de Janeiro, June 26-July 3. The picture here depicts Brazil receiving the world at the foot of the cross.





## GLEANINGS FROM THE FIELD

### HAND OF DEATH KNOCKS

►Earl Warren Angell, the father of Prof. Warren M. Angell, dean of fine arts in the Oklahoma Baptist University, Shawnee, Okla., died at his home in Iliion, New York, April 26.

### P. J. WHITT TO ALABAMA

►Pastor Palmer Joe Whitt has resigned the leadership of the First Baptist Church, New Castle, Ky., and has accepted the care of the North Birmingham Baptist Church, 3314 North 26th St., North Birmingham 7, Ala.

### SUNDAY SCHOOL BOARD

►L. J. Newton, secretary of the Sunday School and Church Building Departments, Maryland Baptist Union Association, will join the Sunday School Board's Church Administration Department Staff June 15. A graduate of Wake Forest College and Southwestern Seminary, Newton has held positions as associate pastor, Dauphin Way Church, Mobile, Ala.; associate in the Training Union Department, Baptist State Convention of North Carolina, Raleigh; and as secretary of religious education for Maryland 1951-57.

►J. P. Edmunds, secretary of the Baptist Sunday School Board's Research and Statistics Department, reports that the 1960 Southern Baptist Handbook issue of *The Quarterly Review* will be off the press in May. Mr. Edmunds cautions that "it should be recalled that the Handbook is no longer a Book Store item, but should be ordered along with other periodicals for the third quarter." The issue contains 98 pages of vital statistics on Baptists and other religious groups, and general facts of interest. Illustrations, charts, and pictorial graphs interpret progress and trends.

### REVIVAL AT FALMOUTH

►Falmouth Baptist Church, Falmouth, Kentucky, just experienced a good spring revival under the leadership of Pastor Robert Hollingsworth, of Cincinnati, Ohio. The music was directed by Sibley Burnett, minister of music for the church. Visible results of the meeting were four for baptism, six transfers of letters and a large number of dedications. The church was strengthened by the services. Sunday school attendance was greater on the last Sunday than the membership of the church. Carl Sears is

pastor of the Falmouth Church, now serving in his thirteenth year there.



Five of the six winners in an essay contest on the subject, "Why I Do Not Drink Alcoholic Beverages," sponsored by the Adult Sunday School classes of Bethany Baptist Church, Louisville. Winners in the girls' division were (left to right): Mary Jane Whittle, first place; Pat Ellis, second place; and not pictured, Connie Schearer, third place. In the boys' division, left to right, Jim Coblin, first place; Larry Hysinger, second place; and Winston King, third place. There were seventeen entries in the contest.

### RETIREMENT COMMUNITY

►The Baptist General Convention of Arizona is proposing a retirement community planned for retiring Baptists where they can spend their golden years in lovely Tucson, Arizona, according to Secretary Charles L. McKay. He says that the healthy, Tucson climate, elevation of 2,540 feet above sea level, in dry sunny weather (357 average sunshine days per year) is an ideal retirement locale, especially for anyone with an asthmatic, arthritic or respiratory problem or just a plain, healthy person. The community for 62-years-or-older youngsters will provide single brick homes for as little as \$70.00 per month, and all within 15 minutes of downtown Tucson. The community will be completely self-contained and provide all facilities for

comfortable, retired living. Anyone interested may obtain detailed information from Charles L. McKay, executive secretary, Baptist General Convention of Arizona, 316 West McDowell Road, Phoenix, Arizona.

## Western Recorder

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

Vol. 134 No. 20 May 19, 1960

### WESTERN RECORDER

KENTUCKY BAPTIST BUILDING  
Middletown, Ky.

Published Weekly by the  
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IN KENTUCKY

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The Baptist World and The  
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**SUBSCRIPTIONS ON THE BUDGET PLAN** are considered continuous unless notice of suspension or cancellation of the plan is sent to the Western Recorder office thirty days in advance of expiration date or before the end of any quarter in the subscription year.

The WESTERN RECORDER cannot assume cost of making cuts. This must be borne by persons or organizations sending pictures.

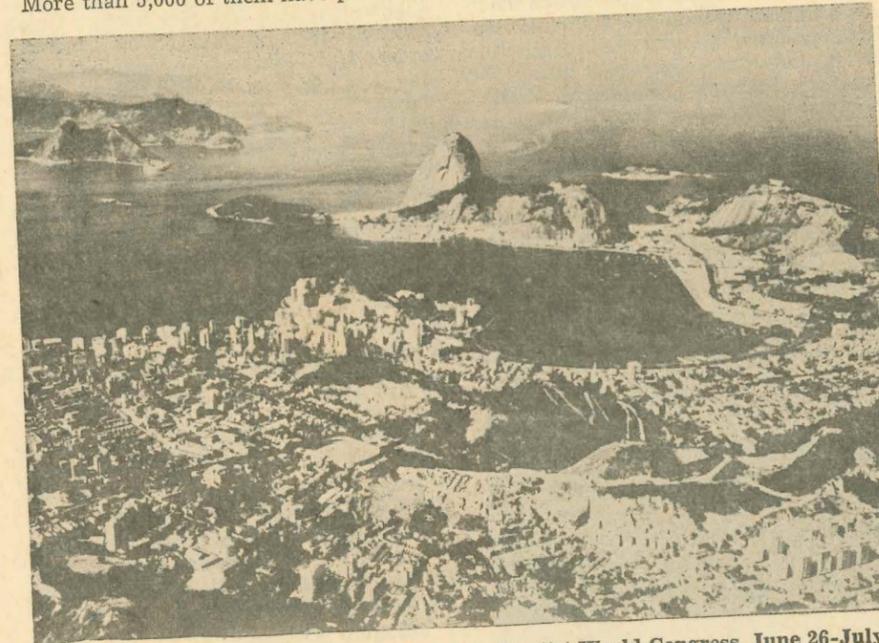
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## Rio Baptists Will Be Ready to Be the Hosts For the Tenth Baptist World Congress

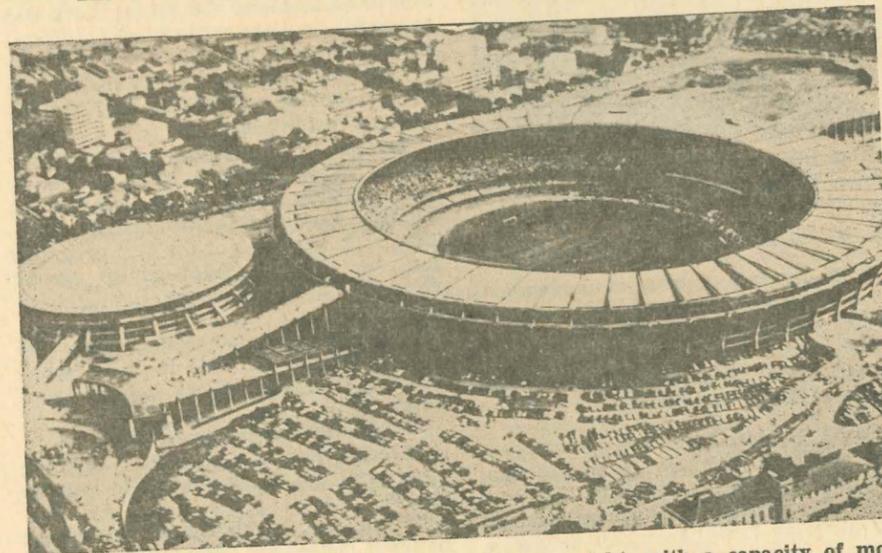
By CYRIL ERIC BRYANT, Director of Publications, Washington, D. C.

Brazilian Baptists are planning big for the tenth Baptist World Congress, meeting in Rio de Janeiro June 26-July 3. More than 5,000 of them have paid ad-

vance registration fees for the Congress, Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance, learned on his arrival here to confer with Edgar



Aerial view of Rio de Janeiro, host city to the Baptist World Congress, June 26-July 3. The famous sugar loaf is shown in the upper center of the photograph.



Giant Maracanao Stadium, the larger circle to the right, with a capacity of more than 150,000, will be the scene of a Sunday afternoon evangelistic rally closing the tenth Baptist World Congress at Rio de Janeiro, Brazil, June 26-July 3. Evangelist Billy Graham will speak there. The Maracanao Stadium, the smaller circle to the left, with a seating capacity of 25,000, will be the scene of the week-day sessions. Both meeting places are among the world's foremost examples of postless architecture. Congress messengers will represent 23,000,000 Baptists in 106 countries who have fellowship through the Baptist World Alliance.

Hallock, Andre Peticov and the other 165 members of Congress arrangements committees.

Dr. Ohrn liked what he saw: "The people of Rio are busy at work. They are not missing any opportunities to make this one of the greatest Alliance meetings in history."

Dr. Ohrn visited the 20,000-seat Maracana Stadium where week-day sessions of the Congress will be held, the 155,000-seat Maracana Ginasia where Evangelist Billy Graham will speak on the session's closing Sunday afternoon, and a half dozen other meeting places where sectional meetings will be held.

He talked also with committee chairmen about arrangements for chartered bus transportation between Rio hotels and the meeting places, about hot lunch and box lunch service at the Ginasio each noon of the Congress, about interpreters and money exchange and cable facilities, about press room and radio and television arrangements, and dozens of other things that are important for the smoothness of the Congress and the comfort and convenience of visitors.

"These people seem to have thought of everything and are determined to have all things ready," Dr. Ohrn reported.

Dr. Hallock, general chairman of arrangements, hopes for a total registration of 20,000 delegates or messengers, representatives of the 23,000,000 Baptists in more than 100 countries of the world. He undergirds his estimate by predicting a minimum of 15,000 from Brazil.

The sky will be the limit for attendance at the closing session in Maracana Ginasia. Everyone in the Greater Rio area is being invited to attend this service. Rio leaders believe its 155,000 seats can be filled, and that a "greater than Pentecost" response might result from Mr. Graham's evangelistic appeal.

### Rio Physicians to Care for Sick

Arrangements committeemen for the tenth Baptist World Congress hope that no one gets sick during their eight days in Rio. But just in case they do, there is medical help aplenty.

A staff of 25 Baptist doctors will be on duty, and medical service will be available 24 hours daily. An emergency hospital where the Congress sessions will meet, and ten beds are being held in reserve at the city hospital for Congress visitors. Three ambulances will be standing by for the trip.

This preparation is typical of the care to which the Brazilian Baptists are going to assure a smooth-running Congress.

### Rio Post Office Box

Post Office Box 1770, Rio de Janeiro, will be the mailing address for people attending the tenth Baptist World Congress. The address reads in Portuguese, Caixa Postal 1770, Rio de Janeiro, Brasil. But either the English or Portuguese spelling is acceptable.

Edgar Hallock, general arrangements chairman, said that all mail received at this address will be carried by Rio Baptist committeemen to the Maracanao Ginasio for distribution through a post office maintained for Congress delegates.

#### Visitation Before and After Rio

The deeply moving experience of visiting mission stations on the South American frontiers of Christianity will be available to those who plan early for their trip to the 10th Baptist World Congress.

The Baptist World Alliance feels that it will be a spiritually enriching experience to visit mission fields sponsored by Canadian Baptists, American Baptists and Southern Baptists in South and Central America and the Caribbean.

Many mission stations can accommo-

date only a few visitors a day, however. Brownell Tours of Birmingham, Alabama, official travel company (for North America) for the 10th Congress, is working closely with the Baptist World Alliance to permit as many as possible to visit the missions.

Through local travel agents, Brownell offers a wide assortment of tours which will include all the mission fields.

American Baptist Convention mission stations are located in Cuba, El Salvador, Haiti, Mexico, Nicaragua and Puerto Rico. The Canadian Baptist Convention sponsors a mission in Bolivia. Southern Baptist Convention missions are in Argentina, Brazil, Chile, Colombia, Costa Rica, Cuba, Ecuador, Guatemala, Honduras, Mexico, Panama, Paraguay, Peru, Uruguay and Venezuela.

Complete details can be obtained from local travel agents.

Kaiku, Finland; Walter Paulo, Die Gemeinde, Germany.

And the following from the U.S.A.:

R. T. Andrews, The Baptist Voice; John W. Bradbury, The Watchman-Examiner; Gainer E. Bryan, The Maryland Baptist; Horace F. Burns, Baptist New Mexican; James Cole, Baptist Message; James Duncan, The Capitol Baptist; Arthur L. Farrell, The Michigan Baptist; W. C. Fields, The Baptist Program; Marse Grant, Biblical Recorder; R. Dean Goodwin, The Crusader; J. T. Highbaugh, The National Baptist Union Review; John J. Hurt, The Christian Index; L. H. Moore, The Illinois Baptist; Joe T. Odle, The Baptist Record; E. J. Odom, The Indianapolis Recorder; Richard N. Owen, Baptist and Reflector; Willis J. Ray, Rocky Mountain Baptist; James M. Sapp, Brotherhood Journal; John C. Slemp, Missions; W. G. Strehner, Florida Baptist Witness; Miss Willa Thomas, The Indianapolis Recorder, and C. R. Daley, Western Recorder.

### Program for Youth Warrants One for Aged

LOUISVILLE, Ky.—(BP)—If a church devoted a special program to youth, it must also consider a special program for its elderly members.

"The young are facing life; the elderly are facing eternity," declared Earl B. Edington, pastor, First Baptist Church, St. Petersburg, Fla.

Edington addressed the section on aging at a church and social work conference here jointly sponsored by Carver School of Missions and Social Work and the Southern Baptist Christian Life Commission.

The conference was held on the campus of Carver School, Southern Baptist educational institution.

Because St. Petersburg attracts many retired people, it has a large number of aged persons living in the city. First Baptist Church of St. Petersburg is considered to have one of the best programs for the "Golden Age" group among churches in the Southern Baptist Convention.

Edington told the section there are three concepts to keep in mind when working with the elderly church members:

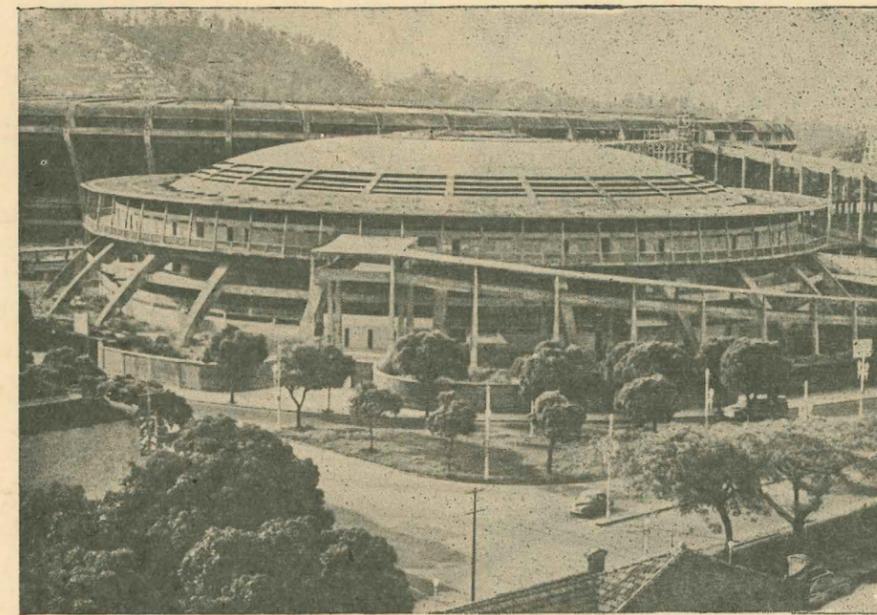
"First, they are not oddities."

"Second, they can do almost anything others can do. They simply do it more slowly."

"Third, the church would succeed far better if it does not have too much regimentation in dealing with these people."

Any plans by the minister to reach the aged members, he said, must be related to the total community program for the aging.

These elderly people "want to be loved, want to be used, and want to be wanted," he continued.



Maracanao Stadium, site of week-day meetings of the Baptist World Congress. It is the smaller of the two meeting places. The larger Giant Maracanao Stadium can be seen in the background.

### Press Makes Plans For Coverage of Rio Congress

WASHINGTON, D.C. (B.W.A.)—More than 25 editors and newsmen from outside Brazil have made reservations with the Baptist World Alliance office here for representation at the tenth Baptist World Congress in Rio de Janeiro, June 26-July 3.

In addition to the newsmen, the National Broadcasting Company of New York is sending a television crew to photograph the Congress for later showing in the U.S.A. Dr. Paul Stevens of the Southern Baptist Radio and Television Commission will coordinate this activity.

C. E. Bryant, director of publications for the Alliance, said that the press room in Rio will be staffed by bi-lingual personnel, and that Congress reports will be distributed in both Portuguese, the language of Brazil, and English.

David Gomes, executive secretary of the Brazilian Baptist Home Mission Board, is serving as publicity chairman for the Rio arrangements committees and is registering Latin American newsmen, who are not included in Bryant's list.

Those newsmen who have registered with the Washington office thus far are: A. C. Prior, The Australian Baptist, Australia; R. Cecil Moore, La Voz Bautista, Chile; David Jackson, The Baptist Times, England; Teuvo Aaltio, Totuuden

## Executive Board Approves Final Survey Report

### Changes in Western Recorder and New Name for General Association Proposed

After two and a half years of intensive study and deliberation, the final survey report on the reorganization of the General Association of Kentucky Baptists has been approved by the Executive Board and will be passed on for consideration by the 1960 General Association messengers. The present Survey Committee has been at work a year and a half. An earlier committee, which served one year, reported to the General Association in 1958. The entire report of this committee was referred to the Executive Board for further study, except the section dealing with Kentucky Baptist educational institutions. This section was killed. The Executive Board in turn appointed its own survey committee which brought a final report to this May 10 meeting of the Board.

The final report contained recommendations for some changes in the *Western Recorder*, proposals for a name change of the Kentucky Baptist group, and job descriptions for a secretary of evangelism and a business manager. The *Western Recorder* changes will bring the paper into close relationship to the Executive Board and will call for the participation of the Executive Board in the election of the editor. The proposed name changes called for a Kentucky Baptist Convention instead of the present name of General Association of Baptists in Kentucky. The moderator would be called president and the associate moderators would be known as vice-presidents.

#### The Western Recorder

The main changes for the *Western Recorder* would increase the number of directors of the paper from nine to twelve, would call for an annual review by the Executive Board of the budget and financial reports of the paper, and will affect the manner of electing the editor.

The present plan of operation of the paper by a board of directors elected by the General Association will be continued if the recommendations are accepted. The board will be increased, however, from nine to twelve members with each geographical section of the state represented.

The manner of electing the editor will be changed in order to give the Executive Board voice in the choice of an editor. The editor would be elected by nomination of the paper's Board of Directors subject to the approval of the Executive Board. Presently the editor is elected by the Board of Directors alone.

Another change calls for the budget and financial reports of the paper to be presented to the Executive Board annually for review. The present plan of financial operation only calls for annual financial reports to the General Association.

Other sections of the recommendations reaffirm the independence of the paper and the freedom of the editor and called for the enlargement and expansion of the paper by the General Association through its Executive Board.

Carroll Hubbard, Survey Committee chairman, presented the report and said it had the unanimous endorsement of the Survey Committee members, the *Western Recorder* directors, and others who have conferred over a period of a year and a half on the matter. Hubbard predicted a new era of service and ministry for the paper if the recommendations are accepted by Kentucky Baptists.

The *Western Recorder* is the second oldest state paper in the Southern Baptist Convention having been started in 1825. Its present circulation is 70,120.

#### Changes in Constitution and By-Laws

Part of the survey report included a rewritten constitution and by-laws which recommends changing the name of the state group from the General Association of Baptists in Kentucky to the Kentucky Baptist Convention. Names of officers will also be changed if the 1960 association gives approval to the recommendations. The present moderator will become president and the assistant moderators will be called vice-presidents.

The Survey Committee, in recommending the name changes, pointed out that most other Southern Baptist Convention states already use the terminology recommended. The new constitution also would prevent the convention president from succeeding himself. The president's term would be one year. Presently the moderator is eligible for two successive one year terms. Other sections of the survey report provided job descriptions for the secretary of evangelism and the business manager of the Executive Board.

#### Beth Hayworth Resigns

The Board also heard routine reports from its various committees. One recommendation of the Administrative Committee, which was approved by the Board, calls for remodeling the W.M.U. offices

in the Baptist Building to provide additional office space.

The Board accepted with regret the resignation of Miss Beth Hayworth as assistant to the Baptist Student Union secretary. Miss Hayworth, who has served in the Student Department for 11 years, will accept a similar position in Louisiana. Minor improvements at Cedar more, the state assembly grounds, were also approved.

#### Budget Deficit

Executive Secretary W. C. Boone reported that Cooperative Program receipts for the first half year were \$25,000 ahead of last year at the same time, but \$70,000 short of the goal. He announced the Denominational Loyalty Day for June 26 when Kentucky Baptist churches will be asked for a special supplementary offering for the Cooperative Program.

The meeting was presided over by Chairman Harold Tallant, pastor of the First Baptist Church, Madisonville. Leon Larimore, pastor of the Third Avenue Baptist Church in Louisville, was elected secretary of the Board to replace Clyde Freed who moved from the state. Perry Ginn, pastor of the First Baptist Church, Princeton, was elected assistant secretary.

### CLASSIFIED AD

FOR SALE—1950 Chevrolet school bus, 48-passenger, extra nice inside and out, in good condition mechanically, priced to sell. Call or write B. C. Wilson, 2005 Trevillian Way, Louisville, Zone 5, Kentucky. Phone GL 4-0646.

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Time For a Change?

The time seems to be ripe for a change in the headquarters of the Southern Baptist Executive Committee. Constituted in 1927 the Executive Committee has always used the facilities of the Sunday School Board in Nashville for its base. Chattanooga and Birmingham made bids for the Executive Committee back in 1927 and 1928 but Nashville seemed a natural at the time.

Indeed the Sunday School Board has been gracious beyond reasonable expectation in its hospitality and generosity. Office space has been provided along with assembly and conference rooms for the Executive Board through the years and this in spite of rapidly increasing needs of the Sunday School Board and the Executive Committee for additional space.

It has become more and more apparent in the last few years that separate and more spacious quarters were needed for the Executive Committee. In light of this the Sunday School Board graciously offered to renovate the old Frost Building in Nashville and give it to the Executive Committee for separate quarters. This seemed to be the solution and plans proceeded in this direction until recently.

In February the City of Nashville slapped a tax bill of approximately \$130,000 on the Sunday School Board for every piece of its property in the city. This included the Frost Building which was about to be renovated for the Executive Committee. Immediately the idea was revived that the Executive Committee move to another location.

Wheels have turned since then and special consideration is to be given to the matter at the meeting of the Executive Committee in Miami Beach prior to the convention. The Sunday School Board has once again come through by promising to the Executive Committee for a new headquarters the \$1,200,000 earmarked for renovation of the Frost Building if the Executive Committee relocates.

There are good reasons for moving the Executive Committee headquarters. The taxation problem is not one of them. Certainly the property used by the Executive Committee should be tax free if any property used for religious purposes is exempt, but an appeal in Nashville could probably achieve this. Besides, such tax problems could be encountered at any time in any other city.

There are two good reasons for moving the Executive Committee to another location. One is geography. In 1927 Nashville was as central for the Southern Baptist Convention as could be desired, but not now. We have gone west and north since then. In the last twelve years the rate of increase in the number of churches west of the Mississippi has been twice the rate east of the river, and in membership the increase

across the river has been 70% to 49% east of the river. The per cent of the total membership living east of the river has been continually dropping and now stands at 62.

The best reason for moving the location is to insure the complete separation and independence of the Executive Committee. Being so closely related to the Sunday School Board is not good for the Executive Committee or the Sunday School Board, though there has been no suggestion whatsoever of any influence exerted by the Sunday School Board. In fact, the Board does not even receive an appropriation through the Executive Committee as is the case of most other agencies. Somehow, however, there is a growing tendency to consider Nashville as the image of power for Southern Baptists, and this is not good. Removal of the Executive Committee would help this.

Where should the headquarters of the Executive Committee be? James Duncan, editor of the District of Columbia CAPITAL BAPTIST, has suggested Washington, and H. H. McGinty, Missouri Baptist editor, has suggested the mid-west. Some advantages of Washington are obvious, but the disadvantages are more obvious. The mid-west suggestion makes sense.

It's only fair to our Western brethren that they not have to come so far for so many things so often. Think of the cost of coming this year to Miami Beach for the far western messengers. A committee on relocation has already visited Memphis and Tulsa. Memphis is little better than Nashville in geography though a wonderful Baptist town. Tulsa sounds good, as would a number of other places in the mid-west. Some believe the Executive Committee should not be located in any city where a major Southern Baptist agency or institution is located. This also makes sense.

Maybe the tax bill in February from the City of Nashville to the Sunday School Board was providential. Who knows? Before this convention is over, Southern Baptists and Oral Roberts might have headquarters in the same city.

Warm Hearts and Burning Backs

This week sees upwards toward 15,000 Southern Baptists invading America's wonderland—Miami Beach. For many it is a business-pleasure trip and the only vacation of the year for some Baptists and their families.

From the number of Baptists on the beaches, it is hard to believe mixed swimming is frowned on by some Baptists and the shiny automobiles and Sunday-best clothes do not betray the limited expense accounts of most messengers. Baptists don't have the money to throw around which many have who frequent this Gold Coast, but they more than make up for it by

throwing themselves into the joyous fellowship and unsurpassing inspiration of a Southern Baptist Convention.

When it comes to business the messengers have reason to hope for a breather this year. The last two conventions have been dominated by the survey report of the reorganization of the convention, and the tragic controversy of Southern Seminary has also clouded the last two meetings of Southern Baptists. With the survey completed and the controversy cooled, messengers might breathe easy and settle down to enjoy the great messages of the program.

This is not to say that excitement and tension couldn't take over any session, as anyone knows who has ever attended a Baptist business meeting. There are several issues that could provoke warm discussion if introduced by some messenger or included in some routine report.

The most sensitive of these is the race issue. Someone usually tries to inject this matter into the convention, but fortunately good sense and restraint have prevailed. The news releases concerning race discussion from the national Methodist meeting in Denver in the last few days should serve to warn Baptists that little good, much harm, and no progress can come from such discussions. Such deliberations are seldom truly reported by the secular press and repercussions all over Southern Baptist territory are harmful.

It is always to be remembered that a convention is out of place in making pronouncements expected to be heard or heeded by local congregations. On the race issue we have all views present and practiced in the Southern Baptist Convention. A few churches are fully integrated, some are in the process, while most are a long way from any such consideration. The congregational form of church government makes this, as well as other matters, purely a local decision.

Two other current hot topics in the religious field are the charges of Communist infiltration in American churches and clergymen and the issue of a Roman

Catholic serving as president of the United States. Several of the Southern Baptist state groups took a stand last Fall on the possibility of a Roman Catholic president but it is not likely this will be done by the Southern Baptist Convention. Highly unlikely also is any serious mention of the question of Communism in American churches. No charge of Communist leaning by Southern Baptist churches or preachers has come from responsible sources, and there is, therefore, no demand for any statement. Not enough Southern Baptists believe the lately made charges against other religious groups and personalities to bring any expression from the convention.

The one surprise at the convention might be a proposal to move the headquarters of the Southern Baptist Executive Committee from Nashville, Tennessee. Sentiment for such a move has been present a long time and has been developing rapidly lately and might reach the point of recommendation this year.

If the convention turns out to be a breather, it will be a well deserved one. For some it will be the greatest of all conventions, as every convention is. An oft' heard remark will be, "It's wonderful when you get here, but what a distance to come!"

Most messengers will return from the convention with a sunburn and a supply of the daily bulletins of the convention sessions. The sunburn might lead the home folks to believe their pastor cut much of the convention, were it not for the realistic report he gives with the help of the bulletins covering the sessions he missed.

A poor editor is expected to sit in the press section and get every word and grunt. In full view of everyone, his absence is so conspicuous as to take some joy out of playing hooky. Who wants to go to Miami Beach and spend all the time in the press section? I'm staying home. George Raleigh Jewell will cover the beaches and the convention for the WESTERN RECORDER.

BAPTIST FORUM

NUMBERS OR NAMES?

Editor:

It seems that the average American is no longer a face but a series of numbers.

For example my car license is W256 275 098 374, my car tag is 415 400. The hospital doesn't want my name, it wants my Blue Cross number which is 586603. Out of my wallet falls my Social Security card, number 403-40-6561. Since July 4, 1954, the Army has referred to me as Er521 50 707. I lost the letter telling me that my car insurance was due but I wrote the company and sent a check anyway. They wrote back and said: "In reply to your letter always refer to your account number which is 577 852-B30-17.

The other day I mailed in \$5.00 for my savings account. After a long wait a reply arrived. "The long delay in re-

ply to your letter is due to the fact that you did not refer to your account number. It has taken all this time to identify you without your number. Hereafter, you must always refer to your number 2072."

When I call my folks in Ashland (usually collect) the wearied voice of the operator demands, "What's your number?" RO 5-6371 I answer.

The bank has lost interest in me and have given me a number, 840-260-4.

My book club account number is 25886. My mail man has me numbered bered as Box 81.

I am sick of numbers, aren't you? Pretty soon when a baby is born Uncle Sam will tattoo his number on the sole of his right foot for ready reference. It's getting so bad you have to have a mind like an I.B.M. machine or else you have to carry a card index with you for ready reference.

More and more in numberless ways we are being numbered. Society may tend to diminish individuality and to discredit personality but from all of this, Jesus Christ, by His Gospel, rescues us and endows us with the right to be the sons of God.

When we remember the death of our Lord, it is important to remember that He died for persons. John says of Jesus, "He calleth His own sheep by name." He is not shepherd of a faceless, nameless flock. Jesus reported the joy in Heaven over the repentance of a single sinner, and Paul, who covered the whole world of the Roman Empire in his zeal for the salvation of men of all races, could say of Christ—"He loved me and gave Himself for ME."

Christ urged His disciples to rejoice not that their numbers were registered, "But rather rejoice," he cries, "because your names are written in Heaven." And in that land of Heaven, John saw standing before the throne a great multitude which no man could number.

Elizabethtown, Ky. Gene B. Waggoner

# LIFTING LIFE'S LIMITATIONS

Convention Sermon by RALPH A. HERRING, Winston-Salem, N. C.

Matthew 15:21-28; Ephesians 3:8-11

Lest you be lulled by what is intended to be a pleasing alliteration in this statement of my subject, I warn you that the word "limitations" is not so innocuous as it sounds. The situation described by it more often than not is the father of frustration which in turn has sired a wretched brood of emotional disorders to scourge our civilization. The story told in our text reveals a veritable patchwork of limitations. Notice some of them for there are instructive parallels with which we as a Convention may readily identify ourselves.

In that Syro-Phoenician home a mother's love had run its limit. There was a condition with which she could not cope. Scripture says the disorder was demonic. The girl lay "grievously vexed with a demon."

Another limitation disturbed this mother's heart. She was born a Gentile; Jesus was a Jew. The race issue is not new in history. The problem it poses is the product neither of time nor place but arises from that mysterious thing called human nature. Yet we Southern Baptists find ourselves amid circumstances where we are challenged before the world to show how this limitation may be lifted by the grace of Jesus Christ.

Our text names yet a third limitation—unexpected and utterly incongruous. I refer to the apparent unconcern among those about Jesus, not to say of our Lord Himself. For it was He upon whose seemingly deaf ears fell repeatedly the cry for help. From His lips there issued the hard words, "It is not meet to take the children's bread and cast it to the dogs" (v. 26). As for the disciples, their concern was for themselves. "Send her away; for she crieth after us." She was becoming a nuisance.

Life's limitations! I have called your attention to them in this situation, not that I intend to follow them out one by one, but in order to show that here, indeed, we have a *bona fide* case. For if the limitations described in the text are real and relevant to our day, we may hope that the way by which they were lifted is valid and instructive also. Note further that our story comes to focus not upon the limitations of man but of God. That is the important point. Quietly this Syro-Phoenician woman took her stand in faith and thus lifted the limitations under which our Lord was laboring. In the liberty which she gave to Him she found her own. This is the message of the text.

## The Limitations of God Tragically Misunderstood

If the idea of God's limitations seems strange to you, remember that God is love and love's great longing is to be

loved. For God this means that He must not only assume the limitations of Creation but of redemption as well—a Lamb slain from the foundations of the world. The God whom Jesus reveals is One who willingly accepts limitations and works under them. The text requires us to consider only two facets of this tremendous truth:

### Sobering Implications

The expression of this truth is sobering, indeed. For the Syro-Phoenician mother it meant the misery of utter frustration, while her daughter lay grievously vexed with a demon. It meant repeated cries to deaf ears, the chill of unconcern, and the sting of racial discrimination. Under this heading may be listed all the miseries of mankind. Accidents, disease, crime with its untold heart-break and oppression—all of these terrible things we can account for only by saying that God permits them. He does not will them. He would do differently about them except for the limits He has assumed. Sobering, indeed, are the emotions which steal over us as we reflect upon this mystery.

"This good God—what he could do if he would,

Would, if he could—then must have long since:

If so, when, where, and how?"

Browning: *Bishop Blougram's Apology*

### Accent on Position

The other facet of this baffling truth which the story before us emphasizes is the limitation imposed by position. Quite clearly Jesus could not at first respond to the woman's cry because of the restrictions of His position. He wanted to help her but He was not in a position to do so—and in this, too, He reveals God.

The limits of God's position are not readily understood, but when they are pointed out to us they are both natural and reasonable. It stands to reason that the Creator is limited by the presence of others who bear His likeness and, also, by the position He occupies among them. We find this clearly illustrated in the family relationship. A husband and wife who have children are not so "free" as another couple who have no children. Then, again in the family, the father is limited by his position. He cannot do for one child what he might were it not for his responsibilities to others in the family circle. He may not be able to comply with Junior's request because of what it would mean to Little Sister.

But although this seems reasonable enough in the larger picture, like the Syro-Phoenician woman we have difficulty in applying it to specific instances. For example, she was unaware of the

way God had chosen to get to the Gentiles. To her His successive ages or administrations meant nothing and the distinction He drew between Jew and Gentile was only a nuisance. I think of this entire incident in terms understood by any golfer. Our Lord here is simply recognizing the fact that He was out of bounds. Any golfer knows he is free to walk out of bounds but not to play the ball. In some such way the limits which the Master had assumed forbade the play, however much He wanted to make it!

But before we look in condescending pity upon her ignorance, what about our own? What do we know or care about God's position and His over-all purpose? The book of Ephesians gives answer to these questions. That loftiest of all epistles runs a striking parallel to the story before us and most clearly defines God's position in relation to our entire missionary task.

I refer particularly to "God's open secret" found in Ephesians 3:8. With Paul's first point we are familiar enough: "to preach unto the Gentiles the unsearchable riches of Christ." All well and good—a glorious task! Let's get to it! But wait! This, indeed, is our assignment but the purpose which gives that assignment its meaning in God's scheme of things follows. There is a second point: "And to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:9-11 ASV).

And what bearing has all of this upon us and our missionary task? I will tell you! We live in a world which worships at the shrine of science. The scientist, a test tube in one hand and a transistor in the other, has all but flattened the universe into one dimension, that of physical cause and effect. There are, of course, some who plead in the name of religion for another dimension. They would allow for God but, even so, to them religion seems strictly a divine-human encounter. But Paul pleads for yet a third dimension, for successive ages, for wider scope and greater depth. He insists that God's workings are conditioned by angelic hosts, created intelligencies in serried ranks who people the heavenlies. That which God does is necessarily limited by them, even as in the case of Job. Nor are they simply spectators of this drama of redemption; they are participators, themselves profoundly affected by its outcome. The fulfillment of the divine purpose is to be realized in cosmic circumstances.

In our neglect of this "open secret" we are like a man who comes to the president of a bank pleading for financial help. Ignorant of the financial procedures involving depositors and directors,

he sees his problem as strictly between the two: "You've got it," says he, "and I need it; why not let me have it!"

As a denomination we seem largely content with "preaching the unsearchable riches of Christ." This has become "our program," and a glorious program it is. But I fear lest we have not kept this assignment in line with God's purpose of the ages. We have, rather, allowed ourselves to be taken over by what I would call the logic of our own procedure at the expense of the administration of God's mystery. But we must remember that following out the logic of the situation is the world's way, the way of knowledge working through power. God has a different way: not the logic but the mystery of the situation—faith working through love.

In logic we argue the more preaching of the gospel, the better; enough of it and the world is won! But there are factors deeply disturbing. The population increase is outdistancing us. In the world today there are easily a billion more souls who have never known the gospel than when the Great Commission was first given. And, again, the nations "most Christian" are about to collapse under the weight of their own moral corruption. It would seem the result of our logic with its multiplied activity has taken a frightful toll in character and spiritual maturity. The church has become increasingly just another organization—less and less the Body of Christ.

We have done wrong to overlook the companion truth which Paul makes in the great passage. The dispensation of the mystery to which he refers is needed ballast to preaching the unsearchable riches of Christ. It would serve to inject into our witness a sorely needed emphasis upon depth and quality of Christian living.

Yes, the lesson of the Syro-Phoenician woman is imperative for us now. We must learn, as she learned, that God has assumed certain boundaries—voluntarily, wisely, in perfect keeping with His own nature and purpose. We cannot be ignorant of His position among the heavenly hosts and at the same time work intelligently with Him.

## The Part of Faith in Lifting God's Limitations

The more clearly we understand the limitations under which God has chosen to operate, the more readily can we appreciate the significance of faith in His scheme of things.

### The Quality of Her Faith

The glory of the Syro-Phoenician woman's faith was that it expressed her intelligence, her humility, and her daring. But not at first. You see, she came to Him as an Israelite would come. She kept calling, "Have mercy on me, O Lord, thou son of David." Hers was not the right to use that title; it belongs to the Jew. But she was quick to learn.

Refusing to be offended either at the silence of Jesus or at His words about throwing children's bread to the dogs, she was intelligent enough to see her place, humble enough to accept it, and bold enough to press the advantage in the situation as summed up in the Lord's simile. It was not a question of throwing children's bread to dogs, but of children wantonly pushing the Bread of Life off the table where dogs could get it, as was proved by His own presence in her Gentile territory. With glowing face and warmth of tone, Jesus responded in one of His rare tributes of praise, "O woman, great is thy faith: be it done unto thee even as thou wilt." The divine chronicler adds, "And the daughter was healed from that hour."

Our trouble is that we do not want to accept the limitations which in His sovereign will God has chosen for us and for Himself. In our pride we do not want to accept them even if by accepting them we could remove them! I think the racial situation is a case in point and inasmuch as the text makes much of it and I alluded to it in the beginning, let me say a further word in the light of what we have just now observed about the Syro-Phoenician's humility, which was the secret both of her understanding and boldness.

On the one hand in this race issue is the man who apparently refuses to recognize the basic fact that the created must share with the Creator the limitations of creatorship. The distinction between races inheres in the natural order. However it came about, the responsibility for it rests ultimately with the Creator. In Colossians 3:11, God speaks of the new man "where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian and Scythian, bondman and freeman, but Christ is all and in all." This verse has been quoted as though God were working toward the goal of a raceless, sexless, classless, sameness in humanity. But such an interpretation is contrary to all that God has revealed of Himself. Grace does not erase the distinctions God has made. Rather it enhances them. For example, art is an appreciation of things that differ, their subtleties and harmonies within the whole. The humble heart knows this and rejoices to see God's artistry become evident in the variegated wisdom of His redemptive purpose.

On the other hand is the man who apparently refuses to accept the fact that he has a brother with a dark skin, that the same Creator made them both in His own image and likeness. The penalty of his pride is blindness—blindness not to the Negro at his side but to the image of God in him. That is the pitiful part for God's image is unmistakably there and the vision of it makes all the difference.

### Faith's Role in Lifting Limitations

Let us go a step further now and in-

quire what is there in faith that makes it possible for the Lord to do in one moment what He could not do in another? How were the "ground rules" changed so that the play was no longer "out of bounds"? Or were they changed? In short, how does man's faith remove God's limitations?

The answer to this question, I think, lies in the fact that in the larger picture faith was the basis on which God assumed the limitations in the first place—faith in Himself since there was none other. "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me" (Isa. 63:5). When this faith, inspired in men, returns again full blown and mature to God in the presence of the heavenly hosts, limitations are off. They have served their purpose.

The famous violin virtuoso Nicolo Paganini in addition to being one of the greatest violinists of all time, excelled also in showmanship. We are told that once in the midst of a concert, as though tuning the strings of his violin, he snapped first one and then another, and finally—as the audience gasped—another. Then dramatically presenting his instrument for all to see he exclaimed, "One string and Paganini!" The thunderous ovation which followed his completion of the number vindicated a thousandfold the confidence in himself which inspired his daring. But it does not follow thenceforth that he played only on an instrument of one string!

Thus, it is the nature and province of faith to cast off limitations. The basis on which they were assumed becomes, when fully vindicated, the basis also on which they are set aside. Is not that the reason Jesus said, "All things are possible to him that believeth"? Faith alone knows a God that is infinite. Only to the believer is our Lord really free to work; to others "he could there do no mighty work because of their unbelief" (Mark 6:5). Yes, understanding and accepting life's limitations, it is our privilege in the exercise of faith to remove them and to enjoy God's infinite power to save.

## Man's Limitations Lifted In Happy Sequence

The unmistakable conclusion to which the story now brings us is that the woman's interests and those of Jesus were inseparably linked together. The lifting of His limitations meant the lifting of hers also.

### As Found in Experience

The distraught mother got all that she came to Jesus for. Picture her homecoming—her little daughter no longer vexed by the unclean spirit, resting relaxed and responsive to the delights of mother-love and home. But she got more—much more—than she asked. In her heart besides was the undreamed of gladness of the Master's praise. No joy

on earth can equal that. What would that joy have been could she have known that the story of her faith would be recorded in the gospel of Jesus as an inspiration to all the ages to come!

And what did it mean to Jesus? His certainly was the joy of redemptive love moving in answer to need. Yes, but vastly more. His was the joy also of vindication. The cruel silence of Jesus and His hard word about dogs under the table were all justified by the woman's triumphant faith and nothing could give Him greater satisfaction.

#### The Larger Reason

We are not able to see the reason why God delights in man's faith in Jesus Christ. God's power is not in question. Of course He could cast out a demon! If He is God at all, the power to do so is His. The question centers not upon God but upon man—or in this case the woman. Would she understand the way in which God has chosen to work in such cases? Would she stoop to conquer? In short, would she offer the kind of faith that God could honor? That was the question—and is. To put it another way, the question is not whether God is able to straighten out the affairs of this rebel planet but will man understand and consent to the way He is pleased to do it? God can make a bad man good, yes; but will a bad man choose to let Him do so? That is the question. Faith answers, Yes!

Faith in Jesus Christ is at one and the same time God's vindication and man's. When God would create man He said, "Let us make man in our image, after our likeness: and let them have dominion over . . . the earth" (Gen. 1:26). With what consternation do you think such an announcement would be received by the principalities and powers, and all the created intelligencies of the unseen realm! Remember that in Scripture there are unmistakable overtones of an unsolved tragedy prior to that which befell men in the Garden of Eden. With eternal issues still in the balance would God now bring into being this frail creature of the dust, endow him with His own capacities and likeness, make him free to choose, and then entrust him with dominion over the earth? What divine madness is this!

But came the day of an even greater wonderment. In utter amazement the angelic hosts must have watched the Man Christ Jesus come to grips in mortal agony with him that hath the power of death. The contest lost in Eden was won at Calvary. There "the hostile princes and rulers he (Christ) shook off from himself and boldly displayed them as His conquests when by the cross he triumphed over them" (Col. 2:15 Weymouth). But how could this victory so dearly bought by the Man become a continuing one in the life and destinies of men? Paul teaches that now it is the privilege of the church to make answer. His meaning, I think, is that through all

the stormy course of history until the consummation of the age, the church is to make known unto the principalities and powers in the heavenly places the very thing they had questioned, the wisdom of God.

When it becomes necessary for one to take a position or to adopt a course which from the nature of the case cannot at the time be explained, he subjects himself to great suffering. And if that position or course of action involves others, only their faith and faith alone that the man who knows what he is doing is to be vindicated in the eyes of those who cannot know. Through the ages God has been painfully misunderstood, maligned—as have all who have stood with Him in faith. For Him and for them to be declared right offers a satisfaction that can be measured only by the price they have paid for the position they have taken.

In the early years of my ministry in Winston-Salem, I came to know well a retired minister who had found refuge from the slings of an outrageous fortune in the fellowship of that great church which I serve as pastor. He was born in the mountains of Kentucky, a man of towering physique, of great eloquence and insight. Many times as we talked together I was reminded of Browning's fine phrase about "flashes struck from midnight."

One day a visitor in our pulpit had stressed the rich rewards awaiting the faithful Christian. In commenting afterwards on the sermon this friend fairly snorted, "Rewards! Who wants rewards? It's vindication I want; to be vindicated in the things for which I've stood and suffered." To me that was a tremendously revealing statement. Every stand taken in faith, whether God takes it or man, is a bid for vindication.

We have thought of justification, God's righteousness by faith, in terms restricted too much to the predicament of man. God's predicament is involved. Like the cross, justification is cosmic in scope. Creation itself looks in eager expectation to its glorious realization. Before the assembled hosts of Heaven not only man but God Himself is declared righteous by man's faith in Jesus.

Quietly to take one's stand in faith, therefore, is the greatest service a man can render. Such is the inescapable conclusion to which our text brings us. The Syro-Phoenician woman stood where Jesus put her and while she stood He wrought. That was her unique contribution. In her experience, however, we have been carried beyond the Gospel narrative. We have heard the overtones in Ephesians of God's symphony of the ages.

Our case does not quite parallel that of an obscure woman from heathen surroundings, however eloquently her faith speaks to us individually. We are a Convention, a fellowship of messengers from thousands of churches across the length and breadth of a great land. We are a

responsible body with institutions, agencies, and commissions worldwide in scope. If closer attention is to be given to them in the light of the dispensation of God's mystery, we are the ones to give it. Pressures attendant upon the consummation of an age converge upon us. Slander and hatred on a global scale block our missionary efforts. Sensuous materialism, demonic in nature and extent, paralyzes the missionary arm of our churches while millions of their members live at ease in Zion. If effective warfare is to be waged against this kind of opposition we are the ones to do battle.

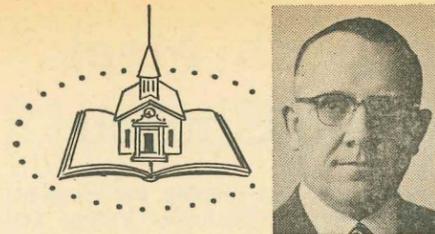
Only Ephesians, wherein God has revealed our task in the light of His purpose for the ages, can yield a fitting conclusion and speak adequately to our situation. Only there do we see how important to God's ultimate victory is our stand in faith. "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of the darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God and having done all . . . stand" (Eph. 6:12-13).

God spoke no word of idleness when He said to Moses, "Stand still and see the salvation of the Lord" (Ex. 14:13). Rather He enunciated a principle of spiritual warfare that through the ages has led to certain victory. When Roland Bainton would bring afresh to our minds the service rendered to Christendom by Martin Luther, he wrote a book of 422 pages. But when he would sum up the total effect of the life and labors of that remarkable man, he chose for his title three words, HERE I STAND. Martin Luther stood and God wrought. Even so as we stand, God works. Stand, therefore, as did our Syro-Phoenician heroine in a faith that is intelligent, humble and daring. Thus may we too know the unspeakable joy of lifting life's limitations.

►Dr. W. K. Wood, Kentucky evangelist, Ashland, Ky., and Roger Lee Oldham, music leader, Owensboro, Ky., assisted in revival services at Lexington Baptist Church, Lexington, South Carolina in a revival. R. B. Oldham is pastor at the South Carolina church.

►Miss Helen Nixon has returned to the States for furlough from Argentina and may be addressed, Box 682, Whiteface, Tex. A native of Paris, Tex., she plans to study at Southwestern Baptist Theological Seminary, Fort Worth, Tex., during her furlough year.

►Books on the 1959 Lottie Moon Christmas Offering closed May 1 with a total of \$7,706,847.29. This represents an increase of \$944,398.66 over the 1958 total of \$6,762,448.63. Any additional Lottie Moon Offering money received by the Foreign Mission Board will be counted on the 1960 Offering.



## SUNDAY SCHOOL LESSON

By H. C. Chiles

### SINCERITY IN RELIGIOUS PRACTICES May 22, 1960

In this portion of the Sermon on the Mount Christ was dealing with those types of religious activities which men are tempted to perform for the good opinion of others. From this lesson we learn that our Lord detested and denounced insincerity on the part of those who claim to be religious.

#### I. Sincerity in almsgiving.

Matthew 6:1-4.

Almsgiving is a Christian duty, but even in this important matter some splendid people are led astray. One wonders if the pride of the natural man is as much in evidence in any other realm as it is in the exercise of charity. It is so easy to be insincere and hypocritical in the matter of giving. Any who give for the purpose of deceiving God, others or themselves are certainly insincere. So often gifts are made in order to attract the attention of others and to win their praise for what appears to be generosity. Frequently gifts are made in order to perpetuate one's name, or for some other reason which will feed the pride of human nature.

In this matter of giving, one should always exercise care not to give for the purpose of gaining the favorable recognition of his contemporaries. Our Lord specifically objected to and warned His disciples against the distribution of alms to the needy in the hope of gaining the approval and the applause of men. It is an absolute certainty that any who give from that motive need never expect Him to reward them for so doing. The true and scriptural almsgiver gives as unto the Lord, and without expecting any praise from men. To such a one the reward will be as open as his almsgiving is secret and sincere. Secret almsgiving pleases the Lord the best, blesses the recipient the most and proves to be the most beneficial to the giver. And this remains true, even though this form of giving is not the most popular today.

#### II. Sincerity in praying.

Matthew 6:5-13.

Prayer is the communion of a soul with God. It is indispensable in the life of every true Christian. However, prayer is a woefully neglected exercise of the soul. It is to be regretted very deeply that little time is spent in prayer by the majority of professing Christians. By precept and example our Lord taught the necessity of prayer. Through the cen-

turies His followers have certainly lost out when they failed to observe the accent which He placed upon prayer.

When Christ discussed the subject of prayer, He tore away the mask of human hypocrisy, placed His approval upon and called His followers to secret prayer, which type of prayer Satan has always opposed with tenacity.

#### 1. The Motive. Matthew 6:5.

Christ contrasted the insincere prayer of a hypocrite with the acceptable prayer of a faithful child of God. The Pharisees had reduced prayer to an elaborate system. Since there were stated hours (nine, twelve and three o'clock) set aside daily for prayer, there were some who made it convenient to be located in the most conspicuous places at the designated time to be seen and heard in prayer. There, before a crowd, they put on a prayer "show" for the benefit of the onlookers. They stood in the public places and uttered long prayers, in order that others might see them and conclude that they were very religious. The Master told them that this was not the right way for Christians to pray. Even though some directed this praying to the hearing of men, both their attitude and their desire were wrong. To engage in prayer merely to attract the attention of others and to make an impression upon them is positively wrong, no matter by whom it is practiced. To pray to be heard of men will be rewarded by the hearing, but with nothing else.

Christ did not censure their praying in public, but he did condemn their desire to make a display of their piety. He emphasized that real prayer comes from the heart, and is directed to God instead of to the people who may be nearby. Even though they are uttered in the presence of men, prayers are not to be spoken in order to be heard of men.

#### 2. The Manner. Matthew 6:6-8.

Since true prayer is a definite transaction between the soul and God, we should have a real longing in our hearts for secret fellowship with Him. He wants us to be sincere when we approach the throne of grace in prayer. God is pleased when His children avail themselves of the delightful privilege of meeting Him face to face and holding blessed communion with Him. He wants them to be conscious of their needs, to have a desire that their needs shall be supplied, and to ask Him to do for them what they

are unable to do for themselves. He is anxious for His honor to be first in their desires, and for His will to be desired and to be sought above every other will.

It is our Lord's desire that Christians shall retire to a secret place, and there pour out their hearts to the Heavenly Father Who sees and hears everything. He invites absolute freedom in approaching Him and complete liberty in presenting our petitions to Him. He does not want us to pray in multiplicity of words, but rather in simplicity of expression and petition. Instead of our prayers being orations before God, He wants them to be child-like requests to Him.

#### 3. The Model. Matthew 6:9-13.

Christ proceeded to give His disciples a model to guide them in their praying. This model falls into two parts—the first having to do with God and His kingdom, and the second having to do with us and our needs. God must be accorded the pre-eminence in our thoughts, desires and requests.

We should pray to our Heavenly Father, Who is perfect in love and wisdom, in the spirit of filial trust and child-like confidence. "Our Father which art in heaven" should govern every relationship of our lives. The petition, "Hallowed be thy name," implies that we should approach God, Who evaluates all of our thoughts, words and deeds, with reverence and godly fear. To hallow His name means to set it apart from all abuses and to use it reverently. "Thy kingdom come" implies that the Holy Spirit is to have undisputed sway in our lives here upon the earth. "Thy will be done" involves a submission of everything to the good and acceptable and perfect will of God. If you would glorify God, make this your true and personal prayer, "Father, let thy will be done in me and through me."

We are taught to start the list of personal petitions with a prayer for "daily bread." God is concerned with the detailed affairs of our individual lives. All of us are dependent upon Him for everything. This request is an acknowledgment of our dependence upon Him. Just as we need to ask Him for daily bread, we should request His mercy and forgiveness of our daily sins. "Lead us not into temptation" is a prayer for protection in the future. God alone can give us deliverance from or the victory over evil.

## Fort Thomas Observes 5th Anniversary of Munros

The First Baptist Church, Fort Thomas, observed the fifth anniversary of Pastor George Munro and the Munro family on May 8. A specially prepared bulletin expressed the sentiments of the church for the constructive ministry of the pastor during the past five years. Among those speaking for the church was Ervin C. Perkins, church moderator; W. U. Gibson, chairman of deacons; and four members of the church staff.

A reception in honor of Pastor and Mrs. Munro was given in the church banquet room on May 8 following the evening services. On the same date the church began revival services with Bob Brown, pastor, Trinity Baptist Church, Lexington, as guest speaker.

The Munros are natives of New Zealand, where Munro was one of the outstanding Baptist preachers. Since coming to America he has continued his studies at Georgetown College and Southern Baptist Seminary. Former Kentucky pastorates include the Waddy Baptist Church, Shelby County; and the Gano Avenue Baptist Church, Georgetown. The Munros have one son, Roger, who is a first year pre-med student at Georgetown College.

## Rupert Utley Completes 30 Years at Grapevine Church, Madisonville



Rupert A. Utley

Rupert A. Utley has completed thirty years as pastor of the Grapevine Baptist Church, Madisonville, Kentucky. He began his work with that church in 1931, at which time there were only fifteen Baptists in the community. He served as pastor of this small congregation for two years before it was organized into the Grapevine church in 1933. This church has grown from that small beginning to a membership of more than 600.

Recently an adequate Educational Building has been added to the church, now giving it 32 class rooms. During Utley's pastorate there have been 562 persons baptized into the fellowship. The W.M.U., Brotherhood, Training Union and Sunday school have all contributed their part to this growing church in a growing community.

Utley served as moderator of Little Bethel Association for seven years.

## Two Sides of the Earth Meet At Buck Run Baptist Church

The inscrutable will of God sometimes makes for wonderful but strange stories. One such is in connection with the current revival services at Buck Run Baptist Church at Forks of the Elkhorn, near Frankfort, Kentucky.

A few years ago the Buck Run pastor was W. Bryant Hicks. Bryant was a student at the Southern Baptist Theological Seminary working on his doctor

the seminary for training, Peter and his family live in Seminary Village and Peter is pastor of the same Buck Run Baptist Church where Bryant Hicks was pastor several years ago.

This week Peter and Bryant are working side by side as a revival team at Buck Run. Buck Run Baptists have the privilege of working with two of the choice servants of the Lord, a pastor from



Bryant Hicks sometimes uses two interpreters. Here Wesley Jamandre (left) interprets the message in the Illocano dialect and Rikerhermoso (right) waits to interpret it in Tagalog.

of theology degree and awaiting appointment as a foreign missionary by the Foreign Mission Board of the Southern Baptist Convention. Upon completion of his work Bryant was appointed and went out with his family as a missionary.

Along about the same time the same God who was dealing with Bryant Hicks and sending him to the mission field was making himself known to a young man in Southern Rhodesia, Africa. This brilliant young man, Peter Pentz, felt the call of God and left his native land to come to America for ministerial training. Campbellsville College and Georgetown College helped Peter realize his dream and now he is completing his training as a student at the Southern Baptist Theological Seminary. While at

Southern Rhodesia on one side of the earth and a former pastor now a teacher and a pastor in the Phillipine Islands on the other side of the earth.

Missionary Hicks has had a leading role in one of the finest examples of Southern Baptist missionary work in recent years. In an article entitled, "Great Wonders I Have Beheld", Missionary Howard D. Olive, also of the Phillipines, and also a former Kentucky pastor, speaks of the unusual work done by Missionary Hicks during the months of his missionary service just prior to his current furlough.

In addition to teaching in the Phillipine Baptist Seminary, Hicks served as pastor of the Aurora Hill Baptist Church, located in Baguio City, Phillipines.

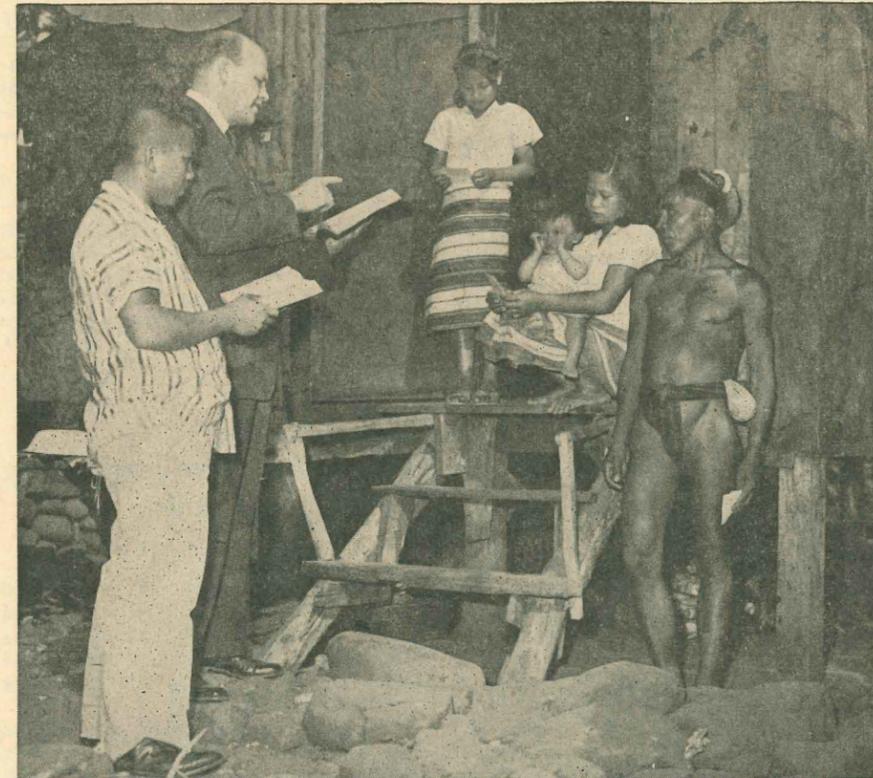
About two years ago this church reached its lowest ebb and there was a serious question about its future. It was meeting in an inadequate, rented two-family building and every effort to purchase property for a new building was thwarted. Then suddenly this property became available and was purchased in a hope that it could be favorably remodeled. With remodeling, the building became one of the most beautiful landmarks in the community and the church began one of the most beautiful landmarks in the community and the church began to prosper.

English was the language for the services of the Aurora Hill Church because it was considered the common language

came from every direction. It was not possible to fill all requests, but classes in Bible were conducted in several dialects. Soon there were converts who later became members of the Aurora Hill Church.

Perhaps the most thrilling Bible class of all was the one conducted by Missionary Hicks on the seminary campus among the workers who were constructing an addition to the boys' dormitory. The class was held during the lunch hour and grew to include all of the workers on the job. One by one, these men were converted and began working in the Aurora Hill Church.

In the nine months, preceding the furlough of Hicks, more than 100 people,



Door to door witnessing is one of the secrets of the success which Bryant Hicks has had in his work among the Igorots of the Phillipines.

for people of many dialects. But when Hicks became pastor, he asked for an early service on Sunday morning in Illocano dialect. Also the pastor asked one of the seminary students to interpret the regular morning service in the Illocano dialect because a few of those who came for the early dialect service remained for the regular service. It was then that a startling discovery was made. Many natives speaking this dialect appeared at every service and Illocano Bibles were placed in the pews and a definite revival of interest in Bible study took place.

The people, instead of just listening, became participants in the sermons as they read passage after passage from the Bible. Requests for Bible study classes

mostly adults and young people, have been saved at Aurora Hill. Many of these have already been baptized and others are preparing for baptism. In addition to these more than 60 conversions took place at other preaching points. The revival at Aurora Hill resulted in the opening of new work in at least a dozen places, many of which are most promising.

The Aurora Hill pastor returns this week to Buck Run preaching the same gospel anxiously heard and responded to by those in the Phillipines. Buck Run Baptists and Aurora Hill Baptists who probably never heard of each other, except through mission study and war time stories, should indeed feel a spiritual intimacy.

## Jonathan Creek Baptist Camp Plans Summer Work

By JOHN R. FLYNN

Box 239, Paducah, Ky.

Preparation is well under way for a great summer program at Jonathan Creek. An additional 30 acres of land have been added during the year. Quite a lot of work has been done and more is being done to beautify the camp grounds.

The Southwestern Regional W.M.U. has led in the conducting of the camps for boys and girls from the beginning. Mrs. Paul Stewart, P. O. Box 602, Paducah, is treasurer. She receives the registrations, purchases the food and sees to the preparation and serving of the meals.

Mrs. G. O. Cavanah, Smithland, Kentucky, has charge of the three weeks of G.A. Camps. The Intermediates go June 27 to July 1; Junior G.A.'s (9-10 years), July 4-8; Junior G.A.'s (11-12 years), July 11-15.

Y.W.A. Weekend, July 8-10, and W.M.U. Day, July 16.

Pastor R. G. Shelton, Eddyville, Ky., is the director for the Royal Ambassador Camps.

Intermediates, July 18-22; Junior Royal Ambassadors (9-10 years), July 25-29; Junior Royal Ambassadors (11-12 years), August 1-5.

On Saturday, July 30, a Men's Rally for Southwestern Region will be held. This is an annual affair, and about 800 men were present last year. Preparation is being made for 1,000 men this year.

Jonathan Creek is owned and directed by the eight Associations of Southwestern Region.

►Ferguson Baptist Church, Harry L. Garrett, pastor, has just completed a revival meeting. There were 17 decisions. Dr. Robert E. Humphreys, Owensboro, was the evangelist, and H. D. Songer, Fairfield, Illinois, was the song leader.

►Dr. Fred T. Moffatt says that the First Baptist Church, Frankfort, has experienced real revival. They had as their helpers the Southern Baptist Evangelistic Team, composed of Larry P. Moorhead (a layman), evangelist; Derryl Homberg, song leader, and Frank Catanzaro, organist. "These servants of God were all characterized by sincerity, humility, conviction and an indescribable devotion to the Christ whom they love, follow, serve and adore," says the Frankfort pastor. The meeting began April 24 and continued through May 1. The attendance was unusually good and 33 were added by baptism, 11 by letter, 8 for definite Christian service, and 100 for rededication.

# KENTUCKY BAPTISTS AT WORK

## STUDENT UNION

### Kentucky Students Chose Summer Missionaries

By MISS BETH HAYWORTH



Lerond Curry

Mr. Curry is a native of Bowling Green, Kentucky, where he is a member of the First Baptist Church. As a high school student in Bowling Green, he was a member of the Debate and Tract teams, the Beta Club, and in 1955 was chosen as the school representative to Boy's State.

During his college career he has been on the Student Advisory Council, served as captain of the Kentucky Intercollegiate Championship Debating Team in 1959, and has received individual honors in three debating tournaments. His interests and abilities in oratory have won superior recognition in the State High School Debating Tournament in 1956, and at the Southern Speech Association in Houston, Texas, in 1958. At Western, he was declared winner of the Robinson Oratorical contest. As a college student he has also been a member of the History

Club, the College Chorus, and the Tract Team.

Lerond has served in the Baptist Student Union as Missions and Enlistment Chairman, and during the past school year as B.S.U. President. For two years he was chosen to be Youth Pastor at the First Baptist Church in Bowling Green. He is a member of Who's Who in American Colleges and Universities. After graduation from Southern Seminary, which he will enter in the fall, Lerond plans to do Baptist Student work.



Wayne Welch

The Baptist Students of Kentucky have also selected Mr. Wayne Welch, a junior at Georgetown College to be their representative to the Northwest area for the coming summer. Wayne will work in Washington and Oregon in Vacation Bible Schools, youth revivals, and in establishing and strengthening mission points.

Mr. Welch is a member of the Georgetown Baptist Church where he has served as part-time Youth Director, Mission Pastor, and leader of the Royal Ambassadors. He is a graduate of Garth High School in Georgetown where he played on the football, basketball, and tract teams and was a member of several clubs including the Key Club, Latin and French Clubs, and the A Cappella Choir. As a senior in high school he was selected President and the most outstanding boy in the Senior Class, was chosen

Salutatorian, and elected to the National Honor Society. He also represented his school at Boy's State.

During his three college years, Wayne has served as Sunday School Superintendent for the Baptist Student Union, has done youth revival work, and has been a member of the College Youth Teams, working as a song leader. Other activities in college include membership in Trouverés, Chapel Choir, and Pi Kappa Alpha Fraternity. In 1959 he was honored by Pi Kappa Alpha as the "Best Pledge" of the year. Wayne is a ministerial student and is majoring in psychology.

Both Lerond and Wayne are a part of the annual student summer mission program supported by the Baptist students of Kentucky and promoted by the State Student Department under the direction of Mr. J. Chester Durham. Other students chosen will be introduced in subsequent issues of the *Western Recorder*.

## CHURCH MUSIC

### Over Three Thousand Sing In 1960 Festivals

By EUGENE F. QUINN

At least 3,061 people participated in the music festivals in February and March of 1960 as eight regional festivals and one associational festival were held. The total attendance including visitors was 3,793.

The choir attendance by age groups was as follows: Church choirs, 792; Chapel choir, 195; Intermediate, 437; Junior, 1,369; Primary, 267; and Beginner 16.

Of the 131 choirs which participated, there were 30 Church choirs, nine Youth, 24 Intermediate, 55 Junior, 12 Primary, and 1 Beginner choir.

In addition to the choirs, there were 96 hymn players, 6 soloists, 30 song leaders, and 5 ensembles with a total number of members in the ensembles of 24.

Sixty churches from 31 associations participated in these festivals.

Special praise is due the Regional Directors who were Harry Hampsher, R. W. Grobe, James R. Jones, Louis O. Ball, Jr., J. P. Jardine, Eugene Spencer, Roland Sholar, and Jimmy Driver.

## THE UPPER TEN WITH TWENTY AWARDS OR MORE

The high ten associations in Kentucky who have earned at least twenty music

awards since October 1, 1959, are as follows, with the association, total number of awards earned, and the name of the Associational Music Director:

Long Run—241.....William N. Robinson  
Franklin—59.....Larry McCoy  
Davies-McLean—44.....Frank Johnson  
Pulsaki County—43.....Glenn O'Bryan  
Central—37.....Everett Hale, Jr.  
North Concord—33.....Ray Jenkins  
Upper Cumberland—29.....Roland Sholar  
Nelson—28.....Mrs. Bruce Hartsell  
West Union—25.....Harold Prichard  
Muhlenberg—20.....William Brown

The above figures include only the awards earned before March 31, 1960. The upper ten may have some more members by the end of this month.

## SUNDAY SCHOOL

### Standard Sunday Schools From October 1, 1959 To April 30, 1960

By ROY E. BOATWRIGHT

Booneville.....Oneida  
Casey County.....Ellisburg  
Laurel River—Corinth, Calvary, West London, London First, New Salem, Greenmount, Providence, Pilgrims Rest, East Bernstadt  
Liberty.....Salem  
Lincoln County.....First, Moreland  
Long Run—Farmdale, Valley View, South Park Chapel, Green Acres, Clifton

Heights, Walnut Street, Shively Heights, 23rd & Broadway, Plum Creek, Cedar Creek, Shawnee  
Little Bethel.....Madisonville, Second Muhlenberg.....East Union  
Nelson—Bardstown, Bullitt Lick, New Salem, Little Union, Lebanon Junction, Victory, River View, Bardtown Junction, Cedar Creek, Mt. Washington.  
Owen County.....Monterey  
Ohio Valley.....New Hopewell  
Pike—Elkhorn City, East Williamson, Pikeville, First  
Pine Mountain.....Lynch  
Pulaski County.....Camp Ground  
Russell County.....Poplar Grove  
Salem.....Ekron  
Severns Valley—Cecilia, Round Top, Vine Grove, Gilead  
Shelby County.....Shelbyville, First Taylor County.....Good Hope, Gilead  
Ten Mile—Vine Run, Pleasant Home, Oakland, Macedonia, Paint Lick, Concord  
Upper Cumberland.....Riverside  
Warren.....Eastwood  
West Kentucky.....Liberty  
West Union.....Twelfth Street

## TRAINING UNION

### State Training Union Convention at Paducah

By JAMES H. WHALEY, SR.

The State Training Union Convention was held this year at First Baptist Church, Paducah. Over 850 people were present for the sessions. The meeting began on Thursday evening featuring the Intermediate Sword Drill and a message by Dr. Ralph Langley from Houston, Texas.

During the sessions Friday conferences were conducted on Training Union methods by outstanding faculty. The Junior Memory Work Drill and the Young People's Speakers' Tournament were also conducted. Dr. Ralph Langley closed the session with an inspiring and challenging message.

Dr. J. Chester Badgett from Campbellsville presided over each session and

## BROTHERHOOD

### Oil Painting of Seminary's Alumni Chapel In Memphis Office of Brotherhood Commission

By FORREST R. SAWYER



The new office of the Brotherhood Commission, S.B.C., Memphis, was dedicated October 12, 1959.

Hanging on the office walls are oil paintings, presented to the Commission by the various state Brotherhood Departments.

Gordon Keith, an active member of the Beechwood Baptist Church, Louisville, stands (in the picture above) alongside the painting presented by Kentucky. Mr. Keith chose and painted *The Alumni Chapel*, Southern Seminary, as an object that would identify Kentucky and Baptist work to those who visit the Commission office in the future.

Kentucky's painting is hanging in the office of Lucien E. Coleman, Sr., former Kentucky Brotherhood secretary.

## HERBERT C. CRALLE FUNERAL HOME

Herbert C. Cralle  
Herbert C. Cralle, Jr.  
Edwin R. Hillock

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This small aid has no dangling cords or separate transmitting units and represents a most unusual idea and design in a product for the hard of hearing.

It is especially made for those people who can hear but not understand. This new hearing instrument provides "ear-level" hearing with the wearer picking up speech, sounds, television, and radio at his ear rather than at a transmitter located in the wearer's clothing.

Due to the use of 4 transistors, the user cost is extremely low and the instrument weighs approximately 1/4-ounce. It is about the size of a sewing-thimble.

Write to F. R. Lane, Dept. XX-605, or call at 1633 Eustis Avenue, St. Paul 1, Minnesota. You will receive full information without any obligation whatever.

was re-elected to serve as president for next year. Dr. Hankins F. Parker was elected as vice president with the State Training Union Secretary being elected as the secretary and treasurer of the convention.

The convention voted to meet in 1961 at First Baptist Church, Middlesboro, during the K.E.A. holidays.



Miss Wilma Lee Leslie

Miss Wilma Lee Leslie, a Junior at Campbellsville College, was the First Place Winner in the Kentucky Young People's Speakers' Final Tournament held at the State Training Union Convention at Paducah. Miss Leslie is a member of the Palestine Baptist Church in Taylor County Association.

"What My Home Means to Me" was the subject used by Leslie. In the speech she describes her home as a place that excels all richness with its love and many wonders, a place of sharing, a testing ground for patience and growing love, and above all a place to worship.

The speakers tournament is promoted by the Kentucky Training Union Department in cooperation with the Training Union Department of the Baptist Sunday School Board.

Miss Leslie will represent Kentucky at Ridgecrest during the second Training Union week, July 14-20.

►J. P. Edmunds quotes: "You can't control the length of your life, but you can have something to say about the width and depth."

►Rev. and Mrs. Garreth E. Joiner are returning to their work in Ecuador after furlough in the States. Their address is Casilla 503, Quito, Ecuador. Both are natives of Texas, he of Kingsville and she, the former Elaine Giltner, of San Antonio.

## Search Started For First 30,000 Group

ATLANTA, Ga.—(BP)—Where is the first church or mission of the 30,000 Movement?

Several groups claim the distinction of being the first mission or church of Southern Baptists' effort to start 30,000 missions and churches by 1964.

C. C. Warren of Charlotte, N. C., director of the movement as well as its creator, reports receiving a number of letters from interested groups, all claiming to be the first mission or church started during the movement.

The official beginning of the 30,000 Movement is June 1, 1956. Warren reports that more than 10,000 of these churches and missions have been started since that date.

A mission, according to Warren, "Is anywhere one or more members are sent from the local church or churches at regular intervals to preach or teach the Word of God."

Was your church or mission started June 1, 1956, or near that date? You may be due recognition as the first of the 30,000. Write L. O. Griffith, 161 Spring

Street, N. W., Atlanta 3, Ga., chairman of publicity committee of the 30,000.

Give the date your mission or church was started, as well as the hour of the day.

►Miss Sue McDonald has moved from Ipoh to Penang, Malaya, where her address is 6 M Tanjong Tokong, Penang, Malaya. She is a native of Keiser, Ark.

►Charles W. Holland, Jr., pastor Porter Memorial Church, Lexington, Ky., was the evangelist in a revival with Willoughby Baptist Church, Willoughby (suburb of Cleveland), Ohio, where his brother, Robert A. Holland, is pastor. The Willoughby pastor says that God blessed with visible results of 49 decisions, one of which was the profession of faith of a lady in the twilight of life. In fact, she was not only 87 years of age, but she was converted from the Catholic faith. The members met daily at 10:00 to go out to witness and win the lost to Christ in the homes and to invite them to hear the Word preached each evening. This congregation has grown from 106 to 250 in the last year, and 90% of these have been by profession of faith.

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## Why Not Try a Layman's Revival?

By DAN C. MOORE, Pastor  
Georgetown Baptist Church

Why not try a Layman's Revival? We did, and we are glad we did. It was different; it was helpful; it was fruitful.

We asked the Lord to lead us to the right layman to lead us. He led us to one of Kentucky's greatest—a tither, a deacon, a Sunday school teacher, a soul winner, a former moderator of the General Association of Baptists in Kentucky, a former judge, a trustee of Cumberland College, a business man, and a congressman.

The Honorable Eugene Siler was in Congress when he was asked to lead the



Eugene Siler

revival. He replied: "The invitation to help in the layman-led revival of your church next spring is very much appreciated. At that time, however, I will still be in Congress and I feel obligated to be up there on the job as much as possible." About a week later another letter was received from him. He said: "Since writing to you by letter of December 12 I have continued to give thought to your proposal that I lead the layman revival in your church next April 4-10. I will accept the invitation, if you have not yet secured another. . . . It has seemed to me that I ought to put aside my official work and heed the call to the Lord's service at the time mentioned."

If a busy congressman felt the call of God to leave Congress to preach the gospel, perhaps many other equally busy laymen would leave their work too and give God one week in this great field. They may be waiting for God's call through you.

Can laymen preach? Judge Siler can, and so can others. Judge Siler thrilled his audiences with his great preaching,

his capacity to quote long passages from the Bible, and many quoted poems. His invitation given with a layman standing on each side of him was impressive. Souls were won to Christ, additions by letter were received, lives were rededicated, and hundreds crowded the aisles to express their joy as tithers through the local church, or pledging to begin tithing. One member said, "His sermon on money was better from a layman than from a preacher."

Judge Siler was not alone, but was backed by some fine laymen. Mr. H. Lowrey Haynie, minister of music and education, Jackson, Tennessee, led the singing and added much to the revival. The deacons organized and conducted the week of prayer preceding the revival, with the help of the W.M.U. The deacons were in charge of all arrangements. A layman was in charge of each service. Laymen testified, prayed, sang, and worked. The combined efforts under God's leadership and power gave us something we shall long remember.

The lasting value, other than those who were moved to vital decisions, will be that all who witnessed will remember that God can use laymen. Why not try a Layman's Revival? We did, and we shall never forget it.

►Dr. A. M. Vollmer was the evangelist in recent revival services at Liberty Baptist Church, Graves County, of which

W. W. Johnson is the pastor. There were eleven additions for baptism and one by letter. One other made profession of faith but did not unite with the church, being from a different community. Pastor Johnson writes: Dr. Vollmer's messages were sound and pungent and it is expected that the results of the services will continue to be felt over a period of time."

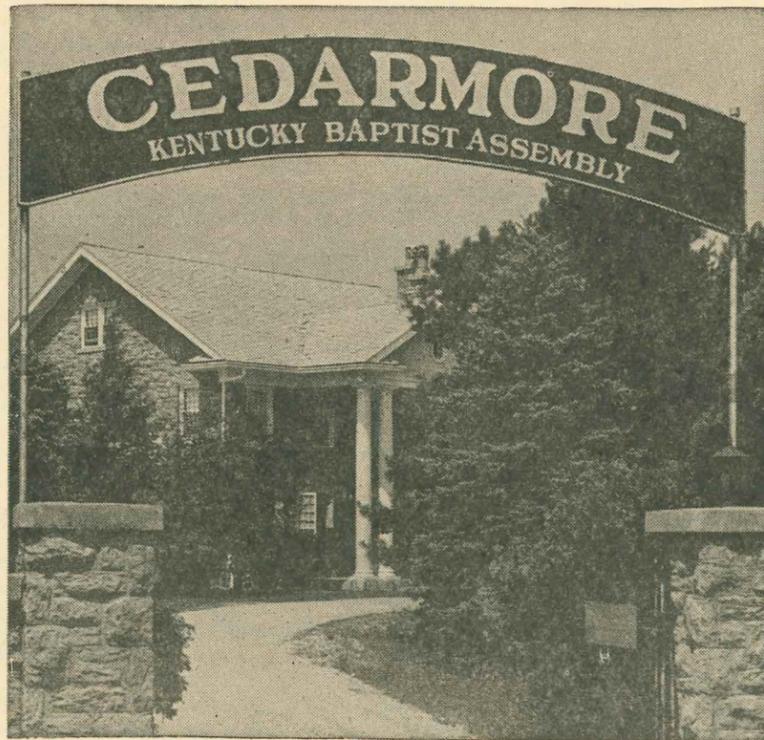
►Garnett B. Morton, office manager and accountant of the Baptist State Board, and Mrs. Morton will be going to Palo Alto, California, in June to attend the wedding of Miss Penny Ann Arnold and their son, Lt. (j.g.) Richard Eugene Morton. Miss Arnold will graduate from Stanford University in June. Gene Morton is a graduate of Purdue University, a jet pilot in the U. S. Navy, and is stationed at Moffett Field, near San Francisco. The wedding is planned for June 19.

►Miss Betty Jo Corum, who has served for six years as director of Junior-Intermediate work in the Tennessee Baptist Convention's Training Union Department, will become editor of Intermediate lesson courses in the Sunday School Board's Training Union Department June 1. A native Tennessean, Miss Corum is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southwestern Seminary, Fort Worth, Texas.



Ben Moore (center), son of Dr. Dan C. Moore (left), pastor of the Georgetown Baptist Church, Georgetown, Ky., and Mrs. Dan C. Moore (right), was ordained to the gospel ministry by the Georgetown Baptist Church March 27. The young man is eighteen years of age, and is pastor of the White Sulphur Baptist Chapel, a mission of Great Crossings Baptist Church.

# STATE GIRLS' AUXILIARY CAMPS



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- July 11-15 ..... Junior G.A. Camp (Ages 10-12)
- July 18-22 ..... Intermediate G.A. Camp
- July 25-29 ..... Junior - Intermediate G.A. Camp (Ages 10 and up)

Total cost is \$14.50. Reservations need to be accompanied with a \$1.00 fee. The rest is payable upon arriving.

Each camp week is limited to 200 girls, so register early.

NAME	ADDRESS	CHURCH	AGE

Send reservations to W.M.U., Baptist Building, Middletown, Kentucky. Be sure to send one dollar for each reservation.

### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE FOR MAY 8, 1960

	S.S.	Add.	T.U.
Louisville, Walnut St. ....	1471	8	441
Missions (3) .....	378	3	213
Louisville, Ninth and O .....	1160	4	400
Louisville, Carlisle Avenue .....	1155	3	242
Madisonville, First .....	1028	3	227
Hopkinsville, Second .....	963	1	234
Covington, Calvary .....	889	2	242
Elizabethtown, Severns Valley .....	862	2	242
Missions (2) .....	88	2	210
Lexington, Calvary .....	66	2	210
Mission .....	66	2	210
Louisville, Crescent Hill .....	847	224	224
Mission .....	128	48	48
Lexington, Immanuel .....	836	259	259
Mission .....	20	20	20
Owensboro, Third .....	830	267	267
Bowling Green, First .....	814	2	184
Mission .....	35	35	35
Murray, First .....	812	116	116
Mission .....	35	35	35
Louisville, Parkland .....	793	3	164
Frankfort, First .....	784	203	203
Louisville, Beechmont .....	744	1	171
Missions (2) .....	379	115	115
Newport, First .....	744	2	174
Missions (2) .....	100	16	16
Hopkinsville, First .....	741	200	200
Louisville, Beechland .....	732	130	130
Mission .....	205	53	53
Lexington, Grace .....	729	4	175
Mission .....	17	17	17
Owensboro, Buena Vista .....	712	5	268
Mission .....	403	152	152
Glasgow .....	699	62	144
Missions (2) .....	186	52	52
Somerset, First .....	686	1	258
Mission .....	82	32	32
Paducah, Immanuel .....	672	4	165
Louisville, Buechel Park .....	593	4	136
Georgetown .....	591	104	104
Shelbyville, First .....	577	3	226
Central City, First .....	576	1	97
Florence .....	573	13	136
Erlanger .....	572	1	168
Lexington, Rosemont .....	561	1	183
Henderson, Immanuel .....	525	1	120
Louisville, Hazelwood .....	515	1	94
Louisville, Valley Station .....	514	1	92
Bellevue .....	510	1	143
Corbin, Central .....	91	25	25
Mission .....	505	42	148
Winchester, Central .....	499	4	146
Louisville, Shively .....	497	4	125
London, First .....	497	4	125

Lexington, Porter Memorial .....	489	1	122
Louisville, Third Avenue .....	486	7	89
Owensboro, Hall Street .....	483	232	232
Ludlow, First .....	481	74	74
Louisville, Rockford Lane .....	476	4	125
Louisville, Farmdale .....	474	1	129
Mission .....	103	56	56
Louisville, Highland .....	470	3	146
Louisville, Beth Haven .....	470	153	153
Louisville, Southside .....	465	93	93
Hodgenville, First .....	464	156	156
Louisville, Bethlehem .....	453	2	144
Danville, First .....	448	2	114
Mission .....	62	2	45
Mt. Washington, First .....	445	2	117
Mission .....	26	51	51
Franklin, First .....	439	27	27
Mission .....	51	92	92
Louisville, Eighteenth Street .....	438	1	58
Mission .....	63	185	185
Owensboro, Eaton Memorial .....	438	5	95
Hazard, First .....	433	6	122
Middlesboro, First .....	430	127	127
Louisville, Immanuel .....	428	1	110
Louisville, Valley View .....	427	1	83
Jeffersonton, First .....	420	22	110
Paducah, East .....	420	1	178
Frankfort, Crestwood .....	419	14	135
Danville, Gethsemane .....	414	192	192
Nicholasville .....	409	3	131
Walton, First .....	405	203	203
Louisville, Bethany .....	404	1	101
Lexington, Central .....	395	5	131
Greenville, First .....	384	128	128
Louisville, Shawnee .....	382	2	106
LaGrange, DeHaven Memorial .....	380	79	79
Versailles .....	379	88	88
Frankfort, Thorn Hill .....	378	105	105
Corbin, First .....	376	91	91
Springfield .....	371	127	127
Paducah, Twelfth Street .....	369	4	95
Lawrenceburg, First .....	362	95	95
Mission .....	45	93	93
Owensboro, Crabtree Avenue .....	349	89	89
Scottsville, First .....	349	116	116
Stanford .....	336	13	123
Mission .....	13	128	128
Louisville, High View .....	335	2	55
Paris, Central .....	324	9	118
Mission .....	9	147	147
Dawson Springs, First .....	315	3	205
Hawesville .....	310	3	68
Covington, First .....	308	8	185
Mission .....	109	304	304
Barbourville, First .....	304	250	250
Missions (3) .....	301	55	55
Falmouth .....	27	104	104
Mission .....	27	92	92
Louisville, Gethsemane .....	269	92	92

►Pastor Vernon R. Dutton of Matthews Memorial Baptist Church, Pine Bluff, Ark., was the evangelist in a revival with Pastor Jewell Barrett at Mt. Zion Baptist church, West Paducah, Ky., resulting in four for baptism and one by letter. The Arkansas visitor is a native of Kentucky.

►Mrs. June Bostick Cross, 29, daughter of Rev. and Mrs. Edward M. Bostick, Jr., Southern Baptist emeritus missionaries to China, died Friday, April 29, in Richmond, Va. Funeral services were held Monday, May 2, in Richmond. In addition to her parents, she is survived by her husband, Robert S. Cross, and a young daughter and son. The Bosticks' address is 3118 Fourth Ave., Richmond, Va.

Ashland, Pollard .....	298	1	97
Missions (2) .....	86	1	133
Leitchfield, First .....	293	2	115
Cold Spring, First .....	288	275	275
Louisville, Virginia Avenue .....	277	32	32
Hazel .....	275	269	269
Covington, Madison Avenue .....	273	107	107
Sonora .....	266	68	68
Louisville, Melbourne Heights .....	265	76	76
Marion .....	250	105	105
Lebanon Junction, First .....	250	110	110
Louis, First .....	250	248	248
Missions (4) .....	110	43	43
Dayton, First .....	238	64	64
Shepherdsville, Little Flock .....	235	102	102
Folsomdale, Liberty .....	233	76	76
Frankfort, Memorial .....	233	37	37
Williamson, East Williamson .....	232	55	55
Louisville, Kosmosdale .....	230	54	54
Louisville, Seven Hills .....	220	95	95
Owensboro, First .....	220	67	67
Carrollton, First .....	212	68	68
Louisville, Fern Creek .....	212	107	107
Mt. Vernon, First .....	205	67	67
Missions (4) .....	68	185	185
Livia, Mt. Carmel .....	192	185	185
Calhoun .....	185	77	77
Owensboro, Wing Avenue .....	185	92	92
Louisville, Lake Dreamland .....	92	49	49

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Address.....

City..... Zone..... State.....

## Plum Creek Church at Waterford to Have Its Sesquicentennial June 5

The Plum Creek Baptist Church will observe its sesquicentennial at Waterford, Spencer County, Kentucky, on Highway 44, between Mt. Washington and Taylorsville, on Sunday morning and Sunday afternoon at 2:00 o'clock, June 5, 1960. One of the speakers on that occasion will be Brother William Hayden Curl, retired field worker from the Baptist State Board of Missions.

Plum Creek Baptist Church was constituted in 1810. Its earliest minute book has been lost through the years, but its first written records being in 1812. Its first pastor, William Stout, had been a member of nearby Elk Creek Baptist Church, but when they called him as their pastor he joined Plum Creek, and that church ordained him in 1813 and he remained their pastor for forty years, or until 1853.

The second of its members to be ordained was Samuel K. Sparks in 1835, who went to Terre Haute, Indiana, where he remained in a long pastorate.

On July 26, 1851, the church licensed two men who wrought mightily in the work of the Lord. They were X. X. Buckner and R. A. Beauchamp. Also both men were ordained on Wednesday after the third Sunday in December, 1852. Both men served as pastor at Plum Creek. Buckner became one of the pioneer leaders in the Baptist work in Missouri in later years.

The church ordained Thomas E. Jasper to the ministry on December 26, 1880, and he became pastor of Cedar Creek in Kentucky, Helena, Ark.; Terrill, Wichita Falls and Honey Grove, Texas; in Blackville and Manning, S. C.; Alto and Rayville, La., according to early records.

In this the twentieth century, the church at Waterford ordained two White cousins—Ralph B. White, now pastor of Lee's Lane Baptist Church, near Louisville, Ky., in 1920; and Alva B. White, executive vice president of the Church Loan Department of the Texas Baptist Convention, in 1927. The latter is now handling more than \$6,000,000 in assets for the Baptists of Texas.

Plum Creek's second house of worship was dedicated in August, 1869. The building now in use was dedicated in October, 1906, and eleven class rooms were added to this in 1954. The church is now starting a new parsonage.

The centennial of the church was observed October 8, 1910.

During some of the years of William Stout's pastorate the church had two pastors at the same time. A Mr. Hulsey, given name unknown, served in 1817; George B. Peck in 1842; William G. Hobbs in 1849; and R. A. Beauchamp in 1851.

William Barnette had a four year pastorate 1853-56; and X. X. Buckner

during a part of that time, in 1854-55. J. M. Weaver had an eight year leadership, 1857-65, and this was followed by William J. Hobbs, 1865-1870; J. M. Coleman 1870-74; L. T. Hardy, 1874-75; Thomas H. Coleman, 1876-83; I. P. Trotter (father of Mrs. W. C. Boone), interim, 1884; D. W. Herring, 1884-85 (he later became a missionary to China, and was the father of Dr. Ralph A. Herring, now pastor of First Church, Winston-Salem, N. C., who is preaching the Convention Sermon for the Southern Baptist Convention this year at Miami Beach); W. B. Oliver (father of Mrs. J. McKee Adams); William Shelton, 1887-88; W. M. Kuykendall, 1888-93; and I. W. Martin, 1893-1900.

Since the turn of the century the church's pastors have been: A. F. Gordon, 1900-01; F. T. Poulson, 1902-04; W. D. Rutledge, 1904; J. T. Earley, 1906-07; T. Riley Davis, 1907-09; James Henry Coleman, 1909-11; E. C. Stevens, 1911-15; Chesterfield Turner, 1915-1919; A. Mack Parrish, 1919; B. H. Duncan, 1919-21; Guard Green, 1921-26; R. W. Langham, 1926-28; James Luther Gaines, 1928-29; D. W. Burson, 1929-30; W. E. Pound, 1930-51; H. Tucker Singleton, 1952-53; Clinton

L. Powell, 1954-59; and the present pastor, A. J. Hensley, since 1959.

Always a country church, for 120 years Plum Creek had part-time preaching, but the group adopted full-time preaching in 1930; and in 1936 had its first Vacation Bible School, which was one of the earliest vacation schools in that part of the country.

►David Bates, 13, Owenton, Ky., made the "Watch Them Grow" column of Home Life for May. He had been working on a neighbor's farm and was earning real money for a boy, getting up to \$6.00 a day. He kept an accurate account of his earnings and expenditures. No suggestion was made him by his parents as to how much he should give to his church, but it was soon found that he was giving two tithes, or twenty percent to his church. He merely followed the example of his parents. He is also saving some of his money for college. He is a son of Pastor Maurice L. Bates, of the Squiresville Baptist Church, and Mrs. Bates.



These members of the Old Yellow Creek Baptist Church, Middlesboro, work in the church's three missions in Bell County, namely, Ferndale, Dunlap Hollow and Bryson Mountain Baptist Missions. A fourth mission will begin April 3 at Garmeda. Jesse Buell has served as pastor of Old Yellow Creek for sixteen months, during which time all of the missions were started. Old Yellow Creek is the oldest church in the Bell County Association, where J. Eldon Jones is superintendent of missions, having been started in 1847. Shown above are (left to right): Front Row: Margaret Smith, Reba Denny, Pat Miracle, Jean Byrd, Virginia Pratt. Second Row: Betty Miracle, Dorothy Buell, Lewis Bryant. Third Row: Mrs. Lawrence Jackson, Mrs. Floyd Earle, Harry Lee Chadwell, J. T. Evans. Fourth Row: Martha Neikirk, Patsy Tennyson, Brenda Coatney, Mrs. L. B. White, Mary Bryant, Claude Chumley, Clyde Bolinger. Fifth Row: Betty Tennyson, R. C. Tennyson, Ronald Bryant, Maynard Head, Roscoe Denny. Back Row: Jesse Buell, Jack Pratt, Tommy Miller.

## Virginia Board Adopts Budget, Office Plans

RICHMOND, Va.—(BP)—The Virginia Baptist board of missions and education here approved preliminary plans for a new Baptist state office building costing more than half a million dollars.

The air-conditioned, two-story future Baptist state office building will house administrative offices of the board, the state Woman's Missionary Union, the state newspaper, Religious Herald, and other Baptist agencies.

Parking space for 100 cars will be provided. Site of the proposed new building is at the corner of Monument Ave. and Willow Lawn in Richmond. The \$527,000 cost estimate does not include furnishings.

The state board also adopted a 1961 budget for the Baptist General Association of Virginia. The \$3,350,000 budget will be presented to the association for approval at the annual session this fall.

The 1960 budget of the general association is \$3,125,000.

The 1961 budget will have a straight 65-35 per cent distribution between the amount for state Baptist work and the amount forwarded through the Co-operative Program to the Southern Baptist Convention.

## Baptist History Gets Ally From Catalogue

NASHVILLE—(BP)—Seekers of Baptist historical material will soon have a valuable ally—a Union Catalogue of Baptist Materials.

Davis C. Woolley, Nashville, executive secretary, Southern Baptist Historical Commission, said such a catalogue is being prepared now. He predicts within a year 40,000 cards will be included in the new catalogue. Already 15,000 cards are on file in the Dargan-Carver Library here.

The Union Catalogue of Baptist Material will list theses, books, manuscripts, and biographical material on file in Baptist seminaries, Baptist state historical collections, and at other locations.

All a researcher will have to do is to consult the union catalogue to find out where the material he needs is on file.

Woolley reported a portable microfilm unit has been taken to several Southern Baptist seminary libraries, and has copied their cards on Baptist materials. Other libraries will follow.

The Union Catalogue of Baptist Materials has been in the planning stage for at least four years. The catalogue, through microfilm, will be available to

other libraries where research is conducted.

## Furman Decides on Campaign For \$30,000,000

Furman University's Board of Trustees has decided to launch a program to raise \$30,000,000. Adoption of the long-range development plan was made at the Furman Board's annual session Tuesday afternoon and announced by Dr. D. M. Nelson, Jr., board chairman.

The new program for \$30,000,000 will extend over a 15-year period, according to Dr. Nelson. He further stated that trustees anticipate the full amount will be raised before 1976, when the University celebrates its sesquicentennial.

Several reasons were given for the Board's action. It was pointed out that completion of the present building program will require \$15,000,000. The Board chairman stated that an additional \$15,000,000 must be added to the University's endowment to enable it to provide adequately for a projected enrollment of more than 2,000, for additional faculty members, and for increased faculty salaries. Present enrollment is approximately 1,300.

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## Nearly 40 Kentuckians Going to Baptist World Alliance in Rio

WASHINGTON, D.C. (B.W.A.)—Thirty-seven Baptists from Kentucky have completed their registration for the tenth Baptist World Congress, Dr. Arnold T. Ohrn, general secretary of the Baptist World Alliance announced April 27.

They will join Baptists from all states of the United States and more than 60 other countries in the week of fellowship, worship and planning at Rio de Janeiro, Brazil, June 26-July 3.

Dr. Ohrn said that this April 27 tabulation represents only those whose enrollment has been completely processed at the Alliance office in Washington. There are other registration applications still in process, he said.

Those going from Kentucky include:

Bolding, Haskell	Corbin
Boone, Dr. and Mrs. W. C.	Anchorage
Brooks, Nathan C., Jr.	Louisville
Burton, Mrs. Geo. C.	Louisville
Chiles, H. C.	Murray
Daley, Chauncey R.	Anchorage
Dalton, Lula Elizabeth	Louisville
Dunn, Robert Marvin	Paducah
Freed, Clyde H., Jr.	Williamsburg
Hoffer, Jane Ellen	Lexington
Hofstatter, Mrs. Laura S.	Louisville
Hubbard, Carroll, Sr.	Louisville
Iler, Mrs. J. C.	Louisville
Jones, Edwina Chandler	Bowling Green
Judy, Dr. and Mrs. E. Keevil	Harlan

Laida, John D.	Fulton
Lewis, James B.	Louisville
McCall, Dr. and Mrs. Duke K.	Louisville
McCall, Duke, Jr.	Louisville
McCall, Douglas	Louisville
McCall, John Richard	Louisville
McCall, Michael W.	Louisville
Marks, Mary E.	Hartford
Martin, Mrs. Everett L.	Louisville
Martin, Josephine M.	Louisville
Mellichamp, Helen Elizabeth	Louisville
Mitchell, Mr. and Mrs. Ben F.	Louisville
Mitchell, Margaret Mae	Louisville
Moody, Jess C.	Owensboro
Parker, Rev. and Mrs. H. F.	Paducah
Otey, R. Trevis	Glasgow
Tallant, Mr. and Mrs. Francis	Louisville
Wall, Mrs. Mary Amelia Rice	Paducah
Wheeler, LeObra Taylor	Louisville
Wilson, Mrs. Frank B.	Bardstow

All Baptists who plan to attend the meeting are urged to register with the Washington office immediately. Admission to the Congress hall in Rio will be by badge, making registration imperative for congress participation.

William J. Sprau, deacon emeritus, Immanuel Baptist Church, Louisville, died some weeks ago in his 100th year. Deacon Sprau has long been one of the landmarks among Baptist laymen of Louisville. To many he has long been Mr. Immanuel Baptist himself. He had served his church for a quarter of a century as Sunday school superintendent, and in that connection he used his ar-

tistic talents to give chalk talks to the children which were just as fascinating to the grown-ups. Many of the elders never realized that they had left their childhood when he added his chalk to his talk. One of his former pastors, the late Dr. J. McKee Adams, brought back a photograph of a scene at the Jordan River in Palestine, and Mr. Sprau painted this as the background scene for the Immanuel baptistry, and he repainted this scene again in 1952. He designed and built the Immanuel pulpit, and built the rail around the balcony for the protection of the children.

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## Two More Formosan Army Officers Soldiers of the Cross

By **WILLIAM R. PETTIGREW, Pastor**  
Walnut Street Baptist Church  
Louisville, Kentucky



Dr. W. R. Pettigrew conversing with Capt. Fan Chia-Ping, Lieut. Chang Yung-Liang, and Capt. Li Hsiu-Chu, officers of Generalissimo Chiang Kai-shek's army, now stationed in Fort Knox, Kentucky.

Some time ago I recognized Miss Kathryn Bigham, of the Carver School faculty and a former missionary to Formosa, in the auditorium of the Walnut Street Baptist Church. Three Chinese gentlemen were with her.

After the service she introduced them to me. They were Lieut. Chang Yung-Liang, Capt. Fan Chia-Ping, and Capt. Li Shia-Chu. They were officers in Generalissimo Chiang Kai-shek's army and were in the Fort Knox Artillery School.

Captain Fan for several years has been a fine, dedicated Christian, and I had had the pleasure of preaching in his church on my recent trip to Formosa. The other two officers were seeking salvation in Christ and requested a conference.

All three of the men understood English to a fair degree, but we had in the conference also, Miss Shirley Ma, a student in Carver School and a member of Walnut Street Baptist Church, who assisted in the conference. Occasionally the four would ask for time out to discuss in Chinese some point among themselves. When the point was perfectly clear, we would all proceed to other phases of their quest.

On last Sunday night, April 3, Captain Li and Lieutenant Chang made professions of faith before a happy congrega-

tion, and on Wednesday evening, April 6, they were baptized.

These men will be returning to Formosa very soon, not only as soldiers of Generalissimo Chiang Kai-shek, but as soldiers of Jesus Christ.

We shall keep in contact with them and see that they become members of a Baptist church in Formosa and under the loving care of our missionaries.

Please pray for these fine Christian officers that they may be used of God to win others of their army to know Christ as Saviour and Lord.

►Mrs. H. G. Margrett, of Argentina, is returning to the States for medical furlough and may be addressed, c/o Glover Heart Clinic, Presbyterian Hospital, 39th St. and Powelton Ave., Philadelphia, Pa. Mrs. Margrett, the former Anne Sowell, was born in Argentina, where her parents were Southern Baptist missionaries.

►Ed Seabough will join the Baptist Sunday School Board's Student Department staff June 1 as director of student work extension. A native Missourian, he served churches as a youth and educational director before becoming secretary of the department of Student Work and Church Music, Baptist General Convention of Oregon-Washington, Portland, in 1956.

## CLASSIFIED ADS

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## Microfilm Minutes During Convention

MIAMI BEACH, Fla.—(BP)—“Microfilm your church minutes during the Southern Baptist Convention,” The Southern Baptist Historical Commission urges messengers coming here for the 1960 session.

The Historical Commission has secured a special microfilm camera to use at the

Convention. It and the church administration department of the Baptist Sunday School Board will work together in the microfilm project.

Mrs. Reba McMahon, Nashville, Tenn., photographer, said that a messenger may bring minutes into the booth on Monday or Tuesday and expect to have the finished microfilm print ready Friday. Microfilm laboratories in Miami will give two-day service.

“I hope many churches will give attention to this project and vote to have their minutes microfilmed during the time of the Convention,” said Davis C. Woolley, Nashville, executive secretary of the Historical Commission.

The microfilm operation will be at the Historical Commission's booth in the exhibit area. Recordak Corp. will provide the camera on which filming will take place.

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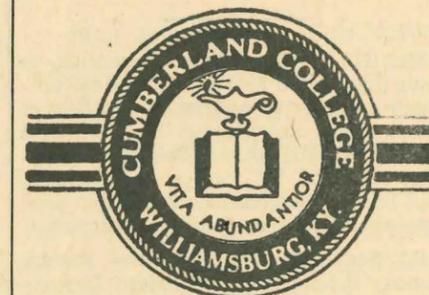
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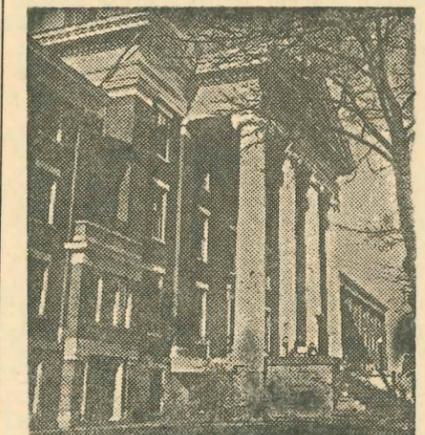
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