

Western Recorder

KENTUCKY SOUTHERN COLLEGE
LIBRARY



GREEN TREE MANOR housing project recently purchased by the Southern Baptist Theological Seminary, Louisville, Ky. The 26½ acre site will be used to house married students with children, thus relieving somewhat the acute need for housing on the Seminary's campus. The apartments are only a mile and a half from the Seminary's campus, which is indicated by the mark in the upper right corner of photo. They will be available for occupancy almost immediately. (See article on Page 16.)

Mr. J. W. Fields, of Louisville, died recently. He was the father of Dr. Carl Fields, a professor on the staff of Georgetown College.

Protestants and Other Americans United for Separation of Church and State will meet for organization in Kentucky at the Chapel of the College of Bible, Limestone Street, Lexington, Kentucky, on April 21, 10 a.m., C.S.T.

Brother Ben F. Mitchell, superintendent of missions and evangelism for Long Run Association of Baptists, held special meetings with Pastor Roy A. Hamilton at the Immanuel Baptist Church, Louisville, for eight days.

Dr. E. Lowell Adams, pastor of the Georgetown Baptist Church, preached in a revival with Pastor Clark W. McMurray at the Stanford Baptist Church, March 22-28. The music was in charge of Professor E. A. Alexander, of the music department at Campbellsville College.

Miss Flora E. Dodson, Southern Baptist missionary to Hong Kong, has asked that her permanent address be changed to 706 E. Mt. Vernon Street, Somerset, Ky. On emergency sick leave in the States at present, Miss Dodson is at Hotel Lake Alfred, Lake Alfred, Fla. She is a native of Monticello, Ky.

President John M. Carter is making all plans to conduct the dedication of the new Campbellsville College Music and Chapel Building Wednesday, April 22. Open House will be held all that afternoon, and on Thursday evening, April 23, there will be a special music program dedicating the music unit.

Pastor Robert H. Mizell just completed a two-weeks' revival meeting in the Magnolia Baptist Church. Great interest was manifested in the attendance in both the morning and evening services. There were twenty-seven definite decisions, with twenty coming for baptism and seven by letter. Bro. Dellard Moor, the church choir leader, was in charge of the music. Brother Mizell has been pastor of the Magnolia church for five months.

Stetson University Ministerial Alumni will meet in Houston on Thursday, May 7. The president of the group, Dr. Edgar Cooper of Jacksonville, Florida, has announced that the breakfast meeting will take place at the L. and C. Cafeteria at 7 a.m. No tickets will be required since the meal will be selected cafeteria style. A program is being arranged by Rev. Maurice Fain of Miami Beach. All ministers who have attended Stetson are invited to be present.—Norman Bennett, Jr., Secretary Stetson University Ministerial Alumni.

Dr. Fred T. Moffatt will preach from the Gospel of John in a revival at the First Baptist Church of Frankfort,

April 19-26. This is a part of the Christ-Centered Crusade which extends from March 22 through April 26. Associated with him will be Al Walsh, baritone, accordionist and music leader, together with his wife, Ivy Walsh, singer and musician. They have served as a team in radio, concert and tours to military bases and veterans' hospitals throughout the United States.

Dr. W. R. Pettigrew was the speaker at the general Evangelistic Rally at the Westwood Baptist Church in Dayton, Ohio, April 9. Pastor John W. Kurtz says that this is a rally in preparation for the Simultaneous Campaign of the White Water Association to be conducted by the Department of Evangelism of the Home Mission Board of Atlanta. Dr. C. E. Autrey is to lead in the campaign and also will be the evangelist at the Westwood Church in Dayton for the two weeks beginning April 19 through May 3.

The Bellfield Baptist Church, in West Kentuckiana Association, has just experienced a wonderful season of revival. Dr. H. M. Kinlaw, pastor of the historic First Baptist Church of Edgefield, S. C., was the evangelist and Pastor Bert E. Williams led the music. On the last Sunday of the meeting the Sunday school broke its record attendance of 211 with 235 present. The church has just completed a new wing housing additional class rooms, pastor's study, and auditorium space. Several times during the revival this additional seating space was filled. It has a capacity of from 75 to 100.

Dr. Thomas V. McCaul, Pastor Emeritus of the First Baptist Church of Gainesville, Florida, and present interim pastor of the First Baptist Church of Columbia, S. C., was awarded a "Certificate of Merit for outstanding leadership and distinguished service to the people of Florida" by the University of Florida, Gainesville, Florida, during its Centennial Ceremonies, March 18-21, 1953. Dr. McCaul offered the prayer at the ground breaking of the \$500,000 Century Alumni Tower during the Centennial Celebration a copy of which prayer will be placed in the cornerstone of the tower.

Dr. and Mrs. Ross E. Dillon of Houston, Texas, are holding Open House for their friends of Kentucky who will be in Houston for the Southern Baptist Convention, on Thursday afternoon, May 7, from three to five o'clock. The convention will not be in session in the afternoon. Their residence address is 2307 Southmore Boulevard. The residence telephone, which is not listed in the directory, is LYnchburg 4581. Dr. Dillon is now executive secretary of Union Baptist Association, Houston. He was pastor of the Ormsby Avenue Church of Louisville, First Baptist of

Western Recorder

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

Vol. 127 No. 16 April 16, 1953

WESTERN RECORDER

KENTUCKY BAPTIST BUILDING

127 East Broadway
Louisville 2, Ky.

Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY

The Purchasers of the Western Recorder
The Baptist World and The
Kentucky Mission Monthly

R. T. SKINNER Editor
ROBERT L. POGUE Business Manager
BOARD OF DIRECTORS

E. F. Estes Chairman
E. N. Perry Secretary
H. Leo Eddleman, Elroy Lamb, Wendell Rone,
H. Franklin Paschall, J. T. Burdine, Jr., O. W.
Yates, George H. Riggs.

W. C. BOONE, EXECUTIVE SECRETARY-
TREASURER OF THE EXECUTIVE BOARD
OF THE GENERAL ASSOCIATION.

Printing of articles bearing signatures of
authors does not necessarily indicate endorse-
ment.

WESTERN RECORDER cannot assume cost
of making cuts. This must be borne by per-
son or organizations sending pictures.

Entered as second-class matter at the Post-
office in Louisville, Ky., acceptance for mail-
ing at special rate of postage provided for in
Section 1108, Act of October 3, 1917, authorized
January 20, 1920.

SUBSCRIPTION RATES — Individual sub-
scriptions, \$2.25 per year; single copy, 5c;
Church budget rate, every resident family, 10c
per month; Club rate, ten or more in Club,
\$1.50 per family. All subscriptions payable in
advance. Send both name and address with
subscriptions or renewals.

Paris and for six years pastor of First
Baptist Church, Frankfort.

Pastor John E. Huss, Spartanburg, S. C., and formerly of Kentucky, has just written another book, "Ideas For a Successful Pastorate," which is scheduled to come from the press soon. The foreword in the book is written by Pastor Huss' teacher, Dr. Gaines S. Dobbins. The book contains fifty ideas that have been unique in the Spartanburg pastor's ministry and he is seeking to share them with other preachers—especially young preachers. The book is divided into five classifications, his major emphasis being on visitation programs. The book, it is expected, will be on sale at the Southern Baptist Convention in Houston, and may be obtained from the Baptist Book Stores.

We Know Where Peter Was— And Was Not—And When

By DR. W. C. TAYLOR, Brazil
Now on Furlough, Lake Waccamaw, N. C.

On April 7, 30 A.D. Peter was with Jesus, at His arrest, trial and crucifixion.

Fifty days later, he preached the sermon on Pentecost.

The apostles had their seat of operations in Jerusalem. They did not scatter at once to the four quarters of the globe. They grew a great, model church in Jerusalem. It had some 3,120 members at the close of the day of Pentecost, May 28, 30 A.D. These all continued in "the apostles' doctrine." It was oral teaching, as they had written no doctrine as yet, in gospels or epistles.

The processes of education are slow, and the disciples grew in number. Soon the number of MEN in the church was 5,000 (Acts 4:4). Dr. B. H. Carroll thought that the number of members of that First Church grew to 50,000. By it, the hundreds of thousands of pilgrims from all the earth at the Jewish festivals were both evangelized and taught, by visual aids, what a real church is and how it functions. All this took Peter's time, with his colleagues.

From there, they widened out to Palestine. Then this Jerusalem-located church, which met in vast congregation, in public witness on Solomon's Porch, with its immense columns and thousand feet of length, grew and multiplied after its kind.

The one first church grew into many of the species, even "the churches of Judea," and then of other lands, on to your church and mine, after the same divine pattern.

This first church was scattered by the persecution of Saul. Peter was in Jerusalem right through it all (Acts 8:1). Saul's conversion took place in 35 or 37, by the chronology of most scholars, and three years later (in 38 or 40) Peter still lives in Jerusalem and enjoys a two-weeks' visit from Paul. He travels a lot in Palestine, going up and down its coast, operating in the legal Roman capital, Caesarea, but defending himself in Jerusalem still his seat of operations, for his first venture into Gentile evangelism, a thing he is yet loathe to do. He operates in Samaria, and his commission said: "All Judea and Samaria," home missions on the way out to wider horizons.

Intense cultivation of this territory

brings opposition again, and another Herod kills the apostle James and imprisons Peter, in 44 A.D. Freed by an angel, Peter "went to another place."

Now that is about all there is in the Bible on which to build this monstrous fable of a twenty-five years' episcopate of Peter in Rome.

Romanists celebrate a double episcopate of Peter, in the taking up of this office in Antioch on a special feast day, Feb. 22, and in Rome on another one, January 18. On these dates the religious columns in the great dailies of Catholic lands repeat this solemn fable of a double episcopate of Peter, in both cities.

The Bible nowhere associates the name of Peter with the founding of any church in either city, or the episcopate over any such church, or any sort of relationship with either city, except an unwise visit of Peter to Antioch, where he was publicly rebuked by Paul for hypocrisy and disloyalty to gospel principles.

The Bible never once uses the words "The Church of Rome" nor gives to that city, or any other city, any primacy in Christian affairs. Christianity is not a perquisite of a city, or a jewel to be disputed by the rivalry of jealous and covetous world capitals, with whose ambitions corrupt ecclesiastics line up, for the booty they get out of the national treasury. There is absolutely no association of the name of Peter with that of Rome in the Bible!

When Peter shows up again in history, he is once more in Jerusalem, after the short-lived reign of the persecuting King Herod. He takes part in the Jerusalem Conference, so-called, in 49 A.D.

At a private conference, Peter and John, "pillars" of that local Christian community, not of one or two unheard of episcopates in other lands enter into a solemn covenant with Paul and Barnabas. These two are in Jerusalem as representatives of an already established great church, anonymously founded and nurtured for a long time, so far as our knowing the names of the founders. None of those present were founders of the Antioch Christianity, let alone of that distant Rome. And none of the four had ever been in Rome.

Now just what did Peter agree to in Jerusalem, and give his hand, to seal the

agreement? Here it is: "that we (Paul and Barnabas) should go to the Gentiles, and they to the circumcision," (Gal. 2:9).

But suppose that Peter was even then in the midst of a twenty-five years' episcopate in the city of Rome, with universal sway. How could he agree to such a pact? Would not Peter at once have said: "Why, Paul, you're behind the times! Don't you know that I am Universal Bishop, in the very capital of the Gentile world, Rome itself? Don't you know I am the Successor of the Lord as Head of the Universal Church, with no sort of distinction between Jews and Gentiles in this matter (even though I have just been refusing to eat a meal with any Gentile)? So how can I abdicate from a jurisdiction Christ gave me and imposed on all men? Under no circumstances can I consent to limit my sphere of action to Jewry."

That pact is itself proof positive that Peter never had had and never would have the slightest connection, in any way, with Rome, until the doors of Jewry were closed by the Jewish war, 66-70 A.D., and Paul and Barnabas were no longer in missionary operations. Then Peter MAY HAVE gone to Rome, in 68. Dr. Robertson thought so, and that Peter and Paul never saw each other again, after Peter's humiliating blunder in Antioch. From that time on he never meddled in Paul's territory.

Peter backs out of Paul's territory, after his disgrace in Antioch, perhaps in the year 50 or 51. Where does he go? He himself tells us the places of his activity in that decade: SOJOURNERS OF THE DISPERSION (he is keeping to his task and sphere) in Pontus, Galatia, Cappadocia, Asia and Bythina" (I Peter 1:1). The covenant-keeping Spirit of God would not let Paul go out into that upper Asian zone, sent him to Europe instead. Peter had a vast field and sphere in both Jerusalem and the Dispersion and he affirms that to have been where he worked, and to those fields he wrote. He wrote from Babylon. There is not a hint that he uses the word in any moonish fashion. It was one of the great historic centers of Jewish life, since the captivity, there being far more Jews in that zone than in Palestine, as a matter of fact. Where else than in this vast field could Peter have a better sphere of activity?

Just here a further timing of people as well as events must be made. For Peter says that Silas (Silvanus) and Mark are with him in Babylon. Now it so happens that both Silas and Mark were associated with Paul. We must fit their association with Peter, then, into periods when they were not with Paul. We also know where they were—and were not—and when.

(Continued on Page 22)

In politics, as in religion, it is useless to attempt to make converts by use of fire and sword.—Alexander Hamilton.

Should the Radio Commission Be Merged With the Home Mission Board?

Editor John J. Hurt, Jr., *Christian Index*, has suggested that a study be made of the advisability of merging the Radio Commission of the Southern Baptist Convention with the Home Mission Board. Editor Hurt suggests that now is the opportune time to make such a study, if ever it is to be done, since both the Radio Commission and the Home Mission Board are now casting about for executive secretaries, the head of the Commission—Dr. S. F. Lowe—having died, and Dr. J. B. Lawrence having retired.

It has been further suggested that such a merger might conceivably be in the interest of economy.

It is never hurtful to make prayerful studies. But in our personal judgment such a merger would be to our disadvantage. We would suggest that, in lieu of the proposed merger, the radio program now being carried on by the Home Mission Board be turned over to the Radio Commission. Some economy would be realized there. The Baptist Hour broadcasts could be arranged to include most of the purposes of the Home Mission Board broadcasts.

It seems to us that the Radio Commission has, by its service to the people, vindicated its existence and work and that, therefore, it should be continued. No agency has done better work. It has, by its more than 300-station broadcasts, made an impact on the listening public. And the workers on the Baptist Hour broadcasts have become experts in their field—a value not to be underrated. Concerning the proposal, Dr. B. H. Duncan of the *Arkansas Baptist* well says:

"Further, to merge the Radio Commission with the Home Mission Board would mean that the radio program would be subservient to the program of the Home Mission Board. This is not said to cast any reflections upon the Home Mission Board. It would simply be an unavoidable and an inevitable development. The primary program of the Home Mission Board is missions. It is true that the Home Mission Board . . . has carried on a radio program. But this radio program has simply been a preaching ministry by the executive secretary. It seems doubtful that the Board has had any extensive experience in planning this preaching ministry or responsibility in promoting it. The Home Mission Board does not have the background of experience to understand it. . . .

"Another reason for questioning the wisdom and the practicability of merging the Radio Commission with the Home Mission Board is that it would concentrate too much responsibility, authority, and power in one board. Instead of such a concentration

in one board we believe that it is the part of wisdom for such responsibility, authority, and power to be more widely dispersed. . . . For there is a definite danger in such a concentration in our denominational life. A danger which Southern Baptists should carefully and prayerfully avoid."

New Sunday School Board Secretary

Dr. James L. Sullivan, newly elected executive secretary of the Sunday School Board, will take up his work June 1, succeeding Dr. T. L. Holcomb who retires after eighteen years of service to Southern Baptists. Dr. Holcomb then will head the Baptist Foundation.

The Sunday School Board's unanimous choice of Dr. Sullivan seems most fortunate. He is widely known and firmly planted in the confidence and affection of our people. Like Dr. Holcomb who came from the pastorate of the First Baptist Church of Oklahoma City, Dr. Sullivan comes from the pastorate of a great church—the First Church of Abilene, Texas. Prior to that he was pastor of Belmont Heights Church of Nashville. He is an outstanding preacher and author and has demonstrated remarkable administrative ability. Having been pastor he will understand church problems and know the pastors' needs; and having worked extensively with the Sunday School Board already he will be acquainted thoroughly with its whole field of service.

Southern Baptists should pray for Dr. Sullivan and for all denominational workers. It is a duty and a privilege. This writer has established the habit of praying regularly for all these men by name. Let it become the practice to take daily to the throne of grace these servants of the people and God. They are all in difficult places. They need the wisdom of God and the sympathetic understanding of the people. Their greatest support comes from the prayers of His people. Fewer mistakes would be made if we did not also make the mistake of failing to pray for our leaders.

►Baptists have ever insisted on religious liberty. Their alleged exclusiveness is simply the free exercise of their liberty in Christ, a liberty they recognize and approve in their brethren of other names.—E. Y. Mullins.

►One reason for denominational loyalty is that an intelligent Baptist cannot accept the set of doctrines held by any other body of Christians in the world today. If another denomination holds to sacramental salvation, priesthoods, and prelaties; or if it hold to infant baptism, or rejects the New Testament teaching as to immersion and as to a regenerate church membership, a Baptist is debarred from accepting such beliefs, since they are against his own fundamental conviction as to the revealed will of Christ which is set forth in the New Testament.—E. Y. Mullins.

Suicide is a Sickness

By Chaplain SIM SOUTHARD
Central State Hospital
Lakeland, Kentucky

"I'm going to end it all," a middle-aged man told his pastor. When his pastor told him that a man of his standing in the community would not do such a thing, the man replied, "I know—but I don't deserve that standing. I've been living a lie for years." No amount of arguing would change his mind.

A young girl was brought to her Sunday school teacher. In a flat, unemotional voice the girl said, "Life is not worth living any more." She had a vague sense of having committed some great sin, but could not state what it was. "But I will die because I am condemned," she said.

These people are emotionally sick. Their sickness may lead to suicide. They need help. How can the pastor, deacon, Sunday school teacher, or other Christian friend help them?

Christian workers can be helpful without knowing all the reasons which lead a person to suicide. They can be helpful if they recognize suicide as the tragic results of an emotional upset. Suicide is a sickness.

The purpose of this paper is twofold: (1) to suggest ways in which friends may minister to those who are determined to suicide, and (2) to suggest ways of recognizing and ministering to the depressed person who may commit suicide.

I

What can a pastor or volunteer church worker do when he is approached by someone who says he is thinking of suicide?

First of all, the worker should take the threat of suicide seriously. It is perfectly true that "no one in his right mind would do such a thing!" To say such a thing to the person will not help. The fact that he has decided to kill himself indicates that he is not in his right mind. Suicide is a sickness. Emotionally upset people are not responsible for what they may do.

Secondly, the worker must accept the fact that he is talking to a sick person. A man who is emotionally out of control is as sick as a man who is fighting a physical illness. Jesus gave a great deal of time to the people of his day who had lost control of their emotions. He accepted the fact that they were not in their right minds. He loved them and healed them.

Unless the worker accepts the fact that he is dealing with a sick person,

he will reject the person without knowing it. He may do this in several ways. The worker may argue with the sickness and say, "Come, come, you don't really feel that bad, do you?" Or he may condemn the person for such feelings and say, "You have no right to feel this way if you're really a Christian." But the sick man does not need condemnation, he needs understanding. If he had not already condemned himself he would not want to commit suicide.

The threat of suicide must be taken seriously because it is an indication of an underlying disorder.

Thirdly, the pastor or volunteer church worker must remember that they have a moral rather than a legal responsibility in dealing with a sick person. Present-day society has given the legal responsibility for diagnosis and treatment of illness to the medical profession. The law states that commitment for illness to a hospital is a family and community responsibility.

The Christian worker has a moral obligation to work with the family and the family doctor. A person may say, "The doctor wants me to go to the hospital. He thinks I'm crazy. What do you think?" Obviously they want the worker on their side, but they should be gently reminded that they are only talking to a friend, not to a physician.

The worker's obligation to work with the family may be hampered by the fact that he promised to tell no one what the sick person revealed to him. Usually it is unnecessary to make such a promise, for the person will probably tell what he is thinking if he finds a sympathetic listener. If the worker has bound himself to silence before he knows what the confession is to be, he should explain afterwards that the threat of suicide is a life and death matter for which he cannot assume responsibility.

The worker can take a positive approach by asking the person if his family is aware of his intention to commit suicide. "How about telling one of them about this?" may lead the person to agree to tell a member of his family or a close friend. The worker must decide if the person is sincere or simply "brushing off" his suggestion. If the latter is suspected, the family should be notified immediately. He may tell the person that he is morally obligated to relate the facts, but not obligated to

judge whether or not a person is to be committed to a hospital.

II

Some people tell their friends that they are determined to commit suicide. Other people in an emotional state which may lead to suicide never reveal what they may do. Perhaps they are not aware of what they may do. One person may be brought to his pastor by a friend who has noticed the person numbly staring out into space for long periods of time. Another person may come to a Christian worker wringing his hands and crying that "I have committed an unpardonable sin."

These people are depressed. How can they be distinguished as those who may commit suicide? What can the Christian worker do about it?

First of all, the worker needs to recognize that there are several kinds of depression. Some people withdraw into themselves. Others thrash about hopelessly in great agitation. The latter are more risky and should be quickly referred to the family for medical care.

People who withdraw into a depression may sit without moving for long periods of time. They move slowly, talk slowly. Their voice is flat. There is no expression in their faces. Nothing seems to make any difference to them. They just "don't know," or "don't care," or are "mixed up."

On the other hand, people who become agitated in a depression are tense and worried about the future. They are anxious about any number of vague difficulties. They feel guilty, hopeless, unable to deal with problems. Restlessly they move about, fearful and excited, often "not understanding why!"

The worker can distinguish these types of depression as a sickness because the person's feelings do not correspond to the reality of the situation. A deacon may wring his hands over vague sins which he feels will condemn him forever. Young people may talk like very old people who are without strength and hope.

(Continued on Page 8)

Gleanings

Dr. Edwin F. Perry, pastor of the Broadway Baptist Church, Louisville, and Dr. Forrest H. Heeren, dean of the School of Church Music, Southern Seminary, assisted Pastor I. Ferd. Graves in a revival at the Franklin Street Baptist Church, this city, April 6-12.

The Southern Baptist Chaplains Association will hold its annual business meeting and breakfast, 7:30 to 9:00 a.m., Friday, May 8, at the new L and C Cafeteria, Houston. All duty chaplains, former chaplains, their wives, friends, and prospective chaplains are expected to attend. Excellent program has been arranged, according to William H. Andrew, president.

Baptist Joint Committee On Public Affairs

Acting upon requests, the Joint Committee on Public Affairs for the Baptists of the United States last summer undertook a scientific research into the allotment of public funds by the Federal Government to churches or their agencies and institutions. For this important work the Committee engaged Mr. C. E. Bryant, head of press relations at Baylor University, Waco, Texas. He devoted six weeks to the task. The undersigned, having been appointed to examine and review his findings, would mark some of the more salient results and appraise them.

We are impressed with his conclusions concerning the attitude of United States officials toward tax aid to religious groups. First, he says, the majority of Government officials apparently believe as wholeheartedly in the principle of separation of church and state as do the bulk of evangelicals. Every one of them consulted showed warm sympathy with the inquiry. In addition to holding firmly by the historic, traditional interpretation of the Federal Constitution as forbidding tax aid to sectarian interests, they have likely been impressed by the ruling of the United States Supreme Court, which in both the *Everson* and *McCullum* cases said:

"No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. . . . Neither a State nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups or vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between Church and State.'"

Mr. Bryant also declared that any wavering in respect to this attitude might be due to influence exerted by Roman Catholics and some Protestants who contend that the Constitution was never meant to prohibit tax aid to religious interests, but the founders of the Republic intended to aid all religious groups on a non-preferential basis. We would emphasize that this theory was decisively rejected in the very beginning of the Republic, when James Madison put forth his convincing Memorial and Remonstrance against a proposal to give government assistance to church schools, he arguing that such aid would in effect be equivalent to a state establishment of religion. We concur with Mr. Bryant in the belief that if this long rejected theory were to be revived and accepted, it would warrant unlimited tax aid to sectarian interests; further that it is the duty of all to study the full implications of the false theory and constantly guard against any force it

In Review and Evaluation of the C. E. Bryant Research Into Allotment of Federal Funds to Churches

might exert on those entrusted with government.

We note the importance of Mr. Bryant's discovery that to whatever extent the Federal Government has violated the provisions of the Constitution by making grants to church interests, state governments are chiefly responsible for such violations. Thus certain appropriations allowed by Federal authorities are dispensed on a shared basis by the states. The Congress to date has declined to vote funds for bus transportation of parochial school pupils, or to furnish free text books to parochial pupils, but eighteen states have paid for busses and six allow free text books to them. Mr. Bryant has performed a valuable service in sending a detailed questionnaire to the governors of all the states in an effort to ascertain complete information, but not all have replied as yet. When all replies are in, this file will be shown worthwhile; and we urge publication of the findings.

It is gratifying that the research revealed no direct financial grants to churches by the Federal Government. "There are instances," says Mr. Bryant, "in cases of public lands, where the Government on reservations allots space or even a building for religious worship." Both the Federal Government and the states exempt church houses used for worship from taxation. Profit-bearing church properties are subject to taxation. There have been allegations that some U. S. foreign aid funds have gone to church objects—a subject on which the Joint Committee has spoken.

The research thoroughly investigated practices in reference to church schools of all kinds. The Federal Government, in contrast with glaring malpractices by many states, has not aided elementary church schools, unless the lunch provision is regarded as such aid. It has, however, granted to church colleges obsolete property at a nominal price, sometimes as low as one dollar, amounting to \$26,000,000. In addition it has granted much valuable scientific equipment and through its Public Health Service provided a large number of stipends for teaching, research and laboratories, of which 64 per cent went to Roman Catholic institutions. Ninety-

three colleges—53 Roman Catholic and 40 Protestant—have on their campuses units of the armed services Reserve Officers Training Corps, a church-state relationship questioned by many. It is welcome news that the huge sums granted under the G. I. Bill of Rights, formerly paid direct to the colleges, are now paid to the individual instead. Inasmuch as some have questioned the propriety of government loans to church colleges for construction purposes, Mr. Bryant has properly listed all church colleges whose applications for such are pending or have been approved.

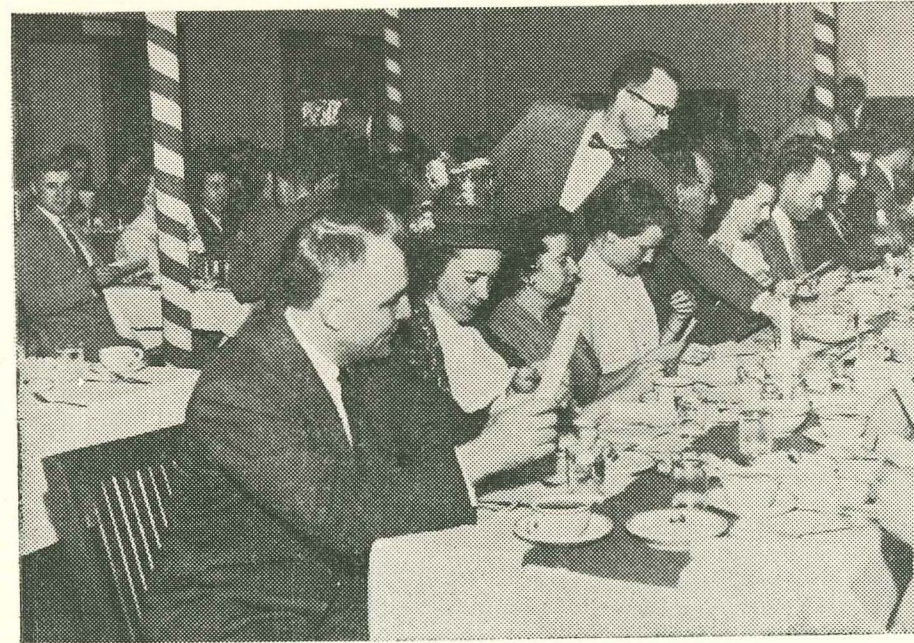
The most flagrant violation of the principle of church-state separation is the government's allocation of funds to build church-operated hospitals, as provided for in the Hill-Burton act. Under this act and a related congressional grant to hospitals in the District of Columbia, church hospitals had received \$87,476,600 in federal funds from the time the bill was enacted in 1946 up to the end of May, 1952. Roman Catholic institutions, unhindered by scruples on the separation principle, had been granted \$68,143,000, or 78 per cent, of the total. This apparent favoritism is not the result of discrimination on the part of the government, but rather of the hesitancy of Protestant groups to seek or accept federal funds. Scores of non-Catholic hospitals, otherwise eligible for grants, have chosen to raise their own funds or do without needed expansion rather than violate what to them seems a worthy principle. We concur with Mr. Bryant's statement that **church hospitals receiving government grants, just as a private business that has been subsidized by the Federal Government has to give a full accounting to the public, should be forced to give regular accountings to the public, and should not be allowed to require obedience to church canons in their operation.**

Closely related to church hospitals is the matter of Social Security and Public Welfare. Here we call attention to the report. While the subject is of wide-spread interest, we feel there is little more to be added. Mr. Bryant says:

"Three bureaus in the Social Security Administration, which is a part of the large Federal Security Agency, have direct dealings with church institutions. They are the Bureau of Old Age and Survivors Insurance, the Children's Bureau, and the Bureau of Public Welfare. The first is simply an insurance arrangement for payment of old age and survivors benefits to employees. The plan, while mandatory on all non-religious employment is voluntary in religious institutions, first on the part of the institution and then on the part of the employee. Both the employer and the employee pay a tax on the salary basis of the employee. Ministers are not yet included under the law. The Children's Bureau works closely with 'voluntary agencies,' in which church orphanages and welfare homes are included. Payments to voluntary agencies for services rendered are authorized in the 'Policy Manual for the Use of Federal Child Welfare Service Funds,' issued April 9, 1951

(Continued on Page 14)

Immanuel of Lexington Holds Adult T. U. Banquet



LEXINGTON, KY.—As a part of the March Enlargement of Training Union, Immanuel Baptist Church held an Adult Banquet, with 110 being served a delicious ham dinner. Adult No. 1 provided the program; Adult No. 2 prepared and served the dinner; and Adult No. 3 set and decorated the tables. Thirty children were served the same meal in

the nursery. The program included a "Look Ahead" by Keith Mee, educational director; a skit, "Snow White and the Seven Dwarfs," which good-naturedly ridiculed some of the common excuses for not attending Training Union. Bill Enete, of the Calvary Baptist Church, played "Marimba Melodies." The program ended with "A Womanless Wedding."

Twenty-Two Stalwart Men

By S. H. Coulter, Mayfield, Ky.

I am knocking at your door. Please open, and let me come in, because I have something to tell you. On the front cover-page of the March 12 issue, you have a picture of twenty-two stalwart men, all classified as sturdy soldiers of the Cross.

Three different times I sat and looked at each face, studying the expression on each face, with deepest possible concern. Then, I said to myself, as I studied each face, whatsoever that man thinketh in his heart, so is he. Again, I said to myself, the possibilities and potentialities confronting those men, are innumerable.

According to my analysis, each man in the group can be classified in Psalms 1:1, 2, because their expressions indicate what is deeply inscribed in their hearts. I verily believe they are qualified to repeat truthfully the words found in Acts 20:33.

America needs courageous men, filled with Godly wisdom, who are not afraid to stand up and preach the uncompromising gospel of the Only Begotten Son of God. I have no patience with modernism in the realm of righteousness, because at best, it stimulates lukewarm-

ness in the hearts of those who know not the truth.

Today, as never before in the history of America, we are facing perilous circumstances. We need more men who strive to be known as humble servants of the Lord, regardless of degrees in the educational realm. My good friend, Brother John L. Hill, of Nashville, Tennessee, is one of the most humble, yet inspiring expounders of truth I have ever known. Some day, he will fly away, and will be missed all over the Southern part of the hemisphere. Bless his humble soul!

My humble prayer is that all twenty-two men I have mentioned, may receive power from the Father above, and preach the gospel of salvation by Grace, through Faith, until they leave to find rest in that City Foursquare.

[EDITORIAL NOTE: The words of Brother Coulter refer to the picture showing the Board of Directors, Department of Christian Education. Proverbs 52:11 tells us that "words fitly spoken are like apples of gold in pictures (filigree, frames) of silver." We are sure that each man of the twenty-two appreciates the kindness of Brother Coulter's heart which led him to speak so well of them. Also, we are sure Brother John L. Hill is glad to be classified with them in his analysis.]

The Chill in My Bones

By O. W. Taylor

One hot July day, an acquaintance carried me into the heart of an ice-plant which he operated. Frost, snow and ice were everywhere. I was hot and perspiring when I went in and shivering when I came out.

In religious connections, a minister may sometimes go into a church which is a spiritual ice plant. No matter how warm he is when he goes in, he will be shivering spiritually when he comes out.

The late Dr. Alexander Whyte of Edinburgh was a deeply consecrated and spiritual man. One Sunday his senior deacon, I believe it was, was absent from church. A day or so later, Dr. Whyte saw the brother and said: "I didn't see you in church Sunday, where were you?" The brother said he had ministered in a church that day. "How did you get along?" said Dr. Whyte. The deacon said, "I found it rather cold." Then Dr. Whyte said: "Cold! I preached there myself two years ago, and I haven't got the chill out of my bones yet!"

The preacher in the pulpit should be spiritually warm and his Christ-constrained heart should be in his message. But there is an equal responsibility upon the people in the pew to be spiritually warm-hearted and responsive. Unless this is true, the most of the preacher's sermon must be spent in melting frost, snow and ice. The result is that the sermon is cold when it reaches the sinner and has no effect upon him. And in addition the preacher himself will be cold by the time the service ends.

However, downright coldness in people is preferable to the Lord than lukewarmness. Christ told the Laodicean church that because it was "neither cold nor hot," He would "spue thee out of my mouth." Our word "vomit" comes from this.

The good Lord deliver us from both the preacher and the church describable as "faultlessly faultless, icily regular and splendidly null." Give us pulpits and pews which are spiritually warm so that what the saints would often pray for in my boyhood days may be realized: "O Lord, may we see the stately steppings of the Lord our God in the sanctuary." Then no frost and snow and ice will have to be melted before the sermon reaches the sinner—or the saint.

A noted Baptist minister, used often to speak of preachers "with hot hearts." We need such hearts in the pews as well. No wonder Charles H. Spurgeon preached with power. He prayed and also each time he stood in his pulpit there was a group of his members in another part of the building praying for him as he spoke. "Brethren, pray, and holy manna will be showered all around."

Suicide is a Sickness

(Continued from Page 5)

Secondly, the Christian worker should look for the more common events which cause depressions. The middle-age change of life may throw people into a temporary depression as they seek to adjust to changes in their body chemistry. This may be true of either men or women. The sudden news of a long-term of incurable disease, or a prolonged struggle with chronic illness may precipitate an emotional crisis. The loss of a loved one, whether through death, separation, or divorce, may take the meaning out of life for awhile. Any failure in an area of living which is significant to the person, whether in business or private life, may cause him to feel that he is a total failure. It may be a temporary defeat, or a sense of impending disaster which results from uncertainty about one's ability to "do the job." Sometimes a person is overwhelmed by seemingly insoluble difficulties which he feels inadequate to deal with.

The worker may know of these events because they are community knowledge, or he may ask, "What happened to you in the last few weeks? What's new? What's been on your mind?" Through such questions he may discover with the person the immediate reasons for the emotional disturbance.

If the worker accepts the fact that there are reasons for a depression, the person may feel free to tell him. This is often a great relief, for the person may have felt that people had laughed at his difficulties or refused to admit that he had any difficulty. However, in severe depressions the reasons are so deep-seated that they are not known to the person himself or to the community. The worker who "digs in" for these underlying causes may panic the person more than ever.

Thirdly, the pastor and his workers need to distinguish between contribution, which leads to repentance and new growth, and deep depression, which rocks back and forth like a wheel in the ditch.

A man who is contrite may confess some specific sin with a great deal of emotion and even depression. If he finds acceptance and forgiveness he begins to lift up his head, go to work and regain his composure.

One person feels contrite for actual moral difficulties of which he is aware; the depressed person feels an inner guilt which he cannot relate to the actual cause. In one, the guilt is related and appropriate to some concrete experience; in the other guilt attaches itself inappropriately to some experience. The

person cannot express satisfactorily his inner guilt. He knows that he should feel guilty for something, but that "something" may be too painful. He may push it out of his conscious awareness. He thrashes through his past life to find some less-painful venture which will justify his self-condemnation. But the punishment does not fit the crime.

For example, a veteran felt "lost" because he took up smoking in Germany. The pastor simply listened. Several interviews later the man revealed the fact that he "took up with a woman" at the same time.

The worker needs to know something of the emotional background of the depression. He may ask "How long have you felt this way? or "Have you had these feelings before?" For example, a man who was agitated over "not answering God's call to a better life" was also upset over the fact that his wife left him during the drinking spree when the "call" came to him.

Fourthly, the Christian worker should not allow the person to talk himself deeper into a depression. Be honest as well as understanding. Tell the person that his difficulties may be seen from several points of view, and that his attitude is accepted even though it is not shared by everyone else. The worker may say, "I know that you feel that way, but for myself, I just can't see it quite that way."

Finally, the worker should continually show the person that he has a friend. A friendly attitude conveys this much better than just words. But the worker may ask, "Why did you come to me, and how can I help you?" The person may reply, "I wanted to talk it over with someone." Here is an opportunity to relate the person back to his family by saying, "How about someone in your family, too?" If the person is reluctant, the worker may say, "I feel it's important to your family, too, and I'll take the liberty of getting in touch with them about this."

If the person has no family, the worker should share his obligation with a close friend of the person, a teacher if the person is a student in college, a social worker if the person is a derelict, or a doctor, lawyer, or judge. He must remember that he is dealing with a sick person who needs medical care as well as spiritual comfort and friendly support.

"Some people who water their milk every day cannot understand why the prayer meetings are so thin."

The Rural Church Program

By G. R. Pendergraph

(By Rev. Orman Stegall who was the director in the "Eight-Day Rural Church Enlargement Program" at Middle Creek Baptist Church in Severns Valley Association.)

We had eight great days at Middle Creek Baptist church. The survey alone would be sufficient to prove the value of the Eight-Day Rural Church Enlargement Campaign. Interest was expressed in a very fine way at the very first service on Saturday night when a number of members came and expressed a desire to help in surveying the field. The church field was mapped and zoned. Twelve teams were assigned—one team to each zone.

Following a very fine service on Sunday morning, the workers who had volunteered to survey the community that afternoon, assembled back at the church and after final instructions went out to visit each home and to locate every person in the community. The people in the community cooperated in a very fine way and the survey was almost one-hundred percent complete.

The Sunday school teachers were so interested in knowing what the possibilities for the Sunday school were that they came together Monday afternoon and tabulated the results of the survey. The Sunday school had an enrollment of eighty-three with fifty-six present on the first Sunday of the campaign—this was an increase of twelve over the preceding Sunday. One hundred and eighty-one possibilities were discovered and as a result of the increased interest shown during the week, seventy-eight of these were in Sunday school on the last Sunday of the program.

By Monday evening, at which time emphasis was given to the teaching agency of the church, so much enthusiasm had developed that recommendations were made to build additional space (this was voted by the church on the following Sunday), new classes were started and an Extension Department was organized.

Tuesday evening was given to emphasis of the Training program of the church. Since the church did not sponsor a Training Union, many of the members expressed a desire for a Baptist Training Union and volunteered to help make one a reality.

In every way, the week was a very profitable one—one that will yield fruit in the days to come.

The finances of our church have kept on an even keel, accomplishing a thing some churches spend a lifetime striving to do—contributing to outside causes and church expenses on a 50-50 basis.—Dan N. Sharpley, missionary to Brazil

Sunday School Department

ROY E. BOATWRIGHT, State Secretary



VBS Leadership Clinic at Hodgenville

The picture shows the majority of those who attended the Statewide Vacation Bible School Leadership Clinic which was held at Hodgenville, February 26-28, under the direction of Rev. Dan Thomas. The total enrolment reached 154 with 31 associations represented and 20 missionaries present. The personnel of the program was as follows:

Cecil Adams, Archie Allison, Hobart Beck, W. C. Boone, A. Larry Bray, Sibley C. Burnett, Mary Ella Davis, Charles Ham, James S. Haskins, William Joiner, W. W. Johnson, Jim Kier, Verlin C. Kruschwitz, Roy Lewis, T. L. Maddux, George D. Park, H. D. Standifer, William W. Stevens, Dan Thomas, John Wall, Conrad Willard, Ed. Wolf and Roy Boatwright.

Many associational Vacation Bible School Clinics are now in progress. Attend the one nearest you. You will secure help and information for your school this summer.

Using the Cradle Roll In Reaching "A Million More in '54"

Figures just released by the National Office of Vital Statistics reveal that "Babies arrived in the United States 444 to an hour in '52!" According to one report "1952 was a wail of a year" with 3,824,000 registered births almost two per cent more than in 1951, the previous peak year.

Because of the high birth rate the last few years, we find an abundance of babies all around us. In the territory of the Southern Baptist Convention it is estimated that there are 4,071,187 white babies, birth through three years of age, unenrolled in Sunday school. In this area of life alone we

could easily enrol "A Million More in '54" for none of the babies and few of the parents will object to their being enrolled.

As the Cradle Roll workers visit in the homes month by month, they will find opportunity to urge attendance at Sunday school not only of the small child in a Nursery but also of the parents, as well as unenrolled brothers and sisters, in classes prepared for them. Yes, Cradle Roll workers through their ministry to the home find many who otherwise would have no contacts with the church.

Do you have a Cradle Roll with a real department organization with enough visitors who are not workers in other departments? A Cradle Roll department requires as much time, thought, prayer, and work as any other department as it ministers to the homes of little children birth through three years of age.

If you do not have a Cradle Roll, let me urge you to set about organizing one immediately. District your territory and see that every eligible baby is enrolled. For helpful leaflets on Cradle Roll work write the Sunday School Department, 127 E. Broadway, Louisville 2, Kentucky.

Special Committee for "A Million More in '54"

Baptist Association—Mr. James Burkhead, Mr. William Nevins, Rev. George A. Jones, Mr. E. A. Somers and Mr. Omer Coulter.

Blackford Association—Mr. R. I. Downs, Rev. D. A. Meador, Mr. J. R. Shultz and Mr. Paul Phillips.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 5, 1953

Church	T.U.	S.S.
Aetna Grove (Lynn Assn.)	---	238
Arlington, Ky.	68	---
Ashland, First	121	1,052
Pollard	---	538
Unity	128	678
Bardstown	---	411
Bellevue	---	645
Benton, First	---	210
Berea	---	491
Blackford (Blackford Assn.)	---	244
Bowling Green, First	306	1,416
Buffalo	---	338
Burlington	---	320
Cadiz	66	294
Cadiz, Blue Springs	81	215
Campbellsville	217	607
Pleasant Hill	136	282
South	---	251
Carrollton, First	44	350
Clay, First	---	296
Cloverport	38	231
Corbin, First	117	505
Central	139	607
Columbia	102	348
Covington, Latonia	232	1,373
Calvary	---	847
First	---	507
Madison Avenue	---	385
South Side	154	679
Cumberland	---	315
Cynthiana	---	453
Danville, First	261	929
Gethsemane	---	401
Lexington Ave.	---	731
Dawson Springs	---	310
Dayton, First	---	365
Dayton, Ohio, Westwood	---	784
Earlington	56	252
Eastern	79	---
Elizabethtown, Severn's Valley	143	908
Elsmere	---	359
Eminence	56	338
Erlanger	---	470
Evansville, Ind., Calvary	213	783
Grace	---	299
Keck Avenue	93	605
Walnut Street	---	277
Fairfax	101	277
Falmouth	---	288
Fairfield, Little Union	---	267
Ferguson	98	322
Ft. Thomas, First	72	1,237
Frankfort, First	171	553
Thorn Hill	148	419
Franklin, First	---	565
Fulton	---	516
Georgetown	109	824
Glasgow	137	364
Glendale, Gilead	167	249
Graffenburg (Shelby Co.)	---	142
Grace	152	784
Greenville	191	233
Harlan	131	207
Harrodsburg, Bruner's Chapel	---	212
Deep Creek	---	402
Shawnee Run	---	298
Hawesville	80	852
Hazel	68	---
Henderson, Immanuel	---	311
Hima, Horse Creek	---	159
Hodgenville, First	---	593
Hopkinsville, First	111	743
Hopkinsville	90	---
Ebenezer	135	1,020
Second	146	308
Independence	70	428
LaGrange, DeHaven Memorial	---	446
Lawrenceburg, First	102	378
Sand Spring	---	546
Lebanon	---	326
Leitchfield	---	218
Lewisport	81	218
Lexington, Ashland Ave.	---	1,450
Calvary	---	923
Grace	---	884
Hillcrest	109	397
Immanuel	---	1,006
Porter Memorial	157	1,027
Rosemont	56	241
South Elkhorn	121	382
London, First	232	702
Louisville, Audubon	78	252
Baptist Tabernacle	---	894
Baptist Temple	202	350
Beechland	---	724
Beechmont	176	1,070
Bethany	---	300
Bethlehem	68	306
Buechel	---	351
Carlisle Avenue	239	1,677
Cedar Creek	---	266
Clifton	140	748
Crestwood	---	418
Deer Park	---	597

(Continued on Page 16)

Baptist Training Union Dept.

BYRON C. S. DeJARNETTE
State Secretary



Mrs. O. C. Markham

After about three months of illness and much intense suffering, Mrs. O. C. Markham, of Clinton, on Sunday, March 16 at about 6:00 P.M., passed on to be with her Lord. We extend to her husband, Rev. O. C. Markham, and son, Charles, our deepest sympathy and pray that they may be continually comforted and strengthened by the Holy Spirit.

Mrs. Markham was a consecrated, efficient, and faithful worker in her church, West Kentucky Association, Southwestern Region, and the state. For several years she had been the State Approved Beginner Worker for the State Training Union Department. In this capacity she rendered a wonderful service. It was a joy to work with her. We appreciate so much her fine spirit and attitude toward the work and workers. We shall greatly miss her.

January Awards in Kentucky By Courses

In January there were 1,817 study course awards as follows: Administration: diplomas 19, seals 38; Adult: diplomas 108, seals 676; Young People: diplomas 23, seals 250; Intermediate: diplomas 75, seals 225; Junior: diplomas 115, seals 288.

January Awards in South and Standing By Courses

Adult—20,148; Junior—9,041; Intermediate—6,500; Young People—4,749; Administration—2,407.

January Awards in South and Standing By Books

In the report of January awards for the south the standing by books studied is as follows: The Book of Phillipians, The Baptist Adult Union Manual, The Baptist Junior Union Manual, Baptist Intermediate Union Manual, Growing in Bible Knowledge, The Baptist Young

People's Administration, This is My Bible, The Junior and His Church.

Youth Week—Lockport, Henry County

During the week of February 15, the Lockport Baptist Church, under the direction of the pastor, Rev. Barnett L. Williams, Jr., observed Youth Week. The church is in Henry County Association. The pastor is a brother of our State Intermediate Worker, Miss Wyldine Williams.

There were 9 Intermediates and 11 Young People who held Youth Week offices. This is the first time the church has observed Youth Week, but the plan is to make it semi-annual. The pastor writes: "Our young people were very glad for the opportunity to participate. It has created more interest on the part of our young people, in fact, to the extent that they want to have two occasions during the year for a Youth Week. I think the Adults were surprised at the way in which our young people carried out their duties."

Study Course Awards in South for February

In the Southern Baptist Convention during February there were earned 48,095 awards as follows: Adult—25,282; Junior—9,750; Intermediate—5,947; Young People—4,843; Administration—2,265.

Standing of Books in Convention

For February the standing of study course books was as follows: Studies in Phillipians, The Baptist Adult Union Manual, Baptist Junior Union Manual, Baptist Intermediate Union Manual, This is My Bible, Bible Heroes, Growing in Bible Knowledge, The Baptist Young People's Union Administration, Living for Jesus, The Junior Baptist, The Junior and His Church, Jesus Saves, Building a Church Training Program.

Kentucky Study Course Awards in February

February Study Course awards in Kentucky were as follows: Administration: diplomas 43, seals 16; Adults: diplomas 75, seals 483; Young People: diplomas 10, seals 63; Intermediates: diplomas 31, seals 68; Juniors: diplomas 54, seals 129.

LOOKING AHEAD!

May 3-10—Christian Home Week.
July 9-15—First Training Union Assembly—Ridgecrest, N. C.
July 15-22—Baptist World Alliance Youth Congress, Rio de Janeiro, Brazil.
July 16-22—Second Training Union Assembly—Ridgecrest, N. C.
July 23-29—Third Training Union Assembly, Ridgecrest, N. C.
August 3-9—First Training Union Assembly, Glorieta, N. M.
August 10-16—Second Training Union Assembly, Glorieta, N. M.
August 17-23—Third Training Union Assembly, Glorieta, N. M.

BOOK REVIEWS

ROMANCE COMES RIDING, by Joyce Bergren. Zondervan Publishing House, Rapids, Michigan. Price \$2.

Here is another winsomely written piece of religious fiction which will entrance young people and teach worthy lessons. Through fictional writing authors are able to bring lessons which otherwise would not be received. Your young people will love this book.

ACROSS THE SEAS, by Leroy Allen. Zondervan Publishing House, Grand Rapids, Michigan. Price \$2.

Another attractively written piece of religious fiction. Young people especially, also adults, will follow the adventures of Tom Mickey and Ernie with deepest interest. This is a new novel with a broad and instant appeal, pleasingly told and inspirational.

THE BIBLICAL ILLUSTRATOR—Phillipians and Colossians. Baker Book House, Grand Rapids 6, Michigan. Price \$4.95.

The entire set (of which this is a 316-page volume) contains 57 volumes, and treats sermonically and profusely every Scripture usable in the ministry of preaching and teaching. It is made up of sermons in full, condensed, sermon outlines, expository notes, practical lessons, illustrations, etc. It has been called "the largest collection of homiletical material of all time." One meets sermons by such men as: W. M. Taylor; Chas. Spurgeon; Albert Barnes; David Thomas; J. A. Seiss; Alex. Maclaren; Martin Luther T. De Witt Talmage; Joseph Parker; A. J. Gordon; F. B. Meyer; J. H. Jowett; A. T. Pierson; Alexander Whyte; A. B. Davidson; James Orr; George Whitefield; Chas. G. Finney; Phillips Brooks; Richard Baxter; John Bunyan, and many others. The Baker Book house is to be congratulated on bringing into print again the Biblical Illustrator. The type has been enlarged and the whole work beautifully done, though the text is unchanged.

WUEST'S WORD STUDIES by Professor Kenneth Wuest. Wm. B. Eerdmann Publishing Co., 255 Jefferson Avenue, Grand Rapids 3, Michigan. Price \$2.50. Pages, 251.

This is another great book in the Word Studies series, this one treating Ephesians and Colossians. Professor Wuest is teacher of Greek at Moody Bible Institute, and this volume is the thirteenth of the series, the others being: Golden Nuggets from the Greek New Testament; Treasures from the Greek New Testament; Untranslated Riches from the Greek New Testament; Phillipians; First Peter; Galatians; Studies in the Vocabulary; Hebrews; Mark; Great Truths to Live By; The Pastoral Epistles; and now this on Ephesians and Colossians.

The series has been written to serve earnest students who do not have the personal equipment to read and interpret the original Greek; however, most ministers and other students of the Word who have been away from school for a few years find such helps exceedingly beneficial. The whole series fits admirably into the over-all purpose, including this latest volume which is one of the best. It is loaded with fuel for sermon and teaching fires. If you are a preacher it will make you want to preach; if you are not, it will make you want to try it. The book can be purchased from your Baptist Book Store, as well as all the others.

ON EAGLE WINGS—fourteen sermons on Old Testament themes by George W. Truett. The Wm. B. Eerdmann Publishing Company, Grand Rapids, Mich. Sermons compiled and edited by Powhatan W. James.

Any recommendation of Doctor Truett's sermons is unnecessary. The name, George Truett, is enough to sell any book of his sermons. The fourteen sermons in this volume are: On Eagle Wings; A Worthy Offering; The Still Small Voice; Elisha's Call to Service; The Bible Lost and Found; Mutilating God's Word; Need for Encouragement; Count Your Blessings; The Sin of Omission; Causing Others to Sin; An Essential to Victory; The Spiritual Recovery of the Home; The Great Woman; The Value of Life's Unrealized Purposes.

WOMAN'S MISSIONARY UNION

MRS. GEORGE R. FERGUSON, Executive Secretary
MISS BEULAH WINGO, Young People's Secretary
Mr. J. C. BALLEW, Royal Ambassador Secretary

W. M. U. Convention Houston, Texas May 3-5, 1953

The Meetings will be held in Music Hall, adjoining the Coliseum on Sunday afternoon and evening, Monday morning and afternoon. They will move to the Coliseum for the Monday evening, Tuesday morning, afternoon and evening sessions. The first session of the meeting will open on Sunday afternoon at 3 p.m. and the Sunday evening session at 7:30. There will be three sessions on Monday and three on Tuesday. The hours for these will be 9:30 a.m.; 2 p.m. and 7:15 p.m.

Music will be furnished by Mrs. Troy Campbell, Houston, chairman of Music; Mr. D. K. Harrell, Houston, Song Leader; Mrs. George Wilcox, Corpus Christi, soloist and by Baylor Choirs and Southwestern Singers.

The following will bring messages: Dr. J. D. Grey, New Orleans, Louisiana, President of the Southern Baptist Convention; Miss Helen Falls, Dean of Women, New Orleans Seminary; Mrs. T. C. Jester, Houston, chairman of Hostess Committee; Dr. Floy Barnard, Dean of Women, Southwestern Seminary; Mrs. H. P. McCormick, Hawaii; Mrs. Maxfield Garrott, Tokyo, Japan; Mrs. Julius Hickerson, Colombia; Mrs. N. H. Eudaly, Mexico; Mrs. De Lerin, President of WMU of Mexico; Miss Pearl Johnson, China; Mrs. Charles Whitten, Spain; Dr. Emily Lansdell, Louisville, Kentucky; Miss Mary Lee Rankin, Richmond, Virginia; Mrs. Carlos Peredes, Austin, Texas; Dr. Theodore F. Adams, Richmond, Virginia; Chaplain Bennett, Chief of Chaplains, Washington; Miss Margaret Hutchison, Oklahoma City, Oklahoma; Miss Lavora Murfin, New Orleans, Louisiana; Miss Douglas Oliver, Richmond, Virginia; Paul C. Bell, Jr., Honduras; Mr. Bill Cooper, Argentina; Mr. Dan Ray, Korea; Mrs. J. L. Moye, San Antonio, Texas.

Please note: Kentucky W.M.U. is allowed sixty credential cards for the W.M.U. Meeting. A new plan has just been authorized by our Executive Committee for distribution of these cards. Send your requests for these cards to the State Office immediately, if you are planning to attend this meeting. Cards will be held until April 15 for members of our state Executive Committee and Associational Superintendents. After that date requests will be honored in the order in which they are received by our office. This year all requests must be authorized by the W. M. S. of which the person is a member. When

was a devotional on letting the true beauty of Jesus be seen in their lives.

Outstanding counselors in the state led the girls in a "Courtly Practice" or methods in Forward Steps. Following this conference a forum on "Lessons in Queenliness" proved most helpful. The morning session was closed with a message "In Royal Service," by the missionary. The only scheduled activity Saturday afternoon was a missionary tea.

The highlight of the week-end was a banquet on Saturday evening.

The Young Woman's Auxiliary at each College presented the pageant, "The Light." This pageant unfolds the purpose and program of the Girls' Auxiliary. It was written in honor of the fortieth anniversary and depicts the growth of Girls' Auxiliary. Immediately following the pageant the missionary led the decision service. Thirty-five girls made decisions for missionary service and for a more complete acceptance of God's Will for their lives.

The Queen's Court was closed on Sunday with Sunday school at the College and then Worship Service in the local church.

RIDGECREST

June 3 to the 10, can be a very wonderful and inspirational vacation time at Ridgecrest, North Carolina, this summer for all of the members of Young Woman's Auxiliary. That is YWA week. Girls from all over our Southland will be gathering to enjoy a week of missionary messages, mission study, YWA methods, personal dedication services, hikes, banquets, fun and fellowship. Every hour of the day while at Ridgecrest will be filled with interesting, challenging events. Dr. Edward McDowell will be the Bible Hour Speaker, and Miss Alma Hunt the Vesper Service speaker. There will be missionaries from most every country and national students who are studying here in our country.

The Kentucky group will stay in Crystal Springs lodge and the cost for room and board will be \$3.50 to \$4.50 per day. The difference in rates depends on whether you want a private bath or one on the floor. There will be five girls in each room. We will have a chartered Greyhound bus this year which will leave Louisville at 4 p.m. June 3 and return to Louisville at 6 p.m. on June 11. If we are able to secure 37 passengers on the bus the round-trip ticket will be \$16. You will be able to board the bus at Shelbyville, Lawrenceburg, Danville, Mt. Vernon, and Corbin.

A registration fee of \$2 must accompany your reservation which is to be sent to Miss Beulah Wingo, State WMU Office, 127 East Broadway, Louisville, Ky. Please send \$5 with your reservation fee if you plan to travel on the chartered bus. Complete information and registration blank has been sent to each Y.W.A. Counselor.

your request is received you will be sent a card to be signed by your W.M.S. President. That card is to be exchanged for a regular credential card at the registration desk in Houston. If you do not register at Houston by 1:30 p.m. on Monday, May 4, your card will be given to a substitute selected from among those already present.

We hope and confidently expect Kentucky to have its full quota of sixty accredited messengers.

YOUNG PEOPLE'S NOTES

QUEEN'S COURT

In a new Girls' Auxiliary pageant there is a line which says "Dreams of being a poor little girl who awakes one day to discover that really and truly she is a Princess are as transient as bubbles and arise only in the minds of very little girls." But it was not a dream but a reality to approximately four hundred and twenty-five members of Girls' Auxiliaries who attended the Queen's Courts.

"A Crown of glory in the hand of the Lord" Isaiah 62:3 was the theme for the Friday evening session. Girls who had passed some of the higher steps in the Forward Steps brought devotionals on "In the hand of the Lord." At each Queen's Court the girls selected to bring this devotional urged the girls to place their lives "In the Hand of the Lord," in a most effective way.

Presentation of the Queen's flag followed the devotional. This presentation is adapted from the pageant "The Banner of Faith" and brings a challenge to the Girls' Auxiliary to take the "Light" to all nations. "Queens in Another Land" was presented by our missionaries who were as follows: Campbellsville, Miss Mary Gould of Thailand; Georgetown, Mr. L. M. Bratcher of Brazil; Cumberland, Miss Kathleen Manley of Africa; Bethel, Miss Stella Austin of Nigeria. After this session the Young Woman's Auxiliary of the college led our "Fun in Queenland" and a good time was enjoyed by all.

"The Lord of hosts shall be for a diadem of Beauty" Isaiah 28:5 was the theme for the Saturday morning program. The day started with an early morning quest of the types of crown the girls may wear and the type of girls they must be to be worthy of wearing these crowns for the Master. Again a devotional was brought by one of the girls on "A Diadem of Beauty." This

Houston SBC Convention Will Consider '54 Budget

NASHVILLE, Tenn. — (BP) — The 1954 budget of the Southern Baptist Convention will be one of the major items considered when the Convention meets in Houston, May 6-10. It will come as a recommendation of the Executive Committee of the Convention, Porter Routh, executive secretary.

The recommended budget calls for a full \$8,750,000 for the Cooperative Program to be distributed for current expenses and capital needs in 1954. The Committee is asking that distribution be made on a single percentage basis instead of the heretofore double percentage basis. Under the new plan there will be no differentiation between current funds and capital needs funds. Each agency eligible for capital needs funds will meet their goals out of funds accruing to them from the single budget.

Breakdown of the funds going to the agencies and institutions is as follows:

Agencies or Institutions	Amount	Per Cent
For. Mission Board	\$3,475,000	39.71
Home Mission Board	1,149,800	13.14
Relief and Annuity Board	791,900	9.05
Southern Seminary	590,517	6.75
Southwestern Sem.	590,517	6.75
New Orleans Sem.	644,416	7.37
Golden Gate Sem.	384,450	4.39
Southeastern Sem.	490,900	5.61
W.M.U. Training School	57,500	.66
American Bapt. Sem.	101,000	1.15
Southern Bapt. Hospital	160,000	1.83
Baptist Brotherhood	61,000	.70
Radio Commission	137,000	1.57
Public Affairs Com.	15,000	.17
Bapt. World Alliance	25,000	.29
Sou. Bapt. Foundation	15,000	.17
Education Commission	22,000	.25
Historical Commission	24,000	.27
Social Service Comm.	15,000	.17
TOTAL	\$8,750,000	100.00

All money above the \$8,750,000 budget will be distributed 75 per cent to the Foreign Mission Board and 25 per cent to the Home Mission Board, except that the first \$160,000 will be distributed to the Woman's Missionary Union Training School (Carver School of Missions and Social Work) in Louisville, Ky., in accordance with the action of the Convention in Miami, Fla., last year.

The Convention operating budget for 1954 totals \$160,000 with \$45,000 for Convention expense including the Annual, \$10,000 for special committee meetings; \$75,000 for the Executive Committee, and \$30,000 for Convention reserve. By agreement the Baptist Sunday School Board will pay \$60,000 of the amount required for the Convention operating budget and the remaining \$100,000 will be provided out of distributable funds before other allocations are made.

The Committee will also recommend that the American Baptist Seminary Commission be authorized to use capital funds for operating needs up to the amount of other undesignated funds

used for capital needs since a survey of capital needs funds was made in 1945.

The Executive Committee will recommend to the Convention that an estimated \$3,000,000 expected to be available this year for capital needs from the Southern Convention Cooperative Program be distributed as follows:

Agencies or Institution	Amount
For. Mission Board	\$6,000,000
Home Mission Board	439,800
Relief and Annuity Board	291,900
Southern Seminary	304,200
Southwestern Seminary	304,200
New Orleans Seminary	380,100
Golden Gate Seminary	199,800
Southeastern Seminary	300,000
American Bapt. Seminary	42,000
Southern Bapt. Hospital	120,000
Baptist Brotherhood	6,000
Radio Commission	12,000
TOTAL	\$3,000,000

This is in line with a long standing policy of the Convention to rate distribution of capital needs funds within the year in which the funds accrue.

Historical Commission Now Offers Microfilm Service to Churches

By Norman W. Cox, Exec. Secy.,
Historical Commission, S. B. C.

NASHVILLE, Tenn. — The Historical Commission of the Southern Baptist Convention can serve churches, associations and institutions of the Baptists in your state in preserving valuable records.

We will photograph on 35 millimeter microfilm all the minutes of any association from the year of its organization to 1952 for \$30. For that price we make a negative and provide the association with a positive reading copy.

We suggest that the positive reading copy be deposited with your state Baptist historical collection. Additional reading copies will be provided for \$10 each. If an association does not have all of its minutes, we can borrow whatever copies your state historical collection has. In Nashville we have a copy for most of the years since 1919. Already many associations have given us their order to have their minutes microfilmed.

We will microfilm the minutes of any Baptist church for five cents a page for the first 300 pages and three cents a page for all additional pages. At this price 500 pages equals \$21 or a thousand pages would be \$36. For that price we make a negative and one positive reading copy. Additional reading copies can be provided at 3/4 cent per page. We have microfilmed the minutes of First Baptist Church, Washing-

ton, D. C., 1802-1952, of approximately 4,000 pages, and other churches.

This is the cheapest insurance possible to give absolutely safe protection perpetually to these valuable records. If the reading copy gets lost or damaged, we can print others from the negative. An added value is that copies are available to our colleges, seminaries and other libraries.

We can microfilm the minutes of the Executive Committee of your state for two cents a page and all the pages of all the minutes of your state convention for all the years since it was organized for one cent per page. These two items can be done for slightly less than \$200. We make and keep the negative and furnish one positive reading copy.

Beginning with 1953 we will annually microfilm all the associational minutes of a state for a stated year plus the convention minutes for \$30.

We can reproduce rare books in this way at from one to two cents per page.

Those who are interested are invited to write to Norman W. Cox, Executive Secretary, Southern Baptist Historical Commission, 127 Ninth Avenue North, Nashville 3, Tenn.

Dr. J. M. Dawson Announces Retirement From Commission

WASHINGTON, D. C. — (BP) — Dr. Joseph M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, has announced his retirement.

He asked the committee to be relieved of the position during his forthcoming seventy-fifth year. At the insistence of Baptist leaders he agreed to remain until next fall.

A special committee from the six Baptist conventions supporting the committee's work will be named by Dr. Edward B. Willingham, president of the joint agency, to develop a plan of procedure for naming his successor.

Dr. Dawson has held the post for the past seven years. Previously, he had been a minister in Texas and for thirty-one years held the pastorate of First Baptist Church, Waco, the campus church of Baylor University.

He is the author of several books on church-state relations.

"I have been proud to pioneer in the first major joint undertaking ever to effect co-operation of these six Baptist conventions in this work," Dr. Dawson said, "and am encouraged by its success. I think it augurs well for the future."

TITHING FILM
'GOD IS MY LANDLORD'
 The Story Of "DYNAMIC KERNELS"
 in 45 minute color sound
 Write Perry Hayden, "The Quaker Miller"
 Tecumseh, Michigan, Department WR

Six Kentuckians are expected to be Graduated from Southwestern This Year



These six Kentuckians are expected to be graduated by Southwestern Seminary May 1, after which they will be ready to enter into full time work. They are (left to right): (1) James Robert Covington, Paducah, working toward a B.D. degree; (2) William G. Crawford, Newport, working toward a

M.R.E.; (3) Miss Bettye Faye Heffington, Bowling Green, working toward a B.R.E.; (4) Miss Edna M. Inglis, Dawson Springs, and (5) Leo Harold Lee, Covington, both working toward an M.R.E.; and (6) Miss Benetta Ethel Spegal, Demessville, working for a B.R.E.

An Open Letter to The Christian Century Editor

Editor The Christian Century,
Chicago, Illinois.

Sir: (I would rather write "Brother"):
Your editorial of March 11 on "What Keeps Baptists Divided," is a hot one. This reply is not so cold. Your questions are founded mostly on misconceptions. Since Baptists have no official answerer I volunteer to enlighten you somewhat.

1. You ask if we Baptists "Nurse a grudge generation after generation," alluding to the Civil war era. Absolutely no! Deep in the heart of the South we think of Lee and Lincoln both as great men who differed. Here in Atlanta, burned to the ground in '64 by General Sherman, and starting-point for his \$100,000,000 trail of fire to the sea, I haven't heard the General's name mentioned for six months. Twenty years after he passed this way, torch in hand, a young editor named Henry W. Grady spoke to the New England Society in New York on "The New South." A whole nation was rocked by the applause which followed. Since then we have been so busy building that New South that we haven't had time to "nurse a grudge" against the North, not even to envy our brothers up there.

2. You allude to a "scandal of continuing Baptist separation." That word "scandal" is mighty strong. My dictionary uses "malicious reports," "disgraceful conduct," and like words in defining it. One must have a lot of competency to judge so many so dogmatically.

Now, let's look at the word "separation." Down South we know about union and separation both, and believe in both. ("Can two walk together except they be agreed?") We are united with all who love our Lord supremely and seek to do His will completely,—united where union counts most, in

heart. We Baptists have swapped preachers and members across the Mason and Dixon line so much the last half-century that three-fourths of this year's Seniors couldn't draw that line if their graduation depended on it. In this section even local churches send out colonies for efficiency: sometimes for missionary purposes; sometimes for convenience; sometimes for social reasons; yes, sometimes because they just don't get along together so well. All this is part of our free, democratic way of life. Change it? No. It works.

3. You ask "Are Baptists more ignorant than other people?" I don't think so. Here in the so-called "Bible Belt" we used to have a great deal of ignorance,—there being so many of us. But what we did know we knew well. Indeed, we have some ignorance now, more than we need, among our nearly 8,000,000 white members; and our negro brethren have some also. But we are getting rid of it as fast as we can with our Convention's 43 colleges and universities (40,000 students); 5 theological seminaries (above 4,000 students); our 21 Baptist papers (circulation well over 1,000,000 each week); innumerable study courses in churches, summer assemblies, and other agencies. The fact is that we have come into a considerable amount of wisdom; enough to make us go along with others as far as we can, and stop when we can go no further.

4. You say, "The answer to these questions can be given only by Baptists, and they can be given only by deeds, not words." Kind of you to lay down the law to us so clearly! But this is still America, land of the free and home of the brave. Therefore, I, volunteer advocate, venture to quote timorously a short verse of Scripture: "And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see." John 1:46.—JOHN JETER HURT, Sr., 215 Rumson Road, N.E. Atlanta, Ga.

Our Sunday School Charity Fund

By H. L. Dobbs, Executive Secretary
Hospital Commission of Ky. Baptists

It is our firm conviction that private hospital patients should not have to pay the cost of charity patients. We realize that our Baptist denomination desires an enlarged charity program, but if this is to be done in the name of the Denomination then we as Baptists must be willing to provide the necessary funds.

Several years ago a charity fund was established at Kentucky Baptist Hospital through contributions of our Baptist Sunday Schools. This is the only systematic method we have for rendering charity services to the sick poor. Hundreds have received its benefits. It is a wonderful program and deserves every consideration.

The cost of hospital care has increased like everything else. In most instances it costs more to care for a charity patient than an average pay patient. These patients come to our hospital in a more severe condition, and stay longer than the average private patient. Last year the cost was \$18.03 per day per patient. This is not great when lives are at stake.

Upon completion of the new Baptist hospitals in Lexington and Paducah requests for charity will be substantially increased. The amount of this service will depend upon the generosity of our Baptist people. We urge every member of the Church and Sunday school to make a special offering to the Sunday School Charity Fund on Mother's Day, Sunday, May 10. All gifts will be divided between the three hospitals according to bed capacity. If you want to be the good samaritan, please help pay the innkeeper."

"Some who despair of the race know nothing of it except what they see in the mirror."

Baptist Joint Committee on Public Affairs

(Continued from Page 6)

(page 7). Administration of State-Federal Welfare funds is handled by the State Welfare Agencies in accord with F.S.A. policy on expenditure of Federal funds. Federal funds constituted an average of 8 per cent of the monies thus expended by the States during the past year. In the Bureau of Public Assistance an amendment passed by Congress in 1950 authorized payment of welfare funds to doctors and other vendors for services rendered. Prior to 1950, all payments were made direct to needy individuals. Under the new law, payments can be made to physicians, hospitals, welfare homes, etc. for their care of needy individuals as authorized by welfare agencies. All records are made and kept in the States."

Finally, in commending this excellent research as submitted in a voluminous report, we wish to observe:

1. That it yet represents, as Mr. Bryant says, only a beginning. Many aspects of the problem remain for future study and solution. For example, bills for government aid to the churches under some guise are regularly offered in Congress and they should be scrutinized carefully, with a view to intelligent opposition to them.

2. Other bills involving infringement on legitimate rights of the churches may from time to time come up in Congress. Congress is presently challenged with proposals to tax church trust funds which are invested in profit-making business. We should endeavor to assume a position consistent with the historic principle of church-state separation.

3. There is the question of discriminatory income tax exemption for all in religious orders, even though they often receive salaries for teaching in the public schools or from other sources. This question calls for thorough investigation and action.

4. There are serious questions concerning government support of church institutions on Indian reservations and protection of religious liberty for every Indian. Alertness in this has recently proved effective in New Mexico.

5. Complaints have arisen from occasional undue favors shown particular churches in public functions by various departments of government, and of governmental appointments made under church pressure on the basis of the faith of appointees. This is an undercurrent trend in government that forebodes ill to the American system.

While we are persuaded that efforts on the part of the Baptist Joint Committee and of other groups working along the same lines in behalf of complete separation of church and state with religious liberty for all have lately been exceedingly effective, we must continue to work diligently with all supporters of the American system for its

maintenance. This problem has so many ramifications and facets that it is incumbent upon all the people to keep informed and alerted to trends, pressures and actions which may destroy the historic basis of our freedoms in America. We would appeal to those who are responsible for our press and denominational literature to keep our people alert as to basic principles and current facts. This whole question demands enlightened understanding that we may be fortified against subtle propaganda which would undermine our human way of life under the guise of false tolerance.

Signed—E. O. Clark, Chairman, C. W. Cranford, W. A. Turnwall, E. F. Campbell, W. H. Jernagin, H. A. Brimm, Secretary, E. B. Willingham, President.

FALLEN ASLEEP

FRANK PADON

PADUCAH, Ky., Mar. 26. — The Executive Board of the West Union Baptist Association, in regular session, felt it appropriate to express to the family of Brother Frank Padon our profoundest sympathy in the homecoming of their father and loved one, for to us he was a dear brother and friend and a loyal member of the Executive Board for a number of years, his council, his interest and his prayers were definitely impressive to all who knew him.

We, together with you, count it a loss at his homegoing, but the loss to us was gain to him.—Yours in the Name of our Risen Lord, R. Perkins Atherton, Clerk.

MRS. H. M. GRAHN

Whereas, the Angel of the Lord has come again into our midst and has taken unto himself a true and sincere friend of the Berean Class of Bethany Baptist Church, Louisville, Mrs. Hattie M. Grahn;

Be it resolved, that we hereby express our gratitude to God for her beautiful Christian life of service, and since she has been taken from our midst, we know our loss is Heaven's gain.

Be it resolved, that we extend our deepest sympathy to the family and express the hope that even so great a loss of her loved ones and her church may be overruled for good by him who doeth all things well.

Be it resolved that a copy of these resolutions be sent to the family, and a copy be sent to the Western Recorder for publication.—THE BEREAN CLASS, Mrs. R. E. Dupin, Mrs. Guy Glover.

PASTOR R. L. BRANDENBURG

HOPKINSVILLE, Ky. — BE IT REMEMBERED That we deem it proper to record here, in Christian County Association, a brief memorial in appreciation of our dear departed brother, R. L. Brandenburg, who served so faithfully as pastor in this association during a part of his long and fruitful ministry.

While our beloved brother, R. L. Brandenburg, has passed from this life to his eternal reward, and while the good of his Christian life of service lives on and continues to be an inspiration to his fellowmen through those who knew him, and while R. L. Brandenburg needs no memorial, we feel it proper to express and record here an expression of thanks and appreciation for what

he has done for us, this brief memorial of his life of Christian service.

Be It Resolved that a copy of this memorial be made a part of the minutes of the Executive Board of Christian County Association, copies sent to the members of the family, and a copy be sent to the Western Recorder.—J. J. Jenkins, chairman; James R. Russ, Secretary.

MRS. DAVID LATHREM

FRANKFORT, Ky. — God in His infinite wisdom has called from our midst, one of our faithful members, Mrs. David Lathrem, to her home beyond this vale of tears and strife.

On November 16, 1952, Mrs. Lathrem was killed instantly by a car, as she crossed the street to attend evening services at the Crestwood Baptist Church.

She will be greatly missed by all who knew her and while her death was a great shock, we who were closest associated with her and while her death was a great shock, we who were closest associated with her know that she would not question God's will, and the great faith she had will enable us to serve our Lord better.

We will long remember the quiet humility, grace and fragrance of her life as she has left it as a living monument to her sacrificial service to her Lord.

Therefore be it resolved that:

(1) The Crestwood Baptist Church of Frankfort, Kentucky, pay to this noble saint the highest tribute of respect and honor.

(2) That we tender our deepest sympathy to her family and many friends in their bereavement, but with the fullest confidence in our Heavenly Father's will. That He does all things well, and with complete confidence in the hope of the Gospel, that we shall be united with her in Glory.

(3) That a copy of these resolutions be entered upon the church books, a copy sent to the Western Recorder and to the family.—Respectively submitted, Crestwood Baptist Church, Mrs. Edw. Blakeman, March 12, 1953.

Dr. A. L. Aulick Retires in June

BERKELEY, Calif. — (BP) — The close of the spring semester at Golden Gate Seminary, Berkeley, Calif., will end five years of service as Greek and New Testament professor for Dr. A. L. Aulick. The retiring teacher was elected professor emeritus at the December 12, meeting of the board of trustees.

Dr. Aulick will be available for teaching and other services to the seminary, according to Dr. Harold K. Graves, president. Dr. Graves expressed the seminary's gratitude for Dr. Aulick's contribution to its growth.

In 1947 Dr. Aulick came to Berkeley as head of the Department of Greek and New Testament. Previously, he had taught Bible in Oklahoma Baptist University, Shawnee, and held pastorates in Arkansas, Texas, and Oklahoma. He is president of California Southern Baptists.

Dr. Aulick holds the A.B. degree from the University of New Mexico, the Th.B. from Southwestern Baptist Theological Seminary, the B.D. and A.M. from Colgate University and the Th.D. from the University of Dubuque. He is a native of Kentucky.

RELIGIOUS Libraries Purchased
BAKER BOOK HOUSE
Dept. WR., Grand Rapids 6, Michigan.

Louisville Area News

Robert H. Alston is Called to Pastorate of Hazelwood Church

The Hazelwood Baptist Church of Louisville has called as its new pastor Chaplain Robert H. Alston, just back in the city from active duty on Port Whittier, Alaska. He began preaching at Hazelwood April 5. A reception was given by the members of Hazelwood on Sunday afternoon, April 12, at 4 o'clock at the church.

Pastor Alston was raised in Louisville and attended school here. Upon graduation from the Louisville Male High School he entered Georgetown College and was graduated there four years later in 1934. Next he attended and was graduated from the Southern Seminary in 1937.

He was pastor of the Brooksville Baptist Church, Brooksville, Ky., during 1937-39, and of the Augusta Baptist Church, Augusta, Ky., in 1940.

He rose to the rank of captain during his years of service in World War II, at which time he saw service in Italy, France and Germany. Upon return to civilian life he became pastor of the Immanuel Baptist Church of Louisville, and continued there until he was called up with the Reserves for service in connection with the Korean conflict. He accepted assignment in the Alaska sector, as already mentioned.

The Hazelwood Church is located at the corner of Taylor Boulevard and Bluegrass Avenue, near Iroquois Park.

Omer Coulter Ordained to Gospel Ministry by The Chaplain Church

CHAPLIN, Nelson County, Ky. — The Chaplain Baptist Church met with an invited council of ordained brethren recently for the purpose of examining

Brother Omer Coulter with a view to ordaining him to the Gospel ministry.

Thirty-seven preachers and deacons from ten churches were presented to the church. Pastor O. D. Kern called the group together, and Pastor Floyd Collins, Kings Church, was elected moderator, and Pastor Hewlett, of Rock Bridge Church, was elected clerk. Pastor W. D. Hundley, Mackville, led in the examination.

Brother Coulter was questioned concerning his conversion, call to preach, his belief in the Bible doctrines and the Baptist faith. After giving satisfactory answers to the council's questions he was unanimously recommended to the church for ordination.

Pastor T. H. Gordon, Little Union Church, preached the charge to the church. Brother Hundley delivered the ordination message, and Pastor Kern presented the Bible. At the laying on of hands Pastor Hewlett, Rock Bridge, led in the ordination prayer. During the ordination the wife and sons of Brother Coulter were asked to come to the front of the church and sit with him.

Brother Coulter has been called to the pastorate of the Van Buren Baptist Church in Baptist Association. The Chaplain church regrets to lose Brother Coulter and his faithful family, but rejoices in their privilege to send them forth in the Lord's work. This is the third preacher God has called from the membership of the Chaplain Church and the fourth to go out from it to serve other churches.

Long Run Baptist W.M.U. To Meet at Cedar Creek Wednesday, April 22

The quarterly meeting of the Long Run Baptist Associational W.M.U. will convene Wednesday, April 22 from 10 a.m. to 2 p.m., at Cedar Creek Baptist Church, located on Bardstown Road and Cedar Creek Road, two miles south of Fern Creek. Mrs. Harold Skaggs is to preside over the business meeting. Pastor E. N. Wilkinson, of the Parkland Church, will speak on "Stewardship" at the morning service. The after-lunch speaker will be Missionary A. L. (Pete) Gillespie, missionary to Japan, now in this country on a furlough.

Ladies who expect to attend are urged to bring box lunch. Coffee will be served at the church. The Nursery will NOT be open.

Cleanings

Brother J. Cody Stone has accepted the superintendency of the Garfield Avenue Baptist Mission, 29th and Garfield Avenue, Louisville. He has al-

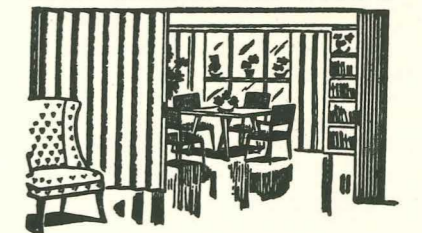
ready started his work and is leading the Garfield Avenue brethren in pursuance of their building program. They hope to have the present plans completed by the middle of August.

The Union Band Baptist Church had a revival meeting March 23 through March 29. Dr. Cort R. Flint, administrative assistant at the Southern Baptist Seminary, was the evangelist. Rev. Ernest Mehaffey, of the Cross Road Baptist Church, Salem, Indiana, was in charge of the music. There were six additions to the church upon profession of faith, and many rededications of the people to give God a greater place in their lives. This has been one of the greatest experiences of spiritual awakening that this church has experienced in recent years. Rev. Billy G. Rivers is pastor of this church, which is located in Stiles, Nelson County, Kentucky.

The people of the Little Union Baptist Church, Fairfield, Nelson County, have witnessed a great revival meeting, with Evangelist T. E. Williams assisting Pastor Thomas H. Gordon. During the eight days of the revival ninety-four made public decisions: 41 for baptism, 4 by letter and 49 rededications. Pastor Gordon says: "We certainly did feel the power of God's Spirit under the preaching of Brother Williams. Mrs. Williams did a splendid job of being the pianist, and was a wonderful help to the young people of the church." Concluding, Pastor Gordon said, "It is amazing what God can do for a church in eight days."

Three hundred and sixty-six days, each one filled to overflowing with joys and victories, with trials and tribulations, with opportunities and challenges. Twelve months of service for the Master! It is as impossible to capture in words all of the feelings and thoughts and emotions that make each experience in the day important as it is to reproduce the true beauty of the rainbow with mere man-made colors.—Anna Mae Wollerman, missionary to Brazil (in annual report for 1952).

ONE ROOM OR TWO?



You can have both with FOLDOOR

For Church or Home

Call WA 8191 Ed Silver
613½ S. 1st. St., Louisville, Ky.

Funeral of Pastor T. B. Roddy Held at Mt. Olive—Scene Of 25-Year Pastorate

WINCHESTER, Ky. — Funeral services for Brother Thomas B. Roddy, 71, pastor for the past 25 years of the Mt. Olive Baptist Church of Boone's Creek Association, were conducted at the church Tuesday, March 24, at 2 p.m. Pastor Paris B. Akin, Allensville, read the Scripture; Pastor William Reid, Northside, led in the opening prayer; Pastor W. B. Casey, Chevy Chase, Lexington, preached the funeral sermon, closed in prayer and read the Scripture at the graveside in the Paris Cemetery, at which latter place also Supply Pastor Maurice L. Bates, Mt. Olive, led in the committal prayer.

Miss Joan Phillips, of Georgetown College and Ashland, Kentucky, sang "The Last Mile of the Way." The church choir sang; "One Day He's Coming" and "Under His Wings." Mrs. W. R. Tucker, of the First Baptist Church, was the pianist.

Active pallbearers were Brethren Matthew Shearer, William Hammond, Frank Thomas, Sie Shearer, Thomas Jewell, Hiram Jordan, James Jewell and Horace Cockran; and honorary

pallbearers were: Pastors C. M. Neal, P. B. Akin, William Reid, Dalton Leath, Paul Fox, Lloyd Mahanes, Maurice L. Bates and John Wallace, Dr. E. O. Guerrant, C. C. Purcell, Eli Becker, and Kenneth B. Thomas.

Brother Roddy, of Ooltewah, Tenn., died at 11:25 a.m. Sunday, March 22, at his home in Winchester following an illness of several weeks. He was a son of the late T. H. and Sidnah McDonald Roddy.

He was survived by his wife, Mrs. Elizabeth Crutcher Roddy; two sons, David Thomas, a student at Southwestern Seminary, Fort Worth, Texas; and Philip Fithian, U. S. Naval Technical Training Station, Norman, Okla.; four sisters, Mrs. Lon Caudle, Charlotte, N. C.; Mrs. Anna R. Hughes, Mrs. W. L. Caudle and Mrs. Evelyn Roddy, all of Chattanooga, Tenn.; and a brother, Lusan A., Tampa, Fla.

Bro. Roddy was an evangelistic singer before becoming pastor of Mt. Olive Church where he was ordained and where he held his only pastorate.

His devoted wife was a very active helpmate as piano player, young people's worker and a jolly and willing general worker in every way.

The Roddy family is loved, respected and honored by all that know them.

Southern Seminary Adds 265 Apartments

The purchase of Green Tree Manor, a 265-apartment housing project, by the Southern Baptist Theological Seminary, Louisville, Ky., has been called "the biggest real estate deal in Louisville in the last decade." Completion of the transaction has been announced by Seminary President Duke K. McCall. The project, built in 1937, includes 26½ acres of land.

Dr. McCall said that possession of the apartments, located near the campus, would bring partial relief to the Seminary's acute housing problem. During the 1952-53 session more than 360 families found it necessary to live off campus. Some students were forced to live in near-by towns as far as 75 miles away. Others lived in garage, basement, or attic apartments or paid exorbitant rents for more livable quarters.

The gain in housing space for married students will make possible the remodeling of Williams Hall for use as a women's dormitory. This will provide space for approximately 75 women students on the campus. A marked increase in enrolment is expected when the new School of Religious Education is opened at the Seminary in September.

The residents of the Green Tree apart-

ments have already begun to seek other housing, and the first Seminary family has moved in. Mr. T. R. Allen, Jr., Seminary superintendent of buildings, has been co-operating with the residents of the housing project as they make plans to vacate. Mr. Allen is well qualified in this field as each year he helps approximately 150 new students in their effort to find housing in the Louisville area.

Purchase of the Green Tree Manor will not postpone plans to build a 200-unit apartment on the Seminary campus in the near future. With the enrolment of the Seminary more than doubled in the last decade and still increasing, new construction is still badly needed.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, APRIL 5, 1953

(Continued from Page 9)

Eastern Parkway	642
Eighteenth Street	552
Fairdale	438
Farmdale	451
Franklin Street	468
Harmony	439
Hazelwood	462
Highland Park, First	641
Immanuel	55
Kenwood	70
Lynn Acres	123
Meadow Home	824
Ninth and O	214
Parkland	270
Shawnee	475
Shively	846
South Jefferson	98
South Side	779

CLASSIFIED ADS

Advertisements under these headings cost only five cents per word including initials and addresses.

Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

PIANO TUNING AND REPAIRING. Forty years' experience. Special discount to churches. Write Charles W. Holland, Sr., Route 3 Owensboro, Kentucky. Phone, Panther 2403.

EARL'S WATCH AND CLOCK SHOP, invites your business. Feeling that we support our denomination when we patronize its professionals. Our net income tithed. Work guaranteed. Pick-up and delivery when necessary. 1408 South Preston Street. Mag. 0330. Louisville 8, Ky.

23rd and Broadway	152	862
Van Buren	314	314
Victory Memorial	302	955
Virginia Avenue	395	395
Walnut Street	154	2,043
West Broadway	821	821
Ludlow, First	91	480
Loyall, First	268	268
Lynch	99	---
Mackville	255	255
Madisonville, First	278	1,258
Marion	313	313
Middlesboro, First	110	804
East Cumberland Ave.	385	385
Morganfield, First	527	527
Monticello, First	71	321
Mt. Sterling, First	800	800
Mt. Washington	327	327
Murray, First	164	983
Newport, First	151	1,105
Trinity	92	318
Nicholasville	91	504
Owensboro, Buena Vista	111	513
Eaton Memorial	173	537
First	376	1,570
Hall Street	141	587
Seven Hills	116	417
Third	1,410	1,410
Paducah, East	186	626
First	104	839
Immanuel	226	1,068
Trinity	138	373
Twelfth St.	57	567
Paintsville, First	57	390
Paris, First	69	324
Central	81	376
Perryville, Beech Grove	214	214
Pikeville, First	327	327
Pleasant Point (Lincoln Co.)	291	291
Prestonsburg, Irene Cole Memorial	296	296
Princeton, First	285	685
North Side	111	333
Second	98	502
Russellville, First	189	268
Scottsville	103	957
Somerset, First	103	362
Pleasant Hill No. 2	90	311
Sonora	240	540
Springfield	127	415
Stanford	113	341
Sturgis, First	86	287
Taylorsville, First	107	527
Versailles	329	329
Vine Grove	503	503
Whitesburg, First	77	544
Williamsburg, First	76	249
Main Street	82	517
Williamson, W. Va. East	132	401
Willisburg	83	616
Winchester, Central	173	559
First	87	247
Valley View	87	247

PEWS, PULPIT & CHANCEL Furniture
 EARLY DELIVERY
 WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
 DEPT. 47 SCRANTON 2, PA.

Youth Week Observed by Fort Mitchell Church, Covington



Youth Week Officers at Fort Mitchell: First Row (Left to right): Pastor Darrell C. Richardson; Miss Cathie Goebel, Miss Mary Cay Richmond, Miss Mary Sue Miner, Miss Mary Campbell, Miss Barbara Wikel, Phillip Landgrave, youth pastor.

Second Row: John Watson, James Rice, James Beers, Ralph Meyer, David Hill, Mr. Craig Ridings, director of the Training Union.

Top Row: Louis McNabb, Jack Ely, David Ross, Jack Schultz, Billy Garrison, Jack Rice, Bobby Derieux, Alex Wilson.

COVINGTON, Ky. — Under the sponsorship of the Baptist Training Union, Youth Week was observed at Fort Mitchell Baptist Church, April 5-12. Mr. Craig Ridings is Training Union director and Rev. Darrell C. Richardson is pastor.

For the week Philip Landgrave was the youth pastor, and John Watson was his associate. Other officers included: Mary Jo Beers, church clerk; Jimmy Rogers, treasurer; James Beers, superintendent; Eddie Ruth Wehrmeyer, Training Union director; Mary Cay Richmond, W.M.U. president; Jack Ely, Brotherhood president; Jimmy Rice, Brotherhood secretary; Mary Sue Miner, Barbara Wikel, Mary Campbell and Cathy Goebel, ushers; and Billy Garrison, Melvin Dixon, Lou McNabb, Alex Wilson, Bobby Derieux, Jack Rice, Ralph Meyer, Bill Hill, Billy Rusk, David Ross, Jack Schultz and Dick Hutchcraft, deacons.

For one week the youth took over all places of leadership in the church program. Monday evening, April 6, the young ladies were guests of the Esma Bush Circle of the W.M.U. Miss Mary Cay Richmond, youth W.M.U. president, presided.

Tuesday evening the Men's Brotherhood had a supper meeting at 6:30, and

the youth officers presided. All the men and teen-age boys of the church were invited. Deacons' meeting was held at 8 o'clock, the twelve youth deacons meeting along with the regular deacons.

On Wednesday the youth officers presided over the monthly church business meeting.

The climax came Sunday evening when the youth took charge of the entire service. Testimonies by several young people, special music, and other events were followed by a brief sermon by Philip Landgrave, youth pastor.

The Fort Mitchell Training Union has more than doubled in the past few months. The average attendance during March was 103. A new young Adult Union was organized March 22, and a college union for young people was also organized recently.

Special Meetings Are Conducted in Wadsworth Avenue, Dayton, Ohio

WADSWORTH, Ohio. — Pastor Curtis L. Niceley has been leading the Main Street Church here in special meetings April 1-3, following which a series of

revival meetings was started by Pastor Ralph B. White, Paducah, Kentucky.

Speakers for the opening days included Pioneer Missionary Ray Roberts, Pastor H. M. Wyrick and Pastor Gerald K. Ford. The last named led the music throughout the first three days, and Jimmie Robinson led the music throughout the revival.

Pastor Niceley has resigned at the Wadsworth Church, effective May 1. The first brick unit of their church has been erected during the three years of his pastorate.

Gleanings

The Sunday School Board is planning to open a Baptist Book Store in Dayton, Ohio, next spring.

The Executive Board of Southern Baptists in Ohio voted at a recent meeting at the North Dayton Baptist Church to organize the Ohio State Convention this year.

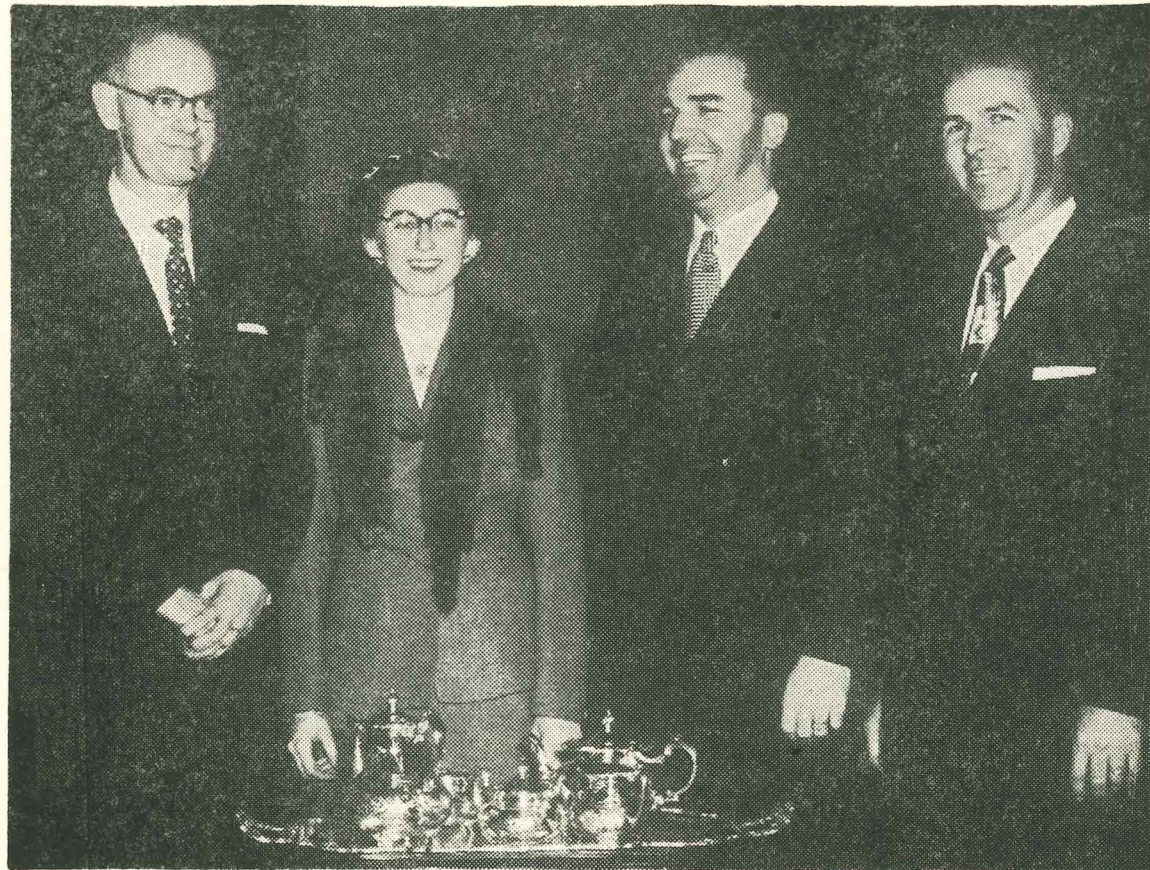
The Providence Baptist Church, near Frankfort, completed a five-day youth revival March 18-23. The theme for the revival was "Turn Your Eyes Upon Jesus." Rev. James Coldiron, from Dry Run Baptist Church, near Georgetown, was the visiting evangelist assisting Pastor R. G. Shelton. Mr. Paul Grossman and Miss Peggy Chamberlain, both students at Georgetown, led the singing and played the piano respectively. Other students at Georgetown rendered musical numbers. Five young people in the Woodlake community accepted Christ as their Saviour.

The John Watts Circle of the Parkland Church, Louisville, will meet April 16 at the home of Mrs. Charles Strickland (Hostesses, Mrs. Twedell and Mrs. Houston). The honor guests will be the Reverend James Kirk and Mrs. Kirk, missionaries home on furlough from Vitoria Espirito Santo Brazil. Mrs. Kirk is President of the Baptist Orphanage in Vitoria. Under the leadership of the chairman, Mrs. Harold LeGrande, the John Watts Circle will present the Kirks' approximately fifty dresses for the orphanage. The Kirks will return to their field in July.

1848 - 1953
L. D. Pearson & Son
 FUNERAL DIRECTORS
 1310 S. 3rd St. MA 0510
 149 Breckinridge Lane TA 0340
 or Call TA 0340
 Louisville, Ky.
 MEMBER
National Selected Morticians
 BY INVITATION

Glasgow Baptists Honor the Bradford Currys on their Departure for Shively

GLASGOW, Ky.— On February 22, 1953, which was Dr. Bradford Curry's last Sunday with us as pastor of the Glasgow Baptist Church, members at the close of the morning worship service presented Dr. and Mrs. Curry a handsome Silver service as a token of our love and appreciation. In the picture are, from left to right, Mr. Kyle J. Taylor, a deacon, a member of the presentation committee, Mrs. Bradford Curry, Dr. Bradford Curry, and Mr. Edward Pugh, chairman of the deacons and also a member of the presentation committee. Dr. and Mrs. Curry have now gone to the Shively Baptist Church, Louisville.



Foreign Board Envisions \$1.00 Per Capita Through Cooperative Program

RICHMOND, Va. — The Southern Baptist Foreign Mission Board, if it accepts the report of its Department of Missionary Education and Promotion, will challenge the 7,634,493 members of Southern Baptist churches to increase their gifts through the Cooperative Program so that the per capita for foreign missions through that channel will be raised from the present level of 50 cents to \$1.00. The Board will meet in semi-annual full session in Richmond, Va., April 14-15.

The idea, to be presented to the Board in the report of Dr. Frank K. Means, secretary for missionary education and promotion, points out that Southern Baptists gave \$1.01 per capita for foreign missions in 1952, but that 51 cents of that came through the Lottie Moon Christmas Offering or other designated gifts.

"We believe that it is not wholesome, either for the Cooperative Program or foreign missions, for the Foreign Mission Board to receive less than half

its income through the Cooperative Program," Dr. Means says.

The report, prepared before Dr. Means left the States for a visit to mission fields in Africa, Europe, and the Near East, explains: "Factors entirely beyond the Foreign Mission Board's control operate in determining what it receives through the Cooperative Program. Each church determines the extent of its participation in outside causes. The state conventions decide how much of the Cooperative Program dollar is retained in the state for state convention causes and how much is sent to Nashville for Southern Baptist Convention causes."

The report says that Southern Baptists gave an average of \$32.48 each to their local churches in 1952, that the churches used \$26.48 of that amount for local expenses, and that the remaining \$6.00 was given for missions and benevolences of all kinds. The per capita total for foreign missions amounted to \$1.01, the first time it has ever exceeded \$1.00.

The report continues, "If Southern Baptists become convinced that \$1.00 per capita each year through the Cooperative Program is little enough to spend in meeting the world's spiritual

and physical needs, steps will be taken to see that this result is accomplished.

"The answer does not lie in juggling percentages or in depriving other causes of income they are now receiving. The solution lies in an awakened sense of stewardship and the release of undedicated resources into denominational channels for the glory of God."

"The angels don't sit up nights measuring God's servants by their salaries."

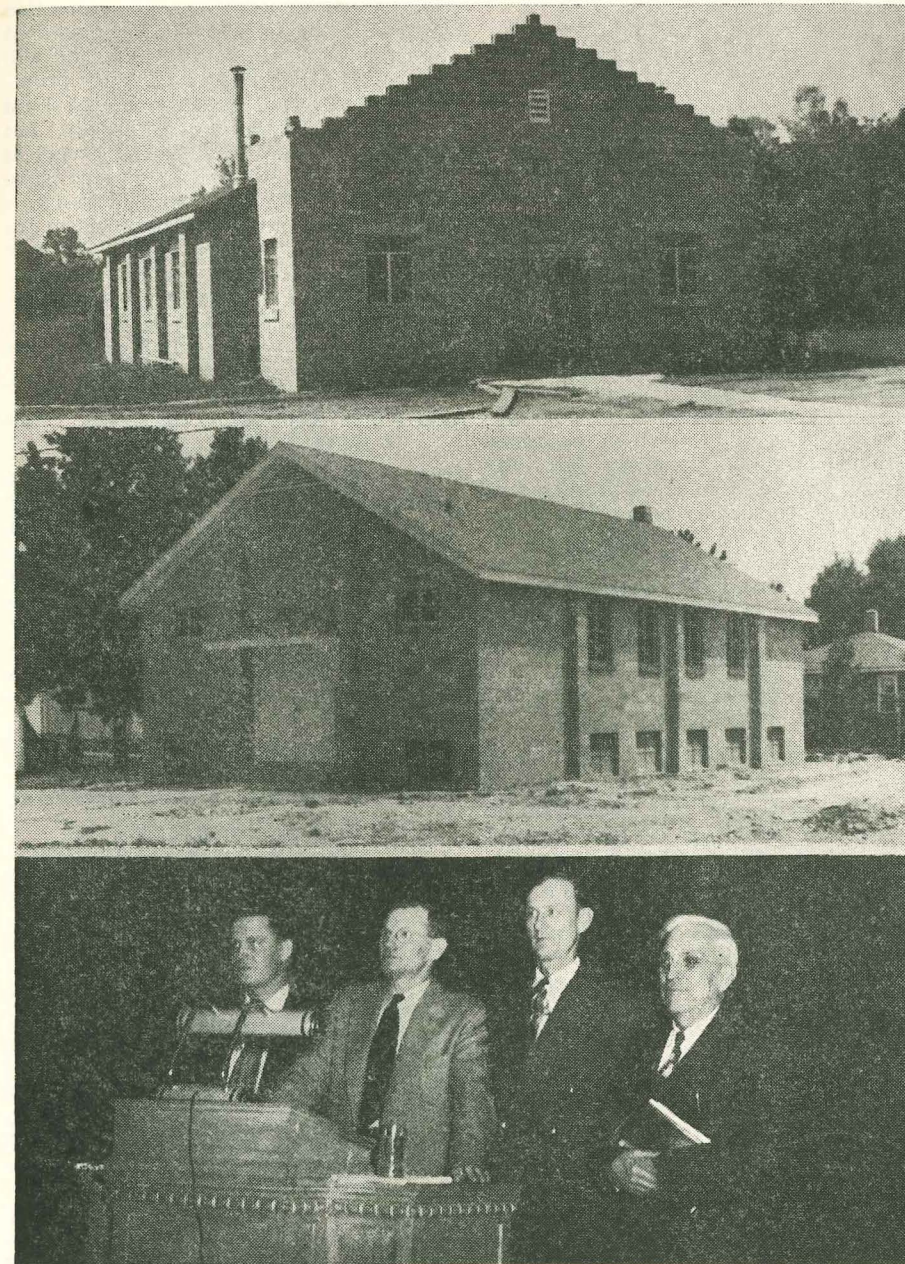
LEE E. CRALLE CO. Incorporated

LEE E. CRALLE, Jr., President
ARTHUR W. GARRETT, Vice-Pres.

Funeral Directors

PHONES
Magnolia 0771 Magnolia 0772
1330 South Third Street
Louisville, Kentucky

Evansville's Church Thrives on Mission Enterprises



The Walnut Street Church of Evansville, Indiana, has set an example many other churches should follow. In 1951 they faced a debt of \$21,000, and reported a resident membership of 532. Under the leadership of their new pastor, Rev. C. W. Lawrence, they established two Missions. The value of the two buildings is approximately \$22,500. Today both these Missions have full time pastors living on their fields and pay their own running expenses including the pastors' salaries.

Recently the Walnut Street Church held a special service to honor their Missions and the pastors. It was a happy, joyful, victorious occasion. Above

you see the pictures of the Beverly Heights and Bon Aire Missions. Also the team of leaders God is using to carry on this work.

Reading left to right they are Wm. L. Reynolds, pastor of Beverly Heights; C. W. Lawrence, pastor of Walnut Street, the mother church; Joe Trim, the efficient Mission superintendent of the Walnut Street Church; and Louis Ward Stanger, pastor of Bon Aire.

We draw several conclusions: (1) Churches of 500 resident members can and should establish Missions. They are not too small. (2) A Church debt is not a reason nor an excuse for not establishing a Mission. (3) Establishing a Mis-

sion will not wreck the church treasury nor dwarf its membership. Gifts increased more than \$5,000 in the one year and the additions increased from 72 to 122. Their total debt today is \$28,000. This cannot be explained with pencil and paper but rather with Jer. 33:3.—Herbert Schmitz, Superintendent of City Missions, Henderson, Evansville area.

Twentieth Brotherhood in Daviess-McLean Organized At Calhoun Church

OWENSBORO, Ky. — Mr. Monty Cummings, associational Brotherhood president, and Rev. Cecil Laster, associational Field Worker, led in the organization of the first Brotherhood in Calhoun Church, McLean County. The meeting was called to order by Pastor John Hammett, Jr., with 25 men of the church. A Barbeque chicken supper was served by the men of the church.

Dr. W. G. Edds was elected president. Other officers included: W. E. Quisenberry, membership vice president; Sam Montgomery, program vice president; LeRoy Northington, enlistment vice president; James Blackford, secretary and treasurer.

This makes 20 Brotherhoods for the Daviess-McLean Association, with 970 men enrolled.

Rev. Charles C. Bowles, of Birmingham, Ala., did the preaching and Rev. Samuel E. Byler, Murray, Ky., led the singing in a revival at the East Baptist Church, Paducah, Kentucky. Pastor Sam Sloan says that they made a fine evangelistic team. All records in Sunday school and Training Union were broken. There were 39 additions to the church, 646 in Sunday school and 353 in Training Union. Some surrendered for definite Christian service, and many made rededications of life. Pastor Sloan says, "Our church feels that this was one of the most successful revivals that we have ever had."

"We were created a little lower than angels, but sin has made us little better than devils."

SERVING All INSTITUTIONS

The LUXWOOD

ALL PURPOSE Folding Table

ALL POPULAR SIZES
Folding benches, chairs
and other equipment

FAST DELIVERY

WRITE FOR DETAILS NOW!

Manufactured Exclusively by
The JAMES P. LUXEM CO.,
Lincoln Street, Franklin Park, Illinois

For April 26, 1953

By H. C. Chiles

Paul's Conflicts in Corinth

Acts 18:1-16

This lesson, which centers around the church which Paul established in Corinth, gives us a sample of the work accomplished by the Lord through His apostle on his second missionary journey.

Corinth, the capital of Achaia in southern Greece, had a population of some 400,000 embracing many nationalities. It was a city of extensive and thriving commercial enterprises. It was a center of wealth, worldliness and wickedness; in fact, it was one of the most dissolute and profligate places of ancient times. All the vices of human nature were found in abounding measure in that pleasure-seeking and luxury-loving city. Its very name was a synonym for reckless debauchery. No city was in greater need of the pure and ennobling gospel of Christ. If His gospel could win converts there it could win them anywhere.

I. Paul's Private Life In Corinth. Acts 18:1-3.

After his survey of the idolatrous city and his great sermon on Mars' Hill, the world's most distinguished missionary left Athens, the city of culture and philosophy, and went to Corinth, the city of commerce, wealth, luxury and immorality. Where was the welcoming committee when he arrived? There wasn't any. No comfortable home was offered to him. His was the lot of the pioneer for Christ. Immediately he sought a home in which to reside and a job at which to work in order that he might earn his livelihood. He had no hesitancy whatever in doing manual labor in order to sustain himself in the Lord's service. Along with Aquila and Priscilla, the couple with whom he resided, Paul worked at tent making, a trade which he had learned when he was a lad. They wrought together in the prosecution of their trade and in the fellowship of the gospel. What a delightful fellowship they must have had in the discussion of the things of their Lord!

II. Paul's Public Life In Corinth. Acts 18:4-8.

Wherever he went Paul sought for opportunities to preach Christ. On the week days he labored at his trade, but on the Sabbath days it was his custom to go into the synagogue and try to win Jews and Gentiles to faith in Jesus Christ. He boldly declared to the Jews that Jesus of Nazareth was their Messiah. This testimony infuriated them. Wilfully and deliberately they refused

to receive his message concerning Christ. They went so far in their opposition to Christ that they blasphemed; that is, they used abusive language and spoke evil of Him. When their opposition and blasphemy became vicious, and Paul could not do any more with them, "he shook his raiment," as one shakes the dust out of a garment. This gesture signified that he was through with them, and would not permit anything to cling to him which pertained to them. He had done his full duty toward them and henceforth was free from all responsibility concerning them. He was relieved of all responsibility for their failure to be saved, and they alone were responsible. His shaking of the garment was his final effort to stop them in their mad career and to bring them to an acceptance of Christ as Saviour. Rejection of Christ is soul suicide and this tragic sin is never justified.

Having told them that they alone were responsible for their spiritual ruin, he announced that henceforth in Corinth he would go to the Gentiles. It is a solemn hour when any soul definitely turns a deaf ear to the Word of God, and God then directs that Word to another. But Paul did not desert the Jews entirely for he preached in the house of Justus, who was a worshipper of God, next door to the synagogue. There Crispus, who was the chief ruler of the synagogue, believed on the Lord Jesus Christ and was saved. He was one of the few persons whom Paul baptized. I Corinthians 1:14. The members of his household also accepted Christ as their Saviour. Besides Crispus and his household, many of the Corinthians believed and were saved, whereupon they were baptized. This illustrates the fact that we never know how far reaching our influence may be in the lives of others.

III. Paul's Persistence In Corinth. Acts 18:9-11.

Paul had come to a dark hour in his experience. The bitter opposition of his enemies had almost crushed him. Discouraged by the small results of his work and the turn of events in Corinth, he was on the verge of departing. He was ready to go to more fruitful fields, but the all-wise Lord encouraged him to remain there. Not only did Paul receive a vision from heaven, but the Lord commanded him to stop being afraid and to keep on preaching. The Lord assured him that, if he would continue to preach

His gospel in a faithful and courageous manner, no man would harm him. When one is sent by the Lord to do some work, he is immune from danger and harm until his work is done. When any Christian labors under the Lord's direction and according to His will, he is assured that the Lord will be with him and will protect him. Paul was not only promised the personal presence of the Lord and protection from any injury, but also success in preaching the gospel at Corinth. This blessed assurance gave him comfort for his troubled spirit, a new courage and a new enthusiasm for his work. He dismissed all thought of fleeing from duty and remained in Corinth for a year and six months, preaching the glorious gospel without any great interference. During that period the church was established firmly.

IV. Paul's Protection In Court. Acts 18:12-16.

Regarding Paul as a renegade and a traitor, the fanatical Jews apprehended him, brought him before the proconsul, Gallio, and charged him with illegal teaching regarding worship. Due to their bitter hatred of Paul, they determined to stop his work completely. In order to impress Gallio with the seriousness of the offense with which they were accusing him, they raised an insurrection.

Gallio usually sought the way of least resistance. In this case he refused to be drawn into a controversy. So far as he could see, Paul had not violated any law of the Roman Empire. It was the Jewish Law, rather than the Roman Law, about which they were aroused. To Gallio any contention respecting Jewish laws or customs was a very unimportant matter. He was not concerned about anything outside the circle of Roman citizenship. Since their accusation against Paul had nothing to do with any moral wrongdoing, but rather with religious terminology, Gallio refused to do anything about the matter, except to drive the accusers from his presence. Had it been a case of injustice or injury to another, he doubtless would have given Paul a hearing. In Gallio's estimation it was simply a matter of names, so he refused to have anything to do with it. People can frequently avoid difficulties in life by simply refusing to treat trifling matters seriously.

The Wasioto Baptist Church, Bell County, has provided a new parsonage for Pastor and Mrs. W. T. Robbins, who have already moved in. Special anniversary services were held at the Wasioto Baptist Church April 4 and 5 in connection with its fifty-sixth anniversary and the 39th anniversary of Pastor W. T. Robbins as its pastor. Speakers for the gala occasion were Associational Missionary George D. Park, and Pastors W. B. Bingham and W. H. Denny.

Two Students Honored At Cumberland College



David Huff



Norma Anne Sawyer

WILLIAMSBURG, Ky. — David Huff, the MR. CUMBERLAND COLLEGE OF '53, was chosen from the young men of the student body of Cumberland Col-

lege, Williamsburg, by popular vote. He is a senior and the son of Mrs. Wilma Huff, of Cumberland, Kentucky. David was also honored by Cumber-

land College students by being voted the best boy athlete on the campus.

It is David's plan to continue his college training after leaving Cumberland College in order to become a registered pharmacist.

Norma Anne Sawyer, the MISS CUMBERLAND COLLEGE OF '53, is the attractive and talented daughter of Mr. and Mrs. R. P. Sawyer, of 324 Atlantic Avenue, Knoxville, Tennessee.

Miss Sawyer, a senior at Cumberland College, Williamsburg, was selected from the student body by popular vote of the students.

In addition to serving as president of the College Choir and the social vice-president of the Baptist Student Union, she is an active member of the International Relations and Debate clubs.

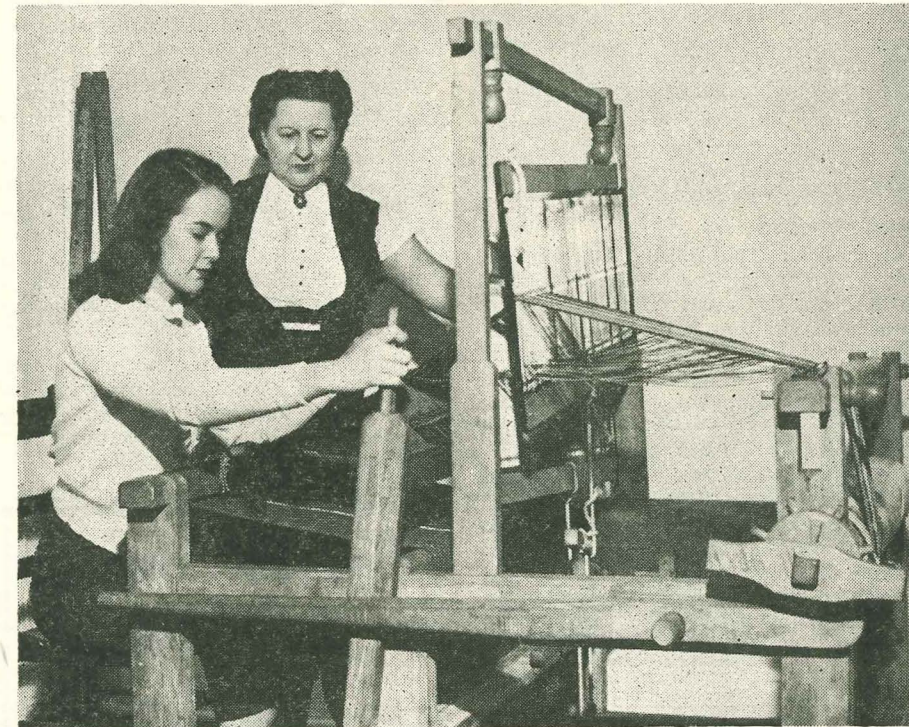
Miss Sawyer plans to attend the University of Tennessee after completing her work at Cumberland College.

Petrey Memorial Ordains Rex Pervis to the Gospel Ministry

HAZARD, Ky.—The Petrey Memorial Baptist Church met in special session for the purpose of giving consideration to the ordination of Brother Rex Pervis to the Baptist ministry February 15. On motion of S. C. Couch a council, or presbytery, was formed of the ministers and deacons present. The members of the council were: Pastor O. B. Gabbard, moderator; Pastor J. E. Howell, interrogator; Pastor W. L. Franklin to present the Bible; Pastor J. W. Beatty to deliver the charge; Pastor S. C. Couch to lead the ordination prayer; Charles E. Petrey, recording secretary; and Pastor C. D. Stevens to preach the ordination sermon. Jacob Thomas, Ernest Lanham, Jack Nidiffer, L. B. Allen, Clarence Bartlett, Boyd Campbell, Rev. C. Hayes, L. D. Johnson, Sherman Jones, J. K. Cornett, Luther Deaton and John Stubblefield.

The candidate qualifying with favorable answers to all the questions propounded to him, the council voted unanimously to recommend him to the church for ordination. Whereupon the church voted favorably, and directed the council to proceed with the ordination. At the conclusion Pastor Stevens preached the ordination sermon, recounting in retrospect the great pioneers of faith from righteous Abel, Abraham, Moses and quoting from Hebrews 11 and other scriptures, recounting some of the hardships, responsibilities, opportunities and privileges of a Gospel minister.

Students at Cumberland Carry on the Weaving Traditions



WILLIAMSBURG, Ky. — One of the reasons why Cumberland College is able to enroll 25% of its student body in home economics classes is the handcraft department. Shown here is Miss Donice Clay, head of Cumberland College Home Economics Department, with one of her 80 students. From this old-fashioned handloom come tablecloths, napkins, scarfs, suit material, skirts, handbags, and throw rugs. In addition to the usual curriculum Miss Clay has also introduced the study of pottery decoration.

EAST TEXAS BAPTIST COLLEGE
Marshall, Texas
Christian—Orthodox—Reasonable Rates
Business—Pedagogy—Pre-Professional
February 3, 1953—June 8, 1953
Contact: H. D. BRUCE, President

We Know Where Peter Was— And Was Not—And When

(Continued from Page 6)

Mark had worked with Paul and Barnabas, before this Jerusalem Conference in 49. So that is not the era of Peter's work in the Mesopotamian and Asian Dispersion. Barnabas took Mark off with him when he separated from Paul, in 50. That locates Mark with Barnabas in the first half of that decade. Silas, at the same time, works with Paul. So neither is with Peter.

How long these associations lasted we cannot tell. Mark, it is generally agreed, wrote his Gospel in time for it to be used by Luke, who gathered his materials for the later Gospel while Paul was in prison two years in Caesarea. A. H. Strong wisely put the date as 55. If that is so, then Mark gave himself to this literary activity, probably at his home in Jerusalem, the middle of that decade, with Peter's preaching as his stimulus, in and about Jerusalem.

But Mark is not yet with Peter in the great Dispersion ministry of the apostle. He makes up first with Paul and comes to his aid in Rome. From there Paul praises him and tells the Colossian Church to receive him (Col. 4:10), "if he comes unto you." He is not on any mission directly to them, nor is he sent by Paul. Look at your map. Where would Mark be going on a journey that would take him by Colosse? The map shows Colosse on a bee line from Rome to Babylon, as the Roman central highways led and lent facilities to travel.

Mark was going from Paul to Peter, in 62 and 63, and would pass through Colosse. Our knowledge of where all these men were—and were not—and when, fits into the New Testament timetable of very evident chronology. Silas, after Paul's imprisonment, would have quite a time to work with Peter, and Mark to be with him in his Babylon ministry.

The Jewish War comes on in 66. Its hatreds would close every synagogue door in the world, eventually. Peter's one great final appeal would now be in order, before that date. Soon his mission to Israel is over. The very Jerusalem church flees to Pella. Not a vestige of the Jewish mission will remain. This is the persecution of Nero, which was merely local, not extending to the remote provinces mentioned by Peter. The idea is fantastic. Peter, who had barely escaped death in Jerusalem once, was again in danger from his own, as were the believers among the Dispersion, more and more. It looks like the "end of all things" to them. You feel that peril more keenly in the Epistle to the Hebrews, a witness to the cir-

cumstances and the feelings that would awaken in every Hebrew heart, under the strain.

Why would Peter tell his name, as author, while the author of the Hebrews Epistle prefers to be anonymous, as he is in the great MSS. of antiquity? The most probable name for the author of Hebrews seems to be Apollos. Without dogmatism, let us take that name and his case. He would be writing, during the Jewish war, to the Hebrews, from Alexandria, perhaps the greatest center of Jewish culture in the world. There his circular, letter, with its bold, aggressive apology for Christianity, as in every way "better" than Jewish religion and life, would imperil his ministry and very life, as things became every day more tense. But if Peter wrote I Peter in 65, as Dr. Robertson dates it, the War would not yet be on, and Peter would still have Jewish rights in the synagogues of the Dispersion, with his great prestige, won in his Dispersion ministry.

The facts fit all Bible declarations. All Bible declarations are in variance with Rome's alleged quarter of a century episcopacy for Peter in the capital of the Caesars. Then, as Dr. Mullins said, a Bible bishop is an official of a local church. The whole reading back into apostolic history of the kind of an episcopacy Rome claims and advocates in the world's worst anachronism.

Foreign Mission Board

Latin America

Argentina: The Baptist churches of the Cuyo District of Argentina reported 85 baptisms last year. Missionary Boyd Robertson said that in his seven months' ministry in that district he has witnessed 60 professions of faith . . . During an evangelistic campaign in Las Varillas 75 people professed faith in Christ. They were bootblacks, mechanics, students, and housewives . . . Mrs. James O. Watson wrote: "Evangelistic fervor, better organized since the simultaneous crusade last year, continues in the heart of the churches. Professions of faith numbered 299 in a similiar campaign in Rosario this year."

Brazil: A week of simultaneous evangelistic meetings in more than 50 Baptist churches in and around the city of Recife, Pernambuco, resulted in more than 700 decisions . . . In the little state of Rio Grande do Norte, nine churches with a combined membership of 480, reported one baptism for each seven members in 1952 . . . Members of three Baptist churches in Aracaju, state of

Sergipe, demonstrate their evangelistic fervor by going out once a month in rented trucks to preach the gospel and distribute literature . . . Two churches in South Piaui, with 400 members, reported 50 baptisms during 1952 . . . The territory included in the North Brazil Mission now has 225 Baptist churches with an average of 94 members per church. Last year one baptism was reported for every 11.5 members . . . Missionary W. W. Enete reports 903 decision cards received during the last three and one half months' trip in the states of Parana, Santa Catarina, and Rio Grande do Sul . . . In 1952 more than 6,500 people were baptized in South Brazil . . . Missionary Horace E. Buddin says, "The work on our field has gained new heights in various respects, especially in the largest number of revivals in the history of the work." . . . Missionary Paul C. Porter: "This year emphasis has been put on evangelism. Several hundred confessed Christ in simultaneous revivals in 44 churches in and around Sao Paulo city."

Mexico: Twenty-three new believers were baptized by the Gomez Palacio Baptist Church, in the North-Central Association of Mexico, last year. At Guadalupe Rodriguez, same association 13 new members were baptized and seven more are soon to be received . . . A simultaneous evangelistic campaign in eight of the ten Baptist churches of the Coahuila field in Mexico resulted in 150 professions of faith . . . Two evangelistic campaigns in Ciudad Acuna, Mexico, resulted in 113 professions of faith and 18 baptisms.

Paraguay: The First Baptist Church of Asuncion reported 30 baptisms in 1952 . . . Mrs. William Skinner reports: "The culmination of two years' work in Posadas, a Russian center, reached its height on Sunday, July 27, in the river baptism of six converts. After the return to the hall, the First Baptist Church of Posadas was born as a spiritual reminder of life conquering death and sin."

Venezuela: "During the convention year we had about 360 professions of faith, and in a special campaign in the churches, we had about 135 professions," says Missionary J. Ulman Moss.

HERBERT C. CRALLE

Funeral Home

Herbert C. Cralle
Herbert C. Cralle, Jr.
Phone TAYlor 5223

Frankfort and Peterson Avenues
Louisville, Ky.

Seminary Trustees Elect Three Deans and Make Faculty Changes



Three deans just elected by Southern Seminary Trustees, are (left to right) Forrest Heeren, dean of the School of Church Music; Gaines S. Dobbins, dean of the new School of Religious Education and senior faculty member of the seminary; and Hugh R. Peterson, formerly registrar, who was named dean of students.

Southern Baptist Theological Seminary trustees in session here this week voted to co-operate with the Sunday School Board's plan to enlist "A Million More in '54" in Sunday school. Basis for the plan of co-operation was the adoption of a recommendation to employ Seminary students as mission pastors to start new Sunday schools in many needy areas of Kentucky and near-by Indiana and Ohio. The project will be worked out under the supervision of the Seminary's staff and in co-operation with the work of the organized Baptist associations in the area. Money for the project will come from the Seminary's Work Grant Fund, made up of gifts from generous friends of the Seminary. Formerly the funds were only to provide work scholarships to students for campus jobs.

Dr. Forrest Feezor, pastor of the First Baptist Church in Waco, Texas, was elected president of the fifty-five man board of trustees of the Seminary, succeeding Dr. J. Clyde Turner of Raleigh, N. C., life member of the board, who refused to be re-elected after thirty years membership on the board and ten years as its president.

Many of the trustees described the meeting just closed as being the most harmonious and progressive of any in their memory. It will be noted especially for the decision to create a new School of Religious Education with classes to begin this September.

With the creation of the new school, the Seminary was re-organized into three schools, including the School of Theology and School of Church Music in addition to the new School of Religious Education. Dr. Gaines S. Dobbins, senior member of the Seminary faculty and Basil Manly Professor of

Religious Education, was named dean of the new religious education school.

Dr. Forrest Heeren, who formerly held the title of director at the Music School, was named dean of the School of Church Music, and Dr. Hugh R. Peterson, now registrar of the Seminary, has been named dean of students. His office will serve to correlate the records and curricula of the three schools.

New faculty members for the School of Religious Education include Findley B. Edge, associate professor of Religious Education, transferred from the School of Theology; Denton R. Coker, assistant professor of Religious Education, transferred from the School of Theology; Sabin P. Landry, Jr., and Ernest J. Loessner, assistant professors of Religious Education; and Miss Pauline Hargis, instructor in Religious Education.

One new faculty member was elected to the School of Theology: Wayne E.

Ward, assistant professor of Christian theology.

In an effort to meet the acute housing problem at Southern Seminary, the Board authorized its Executive Committee to begin immediate construction of 200 apartment units along Grinstead Drive on the North side of the campus.

The Field Is The World

By Frank T. Florence

While a machine-gunner with the Third Army in France during World War II, my outfit saw a French village burned to the ground and its citizens murdered and burned alive by the retreating Germans. In a fit of anger, our commanding officer told us that the Germans were brutal beasts and we were to hate them. Hate Them!

A week later, I stood over the body of a dead stormtrooper. He had received a life-ending-burst from one of our automatic weapons. I noticed that his crimson-stained hand was clutching a little black book. It was a German Bible. His thumb rested by a verse underlined with red ink. The verse was Luke the 12th chapter and the 4th verse.

Many days later, during a lull in the fighting, I sought the verse in my own Bible and read: "And I say unto you, my friends, be not afraid of them that kill the body and after that have no more that they can do."

The incident helped lead to my own calling and taught me an unforgettable fashion that the German and I were brothers in Christ. We worshipped the same Father. I believe that American Christians need to be constantly reminded that the Gospel is not just for America. The Field is the World!

Mr. James Sapp, associate southwide Brotherhood secretary, will be the guest speaker for the Daviess-McLean Associational Brotherhood Meeting at the First Baptist Church, Owensboro, April 14.

Stories of Hymns We Love

By Cecilia Margaret Rudin, M.A.

Read, Enjoy and Give This Gem Volume A Blessing to Many; A Joy to All!

Reveals the secret springs of great hymn writers—tells how Martin Luther came to write "Away in a Manger"; what moved Isaac Watts to compose "O God, Our Help in Ages Past"; Wesley's "Hark the Herald Angels Sing"; how God used blind Fanny Crosby to enrich our hymnals. Here you will discover the human drama behind these and many other favorites.

400 YEARS OF INSPIRED HYMN WRITING

Covers 74 writers and composers. Contains 110 choice stanzas for meditation and memorizing, 38 illustrations and decorations—over 150 subjects. Truly a work to own, enjoy and give.

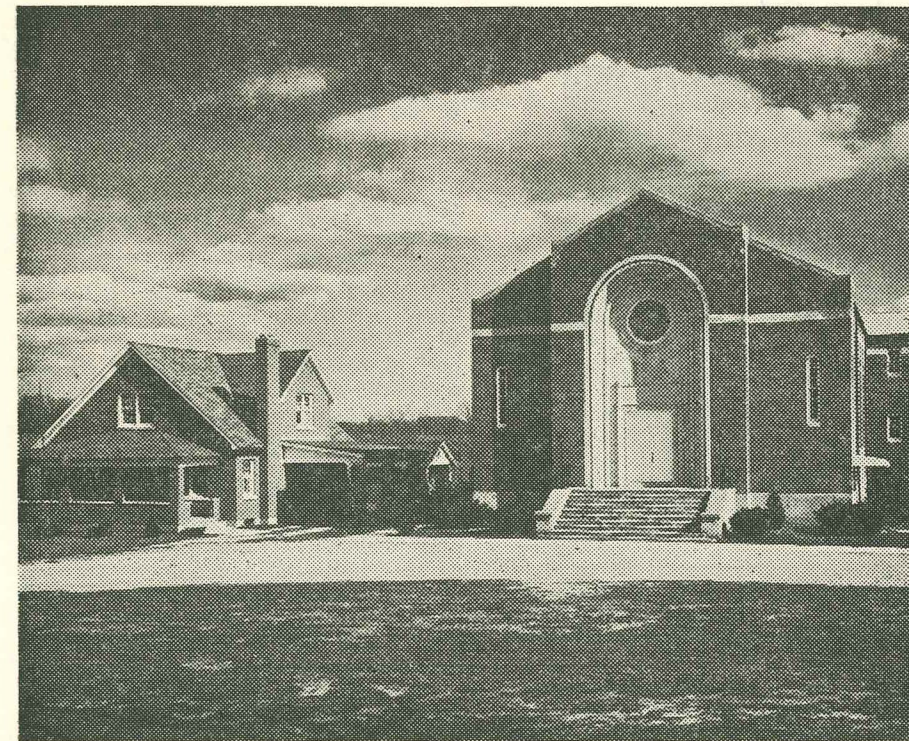
Beautifully printed and illustrated, only \$1.25. (Mailing charge 10c). Order your copy and a gift supply from your Dealer today or

JOHN RUDIN & COMPANY INC.

Publishers of THE BOOK OF LIFE

1018 S. WABASH AVE. Dept. WR CHICAGO 5, ILL.

Pleasant Hill Completes Payments for Parsonage



The Pleasant Hill Baptist Church, with Parsonage on the left

The Pleasant Hill Baptist Church, Campbellsville, has now in hand sufficient money to make the last payment on its new \$19,500 parsonage for Pastor and Mrs. D. L. Druien. This parsonage is next door to the church. Said church, with its furniture, cost \$72,000. If it were built today the church would cost \$140,000. Thus the church now has property evaluated at \$159,000.

Pastor Druien took up the leadership of the Pleasant Hill church in January, 1930—right in the trough of the depression. The church went to work immediately to make major improvements on the old building, but all of that was lost when a fire completely destroyed that structure.

The deacons have made an investigation into their progress during the last 23 years since Pastor Druien came to them. They find that the budget for 1930 was set at \$700, and many doubted whether they would be able to raise that amount. By 1937 the church raised \$1,827.31. The amounts really began to increase about 1946 when \$8,984.25 was contributed. This has been increased each year since, until it became \$19,219.73 in 1952.

The average gifts per year have amounted to \$10,292.44 for the last eleven years, or a total of \$113,216.84 in that period. For the last 23-year period, including buildings, the church has contributed \$255,000.

Within recent years the church has purchased a new electronic organ costing \$3,200, and a \$500 piano to add to

four other pianos the church already owned.

The missionary and benevolent program including special offerings for direct missions, has increased 2,000%. There has been a steady increase in missions since 1930. In fact, the percentage for missions has increased far

beyond current expenses. The church has reached a point where it will be possible as soon as the balance is paid on the parsonage to go on a 50-50 basis of work—50% at home and 50% away from home.

Capitol Hill 'Rumming' Brings two Important Developments

WASHINGTON, D. C. — (CNS) — The use of alcoholic beverages on Capitol Hill has come under fire from two important sources in recent days, with one development indicating that some Congressmen are taking seriously the possible political consequences of the "rumming" that has been taking place both in and out of the halls of Congress.

Representative A. L. (Doc) Miller (R. Nebr.), a former physician, has disclosed that he verbally spanked Representative John P. Saylor (R.-Pa.) for trying to throw a party in the committee room of the House Committee on the Interior, of which Mr. Miller is chairman.

Congressman Miller said that when he discovered liquor was to be served, he wrote Mr. Saylor a "stern letter saying he couldn't serve drinks."

"That's not what the Capitol Building is for," Congressman Miller wrote. "We have got to have a cleaner, more moral, atmosphere around here."

Mr. Saylor later obtained the use of the exclusive Speaker's Room for his party, on the promise that alcoholic beverages would not be served, it was understood.

DON'T FORGET Sunday School Charity Fund Offering

for your

Kentucky Baptist Hospitals

MOTHER'S DAY MAY 10

Plan to use Assembly Program and
Information to be sent to your church.



The Good Samaritan Paid the Bill