

# Wagging Tongues

By COURTS REDFORD  
Atlanta, Ga.

I was in a train wreck a few weeks ago. They told me that it was probably caused by a "floating" switch tongue.

It seems that the bolt holding the tongue to the switch bar had come loose so that the tongue might float freely from side to side, thus direct traffic first to one track and then to the other.

That switch tongue must have changed its mind after the front wheels of the car just behind the one in which I was riding had passed, for the front trucks of that car took the main track while the rear trucks took the siding. Thus, the car was coming through broadside and struck two loaded cars on the siding. The rear end of that coach was sheared off, several cars were derailed, five people were killed, a number injured, and much property destroyed—all because the switch tongue wagged when it was supposed to be still.

A lot of tragedies occur because tongues wag when they should be still.

I know those parts involved in the train wreck could not talk, but I think I

know what they might have said had they been able to talk.

The tongue would have been the first to speak, accusing the bolt that was supposed to hold it in place of failing to do his job.

The bolt in rejoinder said that it was the nut's fault—that the nut became impatient and began to run around until she finally left him entirely.

The poor little nut was so excited about the wreck that she could hardly speak intelligently but she said that her husband, Mr. Bolt, had been so dissatisfied with his job that she simply could not live with him any longer. She said that he sometimes wished to be a railroad spike so he would not have to work so hard and at other times he seemed to be content to be a bolt but wanted to get up higher in the world where he could see what was going on.

Both Mr. Bolt and Mrs. Nut agreed that they anticipated no serious effects from their separation. They were

amazed that they had contributed so largely to the devastating wreck.

Well, friends, that is the story of the train wreck. I wonder if homes and churches are not being wrecked in a similar manner. Many a tragedy has been caused by wagging tongues, and tongues have wagged because of the lack of co-operative effort on the part of those who should be closely bound together.

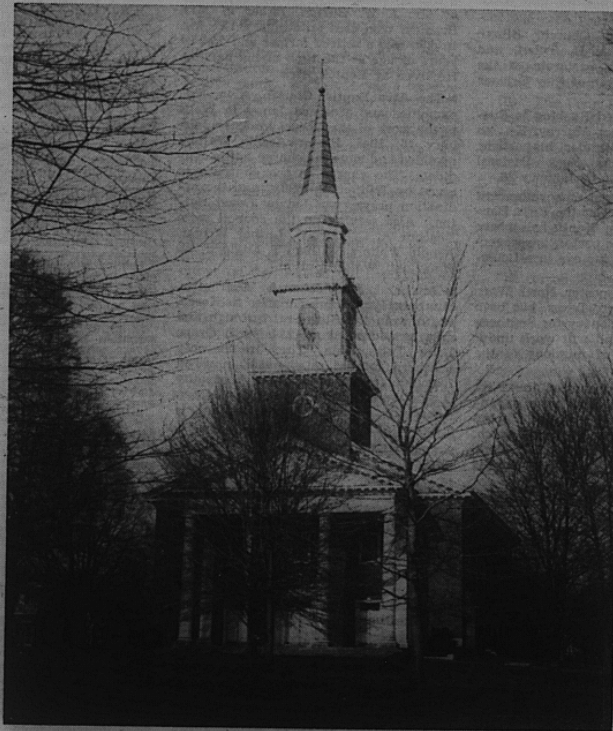
Broken homes cause wagging tongues and heartbreaking tragedies. Quarrels between pastor and deacons, or between individuals in the church, may cause wagging tongues and wrecked churches.

It's too bad, isn't it? that some track repairman had not noticed that loose nut and tightened it.

That suggests a task for each of us. As we find potential breaks we may save a great deal of human misery by taking a few moments to tighten the loose connections.—Home Missions.

►Dr. and Mrs. George A. Bradfute, Knoxville, Tenn., have announced the engagement of their daughter, Miss Ruth Bradfute, to James Lee Heizer, son of Mr. and Mrs. James Marion Heizer, Louisville. Both are students in the Southern Seminary, she in R. E. and he is in Theology.

# Western Recorder



Alumni Memorial Chapel, Southern Baptist Theological Seminary, scene of the Third Mission Emphasis Week, February 14-18. (See Article on Page 24)

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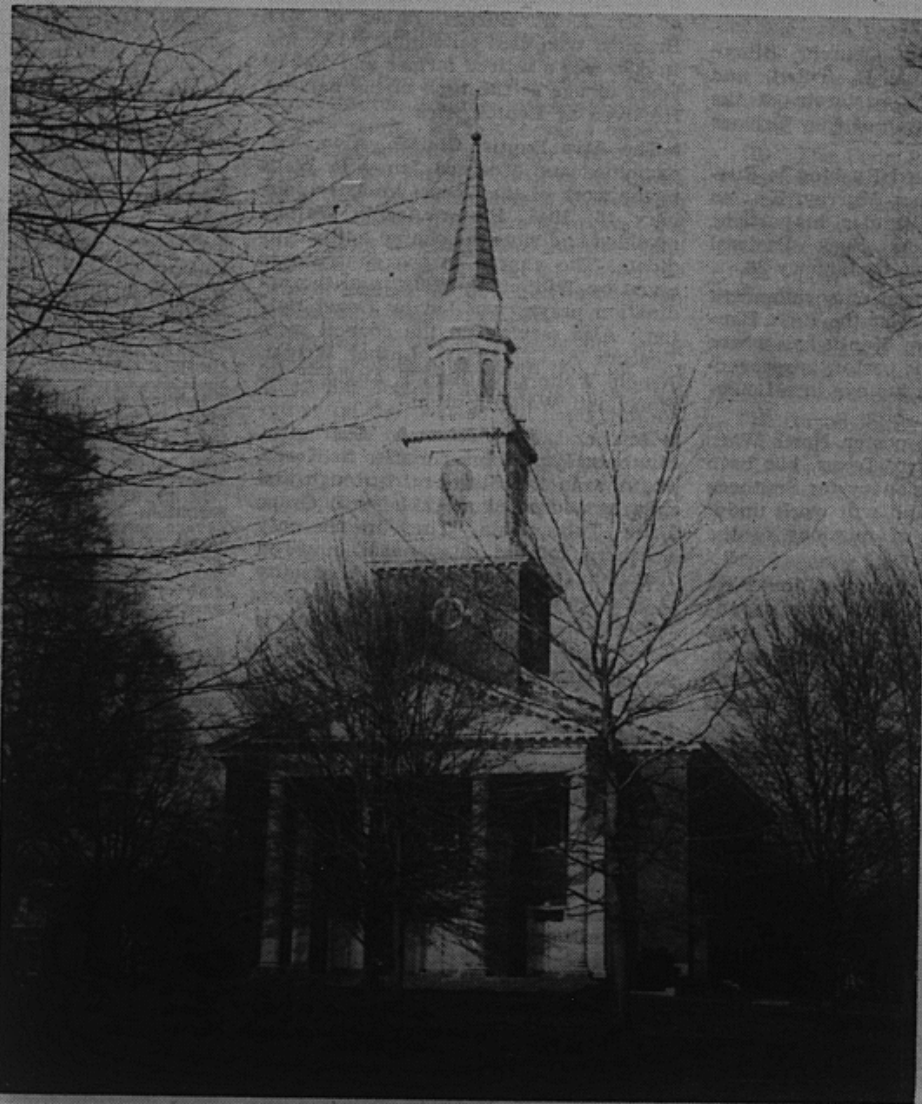
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(See Article on Page 24)

Vol. 130 No. 6

*Kentucky's Largest Denominational Paper*

February 9, 1956

## Gleanings' From The Field

► Pastor and Mrs. James R. Thompson, Auburndale, Fla., are the proud parents of a new daughter, Jennifer Dale.

► Carey S. Thomas, Denver, Colo., died of Leukemia on January 9. He was president of the Conservative Baptist Theological Seminary.

► The First Baptist Church of Dayton, Kentucky, is operating off a 1956 budget of \$19,514.28, of which nearly \$5,000 is for missions. Walton R. Cole is pastor there.

► Pastor Wilburn J. Abbott led the Lewis Lane Baptist Church, Owensboro, in the ordination of three deacons—Wesley Dukes, J. W. Stinnett and W. H. Smith—on January 22.

► The First Baptist Church, Biloxi, Miss., has called Joe H. Tuten, and he has resigned the pastorate of the Calvary Baptist Church of New Orleans to accept the call.

► The address of Reed Rushing is Russellville, Ky., and not Murray, Ky., as erroneously printed under his article, "Why Many Pastors Seek Pastoral Changes," in the issue of January 26.

► Judge D. B. Johnson, superintendent of the Sunday School at the First Baptist Church, London, Kentucky, where George W. Phillips is pastor, is recovering from surgery on his eye in a Louisville hospital.

► J. Kelly Simmons, pastor, North Waco Baptist Church, Waco, Texas, has been elected general missionary for Southern Baptists in Idaho, and will work under the superintendent of missions of the Arizona convention.

► Dr. J. P. Allen, pastor of the First Church, Charlottesville, Va., is spending a semester teaching in the Baptist Seminary at Ruschlikon-Zurich, Switzerland. In his absence M. L. Banister is serving as interim pastor at Charlottesville.

► The Bardstown Church has four new deacons: C. R. Barnes, Roy Camic, E. J. Pardue and Edgar Stoner. All except Mr. Camic had previously served as deacons, so he was ordained January 1, in the afternoon, and all were installed that night.

► J. P. Edmonds says: "Church construction set a record of \$736,000,000 in 1955, the Departments of Commerce and Labor have estimated. The previous high was \$593,000,000 in 1954. During 1955 new construction of all types reached the all-time high of \$42,250,000,000, of which \$499,000,000 was for non-public schools and colleges.

► Brother John W. T. Givens, 1237 Magnolia Avenue, Bowling Green, was 86 years old on January 22 last. Since December 28 he has been conducting the prayer meetings at the First Church since the going of their pastor, Dr. H.

Franklin Paschall to Nashville. He has been using the Lord's Model Prayer as a foundation for the meditations.

► The High Street Baptist Church, where R. A. Hill is pastor, has voted to put carpet runners and covering in the main auditorium and to purchase and operate a bus. The carpet will replace a rubber covering formerly used. When the bus is purchased a route will be outlined to pick up those who wish to attend Sunday school and church services.

► At this writing, Superintendent and Mrs. Sam Ed Bradley, of Spring Meadows, Middletown, Ky., have taken a trip to Arkansas to attend the funeral of Mr. J. W. Burton, father of Mrs. Bradley, who died on January 17. Mr. Burton was a retired farmer and was 84 years of age at the time of his passing. He lived at Benton, Ark.

► The Alva Baptist Church, Alva, Ky., examined and ordained James R. Wells to the work of the Gospel ministry January 15, 1945. Pastor Archie Walters presided and gave the charge to the candidate. The charge to the church was given by William R. Wells, and the ordination prayer was led by Onzel Helton. Also serving on the council were Deacons A. C. Elwood, Luther Wright, Arnold Walters, William T. Engle, J. W. Jump and Walter Sutton.

► Rev. and Mrs. John A. Abernathy, Southern Baptist missionaries to Korea, are now in the States on furlough and may be addressed at 1224 North Osage Drive, Tulsa, Okla. They are the only Southern Baptist missionaries now on furlough from Korea. Mr. Abernathy is a native of Statesville, N. C., and Mrs. Abernathy, formerly Jewell Leonard, is a native of Huntington, Ark.

► The Belmont Heights Church, Nashville, had Dedication Week, January 8-15. Speakers included former and present pastors and the president of the Southern Baptist Convention. These were, January 8, morning, Harold J. Purdy, present pastor; evening, John D. Freeman; January 11, Casper C. Warren, Charlotte, N. C.; January 15, morning, James L. Sullivan; and evening, R. Kelly White. The auditorium will seat 2,000 persons.

► The Nebo Baptist Church, with other representatives from the churches of Little Bethel Association, has ordained Frankie Dorris to the full work of the Gospel ministry. Bailey Sadler served as moderator and George R. H. Gass as clerk. Rupert A. Utley delivered the message both to the candidate and to the church. Archie Oliver was interrogator. Others assisting included Edgar Taylor and James Gold. Brother Dorris is in his first year at Georgetown College, and is pastor at Bryantsville.



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

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► The Wheelwright Baptist Church ordained three deacons on January 14, according to Local Missionary Cohen Campbell. They were Brethren Worley Mace, Ray Fraley and Eugene Colwell. These men are the product of one of our churches under the State Mission Program. Wheelwright Church, now in the new building, began two years ago as a mission from the Allen Baptist Church, Allen, Ky., with 14 charter members. The membership is now 170, and this church now has two missions of its own, and a 30-minute, weekly radio broadcast. Bert Caldwell is pastor there.

## RURAL CHURCH YOKE

# Southern Baptists' Long Range Rural Church Program

By CARL A. CLARK  
Associate Professor Pastoral Ministry and Rural Church Work  
Southwestern Baptist Theological Seminary  
Fort Worth, Texas

In 1954, nearly 5,000 Southern Baptist rural churches did not baptize a single person. Several thousand churches are apparently inactive. There are over 5,000 churches, which pay less than \$500.00 per year pastor's salary. There are six hundred churches without a Sunday School. There are 9,000 churches without a Training Union.

In the United States, there are 10,000 rural communities without any church whatsoever, with 22,000,000 unchurched rural people. There have been 20,000 rural churches which closed their doors in the United States in the last twenty years. How many of them were Southern Baptist, we do not know.

These and other factors showing the needs of rural churches have had a stimulating effect upon leaders of the Southern Baptist Convention. More and more we are beginning to realize that unless we keep our rural churches strong, our denomination will begin to decline because the majority of our children are in rural areas.

In late 1953, the state Executive Secretaries became concerned over this need and along with the Home Mission Board began a specific program to try to help. For the first time in the history of the Southern Baptist Convention, we are developing a Convention-wide Rural Church Program. The state secretaries appointed a Long Range Rural Church Committee, and asked them to develop a tentative program for rural churches. The committee is made up of the heads of all the boards and agencies of the Southern Baptist Convention as ex-officio members, plus a number of representative people who are in rural church work. The committee includes two rural church pastors, one east of the Mississippi River, two association missionaries working with rural churches, one east and one west of the River, two state rural church mission men, one State Executive Secretary, representatives from the colleges and seminaries which are teaching rural work, representatives from Government Soil Conservation

Service, and a state agricultural college, the latter two laymen.

This committee began its work on January 3, 1954. The task delegated to our committee was to plan a Long Range Rural Church Program, preferably twenty-five years. We felt it was a tremendous task to make plans for twenty-five years in the future. None of us knows what the Southern Baptist Convention will be twenty-five years from now. Yet our feeling was that there must be some definite, though general, objectives which leaders of our Convention can follow on a long range basis.

Perhaps a major reason for rural church problems has been the fact that there has been no long range planning, either on the part of the denomination as a whole or on the part of individual churches. This committee met faithfully through the years 1954 and 1955, attempting to lay out these long range objectives.

The seven long range objectives, of necessity, were very broad and general. Therefore, to implement them adequately, there was a need for more specific and obtainable goals, which could be checked and measured and become an indication of the progress being made toward the long range objectives. Consequently, the committee adopted a set of ten goals, most of them stated in numerical terms, for the first five year period, 1954-1958.

We feel the most encouraging feature of this is perhaps simply the fact that at long last Southern Baptist Convention as a whole is giving concerted and unified attention toward the needs of our rural churches. Heretofore, every man has been working at the job in his own way. We have had no coordination of a total Southern Baptist program. Now we believe we can marshal all forces toward these objectives. We have found this to be highly encouraging in the rural churches where we have been.

The seven objectives which we propose to attempt during the next twenty-five years naturally are rather high, because we feel we ought not attempt any

kind of a long range program without making it almost a perfect or ideal end.

They are as follows:  
(1) All Southern Baptist rural pastors adequately trained and supported, living in the community served and giving their entire time to the field.

(2) Each rural church of the Southern Baptist Convention properly located, having adequate facilities and grounds to meet the needs of the community.

(3) Every Southern Baptist rural church seeking to make the greatest possible contribution in lifting the level of the total life of the community.

(4) Every Southern Baptist rural church teaching the Bible plan of stewardship, giving a percentage of its total budget to missions through the Cooperative Program and increasing that percentage each year.

(5) The expansion of Southern Baptist rural work to make a church accessible to the people of every rural community in our Convention area.

(6) The Long Range Rural Program co-operating with minority groups, such as Indians, Spanish-speaking, and Negroes, in the development of their rural churches and missions.

(7) That all our Southern Baptist colleges and seminaries shall include in their curricula specialized courses on rural community life and development, some practical training of rural leadership, and extension work.

The responsibility of the promotion of this total program is being committed to the Home Mission Board, though everyone knows that it alone cannot do the job. Such a tremendously large program must have a hearty support from every agency and phase of Southern Baptist life.

Dr. J. T. Gillespie, Director of the Rural Work for the Home Mission Board, working under the departmental leadership of Dr. S. F. Dowis, cannot possibly do this job alone. There must be full support from each state convention and its rural missions department.

Indeed, it must go further than this. Each district and association missionary needs to be enthusiastically supporting the program. In the final analysis, it will be the pastors of the rural churches and the people themselves who will actually accomplish these goals.

Frankly, if our people become enthusiastic for the program, we believe that within the twenty-five-year period 1954-1979, we can effectively achieve these major objectives.

► Dr. Willis J. Ray has resigned as executive secretary of the Baptist General Convention of Arizona, and on March 1 will begin his new duties as executive secretary of the newly formed Colorado Baptist General Convention.

Are We Afraid of Criticism?

An outstanding leader in Southern Baptist affairs, pastor of one of the strongest churches and a member of boards and highly important committees in his state and the Convention, recently voiced his fear that some of our brethren have grown too afraid of criticism. He said:

"We sometimes tend to discredit those who criticize us. When people start criticizing us we start calling them 'hard names' and labeling them as a menace. Actually," he continued, "critics have saved us from many evils in the past and they will save us from many more in the future." Then, after a moment of thoughtful silence, as though weighing his words, he added: "The man who is too high to be criticized is too high." His observations provoke serious thought.

Sometimes criticism is necessary and should be voiced. As long as we are in the flesh there will be frailties to be watched and corrected. No one has yet seen the perfect church, nor has the perfect denomination yet come into existence. But criticism, when it becomes necessary, should be made in a brotherly, Christian spirit. There is a wide difference between the willful destroyers and those who only desire to turn their brethren from what they conceive to be error.

Be afraid of the man who resents brotherly criticism. His resentment indicates his need for it. Be afraid of the man who belittles those who honestly differ from him. His belittling marks him.

When you blot out criticism, when you refuse to allow the brotherly critic to be heard, you destroy the way of safety. Some criticism may be hard to bear; a good deal of it may be unjust; most of it will perhaps be without wisdom; but it is the course of safety. Destroy the right to express an honest opinion and you have poisoned the blood streams of democracy. Let a man stifle his own convictions and refuse to voice them lest he appear out of step with others, and he thereby does himself an irreparable hurt and perhaps also damages a great cause. Nations, communities, churches and denominations have made progress and come into fuller light and avoided pitfalls by a strong word spoken at the right time and in the right place and spirit. History proves that despotism—both in religious and secular fields—has taken over when the right of free speech was denied.

Another Obligation

But those who hear and read expressed opinions should weigh them prayerfully and intelligently to see whether they possess real values or whether they contain the deadly germs of error and discord and even destruction. It is highly dangerous to jump to conclusions merely because some particular voice has spoken with unusual fervor or has written effectively.

Let the man who speaks or writes do a great deal of thinking and praying before he voices his opinions. Let him secure all available facts and then let him decide whether his opinions will stand up under fire.

It is dangerous to stifle expression; it is dangerous to engage in reckless expression.

A Letter that Illustrates What We Mean

This week a letter came to the editor's desk. That writer had seen in a certain publication a derogatory statement made by a man who had left the Southern Baptist fellowship. The statement (we read it) blasted away at Southern Baptists. The venomous attack contained "opinions" which could not be sustained. Yet the dear brother who wrote was obviously disturbed and perhaps influenced in some measure by what he had read. He was wise in writing for additional information before reaching a final conclusion.

We repeat: It is dangerous to stifle criticism; it is dangerous to jump to conclusions; it is dangerous to criticize in an unbrotherly, un-Christian spirit.

Some years ago we saw this little thing and it has remained with us. A man wrote: "I once had a dog named August. August was a good dog, but he was always jumping at conclusions. One day he jumped at a mule's conclusion. That was the last day of August." Southern Baptist history reveals clearly that, down through the years, there have been those who have sought to sow the seeds of discord, and not without some results. Perhaps it could be said that some of them selfishly desired to promote their own interests. Others were thoroughly sincere, believing their position was correct. We have seen many of them come and go. But history also reveals that the vast majority of our people have been careful to weigh opinions and examine statements. They welcomed brotherly criticism and profited by it, but they moved on together. They are more united than at any time in their history. They know the danger of jumping to hasty conclusions—danger both to themselves and a great cause.

Evangelism the Greatest Story

In a survey recently conducted by Baptist Press, all editors were polled to discover what, in their thinking, was the greatest news in our denominational papers in 1955. Findings were that the "announcement that the Southern Baptist Convention will join other Baptist groups in the United States in a 6-year soul-winning effort was the most important Southern Baptist story in 1955."

Answers came from 26 editors of Southern Baptist weekly newspapers who receive the news service of the Baptist Press, and from staff members of the Southern Baptist Executive Committee. They were asked to ballot on the "top ten stories" of the Convention. Each voted for ten stories and cast his vote in the order of their importance.

Baptist World Alliance took second place. The third best story was the announcement that for the first time in their 110-year history Southern Baptists had more than 1,000 active foreign missionaries. Fourth best story was the record-breaking \$11 million budget for 1957. The Ford Foundation grant to

Baptist colleges and hospitals was fifth. Change in Sunday School Board's name was sixth. Taking seventh place was the admission of three Negro churches to Southern Baptist associations. Radio and TV Commission's move from Atlanta to Fort Worth was eighth. Organization of the Colorado Convention was ninth, and the new campus for Golden Gate Seminary was tenth.

This indicates editorial belief that evangelism by all Baptist bodies in the United States is regarded as of first importance. And the view that the vast increase in foreign missionaries is of tremendous importance is also revealing. Editorial belief that the \$11 million budget, which paves the way, among other things, for evangelistic effort also casts light on Southern Baptist spirit. Editors expressed their opinions based on reactions from the reading public.

"Priest Deplores Retarded Catholic Intellectualism"

This caption was used by the editor of the Louisiana Baptist paper—The Baptist Message—in a fairly recent issue. He said: "The blanket indictment of Catholic intellectualism—or rather the lack of it—says *Newsweek*, comes from a priest who had devoted a good many of his 20 years to studying the history of Roman Catholicism."

The priest mentioned was John Tracy Ellis who had been for 13 years a professor of American church history in the University of America (Catholic), Washington, D.C.

Ellis made his statement in "Thought," a quarterly publication of Fordham University. He said: "The weakest aspect of the (Catholic) church in this country lies in its failure to produce national leaders and to exercise influence in intellectual circles." His

reference was to certain surveys of graduate schools made back in 1940 which revealed that during the entire American history only five Catholics had served on the U.S. Supreme Court, and that only 14 Catholics had been on presidential cabinets since 1879.

The priest went on to say that "the chief blame lies with Catholics themselves." Said he: "It lies in their frequently self-imposed ghetto mentality which prevents them from mingling as they should with their non-Catholic colleagues, and their lack of industry and habits of work."

Editor F. W. Tinnin stated in conclusion: "Priest Ellis could have added some other reasons for this retarded mentality: The authoritarian system of the Catholic church as opposed to the freedom of evangelicals; compromising with ancient pagan worship, such as praying before statues of 'saints,' superstitious beliefs in the efficacy of holy water; superstitious fear of attending Protestant church services; the weakness of their school system with its medieval slant, etc."

Certainly it could be said that the Catholic mind has been vastly retarded by refusal by the hierarchy to allow Catholics to read and interpret the Bible—all the Bible and not just parts of it which are permitted by the hierarchy to come into the hands of their public.

Nothing is more tragic than the refusal of light—spiritual light—which comes from the Word of God. Catholicism will change if and when all Catholics are permitted to read the whole Bible and to worship wherever and whenever and however they please. The masses of our Catholic neighbors and friends have never been given the whole Truth of God as revealed in His Word. These statements are not made in a spirit of bitterness but in deepest sympathy for those who are without the light.

The Need for Baptist Bible Institutes

By W. A. SLOAN

In his address at the formal opening of the Southwestern Seminary, September 19, 1955, Dr. J. M. Price, Director of the School of Religious Education, speaking on the subject: "The Baptist Answer to Current Issues," said in part:

"While Baptists in the South have not yet reached the point where they will refuse to ordain those who are not college or seminary graduates, there is a tendency to yield to the pressure of accrediting agencies and limit the number not college graduates who may be admitted for seminary training. This forces many of these underprivileged and mature people to give up their sense of call, go into service without adequate training, or attend some inter-denominational Bible Institute and get a

point of view and spirit often unsympathetic to denominational life. We are thus cutting off or handicapping the very group most likely to serve our smaller rural and village churches in the future."

Well said, Dr. Price. Although the Doctor perhaps did not have in mind the establishment of Bible Institutes by Southern Baptists as the solution to the problem which he raises, it is the firm conviction of many throughout the Southern Baptist Convention that our own Bible Institutes is the answer.

With our seminaries unable to take care of all the graduate men who want to come, quite naturally in the screening of students the undergraduate men will be the first to be left out. Yet, these men are called to preach, and

preach they will. As Dr. Price suggests: "We are thus cutting off or handicapping the very group most likely to serve our smaller rural and village churches in the future."

Why should we lose these men by allowing them to go to other denominational schools? That also will mean the loss of many of the churches they serve to other denominations. What a challenge to Southern Baptists to establish several Bible Institutes strategically located and save this great loss! Our Bible Institutes are designed to take care of these undergraduate men. Surely Southern Baptists can and will see their stewardship here before it is too late!

►Ninety-five Lutheran hospitals in 23 states have been accorded \$4,220,070 by the Ford Foundation, the separate grants ranging from \$10,000 to \$216,000. The Foundation has laid out \$2,443,300 for Presbyterian hospitals, each unit getting from \$10,000 to \$250,000.

# The Yonan Codex

By JOHN JOSEPH OWENS  
Southern Seminary, Louisville, Kentucky

Recently many people have seen the Yonan Codex, an old manuscript of the New Testament, reported to be "Christendom's most precious document." It is a handwritten manuscript of 22 books of the New Testament on 227 pages. It is being transported on a national tour in a specially built bus and is displayed in a glass case. The tour is being made to raise an amount, the reports of which vary from \$1,500,000 to \$3,000,000, by public subscription for the Aramaic Bible Foundation.

Faculty and students of the Southern Baptist Theological Seminary in Louisville, Kentucky, were given the first public showing of this tour on December 14, 1955. This experience and the attendant publicity have stirred a great amount of interest in the value of this and other manuscripts. The many questions which have been evoked indicate a healthy skepticism as to the claims, and a desire for factual information concerning the language and documents of the Scriptures.

The Yonan Codex is owned now by Norman Malek Yonan, a retired rug merchant of Washington, who obtained it as a family heirloom. It has not been lost and recently discovered. It has now just been brought to public attention by intense publicity. Its existence has been known to scholars for several years. It is called the Yonan Codex by virtue of the fact that it was in the Yonan family. The word "codex" identifies it as a manuscript book. A codex is a collection of pages or leaves as distinguished from the scrolls on which the ancient scriptures were written.

The Yonan Codex is a manuscript of the New Testament written on animal skin. It is in marvelous state of preservation. All of 22 books contained in it are complete with the exception of Matthew, of which the first few chapters are missing. Thus the Yonan Codex closes with the book of Hebrews, and corresponds with the ancient Syrian canon which omits II Peter, II and III John, Jude and Revelation.

The Aramaic Bible Foundation boldly dates this manuscript in the fifth century or earlier. Many arguments have been started by this assertion and much more discussion will be carried on in the future. Few people are qualified to indulge in such arguments by virtue of the many complexities of the problem. But until this document has been thoroughly examined by more scholars

there will be charges and counter charges. Up to this date, only a few competent scholars have examined the text. The Society of Biblical Literature and Exegesis can give the most trustworthy and authoritative decision on matters of scriptural manuscripts of any group in the United States. Members of the Society of Biblical Literature, who are experts in Syriac palaeography, date the Yonan Codex in the seventh or eighth century.

The Yonan Codex is not a recent discovery. Nor does it compare with the Ras Shamra tablets discovered in 1929 which unfolded for us a language which was spoken contemporary with or prior to Moses; or with the Dead Sea Scrolls which give historical data concerning the early Christian age and early portions of canonical books. Yet, according to the Rev. W. B. Adams, president of the Aramaic Bible Foundation, this codex has been "known and used by Eastern Christians for centuries." This Aramaic Bible Foundation desires to raise the money to purchase the Yonan Codex in order to place it in the Library of Congress, to provide facsimile copies for accredited institutions, and to establish endowed chairs of Aramaic in various universities to further the study of Aramaic.

The claim that it is written in the language spoken by Jesus and His disciples is misleading and inaccurate. The publicity has stated that the manuscript is in Aramaic. That is such a broad term that it is necessary to identify the specific branch. There are various dialects of Aramaic which though related, are separate. It is true that this codex is in Aramaic which is the North branch of Semitic languages. In a measure all Semitic languages such as Hebrew, Arabic and Aramaic are related and similar. But they have peculiar features and differences in grammar and pronunciation. Within the North Semitic (Aramaic) branch there are separate branches and scripts. For instance, the Aramaic which Jesus and his disciples spoke was the Western or Palestinian Aramaic which is represented by verses in Genesis, Jeremiah, Ezra, and Daniel in the Old Testament.

The two pages of the Yonan Codex visible when it was displayed in Louisville were not in Palestinian Aramaic but in Estrangela Syriac, the oldest of three scripts of Eastern Aramaic (the literary language of the Christian Syrian), and the characters bear no close

similarity to the Aramaic characters of Palestinian Aramaic. The three Syriac scripts are known as Estrangela, Nestorian and Jacobite. This codex is written in Estrangela, the oldest of the three scripts. Though the Eastern and Western branches are both Aramaic there are considerable differences in matters of grammar and pronunciation between the two. The messages of Jesus and his disciples in Aramaic would have been transmitted and virtually translated from the Western Palestinian Aramaic to the Eastern Estrangela Syriac-Aramaic. Therefore, it is not accurate to say that the script of this codex is the language which Jesus spoke.

In order to understand the value of the Yonan codex, it must be related to the other existing documents of the same language group. The first question that must be answered is its relation to the Peshitta, sometimes called Peshito. The Peshitta (the word means "simple" or "common") is the translation from the original Greek into Syriac which was made about 425 A.D. This text contains all of the New Testament except II and III John, II Peter, Jude and Revelation, just as the Yonan Codex. The Peshitta, as its name indicates, became the common or current version. In the Louisville Courier-Journal report of Thursday, December 15, 1955, Dr. John Shapley, of the Catholic University, Washington, D. C., who accompanied W. B. Adams when the codex was brought to the Southern Seminary campus, admitted, "It is a Peshitta." Thus, the Yonan codex, advertised as "written about the year of 400 A.D.," cannot be dated earlier than the Peshitta (425 A.D.) and is a copy of the Syriac New Testament translated from Greek. The Peshitta (*The Ancestry of Our English Bible*, by Ira M. Price, revised by W. A. Irwin and A. P. Wikgren, p. 192), "has survived in some 250 manuscripts, about 15 of which are as early as the fifth and sixth centuries."

The "Peshitta Syriac" of the early fifth century is not the oldest of the Syriac texts now available of portions of the New Testament. There are other Syriac versions which are in the hands of scholars and have been subjected to close study already. Of the Old Syriac texts, we have two monuments. The "Sinaitic Syriac," called also the *Levitic Syriac*, contains a good many chapters of the four gospels. It is dated in the fourth century. The "Curetonian Syriac" contains the four gospels and belongs to the fifth century. These two Old Syriac texts are of great importance in establishing a reading for the early text of the gospels.

The "Harklean Syriac" was a revision of the Syriac made in 616 A.D. by Thomas of Harkel. He was very literal in his translating to the extent of preserving the Greek idiom rather than the distinct Syriac.

(Continued on Page 10)

# The Five Essentials of New Testament Baptism

By DR. O. W. YATES, Pastor  
Rosemont Baptist Church, Lexington, Ky.

In our day of approaching liberalism among religious leaders, it is highly essential that the subject of baptism be reconsidered in the light of the teaching of the New Testament. No one is satisfied with anything enunciated unless he is intellectually honest with the information that he has. The facts concerning baptism have been so incorrectly handled that many of our people do not have a clear conception of this primal ordinance of a New Testament church. Therefore, five essentials of scriptural baptism are given, and to leave one out would invalidate the entire ordinance.

1. THE PROPER SUBJECT. No one is a fit subject for scriptural baptism until he has trusted Jesus Christ as his Lord and Savior and confessed Him before men. Therefore to baptize an infant is taking unfair advantage of the child and destroying the meaning of the picture. To claim salvation by baptism is to reverse the order of the facts. No unsaved person is a proper subject for baptism and usually realizes it when his attention is called to the fact. On the other hand a Christian person feels the incompleteness of his Christian experience, until he has followed his Lord in baptism. Acts 2:41-44 and Acts 16:31-34.

2. THE PROPER AUTHORITY. The commission to baptize was given to the local church and therefore is not an individual ordinance. The proper authority means that the local church passes upon the fitness of the subject for baptism and thereby gives its authority for him or her to be baptized. Furthermore, this is in keeping with a democratic church polity, and could not be with the proper authority when the pastor or a group of members apart from the church, decide upon the fitness of the subject for baptism and administer the same without the approval of the church. Matt. 28:19.

3. THE PROPER ADMINISTRATOR is one whom the local church designates as its representative to do the baptizing. The character of the administrator has nothing to do with the validity of the ordinance. In our Baptist churches, it is understood that the pastor has the authority from the church to do the baptizing, but in cases where they have no pastor, or he is not avail-

able, the church has the authority to designate someone else to baptize the proper subject in behalf of the church. However, it is never proper for one individual to meet another, and one bury the other in water apart from church authority and call it scriptural baptism. It means no more than if one boy should duck another in the "old swimming hole."

4. THE PROPER MODE. Baptism always means "to bury" or cover. This word is used always where baptism is in the mind of the author. Mark 1:9. Therefore to sprinkle or pour would in no wise fit into the Greek background. To be buried with Christ in baptism conforms to the teaching of the New Testament. Baptism is not essential to salvation, but is essential to obedience. Therefore, there is but one mode of baptism and that is by immersion in water. Matt. 3:16, Acts 8:38.

In scriptural baptism the proper subject is the direct objective of the transitive verb, but in substitutes the water is the direct object and the proper subjects are those acted upon. In scriptural baptism the administrator handles the believer, while in man-made modes the water is handled. For convenience sake through the years men have brought into their practices something that they call baptism, which had no semblance of a practice in the New Testament.

5. THE PROPER PURPOSE. Scriptural baptism portrays three burials and resurrections: (1) It is a picture of the death to sin and the old life, and the resurrection to the new life which the proper subject undergoes in regeneration. Romans 6:4. (2) It is the picture of the belief of the new-born Christian in the death, burial and resurrection of Christ I Cor. 15:3-4. (3) Likewise, it is a symbol of our belief in our own death, burial and resurrection. I Cor. 15:52. Therefore when the believer is baptized, he has in mind these three burials and resurrections that are shown in the immersion of the proper subject in water by the authority of the church and could never be for the purpose of being saved. Besides no administrator could read the New Testament, and be honest with himself and then believe that Jesus Christ had to have his help in Baptism to save a lost sinner. Christ has not asked for our

help, and he does not desire it, or need it. Furthermore, no one actually believes the fallacy, for those who claim it, believe in "falling from grace," but never rebaptize when the individual returns to Christ.

It is certainly time that our readers re-study the New Testament in the light of the ordinance of baptism and conform strictly and conscientiously to the teaching found therein. Looseness in this ordinance produces unstable convictions elsewhere. The major responsibility rests with the pastor. The lost sinner and certainly the saved sinner is not likely to go astray contrary to the teaching of his pastor. One may say that all of this is not important, but for any regenerated child of God, everything taught in the New Testament is of primary importance.

The New Testament baptism described above is pure gold, for like the gold dollar it is accepted everywhere. For there is no denomination that refuses to admit that this is scriptural baptism and therefore accepts it at face value.

## William W. Bruce, the Father of Harvey D. Bruce, Dies in Louisville

William W. Bruce, 95, died at his residence, 512 West M. Street, Louisville, Ky., on January 20, 1956. The funeral was conducted by Pastor John Edmund Haggai, of the Ninth and O Baptist Church, at the Arch L. Heady and Son's Southern Funeral Home, with burial in Rest Haven Cemetery.

He was the father of Dr. Harvey Daniel Bruce, president of East Texas Baptist College, Marshall, Texas, who came to Louisville for the funeral.

Mr. Bruce was also the father of Mrs. Adele Fow, Mrs. W. P. Meyer, Mrs. P. H. Oliver and Walton Bruce, all of Louisville; W. T. Bruce, Greenville, S. C.; and of Rescoe Bruce and Mrs. Noah Lobb, both of Detroit. He is also survived by 22 grandchildren and 25 great grandchildren.

The deceased lived in Cave City, Kentucky, before coming to Louisville about 30 years ago.

►The new president of Shurtleff College, Alton, Illinois, is Dr. Roland E. Turnbull, native of Edinburgh, Scotland, where he grew up there under the ministry of Dr. W. Graham Scroggie. He has been awarded three degrees, including his doctorate, by Northern Baptist Theological Seminary, Chicago, and has recently been leading the First Baptist Church of Alton in the erection of a new half million dollar building. He has been aligned with Shurtleff since 1945, first as professor of philosophy and religion, next as a member of the Board of Trustees, then on the executive committee, and now as its president.

## Dr. A. U. Boone, Sr., Dies In Memphis At 95

Dr. W. C. Boone, general secretary and treasurer of the Executive Board of the General Association of Baptists in Kentucky, received a long distance telephone call early Sunday morning, January 29, telling of the death of his father, the Rev. Dr. Arthur Upshaw Boone, Sr., at his apartment in Memphis, Tennessee, about 4:30 that morning. Dr. W. C. Boone was scheduled to preach at the dedication exercises of the Millville Baptist Church, in Elkhorn Association, where Brother Ellery Hinson is pastor, but the long distance call changed his plans completely for the day. He and Mrs. Boone drove immediately to Memphis. The funeral was held in the First Baptist Church in that city, with Dr. R. Paul Caudill, pastor, and Dr. Robert G. Lee of the Bellevue Church, in the same city, taking part.

Dr. A. U. Boone had been pastor of the great First Baptist Church of Memphis so long that among Baptists the names of Boone and Memphis were practically synonymous. He was ninety-five years of age at the time of his passing, and he had spent almost the last sixty years there. From 1898 to 1930 he was pastor of the First Baptist Church, retiring at the age of 32 years, thinking it was time for him to slow down and take things easy, and grow old gracefully. But not Dr. A. U. Boone. He soon took up interim pastorates among some of the biggest churches in the nation, and became the chaplain of the Baptist Memorial Hospital in Memphis.

He was an inveterate sermonizer, writing and memorizing three sermons a week throughout his life, thus giving himself a vast reservoir of ingredients for every occasion.

Besides his son, he also had one daughter, Mrs. Frank H. Leavell, Sr., of Nashville, Tennessee, who had been with him up to a short time before he died. She had returned to Nashville to resume her duties with the Sunday School Board at a conference.

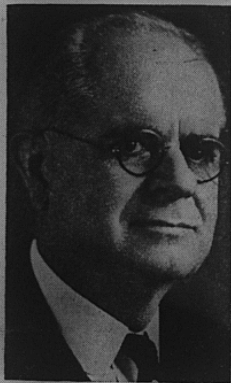
The elder Dr. Boone was born near Elkton, Todd County, September 18, 1860. Some of his Boone relatives still reside there. He was directly descended from Samuel Boone, brother of Daniel Boone and Squire Boone, Jr., early Kentucky pioneers.

His father was Higgason Gruggs Boone, and his grandfather was Squire Boone III, the latter a nephew of the famous Daniel and Squire Jr.

His mother before her marriage was Martha Maria Edwards, a granddaugh-

ter of Benjamin Edwards, one of the first Congressmen from Kentucky, and a relative of Ninian Edwards, native of Logan County, who became the first Governor of Illinois. This Edwards family was related to Jonathan Edwards, famous preacher in the early days of the Republic.

Arthur Upshaw grew up in Todd County and attended school at Elkton. For a while he worked with his father on his farm, and then spent 1885-87 in



Dr. A. U. Boone, Sr.

Louisville attending the Southern Baptist Theological Seminary.

Upon completion of his course in the Seminary he became pastor of Elkton, Letchfield and Smith's Grove Baptist Churches for the next four years.

In 1891 he became pastor of the First Baptist Church, Clarksville, Tenn., where he remained until he went to Memphis in 1898.

His fiftieth anniversary of his ordination to the ministry was observed by his friends in April, 1935.

He was married April 30, 1891, to Miss Eddie Belle Cooke, Bowling Green, Ky. She died in 1924, and two years later he was married to Miss Ida McIntosh, of Memphis. As death came to Dr. Boone, his wife was confined to the Memorial Baptist Hospital with pneumonia.

In addition to his heavy responsibilities as pastor of important churches, he was elected to and appointed to many

honorary positions. He was elected president of the Tennessee Baptist Convention six times, 1903 to 1909. He was a trustee of Union University, Jackson, Tennessee, for ten years, 1900-10; and was for many years a trustee of the Southern Baptist Theological Seminary here and the Baptist Memorial Hospital in Memphis. For more than a quarter of a century he was the Tennessee state member of the Sunday School Board in Nashville. He has been a vice president of the Southern Baptist Convention, and has been listed in "Who's Who in America."

In addition to his wife and two children, already mentioned, he is survived by eight grandchildren: Mrs. Warner Earl (Ruth Boone) Fussell, Gainesville, Ga.; Mrs. Jack (Martha Maria Boone) Faust, Jackson, Tenn.; Arthur U. Boone, Jr., Austin, Texas; Mrs. Charles (Nan Boone) Arendall, Mobile, Ala.; William C. Boone, Jr., student at Baylor University, Waco, Texas; Mrs. John P. (Eddie Belle Leavell) Newport, Fort Worth, Texas; Miss Mary Martha Leavell, Nashville, Tenn.; and Frank H. Leavell, Jr., student in the Southern Baptist Theological Seminary, Louisville, Ky.

### Missionary Drama Available to Churches

A missionary drama produced by students of Southern Baptist Theological Seminary and the Carver School of Missions and Social Work is now available to churches who desire it.

The 50-minute one-act play is entitled "The Years Ahead." It is presented as a mission deputation activity of the Mission Volunteer Band of the two schools.

Those who have seen the drama describe it as a story "with a real message to Christian young people." It tells of the conflicts in the life of a young man who feels called to foreign mission service.

Churches interested in having the drama should write to Don Crapps, Box 123, Southern Baptist Theological Seminary, Louisville, Ky.

► T. J. Delaughter, pastor of the First Baptist Church, Pascagoula, Miss., has resigned to become professor in the Old Testament Department, New Orleans Baptist Theological Seminary.

► Two former Kentuckians got together in a revival at the First Baptist Church of Hollandale, Florida, near Miami, in January. Pastor C. Hoge Hockensmith, a Kentuckian now serving as pastor of the Tri-Village Baptist Church, Columbus, Ohio, was the evangelist with Pastor T. E. Williams at Hollandale, formerly of Third Avenue Baptist Church in Louisville, Ky., resulting in 20 public denials. The church is less than three years old.

## Kentuckians Working On New Southern Baptist Encyclopedia Now in Preparation

By ERWIN L. McDONALD, Louisville, Ky.

A brief history of the seven Baptist schools and colleges operated by the General Association of Baptists in Kentucky will be carried in a Southern Baptist Encyclopedia which is now being written and will be published in 1957. The writer, Erwin L. McDonald, executive secretary of the Christian Education Department of Kentucky Baptists, has the assignment and is writing brief sketches of the Baptist schools and colleges of the state—Georgetown, Bethel, Campbellsville, and Cumberland Colleges, Oneida and Magoffin Institutes, and Clear Creek Mountain Preachers Bible School.

The Encyclopedia, a project of the Southern Baptist Historical Society, will be the first work of this kind in more than 70 years. It will be financed by the Baptist state conventions. Kentucky's part will be \$1,400.

Because Kentucky is one of the oldest states in the Baptist convention, it will be allowed 37,500 words. The officers of the Kentucky Baptist Historical Society, Dr. Leo T. Crismon, librarian of the Southern Baptist Theological Seminary, president; the Rev. Wendell H. Rone, pastor of the First Baptist Church, Middlesboro, vice-president; and George Raleigh Jewell, assistant to the editor of the Western Recorder, secretary-treasurer, head a committee of about twenty writers of the state who have been given assignments. The authors give their services free.

Mr. Rone has the task of compressing the general history of Baptists in Kentucky into about 6,000 words. He will also do a monograph on the General Association of Baptists in Kentucky, write some biographies of noted Baptist leaders, and look up the record of now-extinct associations.

► The Central Associational Sunday School Conference met at Springfield, Ky., January 23 at 7:15 p.m., using for its theme, "The Christian Teacher." A film on the topic was shown. The attendance was above the average. Out of 14 churches, 12 sent representatives.



—Photo, Courtesy, Louisville Courier-Journal

Kentucky Baptist history and organizational information are being prepared by a committee headed by these three men for a Southern Baptist Encyclopedia to be published in 1957. From left they are: Dr. Leo T. Crismon, librarian of the Southern Baptist Theological Seminary, Louisville; the Rev. Wendell H. Rone, pastor, First Baptist Church of Middlesboro; and Geo. Raleigh Jewell, secretary, The Western Recorder, Louisville.

Dr. Crismon, as chairman of the writing assignment for Kentucky, will provide a number of biographical sketches and compile material about various state institutions, tracing the history of half of the regional associations in the state.

Mr. Jewell will discuss the history of the Western Recorder, the Baptist weekly newspaper of the state, and its predecessors, The Baptist Banner and Western Pioneer, et al. He will also deal with colleges and academies no longer in

existence and with half of the district associations.

Other assignments for various writers will include the role of the hospitals, preachers groups, Women's Missionary Union, and other organizations of Baptist work in the state.

When completed, the Encyclopedia will be a 1,200-page, one-volume book containing about 1,200,000 words. It will be designed to sell for \$5.00 to \$10.00 per volume.

Only two were not represented. The departmental conferences were led by: Pastors and Superintendents, Dr. Prue H. Kelly, Springfield; Adults by Marion Tandy, Lebanon; Young People, by Mrs. D. L. Barnett, Bethlehem; Intermediates, Mrs. Wallace Brady, Springfield;

Juniors, Miss Killip, Lebanon; Primaries, A. B. Colvin, Lebanon; Beginners, Mrs. Anna Gillespie, Springfield; Extension Department, Robert Wise, New Hope. The next meeting will be with the Lebanon Baptist Church, February 28, 1956.

## Duke K. McCall Speaks At Legislative Breakfast



Kentucky Governor A. B. Chandler (left) and Duke K. McCall (right), president of Southern Seminary and of the National Temperance League, talk informally at the state prayer-fellowship breakfast in Frankfort where Dr. McCall was speaker. In the center is Walter C. House, executive superintendent of the Kentucky Temperance League.

FRANKFORT, Ky.—Dr. Duke K. McCall, president of Southern Baptist Theological Seminary and of the National Temperance League, was the speaker at the first of a series of weekly fellowship breakfasts being held here for state legislators.

Governor A. B. Chandler and 100 State officials, legislators, and members of religious groups attended the breakfast.

Dr. McCall told Governor Chandler and the legislators that the Temperance League did not intend to lobby with them.

"You will be on our prayer list and we will be praying for you," McCall said. "The only thing we ask—having demonstrated our confidence in you—is that you have the courage of your

convictions, and I want to underscore YOUR convictions, not ours."

Governor Chandler told the group he learned a long time ago that "you can't do anything without the help of Almighty God." "I pray that He will give us the strength and courage to do what we ought to do for the people of the Commonwealth," Chandler continued.

"I think it is a good idea for us to ask Him each week to guide our deliberations here. I think when these meetings become generally known, our numbers will increase and we will get the strength from some place."

The breakfast was sponsored by the Temperance League of Kentucky. Walter C. House, executive secretary of the League, presided and introduced those present.

## The Yonan Codex

(Continued from Page 6)

The "Palestinian Syriac" of the sixth century was an independent version in a style more like the Palestinian Aramaic than the Syriac. Thus, the name given to it was *Palestinian* or *Jerusalem Syriac*. Of this version there are a number of fragments of manuscripts dating from the sixth to twelfth centuries.

Dr. W. F. Albright, professor of Semitics at Johns Hopkins University, says, according to the *Courier-Journal*

report, "Yonan manuscript . . . old but not unique. Claims grossly exaggerated."

The actual value of this codex should be determined accurately only in relation to all of the manuscripts of the New Testament. The accuracy or errancy of any textual variation can be established after a thorough investigation of all groups of texts. There are so many texts in Greek and Syriac that certain characteristic groups can be easily as-

certained. Dr. A. T. Robertson (*Introduction to Textual Criticism*, p. 186) says that if any reading of the Syrian class is different from all of the other groups "it is manifestly a late addition and is wrong." From such estimation, if this codex produces a reading different from any that we already have it should be regarded lightly. It is generally known that the Syrian group follows one or the other families regularly. This document is not the "world's most precious document" as the sign on the bus indicates. It is rather a manuscript of a portion of the Bible, which is the world's most precious document. The Yonan codex is of value. But its value does not approach the value of the *Codex Sinaiticus*, the *Codex Alexandrinus*, the *Codex Vaticanus*, the *Chester Beatty papyri* or the *Dead Sea Scrolls*.

The *Chester Beatty papyri* contain parts of nine books of the Old Testament and fifteen books of the New Testament. Thirty leaves of these papyri are in the University of Michigan while fifty-six leaves are in London. The portion of the Pauline letters is dated about 200 A.D.

*Codex Vaticanus*, known as B, is practically a complete Greek Bible. Its date is around 350 A.D. and is in the Vatican library in Rome.

*Codex Sinaiticus*, known as "Alep," and dated about the middle of the fourth century, is in the British museum in London. It contains the whole Bible in Greek, and was purchased from the Soviet Government for approximately \$500,000. On a comparative basis, it is interesting to note that certain members of the Society of Biblical Literature who have frequently arranged for the purchase of Biblical manuscripts say that a fair estimate of the value of a manuscript like the Yonan codex is about \$5,000.

The *Codex Alexandrinus*, known as A, is a complete Old and New Testament in Greek and is dated from the middle of the fifth century. Each of these manuscripts belongs to the more substantial, authoritative and earlier groups of texts. These are also in the Greek language in which authorities generally agree that the books of the New Testament were originally written.

Of the Greek New Testaments there are more than 2000 minuscule (small letters used after the seventh century) manuscripts, more than 200 uncial (large letters and earlier) manuscripts and fragments and about 170 papyrus manuscripts and fragments.

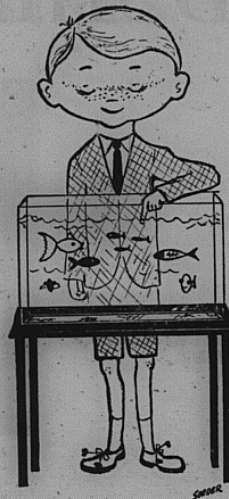
The Yonan codex will not present any startling evidence, for it is merely a small voice in a vast choir.

►Marshall Boroughs, pastor, College Street Baptist Church, Springfield, Mo., has been elected secretary of the department of "evangelism by Missouri Baptists."

## CHILDREN'S PAGE

### Larry Learns About Fishes

By ENOLA CHAMBERLIN



Larry and his father were looking at the fish in the glass aquarium in the pet store. In one tank there were some tiny baby fishes.

"How do the fish hatch their eggs there in the water without any nests?" Larry asked.

"There are many ways," his father said, "for instance, that bronzy looking fish with the reddish tail and fins, called a barb, simply lays her eggs on the plant leaves and forgets all about them. They hatch out all by themselves."

"What do some of the other fish do?" Larry asked.

"The angel fish, that short almost round, grayish fish with the black bands around her body, takes care of her eggs almost as well as a mother hen does. She makes sure that the spot where she is going to lay them is clean. With the father fish helping she scrubs it with her jaws. As soon as the eggs are laid, she and the father fish fan them with their fins so as to keep fresh water over them at all times. This goes on for about three days. Then the eggs hatch. But the little fishes are still under their parent's care. Each baby is tied to the place where he hatched by a strong filament, placed there by the mother when

she laid the eggs. This keeps the young fish from being fanned away by his mother and father's fins. He may be a full week old before he breaks loose and is out from under their care."

"Look at the beautiful red fish," Larry said, "he is blowing bubbles right at the top of the water."

"That is a fighting fish," Father said. "He is making a nest of bubbles for the eggs of his mate. The mother fish lays her eggs loose in the water right under the nest. The father fish catches them in his mouth and puts them into his bubble nest. All the time they are hatching he blows more bubbles to keep the nest on top of the water where the eggs can get the oxygen they need."

"How can he catch the eggs in his mouth and not swallow them?" Larry asked.

"Maybe he does swallow a few," Father said, "but there is one fish that doesn't. That is a cichlid like that green-blue fish with the reddish sides. The mother fish lays her eggs and then picks them all up in her mouth. She holds them there and does not eat a bite of food until they have hatched. Sometimes she has to go longer than that without eating. After the fish are hatched they dart back into her mouth if they are scared or disturbed."

When Larry and his father got home, Larry told his mother about their visit to the aquarium.

"I sure learned a lot about fish today," he said.

"And you learned something else," Mother said. "You learned how God takes care of the creatures He has made, making it possible for them to live on in their own beautiful way."

"That's right," Larry said. "God is good to the fishes just the same as He is to me."

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### It's Fun to Make Valentines

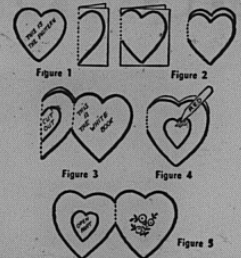
Materials needed: White construction or drawing paper; paper for pattern cutting; red crayon; cut-outs from magazines; paste; scissors.

First cut several patterns of hearts of different sizes. Try a large heart using paper about 6x7 inches. Try cutting paper 3½x3½ inches. Figure 1 shows how to fold the paper and cut only one half of the heart shape.

The valentine shown here is a booklet, or a folded card. To make it you

must have a piece of paper twice as wide as the heart. Fold a piece of white paper and fit your heart pattern to it, as in Figure 2. Trace around the pattern and cut the folded paper. Be sure to leave a part of the folded edge uncut as shown by the dotted line in Figure 2.

Look at Figure 3. The front page is folded back and a small heart is cut as



shown by the heavy line. This makes an opening in the front of the valentine.

Figure 4 shows how you can fold your valentine back in place and color a red heart through the opening.

Figure 5 shows another way to decorate the valentine. Cut a pretty picture from a magazine and paste it to the inside page. Write a greeting on the front or the inside.

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### Learning God's Good Way

By Esther Thom

Most of the time Jesus was in the midst of many people. But every once in a while he would go away by himself to talk to God.

Sometimes Jesus went into quiet fields. Sometimes he climbed to the top of a hill.

Jesus talked to God early in the morning and at the end of the day. Many times he also stopped his work to pray.

When Jesus came back from these quiet times he was always rested and eager to help people again.

READ Mark 1:35; Matthew 14:23; 26:36.

Do you ever stop your play to talk to God? Do you ever talk to God at school? Do you talk to God when you are happy, just as you talk to him when you are unhappy or afraid? How do you feel after you have spent some quiet times with God?

### A Prayer

Dear God, I am glad that I can talk to you at any time and in any place. Please help me know what you want me to do. Lead me to do what is right, in Jesus' name. Amen.

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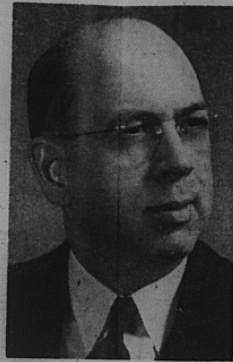
# 1956 REGIONAL TOURS ON STEWARDSHIP AND EVANGELISM



ALBERT McCLELLAN

*Inspiration*

*Information*



W. R. PETTIGREW

*Cooperation*

*Indoctrination*



H. C. CHILES

FIRST WEEK, FEBRUARY 27-MARCH 2

Western Section of State

**FEATURED SPEAKERS:**

DR. ALBERT McCLELLAN, Associate Sec'y., Executive Committee, Nashville, Tennessee  
DR. W. R. PETTIGREW, Pastor, Walnut Street Baptist Church, Louisville, Kentucky

Monday, February 27—First Missionary Baptist Church, Benton, J. Frank Young, Pastor  
Tuesday, February 28—Central Baptist Church, Central City, C. W. Devine, Pastor  
Thursday, March 1—Tompkinsville Baptist Church, Tompkinsville, A. B. Steelman, Pastor  
Friday, March 2—Bardstown Baptist Church, Bardstown, J. T. Burdine, Pastor

SECOND WEEK, MARCH 12-16

Eastern Section of State

**FEATURED SPEAKERS:**

DR. ALBERT McCLELLAN  
DR. H. C. CHILES, Pastor, First Baptist Church, Murray, Ky.

Monday, March 12—First Baptist Church, Covington, Kenneth Parks, Pastor  
Tuesday, March 13—Stanford Baptist Church, Stanford, Jesse A. Hatfield, Pastor  
Thursday, March 15—First Baptist Church, Hazard, Winn Barr, Pastor  
Friday, March 16—Paintsville Baptist Church, Paintsville, M. R. Thomason, Pastor

**ADDITIONAL SPEAKERS AND CONFERENCE LEADERS**

W. C. BOONE  
A. M. VOLLMER

ELDRED M. TAYLOR  
E. L. McDONALD

R. T. SKINNER  
L. E. COLEMAN, SR.

W. H. CURL  
B. F. FOX

MRS. G. R. FERGUSON  
MRS. T. L. BELL

Services Each Day, 2:30 — 9:00 P.M.

Evening Meal Will Be Served by the Host Church to All Out-of-Town Visitors

**ALL PREACHERS, WOMEN AND LAYMEN INVITED**

On February 29 services will be held at Campbellsville College and on March 14 at Cumberland College, Williamsburg

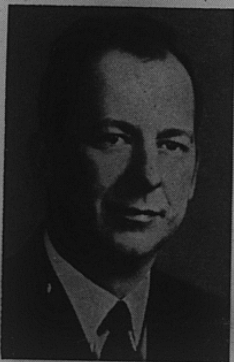
### Baptist Training Union Department

JAMES H. WHALEY  
State Secretary

### In Sympathy

The Training Union Department desires to express sincere sympathy to one of our workers, Mr. W. C. Dudley, and his family in the death of Mr. Dudley's brother, Frank Dudley of Birmingham, Alabama.

### Dr. Rollin S. Burhans To Be The Regional Convention Speaker



Rollin S. Burhans

Dr. Rollin S. Burhans, pastor at Crescent Hill Baptist Church, Louisville, is to be the inspirational speaker for the first week of the Regional Training Union Conventions. Dr. Burhans will speak at 8:25 p.m. as follows: Southwestern Region at First Church, Mayfield, on March 19; Western Region at

First Church, Henderson on March 20; Southern Region at Scottsville on March 23.

### Congratulations to Standard Department

We desire to congratulate the Six-Seven-and-Eight-Year-Old Primary Department of the Training Union of First Baptist Church, Paducah on being standard for the quarter ending December 31, 1955. Mrs. W. Besley Vaughn is the Department Leader, Mrs. Troy Gill is the Department Secretary, and Mr. Harold L. Howell is the General Director. This church is in West Union Association.

### Magnify Church Membership Week— March 19-23

Four new books are now available for study during this special emphasis:

*Now You Belong*—by Josephine Pile, for Intermediates.

*My Church and I*—by Charis Johnson, for Juniors.

*The Challenge of Church Membership*—by Charles Wellborn, for Young People.

*Joy in Church Membership*—by Donald Ackland, for Adults.

These books may be secured from the Baptist Book Store, 317-19 Guthrie, Louisville. Place your order as soon as possible in order to prevent a shortage of the books.

►The Deanfield Baptist Church, in the Ohio County Association, recently had three guest speakers in a special service. The speakers were Howard Matthews, pastor of the Zion Baptist Church; Ben Taylor, the former pastor at Deanfield; and Bob Bell, a young minister from Sturgis, Ky. The last week in January was the School of Missions week and the Deanfield Church is beginning to add four new Sunday School rooms and a basement. Brother Bill Carter, third year student at Southern Seminary, is pastor of the Deanfield Church.



### COUNSELOR'S CORNER

By  
DR. R. LOFTON  
HUDSON

### Pastor Won't Pay Bills

**QUESTION:** What are you going to do with a pastor that just will not pay his debts? Now don't tell us that we are not paying him enough. He is making more than the average family of his congregation. We recently raised his salary and one man paid some of his debts for him. He spends money on TV sets, cold drinks, and other luxuries, and lets his bills go unpaid. It is hurting the cause of Christ. What can we do?

**ANSWER:** Just such a case came to my knowledge recently and I will tell you how it was solved. This was a fine pastor, a good preacher, but a sorry financier. After some of the members began to gossip about the matter, a fine young deacon, about the age of the pastor, went to see him about it.

He assured him that he loved him and that he was not trying to criticize him. He talked over his financial problems with him. They worked out a budget together. The deacon took some cash which the pastor had on hand and paid some pressing bills. The deacon gave him counsel on the meeting of future bills. They agreed on further stated interviews about the matter. Real improvement was made.

This makes sense to me. After all, every pastor has some weaknesses. And he does not have a pastor. If some member of the church could be a real Christian brother to him, it might help an otherwise passive individual.

(Address questions to Dr. Hudson, Wornall Road Baptist Church, 400 W. Meyer Blvd., Kansas City, Missouri.)

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MRS. GEORGE R. FERGUSON, Executive Secretary  
MISS MARY PAT KENT, Youth Secretary

# Lord, Teach Us To Pray

FOR PEOPLE OF  
HOMELAND  
ALASKA  
PANAMA  
CUBA

# for Home Missions

## WEEK OF MARCH 5-9, 1956

### Observe the Week of Prayer for Home Missions, March 5-9

What kind of United States of America do you want? A Christian nation? You can answer your question by your gift to the Annie Armstrong Offering which the Home Mission Board counts on for 40% of its mission support.

### How?

"How shall they hear without a preacher? How shall they preach except they be sent?" Some 19,000,000 youth between ages of 19 and 23 in our country are outside any church, and 60,000,000 people in Southern Baptist Convention territory are without Christ. Through the Annie Armstrong Offering the Home Mission Board sends preachers of the good news of salvation. Give to the Annie Armstrong Offering.

### America's Greatness

The following observation was written by Alexis de Toqueville a century ago. It makes us pause.

"I sought for the greatness and the genius of America in her commodious harbors and her ample rivers, and it was not there . . . in the fertile fields and boundless forests, and it was not there

. . . in her public school system and her institutions of learning, and it was not there . . . in her democratic Congress and her matchless Constitution, and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good; and if America ever ceases to be good, America will cease to be great."

What do you do to keep our country great? Praying during the Week of Prayer for Home Missions and giving in the Annie Armstrong Offering will help!

### Many Nationalities

In a foreign field, a missionary usually works with people who speak one language. On many of our home mission fields there are people speaking as many as eighteen different languages.

But all must have a chance to hear the gospel, in far lands and in near, whatever the language spoken. The Annie Armstrong Offering helps at home as the Lottie Moon Christmas Offering helps overseas.

### With Eyes Open

It is right for them to keep their eyes open during the prayer in church. Why? They are the deaf and are being led in prayer by the man who is speaking with his hands. They must keep heads up and eyes open. You can help them have a chance to "hear" because our Home Mission Board will use \$7,500 of the Annie Armstrong Offering for work among the deaf.

### She Wanted A Bible

She was thirty-one years old before she ever had a Bible of her own. Then her daughter went to a Baptist camp with \$4.00 in her pocket for spending money. She spent three dollars for a Bible for her mother.

How did she hear of Jesus? Why did she want a Bible? Because a home missionary went to her town in Arizona to help thirteen Baptists establish a Baptist church. In a few months she went to the revival meeting being conducted. She believed and soon her husband and daughter were saved and all three baptized together. She says, "I have the joy of salvation because of the Home Mission Board of Southern Baptists." Did you give to send that worker? Will you give to Annie Armstrong Offering to send missionaries now to others?

### Prayer Requests

A letter was sent to all the missionaries of our Home Mission Board asking for specific prayer requests to be used with the program material for the Week of Prayer. Not all of the requests could be used. These have been divided among the State Executive Secretaries. In Kentucky we are asked to include these:

1. The Spanish Church in San Francisco, that they may be able to secure the lot they desire for a Kindergarten and Child Care Center. For playground equipment and other equipment needed for this work.

2. For a fourteen year old girl who wants to be a Christian but lives in "unmentionable" home environment.

3. For a priest who persecuted Baptists severely but is now under conviction for sin. He has intense fear for his life. Pray that he may come to a complete knowledge and acceptance of Christ as his Saviour.

4. For a new building with additional space for the Good Samaritan Home and Rescue Mission for Women in New Orleans. Pray for some alcoholics.

5. Pray for missionaries Miss Ruth Tutley, New Orleans, Mrs. L. D. Wood, San Antonio, Mrs. J. S. Sanders, San Francisco, Miss Jessue Parmelee, Knoxville, Tennessee.

### REGIONAL TRAINING UNION CONVENTION

Region	Date	Baptist Church Meeting Place
Southwestern	March 19	First Church, Mayfield
Western	March 20	First Church, Henderson
Central	March 22	Lawrenceburg
Southern	March 23	Scottsville
Northeastern	March 26	East Williamson Church, Williamson, W. Va.
North Central	March 27	First Church, Frankfort
South Central	March 29	Springfield
Southeastern	March 30	First Church, Middlesboro

# What Does "World Evangelism" Mean?

By H. GUY MOORE  
Pastor, Broadway Baptist Church  
Fort Worth, Texas

The term "world evangelization" has been making frequent appearances in Southern Baptist circles recently and is destined to be much in the forefront in the months ahead.

What do we mean when we say "World evangelization,"

We are talking, of course, about a particular emphasis made at present in the over-all Southern Baptist program.

We mean by "world evangelization" exactly what Jesus meant when he came to redeem a world that was lost from God. His death and resurrection stand at the heart of that purpose to win men to God. Christ himself is the gospel, the "good news," the evangel.

The good news is for all men. Christ set the geographical boundaries when he said, "The field is the world." He drew the limits in the marching orders of the great commission: "Go therefore and make disciples of all nations. . ."

He left no doubt as to the scope of every Christian's responsibility when he said, "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

Nor do I think that Jesus had in mind geographical limits alone. His gospel is for all men. It acknowledges no artificial barriers of race or class. It was a gospel for every man that Paul carried to the capital of the Roman Empire. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," Paul declared.

It is a gospel, also, for every area of a person's life. Jesus would recognize no part of life as "off limits" to his redeeming and transforming grace. He came to claim man's whole life in all his relationships.

Further, it is a gospel designed and

adequate to stay with man until the job is finished. Christ would not only save man from his past; he would stand by man in Christian fellowship today; he would see him through to the end.

It would be Christ's gospel, then, for all men, for the whole life, for all the way. That, as I see it, is what we must mean if we are to evangelize or win to Christ, the world from its center to its circumference.

There is another kind of totality we must never forget. The task of world evangelization will demand the total support of our churches, our denominational agencies, our financial and our personal resources. No partial commitment will be adequate for such a challenge.

## SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, JANUARY 30, 1956

Church	T. U.	S. S.
Numerical after church indicates number of missions.		
Ashland, First (2)	113	788
Unity (1)	436	113
Benton, First (1)	146	317
Bellevue	41	441
Bowling Green, First (1)	81	431
Central City (1)	209	747
Covington, First	188	367
Covington, Ashland Ave.	89	272
Calvary	59	224
First (1)	200	400
Latonia (1)	233	795
Cynthiana (1)	160	382
Danville, First (2)	160	597
Lexington Avenue (1)	188	490
Elizabethtown, Severns Valley (2)	182	693
Erlanger	97	289
Evansville, Ind., Calvary (1)	257	854
Grace	52	221
Walnut Street (2)	472	1,027
Falmouth (1)	52	472
Florence	98	376
Fort Thomas, First (1)	98	365
Frankfort, First (1) Additions 5	188	735
Memorial	90	220
Thorn Hill Additions 1	141	329
Crestwood Additions 3	75	287
Fulton	148	324
Georgetown (1)	312	879
Glasgow (1)	108	431
Glendale, Gilead	287	324
Greenville, First	114	281
Harlan	132	401
Hartford	266	886
Hawesville	80	216
Hazard (2)	75	223
Hazel	95	394
Henderson, Immanuel Temple (2)	83	183
Hodgenville, First	120	381

Hopkinsville, First	206	560
Second	159	59
Jackson, First (5)	301	301
Junction City	76	232
LaGrange, DeHaven Memorial	43	103
Lebanon, First (1)	132	463
Calvary	109	770
Grace (2)	20	788
Immanuel Additions 2	228	801
Porter Memorial Additions 3	148	504
London, First (1)	49	513
Louisville, Baptist Temple	113	300
Beechland Additions 2	136	432
Beechmont (2) Additions 2	219	1,030
Beechwood Additions 8	108	310
Farmdale (1)	175	503
Bethlehem	103	301
Broadway (1)	134	502
Carlisle Avenue (2) Additions 1	87	273
Eastern Parkway	87	273
Eighteenth Street	89	385
Harmony	91	350
Highland Park First	94	475
Immanuel Addition 1	123	408
Jefferson	104	338
Lynn Acres	84	338
Maple Grove	59	102
Parland (1)	60	439
Rockford Lane	118	335
St. Matthews Additions 5	102	446
Shawnee	102	446
Shively (1) Additions 4	171	613
Southside (1) Additions 2	188	696
Third Avenue	83	672
Virginia Avenue	265	866
Walnut Street (4)	299	1,095
West Broadway (1)	146	422
Ludlow, First Additions 4	204	706
Madisonville, First	237	635
Marion	237	635
Mayfield, First	237	635
Middlesboro	237	635
East Cumberland Avenue	208	598
Old Yellow Creek	89	197
Middleton, First Additions 3	42	228
Morganfield, First Additions 2	133	428
Mr. Washington	258	921
New Haven	122	312
Newport, First (2) Additions 4	120	734
Trinity	119	218
Owensboro, Buena Vista	210	449
Elton Memorial (1)	203	420
First	210	449
Hill Street (1)	183	426
Third	286	517
Paducah East	147	317
Paintsville, First (1)	90	258
Paris, Central	98	330
First	59	215
Pikeville, First (4)	73	369
Prestonburg, Irene Cole	117	317
Memorial (10) Additions 2	70	513
Russellville, First (1)	118	300
Church, near Oakfield, Ky.	284	600
Shepherdsville	133	221
Somerset, First	143	407
Sonora	133	221
Springfield, First	143	407
Sturgis, First	143	407
Versailles	58	351
Walton	67	182
Williamson, W. Va., East	125	323
Williamson (1) Additions 5	125	323

## "Sigrid Marries A Catholic"

Is your son or daughter engaged to a Roman Catholic? Are you aware of the developments that this romance is bound to bring? This true story of Pierre and Sigrid reveals why a mixed marriage is a slavery from which there is no deliverance. Learn the vital and important facts before it is too late! Postpaid only \$1.00. Edition limited.

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Hoyt Blackwell, D.D., President

Mars Hill, North Carolina

February 9, 1956

## FALLEN ASLEEP

HERBERT W. WESTERFIELD

OWENSBORO, Ky., Jan. 26, 1956.—Herbert W. ("Herb") Westerfield, one of the senior deacons of the First Baptist Church here, was called to his Eternal Home on Sunday, January 22, at 7:15 p.m., from his earthly home, 2107 Frederica Street, Owensboro.

Mr. Westerfield was a retired drug salesman, having been connected with the Mullen and Haynes Company, drug firm, for 40 years. For the past three years a severe heart condition has kept him confined closely to his residence. His pleasant smile and cheerful disposition were always a help to many friends who called on him. He will be long remembered.

Surviving are his wife, Mrs. Eufaula Westerfield; one son, Leburne Westerfield, Dayton, Ohio; one sister, Mrs. Claude Ware; and one brother, Clarence Westerfield, Owensboro.

Services were conducted Tuesday, January 31, in the First Baptist Church by the Rev. Cecil Lester. Burial was in White Chapel Memorial Gardens Cemetery.

MRS. WALTER CARMON

LIVERMORE, Ky., Jan. 24.—Whereas, our Heavenly Father in his great wisdom called from our midst on December 12, 1955, our beloved sister in Christ and our fellow workers in our church,

Whereas we shall ever associate her name with the Livermore Baptist Church of which she was for many years a faithful member. Her cheerful disposition and loyalty to Christ was an inspiration to all who knew her.

Therefore be it resolved, that we extend to her husband and family our deepest sympathy.

Be it also resolved that we remember with appreciation her devotion to her church.—Committee: Mrs. Leland Howars, Mrs. I. M. Hallford, and Mrs. H. N. Howard.

MRS. NETTIE POTTER GREATHOUSE

SMITH'S GROVE, Ky.—Just before the Christmas holiday the Angel Death came for Mrs. Nettie Potter Greathouse, the oldest member of the Friendship Baptist Church, near Oakfield, Ky.

From girlhood she had been a loyal and faithful member, an angel of mercy to the sick and hungry of the community. The writer has long remembered the words of a young mother who lived near: "She fed my babies so many times when they were hungry."

She was laid to rest in the family graveyard (which she so beautifully kept as long as she was able) by her sons, Lloyd and Adrian, her husband, Wallace Greathouse, who passed on in May, 1934.

Her funeral was conducted at her request by Rev. W. T. Jewell, her pastor for seven years, who had also assisted in her husband's funeral.

She is survived by a son, Raymond Greathouse, Detroit; a daughter, Mrs. Janette Williams, Louisville, Ky. Respectfully, M. Ruth (Whitlow) Bratton, Smith's Grove, Route 3, Kentucky.

JOHN WILLIAM SAMFORD

NEW LIBERTY, Ky.—Whereas, God in His infinite love has called from our midst our beloved brother in Christ, John William Samford, who departed this life to be with Christ on December 30, 1955, at the age of 86.

Whereas, he was for 35 years a deacon of the New Liberty Baptist Church and at the time of his death a member of the active Deacons; he had a great influence in the school class for 37 years and at the time of his death was the teacher of the Men's Bible Class, served as church treasurer for 24 years, and was also a trustee for many years, as well as a faithful member of the church, attending every service unless hindered by illness.

Whereas, we the deacons, officers and members of the New Liberty Baptist Church, choose to realize our great loss in the homegoing of our dear brother.

And whereas, in regular business session

the church voted to make known to all our sincere feeling in this matter,

Therefore be it resolved: First, that by this action we express to his family our deepest sorrow at his going and sympathy for them.

Second, that the church recognizes its great loss.—Raymond Stewart, Pastor.

E. L. MILLER

DEACONS, Ninth and O Baptist Church, Louisville, Kentucky, January 1, 1956. Resolutions concerning Brother E. L. Miller, a fellow deacon.

Whereas our Lord and Saviour Jesus Christ has seen fit to call Brother E. L. Miller to his Heavenly Home, the deacons of Ninth and O Baptist Church have suffered a great loss in a friend and Brother Deacon and the church has lost a devout worker and a true supporter of the Lord's program:

AND WHEREAS Brother Miller never shunned any of his duties or failed to be ready to go out and witness for his Lord:

AND WHEREAS Brother Miller has endeared himself to the junior boys of our Sunday School:

Therefore be it resolved that the wife and children have lost a devoted and loving husband and father and also the church a faithful and consecrated worker.

Truly earth was made better by his living and Heaven was made sweeter by his passing. Be it also resolved that a copy of these resolutions be sent to the Western Recorder, to his widow, and that a copy be attached to the minutes of the Deacons and the church.—Committee: Earl Compton, chairman, Abe Lloyd, Tom Farris.

JOHN C. BROWN

DANVILLE, Ky.—God in His infinite wisdom on Saturday, January 14, 1956, called John C. Brown, our beloved Sunday School Superintendent, to His Heavenly Home. Therefore the Deacons of Lexington Avenue Baptist Church present the following resolutions:

Whereas, his going has brought sorrow and grief to membership of this church and community, it has also brought a challenge. In viewing in retrospect the life of this man, we can better understand the Psalmist's words, "Precious in the sight of the Lord is the death of His Saints."

Whereas, it can be said of him, "He loved his church and was willing to work for the Lord." He was a Deacon for ten years, and Sunday School Superintendent for twelve years besides holding other offices in the church.

Whereas, his influence was not only felt in this community but throughout central Kentucky where his occupation brought him in contact with many people who loved and admired him. He was a citizen of integrity and honesty.

Therefore, be it resolved that we extend to his devoted wife our deepest sympathy, knowing that in this hour her faith is unwavering, seeing through the gloom the radiant glory of a glad reunion.

Resolved, that to the children Patsy and John Carlton we commend our Heavenly Father who will give them strength and courage in time of trouble. May they ever appreciate as one of their greatest blessings the heritage of a Christian Father.

Resolved, that to his father, brothers and other members of the family our deepest sympathy.

Be it further resolved that the members of the Lexington Avenue Baptist Church realize the more how blessed it is to die in the Lord.—Vea they rest from their labors and their works do follow them.—Respectfully submitted by Resolutions Committee: Drestler, S. A. Baughman, Charles Renfro.

MRS. CURTIS McCULLUM

LEXINGTON, Kentucky, January, 1956.—Whereas, God, in His infinite wisdom, chose to call from our midst Mrs. Curtis McCullum, we the W. M. S. of the Felix Memorial Baptist Church do hereby express our gratitude and appreciation for her consecrated life, sin-

## CLASSIFIED ADS

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

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CHURCH SECRETARY—Needed at once. Five days (40 hours) a week. Some short-hand necessary. For further information call Third Avenue Baptist Church—Louisville.

USED CHURCH PEWS—\$200.00. Thirty pews 7 1/2 ft. Five pews 14 ft. Solid seat and back, poplar. Zion Church, near Fordeville. Sell all or part. HOWARD MATTHEWS—Baptist Seminary, Louisville.

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cerity and loyalty. She will be remembered for her loving spirit and willingness to serve God and His church. Her influence as wife, mother, circle member and homemaker will always linger with us and her friendliness and love will help us strive to carry out her sweet example of service.

Therefore be it resolved that a copy of these resolutions be sent to the Western Recorder and a copy sent to her husband and son and also recorded in the minutes of the W.M.S.—Mrs. Jimmy Hilien, Mrs. Walter Warren, Miss Mary E. Mann, Committee.

MRS. E. E. BRADLEY

SCOTTSVILLE, Ky.—The following resolutions were unanimously passed by the Women's Missionary Union of Allen Association at the regular quarterly meeting held on January 18, 1956.

On Sunday evening January 15, 1956, as the shadows of earth began to lengthen and the curtains of night were pulled back by the stars, the angel of the Lord came quietly and lovingly to call from our midst one of our beloved and most faithful church and W.M.U. members, Mrs. F. E. Bradley, to be forever with the Lord. Like Dorcas of old, Kathleen as she was so tenderly spoken of, was a sweet winsome lady full of good works and acts of charity.

Whereas God in His infinite wisdom has called her from earth's labors to the celestial home of the devoted and faithful.

Therefore be it resolved that we, the members of the Woman's Missionary Union of Allen Association, express gratitude to God for her exemplary Christian life of service in this Association, in Scottsville Woman's Missionary Union, in her church, in her town, and in her home.

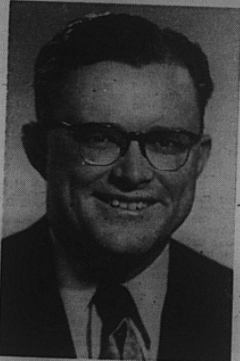
Be it further resolved that we extend to her family our deepest sympathy, to commend them to God who alone can comfort and strengthen in this hour of need.—Committee: Stewart Criss, Mrs. Frank H. Brown, Mrs. B. O. Hinton.

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## SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT, State Secretary

### Second Week of the REGIONAL SUNDAY SCHOOL CONFERENCES



DR. E. STANLEY WILLIAMSON

Hear Dr. E. Stanley Williamson, Nashville, Tennessee, who is one of our Guest Speakers

Region & Date	Time	Meeting Place
<b>NORTH CENTRAL</b> February 13	1:15 p.m., CST	First, Cynthiana
<b>NORTHEASTERN</b> February 14	2:00 p.m., EST	Irene Cole, Prestonsburg
<b>SOUTHEASTERN</b> February 16	2:00 p.m., EST	First, Barbourville
<b>SOUTH CENTRAL</b> February 17	1:15 p.m., CST	First, Danville

#### DEPARTMENTAL LEADERS

Cradle Roll	Mrs. Roy E. Boatwright, Louisville
Nursery	Mrs. Ada Rutledge, Sunday School Board
Beginner	Mrs. C. F. Hinds, Danville
Primary	Mrs. R. B. White, Louisville
Junior	Mrs. Allen B. Comish, Nashville
Intermediate	Allen B. Comish, Nashville
Young People	Chester A. Igleheart, Sunday School Department
Adult	Roy E. Boatwright, State Secretary
Extension	Fred G. Tucker, Louisville
General (Pastors and Superintendents)	E. Stanley Williamson, Sunday School Board

Eighteen

Thus Saith the Preacher—

### Autumn Trees Without Fruit

Dear Friend:

By this time you've probably read part of the Epistle of Jude. We're still on verse 12, if you want to find the place. I'm kinda like some other preachers I know—once you find a good text there's no use looking for another one. Drain it dry! (Wish I could get seven sections out of verses 12 and 13. There seems to be something magical in finding a text with the reference to seven in it. But those sevens are in another book.)

These fruitless autumn trees are similar to the rainless clouds, but the criticism is even more pungent. From the clouds we just hope for rain. From the trees we expect fruit. One of the few harsh words of Jesus was concerning a fig tree from which he expected fruit and didn't find any.

The Bible has a good bit to say about a Christian producing fruit. I'd always looked at those passages as saying that a Christian ought to produce works in his life that would show he is a follower of the Christ. And that's partly true. But one day I heard C. Y. Dosssey say that the fruit of a Christian is another Christian. Exactly so! That's what we Christians ought to produce.

We put a lot of emphasis on personal soul winning or effective witnessing. Yet, there are thousands of Christians who have never led a single person to an acceptance of Christ. Some parents don't even try to win their own children. Why, if every member of our church would win just one person per year we'd be at the top of the list in professions of faith among Southern Baptist Churches.

I don't know a great deal about taking care of an orchard of fruit trees, but I do know that when a fruit tree ceases to produce fruit it is replaced by a tree that will produce.

There's a Biblical story about a fig tree that wasn't bringing forth fruit. The owner ordered it cut down, removed, taken away, and replaced. But the man who worked with the trees begged for another chance. He wanted to fertilize it with some organic matter, trim it up a bit, dig around it some more and see if he couldn't get it to do what it was supposed to do.

Sometimes Jesus must have to work overtime trying to find something that can be done to us Christians to get us to bring forth the fruit we're supposed to produce. I'm always sad on Sundays when there are no professions of faith. It's my fault! There's someone who could have been talked to just a bit more. And I always hope for another chance before I'm removed from the orchard.

One of the trees,  
G. Avery Lee

February 9, 1956



## BROTHERHOOD DEPARTMENT

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L. E. COLEMAN, SR.  
Brotherhood Secretary

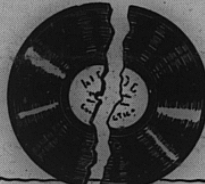


J. C. BALLEW  
Royal Ambassador Secretary



### Program Planning

Program planning is one of the most important factors in Brotherhood work. A common weakness in program planning is simply lack of good planning. Too often we are satisfied with ordinary or average programs. Every program should be planned in detail for weeks and even months in advance of the time it is to be given. Gear your programs to the program of your church activities as a basic rule in planning programs. Use the *Brotherhood Journal* for suggestions and materials. Consult your pastor and discuss program ideas with your Executive Committee. Slipshod, haphazard program planning will weaken your Brotherhood. Men like good things. Let's give them good programs.



### We Are Out to Break Records

Yes sir! This department is out to break records. Not simply for the sake of breaking records but in order to get more Baptist man-power enlisted in the program of our local churches and

#### Letters to The Editor

Editor, Western Recorder  
Louisville, Kentucky

Dear Brother Editor:  
I'd like to share with you some of the joys of my ninetieth birthday, which I celebrated on October 22nd in the home of my son, R. F. Mahon, Jr., here in Jackson.

My other son, Dr. George Mahon, came from Knoxville and my daughter, Elizabeth

our denomination. Let's look at some of our goals for 1956 which if reached will break records:

- (1) Over 100 men going on the Baptist Men's Tour, May 8-11.
- (2) At least 5,000 men attending the third annual Baptist Men's Rally at Cedarmore Baptist Assembly grounds, June 23.
- (3) One-hundred new Brotherhoods organized.
- (4) Three-thousand new Brotherhood members enrolled.
- (5) Twenty new Associational Brotherhoods.
- (6) At least twenty men attending Brotherhood weeks at Glorieta and Ridgecrest. (Glorieta July 5-11; Ridgecrest August 16-22.)
- (7) Five-thousand copies of the *Brotherhood Journal* used regularly.
- (8) Layman's Day observed in every church, October 14, 1956. Watch this column next week for Royal Ambassador dates and goals.



Remember the Regional Conferences to be held February 27-March 2 (Western section of state); and March 12-16 (Eastern Section of state).

(Mrs. James Smith), came from Shreveport and we had a most delightful celebration together.

Robert and his wife, Claire, had charge of all the birthday arrangements, the latter preparing and serving my usual birthday specialties, chicken and dumplings, sweet potato pudding and old-fashioned pound cake, among other things.

The weather was beautiful and no happier group could be found anywhere than we formed on this ninetieth birthday occasion. Although no cards were sent out, I received many lovely and useful gifts and numerous

cards, letters and telegrams from far and near, Hawaii, California and other places.

It is good to be remembered on one's birthday and I appreciate these tokens of friendship and love more than I can express.

I have been an ordained preacher for sixty-seven years. They have been busy years and the Lord has seen fit to make them fruitful ones.

I can say, truthfully, at the end of my journey that I have never sought place or power in my denomination or church.

I went from college with an M.A. degree and took the church at Humboldt, Tennessee on a salary of fifty dollars per month. Two years later I married another M. A. from home on a seventy-five month salary. I rejoice that I had the privilege of leading in the building of the new Baptist Church there, one of the finest in Tennessee at that time. Two years later I went to Mexico with my family where I served as a missionary for fifteen years.

During all my ministry I have known nothing but Christ and Him crucified. The Bible, to me, has been the very Word of God, every word inspired by the Holy Spirit. I have preached the verbal inspiration of the Bible, the fall of man and salvation by grace through faith in Jesus Christ.

I have never doubted for one minute the virgin birth, the death of Christ and his literal resurrection and the fact that, as the angel told the disciples at His ascension, he is coming back to earth again to reign as King of Kings and Lord of Lords over all creation.

During my life time I have been privileged to teach hundreds of young preachers and to all of these I have said, with Paul, "Preach the Word." The Gospel is the power of God unto salvation.

Although I have been a constant sufferer from arthritis for many years, I can still get a great deal of pleasure out of life. My children attend me with loving devotion and my home is waiting for me I'd never want to leave this lovely home in which I now live.

I send my greetings and love to all my friends every where and say to them, "Be not afraid, if you have Christ as your daily companion."

"I know not where His islands lift their fringed palms in air. I only know I cannot drift beyond His love and care."

Yours in Christ,  
Robert P. Mahon  
P. O. Box 1865

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Nineteen

WESTERN RECORDER

## Sunday School Lesson

For February 19, 1956

By H. C. Chiles

# Jesus Demands a Choice

Luke 19:1-10

Circumstances leading up to what took place between Zacchaeus and Christ make this thrilling incident one of the most spectacular exhibits of spiritual drama in all the New Testament. Great throngs were on their way to Jerusalem to attend the annual Passover feast. All highways leading toward Jerusalem were crowded with slow-moving caravans miles on miles in length. It was with the throngs from Galilee that Christ was making His last pilgrimage to the Passover.

Word had spread throughout Jericho that Jesus of Nazareth, the great miracle-worker, was to pass through the city that day. The people were greatly excited, and multitudes crowded the streets to view the procession. All wanted to see Him, so they pushed and jostled each other to gain a place of vantage. How little human nature has changed! When it is known that a person of great reputation is to pass a certain way, the crowds gather quickly.

The man with whom the seeking Saviour dealt in particular in this lesson was a shameful sinner by the name of Zacchaeus. Your attention is now directed to him.

### I. HIS CHARACTER

#### 1. Zacchaeus was a Jew.

This is apparent from his name and from the fact that Christ called him "a son of Abraham."

#### 2. Zacchaeus was a publican.

The publicans were the tax-gatherers of the Roman Empire. Any Jews who accepted this position were looked upon not only with loathing and contempt, but as traitors to the cause of Israel.

#### 3. Zacchaeus was the chief publican.

He was the head of the colony of tax-collectors in Jericho. Rome fixed the rate of taxation on a per capita basis. The chief publican was required to remit accordingly. When he had done so, he could keep as much more as he could squeeze out of the people. It was disgraceful enough to be a publican, but to be the chief among them was to be a public enemy.

#### 4. Zacchaeus was an extortionist.

Since he was free to keep all of the taxes which he collected above the per capita which the imperial government required, it is not surprising that he yielded to the temptation to be extor-

tionate and to oppress the people for his personal gain.

#### 5. He was a money-lover.

Only a passion for money could have influenced him to accept that position. He loved money more than he loved his nation, his people, his soul or God.

### II. HIS CONDITION

#### 1. Zacchaeus was rich.

So far as acquiring riches was concerned, he had been very successful. He got rich through extortion and chicanery. Even though he was rich, Zacchaeus was very unhappy. His ill-gotten wealth enabled him to purchase many things he wanted and needed. But, there were two things which he could not buy—peace with God and true happiness, both of which always go together.

#### 2. Zacchaeus was a social outcast.

Being a traitor to his country, nobody cared much for him. He was an object of hostility and disdain. People were against him and let him know it. The fact that he was slighted, cast out, hated and treated with contempt rankled in his soul. Such treatment has the tendency to harden people and make them worse instead of better. When public opinion brands one as depraved, and scorns him on that account, the great danger is that he will begin to prove by his conduct that the verdict of society is correct.

### III. HIS CURIOSITY

Sitting in his booth one day, Zacchaeus observed a crowd of people down the street. Being curious, he inquired as to what it meant, and was informed that Jesus Christ had come to town.

Dissatisfied with himself, and with a great longing for a better life, Zacchaeus resolved that he would go to see Christ, which desire was most commendable. It was not easy for him to accomplish that noble purpose because of the multitude surrounding the Saviour and his own smallness of stature. Undaunted by these handicaps, he went on ahead of the crowd and climbed the famous sycamore tree. That was a very undignified thing for a public official to do, but he was out for something far better than dignity, namely, to see Christ and get some definite information from Him.

### IV. HIS CALL

When the Saviour arrived at the tree which Zacchaeus had ascended, He

looked up at him and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." Evidently, Zacchaeus had not expected to be seen, but this personal call from Christ indicated that He knew his name, his nature, his thoughts, his condition and his need. His call was so unexpected that it startled Zacchaeus. Imagine his surprise that Christ should invite Himself to his house. However, this self-invitation was quite welcome as his haste to come down proved.

### V. HIS CONVERSION

When Christ singled out Zacchaeus, addressed him by name and called him to minister unto Him, it broke his heart to think that here is One Who sees me, knows me, cares for me and needs me. Having come to hate his own kind of a world where money and gross living were the only things that mattered, and acting as though he thought he had the chance of a lifetime and he might never have that opportunity again, Zacchaeus quickly came down and joyfully received Christ into his home.

Acceptance of the hospitality of Zacchaeus by Christ awakened in the thronging multitude a murmuring long and loud. His act provoked criticism and created bitter opposition, but He disregarded both.

A marvelous change was wrought in Zacchaeus. He had ascended the tree as a curious and heart-hungry on-looker, but he descended trusting in Christ for salvation. That his salvation was genuine is proved by what he said he would do. He declared that he would make fourfold restitution of anything which he had fraudulently acquired and give half of his possessions to the poor. He believed that wrongful exactions for-given Godward needed restitution man-ward. A terrible grafter was transformed into a generous giver. His passion for getting was replaced by the spirit of giving. Christianity always affects anybody's pocketbook and business relations. Zacchaeus' conviction of sin, unfeigned repentance, reception of Christ, confession of Him, restitution of possessions, joy of heart and reformation of life prove his conversion.

Verse ten summarizes the whole mission of Christ. It not only tells why He left the ivory palaces and came into this world, but it constitutes His reply to the unkind criticism expressed on account of His going to be the guest of such a notorious sinner. He not only justified His action, but He also enlightened them as to what was His real mission in this world.

With unspeakable solicitude, Christ is still seeking and saving the lost. He is seeking them through His Word, by His Spirit, by His providences, and by their own dissatisfaction of heart. And He saves all who repent of their sins and exercise faith in Him.

## Western Recorder Announces An Added Service For the Churches

In an effort to help you win the lost and enlist the unenlisted of your community, we are beginning a series of articles on the subject of EVANGELISM and THE IMPORTANCE OF CHURCH MEMBERSHIP. These articles will be written by various pastors over the state and will appear weekly in the Western Recorder's columns beginning with the first issue in March.

For those of you who already have the paper in your church budget there will be no charge for this service, except as follows: For each one hundred families receiving the Western Recorder, you will be entitled to five complimentary copies each week. In the event you do not have as many as one hundred families on your list, then you will receive one copy for each twenty-five families represented. The complimentary copies will be mailed directly to the homes of your prospects just the same as those of your membership. In order that the prospect may know the source from which the paper is being received, we have prepared a small yellow label for the cover page which will read—

Compliments—  
Pastor  
Church Name .....

This is a long-range program and quite expensive so far as the Western Recorder is concerned, but we believe it will pay rich dividends in the winning of the lost to Christ and enlisting the unchurched of our state. Your names may be sent at your convenience, however, we are hoping that as many as possible can be added right away in order that they may receive our first edition which will be March 1.

### Home Mission Agenda For Assemblies Announced

Speakers and programs for home mission weeks at Glorieta and Ridgecrest have been announced by Courts Red-

ford, executive secretary of the Home Mission Board.

H. H. Hobbs, pastor, First Baptist Church, Oklahoma City, Oklahoma, is principal speaker for the Glorieta conference, June 21-27. E. N. Patterson, professor of homiletics, New Orleans Baptist Seminary, Louisiana, will be the Bible teacher.

At Ridgecrest, August 2-8, H. Leo Edleman, president, Georgetown College, Kentucky, will be the preacher, with Jesse J. Northcutt, Director, School of Theology, Southwestern Baptist Seminary, Ft. Worth, Texas, as Bible teacher.

Dual conferences (at both assemblies) will be: city missions, graded mission studies for all ages, chaplains, schools of missions, associational missions.

Special interest conferences are slated in conjunction with both the Ridgecrest and Glorieta home mission conferences. At Ridgecrest only, a conference on down-town city churches will highlight the city mission meet. Also at Ridgecrest are pioneer missions and Good Will Center conferences.

A western missions conference will be held at Glorieta only.

Dr. Redford suggests writing now to E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico, or to Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, for reservations.

Robert L. Pogue, business manager for the Western Recorder, will be the speaker for the regular quarterly Associational Brotherhood meeting in West Union Association, February 14, according to an announcement by Wade Callicutt, secretary of the organization. The meeting will be held with the Twelfth Street Baptist Church where H. T. Brown is the pastor.

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February 9, 1956

WESTERN RECORDER

## Religious Toleration Offered in Exchange For English Throne

(17th Century Baptist Press)

LONDON, May 2, 1660—(BP)—King Charles II, now in exile in Europe, apparently is willing to grant England religious toleration in exchange for the throne, it was revealed today.

General George Monck, who called the new Parliament into session five days ago, today read to the lawmakers a letter from the king in which he declared "a liberty to tender consciences" and granted other concessions in the hope that he would be called to the throne.

"Because the passions and uncharitableness of the times have produced several opinions in religion by which men are engaged in parties and animosities against each other," the king's letter read, "we do declare a liberty to tender consciences, and that no man shall be disqualified, or called into question for differences of opinion in matters of religion which do not disturb the peace of the kingdom, and we shall be ready to consent to such an act of Parliament as, upon mature deliberation, shall be offered to us for the granting of that indulgence."

News of the king's offer of religious toleration was received with enthusiasm here, both by Parliament and the people. Protestants have long sought greater freedom in England and many have fled to America to escape persecution.

This is not the first time that an English monarch has offered religious

toleration, however. James I made a declaration similar to that of Charles II, but soon changed his mind. James found that the affinity between the Established Church and the absolute monarchy was to his advantage. The result was a constant tug of war between a Puritan Parliament and a high-church king, with Parliament rather than James I struggling for religious toleration.

Charles II is believed by informed sources to be sincere, however. It is pointed out by authorities that Charles doubtless is aware that England will support only a Protestant monarch.

The letter from the king was sent from Breda, Holland. Charles had been residing in Catholic Flanders and it is reported that he narrowly escaped detention at Brussels in his flight to the Protestant stronghold.

Parliament is expected to welcome Charles back to England. The monarch has the support of General Monck and the lawmakers have expressed sympathy for the crown since they first convened.

Much credit is due General Monck for the prospect of peace and religious indulgence in England. His army of occupation put down the growing disorder which followed the death of Richard Cromwell. Incompetent military rule also came to a close under the free Parliament which was called under Monck's protection.

The declaration of Charles II, which is expected to restore a king to England's vacant throne, also grants Parliament the right to settle land disputes which have grown out of the recent strife and promises to the dissatisfied army payment of back wages.

(Copyright, 1955, by Historical Commission, Southern Baptist Convention.)

### Missionary Quotes

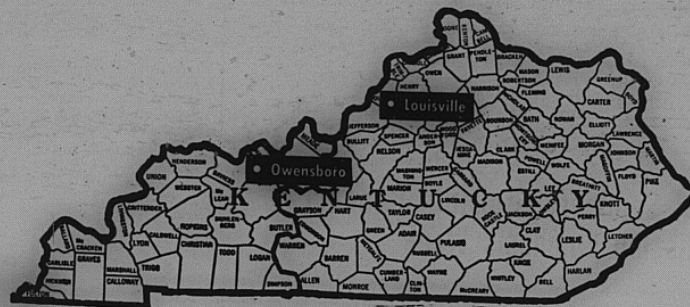
I have been trying to formulate some way to tell you about the needs of the people of Gaza. It seems impossible! Choose one outfit from your wardrobe. Not the most expensive, newest, and prettiest, but the oldest thing that you dare wear. Now remember the old pair of shoes that you have been planning to give or throw away. Put those on and wear them for several months. If you want to reduce I would suggest bread and raw tomatoes for breakfast, bread and raw tomatoes for lunch, and bread and cooked tomatoes and onions for sup-

per. Today I saw women carrying wet sand on their heads from 6:00 a.m. to 6:00 p.m. Each one makes the U. S. equivalent of 12 cents. Multitudes of these refugees are the ones to whom you minister every day. Today you and I taught children to sing "Jesus Loves Me." Today you and I smoothed the pillow of a sick child and gave hope. Today you and I brought comfort to the suffering and broke the Words of Life to souls as hungry and needy as their bodies. It is not ours to judge the extent and effectiveness of our ministry; but I wonder if it is not in direct proportion to our knowledge, interest, dedication, praying, and giving. How much did you help today?—Anne Dwyer, missionary to Gaza.

Each individual Christian of Japan has the duty to reveal the crucified and risen Christ by his life. It will not be done by argument or theory.—Sadamoto Kawano, president-elect of Seinan Gakuin, Baptist school in Fukuoka City, Japan.

We did not understand the words that were spoken, but the message of the Lord's Supper was clear and forceful. We rejoiced because it broke across barriers of language and race.—Martha (Mrs. E. Harvey) Walworth, new missionary in Costa Rica for language study.

I consider Southern Baptists and their missionaries as one great team working together for the extension of the gospel of Christ to all parts of the world.—Ervin E. Hastey, missionary to Mexico.



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### NEW BAPTIST BOOK STORE territories

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**F-l-a-s-h ! ! - From January WMU Board Meeting, Birmingham, January 31**

(1) The Y. W. A. CONFERENCE at Ridgcrest, May 31-June 6, cancelled for this summer, due to early date before schools and colleges are out and conflict with the Southern Baptist Convention.

(2) LEADERSHIP CONFERENCE, scheduled for February 21-24, at Carver School, Louisville, re-scheduled for June 5-8.

MARY PAT KENT, YOUTH SECRETARY

**Southern Seminary Students Conduct Third Mission Emphasis Week**

Where do I fit into God's plan?

Students from Southern Baptist Theological Seminary and surrounding high schools and colleges will be asking this question during Southern's third Mission Emphasis Week, February 14-18, 1956.

Realizing that every Christian has a definite task, whether as a minister, missionary, homemaker or businessman, Southern Seminary students have arranged for a week of special reports and conferences on the theme, "Christ's Mission Through Me."

The week will be climaxed by a week-end Christian Mission Conference, February 17-18. Other students are especially invited to attend the Conference.

Planned as an opportunity for thinking through plans for life, the Conference will include discussions of the various types of Christian service, reports from Baptist mission fields, private and group conferences with mission board representatives, and informal fellowship with Conference leaders.

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Baptist World Alliance; Bill Cody, Foreign Mission Board; Dr. E. L. Ackiss, Field Secretary, Home Mission Board; Dr. Duke K. McCall, President, Southern Seminary, and George E. Hays, Jr., Christian businessman, will be among conference leaders.

Lodging for Friday night, February 17, will be free to all those registering for the Mission Conference. The registration fee is one dollar per person. Reservations should be sent to George Fezzell, Southern Baptist Theological Seminary, Louisville 6, Kentucky.

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New associational officers will be elected at the meeting.

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**FARM COUPLE NEEDED AT SPRING MEADOWS**

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The husband, with the help of our older boys, would operate our small farm and garden.

The wife would be the house-mother for our cottage of oldest boys. They would both live in the cottage with the boys. They would eat in our big central dining room. They would be given room, board, and laundry, in addition to a cash salary for each.

If interested, please give FULL information in your first letter.

**SPRING MEADOWS**

SAM ED BRADLEY, Supt.  
Middletown, Kentucky

**Western Recorder**



SUCCESSFUL MOTHER, SUCCESSFUL CHILDREN.—Mrs. Joyce Graves (third from the left), Carbondale, Illinois, is the mother of five successful Christian members of society—all Southern Baptists. Here four of the children have gathered with their mother at the Radio-Television Commission in Fort Worth, Texas, to take part in one of the Faith-in-Action programs broadcast in January by the National Broadcasting Co. on the theme, "The Christian Home in Days of Crisis." From left, they are: Dr. Harold K. Graves, Berkeley, Calif., president of Golden Gate Baptist Seminary; Dr. Allen K. Graves, dean-elect of the School of Religious Education, Southern Seminary, Louisville; Mrs. Graves; Dr. Rachel Bodoh, Hibbing, Minn., director of elementary education for that city; Mrs. W. A. Arnold, Jr., Houston, Texas, housewife; and Dr. T. B. Maston, head of the department of Social Ethics, Southwestern Baptist Seminary, program moderator. Dr. James H. Graves, Detroit, Mich., a psychiatrist and another son, was absent.

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