

Kentucky Baptist School Directory

Magoffin Baptist Institute

Boarding High School
Education for Time and Eternity
GORDON DUNCAN
President
Mountain Valley, Kentucky

Oneida Baptist Institute

Oneida Institute, school in the heart of the Cumberland Mountains, for the purpose of building high moral character through Christian education among children of the Kentucky Mountaineers.

D. CHESTER SPARKS, President
Oneida, Kentucky

Clear Creek Mountain Preachers Bible School.

Near Pineville, Bell County, Ky.
Majors in the English Bible For Educationally Retarded Preachers And Others. Three and four year courses offered, with Academic studies for those who want them.

Write for catalog.
D. M. ALDRIDGE, President

WEST KENTUCKY Baptist Bible Institute

Clinton, Kentucky
Approved by General Association of Kentucky Baptists, but supported largely by churches of Western Kentucky and a small tuition by each student.
W. A. SLOAN, President
Write for catalog.
Second Semester Begins January 16, 1956

Campbellsville College



A fully Accredited Growing Christian College in the Heart of Kentucky

Pre-professional training, Commerce, Bible, Home Economics, Music, Teacher's Training and, other Liberal Arts Courses. \$250.00 per semester.

Dr. JOHN M. CARTER, President
Campbellsville, Ky.

Cumberland College

Williamsburg, Kentucky

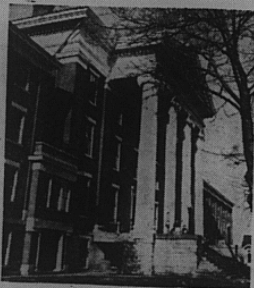
A school recognized for its emphasis on liberal arts and pre-professional education in a religious atmosphere. Costs moderate. A well rounded program of extra-curricular activities.



J. M. BOSWELL
President

BETHEL COLLEGE

(Founded 1854)



A Fully Accredited Coeducational Junior College
Small Classes permit personal guidance. Spiritual values receive major emphasis.
Reasonable rates. Comfortable living conditions.

For information, write to
W. EDWIN RICHARDSON, President
P. O. Box 537-W
Hopkinsville, Kentucky

For catalogue and complete information, write the president or any member of the faculty.

Kentuckian Heads Child Care Group

NASHVILLE, Tenn. — (BP) — Sam Ed Bradley, superintendent, Spring Meadows Children's Home, Middletown, Ky., has been elected president of the Child Care Executives of Southern Baptists.

Bradley, elected at the executives'

eight annual session here recently, succeeds R. F. Hough, Sr., superintendent, Virginia Baptist Children's Home, Salem, Va.

Wade B. East, superintendent, Baptist Children's Home, Carmi, Ill., was re-elected secretary-treasurer.

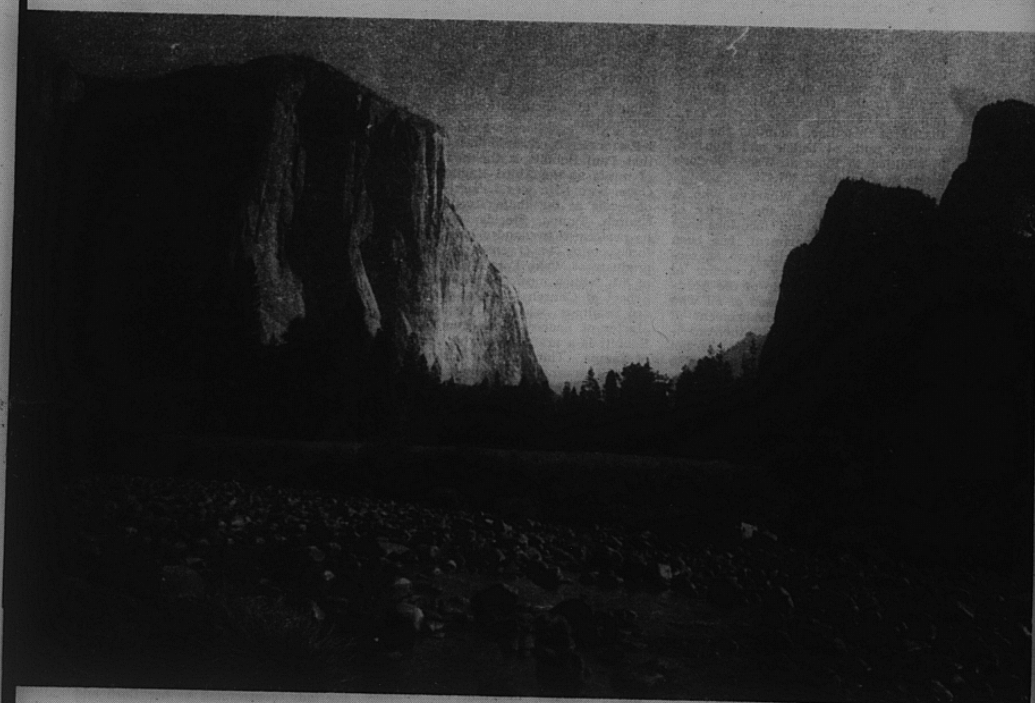
Sixty persons attended the 1956 session, the largest attendance in the organization's history. The group includes officers of Southern Baptist orphanages and children's homes who meet together yearly to discuss child care.

The 1957 session will meet at Greenwood, S. C., with Connie Maxwell Children's Home as host. Tennessee Baptist Children's Home, Inc., served as host for the Nashville meeting.

Twenty Four

February 16, 1956

Western Recorder



—Courtesy Home Mission Board, Atlanta

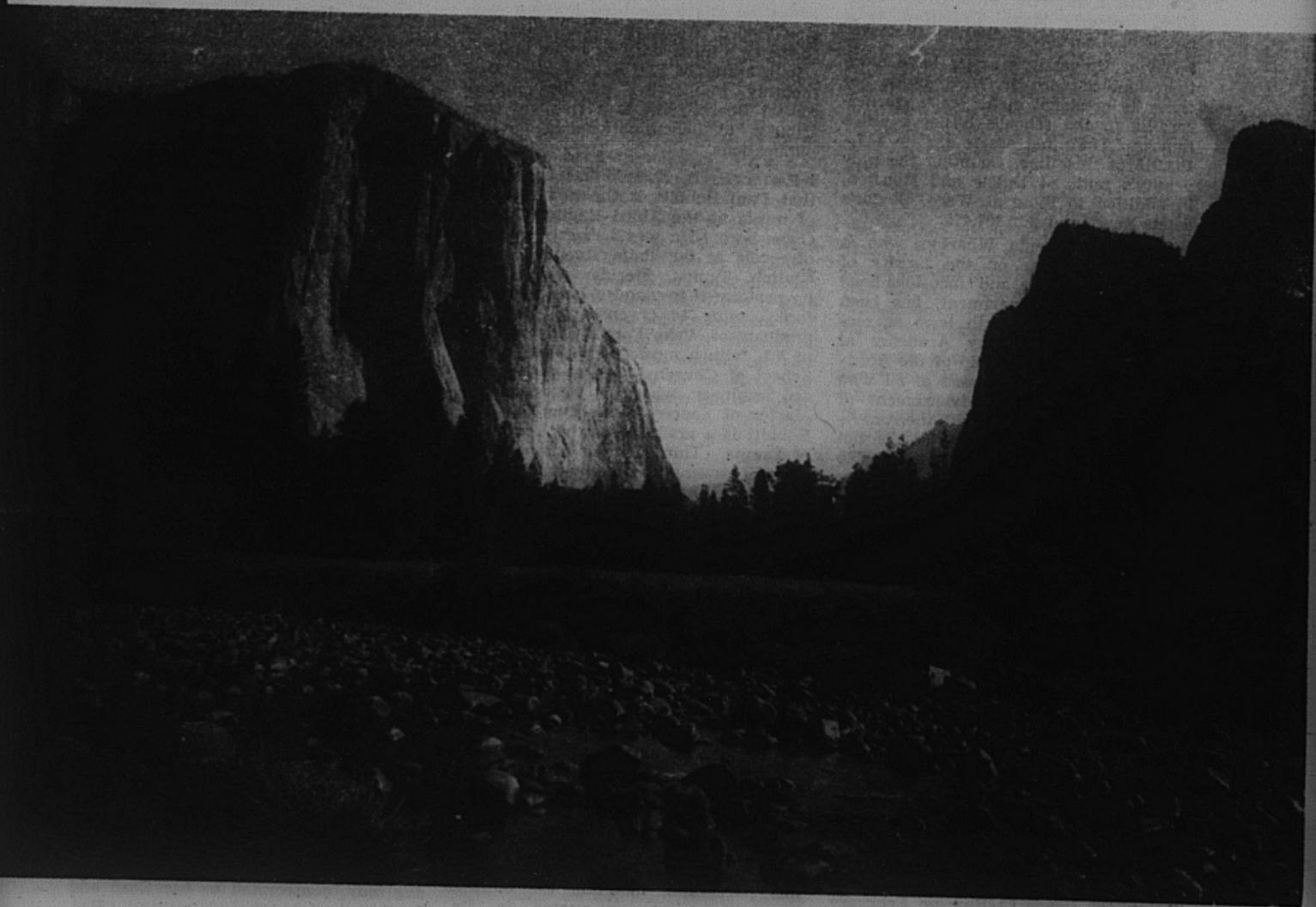
"Lead me to the Rock that is higher than I." — Psalm 61:2

Vol. 130 No. 8

Kentucky's Largest Denominational Paper

February 23, 1956

Western Recorder



—Courtesy Home Mission Board, Atlanta

"Lead me to the Rock that is higher than I." — Psalm 61:2

Vol. 130 No. 8

Kentucky's Largest Denominational Paper

February 23, 1956

Gleanings From The Field

► J. C. Ballew, R. A. secretary, addressed the Brotherhood at the Bardston Baptist Church at their last meeting.

► A copy of a map showing the locations of the various Indian tribes and reservations in the United States may be had free by sending a stamped self-addressed envelop to Dr. B. Frank Belvin, 819 South Delaware, Okmulgee, Oklahoma for the Baptist Home Mission Board, Atlanta, Ga.

► Rev. and Mrs. James P. Kirk, Southern Baptist missionaries to South Brazil, have returned to their field after an emergency leave due to the illness of Mr. Kirk. Their address is Caixa Postal 606, Vitoria, Espirito Santo, Brazil. Mrs. Kirk, formerly Máxie Crawford, is a native of Louisville.

► Baylor University's assets have more than doubled since Dr. W. R. White became its president eight years ago, according to the school's business office reports. Their net assets are up \$17,102,915 at this time. Counting the university's units at Dallas and Houston, in addition to those at Waco, Baylor's assets now total \$32,307,415.

► Dr. Mary Eugenia Wharton, who is in her ninth year on the faculty of Georgetown College, and since 1948 head of the Biology Department, has been re-elected for her fourth term as secretary of the Kentucky Academy of Science. The membership of the Academy of Science is composed of all who are interested in the advancement of science, and is affiliated with the American Association of Science. It is not limited to the teaching profession. The Society promotes research, and other things.

► Pastor Walter K. Price, First Baptist Church of Danville, Dr. H. Leo Eddleman, president of Georgetown College; Dr. Jonah W. D. Skiles, head of the Department of Ancient Languages and Literature, University of Kentucky; and others were on the University of Kentucky Roundtable broadcast over Radio Station WHAS Friday night, February 10. Sorry we received this information too late to give it advance publication.

► The East Side Baptist Church of Detroit, Michigan, which is a member of the Graves County Association, in Kentucky has now voted to put their pastor, Rev. Lester S. Flatt, on a full-time salary, beginning in February.

► The Baptist Tabernacle, Louisville, observed the twelfth anniversary of their pastor, Dr. Lewis C. Ray, on February 3, 1956. He went there in 1944. There are only 539 persons who are members today who were there in 1944. However, during the past twelve years 1,563 new members have been added to the rolls. The present membership stands at 1,410. During the twelve years a total of \$560,-

554.44 has been given for all causes. The church is now worshipping in its new building at Thirtieth and Market Streets, the indebtedness on which has been cut down to \$166,133.92. They hope to pay this entire amount off in the next ten years.

► Miss Johnni Johnson, a native of Ashland, Kentucky, is one of the writers of Baptist Training Union lesson materials for the first quarter, 1956. She prepared the lessons for the Baptist Intermediate Union Quarterly II, for February 19, "Neighbors from Overseas," and for February 26, "At Church Overseas." Miss Johnson is editorial assistant in the department of missionary education and promotion, Foreign Mission Board, Richmond, Va. She was formerly a missionary in Japan and assistant editor of *The Baptist Student*, a monthly publication of the Sunday School Board. She is a frequent contributor to denominational and other publications.

► Pastor H. B. Kuhnle has announced that Paul Bobbitt is the new minister of music at the Third Baptist Church, Owensboro. He was formerly minister of music at the Palm Avenue Baptist Church, Tampa, Florida, which work he performed two and a half years before coming to Owensboro. He is a graduate of Wake Forest College, Class of '51, with a music major, and of the School of Church Music at the Southern Seminary, where he was given the Master of Sacred Music degree. Mrs. Bobbitt is a graduate of the University of Tampa. Third Church has a graded choir program with six choirs, thus giving opportunity for children, young people, and adults for service and expression through music.

► Dr. Dale Moody, of the Seminary faculty, writes: "In the January 19, 1956, issue of the Western Recorder, page 10, a line has been omitted from my article on temperance. In line 15 the following words were missing: 'is attained only at the resurrection but there is a relative perfection.' This is a minor matter, but I thought I would call your attention to it in case someone thought I had turned to be a sinless perfectionist. I am rather sure that it happened in setting the type." We are always glad to correct errors, especially so when the type as printed might make a person say something he did not say. We hope our readers will go back and re-read this paragraph, inserting the omitted typewritten line as quoted in Dr. Moody's words above.

► Mr. and Mrs. Joe Higgins celebrated their 50th wedding anniversary on February 1. The bulletin of the High Street Baptist Church, Somerset, says they were married at Nelson Valley,



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

Vol. 130 — No. 8 February 23, 1956

WESTERN RECORDER
KENTUCKY BAPTIST BUILDING
127 East Broadway
Louisville 2, Ky.
Published Weekly by the
GENERAL ASSOCIATION OF BAPTISTS
IN KENTUCKY
The Purchasers of the Western Recorder
The Baptist World and The
Kentucky Mission Monthly
R. T. SKINNER Editor
ROBERT L. POGUE Business Manager
BOARD OF DIRECTORS
E. F. Estes Chairman
J. T. Burdine, Jr. Assistant Chairman
Geo. H. Riggs Secretary
Wendell H. Rouse, Jr. V. Case, E. N. Perry,
Franklin Owen, Elroy Lamb.
W. C. BOONE, GENERAL SECRETARY-
TREASURER OF THE EXECUTIVE BOARD
OF THE GENERAL ASSOCIATION.

Entered as second-class matter at the Post-office in Louisville, Ky., acceptance for mailing at special rate of postage provided for in Section 1108, Act of October 3, 1917, authorized January 29, 1920.

SUBSCRIPTION RATES — Individual subscriptions, \$2.25 per year. Church budget rate (every active family), \$1.44 per year. Club Rate (10 or more) \$1.90 per year. All subscriptions except Church Budget accounts, payable in advance. Send both name and address with subscriptions or renewals.

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

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

Printing of articles bearing signatures of authors does not necessarily indicate endorsement.

when Mr. Higgins was 19 years of age, and the following day, on February 2, he made his first trip on the Southern Railway. "Brother Joe has spent almost his entire life with one wife and with the same company. This is very commendable, but he doesn't deserve all the credit, for Mrs. Higgins is a charming lady, consecrated to her Lord and loyal to her church and husband. Bro. Higgins is one of our Deacons and . . . teacher of the Men's Class. . . Mrs. Higgins is active in the WMS and an officer in her Philathea . . . Class. They are both charter members of the High Street Church."

The Handicapped Child in the Church

By JAMES H. DANIEL
Assistant Professor of Elementary Education
Southwestern Baptist Theological Seminary, Fort Worth, Texas

In the Southern Baptist Convention territory there are almost ten million Primary and Junior age boys and girls. In our churches we have enrolled approximately one million and a half.

Of the boys and girls not enrolled in any church there are thousands who are classified as exceptional children. Most of these do not go anywhere to church. These children are sometimes called "handicapped." They have difficulty in speaking, seeing, hearing, controlling their movements, and many are mentally retarded.

We as Baptists have done very little to enlist this group. As these children and parents look to the churches for help in religious education, they do not receive much attention. Our attitude in the past has been one that would indicate that they were unwanted.

Many of the church members know or have children of their own that fit into this group. Some have attempted to bring them to our churches, but after unfortunate experiences have decided to keep their children at home.

Every child must be loved and wanted in the home. That is the basis on which we grow. If we do not have this security, we cannot develop a wholesome personality. The family and child expect help from the church in the religious training of the child.

Some will say, "But he's different. He cannot fit in with our children." Some of these of course cannot, but many of them must if they are to become worthy members of society. Many of these boys and girls can and will participate in our regular program of activities if we provide for them.

Some Modification Needed

There will have to be some modification in our program, but not as much as one might think. The departments will need to be modified. If children come in wheel chairs or are crippled, it would be impossible for them to go to a third floor. For the child that has partial sight, the study material may need to be written in larger type. The child who does not hear adequately may need amplification of the voice of the teacher



Dr. Daniel

so that he can participate. The spastic child may need a special chair. These are just a few of the modifications that could be made in our present organization to provide for many of these exceptional children.

One of the first questions that will be asked is, "What about the normal children, how will they take it?" Much depends on the way in which these children are brought to the group and the attitudes of the leaders toward them. If these children are overprotected and given special privileges, the effect upon the other children is obvious. The negative effect upon the exceptional child will be much greater, because he needs to develop his personality in such a way as to adjust to situations in the world of normal people.

Children are more likely to accept another child for what he is than for what he looks like. In addition to providing opportunities for religious education for these exceptional children we will give the other children a chance to know and understand the child who is crippled or deaf. We all find out sooner or later that someone excels us in most any area we choose. Children can be taught to profit by the experiences with other children.

Quality of Teaching Stressed

The quality of teaching needed in a church should always be stressed. Many of our teachers could work with these children with some additional training. We do not want to make separate groups for these children but want to integrate them with the present grouping. These need especially to be with normal children, and not with others like themselves. In addition to overcoming the difficulty itself, the emotional problems associated with it must be overcome. This can best be done by facing the problem where there is need. Many of the problems have to do with the child's relationship to others.

Pity Not Needed

These children do not want or need pity. They do not want special things done for them. They need to learn how to do for themselves and become less dependent upon others. They have something to give to the group. It is up to the skilled teacher to find and exploit this.

Two Other Areas

If the occasion arises, there are two other areas in which these exceptional children can be helped.

First, after careful consideration when it is found that the child would not profit by being placed with a regular group in our church, a special group should be organized for him. Utilizing trained workers this group can, in many instances, be ungraded so as to meet the need of the children who are not capable or will not profit from the normal routine. This group should be very small and have several workers. Most of the children with whom we come in contact, however, can be placed in our regular groups.

A second group, those who cannot come to church, have been receiving the regular ministry of the Extension Department. However, this program could be supplemented by workers going into the home and spending some time with these children in a more intensified effort in individual Bible teaching.

Somehow we have a concept that only the whole and normal are supposed to worship God. If we are to provide for these children in the Sunday school, they should also be provided for in the worship service.

Some members may be quick to criticize and say, "Our church looks more like a hospital." Our responsibility to these children is just as great as with any other group. To penalize them for something beyond their control is unthinkable. The church will need to decide on a program and be committed to it not only in word but in heart and spirit. These provisions that we make for our exceptional children will make them feel as wanted and welcome as all others.

► An even dozen Kentucky students are attending Golden Gate Baptist Theological Seminary, Berkeley 4, Calif., as follows: (1) Nobel D. Brown, McHenry; (2) James Dunn, Kevil; (3) Mrs. James (Geneva) Dunn, Kevil; (4) Robert Marvin Dunn, Paducah; (5) Jerry Horning, Glasgow; (6) Clifford McCConnell, Princeton; (7) Mrs. Clifford (Mildred) McCConnell, Princeton; (8) John McDaniel, Central City; (9) Virginia Ellen Parsell, Louisville; (10) Ann Pitts, Winchester; (11) John Terry, Waddy; and (12) S. Thomas Tipton, Ashland.

Editorials

Press Conference, Mobile

The editor has just returned from Mobile, Alabama, where he attended the annual meeting of the Southern Baptist Press Association. Once each year editors of state Baptist papers and other denominational publications come together to study common problems involved in keeping our people informed through the printed page. There are, of course, other meetings of the editors, but this is the one in which they face their heavier problems and seek the answers.

Competition between the world and the churches is sharper now than ever before. The world is competing for the attention and support of religious people and vast sums of money are being expended annually in this effort. Yet, while the world is doing this, the denominational papers, for the most part, are compelled, for lack of funds, to go on using outmoded, old-fashioned methods and devices which do not have the eye-appeal used by secular publications.

Whether we relish the thought or not, we must realize we are living and working today, not yesterday. We must face the challenge of today and tomorrow realistically. It is a problem which must be faced by every state convention in the Southern Baptist Convention. There is no evading it. The value of the press to Baptists must not be underestimated; to do so would be to jeopardize our work and future as a denomination. Our brethren here in Kentucky as well as in the other states are giving serious thought to the problem—how more money can be found to improve the appearance of the denominational papers. It is a money problem with the papers, just as it is a money problem in the homes and elsewhere, and we believe our brethren are doing their best to meet the situation and need. In the meantime we pledge to do our best with what we have.

The Voice of Freedom

On February 5 the Voice of America started beaming a fifth native language—Ubek—into the USSR. This brought the total languages broadcast by the Voice of America to 41.

Theodore Streibert, director, the U.S. Information Agency, said, "The Voice of America's principal responsibility is to broadcast the truth to the people behind the Iron Curtain. . . ."

Only time will reveal the full impact of the Voice

on those bound by mental and spiritual chains. Some will never be reached. Some will hear but have closed minds. Others will hear and sense stirrings which may bring results one, two, three or more generations from now. No matter how slow the progress, the stakes are now too great to leave any stone unturned.

Many have yet to learn, even in the Western World, the awful danger confronting the world: not the danger of atomic or hydrogen bombs but of lethal ideologies. The world could be almost entirely depopulated by man-made explosives; but it can be destroyed morally and mentally and spiritually by devil-made and man-propagated ideas. Though progress against Communism in certain parts of the earth may be slow, we had better never let up. Our one hope is to keep giving the world the truth. Our weapon is truth. Millions now caught in the strangling meshes of Communism were so entangled because they didn't have the truth. How they would like, now, to turn back the calendars beyond the day they first inclined toward Karl Marx's doctrines! What a different view they would take, now that they have seen Communism for what it is! But now their liberties are gone. The people grasped at a shadow and lost everything.

Communism would never have been possible if the Truth of God had been proclaimed to every creature. We venture to say: If the followers of Christ had taken Him and His Great Commission seriously enough through the centuries, there would never have been such a thing as Communism, nor would there have been any of the other isms that have plagued the earth. The blame, in considerable measure, rests at the feet of those who had the Truth but didn't give it to the whole world. The Voice of America is now needed because the voice of God was not heard. Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The so-called Christian Western World needs to take a new look at Jesus' statement. We've too long impressed the world that we can live by things rather than by His Truth. It is God's Truth that makes men free. It is His Truth that keeps men free, not things. His Truth makes men what they ought to be. His Truth will make governments what they ought to be. His Truth will make human relationships what they must be if they are to dwell together safely. We had better look well to some of the foundations if the whole structure is not to collapse about us!

Cleanings

► D. V. Cason, local Home Mission Board member and pastor of the First Baptist Church, Hapeville, Ga., has resigned from the Board and the pastorate to become state director of Negro work for Georgia. This co-operative ministry between the Georgia Baptist Convention and the Home Mission Board with the Negro churches of Georgia is similar to the plan employed by several other

states of the Southern Baptist Convention.

► Frank Halbeck, superintendent of Jewish work for the Home Mission Board, Atlanta, Ga., has resigned, effective March 1, to re-enter the seminary. Halbeck is the author of the recent book, "Our Jewish Neighbors," released by the Home Mission Board. Brother Halbeck was formerly associated with the Long Run Association in Louisville before going to Atlanta.

► Bethel Baptist Church in Daviess-MeLean Association celebrated the first anniversary of their pastor, Herbert Finch, February 5, 1956. Highlight of the day was the ordination of Carson Ball, Leroy Bottoms and Harold V. Wright as deacons. A former pastor, Carl E. Wright, of Crabtree Avenue Baptist Church in Owensboro, preached the ordination sermon. Several other churches in the area sent their pastors and deacons to the service.

An Immortal Memorial

By the late LEE R. SCARBOROUGH

Our Lord gave the two ordinances: Dr. J. M. Frost in "The Moral Dignity of Baptism" (pages 188 to 190) said: "Here we come face to face with the only two ordinances in the gospel—the Lord's Baptism and the Lord's Supper, presented to us in great force and significance. They are the Lord's because they were observed by Him, appointed by Him, commanded by Him, and set by Him in the churches to teach certain great facts and doctrines concerning Himself. One came at the opening and the other at the close of His public life.

"Having Himself observed them both, He perpetuated them. . . . They are placed by Him in the churches, in each local body of believers. They are entrusted to its care to serve noble and sublime purposes within the circle of its own membership; the one an introduction of members upon a profession of personal faith in a personal Saviour, the other a service often repeated among the members in recognition and memory of their Lord and of their relation to Him and to His death.

"And it is of immense importance that these two ordinances should be held as they were first placed, and held in their integrity and purity, and preserved in the unique and lofty purpose for which they were given. They have come down to us, losing nothing of force, nothing of their rare charm. They have now precisely the same meaning as when He first observed them and fixed them in His churches."

The establishment of the memorial supper is described in Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20. These three accounts agree in all important particulars.

Paul tells how he got the ordinance in 1 Corinthians 11:23-26, as follows: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when he had supped, saying, this cup is the new Testament in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

What The Lord's Supper Means

The Supper is foreshadowed in the Old Testament in the terms of the Feast of the Passover. In a continuous me-

morial, the Passover told of God's deliverance of Moses and the children of Israel from their slavery. It brought to mind the paschal lamb, the sprinkling of the blood and the preservation of the firstborn of all the Jews. Through the centuries loyal Jews observed this annual feast, telling the story of deliverance.

Similarly, on the night when the Saviour inaugurated the memorial of His death and resurrection which were soon to come, He put into all subsequent history of His people the Lord's Supper as His monument to the great fact of His death.

In Exodus 12:21-27, concerning the Passover observed by the Jews, this important question is asked: "What mean ye by this service?" The question is pertinent in a discussion of the Lord's Supper—"What mean ye by this service?"

The Meaning

I propose three important questions: (1) Whose is the table of bread and wine? (2) Who are the guests of the Saviour, as invited by Him? (3) What is the meaning and the purpose of the Lord's Supper?

The Supper has a three-fold look: The two ordinances of New Testament churches are remarkably alike and unique in the direction in which they point the world. Both baptism and the supper look backward—a retrospect.

They signify Christ's living existence as God-man. They testify to the fact of His supernatural birth and His marvelous life. The whole past is encompassed by the meaning of these two ordinances.

They both look to an eternal present. Jesus is dead—the burial of baptism signifies it. The bread that represents His body and the wine that typifies His blood being separately partaken to signify that His blood has been shed and that His body is dead. Each tells a marvelous story, not only as to Christ's death but as to our own death. We were dead in trespasses and in sins. Then in our personal acceptance of Christ as our Saviour we died with Him, His death representing ours and curing our death.

Here is a great introspection. Beholding the believing sinner buried in baptism and partaking of the bread and wine, emblems of Christ's death, we think of our own death to sin, and death with Christ in His supreme sacrifice. This is the heart of the atonement.

Then in the raised body of the bap-

tized believer and the glorious assurances that Christ gave in the Memorial Supper that He is coming again and that His resurrection and our resurrection are assured we find a challenging prospect. The future with all of its immortal glories comes in on us as we see the baptized believer coming up out of the water, signifying triumph and resurrection, singing songs of victory over sin and death. And as we observe the Supper with the promise of His assuring return, God speaks to us in each and both of these memorials of the final triumph of our bodies over sin and our souls in an eternal heaven.

Church Ordinances

These are church ordinances. They have definite meanings established by the Saviour Himself. He gave the church baptism. He sent John the Baptist to establish it. He submitted to it. He commended His church to observe it and to baptize every believer who obediently followed Him.

Baptism is not a free lance affair. He did not commit it to the preachers; He committed it to His church. No body should be baptized unless beforehand he is approved by one of His churches.

It was the Saviour's purpose to carefully guard these ordinances. They were His and He has the inherent right to direct their control.

Likewise the supper is on the inside of the church, it is a church ordinance. Hence it is unscriptural for the supper to be passed around by priests or preachers or other groups except one of Christ's churches, to sickbeds and jails and so on.

Loyalty to Christ is found in the proper observance and guardianship of these two sacred ordinances. They are not sacraments. They have no saving elements in them. They are to be observed by believers only and believers who are organized and systematized and under church direction.

Two examinations are necessary for one to be a guest at the Lord's table. One is proper presentation of one's self on repentance and faith to a church of Jesus Christ, and after that test a submission to baptism. This is a church examination as to the worthiness of the individual so far as church connections are involved.

(Continued on Page 8)

► The East Tennessee Baptist Association's Executive Committee unanimously expressed itself in resolutions commending Pastor Jesse Jackson regarding his going from faithful service as pastor of the Bethel Baptist Church, in Cooke County, Tennessee, to the First Baptist Church, Grays, Kentucky. The resolutions were signed by Lowell D. Milburn and W. D. Arms, of the special committee.

The Sermon on the Mount

By PRESTON L. RAMSEY, Pastor
First Baptist Church
Somerset, Kentucky

Jesus had come to John for baptism, had begun his public ministry, had called some of his disciples, had performed some of his miracles. He had gone about all Galilee teaching in their synagogues, preaching the gospel of the kingdom, healing all manner of disease. His fame had spread throughout all Syria, and great multitudes followed him.

He, seeing the multitudes, went up into a mountain and there preached the sermon known to us as The Sermon on the Mount. His disciples were immediately in front of him, a multitude of people around them. Before we can appreciate the message we need the historical background of the Sermon. The people to whom Jesus spoke were living under the yoke of the Roman government. In many respects the Romans had a skill for good government, but they held their colonies for their own good. In other words, they exploited their colonies and the Jews were smartening under the burden of Roman taxes.

There were four parties of Jews in the time of Jesus. The Zealots, so named because their hearts were set on overthrowing the Roman rule at any cost. They led in four armed revolts against Rome during the lifetime of Jesus. Their revolutions always failed and the people were more oppressed, but the Romans could not make them like it. Then there were the Essenes who were the opposite of the Zealots. They were pacifists; by nature; they were ascetics and quietists; they refrained from marriage and lived apart in the wilderness. Then there were the Quislings the same as today. They appeared to join hands with the Romans and make what they could out of the association. They were divided into two groups—in the north, in Galilee, they were called Herodians; in the south, in Judea, they were Sadducees. The way of the Herodians and Sadducees was the way of compromise.

The fourth party of the Jews was that of the Pharisees. They were as patriotic as the Zealots and as religious as the Essenes. Unlike the Zealots they opposed the use of the sword, and unlike the Essenes they did not withdraw from the common life of the people. They adopted a pacifist attitude not because of principle, but because they felt resorting to force was useless. They looked to God for deliverance from the Roman rule. They felt that God would some day intervene.

The Pharisees were the popular religious leaders. They hated all who were not Jews. They insisted upon rigid observance of the Law of Moses. They interpreted the Law to their own advantage. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith (Matt. 23:23).

To understand the fundamental message of Jesus we need to keep in mind not only these four groups with their four programs, but also the common people and their eager expectancy for the future. The hopes of the populace



Harold Mauney

work. Previous mention of his election was made in the Western Recorder of February 2.

centered about two things. First, the Kingdom of God, and second, the coming of the Messiah. The Kingdom of God meant at least two things to the Jews—the reign of God and the blessings of God. The reign of God was expected on earth and divine blessings would become a fact. The prophecy would be fulfilled. They looked for the re-establishment of David's kingdom, with abundance of food for the Jews. Nations would beat swords into plowshares and spears into pruning hooks, neither would they learn war anymore. God would write His Law in men's hearts and all would come to know Him.

This was the situation when Jesus came into Galilee, preaching good news about God and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the good

news." This good news about God contained many items which we cannot now discuss, but it was based on the idea that God is our Father.

The Jews believed that God was their Father, but for all practical purposes He was Father only to the Jews. The Pharisees believed He was their Father, but acted as though He were Father only of those who observed the Mosaic Law. Jesus did not teach that God is the Father of all men and all men are brothers. In John 8:44 he said to the Pharisees, "Ye are of your father the devil and the lusts of your father you will do." But all men are potentially children of God and brothers in His kingdom. They need only to be born into the family of God.

For Jesus the Kingdom of God meant the reign of God. It meant the blessings of God. It was not a Jewish but a universal hope. He repudiated the idea of bloodshed and violence as a means of ushering in the Kingdom. He taught that the Kingdom of God would come by organic growth and was a present reality and not merely a future hope.

Citizens of the Kingdom

Let us think first about the citizens of the Kingdom. Jesus described them by giving eight bestitudes, each of which began with the word "blessed." That word defies definition. It means "fortunate" or "happy." Some translate it, "to be congratulated." They progress from the "poor in spirit" to the "pure in heart," and then on to the "peacemakers." It helps me to remember He is describing the conditions of entering the Kingdom and the state of those who enter it.

Then He used two metaphors to describe the citizens of the Kingdom and their relationship to the world. "Ye are the salt of the earth." "Ye are the light of the world." Salt can change its form by being dissolved in a liquid, but it is still salt. Salt saves by contact. It is possible for salt to become so contaminated that it can't contract. Dirty salt can be made pure by removing the contamination. My grandmother told me how that, during the days of the Civil War, she went out and dug up the earth of the floor of the smoke house where the meat had hung and dripped. She then soaked that dirt in water and took out the dirt. She then boiled the water until it all had evaporated, and on the bottom of the vessel pure salt was deposited. How important for the Christian that we keep our salt clean so it can exert a saving influence.

"Ye are the light of the world." But remember that your light is only a reflection of the light of Christ. It needs to be elevated on the candlestick, which is the church according to Revelation 1, and we need to keep the globe clean.

(Continued on Page 10)

The Bible— Center for the Home

By A. DONALD BELL
Professor of Religious Psychology and Counseling
Southwestern Seminary, Fort Worth, Texas

Did you have a family Bible in your childhood home? Do you associate it with the strong, old house of your parents? Do you still have a feeling of stability, and a sense of security when you think of the house, the Bible, and the well-worn furniture of that home?

The very real spiritual security which the use of God's word gives in family living is reinforced psychologically by the symbolism of the Bible and the home. That symbolism may serve as a spiritual arm to this day. Thousands of people find security in the recall of that old homestead and that worn Bible even though they know, intellectually, that the house is now occupied by strangers and the old Bible is gone. Somehow, their lives are still influenced by that which those objects represent.

In a recent survey among the coeds of an Eastern university an unsigned questionnaire was filled out by each girl. She was to tell why she behaved herself on dates. Many of the young women credited their childhood homes and churches. One coed added a footnote, writing, "I can't recite the Ten Commandments which I learned out of the old Bible in my home—but, somehow, I still live by them."

The Scriptures in the Hebrew Home

The seventy-eighth Psalm reads, "Give ear, O my people, to my law; incline your ears to the word of my mouth. I will open my mouth in a parable; I will utter dark sayings of old; which we have heard and know, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. . . . That the generation to come might know them, even the children which should be born; who should arise and declare them to their children; That they might . . . not forget the works of God, but keep his commandments." (King James Version)

The Jewish Home offered abundant opportunity for the children to attach their spiritual learning to objects and object lessons. Fragments of scripture were worn on the person, and the Law was read frequently at the table. The family table was the center of religious life. Here the prayers were usually of-

fered and the great sacred feasts were celebrated. Through succeeding generations the Hebrew people have had the family table and God's Law linked in their thinking. This tradition has untold spiritual and psychological value which many modern Christians miss. We have been through a period when we have not seen much of the entire family around the table in prayer and using the Bible. Therefore, this association has been weakened.

Our Changing Homes of Today

Do most of our modern American homes present the permanency and security of these Jewish homes? Many cultural changes have taken place. When our forefathers came to this country they established homes much like those of Europe. That is, large houses were built for two or three generations. Spacious dining rooms and kitchens enabled them to read the family Bible (often brought from abroad) and family devotions were a part of family living. Yet, in recent generations we are building smaller houses, and each generation lives unto itself. The family has disintegrated in its work and interests. A recent architectural trend from separate dining rooms and large kitchens has definitely made Bible reading and family devotions more difficult. This writer is strongly in favor of a revival of the old in this area.

Also, we change houses and furniture so frequently that our children do not build up a sense of security and stability as they live in these changing homes. Added to this is the trend toward packing the old family Bible away! Thus we have broken down the traditional associations of Bible and home; family life and devotional periods; the "worship at the table." The activity of yesterday's home centered around the Bible. The activity of today's home centers around the telephone.

God's Book Central in the Home

God's love and his Word is the Book of love. When the Bible is in the center of the family there's a stronger bond of love between members of the group. Most individuals need a spiritual tie to enhance love. It is interesting how people are united when they focus their attention in a single focal point. Mem-

bers of a congregation in a church are knit together by worship of one God in a service. Thus, a family will feel closer to each other at the family altar.

In family worship love between man and God sets the pattern for love between members of the family circle. For example, Christ's love must be returned in that he first loved us. Now that love must be returned. So must love between members of a family be returned.

Second, after the pattern of man's love for God the family learns that love can not be forced. Even as God will not make us love him, so must our love for one another be freely given.

Third, as we gather together to worship we find that our love must be expressed to God daily. Thus we learn to express our love to one another regularly and freely, then we feed our love of God by reading his Word; so we begin to feed our love to others by little things we do for other family members.

Finally, we learn in our devotional life that love of God must be personal and so we love each one in the family circle in a more personal way on the basis of his own worth. Reading God's Word of love will surely increase our love.

We visited in Holland a few years ago and were greatly impressed with the families. The Dutch divorce rate is very low and the homes are so often deeply Christian. While spending some time in the home of Mrs. Sigi Boes, authority on Netherlands culture and customs, we had a meal at her table. As we were seated, Mrs. Boes opened a very large and ancient Bible. She read a lengthy passage in the native tongue. As she read we were emotionally moved by one fact: we could not understand the language, but her family and mine were somehow united before God!—*Word and Way.*

It's For You Is Title Of New Filmstrip

Did you know *It's for You*?

The services of the Home Mission Board are for you and are described in the new black and white filmstrip, *It's for You*, just released by the Board. The filmstrip may be secured for free booking from the Office of Promotion upon request.

In addition to a presentation of Board services, viewers are given a pictorial visit to the Home Mission Board building in Atlanta.

►Rev. and Mrs. L. Raymond Brothers, Southern Baptist missionaries to Nigeria, announce the birth of a daughter, Catherine May, on January 20 in Ogbomoso. Their address is Baptist Headquarters, Ibadan, Nigeria, West Africa. Mr. Brothers is a native of Hopkins County, Ky.

An Immortal Memorial

(Continued from Page 5)

The second test is that of the individual when a church is assembled for the observance of the supper. Each person must examine himself as to whether or not he partakes of the elements of the supper worthily, discerning the Lord's body. This is a personal self-examination by one who has qualified as to church membership and baptism. This examination looks within each soul, and the question is, "Do I qualify, do I observe, do I see, do I realize in my own soul the Lord's death for me as a sinner?"

No unpardoned sinner can be baptized. He may be immersed, but he is not therefore baptized. To typify his burial with Christ in baptism would be a falsification. So none can really observe the Lord's supper unless he sees and realizes that he has appropriated the efficacies of Christ's death in his own soul. Otherwise, the symbolism in the supper becomes a misnomer and the memorial is falsely observed.

The church has a right to say whether the individual has complied with the outward prerequisites to the Lord's supper, but it cannot go on the inside of his conscience and the guidance of the Holy Spirit, can approve the final test of his worthiness for the observance.

Baptismal Requisites

These seem to be clearly presumed and set out in God's Word.

(1) *A proper subject*, or one who has repented of sin and trusted the Lord Jesus Christ as personal Saviour, and desires to make open confession of Him as Lord.

(2) *Proper motive*. One's desire in coming to the water to be baptized has much to do with the value of his baptism. His purpose must be to observe all righteousness. He is to be baptized not in order to be saved, but because he is saved. He desires to observe the efficacy of the death of the Lord Jesus Christ in his saving application to his own soul.

(3) *The proper mode*. It must be a baptism which, according to all recognized scholarship, is immersion of the body in water, on a profession of one's faith in Christ.

(4) *A proper administrator*. This being an ordinance committed to Christ's churches, it is a church ordinance and it must say under the direction of the words and Spirit of Christ, who shall administer this ordinance by the authority of the church. Civil law names proper persons to officiate at a marriage

ceremony, in order that it may be legal. The ordinance of baptism was committed to Christ's churches. They are therefore responsible for naming the person to administer the ordinance.

Requisites in the Lord's Supper

(1) *A church*. The ordinance is inside of the church. The Lord put it there. It is His table and men are only guests of the table and the Lord of the table must determine who shall be His guests.

(2) *An approving conscience*. After self-examination, the church member must decide whether his observance of the supper does show forth Christ's death till He comes.

(3) *A proper remembrance*. Christ must be remembered—His love, His death, His resurrection, His return. We are not to remember our dearest human relationships. We are to remember our Saviour. Hence, it is not a communion of church members; it is a communion of the Lord Jesus Christ with the individual soul.

(4) *Proper emblems*, commemorating the death of our Saviour. He said it should be bread and wine emblematic of the body and blood. We are to make no substitutes for proper emblems.

(5) Since the emblems of the supper are bread and wine, which indicate food, the idea of *spiritual sustenance* is in the Lord's supper. As we take of these emblems, it symbolically indicates that we are taking to our souls life and spiritual food in the Lord Jesus Christ. Nobody has the power to make the bread and the wine the real body and blood of Christ.

(6) *A heart anticipation* and looking forward to the coming of the Saviour. He says, "It is in remembrance of me until I come," and "as oft as ye do this, you show forth my death till I come." These things in their proper observance show forth a spiritual loyalty to the Lord Jesus Christ.

Communicant's remembrance of Christ: We should remember His pre-natal existence, His super-natural incarnation, His miraculous and perfectly holy life, His death for sinners, His bodily resurrection, His present intercession at the Father's Throne of Mercy in behalf of His people and a lost world, His certain return, His loving, providential, merciful care for His faithful people, and the world task He has put upon us, of our debtors to a lost world, our trusteeship of the Gospel, our stewardship of all of our lives, talents and gifts, our ambassadorship to the

court of every lost soul, and our spiritual guardianship for all men out of Christ.

Prerequisites to the Lord's Supper

There are certain New Testament prerequisites to participation in the Lord's supper. We must remember that every person coming to the table of the Lord is a guest of Jesus Christ, who sets out the qualifications for such invitation to those whom He would have sit at His table.

They include, (1) A spiritual personal regeneration of the penitent, trusting soul in the blood of the Lord Jesus Christ.

(2) A wholehearted obedience to the command of the Lord Jesus in public baptism as demanded by the New Testament.

(3) Membership in a New Testament church, a church matching the model church set up by Jesus Christ and outlined by the teachings in the New Testament.

(4) A moral character and conduct approved by New Testament standards and at least silently approved by the church of which the person is a member.

(5) Personal, inner consciousness of one's acceptance by the Lord Jesus Christ, whose spiritual eyes discern the body of the Lord Jesus.

Message of this Memorial

The Saviour said of the observance of the Lord's supper, "Do this in remembrance of me, and as often as ye do it, ye show forth the Lord's death till He come."

He set up two memorials. Both of them proclaim a marvelous message concerning the salvation of the soul and the perpetuity of acceptable love and loyalty to Jesus Christ. Both preach a mighty message of truth and unfold in a beautiful symbol the content of the Gospel of Christ.

(1) They portray the whole history of Christ—His incarnate righteousness, His substitutionary death, His victory over the grave, His militant return to complete the work begun and crown the perfected redemption of men.

(2) It tells the story of perpetual loyalty and increasing love on the part of all disciples. It tells the story of a crowning triumph in the heart of each believer, and gives an assurance of a perpetual spiritual victory.

(Continued on Page 21)

►Miss Susan Cofer, 96, died recently near Elizabethtown. She was a lifelong member of the Mount Zion Baptist Church. She is said to have lived in only one house throughout her long life after her parents, the late Mr. and Mrs. Warren Cofer, moved there when she was three weeks old. She leaves a sister, Miss Maggie Cofer, and several nieces and a nephew.

Campbellsville College Industries

By ERWIN L. McDONALD
Secretary, Christian Education
General Association of Baptists in Kentucky



One of the South's most unusual college student work programs is now well underway at Campbellsville College, where 75 students are working their way through school.

It all started a year ago when Dr. John M. Carter, president of the school, invited a cross-section of the Campbellsville community leaders to a "free" dinner in the College dining room. He told of the high percentage of young people in the central part of the state who are not able financially to go to college and proposed starting a student industry program which would make work available to those who needed it.

The dinner guests thought it was a good idea. Before the meeting closed they had pledged several thousand dollars toward starting the project and many of them had volunteered to help raise further funds.

In a matter of a few weeks, approximately \$25,000 had been raised, making it possible to erect the first of two factory buildings now in use.

Today the student industry, known officially as Campbellsville College Industries, is turning out what might be called by-products ranging in size from small aluminum fasteners for doors and windows to covers for truck beds. The major purpose of the program will continue to be that of helping deserving young men and women to work their way through college. While earning their college expenses they will be learning metal and wood working for either vocations or hobbies.

Of special interest to pastors and other church leaders will be the fact that Vacation Bible School handwork materials are being produced by the Campbellsville College students for marketing by the Sunday School Board, Nashville.

Dr. Carter says of the Vacation Bible School project: "I personally feel the College and the Sunday School Board

have united in helping to solve one of the greatest needs of our Vacation Bible School workers. Countless hours will now be saved pastors and directors by putting into the hands of the children at small per unit cost suitable materials with clear directions for their assembly."

The College hopes it can soon expand the work program to accommodate 200 students.

►The congregation of the Dallasburg Baptist Church, Wheatley, Ky., set aside January 29 to pay off \$1,150 incurred by repairing the church building, but when the money was counted it was found that \$300 more than the \$1,150 was contributed, according to Pastor James Stamey.

TIME FOR



TIME FOR HOME MISSIONS!

Thousands wait to hear the message!

Thousands of communities in the West and East have no church of any kind! Many more have no Baptist church.

TIME TO PRAY!

Advance comes through the power of prayer! March Week of Prayer for Home Missions, March 5-9, 1956.

TIME TO GIVE!

Through the Annie Armstrong Offering! 1956 goal—\$1,500,000.

For \$5.91, YOU can support the entire Home Mission Board program—salaries, operational expenses, and current building projects—for one minute!

Home Mission Board

SOUTHERN BAPTIST CONVENTION
161 SPRING ST., N. W.
ATLANTA 3, GEORGIA

1848 - 1956

L. D. Pearson & Son
FUNERAL DIRECTORS

1310 S. 3rd St. ME. 4-3628
149 Breckenridge Lane TW. 6-0349
or Call TW. 6-0340
Louisville, Ky.

MEMBER
National Scientific Morticians
BY INVITATION

WESTERN RECORDER

The Sermon on the Mount

(Continued from Page 6)

Righteousness of the Kingdom

Jesus then discussed the righteousness of the Kingdom. He said, "Think not that I am come to destroy the law—I am not come to destroy but to fulfill." "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He proceeded then to illustrate in specific ways how the righteousness of the Kingdom exceeded the righteousness of the scribes and Pharisees. The tradition of the fathers had said, "Thou shalt not kill," but Jesus said, "Every one who is angry with his brother shall be in danger of the judgment." He that shall say, "Thou shalt not kill," shall be in danger of the hell of fire. You cannot scripturally give if your brother has sinned against you. The fathers said, "Thou shalt not commit adultery," but Jesus said, "Every one that looketh upon a woman to lust after her hath committed adultery with her already in his heart." Pluck out your eye or cut off your hand rather than let them cause you to be cast into hell. If you put away your wife, save for fornication, it makes her an adulteress and whosoever shall marry her when she is put away commits adultery. Swear not at all. Let your speech be yea, yea and nay, nay. The Old Testament had said, "An eye for an eye and a tooth for a tooth." Jesus said, "Resist not him that is evil. If he compels you to go one mile go with him two." "Ye have heard that it was said, 'Thou shalt love thy neighbor and hate thine enemy but I say unto you, love your enemies and pray for them that persecute you.' God sends His rain on the evil and the good. Be ye therefore perfect as your heavenly Father is perfect.

The Outwardness of the Kingdom

In the preceding section Jesus has discussed the character of the righteousness of the Kingdom, its inwardness. He points out next its outwardness. Its observances must be sincere or it has no value in the sight of God. If we do our righteousness to be seen of men, then we have our reward from men but not from God. In order that he might be clear, he applies the principle to three common practices of His own day—alms, prayer, and fasting. He takes the giving of alms as His first example. Here is a man who wishes to bestow his charity upon a beggar in the street. He unslings a trumpet, which he carries for such occasions, blows it until a crowd gathers, then he deposits his coin in the beggar's cap and moves on his way. The

Old Testament taught the duty of almsgiving, and Jesus likewise emphasized it. But this man had given in order to be seen of men. He had his reward, then. Jesus illustrated His principle in the second place by the practice of prayer. We are not to pray on the street corners to be seen of men, otherwise they had their reward. Neither were they to use vain repetitions like the heathen, for they were not to be heard for their much speaking. He then gave them a model for right praying. He illustrated the principle in the third place from the practice of fasting. The Pharisees fasted regularly twice a week. They made their faces unsightly and dressed in sack-cloth in order that men might see them and think that they were pious. Jesus condemned such a practice. Jesus said, "Don't appear unto men to fast. Don't have a show-off religion."

Value of the Kingdom

He comes next to discuss the value of the Kingdom. Our treasures are to be in heaven for our heart will be with our treasure. We are to be free from anxious care. It is unnecessary. Consider the birds. Consider the lilies of

the field. They are free from care. It is always unavailing. We can't add a cubit to our stature by worry. It is very unbecoming in a Christian. This is our Father's world and we can trust Him to take care of it.

No earnest Christian can follow The Sermon on the Mount to this point without being conscious of his failure to attain the high ideals of the Kingdom. How can we measure up to such standards? He gives us three simple rules which might be called the Keys of the Kingdom. First, we are to judge ourselves before we judge our neighbors; second, we are to do unto others what we would have them do to us; third, we are to ask God, knowing that He is ready to give good gifts to us.

The Sermon's Appeal

We come now to the appeal of the sermon. We are to enter the narrow gate and straight path. It alone leads to life. We are to beware of false teachers who come dressed in sheep's clothing, but their purpose is to destroy the sheep. They are known by their fruits. We are to be sincere in our profession. Many people are deceived. It takes more than lip service. We need to be concerned about the foundation on which we build our lives. We are all building on some foundation. If we build on sand our house will fall, but if we build on the Rock of Ages we will stand all tests that come. Let us be sure that we are building on Jesus for He is the only Rock in this weary land.

Hays, Adams, Graham on 1956 SBC Program

KANSAS CITY, Mo. — (BP) — Congressman Brooks Hays, of Arkansas; Evangelist Billy Graham, and Theodore F. Adams, president of the Baptist World Alliance, will speak to the Southern Baptist Convention at its 99th session here May 30-June 2.

Other principal speakers include Howard Butt, Jr., layman-evangelist from Corpus Christi, Texas, and Glenn L. Archer, Washington, executive director, Protestants and Other Americans United for Separation of Church and State.

Sessions will open at 9 a.m. Wednesday, May 30, and will close at 12:45 p.m., Saturday, June 2, according to Harold G. Sanders, pastor, First Baptist Church, Tallahassee, Fla., and chairman of the committee on order of business.

The Convention will meet in the Municipal Auditorium.

Convention theme is "Righteousness Exaltes a Nation."

Congressman Hays, chairman of the Southern Baptist Christian Life Com-

mission, will address the Convention during the commission's report Wednesday at 7:15 p.m.

"America for Christ" will be the subject of Graham's message at 8 p.m. Wednesday, following the report of the Convention's Home Mission Board.

Adams, pastor of First Baptist Church, Richmond, Va., will speak at 11:55 a.m., Thursday during the report of the Baptist World Alliance, a fellowship of 21 million Baptists in the world.

Archer, head of an organization which fights to uphold the American principle of separation of church and state, will speak on "Separation and Spirituality" at 4 p.m. Friday.

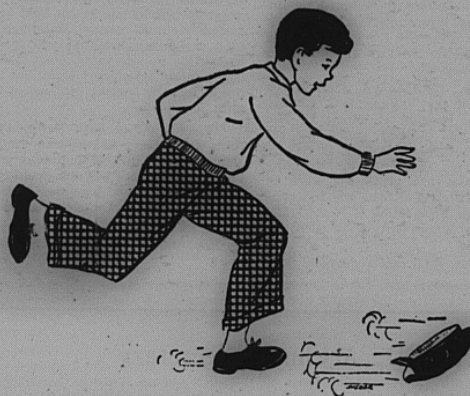
Butt, for the second straight year, will speak on the youth night program, at 7:15 p.m. Friday.

Those who attended the 1955 Convention at Miami will notice several differences on the 1956 Convention program: (1) The Convention hall is downtown; (2) There will be afternoon sessions, and (3) There will be no Saturday night session.

CHILDREN'S PAGE

Jerry's Trouble Friends

By GRACE KROGH BOLLER



Jerry walked slowly down the street. He wanted to be sure not to get lost. The big city was so different from the farm where Jerry had lived. He and his family had just moved to the city a few days before. Now Jerry was going to the store for Mother.

"There is the grocery store on the corner," Jerry walked in. He asked for a loaf of bread. He paid for it. He received change. Then, carrying the bread, he left the store.

For a minute, he watched the policeman on the corner. He was directing traffic. He was dressed in a nice blue uniform. It had shiny brass buttons on it. As Jerry watched the people crossing the street, a gust of wind came by. It blew the hat from a man's head. Over and over the hat rolled down the street. Jerry grabbed at it as it went by him. He did not catch it. He ran after it. The man ran, too. Over and over the hat rolled, faster and faster. At last, far down the block, it rolled around the corner. Jerry caught up with it.

"Thank you very much," the man took his hat gratefully. "I never would have caught it if it hadn't been for you."

"You're welcome," Jerry remembered to say. He was thinking what different adventures there were in the city from in the country.

The man walked away, and Jerry looked around. Now he was on a dif-

ferent street. Where was the grocery store? Where was the policeman directing traffic? Jerry started to walk. He thought he was walking back the way he had come. But everything looked different.

"I ran so fast, I didn't notice," he frowned. "Which way is home?"

Jerry began to walk again. Everything looked strange. He looked up at the street signs, but they were strange, too. Some of them he could not read. None of them looked like Vine Street, where he lived.

After a while, he saw children playing. He asked them where Vine Street was.

"It is that way, I think," one boy said.

"No, I think it is the other way," his playmate pointed.

Jerry thanked them politely. He walked on again. He knew the boys did not know where Vine Street was.

"If I found a policeman, I could ask him," Jerry told himself. "But there are no policemen around."

Jerry was getting tired. He was getting hungry. He thought of the good supper Mother had been cooking when he left the house.

Just then, he saw a big black car by the curbstone. Inside were two big policemen. Jerry walked up bravely.

"I think I am lost," he told one of the

men. "Do you know where Vine Street is? I chased a man's hat for him. That is how I got lost."

"Hop in, sonny," one of the policemen smiled. "We'll take you home."

Jerry hopped in beside the policeman. The driver started off. He even blew the siren a little. Jerry smiled now.

"I knew if I could find a policeman, he would take me home," he said. "I did not think I would ride home in a police car."

When they reached Vine Street, the policeman opened the door and let Jerry out.

"Okay now?" his friends asked.

"Fine," Jerry smiled. "Thank you very much for helping me. You are good friends."

"Policemen are always good friends to good children," the driver nodded.

Jerry waved until the black car was out of sight. He was happy to see the men wave back to him.

Then he thought, "I helped a policeman by catching his hat. They helped me by bringing me home."

That night in his prayers he said, "Thank thee Lord for the policemen. Help me to know they are my friends."

(Baptist Press Syndicate, all rights reserved, used by author's permission.)

West Seventh Street Church Organized In Owensboro



Larryl Huntley

OWENSBORO, Ky. — The West Seventh Street Baptist Church was organized here Sunday, January 8, at 2:30 p.m. Rev. D. Arthur Dailey opened the service. Pastor John W. Nichols, Glenville, and Pastor James Watt, Curdsville, led in prayer. Pastor

Harold Matthews, Temple, served as moderator of the council, and Pastor Denzil Probus, Sorgho, served as clerk. Pastor J. Thomas Miller, Whitesville, preached the organizational sermon, while the hand of fellowship was given by Pastor J. D. Herndon, Buena Vista.

Field Secretary Cecil Laster, Daviess-McLean Association, and pastors and deacons representing about 20 churches were present. Brother Larryl Huntley is pastor of the new church. — He is a graduate of Bethel College, Hopkinsville, and attended Clear Creek Mountain Preachers' Bible School and Kentucky Wesleyan College. He is a son of Pastor and Mrs. L. W. Huntley, Smithland, Kentucky.

Church Objects to Taking Gamblers' Rake-Off For Supporting Colleges

The Baptist Tabernacle, Louisville, passed resolutions at its February 8 business meeting bearing on the matters which have been discussed in the newspapers concerning acceptance by schools which are members of the Kentucky Independent College Foundation of moneys from the Keeneland Race Track pari-mutuel gambling exempt from taxation, as follows:

"Whereas there has been in recent days undue publicity given to private and denominational schools' affiliated with the Kentucky Independent College Foundation in relation to Governor A. B. Chandler's pledge to exempt pari-mutuel gambling at the Keeneland Race Track (Lexington) from taxation, and

"Whereas the promise has been made by the Race Track Operators that if they were exempt from taxes that they would give to the Kentucky Independent College Foundation considerable sums of

money for the operation of these colleges, and

"Whereas it now appears that the underworld element represented by the gambling and liquor interests would seek to still the influence for good of these Christian institutions by gifts of such tainted money, and

"Whereas Georgetown College, a member of the Independent College Foundation, through President H. Leo Eddleman has publicly stated the refusal of Georgetown College to receive any gift from the liquor or gambling interests, and has given his word of tentative withdrawal from the Independent College Foundation if it continues to solicit or accept gifts from such unholy sources,

"Therefore: Be it resolved by the Bap-

tist Tabernacle, Louisville, Kentucky, in regular business session on Feb. 8, 1956:

"First: That [we] deplore the effort of the gambling and liquor interests to invade our private and denominational colleges by presuming to purchase their good favor by gifts of money derived from the evasion of taxes.

"Second: That we most heartily commend Dr. Eddleman for his bold refusal to receive such moneys, believing that such a righteous position will raise up friends for Georgetown College that will mean more in support than any such funds' lost by refusal to accept such gifts in question.

"Third: That in case Dr. Eddleman finds it necessary to withdraw from the Independent College Foundation, we believe it would have the approval of Kentucky Baptists who provide for the financial support of Georgetown College."

The resolutions were signed by Lewis C. Ray, moderator, and C. R. Snyder, clerk.

WANTED: A Church Secretary . . .

- who is willing to be a junior executive on a janitor's pay.
- who will sympathize with everyone but be swayed unduly by no one.
- who will have responsibility but no authority.
- who will make success possible for others, but never expect recognition for self.
- who will consider the 40-hour-week as little more than half-time.
- who can take blame for error and do without praise no matter how deserving.
- who will smoothe ruffled feathers, accept difficult assignments from those who have no idea what they are asking of you, hear everything but tell nothing.
- who will be gracious and patient to time-consuming critics, and then apologize for not being two people.
- who will be efficient no matter how inadequate the equipment becomes.
- who will stay immaculate in spite of mimeograph ink, carbon paper and typewriter ribbons.
- who will dress well and keep a fresh coliffure in spite of the pittance she receives.
- who will not throw a typewriter at those who ask, "Just what do you do all day?"
- who will take eleventh hour assignments even though a week's preparation is needed.
- who will sever all other connections, yet be prepared to deal with friends who request special favors.
- who is sufficiently mature to carry her own burden with ease.
- and welcome the burdens of others.

This is what is expected of a good church secretary.—S. A. Salter, Vineville Baptist Church, Macon, Ga., in The Christian Index.

Request From Public Affairs Committee

By WALTER POPE BINNS, Chairman
Liberty, Missouri

The Committee on Public Affairs will ask the Southern Baptist Convention in Kansas City to approve Constitution for the Joint Committee on Public Affairs.

The Joint Committee, which is sponsored by six Baptist groups in the United States, has operated within the framework of resolutions and official statements from the two originating bodies, the Southern Baptist Convention and the American Convention, and from the other Baptist bodies that joined later.

Dr. Carlson, the Executive Secretary, submitted to the Joint Committee the problem as to what was the written authority by which he was to be guided. Was it the Constitution which had been adopted by the Joint Committee, but which had never been formally approved by the sponsoring conventions? Was it the resolutions that had been adopted from time to time by the sponsoring conventions?

The response of the Joint Committee was to appoint a committee, of which I was chairman, to write a new Constitution which would be clearly within the framework of actions already taken by the sponsoring conventions, and to request the several sponsoring conven-

tions to approve the Constitution. Then the Executive Secretary would be authorized in every situation by a Constitution which has the specific approval of the sponsoring conventions.

Such is the Constitution which will be submitted for approval to the Southern Baptist Convention in Kansas City. There is nothing new in it. It was written from resolutions already passed by the Convention. If the Southern Baptist Convention and the five other sponsoring groups approve this Constitution, it will become a clear and authoritative directive to the Joint Committee.

I read the proposed Constitution at the December meeting of the Executive Committee of the Southern Baptist Convention and that body recommended its approval by the Convention which is to meet in Kansas City.

I am writing this explanation to the brotherhood in order to make it clear that the Joint Committee is not requesting any enlargement of its functions or its sphere of operation. We are simply endeavoring to put the actions previously taken into a Constitution to be approved by all the sponsoring conventions.

FALLEN ASLEEP

OTHO QUICK

Otho Quick, age 82, passed away Monday, December 12, 1956, at his residence in Lebanon Junction. His funeral was held at the Belmont Baptist Church on Wednesday, December 14, with burial in the Hebron Cemetery. An unusually large congregation was present on a cold winter afternoon to express their sympathy to the bereaved and show respect to the memory of the deceased. His pastor, Brother Mickey Hubble, was in charge of the service. A former pastor, Brother W. G. Potts, brought words of comfort and also expressed his personal feeling for the faithful service of Mr. Quick while he was his pastor. This writer, E. C. Masden, long-time friend of the family and former pastor, brought the funeral message.

Mr. Quick was born near Shepherdsville, the son of the late Preston and Carolyn Quick, attended school there and some sixty years ago moved to Lebanon Junction where he was a merchant, church leader, lodge leader, funeral director, bank president, and a leader in the church and civic enterprises in his community and in Bullitt County. On January 1, 1901, he was married to Miss Masden who survives him. For more than half a century she walked by his side as a charming wife, loving mother, devoted business associate and companion in devoted service to the Lord. Besides his wife, he is survived by two sons, Millard L. and Thomas M. Quick, and one brother, George Quick.

At various times through the years, he served as Sunday school superintendent, church treasurer, deacon, and on church building committees. For more than fifty years he was a faithful church member, generously sharing with his pastor and fellow members his wisdom and time, being a liberal contributor to all the causes of his

church. He and his faithful wife will have many rewards in glory, for what they did was not for the praise of men but for the glory of God. Besides financially assisting one young man through college and seminary, they encouraged and assisted many others in the service of the Lord. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—E. C. Masden, Williamsburg, Ky.

MRS. C. K. THOMPSON

STURGIS, Ky., Jan. 30, 1956.—On Sunday morning, October 9, 1955, at 5:00 a.m., God in His infinite wisdom called away Mrs. C. K. Thompson to be with Him.

This is not an obituary, but just in memory of my only sister. To be sure her going was hard and sudden. Just less than twelve hours before she passed away she was feeling fine and enjoyed life at its best.

In her passing she leaves a broken hearted husband, a broken home, a son, Bennie T. Thompson, a sweet daughter-in-law and two darling grandchildren, whom she loved so much. Also a dear mother, Mrs. T. A. Cullen, who has been the dearest mother any one could have. Certainly I could write a book about mother and sis. There would be nothing but praise and love for both. She left a brother, this writer, Ermon Cullen, who loved her so much as did a host of friends who miss her so. Sis, as I always called her for short, was a wonderful sister. We had a lot of fun in our childhood days, going to school together, playing together, going to Sunday school and church together, as that was a regular custom with us. She was a regular custom with us.

I retain many memories in our lives as we grew up. But my greatest memory was of

the days back in our teens when we were all at home on the farm near little Bethel Church, where we lived. After the day's work and supper were over we would gather around the piano where Sis was always ready to play, and we loved to sing together those great old songs from the hymn book. Sis never lived for herself alone, but for others. She loved her church and was faithful to all its activities, always ready to do her part and even more.—Ermon Cullen.

MRS. EMMA CRISWELL

MONTEREY (Owen County), Ky.—Resolutions of Respect—God in His wisdom called from our midst our beloved friend and member, Mrs. Emma Criswell.

We, the members of the WMS of the Monterey Baptist Church express our heartfelt sympathy to all the members of her family.

Her humble Christian spirit, sweet smile and her patience in suffering will remain in our memories and will continue to live and inspire us for a great service in His Kingdom's work.—Mrs. Richard Kemper, Mrs. Leslie Parker, Mrs. Raymond Haydon, Committee.

EMMETT OLIVER

OWENTON, Ky.—Since God has seen it wise to call from our earthly fellowship Brother Emmett Oliver on October 19, 1955, the Greenup Fork Baptist Church presents the following resolutions:

Whereas he labored faithfully in service and love; he was deacon, and had served as Superintendent of the Sunday School, clerk, and other capacities.

Whereas his influence was felt in both church and community as a Christian gentleman, Be it resolved that we extend to his devoted family our sincere sympathy.

Be it further resolved that these words be sent to the WESTERN RECORDER, the family, and a copy placed on the church records.—R. Layton, Clerk; K. Bryan, Pastor.

MRS. KATHLEEN DRISKILL

IUKA, Ky., Feb. 6, 1956.—God in His infinite wisdom called home our dear friend and loved one, Mrs. Kathleen Driskill, on January 16, 1956. She was busy about her daily work when stricken by a stroke about eleven o'clock in the morning, and died at six o'clock that afternoon.

She was born March 29, 1902, and died at the age of 53 years. She leaves her husband, Sherrill Driskill, Iuka; two children—Ralph Driskill at home, and Mrs. Elizabeth Bell, Brookport, Ill.; three grandchildren; one sister, Mrs. Maude Thompson, Smithland, Ky.; one brother, Elbert Sexton, also of Smithland. Besides these, several nieces and nephews and a host of friends and neighbors survive her.

Therefore be it resolved, that her family has lost a devoted wife and mother, the Iuka Baptist church a loyal and faithful member, the WMS a wonderful and beloved member. She had been president of the WMS for the past two years. The community and county have also lost a valuable citizen. The weather never got too bad for her to visit the sick, the aged and the shut-ins and always lend a helping hand. Because of this, and the love and devotion to the entire cause, the Iuka Baptist Church and the WMS feel it to be altogether fitting that we record our appreciation of her.

She will be greatly missed by all who knew her, but we sorrow not as those who have no hope. Her joy in serving the Lord, her radiant personality, her great faith, shall ever inspire us to greater endeavor to carry on the work she loved.

We, the members of the Iuka Baptist Church, have suffered a great loss in the Homegoing of our loyal member. Her funeral was conducted Thursday, January 16, at the Iuka Baptist Church by her pastor, Brother Jim Reed, assisted by Brother G. O. Cavannah, Smithland, Ky. Her remains were laid to rest in Iuka Cemetery. Humbly submitted by the Church Committee, Mrs. Angie Robertson, Mrs. Nellie Driskill, Mrs. Lillian Driskill.

**Baptist Training
Union Department**

JAMES H. WHALEY
State Secretary

**Congratulations to Two
Unions and One Department**

Again we are happy to recognize some standard units in Tabernacle Baptist Church of Paducah. The standard organizations are:

- 11-12 Year Junior Union
- Mrs. Murrel Ward, leader
- Junior Department
- Mrs. U. W. Franklin, Dept. Director
- Senior Adult Union
- Mrs. Lawrence Cunningham, Pres.

**Four New Books
Recommended for Study**

March is traditionally a study course month for the churches of our state. This year the theme of the study is "Magnify Church Membership." Four new books are now available as a basis for the discussion of this subject.

- If you have not already planned this emphasis in your church it is time to begin. Books should be ordered early. The suggested books are:
- Now You Belong*—by Josephine Pile, for Intermediates.
- My Church and I*—by Josephine Pile, for Juniors.
- The Challenge of Church Membership*—by Charles Welborn, for Young People.
- Joy in Church Membership*—by Donald Ackland, for Adults.

**What One Missionary
Is Doing**

Many of our Training Union leaders in churches and associations are putting forth a great deal of effort to make the March, "Magnify-Church-Membership-Week" a success. One of our good missionaries reports the following, "I am putting forth an extra effort to get our churches to hold 'Magnify-Church-Mem-

bership-Week.' You watch our reports (from our association) for January through April go up. We are going to reach that one thousand awards, which is our goal."

**"Joy In Church Membership," A New Book
By Donald Ackland**

Reviewed by Rev. J. Ray Dobbins
Pastor, Beechmont Baptist
Church, Louisville, Ky.



**J. Ray
Dobbins**

"In this book Doctor Ackland states very clearly and forcefully the facts which define a real Christian, and how he acts after being saved by the blood of Jesus. He shows the joy in a Believer's heart and life as he experiences the feeling of being unshackled from sin. This joy is heightened in a Christian as he enters into the fellowship of the church.

"The Christian joy reaches a climax only when he finds a time and place for service, worship, Bible study, and prayer in his life. As Doctor Ackland points out the Joy in a Christian life of service, he forcefully points to the great fundamental doctrines of our faith which the Christian will believe and practice.

"In his theological statements Doctor Ackland excels as he clearly states our historical Baptist beliefs in church membership, church ordinances, and the true nature of the New Testament Church. He says the Baptist Training Union helps the Christian to be well grounded in his doctrines of the church.

"A Christian can discover his highest joy in the Baptist Training Union as he learns the great doctrinal truths about Christ.

"In the closing chapters he challenges the Christian to find complete happiness in Christian experiences through co-operation with others, through witnessing to the lost, and in serving a needy world.

"This is one book that every Baptist layman should read and study."



**COUNSELOR'S
CORNER**

By
**DR. R. LOFTON
HUDSON**

Telling Children

Question: I am a young widow at the age of twenty. I have a little girl five months old. Her father got killed at his work three months before she was born. I do not know how to explain to her about her father. I belong to a Baptist Church here and take her to Sunday school every Sunday.

Answer: Tell her the truth. Don't be maudlin or morbid about it and do not tell her until she gets old enough to ask. You will not have any trouble if you have the right attitude yourself. Children are fairly sensible and ought to be treated so.

Just tell her that he died before she was born. Say whatever else the facts will warrant. If he was a Christian, say that he went to be with God. If he was not, say that he died. If she asks later, "Did he go to heaven?" tell her that you hope so or that you believe he did or that such matters are in the hands of our heavenly Father. If she learns to trust God as he has made himself known in Jesus Christ, she will not have to know all of the answers. After all, is that not what all of us must do? We cannot guarantee the salvation of any of our loved ones. But the Judge of all the earth will do right.

Do not cross this bridge until you get to it. Do not talk about death to an infant. They will learn about it soon enough.

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

LEE E. CRALLE CO.

Incorporated

Funeral Home

LEE E. CRALLE, JR., President

PHONES
MElrose 6-3646 MElrose 6-3647

1330 South Third Street
Louisville, Kentucky

WOMAN'S MISSIONARY UNION

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

FIRST CHURCH, ASHLAND, ENTERTAINS WMU STATE MEETING, APRIL 3-5



Mrs. Joe T. Mock, general chairman of arrangements (left) and Mrs. C. E. Johnson, WMS president, First Church, Ashland, busy with plans for WMU Annual Meeting.

A Warm Welcome

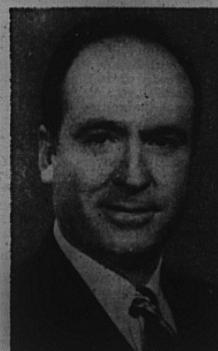
Speaking on behalf of the members of First Baptist Church, Ashland, we extend to the members of the Woman's Missionary Union of Kentucky personal greetings and a warm welcome to our city and to our church for your Convention, April 3-5. We are honored that you have chosen this section of the state and our church for your meeting. The spiritual impact of your coming to us will be felt throughout our tri-state area. We eagerly await your coming and will endeavor to grant your every wish that your Convention might be most successful.—M. D. Morton, Pastor.

**Ashland WMU Sends
Cordial Welcome**

On behalf of the Woman's Missionary Union of the First Baptist Church, Ashland, I wish to extend to the Woman's Missionary Union of Kentucky a most cordial welcome as you come to us April 3-5 for our Fifty-Third Annual Meeting.

"Come, Women, Come," and as you

come let us all pray that the spiritual blessings we will receive during these days of mountain-top experiences will



Rev. M. D. Morton, Pastor
First Baptist Church, Ashland

inspire each one of us to return to our own church resolved to present and promote our mission program in a bigger and better way than ever before, remembering the words of our Master when he said to us "Go ye, into all the world and preach the gospel to the whole creation." (Mark 16:15).

All roads will be leading to Ashland, First Church, April 3-5, and we will be expecting you—Mrs. C. E. Johnson, WMS President.

Further Information

The general schedule of events at the State Meeting will be much the same as that of other years. Conferences will be held on Tuesday afternoon from 2:00 to 4:00 p.m. and the annual session will open with the meeting at 7:30 p.m. It will close at noon on Thursday. Make room reservations, transportation plans, write for credential cards, etc.

YOUTH CORNER

WHAT A WEEK! By now most of you have received notice of the two major changes that affected us greatly, which came from the mid-winter W.M.U. Board Meeting in Birmingham, January 23-28. In case some of you missed them, here they are again:

(1) The **YOUNG WOMAN'S AUXILIARY CONFERENCE** at Ridgecrest, scheduled for May 31-June 6, has been canceled for this summer. This is due to the difficulty in staffing the program because of the Southern Baptist Convention meeting simultaneously, and also, because so many of the schools and colleges are still in session.

(2) The **LEADERSHIP CONFERENCE**, scheduled for February 21-24 at Carver School, has been rescheduled for June 5-8. It looks like Kentucky will have nine full teams of six members each, according to reports sent in by the Regional Youth Leaders! Save everything for JUNE 5-8!

**First-of Four
This Weekend!**

The first of four Girls' Auxiliary Houseparties, opens at Campbellsville College this Friday evening. We're happy to have with us for this one and for next weekend, the "Queen's Court" at Georgetown, the new southwide G.A. Secretary, Miss Betty Brewer. You'll remember these G. A.s as they meet on our four Baptist college campuses. We trust they will come face to face with this reality: "God Made Them; God Loves Them; God Needs Them" and respond as He directs.



**Miss Betty
Brewer**

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

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 12, 1956

Numeral after church indicates number of missions.

Church	T. U.	S. S.
Ashtand, First (2)	158	778
Unity	122	482
Barbourville	176	437
Beaver Dam (1)	157	463
Bellevue	87	435
Benton, First	83	256
Bowling Green, First (1)	267	1,140
Eastwood	94	279
Campbellsville, Pleasant Hill	156	301
South Campbellsville	112	259
Carlisle (1)	36	228
Carrollton	79	261
Central City (1)	231	540
Cloverport (1)	95	257
Corbin, First	97	370
Central (1)	148	586
Covington, Calvary	176	770
First (1)	385	513
South Side	220	313
Cynthiana (1)	497	439
Danville, First (2)	132	654
Lexington Avenue (1)	122	497
Dayton, First	264	961
Dawson Springs	68	280
Elizabethtown, Seyers Valley	230	869
Erlanger	122	443
Evansville, Ind., Calvary (1)	188	654
Grace	294	861
Keck Avenue	105	272
Falmouth (1) Additions 3	52	248
Ferguson (1)	82	261
Florence	81	410
Fort Thomas, First (1)	130	381
Frankfort, First (1) Additions 3	84	294
Crestwood Additions 3	84	294
Thorn Hill Additions 4	84	294
Fulton	166	362
Georgetown (2)	335	873
Greensburg	78	233
Greenville, First	118	376
Harlan	138	584
Harrodsburg (2)	276	824
Hartford	87	247
Hawesville	95	297
Hazard (2)	110	421
Hazel	110	263
Henderson, First (1)	138	555
Immanuel Temple (2)	76	244
Hodgenville, First	126	449
Honkville, First	235	831
Second	196	1,069
Junction City Additions 1	72	239
LaGrange, DeHaven Memorial	69	332
Lawrenceburg, First	69	332
Lebanon, First (1) Additions 3	142	489
Lexington, Calvary (1) Additions 2	120	868
Grace (2) Additions 1	290	808
Immanuel Additions 2	280	947
Porter Memorial Additions 5	142	560
London, First (1)	125	372
Louisville, Baptist Tabernacle	210	612
Baptist Temple	97	260
Beechland	174	679
Beechmont (2)	250	1,093
Beechwood Additions 3	114	263
Bethany	101	377
Bethlehem	121	312
Broadway (1)	141	474
Buechel Park	118	359
Carlisle Avenue (2) Additions 1	301	1,282
Clifton	145	529
Eastern Parkway	76	278
Eighteenth Street	104	351
Fairdale (2) Additions 6	204	551
Farmdale (1)	204	514
Harmony	103	308
Hazelwood	103	308
High View Additions 3	76	244
Jeffersontown	76	297
Lynn Acres	108	269
Naple Grove	53	115
Ninth and O (6) Additions 4	54	183
Okolona	53	498
Parkland (1)	33	109
Rockford Lane	324	1,094
St. Matthews Additions 7	282	870
Shawnee	123	411
Shively (1) Additions 4	123	411
Southside (1) Additions 1	204	608
Walnut Street (4)	344	1,695
West Broadway (1)	157	478
Ludlow, First	157	421
Madisonville, First	1,050	273
Marion	275	887
Mayfield, First	275	887
Middlesboro, First Additions 3	49	297
East Cumberland Ave.	82	297
Old Yellow Creek	82	329
Monticello, First	168	522
Morganfield, First	109	297
Mt. Washington	109	297
Murray, First (1)	52	783
New Haven	52	783

(Continued on Page 17)

Abridged Report of Committee on Order of Business

Proposed Program, Southern Baptist Convention

Kansas City, Missouri, May 30-June 2, 1956

- | | |
|------------------|-------------------------------|
| Casper C. Warren | President |
| John H. Haldeman | First Vice President |
| Kyle M. Yates | Second Vice President |
| James W. Merritt | Secretary |
| Joe W. Burton | Secretary |
| Porter W. Routh | Executive Secretary-Treasurer |
| W. Hines Sims | Director of Music |
- Theme: "Righteousness Exalteth a Nation"—A Crusade for Christian Morality**
- Wednesday Morning, May 30, 1956**
- 9:00 Song—W. Hines Sims; Scripture and Prayer Earl B. Edington, Florida
 9:15 Report on Registration, Appoint of Tellers, Presidential appointment of Committee on Committees and Committee on Resolutions—
 Joe W. Burton and James W. Merritt
- 9:20 Committee on Order of Business Harold G. Sanders, Florida
 9:25 Welcome to Kansas City Introduction of Speaker—Conrad R. Willard
 9:35 Address H. Roe Bartle, Mayor of Kansas City
 9:35 President's Address C. C. Warren, North Carolina
 10:00 Executive Committee Administrative Report Porter W. Routh, Exec. Secy.
 11:05 Miscellaneous Business
 11:15 Woman's Missionary Union Mrs. Geo. R. Martin, Virginia, President
 Address Mrs. Edgar Bates, Hamilton, Ontario
- 11:45 Fellowship in Song; and Special Music
 12:00 Convention Sermon H. P. Stagg, New Mex.; Jas. M. Baldwin, Ill., Alt.
 (There will not be any Wednesday afternoon session)
- Wednesday Night, May 30, 1956**
- 7:00 Song—W. Hines Sims; Scripture and Prayer John W. Raley, Oklahoma
 7:15 Christian Life Commission A. C. Miller, Tenn., Exec. Secy.
 Address Congressman Brooks Hays, Ark., Chairman
 8:00 Home Mission Board Report Courts Redford, Ga., Exec. Secy.
 Address "America For Christ" Evangelist Billy Graham, No. Car.
- Thursday Morning, May 31, 1956**
- 9:00 Song—W. Hines Sims; Scripture and Prayer J. B. Jackson, Jr., Ala.
 9:15 Historical Commission Norman W. Cox, Tenn., Exec. Secy.
 9:30 Committee on Baptist Film Louie D. Newton, Ga., Chairman
 9:40 Southern Baptist Hospitals Frank Tripp, La., Exec. Secy.-Supt.
 10:00 Miscellaneous Business, Election of Officers
- Thursday Afternoon, May 31, 1956**
- 2:00 Song—W. Hines Sims; Scripture and Prayer Thomas W. Croxton, Mo.
 2:15 American Bap. Theol. Sem. L. S. Sedberry, Tenn., Secy-Treas.
 Address T. B. Maston, Texas
- 2:35 Report of Seminaries:
 Southern Bap. Theol. Sem. Duke K. McCall, Ky., Pres.
 New Orleans Bap. Th. Sem. Roland Q. Leavell, La., Pres.
 Southwestern Bap. Theol. Sem. J. Howard Williams, Texas, Pres.
 Southeastern Bap. Theol. Sem. Sydnor L. Stealey, No. Car., Pres.
 Golden Gate Bap. Theol. Sem. Howard K. Graves, Calif., Pres.
- 4:00 Special Committee Report on Theological, Religious and Missionary Education J. W. Storer, Okla., Chairman
 4:20 Special Committee Report—To Study Policies and Procedures of Committee on Time, Place and Preacher C. Roy Angell, Fla., Chairman
 4:30 Election of Officers (Continued).
- Thursday Night, May 31, 1956**
- 7:00 Song—W. Hines Sims; Scripture and Prayer Hugh Cantrell, Arkansas
 7:15 Executive Committee Promotion Report Merrill D. Moore, Tenn., Dtr.
 8:00 Foreign Mission Board Baker James Cauthen, Va., Exec. Secy.
- Friday Morning, June 1, 1956**
- 9:00 Song—W. Hines Sims; Scripture and Prayer A. Douglas Aldrich, No. Car.
 9:15 American Bible Society Thos. T. Holloway, Texas, Field Secretary
 9:30 Committee on Committees; Committee on Resolutions
 9:50 Miscellaneous Business
 9:55 Committee on Denominational Calendar Albert McClellan, Tenn., Chairman
 10:00 Combined Report of Special Committees on Baptist Papers and Baptist Papers Circulation Campaign B. J. Murrle, Illinois, and Louie D. Newton, Ga.
 Relief and Annuity Board R. Alton Reed, Texas, Exec. Secy.
 10:40 Chaplain's Commission Alfred M. Carpenter, Ga., Director

- 11:20 Committee on Boards E. Gibson Davis, Tenn., Chairman
 11:35 Southern Baptist Foundation T. L. Holcomb, Tenn., Exec. Secy.
 11:55 Address, "Facing Our Fiercest Foe" Millard J. Berquist, Florida

Friday Afternoon, June 1, 1956

- 2:00 Song—W. Hines Sims; Scripture and Prayer Forest Lanier, Ga.
 2:15 Memorial Service E. D. Solomon, Fla.
 2:30 Brotherhood Commission Geo. W. Schroeder, Tenn., Exec. Secy.
 3:00 Committee on Time, Place and Preacher
 3:10 Radio and Television Commission Paul M. Stevens, Texas, Exec. Secy.
 Address Roy O. McClain, Georgia
 3:40 Special Music—Baptist Hour Choir R. Paul Green, Director
 3:50 Miscellaneous Business
 4:00 "Separation and Spirituality" Glenn L. Archer, Exec. Dtr., PAOU

Friday Night, June 1, 1956

- 7:00 Song—W. Hines Sims; Scripture and Prayer T. Edward Damer, Mo.
 Youth Night Service G. Kearnie Keegan, Tenn.
 Address Howard E. Butt, Jr., Texas
 9:00 Song—W. Hines Sims; Scripture and Prayer Bob Patterson, Ky.
 9:15 Education Commission R. Orin Cornett, Tenn., Exec. Director
 9:35 Public Affairs Committee C. Emanuel Carlson, D.C., Exec. Dtr.
 Report by Walter Pope Binns, Missouri, Chairman
 10:00 Address, "Crusade for Christian Morality" Clifton J. Allen, Tenn.
 10:30 Christian Home Service and Church Music Festival
 Joe W. Burton, Tennessee
 Choirs W. Hines Sims, Tennessee
 Address H. Guy Moore, Texas
- 12:30 Presentation of New Officers of the Convention Casper C. Warren
 ORDER OF BUSINESS COMMITTEE: Harold G. Sanders, Chairman, Florida; James E. Davidson, Alabama; W. E. Grindstaff, Oklahoma; John E. Lawrence, North Carolina; Merle A. Mitchell, Missouri; Henry J. Stokes, Georgia; S. A. Whitlow, Arkansas.

Jewell and John A. Abernathy Return from Korea to the States

TULSA, Okla. — It has been so long since our last general letter. It seems the longer we were in Korea, the more work we found to do. The result was not enough time to write our friends. The past six years have been the busiest and involved more responsibility than any like period in all the thirty-six years of our missionary life. We must say, though, that we have never been happier or had more visible results than during this term of service. Neither of us has been sick a day. How we do praise Him for the many blessings showered upon us.

We left Seoul by plane and arrived in San Francisco, stopping enroute in Tokyo where we visited briefly our old

friends and co-workers—the Connelys, Lucy Smith and the Crawleys. We had breakfast on tiny Wake Island and supper in Honolulu. Several of our old China friends and former co-workers came to the airport to see us. It was refreshing to see them and hear about blessings on the work in Hawaii.

Dr. Harold K. Graves, president of Golden Gate Baptist Theological Seminary, met our plane and took us to the hotel. The next day it was our privilege to speak in chapel to the fine student body and friendly faculty. We hope some students from there will feel led to dedicate their lives for service in Korea.

Before leaving Seoul we bought a 1956 automobile and were to take delivery of it upon arrival in San Francisco. I soon found that it would be necessary for me to take the test for driver's license. Having been told that the test was stiff in California, I was a bit fearful, but asked the Lord to help me, and I passed it all right. We drove the new car from California to North Carolina. Stopped enroute to visit members of our families in California, Oklahoma and Arkansas. Had Christmas with my people in North Carolina. It was the first time in thirty-eight years.

Filled many speaking engagements in churches along the way. Many requests are coming in for us to speak in church-

CLASSIFIED ADS

Advertisements under these headings are only five cents per word including initials and addresses.
 Minimum charge \$1.00. Since the above rate covers only the mere cost of publishing, we ask that payment in full accompany each order, thus eliminating the cost of postage and bookkeeping.

CHEVROLETS, new and used cars and trucks. See BILL WIGGINS OF BROADWAY CHEVROLET COMPANY, 717 West Broadway, Louisville, call A M H e r s t 2 3 1—Residence phone Belmont 3724. Please ask for BILL WIGGINS.

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

HISTORY OF WEST POINT, KY., a 160-page illustrated and bound book, covers entire history of this community. Price \$6.00 per copy post paid. Order from author, Richard A. Briggs, P.O. Box 2, West Point, Kentucky.

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

es, schools, in schools of missions and other places from over the Southland. We are fast becoming booked up for a good part of the first half of the year.

We look forward to seeing many of you during our year in the Homeland and want to express our deep appreciation for your help in prayer, your letters, and all material help through the years. It will be good to hear from you when you have time to write.—Jewell and John A. Abernathy, 1224 N. Osage Drive, Tulsa, Oklahoma.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 12, 1956

(Continued from Page 16)

Newport, First (2)	217	763
Trinity	104	203
Owensboro, Buena Vista	132	500
Eaton Memorial (1)	265	455
First (1)	239	1,048
Hall Street (1)	188	524
Macedonia	88	227
Seven Hills	100	181
Temple	55	181
Third	265	1,018
Paducah, East	183	462
Oaklawn	120	276
Lone Oak	141	362
Painville, First (1)	69	307
Paris, Central	98	303
First	77	293
Pikeville, First (4)	84	449
Prestonburg, Irene Cole	93	607
Memorial (10) Additions 2	93	607
Russellville, First (1)	120	427

(Continued on Page 20)

WANTED
Woman to Cook
KENTUCKY BAPTIST CHILDREN'S HOME
 Glendale, Ky.
 Preferably between ages of 35 to 55
 Opportunity for Christian Service
 Apply to
C. FORD DEUSNER, Supt.

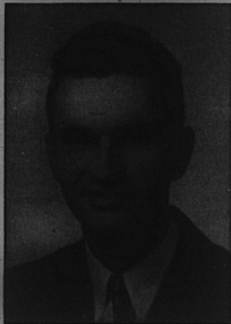
UNSURPASSED FACILITIES aid us in providing superior service.

Kerr Brothers
FUNERAL HOME
 463 EAST MAIN ST. • DIAL 2-3545
 Lexington, Kentucky

SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT
State Secretary

Goal of 12 Standard Associational Sunday Schools for 1955-56



E. J. Noffsinger

One goal in our Sunday school work for 1955-56 is for twelve Associations to reach the standard. The Ten Mile Association is the first to attain the recognition of a Standard Association. For many years this association has not failed in this good work. We would like to commend the Associational Superintendent, Mr. E. J. Noffsinger and his good workers for this success. The following churches have attained the Standard: Concord, Elliston, Glencoe, Macedonia, Mt. Zion, Oakland, Paint Lick, Pleasant Home, Ten Mile and Warsaw.

Convention-wide Clinic Opportunities

The week of February 27-March 2, 1956, offers a real opportunity for intensive study of the best Sunday school teachings. A Convention-wide Bible Teaching Clinic is to be held with the First Baptist Church, Columbia, South Carolina. The registration fee will be \$5.00, which provides for room and breakfast for five days.

Write to the Sunday School Department of the Baptist Sunday School Board for reservations.

Another Convention-wide clinic will

Eighteen

be held in St. Louis, April 8-20, 1956. This will be primarily administrative. Each co-operating church will take a religious census and will conduct an enlargement campaign. The registration fee for this clinic will be \$15.00. All reservations should be made very soon.

High Ten in Sunday School Training Through December 31, 1955

1. Harrodsburg	423
2. Victory Memorial, Louisville	259
3. Severns Valley	188
4. Madisonville, First	150
5. Latonia, Covington	115
6. Immanuel, Lexington	103
7. Parkland, Louisville	101
8. Porter Memorial, Lexington	94
9. Lexington Ave., Danville	93
10. Newport, First	90

Standard Sunday Schools

Oak Grove (Logan County)—W. O. Epley, Superintendent; Justus Moore, pastor.

Immanuel (West Kentuckians)—Eugene A. Clabes, Superintendent, Lyman Smith Allen, pastor.

Old Bethel (Ohio Valley)—John Glass, Superintendent, Lyman Smith Allen, pastor.

Oak Grove (Muhlenberg)—Billie Scott, Superintendent; Toletis Vincent, pastor.

Glencoe (Ten Mile)—George Poland, Superintendent; John Tollison, pastor.

Donaldson (Caldwell)—Lillard Watson, Superintendent; Leon Oliver, pastor.

First, Clay (Ohio Valley)—J. W. Wilson, Superintendent; G. R. Abernathy, pastor.

Cloverport (Breckinridge)—Walter Newby, Superintendent; G. C. Sandusky, pastor.

R. S. Voris Again Will Direct Clear Creek Camp

PINEVILLE, Ky., Feb. 10. — Dr. Ralph S. Voris, pastor of the Riverside Baptist Church, Four Mile, Kentucky, will serve again this year as Director of the summer camp program at the Clear Creek Mountain Preachers Bible School.

The camp for Junior and Intermediate girls will be held the first week, July 9-14. The Junior and Intermediate boys' camp will be held the following week, July 16-21.

The two camps held last year were well attended. It is anticipated that the camps will be considerably larger this year and that, in the near future, perhaps the following summer, additional weeks of camps will be scheduled.

Fixedly yours,
G. Avery Lee

February 23, 1956

Thus Saith the Preacher— Wandering Stars

Dear Friend:

Breathe easy, for this is the last of the correspondence concerning Brother Jude. Brother, the way he denounced those false leaders of his day was choice. He didn't argue with them. He knew that argument often lent dignity. He just contented himself with denouncing them in language of striking eloquence and vigor.

"... wandering stars for whom the neither gloom of darkness has been reserved forever."

It is the fixed stars which navigators use to guide ships and planes over the seas and through the air to destinations.

Navigation has always been one of those foreign fields of information which fascinate and bewilder me. Not everyone can be a navigator. Sitting in one of those DC 7's as it takes off across an ocean could be a frightful experience if one didn't have confidence in his navigator to plot the right course.

That which is permanent and dependable has a definite place in life. We cannot do without it. We call such things absolutes. True, there are those who say that there are no absolutes in life that everything is relative.

But there are absolutes. The law of gravitation is certainly well fixed in our universe. If you believe it to be relative, you'll jump out your office window and you'll find out. These absolutes do not just exist in the natural order of things. There are moral and spiritual absolutes as well.

This statement, "The soul that sins shall surely die," is not relative. There is something about sin that is absolute. You try to steal, or commit adultery, or slander your neighbor, or blaspheme God and something goes out of your life.

Anyone who tries to say otherwise is as a wandering star, misleading people, getting them off the right course and causing them to take the path of destruction. Jude had to deal with people like that.

We Christians are to present the permanence of God's truth. Jude used a phrase a bit earlier in his letter which we have too often abused. He spoke about the "truth once for all delivered to the saints." Well, that truth is in Jesus Christ. We can have it for ourselves. But we dare not keep it unto ourselves. It must be as a fixed star guiding others to the same destination that we have found ourselves.

Let's close with Jude's Doxology.

"Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power both now and ever. Amen."

BROTHERHOOD DEPARTMENT

Enlisting Total Manpower of Kentucky Baptists through

Brotherhoods and Royal Ambassadors

L. E. COLEMAN, SR.
Brotherhood Secretary

J. C. BALLEW
Royal Ambassador Secretary



ROYAL AMBASSADORS AND LEADERS who attended Christmas Retreat, December 28-30. First row (left to right): Congress officers Tommy Shelton, 1st Assistant Ambassador; Don Duvall, Ambassador-in-Chief; Billy Tillet, Herald; Cary Cambron, Steward; (Jeff Mitchiner, Recorder, is not shown in the picture as he had to leave early). Second Row: Dr. Chancey R. Daley, Hollis Marshall, Kyle Hubbard, Barry Edwards, Amos Clage, Fred Wilson, J. C. Ballew. Third Row: Glenn Luckett, Cee Bee Embry, Alfred Towell, John Sanders, Ronald Phelps. Back Row: Arthur Christmas, Jr., John Hack, and Bob Ford. Fred Witty, former BSU director at the Baptist Student Center, University of Louisville, but not in the picture, led a conference on vocations.

HOME MISSIONS

All Royal Ambassadors listed above are available to assist in teaching the Junior mission study about Indians, "Beyond the Desert," by Harold Baer. These young men have the book and booklet on source information.

From the Baptist Book Store you may rent visual aids on Indians: filmstrips, "Indian Baskets," or "Trail of Triumph," movies, "Indian Children," or "Indian Missionary Diary."

SLIDES of our Baptist work out west, including the Indians, might be shown by some of the older Royal Ambassadors who made the two weeks' mission tour last summer with Mr. Ballew. This tour included one week at Gloria Baptist Assembly, New Mexico. These young men are listed by associations: Blood River—Fred Wilson, Murray; Elkhorn—Don Duvall, Byron Mullen, Calvin Powell, all of Lexington; Henry County—Denny Scott, Smithfield; Long Run—Eddie Owens and Steve McNutt of Louisville; West Union—Hollis Marshall and Bill Sparks of Paducah.

The Intermediate mission book is "Paths in Papago Land," by Sorrels and Guyton.

Miss Abbie Louise Green, secretary to Mission Board in Chile, according to Miss Mary Mills, Tennessee's WMU secretary, where she will succeed Miss Laura

Frances Snow, now with the Foreign Mission Board in Chile, according to Miss Mary Mills, Tennessee's WMU secretary.

WESTERN RECORDER

Chaplain R. W. Crapps Leaves Danville to Return to North Carolina

Dr. Robert Wilson Crapps has resigned his six year work as chaplain of the Kentucky State Hospital on Shaker-town Road, Danville, Kentucky, effective February 29, to assume the pastorate of the Temple Baptist Church, Hickory, N. C., according to announcement made by Dr. Richard S. Ahrens, superintendent of the hospital.

Born and reared at Hickory, in accepting his new work, Dr. Crapps is returning to the land of his birth.

Mrs. Crapps is the former Miss Dovie Walcott of the Crescent Hill sector of Louisville. In former times she was office secretary in the office of the Long Run Association of Baptists.

Dr. Ahrens spoke very highly of the work of Dr. Crapps as a Chaplain in his institution.

While in Danville Dr. and Mrs. Crapps were active members of the Lexington Avenue Baptist Church. Each of them has taught Sunday school classes and Dr. Crapps has served as moderator of the church. Concerning their departure, Pastor Erloy Lamb says:

"The members of Lexington Avenue will greatly feel the loss of this fine Christian man of God and his family as they leave this community and go to another state. Dr. Crapps has served most effectively in his work and we appreciate more than we are able to say the ministry that he has made to the local church here. Our prayers go with him, his wife and sons, John and Steve, as they enter their new field of labor."

Church Furniture

Planning
Manufacturing
Installing

WRITE FOR FREE CATALOG

SOUTHERN DESK CO.
HICKORY, N. C.

HERBERT C. CRALLE

Funeral Directors

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

Phone TWInbrook 3-5223

Frankfort and Peterson Avenues
Louisville, Ky.

Nineteen

Sunday School Lesson

For March 4, 1956

By H. C. Chiles

Jesus Faces the City

Luke 19:37-48

As the earthly ministry of Christ was drawing toward its close, He was accompanied by multitudes who followed Him with eager expectation. His miracles had excited great wonder. At one time the crowds attempted to make Him a king, but He refused, to be deceived by their popular acclaim. He knew that the motives of the populace were mixed and that their expectations concerning the Messianic kingdom were materialistic rather than spiritual.

I. The Praise. Luke 19:37-38.

On the way to Jerusalem the crowd constantly grew larger. When at length the multitude came within sight of the city and the temple, their joy and enthusiasm went out of control. They began to rejoice and praise God. They were reminded of numerous miracles which they had seen Him perform, and, more especially, of the very latest wonder, namely, the raising of Lazarus from the dead.

It is clear that the Saviour approached Jerusalem amidst the joyful acclamations of the people. They shouted, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." They were right in proclaiming Him a King. He accepted the title and received their homage. But He was on a different mission than the one which the Jews expected.

II. The Protest. Luke 19:39-40.

Recognizing that their influence with and power over the people was waning rapidly, some of the critical Pharisees were enraged by the shouts of praise from the throngs. They thought that the purpose of the procession was to recognize and present Christ as the Messiah. They were not willing for Him to be recognized as more than a teacher. In view of the calm manner in which Christ accepted the popular adoration, the Pharisees concluded that He was claiming to be the Messiah; otherwise, He would have restrained their praises. Moreover, His riding into the city on a colt doubtless reminded them of the famous prophecy of Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zechariah 9:9.

Realizing that this verse applied to the Messiah, they were greatly displeased by the enthusiastic reception

which Christ apparently welcomed. They did not conceal their feelings about the whole affair. They wanted to hold Him responsible for all this enthusiasm, which they considered entirely unwarranted. They demanded that our Lord rebuke His followers for identifying Him with the Messiah. Instead of complying with their wishes and demands, the Lord stated very plainly that if the crowd were silenced then the stones themselves would speak.

III. The Prediction. Luke 19:41-44.

Rounding a curve in the road, from which He could see the city of Jerusalem, a place that was very dear to Him, our Lord was grieved deeply that its citizens had not taken advantage of their opportunities to know Him and to walk in the way of blessing. Foreseeing the inevitable fate of the most renowned city of that era, our Lord wept aloud over it. Only a few times do the Scriptures portray our Lord weeping. At the grave of Lazarus, He wept, and the Jews standing there said: "Behold, how He loved him!" However, those tears were shed in silence, but at Jerusalem there were the sobs and loud cries of a soul in agony. It must be remembered, however, that His inexpressible grief was not for Himself, but for the people who had rejected Him. It was not merely what had been done to Him that caused Him such deep grief, but rather what would befall the city on account of the fact that her citizens had rejected Him.

His rejection by the citizens of Jerusalem caused our Lord to make a very sad prediction concerning the city. But, He did not make it harshly and unfeelingly. In spite of the sinfulness of the people, Christ had great compassion and love for them. Seeing them rushing on to an inevitable catastrophe, one which was to bring an irretrievable loss and unavailing regrets, with soul stirred and heart broken He cried: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Matthew 23:37-38. It was infinite love and compassion that moved Him as He foresaw the events which were soon to transpire. He could see the terrible distress through which the people would pass when the fair city should be de-

stroyed by the Romans under Titus in 70 A. D., in which siege the walls were to be battered down and the temple polluted, forsaken and burned.

IV. The Purification. Luke 19:45-46.

Upon His entrance into Jerusalem, Christ Jesus went immediately to the temple, which was the very center of the religious activities. On account of the prevailing conditions which He found there, the Lord did not begin to teach. Instead, He set Himself to the task of cleansing the temple of the things which polluted and degraded it.

Once before, at the beginning of His ministry, Christ had cleansed the temple of those who defiled it by avaricious practices. Isaiah and Jeremiah had declared the purpose of the temple, but the people had disregarded its intended use. So now, at the close of His ministry, our Lord had to cleanse the temple again. The temple, which should have been a house of prayer continually, was defiled by the greedy pursuit of business. These traffickers had turned the house of prayer into a market place, profaning the holy things for their own financial gains.

With reverence for the temple and the Scriptures, which characterized His entire ministry, Christ very indignantly rebuked the leaders and drove out the money changers and the traders. This incident should teach us that it is not right to use a place for secular matters that has been dedicated to the worship of God.

V. The Proclamation. Luke 19:47-48.

Quietly, deliberately and courageously, our Lord cleansed the polluted temple. It is not surprising that, by His act of denouncing the hypocrisy and penuriousness of these leaders, Christ incurred their bitter animosity. That was inevitable, for men's hearts must be changed before they will comply with God's will and walk in His ways.

Enraged at Christ, they did their best to get Him to say something which they could use as a basis of a charge of disloyalty to Rome or of treason against God. The authorities used deceitful methods to carry out their evil purpose to destroy Christ, whose proclamations they opposed bitterly, lest they should bring the wrath of an excited populace upon themselves. Escaping their snares, He continued to proclaim daily the messages which they needed so much.

SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 12, 1956

(Continued from Page 17)

Scottsville, First	84	261
Shepherdsville	295	295
Somersett, First	201	201
Calvary	126	231
Sonora	116	248
Springfield, First	120	417
Stearns, First (3) Additions 4	83	327
Sturgis, First	61	370
Versailles	61	385
Walton, First Additions 1	177	296
Whitesburg, First (8)	91	477
Williamson, W. Va.	149	357
East Williamson	149	357
Winchester, Central	157	446



J. Ed. Cunningham

CAMPTON CHURCH HONORED. — The Campton Baptist Church has been selected as one of the outstanding rural churches of Kentucky for the year 1955 by the Rural Sociology Department of the University of Kentucky.

This selection was made on behalf of the church's outstanding work during last year. An award was received from President H. L. Donovan at a dinner on February 1. The occasion was the Farm and Home Week held at the University.



This is one of the churches being developed by the Executive Board of the General Association of Baptists in Kentucky. The Board pays part of the salary of Pastor J. Ed. Cunningham, who serves as county missionary for Wolfe County. The State Board has also

helped in the erection of their building, which is destined to be one of the finest structures in eastern Kentucky. The people of this small church have contributed more than \$2,600 in the past three months on the building. "The people have a mind to work."

An Immortal Memorial

(Continued from Page 8)

(3) It proclaims a unity of fellowship and blessed inter-relationships of love and power between Christ and the individual disciple and between individual disciples and groups of disciples. These two ordinances are great perpetual symbols of the central Christ, around whom the world is to be swung into God's universal kingdom. Christ is the center and the two ordinances teach that and symbolize it.

(4) The supper teaches the source of life to the souls of men and the center of continuing strength. The bread is not by any sort of priestly manipulation the actual body of the Lord and the wine is not in a real sense the blood, but they symbolize food and inspiration and point to Jesus Christ as God's bread

of life and they symbolize His imparted strength and renewing power.

(5) They both point to a glorious future when the kingdoms of this world shall become the kingdom of our Lord Jesus Christ, and to Christ's eternal en-

thronement as the Lord of life and the King of kings. They point to a perfect victory over every enemy of the souls of men to a life beyond the grave, of holiness, happiness, eternal helpfulness, and love.

And by the meditative soul all these matters should be remembered and appreciated, and endless gratitude and love loyalty should be in the hearts of all those who come as guests of the Lord Jesus Christ at the tables of His love.—From *Re-thinking Baptist Doctrines*.

How To Choose and Use a Hearing Aid

Confused by all of the different hearing aid claims? Wondering why there is a difference in performance, size and price? Would you like to know what to expect in amplification, power, wearing convenience...

20 important factors to look for in a hearing aid? Mr. L. A. Watson, author of internationally known 600 page text "Hearing Tests and Hearing Instruments", has



L. A. WATSON

just completed valuable booklet that is filled with information on how to select an aid. Send 25c in stamps or coins and it will be sent to you in a plain envelope.

L. A. WATSON, ROOM NO. 63W
21 NORTH 3rd STREET, MINNEAPOLIS, MINN.

Name _____
Address _____
City _____ State _____

Visiting Laymen Become "Mission-Minded"

By DR. K. J. O'BANION
California, Mo.
For the Baptist Press

I wish that every Christian who has had a part in the Lottie Moon Christmas offerings could have attended a meeting in Campinas, Brazil, on Sept. 14, 1954.

Five Southern Baptist missionaries met on this day to allocate \$10,000 they had received as their portion of the Lottie Moon offering from the Foreign Mission Board.

The joy and enthusiasm of these missionaries as they apportioned this money to buy lots in strategic cities, so new churches could be built, where the gospel could be preached and more persons won to the Kingdom of God, made this meeting very memorable.

It was my good fortune to be present at this meeting in company with Theodore Hubler, a fine Christian layman from Pickneyville, Illinois. We spent some time in Brazil on a mission tour arranged by the Southern Baptist Brotherhood Commission.

We found that Southern Baptist mission work in Brazil was far beyond our expectations. One reason for this was that we had not studied missions, nor had we been concerned about how long missionaries had been working in South America.

Missions Foundation Solid

We are "mission-minded" now. We found the mission program in Brazil established on a solid foundation, growing, and advancing as fast as missionaries and money can be supplied by our Foreign Mission Board, and Brazilian Christians can be enlisted and trained.

The missionaries and their families that we met were the happiest and busiest people I have ever had the pleasure of meeting. Some were in their first years of service, and others had 20 to 30 years of service to their credit. They all had the spirit of the Master

when he said, "Wist ye not that I must be about my Father's business?" They were using every means and opportunity to tell the good news of Christianity.

The two of us left Brazil with these impressions:

First—Proud and happy that Southern Baptists have such fine, consecrated and compassionate missionaries to carry on the work of the Kingdom of God.

Second—Happy that so many Brazilian Christians have been enlisted and trained to do the Master's will.

Third—Although God has not called us to be foreign missionaries, he does offer us the opportunity to give through our tithes and offerings that those he has called to be foreign missionaries may have the means to tell the story of Christ.

Fourth—We definitely will be better missionaries here at home after seeing these foreign missionaries in action.

Lexington Chamber of Commerce Purchased by Calvary Baptist Church

LEXINGTON, Ky. — The Calvary Baptist Church here has voted to purchase the Chamber of Commerce Building just across the street on Rhodes Avenue from their present property. The office building was purchased for \$150,000, and the plan is to erect thereon a new church auditorium which will seat 2,000 persons.

The old auditorium of the Calvary Baptist Church is relatively large, as compared to many other churches, but considered for its own needs, has been entirely too small. For a year and a half the church has had its worship services televised on a closed circuit system, relaying the complete program to a nearby chapel for the overflow crowd.

Calvary is making some long-range plans for a future downtown church program. Realizing that people are not

going to go to a church where they cannot find parking space for their automobiles, Pastor Franklin Owen says that they have purchased more than \$200,000 worth of property in the past twelve months, and an additional \$60,000 just a short time before that. The debt on this was \$118,500 last Spring, and this had been whittled down to \$77,000 when the recent Chamber of Commerce property was purchased. Their debt is now \$227,000, which is a heavy load to carry, but as soon as this is out of the way they can then proceed to make plans for their contemplated auditorium.

The acquisition of the Chamber of Commerce property will enable the church not only to have additional space for their worship service, but they will be able to utilize all of their present property without sacrifice or loss.

Gleanings

►The Georgetown Baptist Church is sponsoring a new mission at New Town, in the Blue Grass.

►Homer Robertson, formerly pastor in Hickman, Ky., is now the pastor of Eagle Heights Baptist Church, Harrison, Arkansas.

►Pastor J. Edward Cunningham, Camp-ton Church, has announced two revivals scheduled for 1956. Superintendent Eldred M. Taylor will begin a revival on Dedication Day, March 25, and continuing through April 1. Also, Pastor J. Ray Dobbins, Beechmont Baptist Church of Louisville, will conduct a revival with him at Campton beginning Oct. 1.

►H. Theodore Sorg, lawyer of Newark, N. J., died recently in the Princeton Hospital, at the age of 67 years. He was a well known Baptist layman in the east, and was president of the Watchman-Examiner Foundation. He held many positions of honor and trust among Baptists, such as being a former president of the New Jersey Baptist Convention, and a former president of the Board of Education and Publication of the American Baptist Convention. He is survived by his wife, Mrs. Mildred Sorg Sorg, and a brother, Herman D. Sorg, both of Newark; two daughters, Mrs. William Stoltz, Kurwait, in the Persian Gulf, and Mrs. Roy S. Vogt, Princeton, N. J.; one sister, Mrs. Harry S. Klauffmann, Rumson, N. J.; and two grandchildren.

1856 - MARS HILL COLLEGE - 1956

In the Land of the Sky

A liberal arts junior college distinguished for thorough scholarship, high social standards, and Christian ideals . . . over 1500 young men and women enrolled from 21 states and 18 countries . . . reasonable costs. Write for an illustrated catalog.



Memorial Library

Hoyt Blackwell, D.D., President
Mars Hill, North Carolina

February 23, 1956

Minister Goes to Prison Rather Than Stop Preaching

(17th Century Baptist Press)

BEDFORD, England, November 13, 1660—(BP)—John Bunyan, a preacher, today gave up his freedom and went to jail rather than promise not to preach the gospel. Officers interrupted his sermon yesterday to place him under arrest.

"I should not leave off preaching the Word of God," Bunyan said as he refused to quit the ministry in order to gain freedom. "There is no harm in counseling, comforting, teaching, and exhorting my people. In fact, the work is worthy of praise rather than blame."

Francis Wingate, justice of the peace who sentenced Bunyan to jail after a hearing at Harlington House near here yesterday, did not agree. He charged Bunyan with conducting a seditious meeting and planning violence. Even testimony of the arresting officer that he found the preacher in a "peaceful religious meeting" did not deter the magistrate.

According to testimony presented at today's hearing, Bunyan conducted a meeting at a farmhouse about thirteen miles from Bedford yesterday. When the preacher arrived for the meeting, the congregation warned him that a warrant had been sworn out for his arrest.

Undaunted by the threat of arrest, Bunyan went ahead with the service. Prayers had been completed and the preacher had just begun his message when officers barged into the meeting house and placed Bunyan under arrest.

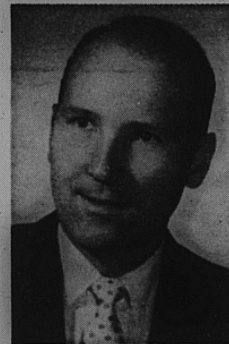
After Bunyan had denied the charge that the meeting was treasonable, Wingate demanded of the preacher why he did not follow his trade of tinker instead of conducting illegal worship services.

"My business is to instruct and counsel people to forsake their sins and to accept Christ lest they miserably perish," Bunyan answered. "I have found that I can both preach and follow my trade without conflict."

Friends were ready to post bond for

Bunyan in order that he would not have to go to jail. But when the preacher learned that conducting services would be regarded as a breach of bond, he would not allow bond to be made. He made it plain that he would not stop preaching under any circumstances.

At the last minute the justice of the



BOWLING GREEN TO DALLAS. — Robert O. Feather offered his resignation as minister of education at the First Baptist Church, Bowling Green, Kentucky, on February 1, to accept a similar assignment with the Wilshire Baptist Church, Dallas, Texas. He will remain with the Bowling Green Church until the end of February. He has been there three years.

peace appeared to relent slightly. After Bunyan refused to accept bond, Wingate offered to allow him to go home if he would promise not to call the people together. But again the preacher refused to be silent, choosing imprisonment instead.

Bunyan's trial is set for the next quarter session of court.

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

Gleanings

►Chase W. Jennings, Covington, says that the Ashland Avenue Baptist Chapel has been organized into a church.

►Dwarf Baptist Church is now having 100 in Sunday School. Let us hope that it gets so big that it will be a giant in size even though it is Dwarf in name.

►The Jackson Baptist Church, in Red River Association, has purchased the next-door brick house, according to Wendell Belew, general worker of the Executive Board of the General Association of Baptists in Kentucky.

►Benefits paid in 1955 by the Relief and Annuity Board of the Southern Baptist Convention totaled \$1,859,691.26, according to Dr. R. Alton Reed, executive secretary. In Reed's report to the quarterly Board meeting in January, he pointed out that the major benefactors were ministers retired under the Ministers Retirement Plan and the (Old) Annuity Fund; widows of members of the retirement plans, and those receiving assistance from the Relief Department. Of the benefits, \$1,288,100.89 was paid out to retired ministers and widows of ministers; \$219,460.39 to layworkers employed by boards, colleges, churches, and other agencies; \$319,820.87 in relief grants, and \$32,309.11 in other benefits. Approximately 4,500 beneficiaries were recipients of these benefits.

Keith Monument Co.

(Since 1867) Three Convenient Locations

ELIZABETHTOWN, KY.
139 E. Dixie Ave. Phone 5216

VALLEY STATION, KY.
Pleasure Ridge 7-6212

Dixie Highway at Bethany Lane
BOWLING GREEN, KY.

Phone 6723
31 By-Pass and Cemetery Road

Twenty Two

East Texas Baptist College

Marshall, Texas

Reasonable Rates
High Academic Standards
Moral Community Surroundings
Spiritual Atmosphere
Friendly Campus
Well-Trained Faculty

Regular Session Begins September 12
FOR INFORMATION CONTACT:
H. D. BRUCE, President

WESTERN RECORDER

Remember
SPRING MEADOWS
IN YOUR WILL
FOR HELPFUL INFORMATION, WRITE
SAM ED BRADLEY, SUPT.
MIDDLETOWN, KY.

Twenty Three

"Many Acorns from One Lone Oak Will Grow," To Paraphrase the Old Proverb of Antiquity



The Lone Oak Baptist Church of Paducah, Kentucky.

The Lone Oak Baptist Church, Paducah, celebrated its 75th anniversary some weeks ago, at which time Don Pepper wrote a splendid story about the event in the Paducah Sun-Democrat under the intriguing title of "Birthday of a Community Centerpiece." Starting with ten people back in 1880, the church was then composed of a membership made up of T. B. Rouse and his wife, Amanda; G. W. Brame; Mrs. Mary Rouse; John Perdew and his wife, Betty; T. J. Council and his wife, Mary; and S. A. Mills and his wife, Elizabeth.

The first name in the list above—T. B. Rouse—was the founder and first pastor, a poet, an author, a teacher. He remained with the church for the longest period of any pastor—twenty-seven years. The present pastor, Brother B. R. Winchester, is now in the second longest tenure as pastor, his seniority now standing at eleven years.

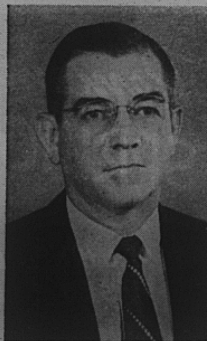
Brother Rouse later served pastorates in Sedalia, Arlington and Rector, Arkansas, but returned to spend his declining years back among his old friends in Paducah, where he died at a ripe age in 1948. Not only do the precious memories of the beloved founder remain with the church down through the advancing years, but two of his daughters—Mrs. Hattie Allen and Mrs. Lillie Adcock—are still members there, helping to carry on the work their father started.

Other pastors who succeeded the late Brother Rouse were: James Caruthers, T. B. Shumaker, J. H. Pennock, N. S. Castleberry, E. F. Adams, Charles W. Warren, J. N. Henson, J. H. Anderson, Thomas H. Hogg, Earl Gooch, L. E. Holt, L. R. Riley, and S. R. Beatty, and the present undershepherd, B. R. Winchester.

Many of these men have been strong

preachers. The present pastor and members can look back upon great days and great things that have been accomplished.

Not the least of their pardonable pride should be spent on the six young men who have surrendered to the ministry and have gone out from this fellowship to preach the unsearchable riches of God in Christ Jesus. There was J. D. May, who is today pastor of the Cairo Baptist Church, Alamo, Tenn. Then there is Hubert Sanderson, who until recently was associate pastor of his home church, but is now pastor of the Schneidman Road Baptist Church. The third man licensed was Robert Ivey, now pastor of Fairview Church, Trenton, Tenn. He has not yet been ordained. A fourth is James Stokes, a Baptist pastor in Memphis; and a fifth is Veril Mas-



Pastor B. R. Winchester

ters, today pastor of Providence Church, Ballard County. Charles Douglas is serving as a minister of music while attending Baylor University.

To continue the list, and add to it, Patty Ross is now a student in Georgetown College with ambitions for a career in foreign missions. James Berry is minister of music at the First Baptist Church, Austin, Texas, where another former Paduckian—L. Carlisle Marney—is pastor.

As if that were not enough for one church to be thankful for, Don Pepper found other present and former members who are finding useful places in the World. He mentions two—Horace Berry, who has gotten into radio and television work, and is today film technician with the Columbia Studios in Los Angeles. And William N. Boaz is a Colonel in the Air Force.

Thus, as a single, local church engages in the business of winning the lost to Christ, and building men and women in Christ, as these examples suggest, "many acorns from one Lone Oak will grow," to paraphrase the old proverb of antiquity.

"Even as the Lone Oak Church looks backward at its 75-years' past," continues Mr. Pepper, "it is also looking forward to an even bigger future. A larger auditorium and still more Sunday school rooms are needed, and another building program may not be far away. The building fund now amounts to more than \$9,000.

The Paducah newspaperman called Pastor Winchester "a heavy lifter in his community as well as his church." He has been with Lone Oak since 1944.



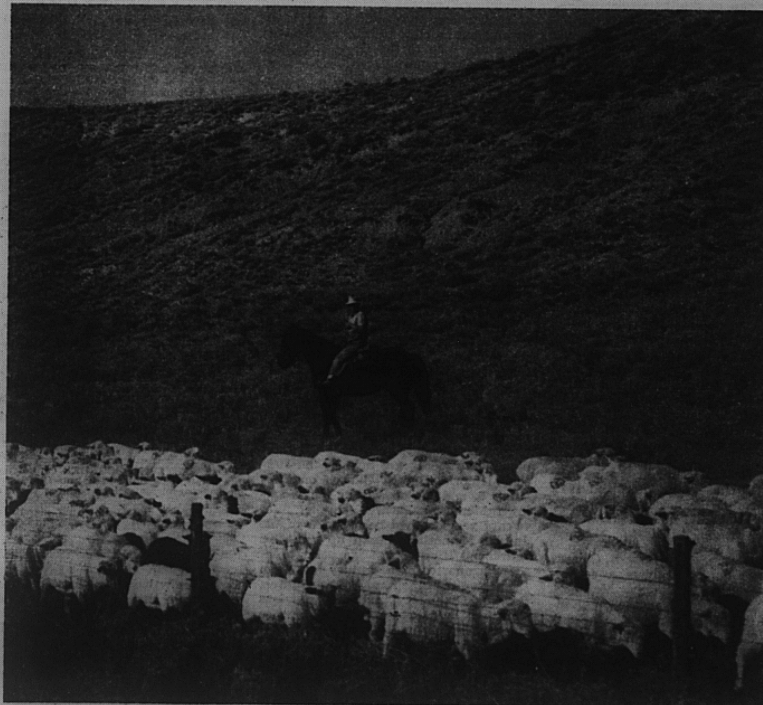
Communion Table

CHURCH FURNITURE is made at our factory with loving care and priced exceptionally low. This fine Communion Table is just one example.

Write today for our new complete catalog and price list.



Western Recorder



—Photo, Home Mission Board, Atlanta

"Feed the Flock of God" (1 Peter 5:2).

"Many Acorns from One Lone Oak Will Grow," To Paraphrase the Old Proverb of Antiquity



The Lone Oak Baptist Church of Paducah, Kentucky.

The Lone Oak Baptist Church, Paducah, celebrated its 75th anniversary some weeks ago, at which time Don Pepper wrote a splendid story about the event in the Paducah Sun-Democrat under the intriguing title of "Birthday of a Community Centerpiece." Starting with ten people back in 1880, the church was then composed of a membership made up of T. B. Rouse and his wife, Amanda; G. W. Brame; Mrs. Mary Rouse; John Perdew and his wife, Betty; T. J. Council and his wife, Mary; and S. A. Mills and his wife, Elizabeth.

The first name in the list above—T. B. Rouse—was the founder and first pastor, a poet, an author, a teacher. He remained with the church for the longest period of any pastor—twenty-seven years. The present pastor, Brother B. R. Winchester, is now in the second longest tenure as pastor, his seniority now standing at eleven years.

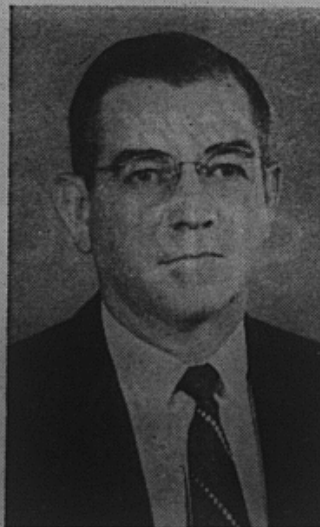
Brother Rouse later served pastorates in Sedalia, Arlington and Rector, Arkansas, but returned to spend his declining years back among his old friends in Paducah, where he died at a ripe age in 1948. Not only do the precious memories of the beloved founder remain with the church down through the advancing years, but two of his daughters—Mrs. Hattie Allen and Mrs. Lillie Adcock—are still members there, helping to carry on the work their father started.

Other pastors who succeeded the late Brother Rouse were: James Caruthers, T. B. Shumaker, J. H. Pennock, N. S. Castleberry, E. F. Adams, Charles W. Warren, J. N. Henson, J. H. Anderson, Thomas H. Hogg, Earl Gooch, L. E. Holt, L. R. Riley, and S. R. Beaty, and the present undershepherd, B. R. Winchester.

Many of these men have been strong

preachers. The present pastor and members can look back upon great days and great things that have been accomplished.

Not the least of their pardonable pride should be spent on the six young men who have surrendered to the ministry and have gone out from this fellowship to preach the unsearchable riches of God in Christ Jesus. There was J. D. May, who is today pastor of the Cairo Baptist Church, Alamo, Tenn. Then there is Hubert Sanderson, who until recently was associate pastor of his home church, but is now pastor of the Schneidman Road Baptist Church. The third man licensed was Robert Ivey, now pastor of Fairview Church, Trenton, Tenn. He has not yet been ordained. A fourth is James Stokes, a Baptist pastor in Memphis; and a fifth is Verl Mas-



Pastor B. R. Winchester

ters, today pastor of Providence Church, Ballard County. Charles Douglas is serving as a minister of music while attending Baylor University.

To continue the list, and add to it, Patty Ross is now a student in Georgetown College with ambitions for a career in foreign missions. James Berry is minister of music at the First Baptist Church, Austin, Texas, where another former Paduckian—L. Carlisle Marney—is pastor.

As if that were not enough for one church to be thankful for, Don Pepper found other present and former members who are finding useful places in the World. He mentions two—Horace Berry, who has gotten into radio and television work, and is today film technician with the Columbia Studios in Los Angeles. And William N. Boaz is a Colonel in the Air Force.

Thus, as a single, local church engages in the business of winning the lost to Christ, and building men and women in Christ, as these examples suggest, "many acorns from one Lone Oak will grow," to paraphrase the old proverb of antiquity.

"Even as the Lone Oak Church looks backward at its 75-years' past," continues Mr. Pepper, "it is also looking forward to an even bigger future. A larger auditorium and still more Sunday school rooms are needed, and another building program may not be far away. The building fund now amounts to more than \$9,000.

The Paducah newspaperman called Pastor Winchester "a heavy lifter in his community as well as his church." He has been with Lone Oak since 1944.



Communion Table

CHURCH FURNITURE is made at our factory with loving care and priced exceptionally low. This fine Communion Table is just one example.

Write today for our new complete catalog and price list.



CLEAR CREEK FURNITURE FACTORY
Owned and Operated by the
Mountain Preachers Bible School
PINEVILLE, KENTUCKY