

## "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.

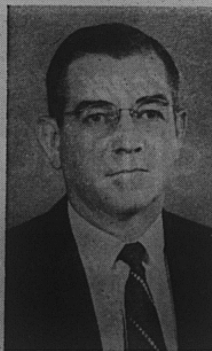
Brother Rouse later served pastorates in Sedalia, Arlington and Rector, Arkansas, but returned to spend his declining years back among his old friends in Paducah, where he died at a ripe age in 1948. Not only do the precious memories of the beloved founder remain with the church down through the advancing 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. Penneck, 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 Veri 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

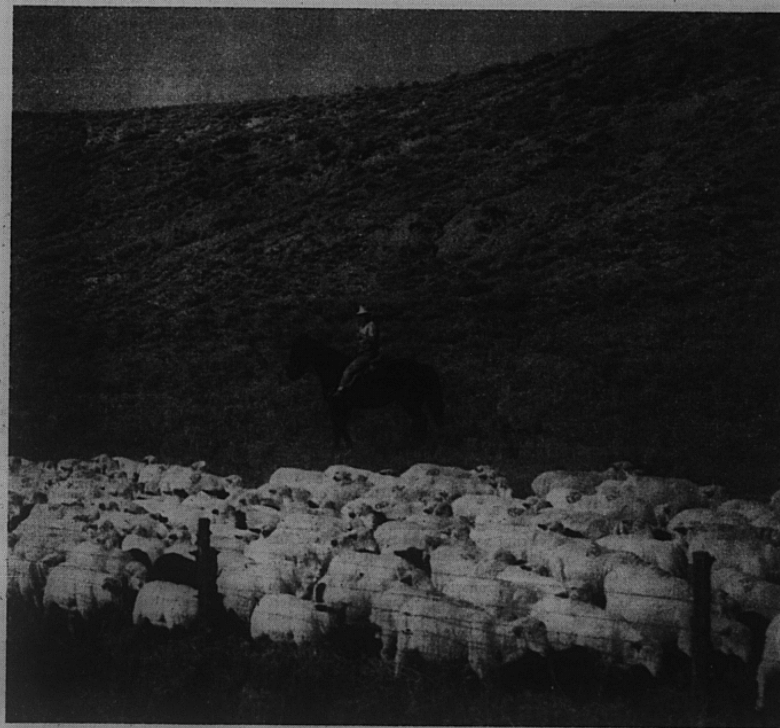
CHURCH FURNITURE is made at our factory with loving care and priced exceptionally low. This fine Communion Table is just one example.

Write today for our new complete catalog and price list.



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

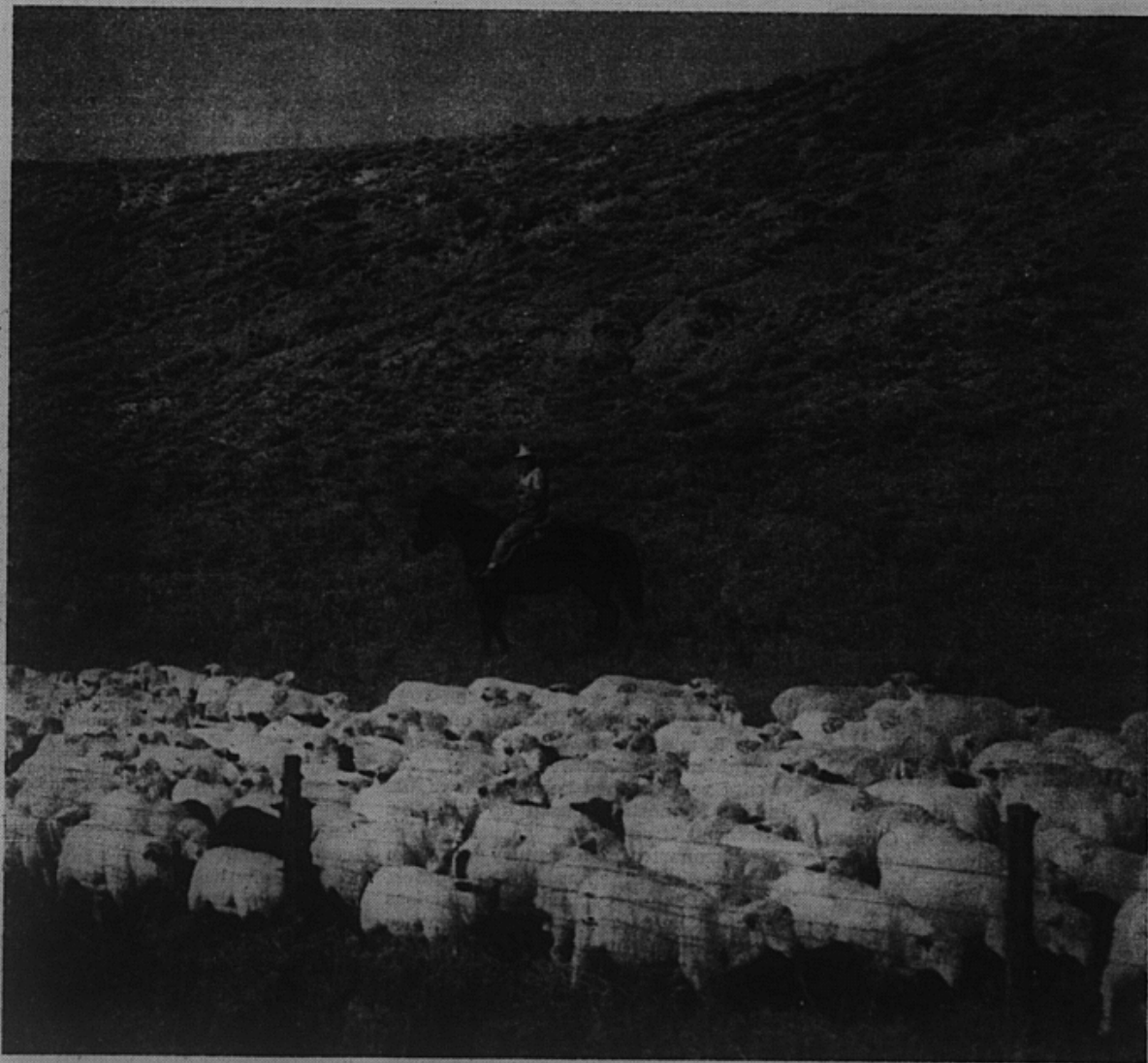
# Western Recorder



—Photo, Home Mission Board, Atlanta

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

# Western Recorder



—Photo, Home Mission Board, Atlanta

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

Vol. 130 No. 9

*Kentucky's Largest Denominational Paper*

March 1, 1956

## Gleanings From The Field

►A new student union building is to go up soon at Chowan College, Murfreesboro, N.C., as a result of a \$15,000 donation for the purpose made by John O. Askew, Harrellsville, N. C. It is to be a \$24,000 building, as planned, but by saving on the contractor's part of the building cost, they expect to keep the cost within the amount of the gift.

►R. B. Hooks, Jr., has been called as pastor of the Smiths Grove Baptist Church, Smiths Grove, Ky. The church has just completed a 14-room educational plant which will aid greatly in making the program more effective. Mrs. W. H. Cooke of Smiths Grove writes: "Do pray for us that we may work together and do things in the Lord's way." It is a great church, rich in history and opportunity.

►Evangelist Vincent Cervera has been assisting Pastor M. D. Morton in a revival at the First Baptist Church, Ashland, recently, resulting in 51 for baptism, 6 others making professions of faith, 6 by letter and other commitments. This was followed on February 12 of a Building Fund Day, at which time the members had for their goal the whittling down of their debt on their new church building.

►The Baptist Temple, Philadelphia, made famous by the long pastorate of the late Dr. Russell H. Conwell, of "Acres of Diamonds" fame, has called one of its own sons in the ministry, Rev. Peter Vroom, to be its own pastor. He is succeeding Dr. Norman W. Paullin, now professor of homiletics at Eastern Baptist Theological Seminary. Young Mr. Vroom was converted at the Baptist Temple when he was a student in Temple University. Upon graduating from the latter school, he went immediately into Eastern Seminary, where he was awarded degrees in 1937 and 1941. Since that time he has held pastorates in Pennsylvania and Indiana and at Oak Hill, West Virginia.

►The Seventh Street Baptist Church, Memphis, Tenn., will have a cornerstone laying next Sunday, March 4. Thomas J. Tichenor, native of Kentucky, is the pastor there. The speaker for the occasion will be Dr. R. Paul Caudill, pastor of the First Baptist Church of Memphis. Seventh Street Baptist Church grew out of a young men's Bible Class in the First Church which met in the home of C. H. Rudy at Faxon and Dunlay, on May 29, 1894. This building is still standing. The group eventually became the Rudy Mission, and in June, 1898, became the Johnson Avenue Baptist Church. It took the name of Seventh Street Baptist Church

in 1902 when it moved to Seventh and Greenlaw.

►The New Brandenburg Church, in Salem Association, has called C. A. Richardson, a Southern Seminary student from South Carolina. He and his wife and 14-year-old daughter reside in Louisville. For the past five years he has been pastor of the Pleasant Hill Church, in South Carolina, which grew from one of the smallest to one of the largest of the 52 in that association. The former pastor was Dan Stone, under whom the church was blessed with an increased attendance, new class rooms were added, a piano was purchased, and a Building Fund was started. A number of conversions and additions by letter have meant much to the church. Brother Stone has gone to the Great Crossings Church, Georgetown.

►Rev. and Mrs. Chester W. Young, missionaries, 1530-A Ahonui Street, Honolulu 17, Hawaii, have written friends in the United States that their youngest child, Ray, has been stricken with polio in one leg. After a period in the hospital, he has now been returned to his home. He seems as strong as ever except for his paralyzed left leg. He is now getting accustomed to wearing his brace. Charlotte is five years old and is in her second year at the University Avenue Baptist Church Kindergarten.

The Youngs expect to leave Hawaii March 21 for their furlough. They will make their headquarters with Mrs. Young's father, Mr. L. D. Baird, 406 McGhee Street, Jellico, Tenn. During school days she worked in the Kentucky Baptist Building, Brother Young hails from Columbia, Ky.

►Dr. Herbert Barclay Cross died February 3 in Nashville, Tennessee, following a series of heart attacks over the preceding ten days. He was 74 years old. The funeral was held in the Judson Memorial Baptist Church on February 6, and burial was in the Woodlawn Memorial Park, Nashville. For twenty years he had been pastor of the Judson Memorial Church up until his retirement five years ago. He went there a quarter of a century ago from the pastorate of the First Baptist Church, Bowling Green, Ky., and at a previous time had been pastor of the Eminence Baptist Church, in Henry County, Kentucky. He was an uncle of Associate Professor Herbert C. Jackson, of the Southern Seminary faculty.

►The Second Baptist Church, Hopkinsville, Ky., celebrated the tenth anniversary of Pastor J. H. Maddox on February 12. Attendance has increased three times as much as it was a decade ago, and the offerings have increased until they are four times as much. The physical equipment has been altered

## Western Recorder

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

Vol. 130 No. 9 March 1, 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. Bone, J. 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 20, 1920.

**SUBSCRIPTION RATES** — Individual subscriptions, \$2.25 per year. Church budget rate (10 or more) \$1.50 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.

until it now has twice the capacity. The auditorium has been air-conditioned, and four persons have been called into the ministry from that church. Right now Pastor Maddox and the members are working toward the erection of a mission church in a lot owned by the church on Sanderson Drive. The "Harmony Boys," a male quartet and their accompanist, from Metropolis, Ill., where Pastor Maddox was formerly located, sang for the anniversary program. Organized April 3, 1910, with 33 members, the Second Church today has 1,600, and is still growing.

## The Dividing Line

Between The People Called Baptists  
And Those Called Church of Christ

## On Bible Doctrines

By FRANK M. MASTERS, Teacher  
West Kentucky Baptist Bible Institute, Clinton, Kentucky

### First Installment

The purpose of the author in preparing this article is to show kindly the Dividing Line that exists between the people called Baptists and the group designated Church of Christ in their interpretation and application of many passages of scripture. There is a dividing line between them on the gospel condition of salvation; on the design or purpose of baptism; on the relation of good works to salvation; on the origin and purpose of the church Jesus built.

To draw the dividing line more definitely between the system of teaching of the Church of Christ and the faith and practice of the Baptists, it will be necessary to consider, Repentance and Faith; Baptism; Good Works and the Church Jesus built.

### I. Repentance and Faith

Repentance and Faith are inseparable graces wrought in the soul of the sinner by the preaching of the gospel and by the regenerating work of the Holy Spirit; and are essential to the salvation of every lost sinner. All who do not repent "shall perish," and he that believeth "not is 'condemned already'" (Luke 13:3, 5; John 3:18). Paul at Ephesus preached to both Jews and Gentiles, "Repentance toward (eis) God and faith toward (eis) our Lord Jesus Christ" (Acts 20:21). Repentance is toward God, whose law has been transgressed; and faith toward the Lord Jesus, "who was delivered up for our trespasses, and was raised for our justification" (Rom. 4:25, 26 ASV). "Jesus came into Galilee preaching the gospel of God saying . . . repent ye and believe in the gospel" (Mark 1:14, 15).

But the leaders of the Church of Christ contend that genuine faith must precede real repentance. "If it were possible to repent before believing, it would be a sin and displeasing to God to do so. Faith that saves includes both repentance and baptism" (Moody-Harding Debate p. 93).

1. Repentance will first be considered. In the Greek New Testament are two words translated to repent—repentance.

The first word is *metamelomai*, meaning "regret" as shown in the repentance of Judas, who was filled with regret and remorse resulting in his despair (Matt. 27:3-5). The second Greek word translated repentance is *meta-noia*, which means a change of mind toward God concerning sin; and is the word always used in calling men to repentance. This "change of mind is limited to those who have come to abhor their error and misdeeds, and have determined upon a better course of life, which embraces the recognition of sin and sorrow for it" (Thayer).

Apart from Bible repentance, there is no forgiveness of sins, whether the sin was committed against an individual or against God. Jesus said to his disciples, "If thy brother trespass against thee, rebuke him; and if he repent forgive him" (Luke 17:3, 4). Peter said to sinning Simon, "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart be forgiven thee" (Acts 8:22, 23 ASV). He also said to the wicked Jews, "Repent ye therefore and turn again (why?) that your sins may be blotted out" (Acts 3:19 ASV).

Repentance and remission of sins are joined together. Peter said to the Jewish Court that God had exalted Jesus, "In order to give repentance and remission of sins to all Israel" (Acts 5:3, Williams). It was the purpose of Jesus after his resurrection, "That repentance and remission of sins should be preached in his name unto all the nations" (Luke 24:47 ASV) (Acts 17:30).

2. Faith. The repenting sinner by faith in the Lord Jesus is justified—made righteous—and thus saved. Paul said, "And by him (Jesus) everyone that believeth is justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39 ASV). Paul also said, "For Christ is the end of the law unto righteousness to everyone that believeth" (Rom. 10:1-4).

Abraham is the model scriptural example of being justified—made righteousness" (Gen. 15:6). Paul said, "What saith the Scriptures? Abraham believed God and it was counted unto him for

righteousness" (Rom. 4:1-3; Gal. 3:6). James said, "The scripture was fulfilled, which saith, Abraham believed God and it was imputed unto him for righteousness; and he was called Friend of God" (James 2:21-24; Gen. 15:6; 22:1-18). Jesus said, "Abraham rejoiced to see my day; and he saw it and was glad" (John 8:56). As Abraham was saved, so all are saved (Rom. 4:22-24; Gal. 3:6-9, 14).

The Gospel of John, written fifty years after Pentecost, reveals Christ the Son of God as Saviour of every penitent sinner, who believed in Him. This Gospel was written, "That ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20:31 ASV). The term "eternal life" is peculiar to John's Gospel and means complete salvation. The word "repent" does not appear, but is implied, as no impenitent sinner can or will believe in Christ as Saviour (Matt. 21:32).

Observe these words of Jesus, "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth may in him have eternal life" (John 3:14, 15 ASV). Weymouth thus renders the passage: "Just as Moses lifted high the serpent in the desert, so must the Son of man be lifted up, in order that everyone who trusts in Him may have eternal life." Numbers 21:7-9 tells how Moses lifted up the brazen serpent so that those bitten by the fiery serpents might look on it, and be physically saved from the poison. Jesus used this Old Testament narrative to show the necessity of His being lifted upon the Cross, to die for the sins of a lost world, "so that everyone who trusts in Him may have eternal life" (Williams). Weymouth thus renders John 3:16: "For so greatly did God love the world that he gave his only Son, that everyone who trusts in Him may not perish, but may have eternal life." But "they" say that John 3:16 does not, cannot and must not mean what it says.

Jesus also taught that "eternal life" is a present possession. He said, "verily, verily I say unto you, He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation but is passed from death into life" (John 5:24). Williams thus renders the verse, "I most solemnly say to you whoever listens to me and believes Him who sent me possesses eternal life and will never come under condemnation but has already passed out of death into life." Read John 3:36; 6:47; 10:27-29; 17:3; 1 John 5:13 showing that eternal life is a present possession. Paul taught that eternal life (salvation) is a gift to be received, and not to be earned by works. He says "But the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23 ASV).

(To be Continued)

## Editorials

### Southern Baptists Have Another Great Year

Though now and then you read or hear defamatory, carping, captious remarks concerning Southern Baptists and their Cooperative Program, they are marching on, unitedly, as never before. They have just reported one of the best years in their history, according to a release from *Baptist Press* based on findings by J. P. Edmunds, statistician.

There are now 30,377 churches affiliated with the Southern Baptist Convention—the first time the 30,000 mark has been topped. This represents a gain of 1.6 per cent over the previous year—1954—when 29,899 were reported. This means that 478 new Baptist churches were started during 1955—more than one additional church for every day in the year. The 30,377 churches are located in 35 states of the Union.

In 1954 the average number of members to a church was 273; in 1955 that number had increased to 279.

Total membership of our churches rose 3.7 over the 1954 figure of 8,169,491 to reach an all-time high of 8,474,741—an increase of 305,250. This was an increase of slightly more than 5,870 for each Sunday during 1955.

One of the most encouraging facts in the whole 1955 record was the report of baptisms. In 1954 Southern Baptist churches baptized 396,857 converts. But in 1955 the churches exceeded the 400,000 mark for the first time in the history of the Southern Baptist Convention and baptized 416,867. This represents a 5 per cent gain in baptisms, and means that, on the average, Southern Baptist churches baptized slightly more than 8,016 converts every Sunday during 1955.

During 1955 the total value of all church property increased from \$1,162,761,138 (the 1954 figure) to \$1,320,488,639. This is the value of local church property, not the property of the denomination at large. A great building program has been going on among Southern Baptist churches, and the total value of church property, now well above the billion-dollar mark, reflects this. The value of the average Southern Baptist church's property increased in 1955 to \$43,470. This is \$4,581 above the 1954 valuation.

The release also states: "Gifts to churches set a new record, a total of \$333,990,556, which was 9.3 per cent greater than the \$305,573,654 reported in 1954. Per capita giving—the average per member of a Baptist church—rose from \$37.40 to \$39.41." While the total gifts to or through the churches may at first glance seem exceedingly large, actually they are not even near as large as they should and could be. This is one of the real weaknesses of the average Southern Baptist. If each should give, on the average, \$50 during the current year, the total gifts through the churches would reach \$423,737,050 during 1956, on the basis of the present membership. And if each should give \$100 this year through the churches, that figure would rise to \$847,474,100. Think of

the missionaries who could be put on the fields in the various states, in the territory of the Home Mission Board, and to the ends of the earth! Think of the vast enlargement this would make possible in our schools and colleges and seminaries! Think of the increase in benevolent work! Consider the strengthening of the work on the local fields and in all departments. Some Southern Baptists pray, "Thy kingdom come, thy will be done, on earth as it is in heaven," but they seem not to mean it much. It is a beautiful prayer, but it seems not to fit into the average pattern of giving.

The release further states: "Of the total gifts, during 1955, \$58,202,299 went for missionary and benevolent activities of Southern Baptists. This compared with \$52,926,157 during 1954, Edmunds continued." This represented an increase of 10 per cent.

The W.M.U. enrolment shows a slight loss of 4.4 per cent, but this was due to the transfer of the Royal Ambassador work to the Brotherhood Department. The Brotherhood enrolment reached 404,281 during 1955, a gain of 47.9 per cent, which shows that the Brotherhood grew far more than the gain brought by bringing the Royal Ambassador work into that department. All of us rejoice over the decided upswing which has come within recent months to our Brotherhood program. The Brotherhood offers one of our brightest hopes for stimulating numerical growth in our churches and vast enlargement in the evangelistic and stewardship work. For many years it was an almost completely neglected opportunity.

During 1955 Southern Baptist churches paid their pastors a total of \$66,937,762, an increase of 7.3. This is splendid, but vast numbers of our pastors are still paid salaries far too small for their actual needs.

The total number of revivals held during 1955 was 45,653. This represents, of course, some revivals conducted by denominational workers in mission territories. But in the main it indicates that more and more of our churches are turning to the practice of having more than one revival each year; and this is a move in the right direction. Revivals should be held when they are needed. And the pastors and churches are in best position to know when this need arises. Certainly the need, for the most part, is constantly before us. The ideal is for every church to have a constant spirit of evangelism—both personal and in public services; such a church has the Spirit of God and is in line with the pattern of the first century.

Back again to the work of our Brotherhood Department. As this editor sees it, the great future of all our work lies in the direction of our men. Only as they are enlisted in Bible study and in putting its teachings into practice in and through the local church, as well as in their private lives, can we achieve the possible maximum goal among Southern Baptists. The great work done by the W.M.U. during past decades illustrates this; but there are even greater possibilities among our men, for God has placed on them the burden of leadership.

## Baptist Distinctives Require Baptist Support of Our Schools

By CLYDE H. FREED, JR.  
First Baptist Church  
Williamsburg, Kentucky

We who are Southern Baptists point with pride to what we love to call "Our Baptist Distinctives," and well we may, for our distinct emphasis upon the dogmatic teachings of the Bible and our uncompromising convictions have brought us to the place where we are today. But it would seem that in every realm of Christian service we would be wise to make doubly sure that we do not dilute our distinctives. The most casual glance at churches and institutions which are struggling to survive will generally reveal a departure from original distinctives.

The strategic importance of our Baptist colleges, in this crucial day in which we live, demands our determined devotion to provide a superior education with the added Christian distinctive. If we do not, then history will only repeat itself as we find it increasingly hard to support them, and to enlist our young people in attending them. The crying need today is for a renewed emphasis upon the word "Christian" in Christian Education. The secularized schools of today will not produce strong Christian leadership. Sixteen years ago columnist Walter Lippman made the statement, "Modern education rejects and excludes from the curriculum of education the whole religious traditions of the West." Dr. Earnest Colwell of the University of Chicago has further said, "The dominant attitude of the modern university faculty toward religion is one of indifference or carefully controlled neutrality. As a result, religion is progressively banished from all the important areas of living."

Therefore it is the concern of the Christian college to present Christian Truth in every area of life. The secular college does not profess to take responsibility for Truth. Even as Pontius Pilate years ago asked Christ, "What is truth?"—the world today is asking the same question. The Christian college of today has the responsibility of letting the world know the "Truth" is the personality of God as He becomes the center of every phase of education and knowledge.

It is impossible to teach the truth about botany and leave out God who has planned and created every flower and plant. It is impossible to teach the

truth about science and leave out the God whose scientific laws are the same the world over. It is impossible to teach the truth about history and leave out God whose Hand is manifest in all the pages of the ages. Psychology can only be taught by one who understands the nature of God as well as the nature of man. English literature is deeply interwoven with Christian thought. Even in the realm of nuclear physics it takes an understanding of God in the atom to insure men who will exercise Christian moral responsibility in the future. Christ, Who is "the Truth," is at home in all fields of education and knowledge, and all knowledge which banishes Christianity is something less than complete.

Early education in America began with the churches. There was a time when virtually all educational work of all grades was carried on under the auspices of the churches. In 1850 there were 6,095 academies in the United States with an enrolment of 263,000 pupils; and at the same time there were less than 50 tax-supported high schools in the country. Today we have just about dropped the first twelve grades in favor of tax-supported schools. The fruitage of this drift is apparent! Secularism in education was for a long time more theoretical than actual; today it has become actual as more and more Baptist students find their way onto State school campuses. But herein lies a further tragedy—even our Baptist colleges have more and more opened their facilities to the gradual infiltration of teachers whose entire educational preparation has been secular, and who have little awareness of the true religious genius of the Baptist-related college. This has gradually resulted in the natural neutralization of religious conviction and fervor on Baptist campuses. To maintain our Baptist distinctives the faculties of our schools must needs be named by devoted Christians, Baptists themselves preferably, who not only teach the truth of their subject, but "The Truth" within their subjects.

To try to "pin the blame" for the lack of Christian distinctives on many of our Baptist campuses would be a vicious circle. Many churches explain their indifference toward the college in terms

of the faults of the college; and the colleges explain their drift from the churches in terms of the failure of the churches adequately to support the colleges. There is truth from both sides, but in the words of an old saying, it would behoove the churches and the colleges to remember that "he who plays the fiddler calls the tune." If college support comes from secular sources, and not from the churches through the Cooperative Program, then the churches must see the handwriting on the wall.

The Baptist College is vital to the continuing success of the denomination; and this cannot be stressed enough by our churches! From the campuses of Baptist colleges and universities has come the most vital leadership of the Baptist world. The Baptist campus is the recruiting grounds for its dynamic preachers of the future; for foreign missionaries; and for influential Baptist lay leaders to come.

For Southern Baptists there is no substitute for a strong distinctive Baptist program! Religion, to be effective, can not be casual. Our Baptist Program can not become dynamic by intellectual tentativeness. The day is far past when our Baptist colleges can be left to stagger along with inferior standards because of the lack of prayerful and financial support from our churches. We must make our Baptist colleges academically respectable with standards equal to those of the best institutions of learning; even as the colleges present a positive Christian plus that instructs not only the mind but the heart of those who attend.

Our Baptist colleges must be spiritually effective, for the day has arrived when trustees and faculty must have a common will and purpose to serve God, and to make education serve the Kingdom of God. If our people earnestly believe that our colleges are vital to the future of the church, then they ought to know that the time has come to act!

Every indication is that this is the time to act, the time for decision! The decision will be expressed as we as Kentucky Baptists and Southern Baptists give as we have never given before through the Cooperative Program, as we undergird with deepest devotion and earnest prayer our Baptist colleges which uphold the heritage of our Baptist Christian distinctives.

►The Executive Board of the Baptist General Convention of Arizona has elected Woodrow Fuller as its executive secretary-treasurer. He has not announced his decision at this writing. At the present time he is assistant secretary to Dr. Forrest C. Feezor, executive secretary of the Baptist General Convention of Texas, Dallas. In former years he was pastor at the First Baptist Church, Fulton, Ky., and the First Baptist Church, Corbin, Ky.

# The Inspiration Of the Scriptures

By the Late J. E. SKINNER

Jesus said, "The children of this world are in their generation wiser than the children of light," and the proof of His statement is seen on every hand. They regularly check up on their business to see whether they are gaining or losing on their investments. They check up on their physical condition and have their bodies examined to see whether or not they are in perfect health. They even have the foundations of their buildings examined to make sure that destructive termites are not silently eating them away.

How amazingly different it is in the spiritual realm! Here shameful backslidings, loss of spiritual treasures in heaven, loss of spiritual health and normal development, loss of the needed support of the one foundation of faith which is the Word of God—all these and more are complacently suffered and endured without a murmur or complaint!

## The Cause

Can we trace the cause of this unhappy condition to its real source? Are there definite signs and way-marks along the trail to its destructive beginning?

Yes, there is a guiding principle that will lead us straight to the source of the trouble, if we are willing to follow it. That principle is the unquestioning acceptance of the fundamental doctrine of the Divine Inspiration of the Scriptures; that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:15-17); and that, therefore, all the original Scriptures of both the Old Testament and the New Testament are the inerrant and authoritative Word of God.

That accepted, the foundation of all spiritual faith is securely laid; that rejected, either in whole or in part, the one foundation of all spiritual faith is destroyed, and the souls of men are set adrift upon the wide seas of doubt and speculation.

Long, long ago, the inspired Psalmist cried out, "If the foundations be destroyed, what can the righteous do?" And the time is past due for the same cry to be raised today by ten thousand uncompromising voices. We have stood complacently by while unbelieving

critics have gluttonously gnawed upon this foundation of spiritual faith, and have allowed them to go unchallenged until the unbelieving world and many professing Christians have accepted their theories as facts.

And what is even more deadly to the faith of undeveloped Christians, learned leaders and teachers have thoughtlessly indulged in the use of such compromising terminology as to cast a shadow upon the whole question of Divine Inspiration—leaving the undeveloped babes in Christ in doubt of the authority of the Word of God.

If the Word of God is Divinely Inspired, it is at once its own best witness, because it is God Himself speaking, and not the words of forgetful and imperfect men. If we are ready to accept without question the testimony of the Scriptures, and are therefore ready to hear what the Scriptures say for themselves, we are also ready to inquire, "What saith the Scriptures?" and rest the case upon their testimony. But if we challenge their testimony and question the accuracy and authority with which they speak, the whole testimony of Revealed Truth is set aside, the case is left without a Divine Witness, and no further use can be made of their testimony as final authority in the realm of spiritual faith and conduct.

## The Claim to Inspiration

But do the Scriptures lay definite claim to Divine Inspiration? They do, both by direct statements, and by numerous implications—covering the whole field of the Sacred Writings, both of the Old Testament and the New. Nothing could be more definite and specific and comprehensive than the sweeping statement of II Tim. 3:16, "ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD." This statement comprehends both the Old Testament and the New, including the statement itself, and unconditionally and unreservedly affirms that all "the Sacred Writings" (v. 15) are God-Breathed, and are therefore the very "WORDS OF GOD."

A similar statement is made in I Peter 1:21, ASV, "For no prophecy ever came by the will of man: but men spake from God, being moved (Lit., borne along) by the Holy Spirit."

Thus it is declared that the prophets of God were passive agents, both in their speaking and writing for God; that they

"SPOKE FROM GOD, being borne along by the Holy Spirit." In chapter 3:2 the claim that "no prophecy ever came by the will of man" is made to apply with equal force to the writings of the New Testament, "... that ye should remember THE WORDS which were spoken before by the holy prophets, and the commandment of the Lord and Saviour THROUGH YOUR APOSTLES." Thus "NO PROPHECY EVER CAME BY THE WILL OF MAN," either in the Old Testament or the New, "but MEN SPAKE FROM GOD, being borne along by the Holy Spirit," and their very "WORDS" are to be remembered as the words of God. This is in thorough accord with the words of the Saviour (John 16:13, 14): "Howbeit when He, the Spirit of Truth, is come, He shall guide you into all the truth: for He shall not speak for Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. He shall glorify ME: for He shall take of mine, and shall declare it unto you."

The Divine Inspiration of the Scriptures of both the Old and the New Testament is likewise affirmed in I Peter 1:10-12, declaring both, alike, to be the work of the Holy Spirit, "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it (the revelation) testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preach the Gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into."

## Words Inspired

Here it is declared that the Holy Spirit revealed all the facts of the Gospel to the Old Testament prophets "beforehand," and that the New Testament prophets had proclaimed the same message of the Gospel "by the Holy Spirit sent forth from heaven"—all alike being the direct and harmonious product of Divine Inspiration by the Holy Spirit.

(Continued on Page 19)

►Max Morris, one of America's youngest evangelists, will preach in a revival meeting at the Lexington Avenue Baptist Church, Danville, Kentucky, March 4-11. He has made an extensive evangelistic tour of Europe, even preaching behind the Iron Curtain. He has held campaigns all over America. He is at present a student in the Southern Baptist Theological Seminary while carrying on a full-time evangelistic ministry.

# Baptists Not Protestants

By the Late DR. C. C. CARROLL

## First Installment

The nature of the church: Back of the question why Baptists are not Protestants lies that of the nature of the church which Christ built. It is important that we understand what is His divine pattern for the church and that we frequently bring our own churches to the test of conformity to this pattern.

The term "Protestant Church" is derived from the Reformation which bears the name of Luther. In that Reformation Christians broke away from the Catholic dogma of salvation by works, and everywhere preached the great truth of salvation by faith.

Yet different church groups organized out of the Reformation in varying degrees held on to conceptions of Roman Catholic teachings that were basically inconsistent with salvation through faith alone. Most of them, for instance, held to infant baptism and practiced for baptism the substitution of sprinkling or pouring, in principle conforming to the claimed right of substitution which had been exercised by Roman Catholics.

These bodies were and are known as "Protestant Churches," from the fact that their origin is coupled with Luther's protest against the Roman Catholic hierarchy.

On the other hand, Baptists have always from the earliest days appealed directly to the New Testament as their only authority for the form, power and purpose of church organizations.

Scriptures give the church pattern: Baptists contend that there can be no proper standard for the Bible-believer of what constitutes the church other than that set forth in Scriptures. They claim that the Scriptures themselves determine in principle the laws that govern the church of Christ throughout all ages until the Lord shall come again.

In conformity to this principle they insist that the church is not a legislative body. What it shall do and the power by which it shall live and act are truths of divine revelation. Its nature and the methods by which its life is replenished and strengthened are revealed in the Scriptures alone.

Also it has the promise that the Spirit of Christ, in response to the constant prayers of the church for guidance, will guide it and give it power and wisdom to do the work for which it was established. Thus it is an executive body, equipped and empowered by God to

carry out His will for it in its witness in the world to the Gospel of Christ.

Its adequacy for all ages: If it is said that men in the first century, however devout and wise, could not co-ordinate an institution that would be adequate and adapted to all of the changes that would ever come in the world, it is granted that this is true. But it is our claim that the Lord Jesus Christ Himself organized the church and that He



GEORGETOWN CHURCH LICENSES STUDENT TO PREACH. — Dr. Dan C. Moore (right), pastor of the Georgetown Baptist Church, congratulates Charles Persinger, a blind student now attending Georgetown College, on his being licensed to preach by the Georgetown Church.

endowed it with all of the powers it would require to accomplish its ordained work.

In Colossians 1:13-20 (Weymouth) Paul set forth our Lord's headship over the church and His authority over all created things in heaven and on earth in these words:

"It is God who has delivered us out of the dominion of darkness, and has transferred us into the Kingdom of His dearly-loved Son, in whom we have our redemption—the forgiveness of our sins. Christ is the visible representation of the invisible God, the Firstborn and Lord of all creation. For in Him was created the universe of things unseen, thrones, dominions, principedoms, powers

—all were created, and exist, through and for Him. And He is before all things, and in and through Him the universe is one harmonious whole. . . . He is the Head of the Church. He is the Beginning, the Firstborn from among the dead, in order that He Himself may in all things occupy the foremost place.

For it was the Father's gracious will that the whole of the divine perfections should dwell in Him. And God purposed through Him to reconcile the universe to Himself, making peace through His blood, which was shed upon the Cross—to reconcile to Himself through Him, I say, things on earth and things in heaven.

Gospel not bound by men: Baptists cannot accept as authoritative any centralization of power in hierarchy, arch-episcopacy, council, synod, convention. The Gospel is not bound.

No principle of interpretation that requires any post-Biblical additions to teachings in the New Testament about the church, has any weight with Baptists. Any claim of Apostolic succession that would take to itself authority to make decrees is as devoid of authority to bind Baptists in their doctrine of the church as would be the claims of a sect of the Jews that they sat in the seat of Moses.

The law of the Spirit of Life in Jesus Christ, which has set us free from the law of sin and death and from the spirit of bondage, operates to teach the children of God in the right interpretation for themselves of the Word of God.

Therefore, Baptists hold that the New Testament is the sole authority on the laws that govern the churches. It is their constitution and bill of rights, their constant court of appeal and end of all controversy.

An assembly of believers: In the search to find what the church is, what it should know and do, and how it is to accomplish its mission, we first discover that it is an assembly of believers associated with Jesus Christ and spoken of as His body and bride.

The assembly is so related to the Holy Spirit as to be called His tabernacle, and so related to God the Father as to be called the house of God.

The New Testament church was composed of members who had received the glad tidings of the Lamb of God who taketh away the sins of the world, and who had made confession of their sins in repentance toward God, and of their faith in Jesus Christ as their Saviour, and were baptized.

It is with definiteness that leaves no room for argument taught that the preaching of the glad tidings and the initiation of the ordinance of baptism were established at the hands of John the Baptist, nor is there any doubt that God had given John his authority to preach and to baptize.

(Continued on Page 10)

March 1, 1956

WESTERN RECORDER

# The Privilege of Public Worship

By JOHN R. SAMPEY, JR.  
Furman University, Greenville, S. C.

It is one of the weaknesses of human nature that we have to lose our privileges in order to appreciate them fully. There were months during World War II when I was unable to attend public worship, due to the exigencies of the service, and to the fact that the bases of our wing of the Air Transport Command extended thousands of miles across Africa and Arabia to India, with another line running north through the Middle East to the Russian border. The few chaplains assigned to the command flew almost as much as the pilots, but they found it physically impossible to hold services at the many bases with any regularity.

After the war there came a period of more than four years when a serious illness kept me from public worship. Again I had much time to meditate upon how much I missed the services of my church. Radio and TV have done much for shut-ins, but neither can bring the joy of the worship services of one's church.

From these two hard experiences there has crystallized in my mind five privileges of public worship. We can do little more than name them.

**CHRISTIAN FELLOWSHIP.** The fellowship of kindred minds is to me the most precious privilege of public worship. In three decades of teaching and research I have had rare fellowship with many noble men and women devoted to academic and scientific truth, but in no group do I feel the oneness of mind and spirit that comes in the worship services of my own church. I can explain it only by saying that somehow the Mind of Christ draws together those who meet in his name Sunday after Sunday into a fellowship that is richer and more meaningful than that I have found anywhere. The Apostle John expresses the truth in the words: "Hereby we know that we have passed from death into life, because we love the brethren."

**PRAYSE.** Christianity is a religion of joy. To have the truth of this statement appreciated one has to see at close range the terror and torture which is always associated with the heathen religions of a continent like Africa.

How precious are the old hymns of our faith. Giving attention to the noble sentiments they express, as well as to the devout music in which they are clothed, never fails to lead me into the spirit of worship.

**PRAYER.** It has long been my con-

vicition that more is accomplished for the Kingdom through the church at prayer than through any other means. Jesus reminds us that God is a Spirit and that they who worship him must worship in spirit and in truth. Prayer wheels and prayer beads can have no place in such worship. But who can measure the power of a humble, earnest group united in presenting the deep longings of their souls? I have witnessed more answers from united prayer than from all my petitions made in private. How precious are the moments of public prayer.

**PREACHING.** We Baptists magnify the ministry of preaching. One of my chaplain friends in Africa was a high-churchman who leaned heavily on the elaborate ritual of his church. One day

he remarked that Baptist chaplains had too strikes against them when they started to preach, because of the informality of the services. My reply was that this was the very reason why Baptist chaplains outpreached all others in the heart of their services. May it ever be so! Daily contacts with the world, whether in the armed forces or out, fill our lives with so much that is putrid that we need the exposition and exhortation of the Scriptures to cleanse our minds and hearts.

**DEDICATION.** Dedication is the final privilege of worship. We Baptists consider an offering as an essential part of every worship service. But dedication goes beyond our material possessions. It calls for a reconsecration of ourselves and all we are to the service of our Lord and Saviour. Such dedication is the crowning act of public worship, though it be made in utmost secrecy between the worshipper and his Creator.

In this day when millions in Europe and Asia are denied the freedoms of religion may we in America appreciate anew the blessed privilege of public worship.

## Southern Baptist Pastors' Conference

Kansas City, Missouri, May 28-29, 1956

### Monday Evening, May 28

7:00	Praise His Name—Gale Dunn, Texas; Prayer	Clifton C. Thomas, Md.
7:20	"Greetings and Salutations"	Conrad R. Willard, Mo.
7:20	"Thanks a Million"	Glen Braswell, Mont.
7:25	"This Is It!"	Sterling L. Price, Texas
7:30	Art Talk	Jack Hamm, Texas
7:40	"The Place of the Pulpit in Evangelism"	John Edmund Haggai, Ky.
8:05	"The Christ We Preach"	J. D. Carroll, Ark.
8:30	"A Study in Elbows and Fingertips"	Clarence W. Cranford, D.C.
9:00	"The Chemistry of the Cross"	Angel Martinez, Ark.

### Tuesday Morning, May 29

9:30	Praise His Name; Prayer	B. L. Bridges, Ark.
9:45	Art Talk	Jack Hamm, Texas
9:55	"The Offense of the Cross"	Jack K. Maben, Ariz.
10:25	"Are You a Blunt Ax?"	G. Avery Lee, La.
10:45	"My God Is Able"	W. D. Morris, N. C.
11:20	"Ye Must Be Born Again"	W. Marshall Craig, Texas

### Tuesday Afternoon, May 29

2:00	Praise His Name; Prayer	R. E. Millam, Oregon
2:15	Art Talk	Jack Hamm, Texas
2:25	"Human Standards or Divine Objectives"	John M. McBain, Kansas
2:35	"God, Man, and the Atom"	George K. Schweitzer, Tenn.
3:25	"The Fellowship of Kindred Minds"	Theodore F. Adams, Va.

### Tuesday Evening, May 29

7:00	Praise His Name; Prayer	M. Chandler Stith, D. C.
7:10	"Y'all Come"	Noel M. Taylor, Ill.
7:15	Art Talk	Jack Hamm, Texas
7:25	"Spiritual Values and Pastoral Counseling"	R. Lofton Hudson, Mo.
7:50	Election of Officers and Miscellaneous Business	
8:00	"Christian Education Is Missions"	Thomas H. Taylor, Texas
8:35	"Bothered by Brevities But Inspired by Immortalities"	Robert Greene Lee, Tenn.

Eight

March 1, 1956

# How to Reach John Q. Pagan

By JESS MOODY

It is every historian's maxim that the Christian movement has always been most effective when the Church was under the Cross, when little groups of artless, unsophisticated believers were faced with the persecutor's leer.

But what persecution could never accomplish in the Christian Forward March, a yet more subtle attack has most always been able to partially cripple. This serpent has a two-pronged fang, gradual heresy and explosive schism. Heresy is perversion of generally held doctrine. Schism is a breach of mutual agreement among the fellowship of believers.

The history of Christianity abounds with illustrations of both heresies and schisms. Yet it seems the Holy Spirit miraculously provides some champion of truth to raise the standard against the powers of darkness. Origen rose up to answer Celsus' casual cynicism; Luther plunged the dagger into the bloodless heart of ecclesiastical despotism; and Wesley rebutted the meticulous calculations of the Age of Reason.

There is need today for an answer to two of the most dangerous problems that ever faced any era of time. They are so insidious that we are almost drowning in their backwash.

The first is the never audibly stated yet always subconsciously felt idea that there is a difference between the clergy and the laity.

The second is the more tragic fact that, to whole stratas of society, the gospel has ceased to be news.

It is not the purpose here to analyze these two problems, but rather to show the practical result of them. Let it be summed up in the thinking of John Q. Pagan.

He has learned that, generally speaking, the layman is expected to sit in the grandstand to cheer the preacher on to even greater heights of glory afield. This makes going to church about as tantalizing as a very cold mashed potato sandwich. Let's face it. John Q. doesn't come to church because he doesn't want to.

Oh, perhaps he decides he will attend a revival campaign one night if the stadium is packed; and he can sit in the upper section, so high up his nose bleeds, where he can barely see the evangelist—and what is more important, where the evangelist cannot possibly see him.

And when J. Q. once crashes the gate, those of us who want to attach an op-

timistic note to every hopeful sign become downright frothy, shouting, "Revelation has come to America!"

But it hasn't . . . not yet.

. . . Not until becoming a Christian involves a critical decision rather than a smiling, gum chewing, card signing.

. . . Not until emotion and ethics learn to walk hand in hand.

. . . Not until the home ceases to be a garage where one parks his carcass overnight.

. . . Not until rest ceases to be a means of storing up rambunctiousness for future planned hellishness.

. . . Not until divorce ceases to be an occasion for theological hair splitting rather than an opportunity for evangelical witness.

. . . Not until John Q. sits up and is allowed to get in the game!

It seems that one of our great mis-

takes has been that we have thought we could convict men by outglamorizing the world.

But Sister Jane Russell taught us better than that.

"God is a living doll!" . . . "Do Lord, O Do Remember Me" (as if He could ever forget) . . . "Have You Talked to the Man Upstairs?" God has become the old decrepit in the upstairs apartment who is just dying for one of his children to pay Him a brief call!

This hodge-podge of sounds would most likely make our ancestors a little ill. All of it has made us look pretty silly. Frankly there seems to be little of the apostolic pioneer church in it.

When will we learn that the devil can run a mile while the church is putting on its shoes? To the blasé, pseudo-sophisticated world, we must sound very much like an Edison talking machine playing Uncle Joss records.

The point is that John Q. Pagan doesn't "dig" what we are trying to give out. And he won't until our weapons become spiritual rather than carnal. We will win when we give the battle over to the Lord.

Not. "Now, Lord, here are our plans . . . if you will just sign here . . ." But rather, "Here am I, Lord, send me."

## Versailles Church Honors Pastor John Kruschwitz

VERSAILLES, Ky. — The Versailles Baptist Church, this city, recently celebrated in an appropriate manner the first anniversary of their pastor, Rev. John Kruschwitz.

Pastor Kruschwitz came to the local church after a highly successful pastorate with the Sand Springs Baptist Church near Lawrenceburg — one of the largest rural churches in Kentucky. During his pastorate there the membership grew continually and all departments of the work expanded.

His first year in Versailles has been marked by phenomenal growth in membership and every department of the church life had been enlarged and strengthened. Pastor Kruschwitz is not only firmly established in the affections of his own people but in the hearts of all the citizens of this city. Though he has wrought magnificently with people of all ages, he has been particularly successful in directing the life and interests of young people, and this has the more endeared him to the hearts of the older members of his congregation. He has

looked well not only to present needs but toward future expansion and growth.

Pastor Kruschwitz is an A.B. graduate of Taylor University, Indiana, and received the B.D. degree from Southern Baptist Theological Seminary, Louisville, in 1948. He served in the U.S. Navy during part of World War II. He was ordained by St. Matthews Baptist Church, Louisville, in 1945. He was married in 1944 to Miss Betty Jean Weed and they have two lovely daughters, Karen Lee and Sara Lynn.

The local church and the citizens of Versailles are grateful for his coming among them and wish for him many more years of pastoral service in their midst. Mrs. Kruschwitz has also had a vital part in the unusual growth which has attended Pastor Kruschwitz's ministry.

On the occasion of the anniversary of their coming to the Versailles church, the membership dedicated the church bulletin in their honor and also sent them four dozen red roses. Mrs. Kruschwitz and the girls were also presented with red roses corsages and the pastor was given a boutonniere.

► There were 1,068 in Sunday school at the Second Baptist Church, Hopkinsville, on the tenth anniversary of Pastor J. H. Maddox.



John Kruschwitz

WESTERN RECORDER

Nine

# Baptists Not Protestants

(Continued from Page 7)

It is taught that he was set apart for his work from his mother's womb. His forerunner work had been foretold in Old Testament prophecy, which presented Him as a herald of God's new dispensation of grace in the redemption of lost men.

From John until the consummation of all things in Christ the administration of God's grace is declared to be in the hands of the King to whom and through whom and for whom the church assembly is the authorized witness to mankind from the time of its endowment by the Holy Spirit. This new dispensation was to fulfill the old through the coming of the prophecy-announced King according to God's unchanged plans.

**Christ placed baptism in the church:** The fact that Jesus was baptized by John separates baptism from the actual sacrifice of the Lamb, and leaves it forever as an ordinance to picture the likeness of His death and burial, and of His resurrection.

Later, as the head of the church assembly of baptized witnesses, Jesus expressed His sovereignty over the act and its perpetuation, but did not Himself baptize the disciples resulting from His preaching.

That the authority to perpetuate the act was His alone is made clear in the fact that John never sought to organize his disciples into any kind of organization, nor did he authorize any of them to baptize others. To the contrary, John pointed his disciples to Jesus as the person in whom they had been planted and to whom they had been joined in the likeness of His death and the promise of His resurrection.

Jesus committed the stewardship of baptism to the church assembly and authorized and directed its perpetual observance. This He did in the Great Commission to His assembly.

The authority for the act, therefore, inheres in the stewardship of the church and its perpetual observance is guaranteed in the perpetuity of the church—which in turn is guaranteed to His disciples in the promise of the ever-living and ever-reigning Christ.

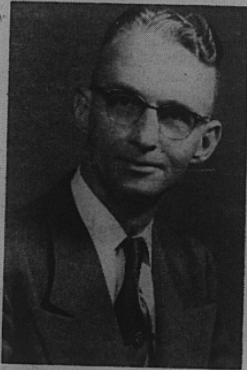
**John's disciples built into the church:** It is the writer's purpose to show that the Lord Jesus called out the baptized disciples of John and built them into an assembly upon the sole foundation rock of His being the Christ, the Son of the living God.

At Caesarea-Philippi He explained to His disciples what was the foundation basis of edification of the church. It

was himself, and the God-impacted power given to men to receive Him.

Vast credulity is required to enable one to imagine that the Lord Jesus turned away from explaining this one and sufficient foundation, that He might follow a tangent of explanation about

## Princeton's Northside Pastor I. L. Parrett Goes to Providence



Irvine L. Parrett

PRINCETON, Ky. — Irvine L. Parrett, pastor of the Northside Baptist Church here, has accepted the call of the Victory Baptist Church, Providence, Kentucky, and will assume his duties there March 1. He has served as pastor of the Northside Church since January 8, 1950—three months after its organization. During his six years' pastorate 398 members have been received, 202 of whom were baptized and 198 came by letter. The church has completed two building programs at a cost of \$43,000. A mission was started in May, 1954, and will be organized into a church February 26, with 44 members. The Sunday school enrollment at the mission is 80, and is being directed by Gorman Mitchell, associational Sunday school superintendent. A pastor's home was purchased in January, 1954, at a cost of \$10,000. The total membership of the church is 385. The Sunday school enrollment is 416 and the average attendance last year was 226. The Western Recorder has been in the budget since the organization of the church.

Peter that would in effect leave out the foundation. That is to say, it would require that one of the living stones to be built upon this foundation (Peter) should himself become that foundation and able to bear the whole superstructure.

Peter himself had no such illusion concerning the matter, nor did any of the other Apostles or disciples. Neither did Paul, the Apostle born out of due season, but personally indoctrinated by the Lord Himself. For Paul wrote of the Lord Jesus as the foundation of the church and explained the relationship of the Apostles to that foundation. Paul was in thorough accord with Peter's testimony in doing this.

Only the Anointed One, the Christ, could be the Head of the Church, and the Rock upon which the Church is built. John the baptizer saw the anointing of the Christ, saw the Lord coming up out of the water, and the Holy Spirit descending upon Him as a dove, and he heard the confirmation of His anointing in the words of the Father, "This is my beloved Son in whom I am well pleased."

(To Be Continued)

►The Shawnee Baptist Church, Louisville, ordained Lowell V. Cantrall to the Gospel ministry February 12, 1956. Brother Cantrall is known throughout the state as a worker for the Kentucky Temperance League for approximately two years. Recently he has been called to be pastor of the Wolf Creek Baptist Church in the Salem Association. Already the church is experiencing rapid growth under his ministry.



Showing the Construction

**STRONG CONSTRUCTION** is one reason why our Church Furniture is growing in popularity. Made by preacher students, our furniture costs considerably less than other comparable lines.

Write for our free catalog and price list now!



March 1, 1956

# Billy Graham Meets Both Violence and Acceptance Among India's Millions

WASHINGTON, D.C. — SPECIAL — At this writing final reports on the tour which Evangelist Billy Graham is making of six cities in India are not available. However, the following report has been compiled from cabled information received in the Washington, D.C. Press office.

Flying 8,000 miles from New York to Bombay, Billy Graham was welcomed by a group of Christians who had fervently prayed and worked for his coming with the message of Christ. However, almost simultaneous with his arrival mob violence broke out in Bombay through internal political trouble. The days to follow were described as the blackest days in the history of ancient Bombay.

Subsequently, the Bombay meetings long planned for had to be cancelled due to the rioting and the excessive unrest which inflamed the people. Visiting troubled areas of Bombay, Mr. Graham was appalled with the great physical and spiritual poverty he saw there, and urged Christians around the world to pray for this needy land with its 400 million people.

Although the riot situation in Bombay had forced cancellation of the large public meetings, the cause of Christ in that vital area was not without honor. Christians were united as never before and a Ministers' meeting held early one morning in a great assembly hall was jammed to capacity despite the tremendous difficulties the men faced in getting there through troubled zones. Although the meeting was of a closed nature, hundreds forced their way in from the streets to listen to the American evangelist encourage the ministers and missionaries to carry on for Christ.

Commenting on this visit of Billy Graham to Bombay, a former Cabinet Member said: "The visit of this American evangelist is the greatest contribution I have known toward American friendship."

Interest was also evidenced by these in other walks of life of the City of Bombay. At a press conference held also behind closed doors, much interest was evidenced by forty press representatives—not only for news stories but for personal help—as the discussion turned into a theological conference.

The evangelist was strongly urged to return to Bombay for the large meetings after the rioting had ceased. However, a very full schedule makes that virtually impossible at this time.

Moving away from Bombay to less troubled areas to the South of India, the Graham team arrived in Madras

where preparations for the meetings had banded the Christians together as never before. Reports of 24-hour prayer chains for God's blessing on the ministry of His word in this vital, throbbing land were followed by similarly inspiring accounts of people who walked as many as 400 miles to attend the meetings in Madras. People poured into the city, taxing its accommodations to the utmost. When all public places for housing had been utilized, people began going from house to house, in the tradition of the Acts of the Apostles, seeking shelter. Still hundreds had to sleep in the streets—small discomfort evidently to them for the eagerly sought spiritual help.

In Madras morning and evening meetings were scheduled. At dawn of the first day more than 5,000 were on hand seeking admittance. At the first evening meeting more than 30,000 were turned away. Thousands had camped all day at the meeting site, such was their eagerness to hear the message which was translated by two interpreters instead of the usual one. The two dialects used in these translations were the Telugu and Tamil.

Assisting in the Madras meetings were two choirs of 300 voices each—one singing in English and one in the Indian dialect. An Indian band played also,

giving a touch of the mystical Orient to the meetings over which such a quietness prevailed that it was in the words of one writer "almost unreal."

As the evangelist spoke to these thousands about "a man by the name of Jesus Christ" it was quickly evident that scores had never heard of Him before and to countless others Christ was just one of thousands of other gods. They listened intently as in their own language through the interpreter they heard Mr. Graham declare that Jesus said: I am the way, the truth and the life. No man cometh unto the Father but by Me."

At these meetings Billy Graham gave the invitation to accept Christ as he has done to millions around the world, and as it has been elsewhere the response was immediate and electric. Standing before the improvised platform to make public avowal to follow Jesus Christ were "holy" men whose foreheads bore the mark of what they once were; high and low caste standing as one before the cross of Christ; little children, thin and pitiful in their lack of proper food—a picture of the East reaching out eager hands to embrace Jesus Christ.

(Continued on Page 22)

►The High Street Baptist Church, Somerset, has a new carpet and a new piano for its auditorium. Also new cup holders have been placed on the pews for use when the Lord's supper is being observed. R. A. Hill is pastor there.



**BRACKEN ASSOCIATIONAL GA-YWA BANQUET.** — The Carlisle Baptist Church was hostess to a Bracken Associational Girl's Auxiliary and Young Woman's Auxiliary banquet recently. The harvest scene was carried out in the decorations showing fruits and vegetables gathered and the harvest moon was shining. Mrs. E. C. Brewer, Morehead, spoke on "Thanks for the Harvest." Mrs. Eugene Neal, Carlisle, gave the "Welcome in Harvest Time," and Miss Mary Pat Kent, Louisville, spoke on "Reaping the Harvest." Miss Ernestine Eads concluded with "Harvesters All."

WESTERN RECORDER

Eleven

## Foreign Mission Board Reports to the People

By MISS IONE GRAY, Richmond, Va.

### Dr. Cauthen Explains Tax-Exemption Status

At the February meeting of the Southern Baptist Foreign Mission Board, Dr. Baker James Cauthen, executive secretary, commented on the recent favorable ruling from Richmond city officials relative to the question of real-estate taxes on the headquarters building:

"Under Section 183 of the Virginia Constitution, there are two paragraphs dealing with property exempt from taxation that have special significance in our case. The first defines tax-exempt property as being that of churches or religious bodies used 'wholly and exclusively for religious worship.'

"The second paragraph defines tax-exempt property as being 'real estate belonging to actually and exclusively occupied and used by, and personal property including endowment funds belonging to Young Men's Christian Associations and other similar religious associations . . . conducted not for profit but exclusively as charities.'

"The ruling received from the city government indicated that officials have interpreted the headquarters building of the Foreign Mission Board to be tax exempt under the second paragraph on the basis that the Board is 'sufficiently similar to a Young Men's Christian Association' to put it within the tax-exemption provision of Section 183 of the State Constitution.

"While we would have been much better pleased to have been held tax exempt under the first paragraph defining tax-exempt property as being that of churches or religious bodies used wholly and exclusively for religious worship, we are gratified that the city officials were able to interpret our status under the second paragraph as being tax exempt."

Dr. Cauthen called attention to the fact that legislation is being introduced in the current session of the General Assembly of Virginia whereby tax-exempt status would be given to property owned by "religious mission boards and associations or by a church, religious association or denomination or its trustees, duly designated bishop, minister or other ecclesiastical officer and used or operated exclusively for religious, denominational, or charitable purposes, and not for profit."

Dr. Cauthen said, "In case this legislation is passed it would place the tax-exempt status of the Foreign Mission Board on a firmer basis and with a more accurate definition of the Board's nature."

### Ajloun Work Continues

Dr. Cauthen reported that damage to Jordan Mission property from rioting which occurred at Ajloun in January is estimated to be somewhere between \$25,000 and \$50,000. The rioting was occasioned by the political tension in the Near East, growing out of the Bagdad Pact, which took an anti-American slant in Jordan. Dr. Cauthen explained, "It was not an anti-missionary or anti-Christian uprising, though any kind of rioting in that part of the world will include some religious fanaticism."

Rioters who attacked Mission property were from about eight villages. Greatest damage was done to the Baptist school building, the home of the business manager of the hospital, and the building which houses the clinic, pharmacy, and laboratory.

The work of the hospital is going on, and the missionaries remained at their posts of service. Reports indicate that conditions have improved somewhat since the rioting occurred and there has been no further disturbance.

### Orient Secretary Asks Young Pastors To Face Mission Task



J. Winston Crowley

The February report of Orient Secretary J. Winston Crowley was devoted to the need for more new missionaries during 1956. "With seven of our nine Orient Missions still only a few years' old, advance and consolidation depend on adequate personnel," Dr. Crowley

said. "Furthermore, the decision to enter Pakistan, a new land of 80,000,000 people, cannot be carried out without recruits for the task.

"Most serious of all is the knowledge that we live in an age of crisis for Asia, when doors are open to us, hearts are responsive, the destinies of peoples and of nations are being determined—and the messengers of the cross are too few."

Dr. Crowley made an urgent plea for volunteers who are available now. This means that volunteers must come from among those men and women whose training has already been completed and who are now active in the pastorate or in other types of Christian service.

"Several fields of the Orient have

been calling for experienced student or youth workers and for men to do publication and promotion work (similar to that done by Southwide Sunday school and Training Union workers in the homeland)," Dr. Crowley explained. "Medical personnel of all kinds is urgently needed. We have one call each for specialists in agriculture, mechanics, handicrafts, and kindergarten work.

"Surprisingly, the chief shortage in Orient appointment possibilities for 1956 is for general evangelistic workers. . . . There are probably more than 5,000 Southern Baptist ministers who have completed seminary training and are in active service, yet are not too old to be considered for missionary appointment. Literally hundreds of that number would meet all the physical and other qualifications for missionary service. Many perhaps have never faced the question of God's will in the light of Asia's overwhelming challenge.

"If this immediate need for evangelistic missionaries for the Orient can become a matter of concern and prayer to those thousands of young ministers, surely within just a few weeks a score and more will feel God's urging in their hearts and offer themselves for appointment during this year of advance."

### "Thorough-Going Concern For Religion" Reported

MOBILE, Ala. — (BP) — In contrast to a "curiosity" in religion around 1925, "there is a thorough-going concern for religion and theology today," a Baptist seminary professor declared here.

C. Penrose St. Amant, professor of church history at New Orleans Baptist Seminary, described the change to editors of Baptist periodicals here for the annual mid-winter meeting of the Southern Baptist Press Association.

"People don't want social security today so much as they want cosmic security," St. Amant said. "We are no longer in a technological age; we are now afraid of our technology. This is a theological age."

St. Amant reported that during the period since 1925, secular schemes for redemption of man have failed. "Man has lost his way," he said, and discovered that his Utopian plans didn't work.

He also reviewed for the editors current major theological emphases.

### WESTERN RECORDER SUBSCRIPTION RATES

Church Budget Accounts— (every active family) . . . . .	\$1.44
Clubs— (10 or more in group) . . . . .	\$1.80
Individual Subscription . . . . .	\$2.25
Payable In Advance	

## CHILDREN'S PAGE

### Jolly Mr. Winters

By GLADYS CLEONE CARPENTER

The weather was cold, so Mr. Winters hadn't melted one bit. Mr. Winters was the big fat snow man. He stood in the yard where Tommy and Sharon lived.

Bill and Beth, their next door neighbors, had helped them make the snow man.

Now the four children were together. "I wish we could stay up tonight," said Bill. "It's New Year's. Mother and Dad and Sister will have a party."

"Yes, our mother and father and Big Brother are going to their party," said Sharon.

"Oh, I don't care," said Beth. "Let's have fun now. Let's fix up Mr. Winters."

Mr. Winters did look a bit shabby. He had looked all right for Christmas, but now his trimmings were faded and torn.

"What can we do to make Mr. Winters look like New Year's?" asked Bill.

"We could make him a new hatband," said Sharon. "And put the date on it."

The snow man had a tall, black hat. They made a white band for it. On the front of the band, they put the figures 1956.

Then the children got some bright colored paper. On it they wrote "Happy New Year." This they put across the snow man's chest.

"What else can we do to make him look like New Year's?" Beth asked.

"Bells are for New Year's," said Tommy.

"Yes, they ring while we're asleep, and everyone's having fun but us. This snow man is our kind of fun."

They decided to shape a hand bell from snow. And put the bell in the snow man's hand.

There! He's all ready to start the New Year," said Beth.

Mr. Winters looked very fine, and he also looked very pleased. The children had made his mouth turn up at the corners as if he were smiling.

"Now let's go over to our house, and write what we'll try to do next year," said Beth.

Inside the house Sharon wrote down what each one decided to do. The list was like this:

- In 1956 I will try to:
1. Smile like Mr. Winters—Sharon.
  2. Be patient like the snow man—Beth.

3. Be friendly—Tommy.

4. Not beg to stay up late—Bill.

Suddenly Sharon exclaimed, "Listen!" Now they could hear a bell ringing.

Sharon ran to the window and looked out. There was a big hedge between the houses so she couldn't see anything.

"It sounds as if the snow man is ringing his bell!" said Tommy.

But the bell kept right on ringing merrily.

"Let's go see!" said Bill.

They put on their wraps, and away they went! Soon they reached the snow man.

"Look!" exclaimed Tommy.

For there in the snow man's right hand was a real bell—a metal bell.

"Someone has put the snow bell we made in Mr. Winters' left hand, and this bell in his right hand," said Bill.

Sharon noticed that someone had shaped a pocket on the snow man's chest. And in this snow pocket was a note. She took it out and read it to the others. It said:

"Dear Friends:

"Thank you for making me look so nice. I'm always the best dressed snow man in town.

"I want to repay you, so look under my hat. 'Happy New Year!' Mr. Winters."

"Oh, let's see what's under the hat!" cried Beth.

Tommy was the tallest, so he was the one to look. He took off the snow man's hat, and felt on top of his head.

Someone had hollowed out some of the snow at the top of the snow man's head and had fitted in a sack. Tommy took out the sack.

The others crowded around as he opened it. They wanted to see what was in it.

The sack was filled with little cookies. They were bell-shaped, and were in several different colors. What fun!

"Who did all these things?" asked Bill.

"I'll go see!" said Sharon, and she rushed into the house.

"There's no one at home!" she said when she came back.

The four children never found out who left the cookies and the bell. They asked their parents and their older sis-

ter and brother, when they got back home, but they wouldn't tell.

So it was fun to make believe to pretend that the snowman rang the bell, wrote the note, and put the cookies in his hat, all by himself.

Good old Mr. Winters!

(Copyrighted material used by permission.)

### Winter Homes

By Gladys Cleone Carpenter

God has given many of his creatures the wisdom to find snug sleeping quarters for the winter.

When snow comes the bear is sound asleep in a hollow tree, in a den which he has dug, or in a cave.

The chipmunk especially likes a den among the rocks, although he'll have a nest under logs, in a stump, or at the base of a tree. He sometimes comes forth for a short time during mild weather.

The groundhog is the soundest sleeper of all. His burrow is usually in the side of a hill or hillock.

Porcupines and skunks stay closely in their burrows except in very mild weather.

The mourning cloak butterfly sleeps under a piece of bark on a tree trunk.

Among the pond creatures seldom seen in winter are the beaver and the muskrat. Their snug homes have underground passageways.

The toad and the mud turtle sleep in underground burrows.

It seems wonderful that creatures are so endowed that they know how to cope with their winter needs. Wisdom, of course, is very important as we know from learning that Solomon asked for it above all other things. It is wise for us, too, to pray for wisdom. God has promised: "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and unbrideth not; and it shall be given him." (James 1:5).

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

1848 - 1956

**L. D. Pearson & Son**

FUNERAL DIRECTORS

1310 S. 3rd St. ME. 4-3628  
149 Breckenridge Lane NW. 6-0340  
or Call TW. 670340  
Louisville, Ky.

MEMBER

National Fraternal Association

BY INVITATION

## Baptist Training Union Department

JAMES H. WHALEY  
State Secretary

### Having a Study Course?

If your church is observing Magnify Church Membership Week, don't forget to mail in the request for study course awards. If you need any forms please order them from the Baptist Building, 127 E. Broadway, Louisville, Kentucky—Attention: Training Union Department.

### Regional Convention Poster

The Regional Convention Poster has been mailed to every director on the files of the State Training Union Department. If you as director have not received your poster, please let us know your name, address, and of what church you are director.

### Ten Years of Bible Reading

Congratulations to Mr. and Mrs. Thomas B. Shultz of 2809 Grand Ave., Louisville, Kentucky. These two fine members of Parkland Baptist Church have read their Training Union Daily Bible Readings each day for the past ten years. They have already received much as a result of these readings but all of us join in extending them our congratulations.

### State Training Union Convention

April 13-14 which is Friday and Saturday is the date for the State Training Union Convention this year. It is during the K. E. A. holidays so we hope each one of you will plan to be present. The convention will be held at Ninth and O Baptist Church, Louisville, Ken-

tucky. Articles will appear on this page in the Western Recorder at various times giving the details of the convention.

### Two Associations Review Associational Handbook

McCreary Association—met Tuesday, February 14, to review the *Associational Officers Training Union Handbook*. Definite plans for the associational program for the coming year were made. It is hoped before very long that this association will be standard.

Ohio River—The associational officers of Ohio River met January 31 to study the *Associational Officers Training Union Handbook*. A large percentage of the officers were present. The association is to be congratulated on its selection of officers. We are looking forward to receiving some excellent reports on Training Union work in Ohio River.

### T. H. Shelton Reviews "My Church and I," Written By Charis Knapp Johnson



Thomas H. Shelton

Rev. Thomas H. Shelton, pastor of Latonia Baptist Church, Covington, Kentucky, gives this review of Charis Knapp Johnson's "My Church and I."

"My Church and I" is written in story form especially attractive to Juniors. It deals adequately for Juniors with such subjects as worship, church history, missions, stewardship, church organization, and church, home, and life relationships.

"Reading this book has given me the idea that in addition to having it taught to Juniors in Training Union I should see that each child joining our church is given a personal copy and encouraged by me to study it."

## COUNSELOR'S CORNER



By  
DR. R. LOFTON HUDSON

### Actor Ambition

**Question:** I am a boy of twenty and hope someday to be an actor in the movies or on television. I truly feel that this is my talent and I believe that God sent me for this purpose in life.

**My mother** tells me that I should not think of things like being a movie star. I am a Christian and am wondering if I am sinning or being worldly minded by dreaming of this.

**Answer:** I don't know much about movie or television stars but they tell me that it is a pretty strenuous life and very hard on a person's religion and morals. You certainly cannot afford to sell your soul, compromise, in order to be successful. Unless you are a rather strong Christian, you had better think of something less taxing.

Personally, I should like to see some fine Christian young men in Hollywood. The one-wife and loyal-to-Christ type. I hear that they are needed. We certainly need some top actors and actresses in religious films.

I'm sure your mother means well, but she doesn't know some of the fine Christian artists that I could name.

It's your life, boy. God gave it to you and He is the one to tell you what to do with it. When the last whistle blows, you will have to answer to Christ. If God were to lead my child to be a movie or television artist and she were to do so without violating her Christian ideals, I should be proud of her.

(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

ME1rose 6-3646 ME1rose 6-3647

1330 South Third Street

Louisville, Kentucky

March 1, 1956

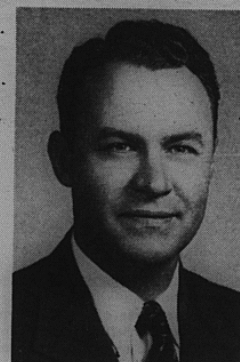
## WOMAN'S MISSIONARY UNION

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

### WMU State Meeting, First Church, Ashland, April 3-5



Mrs. Tucker N. Callaway  
Missionary to Japan



Dr. Elmer S. West, Jr.  
Personnel Secretary  
Foreign Mission Board

### Guest Speakers

Mrs. Tucker N. Callaway, missionary to Japan, will be one of the guest speakers for our State Meeting. Mrs. Callaway is a Tennessean by birth but her father, the late Dr. C. F. Clark, was at one time pastor of the First Church, Covington, Kentucky. Her brother, Dr. C. F. Clark, Jr., is a missionary doctor in Japan. Mrs. Callaway is an excellent speaker and you will not want to miss hearing her at the evening session on Wednesday. She will also speak at the BWC Banquet to be held on Wednesday evening. (Don't fail to notice that the BWC Banquet has been changed from Tuesday evening, when it is usually held, to Wednesday evening. See additional announcement on this page.)

Another guest speaker will be Dr. Elmer S. West, Jr., Personnel Secretary of the Foreign Mission Board. Dr. West is a Kentuckian, a native of Mays Lick and a graduate of Cumberland College before pursuing further studies. He will bring the climax message on Thursday morning. He will also speak at the Youth Breakfast.

### Banquet Reservations

The BWC Banquet will be held at the Henry Clay Hotel, Ashland on Wednesday at 5:45 p.m. (Be sure to note change from Tuesday to Wednesday.)

A beautiful Japanese banquet is planned. Price of tickets \$2.20 (including tip). Please send money with your reservation to Mrs. Arthur J. Points, 801 Highland Avenue, Ashland. Reservations must be made by March 26.

### Room Reservations

On this page for February 16, we gave the name of the chairman of room reservations in homes (\$2.00, bed and breakfast), and a list of hotels and motels with rates. Reservations for rooms in homes must be in, by March 26, to Mrs. John T. Hereford, 3116 Thirteenth St., Ashland. For hotel reservations write the hotel of your choice at once.

Please note also—parking facilities will be limited in Ashland since the church is located downtown. Please arrange to fill your car and take as few cars as possible. When you write for room reservations in homes please let Mrs. Hereford know the time of your arrival and whether you will be coming by car, bus or train.

### YOUTH CORNER

#### DEAR LOVERS OF YOUTH:

You are perhaps wondering what is ahead for you at the State W.M.U. Meeting in Ashland, April 3-5. I do hope you're wondering, and that you're already making plans to be there!

In one-two-three order, here it is:  
(1) Tuesday, April 3 — 2:00-4:00 (Eastern Standard Time).

Conference for all who work with YOUTH in the local church, the association, the region, the state. Come to the auditorium of First Baptist Church.

(2) Wednesday, April 4 at three different periods during the day:  
Presentation of Sunbeam Work, Girls' Auxiliary and Y.W.A.

(3) Thursday, April 5—7:15 A.M. at the Henry Clay Hotel.

Breakfast for all counselors, directors, leaders, chairmen who work with the young people. The loving cup, banner and pennants will be presented at the breakfast hour. Guest speaker will be: DR. ELMER S. WEST, JR., Personnel Secretary for the Foreign Mission Board, Richmond, Virginia!

Cost of tickets ..... \$1.25  
Send reservations and money to: Mrs. Paul Woods, 2600 Blackburn Avenue, Ashland, Kentucky.  
Reservation deadline—March 26, 1956 (Monday).

Make your reservation NOW; pick up your ticket at First Baptist Church when you register.

See you in Ashland

### "Lord, Teach Us To Pray"

Last year 58% of the youth organizations in Kentucky observed the Week of Prayer program for Home Missions. Observe it this March 5-9!



### Pondering . . .

Ever since word was received here of the change in YWA Conference at

Ridgecrest this summer, we have heard a great deal about sending out feelers! Now the idea as I get it, is to hear from you Y. W. A. as over the state, IMMEDIATELY, about the following. (You are not committing yourself, but you are expressing your feelings.) Get your W. M. S. President and Associational Superintendent and YOUTH Leaders to respond also!

If we should charter a bus to GLORIETA, NEW MEXICO, for the Y. W. A. Conference there, August 16-22, would you consider going? The possible plans might be something like this:

1. Leave from Louisville, Monday, August 13; return to Louisville, Thursday night, August 23.

2. Visit some of the Home Mission Board fields along the way.

3. Proposed route includes going by Memphis, Little Rock, Oklahoma City, Amarillo, Texas—to Glorieta; returning by Santa Fe, Raton, Trinidad, Pueblo, Colorado Springs, Kansas City, St. Louis and Louisville.

4. Approximate (estimated only) cost: \$125.00.

Let us hear from you right away! Your YOUTH Secretary

Fifteen

## 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

## Georgetown Church Selects Seven Men For Deacons



Shown above are six of the seven men elected this year to serve four year terms as deacons of the Georgetown Baptist Church. They are (left to right): Tom Jones, Victor Osborne, Bruce Hellman, L. E. (Brad) Jones, Bernard Correll and Billy Snyder. Charles Mifflin was absent when the picture was made. With the exception of Tom Jones, the entire group was ordained. Correll and Snyder are the first students elected to share the responsibility of deacons.

GEORGETOWN, Ky. — If you men are old enough at eighteen to bear arms, they are old enough to be deacons. This is how the Georgetown Baptist Church feels. Should college students who are members of the local church in the city where they attend school, be eligible for the office of deacon? Again, the Georgetown Church has said, "Yes."

These decisions have been welcomed by Pastor Dan C. Moore, for the church's active membership is composed of about one-half college students, in addition to a large number of local young people. Now the deacons include men ranging in age from eighteen to sixty. With such a well balanced cross-section as its servants, greater progress is anticipated, and a greater understanding of all problems is possible.

The first young men ordained and installed under this new system were Billy Snyder and Bernard Correll, both local

young men and both enrolled as students in Georgetown College.

Later, at a special service, Messrs. Victor Osborne, Bruce Hellman, L. E. (Brad) Jones and Charles Mifflin were ordained. Mr. Tom Jones had been ordained as a deacon previously.

### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 19, 1956

Numeral after church indicates number of missions.

Church	T. U.	S. S.
Ashland, First (2)	138	699
Unity Additions 2	126	435
Bardstown	126	404
Beaver Dam (1)	157	432
Bellevue	90	440
Benton, First	79	271
First (1)	94	252
Bowling Green, Eastwood	259	1,106
Burlington	75	254
Cadiz, Blue Spring	129	245
Campbellsville, Pleasant Hill	159	309
South Campbellsville	89	232
Carlisle (1)	68	227
Carrollton, First	69	278
Central City, First (1)	244	508
Cloverport (1)	61	221
Corbin, First	85	322
Central (1)	132	382
Covington, Calvary	686	1,096
First (1)	214	396
Latonia (1)	229	840
South Side	157	515
Ashland Avenue	73	264
Cynthiana (1)	181	436
Danville, First (2)	149	542
Lexington Avenue (1)	621	1,011
Dawson Springs	78	282
Elizabethtown, Severns Valley	216	692
Erlanger	136	459
Evansville, Ind., Calvary (1)	190	637
Grace	47	265
Falmouth (1)	84	294
Ferguson (1)	95	440
Florence	116	391
Fort-Thomas, First (1)		

Frankfort, First (1) Additions 10	171	796
Memorial	59	200
Thorn Hill Additions 1	143	340
Crestwood	94	283
Fulton	164	598
Georgetown (2)	277	790
Glasgow (1)	131	719
Greensburg	81	227
Greenville, First	149	555
Harlan	137	630
Harrodsburg (2)	253	897
Hartford	85	286
Hawesville	89	237
Hazard (2)	105	474
Hazel	109	35
Henderson, First (1)	136	512
Immanuel Temple (2) Additions 6	101	302
Hima, Horse Creek		274
Hodgenville, First	130	428
Hopkinsville, First	229	759
Second	224	695
Hudgins, Aetna Grove	87	211
Jackson, First (4)		273
LaGrange, DeHaven Memorial	66	296
Lawrenceburg, First	85	375
Lebanon, First (1)	139	515
Leitchfield, First Additions 1	82	271
Lexington, Calvary Additions 2	212	847
Lexington, Calvary Additions 6	192	841
Grace (1) Additions 4	339	892
Immanuel Additions 4	183	602
Porter Memorial	182	602
London, First (1)	66	212
Louisville, Audubon	198	650
Baptist Tabernacle	82	292
Baptist Temple	176	688
Beechland	255	1,106
Beechmont (2)	84	313
Bethany	104	328
Bethlehem	157	511
Broadway (1)	104	372
Buechel Park	238	1,401
Carlisle Avenue (2) Additions 3	483	
Clifton (1)	235	
East	82	295
Eastern Parkway	104	374
Eighteenth Street	162	428
Fairdale (2) Additions 2	186	508
Farmdale (1)	83	329
Harmony	117	568
Hazelwood	53	219
Highland Park First	137	446
Highview	171	270
Immanuel Additions 1	497	1,530
Lyons, Acton	55	495
Ninbs and O (1) Additions 7	301	1,057
Okolona (2)	137	400
Parkland (1)	401	94
Rockford Lane	116	685
Shawnee	230	917
Southside (1) Additions 17	198	648
Third Avenue	362	1,693
Victory Memorial	111	433
Virginia Avenue	86	281
Walnut Street (4)	275	940
West Side		
Ludlow, First		
Marion		
Mayfield, First		
Middlesboro, East Cumberland		
Avenue	343	343
Old Yellow Creek	65	346
Middleton, First	50	232
Monticello	77	275
Mr. Washington	113	311
Murray, First (1)	177	811
Newport, First (2) Additions 1	108	222
Okolona	127	
Owensboro, Buena Vista	220	468
Easton Memorial (1)		

### DO YOU APPRECIATE YOUR CHOIR?

Write for FREE details of our plan of our plan  
**B** CHURCH CHOIR AWARDS  
 RIDGECREST ROAD BOX 599-A  
 BAPTIST JOHNSON CITY - TENNESSEE

### "Sigrid Marries A Catholic"

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

GOSEPEL ART SHOPPE  
 Dept. WR-3, Rowan, Iowa

## Southern Baptist Colleges Contribute Science Papers

GREENVILLE, S. C. — (BP) — Three Southern Baptist liberal arts colleges are among leading contributors of articles published by Chemical Abstracts, nationally-recognized science journal.

The schools are University of Richmond, Richmond, Va.; Carson-Newman College, Jefferson City, Tenn., and Furman University, Greenville, according to John R. Sampey, Jr., professor of chemistry at Furman.

In a report submitted to the Southern Baptist Educator, Sampey said he had surveyed liberal arts colleges having material published in Chemical Abstracts over a six year period.

Baptist colleges led other denomina-

tions in the church-related college field with articles published. Furman contributed 27 articles; Carson-Newman, 22, and University of Richmond, 11. The survey covered a span from July, 1950-December, 1955.

Sampey pointed out that Wake Forest College, Wake Forest, N. C.; Baylor University, Waco, Texas, and Howard College, Birmingham, Ala., also have "impressive" lists of publications. However, he said, the College Blue Book does, not list them as liberal arts colleges, so these Southern Baptist institutions were not a part of his survey.

Sampey, in 1954, received the Charles H. Herty Medal, awarded by the Georgia section of the American Chemical Society for scientific achievement.

## Quarterly Financial Report

Our receipts for the Cooperative Program for the first quarter of the General Associational year, ending January 31, 1956, amounted to \$469,411.21, an increase of \$23,977.16 over last year.

Designated receipts for the quarter were \$443,141.91, a decrease of \$10,153.58 from last year.

The Thanksgiving Offering for the Children's Homes for this year was \$228,176.62. This includes \$11,063.69 sent directly to the Homes. The total offering showed a gain of \$9,752.09 over last year.

W. C. Boone,  
 Treasurer

### 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.**

## GOWNS

Pulpit and Choir Headquarters for RELIGIOUS SUPPLIES

Church Furniture - Stoles  
 Embroideries - Vestments  
 Hangings - Communion  
 Sets - Altar Brass Goods

MADE IN U.S.A.  
 National  
 221 1/2 ARCH STREET, PHILADELPHIA 7, PA.

## CLASSIFIED ADS

Advertisements under these headings are only five cents per word including initials and addresses. Minimum charge \$1.00.

**CHEVROLETS**, new and used cars and trucks. See BILL WIGGINS OF BROADWAY CHEVROLET COMPANY, 711 West Broadway, Louisville, call AMbers 1 2531—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.

**CHURCH GROUPS, SCHOOL GROUPS, INDIVIDUALS**—Sell advertising fans as placed in churches. Reasonable prices, good commission, Box 844, Louisville, Kentucky.

**PIANO TUNING AND REPAIRING**. Forty years' experience. Special discount to churches. Write Charles W. Holland, Sr., Route 3, Owensboro, Kentucky. Phone, Fenther 3403.

**LIGHT HOUSEWORK—ASSIST WITH CHILDREN**, white stay. References exchanged.—Mrs. Chester Barnett, Belmont 3522, Louisville, Kentucky.

## CHURCH PEW DESIGN

Experience, top quality materials and first class workmanship make an installation of outstanding beauty and durability. Since church furniture is expected to last at least the life of the church, special care should be given to its design, manufacture and installation. Many years of careful consideration to these features has made Southern Desk Company the leader in this field.

**CONSTRUCTION**

DEEP ROUTING in pew end for firm housing of seat and back.

LARGE DOVETAILED SPLINES fitted into underside of seat.

SEAT SUPPORT BRACKET anchored with screws to seat and ends.

**PLANNING**

Our complete design and planning service is available to you. Just mail architects floor plan to our engineering department. If such plans are not available, write for our representative to visit you.

FREE church furniture catalog upon request.

Complete line of Furniture for Church Educational Buildings and Offices.

## SOUTHERN DESK COMPANY

Design and Consultation HICKORY, NORTH CAROLINA

## SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT  
State Secretary

### High Ten in Sunday School Training Through January 31, 1956

1. Harrodsburg	533
2. Madisonville, First	293
3. Victory Memorial, Louisville	265
4. Severns Valley	253
5. Grace, Lexington	236
6. Bruners Chapel	210
7. Walnut Street, Louisville	164
8. Lexington Ave., Danville	144
9. Bethel, Mercer Assoc.	113
10. Central, Winchester	110

### Instructions For Making Requests For Sunday School Training Course Awards

A report blank is furnished by the Sunday School Department for reporting all classes in Sunday school training. If you do not have these, please request them.

The class teacher should fill out this report in triplicate.

Keep one copy for your church files.

Send two copies to the State Sunday School Department, 127 East Broadway, Louisville, Kentucky.

The State Sunday School Department will keep one copy and send the other to Nashville, Tennessee.

The Awards will be sent direct from Nashville.

In making out these report blanks we ask that you follow these instructions:

1. Please list each class on a separate blank.
2. Please list each church on a separate blank.
3. Report blanks must be used.
4. Be sure to make three copies. Keep one, send two to the State Sunday School Department.
5. Be sure to list church and association on each blank.
6. Fill in the name of the person to whom the awards are to be sent.
7. All reports should be signed by the teacher personally.

### Individual Method of Study

AWARDS CAN BE OBTAINED FOR STUDY OF TRAINING COURSES AT HOME.

A list of the books can be obtained by writing the State Sunday School Department, 127 East Broadway, Louisville, Kentucky.

The Selected books can be bought at the Baptist Book Store.

Method of Study:

With the book open, choose one of two methods:

1. Write answers to all questions at the end of each chapter (or in back of book), or, if you prefer,
2. Write a brief summary of each chapter.

Send your paper to: The State Sunday School Department, 127 East Broadway, Louisville, Ky.

BE SURE TO GIVE YOUR NAME, ADDRESS, CHURCH, AND ASSOCIATION ON THIS PAPER. The Award will be sent to you from Nashville.

### Standard Sunday Schools

**Benton, First (West Union)**—Jimmie Lester, Superintendent; W. Paul Dailey, Pastor.

**Mt. Zion (Ten Mile)**—Arthur Baines, Superintendent; D. C. McCarty, Pastor.

**Dallasburg (Owen Co.)**—Feildan Waincott, Superintendent.

### Standard Departments

**Victory Memorial (Long Run)**—Primary Department, Mrs. Lola Harrington, Superintendent.

**West Broadway (Long Run)**—Intermediate Department, Mrs. V. B. Vettesse, Superintendent.

### Standard Classes

#### Primary Classes

**Victory Memorial (Long Run) 6 Yr.**, Mrs. T. U. Lucas, teacher.

**Victory Memorial (Long Run) 6 Yr.**, Mrs. C. V. Blankenship, teacher.

**Victory Memorial (Long Run) 6 Yr.**, Ina Strong, teacher.

**Victory Memorial (Long Run) 7 Yr.**, Mrs. J. T. Wright, teacher.

**Victory Memorial (Long Run) 7 Yr.**, Mrs. Edna Simmonis, teacher.

**Victory Memorial (Long Run) 7 Yr.**, Mildred Haher, teacher.

**Greensburg (Russell Creek) 6 Yr.**, Mrs. Harold Gorin, teacher.

#### Junior Classes

**Paducah, First—11 Yr. Girls**, Mrs. J. V. Cotter, teacher.

**Summit Park (Long Run)**—Mrs. Manson Casey, teacher.

**East Williamson (Enterprise)—11 Yr. Girls**, Mrs. W. A. England, teacher.

**East Williamson (Enterprise)—11 Yr. Girls**, Mrs. Homer Jackson, teacher.

**Central, Lexington (Elkhorn)**—"Will-ing Workers," Mrs. Earl Steely, teacher.

**Central, Lexington (Elkhorn)**—"Shining Lights," Mrs. Sphar Burklow, teacher.

**Central, Lexington (Elkhorn)**—"Knights of the King," William A. Duncan, teacher.

### Thus Saith the Preacher—

#### By Their Fruit

Dear Friend:

What is it that makes us want to pinch the fruit or stroke a piece of furniture before we buy? Well, whatever the word the psychiatrists may call it, a haberdasher up Boston way has turned the quirk to his own advantage. Through slots in his plate-glass window he reels out strips of suiting cloth and, with a sign, invites passers-by to "Feel the fabric and snip a sample." "Smiling, people stop, finger the woollens and cut off a piece to take home. This stunt has brought the haberdasher so many customers that he has had the idea patented.

We Christians could take some good advice from such a stunt as that. People may not feel as they do an overripe tomato, but they can feel the genuineness of our profession, and they can see in our lives whether or not we are producing what Jesus called: "The fruit of repentance."

Whoever it was that said they'd rather see a sermon than hear one had the same thing in mind as that Boston haberdasher. If Christians are not producing better lives than their non-Christian neighbors, they'd better examine themselves, and see if the goods they are slipping out through the cracks of their lives is the real stuff.

When Jesus said: "Let your light so shine that men may see your good works and glorify your Father which is in heaven," he was telling us to let men rub us and feel us and see if we would bear up under a close observation.

Several years ago I heard a sermon by C. Y. Dossey in which he talked about the fruit of a Christian. You know what he said? He said that the fruit of a Christian is another Christian. How right he is. After all, a peach tree does not produce cabbages, it produces peaches.

Wonder how long it's been since some Christians have produced any fruit? Hmmm, wonder how long it's been since I've produced any? That's what's important. The Lord isn't going to ask me what you've done, he's going to be mighty curious about what I've done, though. Guess I'd better get on the job.

Producingly yours,  
G. Avery Lee

**5,000 CHRISTIAN WORKERS WANTED**

to sell Bibles, Testaments, good books, handsome Scripture motions, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.

George W. Noble, The Christian Co., Dept. D, Postoffice Bldg., Chicago, 5, Ill.

March 1, 1956

**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

### WELCOME!



Sam Ed Bradley (right), superintendent of Spring Meadows Children's Home, joins your Brotherhood secretary in saying "WELCOME" to members of the 1956 Baptist Men's Tour when it comes together for the initial meeting at Spring Meadows for lunch on Tuesday, May 8, the first day of the tour. We will make a brief tour of the campus at Spring Meadows before lunch. Following lunch, we will board our busses for the first time and take off for the Central Baptist Hospital at Lexington. From there, we go to Georgetown and Georgetown College for supper and a big Brotherhood-Royal Ambassador rally that night in the college auditorium when men and boys from all over that section of the state will be present. We will be the over-night guests of Georgetown Baptists in their homes and will be served breakfast.

Wednesday morning, May 9, we will take off for Pinecrest Children's Home, near Morehead, Kentucky. We will go from there to Magoffin Institute where we will be their guests for lunch. From there we will go to Oneida Institute for a visit and on into Clear Creek Mountain Preacher's Bible School near Pineville, Kentucky, where we will be their over-night guests and for breakfast Thursday morning, May 10. Another rally will be at Clear Creek that night.

Thursday morning, we will go to Cumberland College at Williamsburg, Kentucky, and will attend a special chapel program there that morning. From Cumberland College, we will go to Campbellsville College where we will inspect their new factory installations and be their guests at lunch. From Campbellsville we will go to Glendale to visit Kentucky Baptist Children's Home. From there, we will go to Bethel College at Hopkinsville where we will be their guests for supper, and overnight guests for bed and breakfast in the homes of Hopkinsville Baptists.

On May 11, we will go from Hopkinsville to Paducah where we will visit our Western Baptist Hospital. We will then go to Kentucky Lake where we will enjoy a cat-fish dinner (with all the trimmings) and hold our final get-together. We will leave the lake at 1:30 p.m. and arrive back at Spring Meadows at about six o'clock that evening. Brother Bradley will arrange, as he did last year, for parking and safe-keeping of our cars at Spring Meadows while we are away on the tour.

Come on men! Remember, a 1,050 mile tour of all Baptist institutions owned and controlled by the General Association for only \$20.00 including room, board and transportation in an air-conditioned Greyhound bus.

### The Inspiration of The Scriptures

(Continued from Page 6)

Time would fail us and space would forbid us if we should attempt to introduce all the passages of Scripture in the Old and New Testaments which lay definite and positive claim to Divine Inspiration, not only of the thoughts but of the very words with which the thoughts were expressed. In fact, it is utterly inconceivable that thoughts could be conveyed by one person to another without the use of words with which to convey them. To Moses God would say, "These are THE WORDS which thou shalt speak unto the children of Israel" (Ex. 19:6), and in his expositions of the writings Moses would say, "And God spake THESE WORDS" (Ex. 20:1); and "These are THE WORDS which the Lord hath commanded" (Ex. 35:1; Dut. 6:6, 29:1, 32:45, 46). And all the prophets would say, "Thus saith the Lord," or "The word of the Lord came unto me saying," and then proceed to speak or write the exact words of the Lord "as they were borne along by the Holy Spirit."

If the question be raised as to why the individual style and personal characteristics of each individual writer so prominently appear in all their writings, it is quite satisfactory to this writer to remember that the Creator of every variety of personality would most certainly wish to employ the personality and style of each individual writer—even choosing from the writer's own vocabulary the very words He wished to use.

With unquestioning faith in plenary verbal inspiration of the Scriptures, adhering strictly to the infallible testimony of the Word of God itself, every question concerning it is satisfactorily answered, and every doubt of it is swept away like chaff before the driving winds of springtime.

►City Superintendent Herbert Schmitz, of the Evansville-Henderson region, says that the First Baptist Mission, Elberfeld, was constituted into a church on January 15, with 24 charter members going into the organization, with 10 others added that same day.

**Keith Monument Co.**  
(Since 1867)

State Wide Service  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

Nineteen

## Sunday School Lesson

March 11, 1956

By H. C. Chiles

### Jesus Interprets History

Luke 21:29-36

To interpret history is to give the meaning of events which have already taken place. In view of this fact, one wonders why this title has been given to today's lesson, for in it our Lord actually predicted things which were yet to come.

#### I. A Parable. Luke 21:29-31.

This particular parable is found in the midst of Christ's wonderful Olivet discourse, which He delivered after He and His disciples had withdrawn from the temple. In it He dealt with the approaching destruction of Jerusalem, which took place in 70 A.D., with the end of the age, with the conditions which will prevail upon the earth shortly before the second advent, and with the world's greatest future event, which is the return of Christ.

This parable centered around a fig tree, which was not of the most common varieties of trees in the east. He pictured a fig tree as having withstood the ravages of winter and as being ready to put forth the buds, blossoms and leaves of a regenerated life. When it budded, blossomed and put forth its leaves, everybody recognized the fact that summer was approaching. Christ explained that such a scene was symbolic of Israel. In other words, the fig tree stands for Israel and the revival of her national life. The other trees to which He referred in this passage may well be symbols of the other nations of the earth.

Christ pointed out that when winter passes, the sap rises in the trees, they take on new life, and put forth their buds, blossoms and leaves, then all should know that these things constitute a sure sign that the summer is coming and that it will soon arrive. As the budding of the trees was the sign of approaching summer, when certain things are coming to pass it is quite obvious that, so far as the kingdom affairs are concerned, the summer is approaching and the return of the Redeemer is drawing nigh.

#### II. A Promise. Luke 21:32-33.

It is clear that Christ meant that some of His contemporaries would live to witness the destruction of Jerusalem, which they did. That terrible war, like various others, during which the city was besieged by the Romans under Titus, was the result of despising God's mercy.

Here is one of many of the truly great utterances of our blessed Lord. These unflinching words clearly indicate His deity, for no mere human being, who was in his right mind, would have dared to make such a glorious promise.

#### III. A Plea. Luke 21:34-36.

It is sad, but true, nevertheless, that the great majority of Christians today are very lax in this matter of taking heed to themselves. Moreover, they are not given to watchfulness and prayer as they should be, and as the Lord wills. In His plea to Christians, which is recorded in these verses, our Lord mentions three specific sins—surfeiting, which means the nausea that follows excessive eating and drinking, drunkenness, which follows the use of intoxicating beverages, and the cares of life. Living for the satisfaction of the fleshly appetites and for pleasure seems to be the outstanding characteristic of this materialistic age in which we live.

These verses constitute a strong appeal to Christians to subtract from their lives such sins as surfeiting, drunkenness and the anxieties of life. In view of our Lord's return, there is a great need for the believer in Christ to be on guard against self-gratification. In the light of that great event to which we are steadily and surely moving, the second coming of Christ, we are strongly urged to avoid the evils of intemperance. Indulgence in strong drink gives one a wrong estimate of values, blurs the vision, dulls the sensibilities, sears the conscience, deadens the will and makes it very difficult for him to respond properly to the highest and noblest things in life. Every child of God should practice total abstinence for his own welfare from every standpoint, for the sake of his influence over other people, and for the sake of the One Who has saved him. The Christian is also admonished to be on guard against the choking cares of life which prevent or destroy the usefulness of so many of God's children.

What a pity that some professed Christians try to justify their indulgence in the aforementioned sins, which both they and those who associate with them know are dishonoring to Christ and are very destructive of Christian testimony and usefulness. A real desire for a wholesome influence over and a longing for the return of Christ on the part of any Christian should

cause him to separate himself from sinful activities and yield himself to the Lord.

Watchfulness and prayer will greatly increase our spirituality, usefulness and effectiveness. Prayer is the crowning protection against the evils of this age. It is the fountain of blessing, but in many of our lives there issue from it only trickling rills when there might be and should be flowing rivers. When we are beset with evil on every hand, persistent praying will bring the strength which we shall need to live the victorious and useful Christian life.

With reference to the return of Christ, it is encouraging to know that He will come personally, bodily, visibly, suddenly, unexpectedly and gloriously. This glorious fact constitutes a great challenge to us as Christians. It is an incentive to preparedness, it urges spiritual alertness, it is conducive to purity of life, it produces patience in trial, it inspires sacrificial service and it is a great comfort to those who mourn. In view of this greatest future event, all of us who are Christians should wait in patience, walk in purity of life, weep in hopefulness, witness in faithfulness, work in diligence and watch in readiness. The glorious hope of His return is a great stimulus to victorious living and to effective Christian service.

#### SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 19, 1956

(Continued from page 16)

First (1)	265	1,015
Hall Street (1)	67	492
Macedonia	57	276
Seven Hills	101	269
Third	300	1,001
Paducah, East	202	526
Oaklawn	137	317
West End	106	284
Palmyra, First (1) Additions 1	54	307
Paris, First	65	278
Perryville	75	210
Pikeville, First (4)	75	483
Prestonburg, Irene Cells	61	576
Memorial (10)	101	407
Princeton, First	101	407
Richmond, First	115	428
Russellville, First (1)	70	201
Shelbyville, Salem	70	201
Shepherdsville	296	296
Scottsville	62	263
Somerset, First	223	710
Calvary	112	253
Springfield, First	119	407
Stearns, First (3)	86	331
Versailles	92	388
Walton, First	125	316
Whitesburg, First (8)	104	506
Williamson, W. Va.	137	361
East Williamson	137	361
Winchester, Central	153	479

► J. C. Hedrick, formerly of Arlington, Ky., but now pastor at Campbell, Mo., began a revival in his new pulpit, February 19, the pastor doing the preaching and Pastor R. K. Bennett, Stanton, Tenn., in charge of the singing.

► Rev. and Mrs. Charles B. Clark, Southern Baptist missionaries to Venezuela who are in the State on furlough, are moving from Louisville, Ky., to St. Louis, Mo., where their address will be 4273 Athlone Avenue.

WHERE TO BUY CHURCH SUPPLIES

#### WURLITZER ORGAN

Only electronic organ with a musical source of tone.

Pianos — Chimes — Tower Systems

McLean Piano & Organ Co.  
228 Guthrie Louisville, Ky.

#### CARPETS LINOLEUM

WINDOW SHADES  
Estimates cheerfully given  
V. C. GLASS CARPET CO.  
1004 W. Main St. Louisville, Ky.

#### BALDWIN ORGANS — PIANOS

The Baldwin organ is traditional in tone and method of playing. The Hamilton Vertical piano equipped with easy rollers, is built especially for churches and schools.

#### Baldwin Piano Co.

309-11 West Walnut  
Louisville, Kentucky

#### PEWS - PULPITS

Complete Sunday School Furniture

Auditorium Chairs  
Folding Chairs and Tables  
Visual Aid  
Kitchen Equipment

#### THE CHAS. H. BUNCH CO.

337 W. Main St., Louisville, Ky.  
Telephone Wabash 8488

#### OZARK MODEL FOLDING CHAIRS

That really fill your needs.  
Direct from factory  
For prices and information  
write or call  
OZARK CHAIR COMPANY  
Russellville, Missouri

#### SYLVESTER E. KOHLER

3292 Illinois Ave., Louisville 13, Ky.  
(Kentucky representative of the Schantz Organ Co.)  
Pipe Organ Service  
Additions Rebuilding

#### CHURCH SEATING

We furnish Church Seating for Auditoriums and Sunday School Class Rooms  
Pews  
Individual Chairs  
Folding Chairs  
Tables and Desks  
SCHOOL SERVICE CO. Inc.  
T. W. VINSON, Manager  
116 West Main St. Frankfort, Ky.

WE ARE PROUD TO RECOMMEND THESE FIRMS FOR ALL OF YOUR CHURCH NEEDS.

#### Fallen Asleep

##### REV. EVERETT GUY SISK

DIXON, Ky. — Rev. Everett Guy Sisk departed this life here January 31, 1956, at his residence. He had been a Christian nearly 70 years and a minister of the Gospel for more than 65 years.

He was born the first time October 30, 1874; and was born again March 4, 1888. He preached his first sermon at Little Zion Church, near here, October 1, 1890.

His wife, the former Mary Agnes Parker, to whom he was married November 18, 1888, when he was only 14, preceded him in death three years ago. To this union were born six children, three of whom survive him. They are Dr. W. K. Sisk, Belton, Texas; K. P. Sisk, Dixon; and R. M. Sisk, Sturgis.

Besides his three sons, he leaves seven grandchildren, ten great grandchildren, two great-great-grandchildren; three brothers, a sister and a host of friends to mourn his passing. Two of those who survive him are ministers of the gospel—A son, Dr. W. K.

Sisk, head of the Department of Religion, Mary Hardin-Baylor College, Belton, Texas; and a grandson, Dr. W. K. Sisk, Jr., pastor of the Elysian Fields Baptist Church, New Orleans, La.

Brother Sisk attended Bethel College, Russellville, Ky., and the Southern Baptist Theological Seminary, Louisville. He was a prolific reader and a great student of the Bible. He was a man of strong convictions and had the courage to stand by his convictions.

Funeral services were held at the High School Auditorium in Dixon on Thursday afternoon, February 2, 1956. At least 1,200 people were present, including sixty ministers. Rev. Rupert Udey and Rev. John Robinson, both of Madisonville, and Rev. Morris Brown, Dawson Springs, were the officiating ministers. The Masons concluded the service in an impressive manner.

#### BOOK REVIEWS

##### THE ASSOCIATIONAL BAPTIST TRAINING UNION HAND BOOK, Harvey T. Gibson, Convention Press, 1955.

As the title implies this book lays out in a clear and concise way the work of the Associational Baptist Training Union organization. If this book is studied and applied it will bring the associational B.T.U. organization and the Church B.T.U. organization into a vital relationship, and it will mean a new day for Training Union in our Churches.—John Kruschwitz, Versailles, Ky.

##### THE HEART OF PETER MARSHALL'S FAITH, Fleming H. Revell Company, 1956.

We have here in this book two inspirational messages by Peter Marshall taken from the book, "Mr. Jones, Meet the Master."

The first sermon, "The Grave in the Gar-

den," sets forth in the inimitable way of Peter Marshall his faith in the resurrection of the dead, based upon Christ's Victory over sin and death. The other sermon, "Keepers of the Springs," is a challenge to the women of our day to take seriously the responsibility of guiding our youth into the paths of right and righteousness. He points out that the Mothers' place is in the home, training her children in the things of God. "I believe," says Peter Marshall, "that women come nearer fulfilling their God-given function in the home than anywhere else."

This is one of the most inspiring and challenging books to be printed recently and is presented in such a way that anyone can profitably read it.—John Kruschwitz, Versailles, Ky.

► Evangelist Vincent Cervera is to be in London, Ky., during March 11-18 for a revival with Pastor George W. Phillips at the First Baptist Church. Assisting them will be James Binkley, a student in Georgetown College, who will be leading the music.

**CARRIKER CHURCH FURNITURE CO.**  
Established 1890  
Designer and Manufacturer of Fine Church Furniture  
PROMPT DELIVERY  
Ph. Atlanta 38741 MONROE, N. C.



**REVIVAL FIRES BURN AT BUENA VISTA, OWENSBORO.** — Pastor J. D. Hernon reports that both old and young flocked nightly to Buena Vista Baptist Church of Owensboro to enjoy the dynamic preaching and singing of Vince Cervera, at which time the church experienced a truly great revival. One of the outstanding services was Christian Home Night, when many, without external pressure, expressed the intention of establishing family altars. There were 41 additions to the church—33 by baptism and 8 by letter.

## Billy Graham Meets Both Violence and Acceptance Among India's Millions

(Continued from Page 11)

During the three large meetings held in Madras, more than 4,000 decisions for Christ were recorded but over three times that number received Gospels of John as an indication of their desire to accept Christ as Saviour. At every meeting counsellors in all the languages were desperately lacking as the overwhelming response exceeded all expectations and preparation. More than 100,000 Indians heard the evangelist during that three-day visit to Madras. Probably the highlight of the stay was when after addressing 10,000 of India's finest young men and women students, 250 of those future leaders stepped forward in response to the invitation to receive and to follow Jesus Christ.

Kottayam, at the Southern tip of India, was the next stop for the Graham team. There public interest was so great that hardly had they arrived in the city when almost unannounced a preliminary service was held for 25,000 people who gathered to hear the evangelist.

75,000 turned out the next night for the first scheduled service and at the final meeting in Kottayam, according to an Associated Press wire service report more than 100,000 gathered, making that number second only to the London Wembley Stadium meeting in 1954 when 120,000 attended.

The final total in Kottayam was 300,000 persons to hear the Gospel message in three days. Local leaders were greatly encouraged and Bishop C. K. Jacob stated: "These are the largest Christian gatherings ever to be held in the history of India." Considering that to the majority the only means of transportation is walking and that more than half of those who attended the services had to come from a distance of ten miles or more outside the village, the significance is far greater than for services of like number elsewhere.

One American reporter vividly described the Kottayam services as follows: "Huge throngs of pedestrians com-

pletely block the streets of the tiny village for hours before and after each meeting. Thousands must walk many miles after the meeting in inky darkness through tropical jungles to their homes. The setting of the meeting is strange and exotic—palm trees surround the area with a rice paddy background. The whole picture reminds one of the Sermon on the Mount—30,000 women were seated on hillside terraces at the right and above the platform and 45,000 men were seated on palm leaves on terraces forty feet below the platform. At the invitation which Evangelist Graham gave these thousands to accept Christ, hundreds surged forward and quickly overflowed three separate counselling areas."

"Unprecedented in the history of evangelism" is the report sent to his paper by another American correspondent. "It is incredible and almost impossible to believe even though I have seen it—hundreds of these Christians of India gathering for prayer at four o'clock in the morning and praying all day until service time in the evening."

With the India tour already half finished, Billy Graham and those of his team with him—Jerry Beavan, Charlie Riggs, Dr. Paul J. Maddox, as well as Dr. Bob Pierce—have just three more cities scheduled in India. Joining the team this week in New Delhi is Cliff Barrows, song leader and choir director for all the Graham crusades.

Palamcottai, New Delhi and Calcutta are the last three cities to be visited with meetings scheduled in each. Leaving Calcutta on February 10, the Graham team travelled to Manila for scheduled meetings there on February 12 and 13; to Hong Kong on February 14 and 15; to Taipei on February 16 and 17; to Tokyo on February 18-24 and to Seoul on February 27.

►County Missionary John Ivey, of the Executive Board of the General Association of Baptists in Kentucky, working in Boyd and Greenup Counties, tells of the organization of a new mission in Lloyd, Kentucky, by the Fairview Baptist Church, Ashland, Ky. During the first four Sundays its Sunday School averaged 28 persons present.

### 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

## "Ray" Robinson Resigns 25-Year Directorship of T. U., First, Frankfort

By FRED T. MOFFATT, Pastor  
First Baptist Church

FRANKFORT, Ky. — Miss Rachel Robinson, who has served as Training Union director for the First Baptist Church here for some 25 years, resigned her place of leadership some weeks ago. Miss Robinson has not resigned from the Training Union, as she gives direction each Sunday night to a union in the Junior Department.

Miss Robinson has led our Training Union for those many years with vision, poise, spirituality and triumph. I am convinced that there are hundreds of young men and women scattered all over this land and other lands who would stand up and call her "blessed." Her contribution to the youth of our congregation is a fascinating and telling story. Her deep and abiding interest in our young people followed our young people to college, the business world, and the armed forces. Personally, the contribution that she made to our three sons during their sojourn in the Training Union has been an investment that has paid off in a rich dividend.

This servant of the Lord has always manifested a wonderful attitude towards young people. She indicated a deep and abiding interest in every phase of their work. At their commencement seasons in the local high school and then the various colleges and universities in which our young people were students they had her interest and admiration. As our young people merited scholastic honors, there was no one in our congregation more thrilled than Miss Robinson.

Each succeeding year she planned minutely the annual week of training. She always secured an outstanding faculty—usually using students from the Seminary and Georgetown College. She always sought outstanding denominational leaders as the banquet speaker

each year at the conclusion of the Training Union Study Week. Included in the list of speakers secured by Miss Robinson were such outstanding men as Dr. John L. Hill, Dr. Duke K. McCall, Dr. J. E. Lambdin, Dr. Ellis A. Fuller, Dr. Harold W. Tribble, Dr. E. A. McDowell, Dr. Dale Moody, Dr. Kyle M. Yates, and many others.

I am persuaded to believe that no church in our Southern Baptist Convention has had a more devoted and consecrated leader than Miss Robinson.

At a Sunday morning worship service recently the pastor, on behalf of the congregation, presented Miss Robinson with an exquisite wrist watch as a token of our gratitude for her labors of love in our midst. I might also add that this servant of the Lord is superintendent of the Primary Department in our Sunday School.

## Editors Advised to Use Gospel Success Stories

MOBILE, Ala. — (BP) — A former missionary to the Orient says gospel success stories in distant lands make foreign mission news interesting to read.

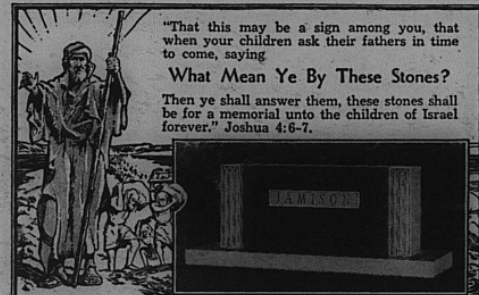
Eugene L. Hill, secretary for missionary education and promotion, Southern Baptist Foreign Mission Board, Richmond, Va., said Baptists also want foreign mission stories because they know many missionaries personally and want to hear what they are doing.

Hill was one of several speakers addressing the mid-winter session of the Southern Baptist Press Association, an organization of Baptist journalists, here recently.

Purser Hewitt, managing editor of the daily Jackson, Miss., Clarion-Ledger, gave the journalists pointers for improving writing and editing.

The son of a Baptist minister, Hewitt is a member of the Southern Baptist Executive Committee.

He urged the editors and reporters to write brief articles, to explain difficult words and ideas, to use plenty of features and pictures, and to champion points of view in editorials without being unfair to those who have opposing viewpoints.



"That this may be a sign among you, that when your children ask their fathers in time to come, saying

What Mean Ye By These Stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

So, as our loved ones pass from our immediate presence over Jordan, should we select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

SPECIFICY

### WINNSBORO BLUE GRANITE

"The Silk of the Trade"

Its flawless beauty, stalwart strength, and great durability, combined with its adaptability to design make it the ideal monumental stone. Like other high quality materials there are many inferior substitutes that resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

Write for FREE descriptive literature.

Winnsboro Granite Corp., Rion, S. C.

### HERBERT C. CRALLE

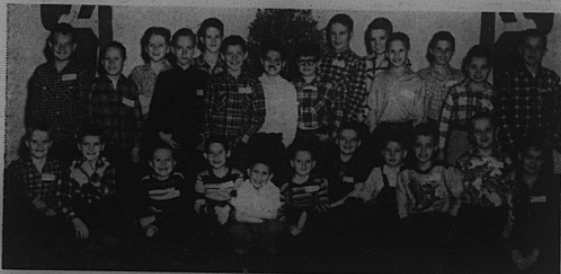
Funeral Directors

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

Phone TWinbrook 3-5223

Frankfort and Peterson Avenues  
Louisville, Ky.

WESTERN RECORDER



Men and Women of the Armed Forces stationed at Fort Knox entertain the boys and girls of Kentucky Baptist Children's Home every year at Christmas with a round of parties. Shown above are a few samples of the smiles which registered on the faces of the boys during the last party. "Gee whiz! Wish Christmas would hurry up and come again!"

## Kentucky Baptist Children's Home News

By C. FORD DEUSNER, Superintendent  
Glendale, Kentucky

### Our Big Family Gets Bigger and Bigger

We now have 221 children under care. Last year we cared for a total of 270 boys and girls. So far this winter we have been blessed by having very little sickness in our family. Our most recent arrivals came to us on February 11, 3 boys and 1 girl, ranging in age from 4 to 9 years, from Mt. Vernon, Rockcastle County.

### Ruth Ellen Stanley, New Assistant Superintendent



Ruth Ellen Stanley

Miss Ruth Ellen Stanley, of Beaver Dam, Ky., came to us on February 1, as assistant superintendent. Miss Stanley "grew up" in Beaver Dam Baptist Church. She has had seven years' teaching experience in the public schools of our state, and has

worked with Girl Scout troops, and in our church organizations for young people. Miss Stanley is a graduate of Bethel College, Hopkinsville, and has completed all the requirements for a bachelors of science degree in home economics, which degree will be conferred upon her in June by her alma mater, Western State College, Bowling Green. We consider the Home fortunate to have secured the services of this capable young woman.

### Farm Operations Pay "Rich Dividends" That Can Be Eaten

During "hog killing time" we slaughtered 75 hogs for our own use here at the Home. Most of this meat has been cured or frozen and will be eaten during the spring and summer months. We have 3 acres in strawberries. We are presently milking 26 cows, and milk production is high, averaging 140 gallons per day. Our children drink about 50 gallons of milk each day, and we sell what we do not consume. Mr. J. Mac

Brown has a splendid record of achievement to show for his first year as the manager of Homeland Farms.

### School Is Big Business

We have 191 children enrolled in Glendale School, and 21 enrolled in the Home's kindergarten. We operate our own school bus, and make 8 trips daily to and from school to transport our pupils. Last month our school cafeteria bill was \$788.40! We have 55 children on the current honor roll, with all grades "B" or above. Seven of our boys and girls are high school seniors, and will graduate this spring.

### Our New Church Building At Gilead

All of us are thrilled over the new Gilead Church building which is rapidly nearing completion. We have needed this bigger and better place of worship for such a long time! Our Home, through its trustees, has made available to the church as a loan from its reserve and building funds the sum of \$50,000.00 in order that this house of God might be built. Our little church has assumed a heavy obligation, and we shall ever be grateful for it. Last year 43 of our children were baptized into the fellowship of Gilead Baptist Church, and already five have been baptized this year.

### Home Receives Legacies

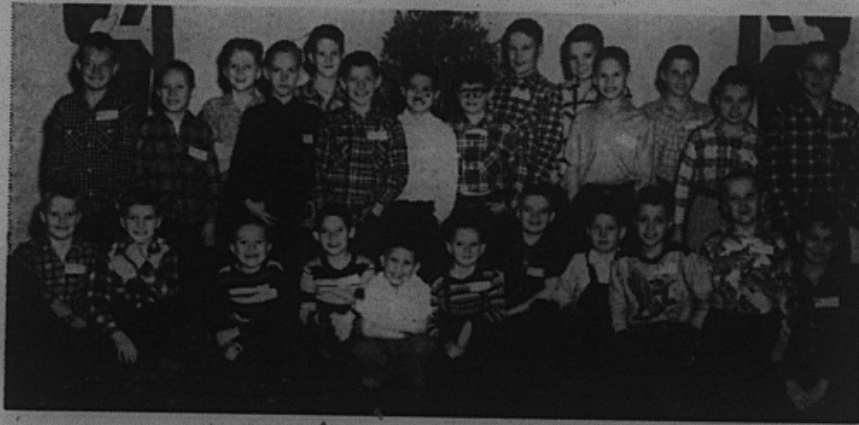
Recently our Home received a check for \$2,064.25, which represented the final payment to our institution in the settlement of the estate of the late Miss Sallie Wylie, of Princeton, Ky. Under the terms of her will our Home has received a total of \$29,564.25, which is the largest single bequest it has received during the 40 years of its existence. More recently we received a legacy of \$2,000.00 from the estate of the late J. B. Crain, of Boyle County. Thank God for such friends! Their gifts will be added to our endowment, most of which is with the Kentucky Baptist Foundation, and thus will stand as perpetual memorials to their generosity and Christian concern for homeless children.

# Western Recorder



—Photo, Home Mission Board, Atlanta

An Indian Girl Won by Southern Baptist Home Missions



Men and Women of the Armed Forces stationed at Fort Knox entertain the boys and girls of Kentucky Baptist Children's Home every year at Christmas with a round of parties. Shown above are a few samples of the smiles which registered on the faces of the boys during the last party. "Gee whiz! Wish Christmas would hurry up and come again!"

## Kentucky Baptist Children's Home News

By C. FORD DEUSNER, Superintendent  
Glendale, Kentucky

### Our Big Family Gets Bigger and Bigger

We now have 221 children under care. Last year we cared for a total of 270 boys and girls. So far this winter we have been blessed by having very little sickness in our family. Our most recent arrivals came to us on February 11, 3 boys and 1 girl, ranging in age from 4 to 9 years, from Mt. Vernon, Rockcastle County.

### Ruth Ellen Stanley, New Assistant Superintendent



Ruth Ellen Stanley

Miss Ruth Ellen Stanley, of Beaver Dam, Ky., came to us on February 1, as assistant superintendent. Miss Stanley "grew up" in Beaver Dam Baptist Church. She has had seven years' teaching experience in the public schools of our state, and has

worked with Girl Scout troops, and in our church organizations for young people. Miss Stanley is a graduate of Bethel College, Hopkinsville, and has completed all the requirements for a bachelor of science degree in home economics, which degree will be conferred upon her in June by her alma mater, Western State College, Bowling Green. We consider the Home fortunate to have secured the services of this capable young woman.

### Farm Operations Pay "Rich Dividends" That Can Be Eaten

During "hog killing time" we slaughtered 75 hogs for our own use here at the Home. Most of this meat has been cured or frozen and will be eaten during the spring and summer months. We have 3 acres in strawberries. We are presently milking 26 cows, and milk production is high, averaging 140 gallons per day. Our children drink about 50 gallons of milk each day, and we sell what we do not consume. Mr. J. Mac

Brown has a splendid record of achievement to show for his first year as the manager of Homeland Farms.

### School Is Big Business

We have 191 children enrolled in Glendale School, and 21 enrolled in the Home's kindergarten. We operate our own school bus, and make 8 trips daily to and from school to transport our pupils. Last month our school cafeteria bill was \$788.40! We have 55 children on the current honor roll, with all grades "B" or above. Seven of our boys and girls are high school seniors, and will graduate this spring.

### Our New Church Building At Gilead

All of us are thrilled over the new Gilead Church building which is rapidly nearing completion. We have needed this bigger and better place of worship for such a long time! Our Home, through its trustees, has made available to the church as a loan from its reserve and building funds the sum of \$50,000.00 in order that this house of God might be built. Our little church has assumed a heavy obligation, and we shall ever be grateful for it. Last year 43 of our children were baptized into the fellowship of Gilead Baptist Church, and already five have been baptized this year.

### Home Receives Legacies

Recently our Home received a check for \$2,064.25, which represented the final payment to our institution in the settlement of the estate of the late Miss Sallie Wylie, of Princeton, Ky. Under the terms of her will our Home has received a total of \$29,564.25, which is the largest single bequest it has received during the 40 years of its existence. More recently we received a legacy of \$2,000.00 from the estate of the late J. B. Crain, of Boyle County. Thank God for such friends! Their gifts will be added to our endowment, most of which is with the Kentucky Baptist Foundation, and thus will stand as perpetual memorials to their generosity and Christian concern for homeless children.