



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.

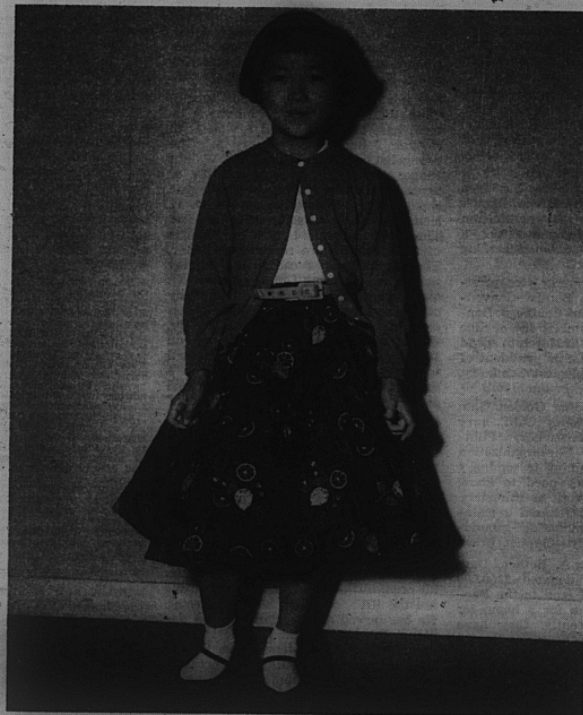
### Our New Church Building At Gilead

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.

# Western Recorder



—Photo, Home Mission Board, Atlanta

An Indian Girl Won by Southern Baptist Home Missions

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—Photo, Home Mission Board, Atlanta

An Indian Girl Won by Southern Baptist Home Missions

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March 8, 1956

## Gleanings From The Field

► John A. Ellis has resigned as pastor of the Tabernacle Baptist Church, Raleigh, N. C., effective next July. His future plans have not been announced.

► Angel Martinez, evangelist, has been assisting Dr. Harold D. Tallant in a revival at First Church, Madisonville, February 19-26. Steve Taylor, Chattanooga, Tenn., led the music.

► Louisiana College long range building committee has approved the architect's drawings for the proposed new \$500,000 dormitory. President G. Earl Guinn thinks that bids will be taken about May 1.

► The new Royal Ambassador, secretary for the Georgia Baptist Convention will be Lawrence P. Hardy, a minister from Savannah. He holds degrees from Mercer University and Southeastern Seminary.

► Edward Hughes Pruden, pastor of the First Baptist Church, Washington, D.C., was the speaker at the founders' day program celebrating the 97th year of the chartering of Mars Hill College, Mars Hill, N. C.

► A new console spinet piano has been secured by the High Street Baptist Church, Somerset, Ky. The auditorium is now equipped with a new carpet, a new organ and a new piano, according to Pastor R. A. Hill.

► Herbert Gezork, formerly vice president of the American Baptist Convention who addressed the Southern Baptist Convention in Miami, is one of nine ministers who is going in March to spend ten days in Russia. He is president of Andover-Newton Theological Seminary, Newton Centre, Mass.

► Fourteen men attending Golden Gate Baptist Seminary, Berkeley, Calif., have formed a Baptist Missionary Pilot-Training Association. The organization will provide flight training to seminary students who feel they need to know how to fly in their work as ministers. The association has purchased a training plane and is conducting ground-school training already.—Baptist Press.

► Dr. and Mrs. Percy A. Bethea, Darlington, S. C., have donated \$100,000 cash and 170 acres of land to the Baptists of South Carolina for a home for the aged. More recently, they have given \$50,000 to Southeastern Baptist Theological Seminary at Wake Forest, N. C., which President S. L. Stealey said is half of an endowment for the student aid fund which they plan to establish during the year.

► R. Paul Caudill, pastor of the First Baptist Church, Memphis, Tennessee, will be guest speaker when Finish Baptists observe their centennial at Jakobstad, Finland, June 21-24. The theme of the centenary year is, "O Lord, Re-

vive Thy Work in the Midst of the Years." Finish Baptists trace their history to beginnings in the Aland Islands in 1856. Caudill said he plans to visit other European nations, but his itinerary is incomplete.—BP.

► The first Southern Baptist Conference on Gift Annuities was held in Dallas, February 23, with 75 denominational leaders attending. L. Taylor Daniel, associate secretary of the Southern Baptist Relief and Annuity Board, Dallas, directed the conference. The Board sponsored it. Speakers include Porter W. Routh, executive secretary of the Southern Baptist Executive Committee; and T. L. Holcomb, executive secretary, Southern Baptist Foundation, both of Nashville; Arthur Smith, vice president, First National Bank, Dallas; Floyd Chafin, associate secretary, Relief and Annuity Board, and Daniel.—BP.

► Pastor Quentin Lockwood writes: "The Wildwood Baptist Church, Ashland, has just experienced a wonderful revival, January 29-February 5. The evangelist was Billy Walker, . . . Walnut Ridge, Ark. . . . a representative of Southern Baptist College. The music was under the direction of Dr. D. L. Henning, music director of Wildwood. The meeting resulted in 48 professions of faith and 7 were received by letter. The attendance records in Sunday School and Training Union were broken and there were overflow crowds in many of the services. Brother Walker places a strong emphasis on church loyalty, family altars, personal soul winning and tithing. Many responded to his appeal to do these things which resulted in a definite strengthening of the spiritual and financial program of the church."

► Pastor Duncan Smith has resigned at the Bandana Baptist Church, Bandana, Kentucky, to accept the pastorate of the Whitesville Church, in Ohio County, effective March 1. He is a native of Ohio County and a graduate of the Hartford High School. He has been pastor at Bandana for seven years, during which time the membership has increased 120 and the budget grew from \$5,000 to \$17,000 a year. The WMU has all organizations and particularly strong are the RA's, of which he was director. He has served as Associational and Regional RA leader, and led the state in organization of chapters. Also he has been active in the youth camp program of Southwestern Region, and was assistant director of Southwestern Baptist Camp and director of Boys' Week. He is married and has two children.

► The first anniversary of Grady L. Randolph as pastor of the Shawnee Baptist Church, Louisville, was observed January 15. The church has showed steady growth in all phases of the work,

## Western Recorder

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

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with 92 new members being added to the church. Notable among the achievements was a successful stewardship campaign held in November and December when the members pledged \$53,912 toward a \$52,000 budget. This was the first time in the history of the church that pledges were taken. "The spirit of cooperation among the people during the campaign was at a high level and God blessed us with additions on every Sunday during the campaigning," reports Pastor Randolph. So far in the current associational years, there have been 51 additions to the church.

## Weak Moments of A Great Man

By LAWRENCE MARTIN, Pastor  
First Baptist Church  
Vaneburg, Kentucky

"What doest thou here, Elijah?"  
1 Kings 19:9

It was a difficult time in Israel's history. King Ahab had led the people away from Jehovah God; the notorious Jezebel had caused them to pay homage to Baal and Astoroth, and others whom the men of the world in their superstition and apostasy chose to call God.

This change had not come without opposition. Brave prophets who dared preach the righteousness and sovereignty and sure judgment of God were put to death. Others were tortured or imprisoned. Others were exiled. Elijah, the leading prophet of the day, was forced to remain in hiding for three and a half years.

Then one day Elijah suddenly and dramatically appeared before Ahab. He challenged Ahab to a contest on Mt. Carmel in which all might decide to whom they owed supreme loyalty. Baal was proved powerless; the power of God was so forcefully portrayed that the people shouted, "The Lord, he is the Lord." They put four hundred fifty prophets of Baal to death. Rain fell on parched and burning crops. The Lord's prophet was supremely happy.

But there was one thing with which none had reckoned. Queen Jezebel appeared unimpressed. She sent an angry message to Elijah threatening to take his life within twenty-four hours.

Elijah in terror fled the country, going as quickly as possible to Beersheba in the southern part of Judah. Then, leaving his servant there, he pressed far into the wilderness. Finally in exhaustion and desperation he sat down under a juniper tree and requested of the Lord that he might die. He was TIRED, LONELY, INACTIVE, AND DISCOURAGED.

He was tired, for the demonstration on Mt. Carmel plus the exacting nature of the flight had wearied him. There is room for personal application here. Only as our minds and bodies are receiving proper rest and nourishment can we render maximum service.

He was lonely, for he believed himself working alone against almost insurmountable odds. He felt he was the only one who had stood against wicked-

ness and idolatry. And do not we sometimes have such thoughts of being left to work alone? Have you ever heard of "the faithful few?" This is a dangerous term. It almost always depicts those who in smug complacency are complimenting themselves, egotistically telling themselves they are doing all the Lord exacts, while they fail to take note of those about them who are on the road to destruction. Here is news for such people: if they will spend less time congratulating themselves and more time about the Master's business; the so-called "faithful few" will grow in number to become a telling force for righteousness.

Elijah was inactive. In a spiritual crisis such as his nation had never faced, his primary concern had been for personal safety. It remained for God to shake him out of his lethargy by the heart-searching question, "What doest thou here, Elijah?" What doest thou, He was saying, far from the haunts of man, when men need the message of God from the mouth of His prophet? What doest thou, mooping about in self pity, when the task for which God called you and His Spirit ordained you goes unattended? What doest thou in the wilderness when you should reprove the rulers of this world? Elijah! What doest thou here?

Would to God that I had the privilege of speaking to America today! The text would be, "What doest thou here?" Land which God has favored above all nations of the world, people to whom He has given every incentive for faith, yet has grown slowly and coldly atheistic. I would speak to young parents, who are neglecting to bring up their children in the nurture and admonition of the Lord and say to them, "What doest thou here?" I would speak to Sunday school teachers who have failed to pray, refused to study, and neglected to visit, and say to them, "What doest thou here?" I would speak to deacons, upon whose heads hands have been laid, but who knew little of what God and man expected and cared less, and say to them, "What doest thou here?" I would speak to ministers whom God has called to proclaim the unsearchable riches of Christ, but who have become engrossed with desire for private gain,

or praise of man, or personal advantage; and the question would be the same—"What doest thou here?" I believe this question, asked in the long ago, has meaning for this hour.

Elijah was discouraged. In his triumph he failed to anticipate Jezebel's wrath. Now he was worried. When the Lord questioned him, he blurted out as a pouting child, "I am very jealous for the Lord God of hosts, for they have forsaken thy covenant, thrown down thine altars, killed thy prophets, and I, even I only, am left, and they seek my life, to take it away."

Have not all had moments of discouragement? Have not Sunday school teachers been inclined to quit because of rowdy and seemingly unappreciative Pupils? Have not pastors been tempted to resign because of lack of vision on the part of congregations? And what Christian at work has not, as Lot, been "vexed with the filthy conversation of the wicked?"

We have seen the weakness of Elijah: he was tired, lonely, inactive, discouraged. Let us observe HOW GOD DEALT WITH HIM IN HIS WEAKNESS.

He was tired, and God restored his physical strength and vitality. The Lord knew, as surely we must, that an active, successful Christian worker cannot reside in a body abused either by lack of rest and proper nourishment or sinful habit. These bodies are temples of the Holy Spirit and should be treated accordingly. An angel prepared food for Elijah twice; twice he had long and refreshing sleep. He then was ready for the journey.

He was lonely, and God sent him to a place of hallowed memories—to Mt. Horeb, sometimes called Sinai, perhaps to the identical spot where Moses received the Ten Commandments. He must have thought of Moses, the faithful servant of God, who labored in even more trying times. He must have thought of Moses, the faithful servant of God, who labored in even more trying times. He must have thought of David, the fearless preacher who, in the moment when David committed grievous sin, dared to rebuke the wayward king. This would naturally lead to himself, and now miserably he had acquitted himself in similar circumstance. God was now ready to deal with his prophet.

(Continued on Page 23)

► Dr. Robert E. Humphreys, now an evangelist of Owensboro, is helping Pastor Jack P. Lowndes in a revival at Erlanger Baptist Church.

► Beginning April 18, Evangelist Vince Cervera is to preach in a series of evangelistic meetings with Pastor A. W. Walker at the Carlisle Avenue Church, Louisville.

**Dr. Dobbins to Serve Golden Gate**

Dr. Gaines S. Dobbins, for 37 years professor on Southern Baptist Theological Seminary's faculty, will join the faculty of Golden Gate Baptist Theological Seminary, Berkeley, California. Dr. Dobbins has been on the Southern faculty longer than any present member of that distinguished group.

Dr. Dobbins is one of the most capable men ever to serve Southern Baptists—literally a versatile genius. He was acting president from 1950 to 1952, prior to Dr. Duke K. McCall's taking the presidency. He was treasurer from 1933 to 1942. He led in establishing the School of Religious Education at Southern and was its first dean. But this little more than begins to tell the story of Dr. Dobbins' ministry at the seminary. Few men of his generation have exerted as great influence on Southern Baptist life, and none greater or more constructive. He has an understanding of church administration problems, and we believe much of the rapid expansion of Southern Baptist churches is traceable to Dr. Dobbins' influence on young ministers who received his instruction.

*Dr. McCall Praises Him*

Theoretically he will be in retirement, but actually, not. He will go to Golden Gate Seminary as "Distinguished Professor of Church Administration." Dr. McCall, Southern's president, pays high and deserved tribute when he says, in part:

"I congratulate Golden Gate Seminary upon securing the services of Dr. Gaines S. Dobbins as Distinguished Professor of Church Administration. I will personally feel a deep sense of loss in the leaving of Dr. Dobbins, because he has been such a tremendous source of strength and experience. . . . But I am glad that during his retirement he is able to extend his ministry to this newer area of our Southern Baptist work and that he is going to continue his leadership in a sister institution."

Dr. Harold K. Graves, president, Golden Gate Seminary, likewise praises Dr. Dobbins and expresses great pride and joy in his coming. He says:

"Golden Gate Baptist Theological Seminary is proud to announce the coming of Dr. Dobbins to its faculty as Distinguished Professor of Church Administration. After thirty-seven years of service at Southern Seminary and having reached retirement age, he has consented to spend some years in our institution to help shape its program, especially in the area of religious education and church administration. Convinced that no man among us has a better understanding of the work of a church, we feel that Dr. Dobbins can give leadership to our institution in this area that will assure a good program of training. Along with his associates here, he will train leadership for churches in the West."

Dr. Dobbins will be missed in Kentucky, but we congratulate Golden Gate Seminary and Southern Baptists in all that rapidly expanding area of the West.

**Nazarene Leader to Become Baptist Minister**

According to a *Baptist Press* release, Holland B. London, Pasadena, California, was recently baptized into the fellowship of the First Baptist Church, Dallas, Texas, of which Dr. W. A. Criswell is pastor.

London was for more than 20 years a minister-evangelist of the "Church of the Nazarene" and was at one time district superintendent of the Nazarenes in Arkansas. He has asked for ordination to the full work of the Baptist ministry and Dr. Criswell and other ministers and lay leaders in Dallas examined him extensively before recommending him. He has been licensed to preach as a Baptist. London plans to move from Pasadena to Dallas soon. His brother, Haskell B. London, is minister of music at Northeast Baptist Church, Oklahoma City, Oklahoma.

*Such a Step Not Easy*

The step London took is not an easy one. Few men who have engaged in the work of the ministry ever make such a change. We sometimes hear of those among the laity who make such changes because of residence or friends or family connection, but when drastic changes are made by ministers there is real conviction behind the act, usually.

*Editor's Experience*

When the editor was in the pastorate, a local pastor, in a church of another denomination of that town, took sharp issue with something that had been said by this editor, and came to the study to voice his objections. It was a doctrinal question on which the brother had differed.

We congratulated the good man on his firm stand for what he believed right, but told him that, in our opinion, he was wrong. We proposed that the man prepare a manuscript setting forth his beliefs and and his reasons for holding them, and that he come back to the study a week from then and read his paper. We promised likewise to prepare a manuscript setting forth our beliefs and our reasons for them, and to read the paper when the other had finished. The man's paper was an hour long, and so was ours.

At the end of the two-hour study the man was plainly disturbed. He asked for another period of study carried on in the same manner.

Following the second session the brother sat, in silence, for a few minutes, and then excused himself in brotherly spirit.

We did not know what would come of it, and there was no follow-up.

About three Sundays after that we saw the man had absented himself from his own assignment and was present in the Baptist audience. When an invitation was given he arose and walked down the aisle, extending his hand and asking for baptism at the hands of the church and full membership.

Those present were startled, for they had not known of the discussions.

He was baptized on profession of faith. After

that he asked to be licensed to preach as a Baptist. He was examined and licensed by the church, and soon entered one of our Southern Baptist colleges to start his preparation for the ministry as a Baptist.

No, it is not easy to make such a change. But every Baptist preacher should fearlessly, though in love and kindness, proclaim the doctrines of the faith. There must be conviction, for conviction stirs hearts; and the Truth, by the Spirit, moves hearts.

**"A Christian Layman's Prayer"**

All too frequently the general public inclines to regard officers of the law as severe and hard in heart. Perhaps some are, but not all, as revealed by the prayer we publish below. This copy of "A Christian Layman's Prayer" was sent the editor by Mervin A. Brown, Jr., pastor of Haycraft Chapel, Elizabethtown, Ky. Pastor Brown is a student in Southern Baptist Theological Seminary and resides at B-6, Seminary Village, Louisville. The prayer was written by his brother, J. C. Brown, a Christian layman and a highway patrolman of Marion, S. C. It was published in *The Marion Star* and also in *Highway Patrol Magazine* of Columbia, S.C.

So, the next time you have dealings with a highway patrolman just remember you may be dealing with a real Christian—one who prays both for him-

self and you, and who has your welfare at heart because God is in his heart.

This prayer also accents the need for developing more laymen who will carry their religious faith into action no matter what their field of service may be. Patrolman Brown's prayer was:

"Dear Father, help me go from day to day with a feeling in my heart for those around me who are not as fortunate as I. Help me deal with an open mind with those who have violated the laws of our state and country. Place in my heart and mind a feeling of fairness and equality to one and all with whom I come in contact. Give me the strength and courage to protect those whose enemies would seek to harm and oppress them. Help me to have a clean mind and a pure heart so that I will be just and honest with those with whom I deal.

"Oh Father, bestow upon me Thy love and mercy so that even though I must at times be firm, others around may see Your light shine through the opportunities afforded me. Help me to be thankful for everything You have given me from day to day. Ride with me along the road of life and be my guiding light so that I may in return try to protect others from harm that may befall them.

"These things I ask in our Saviour's name and for His sake, Amen!"

Our highways would be a great deal safer and there would be far more brotherliness if all who travel had the spirit which reigns in Patrolman Brown's heart.

**The Church and the Juvenile Delinquent**

By BILL A. CARTER, Pastor  
Deanfield Baptist Church

Cyril Burt, foremost British authority on juvenile delinquency, classifies the child as a delinquent when his anti-social tendencies appear to someone to be so grave that he becomes, or ought to become, the subject of official action.

Burt refers to children brought into juvenile court for official action. Children who become the subject of official action are the ones who get caught. Who is the juvenile delinquent is determined by his delinquent act, but he is not differentiated by this act from his fellow delinquent or even from his non-delinquent school mate.

What is the proper age of the juvenile delinquent? In most states a juvenile delinquent is any law offender under eighteen. But in some states the maximum is sixteen, and in several it is twenty-one. Whereas, the extent of the juvenile delinquency problem is somewhere between 300,000 and 400,000 cases each year.

Nobody knows exactly if juvenile delinquency is increasing. Why? The rate of juvenile delinquency fluctuates with changing socio-economic trends, with the rise and fall of general living standards, with good times and bad, with the changing thermometer of group tensions, with public calm and turmoil. With these, no one can tell when the next great epidemic of delinquency will break out.

The following factors are involved in juvenile delinquency. Parents' omission of instilling into the child the fundamental principles of life is the chief cause of crime in later years as revealed by many prisoners. Oftentimes parents are misunderstanding, drink liquor, neglect children with their love, and inefficient. When parents separate the most tragic thing is the destiny of their children when these are bereft of nurture, guidance. The child that has lost parents is placed in a position which, in many cases, has resulted in juvenile delinquency.

The church should play an important

role in the prevention of juvenile delinquency. Care, encouragement, treatment and help have great results. God gave the children to our special keeping. It is His work we do when we strive to help them live according to His laws. It is with His spirit of infinite patience and love that we must work for them if we expect to accomplish the work He committed to us—that of guiding and guarding them in their weakness when their faltering steps lead them astray. Each one may become a jewel in His kingdom. With the recognition that a divine trust has been committed to us, the labor for childhood assumes importance beyond all else.

In the prevention of juvenile delinquency, the churches need a well-rounded program for training young people. In many cases small churches have had a tendency to overlook them. Our churches need to see this big problem and meet the challenge.

►William S. Finnell, Jr., educational director of Grace Church, and Homer William Smith, Immanuel Church, both of Lexington, Kentucky, will attend the Southwide Sunday School Clinic in Columbia, South Carolina.

# Baptists Not Protestants

By the Late DR. C. C. CARROLL

## Second Installment

No authority for a "church" of churches: The setting up of a centralized authority that presumes to speak for and pass our laws to the local church assembly which Christ built, is entirely without New Testament authority. But it is in consonance with the material power by which men seek to secure impressive world results and it has therefore not failed to seduce many groups of professing Christians.

The papal system, with headquarters in Rome, and with a multiplicity of officials down the line between the pope and individual members of the flock, is an impressive world spectacle and vehicle of material power among men and nations. But it is utterly at variance with the church that Christ built and over which He alone was ever to be the Head, Himself empowering and guiding each church through the Holy Spirit dwelling within it.

Protestant bodies in varying degrees have sought to set up centralized instrumentalities of power that would authoritatively function for and direct the local assemblies within their spiritual body. Insofar as they have done this, they have held on to principles of the Roman body out of which their forebears came in the protest of the Reformation.

Other errors from hierarchical assumptions: When vaulting human ambition changed the New Testament pattern of the church into the papacy, it was inevitable that it would be followed by other unwarranted assumptions of authority in church organization and life. This exhibited itself, contrary to the New Testament teaching, in the change of ordinances, doctrines, terms of discipleship, and in entangling alliances between Church and State.

It is unfortunately true that not all of the Christian fellowship which came out by way of protest from Romanism, cleared their skirts at all points in relation to world-conforming heresies.

In the New Testament we find in the churches certain officers and servants, whose functions are clearly exhibited. Some of these were to be in perpetuity under the setting apart by the assembly. But we find no provision for this except for pastors and deacons, the service of which two classes of ministers is definitely prescribed.

Baptists have brought themselves into grief and confusion whenever they have

failed to confine the work of pastors and deacons to that which is exemplified and prescribed for them by the Holy Spirit in the written Word.

Most Protestant bodies, following the Roman example, have numerous ecclesiastical officials with recognized ecclesiastical authority, all of which is without New Testament authorization.

Baptists place individuals in places of responsibility and honor them for faithfulness in spirit and service, but none of these has any ecclesiastical authority over the church.

Roman Catholics, claiming authority under God to change whatever "the Church" wants to change, turns from New Testament baptism—which was always by immersion—to the sprinkling substitutes therefor. Catholics did not and do not claim that this is Scriptural.

Therefore Protestant bodies, influenced by the Catholic change, yet refusing to claim authority to change the Scriptural baptism were valid on the ground of sound scholarship. They have done so and a sorry mess they have made of it.

The matter is mentioned here for its light upon our thesis that Baptists are not Protestants. Aside from their personal spiritual weaknesses, which they share with other Christians, Baptists are without reason, temptation, or even excuse, for turning away from the New Testament pattern in order to conform to whatever happens to have popular vogue in the world about them.

Churches are built and grow under the Holy Spirit: Witnessing power came to Christ's assembly in the baptism of the Holy Spirit on the Day of Pentecost. Churches were rapidly multiplied under the direct jurisdiction and empowering of the Holy Spirit. He guided them in indoctrination, polity, comity, stewardship, spiritual understanding and knowledge, and in the scope and method of their witness.

It is vital to understand that the multiplication of churches was the direct result of the increasing number of believers. The believers increased through the preaching of the Gospel by the church, which in its witness-bearing was honored and sustained and guided by the regenerating and sanctifying Holy Spirit.

Thus each believer had in himself the witness and life of an incorruptible seed. When he became a disciple, he also became a tabernacle of the Holy Spirit. Both the believer and the

church became capable of receiving spiritual communications from God through His Son, by the Holy Spirit.

The Spirit measured the gifts to those whom He set in the church for its edification as a witnessing body. Thus order and not confusion resulted in the early churches, through gifts of the Spirit which Paul enumerates in 1 Corinthians 12:27, 28: "Now are ye the body of Christ and members in particular. And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

The use of the gifts are explained in the preceding context, and it is later shown how they pass away when their purpose is accomplished.

The two church ordinances: Our Lord has set two ordinances in the church. Baptism precedes church membership, but it is administered under the authority of the church to those who profess repentance and faith in the Lord Jesus Christ. Credible profession of faith in Him constitutes discipleship and follows next in the order of the Great Commission.

Disciples are next taught to observe all things whatsoever Jesus has commanded His church. The Lord's Supper was instituted by Him, and committed to the Apostles to deliver to the church for its observance. It was so committed to Paul, and how he delivered it to the churches is illustrated in the case of the church at Corinth.

The supper is explained by the Lord to be a memorial to His death, and a prophecy of His final assembling of all of the redeemed to be forever with Him. Its observance on earth is put into the hands of the churches until He shall come in glory, and it is not subject to be changed in any way. It was not given as a means of salvation, for those who received it did so on the basis of their already having eternal life. They received it, too, because He was in them and they were in Him and in God through Him, in a mystical union of regeneration and adoption the Holy Spirit. It is thus a memorial of His death, in which He was offered once for all as the sacrifice for sin.

The Priesthood of Jesus is set forth in Hebrews, where we read that the sin-offering of His blood was made once and forever and cleansed forever all who believed in His name, so that repeated crucifixions would put Him to open shame. There is absolutely no authority in the New Testament for changing either of the two ordinances.

We should avoid man-made patterns and follow the divine: Baptists acknowledge their obligation of obedience only to churches of Christ which He has patterned in the New Testament.

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# 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

### Second Installment

#### II. Baptism and Salvation

Since "repentance toward God and faith toward our Lord Jesus" is essential to the salvation of lost sinners; likewise these two—repentance and faith—are essential to New Testament baptism, as we shall see. This means baptism is to be administered to penitent believers only. But the leaders of the Church of Christ hold and teach that there is no salvation for any sinner apart from baptism administered for that purpose. One says, "Bible baptism translates the sinner from darkness into the Kingdom of Christ (Col. 1:13, 14). From what and into what does baptism translate the saved?" (The Sentinel Nov. 1954). The above reference (Col. 1:13, 14 ASV) reads: "Who delivered us out of the power of darkness, and translated us into the Kingdom of the Son of his love, in whom we have redemption, the forgiveness of our sins." Why insert baptism where it is not?

Mr. Basil Overton, Paducah, Ky. says, "When gospel preachers insist that all alien sinners must be baptized in water to have their sins washed away in the blood of Christ some object. . . ." (Advertisement on John 3:16). There is no such teaching in the word of God. Another says: "Men become children of God by faith in Christ Jesus" (Gal. 3:26). The author is through with this reference and finds complete salvation in Galatians 3:27. "Those who are baptized into Christ have put on Christ. What Christ is men put on in baptism: Men put on sonship to God in baptism. They endow themselves with God's rich heritage by baptism. Men clothe themselves with glorious immortality through baptism. Men become Abraham's seed through baptism. Baptism is the means of entering Christ" (Gospel Advocate Nov. 20, 1952). This teaches that salvation with all spiritual blessing comes through baptism. Note what Paul said: "For ye are all children of God by faith in Christ Jesus." A definite statement. "For as many of you (children of God) as have been baptized into Christ have

(contained in the four gospels). Only disciples made by preaching the gospel are to be baptized, and baptized disciples are to be taught all Jesus commands.

#### 2. The examples of baptism in Acts:

(1) Salvation and baptism at Pentecost—Acts 2:36-41. Peter preached Christ that day to a great multitude of Jews assembled in Jerusalem "from every nation under heaven." He closed the message with these words: "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus, whom ye crucified." This sermon through the Holy Spirit produced conviction. "Now when they heard this they were pricked in their heart and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2:36, 37 ASV).

First, Peter said, "Repent ye." Why? Because their thinking about Jesus, and their attitude toward Him was wrong and must be changed. They had despised, rejected and crucified Him. To repent they must with sorrow of heart change their mind and attitude toward this Jesus and must be willing to receive him as "Lord and Christ." Then Peter said, "Be baptized everyone of you (who have repented—no others) in the name of Jesus Christ (the name they had despised) unto the remission of your sins (based on their repentance) unto life" (Acts 2:38). Then follows the special promise, "And ye shall receive the gift of the Holy Spirit." This means they were promised the same special gift of the Holy Spirit, that was received by the waiting disciples that day (Ac. 2:1-4).

After Peter had instructed these convicted Jews as to repentance, baptism, and receiving the gift of the Holy Spirit, then "with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation" (Acts 2:40 ASV). The glorious results followed: "Then they that gladly received his word were baptized, and the same days there were added unto them about three thousand souls" (persons). These baptized believers were added unto the one hundred and twenty, including the apostles, who composed the church already in existence before the events of Pentecost (Acts 1:15-26; 2:1-4).

(2) The gospel preached in Samaria and believers baptized, Acts 8:1-24. Philip went to Samaria and "preached Christ unto them" (Acts 8:4, 5). "When they believed Philip preaching good tidings concerning the Kingdom of God, and in the name of Jesus Christ, they were baptized both men and women" (Acts 8:12). "And Simon (the Sorcerer, Acts 8:9-11) also himself believed and being baptized, he continued with Philip (why?) and beholding the signs and great miracles wrought, he was amazed" (Acts 8:13 ASV).

(Continued on Page 10)

put on Christ." (Read 1 Cor. 10-2; Rom. 13:14).

We are now to consider baptism in the two great Commissions, and the examples of baptism recorded in Acts.

1. Baptism in the two Commissions given by Jesus to his disciples after his resurrection.

(1) Mark 16:15, 16. "Go ye into all the world and preach the gospel to every creature (person). He that believeth (the gospel) and is baptized shall be saved (complete salvation); but he that believeth not (the gospel) shall be condemned" (complete condemnation). Here Jesus commands the universal preaching of the gospel, which Paul said, "is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek (Rom. 1:16). This means everyone who believes the gospel is saved, hence faith in this commission precedes baptism. But the leaders of the Church of Christ contend that "shall be saved" rests equally on faith and baptism; that is baptism is equally essential to salvation with "believeth." If this be true then the conclusion must be "he that believeth not" and is not baptized "shall be damned." But since "shall be damned" rests on "believeth not" only, shows that baptism is not equally essential to "shall be saved" with believing the gospel. Ordinances are not essential to salvation, neither in the Old Testament nor in the New.

Observe that Abraham's faith was counted unto him for righteousness before he submitted to the ordinance of circumcision. "And he received the sign of circumcision, a seal of righteousness of the faith which he had, while in uncircumcision" (Rom. 4:3, 9-12). So baptism would be a symbol of the righteousness of the faith one should have before baptism.

(2) Matthew 28:18-20 (ASV) "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them (autous—the disciples made), teaching them (autous—the baptized disciples) to observe all things, whatsoever I have commanded you"

March 8, 1956

WESTERN RECORDER

## "Working Mothers— A Cure or a Curse?"

By LOIS C. SHEPHERD  
715 E. Main Street  
Glasgow, Ky.

As the daughter of a working mother, and as the working mother of two children, I think it is time for someone to come to the defense of those who are too busy to defend themselves from the "gossipy" penpoints of their idle sisters.

I do not wish to "bring on a lot of controversy." I only hope to present the other side of the story, to take a "few moments to tighten the loose connections" as suggested by Dr. Redford in the Feb. 2 Western Recorder and perhaps, as Dr. Peale in the current issue of *Look Magazine* persuade some son or daughter to "be proud of your hard-working mother."

May I say before I go farther that I am not presently employed outside my home. If I were, I would not have time for such an undertaking and, I dare say, would silently suffer along with the other 9,249,999 working wives who are daily being persecuted by those who claim to have resisted the "temptation to take the short cut or easy way out."

Evidently one with such a negativistic view has never had instilled within her very soul the ambition (not frustration) to educate her children. She has never felt the thrill, the challenge, the courage, the dauntless spirit (not frustration) of the woman who will not drift along in poverty. She has never taken pride (not frustration) in the fact that her well-fed children around the table are so fed because of the labor of her hands. She has never felt the dignity (not frustration) of an honest day's labor. She has never been able to promise, "Darling, your mother will see you through Medical school," when her young son states his desire to be a doctor. She doesn't know the true satisfaction (not frustration) that comes to a working helpmeet as she sees her husband receiving a higher education for the work whereunto he has been called. She has not truly understood the "laborers-together-with-God" feeling (not frustration) that a working mother enjoys as she teaches her children to be good stewards of all that they possess through her example of tithing, of giving her time, and her talents. She doesn't understand the loving sacrifice (not frustration) of the working mother who "riseth also while it is yet night;" "Short cut-easy way out;" "Let her own works praise her."

Our critics say we "who profess Jesus Christ as Saviour should turn to His Book for guidance." So let's examine what the Bible says about working mothers.

We find all classes of women in the Bible from the "kine of Bashan" to the gleaners, merchants, tentmakers, millers, teachers, home-makers, workers and non-workers, but the ones who didn't work, although they may have "chosen the better part," were too close to the Lord to condemn those who did (Luke 10:39). Not once do we read a commandment to these women which says, "Thou shalt not work."

Those who criticize stand appalled at the fact that "many of the men encourage their wives to work." Have they not read Prov. 31:10-31? Do they not know that "her husband doth safely trust in her?" that "she will do him good and not evil all the days of her life?" that "her children arise up and

call her blessed; her husband also, and he praiseth her?"

Who are we talking about? A working Mother—"she worketh willingly with her hands . . . she bringeth her food from afar."

Our critics also say "we put on a pretense of worshipping the Lord;" but our pastors know that if they want anything done in the Lord's work, they can call on us. We won't offer "my children" as an excuse. We are not the "wife" referred to in Luke 14:20.

Now I do not claim that working mothers are a "cure," and I am not advocating that more mothers work; but before I pronounce those who do a "curse" I want to consider prayerfully Jesus' teaching when he said, "Judge not, that ye be not Judged" (Matt. 7).

Yes, before we accuse our working mothers of Baal worship, breaking moral laws, hypocrisy, and being unbalanced, let's stop to consider how their working affects our own homes. Then let's resolve to cooperate more closely with Johnny's teacher, to more deeply appreciate Little Mary's nurse—the one who gave the penicillin shot that saved her life, and to be more grateful to husband's competent secretary. Then let's offer a prayer of thanksgiving for them all and the sacrifices they and their families make in order to serve us. We could not run our schools, our hospitals, our offices, our shops, our factories, and many other businesses in this interdependent civilization if it were not for—Our Working Mothers!

## Arlington Pastor Accepts First Baptist Church in Campbell, Missouri

ARLINGTON, Ky., Feb. 11. — John C. Hedrick, pastor of the First Baptist Church, Arlington, has resigned, effective February 29, to accept the pastorate of the First Church, Campbell, Missouri.

He came to the pastorate here a little over three years ago. During his pastorate here much progress has been made in our church. Sunday school attendance has increased by more than one-third. Preaching attendance has more than doubled. Four young men and one young lady have answered God's call to full time Christian service. Altogether there have been 117 persons who have responded to the invitations given.

There have also been material improvements made on the church property. The auditorium was enlarged to take care of the increased attendance. Four new rooms were added, and the nursery enlarged.

The Arlington Church accepted Pastor Hedrick's resignation with deep re-

gret only because he insisted and told us he felt definitely led to accept the Campbell Church.

Mrs. Hedrick has also been a great help in the work of the church, serving as church organist and as a worker in the Primary and Junior Departments. The Hedricks have five children.

The prayers and best wishes of our church and town go with the Hedrick's as they go to their new field of service. We feel that Arlington's loss is Missouri's gain. A Pulpit Committee has been elected with Howard Hocker as chairman.—B. P. King, Clerk.

►Mrs. T. L. Nash, member of Grace Baptist Church of Lexington, and Mr. and Mrs. C. P. Hargis, both formerly with the Sunday School Department, Louisville, are among the faculty of the Association Wide Clinic in Kaskaskia Association, in the vicinity of Vandalia, Illinois, March 4-9.

**YOUTH ACTIVITIES.**—The Youth Activities Committee of Georgetown Baptist Church met at the Georgetown College Cafeteria and laid the foundation for an elaborate youth program, the details of which are soon to be presented to the church. Shown in the picture are (Front Row): Mrs. Joe Price, Margaret Thornton, Miss Oma Dell Franklin, Ann Moore, Janet Clayton. Second Row: Charles Gibson, Jr., Irvin Overall, Dick Mullikin, Joe E. Johnson, Chairman, Leonard Bloss. Back Row: Bernard Correll, K. G. Gillaspie, Dr. Dan C. Moore, pastor, Ernest J. Loessner, Glenn Yarbrough and Bobby Lewis.



## On Unconscious Members

By BRUCE H. PRICE, Pastor  
First Baptist Church, Newport News, Va.

"I am not sure where I'll have the funeral; whether in the church or not. Last night in the hospital he joined the church while he was unconscious," she related to two members of her husband's family and to me.

You did not misread, and I did not misunderstand: "He joined while he was unconscious."

In detail she told how she came from the kitchen into living room, found her husband lying on the floor unconscious. An ambulance rushed him to a local Catholic hospital, where his condition was diagnosed as a blood clot on the brain. Without regaining consciousness, he was dead within an hour.

Receiving the word, I made an immediate visit to the home because the deceased was a member of the church I serve, and had been since childhood when he attended services with his late father, a faithful deacon, and his mother, a devout Baptist.

After his marriage to a Roman Catholic he had neglected the local Baptist church, but retained his membership and was on the mailing list, receiving the church bulletin each week, and al-

ways courteous to the pastor and others who called on him seeking to renew his interest.

His membership in the Catholic church was after this manner according to his bereaved wife: "The priest asked if he had been baptized, and I told him that he had been as a Baptist. The 'father' replied that it would only be necessary to give my husband the last rites. This was done and he became a member."

At first all of this seemed very odd, until I recalled practically the same thing happens in some protestant churches. They do not receive members who are "unconscious," but they do receive members who are "not conscious."

May I tell you about a pastor in a protestant church who dipped his fingers in water, said a few words, permitted a few drops of water to fall on the baby's head, called it baptism, and included the child's name on the church roll? The baby was conscious, but it was "not conscious" of the significance of what was taking place, and it was done without the baby's knowledge or

consent as was true of the man mentioned above.

Let us look again at the unconscious man breathing his last in the hospital. It was he who started me writing. On second thought, it was not he. He had nothing to do with what happened to him. So, we shall turn away from him and look at the wife and priest.

With them in mind, I wish to speak a word of warning to all protestants who are contemplating a mixed marriage. It could happen to you.

## Clear Creek to Have Summer Session

PINEVILLE, Ky., Feb. 28. — A nine-week summer session open at the Clear Creek Mountain Preachers Bible School, Pineville, on Monday, May 7. The session will be divided into two equal terms. Five courses will be offered each term, each carrying full credit toward graduation. Classes will meet four days a week, two hours a day.

The course announced by Dean McKinster for the first term include studies in the New Testament, a workshop in Sunday School and Vacation Bible School, English, and a workshop in sermon preparation.

Additional courses to be offered the second term beginning on June 7 will feature workshops in Evangelism, in Training Union, W. M. U., Brotherhood work, and in Parliamentary Law.

# The Dividing Line

Between The People Called Baptists  
And Those Called Church of Christ

## On Bible Doctrines

(Continued from Page 7)

These baptized believers in Samaria did not receive the Holy Spirit as the special gift, hence Peter and John came from Jerusalem, and when they had prayed and laid their hands on them, "They received the Holy Spirit" (Acts 8:14-17). But Simon did not receive the Holy Spirit, but he offered the apostles money, saying, "Give me this power that on whomsoever I may lay my hands, he may receive the Holy Spirit." Then Peter rebuked Simon for his great sin, but when he refused to repent, this was evidence he was a lost sinner and had never been saved, though baptized. Here is an example of believers both men and women being baptized.

(3) The Ethiopian led to Christ and baptized (Acts 8:26-40). Philip was divinely led from Samaria far to the South, where he met an Ethiopian, a convert to the Jewish religion, who was returning from Jerusalem in his chariot, where he had been to worship. He was reading aloud the 53rd chapter of Isaiah and requested Philip to join him in the chariot and explain to him what he was reading. Then Philip began at that scripture and "preached unto him Jesus," whom he must receive to be saved. This message wrought a great change in the Ethiopian, for when they came to water he said, "Behold here is water, what doth hinder one to be baptized?" Philip in his message had told him about baptism and evidently regarded him qualified for baptism, and at once led him "down into the water" and baptized him. This newly baptized convert "went on his way rejoicing" because he was saved and would be the first witness for his Saviour in his own country. (Verse 8:37 does not appear in the Greek text and is omitted in all later translations).

(4) Saul converted and baptized. (Acts 9:1-19; 22:1-16) Here Saul is first portrayed as a strict Pharisee, and a leader in the bloody persecutions against the church at Jerusalem, which he was attempting to extend to Damascus, one hundred and fifty miles to the North-east. As Saul, with his companions, was nearing that city, he had an experience with Jesus, that changed the entire course of his life. "A light out of heaven shone round about him" and

"falling upon the earth," he heard a voice saying "Saul, Saul, why persecutest thou me?" Saul said "Who art thou, Lord?" The answer, "I am Jesus, whom thou persecutest!" (Acts 9:3-5). Then Saul's personal question, "What shall I do, Lord? And the Lord said unto me, Arise and go into Damascus and there it shall be told thee of all things, which are appointed thee to do" (Acts 22:10 ASV).

Saul entered Damascus a changed man. He was no longer a proud Pharisee, nor a bloody persecutor; but a captive of Jesus Christ to whom he had surrendered. Having seen and heard the risen Christ, Saul was then qualified to be an apostle and to do the work of an apostle (1 Cor. 9:1, 2; 15:7-10; Acts 26:15-20). What were Saul's experiences in Damascus, where he would be told what to do? First, he was blind and without food or drink three days (Acts 9:9). Second, He was praying with Ananias. When the Lord convinced Ananias that Saul was a changed man (Acts 9:13-16), he "entered into the house; and laying his hands on him, said Brother Saul, the Lord even Jesus, who appeared unto thee in the way . . . hath sent me (why?) (1) that thou mayest receive thy sight, and (2) be filled with the Holy Spirit." Was "be filled with the Holy Spirit" ever promised to an alien sinner? After Saul received his sight, (3) he was baptized, and (4) he took food and was strengthened physically (Acts 9:17-19).

Paul spoke personally of receiving his sight and of his baptism nearly a quarter of a century afterwards in Jerusalem (Acts 22:12-16). He said, "One Ananias said to me, Brother Saul (now a beloved Brother in Christ) receive thy sight. And in that very hour I looked upon him." Then he said, "The God of our fathers hath appointed thee to know his will, and to see the righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou has seen and heard." Ananias then refers to Saul's baptism "And now why tarriest thou? arise (go to the water) and be baptized, and wash away thy sins, calling on his name." According to all the scriptures examined, referring to Saul's

experience on the Damascus road and in the city, he had already surrendered to the Lord Jesus, whom he had seen and heard; and was thus converted to the faith before baptism, which would be a symbol, or picture of what had already taken place.

But the leaders of the Church of Christ contend that Saul was an alien lost sinner until he was baptized, when his sins were literally, and really "washed away" in baptism. If Saul was not saved until he was baptized, why did he "Thank God" that he had baptized so few in Corinth; then he said "For Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:14-17). If Paul were saved in baptism, he certainly would not have written the above about the ordinance. He was baptized after he had surrendered to Jesus (Acts 26:16-20).

(5) The Gentiles saved and baptized (Acts 10:34-48; 11:1-18; 15:7-11). At Caesarea lived one Cornelius, a Roman Gentile Centurion, who was devoted to the Jewish religion. He "was a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always" (Acts 10:1, 2). An angel appeared unto Cornelius and told him to send to Joppa for one Simon Peter: "Who shall tell thee these words, whereby thou and thy house shall be saved" (Acts 11:14).

Peter with six Jewish brethren came to Caesarea, and he preached Jesus the Messiah to all the Gentiles in the house of Cornelius (Acts 10:34-43). "While Peter yet spake these words the Holy Spirit fell on all them who heard the word" (Acts 10:44 ASV). Peter relating this same experience at Jerusalem said, "And as I began to speak, the Holy Spirit fell on them even as on us at the beginning" (Acts 11:15 ASV). There is no contradiction in these two references as to the length of Peter's message, when interrupted by the Holy Spirit.

The six Jewish brethren who came with Peter were amazed, "because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues and magnify God" (Acts 10:45, 46 ASV). At Pentecost only baptized believers received the Holy Spirit and spoke with tongues (Acts 2:1-4); but here the Gentiles "heard the word" received the Holy Spirit, spoke with tongues and magnified God before baptism. Peter seeing the situation, said, "can any man forbid the water that these should not be baptized, who have received the Holy Spirit as well as we?" (Read Acts 15:8, 9). This is definite proof that these Gentiles were saved before baptism, because they received the special gift of the Holy Spirit, as did the disciples at Pentecost. Such gift of the Holy Spirit was never promised to nor bestowed on an unbeliever, but on the saved only (John 7:39; Luke 24:49; Acts 1:8; 2:1-4; 8:14-17;

9:17; 13:52; 19:6; Eph. 5:18). "And he (Peter) commanded them (who had 'heard the word,' received the Holy Spirit, spoke with tongues and magnified God) to be baptized in the name of Jesus Christ" (Acts 10:47, 48; 15:1-7). This is another example of believer's baptism.

(6) The first converts baptized in Philippi (Acts 16:13-15). When Paul, Silas and Luke arrived in Philippi, Luke says, "On the Sabbath day we were without the gate by a river side where we supposed was a place of prayer and we sat down and spoke to the women who were come together." These women were devoted to the Jewish worship though they were Gentiles. Luke continues "And a certain woman named Lydia, a seller of purple of the City Thyratira, one that worshipped God heard us; whose heart the Lord opened" (why?) to give heed unto the things spoken by Paul (Acts 16:14). "She was baptized" and her household," which meant the women associated with Lydia in her business. This is another example of believer's baptism.

(7) The jailor and his household saved and baptized. Acts 16:16-34. When Paul and Silas were cast into prison, they prayed at midnight and all the doors were opened and the prisoners' bands were loosed. The jailor aroused out of sleep and seeing the situation, attempted to commit suicide, but was saved from the act by the loud warning voice of Paul (Acts 16:22-28). The jailor then "calling for lights sprang in and trembling for fear, fell down before Paul and said, Sirs, what must I do to be saved? (A direct question). And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house." (A positive answer). Then "They spoke the word of the Lord unto him with all that were in his house." The jailor, his helpers, and family needed full instructions as to Jesus, the Saviour, as to all that was involved in "shall be saved" and as to the place of baptism. The jailor, having believed in Jesus as Saviour, tenderly took Paul and Silas and washed their stripes. Then the jailor and all his house were "immediately" baptized. The jailor "rejoiced greatly with all his house" (why?), having believed in God (Acts 16:33, 34 ASV). This is another example of saving faith before baptism; and such baptized believers composed the church at Philippi (Phil. 1:1; 4:15).

(8) Believers baptized at Corinth. Acts 18:7, 8. "And Crispus the ruler of the Synagogue believed in the Lord with all his house" and was baptized by Paul (1 Cor. 1:14). "Many of the Corinthians, hearing, believed and were baptized." This is the beginning of the church at Corinth.

(9) The twelve disciples baptized in Ephesus. (Acts 19:1-7). When Paul came to Ephesus, he found "certain dis-



THE YWA COUNCIL OF WEST UNION ASSOCIATION held a missionary program at the First Baptist Church, Paducah, which started YWA Focus Week, February 12-18. It was a mother-and-daughter tea, each YWA group from the different churches displaying their work. Most of the girls were dressed in costumes depicting the different countries and people. The above is the Oaklawn group for the Home Mission series on the Indians. Left to right: (1) Janet Mason, representing Miss Annie Armstrong; (2) Sue Dunaway, the Indian; (3) Ruth Alsobrook, the Associational YWA Leader; (4) Mrs. W. H. Beaman, Southwestern Regional Youth Leader; (5) Mrs. A. Cammarata, Associational Youth Leader; and (6) Louise Murphy, Associational YWA President.

ciplines." He was concerned about their spiritual condition as it is apparent from the question, "Did ye receive the Holy Spirit when ye believed?" referring to the special gift of the Holy Spirit. They answered, "Nay, we did not so much as hear whether there is a Holy Spirit" (ASV margin). This shows their ignorance of John's teachings concerning the Holy Spirit, and that they knew nothing of the coming of the Holy Spirit at Pentecost (Matt. 3:11; Mark 1:8; Luke 3:16; Acts 1:4). Paul then said "Into what then were ye baptized?" They replied, "Into John's baptism." (Acts 19:1-3 ASV). Paul began at once to inform these disciples as to the meaning of John's baptism of which they were necessarily ignorant, since John had been dead about twenty-five years and his ministry closed. He made it plain to them that John's baptism required repentance and faith in Jesus, who was to come. Paul said, "John baptized with the baptism of repentance (baptism that required repentance), saying unto the people (who heard John) that they should believe on him, that is on Jesus" (Acts 19:4 ASV).

Paul did not tell these disciples that

John's baptism was inadequate, and would have to be repeated, but he was informing them, what John's baptism signified, when he administered it all of which they were ignorant. John was divinely sent to baptize in water (John 1:33); and he baptized Jesus and his disciples, whose baptism was not repeated, but was incorporated by Jesus in the commissions (Matt. 28:18-20; Mark 16:15, 16). The record says, "When they heard this (that John's baptism required repentance and faith), they were baptized in the name of the Lord Jesus" and when Paul laid his hands on them "they spake with tongues and prophesied." These disciples could not have known of John's ministry in person, and may have been baptized by some of John's disciples who continued after his death. These disciples have now received believer's baptism and with them the church at Ephesus had its beginning.

(To be Continued)

Robert S. Scates, pastor, Trinity Baptist Church, Oklahoma City, has been elected president of the United Dry Association of Oklahoma.

## Royal Ambassadors

# Baptists Accent Their Own Work

An Open Letter to all Kentucky Baptists:

By way of reporting and to give you information about the work of the Joint Brotherhood-Woman's Missionary Union Committee for the promotion of Royal Ambassadors in Kentucky, which committee was authorized in the resolution adopted by the General Association of Baptists in its annual meeting at Paducah, Kentucky last November, we are pleased to advise that this committee has been set up and held its second meeting today.

Among many interesting things of which we could report, we want to emphasize the wonderful spirit of cooperation which comes to those in charge of promoting this work from all over the state. Our Royal Ambassador Secretary reports that every mail brings in new requests for organizational materials, ranking cards, etc. Over eight hundred chapters are now enrolled with a total membership of about eight thousand boys. The Brotherhood Secretary and Royal Ambassador Secretary are holding joint Brotherhood-Royal Ambassador clinics in the various associations. A fine spirit of cooperation is noted between the Brotherhood and Royal Ambassador workers.

Let us take this opportunity of reminding you that the Royal Ambassador program for boys is the only boy's program which is promoted as a part of our denominational life. We urge all of our churches to get behind a strong, aggressive Royal Ambassador program. While it is a missionary organization for boys, it offers all of the good things that any boy's program offers plus emphasis on Christian living and activities. We are urged by our Royal Ambassador Secretary to ask that you call upon him at any time he can serve you through the Royal Ambassador program.

Let us urge you to watch the *Western Recorder* through the Brotherhood Department's column for dates of Royal Ambassador camps this year. Your help in promoting Royal Ambassadors will be greatly appreciated. Sincerely yours,

JOINT BROTHERHOOD-WOMAN'S MISSIONARY UNION COMMITTEE FOR THE PROMOTION OF ROYAL AMBASSADORS

E. N. WILKINSON, Chairman  
L. E. COLEMAN, SR., Secretary  
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W. C. BOONE  
TRAVIS L. NASH  
J. C. BALLEW  
MRS. T. L. BELL

## Five Churches Do Their Baptizing in Calvary Church, Somerset, One Day

SOMERSET, Ky. — Over in Calvary Missionary Baptist Church of Somerset we always try to make each country church near us feel welcome to use our baptistry, so on February 5, 1956, four churches announced that they would bring their candidates to Calvary for baptism, and we were also slated for a baptismal service the same night.

On realizing our building would not accommodate so many people, as each church brings its congregation, we announced our baptismal service for 2:00 o'clock in the afternoon, thus giving

way to the other four for the evening service.

It was a glorious sight to see the five pastors each administering baptism to their own converts. I feel that there was great rejoicing in Heaven.

There were so many elderly people baptized. One man up in forty who had been a bootlegger twenty years or more, was baptized, and many tears of joy were shed. Another man up in years weighed nearly 300 pounds. We were afraid of an overflowing baptistry by his displacement of water while

he was being baptized, but this did not happen.

Pastor Allen, our new undershepherd, is a real soul winner and just the one for whom we had been praying. When God called our former pastor, Charles Jenkins, to another field so many of our church were heart-broken—not realizing that our God had many servants in store, and if we were trustful and prayerful that He would send to us just the one of His own choosing, and He really led the way.

We are so happy that people are being saved in our regular Sunday services. There has been no special revival services in any of these five churches.—Lola R. Poynter, 74-years young.

## Texas Board Names Endowment Officer

DALLAS, Texas — (BP) — George L. Shearin, former Waco city judge and lawyer, is new head of the endowment department for the Baptist General Convention of Texas.

He succeeds L. T. Daniel, who resigned recently to accept a position with the Relief and Annuity Board of the Southern Baptist Convention.

Shearin was appointed at the quarterly meeting of the convention executive board here. A native of Memphis, Tenn., he now lives in Dallas and has been the department's associate secretary and legal counsel for the past 15 months.

►Pastor Sherman W. Swan has resigned the care of the First Baptist Church, Paris, Ky., to return to the church at Midway, Kentucky. During the two and a half years at Paris 200 have been added to the church rolls; the debt has been reduced from \$10,500 to \$3,600; the new building fund has gone from zero to \$4,100; the Co-operative Program gifts have broken the record by \$1,000; two missions are now in operation.



# Great Baptist Leaders

GEORGE W. TRUETT  
1867 - 1944

Baptist Press Syndicate  
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In the shadows of the N. C. mountains where he was born in 1867, the mother of George Truett prays often for salvation of her husband and 8 children.



Many prayers are answered when George is converted at 18. At this time he is principal (and founder) of Hiwassee, an academy for boys and girls.



Before the Ga. Bop. Con. of 1888 he makes his first speech. "Brethren," says F. B. McConnell, "this is Geo. Truett. He can speak like Spurgeon." And he does!



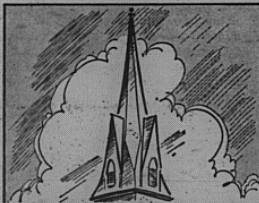
In 1889 George follows his family to Whitewright, Tex. He enters Grayson Col., planning to study law. But the church rises up and ordains him to preach.



B. H. Carroll hears that "wherever he speaks, the people do what he asks..." Carroll urges George to ask Tex. Bops. to lift Baylor's debt. In 2 yrs. it is done.



George attends Baylor 1893-1897. While there he is pastor of East Waco Ch. And he wins Josephine, daughter of Judge W. H. Jenkins, for his wife.



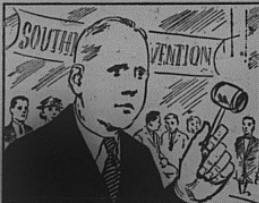
George Truett accepts First Church, Dallas, in 1897. It has 715 members and a debt. He serves 47 years, sees it become largest Baptist church in the world.



West Texas cowboys invite Truett to make a "Religious Roundup" in 1902. His "ropin' and brandin' of sinners" becomes annual event with many converted.



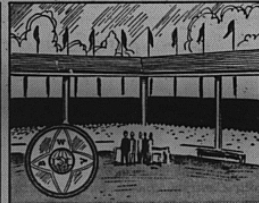
On the capitol steps in Washington before 15,000 in 1920, Dr. Truett delivers a declaration of Baptist faith on religious liberty. Statesmen marvel.



Dr. Truett claims he is not a parliamentarian. But he serves with distinction as President of the Southern Baptist Convention 1927-1929.



His mission trips, Sou. Am. in 1930, around the world in 1935, encourage the missionaries. They bring new mission favor to Dr. Truett's preaching.

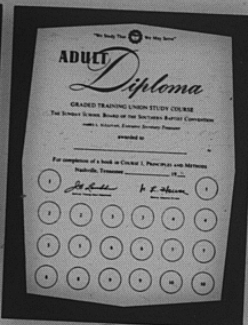


He serves as President, the Baptist World Alliance 1934-1939. Having received all Baptist honors, he goes to greater rewards July 7, 1944.

## BAPTIST TRAINING UNION DEPARTMENT

JAMES WHALEY, State Secretary  
127 East Broadway  
Louisville, Kentucky

### Have You Received A New Diploma?



James Whaley

Six months ago the Training Union Department started issuing new diplomas. We now have a separate diploma for Adults (right, above), Young People, Intermediates (left, above), and Juniors. These diplomas can be received by the study of the age group method books. If you have not received a new diploma we would suggest that you study a methods book as soon as possible, requesting a diploma.

Seals for previous diplomas can be exchanged for the correct seals for the new diplomas. Send your old seals to the Baptist Training Union Department, 127 East Broadway, Louisville 2, Kentucky.

The seals within the various age groups are interchangeable. For example, an Adult teaching *My Family and I* to a group of Juniors could receive Seal No. 7, which would be the same color and number as the one received by the Juniors. This seal would go on the Adult diploma or on the Junior diploma.

### Youth Week

April is the suggested time for Baptist churches to observe Youth Week. If you would like information on how

to hold a Youth Week, we would be glad to send you a new tract on it. Posters are also available free of charge to publicize this activity in your church.

### State Training Union Convention

Again we mention the dates of the State Training Union Convention, April 13-14. This is during the K.E.A. holidays. Begin making your plans now to attend. Remember it will be held in Louisville at Ninth and O Baptist Church.

### 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 Williams Church, Williamson, W. Va.
North Central	March 27	First Church, Frankfort
South Central	March 29	Springfield
Southeastern	March 30	First Church, Middlesboro

Fourteen

## COUNSELOR'S CORNER

By  
DR. R. LOFTON  
HUDSON



### Who Asked to Resign

**Question:** Our former pastor and associate pastor had differences of opinions and the Board of Deacons decided the associate to resign. Would the deacons have this authority?

**Answer:** If they are a "board" and were delegated that authority by the church they would. But in the New Testament churches the congregation decides such matters. Of course, the deacons do not have the right to ask a pastor or an associate to resign, any more than they would have the right to ask the treasurer or the church clerk to resign. Deacons were not a "board" in the New Testament, but servants or ministers.

The deacons could bring a recommendation to a church, in business meeting, that the associate or anyone else be asked to resign; or that his office be declared vacant. For that matter any member of the church could present such a recommendation at any church business meeting. Usually it is unwise to do so without advance notice to the congregation.

There are some pretty sad things that happen in a Baptist church or in any other democracy. But democracy is still the best and the one nearest the Christian ideal of love.

In the final analysis, differences of opinion between a pastor and any associate have to be settled by the congregation as a whole or by some group to which the congregation delegates this authority. Usually associates know that they are working under the pastor and that he is the one to decide in questions of differences of opinion. Pastors are overseers or superintendents ("bishops" is the word used in the New Testament).

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



March 8, 1956

## WOMAN'S MISSIONARY UNION

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

### State Meeting Speakers



Mrs. Ewell Payne, home missionary will speak Wednesday afternoon



Miss Rose Marlowe Missionary to Japan

Mrs. Ewell Payne is a native of Mississippi. She works with her husband who, for several years, has served as missionary to the Cherokee Indians in North Carolina. Prior to going to the mission field she was a pastor's wife for eighteen years. She taught school nine years and has been active in church work since her youth. She has served as district WMU president in Illinois and district youth leader in Alabama. She attended Northwest Normal College. Mrs. Payne will speak during the special Home Missions session on Wednesday afternoon.

Miss Rose Marlowe, well-known, beloved Kentucky missionary to Japan, needs no introduction in Kentucky. She will speak briefly in the opening session on Tuesday evening.

### Conferences

Conferences on all phases of the work will be held 2:00-4:00 p.m. on Tuesday led by the following:

Presidents, Mrs. H. C. Randall assisted by Mrs. C. P. Gunther; Superintendents, Mrs. George R. Ferguson; *YOUTH WORKERS*, Miss Mary Pat Kent; *COMMUNITY MISSIONS*, Mrs. John T. Steverson; *MISSION STUDY*, Mrs. Paul E. Stewart; *PRAYER*, Mrs. A. C. Overall; *STEWARDSHIP*, Mrs. O. B. Mylum.

WESTERN RECORDER

Service in your heart?" She calls attention to the great value and small cost of the magazine and refers you to the article in the February issue, "Readers of Almost Fifty Years." Mrs. Deen says:

"The Biblical principle of 'line upon line, precept upon precept; here a little and there a little' is valuable when applied to many realms of Christian living and can certainly be used to advantage in the promotion of our anniversary goal, 'Every Woman With Her Own Royal Service.' Consequently, I am suggesting a monthly emphasis, believing we can finally convince every woman that she should be subscribing to *Royal Service*; that it is her most effective tool for laboring together with God through the channel of WMU and that she is missing out on up-to-date information, know-how and blessing when she fails to receive her own monthly copy of *Royal Service*.

"MARCH—Since we plan to make some recognitions at the State Meeting, April 3-5, March will be the month to make preparations in your society so that YOU may have some recognition. Following are four suggestions for emphasis in March:

"2. Find the woman or women who own the oldest copy of *Royal Service* (1914-) or *Our Mission Fields* (1906-1914). Send the names of these women to the State WMU Office so that they can be contacted for state recognition.

"3. Plan a poster contest in your society. Ask several women, or ask each circle to submit a poster at your March WMS meeting based on the *Royal Service Anniversary*. Select at least one and bring to the State Meeting for a Poster Parade. This March meeting can give real emphasis to the anniversary with the poster contest and a display of old copies of *Royal Service*.

"4. Check carefully to see if your society can possibly achieve the anniversary goal of *Every Woman With Her Own ROYAL SERVICE* before the State Meeting. Certificates will be awarded at the State Meeting to all societies who notify the State WMU Office *NOT LATER THAN MARCH 20*, that they have reached the goal.

"APRIL—Attend your State Meeting and your Associational Meeting in April where emphasis will be given to the Anniversary of *Royal Service*.

"For your April meeting, why not ask a member to talk briefly on 'Why I am a Regular Subscriber to *Royal Service*'? Another suggestion would be to have a different member present, each month, some feature of *Royal Service*, such as, 'It's Happening now,' 'Letterette From a Missionary,' or the helpful 'Notes to Chairmen.' This would be valuable in revealing to non-subscribers that there is more to *Royal Service* than just (May, June, July emphasis later)

Fifteen

**Racial**

**Seminary Spokesman Takes Issue With Dr. W. A. Criswell Dallas, Texas**

COLUMBIA, S. C. — Speaking at a state Baptist evangelism meeting, Dr. W. A. Criswell, pastor, First Baptist Church, Dallas, Texas, strongly attacked integrationists (those favoring placing of Negroes, and whites in the same schools, etc.), saying they were "dead from the neck up."

Stewart A. Newman, of Southeastern Baptist Theological Seminary, Wake Forest, N. C., took strong issue with Pastor Criswell's remarks and said in part: "It is a sorry day in the history of Baptists when we damn those who choose to differ from us. The voices with which we speak today sound more of weakness than of strength, as if, from fear and real uneasiness, we turn upon our fellow Christians with scathing criticisms."

While in this state, Dr. Criswell also

addressed the South Carolina General Assembly, declaring to them that he not only favors racial but religious segregation. He declared, according to Associated Press reports, that outsiders are trying to force a crossing of lines in the South "that's going to get into your family." He continued: "We built our lives according to deep intimacies that are dear and precious to us. We don't want to be forced by laws or statutes to cross into those intimate things where we don't want to go." He also declared that he not only favored racial segregation, but that it would be best for religious groups to "stick to their own kind." Obviously he was referring to efforts being made to promote organic union between various religious bodies in the United States and the rest of the world.

**Beth Hayworth Spends Some Time in Bethel College at Hoptown**

HOPKINSVILLE, Ky., Feb. 20. — Miss Beth Hayworth, assistant in the office of J. Chester Durham, state Baptist Student Union secretary, recently led the Young Women's Auxiliary of Bethel College in a study of the mission book, "Among the Minarets."

Much interest was evidenced in the Moslem world by the Y. W. A. members. The mission study was held in the B. S. U. Hut which was appropriately decorated with a miniature scene of Ajloun, Jordan. The decorations were made by members of the publicity committee of the Y.W.A.

Miss Neva Krahwinkel is president of the Y.W.A. organization. Miss Polly Davis is B. S. U. counselor.

**SUNDAY SCHOOL AND TRAINING UNION ATTENDANCE, FEBRUARY 26, 1956**

Numeral after church indicates number of missions.

Church	T.U.	S.S.
Ashland, Unit's Additions 1	133	487
Barbourville, First	177	490
Bellevue	65	460
Beaver Dam	87	258
Bowling Green, First (1)	294	1,168
Eastwood	83	258
Burlington	84	269
Cadiz	96	303
Blue Spring	99	325
Campbellville, Pleasant Hill	165	329
South Campbellville	102	274
Central City (1)	72	244
Carrollton	59	244
Central City (1)	59	244
Cloverport (1) Additions 2	248	818
Corbin, Central (1) Additions 1	139	575
First	112	394

Sixteen

Immanuel Additions 3	137	467
Jeffersontown	109	260
Lynn Acres	104	295
Ninth and O (10) Additions 5	463	1,562
Okolona	96	439
Parkland (1)	296	1,083
Rockford Lane	127	380
Southside	118	702
St. Matthews Additions 3	274	831
Shawnee (1)	174	637
Third Avenue	178	627
Victory Memorial (2)	196	624
Virginia Avenue	138	287
Walnut Street (4)	343	1,271
West Broadway (1)	138	699
Ludlow, First	116	443
Madisonville, First	263	1,189
Marion	289	968
Mayfield, First	262	968
Middlesboro, East Cumberland Ave.	53	323
Old Yellow Creek	68	345
Middletown, First Additions 3	53	245
Midway	42	203
Monticello, First	71	281
Morganfield, First	124	316
Mt. Washington	124	335
Murray, First (1)	68	901
New Haven	68	901
Newport, First (2) Additions 2	172	784
Trinity	104	515
Owensboro, Buena Vista	113	494
Easton Memorial (1)	219	494
Hall Street (1)	189	716
Macedonia	86	294
Seven Hills	76	276
Third	318	1,026
Paducah East	157	436
Lone Oak	111	401
Oaklawn	59	281
Paintsville, First	101	337
Paris, Central (1)	75	298
Perryville, Beech Grove Add. 1	66	201
Perryville	66	201
Pikeville, First (4)	84	529
Prestonburg, Irene Cole Memorial (10)	78	547
Princeton, First	104	515
Richmond, First	89	429
Russellville, First (1)	117	476
Shelbyville, Salem Add. 1	84	195
Shepherdsville	72	211
Scottsville, First	72	244
Somerset, First	114	245
Calvary	114	245
Somers	75	248
Stearns, First (3)	75	248
Sturgis, First	104	417
Versailles	146	329
Walton, First	190	297
Waynesburg	114	481
Whitesburg, First (8)	114	481
Williamsburg, First (1)	114	481
Williamson, W. Va.	130	364
East Williamson	130	364

Covington, Ashland Ave	64	254
Calvary	67	273
First (1)	187	387
Lancaster (1)	243	897
Cynthiana (1)	415	897
Danville, First (2)	174	656
Lexington Avenue (1)	174	656
Dawson Springs	100	450
Elizabethtown, Severns Valley (2)	224	201
Erlanger	116	463
Evansville, Ind., Calvary	185	883
Grace	232	878
Falmouth (1) Additions 2	49	264
Ferguson (1)	67	253
Florence Additions 3	67	253
Fort Thomas, First (1)	86	383
Percussion (1)	92	417
Memorial	64	249
Thorn Hill	64	249
Crestwood	89	330
Fulton, First	154	655
Glasgow (1)	125	733
Greensburg	64	214
Greenville, First	122	385
Harrodsburg (2)	235	952
Hartford	114	276
Hawesville	101	247
Hazard (2)	102	312
Hazard	111	297
Henderson, First (1)	150	575
Immanuel Temple (2) Add. 5	90	776
Hodgenville, First	132	467
Hopkinsville, First	259	890
Second	182	833
Junction City	69	257
LaGrange, Delaware Memorial	52	343
Lawrenceburg, First	72	417
Lebanon, First (1) Additions 2	122	528
Leitchfield	76	285
Lexington, Calvary (1) Additions 5	76	285
Grace (2) Additions 4	216	875
Immanuel Additions 2	265	921
Porter Memorial	164	615
London, First (1)	129	607
Louisville, Audubon	67	225
Baptist Temple	91	300
Bechtland Additions 8	182	725
Beechmont (2)	264	1,106
Beechwood Additions 3	119	316
Bethany Additions 5	91	370
Bethlehem	114	359
Buechel Park	112	339
Carlisle Avenue (2) Additions 3	112	339
Clifton (1)	122	408
East	56	233
Eastern Parkway	56	233
Farmdale (1) Additions 5	182	562
Harmony	79	332
Hazletwood	123	590
Highland Park First	485	485

►The new associate secretary for Sunday school work with the Arkansas Baptist Convention is Ernest Adams, Kansas City, Mo.

►Mars Hill Junior College has the offer of a gift of \$65,000 from an anonymous donor on two conditions: The first is that the college itself raise an equal amount, and the second is that the entire amount of both gifts, \$130,000 be used to renovate the two men's dormitories.

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March 8, 1956

**Triumph Despite Barriers of Hate Strife**

By C. C. WARREN  
Pastor, First Baptist Church, Charlotte, N. C.,  
President, Southern Baptist Convention

The impressions I received on my visit to Southern Baptist mission fields abroad will linger with me all my life.

Everywhere I went, I was impressed by the lower standards by which millions are forced to live when they are denied the saving and elevating power of the gospel of Christ.

This was not only true in Africa and the Near East, but in the more economically blessed areas of England and continental Europe, it was evident men cannot live by bread alone.

Faithful missionaries are struggling against inconceivable odds on these fields. They are facing walls of ecclesiasticism and ritualism thrown up by some religions. The barriers of nationalism seem almost too much to overcome.

Tension and strife are coupled with a feeling of something close to hatred for Americans, dampening the possibility of much progress for the time being.

God-called Southern Baptist men and women, however, are standing in their places "round about the camp," and they are not griping or complaining.

Although far from home and loved ones, denied many comforts and luxuries enjoyed in the United States, and even threatened by rulers, they appear to have the spirit of the Apostle Paul, who said: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

God's message is triumphing over these many obstacles. The Baptist seminary in Ruschikon, Switzerland, is a strategic and centrally-located oasis for Christ in the European desert of unbelief and skepticism.

New Mission work in Cairo, Egypt, showed me the difference Christ makes in the lives of those who follow him. The church and school at Beirut, Lebanon, are commanding a respect for Southern Baptist work that is most unusual in foreign lands.

The hospital at Ajloun, Jordan (Editorial Note: This hospital was recently damaged by rioters but the missionaries

there are sticking it out.) does a marvelous service in an area where 100,000 Arabs need medical care.

These, and other places of mission service where progress is not so evident, may well be the little beginnings that God will use some day to confound the mighty.

**Miss Sara L. Skinner And Mr. Morris Ratley To Be Married March 17**



Miss Sara L. Skinner

Announcement has been made in the daily newspapers by Dr. R. T. Skinner, editor of the Western Recorder, of the engagement of his daughter, Miss Sara Louise Skinner, to Mr. Morris Wayne Ratley, Montgomery, Ala., son of Mrs. L. A. Ratley, Montgomery, and the late Mr. Ratley. Miss Skinner's mother died about two and a half years ago.

Miss Sara attended Bowling Green Schools and was graduated from Atherton High School, Louisville, and was awarded membership in the National Honor Society. Also she attended Campbellsville College. Formerly music and education secretary with the Walnut Street Baptist Church, Louisville, she is now in the employ of the Baptist Book Store.

Mr. Ratley is a graduate of Stark University Military Academy, Montgomery, and of Howard College, Birmingham, and is at present a student in the School of Church Music, Southern Baptist Theological Seminary, and is

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minister of music at the Hazelwood Baptist Church, where both the young people hold their church membership. While at Howard College he was listed in "Who's Who in American Colleges and Universities."

The wedding will be solemnized at the Walnut Street Baptist Church, Louisville, Saturday, March 17, at 7:30 p.m. The ceremony will be performed by Pastor Robert H. Alston, of the Hazelwood Church, assisted by Dr. W. R. Pettigrew, pastor of the Walnut Street Church.

►Pastor Bob W. Brown writes: "The Pleasant Grove Baptist Church of Anchorage had a special Foreign Mission Emphasis Weekend program February 18-19. Our guests included Missionary Tucker Callaway, Japan; Missionary James Watson, Argentina, and Dr. H. C. Goernor, professor of missions at the Southern Seminary. We also had two Georgetown students—Miss Julianna Hsai, Formosa, and Huck Chou, from Korea, and from Southern Seminary, Rev. Ben Bezerra, Brazil; Timothy Cho, Korea, and Rev. and Mrs. Emmanuel Dahansi, Nigeria. These services were not only informative and increased our conception of mission needs and Baptist progress, but they also inspired us to place ourselves in His will in the light of mission service."

1848 - 1956

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WESTERN RECORDER

Seventeen

## SUNDAY SCHOOL DEPARTMENT

ROY E. BOATWRIGHT  
State Secretary

### Regional Sunday School Conferences Successful

The eight regional Sunday school meetings which were held February 6-17 were successful in many respects. The enrolment reached 1,549. The meetings were held with the following churches: Wing Avenue, Owensboro; Lone Oak, Paducah; Eastwood, Bowling Green; Beechwood, Louisville; First Baptist, Cynthiana; Irene Cole Memorial, Prestonsburg, First Baptist, Barbourville; and the First Baptist of Danville.

In addition to the Departmental conferences five phases of the Sunday school program received special emphasis: Crusade for Christian Morality, the importance of reaching men, young people and babies, and the necessity of balancing the total Sunday school program.

An unusual phase of the sessions was the dinner meeting in each place with the Associational Sunday school officers and faculty as guests. The dinner was provided by the host church. Dr. E. Stanley Williamson, Superintendent of promotion through the Association, of Nashville, was the inspirational speaker. The following table reveals the total number of associations represented.

Regions	Present	Assoc. Reptd.
Western	26	7
Southwestern	34	6
Southern	41	11
Central	40	4
North Central	54	7
Northeastern	36	3
Southeastern	40	9
South Central	49	11
Total	320	58

The following officers were elected for the ensuing year:

#### WESTERN REGION:

President, Trevis Otey, Cadiz; Vice-president, Dan Thomas, Owensboro; Secretary-Treasurer, Mrs. David Field, Drakesboro.

#### SOUTHWESTERN REGION:

President, Harry Meadors, Paducah; Vice-president, V. R. Butler, Barlow; Secretary-Treasurer, O. C. Marcum, Clinton.

#### SOUTHERN REGION:

President, Norris Hite, Scottsville; Vice-president, H. C. Hedgespeth, Morgantown; Secretary-Treasurer, Charles Vick, Russellville.

#### CENTRAL REGION:

President, Wylmer H. Jones, Cox's Creek; Vice-president, Robert Wayne, Elizabethtown; Secretary-Treasurer, Karl McGraw, Burlington.

#### NORTHEASTERN REGION:

To be announced later.

#### SOUTHEASTERN REGION:

President, Wendell H. Rone, Middlesboro; Vice President, Raymond Sanderson, Pineville; Secretary-Treasurer, Clinton B. Hammons.

#### SOUTH CENTRAL REGION:

President, A. H. Phillips, Columbia; Vice-president, Homer Carter, Junction City; Secretary-Treasurer, William Beard, Mackville.

### Notice To All V. B. S. Workers

ITEMS YOU ORDER ARE NOT RETURNABLE. Therefore order what you need from the Baptist Book Store, 317 Guthrie, Louisville, Ky. Order an ample supply of everything so you will have adequate supplies for all teachers and pupils.

### Standard Sunday Schools

**Oaklawn (West Union)**—Ray Thomason, Superintendent; Grant L. Jones, pastor.

**Wing Avenue (Davless-McLean)**—H. K. Hamblen, Superintendent, Dan Thomason, pastor.

**Parkland (Long Run)**—Robin A. Northcutt, Superintendent; E. N. Wilkinson, pastor.

**Dry Ridge (Crittenden)**—G. W. Landrum, Superintendent; G. R. Henson, pastor.

**Williamstown (Crittenden)**—C. C. Caldwell, Superintendent; R. T. Daugherty, pastor.

**Knoxville (Crittenden)**—Robert Hise, Superintendent; Bill Parsons, pastor.

**Grace, Lexington (Elkhorn)**—Sanford Hall, Superintendent; George M. Trout, pastor.

**Buechel Park (Long Run)**—J. R. Brown, Superintendent; John Boykin, pastor.

### Standard Departments

**Grace, Lexington (Elkhorn)**—Nursery 4, Mrs. James Odom, Superintendent.

**First, Hopkinsville (Christian)**—Junior Department, Mrs. Robert Thompson, Superintendent.

**First, Hopkinsville (Chairman)**—Junior Department, Mrs. Robert Thompson, Superintendent.

**First, Paducah (West Union)**—Junior Department, Ruth A. Henn, Superintendent.

**Twelfth Street (West Union)**—Intermediate Department, Boyce O. McCool, Superintendent.

### Thus Saith the Preacher—

#### The Fear of Difference

Dear Friend:

As I write it is in the spirit of what is called Reformation Sunday. That's a special day of memory for what Martin Luther did. No telling when you'll read this, but for us Baptists every Sunday is Reformation Day. (Sometimes that's the only day some of us do reform!)

Politically speaking, the world is in a pretty big conflict over which type of government they shall pursue—totalitarianism, or some form of democracy. This isn't a new issue, but an old one. Back in Greece, a long time before Christ, two Greek cities made a decision. Sparta chose to go the way of a rigid totalitarianism. She faded from the picture and left no major contribution to the world, except a few legends about courage. Her sister city, Athens, went the way of always being interested in hearing a new idea. Athens has never died, for she bequeathed her life to Western Civilization and, along with Israel, was a parent of the culture we call our own.

We Baptists have always been more like the Athenians than the Spartans. Most of the time in our past we have been receptive to new ideas. We have been willing to discuss issues. Then we have decided them by a democratic vote. Our faith in our Christian life is that more than 50% of us will be right more than 50% of the time.

I'm afraid I see some clouds on the horizon which would threaten that cherished heritage of ours. There's too much of a tendency toward conformity. We have no hierarchy, yet, but we have other ways of putting an errant brother, or church, back into the fold of "cooperative thinking" if a tendency to go towards Athens is detected.

Gerald Kennedy, a Bishop in the Methodist Church, in discussing political totalitarianism calls it "The fear of difference." I should say the same thing about it religiously. The fear of difference is not strength, but weakness. When differences of opinion and action disturb us to the extent that we become afraid and then try to force conformity, that is nothing more than a desperate effort to bolster what is failing.

Our Baptist ancestors, along with forebearers of others in the Protestant tradition, gave up a lot for such principles as: The right to think, the privilege and responsibility of interpreting the scriptures, the priesthood of the believer, and the right to speak. Whenever we become afraid of difference, we had better check our own beliefs. If those beliefs are the mature convictions of our spiritual reflection, then let us stand by them.

Believingly yours,  
G. Avery Lee

March 8, 1956

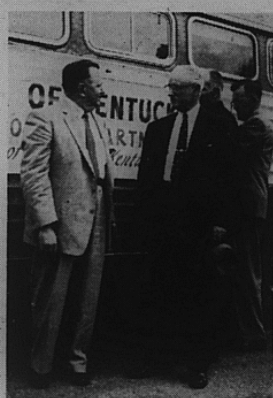
### BROTHERHOOD DEPARTMENT

Enlisting Total Manpower of Kentucky Baptists  
through  
Brotherhoods and Royal Ambassadors

**L. E. COLEMAN, SR.**  
Brotherhood Secretary

**J. C. BALLEW**  
Royal Ambassador Secretary

### All Aboard!



Dr. W. C. Boone, our great General Secretary (right above) is giving your Brotherhood Secretary some last minute advice and his best wishes for a successful trip just before we left Spring Meadows Children's Home last year on the Baptist Men's Tour. Dr. Boone will be at Spring Meadows again this year to greet the tour members and may possibly find time to be with us on a part of the tour.

Come on men! Get aboard! Get those reservations in now. The dead line for making reservations is May 1, but we would like to get as many in as we can early in order to plan the tour in detail

## Supporters Protest Minister's Innocence, Charge False Arrest

(17th Century Baptist Press)

BEDFORD, England, December, 1660 —(BP)—Supporters of John Bunyan are protesting vigorously, if somewhat futilely, that the Protestant minister is languishing in jail following a false arrest and is facing a prison term for a crime which he did not commit.

Even if he should win an acquittal, the preacher already has suffered a severe

better as we go along. Write us for a reservation card if you have not received one.

#### DON'T FORGET!

Attention all Brotherhood Presidents and Royal Ambassador Counsellors! Don't forget those big Brotherhood-Royal Ambassador rallies to be held this year in connection with the Baptist Men's Tour. They will be held at Georgetown College, Tuesday night, May 8; Clear Creek Mountain Preachers Bible School, Wednesday night, May 9; and, Bethel College, Thursday night, May 10. Bring your men and boys—all of them!

#### WE APPEAL TO YOU!

As everybody knows, this department is trying to raise funds from members of Brotherhoods in the state and other interested friends to build a swimming pool at Cedarmore Baptist Assembly grounds. So far, the response has not been too good. However, many men over the state have made contributions and we believe others will. The urgency of our appeal for your help NOW is due to our desire that sufficient funds will come in soon in order to permit the building of the pool in time to be used by this year's campers. Many Brotherhood members will receive letters from us about this matter soon. Others will read this appeal. Let us urge you to send in your gift as soon as possible. We believe this pool is Cedarmore's greatest need at the moment so far as good camping facilities are concerned. Your contribution to this cause will help all of those who enroll at Cedarmore in any camp held there. Come on men! Send us your gift whether it is a men's one or a large one!

He was arrested under a statute more than one hundred years old which was intended to discourage treasonable meetings. The law never was rigorously enforced, and has not been enforced at all in recent years.

Francis Wingate, justice of the peace who had Bunyan arrested, has charged the minister with calling the meeting to plan violence and insurrection. Religious fanatics have been associated with insurrection in this country in the past, but officers have produced no evidence that Bunyan's meeting was not a peaceful assembly.

Bunyan is remembered by his associates as anything but a pious man before he entered the ministry. The son of a tinker who followed his father in the trade, the preacher was known in earlier years as a man of profane language.

Bunyan probably acquired his acrid vocabulary while serving in the army. He enlisted at the age of sixteen and saw three years of service. He was never in combat.

A few years after being mustered out of the service, Bunyan married his first wife. They began housekeeping on little or nothing, friends recall, and it is believed that his wife did much to bring Bunyan to an acceptance of religion. She died five years ago.

Bunyan joined the church in 1653, was chosen as a deacon two years later, and was ordained to preach in 1657. He has been vigorous in his denunciation of the teachings and practices of the Established Church.

The minister was arrested last month when officers interrupted the worship service where he was preaching to hale him off to jail. Bunyan, who has attracted a large following because of his forceful preaching, was warned of the impending arrest by his congregation but chose to go ahead with the service.

At the hearing before Wingate, Bunyan refused to allow friends to post his bond when he learned that he would not be allowed to preach. He chose imprisonment rather than freedom which did not permit him to continue preaching.

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## Sunday School Lesson

For March 18, 1956

By H. C. Chiles

### Jesus Institutes The Lord's Supper

Luke 22:7-23

This series of studies in the Gospel according to Luke has brought us to the closing events in the earthly life of our Lord. Today's lesson has its setting on the night before the crucifixion.

#### I. The Last Passover. Luke 22:7-18.

Of all the various Jewish feasts mentioned in the Bible, the Passover was the most outstanding. It was a memorial of the national deliverance of the children of Israel from bondage. To the orthodox Jews the commemoration of the Passover was also a picture of that future time when the perfect Lamb of God would be slain to bring about a cancellation of their sins.

Christ ardently desired to observe the Passover with His devoted disciples before He died on the cross. As the time approached for this observance, He designated the two disciples who seemed to have been the nearest to Him, Peter and John, as the ones to make the necessary preparations for it. These trusted disciples knew exactly what to do in the preparation for this memorable occasion. However, since none of their number owned property which would be suitable, they knew not where to go to prepare for it. Eager to be of service to their Lord, they inquired as to where they should prepare for the Passover. In answer to their inquiry, Christ told them to enter the city and that there they would see a man carrying a pitcher of water. Of course, it was customary for the women to carry the water. Therefore, this unusual occurrence would make it easier for them to find the man of whom they were to ask about the guest chamber in which He and His disciples were to observe the Passover.

Without questioning the wisdom of Christ's command, they did exactly as He told them. They found the man with the pitcher of water and asked him to point out to them the guest chamber in which the Passover might be observed. Following him to the house from which he had been sent on the errand of obtaining water, they asked permission of the owner and master to use the guest chamber. It was granted very readily, and they were taken to the upper room, which was large enough to accommodate the little company and furnished with the necessary equipment. "They made ready the Passover," meaning that they

secured the roast lamb, unleavened bread and bitter herbs.

#### II. The Lord's supper. Luke 22:19-23.

At the close of the paschal-meal on the eve of His departure, in the presence of the eleven disciples (Judas having gone out to his wicked work), our Lord instituted the great memorial which is called "The Lord's Supper." The elements which the Saviour used were unleavened bread and the fruit of the vine. After observing the Lord's Supper, they sang a hymn and went out into the Mount of Olives.

The Lord's Supper was designed by the Saviour for a special purpose. It was to be a memorial which would recall the death of Christ. It was intended as a beautiful memorial service in which the participants would eat a bit of unleavened bread and would drink of the fruit of the vine as symbols of Christ's death for them. His infinite sacrifice for sin is brought vividly before the believer's eyes in the broken loaf and the covenant cup. Its bread speaks of His broken body: "This is my body, which is given for you: this do in remembrance of me." Its cup speaks of His shed blood: "This cup is the new testament in my blood, which is shed for you." Both the bread and the contents of the cup speak to us of Christ's death.

Every time God's children come together in their church and partake of the emblems in remembrance of Him they are thereby reminded of Calvary and what the Lord Jesus Christ did for them there. In the death of Christ on the cross God's great love for humanity was expressed. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." John 3:16. Another verse which points out the same glorious truth is Romans 5:8: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Christ's death is proclaimed in the proper observance of the Lord's Supper. That message is certainly needed today. Even though men may preach salvation by character, church membership, good works, it needs to be remembered by all that the Word of God teaches that there is no salvation apart from Christ's shed blood. As we take the bread at the Supper it speaks of His body wounded and bruised, of the nails

driven through His hands and feet, of the thorns which pierced His brow and of the spear that was thrust into His blessed side. As we take the cup it speaks to us of the blood of Christ which cleanses the guilty soul and makes it white as snow.

By observing the Lord's Supper "ye do shew forth the Lord's death till He come." So, it is a prophecy of our Lord's return. Every time we observe the Lord's Supper we proclaim to those who witness our action that Christ is coming again according to His own promise. How we rejoice in the glorious fact that He will come again and reign over His own!

### Ashland's Pollard Church Calls Sam Sloan, Paducah, As Its Pastor; He Accepts

ASHLAND, Ky., Feb. 20. — Brother Sam Sloan, for the past seven years pastor of the East Baptist Church of Paducah, has accepted the call of the Pollard Baptist Church of Ashland and arrived here today to begin his new ministry.

He began his ministry in Oklahoma and was ordained in that state at the age of twenty. He is a graduate of Southern Baptist Theological Seminary, Louisville, Ky.

He has held previous pastorates in Paintsville, Catlettsville and Campton, Kentucky, and Dayton, Ohio. He has held revivals in thirteen states: Oklahoma, Kentucky, Indiana, Illinois, Missouri, Virginia, West Virginia, Tennessee, California, Florida, Michigan, Pennsylvania and Ohio.

At one time he was moderator of Greenup Association, and has conducted a radio program over WCMI, Ashland, during his pastorate at Catlettsburg, Kentucky.

He and Mrs. Sloan have a ten-year-old daughter, Sandra Lynn.

►Pastor George H. Riggs, of the Victory Memorial Baptist Church, Louisville, shared speaking honors with Governor A. B. Chandler at the final breakfast of the Temperance League of Kentucky at Frankfort on February 14. Executive Director Walter C. House presided.

►J. C. Ballew, R. A. secretary, addressed a banquet of the Men's Brotherhood and Royal Ambassadors of the First Baptist Church, Danville, where Walter K. Price is pastor. Also the officers for two new R. A. Chapters were installed, which makes four chapters now. —Helping to carry out the program were Bill Vaught, Billy Joe Gibson, Roscoe Halcomb and Ross Lynn. WYM members prepared the meal, and the YWA members served the tables.

## Finley Mission in Eighth Year At Henderson



With a goal of 100, the Finley Baptist Mission, Henderson reached 120 instead, as shown above. It is a Mission of Audubon.

HENDERSON, Ky., Feb. 28. — The Finley Baptist Mission of Henderson, Ky., is celebrating the third anniversary of Pastor Leslie Wright who came here in March, 1954. Also Herman L. Crawley came as assistant director and Sunday School superintendent at the same time.



Leslie Wright

Since then they, along with many faithful teachers and workers have experienced some history-making events in the short life of the mission. Two successful Vacation Bible Schools have been conducted. The Sunday school has gradually grown from 22 to 86 with a record attendance of 122 the Sunday this picture was taken. Approximately \$1,200 has been spent to remodel the building inside and out. The Audubon Church, which started this mission in June, 1949, underwrote most of the cost. A WMS was organized recently for 18 members. Plans are being made to resume Training Union activities. Some 18 people

have been added by baptism, 9 by letter and 1 by statement since Pastor Wright has been here. Brother Dillard A. West is pastor of the mother church.

### "The Georgetown Story" Is Now Available For Anyone Who is Interested

GEORGETOWN, Ky., Feb. 20 — The office of Public Relations at Georgetown College announced today the release of a filmstrip entitled, "The Georgetown Story." It is available for showing immediately.

The film is produced to be shown primarily in the Baptist churches of Kentucky. It is a technicolor production with the major portion of photography being done by Dr. L. O. Griffith of the Home Mission Board.

President Eddleman is the narrator of the story. He personally conducts the tour around the campus and into the classroom. He freely discusses the history and philosophy of this old insti-

tution. Dr. Eddleman garnishes his remarks with occasional good humor.

The strip is accompanied by the recorded narration and a faculty member who will serve as moderator and operator of the showing. The program is cost-free to the churches.

"The Georgetown Story" is designed for showings at any educational or evening worship opportunity of the church.

Address inquiries to Kenneth C. Fendley, Office of Public Relations, Georgetown College, Georgetown, Ky.

### T. L. Holcomb Resigns From Southern Foundation; Going to Dallas Church

NASHVILLE — (BP) — T. L. Holcomb, Nashville, will step down in May as executive secretary of the Southern Baptist Foundation to become associate pastor of Lakewood Baptist Church, Dallas, Texas, where his son, Luther, is pastor.

During his 52 years as an ordained minister, T. L. Holcomb has spent almost 23 years in non-pastoral denominational work, the last three years with the Southern Baptist Foundation.

Before becoming associated with the Foundation in June, 1953, he served as executive secretary of the Baptist Sunday School Board for 18 years.

His other denominational work included serving as executive secretary of the Baptist General Convention of Texas for 1½ years. He held pastorates of First Baptist Church, Sherman, Texas, and First Baptist Church, Oklahoma City, Okla.

The elder Holcomb, a native of Mississippi, was ordained to the Baptist ministry at Poplarville, Miss., in April 1904, in the church of which his father, W. B. Holcomb, was pastor.

►The American Baptist Convention will meet in Seattle, Washington, June 15-22.

## HOUSEMOTHER NEEDED

We will shortly have an opening on the Spring Meadows staff for a cottage mother in our pre-school cottage. We would like to have a woman who likes to work with small children, whose health is good, whose age is in a range of thirty-five to fifty-five years, who has some high school education, and who wants to give herself in Christian service. Give full information in your first letter. For full details, please write to:

**SPRING MEADOWS**  
SAM ED BRADLEY, Superintendent  
Middleton, Kentucky

## Baptists Not Protestants

(Continued from Page 6)

Yet they need to be watchful lest by imperceptible processes they shall be found seeking the apparent advantages of ecclesiastical hierarchy and centralization. These advantages are on the side of worldly appearance and not of inner spiritual reality.

The church of Christ, the only church He built, antedates in origin every hierarchical and centralized ecclesiasticism. Christ's church differs from them fundamentally.

The difference is in the means of growth, in doctrines, and in fidelity to the ordinances. The two groups also differ in devotion to New Testament order and faith. But Baptists today need to examine themselves in regard to the danger of internal inconsistencies and in regard to comity and methods of co-operation. If they do not, the danger is real that they shall increasingly exchange the revealed church pattern of God for expediency. And they shall also be in danger of neglecting the Scriptures of Truth while they mistakenly seek to profit by adopting systems that appear to catch the world-mind and that in spectacular results seem to work better than God's revealed plan.

These world-pleasing devices are being mightily pressed among many Protestant churches today, and many Baptists are already being caught in the net of over-organization or that of unscriptural alliances made in the fair name of unity. Baptists must hold firmly to the standards clearly set out for them in the New Testament in regard to Baptism and the Lord's Supper, and they must not become enamoured or be seduced by the world's standards of knowledge and education or their worldly notion of what constitutes proper religious comity, which carries with it the demand that Baptists reject their deepest principles, in order to conform, not to Bible principles, but to the false teachings of men.

Baptist principles in the first century

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H. D. BRUCE, President

and the twentieth: The successors of those disciples whose testimony was empowered at Jerusalem on the Day of Pentecost, and which rang throughout the Apostolic and post-Apostolic churches, continued to multiply until the wilderness period described in the Book of Revelation.

Faithful churches went into that wilderness period which through their testimony left many spiritual descendants and from these other churches were formed of the New Testament order.

Baptists hold that we have received from this succession of churches that bore faithful witness to the New Testament church pattern and teaching of continuity. We contend that it is only by the distribution of the Gospel through such assemblies that the blessed hope of the resurrection may be maintained on earth and religious liberty kept alive within the human race.

We also hold that this true church testimony to the field and nature of civil government is essential to the preservation of civil liberty.

We have faith to believe that the multiplication of these New Testament churches will continue, for we find in the closing Book of the New Testament that the enlightenment of the world is through the shining of the Lord's face. He continues to shepherd that light into the assemblies as lampstands, and into their pastors as His angels or messengers as stars. This He does through the work of the Holy Spirit who brings to light and to life more abundant preachers and churches to bear the witness Christ has commanded them.

We believe that God's call to Baptists

for this consistent ministry of His Word shall not be eclipsed nor cease. For the Son of God walks in the midst of the lampstands, and He holds His stars in His hands.—Re-thinking Baptist Doctrines.

### Bethel Youth Team is Now Ready for Action And For Witnessing

HOPKINSVILLE, Ky., Feb. 20. — Bethel College youth teams have been actively engaged in holding services in the churches of Christian and nearby counties.

The youth teams are sponsored by the Baptist Student Union and under the direction of Miss Polly Davis, B. S. U. faculty advisor.

A team is composed of eight students and the B. S. U. advisor. In a typical service, a student song leader and pianist have charge of the music; special music is rendered by a soloist; testimonials are given by some of the students; and a ministerial student speaks. On occasion, students teach the Sunday School lesson and student leaders for Training Union are provided.

The spiritual blessings that the students receive more than compensate for the work that they put into it. "Not only does it give us practical experience," says Bob Litton, an active member of the youth team, "but we grow spiritually by witnessing for our Lord. I believe that the churches into which we have gone have also been blessed."

Plans for the near future include services at several nearby churches and a week-end revival at the Fordsville Baptist Church, Ohio County, in the early spring.

If any church wishes to secure the services of a Bethel youth team, they may contact Miss Polly Davis, B. S. U. advisor, at Bethel College.

## Weak Moments of a Great Man

(Continued from Page 3)

He was inactive, and God set before him unfinished tasks. While Elijah resided in a cave on Mt. Horeb there came a rushing, mighty wind that wrought destruction all over the mountainside; but the prophet, who sensed the presence and power of God, could find here no special message for him. An earthquake followed, but he found no personal message. The mountainside blazed with fire, but still the prophet had no message from God. Then there came "a still small voice." Perhaps the original might better be translated, "a sound of gentle stillness." God now spoke!

Too often we feel that God must reveal Himself to us in great, mighty demonstrations. We long for the sensational, the dramatic, the breath-taking, the unusual. And there are times when God does speak through great, demonstrative means. The poet was right when he said,

God moves in mysterious ways  
His wonders to perform,  
He plants his footsteps in the sea  
And rides upon the storm.

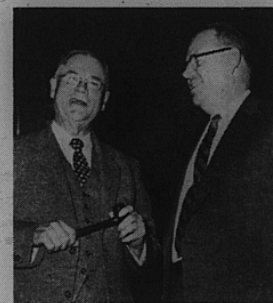
But God does not always so speak. More often He speaks quietly in the hearts of men who wait before Him in prayerful humility. The quiet, unobtrusive working of the Spirit is far better. When Christ, centuries later, talked with Moses and Elijah on the Mount of Transfiguration, their conversation was concerned with how men would be changed into the image of God through heeding the still small voice of the Son of God.

The quiet voice of God showed Elijah there was yet work to be done. Hazael should be anointed king over Syria and Jehu over Israel. The training of Elisha to follow in his steps as prophet must be begun. The question reiterated, "What doest thou here?" sent him on his way to do it.

He was discouraged, and God as-

sured him that divine tasks are always successful and that right always triumphs. He was to find there are always spiritual forces with which weak and mortal men do not reckon. There were seven thousand in Israel when he considered himself all alone.

A pastor, visiting in a certain home, found a mother weeping as if her heart



BRADLEY HEADS CHILD CARE EXECUTIVES. — Dr. Ray Hough (left), of the Virginia Baptist Children's Home, was the retiring president of the Southern Baptist Child Care Executives. He passed the gavel over to the new president, Sam Ed Bradley (right), superintendent of Spring Meadows, Middletown, Ky., the new president, elected in Nashville, Tennessee. H. Truman Maxey, Oklahoma City, who furnished us the picture above, writes in this connection, "An outstanding honor came to Superintendent Bradley when he was elected president for 1956." Maxey also wrote: "C. Ford Deusner, of the Kentucky Baptist Children's Home at Glendale, Ky., likewise does a good work for us. In 1954 he wrote for the Open Windows, in 1955 an article for the Sunday School Builder, and this year he has been asked to do the Altar Fires for the Home Life magazine for one month."

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would break. She complained that her entire life had been wasted in one ceaseless household task after another when she so much wanted to do something for Jesus. The wise pastor asked about her sons. She brightened up immediately. Two were in China working together in mission work. Another was in Africa as missionary. The fourth and youngest had come to her the night before, declaring his call to Africa, but his conviction that he should care for her the rest of her days, first. The pastor declared, "You say you have done nothing for Jesus? Your mansion in heaven, after rearing sons like those, will undoubtedly be great, and something tells me it will be very near the throne of God."

Regardless of adverse circumstances or attendant discouragement let us remember that—

"Truth pressed to earth shall rise again, The eternal years of God are hers; But error, wounded, writhes in pain, And dies among her worshippers."

### Clarke Puts \$100,000 Legacy Into Endowment

NEWTON, Miss. — (BP) — Trustees of Clarke Memorial (Junior) College here have voted to place in the permanent endowment fund a \$100,000 legacy left the college by the late Mrs. Bessie Eastland Kent, of Forest, Miss.

Mrs. Kent and her late husband served as trustees of the Baptist college and Mrs. Kent also taught speech.

Clarke's trustees also have re-elected Horace Hendrick, of Laurel, Miss., their chairman and Estus Mason, Crystal Springs minister, their vice-president.

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Twenty Three

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SPRING MEADOWS  
"Oldest Baptist Children's Home in the South"  
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WRITE TODAY FOR HELPFUL INFORMATION

## Letters to the Editor:

Dear Editor:

Today I received an article from a Roman Catholic priest who as an American citizen is speaking out viciously against the criminal use of fluoridation in city water. He refers to the use of the same Sodium Fluoride as used in water supplies in communist countries to keep people in subjection, describing how it dulls the mind and produces a sense of weariness. He also tells of its being used in insane asylums to keep patients quiet and in circuses to keep beasts tame. Just how long are we as Christians going to tolerate this mass medication of drinking water before we are aroused?

Some of your readers are going to say that it is proven and advocated by certain groups in this country! Well, maybe it is; but does that make it democratic and Christian? I would like to remind our friends that recently the Texas State Medical Society passed a resolution condemning the use of Sodium Fluoride in drinking water. Also many cities, yes hundreds of them have already seen fit to discontinue its use.

I certainly think we should use our God-given voice to inform the public at once as well as to tell the truth from our pulpits of this horrible crime.

Yours in His service,  
C. H. Robertson, D.O.  
Operation Etiology  
315 Davless Street  
Owensboro, Ky.

This editor is by no means an authority in the field discussed by Dr. Robertson of Owensboro. He therefore attempts no comment either way. This is a question to be settled by conscientious, well-informed men in the field of medicine, dentistry, and the general sciences linked with this field.—R.T.S.

Dear Editor:

I want to add a few words to what W. A. Sloan has said in his article—"The Need for Baptist Bible Institutes."

I belong to the First Baptist Church of Williamsburg, Ky. I support the work in every way possible. I believe Baptist doctrines, but I went three years to an interdenominational Bible institute because I didn't want to wait any longer, after graduating from high school, to get a knowledge of the Bible. The desire to go to Bible school was important to me then, and I was afraid that if I didn't go then, I never would.

There are many such people, and many of them cannot go to college. I believe that if Southern Baptists had their own Bible institutes for these high school graduates they would not go to other schools.

I am sure it would surprise most Baptist people to know just how many Baptist students there are in interdenominational schools, because Baptists have failed to provide for the education of high school graduates.

I want to say with W. A. Sloan, "What a challenge to Southern Baptists to establish several Bible institutes, strategically located, and save the great loss to Southern Baptists."

Mrs. R. D. Rains  
Route 2, Box 259  
Williamsburg, Ky.

Thank you Mrs. Rains. This editor has several times sought to show need for Baptist Bible institutes. We have one, now supported by the General Association of Baptists in Kentucky, at Clear Creek Springs, Pineville, Ky. There is another at Clinton, Ky., though it is not listed among our schools fully supported by the General Association. Dr. Sloan is a field for Baptist Bible institutes for those who have found it literally IMPOSSIBLE to attend one of our own Baptist colleges and seminaries. They should not be considered a DISTANT SUBSTITUTE for college and seminary training. However, as both of us have said, they serve a high purpose for those who find it impossible to attend college. Baptist Bible institutes will be needed for some years to come. Southern Baptists should support their educational program through the Cooperative Program and by special individual gifts, in wills, etc., that no worthy young man or woman would ever find it impossible to attend college, and then the seminary if a call has come from God to special work. As proof of the need for college and seminary training, our Bible institutes seek, whenever possible, to have instructors who have been thoroughly trained in fully standardized institutions.—R.T.S.

Twenty Four



## SERVING THE CHURCHES... with Literature

By the creating act of the Southern Baptist Convention and by charter, the Sunday School Board was constituted to publish literature:—

"... a new Board, to be called the Sunday School Board of the Southern Baptist Convention . . . to be located at Nashville, Tennessee . . . to be entrusted with the Convention's Sunday school series . . . to improve the series and to increase the circulation."—Minutes, Southern Baptist Convention, 1891.

"Said corporation shall . . . print and disseminate religious literature looking towards the advancement and spread of the religious faith of Baptist Churches affiliated with the Southern Baptist Convention; . . ."—Charter of Incorporation of the Sunday School Board of the Southern Baptist Convention.

### ... PURPOSE AND SCOPE ...

In keeping with the sacred trust conveyed by these and subsequent actions of the Convention, the Sunday School Board serves the churches with literature.

The high purpose which controls the publication of literature by the Sunday School Board is complete dedication to the end that it all shall be: 1. True to the Bible and to the genius of our Baptist people; 2. Sound in doctrine and method; 3. Helpful toward gaining Christian insights about God, ourselves, and the meaning of life; 4. Fruitful in bringing lost people to personal repentance and faith; 5. Effective in kindling missionary vision and zeal; 6. Instructive and creative in cultivating moral character, Christian social attitudes, and full commitment to the Kingdom of God; 7. Aimed at helping Christians to grow toward maturity and to fulfill their mission as the followers of Christ; 8. Constant in recognition and support of the churches as autonomous custodians of the gospel; 9. Dedicated to proclaiming the divine nature, redemptive work, saving power, and universal lordship of Jesus Christ.

### In attempting to fulfill this inclusive stewardship . . .

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Our aim is to help every church fulfill its total mission in evangelism and missions, in stewardship and service, in worship and worthy Christian living.

### THE SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION

JAMES L. SULLIVAN, Executive Secretary-Treasurer  
127 Ninth Avenue, North, Nashville 3, Tennessee

March 8, 1956

# Western Recorder



New Buildings of the First Baptist Church, Ashland, Kentucky, where the sessions of the Kentucky Woman's Missionary Union are being held April 3-5, 1956.

Vol. 130 No. 11

Kentucky's Largest Denominational Paper

March 15, 1956

## Letters to the Editor:

Dear Editor:

Today I received an article from a Roman Catholic priest who as an American citizen is speaking out viciously against the criminal use of flouridation in city water. He refers to the use of the same Sodium Flouride as used in water supplies in communist countries to keep people in subjection, describing how it dulls the mind and produces a sense of weariness. He also tells of its being used in insane asylums to keep patients quiet and in circuses to keep beasts tame. Just how long are we as Christians going to tolerate this mass medication of drinking water before we are aroused?

Some of your readers are going to say that it is proven and advocated by certain groups in this country! Well, maybe it is; but does that make it democratic and Christian? I would like to remind our friends that recently the Texas State Medical Society passed a resolution condemning the use of Sodium Flouride in drinking water. Also many cities, yes hundreds of them have already seen fit to discontinue its use.

I certainly think we should use our God-given voice to inform the public at once as well as to tell the truth from our pulpits of this horrible crime.

Yours in His service,  
C. H. Robertson, D.O.  
Operation Etiology  
515 Davless Street  
Owensboro, Ky.

This editor is by no means an authority in the field discussed by Dr. Robertson of Owensboro. He therefore attempts no comment either way. This is a question to be settled by conscientious, well-informed men in the field of medicine, dentistry, and the general sciences linked with this field.—R.T.S.

Dear Editor:

I want to add a few words to what W. A. Sloan has said in his article—"The Need for Baptist Bible Institutes."

I belong to the First Baptist Church of Williamsburg, Ky. I support the work in every way possible. I believe Baptist doctrines, but I went three years to an interdenominational Bible institute because I didn't want to wait any longer, after graduating from high school, to get a knowledge of the Bible. The desire to go to Bible school was important to me then, and I was afraid that if I didn't go then, I never would.

There are many such people, and many of them cannot go to college. I believe that if Southern Baptists had their own Bible institutes for these high school graduates they would not go to other schools.

I am sure it would surprise most Baptist people to know just how many Baptist students there are in interdenominational schools, because Baptists have failed to provide for the education of high school graduates.

I want to say with W. A. Sloan, "What a challenge to Southern Baptists to establish several Bible institutes, strategically located, and save the great loss to Southern Baptists."

Mrs. R. D. Rains  
Route 2, Box 250  
Williamsburg, Ky.

Thank you Mrs. Rains. This editor has several times sought to show need for Baptist Bible institutes. We have one, now supported by the General Association of Baptists in Kentucky, at Clear Creek Springs, Pineville, Ky. There is another at Clinton, Ky., though it is not listed among our schools fully supported by the General Association. Dr. Sloan is president of the institute at Clinton. There is a field for Baptist Bible institutes for those who have found it literally IMPOSSIBLE to attend one of our own Baptist colleges and seminaries. They should not be considered a DESIGNATED SUBSTITUTE for college and seminary training. However, as both of us have said, they serve a high purpose for those who find it impossible to attend college. Baptist Bible institutes will be needed for some years to come. Southern Baptists should so support their educational program through the Cooperative Program and by special, individual gifts in wills, etc., that no worthy young man or woman would ever find it impossible to attend college, and then the seminary if a call has come from God to special work. As proof of the need for college and seminary training, our Bible institutes seek, whenever possible, to have instructors who have been thoroughly trained in fully standardized institutions.—R.T.S.



## SERVING THE CHURCHES... with Literature

By the creating act of the Southern Baptist Convention and by charter, the Sunday School Board was constituted to publish literature:—

"... a new Board, to be called the Sunday School Board of the Southern Baptist Convention . . . to be located at Nashville, Tennessee . . . to be entrusted with the Convention's Sunday school series . . . to improve the series and to increase the circulation."—Minutes, Southern Baptist Convention, 1891.

"Said corporation shall . . . print and disseminate religious literature looking towards the advancement and spread of the religious faith of Baptist Churches affiliated with the Southern Baptist Convention; . . ."—Charter of Incorporation of the Sunday School Board of the Southern Baptist Convention.

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